The Lord Henfield Edition

The Holy Bible

THE WYCLIFFE-BIBLE
WITH APOCRYPHA
1384

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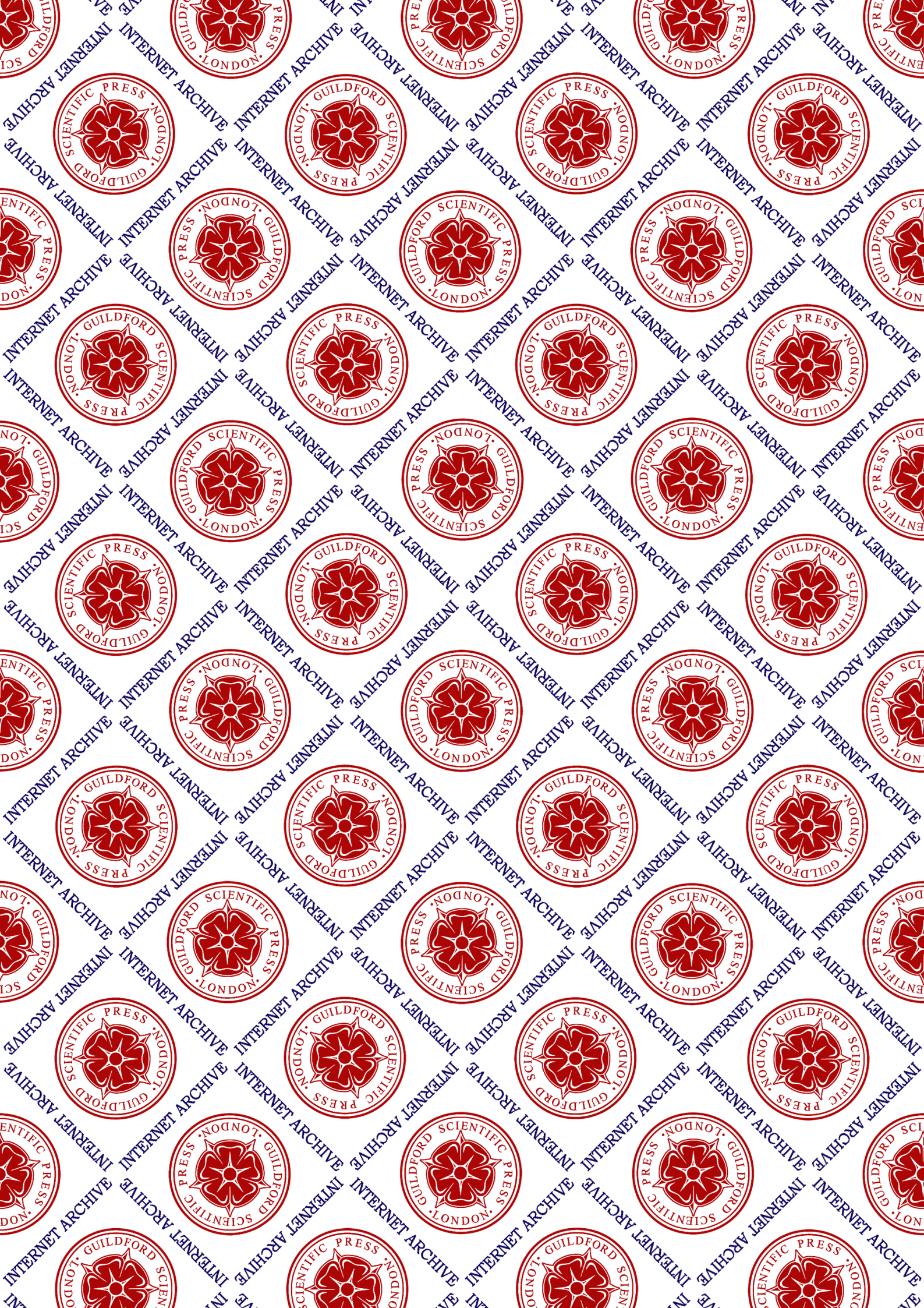
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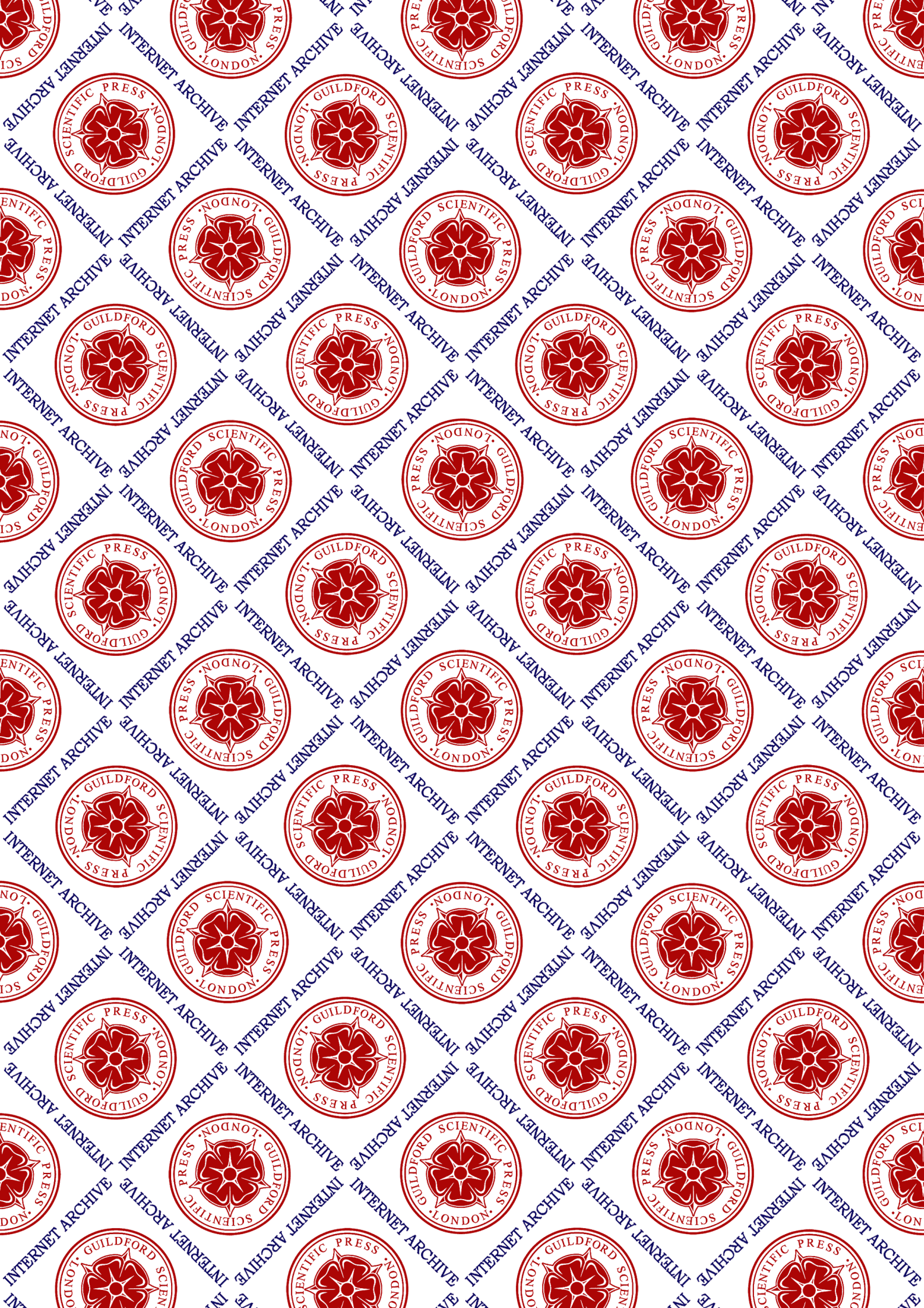
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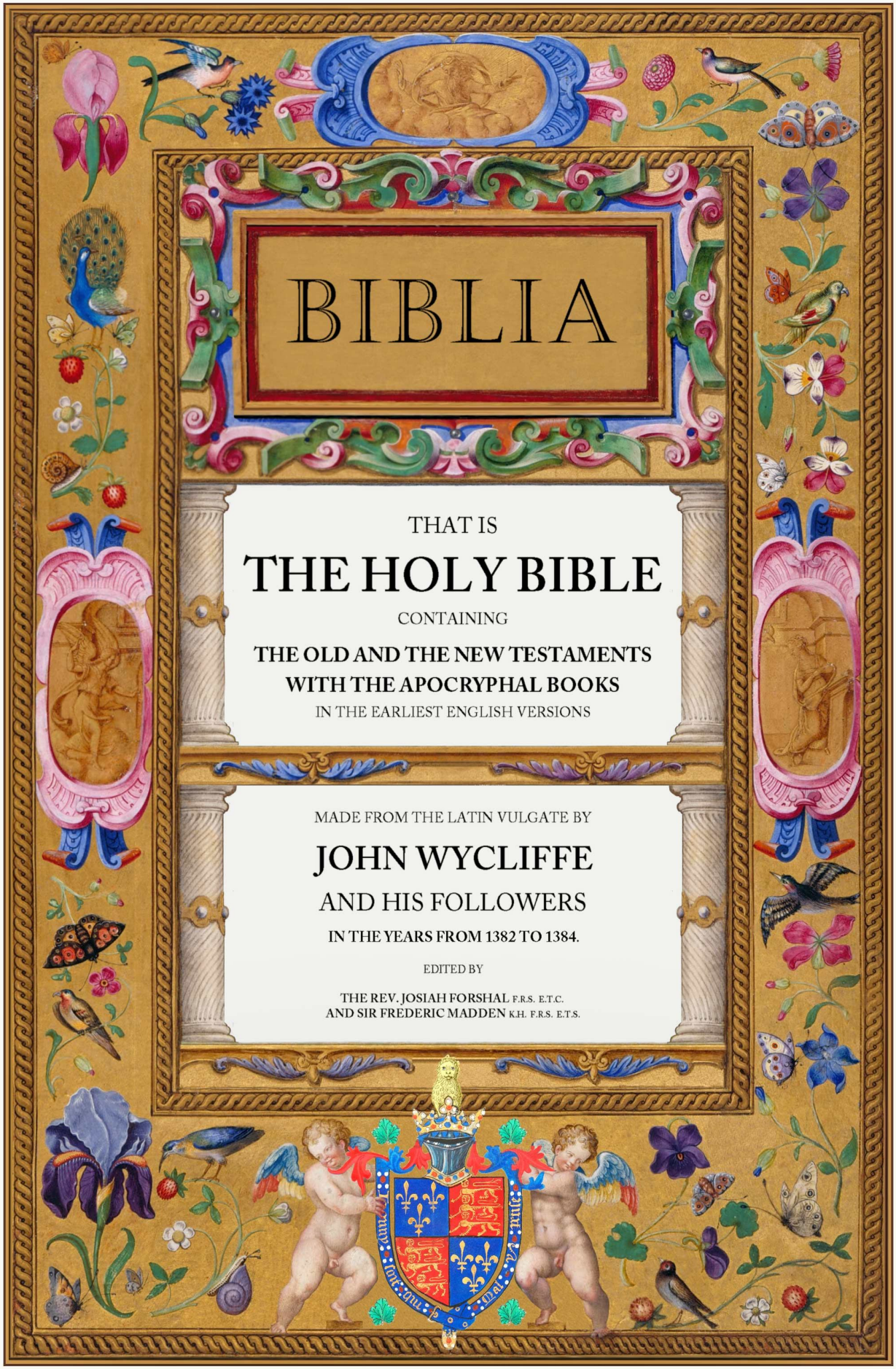

BIBLIA

THAT IS

THE HOLY BIBLE

CONTAINING

THE OLD AND THE NEW TESTAMENTS
WITH THE APOCRYPHAL BOOKS
IN THE EARLIEST ENGLISH VERSIONS

MADE FROM THE LATIN VULGATE BY

JOHN WYCLIFFE

AND HIS FOLLOWERS

IN THE YEARS FROM 1382 TO 1384.

EDITED BY

THE REV. JOSIAH FORSHAL F.R.S. E.T.C.
AND SIR FREDERIC MADDEN K.H. F.R.S. E.T.S.

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In the Lord Henfield Edition, each and every
sacred text begins with an introduction.
The Appendices contain an
Exploration on History, historical texts,
230 detailed maps and large illustrations.
Additional materials are in The Grand Bible.

Full Title:
THE HOLY BIBLE
The Old and New Testaments with the Apocryphal Books
in the earliest English Versions made from the Latin Vulgate
by John Wycliffe and his Followers (published in 1384)
edited by Josiah Forshall and Frederic Madden1885.
With an Introduction to Middle English
Edited and republished by Lord Henfield, 2024

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MANAGING EDITOR
Lord Henfield

CONSULTANT EDITOR
Aurelia Koning

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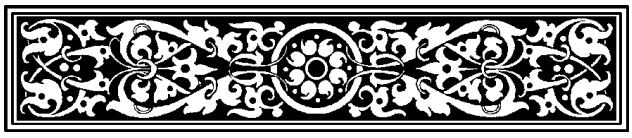
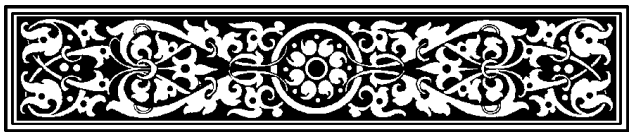
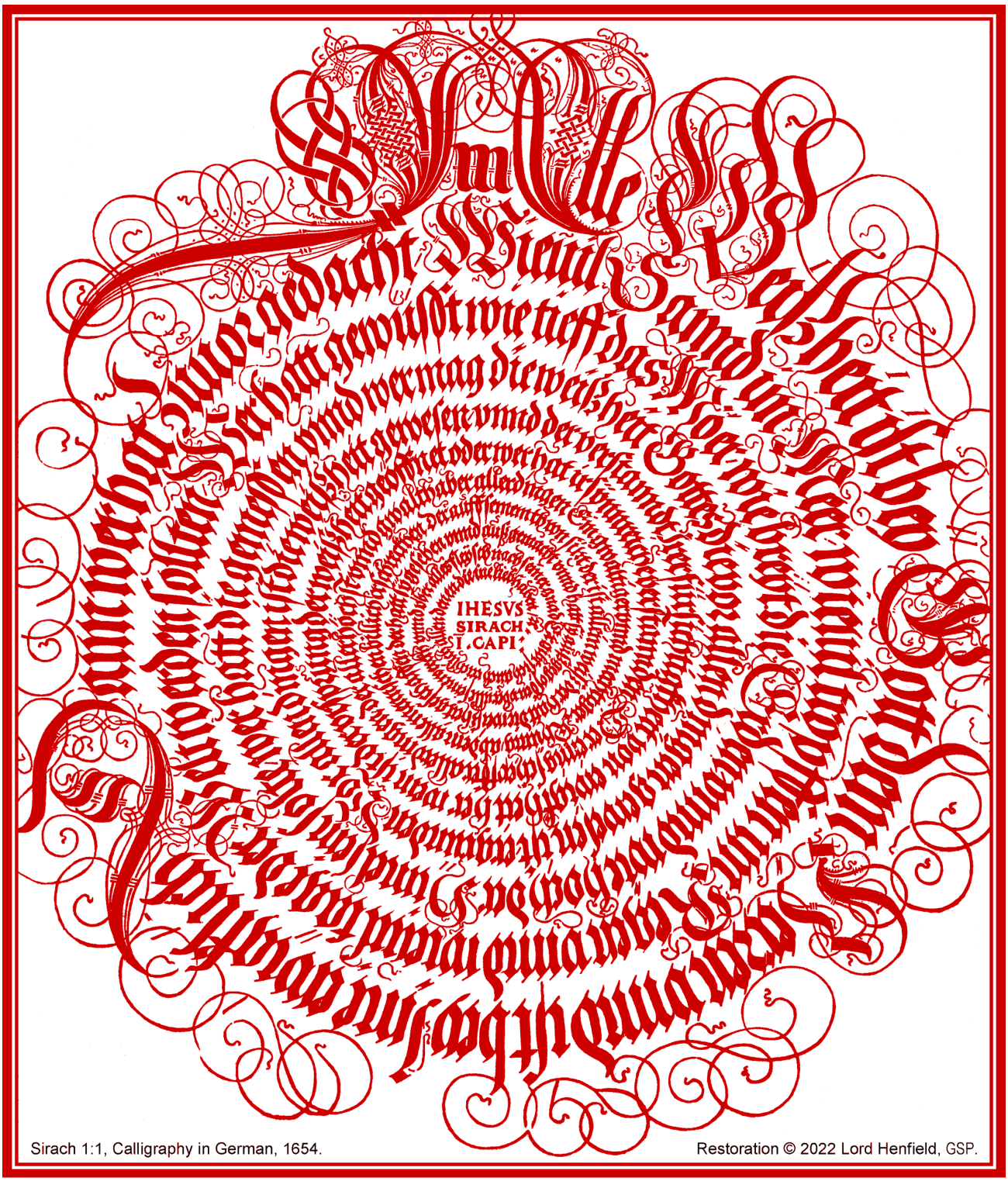


TABLE OF CONTENTS

THE BIBLE CANON
INTRODUCTIONS, DETAILS
APPENDICES





Sirach 1:1, Calligraphy in German, 1654.

Restoration © 2022 Lord Henfield, GSP.

The first chapter of the book "The Wisdom of Jesus ben Sirach" was created by an unknown artist as a snail-shaped calligraphy in 1654 (Source: Zentralbibliothek Zürich, Switzerland; ZB No. 000012138.tif).

The Book of Sirach was written in Hebrew approximately 200–175 BC and translated into Greek in Egypt by the author's grandson. An Aramaic translation was also produced. Yoshua (Hebrew: Yehoshua; Greek / Latin: Jesus, "the Saviour, the Messiah") ben Sira, called "Jesus, the son of Sirach of Jerusalem" in Greek texts, was a Jewish scribe originally from Jerusalem but composed the work in Alexandria, Egypt, where he presumably had access to the famous library. Ben Sirach is unique among all Old Testament and Apocryphal authors in that he signed his work. Due to its ethical content, the Book of Sirach is one of the most valuable books in the entire Bible. The work shares some similarities in content and style with ancient Egyptian works, such as: The Commandments of Kagemna, Egypt, c. 2613–2589 BC; The Teachings of Ptah-Hotep, Egypt, c. 2500–2345 BC; and especially the Instructions of Shuruppak, from Sumer (Iraq), c. 2600–2550 BC. All of these works are precursors to the Code of Hammurabi, the Ten Commandments and all modern law. (See: Appendix, Supplements.)

TABLE OF CONTENTS

Book Title, Original or alternative Name	**Page**
Table of Contents	9
Foreword	19
Introduction 1: Origin, Languages and Versions	23
Introduction 2: Jewish and Christian Laws; Creed	59
NAMES AND ORDER OF ALL BOOKS	
OLD TESTAMENT – The Hebrew Bible	143
Pentateuch (The Torah, Teaching of the Law)	145
Genesis, Bereshit, In the Beginning; Creation	151
Exodus, Shemot, Names of the Sons; Migration	189
Leviticus, Vayikra, And He Called; Basic Law	221
Numbers, Bemidbar, In the Desert; Arrival	244
Deuteronomy, Devarim, Moses' Words; Law	276
Historical Books	305
Josue, Yehoshua, Joshua (Greek: Iesous / Jesus)	305
Judges, Shofetim	326
Ruth, Rut *	345
1 Kings, Shemuel, 1 Reigns	362
2 Kings, Shemuel, 2 Reigns	375
3 Kings, Melakhim, 3 Reigns	396
4 Kings, Melakhim, 4 Reigns	421
1 Paralipomenon, Divrei Hayamim, Chronicles	444
2 Paralipomenon, Divrei Hayamim, Chronicles	468
1 Ezdras, Ezra, 1 Ezra	494
2 Ezdras, Nehemiah, 2 Ezra	504
3 Ezdras, 3 Ezra	516
Tobias, Tobit, Tobi **	529
Judith **	538
Esther, Ester *	549
Additions to Esther	556
Books of Wisdom (or Poetry)	560
Job, Iyob, Iyov	560
Psalms (& 151-155), Tehillim, (sacred songs)	582
Proverbs, Mishlei Shlomo	637
Ecclesiastes, Qohelet, Kohelet (Preacher) *	656
Canticles, Shir Hashirim, Song of Solomon *	662
Book of Wisdom or Wisdom of Solomon **	666
Ecclesiasticus or Wisdom of Jesus ben Sirach **	695
Major Prophets	714
Isaiah, Yeshayahu	714
Jeremiah, Yirmeyahu	750
Lamentations of Jeremias, Eikhah Yirmeyahu *	792
Baruch ** (& the Additions to Baruch; Ch. 6)	796
Ezekiel, Yekhezkel, Hesekiel	804
Daniel, Daniyel	844
The Twelve Minor Prophets, The Trei Asar	862
1 Osee, Hosea	862
2 Joel, Yo'el	867
3 Amos	870
4 Abdias, Obadiah, Ovadya	875
5 Jonas, Jonah, Yona	876
6 Michaias, Micah, Mikayahu,	879
7 Naoum, Nahum	884
8 Habbakoum, Habakkuk, Habaquq	886
9 Sophonias, Zephaniah, Sefanya	888
10 Haggaios, Haggay, Haggai	891
11 Zacharias, Zechariah, Zekarya	893
12 Malachias (Ezra), Malachi, Malakhiya	900
1 Maccabees (Hebrew: Sefer Makabi) **	903
2 Maccabees (Greek: Vivlio ton Makkavaion) **	927
NEW TESTAMENT – The Christian Bible	949
The Four Gospels	953
Gospel According to Matthew, Matityahu	956
Gospel According to Mark, Marcus	982
Gospel According to Luke, Lucius	999
Gospel According to John, Yohanan	1027
History	
Acts of the Apostles	1048
Pauline Epistles – The Epistles of Paul	1075
Epistle of Paul to the Romans	1075
1 Epistle of Paul to the Corinthians	1086
2 Epistle of Paul to the Corinthians	1097
Epistle of Paul to the Galatians	1104
Epistle of Paul to the Ephesians	1108
Epistle of Paul to the Philippians	1112
Epistle of Paul to the Colossians	1116
1 Epistle of Paul to the Thessalonians	1119
2 Epistle of Paul to the Thessalonians	1122
1 Epistle of Paul to Timothy, Timotheus	1124
2 Epistle of Paul to Timothy, Timotheus	1128
Epistle of Paul to Titus	1130
Epistle of Paul to Philemon	1132
Epistle of Paul to the Hebrews	1134
Epistle of Paul to the Laodiceans	1142
Catholic Epistles – Universal Epistles	1143
Epistle of James, Yakob	1143
1 Epistle of Peter, Shimon Petros	1147
2 Epistle of Peter, Shimon Petros	1150
1 Epistle of John, Yohanan	1152
2 Epistle of John, Yohanan	1155
3 Epistle of John, Yohanan	1156
Epistle of Jude, Yehuda (Judas Thomas)	1220
Apocalypses	
Revelation (The Apocalypse of John)	1222

[* Part of the Hamesh Megillot, 5 Lectionary Scrolls]
[** Parts of the Hebrew Deuterocanon. The other works of the Hebrew Deuterocanon see Appendix D.]

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DETAILS OF THE TWO INTRODUCTIONS

INTRODUCTION 1 (details)

The Canon Of The Bible 23
• The Hebrew Canon 23
• The Christian Canon 24

Chapters And Verses Of The Bible 25
• History of the Chapter Division 25
• History of the Verse Division 26
• Bible Statistics 26

Bible English 27
• Bible English 27
• On Early Modern English Grammar 28
• A List of Abbreviations of the Books of the Bible 29

Genres In The Bible 30
• Genres in the Bible and Examples 30

Of Originals, Translations And Versions
• The Hebrew Bible / Old Testament 31
• The Masoretic Text 32
• The New Testament 32
• The Samaritan Pentateuch 33

History Of Translations 34
• Translation into Greek - The Septuagint (LXX) 34
• The Peshita - Translation into Syriac-Aramaic ... 35
• Coptic (Egyptian) Scripture 36
• The Constantine Bible 36
• The Gothic Bible or Wulfila Bible 37
• The Vetus Latina 37
• The Bible Canon in Ethiopia and Eritrea 38
• Translation into Armenian 38
• Translation into Georgian 39

Middle Ages
• Translation into Arabic 39
• High Middle Ages 39
• Late Middle Ages 39
• The Gutenberg Bibles .....

Approaches To Translation 40
• Single source translations 40
• Deliberate changes 40
• Textual criticism: scholarly problems 41
• Names of Persons 41
• Semitic patronym (bar, ben, etc.) 41
• Name Corruptions and Misleadings 42
• Modern Translation Efforts 45
• Differences in Bible translations 45
• Dynamic or formal translation policy 46
• Other translation approaches 46
• Doctrinal differences and translation policy 46

Translations triggered by the Reformation 46
• Slavic Versions 47
• Hungarian versions 48
• Non-European Versions 48

Translations Into Romance Languages 49
• Italian Versions 49
• Spanish Versions 49
• Portuguese Versions 49
• French Versions 49

Translations Into Germanic Languages 50
• Translation into German 50
• Translation into Swiss German 51
• Translation into Dutch 51
• Translations into Germanic Scandinavian 51

Translations Into English 52
• Humble Beginnings 52
• Modest Renderings into Anglo-Saxon 52
• Translation into Old English 52
• Translation into Anglo-Norman (French) 52
• Translation into Middle English 53
• The translation by Wycliffe 53
• Translation into Early Modern English 53
• Translation into Modern English 54

English translations after the Reformation 54
• The translation of William Tyndale 54
• The translation of Miles Coverdale 54
• The Thomas Matthew version 54
• The Great Bible (Henry VIII) 54
• The Geneva Bible 55
• The Bishops' Bible 55
• Catholic Versions 55
• The Douay–Rheims Bible 55

The King James and Subsequent Versions 56
• The King James (Authorised) Version 56
• The English Revised Version 56
• The American Standard Version 57
• The Revised Standard Version 57
• Jewish Translation into English 57
• Jewish Versions 57
• The New English Bible 58
• Individual translations (List) 58

INTRODUCTION 2 (details)

JEWISH LAW 59
• The Holiness Code 59
• The Large and the Small Covenant Codes 60
• The Ritual Decalogue, The Ethical Decalogue 61
• Commandments of the Parashah 62
• The Priestly Code / Torat Kohanim 63
• The 613 Mitzvoh or The 613 Jewish Precepts 64
• Rabbinical Mitzvot & The Six Constant Mitzvot 74
• Noahidism or The Laws Of Noah 74
• The Halakha / Jewish Law 75
• The Sanhedrin Court of Law, and explanations to Jewish Law 76

CHRISTIAN LAW 77
• The Didache or Teaching (of the twelve Apostles) 77
• The Didascalia Apostolorum 81

• Creed, Nicene, Roman, Apostolic, other Creeds .. 128

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APPENDICES 1173

NAMES AND ORDER OF THE APPENDICES

Appendix A: Photo Documentation **1177**
Appendix B: Map Documentation **1233**
Appendix C: Exploration on History **1279**
Biblical Studies 1293
Historical Events (Science, Debate) ... 1324
Appendix D: Supplements **1393**

Appendix A: PHOTO DOCUMENTATION 1243

1. Locations of Discovery:

A.) Letters of Bar Kokhba were found in this cave near the Dead Sea, Israel 1177
B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel 1177
C.) Tonnes of texts were found in the Mogao Caves at Dunhuang, China 1177
D.) Sir Aurel Stein found more documents in such a watchtower 1177

2. Ancient Documents:

A.) Early Christian codices were found at Nag Hammadi, Egypt, 1945 1178
B.) The Dead Sea Scrolls were found at Qumran, Israel, 1947 1178
C.) Hebrew and Aramaic documents were found at Dunhuang, China, 1907 1178
D.) Collection of Christian codices from Nag Hammadi opened 1178

Instructions of Shuruppak (c. 2600 B.C.), the origin of the Ten Commandments 1179

Maxims of Ptah-Hotep (c. 2600 B.C.), another origin of the Laws of Moses 1180

Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq; origin of Noah's Flood Story 1181

Hyksos-Canaanites in a wall painting, tomb of Khnumhotep II (died in c.1950 BC) 1182

1. The Canal of the Pharaos, built in c. 1850 BC, seen from space 1183

2. The Blue Nile in northern Ethiopia connected Hebrew Elephantine with Hebrew Ethiopia 1183

The 282 laws of the Code Hammurabi (c. 1790–1750 B.C.); origin of Jewish and Islamic Law 1184

Amarna Letter written by Pharao Akhenaten in c. 1350 BC. Akhenaten established monotheism first 1185

1. This is the oldest known alphabet. Cuneiform tablet from Ugarit, Syria, dated: 1360 BC 1186

2. The Tel Dan Stele, earliest reference to the name David; c. 830 BC 1186

1. The Siloam Inscription (KAI 189), found in the Siloam tunnel; 8th century BC 1187

2. The Temple Warning inscription (c. 23 BC - 70 AD). One of two tablets, found in 1871..... 1187

Edict of Restoration on the Cylinder of Kurush II the Messiah (Cyrus the Great), 6th century BC 1188

The Behistun Inscription, Persia, confirms the monotheistic character of Zoroastrianism 1189

Petition to rebuild the Jewish Temple in Egypt; Elephantine papyrus, Document 1, 407 BC 1190

The Story of Ahikar. Elephantine papyrus P13446F, 525-404 BC 1191

Draft letter in Aramaic, 353 BC. Hebrews came to Bactria, northwest India in the 6th century BC 1192

The Great Isaiah Scroll (1 QaIsa), 3rd century BC, is the oldest known Old Testament text 1193

The Temple Scroll (11Q20) from Qumran was written by one of the Messianic Movements 1194

The Messianic Rule (1Q28a) talks about a messiah who will bring military victory to the Hebrews 1195

1. The War Scroll talks about apocalyptic warfare
2. A letter of Simon bar Kokhba found in 1960 1196

The Dead Sea Scrolls were kept in such massive jars, so they survived for 2,000 years 1197

The Gospel of Thomas, found in Egypt, 1945, quotes from the Buddhist Lotus Sutra 1198

End of Ephesians and the start of Galatians, by Saul of Tarsos, Paul the Apostle, c. 55-65 AD) 1199

The Gospel of Matthew, here a copy from the 200s AD. Possible author: Yosef bar Matityahu 1200

The Gospel of Peter. The Church deemed it as heretical for telling "the wrong" narrative 1201

Luke 13:29-35 and 14:10. Chester Beatty Lib 1 f 15r. Possible author: Lucius Mestrius Plutarchus .. 1202

"Jesus with his mother Mary and the (three) Wise Men from the East ... celebrating a Eucharist" 1203

1. Mithraeum of the Baths of Mithras in Ostia.
2. Mithraeum in Carrawburgh, England 1204

'Codex Sinaiticus,' from Egypt, dating from 325 AD was commissioned by Flavius Constantinus I ... 1205

'Codex Vaticanus.' One of 50 complete Bibles that were commissioned by Flavius Constantinus I 1206

Manichaean psalm, 3rd century AD. The Mani Faith became the first world religion 1207

In about 405 AD, the Vulgate, the standard Latin Bible. Codex Sangallensis, 8th century AD 1208

Codex Sassoon 507, 8th century AD. In the 500s, Masoretic scholars improved the Old Testament 1209

Selihah leaf written in Hebrew Aramaic. 8th or 9th century, Mogao Caves, Dunhuang, Gansu, China .. 1210

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Uncial 0177. Luke 1:59-73, Coptic translation from c. 950 AD 1211

The Christian 'Sayings of the Elders,' Sogdian in Syriac script, Turfan, China; 9th century AD 1212

Page of Ruth from the 'Peshita' the Syriac standard Bible of the Nestorian Church of the East 1213

Page from Leviticus, Samaritan Bible, Pentateuch, (Ms 201) from Ascalon, Israel; 1189 AD 1214

Illuminated page with Lollard text from the 14th century AD. British Museum, London 1215

Page of The Jewish War by Titus Flavius Josephus, his works were part of the first Bibles, 75 AD 1216

Illuminated page of a Bible made by Johannes Gutenberg, 1455. His printing changed the World 1217

9 portraits of Greek men whose philosophy and deeds founded Western Civilisation 1218

9 portraits of the Flavian Dynasty who first promoted Roman Judaism and Roman Christianity 1219

9 portraits of Roman rulers and their family members who were already Christians 1220

9 portraits of people were engulfed in religious conflicts after huge losses of the Black Death 1221

1. The so-called Kalabsha Temple of Elephantine in Egypt might have been a Jewish temple 1222

2. Reconstruction of Solomon's Temple in Jerusalem as described in the Greek Septuagint Bible 1222

1. The Kaba-ye Zartosht (the Cube of Zoroaster) located at the Imperial Necropolis near Persepolis
2. The Kaaba of Mecca without its black cover, a cube-shaped emulation of the Temple of Jerusalem 1223

1. The Great Temple of Yeha, Ethiopia emulates the Temple of Jerusalem; **2.** Stone inscriptions 1224

1. Interior of the Temple of Yeha, direction: east
2. Interior of the Temple of Yeha, direction: west 1225

1. The Temple of Yeha had 2 floors like Solomon's temple, reconstruction; **2.** Hidden room 1226

1. The Barran Temple at Marib by the Queen of Sheba, copy of Solomon's Temple; **2.** Aerial photo 1227

The temple built by the Queen of Sheba (Saba): **1.** Plan; **2.** Reconstruction; **3.** Appearance 1228

Maps of the Sabaean Kingdom and its sites. **1.** 900 BC; **2.** 700 BC; **3.** 200 AD; **4.** Sites in Yemen 1229

Appendix B: MAP & TABLE DOCUMENTATION 1231
Eleven **History Maps - The Holy Land**
1. Abraham's Journey, Part 1: From Ur to Harran. "abraham" means "many people." c. 1990s BC 1233
2. Abraham's Journey, Part 2: From Harran to Egypt, c. 1960s BC 1234
3. The Travels of Jacob. His other name, "Israel," means "he rules with God." c. 2nd millenium BC ... 1235
4. The Territories of the legendary 12 Tribes; their existence is still debated. c. 2nd millenium BC 1236
5. The Exodus of the Isrealites is a story confirmed by Egyptian documents, c. 15th century BC 1237
6. Joshua the Conqueror, his name Yeshua (Jesus) means "saviour;" c. 14th centuries BC 1238
7. The Kingdoms of Saul, David, and Solomon; c. 11th and 10th centuries BC 1239
8. The Kingdoms of Israel and Judah, the rule of King Hezekiah, c. 8th century BC 1240
9. Kingdom of Judah in the Days of Josiah, c. 7th century BC 1241
10. Division of the Kingdom of the foreign (Arab) king Herod the Great, 1st century BC 1242
11. The Road to Jerusalem, Jesus' ministry bears similarities to the conquests of Titus; c. 36 AD 1243

The Beta Israel (the House of Israel in Ethiopia), Hebrew Territories in (ancient) Ethiopia 1244

1. Paul's First Missionary Journey; c. 50 AD 1245
2. Paul's Second Missionary Journey; c. 55 AD 1246
3. Paul's Third Missionary; c. 55-60 AD 1247
4. Paul's Journey to Rome; c. 61-62 AD 1248

1. Metal Production in Ancient Middle East (from Egypt to India) , from c. 3000 BC to 500 AD 1249
2. The Middle East between the 16th - 14th centuries BC; Akenaten introduced monotheism ... 1249

1. The Persian Empire, Achaemenid Dynasty, c. 500 BC 1250
2. The Greek Empire of Alexander the Great, c. 323 BC 1251
3. The Roman Empire, Development 200 BC - 117 AD 1252

Indian Ocean Trade Routes, c. 400 BC - 1225 AD (showing material trade) 1253

Jerusalem in the Time of Jesus, first half of the 1st century AD (with detailed explanations) 1254

Coins - Description (2 pages and 5 charts) 1255
1. Cyprus, Phoenicia, Commagene, Hasmonians ... 1257
2. Herods, Shekels, 1st Jewish War, the Flavians .. 1258
3. Christian symbolism on Coins of Flavian victors 1259
4. 3rd Jewish War of bar Kokhba, Ethiopia, Persia 1260
5. Second Flavian Dynasty of Constantinus I 1261

1. Family Tree of Jesus;
2. Family Tree of the Flavian Dynasty 1262

Map of Semitic Languages 1263

Map of Languages, Scripts, Belief Systems, Laws 1264

Important Writing Systems, Abjads & Alphabets 1265
1. Ugaritic, Phoenician (early, middle), Punic 1267
2. Greek, Italic 1268
3. Aramaic, Palmyrene Syriac, Hebrew, Indic 1269
4. Nabataean Aramaic, Syriac Aramaic, Sabaean .. 1270

Comparative Charts, Bible Canons, Introduction 1271
1. Books of the Old Testament, The Tanakh 1272
2. & 3. Apocrypha, Deuterocanonical Books 1273
4. Books of the New Testament 1275

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Appendix C: EXPLORATION ON HISTORY 1279
(Historical discoveries presented in small chapters)

The Quest for the Origin of Holy Books 1279
Deuterocanon 1279
The 613 Mitzvot (Precepts) 1286
The two Parts of the Ten Commandments 1286
The Seven Laws of Noah 1287
The Ten Commandments in Islam 1287
The Ten Commandments in the Koran 1287
The Koranic Commandment of Abrogation 1288
The chronological sequence of the Koran 1288
The Five Precepts In Buddhism 1289
The Five Jain Vows 1290
The Five Yamas And The Five Niyamas (10 Commandments) In Hinduism 1290
The Instructions of Shuruppak 1291
Final Remarks 1292

BIBLICAL STUDIES, Some Known Facts 1293
The Original Languages of the Bible 1293
Biblical Criticism 1293
Biblical Exegesis 1294
Textual Criticism 1294
Biblical History 1294
Biblical Archaeology 1294
History of Biblical Archaeology 1295
Archaeological and Textual Forgeries 1295
Biblical Archaeology and Doctrines 1296

KEY EVENTS IN HISTORY
Catastrophes And Paradigm Shifts 1297
A.) The Great Flood (2500 - 2100 BC) 1297
B.) The Bronze Age Volcano Eruptions (2000 - 1400 BC.) 1299
The Avellino eruption of Mount Vesuvius (in c. 1995 BC.) 1299
The Thera Volcano Eruption (in 1627 BC.) 1300
C.) The 4 Volcano Eruptions And Climate Change Of 535 AD..... 1301
D.) The 5 Volcano Eruptions And Climate Change (The Little Ice Age) of 1228-1284 AD 1302
Direct and Indirect Consequences 1304
Gutenberg, Luther, the 30-Years War 1305
E.) The 3 Volcano Eruptions And Climate Change Of 1783 (1708-1812) AD 1308
The Second Thirty Years' War (1914-1945) 1309
Overview On The War Between Semitic And Western Civilisations 1311
The Line Of Wars From Alexander To Mohammed In Detail, The 10 Jewish Wars 1315

HISTORICAL EVENTS
Analyses, Archaeology, Debate 1324
Abrahams Journey 1324
How Jacob changed into Israel 1325
Jacob (Israel) and his 12 Tribes 1325
Mose 1325
Joshua the Conqueror 1327
First Kingdoms 1327
David 1327
Solomon 1327
Historicity of Solomon 1328

INTERLUDE, Comparative Archaeology 1329
Description of the Temple in the Bible 1329
Architecture 1329
Relationship with the Queen of Sheba 1330
Theodore Bent Discovers a Solomonic Temple 1331
Modern Archaeology Analyses the Finds 1332
The Temple of Yeha, Province Tigray, Ethiopia 1333
The "Solomonic" Temples in Yemen 1334
The Temple 1 at as-Sawda, Yemen 1334
The Temple 1 in Baraqish (Nakrah / Yathill), Yemen 1335
The "Throne of the Queen of Sheba" in Marib 1338
Description of Walls, Entries and other Installations 1339
The Divine Purification Spring 1339
The Temple Building itself 1339
Wall Inscriptions 1340
Analysed Range of Dating 1340
Sabaean - Linguistic-Geographical Assessment 1340

King Hezekiah 1341
King Josiah 1341
Captivity of the Hebrews in Babylon 1342
Emperor Kurush the Messiah 1342
Ezra, Nehemia and the Papyri of Elephantine 1342

THE ELEPHANTINE PAPYRUS FIND 1343
The Emergence of Judaism and the Elephantine Papyri 1343
The Discovery of the Papyri 1344
The City of Elephantine and its Remains 1344
External Shape of the Papyri. The Language 1346
The Jewish Military Colony in Elephantine 1348
The Introduction of Jewish Law 1349
The Destruction of the Jewish Temple at Elephantine 1351
The Petition to rebuild the Temple 1353

Alexander the Great and the Greeks 1356
Yehuda Makabi's Fight for Freedom 1356
Into the Roman Empire 1356
Jesus, James, Paul, and Christianity 1356

FACTS ON JESUS AND HIS TIMES 1357
A.) The Pilate-Inscription of Caesarea Maritima ... 1359
B.) Ameria Inscription 1359
C.) Inscribed Fingerring of Pilate 1359
Census Edict Of Gaius Vibius Maximus 1361

The Real Jesus, reconstruction of the events after Jesus' death, Channel 4, 1999, Transcript 1362

Caesar's Messiah: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012 1369

The James Ossuary Interview, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004] 1380

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Appendix D: SUPPLEMENTS 1391

Supplements from the Septuagint
• The Letter of Aristeas to his brother Philocrates . 1393
• 3 Maccabees 1414
• 4 Maccabees 1421

Supplement from the Ethiopian Orthodox Bible
• Book of Jubilees / Lesser Genesis 1434

Supplements from the the Constantine Bible
• The Letter of Barnabas 1484
• The Shephard of Hermas 1494

Supplements From the Apostolic Fathers
• 1 Clement 1529
• 2 Clement 1542

Supplements According to the Muratorian Canon
• The (Greek) Apocalypse of Peter 1546
• The (Coptic) Apocalypse of Peter 1555

Supplements from the Gnostic Library
• The Gospel of Didymus Judas Thomas 1557
• The Gospel of Mary Magdalene 1564
• The Gospel of Philip (the brother of Mary Magdalene) 1566
• The Gospel of Judas (Iscariot) 1575
• The Apocryphon (Secret Book) of James (the Just, the brother of Jesus) 1581
• The Apocryphon (Secret Book) of John 1584
• The Sentence of Sextus 1592
• The Gospel of Truth 1594

Supplements from the Hebrew Deuterocanon 1600
(that did not become part of Wycliffe's canon)
4 Esdras (5 Ezra) 1–2 from Latin; 1601
4 Esdras (4 Ezra) 3–14 from Hebrew; 1604
4 Esdras (6 Ezra) 15–16 from Latin 1619
The Prayer of Azariah (Azaryahu, Ezra) and Song of the Three Holy Children 1622
Prayer of Manasseh 1624

Texts on Christianity as State Religion
• Life of Flavius Josephus, Titus Flavius Josephus 1625
• Muratorian Canon; The New Testament Canon 1649
• The Edict of Toleration / Edict of Serdica 1651
• The Edict of Milan by Constantine and Licinius 1654
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History 1655
• The Life of Flavius Constantinus (Constantine I) 1657

Texts on Reformation and Religious Conflicts 1709
• Martin Luther: The 95 Theses, 31 Oct. 1517 1709
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517 1712
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points triggering the Protestant Revolution, March, 1518 1713
• Letter to John Staupitz , 1518 1715
• Letter to Pope Leo X, 1518 1717
• Another Letter of Martin Luther to Pope Leo X, 6th September, 1520 1718
• Martin Luther on Islam and the Koran, Forewords to two Koran translations, 1530 and 1543 .. 1722
• An Open Letter on Translating, 8th of Sep. 1530 1727
• The (39) Articles of Religion / The39 Articles 1734

Mesopotamian Precepts And Laws 1742
• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C. 1743
• The Law Code of Ur-Nammu; Sumer; c. 2100-2000 B.C. 1747
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C. 1749
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C. 1752
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C. 1753
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C. 1764

Egyptian Precepts And Laws 1766
• The Teaching of Kagemna c. 2613-2589 BC 1766
• The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC. 1767
• The Commandments of Maat c. 2500-2345 BC. 1772
• The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC. 1774
• The Teaching of King Khati for his son Merikara c. 2025-1700 BC. 1776
• The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC. 1780
• The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC. 1782
• The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024 1786

Supplements from the Dead Sea Scrolls, Qumran 1796
• The War Scroll / The War Rule (IQM, 1Q33, etc. 1798
• The Book of War - (4Q285, 11Q14) 1807
• The Temple Scroll (11QT=11Q19-21, etc. 1808
• Commentary on Habakkuk (IQpHab) 1820

Biblical Geography and its Significance 1825
Glossary 1834
Bibliography 1838
John Wycliffe - A Short Biography 1848
Introduction to Middle English 1851
In-House-Advertisements 1874

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NOTICE ON COLOUR CODE

The beautiful trim strips over the book titles are not only decoration:
Black: Explanatory text
Red: Old Testament, Hebrew Bible (1st canon)
Green: Deuterocanon, Apocrypha (2nd canon)
Blue: New Testament, Christian Bible or canon
No Strip: The Book belongs to the previous book

NOTICE ON TIMING AND DATING

With language, we define what we stand for. As a matter of principle, in our books we only use the terms BC (before Christ) or AD (Anno Domini, the year of the Lord). These are not only religious terms but also reveal a person's cultural conscienceness and allegiance.
Terms such as B.C.E. or BCE = Before Common Era; C.E. or CE = Common Era, are Political Correctness nonsense as "common" also means "ordinary," and in consequence refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ or achievements of the Western World in general.

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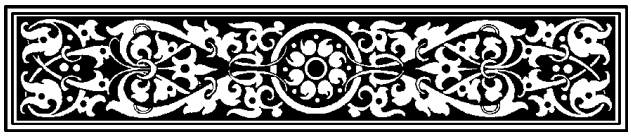
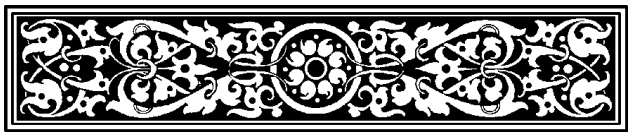
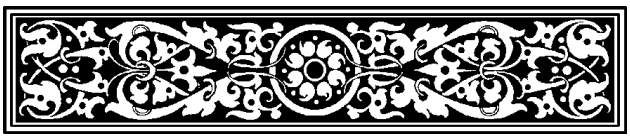


PRELIMINARY

FOREWORD
INTRODUCTION 1
INTRODUCTION 2





FOREWORD

"We live in an age of religious extremism, an age of terror and violent slaughter. We are locked in a bewildering ideological battle with religious fundamentalism. It is a battle that has taken most of us by surprise because religious fundamentalism seems so odd, so alien, to our own easy-going way of life. But you know, it is not! We have been here before, here at home, here at the very heart of our own civilisation.

About 500 years ago, a breach within Christianity, tore Europe, England, and the Church apart. It was the same literalism, the same passionate intensity, the same apocalyptic violence as now. It is our very own Jihad. It is called: 'the Reformation.'

The Protestant Reformation was also a political and cultural revolution. It unleashed bloodshed, terror, and the destruction of religious art —a combination we recognise all too well. It began with a provincial German monk and it threatened the most powerful institution in the Western World, the Catholic Church, with destruction.

In England it led to a hard Brexit, 16th century style, as King Henry VIII broke with Rome and declared himself "Supreme Head on Earth of the Church of England." It was a tale of espionage, enhanced interrogation, and horrific death. There was a handful of brave and inspired souls fought to introduce the new ideas and the authorities fought back savagely to stamp out the infection. So, how did one man's simple act of protest in the backwards of Germany spark a violent revolution that would transform England, Europe, and the Western World?

In the early 1500s the Catholic Church shaped every aspect of human life. And in Rome, its head, the Pope, ruled a spiritual empire bigger than that of the Caesars. It is hard to overestimate the power of the Catholic Church in the late Middle Ages. It was a vastly wealthy, bureaucratic machine, the very heart of Europe. It controlled education, media, family law. It had its own private language in Latin. The clergy, whatever their nationality, swore obedience to the Pope, whose toe even kings knelt on the ground to kiss. But his greatest power was over men's minds.

Churches were dominated by a huge painting of the last judgement. When Jesus' judge sentenced each soul to the joys of heaven, or the eternal torments of hell, it was a terrifying vision. The Church mitigated its stark horror by the "Doctrine of Purgatory." This was an intermediate state between heaven and hell where the not too sinful soul was purged of its offenses and made fit to enter paradise. You could reduce the amount of time you spent in purgatory by doing good works, saying prayers, going on pilgrimages, giving to the poor. Or you could draw on the good works of others: Jesus, the Saints, the Virgin Mary, whose transcendent goodness had endowed the church with the treasury of merit.

The pope dispensed, in return for consideration of course, this treasury in the form of spiritual IOUs, known as "Indulgences." (An IOU [abbreviated from the phrase "I owe you"] is a document acknowledging debt.) These were printed bits of paper that, in return for cold hard cash, absorbed the soul of its offenses and acted as its passport to paradise. Indulgences were often sold to finance Church schemes and in 1517 the pope's pet project was the rebuilding of Saint Peter's on a magnificent scale. Indulgences were sold across Europe. There was even a catchy advertising jingle: "As soon as the coin in the coffer rings, the soul from purgatory springs!" It was, as though the church had forgotten Christ and become fixated on wealth. And for one German monk this was an abomination.

On the 31st of October, 1517, Martin Luther very publicly denounced this scandal. According to legend, he strode through the town to the great doors of All Saints Church, and hammered up a document for all to see. It was his 95 Theses, a mere 95 points of contention with the Church's teachings on sin and penance. Were these the brave hammer blows of fate against the old order, as the traditional story goes, or was it the equivalent of pinning an agenda on a university notice board as revisionists suggest? Actually, it doesn't much matter since nobody disputes the magnitude of the results. Luther's protest would plunge Europe into two centuries of religious war, unleashing bloodshed and brutality across the continent - all in the name of God!

Martin Luther was an unlikely revolutionary. In 1517, he was a 33 year old monk and professor of Biblical theology at the University of Wittenberg in Saxony. Saxony was just a small one of the German-speaking states that comprised present-day Germany. Each had its own ruler but all fell under the overlordship of an elected monarch, the Holy Roman Emperor who was crowned by the Pope, and all was subject to Papal authority and taxation.

In the introduction to his Theses, Luther wrote of his wish to stir up debate. A new invention allowed him to succeed beyond his wildest dreams. Just over 70 years earlier, Johannes Gutenberg had developed his printing press. This piece of technology would transform Luther from a little-known monk and academic into Europe's most published author, and a wanted man!

Luther originally wrote the 95 Theses in Latin, the language of academic and theological discourse. But even within the Latin of the Theses, Luther showed himself aware of that wider audience outside the universities. And nine of the Theses list the sharp arguments that the laity were using against indulgences. And how Luther asks "are we going to answer those arguments if the Church does not reform itself?" - Well, of course, the Church showed no sign of reforming itself. So, what Luther did was to write a tract. He called it 'A Sermon on Indulgences and Grace' - and he wrote it in German, AND he had it printed!"

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What you have read up to this point here, are the spoken words of Dr David Starkey, one of the very few historians living today who understand the magnitude of religious propaganda in detail. Starkey is fully aware that language is the main key if we want to fully grasp what religion is all about and how it works. He is one of the most outspoken historians of our time who is able to assemble historical facts in a logical way and presents them as eloquent narrative with a cohesion that everyone can follow with ease.

In 2017, he published a BBC documentary called "Reformation: Europe's Holy War," in which he compares Luther's Reformation with our modern upheavals of Woke and Jihad. With elan, he describes what went on in the 16th century revolution. Experts still marvel at the extraordinary impact of Luther's 'Sermon on Indulgences and Grace.' This was the work which propelled Luther to the front ranks of European thought and theology. Until that point he had been writing in Latin for the scholars. But when he published these 20 short propositions in German, he brought his thoughts not only to the mind of scholars but to each and every ordinary person. The form in German very closely echoes the 95 theses written in Latin, a language that the man in the street could not understand. The short German version of the 95 theses are a work of instinctive brilliance. Luther calls it "a Sermon" but it is nothing like a sermon. Sermons are meant to be endurance tests of repetition and reiteration. But this little paper can be read aloud in 10 minutes. It is 20 short snappy points but unlike the 95 Theses, which circulated only in the intellectual community, this spread immediately like wildfire across Central Europe. Who was this Luther?

Short standard answer: Martin Luther was a German theologian, religious reformer and monk who was the catalyst of the 16th-century Protestant Reformation. Through his words and actions, Luther precipitated a movement that reformulated certain basic tenets of Christian belief and resulted in the division of Western Christendom between Roman Catholicism and the new Protestant traditions, mainly Lutheranism, Calvinism, the Anglican Communion, the Anabaptists, and the Antitrinitarians. He is one of the most influential figures in the history of Christianity; and rightfully so.

Now, let us take a look at some details: Martin Luther was born on 10 November, 1483, in Eisleben, Saxony, Germany. His father, Hans Luther, who prospered in the local copper-refining business of the town of Mansfeld, could finance Martin's long education. Luther began his education at a Latin school in Mansfeld in the spring of 1488 where he studied, among other subjects, Latin, Greek and Hebrew, and he was awarded the master's degree in 1505. In accordance with the wishes of his father, he commenced the study of law. Proudly he purchased a copy of the Corpus Juris Canonici (“Corpus of Canon Law”), the collection of ecclesiastical law texts, and other important legal textbooks. Less than six weeks later, however, on July 17, 1505, Luther abandoned the study of law and entered the monastery in Erfurt of the Order of the Hermits of St. Augustine. His studies gave him a thorough exposure to Scholasticism by studying the works of Aristotle (384-322 BC, the teacher of Alexander the Great and his generals), and William of Ockham (1285-1349). Ockham, like Aristotle, focussed on the subject of logic, because he regarded the science of terms as fundamental and indispensable for practicing all the sciences of things, including God, the world, and ecclesiastical or civil institutions; in all his disputes, logic was destined to serve as his chief weapon against adversaries. Luther received his doctorate in the fall of 1512 and assumed the professorship in biblical studies, which was supplied by the Augustinian order. At the same time, his administrative responsibilities in the Wittenberg monastery and the Augustinian order grew, and he began to publish theological writings, such as the 97 theses against Scholastic theology. Dr Martin Luther was by no means just a simple monk as always depicted, 24 years of hard schooling made him one of the highest educated ideologists, strategists and orators of his time.

We have many capable historians and other authorities. However, as long they only use their sophisticated speech and gentlemanly manners, they just earn benevolent nodings in academia but they will move nothing else because they do not reach the masses. It was not the 95 theses that woke up the public, it was the 20 points of Luther's sermons that erupted into a revolution of thinking for the simple reason that it was written in the language of the common people.

Luther did protest against immoral practices of the Church not because he was born a revolutionary, he was not. He felt he needed to do something against the filth. Today, people think that Church, or religion, has nothing to do with politics. But they are wrong! The word "politics" comes from the Greek word polites, meaning citizen, and also from polis, meaning city and community. So when Church is is not about community and its members, what then is it all about?

Religion is in least cases just about God. It is about precepts, morals and their subsequent laws, it is about power struggle and often violent ways on the road to salvation, and it is about doctrines and ideologies connected to a divinity, and therefore it is also about administrative positions of the clergy and taxation with which the members of that clergy can stay in power and can control the masses. There has never been religion for personal use only. Religion as a private belief is a new thing - and this only in the Western World! Our limitless individualism has not yet reached the other belief systems. These are facts that we always must keep in mind when we think and talk about other religions.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged but also very similar to the times of Luther. The so-called 'western societies' seem to crumble under their own weight. This includes all those we call Protestant Christians, but more and more, it includes also Jewish people, Roman Catholic (western Roman) Christians, Orthodox (eastern Roman) Christians, and in particular the so-called secularists, atheists, agnostics, progressives, etc.,

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etc. It is like in the 1930s and 1940s: Enemies are marching through our streets screaming the filthy slogans "Allahu Akbar" and "from the river to the sea" (from the River Jordan to the Mediterranean, meaning 'annihilate all Jews!' as prescribed in the Koran, the Sira, and the Hadith) in place of "Sieg Heil" and "Heil Hitler." Thousands of Christians, Jews, Buddhists and others, are systematically murdered in Islamic countries and other totalitarian entities; the Churches however, the clergy in our vicinity, stay silent and do nothing—just like in the 1930s and 1940s. There has been no religious community that actively organised repeated marches towards embassies or consulates of the perpetrator countries, none of the churches promoted boycotts of the killer states. Yazidis and Syriac Christians have been raped, robbed and murdered in Iraq and Syria. Nobody seem to feel shame! The Churches contemplate navel-gazing instead. The Russian Christians are ruled by Kyril, an ex-KGB man, and our people do not know a thing. The clerics are busy with all sorts of scandals and wonder why their members vanish into thin air while the pretty churches stay empty on Sundays or other times. Hardly ever do we see the clergy caring in person for the fallen of our society. Our kids are poisoned by lethal drugs, our families fall apart, many are even not able or willing to build families, our population is in terminal decline, socialist politicians disarm the law-abiding citizens, render them defenceless, while robbers and thugs raid their homes and kill the residents so that they cannot describe them. The police is busy with political correctness and "hate crime" on the internet while victims of real crime and violence are forgotten and the perpetrators are showered with humane sympathies—while their name, language, religion and place of cultural origin is being kept silent about. Politicians, as so-called "law givers," create one new law after another, strangulating the entire legal system to death, insted of just obeying the ones already in existence. Courts of law are so overwrought that they become courts of ridicule and our state and its communities are in total decay. Our schools have degenerated into filthy debate clubs of socialism and activism. Well-educated scholars know all this and yes they talk about it, but only to their academic fellows, hardly ever do they talk to the ordinary people in ordinary language; and hardly ever take these gentlemen anyone to the streets and organise actions. It is so nice to sit in the warm parlour while our nations desintegrate all around our ears. So, every good idea that may solve one or the other of our problems could not be heard. They could move something, turn things to the better. Words like "action, responsibility, courage" seem to be a thought of the past. Where are our Martin Luthers? While our elites are obviously clueless, Luther knew exactly how to advance. Let us read what Dr Starkey found out:

"In Wittenberg, Luther's attack on Indulgences was evolving into fundamental doctrines. The key one, raising the power of personal faith above the remedies offered by the hierarchy of the Church, mankind was saved not by prayer or fasting or Indulgences but only by faith, by faith in Christ, as told in the New Testament. Anything else was a corruption, an obstacle. And that included Rome." Just like Sayyid Qutb or his brother Muhammad Qutb, the teacher of Bin Laden, the so-called Islamists of our time, Luther wanted to go back to the roots of his religion. And he only could achieve that by using the language of the people.

Starkey: *"On the 15th of June 1520, after four all-day meetings, the Pope and his council issued the formal decree known as a bull. ..... Luther was given 60 days to recount or be excommunicated, which meant expulsion from the Church and 'condemnation to the eternal fires of hell.' His works were ordered to be burned. Far from backing down, Luther seemed energised, liberated even, and in a matter of a few mere weeks produced three crucial works that between them amounted to a manifesto for a political and religious revolution. The most important of them was addressed to the Christian nobility of the German nation, writing in German, Luther called on the German princes unilaterally to reform the German Church and rescue it from the clutches of Rome that was bleeding Germany dry."*

"On the 10th of December 1520, he publicly burned the papal bull. There could be no going back. In January 1521, Martin Luther was formally excommunicated from the Catholic Church. Two months later he was charged with heresy and summoned to a hearing in front of the Holy Roman Emperor Charles V and representatives of the Church. The Imperial Diet, as it was known, was to be held in the German city of Worms."

"..... Luther's survival had to date been ensured by Frederick the Wise, Elector of Saxony. Frederick now secured a promise of safe passage and Luther set out. If the Catholic Church was hoping to destroy Luther at Worms, it had badly miscalculated the popular mood. Everywhere he went he was hailed as a hero. A hundred horsemen rode through the city gates to escort him inside and as he descended his carriage a monk reached out to touch the hem of his robe by taking on the power of the Church. Luther had become a local legend, a figurehead for a populist anti-establishment movement that was spreading across the German-speaking states. As resentment about taxes and foreign interference grew, the Pope's ambassador in Worms was horrified as he reported back to Rome. "The whole of Germany is in full revolt," he wrote, "nine tenths raised the war cry 'Luther!' whilst the watch word of the other tenth who are indifferent to Luther is 'Death to the Roman Curia'." Summoned before the Diet, Luther was ordered to renounce his heretical writings. He refused. 'Here I stand,' he is supposed to have declared, 'I can do no other!' Whilst the emperor Charles V and the Diet were debating Luther's fate, Luther's safe conduct was honoured and he was allowed to leave Worms."

Agents of Luther's protector, the Elector Frederick the Wise, charged with bringing him to a place of safety, brought Luther to Wartburg Castle in Saxony where he went undercover. He grew his hair and beard and became Junker Joerg or Squire George. Up to now, the Bible was not only a

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'sacred text' but also a 'secret text' which was not available to laymen who could not speak and read Latin. And a main doctrine of the Roman Catholic Church was, to keep it like that. Priests of the Church were in charge to interprete the contents of the Bible to the ordinary people, and by doing so, they kept control over the contents that had been delivered to the audience in church. Luther was aware that his reformation would not succeed if the people could not read the Bible for themselves. He was an accomplished linguist fluent in Hebrew, Greek, Latin, as well as many German dialects of the north and the south. Right from the start, Luther was determined to employ all his expertise and abilities to push the Reformation forwards, and above all, he was about to use the most frightening invention of his days: the unstoppable printing press of Johannes Gutenberg.

Dr Starkey: *"Confined to his room, Luther embarked on the next stage of his religious revolution. The medieval church used Saint Jerome's 4th century Latin translation of the Greek New Testament. Known as the Vulgate, it was treated as the sole, authoritative text, and crucial Catholic doctrines depended on its particular choice of words. All Luther's religion was rooted in the Bible. He believed in Sola Scriptura, that the Bible was the sole infallible guide to faith and practice. So, Luther decided to use his time in the Wartburg to start afresh and to make his own new translation of the Bible from the original Greek into German. But it was to be his German, pungent, pithy, and comprehensible by all Germans, north and south, and above all, it was to be his, Luther's reading of the Bible."*

"Published in September 1522 Luther's Bible began to fix a standardised modern German language. It forged a growing sense of nationhood and national identity amongst the German states. And that helped turn Luther's religious revolution into a political revolution as well.

Luther's revolution now threatened to carry all before it. The princes were attracted by the political and economic pride gave them of the common people by the freedom and the autonomy that it seemed to promise them. The term "Protestant" was coined in 1529, and in 1531, the Lutheran cities and principalities united themselves into a defensive alliance known as the Schmalkaldic League (German: Schmalkaldischer Bund; from the town of Schmalkalden in Thuringia). In little more than a decade, half of Germany had gone Protestant, gone Lutheran. As Europe began to fracture along religious lines, it would be engulfed by apocalyptic violence, waves of holy war, terror, and iconoclasm, of the kind we are all too familiar with today."

One may ask "What has all this to do with this Bible or my faith?" —"Everything!" could be the answer. The Bible is a book about faith, about morals, about precepts and laws, yes, but it is also a guide of wisdom that can show ones right way. When Marcion in the middle of the 2nd century wanted to get rid of the Old Testament due to its sometimes violent attitudes, the Church Fathers disagreed and were determined to keep this Jewish document collection as scripture as well.

Were they not right? Perhaps, they found it nesessary to keep the Old Testament because it represented traditional authority, it breathed resolute fighting spirit, and it contained precepts and wisdom that the New Testament lacked. Had the early Christians followed Marcion, who knows, Christianity might have died long ago from its peacefulness. There is not always just one way but other ways too from which we can choose. The Bible in its entirety has accumulated the wisdom from several millenia. It is not the only wise book in the World. In fact, there are many more. And most of them have something in common.

The 'Western communities' need headstrong individuals, like Jan Hus, like John Wycliffe, like William Tyndale and Martin Luther, who are willingly take responsibility and do not hide behind a smokescreen of 'team ethics' and coward 'political correctness' which automatically leads to the wrong believe that appeasement ensures eternal peace. It does not - it never did - and it never will. The old proverb "weakness provokes" has a Darwinistic truth in itself that no-one can escape. Good behaviour has been replaced by despicable egalitarian ideologies. Those ones who propagate diversity, boundless socialism and leniency, limitless individualism and fuzzy immorality, let the 'devil' take over and they bring not only their own society to crumble but they cause suffering on an unprecedentd scale in this very minute. Jesus said, *"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand!"* (Matthew 12:25) Anybody who does not like Jesus could also be directed to any other authority and philosopher in antiquity because many of them said the very same thing.

The Bible is not out of date, and it is still a mighty authority on wisdom today. The Bible is a valuable source to learn from. And here it does not matter to what religious denomination the reader feels aligned to, or even feels religious at all. Therefore, it is a sensible thing, not to talk about religion, faith or piety here. I rather should like to steer the readers attention to historical or other scientific facts of interest. To bring the Bible to the reader in a new light, I shall present it in a very old way: Several hundred years ago, some Bibles gave extra information to the reader. We shall do the same and display a detailed Table of Contents. This foreword is followed by details on origin, version, and translation of the Bible. Each book in the Bible begins with its name as title in bold Capital Letters and all alternative titles that are known. Then we mention the source, provenance, authorship and the Range of Dating (the time the text's creation). In the Appendices, we show a photo documentation and a map documentation. After that, you will find legal, non-canonical and other texts of historical value, because it is best to let history speak for itself.

If you wish to find more related texts, please download the 8,000-page volume of The Grand Bible, 5th edition. Thank you kindly!

Lord Henfield, 2024.

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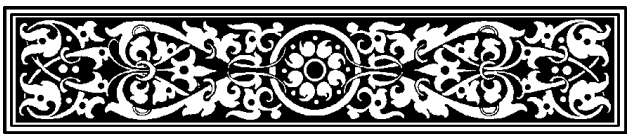

INTRODUCTION 1

THE CANON OF THE BIBLE
(The Choice and Order of the Books in the Bible)

The Hebrew Canon

The term 'canon,' from the Greek word "kanon," meaning a cane or measuring rod, passed into Christian usage as a norm or a rule of faith. The Church Fathers of the 4th century AD first employed it in reference to the definitive, authoritative nature of the body of sacred Scripture. The Hebrew Bible is often known among Jews as TaNaKh, an acronym derived from the names of its official three divisions: Torah (Instruction, or Law, also called the Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings).

The earliest and most explicit evidence of a Hebrew canonical list comes from the Roman-Jewish historian Titus Flavius Josephus (37 AD – c. 96 AD) who wrote about the Hebrew canon used in the first century AD. In "Against Apion" (Book 1, Paragraph 8), Josephus divided the Hebrew Bible into three parts: 5 books of the Torah (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), 13 books of the prophets (Joshua, Judges, Samuel, Kings; Isaiah, Jeremiah, Ezekiel; 12 Minor Prophets; Job, Ecclesiastes, Daniel, Ezra & Nehemiah, Chronicles), and 4 books of hymns (Psalms, Song of Solomon, Lamentations, Proverbs):

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down [in Babylonian captivity] *what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life."* (The Books of the women Ruth and Esther might not not have been his choice. In antiquity, politics, military, and religion were men's toys).

As Josephus (as propaganda minister of the Flavian Dynasty) had all Roman publishing ativities under his control, it is not clear whether he only reported here about the canon or told us about his decision on the canon officially approved by him. The answer to this question would tell us to what extent he might have been responsible for the destruction of the violent messianic literature and their authors, and also about the approval of the first 3 canonical gospels (Matthew, Mark, Luke).

Josephus mentions Ezra and Nehemiah in Antiquities of the Jews (Book XI, Chapter 5) and Esther (during the rule of Artaxerxes) in Chapter 6. The canon is until the reign of Artaxerxes [Babylonian captivity] as mentioned by Josephus in Against Apion (Book 1, Paragraph 8). For a long time, following this date, the divine inspiration of Esther, the Song of Songs, and Ecclesiastes was often under scrutiny. Since then, most Jewish communities used these 24 books:

TORAH (Teaching of the Law) [5 books]
- Genesis (Bereshit = In the Beginning); Creation
- Exodus (Shemot = Names of the Sons); Migration
- Leviticus (Vayikra = And 'He' Called); Basic Law
- Numbers (Bemidbar = In the Desert); Arrival
- Deuteronomy (Devarim = Moses' Words); Civil Law

NEVI'IM (The Prophets) [8 books]
The Former Prophets (Nevi'im Rishonim)
- Joshua (Yehoshua)
- Judges (Shofetim)
- Samuel (Shemuel)
- Kings (Melakhim)

The Latter Prophets (Nevi'im Aharonim)
- Isaiah, Isaias (Yeshayahu)
- Jeremiah (Yirmeyahu)
- Ezekiel (Yekhezkel, Yacheskel), Hesekiel

- **Trei Asar** (The 12 Minor Prophets [as 1 book].)
- Hosea, Osee, Hosee
- Joel, Ioel, Yoel
- Amos
- Obadiah, Obadya, Abdiah, Abdias
- Jonah, Yona, Yuna, Ionas
- Micah, Mika, Micheas, (Mikayahu)
- Nahum, Naoum
- Habakkuk, Habaqquq, Habacuc, (Havakuk), Habbakoum
- Zephaniah, Sefanya, Sophonias
- Haggai, Haggay, Aggeus, (Khagai), Haggaios
- Zechariah, Zacharias, (Zekharyah)
- Malachi, Malachias, Malahi, (Malakhi = 'My Messenger')

KETUVIM or Ketubim ("Writings") [11 books]
Poetic books, Sifrei Emet
- Psalms 1–150 (Tehillim = 'Praises')
- Book of Proverbs (Mishlei Shlomo, Mishlei, Mishle)
- Book of Job (Iyob, Iyov)

Five scrolls, Five Megillot [read on festivals]
- Song of Solomon or Song of Songs (Shir Hashirim)
- Ruth (Rut) [on Shavuot]
- Lamentations (1–5) (Eka, Eikhah) [on Tisha B'Av]
- Ecclesiastes (Kohelet, Qohelet) [on Sukkot]
- Esther (Ester) [on Purim]

Other books
- Daniel (Daniyel)
- Ezra and Nehemiah (Ezra)
- Chronicles (Divrei Hayamim), Paralipomenon

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The Christian Canon

The Old Testament as it has come down in Greek translation from the Jews of Alexandria via the Christian Church differs in many respects from the Hebrew Scriptures. The books of the second and third divisions have been redistributed and arranged according to categories of literature—history, poetry, wisdom, and prophecy. Esther and Daniel contain supplementary materials, and many noncanonical books, whether of Hebrew or Greek origin, have been interspersed with the canonical works. These extracanonical writings comprise I Esdras, the Wisdom of Solomon, Ecclesiasticus (Ben Sira), Additions to Esther, Judith, Tobit, Baruch, the Epistle of Jeremiah, and additions to Daniel, as listed in the manuscript known as Codex Vaticanus (c. 350 AD). The sequence of the books varies, however, in the manuscripts and in the patristic and synodic lists of the Eastern and Western churches, some of which include other books as well, such as I and II Maccabees.

The Christian Church received its Bible from Greek-speaking Jews and found the majority of its early converts in the Hellenistic world. The Greek Bible of Alexandria thus became the official Bible of the Christian community, and the overwhelming number of quotations from the Hebrew Scriptures in the New Testament are derived from it. Whatever the origin of the Apocryphal books in the canon of Alexandria, these became part of the Christian Scriptures, but there seems to have been no unanimity as to their exact canonical status. The New Testament itself does not cite the Apocryphal books directly, but occasional traces of a knowledge of them are to be found. The Apostolic Fathers (late 1st–early 2nd centuries) show extensive familiarity with this literature, but a list of the Old Testament books by Melito, bishop of Sardis in Asia Minor (2nd century), does not include the additional writings of the Greek Bible, and Origen (c. 185–c. 254) explicitly describes the Old Testament canon as comprising only 22 books.

From the time of Origen* on, the Church Fathers who were familiar with Hebrew differentiated, theoretically at least, the Apocryphal books from those of the Old Testament, though they used them freely. In the Syrian East, until the 7th century the Church had only the books of the Hebrew canon with the addition of Ecclesiasticus, or the Wisdom of Jesus the son of Sira (but without Chronicles, Ezra, and Nehemiah). It also incorporated the Wisdom of Solomon, Baruch, the Letter of Jeremiah, and the additions to Daniel. The 6th-century manuscript of the Peshitta (Syriac version) known as Codex Ambrosianus also has III and IV Maccabees, II (sometimes IV) Esdras, and Josephus' Wars VII. (* Full name: Oregenes Adamantius, born c. 185 in Alexandria, Egypt; died c. 254 in Tyre, Phoenicia [Lebanon]. He was one of the most important theologian and biblical scholar of the early Greek church. His greatest work is the 'Hexapla,' which is a synopsis of six versions of the Old Testament.)

Early councils of the African Church held at Hippo (393) and Carthage (397, 419) affirmed the use of the Apocryphal books as Scripture. In the 4th century also, Athanasius*, chief theologian of Christian orthodoxy, differentiated “canonical books” from both “those that are read” by Christians only and the “Apocryphal books” rejected alike by Jews and Christians. (* Athanasius of Alexandria, born c. 293, died May 2, 373 AD was a theologian, ecclesiastical statesman, and Egyptian national leader from Alexandria. He was the chief defender of Roman (Pauline, Flavian or Orthodox) Christianity in the 4th-century battle against Arianism.)

In the preparation of a standard Latin version, the biblical scholar Jerome (c. 347–419/420) separated “canonical books” from “ecclesiastical books” (i.e., the Apocryphal or 'hidden' writings), which he regarded as good for spiritual edification but not authoritative Scripture. (* Full name: Eusebius Hieronymus, pseudonym: Sophronius, born c. 347, Dalmatia, died c. 420 AD, Bethlehem, Judaea, Holy Land. He is known for his Bible translation into Latin, the famous 'Vulgate.')

A contrary view of Augustine* (354–430), one of the greatest Western theologians, prevailed, however, and the works remained in the Latin Vulgate version. The Decretum Gelasianum, a Latin document of uncertain authorship but recognised as reflecting the views of the Roman Church at the beginning of the 6th century, includes Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and I and II Maccabees as biblical. (* Augustine of Hippo, Latin name: Aurelius Augustinus, born Nov. 13, 354, Tagaste, Numidia [Algeria], died Aug. 28, 430, Hippo Regius [Algeria]. Augustine was the most influential supporter of merging ancient Platonic and Stoic teachings with Christian ideas and created so modern Roman Christianity, thus Western Civilisation.)

Throughout the Middle Ages, the Apocryphal books were generally regarded as Holy Scripture in the Roman and Greek churches. Luther's Reformation kept the issue of the Christian canon alive. Protestants denied canonical status to all books not in the Hebrew Bible. The first modern vernacular Bible to segregate the disputed writings was a Dutch version by Jacob van Liesveldt (Antwerp, 1526). Luther's German edition of 1534 did the same thing and entitled them “Apocrypha” for the first time, noting that while they were not in equal esteem with sacred Scriptures they were edifying. In response to Protestant views, the Roman Catholic church made its position clear at the Council of Trent (1546) when it dogmatically affirmed that the entire Latin Vulgate enjoyed equal canonical status. This doctrine was confirmed by the Vatican Council of 1870. In the Greek Church, the Synod of Jerusalem (1672) had expressly designated as canonical several Apocryphal works. In the 19th century, however, Russian Orthodox theologians agreed to exclude these works from the Holy Scriptures.

The history of the Old Testament canon in the English Church has generally reflected a more restrictive viewpoint. Even though the Wycliffite Bible (14th century) included the Apocrypha, its preface made it clear that it accepted Jerome's judgment. The translation made by the English bishop Miles Coverdale (1535) was the first English version to segregate

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these books, but it did place Baruch after Jeremiah. Article VI of the Thirty-nine Articles of religion of the Church of England (1562) explicitly denied their value for the establishment of doctrine, although it admitted that they should be read for their didactic worth. The first Bible in English to exclude the Apocrypha was the Geneva Bible of 1599. The King James Version of 1611 placed it between the Old and New Testaments. In 1615 Archbishop George Abbot forbade the issuance of Bibles without the Apocrypha, but editions of the King James Version from 1630 on often omitted it from the bound copies. The Geneva Bible edition of 1640 was probably the first to be intentionally printed in England without the Apocrypha, followed in 1642 by the King James Version. In 1644 the Long Parliament actually forbade the public reading of these books, and three years later the Westminster Confession of the Presbyterians decreed them to be no part of the canon. The British and Foreign Bible Society in 1827 resolved 'never to print or circulate copies containing the Apocrypha.' In the new edition of the King James Version from 1885, the disputed books have been omitted. Most English Protestant Bibles in the 20th century have omitted the disputed books or have them as a separate volume, except in library editions, in which they are included with the Old and New Testaments.

The Grand Bible, as well as this Version edited by Lord Henfield puts them into the Holy Bible again due to their value for studying Bible history in its completeness. In the Appendix are even texts of ancients laws and other texts that can give modern Jews and Christians a new perspective in opposing the decline of their congregations and Western Civilisation as a whole. (See: The Muratorian Canon; The New Testament Canon, p.1647.)

CHAPTERS AND VERSES OF THE BIBLE

The use of numbered chapters and verses was not introduced until the Middle Ages and later. Chapter and verse divisions did not appear in the original texts of Jewish or Christian bibles; if you take a look at the photos in the Appendix, you will see that often not even the words in documents were divided from on another.

Since the early 13th century, most copies and editions of the Bible have presented all but the shortest of the scriptural books with divisions into chapters, generally a page or so in length. Since the mid-16th century, editors have further subdivided each chapter into verses – each consisting of a few short lines or of one or more sentences.

The Jewish divisions of the Hebrew text differ at various points from those used by Christians. Jewish tradition regards the ascriptions to many Psalms as independent verses or as parts of the subsequent verses, whereas established Christian practice treats each Psalm ascription as independent and unnumbered, resulting in 116 more verses in Jewish versions than in the Christian texts. The system used in English was developed by Stephanus (Robert Estienne of Paris)

History of the Chapter Division

Early manuscripts of the biblical texts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. Ancient Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Peh 'P' (פ) indicated an "open" paragraph that began on a new line, while Samekh 'S' (ס) indicated a "closed" paragraph that began on the same line after a small space. These two letters begin the Hebrew words open (patuach) and closed (satum), and are, themselves, open in shape (פ) and closed (ס). The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.

The Hebrew Bible was also divided into some larger sections. In the Holy Land, the Torah (the Pentateuch) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia, it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.

The New Testament was divided into topical sections known as kephalaia by the fourth century. Eusebius of Caesarea (Constantine's right-hand man) divided the gospels into parts that he listed in tables or canons. Neither of these systems corresponds with modern chapter divisions.

Chapter divisions, with titles, are also found in the 9th-century Tours manuscript Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.

Cardinal archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.

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While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include Alexander Campbell's The Sacred Writings (1826), Daniel Berkeley Updike's fourteen-volume The Holy Bible Containing the Old and New Testaments and the Apocrypha, Richard Moulton's The Modern Reader's Bible (1907), and Ernest Sutherland Bates's The Bible Designed to Be Read as Living Literature (1936).

History of the Verse Division

Since at least 916 the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalisation and cantillation markings. One of the most frequent of these was a special type of punctuation, the sof passuq, symbol for a period or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Hebrew Bible into English, versifications were made that correspond predominantly with the existing Hebrew sentence breaks, with a few isolated exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was the Italian Dominican biblical scholar Santes Pagnino (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. The Parisian printer Robert Estienne created another numbering in his 1551 edition of the Greek New Testament, which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.

The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards by Sir Rowland Hill in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

Modern Christian Chapter and Verse Divisions

Cardinal Hugo de Sancto Caro is often given credit for first dividing the Latin Vulgate into chapters in the real sense, but it is the arrangement of his contemporary and fellow cardinal Stephen Langton who in 1205 created the chapter divisions which are used today. They were then inserted into Greek manuscripts of the New Testament in the 16th century. Robert Estienne (Robert Stephanus) was the first to number the verses within each chapter, his verse numbers entering printed editions in 1551 (New Testament) and 1553 (Hebrew Bible).

The division of the Bible into chapters and verses has received criticism from some traditionalists and modern scholars. Critics state that the text is often divided in an incoherent way, or at inappropriate rhetorical points, and that it encourages citing passages out of context. Nevertheless, the chapter and verse numbers have become indispensable as technical references for Bible study.

Several modern publications of the Bible have eliminated numbering of chapters and verses. Biblica published such a version of the NIV in 2007 and 2011. In 2014, Crossway published the ESV Reader's Bible and Bibliotheca published a modified ASV. Projects such as Icthus also exist which strip chapter and verse numbers from existing translations.

Bible Statistics

The number of words can vary depending upon aspects such as whether the Hebrew alphabet in Psalm 119, the superscriptions listed in some of the Psalms, and the subscripts traditionally found at the end of the Pauline epistles, are included.

Except where stated, the following apply to the King James Version of the Bible in its modern 66-book Protestant form including the New Testament and the protocanonical Old Testament, not the deuterocanonical books.

The Chapters

• There are 929 chapters in the Old Testament.
> 187 chapters in the Pentateuch
> 249 chapters in the Historical books
> 243 chapters in the Poetic books ("Wisdom")
> 183 chapters in the Major prophets
> 67 chapters in the Minor prophets

• There are 260 chapters in the New Testament.
> 89 chapters in the Gospels
> 28 chapters in Acts
> 87 chapters in the Pauline Epistles (excluding Hebrews)
> 34 chapters in the General Epistles (including Hebrews)
> 22 chapters in Revelation

• This gives a total of 1,189 chapters (on average, 18 per book).

• Psalm 117, the shortest chapter, is also the middle chapter of the Bible, being the 595th Chapter.

• Psalm 119 is the longest chapter of the Bible.

• Five books are a single chapter: Obadiah, Philemon, 2 & 3 John, Jude. In many printed editions, the chapter number is omitted for these books, and references just use the verse numbers.

The Verses

• There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. This gives a total of 31,102 verses, which is an average of a little more than 26 verses per chapter and 471 verses per book.

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• Psalm 103:1–2 being the 15,551st and 15,552nd verses is in the middle of the 31,102 verses of the Bible.

• John 11:35 ("Jesus wept") is the shortest verse in most English translations. Some translations—including the New International Version, New Living Translation, New Life Version, Holman Christian Standard Bible and New International Reader's Version—render Job 3:2 as "He said". However, that is a translators' condensation of the Hebrew which literally translated is: "And Job answered and said."

• The shortest verse in the Greek New Testament is Luke 20:30 ("And the second") with twelve letters, according to the Westcott and Hort text. In the Textus Receptus, the shortest verse is 1 Thessalonians 5:16 ("Rejoice always") with fourteen letters, since Stephanus' rendering of Luke 20:30 includes some additional words.

• 1 Chronicles 1:24 ("Shelah") is the shortest verse in the Septuagint.

• 1 Kings 12:24 is the longest verse in the Septuagint (1,017 words).

• Isaiah 10:8 ("Dicet enim", "For he shall say") is the shortest verse in the Latin Vulgate.

• Esther 8:9 is the longest verse in the Masoretic Text. The discovery of several manuscripts at Qumran (in the Dead Sea Scrolls) has reopened what is considered the most original text of 1 Samuel 11; if one believes that those manuscripts better preserve the text, several verses in 1 Samuel 11 surpass Esther 8:9 in length.

• Exodus 20:13,14 and Deuteronomy 5:17 are the shortest verses in the Masoretic Text.

• John 11:25 is the most read verse in funerals.

BIBLE ENGLISH

At first, some readers might find the usage of the old pronouns and their verbs difficult. But very soon, you will get used to it and you will perhaps even enjoy our colourful language from the Past.

Another feature which might irritate at first might be the sometimes different word order. Instead of "I do not know", in older texts we find "I know not"; "Sleepeth he not?" means "Does he not sleep?", etc.

We have chosen to present here the texts of the original King James version, although it contains a few minor mistranslations; especially in the Old Testament where the knowledge of the Hebrew, Aramaic and Syriac languages was uncertain at the time.

Just some examples: Among the most commonly cited errors is in the Hebrew of Job and Deuteronomy, where "Re'em" with the probable meaning of "wild-ox, aurochs", is translated in the King James Version as "unicorn"; following in this the Vulgate unicornis and several medieval rabbinic commentators. Otherwise, the translators on several occasions mistakenly interpreted a Hebrew descriptive phrase as a proper name (or vice versa); as at 2 Samuel 1:18 where 'the Book of Jasher' properly refers not to a work by an author of that name, but should rather be rendered as "the Book of the Upright."

In the New Testament, we find Jesus' father refered to as "carpenter" although in original Greek we read the word tekton (from tekne, 'skill') which means 'any craftsman or builder' (as opposed to metalworker or smith) and even 'master of any art,' such as author, creator, planner, poet. So, arkhitekton means architect, 'chief builder,' means 'chief builder' just like 'archenemy' means 'chief enemy.'

Another misinterpretation is the word "betray" or "betrayal" in texts that describe the action of Jesus' disciple Judas in "And Judas Iscariot, one of the twelve, went onto the chief priests, to betray him unto them" (Mark 14;10). The original Greek text however does not use the word "betray" but "hand over". Looking at the fight between Christianity and Judaism, we can assume that this misinterpretation was deliberately created in order to discredit anthing that has to do with the words "Judas, Jude, Judaism, Judaea, Judea, Judean, Judah, Jew (from Old French Juiu), Judaeus, Ioudaios, Yehudah, Judaic, Judaise". Judas (and after the sinister Roman-Christian Anti-Jewish propaganda all similar words) is today a synonym for treachery, satanic, devilish and evil. Listeners should feel unwell when hearing those words.

The Islamic Anti-Jewish propaganda in their so-called 'perfect book,' the Koran (including all other Islamic texts against the Jews), has taken this Pauline-Christian propaganda unchecked and uncriticised as basis of their own bigottery. This single misinterpretation led to almost 2,000 years of Jewish suffering and ultimately to the Holocaust in Hitlers NAZI-Europe with more than six million dead Jews.

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On Grammar

Under Martin Luther's influence, William Tyndale began his Bible translation from Hebrew and Greek sources in 1525. Miles Coverdale, Thomas Matthew, John Rogers continued that project in 1535, followed by the Great Bible in 1539, and the Bishops' Bible in 1568. Finally, the Roman Catholics came up with their own Douay–Rheims Bible in 1582 which unfortunately was translated from the outdated Vulgate version. The King James Version ("Authorised Version") was published in 1611 under the auspices of James I of England. Not since the Septuagint (c.285 BC) had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. Of 54 scholars approved by James, 47 laboured in six groups at three locations for seven years, utilising previous English translations and texts in the original languages. Their translations influence the English language still today.

The victory of the King James Version could not obscure some inherent weaknesses, errors and a lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate renderings. The Greek source text of the New Testament, was a poor one. The rediscovery of Greek uncial codices (Codex Sinaiticus, Vaticanus, Alexandinus) triggered new reforms. One unfortunate outcome was that the pronouns of the 2nd person singular (thou, thee, thy, thine, thyself) were scrapped, and also the entire Apocrypha that once were approved by emperor Constantine in 325 AD.

All those Bible readers who want to come closer to what has been said in the original Hebrew and Greek texts ought to use a Bible with distinct thou-ponouns. The word "thou" is a 2nd person singular pronoun, now largely archaic, having been replaced in most contexts by "you". The equalisation of these two, originally distinct pronouns, can cause misunderstanding as to who is meant, either "you as a single person", or "you as a group of people", which in Hebrew, Aramaic, Greek, and almost all other languages in the world is a big difference in form and sound of the relevant pronoun and the verbs that are connected to them.

	Subj. Pron.	Obj. Pron.	Poss. Adj.	Poss. Pron.	Reflex. Pron.
1st, sg.	I	me	my	mine	myself
2nd. sg.	thou	thee	thy	thine	thyself
3rd. sg. m.	he	him	his	his	himself
3rd. sg. f.	she	her	her	hers	herself
3rd. sg. n.	it	it	its	its	itself
1st. pl.	we	us	our	ours	ourselves
2nd. pl.	you, ye	you, ye	your	yours	yourselves
3rd. pl.	they	them	their	theirs	themselves

Using "thou" is also reflected in the use of the verb that follows this pronoun. The verbs of the Second Person Singular end with -(e)st. A few end only with -t such as ***art***, ***wilt***, and ***shalt***.

In Bible texts there is also another form for the verb in 3rd person singular. In modern English, a verb that follows he, she, it just ends with -s, but in 1611 when the King James Version was first published, all those verbs ended with -(e)th. And so do they still today in church service:

Verbs in their Present Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers. : I, we, you, ye, they**
art, beest**	is, be**	are, be**
hast	hath	have
dost, doest	doth, doeth	do
wilt	willeth	will
shalt	shalleth	shall
canst	caneth	can
mayest	mayeth	may
must	must	must
sayest	sayeth	say
givest	giveth	give
takest	taketh	take
comest	cometh	come
prayest	prayeth	pray
tellest	telleth	tell
committest	commiteth	commit
goest	goeth	go
speakest	speaketh	speak

* "to" after "ought" is often omitted in questions, negative statements and questions.

** "beest" and "be" are present subjunctive forms.

The -(e)st and -(e)th endings even can be found attached on verbs (particularly on irregular verbs) in their past tenseo, although not all translators have used this feature consequently (for either the present or past forms).

Verbs in their Past Tense Forms		
2nd pers. sg.: thou	**3rd pers. sg.: he, she, it**	**all other pers.: I, we, you, ye, they**
wast, wert**	was, were**	was, were**
hadst	hadth	have
didst	didth	did
wouldst	wouldeth	would
shouldest	shouldeth	should
couldst	couldeth	could
mightest	mighteth	might
oughtest (to)*	oughteth (to)*	ought (to)*
saidest	saideth	said
gavest	gaveth	gave
tookest	tooketh	took
camest	cameth	came
prayedest	prayedeth	prayed
toldest	toldeth	told
committedest	commitedeth	commited
wentest	wenteth	went
spakest*	spaketh*	spake*

* "spake" is the old past form of "to speak"

** "wert" and "were" are past subjunctive forms

Notice: **Every past tense form can serve as subjunctive!

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A List of Abbreviations of the Books of the Bible

(According to The SBL Handbook of Style, 2d ed., 2014)

There are 400 million native English speakers but 4 times as many who use English as a second language. Most of them are not familiar with biblical terms. Therefore, abbreviations should be used as seldom as possible, and if, then their use ought to be restricted to the widely accepted ones in this list.

OT	**Old Testament** (1st Jewish canon)
HB	**Hebrew Bible** (Tanakh)
LXX	**Septuagint** (Jewish canon in Greek)
Gen	(Torah / Pentateuch) Genesis
Exod	(Torah / Pentateuch) Exodus
Lev	(Torah / Pentateuch) Leviticus
Num	(Torah / Pentateuch) Numbers
Deut	(Torah / Pentateuch) Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1-2 Sam	1-2 Samuel
= 1-2 Kgdms	= 1-2 Kingdoms / Reigns (LXX)
1-2 Kgs	1-2 Kings
= 3-4 Kgdms	= 3-4 Kingdoms / Reigns (LXX)
1-2 Chr[on]	1-2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Job	Job
Ps / Pss	Psalm / Psalms
Prov	Proverbs
Eccl (Qoh)	Ecclesiastes (Qoheleth)
Song (Cant)	Song of Songs/Solomon (Canticles)
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations
Ezek	Ezekiel
Dan	Daniel
Hos	(12 Minor Prophets) Hosea
Joel	(12 Minor Prophets) Joel
Amos	(12 Minor Prophets) Amos
Obad	(12 Minor Prophets) Obadiah
Jonah	(12 Minor Prophets) Jonah
Mic	(12 Minor Prophets) Micah
Nah	(12 Minor Prophets) Nahum
Hab	(12 Minor Prophets) Habakkuk
Zeph	(12 Minor Prophets) Zephaniah
Hag	(12 Minor Prophets) Haggai
Zech	(12 Minor Prophets) Zechariah
Mal	(12 Minor Prophets) Malachi
Apcr	**Apocrypha** (2nd Jewish canon)
Tob	Tobit
Jdt	Judith
Add Esth	Additions to Esther
Wis	Wisdom of Solomon
Sir	Sirach/Ecclesiasticus
Bar	Baruch
Ep Jer	Epistle of Jeremiah
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Young Men
Sus	Susanna
1-2 Macc	1-2 Maccabees
3-4 Macc	3-4 Maccabees
1-2 Esd	1-2 Esdras
Pr Man	Prayer of Manasseh
Ps 151	Psalm 151
NT	**New Testament** (Christian canon)
Matt	(Gospel according to) Matthew
Mark	(Gospel according to) Mark
Luke	(Gospel according to) Luke
John	(Gospel according to) John
Acts	Acts (Luke's Acts of the Apostles)
Rom	(Paul to the) Romans
1-2 Cor	(Paul to the) 1-2 Corinthians
Gal	(Paul to the) Galatians
Eph	(Paul to the) Ephesians
Phil	(Paul to the) Philippians
Col	(Paul to the) Colossians
1-2 Thess	(Paul to the) 1-2 Thessalonians
1-2 Tim	(Paul to) 1-2 Timothy
Titus	(Paul to) Titus
Phlm	(Paul to) Philemon
Heb	(Paul to the) Hebrews
Jas	James
1-2 Pet	1-2 Peter
1-2-3 John	1-2-3 John
Jude	Jude
Rev / Apoc	Revelation / Apocalypse of John

Citing the Bible

Gen 1-2	Genesis chapters 1 through 2
Gen 1:2	Genesis chapter 1, verse 2
ch. / chs.	chapter / chapters
v. / vv.	verse / verses (*not* versus!)
Ms / Mss	Manuscript / Manuscripts
OT	Old Testament
= HB	= Hebrew Bible
= LXX	= Septuagint
NT	New Testament

Rom 3:21-26, 27-31; 4:1-5; Col 2:11-12 (semi-colon when chapter or book change; only comma when additional verses in the same chapter and book)

Capitalisation of Other Terms

• the Bible, but "biblical"; Scripture / scriptural
• the Gospels (referring to texts), "gospel" when referring to the Christian message
• the Twenty-Third Psalm
• King of kings (used as title); Son of Man (used as title)
• Hebrew Bible (Jewish canon), Old Testament (Christian Bible)
• Second Temple period, intertestamental period
• deuterocanonical literature, Apocrypha (pl.; apocryphon, sg.)

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GENRES IN THE BIBLE

Biblical genre is a classification of Bible literature according to literary genre. The genre of a particular Bible passage is ordinarily identified by analysis of its general writing style, tone, form, structure, literary technique, content, design, and related linguistic factors; texts that exhibit a common set of literary features (very often in keeping with the writing styles of the times in which they were written) are together considered to be belonging to a genre. In Biblical studies, genres are usually associated with whole books of the Bible, because each of its books comprises a complete textual unit; however, a book may be internally composed of a variety of styles, forms, and so forth, and thus bear the characteristics of more than one genre (for example, chapter 1 of the Book of Revelation is prophetic/visionary; chapters 2 and 3 are similar to the epistle genre; etc.).

Examples of Genres in the Bible

Some of the more generally recognised genres and categorisations of the Bible (note that other systems and classifications have also been advanced) include:

- Law: the last half of Exodus; also Leviticus, Deuteronomy
- Wisdom literature: Job, Proverbs, Ecclesiastes
- Historical narrative / epic: Genesis and the first half of Exodus, Numbers, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Jonah, and possibly Acts
- Psalms: Psalms, Song of Solomon, Lamentations
- Prophecy: Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
- Apocalyptic literature: Daniel, Revelation
- Epistle (letter): Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude
- Gospel (narrative): Matthew, Mark, Luke, John
- Acts of the Apostles (genre): Book of Acts

Types of Genres the Bible student should be looking for:

- **Maxims** or Laws (the Decalogue, the Ten Commandments; 1 Samuel 15:22, 24:14, and the greater part of Proverbs)
- **Monologues** and Dialogues in Job 3:3 and following
- **Parables** (2 Samuel 12:1-4, 14:4-9; 1 Kings 20:39 and following; synoptic Gospels)
- **Fables** such as the tale of Jotham (Judges 9:7-15)
- **Riddles** (Judges 14:14 and following; Proverbs 30:11 and following)
- **Typology**, the study of types in literature, archaeology, history, biology, etc. In literature and other texts, it is about passages that describe something which appear in a similar form also in other texts and thus build a deliberate link of doctrine, e.g., New Testament passages that reflect passages in the Old Testament, the Talmud, Dead Sea Scrolls, Nag Hammadi Library, the Works of Philo and of Titus Flavius Josephus, in ancient texts from Mesopotamia and Egypt; they all can deliver explanations to details.

Here are four points to pay attention to, in particular these details:

- ***occurence*** (circumstance). The circumstance of passages can build a link, such as the Elisha and Elijah cycle: These are two Jewish prophets, one followed on from the other which have many of the story elements found in Jesus, for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle."
- ***recurrence*** (frequency). How often something is repeated tells us how important the author deemed it. With only 67% of the size of the New Testament, the Koran is a rather small book that can be read in its entirety in one or two days; however, Moses is mentioned in it about 30 times, or many times a call that a Muslim has to emulate the deeds of Mohammed in order to be accepted as a good Muslim, that includes viewing a woman as just being worth half a man, cruel terrorist attacks on non-Muslims or apostates, and the execution of 600 prisoners of war by beheading (as recorded in the Sira).
- ***sequence*** (order, course, cycle). By studying the multiple layers in the Gospel of Matthew and the The Jewish War by Titus Flavius Josephus one can discover not just a handful but over 40 typological parallels between the Gospel and the work of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

When Vespasian died, Titus began the process of having his father deified. This was a complicated process because only the Roman Senate could bestow such a title. And it was at this time, the Gospels were written because the theological structure in the Gospels of a God the Father, and the Son of God, is the same one that Titus would have been presenting to the Roman Senate. Upon the merits of Vespasian, the Roman Senate did accept Titus' evidence and Vespasian was deified and became a God. Titus therefore became a son of God. The Arch of Titus in Rome, bears still today the inscription: "... (dedicated) to the devine Titus Vespasianus Augustus, son of the Gott Vespasianus."

- ***kinship*** (relationship). Language is a crucial identifier because with the mother tongue, everyone learns in his childhood from their parents certain sets of behaviour, habit, religion, or any particular oulook on life. Teachers in particular carry a huge load of responsibility as they play (after the parents) the most important role in the formation of ones personality. After the death of Alexander the Great, his generals divided his empire among themselves and were fighting for ever larger chunks of territories from their competitors. However, each of them did the very same thing by spreading Greek language and culture in their realm because this is exactly what they were taught by their teacher Aristotle.

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OF ORIGINALS, TRANSLATIONS AND VERSIONS

Before we talk about translations, we need to know what language the Bible authors used and why. The Christian Bible consists of two main canonical works, the Old Testament (that is the entire Hebrew Bible), the New Testament (that is the Christian Bible), and the additional Hebrew Deuterocanon ('Second Canon,' by Christians known as Apocrypha, 'hidden books' connected to the Hebrew Bible). The Old Testament was composed in Hebrew, the New Testament in Greek, and the Apocrypha in Hebrew, Aramaic and Greek.

It can help to understand the geopolitical environment of the Bible composers. The 4th millenium BC saw three great civilisations in the Middle East, Egypt, Sumer in Mesopotamia and the Indus Civilisation in the northwest of India. Natural disasters caused migration, thus new civilisations formed, such as the Semitic Akkadians and Amorites from northern Phoenicia (Lebanon), who began to subjugate the native but exhausted Sumerians. Indo-European peoples from Iran migrated as well, such as the Elamites who crushed the last surviving Sumerians and other Iranian tribes who crushed the likewise exhausted peoples of the Indus Civilisation of northwest India.

These events occured at around 2000 BC and Abraham was one of the protagonists who migrated from Ur in Sumer to Harran in Anatolia and then to Egypt. The people of Abraham (this name is a Semitic plural for 'multitude of people') were part of the likewise Semitic Hyksos (heqa khasut, 'conquerors from the east') who settled around their new capital Avaris in Goshen, in the northeast of Egypt. Mose (whose Egyptian name means 'son') and his tribe moved over 400 years later from Egypt to Canaan, taking Akkadian cuneiform clay ('stone') tablets with the Laws on them to Canaan. And so, the Hebrew civilisation evolved out of Sumerian, Akkadian, Canaanite and Egyptian origins. And the Hebrew Bible tells us all about it.

Since the Phoenician-Canaanites invented the alphabet at Ugarit, Syria, in the 14th century BC, it spread like wildfire through the Mediterranean and Asia, giving people a written language that can be learned in weeks or even days if one was determined. Almost all alphabets in the World developed from this marvellous invention. It replaced the hieroglyphic writing systems that were awkward to use and difficult to learn, and therefore expensive. Learning became affordable and laid the foundations of democratic structures. Growing trade made the quickly learned skills of writing and reading a necessity. Translations like those on the Rosetta Stone of Egypt or the Rock inscriptions of Emperor Ashoka of India became an important tool of governance.

New civilisations and their languages appeared, Phoenicians, Aramaeans, Assyrians, Babylonians, Persians, Indians, Chinese, Ethiopians, Arabs, Greeks, Romans, and the Hebrews were always part of them. They developed over time a vast trade network reaching from West Africa to East Asia, controlling the routes on land as well as on sea with the help of their brothers, the Phoenicians and Carthaginians. Wars, expulsions, uprisings, defeats and endless migrations planted into the mind of Hebrews the love for learning.

From the 8th century BC onwards, Assyrians, Babylonians and Persians imposed, by their conquest sprees, a new language on the Hebrews: Aramaic, a Semitic language that began to replace the old Akkadian language as lingua franca of the day. Many hundred years later, Jesus and his disciples still spoke Aramaic as their first language; Hebrew was confined to the holy scripture.

From the 7th century BC onwards, Greeks began to colonise all northern coasts of the Mediterranean. They changed the Phoenician alphabet into the Greek alphabet and created the most beautiful literature of its time. The conquests of Alexander the Great had dramatic consequences in terms of culture and ideology. Greek became, besides Aramaic, the second lingua franca, spoken from Spain to India and China.

The entire upper class of the Roman Empire spoke Greek; including the Jewish people in the Roman empire (but not those in the Holy Land). As they had forgotten their old Hebrew language, they launched in around 300 BC the monumental task of translating the entire Hebrew Bible into Greek. Their work became famous as the "Septuagint" (the 70 or LXX) because circa 70 translators were involved. The New Testament was written in Greek quite simply because the authors were sophisticated and Greek-speaking Roman citizens, not poor Hebrew fishermen.

The Hebrew Bible / Old Testament

The Hebrew Bible was mainly written in Biblical Hebrew, with some portions (notably in Daniel and Ezra) in Biblical Aramaic. From the 6th century to the 10th century AD, Jewish scholars, today known as Masoretes, compared the text of various biblical manuscripts in an effort to create a unified, standardised text. A series of highly similar texts eventually emerged, and any of these texts are known as Masoretic Texts (MT). The Masoretes also added vowel points (called niqqud) to the text, since the original text contained only consonants. This sometimes required the selection of an interpretation; since some words differ only in their vowels their meaning can vary in accordance with the vowels chosen. In antiquity, variant Hebrew readings existed, some of which have survived in the Samaritan Pentateuch and other ancient fragments, as well as being attested in ancient versions in other languages.

First Steps: Targums - Translation into Aramaic (For side by side reading)

The most important factor in the history of Mesopotamia in the 10th century BC was the continuing threat from the Aramaean nomads. Repeatedly, the kings of both Babylonia and Assyria were forced to repel their invasions. Even though the Aramaeans were not able to gain a foothold in the main cities, there are evidences of them in many rural

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areas. Aramaic replaced Akkadian and became the official language of Assyria, Babylonia and even in the following Persian Empire. Thus Aramaic also became the lingua franca of the Jews.

Some of the first translations of the Torah began during the Assyrian and Babylonian exiles from the 8th to the 6th centuries, when most people were speaking only Aramaic and not understanding Hebrew. The Targums were created to allow the common person to understand the Torah as it was read in ancient synagogues.

In the succeeding centuries it was used as the vernacular over a wide area and was increasingly spoken by the postexilic Jewish communities of Palestine and elsewhere in the Diaspora. In response to liturgical needs, the institution of a turgeman (or meturgeman, "translator"), arose in the synagogues. These men translated the Torah and prophetic lectionaries into Aramaic. The rendering remained for long solely an oral, impromptu exercise, but gradually, by dint of repetition, certain verbal forms and phrases became fixed and eventually committed to writing.

There are several Targums (translations) of the Pentateuch. The Babylonian Targum is known as "Onkelos," named after its reputed author. The Targum is Palestinian in origin, but it was early transferred to Babylon where it was revised and achieved great authority. At a later date, probably not before the 9th century AD, it was re-exported to Palestine to displace other, local, Targums. On the whole, Onkelos is quite literal, but it shows a tendency to obscure expressions attributing human form and feelings to God. It also usually faithfully reflects rabbinic exegesis.

The most famous of the Palestinian Targums is that popularly known as "Jonathan," a name derived from a 14th-century scribal mistake that solved a manuscript abbreviation "TJ" as "Targum Jonathan" instead of "Targum Jerusalem." In contrast with two other Targums, which are highly fragmentary (Jerusalem II and III), Pseudo-Jonathan (or Jerusalem I) is virtually complete. It is a composite of the Old Palestinian Targum and an early version of Onkelos with an admixture of material from diverse periods. It contains much rabbinic material as well as homiletic and didactic amplifications. There is evidence of great antiquity, but also much late material, indicating that Pseudo-Jonathan could not have received its present form before the Islāmic period.

Another extant Aramaic version is the Targum to the Samaritan Pentateuch. It is less literal than the Jewish Targums and its text was never officially fixed.

The Targum to the Prophets also originated in Palestine and received its final editing in Babylonia. It is ascribed to Jonathan ben Uzziel, a pupil of Hillel, the famous 1st century BCE–1st century CE rabbinic sage, though it is in fact a composite work of varying ages. In its present form it discloses a dependence on Onkelos, though it is less literal.

The Aramaic renderings of the Hagiographa are relatively late productions, none of them antedating the 5th century AD.

The Masoretic Text

The Masoretic Text (MT; from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and Palestine, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament. Their intention was not to interpret the meaning of the Scriptures but to transmit to future generations the authentic Word of God. To this end they gathered manuscripts and whatever oral traditions were available to them.

The Masoretic text that resulted from their work shows that every word and every letter was checked with care. In Hebrew or Aramaic, they called attention to strange spellings and unusual grammar and noted discrepancies in various texts. Since texts traditionally omitted vowels in writing, the Masoretes introduced vowel signs to guarantee correct pronunciation. Among the various systems of vocalization that were invented, the one fashioned in the city of Tiberias, Galilee, eventually gained ascendancy. In addition, signs for stress and pause were added to the text to facilitate public reading of the Scriptures in the synagogue.

When the final codification of each section was complete, the Masoretes not only counted and noted down the total number of verses, words, and letters in the text but further indicated which verse, which word, and which letter marked the centre of the text. In this way any future emendation could be detected. The rigorous care given the Masoretic text in its preparation is credited for the remarkable consistency found in Old Testament Hebrew texts since that time. The Masoretic work enjoyed an absolute monopoly for 600 years, and experts have been astonished at the fidelity of the earliest printed version (late 15th century) to the earliest surviving codices (late 9th century). The Masoretic text is universally accepted as the authentic Hebrew Bible. The discovery of the Dead Sea Scrolls at Qumran in 1947, has confirmed the effort of those scholars as largely correct.

The New Testament

The New Testament was written in 'Koine Greek' (common Greek) and nearly all modern translations are to some extent based upon the Greek text. The autographs, the Greek manuscripts written by the original authors or collators, have not survived. Scholars surmise the original Greek text from the manuscripts that do survive. The three main textual traditions of the Greek New Testament are sometimes called the Alexandrian text-type, the Byzantine text-type, and the Western text-type.

Most variants among the manuscripts are minor, such as alternative spelling, alternative word order, the presence or absence of an optional definite article ("the"), and so on. Occasionally, a major variant happens when a portion of a text was missing or for other reasons. Examples of major

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variants are the endings of Mark, the Pericope Adulteræ, the Comma Johanneum, and the Western version of Acts.

The discovery of older manuscripts which belong to the Alexandrian text-type, including the 4th-century Codex Vaticanus and Codex Sinaiticus, led scholars to revise their view about the original Greek text. Karl Lachmann based his critical edition of 1831 on manuscripts dating from the 4th century and earlier, to argue that the Textus Receptus must be corrected according to these earlier texts.

Early manuscripts of the Pauline epistles and other New Testament writings show no punctuation whatsoever. The punctuation was added later by other editors, according to their own understanding of the text.

There is also a long-standing tradition owing to Papias of Hierapolis (c.125) that the Gospel of Matthew was originally in Hebrew. Eusebius (c.300) reports that Pantaenus went to India (c. 200) and found them using a Gospel of St Matthew in Hebrew letters. Jerome also reports in his preface to St Matthew that it was originally composed "in Hebrew letters in Judea" not in Greek and that he saw and copied one from the Nazarene sect. The exact provenance, authorship, source languages and collation of the four Gospel is unknown but subject to much academic speculation and disputed methods.

The Samaritan Pentateuch

The importance of the recension known as the Samaritan Pentateuch lies in the fact that it constitutes an independent Hebrew witness to the text written in a late and developed form of the paleo-Hebrew script. Some of the Exodus fragments from Qumrān demonstrate that it has close affinities with a pre-Christian Palestinian text type and testify to the faithfulness with which it has been preserved. It contains about 6,000 variants from the Masoretic text, of which nearly a third agree with the Septuagint. Only a minority, however, are genuine variants, most being dogmatic, exegetical, grammatical, or merely orthographic in character.

The Samaritan Pentateuch first became known in the West through a manuscript secured in Damascus in 1616 by Pietro della Valle, an Italian traveler. It was published in the Paris (1628–45) and London Polyglots (1654–57), written in several languages in comparative columns. Many manuscripts of the Samaritan Pentateuch are now available. The Avishaʿ Scroll, the sacred copy of the Samaritans, has recently been photographed and critically examined. Only Numbers chapter 35 to Deuteronomy chapter 34 appears to be very old, the rest stemming from the 14th century. A new, definitive edition of the Samaritan Pentateuch is being prepared in Madrid by F. Pérez Castro.

The Dead Sea Scrolls from Qumran and other texts

Until the discovery of the Judaean Desert scrolls, the only pre-medieval fragment of the Hebrew Bible known to scholars was the Nash Papyrus (c. 150 BC) from Egypt containing the Decalogue and Deuteronomy. Now, however, fragments of about 180 different manuscripts of biblical books are available. Their dates vary between the 3rd century BC and the 2nd century AD, and all but 10 stem from the caves of Qumrān. All are written on either leather or papyrus in columns and on one side only.

The most important manuscripts from what is now identified as Cave 1 of Qumrān are a practically complete Isaiah scroll (1QIsaa), dated c. 100–75 BC, and another very fragmentary manuscript (1QIsab) of the same book. The first contains many variants from the Masoretic text in both orthography and text; the second is very close to the Masoretic type and contains few genuine variants. The richest hoard comes from Cave 4 and includes fragments of five copies of Genesis, eight of Exodus, one of Leviticus, 14 of Deuteronomy, two of Joshua, three of Samuel, 12 of Isaiah, four of Jeremiah, eight of the Minor Prophets, one of Proverbs, and three of Daniel. Cave 11 yielded a Psalter containing the last third of the book in a form different from that of the Masoretic text, as well as a manuscript of Leviticus.

The importance of the Qumrān scrolls cannot be exaggerated. Their great antiquity brings them close to the Old Testament period itself—from as early as 250–200 BC. For the first time, Hebrew variant texts are extant and all known major text types are present. Some are close to the Septuagint, others to the Samaritan. On the other hand, many of the scrolls are practically identical with the Masoretic text, which thus takes this recension back in history to pre-Christian times. Several texts in the paleo-Hebrew script show that this script continued to be used side by side with the Aramaic script for a long time.

Of quite a different order are scrolls from other areas of the Judaean Desert. All of these are practically identical with the received text. This applies to fragments of Leviticus, Deuteronomy, Ezekiel, and Psalms discovered at Masada (the Jewish fortress destroyed by the Romans in AD 73), as well as to the finds at Wādī al-Murabbaʿat, the latest date of which is AD 135. Here were found fragments of Genesis, Exodus, Leviticus, and Isaiah in addition to the substantially preserved Minor Prophets scroll. Variants from the Masoretic text are negligible.

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HISTORY OF TRANSLATIONS

From the Classic Era to the Reformation

Translation into Greek - The Septuagint (LXX)

The story of the Greek translation of the Pentateuch is told in the Letter of Aristeas, which purports to be a contemporary document written by Aristeas, a Greek official at the Egyptian court of Ptolemy II Philadelphus (285–246 BC). It recounts how the law of the Jews was translated into Greek by Jewish scholars sent from Jerusalem at the request of the king.

This narrative, repeated in one form or another by Philo and rabbinic sources, is full of inaccuracies that prove that the author was an Alexandrian Jew writing well after the events he described had taken place. The Septuagint Pentateuch, which is all that is discussed, does, however, constitute an independent corpus within the Greek Bible, and it was probably first translated as a unit by a company of scholars in Alexandria about the middle of the 3rd century BC.

The Septuagint, as the entire Greek Bible came to be called, has a long and complex history and took well over a century to be completed. It is for this reason not a unified or consistent translation. The Septuagint became the instrument whereby the basic teachings of Judaism were mediated to the pagan world and it became an indispensable factor in the spread of Christianity. The adoption of the Septuagint, by Constantine and Eusebius, as the Bible of the Christians naturally engendered suspicion on the part of Jews. In addition, the emergence of a single authoritative text type after the destruction of the Temple made the great differences between it and the Septuagint increasingly intolerable, and the need for a Greek translation based upon the current Hebrew text in circulation was felt.

By the 3rd century BC, Alexandria had become the centre of Hellenistic Judaism, and during the 3rd to 2nd centuries BC translators compiled in Egypt a Koine Greek version of the Hebrew scriptures in several stages (completing the task by 132 BC). The Talmud ascribes the translation effort to Ptolemy II Philadelphus (r. 285–246 BC), who allegedly hired 72 Jewish scholars for the purpose, for which reason the translation is commonly known as the Septuagint (from the Latin septuaginta, "seventy"), a name which it gained in "the time of Augustine of Hippo" (354–430 AD). The Septuagint (LXX), the very first translation of the Hebrew Bible into Greek, later became the accepted text of the Old Testament in the Christian church and the basis of its canon. Jerome based his Latin Vulgate translation on the Hebrew for those books of the Bible preserved in the Jewish canon (as reflected in the Masoretic text), and on the Greek text for the deuterocanonical books.

Sources of the Septuagint: A Greek translation of the Old Testament, known as the Septuagint because there allegedly were 70 or 72 translators, six from each of the 12 tribes of Israel, and designated LXX, is a composite of the work of many translators labouring for well over 100 years. It was made directly from Hebrew originals that frequently differed considerably from the present Masoretic text. Apart from other limitations attendant upon the use of a translation for such purposes, the identification of the parent text used by the Greek translators is still an unsettled question. The Pentateuch of the Septuagint manifests a basic coincidence with the Masoretic text. The Qumrān scrolls have now proven that the Septuagint book of Samuel–Kings goes back to an old Palestinian text tradition that must be earlier than the 4th century BC, and from the same source comes a short Hebrew recension of Jeremiah that probably underlies the Greek.

The translation now known as the Septuagint was widely used by Greek-speaking Jews, and later by Christians. It differs somewhat from the later standardized Hebrew (Masoretic Text). This translation was promoted by way of a legend (primarily recorded as the Letter of Aristeas) that seventy (or in some sources, seventy-two) separate translators all produced identical texts; supposedly proving its accuracy.

Versions of the Septuagint contain several passages and whole books not included in the Masoretic texts of the Tanakh. In some cases these additions were originally composed in Greek, while in other cases they are translations of Hebrew books or of Hebrew variants not present in the Masoretic texts. Recent discoveries have shown that more of the Septuagint additions have a Hebrew origin than previously thought. While there are no complete surviving manuscripts of the Hebrew texts on which the Septuagint was based, many[quantify] scholars believe that they represent a different textual tradition ("Vorlage") from the one that became the basis for the Masoretic texts.

The Version of Aquila: About 130 AD, Aquila, a convert to Judaism from Pontus in Asia Minor, translated the Hebrew Bible into Greek under the supervision of Rabbi Akiba. Executed with slavish literalness, it attempted to reproduce the most minute detail of the original, even to the extent of coining derivations from Greek roots to correspond to Hebrew usage. Little of it has survived, however, except in quotations, fragments of the Hexapla (see Origen's Hexapla, below), and palimpsests (parchments erased and used again) from the Cairo Geniza.

The Revision of Theodotion: A second revision of the Greek text was made by Theodotion (of unknown origins) late in the 2nd century, though it is not entirely clear whether it was the Septuagint or some other Greek version that underlay his revision. The new rendering was characterized by a tendency toward verbal consistency and much transliteration of Hebrew words.

The translation of Symmachus: Still another Greek translation was made toward the end of the same century by Symmachus, an otherwise unknown scholar, who made use of his predecessors. His influence was small despite the superior elegance of his work. Jerome did utilize Symmachus for his Vulgate, but other than that, his translation is known largely through fragments of the Hexapla.

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Origen's Hexapla: The multiplication of versions doubtless proved to be a source of increasing confusion in the 3rd century. This situation the Alexandrian theologian Origen, working at Caesarea between 230 and 240 AD, sought to remedy. In his Hexapla ("six-fold") he presented, in parallel vertical columns, the Hebrew text, the same in Greek letters, and the versions of Aquila, Symmachus, the Septuagint, and Theodotion, in that order. In the case of some books, Psalms for instance, three more columns were added. The Hexapla serves as an important guide to Palestinian pre-Masoretic pronunciation of the language. The main interest of Origen lay in the fifth column, the Septuagint, which he edited on the basis of the Hebrew. He used the obels (− or ÷) and asterisk (*) to mark respectively words found in the Greek text but not in the Hebrew and vice versa.

The Hexapla was a work of such magnitude that it is unlikely to have been copied as a whole. Origen himself produced an abbreviated edition, the Tetrapla, containing only the last four columns. The original manuscript of the Hexapla is known to have been extant as late as c. 600 AD. Today it survives only in fragments.

Manuscripts and Printed Editions of the Septuagint: The manuscripts are conveniently classified by papyri uncials (capital letters) and minuscules (cursive script). The papyri fragments run into the hundreds, of varying sizes and importance, ranging from the formative period of the Septuagint through the middle of the 7th century. Two pre-Christian fragments of Deuteronomy from Egypt are of outstanding significance. Although not written on papyrus but on parchment or leather, the fragments from Qumrān of Exodus, Leviticus, and Numbers, and the leather scroll of the Minor Prophets from Naḥal ḥever from the first pre-Christian and post-Christian centuries, deserve special mention among the earliest extant. The most important papyri are those of the Chester Beatty collection, which contains parts of 11 codices preserving fragments of nine Old Testament books. Their dates vary between the 2nd and 4th centuries. During the next 300 years papyri texts multiplied rapidly, and remnants of about 200 are known.

The uncials are all codices written on vellum between the 4th and 10th centuries. The most outstanding are Vaticanus, which is an almost complete 4th-century Old Testament, Sinaiticus, of the same period but less complete, and the practically complete 5th-century Alexandrinus. These three originally contained both Testaments. Many others were partial manuscripts from the beginning. One of the most valuable of these is the Codex Marchalianus of the Prophets written in the 6th century.

The minuscule codices begin to appear in the 9th century. From the 11th to the 16th century they are the only ones found, and nearly 1,500 have been recorded.

The first printed Septuagint was that of the Complutensian Polyglot (1514–17). Since it was not released until 1522, however, the 1518 Aldine Venice edition actually was available first. The standard edition until modern times was that of Pope Sixtus V, 1587. In the 19th and 20th centuries several critical editions have been printed.

Late Antiquity: Christian translations of the Old Testament also tend to be based upon the Hebrew, though some denominations prefer the Septuagint (or may cite variant readings from both). Bible translations incorporating modern textual criticism usually begin with the Masoretic text, but also take into account possible variants from all available ancient versions.

2nd century: Origen's Hexapla (c. 235) placed side by side six versions of the Old Testament: the Hebrew consonantal text, the Hebrew text transliterated into Greek letters (the Secunda), the Greek translations of Aquila of Sinope and Symmachus the Ebionite, one recension of the Septuagint, and the Greek translation of Theodotion. In addition, he included three anonymous translations of the Psalms (the Quinta, Sexta and Septima). His eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts.

The Peshita - Translation into Syriac-Aramaic

The Bible of the Syriac Churches is known as the Peshitta ("simple" translation). Though neither the reason for the title nor the origins of the versions are known, the earliest translations most likely served the needs of the Jewish communities in the region of Adiabene (in Mesopotamia), which are known to have existed as early as the 1st century AD. This probably explains the archaic stratum unquestionably present in the Pentateuch, Prophets, and Psalms of the Peshitta, as well as the undoubtedly Jewish influences generally, though Jewish-Christians also may have been involved in the rendering.

In the 2nd century, the Old Testament was translated into Syriac translation, and the Gospels in the Diatessaron gospel harmony. The New Testament was translated in the 5th century, now known as the Peshitta. The Peshita (Syriac: "simple," or "common") is the Syriac-Aramaic version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. Syriac (also Syriac-Aramaic or modern Aramaic) was the native language of Jesus and his relatives. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version.

Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date

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to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

The Peshitta displays great variety in its style and in the translation techniques adopted. The Pentateuch is closest to the Masoretic text, but elsewhere there is much affinity with the Septuagint. This latter phenomenon might have resulted from later Christian revision.

Following the split in the Syriac Church in the 5th century into Nestorian (East Syrian) and Jacobite (West Syrian) traditions, the textual history of the Peshitta became bifurcated. Because the Nestorian Church was relatively isolated, its manuscripts are considered to be superior.

A revision of the Syriac translation was made in the early 6th century by Philoxenos, bishop of Mabbug, based on the Lucianic recension of the Septuagint. Another (the Syro-Hexaplaric version) was made by Bishop Paul of Tella in 617 from the Hexaplaric text of the Septuagint. A Palestinian Syriac version, extant in fragments, is known to go back to at least 700, and a fresh recension was made by Jacob of Edessa (died 708).

There are many manuscripts of the Peshitta, of which the oldest bears the date 442. Only four complete codices are extant from between the 5th and 12th centuries. No critical edition yet exists, but one is being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament.

Coptic (Egyptian) **Scripture:** There have been many Coptic versions of the Bible, including some of the earliest translations into any language. Several different versions were made in the ancient world, with different editions of the Old and New Testament in five of the dialects of Coptic: Bohairic (northern), Fayyumic, Sahidic (southern), Akhmimic and Mesokemic (middle). Biblical books were translated from the Alexandrian Greek Septuagint.

The first translation into the Sahidic dialect was made at the end of the 2nd century in Upper Egypt, where Greek was less well understood. So the Sahidic is famous for being the first major literary development of the Coptic language, though literary work in the other dialects soon followed.

Partial copies of a number of Coptic Bibles survive. A considerable number of apocryphal texts also survive in Coptic, most notably the Gnostic Nag Hammadi library. Coptic remains the liturgical language of the Coptic Church and Coptic editions of the Bible are central to that faith.

Translators of books of the Old Testament into Egyptian dialects were naturally made from the Alexandrian Greek version (Septuagint), and there is no reason to doubt that they were translated at as early a date as the Gospels and Epistles, if not indeed before them. Portions of the Old Testament exist in each Egyptian dialect. The two main dialects, Sahidic and Bohairic, are the most important for the study of early versions of the New Testament.

In Sahidic, some Biblical books survived with complete text, as well as a large number of extant fragments representing most of the canonical and some of the deutero-canonical books.

The Constantine Bible: In about 330 AD, Emperor Constantine the Great (full name: Flavius Valerius Constantinus [280-337 AD] commissioned 50 Bibles for the Church of Constantinople, and his right-hand man Eusebius of Caesarea had to deliver them. According to Eusebius, Constantine wrote him in his letter: *"I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practised in their art."*

Eusebius wrote in his biography on Flavius Constantinus "Life of Constatine": *"Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)."*

We know exactly were this commission went to and why. It was Athanasius of Alexandria who referred to the emperor's request of producing Bible manuscripts: "I sent to him volumes containing the holy Scriptures, which he had ordered me to prepare for him." Athanasius recorded this. The commission went to Alexandria because this was the spot where the Septuagint was produced. Alexandria had traditionally the most and the best Jewish and Christian scribes in the Mediterranian.

It has been speculated who decided on the final canon lists. There are not so many possibilities. Constantine was not interested in those matters. That leaves two decision-makers who - like in the letters above - coordinated their action: Eusebius of Caesarea and Athanasius of Alexandria. Both had strong motivation to force all Church members into line. As for the Old Testament, they decided to take the document that was already in place for more than 500 years: the Septuangint. And the New Testament canon was decided on those books that were already in circulation in Rome and Contantinople. All other non-canonical versions had to be destroyed. But miraculously - like the Dead Sea Scrolls - they have survived. They have been found in a cave near Nag Hammadi, Egypt, in 1945.

Two volumes of Constantine's Bibles have been found too. One is known as 'Codex Vaticanus Graecus 1209,' a volume written in 3 columns and which has been kept in the Vatican since 1209 AD, at least. The other one, a 4-column version was discovered in the years 1844 to 1856 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (See images on p. 1205 and p. 1206). Both volumes are almost complete, after 17 centuries! The New Testament had even two more

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books than we can find in modern Bibles: The Shepherd (pastor) of Hermas and the Letter of Barnabas.

The Codex Alexandrinus and other uncial examples (Bibles written with capital letters; lower case letters were invented at c. 800 AD) are productions made some decades later.

4th century AD: The Gothic Bible or Wulfila Bible is the Christian Bible in the Gothic language spoken by the Eastern Germanic (Gothic) tribes in the 4th century AD. Their language was very similar to Old High German.

During the third century AD, the Goths, who came from southern Sweden, lived on the northeast border of the Roman Empire, in what is now Ukraine, Bulgaria and Romania. During the fourth century, the Goths were converted to Christianity, largely through the efforts of the Arian bishop and missionary Wulfila (or Ulfilas), who is believed to have invented the Gothic alphabet. It was developed in the 4th century AD by Wulfila, a Gothic preacher of Cappadocian Greek descent, for the purpose of translating the Bible. The alphabet essentially uses uncial forms of the Greek alphabet, with a few additional letters to express typical Gothic phonology. Based on analysing the linguistic properties of the Gothic text, we now know that Wulfila made the translation with the assistance of a team of scholars.

During the fifth century, the Goths conquered parts of the Western Roman Empire, including Italy, southern France, and Spain. Gothic Christianity reigned in these areas for two centuries, before the re-establishment of the Catholic Church, and, in Spain, until the mass Gothic conversion to Catholicism in 589, after the Third Council of Toledo.

Portions of this translation survive, affording the main surviving text written in the Gothic language. The Wulfila Bible, although fragmentary, is the only extensive document in an ancient East Germanic language and one of the earliest documents in any Germanic language. Since the other East Germanic texts are of very limited extent, except maybe Skeireins, it is of great significance for the study of these languages.

Gothic Text of The Lord's Prayer in Latin transliteration, Wulfila Bible, 4th century AD:
Atta unsar þu ïn himinam,
Weihnai namo þein.
Qimai þiudinassus þeins.
Wairþai wilja þeins.
Swe ïn himina jah ana airþai.
Hlaif unsarana þana sinteïnan gif uns himma daga.
Jah aflet uns þatei skulans sijaima,
Swaswe jah weis afletam þaim skulam unsaraim.
Jah ni briggais uns ïn fraistubnjai,
Ak lausei uns af þamma ubilin;
Unte þeina ïst þiudangardi.
Jah mahts jah wulþus ïn aiwins.
Amen.

The Vetus Latina: Vetus Latina (meaning: the "Old Latin"), also known as Vetus Itala ("Old Italian"), Itala ("Italian") and Old Italic, is the collective name given to the Latin translations of biblical texts (both Old Testament and New Testament) that preceded the Vulgate (the Latin translation produced by Jerome in the late 4th century). The Vetus Latina manuscripts that are preserved today are dated from AD 350 to the 13th century.

The Vetus Latina translations continued to be used alongside the Vulgate, but eventually the Vulgate became the standard Latin Bible used by the Catholic Church, especially after the Council of Trent (1545–1563) affirmed the Vulgate translation as authoritative for the text of Catholic Bibles. However, the Vetus Latina texts survive in some parts of the liturgy (e.g., the Pater Noster).

There is no single "Vetus Latina Bible". Instead, Vetus Latina is a collection of biblical manuscript texts that are Latin translations of Septuagint and New Testament passages that preceded Jerome's Vulgate.

Old Testament - Some of the oldest surviving Vetus Latina versions of the Old Testament (or Hebrew Bible, or Tanakh) include the Quedlinburg Itala fragment, a 5th-century manuscript containing parts of 1 Samuel, and the Codex Complutensis I, a 10th-century manuscript containing Old Latin readings of the Book of Ruth, Book of Esther, Book of Tobit, Book of Judith, and 1-2 Maccabees.

New Testament - After comparing readings for Luke 24:4–5 in Vetus Latina manuscripts, Bruce Metzger counted "at least 27 variant readings in Vetus Latina manuscripts that have survived" for this passage alone.

Replacement: When Jerome undertook the revision of Latin translations of Old Testament texts in the late 4th century, he checked the Septuagint and Vetus Latina translations against the Hebrew texts that were then available. He broke with church tradition and translated most of the Old Testament of his Vulgate from Hebrew sources rather than from the Greek Septuagint. His choice was severely criticised by Augustine, his contemporary; a flood of still less moderate criticism came from those who regarded Jerome as a forger. While on the one hand he argued for the superiority of the Hebrew texts in correcting the Septuagint on both philological and theological grounds, on the other, in the context of accusations of heresy against him, Jerome would acknowledge the Septuagint texts as well.

Jerome's Vulgate Latin translation dates to between AD 382 and 405. Latin translations predating Jerome are collectively known as Vetus Latina texts. Jerome began by revising these earlier Latin translations, but ended by going back to the original Greek, bypassing all translations, and going back to the original Hebrew wherever he could instead of the Septuagint.

There are also several ancient translations, most important of which are in the Syriac dialect of Aramaic (including the Peshitta).

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The Bible Canon in Ethiopia and Eritrea: Between the 4th to 6th centuries, the Bible was translated into Ge'ez (Ethiopic). Jewish and Christian traditions in Ethiopia (Abyssinia) and Eritrea are among the oldest. Probably in connexion with king Solomon and the queen of Sheba, the Hebrews turned up in Ethiopia already in the 8th or even the 9th century BC. They built a 'Jerusalem Temple' in Yeha, Tigray, which in still standing today as it has just been restored by Dr Iris Gerlach from the German Archaeological Institute. The Beta Israel-Jews lived in Ethiopia until they were rescued from Communist persecution by Israel's Armed Forces between 1979 and 1990.

The Orthodox Tewahedo biblical canon is a version of the Christian Bible used in the two Oriental Orthodox Churches of the Ethiopian and Eritrean traditions: the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Tewahedo Church. At 81 books, it is the largest and most diverse biblical canon in traditional Christendom. Western scholars have classified the books of the canon into two categories — the narrower canon, which consists mostly of books familiar to the West, and the broader canon, which includes nine additional books:

Old Testament:
• Josippon (Ethiopic Josephus; 1 book)
New Testament:
• Sinodos (4 books)
• Book of Covenant (2 books)
• Ethiopic Clement (1 book)
• Didascalia (Church Law; 1 book)
Furthermore:
• 1, 2, and 3 Meqabyan (are Ethiopic creations)
Other Books that can appear in some Bibles:
• Fetha Negest, The Law of Kings
• Book of the Cock, a Ge'ez passion gospel of Jesus

The Book of the Cock is a Geʿez narrative of the passion of Jesus (a passion gospel). It is likely based on a vorlage (an earlier version) in Arabic or Greek. It was probably written in the 400s or 500s. It uses material from the four gospels (Mark, Luke, Matthew, and John) and various other sources.

The Vulgate: The Vulgate (also called Biblia Vulgata (the common language Bible), Latin: sometimes referred to as the Latin Vulgate, is a late-4th-century Latin translation of the Bible.

The Vulgate is largely the work of Jerome (Full name: Eusebius Sophronius Hieronymus; c. 342–420 AD) who, in 382, had been commissioned by Pope Damasus I to revise the Vetus Latina Gospels used by the Roman Church. Later, on his own initiative, Jerome extended this work of revision and translation to include most of the books of the Bible. The Vulgate became progressively adopted as the Bible text within the Western Church. Over succeeding centuries, it eventually eclipsed the Vetus Latina. By the 13th century it had taken over from the former version the designation versio vulgata (the "version commonly used") or vulgata for short. The Vulgate also contains some Vetus Latina translations that Jerome did not work on.

The Vulgate was to become the Catholic Church's officially promulgated Latin version of the Bible as the Sixtine Vulgate (1590), then as the Clementine Vulgate (1592), and then as the Nova Vulgata (1979). The Vulgate is still currently used in the Latin Church. The Catholic Church affirmed the Vulgate as its official Latin Bible at the Council of Trent (1545–1563), though there was no authoritative edition at that time.[2] The Clementine edition of the Vulgate became the standard Bible text of the Roman Rite of the Catholic Church, and remained so until 1979 when the Nova Vulgata was promulgated.

Terminology: The term "Vulgate" is used to designate the Latin Bible only since the 16th century. An example of the use of this word in this sense at the time is the title of the 1538 edition of the Latin Bible by Erasmus: Biblia utriusque testamenti juxta vulgatam translationem.

Authorship: The Vulgate has a compound text that is not entirely Jerome's work. Jerome's translation of the four Gospels are revisions of Vetus Latina translations he did while having the Greek as reference.

The Latin translations of the rest of the New Testament are revisions to the Vetus Latina, considered as being made by Pelagian circles or by Rufinus the Syrian, or by Rufinus of Aquileia. Several unrevised books of the Vetus Latina Old Testament also commonly became included in the Vulgate. These are: 1 and 2 Maccabees, Wisdom, Ecclesiasticus, Baruch and the Letter of Jeremiah.

Having separately translated the book of Psalms from the Greek Hexapla Septuagint, Jerome translated all of the books of the Jewish Bible—the Hebrew book of Psalms included—from Hebrew himself. He also translated the books of Tobit and Judith from Aramaic versions, the additions to the Book of Esther from the Common Septuagint and the additions to the Book of Daniel from the Greek of Theodotion.

In the **5th century**, Saint Mesrob translated the Bible using the Armenian alphabet invented by him. Also dating from the same period is the Georgian translation.

In the **6th century**, the Bible was translated into Old Nubian.

By the end of the **8th century**, Church of the East monasteries (so-called Nestorians) had translated the New Testament and Psalms (at least, the portions needed for liturgical use) from Syriac-Aramaic to Sogdian, the lingua franca in Central Asia of the Silk Road, which was an Eastern Iranian language with Chinese loanwords, written in letters and logograms derived from Aramaic script.

Translation into Armenian

The Armenian version is an expression of a nationalist movement that brought about a separation from the rest of the Church (mid-5th century), the discontinuance of Syriac

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in Greek worship, and the invention of a national alphabet by St. Mesrob, also called Mashtots (c. 361–439/440). According to tradition, St. Mesrob first translated Proverbs from the Syriac. Existing manuscripts of the official Armenian recension, however, are based on the Hexaplaric Septuagint, though they show some Peshitta (Syriac version) influence. The Armenian Bible is noted for its beauty and accuracy.

Translation into Georgian

According to Armenian tradition, the Georgian version was also the work of Mesrob, but the Psalter, the oldest part of the Georgian Old Testament, is probably not earlier than the 5th century. Some manuscripts were based upon Greek versions, others upon the Armenian.

MIDDLE AGES

Early Middle Ages: When ancient scribes copied earlier books, they wrote notes on the margins of the page (marginal glosses) to correct their text—especially if a scribe accidentally omitted a word or line—and to comment about the text. When later scribes were copying the copy, they were sometimes uncertain if a note was intended to be included as part of the text. See textual criticism. Over time, different regions evolved different versions, each with its own assemblage of omissions, additions, and variants (mostly in orthography).

There are some fragmentary Old English Bible translations, notably a lost translation of the Gospel of John into Old English by the Venerable Bede, which is said to have been prepared shortly before his death around the year 735. An Old High German version of the gospel of Matthew dates to 748. Charlemagne in c. 800 charged Alcuin with a revision of the Latin Vulgate. The translation into Old Church Slavonic was started in 863 by Cyril and Methodius.

Alfred the Great, a ruler in England, had a number of passages of the Bible circulated in the vernacular (language of the common people) in around 900. These included passages from the Ten Commandments and the Pentateuch, which he prefixed to a code of laws he promulgated around this time. In approximately 990, a full and freestanding version of the four Gospels in idiomatic Old English appeared, in the West Saxon dialect; these are called the Wessex Gospels. Around the same time, a compilation now called the Old English Hexateuch appeared with the first six (or, in one version, seven) books of the Old Testament.

Translation into Arabic

There is no reliable evidence of any pre-Islāmic Arabic translation. Only when large Jewish and Christian communities found themselves under Muslim rule after the Arab conquests of the 7th century did the need for an Arabic vernacular Scripture arise. The first and most important was that of Saʿadia ben Joseph (892–942), made directly from Hebrew and written in Hebrew script, which became the standard version for all Jews in Muslim countries. The version also exercised its influence upon Egyptian Christians and its rendering of the Pentateuch was adapted by Abū al-Ḥasan to the Samaritan Torah in the 11th–12th centuries. Another Samaritan Arabic version of the Pentateuch was made by Abū Saʿīd (Abū al-Barakāt) in the 13th century. Among other translations from the Hebrew, that of the 10th-century Karaite Yāphith ibn ʿAlī is the most noteworthy.

In 946 a Spanish Christian of Córdova, Isaac son of Velásquez, made a version of the Gospels from Latin. Manuscripts of 16th-century Arabic translations of both testaments exist in Leningrad, and both the Paris and London polyglots of the 17th century included Arabic versions. In general, the Arabic manuscripts reveal a bewildering variety of renderings dependent on Hebrew, Greek, Samaritan, Syriac, Coptic, and Latin translations. As such they have no value for critical studies. Several modern Arabic translations by both Protestants and Catholics were made in the 19th and 20th centuries.

High Middle Ages: The provincial synods of Toulouse (1229) and Tarragona (1234) outlawed possession of some vernacular renderings, in reaction to the Cathar and Waldensian heresies, in South France and East Spain. There is evidence of some vernacular translations being permitted while others were being scrutinized.

The complete Bible was translated into Old French in the late 13th century. Parts of this translation were included in editions of the popular Bible historiale, and there is no evidence of this translation being suppressed by the Church.[18] The entire Bible was translated into Czech around 1360.

Late Middle Ages: During the Late Middle Ages, translation, particularly of the Old Testament was discouraged in some regions. Translating the Bible carried the death penalty, the clergy knew exactly that they would lose power over the populace if everyone could read the Bible just for themselves.

The Black Death, a pandemic that ravaged Europe between 1347 and 1351, ushered in an enormous paradigm shift. By killing roughly half of the population, it was taking a proportionately greater toll of life than any other known epidemic or war did before. As the pandemic affected high-dense populations with their well-educated elite, the Church faced a total collapse. There were not many clercs still alive who could read and teach a Bible that was written in a foreign tongue, Latin or Greek. John Wycliffe, an educated eyewitness, understood that the Bible, the most important lawbook of the time, had to be translated into the language of the common people, if Christianity was to survive.

In England, a group of Middle English Bible translations were created: including the Wycliffe Bibles (1383, 1393) and the Paues New Testament, based on the Vulgate. New unauthorised translations were banned in England by the provincial Oxford Synod in 1408 under church law;

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possession of material that contained Lollard material (such as the so-called General Prologue found in a few Wycliffite Bibles) was also illegal by English state law, in response to Lollard uprisings.

The Hungarian Hussite Bible appeared in 1416. In 1478, a Catalan translation was made in the dialect of Valencia.

Many parts of the Bible were printed by William Caxton in his translation of the Golden Legend (1483), and in the loose paraphrase Speculum Vitae Christi (The Mirror of the Blessed Life of Jesus Christ), which had been authorized into English around 1410.

The Gutenberg Bibles: There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. People became fully aware of their vulnerability and an evil death cult arose. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century. In this kind of zeitgeist, a man made a systematic invention that took him about 10 years to perfectionate: In 1455, Johannes Gutenberg and his printing press presented to the public the result of his work and it caused a revolution that changed the civilisations of the whole planet.

The Gutenberg Bible was the first complete book extant in the West and the earliest printed from movable type, so called after its printer, Johannes Gutenberg (1390s-1468), who completed it about 1455 working at Mainz, Germany. The three-volume work, in Latin text, was printed in 42-line columns and, in its later stages of production, was worked on by a small assembly line of six compositors who worked simultaneously. The original number of copies of this work is unknown; some 40 are still in existence. There are perfect vellum copies in the U.S. Library of Congress, the French Bibliotheque Nationale, and the British Library. In the United States almost-complete texts are in the Huntington, Morgan, New York Public, Harvard University, and Yale University libraries. The quantity but in particular the quality of those printed Bibles went far beyond anything a single scibe could produce. The surviving Gutenberg Bibles show their superior quality still today.

German craftsman and inventor who originated a method of printing from movable type that was used without important change until the 20th century. The unique elements of his invention consisted of a mold, with punch-stamped matrices (metal prisms used to mold the face of the type) with which type could be cast precisely and in large quantities; a type-metal alloy; a new press, derived from those used in wine making, papermaking, and bookbinding; and an oil-based printing ink. None of these features existed in Asian or European printing.

For completing one single bible by hand, a scribe needed roughly 4 years. One just imagine for a moment, what kind of salary such a well-educated person would get nowadays. Gutenberg could reduce that laboursome work to a few weeks. With his invention, Gutenberg made education affordable. The age of handwritten books ended, the Renaissance began to free people from ignorance.

APPROACHES TO TRANSLATION

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

• Formal equivalence (sometimes called literal translation) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, with relatively less regard for its understandability by modern readers. Examples include the King James Version, English Standard Version, Literal Standard Version, Revised Standard Version, New Revised Standard Version and New American Standard Bible.

• Dynamic equivalence (or functional equivalence, sometimes paraphrastic translation) in which the translator attempts to render the sense and intent of the original. Examples include The Living Bible and The Message.

Some translations have been motivated by a strong theological distinctive. In the Sacred Name Bibles the conviction that God's name be preserved in a Semitic form is followed. The Purified Translation of the Bible promotes the idea that Jesus and early Christians drink grape juice not wine. The Jehovah's Witnesses' New World Translation of the Holy Scriptures renders the tetragrammaton as Jehovah throughout the Old Testament, and it uses the form Jehovah in the New Testament including — but not limited to — passages quoting the Old Testament even though it does not appear in the Greek text.

Single source translations

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is The Dead Sea Scrolls Bible (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 978-0-9778737-1-5) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.[16][17]

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

R. A. Knox's Translation of the Vulgate into English is another example of a single source translation.

Deliberate changes

Apart from mechanical alterations of a text, many variants must have been consciously introduced by scribes, some by way of glossing—i.e., the insertion of a more common word to explain a rare one—and others by explanatory comments incorporated into the text. Furthermore, a scribe who had

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before him two manuscripts of a single work containing variant readings, and unable to decide between them, might incorporate both readings into his scroll and thus create a conflate text.

Textual criticism: scholarly problems

The situation so far described poses two major scholarly problems. The first involves the history of the Hebrew text, the second deals with attempts to reconstruct its "original" form.

As to when and how a single text type gained hegemony and then displaced all others, it is clear that the early and widespread public reading of the Scriptures in the synagogues of Palestine, Alexandria, and Babylon was bound to lead to a heightened sensitivity of the idea of a "correct" text and to give prestige to the particular text form selected for reading. Also, the natural conservatism of ritual would tend to perpetuate the form of such a text. The Letter of Aristeas, a document derived from the middle of the 2nd century BCE that describes the origin of the Septuagint, recognizes the distinction between carelessly copied scrolls of the Pentateuch and an authoritative Temple scroll in the hands of the high priest in Jerusalem. The Rabbinic traditions (see above) about the textual criticism of Temple-based scribes actually reflect a movement towards the final stabilization of the text in the Second Temple period. Josephus, writing not long after 70 CE, boasts of the existence of a long-standing fixed text of the Jewish Scriptures. The loss of national independence and the destruction of the spiritual centre of Jewry in 70, accompanied by an ever-widening Diaspora and the Christian schism within Judaism, all made the exclusive dissemination of a single authoritative text a vitally needed cohesive force. The text type later known as Masoretic is already well represented at pre-Christian Qumrān. Scrolls from Wādī al-Murabbaʿat, Naḥal Ẕeʾelim, and Masada from the 2nd century CE are practically identical with the received text that by then had gained victory over all its rivals.

In regard to an attempt to recover the original text of a biblical passage—especially an unintelligible one—in the light of variants among different versions and manuscripts and known causes of corruption, it should be understood that all reconstruction must necessarily be conjectural and perforce tentative because of the irretrievable loss of the original edition. But not all textual difficulties need presuppose underlying mutilation. The Hebrew Bible represents but a small portion of the literature of ancient Israel and, hence, a limited segment of the language. A textual problem may be the product of present limited knowledge of ancient Hebrew, because scholars might be dealing with dialectic phenomena or foreign loan-words. Comparative Semitic linguistic studies have yielded hitherto unrecognized features of grammar, syntax, and lexicography that have often eliminated the need for emendation. Furthermore, each version, indeed each biblical book within it, has its own history, and the translation techniques and stylistic characteristics must be examined and taken into account. Finally, the number of manuscripts that attest to a certain reading is of less importance than the weight given to a specific manuscript.

None of this means that a Hebrew manuscript, an ancient version, or a conjectural emendation cannot yield a reading superior to that in the received Hebrew text. It does mean, however, that these tools have to be employed with great caution and proper methodology.

Names of Persons

(In ancient times, a name was not only used to identify a person, it had in most cases a very particular meaning. Like in nicknames, a name could be used to describe someone as in 'Thomas' which simply meant 'twin'. According to the motto 'name is programme', names were also used to fulfill a certain expectation such as in 'Caesar' which became a title because of the extraordinary deeds of Julius Caesar.)

Semitic patronym or patronymic suffix (bar, ben, etc.)

• bar, ben, bin = A Semitic patronym, a component of a personal name meaning "son of".

• bar- or bat- (Aramaic: "son of" and "daughter of", respectively).

• ben- or bat- (Hebrew: "son of" and "daughter of", respectively).

• ben- (bin, ibn, or ibni, ibnu) or bint, (Arabic: "son of" and "daughter of", respectively).

• beni, bani, banu = plural of the word ben-, bin-, ibn, which means "sons (and daughters) of", "people of", "children of", "House of" as in "Beni Israel", Hebrew: "B'nei Yisrael" or "Bene Israel"; Arabic: "Beni Israel", "Banu Koreish", "Beni Hashim" etc.

• bet, bit, beta, bita, pl. batte - (Assyrian, Hebrew: house, dynasty, clan); Beta Israel means 'House of Israel' denoting the jews of Ethiopia

• mose (Egyptian: son of); equivalent to Hebrew ben, Aramaic bar, etc. Mose (Greek: Moses), Ahmose, Dedimose, Ramose (Ramesses, Ramses), Thutmose, etc.

• "Son of Man" = a typological phrase, Hebrew: Ben Adam or Benodom, meaning "the first human":

1. Old Testament: The Hebrew expression "son of man" (ben-adam) also appears over 100 times in the Hebrew Bible. In 32 cases, the phrase appears in its plural form "sons of men", i.e. human beings. The use of "the Son of man" in the Christian gospels is unrelated to Hebrew Torah usages as the use of the definite article in "the Son of man" is a new thing. There is no example of "the" son of man in Hebrew sources. The term originates in (the people's language) Aramaic bar nash / bar nasha. In these sources "son of man" is a regular expression for "man / human" in general and often serves as an indefinite pronoun and in none of the extant texts does "son of man" figure as a title.

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2. New Testament: The expression "the Son of man" appears 81 times in the Greek text of the four Gospels: 30 times in Matthew, 14 times in Mark, 25 times in Luke and 12 times in John. The use of the definite article in "the Son of man" in the Greek text of the Christian gospels is original, and before its use there, no records of its use in any of the surviving Greek documents of antiquity exist.

• "Son of God" = title. Jesus is by many regarded as "the Son of God." In the first 4 centuries of Christianity, this title was by no means a clear-cut decision. Dozens of different church denominations squabbled about Jesus' status for centuries, they fought battles over it and persecuted people who had a different opinion. It was a deadly business. The Bible says nothing about such title. How did the idea of giving Jesus this title come about?

Throughout history, emperors and rulers ranging from the Western Zhou dynasty (c. 1000 BC) in China to Alexander the Great (c. 360 BC) to the Emperor of Japan (c. 600 AD) have assumed titles that reflect a filial relationship with deities. The story of Jesus' title "son of God" begins with the Roman emperors.

Background: In 42 BC, Julius Caesar was (by the Senate of Rome) formally deified as "the divine Julius" (divus Iulius) after his assassination. His adopted son, Octavian (better known as Augustus, a title given to him 15 years later, in 27 BC) thus became known as divi Iuli filius (son of the divine Julius) or simply divi filius (son of the god). As a daring and unprecedented move, Augustus used this title to advance his political position in the Second Triumvirate, finally overcoming all rivals for power within the Roman state. The word applied to Julius Caesar as deified was "divus", not the distinct word "deus". Thus Augustus called himself Divi filius, and not Dei filius. The line between been god and god-like was at times less than clear to the population at large, and Augustus seems to have been aware of the necessity of keeping the ambiguity. After him, Tiberius (emperor from 14–37 AD) came to be accepted as the son of divus Augustus. This title became a tradition which we can see on many Roman coins ever since.

About 100 years after Julius Caesar, when Titus Flavius Vespasianus, better known as "Vespasian", became emperor, this phrase reached its climax of use as he saved the Roman Empire from total disaster by defeating the Jewish Messianic Movement. By everyone, he was seen as the 'saviour of the Empire'. When he died, his son (with the same name) Titus Flavius Vespasianus, known as "Titus" claimed deity status for his father. As this has been granted by the Senate, Titus became 'the Son of God'. And when Titus died, his younger brother Titus Flavius Domitianus was being called "dominus et deus" (master and god).

As Christianity (created by the Roman citizen Saul / Paul of Tarsus) was a Roman religion, this title was taken for Paul's fictional Jesus as well. The people, who knew the real person called Jesus, were appalled. They believed in the Ten Commandments of Moses in which is stated: Thou shalt have no other God beside me! - early Judaism and early Christianity broke into several factions upon this dispute.

Name Corruptions and Misleadings

Name corruption, or the distortion of names, is a feature common in English but not confined to it as we find that feature also to a lesser extant in other languages. Basically, we are talking here about abbreviation, a contraction or otherwise shortened form of the original name. The development of a word corruption can go so far that the original is linguistically unrecognisable. In religious texts it often is created in order to steer the reader away from facts that might be or could contain an uncomfortable truth that contradicts a preveiling doctrine of a religion.

Typical examples of name corruption include personal names such as Pliny, Livy, Ptolemy, Pompey, Antony, Jesus, Joses, James, Jude, Matthew, Mark, Luke, John, Mary, Marc Aurel, and many others. Pliny stands for the Roman-Latin original Plinius, Livy for Livius, Ptolemy for Ptolemaios, Pompey for Gnaeus Pompeius, Antony for Marcus Antonius; Jesus (Greek: Iesous) for Joshua (or Yoshua, Yeshua, Yeshu, or the Hebrew-Aramaic original Yehoshua), Joses for Joseph (or another form of Jesus), James for Jacob (or Yacob), Jude for Judas, (or Yehuda, Judeas, Taddeus, Thaddeus), Matthew for Matheus (or Matthias, Mattathias, or the original Matityahu), Mark for Marcus, Luke for Lucius, John for Johannes (or Ioannes, Yonah, Jonah, Yohanan), Mary for Maria (or Mariam, Maryam), Marc Aurel for Marcus Aurelius Antoninus.

"Misleadings" or extreme simplifications via translation (often deliberate) are names such as Barabbas, Eliazar, Elymas, Jesus of Nazareth, James the Less, James the brother of the Lord, James the son of Mary, James the son of Zebedee or James the son of Alphaeus. Someone who has not studied linguistics has almost no chance to unravel the labyrinth of name-giving in antiquity. But in order to understand scripture one has to do exactly that.

Personal names in Semitic languages (such as Hebrew, Aramaic, Syriac, Arabic) were historically based on a long naming system; most Semites did not have given / middle / family names, but a full chain of names. We find this system still in Arabic. Let us examine some examples for clarification: The most common form is the "patronym" which is a component of a personal name based on the given name of one's father, grandfather (i.e., an avonym), or an earlier male ancestor. A component of a name based on the name of one's mother or a female ancestor is a "matronym". Each is a means of conveying lineage, pretty much like in the Scandinavian name Robinson which just means "Son of Robin". Jews have historically used Aramaic patronymic names and after the Third Jewish–Roman War (132–136 A.D.) they also used Hebrew names.

• In Aramaic, the first name was followed by bar- or bat- ("son of" and "daughter of", respectively). In the New Testament, Simon Peter is called Shimon Bar-Yonah (Matthew 16:17) which means "son of John" or "son of

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Yohanan" to be precise. Nathanael is called Bartholomew, refering to the "son of Tolmai" (Hebrew form of the original Greek: Ptolemaios, Latin: Ptolemaeus, English: Ptolemy, with the unspeakable "P" removed from it). The titles can also be figurative, for example in Acts 4:36-37 a man named Joseph is called Barnabas meaning "son of consolation". Aramaic was an international language that had spread from Palestine to north-western India already around 500 BC.

• In the Hebrew patronymic system the first name is followed by either ben- or bat- ("son of" and "daughter of", respectively), and then the father's name, mother's name, or both. Hebrew was a regional language confined mostly to religious texts.

• In Arabic, the word ibn (or bin, ben and sometimes ibni and ibnu, to show the grammatical case of the noun) is the equivalent for "son of". Thus, for example, "Ishaq ibn Musa" means "Isaac son of Moses". In addition, bint means "daughter of". In Classical Arabic, the word ibn is written as bn between two names, since the case ending of the first name then supplies a vowel. Consequently, ibn is often written as "b.", as bint is often written as "bt.", in name formulas rendered from Arabic into Roman characters. Thus "Ishaq ibn Musa" is alternatively written as "Ishaq b. Musa". Instead of "son of" The word "Abu" (or "Aba" or "Abi") can stand before a name and then means "father of", so "Abu Musa" is the "father of Moses". Arabic, in antiquity known as Edumean or Edomite, was a regional language around Petra, Jordan and northern Arabia.

If we take a closer look at the Bible, we can find plenty of such name constructions. The full name of Barabbas, for instance, was Jesus (or Yoshua, Yeshua, Yeshu, Yehoshua) bar Abbas which means nothing else but "Jesus the son of the father", Eliazar was a soubriquet for Jesus and means "God has helped". It is the same connotation for Jesus' original name Yehoshua which means "God (or YHWH, Yahweh, Jahwe) rescues" or "God is salvation" or more clearly "the Saviour or Helper from God". It is a name as well as a title!

And so is "Jesus of Nazareth" (or "Iesus Nazarini" or "Jesus the Nazarene" or "Jesus the Nazorean") just a title and it means "the Saviour who is the Keeper of the Law (or Covenant)". The title which is in English very imprecisely rendered to "of Nazareth" has at least 11 distinct variations: Nazarene: Nazarene (Mark 1:24, Luke 4:34); Nazarenon (Mark 16:6); Nazarenos (Mark 10:47); Nazarenou (Mark 14:67, Luke 24:19); Nazorean: Nazoraios (Matthew 2:23, Luke 18:37, John 19:19 Acts 6:14, 22:8); Nazoraiou Matthew 26:71, Acts 3:6, Acts 4:10, Acts 26:9; Nazoraion Acts 24:5, Nazoraion (John 18:5, 18:7, Acts 2:22); Nazareth: Nazareth (Matthew 21:11, Luke 1:26, 2:4, 2:39, 2:51, Acts 10:38), Nazara (Matthew 4:13, Luke 4:16), Nazaret (Mark 1:9, Matthew 2:23, John 1:45, 1:46)

The title "Nazarene" as "Keeper of the Covenant" may well have a religious significance instead of denoting a place of origin. And there can be no doubt, this is exactly what Jesus did. He and most of his close family members were strict followers of "Moses' Law", the Covenant, and that is why Jesus had clashes with Greacofied and Romanised representatives of the Temple in Jerusalem. He found himself in a situation comparable to that of Martin Luther 1500 years later. It is a matter of course that the name "Jesus Christ" is also a title, a double title which we could nicely translate to "Saviour Messiah" as Christ comes from the Greek word Kristos for Messiah. In many cases, a name can reveal the truth about something or someone better than the entire narrative. A name can be a programme or promise. For instance the extra name "Caesar" in Caesar Tiberius bears the message "I will fullfil the political programme of Julius Caesar". And when we see the entire name "Tiberius Caesar Divi Augusti filius Augustus" it is much easier to understand how the bearer of that name perceives himself: "I am Tiberius, son of Augustus, who was the son of the divine Caesar". In other words: "I will act according to laws and legacy of Caesar and Augustus". The Flavian Dynasty had a similar effect on successors. Titus Flavius Vespasianus (the father, called "Vespasian" in English) helped creating Christianity as a Roman religion. And about 200 years later, another man made Christianity the official religion of the entire Roman Empire and he emphasised his plans by taking "Flavius" as family name: Flavius Valerius Aurelius Constantinus Augustus better known as Constantine I. or Constantine the Great. His father Marcus Flavius Valerius Constantius Herculius Augustus took this name for he was fighting the very same kind of military campaign against the Celts (Picts) in Scotland as Flavius Vespasianus did. Both conflicts had to do with destroying an unruly religion for a new, more peaceful one.

If there was ever a place called Nazareth is still a matter of debate. Sextus Julius Africanus (c. 160–240 A.D.) was the first who reported the name Nazareth in the 3rd century A.D. Let us assume that Jesus lived in Nazareth, then it would have severe implications on the official Church doctrines as well: Theologian and other scholars are quite certain that Jesus' language was Aramaic. We know that Aramaic was a quasi official language for trade that was spoken in the vast area from the Holy Land to Western India. Nazareth was only 3.7 miles (6 km) southeast of the City of Sepphoris which was on the other side of a hill. Sepphoris with its 30,000 to 50,000 inhabitants was not only the provicial capital but also an important station of the Silk Road from which were northbound Roads leading to Greece and the Roman Empire as well as southbound Roads to Egypt and Ethiopia. There is a high likelihood that Jesus, his father, and other family members could have worked there as this Roman city was the largest employer in the region. Some of the very buildings we still can see in Sepphoris may have been built by Jesus and his family. They had to walk only one hour and they most certainly could have met numerous Buddhist monks and Zoroastrian missionaries from Persia. Jesus could have, exchanged religious ideas with them and learned lots about different beliefs without using any interpreter. So is it really a surprise that the teachings of Jesus contain plenty of Buddhist and Zoroastrian philosophies? It is quite

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remarkable that Sepphoris and most of Galilee did not take part in the Jewish-Roman War. Sepphoris declared herself "Eirenopolis" (City of Peace) as a coin minted at that time (c. 65 A.D.) clearly tells us.

When we read the New Testament with the highest possible conscienceness, we can discover almost two dozen members of Jesus' family. Elymas is one of them. He is also known as Bar-Jesus (Greek: Bariesou, Latin: Bariesu), a Jew in the Acts of the Apostles, Chapter 13. Bar Iesou means "Son of Joshua" or "Son of Jesus" in Aramaic.

There is James the Less who is none other than James the brother of the Lord, James the son of Mary, James the son of Alphaeus, and probably James the son of Zebedee. All of them are likely to refer to James the brother of Jesus.

Joseph the "carpenter" was Jesus father but no carpenter. Instead of "carpenter", in the Greek original we find the word "tekton" which means "builder", "mason", or "architect" (arch-builder). This is also a very suitable term for someone who builds a book or a family.

There were two men named Alphaeus which is also a synonym for "the first one" like in "Alphabet"; or Adam which means "the (first) man". One of them was the father of the apostle James and the other the father of Matthew (also called Levi, meaning "joined to" or "joining"; Levi, according to the Book of Genesis, was the third son of Yacob and Leah, and the founder of the Israelite Tribe of Levi). Though both Matthew and James are described as being the "son of Alphaeus," there is no Biblical account of the two being called brothers, even in the same context where John and James or Peter and Andrew are described as being brothers.

Another important person is Matthew, or to be precise, Joseph (Yosef or Yosip or Yosippon) the son of Matthew (Yosef bar Matityahu). This is a historical person we all know under the name Titius Flavius Josephus the historian, adoptive son to Emperor Titus Flavius Vespasianus (the father), adoptive brother to Titus Flavius Vespasianus (the son), Titus Flavius Domitianus, and Flavia Domitilla Minor (also called Flavia Domitilla the Younger) who was mother of Flavia Domitilla the Christian saint. She married her cousin, the consul Titus Flavius Clemens, a grand-nephew of Vespasian through his father Titus Flavius Sabinus (consul AD 69). According to Cassius Dio, Clemens was put to death per order of Titus Flavius Domitianus on a charge of "atheism" (apostacy, that is rejecting the traditional Roman gods), for which, he adds, many others who went over to the Jewish opinions were executed. This may imply that Clemens had converted to Judaism or Christianity. It is no surprise that the name Titus Flavius Clemens turned up elsewhere as Pope Clemens I (real name: Titus Flavius Clemens) who died at about the same time at the very end of the 1st century A.D. The entire Flavian family became engulfed in a religious struggle between Roman traditions and the new, probably by Flavius Josephus, created or at least promoted, Christian movement which left a deep rift inside the Flavian family; the Roman citizen Saul of Tarsos, better known as Paul the Apostle, might have played an important part here. At around the years 63 or 64, both, Josephus and Paul, were in Rome. Did they meet there? What were they doing there? Both have been in Roman service of some sort.

An interesting question here might be: Was Yosef bar Matityahu the son of Matityahu (Matthew) the Apostle? - And might he have been the author of the famous Gospel of Matthew? The first part of that question is unanswerable. But the second part shifts Flavius Josephus' authorship clearly into an area of possibility. Due to the distruction of the Great Temple in Jerusalem, the Romans did not only carry loot made of gold to Rome but also the most valuable items of them all: the original Jewish scripture from the Temple Library! They all were brought to Rome, directly into the palace of the new emperor Flavius Vespasianus. Flavius Josephus took residence in that palace. He lived next door to the emperor as well as next door to the Flavian Library with the valuable scripture.

In fact, Josephus was made Chief Propagandist of the Flavian dynasty. And he ruthlessly took revenge on the Messianic Movement who had taken his family hostage at the beginning of the war and had killed them when they heard that he was captured alive by the Flavians. We even can see, through all the scripture that came to us as well as those ones that were not supposed to survive (such as the Dead Sea Scrolls), what Josephus personal objective might have been.

His first objective, as a Jew, was to keep the Tanakh with its Torah untouched. Objective number 2 was to reform the Jewish Law Code, the Mishnah Sanhedrin. Objective number 3 was destroying the fundamentalistic, jihadist and hateful writings of the Jewish Messianic movement. Objective number 4 was to replace the hatepreachings of the violent Messianic Movement with the peaceful writings full of Jesus' ideas. Josephus was very successful in completing his objectives. He eliminated all anti-Roman mentionings with one exception: the writings left by members of the jihadist Messianic Movement found in 1947 in the Qumran caves at the shore of the Dead Sea.

The first 3 canonical gospels may be the result of this strive and also the fact that all New Testament texts have a pro-Roman perspective. The New Testament was in its entirety written in Greek for very good reasons.

1. Knowing the things said above, it is quite feasable that the authors of the New Testament were Greek-speaking Roman Citizens. Greek was the language of the educated elite and the tradesmen.

2. It was written in Greek in order to address a certain clientel of people: the upper class and elite of the Roman Empire of which Flavius Josephus was a member by birth. Only members of this elite had a chance to enfluence the masses with success. Just like English today is the language of the ruling class in almost every country on Earth, so was it Greek in Roman Antiquity. This includes the Jewish upper class, the emperors' family, the aristocracy, the senate of Rome, traders, officers and anyone else who could afford good education--and that meant learning Greek.

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3. Through Josephus, Roman leaders began to grasp that all Jewish religions were based on scripture, and not on public services and sacrifices alone like in the rest of the Empire. They hoped that the installation of peaceful scripture could undermine the goals of the Messianic Movement and show that living in peace with Greeks and Romans has clear advantages. This is the reason why all New Testament writings depict Jesus' Holy Land as idealised postoral landscape although in reality it was a horrifying warzone for generations. Josephus reported that the Jewish-Roman War cost 1.1 million lives. This means that this war had world war character with all its slaughter, co-lateral damage, famine, desease, epidemics, murder and rape.

Modern Translation Efforts

The Bible is the most translated book in the world. The United Bible Societies announced that as of 31 December 2007 the complete Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament was available in an additional 1,168 languages, in some kind of translations, like the interlinear morpheme-by-morpheme translation (e.g. some Parallel Bible, with interlinear morphemic glossing).

In 1999, Wycliffe Bible Translators announced Vision 2025—a project that intends to commence Bible translation in every remaining language community by 2025. It was realised that, at the rates of Bible translation at that point, it would take until at least 2150 until Bible translation began in every language that was needing a translation. Since the launch of Vision 2025, Bible translation efforts have increased dramatically, in large part due to the technology that is now available. Due to the increase, at current rates, Bible translation will begin in every language by 2038, thus being 112 years faster.

As of September 2023, they estimated that around 99.8 million people spoke those 1,268 languages where translation work still needs to begin. This represents 17.1% of all languages (based off an estimate of 7,394 total languages) and 1.3% of the human population (based of a global population of 7.42 billion).

In total, there are 3,736 languages without any Bible translation at all, but an estimated 1,148 of these (with a population of 9.6 million people) are likely to never need a Bible because they are very similar to other languages, or spoken by very few speakers where the language will die out very soon.

Bible translation is currently happening in 3,283 languages in 167 countries. This work impacts 1.15 billion people, or about 15.5 percent of all language users, who have (or will soon have) new access to at least some portions of Scripture in their first language.

Popularity in US: The Evangelical Christian Publishers Association release monthly and annual statistics regarding the popularity of different Bibles sold by their members in the United States. In 2023, the top 10 best-selling translations were the following:

1. New International Version
2. King James Version
3. English Standard Version
4. New Living Translation
5. Christian Standard Bible
6 New King James Version
7 Reina-Valera (Spanish)
8 New International Reader's Version
9 New American Standard Bible
10 New Revised Standard Version

Sales are affected by denomination and religious affiliation. For example, the most popular Jewish version would not compete with rankings of a larger audience. Sales data can be affected by the method of marketing. Some translations are directly marketed to particular denominations or local churches, and many Christian booksellers only offer Protestant Bibles, so books in other biblical canons (such as Catholic and Orthodox Bibles) may not appear as high on the CBA rank.

A study published in 2014 by The Center for the Study of Religion and American Culture at Indiana University and Purdue University found that Americans read versions of the Bible as follows:

1. King James Version (55%)
2. New International Version (19%)
3. New Revised Standard Version (7%)
4. New American Bible (6%)
5. The Living Bible (5%)
6. All other translations (8%)

Differences in Bible translations

Modern critical editions incorporate ongoing scholarly research, including discoveries of Greek papyrus fragments from near Alexandria, Egypt, that date in some cases within a few decades of the original New Testament writings. Today, most critical editions of the Greek New Testament, such as UBS4 and NA27, consider the Alexandrian text-type corrected by papyri, to be the Greek text that is closest to the original autographs. Their apparatus includes the result of votes among scholars, ranging from certain {A} to doubtful {E}, on which variants best preserve the original Greek text of the New Testament.

Critical editions that rely primarily on the Alexandrian text-type inform nearly all modern translations (and revisions of older translations). For reasons of tradition, however, some translators prefer to use the Textus Receptus for the Greek text, or use the Majority Text which is similar to it but is a critical edition that relies on earlier manuscripts of the Byzantine text-type. Among these, some argue that the Byzantine tradition contains scribal additions, but these later interpolations preserve the orthodox interpretations of the biblical text—as part of the ongoing Christian experience—and in this sense are authoritative. Distrust of

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the textual basis of modern translations has contributed to the King-James-Only Movement.

Dynamic or formal translation policy

A variety of linguistic, philological and ideological approaches to translation have been used. Inside the Bible-translation community, these are commonly categorized as:

1. Dynamic equivalence translation
2. Formal equivalence translation (similar to literal translation)
3. Idiomatic, or paraphrastic translation, as used by the late Kenneth N. Taylor

though modern linguists, such as Bible scholar Dr. Joel Hoffman, disagree with this classification.

Other translation approaches include:

4. Literary translation, where the reader's experience of the piece as literature is prized, as used used in the Knox Bible
5. Metrical translation, where prose is rendered in a rhythmic form, as represented by Old English and Middle English texts
6. Prose translation, where no attempt is made to render the lyrical aspect of some poem or song, as King Alfred's prose translation of the first fifty Psalms.

As Hebrew and Greek, the original languages of the Bible, like all languages, have some idioms and concepts not easily translated, there is in some cases an ongoing critical tension about whether it is better to give a word-for-word translation, to give a translation that gives a parallel idiom in the target language, or to invent a neologism.

For instance, in the Douay Rheims Bible, Revised Standard Version Catholic Edition, New American Bible Revised Edition, which are the English language Catholic translations, as well as Protestant translations like the King James Bible, the Darby Bible, the Recovery Version, the Literal Standard Version, the New Revised Standard Version, the Modern Literal Version, and the New American Standard Bible are seen as more literal translations (or "word-for-word").

Translations like the New International Version and New Living Translation sometimes attempt to give relevant parallel idioms. The Living Bible and The Message are two paraphrases of the Bible that try to convey the original meaning in contemporary language.

The further away one gets from word-for-word translation, the easier the text becomes to read while relying more on the theological, linguistic or cultural understanding of the translator, which one would not normally expect a lay reader to require. On the other hand, as one gets closer to a word-for-word translation, the text becomes more literal but still relies on similar problems of meaningful translation at the word level and makes it difficult for lay readers to interpret due to their unfamiliarity with ancient idioms and other historical and cultural contexts.

Doctrinal differences and translation policy

In addition to linguistic concerns, theological issues also drive Bible translations. Some translations of the Bible, produced by single churches or groups of churches, may be seen as subject to a point of view by the translation committee.

For example, the New World Translation, produced by Jehovah's Witnesses, provides different renderings where verses in other Bible translations support the deity of Christ. The NWT also translates "Kyrios" (from the LXX) as "Jehovah" rather than "Lord" when quoting Hebrew passages that used YHWH. The authors believe that Jesus would have used God's name and not the customary "Kyrios". On this basis, the New World Bible Translation Committee inserted Jehovah into their Translation of the Christian Greek Scriptures (New Testament) a total of 237 times while the New World Translation of the Hebrew Scriptures (Old Testament) uses Jehovah a total of 6,979 times to a grand total of 7,216 in the entire 2013 Revision New World Translation of the Holy Scriptures while previous revisions such as the 1984 revision were a total of 7,210 times while the 1961 revision were a total of 7,199 times.

A number of Sacred Name Bibles (e.g., the Sacred Scriptures Bethel Edition) have been published that are even more rigorous in transliterating the tetragrammaton using Semitic forms to translate it in the Old Testament and also using the same Semitic forms to translate the Greek word Theos (God) in the New Testament—usually Yahweh, Elohim or some other variation.

Other translations are distinguished by smaller but distinctive doctrinal differences. For example, the Purified Translation of the Bible, by translation and explanatory footnotes, promoting the position that Christians should not drink alcohol, that New Testament references to "wine" are translated as "grape juice".

Translations triggered by the Reformation

In the 16th century, the Bible was not only a sacred book but also a secret book. Martin Luther had a Bible in his hand the very first time when he entered university. Bible translation existed before but they were made for the scholars only. Luther ruthlessly used Gutenberg's new invention of the printing system, snatched the Bible from clerics and laid it into the hand of the believers. His revolution was about language as much as about religion and power politics of the ruling Roman (Catholic) Church. He created a new German language by putting features of all dialects together and by doing so, he woke up the national consciousness among Germans they were not aware of at first; and he encouraged Tyndale and others to do the very same.

The earliest printed edition of the Greek New Testament appeared in 1516 from the Froben press, by Desiderius Erasmus, who reconstructed a Greek text from several recent manuscripts of the Byzantine text-type, to accompany his Latin revision and philological annotations. He produced four later editions of this text. Erasmus was Catholic, and his

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ad fontes preference for the Greek manuscripts rather than the Latin Vulgate led some traditionalist theologians to view him with suspicion. This Latin, Greek and annotations were used by subsequent Reformation vernacular translators.

The first complete Dutch Bible, partly based on the existing portions of Luther's translation, was printed in Antwerp in 1526 by Jacob van Liesvelt.

The first printed edition with critical apparatus (noting variant readings among the manuscripts) was produced by the printer Robert Estienne of Paris in 1550. The Greek text of this edition and of those of Erasmus became known as the Textus Receptus (Latin for "received text"), a name given to it in the Elzevier edition of 1633, which termed it as the text nunc ab omnibus receptum ("now received by all").

The churches of the Protestant Reformation translated the Greek of the Textus Receptus to produce vernacular Bibles, such as the German Luther Bible (1522), the Polish Brest Bible (1563), the Spanish "Biblia del Oso" (in English: Bible of the Bear, 1569) which later became the Reina-Valera Bible upon its first revision in 1602, the Czech Melantrich Bible (1549) and Bible of Kralice (1579-1593) and numerous English translations of the Bible. Tyndale's New Testament translation (1526, revised in 1534, 1535 and 1536) and his translation of the Torah (1530, 1534; Pentateuch, 5 Books of Moses) and the Book of Jonah were met with heavy sanctions given the widespread belief that Tyndale changed the Bible as he attempted to translate it. Tyndale's unfinished work, cut short by his execution, was supplemented by Myles Coverdale and published under a pseudonym to create the Matthew Bible, the first complete English translation of the Bible. Attempts at an "authoritative" English Bible for the Church of England would include the Great Bible of 1538 (also relying on Coverdale's work), the Bishops' Bible of 1568, and the Authorized Version (the King James Version) of 1611, the last of which would become a standard for English speaking Christians for several centuries.

The first complete French Bible was a translation by Jacques Lefèvre d'Étaples, published in 1530 in Antwerp. The Froschauer Bible of 1531 and the Luther Bible of 1534 (both appearing in portions throughout the 1520s) were an important part of the Reformation.

The first English translations of Psalms (1530), Isaiah (1531), Proverbs (1533), Ecclesiastes (1533), Jeremiah (1534) and Lamentations (1534), were executed by the Protestant Bible translator George Joye in Antwerp. In 1535 Myles Coverdale published the first complete English Bible also in Antwerp.

By 1578 both Old and New Testaments were translated to Slovene by the Protestant writer and theologian Jurij Dalmatin. The work was not printed until 1583. The Slovenes thus became the 12th nation in the world with a complete Bible in their language. The translation of the New Testament was based on the work by Dalmatin's mentor, the Protestant Primož Trubar, who published the translation of the Gospel of Matthew already in 1555 and the entire testament by parts until 1577.

Following the distribution of a Welsh New Testament and Prayer Book to every parish Church in Wales in 1567, translated by William Salesbury, Welsh became the 13th language into which the whole Bible had been translated in 1588, through a translation by William Morgan, the bishop of Llanrhaeadr-ym-Mochnant.

Samuel Bogusław Chyliński (1631–1668) translated and published the first Bible translation into Lithuanian.

In 1660, John Eliot published the Eliot Indian Bible in the language of the Massachusett people, an indigenous American group who lived in the area around what is today Boston, Massachusetts. This was the first translation of the Bible into an indigenous American language. This translation was produced by Eliot in an effort to convert the dwindling population of Massachusett to Christianity in praying towns such as Natick, Massachusetts.

Slavic Versions

The earliest Old Church Slavonic translations are connected with the arrival of the brothers Cyril and Methodius in Moravia in 863, and resulted from the desire to provide vernacular renderings of those parts of the Bible used liturgically. The oldest manuscripts derive from the 11th and 12th centuries. The earliest complete Bible manuscript, dated 1499, was used for the first printed edition (Ostrog, 1581). This was revised in Moscow in 1633 and again in 1712. The standard Slavonic edition is the St. Petersburg revision of 1751, known as the Bible of Elizabeth.

The printing of parts of the Bulgarian Bible did not begin until the mid-19th century. A fresh vernacular version of the whole Bible was published at Sofia in 1925, having been commissioned by the Synod of the Bulgarian Orthodox Church.

The Serbian and Croatian literary languages are identical; they differ only in the alphabet they use. To further the dissemination of Protestantism among the southern Slavs, Count Jan Ungnad set up a press in 1560 at Urach that issued a translation of the New Testament, in both Glagolitic (1562–63) and Cyrillic (1563) characters. The efforts of the Serbian leader Vuk Karadžić to establish the Serbo-Croatian vernacular on a literary basis resulted in a new translation of the New Testament (Vienna, 1847) that went through many revisions.

The spread of the Lutheran Reformation to the Slovene-speaking provinces of Austria stimulated the need for vernacular translations. The first complete Slovene Bible, translated from the original languages but with close reference to Luther's German, was made by Jurij Dalmatin (Wittenberg, 1584). Not until two centuries later did a Slovene Roman Catholic version, rendered from the Latin Vulgate, appear (Laibach, 1784–1802).

Between the 9th and 17th centuries the literary and ecclesiastical language of Russia was Old Slavonic. A vernacular Scriptures was thus late in developing. An

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incomplete translation into the Belorussian dialect was prepared by Franciscus Skorina (Prague, 1517–19) from the Latin Vulgate and Slavonic and Bohemian versions, but not until 1821 did the first New Testament appear in Russian, an official version printed together with the Slavonic. With the more liberal rule of Alexander II, the Holy Synod sponsored a fresh version of the Gospels in 1860. The Old Testament was issued at St. Petersburg in 1875. A Jewish rendering was undertaken by Leon Mandelstamm, who published the Pentateuch in 1862 (2nd ed., 1871) and the Psalter in 1864. Prohibited in Russia, it was first printed in Berlin. A complete Bible was published in Washington in 1952.

No manuscript in the Czech vernacular translation is known to predate the 14th century, but at least 50 complete or fragmentary Bibles have survived from the 15th. The first complete Bible was published in Prague in 1488 in a text based on earlier, unknown translations connected with the heretical Hussite movement. The most important production of the century, however, was that associated principally with Jan Blahoslav. Based on the original languages, it appeared at Kralice in six volumes (1579–93). The Kralice Bible is regarded as the finest extant specimen of classical Czech and became the standard Protestant version.

Closely allied to the Czech language, but not identical with it, Slovakian became a literary language only in the 18th century. A Roman Catholic Bible made from the Latin Vulgate by Jiři Palkovi 鵁 was printed in the Gothic script (2 vol. Gran, 1829, 1832) and another, associated with Richard Osvald, appeared at Trnava in 1928. A Protestant New Testament version of Josef Roha 鵁 ek was published at Budapest in 1913 and his completed Bible at Prague in 1936. A new Slovakian version by Stefan Žlatoš and Anton Jan Surjanský was issued at Trnava in 1946.

A manuscript of a late 14th-century Psalter is the earliest extant example of the Polish vernacular Scriptures, and several books of the Old Testament have survived from the translation made from the Czech version for Queen Sofia (Sárospatak Bible, 1455). Otherwise, post-Reformation Poland supplied the stimulus for biblical scholarship. The New Testament first appeared in a two-volume rendering from the Greek by the Lutheran Jan Seklucjan (Königsberg, 1553). The "Brest Bible" of 1563, sponsored by Prince Radziwiłł, was a Protestant production made from the original languages. A version of this edition for the use of Socinians (Unitarians) was prepared by the Hebraist Szymon Budny (Nieswicz, 1570–82), and another revision, primarily executed by Daniel Mikołajewski and Jan Turnowski (the "Danzig Bible") in 1632, became the official version of all Evangelical churches in Poland. This edition was burnt by the Catholics and had to be subsequently printed in Germany. The standard Roman Catholic version (1593, 1599) was prepared by Jakób Wujek whose work, revised by the Jesuits, received the approval of the Synod of Piotrkow in 1607. A revised edition was put out in 1935.

Hungarian versions

The spread of Lutheranism in the Reformation period gave rise to several vernacular versions. János Sylvester (Erdősi) produced the first New Testament made from the Greek (Sárvár, 1541). The Turkish occupation of much of Hungary and the measures of the Counter-Reformation arrested further printing of the vernacular Bible, except in the semi-independent principality of Transylvania. The first complete Hungarian Bible, issued at Vizsoly in 1590, became the Protestant Church Bible.

In the 20th century, a new standard edition for Protestants was published, the New Testament appearing in 1956 and the Old Testament (Genesis to Job) in 1951 and following. A new modernized Catholic edition of the New Testament from the Greek appeared in Rome in 1957.

Non-European Versions

Translations of parts of the Bible are known to have existed in only seven Asian and four African languages before the 15th century. In the 17th century Dutch merchants began to interest themselves in the missionary enterprise among non-Europeans. A pioneer was Albert Cornelius Ruyl, who is credited with having translated Matthew into High Malay in 1629, with Mark following later. Jan van Hasel translated the two other Gospels in 1646 and added Psalms and Acts in 1652. Other traders began translations into Formosan Chinese (1661) and Sinhalese (1739).

A complete printed Japanese New Testament reputedly existed in Miyako in 1613, the work of Jesuits. The first known printed New Testament in Asia appeared in 1715 in the Tamil language done by Bartholomäus Ziegenbalg, a Lutheran missionary. A complete Bible followed in 1727. Six years later the first Bible in High Malay came out.

The distinction of having produced the first New Testament in any language of the Americas belongs to John Eliot, a Puritan missionary, who made it accessible to the Massachusetts Indians in 1661. Two years later he brought out the Massachusetts Indian Bible, the first Bible to be printed on the American continent.

By 1800 the number of non-European versions did not exceed 13 Asian, four African, three American, and one Oceanian. With the founding of missionary societies after 1800, however, new translations were viewed as essential to the evangelical effort. First came renderings in those languages that already possessed a written literature. A group at Serāmpore (in India) headed by William Carey, a Baptist missionary, produced 28 versions in Indian languages. Robert Morrison, the first Protestant missionary to China, translated the New Testament into Chinese in 1814 and completed the Bible by 1823. Adoniram Judson, an American missionary, rendered the Bible into Burmese in 1834.

With European exploration of the African continent often came the need to invent an alphabet, and in many instances the translated Scriptures constituted the first piece of written

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literature. In the 19th century the Bible was translated into Amharic, Malagasy, Tswana, Xosa, and Ga.

In the Americas, James Evans invented a syllabary for the use of Cree Indians, in whose language the Bible was available in 1862, the work of W. Mason, also a Wesleyan missionary. The New Testament appeared in Ojibwa in 1833, and the whole Bible was translated for the Dakota Indians in 1879. The Labrador Eskimos had a New Testament in 1826 and a complete Bible in 1871.

In Oceania, the New Testament was rendered into Tahitian and Javanese in 1829 and into Hawaiian and Low Malay in 1835. By 1854 the whole Bible had appeared in all but the last of these languages as well as in Rarotonga (1851).

In the 20th century the trend toward the development of non-European Bible translations was characterized by an attempt to produce "union" or "standard" versions in the common language underlying different dialects. One such is the Swahili translation (1950) that makes the Scriptures accessible to most of East Africa. Within the realm of non-European translation there has also been a movement for the updating of versions to bring them in line with the spoken language, especially through the use of native Christian scholars. The first example of this was the colloquial Japanese version of 1955.

By 1970 some part, if not the entire Bible, had been translated into more than 100 languages or dialects spoken in India and over 300 in Africa.

TRANSLATIONS INTO ROMANCE LANGUAGES
(Italian, Spanish, Portugiese, French)

Italian Versions

The vernacular Scriptures made a relatively late appearance in Italy. Existing manuscripts of individual books derive from the 13th century and mainly consist of the Gospels and the Psalms.

These medieval versions were never made from the original languages. They were influenced by French and Provençal renderings as well as by the form of the Latin Vulgate current in the 12th and 13th centuries in southern France. There is evidence for a Jewish translation made directly from the Hebrew as early as the 13th century.

The first printed Italian Bible appeared in Venice in 1471, translated from the Latin Vulgate by Niccolò Malermi. In 1559 Paul IV proscribed all printing and reading of the vernacular Scriptures except by permission of the church. This move, reaffirmed by Pius IV in 1564, effectively stopped further Catholic translation work for the next 200 years.

The first Protestant Bible (Geneva, 1607, revised 1641) was the work of Giovanni Diodati, a Hebrew and Greek scholar. Frequently reprinted, it became the standard Protestant version until the 20th century. Catholic activity was renewed after a modification of the ban by Pope Benedict XIV in 1757. A complete Bible in translation made directly from the Hebrew and Greek has been in progress under the sponsorship of the Pontifical Biblical Institute since the 1920s.

Spanish Versions

The history of the Spanish Scriptures is unusual in that many of the translations were based, not on the Latin Vulgate, but on the Hebrew, a phenomenon that is to be attributed to the unusual role played by Jews in the vernacular movement.

Nothing is known from earlier than the 13th century when James I of Aragon in 1233 proscribed the possession of the Bible in "romance" (the Spanish vernacular) and ordered such to be burnt. Several partial Old Testament translations by Jews as well as a New Testament from a Visigoth Latin text are known from this century. In 1417 the whole Bible was translated into Valencian Catalan, but the entire edition was destroyed by the Inquisition.

Between 1479 and 1504, royal enactments outlawed the vernacular Bible in Castile, Leon, and Aragon, and the expulsion of the Jews from Spain in 1492 transferred the centre of Spanish translation activity to other lands. In 1557, the first printed Index of Forbidden Books of the Spanish Inquisition prohibited the "Bible in Castilian romance or any other vulgar tongue," a ban that was repeated in 1559 and remained in force until the 18th century. In 1916 the Hispano-Americana New Testament appeared in Madrid as an attempt to achieve a common translation for the entire Spanish-speaking world. The first Roman Catholic vernacular Bible from the original languages was made under the direction of the Pontifical University of Salamanca (Madrid, 1944, 9th ed. 1959).

Portuguese Versions

The first Portuguese New Testament (Amsterdam), the work of João Ferreira d'Almeida, did not appear until 1681. The first complete Bible (2 vol., 1748–53) was printed in Batavia (in Holland). Not until late in the 18th century did the first locally published vernacular Scriptures appear in Portugal. A revision of d'Almeida was issued in Rio de Janeiro (in Brazil), the New Testament in 1910 and the complete Bible in 1914 and 1926; an authorized edition in modernized orthography was published by the Bible Society of Brazil (New Testament, 1951; Old Testament, 1958). A new translation of the New Testament from Greek by José Falcão came out in Lisbon (1956–65).

French Versions

The deep conflicts that characterized the history of Christianity in France made it difficult for one authoritative version to emerge.

The first complete Bible was produced in the 13th century at the University of Paris and toward the end of that century Guyart des Moulins executed his Bible Historiale. Both works served as the basis of future redactions of which the Bible printed in Paris (date given variously as 1487, 1496, 1498) by order of King Charles VIII, is a good example.

The real history of the French Bible began in Paris, in 1523, with the publication of the New Testament, almost certainly the work of the Reformer Jacques Lefèvre d'Étaples (Faber

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Stapulensis). The Old Testament appeared in Antwerp in 1528 and the two together in 1530 as the Antwerp Bible. The first true Protestant version came out in Serrières, near Neuchâtel, five years later, the work of Pierre Robert, called Olivétan. This version was frequently revised throughout the 16th century, the most celebrated editions being Calvin's of 1546 and that of Robert Estienne (Stephanus) of 1553. The Roman Catholics produced a new version, the Louvain Bible of 1550, based on both Lefèvre and Olivétan. Modernizations of Olivétan appeared in succeeding centuries. The most important French version of the 20th century is the Jerusalem Bible prepared by professors at the Dominican École Biblique de Jérusalem (Paris, 1949–54, complete, 1956).

TRANSLATIONS INTO GERMANIC LANGUAGES (German, Dutch, Scandinavian, English)

Translation into German

The early Old Testament in Gothic has already been described. The New Testament remains are far more extensive and are preserved mainly in the Codex Argenteus (c. 525) and Codex Gissensis. The translation, essentially based on a Byzantine text, is exceedingly literal and not homogeneous. It is difficult to determine the degree of contamination that the original Gospels translation of Ulfilas had undergone by the time it appeared in these codices.

Nothing is known of the vernacular Scriptures in Germany prior to the 8th century when an idiomatic translation of Matthew from Latin into the Bavarian dialect was made. From Fulda (in Germany) c. 830 came a more literal East Franconian German translation of the Gospel story. In the same period was produced the Heliand (“Saviour”), a versified version of the Gospels. Such poetic renderings cannot, strictly speaking, be regarded as translations. There is evidence, however, for the existence of German Psalters from the 9th century on. By the 13th century, the different sects and movements that characterized the religious situation in Germany had stimulated a demand for popular Bible reading. Since all the early printed Bibles derived from a single family of late 14th-century manuscripts, German translations must have gained wide popularity. Another impetus towards the use of the German Scriptures in this period can be traced to mystics of the Upper Rhine. A complete New Testament, the Augsburg Bible, can be dated to 1350, and another from Bohemia, Codex Teplensis (c. 1400), has also survived.

The Wenzel Bible, an Old Testament made between 1389 and 1400, is said to have been ordered by King Wenceslas, and large numbers of 15th-century manuscripts have been preserved.

The first printed Bible (the Mentel Bible) appeared at Strassburg no later than 1466 and ran through 18 editions before 1522. Despite some evidence that ecclesiastical authority did not entirely look with favour upon this vernacular development, the printed Bible appeared in Germany earlier, and in more editions and in greater quantity than anywhere else.

A new era opened up with the work of Martin Luther, to whom a translation from the original languages was a necessary and logical conclusion of his doctrine of justification by faith—to which the Scriptures provided the only true key. His New Testament (Wittenberg, 1522) was made from the second edition of Erasmus' Greek Testament. The Old Testament followed in successive parts, based on the Brescia Hebrew Bible (1494). Luther's knowledge of Hebrew and Aramaic was limited, but his rendering shows much influence of Rashi, the great 11th–12th-century French rabbinical scholar and commentator, through the use of the notes of Nicholas of Lyra. The complete Lutheran Bible emerged from the press in 1534. Luther was constantly revising his work with the assistance of other scholars, and between 1534 and his death in 1546, 11 editions were printed, the last posthumously. His Bible truly fulfilled Luther's objective of serving the needs of the common man, and it, in turn, formed the basis of the first translations in those lands to which Lutheranism spread. It proved to be a landmark in German prose literature and contributed greatly to the development of the modern language.

The phenomenal success of Luther's Bible and the failure of attempts to repress it led to the creation of German Catholic versions, largely adaptations of Luther. Hieronymus Emser's edition simply brought the latter into line with the Vulgate. Johann Dietenberger issued a revision of Emser (Mainz, 1534) and used Luther's Old Testament in conjunction with an Anabaptist (radical Protestant group) version and the Zürich (Switzerland) version of 1529. It became the standard Catholic version. Of the 20th-century translations, the Grünewald Bible, which reached a seventh edition in 1956, is one of the most noteworthy.

German glosses in Hebrew script attached to Hebrew Bibles in the 12th and 13th centuries constitute the earliest Jewish attempts to render the Scriptures into that German dialect current among the Jews of middle Europe, the dialect that developed into Judeo-German, or Yiddish. The first translation proper has been partially preserved in a manuscript from Mantua dated 1421. The earliest printed translation is that of the Scriptural dictionaries prepared by a baptized Jew, Michael Adam (Constance, 1543–44; Basel, 1583, 1607). The version of Jacob ben Isaac Ashkenazi of Janów, known as the Tz’enah u-Re’na (Lublin, 1616), became one of the most popular and widely diffused works of its kind.

The first Jewish translation into pure High German, though in Hebrew characters (1780–83), made by Moses Mendelssohn, opened a new epoch in German-Jewish life. The first Jewish rendering of the entire Hebrew Bible in German characters was made by Gotthold Salomon (Altona, 1837). An attempt to preserve the quality of the Hebrew style in German garb was the joint translation of two Jewish religious philosophers, Martin Buber and Franz Rosenzweig

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(15 vol., Berlin, 1925–37; revised ed. Cologne, 4 vol., 1954–62).

Translation into Swiss German

Four parts of Luther's version were reprinted in the Swyzerdeutsch dialect in Zürich in 1524–25. The Prophets and Apocrypha appeared in 1529. A year later, the first Swiss Bible was issued with the Prophets and Apocrypha independently translated. The Swiss Bible underwent frequent revision between 1660 and 1882. A fresh translation from the original languages was made between 1907 and 1931.

Translation into Dutch

Until the Reformation, Dutch Bible translations were largely free adaptations, paraphrases, or rhymed verse renderings of single books or parts thereof. A popular religious revival at the end of the 12th century accelerated the demand for the vernacular Scriptures, and one of the earliest extant examples is the Liège manuscript (c. 1270) translation of the Diatessaron (a composite rendering of the four Gospels) by Tatian, a 2nd century Syrian Christian heretical scholar; it is believed to derive from a lost Old Latin original. Best known of all the rhymed versions is the Rijmbijbel of Jacob van Maerlant (1271) based on Peter Comestar's Historia scholastica. Despite the poor quality of Johan Schutken's translation of the New Testament and Psalms (1384), it became the most widely used of medieval Dutch versions.

With the Reformation came a renewed interest in the study of the Scriptures. Luther's Bible (see German versions, below) was repeatedly rendered into Dutch, the most important version being that of Jacob van Liesveldt (1526). It was mainly to counter the popularity of this edition that Roman Catholics produced their own Dutch Bible, executed by Nicolaas van Winghe (Leuven, 1548). A revision printed by Jan Moerentorf (Moretus, 1599) became the standard version until it was superseded by that of the Peter Canisius Association (1929–39), now in general use. A fresh translation of the New Testament in modern Dutch appeared in 1961.

Translations into Germanic Scandinavian

(Denmark, Norway, Sweden, Iceland)

In pre-Reformation times, only partial translations were made, all on the basis of the Latin Vulgate and all somewhat free. The earliest and most celebrated is that of Genesis–Kings in the so-called Stjórn (“Guidance”; i.e., of God) manuscript in the Old Norwegian language, probably to be dated about 1300. Swedish versions of the Pentateuch and of Acts have survived from the 14th century and a manuscript of Joshua–Judges by Nicholaus Ragnvaldi of Vadstena from c. 1500. The oldest Danish version covering Genesis–Kings derives from 1470.

Within two years of publication, Luther's New Testament had already influenced a Danish translation made at the request of the exiled king Christian II by Christiern Vinter and Hans Mikkelsen (Wittenberg, 1524). In 1550 Denmark received a complete Bible commissioned by royal command (the Christian III Bible, Copenhagen). A revision appeared in 1589 (the Frederick II Bible) and another in 1633 (the Christian IV Bible).

A rendering by Hans Paulsen Resen (1605–07) was distinguished by its accuracy and learning and was the first made directly from Hebrew and Greek, but its style was not felicitous and a revision was undertaken by Hans Svane (1647). Nearly 200 years later (1819), a combination of the Svaning Old Testament and the Resen–Svane New Testament was published. In 1931 a royal commission produced a new translation of the Old Testament with the New Testament following in 1948 and the Apocrypha in 1957.

The separation of Norway from Denmark in 1814 stimulated the revival of literature in the native language. The Old Testament of 1842–87 (revised, 1891) and New Testament of 1870–1904 were still intelligible to Danish readers, but the version of E. Blix (New Testament, 1889; complete Bible, 1921) is in New Norwegian. A revised Bible in this standardized form of the language, executed by R. Indrebö, was published by the Norwegian Bible Society in 1938.

The first Icelandic New Testament was the work of Oddur Gottskálksson (Roskilde, Denmark, 1540), based on the Latin Vulgate and Luther. It was not until 1584 that the complete Icelandic Scriptures were printed (at Hólar), mainly executed by Gudbrandur Thorláksson. It was very successful and became the Church Bible until displaced by the revision of Thorlákur Skúlason (1627–55), based apparently on Resen's Danish translation. In 1827 the Icelandic Bible Society published a new New Testament and a complete Bible in 1841 (Videyjar; 1859, Reykjavík), revised and reprinted at Oxford in 1866. A completely new edition (Reykjavík, 1912) became the official Church Bible.

Soon after Sweden achieved independence from Denmark in the early 16th century, it acquired its own version of the New Testament published by the royal press (Stockholm, 1526). Luther's New Testament of 1522 served as its foundation, but the Latin Vulgate and Erasmus' Greek were also consulted. The first official complete Bible and the first such in any Scandinavian country was the Gustav Vasa Bible (Uppsala; 1541), named for the Swedish king under whose reign it was printed. It utilized earlier Swedish translations as well as Luther's. A corrected version (the Gustavus Adolphus Bible, named for the reigning Swedish king) was issued in 1618, and another with minor alterations by Eric Benzelius in 1703. The altered Bible was called the Charles XII Bible, because it was printed during the reign of Charles XII. In 1917 the church diet of the Lutheran Church published a completely fresh translation directly from modern critical editions of the Hebrew and Greek originals and it received the authorization of Gustaf V to become the Swedish Church Bible.

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TRANSLATIONS INTO ENGLISH

Beginnings

Partial Bible translations into languages of the English people can be traced back to the late 7th century, including translations into Old and Middle English. More than 100 complete translations into English have been produced. A number of translations have been prepared of parts of the Bible, some deliberately limited to certain books and some projects that have been abandoned before the planned completion.

Knowledge of the pre-Wycliffite English renditions stems from the many actual manuscripts that have survived and from secondary literature, such as booklists, wills, citations by later authors, and references in polemical works that have preserved the memory of many a translation effort. For about seven centuries after the conversion of England to Christianity (beginning in the 3rd century), the common man had no direct access to the text of the Scriptures. Ignorant of Latin, his knowledge was derived principally from sermons and metrical prose paraphrases and summaries.

Modest Renderings into Anglo-Saxon

The earliest poetic rendering of any part of the Bible is credited to Caedmon (flourished 658–680), but only the opening lines of his poem on the Creation in the Northumbrian dialect have been preserved. An actual translation of the Psalter into Anglo-Saxon is ascribed to Aldhelm, bishop of Sherborne (died 709), but nothing has survived by which its true character, if it actually existed, might be determined. Linguistic considerations alone rule out the possibility that the prose translation of Psalms 1–50 extant in the Bibliothèque Nationale at Paris is a 7th-century production. In the next century, Bede (died 735) is said to have translated parts of the Gospels, and, though he knew Greek and possibly even some Hebrew, he does not appear to have applied himself to the Old Testament.

The outstanding name of the 9th century is that of King Alfred the Great. He appended to his laws a free translation of the Ten Commandments and an abridgment of the enactments of Exodus 21–23. These actually constitute the earliest surviving examples of a portion of the Old Testament in Anglo-Saxon prose.

An important step towards the emergence of a true English translation was the development of the interlinear gloss, a valuable pedagogic device for the introduction of youthful members of monastic schools to the study of the Bible. The Vespasian Psalter is the outstanding surviving example of the technique from the 9th century. In the next century the Lindisfarne Gospels, written in Latin c. 700, were glossed (explained) in Anglo-Saxon c. 950.

The last significant figure associated with the vernacular Bible before the Norman Conquest was the so-called Aelfric the Grammarian (c. 955–1020). Though he claimed to have rendered several books into English, his work is more a paraphrase and abridgment than a continuous translation.

Translation into Old English

The Bible in its entirety was not translated into English until the Middle English period, with John Wycliffe's translation in 1382. In the centuries before this, however, many had translated large portions of the Bible into English. Parts of the Bible were first translated from the Latin Vulgate into Old English by a few monks and scholars. Such translations were generally in the form of prose or as interlinear glosses (literal translations above the Latin words).

Very few complete translations existed during that time. Most of the books of the Bible existed separately and were read as individual texts. Translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

Aldhelm, Bishop of Sherborne and Abbot of Malmesbury (639–709), is thought to have written an Old English translation of the Psalms.

Bede (c. 672–735) produced a translation of the Gospel of John into Old English, which he is said to have prepared shortly before his death. This translation is lost; we know of its existence from Cuthbert of Jarrow's account of Bede's death.

In the 10th century an Old English translation of the Gospels was made in the Lindisfarne Gospels: a word-for-word gloss inserted between the lines of the Latin text by Aldred, Provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels (also known as the West-Saxon Gospels) are a full translation of the four gospels into a West Saxon dialect of Old English. Produced in approximately 990, they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Ælfric translated much of the Old Testament into Old English. The Old English Hexateuch is an illuminated manuscript of the first six books of the Old Testament (the Hexateuch).

Translation into Anglo-Norman (French)

In 1066, a severe paradigm shift occured, the French-speaking Normans conquered England and had it transformed into a Norman-French province. The displacement of the English upper class, with the consequent decline of the Anglo-Saxon tradition following the Norman invasion, brought the use of English as written language to a complete halt for 250 years. Within about 50 years (c. 1120) of the Conquest, Eadwine's Psalterium triplex, which contained the Latin version accompanied by Anglo-Norman and Anglo-Saxon renderings, appeared. The contemporary Oxford Psalter achieved such influence that it became the basis of all subsequent Anglo-Norman versions. By 1361 a prose translation of most of Scripture in this dialect had been executed.

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Translation into Middle English

The Ormulum is in Middle English of the 12th century. Like its Old English precursor from Ælfric, an abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are in the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better known and appreciated 14th-century English poem Cursor Mundi.

Richard Rolle (1290–1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.

By the middle of the 13th century the English component in the Anglo-Norman amalgam had begun to assert itself and the close of the century witnessed a Northumbrian version of the Psalter made directly from Latin, which, because it survived in several manuscripts, must have achieved relatively wide circulation. By the next century, English had gradually superseded French among the upper classes. When the first complete translation of the Bible into English emerged, it became the object of violent controversy because it was inspired by the heretical teachings of John Wycliffe. Intended for the common man, it became the instrument of opposition to ecclesiastical authority.

The translation by Wycliffe

Theologian John Wycliffe (c. 1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier text is characterised by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English.

The exact degree of Wycliffe's personal involvement in the Scriptures that came to bear his name is not clear. Because a note containing the words “Here ends the translation of Nicholas of Hereford” is found in a manuscript copy of the original (and incomplete) translation, it may be presumed that, though there must have been other assistants, Hereford can be credited with overall responsibility for most of the translation and that his summons before a synod in London and his subsequent departure for Rome in 1382 terminated his participation in the work. Who completed it is uncertain.

However, we know why he launched the translation works in the first place. Translating the Bible was punishable by death. The Black Death shifted this arrogant notion of Church officials into desperation when almost everybody died who could read and write. The pandemic ravaged Europe between 1347 and 1351, when Wycliffe was a young man. It took a proportionately greater toll of life than any other known epidemic or war up to that time. The squallor of the Black Death happened in front of John Wycliffe's very eyes.

The Wycliffite translations encountered increasing ecclesiastical opposition. In 1408 a synod of clergy summoned to Oxford by Archbishop Arundel forbade the translation and use of Scripture in the vernacular. The proscription was rigorously enforced, but remained ineffectual. In the course of the next century the Wycliffite Bible, the only existing English version, achieved wide popularity as is evidenced by the nearly 200 manuscripts extant, most of them copied between 1420 and 1450.

Translation into Early Modern English

Early Modern English Bible translations are of between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language.

This period began with the introduction of the Tyndale Bible. The first complete edition of his New Testament was in 1526. William Tyndale used the Greek and Hebrew texts of the New Testament (NT) and Old Testament (OT) in addition to Jerome's Latin translation. He was the first translator to use the printing press – this enabled the distribution of several thousand copies of his New Testament translation throughout England. Tyndale did not complete his Old Testament translation.

The first printed English translation of the whole Bible was produced by Miles Coverdale in 1535, using Tyndale's work together with his own translations from the Latin Vulgate or German text. After much scholarly debate it is concluded that this was printed in Antwerp and the colophon gives the date as 4 October 1535. This first edition was adapted by Coverdale for his first "authorised version", known as the Great Bible, of 1539.

Other early printed versions were the Geneva Bible published by Sir Rowland Hill in 1560. This version is notable for being the first Bible divided into verses and which negated the Divine Right of Kings; the Bishop's Bible (1568), which was an attempt by Elizabeth I to create a new authorised version; and the Authorized King James Version of 1611.

The first complete Catholic Bible in English was the Douay–Rheims Bible, of which the New Testament portion was published in Rheims in 1582 and the Old Testament somewhat later in Douay in Gallicant Flanders. The Old Testament was completed by the time the New Testament was published but, due to time-delaying circumstances and financial issues, it was not published until nearly three decades later, in two editions: the first released in 1609, and the rest of the OT in 1610. In this version, the seven deuterocanonical books are amongst the other books, as in the Latin Vulgate, rather than kept separate in an appendix.

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Translation into Modern English

While early English Bibles were generally based on a small number of Greek texts, or on Latin translations, modern English translations of the Bible are based on a wider variety of manuscripts in the original languages, mostly Greek and Hebrew.

The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent discoveries such as the Dead Sea scrolls provide additional reference information. Some controversy has existed over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus.

Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine: they tend to be additional stories or snippets of phrases. Many modern English translations, such as the New International Version, contain limited text notes indicating where differences occur in original sources.

A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the Majority Text. The differences in the Old Testament are less well documented, but they do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles.

English translations after the Reformation

The translation of William Tyndale

Because of the influence of printing and a demand for scriptures in the vernacular, William Tyndale began working on a New Testament translation directly from the Greek in 1523. The work could not be continued in England because of political and ecclesiastical pressures, and the printing of his translation began in Cologne (in Germany) in 1525. Again under pressure, this time from the city authorities, Tyndale had to flee to Worms, where two complete editions were published in 1525. Copies were smuggled into England where they were at once proscribed. Of 18,000 copies printed (1525–28), two complete volumes and a fragment are all that remain.

When the New Testament was finished Tyndale began work on the Old Testament. The Pentateuch was issued in Marburg in 1530, each of the five books being separately published and circulated. Henry's henchmen captured Tyndale in Germany and Tyndale was smuggled back to England and then executed for having the Bible translated without permision. Tyndale's greatest achievement was the ability to strike a felicitous balance between the needs of scholarship, simplicity of expression, and literary gracefulness, all in a uniform dialect. As a matter of fact, Tyndale did exactly what Martin Luther did for the German language, he combined all main English dialects to the Standard English language we still use today created. The effect was the creation of an English style of Bible translation, tinged with Hebraisms, that was to serve as the model for all future English versions.

The translation of Miles Coverdale

King Henry VIII's totalitarian dictatorship found expression in a translation that, for all its great significance, turned out to be a backward step in the manner of its execution (due to fear of death), although it proved to be a justification of Tyndale's work. On October 4, 1535, the first complete English Bible, the work of Miles Coverdale, came off the press either in Zürich (Switzerland) or in Cologne (Germany). The edition was soon exhausted. A second impression appeared in the same year and a third in 1536. A new edition, “overseen and corrected,” was published in England by James Nycholson in Southwark in 1537. Another edition of the same year bore the announcement, “set forth with the king's most gracious license.” In 1538 a revised edition of Coverdale's New Testament printed with the Latin Vulgate in parallel columns issued in England was so full of errors that Coverdale promptly arranged for a rival corrected version to appear in Paris.

The Thomas Matthew version

In the same year that Coverdale's authorized version appeared, another English Bible was issued under royal license and with the encouragement of ecclesiastical and political power. It appeared (Antwerp?) under the name of Thomas Matthew, but it is certainly the work of John Rogers, a close friend of Tyndale. The Thomas Matthew version was a combination of the labours of Tyndale and Coverdale. Rogers used the former's Pentateuch and 1535 revision of the New Testament and the latter's translation from Ezra to Malachi and his Apocrypha. Rogers' own contribution was primarily editorial.

The Great Bible

In an injunction of 1538, Henry VIII commanded the clergy to install in a convenient place in every parish church, “one book of the whole Bible of the largest volume in English.” The order seems to refer to an anticipated revision of the Matthew Bible. The first edition was printed in Paris and appeared in London in April 1539 in 2,500 copies. The huge page size earned it the sobriquet the Great Bible. It was received with immediate and wholehearted enthusiasm.

The first printing was exhausted within a short while, and it went through six subsequent editions between 1540 and 1541. “Editions” is preferred to “impressions” here since the six successive issues were not identical.

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The Geneva Bible

The brief efflorescence of the Protestant movement during the short reign of Edward VI (1547–53) saw the reissue of the Scriptures, but no fresh attempts at revision. The repressive rule of Edward's successor, Mary, a Roman Catholic, put an end to the printing of Bibles in England for several years. Their public reading was proscribed and their presence in the churches discontinued.

The persecutions of Protestants caused the focus of English biblical scholarship to be shifted abroad where it flourished in greater freedom. A colony of Protestant exiles, led by Coverdale and John Knox (the Scottish Reformer), and under the influence of John Calvin, published the New Testament in 1557.

The editors of the Geneva Bible (or "Breeches Bible," so-named because of its rendering of the first garments made for Adam and Eve in chapter three, verse seven of Genesis)—published in 1560—may almost certainly be identified as William Whittingham, the brother-in-law of Calvin's wife, and his assistants Anthony Gilby and Thomas Sampson. The Geneva Bible was not printed in England until 1576, but it was allowed to be imported without hindrance. The accession of Elizabeth in 1558 put an end to the persecutions and the Great Bible was soon reinstated in the churches. The Geneva Bible, however, gained instantaneous and lasting popularity over against its rival, the Great Bible. Its technical innovations contributed not a little to its becoming for a long time the family Bible of England, which, next to Tyndale, exercised the greatest influence upon the King James Version.

The Bishops' Bible

The failure of the Great Bible to win popular acceptance against the obvious superiority of its Geneva rival and the objectionable partisan flavour of the latter's marginal annotations made a new revision a necessity. By about 1563–64 Archbishop Matthew Parker of Canterbury had determined upon its execution and the work was apportioned among many scholars, most of them bishops, from which the popular name was derived.

The Bishops' Bible came off the press in 1568 as a handsome folio volume, the most impressive of all 16th-century English Bibles in respect of the quality of paper, typography, and illustrations. A portrait of the Queen adorned the engraved title page, but it contained no dedication. For some reason Queen Elizabeth never officially authorized the work, but sanction for its public use came from the Convocation (church synod or assembly) of 1571 and it thereby became in effect the second authorized version.

Catholic Versions

With the exception of a version by Irish-American archbishop Francis Patrick Kenrick (1849–60), all translations up to the 20th century were merely versions of the Douay–Rheims Bible. A celebrated translation was that of Ronald Knox (New Testament, 1945; Old Testament, 1949; complete edition with Old Testament revised, 1955).

The most significant development in modern Catholic translations was initiated by the Confraternity of Christian Doctrine in 1936. A New Testament version of the Latin Clementine Vulgate (1941), intended as a revision, in effect was a new translation into clear and simple English. The Old Testament revision remained unfinished, the work having been interrupted by a decision inspired by the Pontifical Biblical Commission in 1943 to encourage modern vernacular translations from the original languages instead of from the Latin Vulgate. Accordingly, both the Old and New Testaments were respectively retranslated into modern English from the Hebrew and Greek originals. The resultant Confraternity Version (1952–61) was later issued as the New American Bible (1970). Another modern version, more colloquial, is the Jerusalem Bible (1966), translated from the French Catholic Bible de Jérusalem (one-volume edition, 1961).

The Douay–Rheims Bible

The Roman Catholics addressed themselves affirmatively to the same problem faced by the Anglican Church: a Bible in the vernacular. In 1568 English exiles, many from Oxford, established the English College of Douay (also spelled Douai, Doway) in Flanders, under William Allen (later the Cardinal of Rheims in France; also spelled Reims, Rhemes, Rheimes or Reimes). The burden of the work fell to Gregory Martin, professor of Hebrew at Douay. In the intervening period it had been brought into line with the new text of the Vulgate authorised by Clement VIII in 1592.

Gregory Martin, began the work of preparing an English translation of the Bible for Catholic readers In October, 1578, the first such translation into Modern English. Assisting were William Allen, Richard Bristow, Thomas Worthington, and William Reynolds who revised, criticised, and corrected Dr Martin's work. The college published the New Testament at Rheims, France, in 1582 through John Fogny with a preface and explanatory notes, authored chiefly by Bristol, Allen, and Worthington. The Old Testament, delayed by lack of funds, did not appear until 1609, when it was finally published in two parts (1609 and 1610) at Douay by Laurence Kellam through the efforts of Dr Worthington, then superior of the seminary. Later the Old Testament was published at The translation had been prepared before the appearance of the New Testament, but the publication was delayed due to financial difficulties. The religious and scholarly adherence to the Latin Vulgate text led to the less elegant and idiomatic words and phrases often found in the translation. In some instances where no English word conveyed the full meaning of the Latin, a Latin word was Anglicised and its meaning defined in a glossary. Although ridiculed by critics, many of these words later found common usage in the English language. Spellings of proper names and the numbering of the Psalms are adopted from the Latin Vulgate.

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In 1749 Dr Richard Challoner began a major revision of the Douay and Rheims texts, the spellings and phrasing of which had become increasingly archaic in the almost two centuries since the translations were first produced. He modernised the diction and introduced a more fluid style, while faithfully maintaining the accuracy of Dr Martin's texts. This revision became the 'de facto' standard text for English speaking Catholics until the 20th century. It is still highly regarded by many for its style, although it is now rarely used for liturgical purposes.

The greatest difference between the Caholic Bible and a Protestant Bible, such as the KJV, lies not so much in the text itself but in the order of the books in Bible. While the Hebrew Deuterocanon, the so-called Apocrypha ('hidden books'), builds an own part in between the Old Testament and the New Testament, the Catholic Bibles incorporates it within the text bulk of the Old Testament and it has therefore 46 books. In addition, in the original Hebrew Bible canon, the books Samuel, Kings (Reigns), Paralipomenon (Chronicles), Ezra & Nehamia, as well as the 12 Minor Prophets, are just one book each; they are not divided.

Challoner provided to many of the chapters and to some of the verses short explanatory texts. This was a useful thing as most readers in the past had no education in history what so ever. Those kind of texts were also added to some Protestant Bibles. That some of the explanations refered to Christ even in the Old Testament shows how past generations of Christians misused the old Hebrew texts for Christian propaganda purposes. (Douay-Rheims Version, Isa 11, 22, 28, 53, 55, 58, 60, etc.)

Unfortunately, some of those explanatory text were utterly deplorable with their unconcealed anti-Semitism and anti-Jewishness as they depicted Jews always as plotting and scheming bunch of evil people. Such irresponsible propaganda poisoned the mind of generations and consequential led directly to the murder of millions of Jews and others by the very hands of "righteous" Christians and Muslims. (Douay-Rheims, Isa 43, 48; Jer 5, 8, 11, 12, 43, 44, etc.)

The King James and Subsequent Versions

The King James (Authorised) Version

Because of changing conditions, another official revision of the Protestant Bible in English was needed. The reign of Queen Elizabeth had succeeded in imposing a high degree of uniformity upon the church. The failure of the Bishops' Bible to supplant its Geneva rival made for a discordant note in the quest for unity.

A conference of churchmen in 1604 became noteworthy for its request that the English Bible be revised because existing translations “were corrupt and not answerable to the truth of the original.” King James I was quick to appreciate the broader value of the proposal and at once made the project his own.

By June 30, 1604, King James had approved a list of 54 revisers, although extant records show that 47 scholars actually participated. They were organised into six companies, two each working separately at Westminster, Oxford, and Cambridge on sections of the Bible assigned to them. It was finally published in 1611.

Not since the Septuagint had a translation of the Bible been undertaken under royal sponsorship as a cooperative venture on so grandiose a scale. An elaborate set of rules was contrived to curb individual proclivities and to ensure its scholarly and nonpartisan character. In contrast to earlier practice, the new version was to preserve vulgarly used forms of proper names in keeping with its aim to make the Scriptures popular and familiar.

The impact of Jewish sources upon the King James Version is one of its noteworthy features. The wealth of scholarly tools available to the translators made their final choice of rendering an exercise in originality and independent judgment. For this reason, the new version was more faithful to the original languages of the Bible and more scholarly than any of its predecessors. The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original.

Two editions were actually printed in 1611, later distinguished as the “He” and “She” Bibles because of the variant reading “he” and “she” in the final clause of chapter 3, verse 15 of Ruth: “and he went into the city.” Both printings contained errors. Some errors in subsequent editions have become famous: The so-called Wicked Bible (1631) derives from the omission of “not” in chapter 20 verse 14 of Exodus, “Thou shalt commit adultery,” for which the printers were fined £300; the “Vinegar Bible” (1717) stems from a misprinting of “vineyard” in the heading of Luke, chapter 20.

The English Revised Version

The remarkable and total victory of the King James Version could not entirely obscure those inherent weaknesses that were independent of its typographical errors. The manner of its execution had resulted in a certain unequalness and lack of consistency. The translators' understanding of the Hebrew tense system was often limited so that their version contains inaccurate and infelicitous renderings. In particular, the Greek text of the New Testament, which they used as their base, was a poor one. The great early Greek codices were not then known or available, and Hellenistic papyri, which were to shed light on the common Greek dialect, had not yet been discovered.

A committee established by the Convocation of Canterbury in February 1870 reported favourably three months later on the idea of revising the King James Version: two companies were formed, one each for the Old and New Testaments. A novel development was the inclusion of scholars representative of the major Christian denominations, except the Roman Catholics (who declined the invitation to participate). Another innovation was the formation of parallel companies in the United States to whom the work of

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the English scholars was submitted and who, in turn, sent back their reactions. The instructions to the committees made clear that only a revision and not a new translation was contemplated.

The New Testament was published in England on May 17, 1881, and three days later in the United States, after 11 years of labour. Over 30,000 changes were made, of which more than 5,000 represent differences in the Greek text from that used as the basis of the King James Version. Most of the others were made in the interests of consistency or modernization.

The publication of the Old Testament in 1885 stirred far less excitement, partly because it was less well known than the New Testament and partly because fewer changes were involved. The poetical and prophetical books, especially Job, Ecclesiastes, and Isaiah, benefitted greatly.

The revision of the Apocrypha, not originally contemplated, came to be included only because of copyright arrangements made with the university presses of Oxford and Cambridge and was first published in 1895.

The American Standard Version

According to the original agreement, the preferred readings and renderings of the American revisers, which their British counterparts had declined to accept, were published in an appendix to the Revised Version. In 1900 the American edition of the New Testament, which incorporated the American scholars' preferences into the body of the text, was produced. A year later the Old Testament was added, but not the Apocrypha. The alterations covered a large number of obsolete words and expressions and replaced Anglicisms by the diction then in vogue in the United States.

The Revised Standard Version

The American Standard Version had been an expression of sensitivity to the needs of the American public. At the same time, several individual and unofficial translations into modern speech made from 1885 on had gained popularity, their appeal reinforced by the discovery that the Greek of the New Testament used the common nonliterary variety of the language spoken throughout the Roman Empire when Christianity was in its formative stage. The notion that a nonliterary modern rendering of the New Testament best expressed the form and spirit of the original was hard to refute. This, plus a new maturity of classical, Hebraic, and theological scholarship in the United States, led to a desire to produce a native American version of the English Bible.

In 1928 the copyright of the American Standard Version was acquired by the International Council of Religious Education and thereby passed into the ownership of churches representing 40 major denominations in the United States and Canada. A two-year study by a special committee recommended a thorough revision, and in 1937 the council gave its authorization to the proposal. Not until 1946, however, did the revision of the New Testament appear in print, and another six years elapsed before the complete Revised Standard Version (RSV) was published, the work of 32 scholars, one of them Jewish, drawn from the faculties of 20 universities and theological seminaries. A decision to translate the Apocrypha was not made until 1952 and the revision appeared in 1957. Insofar as the RSV was the first to make use of the Dead Sea Scroll of Isaiah, it was revolutionary.

The Revised Standard Version was essentially not a new translation into modern speech, but a revision. It did engage in a good deal of modernisation, however. It dispensed with archaic pronouns, retaining “thou” only for the Deity. But its basic conservatism was displayed in the retention of forms or expressions in passages that have special devotional or literary associations even where this practice makes for inconsistency. The primary aim was to produce a version for use in private and public worship.

Jewish Translation into English

Jewish English Bible translations are modern English Bible translations that include the books of the Hebrew Bible (Tanakh) according to the Masoretic Text, and according to the traditional division and order of Torah, Nevi'im, and Ketuvim.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עלמה ‘almâh in Isaiah 14 as young woman, while many Christian translations render the word as virgin.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the Masoretic Text (at least in the main body of the text, as in the new Jewish Publication Society (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicised forms of biblical names.

The first English Jewish translation of the Bible into English was by Isaac Leeser in the 19th century.

The JPS produced two of the most popular Jewish translations, namely the JPS The Holy Scriptures of 1917 and the NJPS Tanakh (first printed in a single volume in 1985, second edition in 1999).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are The Living Torah and Nach by Aryeh Kaplan and others, the Torah and other portions in an ongoing project by Everett Fox, and the ArtScroll Tanakh.

Jewish Versions

Though Jews in English-speaking lands generally utilized the King James Version and the Revised Version, the English versions have presented great difficulties. They contain

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departures from the traditional Hebrew text; they sometimes embody Christological interpretations; the headings were often doctrinally objectionable and the renderings in the legal portions of the Pentateuch frequently diverged from traditional Jewish exegesis. In addition, where the meaning of the original was obscure, Jewish readers preferred to use the well-known medieval Jewish commentators. Finally, the order of the Jewish canon differs from Christian practice and the liturgical needs of Jews make a version that does not mark the scriptural readings for Sabbaths and festivals inconvenient.

Until 1917 all Jewish translations were the efforts of individuals. Planned in 1892, the project of the Jewish Publication Society of America was the first translation for which a group representing Jewish learning among English-speaking Jews assumed joint responsibility.

This version essentially retained the Elizabethan diction. It stuck unswervingly to the received Hebrew text that it interpreted in accordance with Jewish tradition and the best scholarship of the day. For over half a century it remained authoritative, even though it laid no claim to any official ecclesiastical sanction.

With an increasingly felt need for modernization, a committee of translators was established composed of three professional biblical and Semitic scholars and three rabbis. It began its work in 1955 and the Pentateuch was issued in 1962. The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah, all in a single volume for the convenience of synagogue use, followed in 1969; and Isaiah and Psalms appeared in 1973. A second committee had been set up in 1955 to work separately on the rest of the Hagiographa (Ketuvim).

The New English Bible

The idea of a completely new translation into British English was first broached in 1946. Under a joint committee, representative of the major Protestant churches of the British Isles, with Roman Catholics appointed as observers, the New Testament was published in 1961 and a second edition appeared in 1970. The Old Testament and Apocrypha were also published in 1970.

The New English Bible proved to be an instant commercial success, selling at a rate of 33,000 copies a week in 1970. The translation differed from the English mainstream Bible in that it was not a revision but a completely fresh version from the original tongues. It abandoned the tradition of “biblical English” and, except for the retention of “thou” and “thy” in addressing God, freed itself of all archaisms. It endeavoured to render the original into the idiom of contemporary English and to avoid ephemeral modernisms.

Individual translations

While most Bible translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The following, selected translations are largely the work of individual translators:

• Noah Webster's Bible Translation (1833). Based on the KJV with updated grammar and lexicon.

• Young's Literal Translation (1862). An exacting literal English translation from the original Hebrew and Greek texts. Young even used the present tense extensively where most English translations use the past, because that conforms to the original Hebrew.

• Emphatic Diaglott by Benjamin Wilson (1864),

• Julia E. Smith Parker Translation (1876), "Translated Literally",

• J.N. Darby's Darby Bible (1890),

• Five Pauline Epistles, New Translation (1900) by William Gunion Rutherford,

• Bryant Rotherham's Emphasized Bible (1902),

• Modern Reader's Bible (1914) by Richard Green Moulton (1918)

• Helen Barrett Montgomery's The Centenary Translation (1924)

• George Lamsa translated The Holy Bible from Ancient Eastern Manuscripts (1933)

• S. H. Hooke's The Bible in Basic English (1949). A smart translation using the 850-word Basic English created by Charles Kay Ogden that especially addresses readers whose English vocabulary is not large yet and who do not know any legal and religious terminology either.

• R.A. Knox (1950),

• J.B. Phillips (1958),

• Verkuyl's Berkeley Version (1959),

• Holy Name Bible containing the Holy Name Version of the Old and New Testaments (1963) by Angelo Traina,

• The Living Bible (1971) by Kenneth N. Taylor,

• The Bible in Living English (1972) by Stephen T. Byington,

• Jay P. Green's Literal Translation (1985),

• Heinz Cassirer's translation (1989),

• The Complete Jewish Bible (1998) by Dr. David H. Stern,

• American King James Version (1999) by Michael Engelbrite,

• World English Bible (2000), in short WEB, is a contemporary project to create a modern translation of the Bible free of copyrights and archaic language. Based on the American Standard Version, the Greek Majority Text, and the Hebrew Biblia Hebraica Stuttgartensia. The WEB includes the Apocrypha.

• Eugene H. Peterson's The Message (2002),

• The Original Aramaic Bible in Plain English (2010) by David Bauscher,

• Father Nicholas King's translation of the Greek Bible into English.

• The Hebrew Bible: A Translation with Commentary, by Robert Alter (2019)

Others, such as N. T. Wright, have translated portions of the Bible.

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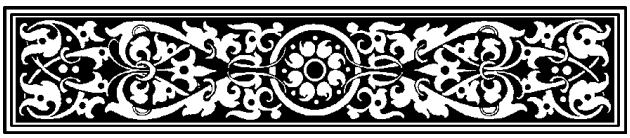

INTRODUCTION 2

THE JEWISH LAWS

The Holiness Code

Most Bible readers have a hard time to understood the texts of the Old Testament during the process of reading. Unfortunately, Christian clerics are neither willing nor able to explain what is written. As a result, readers feel uncomfortable while going through the chapters of a strange teaching, even worse, they are not aware that the texts of the Old Testament are the basis of our own books of law and the texts of the New Testament. (See: 'The Elephantine Papyrus Find,' p.1369.) For Jesus, the Old Testament was holy and untouchable and this applies also for the early Christians.

Roman Christians, also known as "gentiles," disagreed with the Hebrews in a only a few points for the simple reason that Roman Christians had to obey Roman law in which circumcision of the males was forbidden under the Lex Cornelia (the laws of Cornelius Sulla) and the typical Hebrew food laws (for purity reasons) were unknown and unpopular among Greeks and Romans. These were the two main points the opponents Paul the Apostle and James the Just (the brother of Jesus) were argueing about.

The schism of these two factions led to the beginnings of the Roman Church that was, one by one, replacing Hebrew and Pagan lithurgy, priest organisation and festivals for new, Christian, ones. Replacing the Hebrew laws proved to be much more difficult as there was no Christian law book. Despite strong efforts by Anti-Jews, like Marcion of Sinope, to get rid of the Old Testament, the Church Fathers decided to keep it as scripture. Instead of that, they began to write their own law codes, the Didache and the Apostolic Constitution. These few remarks will make it easier for you to grasp what the following laws are taliking about.

The Holiness Code is a term used in biblical criticism to refer to Leviticus chapters 17–26, and is so called due to its highly repeated use of the word Holy. Critical biblical scholars have regarded it as a distinct unit and have noted that the style is noticeably different from the main body of Leviticus. Unlike the remainder of Leviticus, the many laws of the Holiness Code are expressed very closely packed together, and very briefly.

According to most versions of the documentary hypothesis, the Holiness Code represents an earlier text that was edited and incorporated into the Priestly source and the Torah as a whole, although some scholars, such as Israel Knohl, believe the Holiness Code to be a later addition to the Priestly source. This source is often abbreviated as "H".[3] A generally accepted date is sometime in the seventh century BC, when it presumably originated among the priests in the Temple in Jerusalem.

The Holiness Code also uses a noticeably different choice of vocabulary, repeating phrases such as I, The LORD, am holy, I am the LORD, and I the LORD, which sanctify..., an unusually large number of times. Additionally, Leviticus 17 begins with This is the thing which the LORD hath commanded, saying.., and Leviticus 26 strongly resembles the conclusion of a law code, despite the presence of further laws afterward, such as at Leviticus 27, giving the Holiness Code the appearance of a single distinct unit.

Embedding In The Priestly Source

The Holiness Code is considered part of the Priestly source by scholars holding to the documentary hypothesis. However, such scholars generally believe it to have been an originally separate legal code (referred to as "H") which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus.

It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. These alleged additions are:

- The prohibition against consuming the naturally dead (Leviticus 115–16)
- The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:20–22)
- The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
- The prohibition against offerings by Aaronic priests who are blemished (Leviticus 21:21–22)
- The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1–10a)
- The order to keep Yom Kippur, and Sukkot (Leviticus 23:23–44)
- The order for continual bread and oil (Leviticus 24:1–9)
- Case law concerning a blasphemer (Leviticus 24:10–15a and 24:23)
- The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
- Rules concerning redeeming property (Leviticus 25:23 and 25:26–34)
- Order to release Israelite slaves at the year of jubilee (Leviticus 25:40, 25:42, 25:44–46)
- Rules concerning redeeming people (Leviticus 25:48–52, and 25:54)

The Covenant Code

(The Covenant Code, or Book of the Covenant, is the name given by academics to a text appearing in the Torah, at

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Exodus 20:22-23:19; or, more strictly, the term Covenant Code may be applied to Exodus 21:1-22:16. Biblically, the text is the second of the law codes given to Moses by God at Mount Sinai. This legal text provides a small but substantive proportion of the mitzvot within the Torah, and hence is a source of Jewish Law.)

The Large and Small Covenant Codes compared

Some scholars, calling attention to Exodus 34:10, "Then the LORD said: 'I am making a covenant with you'," note that the laws of Exodus 34 appear to be a shorter and differently organised version of the Covenant Code (Exodus 20:22–23:33). These have been differentiated as the "Small Covenant Code" (Exodus 34) and the "Large Covenant Code" (Exodus 20–23). These views are not mutually exclusive. Aaron (2006), for example, discusses how the "Exodus 34 Decalogue", while presented as the Ten Commandments, appears to be a reworking of the Covenant Code. Indeed, H.L. Ginsberg believed that the Ritual Decalogue was an interpolation, and that the phrase "Ten Commandments" in Exodus 34:28 originally referred to a portion of the Covenant Code, Exodus 23:10–27, which he called the First Ritual Decalogue. The reader may put the following two examples in a table or list with two columns.

LARGE COVENANT CODE, Exodus 23:10– 22

But if you listen attentively to his voice and do all that I say, then I will be an enemy to your enemies and a foe to your foes.

23 When my angel goes in front of you, and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I blot them out,

32 You shall make no covenant with them and their gods.

33 They shall not live in your land, or they will make you sin against me; for if you worship their gods, it will surely be a snare to you.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their doings; but thou shalt utterly overthrow them, and break in pieces their pillars.

13 Be attentive to all that I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips.

15a You shall observe the festival of unleavened bread; as I commanded you, you shall eat unleavened bread for seven days at the appointed time in the month of Abib, for in it you came out of Egypt.

15b No one shall appear before me empty-handed.

10 For six years you shall sow your land and gather in its yield; 11 but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard, and with your olive orchard. 12 Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief, and your homeborn slave and the resident alien may be refreshed.

16 You shall observe the festival of harvest, of the first fruits of your labour, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labour.

17 Three times in the year all your males shall appear before the Lord God.

18 You shall not offer the blood of my sacrifice with anything leavened, or let the fat of my festival remain until the morning.

19 The choicest of the first fruits of your ground you shall bring into the house of the LORD your God.

You shall not boil a kid in its mother's milk.

In comparison to the Large Covenant Code, here is the Small Covenant Code in the same sequence:

SMALL COVENANT CODE (also known as Ritual Decalogue), Exodus 34:11–26

11 Observe what I command you today. See, I will drive out before you the Amorites, the Canaanites, the Hittites, the Perizzites, the Hivites, and the Jebusites.

12 Take care not to make a covenant with the inhabitants of the land to which you are going, or it will become a snare among you.

13 You shall tear down their altars, break their pillars, and cut down their sacred poles

14 (for you shall worship no other god, because the Lord, whose name is Jealous, is a jealous God).

15 You shall not make a covenant with the inhabitants of the land, for when they prostitute themselves to their gods and sacrifice to their gods, someone among them will invite you, and you will eat of the sacrifice.

16 And you will take wives from among their daughters for your sons, and their daughters who prostitute themselves to their gods will make your sons also prostitute themselves to their gods.

17 You shall not make cast idols.

18 You shall keep the festival of unleavened bread. For seven days you shall eat unleavened bread, as I commanded you, at the time appointed in the month of Abib; for in the month of Abib you came out from Egypt.

19 All that first opens the womb is mine, all your male livestock, the firstborn of cow and sheep.

20a The firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. All the firstborn of your sons you shall redeem.

20b No one shall appear before me empty-handed.

21 For six days you shall work, but on the seventh day you shall rest; even in ploughing time and in harvest time you shall rest.

22 You shall observe the festival of weeks, the first fruits of wheat harvest, and the festival of ingathering at the turn of the year.

23 Three times in the year all your males shall appear before the Lord God, the God of Israel.

24 For I will cast out nations before you, and enlarge your borders; no one shall covet your land when you go up to appear before the Lord your God three times in the year.

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25 You shall not offer the blood of my sacrifice with leaven, and the sacrifice of the festival of the passover shall not be left until the morning.

26 The best of the first fruits of your ground you shall bring to the house of the Lord your God.

You shall not boil a kid in its mother's milk.

THE RITUAL DECALOGUE is a list of laws at Exodus 34:11–26. These laws are similar to the Covenant Code and are followed by the phrase "ten commandments" (Hebrew: Aseret Ha-Dvarim, in Exodus 34:28). Although the phrase "Ten Commandments" has traditionally been interpreted as referring to a very different set of laws, in Exodus 20:2–17, many scholars believe it instead refers to the Ritual Decalogue found two verses earlier. (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.)

Critical biblical scholars understand the two sets of laws to have different authorship. Early scholars, adopting a proposal of Johann Wolfgang von Goethe, contrasted the "Ritual" Decalogue with the "Ethical" Decalogue of Exodus 20:2–17 and Deuteronomy 5:6–21, which are the texts more generally known as the Ten Commandments. Believing that the Bible reflected a shift over time from an emphasis on the ritual to the ethical, they argued that the Ritual Decalogue was composed earlier than the Ethical Decalogue. Later scholars have held that they were actually parallel developments, with the Ethical Decalogue a late addition to Exodus copied from Deuteronomy, or that the Ritual Decalogue was the later of the two, a conservative reaction to the secular Ethical Decalogue. A few Bible scholars call the verses in Exodus 34 the "small Covenant code", as it appears to be a compact version of the Covenant Code in Exodus 20:19–23:33; they argue the small Covenant code was composed around the same time as the Decalogue of Exodus 20, but either served different functions within Israelite religion, or reflects the influence of other Ancient Near Eastern religious texts.

The word decalogue comes from the Greek name for the Ten Commandments, δέκα λόγοι (déka lógoi; "ten terms"), a translation of the Hebrew (aseret ha-dvarîm "the ten items/terms").

The Ritual Decalogue is framed in the context of God making a covenant with Israel:

> Yahweh said to Moses, Cut two tablets of stone like the former ones, and I will write on the tablets the words that were on the former tablets, which you broke. ... I hereby make a covenant. [Commandments of Exodus 34]
>
> Yahweh said to Moses, Write these words; in accordance with these words I have made a covenant with you and with Israel. ... And he wrote on the tablets the words of the covenant, the ten commandments [aseret ha-dvarîm]. This is the only place in the Bible where the phrase Ten Commandments identifies a set of commandments.

THE ETHICAL DECALOGUE

The two Ethical Decalogues compared

We see now what is known as the Ten Commandments in Exodus 20, which is almost the same as the Ten Commandments of Deuteronomy 5, and in Deuteronomy 10:4.

Ethical Decalogue, Exodus 20:2–17

2 I am the Lord your God, who brought you up out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

Ethical Decalogue, Deuteronomy 5:6–21

6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

7 you shall have no other gods before me.

8 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

9 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me,

10 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

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11 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

12 Observe the sabbath day and keep it holy, as the Lord your God commanded you.

13 For six days you shall labour and do all your work.

14 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you.

15 Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.

16 Honour your father and your mother, as the Lord your God commanded you, so that your days may be long and that it may go well with you in the land that the Lord your God is giving you.

17 You shall not murder.

18 Neither shall you commit adultery.

19 Neither shall you steal.

20 Neither shall you bear false witness against your neighbour.

21 Neither shall you covet your neighbour's wife. Neither shall you desire your neighbour's house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

That we have two versions of the Covenant Code and also two versions of the Ethical Decalogue in the Torah underlines their significance.

COMMANDMENTS OF THE PARASHAH

The term parashah (Hebrew: "portion") formally means a section of a biblical book in the Masoretic Text of the Tanakh (Hebrew Bible).

According to the Sefer ha-Chinuch, there are 23 positive and 30 negative commandments in the parashah:

• To purchase a Hebrew slave in accordance with the prescribed laws.
• To betroth the Jewish maidservant.
• To redeem Jewish maidservants.
• The master must not sell his Jewish maidservant.
• Not to withhold food, clothing, or sexual relations from one's wife.
• The courts must execute by strangulation those who deserve it.
• Not to strike one's father or mother.
• The court must implement laws against the one who assaults another or damages another's property.
• The court must carry out the death penalty of the sword.
• The court must judge the damages incurred by a goring ox.
• Not to benefit from an ox condemned to be stoned.
• The court must judge the damages incurred by a pit.
• The court must implement punitive measures against the thief.
• The court must judge the damages incurred by an animal eating.
• The court must judge the damages incurred by fire.
• The courts must carry out the laws of an unpaid guard.
• The courts must carry out the laws of the plaintiff, admitter, or denier.
• The courts must carry out the laws of a hired worker and hired guard.
• The courts must carry out the laws of a borrower.
• The court must fine one who seduces a maiden.
• The court must not let the sorcerer live.
• Not to insult or harm a sincere convert with words.
• Not to cheat a sincere convert monetarily.
• Not to afflict any orphan or widow.
• To lend to the poor and destitute.
• Not to press them for payment if you know they don't have it.
• Not to intermediate in an interest loan, guarantee, witness, or write the promissory note.
• Not to curse judges.
• Not to blaspheme.
• Not to curse the head of state or leader of the Sanhedrin.
• Not to preface one tithe to the next, but separate them in their proper order.
• Not to eat meat of an animal that was mortally wounded.
• Judges must not accept testimony unless both parties are present.
• Transgressors must not testify.
• The court must not execute through a majority of one; at least a majority of two is required.

Celebrating Sukkot

• A judge who presented an acquittal plea must not present an argument for conviction in capital cases.
• To decide by majority in case of disagreement.
• Not to pity a poor man in judgement.
• To help another remove the load from a beast which can no longer carry it.
• A judge must not decide unjustly the case of the habitual transgressor.
• The court must not kill anybody on circumstantial evidence.
• Judges must not accept bribes.
• To leave free all produce that grew in the Sabbatical year.
• To rest on the Sabbath.
• Not to swear in the name of an idol.
• Not to turn Israelites to idolatry.
• To celebrate on the three Festivals of Passover, Shavuot, and Sukkot.

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• Not to slaughter the Passover lamb while in possession of leaven.
• Not to leave the fat overnight.
• To set aside the first fruits and bring them to the Temple.
• Not to eat meat and milk cooked together.
• Not to make any treaty with the seven nations to be extirpated, or with any idol worshiper.
• Not to let them dwell in our land.

PRIESTLY CODE

The Priestly Code (Hebrew: Torat Kohanim) is the name given, by academia, to the body of laws expressed in the Torah which do not form part of the Holiness Code, the Covenant Code, the Ritual Decalogue, or the Ethical Decalogue. Jewish Law as we know it today was introduced by Ezra in 445 BC; (On history of the Jewish Law, see: 'The Elephantine Papyri Find,' p.1369.).

The Priestly Code constitutes the majority of Leviticus, as well as some of the laws expressed in Numbers. The code forms a large portion, approximately one third, of the commandments of the Torah, and thus is a major source of Jewish law.

It is termed the Priestly Code due to its large concern with ritual and the Jewish priesthood, and also, in critical scholarship, it is defined as the whole of the law code believed to be present in the Priestly Source except for the Holiness Code. Under the documentary hypothesis, while some scholars believe that the Priestly Code was created to rival the Ethical Decalogue and Covenant Code, others believe was intended as only supplementary to the Holiness Code.

Constituent Parts of the Priestly Code

The majority of the Priestly Code is presented in the Torah as the Law which is given to Moses directly by God at Mount Sinai. Unlike the Decalogues, however, Yahweh speaks the laws to Moses while descended, in a cloud, upon the Tabernacle which the Israelites have constructed. The remainder is present as scattered laws either given by Moses directly, or by being given in a similar manner to the majority, via the tabernacle, but after the Israelites have moved elsewhere, taking the tabernacle with them. The implication, therefore, is that the tabernacle is the place where God speak with the priesthood.

Although the majority of the code forms the bulk of Leviticus, there are several laws which appear in other places in the Torah. The code is generally regarded to contain the following laws :

1. Law of circumcision (Genesis 17)
2. Laws concerning consumption of the Passover meal (Exodus 12:43-49)
3. Laws concerning the keeping of the Sabbath (Exodus 31:14b-17 and 35:1-3)
4. Law concerning the consumption of dead animals, fat, blood, and the portion due to the priest (Leviticus 22-38)
5. Law concerning inappropriate behaviour for priests (Leviticus 10:6-15)
6. List of clean and unclean animals (Leviticus 11)
7. Laws of purification and atonement (Leviticus 12, Leviticus 13, and Leviticus 15)
8. Laws interrupting the Holiness Code:
   8a The prohibition against consuming the naturally dead (Leviticus 115-16)
   8b The order to make trespass offerings after sexual involvement with an engaged slavewoman (Leviticus 19:21-22)
   8c. The prohibition against an anointed high priest uncovering his head or rending his clothes (Leviticus 21:10)
   8d. The prohibition against offerings by Aaronid priests who are blemished (Leviticus 21:21-22)
   8e. Case law concerning a blasphemer (Leviticus 24:10-15a and 24:23)
   8f. The order for a trumpet sounding on Yom Kippur (Leviticus 25:9b)
   8g. Rules concerning redeeming property (Leviticus 25:23 and 25:26-34)
   8h. Order to only keep heathens as slaves (Leviticus 25:40, 25:42, 25:44-46)
   8i. Rules concerning redeeming people (Leviticus 25:48-52, and 25:54)
9. Law concerning the commutation of vows (Leviticus 27)
10. Miscellaneous laws concerning lepers, and dedicated things (Numbers 5:1-10)
11. Law concerning women suspected of adultery (Numbers 5:11-31)
12. Law of the "Little Passover" (Numbers 9:9-14)
13. Laws concerning the duties and revenue of priests and Levites (Numbers 18)
14. Law concerning the daughters of Zelophehad and inheritance (Numbers 21-11)
15. Law concerning oaths (Numbers 30)
16. The giving of 48 cities to the Levits (Numbers 35:1-8)
17 Law on the treatment of murder and manslaughter (Numbers 35:9-34)
18. Law concerning the daughters of Zelophehad and marriage to a land owner (Numbers 36)

It is also generally regarded as containing the following descriptions and rules of ritual:

19. Ritual of Passover and the Feast of Unleavened Bread (Exodus 12:15-20)
20. Ritual of Consecration of Priests (Exodus 29:1-37, carried out at Leviticus 8)
21. Continual morning and evening offerings (Exodus 29:38-42)
22. Rules concerning the burning of incense and of hand washing (Exodus 30:7-10, and 30:19-20)
23. Rules about the composition of anointing oil and incense (Exodus 30:22-38)
24. Rules of burnt offerings, meal offerings, peace offerings, sin offerings, and guilt offerings, including specifications of the portions allocated to priests, and, in some cases, the

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appropriate costume of the officiating priest (Leviticus 1-21, carried out at Leviticus 9)

25. Ritual of cleansing lepers (Leviticus 14)

26. Rule of fringes (Leviticus 15:37-41)

27. Ritual of Yom Kippur (Leviticus 16:3-34, 25:9b)

28. Rituals interrupting the Holiness Code:

28a. The order to keep the sabbath, passover, and feast of unleavened bread (Leviticus 23:1-10a)

28b. The order to keep Yom Kippur, and Sukkot (Leviticus 23:23-38)

28c. The order for continual bread and oil (Leviticus 24:1-9)

29. Ritual concerning Nazarites (Numbers 6:1-21)

30. The priestly benediction (Numbers 6:22-27)

30a. The LORD bless thee, and keep thee:

30b. The LORD make his face shine upon thee, and be gracious unto thee:

30c. The LORD lift up his countenance upon thee, and give thee peace.

31. Rules concerning how to fix lamps on the golden candlestick, and how to consecrate priests (Numbers 8:1-15, carried out at Numbers 8:20-22)

32. Ritual of the Red Heifer, for purification after contact with a corpse (Numbers 19)

THE 613 MITZVOT

(All precepts and laws mentioned in the Torah, the Five Books of Moses, the Pentateuch, are summarised in a list codex known as "613 Mitzvot" [plural of Mitzvah meaning precept, commandment]. In this canonical order the list by Maimonides is sorted by occurrence in the Torah

The Mosaic Covenant (named after Moses), the Covenant of Moses, or, more precise: The Agreement between God and the People of Israel, also known as the Sinaitic Covenant (named after the biblical Mount Sinai), refers to God's promise to the biblical Israelites, including their proselytes, and their commitment to worship Him alone. The establishment and stipulations of the Mosaic covenant are recorded in the first five books of the Hebrew Bible, traditionally attributed to Moses and collectively called the Torah or Pentateuch. This covenant is sometimes also referred to as the Law of Moses, Mosaic Law, or the 613 Mitzvot, or commandments (singular: mitzvah).

The tradition that 613 commandments (Hebrew: mitzvot or mitzvah) is the number of mitzvot in the Torah, began in the 3rd century AD, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud Makkot 23b.

Although there have been many attempts to codify and enumerate the commandments contained in the Torah, the most traditional enumeration is by Moses ben Maimon (1135 - 1204) also called Maimonides. The 613 commandments include "positive commandments", to perform an act (mitzvot aseh), and "negative commandments", to abstain from certain acts (mitzvot lo taaseh). The negative commandments number 365, which coincides with the number of days in the solar year, and the positive commandments number 248, a number ascribed to the number of bones and main organs in the human body (Babylonian Talmud, Makkot 23b–24a). Though the number 613 is mentioned in the Talmud, its real significance increased in later medieval rabbinic literature, including many works listing or arranged by the mitzvot. Three types of negative commandments fall under the self-sacrificial principle yehareg ve'al ya'avor, meaning "One should let oneself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

The 613 mitzvot have been divided also into three general categories: mishpatim; edot; and chukim. Mishpatim ("laws") include commandments that are deemed to be self-evident, such as not to murder and not to steal. Edot ("testimonies") commemorate important events in Jewish history. For example, the Shabbat is said to testify to the story that Hashem created the world in six days and rested on the seventh day and declared it holy. Chukim ("decrees") are commandments with no known rationale, and are perceived as pure manifestations of the Divine will.

Many of the mitzvot cannot be observed now, following the destruction of the Second Temple, although they still retain religious significance. According to one standard reckoning, there are 77 positive and 194 negative commandments that can be observed today, of which there are 26 commands that apply only within the Land of Israel. Furthermore, there are some time-related commandments from which women are exempt (examples include shofar, sukkah, lulav, tzitzit and tefillin). Some depend on the special status of a person in Judaism (such as kohanim), while others apply only to men or only to women.)

Typical order

1. To know there is a God — Ex. 20:2

2. Not to even think that there are other gods besides Him — Standard: Ex. 20:3; Yemenite: Ex. 20:2 [17]

3. To know that God is One — Deut. 6:4

4. To love God —Deut. 6:5

5. To fear God — Deut. 10:20

6. To sanctify God's Name — Lev. 22:32

7. Not to profane God's Name — Lev. 22:32

8. Not to destroy objects associated with God's Name — Deut. 12:4

9. To listen to the prophet speaking in God's Name — Deut. 18:15

10. Not to try the LORD unduly — Deut. 6:16

11. To emulate God's ways — Deut. 28:9

12. To cleave to those who know God — Deut. 10:20

13. To love other Jews — Lev. 19:18

14. To love converts — Deut. 10:19

15. Not to hate fellow Jews — Lev. 19:17

16. To reprove a sinner — Lev. 19:17

17. Not to embarrass others — Lev. 19:17

18. Not to oppress the weak — Ex. 22:21

19. Not to speak derogatorily of others — Lev. 19:16

20. Not to take revenge — Lev. 19:18

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21. Not to bear a grudge — Lev. 19:18
22. To learn the Torah — Deut. 6:7
23. To honour those who teach and know the Torah — Lev. 19:32
24. Not to inquire into idolatry — Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see — Num. 15:39
26. Not to blaspheme — Ex. 22:27
27. Not to worship idols in the manner they are worshiped — Standard: Ex. 20:6; Yemenite: Ex. 20:5
28. Not to worship idols in the four ways we worship God — Standard: Ex. 20:6; Yemenite: Ex. 20:5
29. Not to make an idol for yourself — Standard:Ex. 20:5; Yemenite: Ex. 20:4
30. Not to make an idol for others — Lev. 19:4
31. Not to make human forms even for decorative purposes — Standard: Ex. 20:21; Yemenite: Ex. 20:20
32. Not to turn a city to idolatry — Deut. 13:14
33. To burn a city that has turned to idol worship — Deut. 13:17
34. Not to rebuild it as a city — Deut. 13:17
35. Not to derive benefit from it — Deut. 13:18
36. Not to missionize an individual to idol worship — Deut. 13:12
37. Not to love the idolater — Deut. 13:9
38. Not to cease hating the idolater — Deut. 13:9
39. Not to save the idolater — Deut. 13:9
40. Not to say anything in the idolater's defense — Deut. 13:9
41. Not to refrain from incriminating the idolater — Deut. 13:9
42. Not to prophesy in the name of idolatry — Deut. 13:14
43. Not to listen to a false prophet — Deut. 13:4
44. Not to prophesy falsely in the name of God — Deut. 18:20
45. Not to be afraid of the false prophet — Deut. 18:22
46. Not to swear in the name of an idol — Ex. 23:13
47. Not to perform ov (medium) — Lev. 19:31
48. Not to perform yidoni ("magical seer") — Lev. 19:31
49. Not to pass your children through the fire to Molech — Lev. 18:21
50. Not to erect a pillar in a public place of worship — Deut. 16:22
51. Not to bow down before a smooth stone — Lev. 26:1
52. Not to plant a tree in the Temple courtyard — Deut. 16:21
53. To destroy idols and their accessories — Deut. 12:2
54. Not to derive benefit from idols and their accessories — Deut. 26
55. Not to derive benefit from ornaments of idols — Deut. 25
56. Not to make a covenant with idolaters —Deut. 2
57. Not to show favour to idolaters — Deut. 2
58. Not to let idolaters dwell in the Land of Israel — Ex. 23:33
59. Not to imitate idolaters in customs and clothing — Lev. 20:23
60. Not to be superstitious — Lev. 19:26
61. Not to go into a trance to foresee events, etc. — Deut. 18:10
62. Not to engage in divination or soothsaying — Lev. 19:26
63. Not to mutter incantations — Deut. 18:11
64. Not to attempt to contact the dead — Deut. 18:11
65. Not to consult the ov — Deut. 18:11
66. Not to consult the yidoni — Deut. 18:11
67. Not to perform acts of magic — Deut. 18:10
68. Men must not shave the hair off the sides of their head — Lev. 19:27
69. Men must not shave their beards with a razor — Lev. 19:27
70. Men must not wear women's clothing — Deut. 22:5
71. Women must not wear men's clothing — Deut. 22:5
72. Not to tattoo the skin — Lev. 19:28
73. Not to tear the skin in mourning — Deut. 14:1
74. Not to make a bald spot in mourning — Deut. 14:1
75. To repent and confess wrongdoings — Num. 5:7
76. To say the Shema twice daily — Deut. 6:7
77. To pray every day — Ex. 23:25
78. The Kohanim must bless the Jewish nation daily — Num. 6:23
79. To wear tefillin (phylacteries) on the head — Deut. 6:8
80. To bind tefillin on the arm — Deut. 6:8
81. To put a mezuzah on the door post — Deut. 6:9
82. Each male must write a Torah scroll — Deut. 31:19
83. The king must have a separate Torah scroll for himself — Deut. 118
84. To have tzitzit on four-cornered garments — Num. 15:38
85. To bless the Almighty after eating — Deut. 8:10
86. To circumcise all males on the eighth day after their birth — Gen. 110
87. To rest on the seventh day — Ex. 23:12
88. Not to do prohibited labour on the seventh day — Standard: Ex. 20:11; Yemenite: Ex. 20:10
89. The court must not inflict punishment on Shabbat — Ex. 35:3
90. Not to walk outside the city boundary on Shabbat — Ex. 16:29
91. To sanctify Shabbat with Kiddush and Havdalah — Standard: Ex. 20:9; Yemenite: Ex. 20:8
92. To rest from prohibited labour on Yom Kippur — Lev. 23:32
93. Not to do prohibited labour on Yom Kippur — Lev. 23:32
94. To afflict oneself on Yom Kippur — Lev. 16:29
95. Not to eat or drink on Yom Kippur — Lev. 23:29
96. To rest on the first day of Passover — Lev. 23:7
97. Not to do prohibited labour on the first day of Passover — Lev. 23:8
98. To rest on the seventh day of Passover — Lev. 23:8

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99. Not to do prohibited labour on the seventh day of Passover — Lev. 23:8
100. To rest on Shavuot — Lev. 23:21
101. Not to do prohibited labour on Shavuot — Lev. 23:21
102. To rest on Rosh Hashanah — Lev. 23:24
103. Not to do prohibited labour on Rosh Hashanah — Lev. 23:25
104. To rest on Sukkot — Lev. 23:35
105. Not to do prohibited labour on Sukkot — Lev. 23:35
106. To rest on Shemini Atzeret — Lev. 23:36
107. Not to do prohibited labour on Shemini Atzeret — Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nisan — Deut. 16:3
109. To destroy all chametz on 14th day of Nisan — Ex. 12:15
110. Not to eat chametz all seven days of Passover —Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover — Ex. 12:20
112. Not to see chametz in your domain seven days — Ex. 13:7
113. Not to find chametz in your domain seven days — Ex. 12:19
114. To eat matzah on the first night of Passover — Ex. 12:18
115. To relate the Exodus from Egypt on that night — Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) — Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot — Lev. 23:42
118. To take up a Lulav and Etrog on the first day of Sukkot (in the temple, all seven days) — Lev. 23:40
119. Each man must give a half shekel annually — Ex. 30:13
120. Courts must calculate to determine when a new month begins — Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity — Num. 10:9
122. To marry a wife by means of ketubah and kiddushin — Deut. 22:13
123. Not to have sexual relations with women not thus married — Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife — Ex. 21:10
125. To have children with one's wife — Gen. 1:28
126. To issue a divorce by means of a Get document — Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else — Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) — Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) — Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) — Deut. 25:5
131. The court must fine one who sexually seduces a maiden — Ex. 22:15-16
132. The rapist must marry his victim if she is unwed — Deut. 22:29
133. He is never allowed to divorce her — Deut. 22:29
134. The slanderer must remain married to his wife — Deut. 22:19
135. He must not divorce her — Deut. 22:19
136. To fulfill the laws of the Sotah — Num. 5:30
137. Not to put oil on her meal offering (as usual) — Num. 5:15
138. Not to put frankincense on her meal offering (as usual) — Num. 5:15
139. Not to have sexual relations with your mother — Lev. 18:7
140. Not to have sexual relations with your father's wife — Lev. 18:8
141. Not to have sexual relations with your sister — Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter — Lev. 18:11
143. Not to have sexual relations with your son's daughter — Lev. 18:10
144. Not to have sexual relations with your daughter — Lev. 18:10
145. Not to have sexual relations with your daughter's daughter — Lev. 18:10
146. Not to have sexual relations with a woman and her daughter — Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter — Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter — Lev. 18:17
149. Not to have sexual relations with your father's sister — Lev. 18:12
150. Not to have sexual relations with your mother's sister — Lev. 18:13
151. Not to have sexual relations with your father's brother's wife — Lev. 18:14
152. Not to have sexual relations with your son's wife — Lev. 18:15
153. Not to have sexual relations with your brother's wife — Lev. 18:16
154. Not to have sexual relations with your wife's sister — Lev. 18:18
155. A man must not have sexual relations with an animal — Lev. 18:23
156. A woman must not have sexual relations with an animal — Lev. 18:23
157. A man must not have sexual relations with a man — Lev. 18:22
158. Not to have sexual relations with your father — Lev. 18:7

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159. Not to have sexual relations with your father's brother — Lev. 18:14

160. Not to have sexual relations with someone else's wife — Lev. 18:20

161. Not to have sexual relations with a menstrually impure woman — Lev. 18:19

162. Not to marry non-Jews — Deut. 3

163. Not to let Moabite and Ammonite males marry into the Jewish people — Deut. 23:4

164. Not to refrain from letting a third-generation Egyptian convert enter the Assembly — Deut. 23:8-9

165. Not to refrain from letting a third-generation Edomite convert enter the Assembly — Deut. 23:8-9

166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people — Deut. 23:3

167. Not to let a eunuch marry into the Jewish people — Deut. 23:2

168. Not to offer to God any castrated male animals — Lev. 22:24

169. The High Priest must not marry a widow — Lev. 21:14

170. The High Priest must not have sexual relations with a widow even outside of marriage — Lev. 21:15

171. The High Priest must marry a virgin maiden — Lev. 21:13

172. A Kohen (priest) must not marry a divorcee — Lev. 21:7

173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) — Lev. 21:7

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) — Lev. 21:7

175. Not to make pleasurable (sexual) contact with any forbidden woman — Lev. 18:6

176. To examine the signs of animals to distinguish between kosher and non-kosher — Lev. 11:2

177. To examine the signs of fowl to distinguish between kosher and non-kosher — Deut. 14:11

178. To examine the signs of fish to distinguish between kosher and non-kosher — Lev. 11:9

179. To examine the signs of locusts to distinguish between kosher and non-kosher — Lev. 11:21

180. Not to eat non-kosher animals — Lev. 11:4

181. Not to eat non-kosher fowl — Lev. 11:13

182. Not to eat non-kosher fish — Lev. 11:11

183. Not to eat non-kosher flying insects — Deut. 14:19

184. Not to eat non-kosher creatures that crawl on land — Lev. 11:41

185. Not to eat non-kosher maggots — Lev. 11:44

186. Not to eat worms found in fruit on the ground — Lev. 11:42

187. Not to eat creatures that live in water other than (kosher) fish — Lev. 11:43

188. Not to eat the meat of an animal that died without ritual slaughter — Deut. 14:21

189. Not to benefit from an ox condemned to be stoned — Ex. 21:2

190. Not to eat meat of an animal that was mortally wounded — Ex. 22:30

191. Not to eat a limb torn off a living creature — Deut. 12:23

192. Not to eat blood —Lev. 3:17

193. Not to eat certain fats of clean animals — Lev. 3:17

194. Not to eat the sinew of the thigh — Gen. 32:33

195. Not to eat mixtures of milk and meat cooked together — Ex. 23:19

196. Not to cook meat and milk together — Ex. 34:26

197. Not to eat bread from new grain before the Omer — Lev. 23:14

198. Not to eat parched grains from new grain before the Omer — Lev. 23:14

199. Not to eat ripened grains from new grain before the Omer — Lev. 23:14

200. Not to eat fruit of a tree during its first three years — Lev. 19:23

201. Not to eat diverse seeds planted in a vineyard — Deut. 22:9

202. Not to eat untithed fruits — Lev. 22:15

203. Not to drink wine poured in service to idols — Deut. 32:38

204. To ritually slaughter an animal before eating it — Deut. 12:21

205. Not to slaughter an animal and its offspring on the same day — Lev. 22:28

206. To cover the blood (of a slaughtered beast or fowl) with earth — Lev. 113

207. To send away the mother bird before taking its children — Deut. 22:6

208. To release the mother bird if she was taken from the nest — Deut. 22:7

209. Not to swear falsely in God's Name — Lev. 19:12

210. Not to take God's Name in vain — Standard: Ex. 20:7; Yemenite: Ex. 20:6

211. Not to deny possession of something entrusted to you — Lev. 19:11

212. Not to swear in denial of a monetary claim — Lev. 19:11

213. To swear in God's Name to confirm the truth when deemed necessary by court — Deut. 10:20

214. To fulfill what was uttered and to do what was avowed — Deut. 23:24

215. Not to break oaths or vows — Num. 30:3

216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah — Num. 30:3

217. The Nazirite must let his hair grow — Num. 6:5

218. He must not cut his hair — Num. 6:5

219. He must not drink wine, wine mixtures, or wine vinegar — Num. 6:3

220. He must not eat fresh grapes — Num. 6:3

221. He must not eat raisins — Num. 6:3

222. He must not eat grape seeds — Num. 6:4

223. He must not eat grape skins — Num. 6:4

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224. He must not be under the same roof as a corpse — Num. 6:6
225. He must not come into contact with the dead — Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period — Num. 6:9
227. To estimate the value of people as determined by the Torah —Lev. 22
228. To estimate the value of consecrated animals — Lev. 212-13
229. To estimate the value of consecrated houses — Lev. 214
230. To estimate the value of consecrated fields — Lev. 216
231. Carry out the laws of interdicting possessions (cherem) — Lev. 228
232. Not to sell the cherem — Lev. 228
233. Not to redeem the cherem — Lev. 228
234. Not to plant diverse seeds together — Lev. 19:19
235. Not to plant grains or greens in a vineyard — Deut. 22:9
236. Not to crossbreed animals — Lev. 19:19
237. Not to work different animals together — Deut. 22:10
238. Not to wear shaatnez, a cloth woven of wool and linen — Deut. 22:11
239. To leave a corner of the field uncut for the poor — Lev. 19:10
240. Not to reap that corner — Lev. 19:9
241. To leave gleanings — Lev. 19:9
242. Not to gather the gleanings — Lev. 19:9
243. To leave the unformed clusters of grapes — Lev. 19:10
244. Not to pick the unformed clusters of grapes — Lev. 19:10
245. To leave the gleanings of a vineyard — Lev. 19:10
246. Not to gather the gleanings of a vineyard — Lev. 19:10
247. To leave the forgotten sheaves in the field — Deut. 24:19
248. Not to retrieve them — Deut. 24:19
249. To separate the "tithe for the poor" — Deut. 14:28
250. To give charity — Deut. 15:8
251. Not to withhold charity from the poor — Deut. 15:7
252. To set aside Terumah (heave offering) Gedolah (gift for the Kohen) — Deut. 18:4
253. The Levite must set aside a tenth of his tithe — Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order — Ex. 22:28
255. A non-Kohen must not eat Terumah — Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah — Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah — Ex. 12:48
258. An impure Kohen must not eat Terumah — Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah — Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite — Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) — Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment — Deut. 26:14
263. Not to eat Ma'aser Sheni while impure — Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni — Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem — Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem — Deut. 12:17
267. Not to eat Ma'aser Sheni oil outside Jerusalem — Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni — Lev. 19:24
269. To read the confession of tithes every fourth and seventh year — Deut. 26:13
270. To set aside the first fruits and bring them to the Temple — Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem — Deut. 12:17
272. To read the Torah portion pertaining to their presentation — Deut. 26:5
273. To set aside a portion of dough for a Kohen — Num. 15:20
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen — Deut. 18:3
275. To give the first shearing of sheep to a Kohen — Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen — Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen — Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it — Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth — Ex. 34:21
280. Not to work the land during the seventh year — Lev. 25:4
281. Not to work with trees to produce fruit during that year — Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner — Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way — Lev. 25:5
284. To leave free all produce which grew in that year — Ex. 23:11
285. To release all loans during the seventh year — Deut. 15:2
286. Not to pressure or claim from the borrower — Deut. 15:2

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287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss —Deut. 15:9

288. The Sanhedrin must count seven groups of seven years — Lev. 25:8

289. The Sanhedrin must sanctify the fiftieth year — Lev. 25:10

290. To blow the Shofar on the tenth of Tishrei to free the slaves — Lev. 25:9

291. Not to work the soil during the fiftieth year (Jubilee) — Lev. 25:11

292. Not to reap in the normal manner that which grows wild in the fiftieth year — Lev. 25:11

293. Not to pick grapes which grew wild in the normal manner in the fiftieth year — Lev. 25:11

294. Carry out the laws of sold family properties — Lev. 25:24

295. Not to sell the land in Israel indefinitely — Lev. 25:23

296. Carry out the laws of houses in walled cities — Lev. 25:29

297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in — Deut. 18:1

298. The Levites must not take a share in the spoils of war — Deut. 18:1

299. To give the Levites cities to inhabit and their surrounding fields — Num. 35:2

300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year — Lev. 25:34

301. To build a Temple — Ex. 25:8

302. Not to build the altar with stones hewn by metal — Standard: Ex. 20:24; Yemenite: Ex. 20:23

303. Not to climb steps to the altar — Standard: Ex. 20:27; Yemenite: Ex. 20:26

304. To show reverence to the Temple — Lev. 19:30

305. To guard the Temple area — Num. 18:2

306. Not to leave the Temple unguarded — Num. 18:5

307. To prepare the anointing oil — Ex. 30:31

308. Not to reproduce the anointing oil — Ex. 30:32

309. Not to anoint with anointing oil — Ex. 30:32

310. Not to reproduce the incense formula — Ex. 30:37

311. Not to burn anything on the Golden Altar besides incense — Ex. 30:9

312. The Levites must transport the ark on their shoulders — Num. 9

313. Not to remove the staves from the ark — Ex. 25:15

314. The Levites must work in the Temple — Num. 18:23

315. No Levite must do another's work of either a Kohen or a Levite — Num. 18:3

316. To dedicate the Kohen for service — Lev. 21:8

317. The work of the Kohanim's shifts must be equal during holidays — Deut. 18:6-8

318. The Kohanim must wear their priestly garments during service — Ex. 28:2

319. Not to tear the priestly garments — Ex. 28:32

320. The Kohen Gadol 's (High Priest) breastplate must not be loosened from the Efod — Ex. 28:28

321. A Kohen must not enter the Temple intoxicated — Lev. 10:9

322. A Kohen must not enter the Temple with his head uncovered — Lev. 10:6

323. A Kohen must not enter the Temple with torn clothes — Lev. 10:6

324. A Kohen must not enter the Temple indiscriminately — Lev. 16:2

325. A Kohen must not leave the Temple during service — Lev. 10:7

326. To send the impure from the Temple — Num. 5:2

327. Impure people must not enter the Temple — Num. 5:3

328. Impure people must not enter the Temple Mount area — Deut. 23:11

329. Impure Kohanim must not do service in the temple — Lev. 22:2

330. An impure Kohen, following immersion, must wait until after sundown before returning to service — Lev. 22:7

331. A Kohen must wash his hands and feet before service — Ex. 30:19

332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar — Lev. 21:23

333. A Kohen with a physical blemish must not serve — Lev. 21:17

334. A Kohen with a temporary blemish must not serve — Lev. 21:17

335. One who is not a Kohen must not serve — Num. 18:4

336. To offer only unblemished animals — Lev. 22:21

337. Not to dedicate a blemished animal for the altar — Lev. 22:20

338. Not to slaughter it — Lev. 22:22

339. Not to sprinkle its blood — Lev. 22:24

340. Not to burn its fat — Lev. 22:22

341. Not to offer a temporarily blemished animal — Deut. 11

342. Not to sacrifice blemished animals even if offered by non-Jews — Lev. 22:25

343. Not to inflict wounds upon dedicated animals — Lev. 22:21

344. To redeem dedicated animals which have become disqualified — Deut. 12:15

345. To offer only animals which are at least eight days old — Lev. 22:27

346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog. Some interpret "exchange for a dog" as referring to wage of a male prostitute.[15][16] — Deut. 23:19

347. Not to burn honey or yeast on the altar — Lev. 2:11

348. To salt all sacrifices — Lev. 2:13

349. Not to omit the salt from sacrifices — Lev. 2:13

350. Carry out the procedure of the burnt offering as prescribed in the Torah — Lev. 1:3

351. Not to eat its meat — Deut. 12:17

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352. Carry out the procedure of the sin offering — Lev. 6:18
353. Not to eat the meat of the inner sin offering — Lev. 6:23
354. Not to decapitate a fowl brought as a sin offering — Lev. 5:8
355. Carry out the procedure of the guilt offering — Lev. 1
356. The Kohanim must eat the sacrificial meat in the Temple — Ex. 29:33
357. The Kohanim must not eat the meat outside the Temple courtyard — Deut. 12:17
358. A non-Kohen must not eat sacrificial meat — Ex. 29:33
359. To follow the procedure of the peace offering — Lev. 11
360. Not to eat the meat of minor sacrifices before sprinkling the blood — Deut. 12:17
361. To bring meal offerings as prescribed in the Torah — Lev. 2:1
362. Not to put oil on the meal offerings of wrongdoers — Lev. 5:11
363. Not to put frankincense on the meal offerings of wrongdoers — Lev. 3:11
364. Not to eat the meal offering of the High Priest — Lev. 6:16
365. Not to bake a meal offering as leavened bread — Lev. 6:10
366. The Kohanim must eat the remains of the meal offerings — Lev. 6:9
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival — Deut. 12:5-6
368. Not to withhold payment incurred by any vow — Deut. 23:22
369. To offer all sacrifices in the Temple — Deut. 12:11
370. To bring all sacrifices from outside Israel to the Temple — Deut. 12:26
371. Not to slaughter sacrifices outside the courtyard — Lev. 14
372. Not to offer any sacrifices outside the courtyard — Deut. 12:13
373. To offer two lambs every day — Num. 28:3
374. To light a fire on the altar every day — Lev. 6:6
375. Not to extinguish this fire — Lev. 6:6
376. To remove the ashes from the altar every day — Lev. 6:3
377. To burn incense every day — Ex. 30:7
378. To light the Menorah every day — Ex. 221
379. The Kohen Gadol must bring a meal offering every day — Lev. 6:13
380. To bring two additional lambs as burnt offerings on Shabbat — Num. 28:9
381. To make the show bread — Ex. 25:30
382. To bring additional offerings on Rosh Chodesh (" The New Month") — Num. 28:11
383. To bring additional offerings on Passover — Num. 28:19
384. To offer the wave offering from the meal of the new wheat — Lev. 23:10
385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought — Lev. 23:15
386. To bring additional offerings on Shavuot — Num. 28:26
387. To bring two loaves to accompany the above sacrifice — Lev. 23:17
388. To bring additional offerings on Rosh Hashana — Num. 29:2
389. To bring additional offerings on Yom Kippur — Num. 29:8
390. To bring additional offerings on Sukkot — Num. 29:13
391. To bring additional offerings on Shmini Atzeret — Num. 29:35
392. Not to eat sacrifices which have become unfit or blemished — Deut. 14:3
393. Not to eat from sacrifices offered with improper intentions — Lev. 18
394. Not to leave sacrifices past the time allowed for eating them — Lev. 22:30
395. Not to eat from that which was left over — Lev. 19:8
396. Not to eat from sacrifices which became impure — Lev. 19
397. An impure person must not eat from sacrifices — Lev. 20
398. To burn the leftover sacrifices — Lev. 17
399. To burn all impure sacrifices — Lev. 19
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") — Lev. 16:3
401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice — Lev. 5:16
402. Not to work consecrated animals — Deut. 15:19
403. Not to shear the fleece of consecrated animals — Deut. 15:19
404. To slaughter the paschal sacrifice at the specified time — Ex. 12:6
405. Not to slaughter it while in possession of leaven — Ex. 23:18
406. Not to leave the fat overnight — Ex. 23:18
407. To slaughter the second Paschal Lamb — Num. 9:11
408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nisan — Ex. 12:8
409. To eat the second Paschal Lamb on the night of the 15th of Iyar — Num. 9:11
410. Not to eat the paschal meat raw or boiled — Ex. 12:9
411. Not to take the paschal meat from the confines of the group — Ex. 12:46
412. An apostate must not eat from it — Ex. 12:43
413. A permanent or temporary hired worker must not eat from it — Ex. 12:45

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414. An uncircumcised male must not eat from it — Ex. 12:48

415. Not to break any bones from the paschal offering — Ex. 12:46 Ps. 34:20

416. Not to break any bones from the second paschal offering — Num. 9:12

417. Not to leave any meat from the paschal offering over until morning — Ex. 12:10

418. Not to leave the second paschal meat over until morning — Num. 9:12

419. Not to leave the meat of the holiday offering of the 14th until the 16th — Deut. 16:4

420. To be seen at the Temple on Passover, Shavuot, and Sukkot — Deut. 16:16

421. To celebrate on these three Festivals (bring a peace offering) — Ex. 23:14

422. To rejoice on these three Festivals (bring a peace offering) — Deut. 16:14

423. Not to appear at the Temple without offerings — Deut. 16:16

424. Not to refrain from rejoicing with, and giving gifts to, the Levites — Deut. 12:19

425. To assemble all the people on the Sukkot following the seventh year — Deut. 31:12

426. To set aside the firstborn animals — Ex. 13:12

427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem — Deut. 12:17

428. Not to redeem the firstborn — Num. 18:17

429. Separate the tithe from animals — Lev. 232

430. Not to redeem the tithe — Lev. 233

431. Every person must bring a sin offering (in the temple) for his transgression — Lev. 4:27

432. Bring an asham talui (temple offering) when uncertain of guilt — Lev. 5:17-18

433. Bring an asham vadai (temple offering) when guilt is ascertained — Lev. 5:25

434. Bring an oleh v'yored (temple offering)(if the person is wealthy, an animal; if poor, a bird or meal offering) — Lev. 5:7-11

435. The Sanhedrin must bring an offering (in the Temple) when it rules in error — Lev. 4:13

436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 15:28-29

437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh — Lev. 12:6

438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh — Lev. 15:13-14

439. A metzora (one having a skin disease) must bring an offering (in the Temple) after going to the Mikveh — Lev. 14:10

440. Not to substitute another beast for one set apart for sacrifice — Lev. 210

441. The new animal, in addition to the substituted one, retains consecration — Lev. 210

442. Not to change consecrated animals from one type of offering to another — Lev. 226

443. Carry out the laws of impurity of the dead — Num. 19:14

444. Carry out the procedure of the Red Heifer (Para Aduma) — Num. 19:2

445. Carry out the laws of the sprinkling water — Num. 19:21

446. Rule the laws of human tzara'at as prescribed in the Torah — Lev. 13:12

447. The metzora must not remove his signs of impurity — Deut. 24:8

448. The metzora must not shave signs of impurity in his hair — Lev. 13:33

449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips — Lev. 13:45

450. Carry out the prescribed rules for purifying the metzora — Lev. 14:2

451. The metzora must shave off all his hair prior to purification — Lev. 14:9

452. Carry out the laws of tzara'at of clothing — Lev. 13:47

453. Carry out the laws of tzara'at of houses — Lev. 13:34

454. Observe the laws of menstrual impurity — Lev. 15:19

455. Observe the laws of impurity caused by childbirth — Lev. 12:2

456. Observe the laws of impurity caused by a woman's running issue — Lev. 15:25

457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) — Lev. 15:3

458. Observe the laws of impurity caused by a dead beast — Lev. 11:39

459. Observe the laws of impurity caused by the eight shratzim (insects) — Lev. 11:29

460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen) — Lev. 15:16

461. Observe the laws of impurity concerning liquid and solid foods — Lev. 11:34

462. Every impure person must immerse himself in a Mikvah to become pure — Lev. 15:16

463. The court must judge the damages incurred by a goring ox — Ex. 21:28

464. The court must judge the damages incurred by an animal eating — Ex. 22:4

465. The court must judge the damages incurred by a pit — Ex. 21:33

466. The court must judge the damages incurred by fire — Ex. 22:5

467. Not to steal money stealthily — Lev. 19:11

468. The court must implement punitive measures against the thief — Ex. 21:37

469. Each individual must ensure that his scales and weights are accurate — Lev. 19:36

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470. Not to commit injustice with scales and weights — Lev. 19:35
471. Not to possess inaccurate scales and weights even if they are not for use — Deut. 25:13
472. Not to move a boundary marker to steal someone's property — Deut. 19:14
473. Not to kidnap — Standard: Ex. 20:14; Yemenite: Ex. 20:13
474. Not to rob openly — Lev. 19:13
475. Not to withhold wages or fail to repay a debt — Lev. 19:13
476. Not to covet and scheme to acquire another's possession — Standard: Ex. 20:15; Yemenite: Ex. 20:14
477. Not to desire another's possession — Standard: Deut. 5:19; Yemenite: Deut. 5:18
478. Return the robbed object or its value — Lev. 5:23
479. Not to ignore a lost object — Deut. 22:3
480. Return the lost object — Deut. 22:1
481. The court must implement laws against the one who assaults another or damages another's property — Ex. 21:18
482. Not to murder — Standard: Ex. 20:13; Yemenite: Ex. 20:12
483. Not to accept monetary restitution to atone for the murderer — Num. 35:31
484. The court must send the accidental murderer to a city of refuge — Num. 35:25
485. Not to accept monetary restitution instead of being sent to a city of refuge — Num. 35:32
486. Not to kill the murderer before he stands trial — Num. 35:12
487. Save someone being pursued even by taking the life of the pursuer — Deut. 25:12
488. Not to pity the pursuer — Num. 35:12
489. Not to stand idly by if someone's life is in danger — Lev. 19:16
490. Designate cities of refuge and prepare routes of access — Deut. 19:3
491. Break the neck of a calf by the river valley following an unsolved murder — Deut. 21:4
492. Not to work nor plant that river valley — Deut. 21:4
493. Not to allow pitfalls and obstacles to remain on your property — Deut. 22:8
494. Make a guard rail around flat roofs — Deut. 22:8
495. Not to put a stumbling block before a blind man (nor give harmful advice) — Lev. 19:14
496. Help another remove the load from a beast which can no longer carry it — Ex. 23:5
497. Help others load their beast — Deut. 22:4
498. Not to leave others distraught with their burdens (but to help either load or unload) — Deut. 22:4
499. Conduct sales according to Torah law — Lev. 25:14
500. Not to overcharge or underpay for an article — Lev. 25:14
501. Not to insult or harm anybody with words — Lev. 25:17
502. Not to cheat a convert monetarily — Ex. 22:20
503. Not to insult or harm a convert with words — Ex. 22:20
504. Purchase a Hebrew slave in accordance with the prescribed laws — Ex. 21:2
505. Not to sell him as a slave is sold — Lev. 25:42
506. Not to work him oppressively — Lev. 25:43
507. Not to allow a non-Jew to work him oppressively — Lev. 25:53
508. Not to have him do menial slave labour — Lev. 25:39
509. Give him gifts when he goes free — Deut. 15:14
510. Not to send him away empty-handed — Deut. 15:13
511. Redeem Jewish maidservants — Ex. 21:8
512. Betroth the Jewish maidservant — Ex. 21:8
513. The master must not sell his maidservant — Ex. 21:8
514. Canaanite slaves must work forever unless injured in one of their limbs — Lev. 25:46
515. Not to extradite a slave who fled to (Biblical) Israel — Deut. 23:16
516. Not to wrong a slave who has come to Israel for refuge — Deut. 23:16
517. The courts must carry out the laws of a hired worker and hired guard — Ex. 22:9
518. Pay wages on the day they were earned — Deut. 24:15
519. Not to delay payment of wages past the agreed time — Lev. 19:13
520. The hired worker may eat from the unharvested crops where he works — Deut. 23:25
521. The worker must not eat while on hired time — Deut. 23:26
522. The worker must not take more than he can eat — Deut. 23:25
523. Not to muzzle an ox while plowing — Deut. 25:4
524. The courts must carry out the laws of a borrower — Ex. 22:13
525. The courts must carry out the laws of an unpaid guard — Ex. 22:6
526. Lend to the poor and destitute — Ex. 22:24
527. Not to press them for payment if you know they don't have it — Ex. 22:24
528. Press the idolater for payment — Deut. 15:3
529. The creditor must not forcibly take collateral — Deut. 24:10
530. Return the collateral to the debtor when needed — Deut. 24:13
531. Not to delay its return when needed — Deut. 24:12
532. Not to demand collateral from a widow — Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food — Deut. 24:6
534. Not to lend with interest — Lev. 25:37
535. Not to borrow with interest — Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note — Ex. 22:24
537. Lend to and borrow from idolaters with interest — Deut. 23:21

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538. The courts must carry out the laws of the plaintiff, admitter, or denier — Ex. 22:8

539. Carry out the laws of the order of inheritance — Num. 28

540. Appoint judges — Deut. 16:18

541. Not to appoint judges who are not familiar with judicial procedure — Deut. 1:17

542. Decide by majority in case of disagreement — Ex. 23:2

543. The court must not execute through a majority of one; at least a majority of two is required — Ex. 23:2

544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases — Deut. 23:2

545. The courts must carry out the death penalty of stoning — Deut. 22:24

546. The courts must carry out the death penalty of burning — Lev. 20:14

547. The courts must carry out the death penalty of the sword — Ex. 21:20

548. The courts must carry out the death penalty of strangulation — Lev. 20:10

549. The courts must hang those stoned for blasphemy or idolatry — Deut. 21:22

550. Bury the executed on the day they are killed — Deut. 21:23

551. Not to delay burial overnight — Deut. 21:23

552. The court must not let the sorcerer live — Ex. 22:17

553. The court must give lashes to the wrongdoer — Deut. 25:2

554. The court must not exceed the prescribed number of lashes — Deut. 25:3

555. The court must not kill anybody on circumstantial evidence — Ex. 23:7

556. The court must not punish anybody who was forced to do a crime — Deut. 22:26

557. A judge must not pity the murderer or assaulter at the trial — Deut. 19:13

558. A judge must not have mercy on the poor man at the trial — Lev. 19:15

559. A judge must not respect the great man at the trial — Lev. 19:15

560. A judge must not decide unjustly the case of the habitual transgressor — Ex. 23:6

561. A judge must not pervert justice — Lev. 19:15

562. A judge must not pervert a case involving a convert or orphan — Deut. 24:17

563. Judge righteously — Lev. 19:15

564. The judge must not fear a violent man in judgement — Deut. 1:17

565. Judges must not accept bribes — Ex. 23:8

566. Judges must not accept testimony unless both parties are present — Ex. 23:1

567. Not to curse judges — Ex. 22:27

568. Not to curse the head of state or leader of the Sanhedrin — Ex. 22:27

569. Not to curse any upstanding Jew — Lev. 19:14

570. Anybody who knows evidence must testify in court — Lev. 5:1

571. Carefully interrogate the witness — Deut. 13:15

572. A witness must not serve as a judge in capital crimes — Deut. 19:17

573. Not to accept testimony from a lone witness — Deut. 19:15

574. Transgressors must not testify — Ex. 23:1

575. Relatives of the litigants must not testify — Deut. 24:16

576. Not to testify falsely — Standard: Ex. 20:14; Yemenite: Ex. 20:13

577. Punish the false witnesses as they tried to punish the defendant — Deut. 19:19

578. Act according to the ruling of the Sanhedrin — Deut. 111

579. Not to deviate from the word of the Sanhedrin — Deut. 111

580. Not to add to the Torah commandments or their oral explanations — Deut. 13:1

581. Not to diminish from the Torah any commandments, in whole or in part — Deut. 13:1

582. Not to curse your father and mother — Ex. 21:17

583. Not to strike your father and mother — Ex. 21:15

584. Respect your father or mother — Standard: Ex. 20:13; Yemenite: Ex. 20:12

585. Fear your mother or father — Lev. 19:3

586. Not to be a rebellious son — Deut. 21:18

587. Mourn for relatives — Lev. 10:19

588. The High Priest must not defile himself for any relative — Lev. 21:11

589. The High Priest must not enter under the same roof as a corpse — Lev. 21:11

590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives — Lev. 21:1

591. Appoint a king from Israel — Deut. 115

592. Not to appoint a foreigner — Deut. 115

593. The king must not have too many wives — Deut. 117

594. The king must not have too many horses — Deut. 116

595. The king must not have too much silver and gold — Deut. 117

596. Destroy the seven Canaanite nations — Deut. 20:17

597. Not to let any of them remain alive — Deut. 20:16

598. Wipe out the memory of Amalek — Deut. 25:19

599. Remember what Amalek did to the Jewish people — Deut. 25:17

600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert — Deut. 25:19

601. Not to dwell permanently in Egypt — Deut. 116

602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms — Deut. 20:10

603. Not to offer peace to Ammon and Moab while besieging them — Deut. 23:7

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604. Not to destroy food trees even during the siege — Deut. 20:19

605. Prepare latrines outside the camps — Deut. 23:13

606. Prepare a shovel for each soldier to dig with — Deut. 23:14

607. Appoint a priest to speak with the soldiers during the war — Deut. 20:2

608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions — Deut. 24:5

609. Not to demand from the above any involvement, communal or military — Deut. 24:5

610. Not to panic and retreat during battle — Deut. 20:3

611. Keep the laws of the captive woman — Deut. 21:11

612. Not to sell her into slavery — Deut. 21:14

613. Not to retain her for servitude after having sexual relations with her — Deut. 21:14

Rabbinical Mitzvot

The Biblical mitzvot are referred to in the Talmud as mitzvot d'oraita, translated as commandments of the Law (Torah). In contradistinction to this are rabbinical commandments, referred to as mitzvot d'rabbanan. Mitzvot d'rabbanan are a type of takkanah. Among the more important mitzvot d'rabbanan are:

- To recite a blessing for each enjoyment
- To ritually wash the hands before eating bread
- To prepare lights in advance of Shabbat (to have peace in the home, and to act in contradiction to customs of Karaite Judaism)
- To construct an Eruv to permit carrying to and within public areas on Shabbat
- To recite the Hallel psalms on holy days
- To light the Hanukkah lights
- To read the Scroll of Esther on Purim

These seven rabbinical commandments are treated like Biblical commandments insofar as, prior to the performance of each, a benediction is recited, i.e.:

Blessed are You, O LORD our God, King of the universe, Who has commanded us ...

They give rise to the phrase "Keter Torah" ("The Crown of the Torah") as the numeric value of Keter is 620 (613+7).

The divine command is considered implied in the general law to follow any instructions of the religious authorities (Deuteronomy 111, and 32:7; Shab. 23a). In addition, many of the specific details of the Biblical mitzvot are only derived via rabbinical application of the Oral Torah (Mishna/Gemarah); for example, the three daily prayers in any language and the recitation of the Shema (Deuteronomy 6:4-7) twice a day in any language, the binding of the tefillin and the fixing of the mezuzah (Deuteronomy 6:8-9), and the saying of Grace After Meals (Deuteronomy 8:10).

The Six Constant Mitzvot

Out of the 613 Mitzvot mentioned in the Torah, there are six mitzvot which the Sefer Hachinuch calls "constant mitzvot": "We have six mitzvot which are perpetual and constant, applicable at all times, all the days of our lives".

1. To know God, and that he created all things.
2. Not to have any god(s) beside God (lit. in his face).
3. To know God's Oneness.
4. To fear God.
5. To love God.
6. Not to pursue the passions of your heart and stray after your eyes.

NOAHIDISM OR THE 7 LAWS OF NOAH

(Noahidism or Noachidism is a monotheistic, Jewish religious movement based upon the Seven Laws of Noah and their traditional interpretations within Orthodox Judaism. According to the Jewish law, non-Jews (Gentiles) are not obligated to convert to Judaism, but they are required to observe the Seven Laws of Noah to be assured of a place in the World to Come (Olam Ha-Ba), the final reward of the righteous. The divinely ordained penalty for violating any of these Noahide Laws is discussed in the Talmud, but in practical terms it is subject to the working legal system which is established by the society at large. Those who subscribe to the observance of the Noahic Covenant are referred to as Bnei Noach (Hebrew: "Children of Noah") or Noahides. There is a modern Noahide movement was founded in the 1990s by Orthodox rabbis from Israel.

Historically, the Hebrew term Bnei Noach has been applied to all non-Jews as descendants of Noah. However, nowadays it is primarily used to refer specifically to those "Righteous Gentiles" who observe the Seven Laws of Noah. According to a Noahide source in 2018, there are over 20,000 official Noahides, and the country with the greatest number is the Philippines.)

The Seven Laws Of Noah

The Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), also referred to as the Noahide Laws or the Noachide Laws (from the Hebrew pronunciation of "Noah"), are a set of imperatives which, according to the Talmud, were given by God as a binding set of laws for the "children of Noah" – that is, all of humanity.

According to Jewish tradition, non-Jews who adhere to these laws are said to be followers of Noahidism and regarded as righteous gentiles, who are assured of a place in Olam Haba (the world to come), the final reward of the righteous. The Seven Laws of Noah include prohibitions against worshipping idols, cursing God, murder, adultery and sexual immorality, theft, eating flesh torn from a living animal, as well as the obligation to establish courts of justice. The earliest complete rabbinic version of the seven laws can be found in the Tosefta: Seven commandments were commanded of the sons of Noah:

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1. concerning adjudication (dinim)
2. concerning idolatry (avodah zarah)
3. concerning blasphemy (qilelat ha-shem)
4. concerning sexual immorality (gilui arayot)
5. concerning blood-shed (shefikhut damim)
6. concerning robbery (gezel)
7. concerning a limb torn from a living animal (ever min ha-hay)

Clarification of The Seven Laws

The seven Noahide laws are better understandable in the following example. Here they are traditionally enumerated:

1. Not to worship idols.
2. Not to curse God.
3. To establish courts of justice.
4. Not to commit murder.
5. Not to commit adultery, bestiality, or sexual immorality.
6. Not to steal.
7. Not to eat flesh torn from a living animal.

According to the Talmud, the rabbis agree that the seven laws were given to the sons of Noah. However, they disagree on precisely which laws were given to Adam and Eve. Six of the seven laws are exegetically derived from passages in Genesis, with the seventh being the establishment of courts. The seven laws as listed by the Babylonian Talmud in Sanhedrin 56a are designed as straight-forward commandments to be easily understood by everyone:

1. Do not worship idols.
2. Do not blaspheme God.
3. Do not murder.
4. Do not practise sexual immorality.
5. Do not steal.
6. Do not eat flesh from a living animal.
7. Establish Courts of Justice to build upon these laws.

Origin

There are a range of theories regarding the origin of the Noachide laws, including the Bible, Hittite law, the Maccabean period, and the Roman period. The Seven Laws of Noah were not mentioned in Genesis but they might have been extracted from the Torah by second-century rabbis. They basically represent a smaller version of the Ten Commandments in which idolatry and blasphemy are reflected in the first four of the Ten Commandments, whilst concerns on justice, commit murder, stealing, adultery, bestiality, or sexual immorality can be traced back to earlier Egyptian and Mesopotamian regulations. The "concerning a limb torn from a living animal" seem to have come from Zoroastrianism.

Torah sources

According to the Genesis flood narrative, a deluge covered the whole world, killing every surface-dwelling creature except Noah, his wife, his sons and their wives, and the animals taken aboard Noah's Ark. According to this, all modern humans are descendants of Noah, thus the name Noahide Laws are referred to the laws that apply to all of humanity. After the flood, God sealed a covenant with Noah with the following admonitions (Genesis 9):

- Flesh of a living animal: "However, flesh with its life-blood [in it], you shall not eat." (9:4)
- Murder and courts: "Furthermore, I will demand your blood, for [the taking of] your lives, I shall demand it [even] from any wild animal. From man too, I will demand of each person's brother the blood of man. He who spills the blood of man, by man his blood shall be spilt; for in the image of God He made man." (9:5–6)

Book of Jubilees

The Book of Jubilees, generally dated to the 2nd century BC, may include an early reference to Noahide Law at verses 20–28:

And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth ... For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

THE HALAKHA

Halakha, also transliterated as halacha, halakhah, and halocho, is the collective body of Jewish religious laws that are derived from the Written and Oral Torah. Halakha constitutes the practical application of the 613 mitzvot ("commandments") in the Torah, as developed through discussion and debate in the classical rabbinic literature, especially the Mishnah and the Talmud (the "Oral Torah"), and as codified in the Mishneh Torah and Shulchan Aruch. Because halakha is developed and applied by various halakhic authorities rather than one sole "official voice", different individuals and communities may well have different answers to halakhic questions. With few exceptions, controversies are not settled through authoritative structures because during the Jewish diaspora, Jews lacked a single judicial hierarchy or appellate review process for halakha. Halakha is often translated as "Jewish law", although a more literal translation of it might be "the way to behave" or "the way of walking". The words halakha and sharia both mean literally "the path to follow". The word is derived from the root which means "to behave" (also "to go" or "to walk"). Halakha not only guides religious practices and beliefs, it also guides numerous aspects of day-to-day life. The term may also be related to Akkadian ilku, a property tax, rendered in Aramaic as halakh, designating one or several obligations.

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Historically, widespread observance of the laws of the Torah is first in evidence beginning in the second century BC. In the Jewish diaspora, halakha served many Jewish communities as an enforceable avenue of law – both civil and religious, since no differentiation of them exists in classical Judaism, just like still in Islam today. Since the Jewish Enlightenment (Haskalah) and Jewish emancipation, some have come to view the halakha as less binding in day-to-day life, because it relies on rabbinic interpretation, as opposed to the authoritative, canonical text which is recorded in the Hebrew Bible. Under contemporary Israeli law, certain areas of Israeli family and personal status law are under the authority of the rabbinic courts, so they are treated according to halakha. Some minor differences in halakha are found among Ashkenazi Jews, Mizrahi Jews, Sephardi Jews, Yemenite, Ethiopian and other Jewish communities which historically lived in isolation.

Court of Law and Punishment: Halakha versus Sharia

The written Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni jurisprudence (Hanbali, Hanafi, Maliki and Shafi'i) as well as Shia schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both the rules of civil disputes and application of penal law, Sharia distinguishes between men and women, between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more: There were two classes of Jewish courts called Sanhedrin, the "Great Sanhedrin" and the "Lesser Sanhedrin". A lesser Sanhedrin of 23 judges (trivial cases 3 judges) was appointed to each city, but there was to be only one Great Sanhedrin of 71 judges, which among other roles acted as the Supreme Court, taking appeals from cases decided by lesser courts.

In Jewish law, this court structure makes it almost impossible to apply the death penalty as these many judges almost never unanimously (that is: [the necessary] one hundred percent) agree to such a harsh penalty. Therefore, no record exists of a gentile having been put to death for violating any of the Seven Laws of Noah. Some of the categories of capital punishment recorded in the Talmud are recorded as having never been carried out.

In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties. This explains also in part why the Jews have fought against Mohammed and his Islam so passionately. In consequence, the distortion of law in Islam has brought about the mutual hatred between Jews and Muslims.

The question is, why did Mohammed the creator of Islam deside (1st) to tear the Ten Commandments apart, and (2nd) why did he decide to get rid of the Sanhedrin? The answer can be found in the Koran, the Sira, and the Hadith: Al-Taqqiya (the doctrine of the sacred lie)! Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. Muslims are expected to follow Mohammed'ss invokings such as: Fight non-Muslims until there is only Islam (Koran 2:193); - how long will this 1,400 years war last? -Until everybody has become a Muslim! Therefore, to promote Islam, one may lie (Koran 3:28, 16:106) as Muslims are in a constant state of war with non-Muslims, "War is deceit" (Bukhari 4, 52, 269). One may be violent as violent Medina verses abrogate all peaceful Mecca-verses (Koran 2:106); the Ten Commandments are a strategic obstable to total supprmacy of Islam. Mohammed, who started 95 wars and numerous attrocities within the last 12 years of his life, simply wanted to make sure that Islam can perform its evil doctrines and deeds without having any fear of being procecuted. And the Ten Commandments certainly would have hampered the violent progress of Islam the cult of death.

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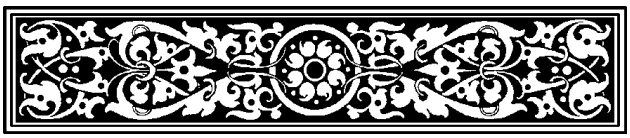

THE CHRISTIAN LAWS

THE DIDACHE

The teaching of the Lord to the Nations
or: The Lord's Teaching Through the
Twelve Apostles to the Nations
Translation: Charles H. Hoole, 1885
Estimated range of dating: 90-150 AD

(The Didache (Greek: Didakhe, lit. "Teaching"), also known as "The Lord's Teaching Through the Twelve Apostles to the Nations", is a brief anonymous early Christian treatise written in Greek. It is the oldest Christian law text and its Greek title Didache means exactly the same as Torah in Hebrew: The Teaching of the Law..

Lost for centuries, a Greek manuscript of the Didache was rediscovered in Constantinople [Istanbul] in 1873 by Philotheos Bryennios, the Metropolitan of Nicomedia. He found it in the Codex Hierosolymitanus. A Latin version of the first five chapters was discovered in 1900 by J. Schlecht. The Codex Hierosolymitanus (also called the Bryennios manuscript or the Jerusalem Codex, often designated simply "H" in scholarly discourse) is an 11th-century Greek manuscript, written by an otherwise unknown scribe named Leo, who dated it 1056. The codex contained also the Epistle of Barnabas, the First Epistle of Clement and the Second Epistle of Clement, the long version of the letters of Ignatius of Antioch and a list of books of the Bible following the order of John Chrysostom. Hitchcock and Brown produced the first English translation in March 1884. Adolf von Harnack produced the first German translation in 1884, and Paul Sabatier produced the first French translation and commentary in 1885.

The first line of this treatise is "The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles". The text, parts of which constitute the oldest extant written catechism, has three main sections dealing with Christian ethics, rituals such as baptism and Eucharist, and Church organisation. A catechism, from Ancient Greek katecheo, "to teach orally", is a summary of Christian doctrine and serves as a doctrinal manual – often in the form of questions followed by answers to be memorised.

The Didache is a relatively short text with only some 2,300 words. The contents may be divided into four parts, which most scholars agree were combined from separate sources by a later redactor: the first is the Two Ways, the Way of Life and the Way of Death (chapters 1–6); the second part is a ritual dealing with baptism, fasting, and Communion (chapters 7–10); the third speaks of the ministry and how to treat apostles, prophets, bishops, and deacons (chapters 11–15); and the final section (chapter 16) is a prophecy of the Antichrist and the Second Coming.

The opening chapters describe the virtuous Way of Life and the wicked Way of Death. The Lord's Prayer is included in full. Baptism is by immersion, or by affusion if immersion is not practical. Fasting is ordered for Wednesdays and Fridays. Two Eucharistic prayers are given. Church organisation was at an early stage of development. Itinerant apostles and prophets are important, serving as "chief priests". Meanwhile, local bishops and deacons also have authority and seem to be taking the place of the itinerant ministry.

The Didache is considered the first example of the genre of Church Orders. The Didache reveals how Jewish Christians saw themselves and how they adapted their practice for Gentile Christians. The Didache is similar in several ways to the Gospel of Matthew, either because it was considered the first gospel or the other gospels were not written yet. The opening chapters, which also appear in other early Christian texts, are likely derived from an earlier Jewish source.

The Didache is considered part of the group of second-generation Christian writings known as the "Apostolic Fathers". The work was considered by some Church Fathers to be a part of the New Testament, while being rejected by others as spurious or non-canonical, In the end, it was not accepted into the New Testament canon. However, the Ethiopian Orthodox Church "broader canon" includes the Didascalia, a work which draws on the Didache.

The Didache was most likely written in the first half of the second century AD. The document is a composite work, and the discovery of the Dead Sea Scrolls, with its Manual of Discipline, has provided evidence of development over a considerable period of time, developing from a Jewish catechetical work into a church manual. The teaching is anonymous, a pastoral manual which reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures. The Two Ways section is likely based on an earlier Jewish source. The community that produced the Didache could have been based in Syria, as it addressed the Gentiles but from a Judaic perspective, at some remove from Jerusalem, and shows no evidence of Pauline influence. Alan Garrow claims that its earliest layer may have originated in the decree issued by the Apostolic council of AD 49–50, that is by the Jerusalem assembly under James the Just [the brother of Jesus].)

DIDACHE CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.

2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of

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those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

DIDACHE CHAPTER 2

1 But the second commandment of the teaching is this.

2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

5 Thy speech shall not be false or empty, but concerned with action.

6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

DIDACHE CHAPTER 3

1 My child, fly from everything that is evil, and from everything that is like to it.

2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

7 but be thou meek, for the meek shall inherit the earth;

8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

DIDACHE CHAPTER 4

1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4 thou shalt not doubt whether a thing shall be or not.

5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

6 If thou hast, give by means of thy hands a redemption for thy sins.

7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

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14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

DIDACHE CHAPTER 5

1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgement, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

DIDACHE CHAPTER 6

1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

DIDACHE CHAPTER 7

1 But concerning baptism, thus baptise ye: having first recited all these precepts, baptise in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

2 but if thou hast not running water, baptise in some other water, and if thou canst not baptise in cold, in warm water;

3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

4 But before the baptism, let him who baptiseth and him who is baptised fast previously, and any others who may be able. And thou shalt command him who is baptised to fast one or two days before.

DIDACHE CHAPTER 8

1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

DIDACHE CHAPTER 9

1 But concerning the Eucharist, after this fashion give ye thanks.

2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptised into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

DIDACHE CHAPTER 10

1 But after it has been completed, so pray ye.

2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

DIDACHE CHAPTER 11

1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he

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come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgement, for in this manner also did the ancient prophets.

12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

DIDACHE CHAPTER 12

1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

DIDACHE CHAPTER 13

1 But every true prophet who is willing to dwell among you is worthy of his meat,

2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

4 but if ye have not a prophet, give it unto the poor.

5 If thou makest a feast, take and give the firstfruits according to the commandment;

6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

DIDACHE CHAPTER 14

1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

DIDACHE CHAPTER 15

1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

DIDACHE CHAPTER 16

1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

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6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.

(The End of the Didache)

THE DIDASCALIA APOSTOLORUM

or: The Catholic Teaching of the Twelve Apostles
and Holy Disciples of Our Saviour
Translation: R. Hugh Connolly, 1929
Estimated Range of Dating: 200 - 250 A.D.

(Didascalia Apostolorum, or just Didascalia, is a Christian treatise which belongs to the genre of the Church Orders. It presents itself as being written by the Twelve Apostles at the time of the Council of Jerusalem; however, scholars agree that it was actually a composition of the 3rd century, perhaps around 230 AD. The Didascalia was clearly modeled on the earlier Didache. The author is unknown, but he was probably a bishop. The provenance is usually regarded as Northern Syria, possibly near Antioch.

The Latin title Didascalia Apostolorum means Teaching of the Apostles, and the full title given in Syriac is: "Didascalia, that is, the teaching of the twelve Apostles and the holy disciples of our Lord". The text never touches upon dogma but concerns itself entirely with practice. In comparison with the Didache, the Didascalia moved the main focus from the moral issues to empty and and plain belief of liturgical practice and church organisation, away from the original teachings of Jesus..

The earliest mention of the work is by Epiphanius of Salamis, who believed it to be truly Apostolic. He found it in use among the Audiani, Syrian heretics. The few extracts Epiphanius gives do not quite tally with our present text, but he is notoriously inexact in his quotations. At the end of the fourth century the Didascalia was used as the basis of the first six books of the Apostolic Constitutions. At the end of the 4th century it is quoted in the Pseudo-Chrysostom's Opus Imperfectum in Matthaeum. But the Didascalia never had a great vogue, and it was superseded by the Apostolic Constitutions.

The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.

The unknown author of the Didascalia seems to have been of Jewish descent. A bishop with a considerable knowledge of medicin, he lacked special theological training. He makes ample use of Holy Scripture and borrows from the Didache, Hermas, Irenaeus, the Gospel of Peter and the Acts of Paul.

The text can be reconstructed from the Apostolic Constitutions, a few Greek fragments, a complete Syriac translation, an old Latin translation of about half, and the Arabic and Ethiopic Didascalia that depend on the Didascalia Apostolorum.

This document shows by what means the clergy, in the early centuries of the Christian movement, obtained for themselves, whether for good or evil, the unquestioning obedience of

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Christian people. To this end, the Didascalia Apostolorum must have been a potent instrument of Church rule. The title implicates that it had the authority of Jesus' apostles although that treatise was written during the reign of Flavius Constantinus, 10 generations after Jesus and when the real aspostles were long gone.

The Didascalia Apostolorum, whose lost original was in Greek, was first published in 1854 in Syriac by Paul de Lagarde. In 1900 Edmund Hauler published the Verona Palimpsest which includes a Latin translation of the Didascalia, perhaps of the fourth century, more than half of which has perished. In 1906 Franz Xaver von Funk published the texts, printed side by side, of both the Didascalia and the Apostolic Constitutions, in order to show the similarities A short fragment of chapter 15 has been found in Greek, and in 1996 another probable fragment in Coptic.

Margaret Dunlop Gibson was the first person to translate the work into English in 1903. It was published by C. J. Clay & Sons in Cambridge. R. Hugh Connolly translated the work into English in 1929. It was published by Clarendon Press, Oxford. It included an extensive introduction by Connolly. In the same year of 1929 G. Homer also did a translation, also in Oxford.)

Presentation of text in brackets:
{words} probably to be restored
[words] probably to be omitted
(words) supplied for translation sense

THE CATHOLIC DIDASCALIA
THAT IS, THE TEACHING OF THE TWELVE HOLY APOSTLES AND DISCIPLES OF OUR SAVIOUR

DIDASCALIA CHAPTER 1

On the simple and natural Law.

GOD'S planting and the holy vineyard of His Catholic Church, the elect, who rely on the simplicity of the fear of the Lord, who by their faith inherit His everlasting kingdom, who have received the power and fellowship of His Holy Spirit, and by Him are armed and made firm in the fear of Him, who are become partakers in the sprinkling of the pure and precious blood of the Great God, Jesus Christ, who have received boldness to call the Almighty God Father, as joint heirs and partakers with His Son and His beloved hear the Didascalia of God, you that hope and wait for His promises, which hath been written after the command of our Saviour and is in accord with His glorious words.

Give heed, children of God, and do all things so that you be obedient to God; and be you pleasing in all things to the Lord our God. For if any man run after iniquity and be contrary to the will of God, the same shall be accounted unto God as heathen and ungodly. Flee therefore and depart from all avarice and evil dealing. And you shall not desire that which is any man's, for it is written in the Law: Thou shalt not desire aught of that which is thy neighbour's: neither his field, nor his wife, nor his servant, nor his maidservant, nor his ox, nor his ass, nor any thing of his possessions. For all these desires are from the Evil One. For he that desires the wife of his companion, or his servant, or his maidservant, is already an adulterer and a thief, and is condemned of uncleanness, as they that lie with males, by our Lord and Teacher Jesus Christ: to whom (is) glory and honour for ever and ever, Amen. As also in the Gospel He renews and confirms and fulfils the Ten Words of the Law, (saying): For it is written in the Law: Thou shalt not commit adultery: but I say unto you this,-- who in the Law spake through Moses, but now myself say unto you: Whosoever shall look upon the wife of his neighbour to desire her, hath already committed adultery with her in his heart. And thus was he who desired condemned as an adulterer. He also that desires the ox or the ass of his neighbour, it is to steal and to lead it away that he is minded. And he again that desires the field of his companion, does he not seek to straiten him in his boundary, and contrive that he may sell it to him for nothing? For this cause therefore come slayings and deaths and condemnations from God upon these persons.

But for men who obey God there is one law, simple and true and mild -- without question, for Christians -- this, that what thou hatest that it should be done to thee by another, thou do not to another. Thou wouldst not that a man should look upon thy wife evilly to corrupt her: neither look thou upon the wife of thy companion with evil intent. Thou wouldst not that a man should take away thy garment: neither do thou take away that of another. Thou wouldst not be reviled and insulted, or beaten: neither do thou to another anyone of these things.

But if a man revile thee, do thou bless him; for it is written in the Book of Numbers: He that blesseth is blessed, and he that curseth is cursed. And in the Gospel also it is written again: Bless them that curse you. And to them that do you evil, do not you evil; and do good to them that hate you, and be patient and endure, for the Scripture saith: Thou shalt not say: I wilt render to mine enemy evil, even as he hath done to me: but be patient, and the Lord will be thy helper, and will bring a recompense upon him that doeth thee evil. And again He saith in the Gospel: Love them that hate you, and pray for them that curse you, and ye shall have no enemy. Let us attend then, our beloved, and understand these commandments and keep them, that we may be sons of the light.

DIDASCALIA CHAPTER 2

Teaching every man that he should please his wife alone; and that he should not adorn himself and become a cause of stumbling to women; and that he should not love idleness; and that he should occupy himself with the Scriptures of life, and avoid profane writings and the bonds of the Second Legislation; and that he should not bathe in a bath with women; and that he should not give himself to the vice of harlots.

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Bear with one another, O servants and sons of God. Let not a man despise or contemn his wife, nor be lifted up against her; but let him be merciful, and let his hand be open to give. And let him please his wife alone, and cherish her with honour; and let him study to be loved by her alone, and by none other. Adorn not thyself that a strange woman may see and desire thee. And if indeed thou be constrained by her and sin with her, death in fire shall come upon thee of a surety from God, even that which abides for ever, which is in sore and bitter fire; and thou shalt know and understand when thou art grievously tormented. But if thou do not this uncleanness, but put her from thee and deny her: in this only hast thou sinned, that by thy adornment thou hast caused the woman to be taken with the desire of thee; for thou hast caused her, to whom it so happened by reason of thee, to commit adultery through her desire. But not so art thou under sin, because thou didst not desire her: but there shall be mercy upon thee from the Lord, because thou didst not deliver thyself to her nor consent to her when she sent unto thee, neither in thought didst thou turn thyself to that woman who was taken with the desire of thee: but she on a sudden encountered thee, and was stricken in her thought and sent unto thee; but thou as a godfearing man didst deny her and avoid her, and didst not sin with her; but she was stricken in her heart, because thou art young and fair and comely, and didst adorn thyself and cause her to desire thee: and thou art found to be guilty of the sin of her to whom it so happened by reason of thy adornment. But entreat of the Lord God that sin be not ascribed to thee on this account. And if thou wouldst please God and not men, and lookest and hopest for the life and rest everlasting, adorn not thy natural beauty which is given thee from God, but with humility of neglect make it mean before men. In like manner also thou shalt not nourish the hair of thy head, but do thou shear it off; and thou shalt not comb and adorn it, nor anoint it, lest thou bring upon thee such women as ensnare, or are ensnared, by lust. Neither shalt thou put on fine raiment, nor be shod on thy feet with shoes which are fashioned according to the lust of folly; nor shalt thou put upon thy fingers rings of gold device: for all these things are the wiles of harlotry, and every thing that thou dost apart from nature. For to thee, a faithful man of God, it is not permitted to nourish the hair of thy head and to comb and smooth it, which is a wantonness of lust; neither shalt thou arrange and adorn it, nor adjust it so that it may be beautiful. And thou shalt not destroy the hairs of thy beard, nor alter the natural form of thy face and change it to other than God created it, because that thou desirest to please men. But if thou do these things, thy soul shall be deprived of life, and thou shalt be rejected before the Lord God. As a man therefore who would please God, take heed thou do no such things; and avoid all those things which the Lord hateth.

And thou shalt not stray and go about idly in the streets and see the vain spectacle of those who behave themselves evilly; but be thou always attending to thy craft and thy work, and be willing to do those things that are pleasing to God; and thou shalt be meditating constantly upon the words of the Lord.

But if thou art rich and hast no need of a craft whereby to live, thou shalt not stray and go about vacantly; but be ever constant in drawing near to the faithful and to them that are like-minded with thee, and be meditating and learning with them the living words. And if not, sit at home and read the Law, and the Book of Kings and the Prophets, and the Gospel the fulfilment of these.

But avoid all books of the heathen. For what hast thou to do with strange sayings or laws or lying prophecies, which also turn away from the faith them that are young For what is wanting to thee in the word of God, that thou shouldst cast thyself upon these fables of the heathen? If thou wouldst read historical narratives, thou hast the Book of Kings; but if wise men and philosophers, thou hast the Prophets, wherein thou shalt find wisdom and understanding more than that of the wise men and philosophers; for they are the words of the one God, the only wise. And if thou wish for songs, thou hast the Psalms of David; but if (thou wouldst read of) the beginning of the world, thou hast the Genesis of the great Moses; and if laws and commandments, thou hast the glorious Law of the Lord God. All strange (writings) therefore, which are contrary (to these), wholly avoid.

Yet when thou readest the Law, beware of the Second Legislation, that thou do but read it merely; but the commands and warnings that are therein much avoid, lest thou lead thyself astray and bind thyself with the bonds which may not be loosed of heavy burdens. For this cause therefore, if thou read the Second Legislation, consider this alone, that thou know and glorify God who delivered us from all these bonds. And have this set before thine eyes, that thou discern and know what [in the Law] is the Law, and what are the bonds that are in the Second Legislation, which after the Law were given to those who, in the Law and in the Second Legislation, committed so many sins in the wilderness. For the first Law is that which the Lord God spoke before the people had made the calf and served idols, which consists of the Ten Words and the Judgements. But after they had served idols, He justly laid upon them the bonds, as they were worthy. But do not thou therefore lay them upon thee; for our Saviour came for no other cause but to fulfil the Law, and to set us loose from the bonds of the Second Legislation. For He set loose from those bonds and thus called those who believe in Him, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Do thou therefore, without the weight of these burdens, read the simple Law, which is in accord with the Gospel; and moreover the Gospel itself, and the Prophets; and the Book of Kings likewise, that thou mayest know that as many kings as were righteous were both advanced by the Lord God in this world, and continued in God's promise of everlasting life; but those kings who turned aside from God and served idols did justly, by a summary judgement, perish miserably, and were deprived of the kingdom of God, and instead of (obtaining) rest are punished. When therefore thou readest

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these things, thou wilt grow the more in faith and be improved.

And afterwards rise up, go forth to the market-place and bathe in a bath of men: but not in one of women, lest, when thou hast stripped thyself and shewn the nakedness of thy bare body, either thou be ensnared, or thou constrain another and she slip and be ensnared by thee. Beware of these things therefore, and thou shalt live unto God.

Learn, then, what saith the holy word in Wisdom: My Son, keep my words, and my commandments hide within thee. My son, honour the Lord, and be strengthened; and beside him thou shalt fear none other. Keep my commandments, and live well, and my laws as the apple of thine eye; and bind them upon thy fingers. and write them on the tables of thy heart. And say to wisdom: Thou art my sister, and make known to thy soul understanding: that she may keep thee from a strange and adulterous woman, whose words are flattering. For from the window of her house and from the porch she looked forth into the streets; and whomsoever she saw of the youths that are simple and lack understanding, that pass in the street beside the corners of the paths of her house, and speak in the darkness, at even and in the gloom of the stillness of the night: then the woman went forth and met him, in the harlot's dress that fluttereth the heart of youths. And she is wanton and bold and dissolute: and her feet cannot be quiet in her house; but now she roameth abroad, and now she lurketh in the streets and in the corners. And she caught him and kissed him, and made her face impudent, and said to him: Sacrifices I have, even peace offerings, today do I pay my vows: therefore am I come forth to meet thee; for I was looking to see thee, and I have found thee. I have spread my couch with a coverlet, and with rugs of Egypt have I overlaid it: I have sprinkled saffron upon my couch, and cinnamon in my house. Come, let us take our pleasure with love until morning, and let us embrace each other with desire, For my husband is not at home: he is gone a long journey, and hath taken a bag of money in his hand; and after many days will he come to his house. And she beguiled him with her many words, and with the flattery of her lips she drew him unto her. And he went after her like a simpleton, and as an ox that goeth to the slaughter, and as a dog to the leash, and as a hart stricken with an arrow; and he maketh haste [and] as a bird to the snare: and he knew not that he went to the death of his soul. Now therefore, hear me, my son, and hearken tothe words of my mouth. Let not thy heart incline to her ways, and draw not nigh to the door of her house, and go not astray in her path; for many slain hath she cast down, and there is no number to them that are slain by her. The ways of her house are the ways of Sheol, which bring down to the chambers of death. My son, hearken to my wisdom, and to mine understanding bend thy mind: that my counsel may keep thee, and the knowledge of my lips which I command thee. For the lips of an adulterous woman drop honey, and with her flatteries she maketh sweet thy palate: but the latter end of them is more bitter than wormwood, and sharper than a two-edged sword. For the feet of a foolish (woman) lead down to the chambers of Sheol them that cleave unto her: for there is no standing for her footsteps, nor treading in the land of life: for her paths are error, and they are not known. Now therefore, my son, hear me, and turn not aside from the words of my mouth. Keep thy way far from her, and draw not nigh to the door of her house; lest thou give thy life to others, and thy years to them that have no mercy; and lest strangers be satisfied of thy strength, and thy revenues go into the houses of others: and in thine old age thy soul repent thee, when the flesh of thy body is consumed, and thou say: Why then did I hate correction, and my heart reject reproof; and hearkened I not to the voice of my teachers, and to them that admonished me inclined not mine ears I am come well-nigh into every evil.

And that we prolong not and extend the admonition of our teaching with many (words), if we have left anything, do you as wise men choose for yourselves those things that are good from the holy Scriptures and from the Gospel of God, that you may be made firm, and may put away and cast from you all evil, and be found blameless in life everlasting with God.

DIDASCALIA CHAPTER 3

An instruction to women, that they should please and honour their husbands alone, caring diligently and wisely for the work of their houses with attention; and that they should not bathe with men; and that they should not adorn themselves and become a cause of stumbling to men and ensnare them; and that they should be chaste and quiet, and not quarrel with their husbands.

And let a woman also be subject to her husband; because the head of the woman is the man, and the head of a man that walks in the way of justice is Christ. After the Lord Almighty, our God and the Father of the worlds, of the present and of that which is to come, and the Lord of every breath and of all powers, and His living and Holy Spirit -- to whom is glory and honour for evermore, Amen -- woman, fear thy husband and reverence him, and please him alone, and be ready to minister to him; and let thy hands be (put forth) to the wool, and thy mind be upon the spindle, as He saith in Wisdom: A valiant woman who shall find? For she is more worth than goodly stones of great price; 11and the heart of her husband relieth upon her, and provision is not wanting to her, For she is a helper to her husband in all things, and causeth that nothing be wanting to him in his living. She made wool and linen with her ready hands. She is become a good provider, as a merchant ship, and hath gathered all her riches from afar. She rose up in the night and gave victuals to her household, and work to her handmaids. She looked upon a field, and bought it; and of the fruits of her hands she planted a possession. She girded her loins with strength, and made firm her arms, and tasted that it is good to work: and her lamp was not put out all the night long. Her arms she stretched forth with diligence, and her hands to the spindle. Her hands she extended to the poor, and of her fruits she gave to the needy. And her husband hath no anxiety for the house; for all his household have been clothed with a double raiment. She

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made for her husband garments of fine linen and scarlet: her husband is notable in the gates, when he sitteth in the seat of the elders. She made in her house linen cloths and girdles , and sold to the Canaanites. Strength and comeliness are her raiment:? and she shall rejoice in the last day. She opened her mouth with wisdom and with prudence, and her tongue speaketh orderly. The ways of her house are strict: and bread she hath not eaten slothfully. She opened her mouth in wisdom, rightly: and the law of mercy is upon her tongue. Her sons rose up and were enriched, and praised he: and she shall rejoice in them in her last days. Her husband also congratulated her: and her many daughters have gotten riches. And many great things she did, and she was exalted above all the women: for a woman that feareth God shall be blessed, and the fear of the Lord shall glorify her. Give unto her of her fruits, which are worthy of her lips, and let her be praised in the gates: and in every place let her husband be praised. And again: A valiant woman is the crown of her husband.

You have heard, then, how great praise a chaste woman and one that loves her husband receives of the Lord God, one that is found faithful and is minded to please God. Thou therefore, O woman, shalt not adorn thyself that thou mayest please other men; and thou shalt not be plaited with the tresses of harlotry, nor put on the dress of harlotry, nor be shod with shoes so that thou resemble them that are such; lest thou bring upon thee those who are ensnared by these things. And if thou sin not thyself in this work of uncleanness, yet in this thou wilt have sinned, that thou hast constrained and caused that (man) to desire thee. But if thou also sin, thou hast destroyed thy life from God, and art become guilty also of the soul of that (man). And moreover, when thou hast sinned with one, thou wilt grow reckless and go also to others; as in Wisdom He said: When the wicked is come to the depth of evil, he contemneth and groweth reckless: and there cometh upon him dishonour and reproach. For one who is such that she is wholly stricken in her soul and taken with desire, leads captive the souls of them that lack understanding. But let us learn concerning these also, how the holy word in Wisdom exposes them; for it saith thus: As a ring of gold in a swine's snout, so is beauty to a woman that doeth evil. And again: As a worm in wood, so doth an evil woman destroy a man. And again: A woman void of understanding and boastful cometh to want bread, and knoweth no shame. For she sitteth in the street, by the door of her house, upon a high chair, and calleth to them that pass by the way, and to them that walk in her paths, and saith: Whoso among you is a simpleton, let him draw nigh to me; and to him that wanteth understanding I will say: Touch lovingly the hidden bread, and stolen waters that are sweet. And he knoweth not that valiant men perish with her, and come even to the depth of Sheol. But flee thou, and tarry not in that place; and lift not up thine eyes to look upon her. And again: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house.

Thou therefore that art a Christian, do not imitate such women; but if thou wouldst be a faithful woman, please thy husband only. And when thou walkest in the street, cover thy head with thy robe, that by reason of thy veil thy great beauty may be hidden. And adorn not thy natural face; but walk with downcast looks, being veiled.

And take heed that thou bathe not in a bath with men. For when there is a women's bath in the city or in the village, a believing woman may not bathe in a bath with men. For if thou coverest thy face from strange men with a veil of modesty, how then canst thou go in with strange men to a bath? But if there is no women's bath, and thou art constrained to bathe in a bath of men and women, -- which indeed is unfitting -- bathe with modesty and shame, and with bashfulness and moderation: and not at all times, nor every day, and not at midday; but let there be an appointed season for thee to bathe at, (to wit) at the tenth hour. For it behoves thee, as a believing woman, by every means to fly from the vain and curious gaze of the many which is met with in a bath.

And thy strife with all, and especially with thy husband, check and restrain as a believing woman; lest thy husband, if he be a heathen, be offended by reason of thee and blaspheme against God, and thou receive a Woe from God: for, Woe to them, by reason of whom the name of God is blasphemed among the gentiles; or (lest) again, if thy husband be a believer, he be constrained, as one who knows the Scriptures, and say to thee the word from Wisdom: It is better to sit upon a corner of the roof than to dwell with a prating and quarrelsome woman within the house. For it behoves women by a veil of modesty and humility to shew (their) fear of God, for the conversion and the increase of faith of them that are without, (both) of men and women.

Now if we have admonished and instructed you in brief, our sisters and our daughters and our members, do you as wise women seek and choose out for yourselves those things that are good and honourable and without reproach in worldly conversation; and learn and know those things whereby you may arrive at the kingdom of our Lord, and may find rest, pleasing Him with good works.

DIDASCALIA CHAPTER 4

Teaching what manner of man he is that is chosen for the Bishopric, and of what sort his conduct should be.

But concerning the bishopric, hear ye. The pastor who is appointed bishop and head among the presbytery in the Church in every congregation, it is required of him that he be blameless, in nothing reproachable, one remote from all evil, a man not less than fifty years of age, who is now removed from the manners of youth and from the lusts of the Enemy, and from the slander and blasphemy of false brethren, which they bring against many because they understand not that word which is said in the Gospel: Every one that shall say an idle word, shall give an answer concerning it to the Lord in the day of judgement: for from thy words thou shalt be justified, and from thy words thou shalt be condemned. But

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if it be possible, let him be instructed and apt to teach; but if he know not letters, let him be versed and skilled in the word, and let him be advanced in years.

But if the congregation be a small one, and there be not found a man advanced in years of whom they give testimony that he is wise and suitable to stand in the bishopric: but there be found there one who is young, of whom they that are with him give testimony that he is worthy to stand in the bishopric, and who, though he is young, yet by meekness and quietness of conduct shows maturity: let him be proved whether all give testimony concerning him, and so let him sit in peace. For Solomon also at the age of twelve years reigned over Israel; and Josiah at the age of eight years reigned with righteousness; and Joash likewise reigned when seven years old. Wherefore, even though he be young, yet let him be meek and fearful and quiet; for the Lord God said in Isaiah: On whom shall I look and take pleasure (in him), but on the quiet and meek, that trembleth at my words? And in the Gospel also He spoke thus: Blessed are the meek, for they shall inherit the earth. And let him be merciful; for He said again in the Gospel thus: Blessed are the merciful, for upon them there shall be mercy. And again let him be a peacemaker; for He saith : Blessed are the peacemakers, for they shall be called the sons of God. And let him be clear of all evil and wrong and iniquity; for He saith again: Blessed are the pure in heart, for they shall see God. And let him be watchful and chaste and staid and orderly; and let him not be turbulent, and let him not be one that exceeds in wine ; and let him not be a backbiter; but let him be quiet, and not be quarrelsome; and let him not be money-loving. And let him not be youthful in mind, lest he be lifted up and fall into the judgement of Satan: for everyone that exalteth himself shall be humbled. But it is required that the bishop be thus: a man that hath taken one wife, that hath governed his house well. And thus let him be proved when he receives the imposition of hands to sit in the office of the bishopric: whether he be chaste, and whether his wife also be a believer and chaste; and whether he has brought up his children in the fear of God, and admonished and taught them; and whether his household fear and reverence him, and all of them obey him. For if his household in the flesh withstand him and obey him not, how shall they that are without his house become his, and be subject to him?

And let him be proved whether he be without blemish in the things of the world, and likewise in his body; for it is written: See that there be no blemish in him that standeth up to be priest. But let him be also without anger; for the Lord saith: Anger destroyeth even the wise. And let him be merciful and gracious and full of love; for the Lord saith: Love covereth a multitude of sins. And let his hand be open to give; and let him love the orphans with the widows, and be a lover of the poor and of strangers. And let him be alert in his ministry, and constant in ministration; and let him be afflicting his soul, and not be one that is put to confusion. And let him know who is the more worthy to receive; for if there be a widow who has (some- what), or is able to nourish herself with that which she needs for her bodily sustenance; and there be another who, though she is not a widow, is in want, whether by reason of sickness, or of the rearing of children, or of bodily infirmity: to this (latter) rather let him stretch out his hand. But if there be any man who is dissolute, or drunken, or idle, and he be in straits for bodily nourishment, the same is not worthy of an alms, neither of the Church.

And let the bishop be also without respect of persons, and let him not defer to the rich nor favour them unduly; and let him not disregard or neglect the poor, nor be lifted up against them. And let him be scant and poor in his food and drink, that he may be able to be watchful in admonishing and correcting those who are undisciplined. And let him not be crafty and extravagant, nor luxurious, nor pleasure-loving, nor fond of dainty meats. And let him not be resentful, but let him be patient in his admonition; and let him be assiduous in his teaching, and constant in reading the divine Scriptures with diligence, that he may interpret and expound the Scriptures fittingly. And let him compare the Law and the Prophets with the Gospel, so that the sayings of the Law and the Prophets may be in accord with the Gospel. But before all let him be a good discriminator between the Law and the Second Legislation, that he may distinguish and show what is the Law of the faithful, and what are the bonds of them that believe not; lest anyone of those under thy authority take the bonds for the Law, and lay upon himself heavy burdens, and become a son of perdition. Be diligent therefore and attentive to the word, O bishop, so that, if thou canst, thou explain every saying: that with much doctrine thou mayest abundantly nourish and give drink to thy people; for it is written in Wisdom: Be careful of the herb of the field, that thou mayest shear thy flock: and gather the grass of summer, that thou mayest have sheep for thy clothing: give attention and care to thy pasture, that thou mayest have lambs. Let not the bishop therefore be a lover of filthy lucre, and especially from the heathen. Let him be suffering a wrong, and not doing a wrong; and let him not love riches. And let him not think ill of any man, nor bear false witness; and let him not be wrathful, nor quarrelsome; and let him not love the presidency; and let him not be double-minded nor double-tongued, nor given to incline his ear to words of slander and murmuring; and let him be no respecter of persons. And let him not love the festivals of the heathen, nor occupy himself with vain error. And let him not be lustful, nor money-loving: for all these things are of the agency or demons.

Now all these things let the bishop command and enjoin upon all the people. And let him be wise and lowly; and let him be admonishing and teaching with the doctrine and discipline of God. And let him be of a noble mind, and aloof from all the evil artifices of this world, and from all the evil lust of the heathen. And let his mind be keen to discern, that he may know beforehand them that are evil: and do you keep yourselves from them. But let him be the friend of all, being a righteous judge. And whatever of good there be that is found in men, let the same be in the bishop. For when the pastor

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shall be remote from all evil, he will be able to constrain his disciples also and encourage them by his good manners to be imitators of his good works; as the Lord has said in the Twelve Prophets: The people shall be even as the priest. For it behoves you to be an example to the people, for you also have Christ for an example. Be you therefore also a good example to your people, for the Lord said in Ezekiel: And the word of the Lord came unto me, saying: Son of man, speak to the sons of thy people, and say unto them: When I bring the sword upon a land, let the people of that land take one man from among them and make him their watchman: and he shall see the sword coming upon the land, and shall blow the trumpet and warn the people, and everyone that heareth the sound of the trumpet shall give ear. And if he take not warning, and the sword come and take him away, his blood shall be upon his head. Because he heard the sound of the trumpet, and took not warning, his blood shall be upon his head. But he that took warning hath delivered his soul. But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and the sword come and take away a soul from them: he hath been taken away in his sins, and his blood will I require at the hands of the watchman. Now the sword is the judgement, and the trumpet is the Gospel, but the watchman is the bishop who is set over the Church.

DIDASCALIA CHAPTER 5

A teaching on judgement.

It behoves thee therefore, O bishop, when thou preachest, to testify and affirm concerning the judgement according as it is (found) in the Gospel. For to thee also has the Lord said: And thee, son of man, I have set as a watchman to the house of Israel; that thou mayest hear a word from my mouth, and give warning and preach it as from me. And when I say to the ungodly: The ungodly shall surely die, and thou preach not and say that the ungodly should depart from his iniquity: the ungodly shall die in his iniquity, and at thy hands will I require his blood. But if thou warn the ungodly from his way, and he take not warning: the ungodly shall die in his iniquity, and thou shalt deliver thy soul. Wherefore you also, since to your account is laid the blame of them that sin in ignorance, do you preach and testify; and those who behave themselves without discipline admonish and rebuke openly. Now whereas we speak and repeat these things often, we are not blameworthy; for through much teaching and hearing it happens that a man is put to shame, and does good and avoids evil. For the Lord also said in the Law: Hear, O Israel; and unto this day they have not heard. And in the Gospel likewise He often proclaims and says; Every one that hath ears to hear, let him hear. But not even they have heard who thought that they heard; for they cast themselves swiftly into the dire destruction of heresy: upon whom the word of sentence is about to go forth. For we believe not, brethren, that when a man has (once) gone down into the water he will do again the abominable and filthy works of the ungodly heathen. For this is manifest and known to all, that whosoever does evil after baptism, the same is already condemned to the Gehenna of fire.

And we think indeed that the heathen also will blaspheme on this account, that we do not mix with them nor hold communication with them. But through the falsehood of the heathen our brethren have the rather attained to the truth; for in the Gospel He saith thus: Blessed are ye when they shall revile you, and persecute you, and speak against you every evil word for my sake, falsely. But do ye rejoice and be glad, for your reward is great in heaven: for so did their fathers persecute the prophets. If therefore they shall blaspheme against any man falsely, blessed is he, even because that he is tempted; for the Scripture has said: A man that is not tempted, neither is he approved. But if a man be convicted of doing the works of iniquity, he is no Christian but a liar, and he holds the fear of the Lord in hypocrisy. Wherefore these persons, when they have been exposed and convicted by the truth openly, let ,the bishop who is without offence and without hypocrisy avoid.

But if the bishop himself is not of a clean conscience, and accepts persons for the sake of filthy lucre, or for the sake of the presents which he receives, and spares one who impiously sins, and suffers him to remain in the Church: such a bishop has polluted his congregation with God; yea, and with men also, and with many of the receivers who are young in their minds, or with the hearers; and youths and maidens beside he destroys with him. For by reason of the lewdness of an ungodly man, when they have seen such a one in their midst they too will doubt in their soul, and will imitate him, and themselves also will stumble and be taken with the same malady, and will perish with him. But if he who sins sees that the bishop and the deacons are clear of reproach, and the whole flock pure: first of all he will not dare to enter the congregation, because he is reproved by his conscience; but if it should happen that he is bold, and comes to the Church in his arrogance, and he is reproved and rebuked by the bishop, and looking upon all (present) finds no offence in any of them, neither in the bishop nor in those who are with him: he will then be put to confusion, and will go forth quietly, in great shame, weeping and in remorse of soul; and so shall the flock remain pure. Moreover, when he is gone out he will repent of his sin and weep and sigh before God, and there shall be hope for him. And the whole flock itself also, when it sees the weeping and tears of that man, will fear, knowing and understanding that everyone who sins perishes.

Wherefore, O bishop, strive to be pure in thy works. And know thy place, that thou art set in the likeness of God Almighty, and holdest the place of God Almighty; and so sit in the Church and teach as having authority to judge them that sin in the room of God Almighty. For to you bishops it is said in the Gospel: That which ye shall bind on earth, shall be bound in heaven.

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DIDASCALIA CHAPTER 6

Concerning transgressors, and concerning those who repent.

Judge therefore, O bishop, strictly as God Almighty; and those who repent receive with mercy as God Almighty. And rebuke and exhort and teach; for the Lord God also with an oath promised forgiveness to them that have sinned, as He said in Ezekiel: And thou, son of man, say to the house of Israel: Ye have said thus: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? Say unto them: As I live, saith the Lord Adonai, desire not the death of the sinner, but that the wicked return from his evil way and live. Return, therefore, and be converted from your evil ways, and ye shall not die, O house of Israel. Here, then, He gave hope to them that sin, when they shall have repented, that they may have salvation by their repentance, and may not despair of themselves and continue in their sins and further add to them, but may repent and sigh and weep for their sins, and be converted with all their heart.

But let them that have not sinned continue without sin, lest they also come to have need of weeping and sighs and sorrow, and of forgiveness. For whence knowest thou, O man that sinnest, how many are the days of thy life in this world, that thou mayest repent? For thou knowest not thy exit from the world, whether haply thou die in thy sins and there be no more repentance for thee; as it is said in David: In Sheol who shall confess to thee? Wherefore he remains without danger, whosoever spares his soul and remains without sin: so that the righteousness also which was done by him in time past may be preserved to him.

Do thou therefore, O bishop, thus judge: first of all strictly; and afterwards receive (the sinner) with mercy and compassion, when he promises to repent. And rebuke and afflict him, and (afterwards) be entreated of him, because of the word which is spoken in David thus: Deliver not up the soul that confesseth to thee. And in Jeremiah again He speaks thus concerning the repentance of them that sin: Shall he that is fallen not rise up or he that is turned away not return? Wherefore are my people turned away with a shameless perversion, and are held fast in their own devices, and have refused to repent and to return? For this cause, then, receive him that repents without hesitating ever so little; and be not hindered by those who are without mercy, who say: ' It is not fitting that we should be defiled with these.' For the Lord God has said: The fathers shall not die for the sons, nor the sons for the fathers. And again in Ezekiel He speaketh thus: And the word of the Lord came unto me saying: Son of man, if a land sin against me, and do iniquity before me, I will stretch forth my hand against her, and will destroy out of her the staff of bread, and will send a famine upon her, and will destroy out of her men and beasts. But if there be in her these three men, Noah and Daniel and Job, they by their righteousness shall deliver their souls, saith the Lord Adonai. The Scripture, then, has shown clearly that if there be found a righteous man with an ungodly, he shall not perish with him, but every man shall be saved by his righteousness: and if he is hindered, it is by his own sins that he is hindered. And again in Wisdom He saith: Every man is tied with the cord of his sins. Each one therefore of the laity is to render an account of his own sins; and a man is not hurt by reason of the sins of others. For neither did Judas harm us at all when he was praying with us, but he alone perished. And in the ark, Noah and his two sons who were saved alive, they were blessed; but Ham, his other son, was not blessed, but his seed was cursed; and the animals that went in, animals they came forth.

It behoves you not therefore to hearken to those who desire (to put to) death, and hate their brethren and love accusations, and are ready to slay on any pretext: (for one shall not die for another). But do you help them that are sore sick and exposed to danger and are sinning, that you may deliver them from death; and (do) not according to the hardness of heart and the word and thought of men, (but according to the will and command of the Lord our God). For it behoves thee not, O bishop, that being the head thou shouldst obey the tail, that is a layman, a contentious man who desires the destruction of another; but do thou regard only the word of the Lord God. And concerning this, that (men) are not to suppose that they perish or are defiled by the sins of others, He again cut off their evil thought, and by Ezekiel also the Lord our God spoke thus: And the word of the Lord came unto me, saying: Son of man, why use ye this proverb in the land of Israel, and say: The fathers do eat sour grapes, and their sons' teeth are on edge. As I live, saith the Lord Adonai, there shall no more be any that useth this proverb in Israel. For all the souls are mine: as the soul of the father is mine, so also the soul of the son is mine. The soul that sinneth, the same shall die. And a man, if he be righteous, and do judgement and righteousness, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not the wife of his neighbour, and come not near to a woman in her menstruation, and treat no man with violence, and restore the pledge of his debtor which he hath taken, and clothe the naked with a garment, 8and give not out his money on usury, and receive not (back) with overcharge, and turn away his hand from iniquity, and judge right judgement betwixt a man and his neighbour, and walk in my laws, and keep my judgements and do them: this man is righteous, he shall surely live, saith the Lord Adonai, And if he beget an evil son, that sheddeth blood and doeth iniquity, and walketh not in the way of his righteous father, and eateth upon the mountains, and defileth his neighbour's wife, and evil entreateth the poor and needy, and committeth robbery, and restoreth not the pledge which he hath taken, and lifteth up his eyes to idols, and doeth iniquity, and giveth out his money on usury, and receiveth (back) with overcharge: this man shall not live: because he hath done all this iniquity, he shall surely die, and his blood shall be upon him. But if he beget a son, and he see those sins which his father did, and fear and do not the like of them, and eat not upon the mountains, and lift not up his eyes to the idols of the house of Israel, and defile not his neighbour's wife, and

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evil entreat no man, and take not a pledge, and commit not robbery, and give his bread to the hungry, and clothe the naked with a garment, and turn away his hand from iniquity, and receive not usury and overcharge, and do righteousness and walk in my laws: this man shall not die for the iniquity of his father, but he shall surely live. But his father, because he indeed committed oppression and robbery, and did not good to my people, shall die for his iniquity. And ye say: Wherefore is not the son requited for the iniquity of his father? Because the son did righteousness and mercy, and kept all my commandments and did them, he shall surely live: the soul that sinneth, the same shall die. A son shall not be requited for the sins of his father; and a father shall not be requited for the sins of his son. The righteousness of the righteous shall be upon him; and the iniquity of the ungodly shall be upon him. And if the ungodly shall turn away from all his iniquity which he did, and keep all my commandments, and do judgement and righteousness, he shall surely live and not die; and all the iniquity which he did shall not be remembered unto him: for the righteousness which he did, for the same he shall live. For I desire not the death of the sinner, saith the Lord Adonai: but everyone that shall turn from his evil way shall live. And if the righteous turn away from his righteousness, and do iniquity according to all the iniquity which the ungodly did: all his righteousness which he did shall not be remembered unto him, but for the iniquity which he did, and for the sins which he sinned, for the same he shall die. And they have said: The way of the Lord is not well. Hear ye, house of Israel: my way is well, but your own ways are not well. And if the righteous shall turn away from his righteousness and do iniquity: for the iniquity which he hath done he shall die. And if the ungodly shall turn away from his iniquity which he did, and shall do judgement and righteousness: this man hath delivered his soul. Because he turned away from all the iniquity which he did, he shall surely live and not die. And the house of Israel say: The way of the Lord is not well. My way is well, O house of Israel, but your own ways are not well. Therefore will I judge every man of you according to his ways, saith the Lord Adonai. Return and be converted from all your iniquity and your wickedness, lest these things be unto you for an evil torment. And cast away and put from you all the wickedness which ye have done, and make to yourselves a new heart and a new spirit, and ye shall not die, O house of Israel: for I desire not the death of the sinner, saith the Lord Adonai : but do ye return and live.

You see, beloved and dear children, how abundant are the mercies of the Lord our God and His goodness and loving-kindness towards us, and (how) He exhorts them that have sinned to repent. And in many places He speaks of these things; and He gives no place to the thought of those who are hard of heart and wish to judge strictly and without mercy, and to cast away altogether them that have sinned as though there were no repentance for them. But God (is) not so, but even sinners He calls to repentance and gives them hope; and those who have not sinned He teaches, and tells them that they should not suppose that we bear or partake in the sins of others. Simply, then, receive them that repent, rejoicing. For He spoke again in the same prophet concerning repentance thus: And thou, son of man, say to the sons of thy people: The righteousness of the righteous shall not deliver him in the day that he doeth wickedly; and the iniquity of the ungodly shall not hurt him in the day that he returneth from his iniquity: and the righteous cannot live in the day that he sinneth. And when I shall say to the righteous that he shall surely live, and he rely upon his righteousness and do iniquity: all his righteousness shall not be remembered unto him, but for the iniquity which he hath done, for the same he shall die. And when I shall say to the ungodly: Thou shalt surely die; and he turn from his sin and do judgement and righteousness, and return the pledge which he hath taken, and restore that which he hath robbed, and walk in the judgements and commandments of life so that he do no iniquity: he shall surely live and not die, and all his sins which he sinned shall not be remembered unto him: he hath done judgement and righteousness, he shall surely live. And the sons of thy people say: The way of the Lord Adonai is not well. Say unto them: It is your own ways are not well: for if the righteous shall turn away from his righteousness and do iniquity, he shall surely die for his iniquity; and if the ungodly shall turn away from his iniquity and do judgement and righteousness, for the same he shall live.

It behoves you then, O bishops, to judge according to the Scriptures those who sin, with gentleness and with mercy. For if, when a man is walking by the brink of a river and is ready to slip, thou by suffering him (to slip) hast thrust (and) cast him into the river, thou hast also committed murder. But if a man were to slip on the brink of a river and be near to perish, thou wouldst quickly reach out a hand to him and draw him out, lest he perish altogether. So do therefore (with the sinner); that both thy people may learn and understand, and he also that sins may not utterly perish.

But when thou hast seen one who has sinned, be stern with him, and command that they put him forth; and when he is gone forth let them be stern with him, and take him to task, and keep him without the Church; and then let them come in and plead for him. For our Saviour Himself also was pleading with His Father for sinners, as it is written in the Gospel: My Father, they know not what they do, neither what they speak: but if it be possible, do Thou forgive them. And then do thou, O bishop, command him to come in, and examine him whether he be repentant. And if he is worthy to be received into the Church, appoint him days of fasting according to his offence, two or three weeks, or five, or seven; and so dismiss him that he may depart, saying to him whatever is right for admonition and instruction; and rebuke him, and say to him that he be by himself in humiliation, and that he beg and beseech during the days of his fast that he may be found worthy of the forgiveness of sins:? as it is written in Genesis: Hast thou sinned be silent: thy repentance shall be with thee, and thou shalt have power over it. To Mary the sister of Moses also, when she had spoken against

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Moses, and afterwards repented and was held worthy of forgiveness, it was said of the Lord: If her father had but spit in her face, it were right for her to be ashamed, and to be separate seven days without the camp, and then to come in. So it behoves you also to do: to put forth from the Church those who promise to repent of their sins (for a space) proportionate to their offences: and afterwards do you receive them as merciful fathers.

But if the bishop be in himself a (cause of) offence, how can he stand up and make inquisition of any man's misdeeds, or rebuke him and give sentence upon him? For by reason of partiality, or of the presents which they receive -- either he or the deacons, whose conscience is not pure -- they (the deacons) cannot exert themselves to help the bishop; for they are afraid lest they should hear (from the sinner), as from an insolent man, that word which is written in the Gospel: Why seest thou the mote that is in thy brother's eye, and perceivest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam from thine eye; and then shalt thou perceive to cast the mote out of thy brother's eye. The reason, then, that the bishop, with his deacons, is afraid, (is) lest they should hear from the sinner, as from an insolent man, that word of the Lord. For he knows not that it is a perilous thing for a man to speak against the bishop, and that he (the bishop) may be made an offence throughout the whole of that district. For one who has been sinning lacks understanding, and no more spares his soul. Hence, for whatever cause it be that the bishop is afraid, he feigns not to have knowledge of him who sins, and passes him over and rebukes and corrects him not. And hence Satan, when he has found him an occasion by means of one, gets power over others also -- which God forbid that it should come about -- and so it happens that the flock becomes such that it can no longer be set right. For when there are found many that sin, evil waxes strong; and whereas they that sin are not corrected and reproved that they should repent, this becomes to all an inducement to sin:? and that which is said is fulfilled: My house is called a house of prayer, but ye have made it a den of thieves. But if the bishop keeps not silent from them that sin, but rebukes and reproves and corrects and admonishes and afflicts him that sins, he casts dread and fear upon others also. For it behoves the bishop to be by his doctrine a restrainer of sins and an example and encourager of righteousness, and by the admonition of his teaching a director of good works, and one who lauds and magnifies the good things which are to come and are promised by God in the place of life everlasting: a proclaimer also of the wrath to come in the judgement of God, with threatening of the grievous fire which is unquenchable and intolerable. And let him know the meaning of God's will, that he despise no man; because our Saviour has said: See that ye despise not any of these little ones that believe in me.

Let the bishop therefore be careful of all, both of them that have not sinned, that they may continue as they are without sin, and of them that have sinned, that they may repent, and that he may grant them forgiveness of sins, as it is written in Isaiah that the Lord saith: Loose every bond of iniquity, and sever all bands of violence and extortion.

DIDASCALIA CHAPTER 7

To Bishops.

Do thou therefore, O bishop, teach and rebuke, and loose by forgiveness. And know thy place, that it is that of God Almighty, and that thou hast received authority to forgive sins. For to you bishops it was said: All that ye shall bind on earth, it shall be bound in heaven; and all that ye shall loose, it shall be loosed. As therefore thou hast authority to loose, know thyself and thy manners and thy conversation in this life, that they be worthy of thy place. But without sin there is none among men, for it is written: There is no man pure of defilement, not even though his life in the world be but one day. Therefore the life and manner of conversation of the just men and patriarchs was written, that it might be known that in each one of them there was found at least some small sin; that it might be understood that the Lord God alone is without sin, as He said in David: That thou mayest be justified in thy words, and prevail in thy judgements. For the little defilement of the just is to us a solace and an encouragement, and a (source of) trust that we also, if we sin but a little, have a hope of obtaining forgiveness.

There is no man, then, without sin. But do thou strive according to thy power to be in nothing reproachable. And have a care of all, that none may stumble and perish by reason of thee. For a layman has the care of himself alone, but thou carriest the burden of all. And very great is the load that thou bearest; for to whom the Lord hath given much, much also will he require at his hand. As therefore thou carriest the burden of all, be watchful; for it is written: The Lord said unto Moses: Thou and Aaron shall take upon you the sins of the priesthood. For as thou art to render an account for many, so be careful of all; for those that are sound thou shalt preserve, but those that have sinned do thou admonish and rebuke and afflict; and (afterwards) ease them with forgiveness. And when he that sinned has repented and wept, receive him; and while the whole people prays over him, lay hand upon him, and suffer him henceforth to be in the Church. But those who are drowsy and slack do thou bring back and stir up and make firm, and exhort them and make them sound: for thou knowest what reward thou hast if thou do thus; but if thou neglect it, danger shall come upon thee; for the Lord spoke thus in Ezekiel concerning those bishops who neglect their people: And the word of the Lord came unto me, saying: Son of man, prophesy against the shepherds of Israel, and say to them: Thus saith the Lord Adonai: Woe unto the shepherds of Israel, who feed themselves; and my sheep the shepherds have not fed. The milk ye eat, and with the wool ye are clothed, and that which is fat ye kill and the sheep ye feed not. That which was sick ye healed not, and that which was weak ye strengthened not, and that which was broken ye bound not up, and that which was gone astray ye brought not back, and that which was lost ye sought not out; but with force and with derision ye have subdued them.

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And my sheep were scattered for lack of a shepherd, and became meat for every beast of the field. And my sheep were scattered and gone astray on an the high mountains and on an the high hills, and on an the face of the land were my sheep scattered, and there was none to require and seek. Wherefore, ye shepherds, hear the word of the Lord Adonai. Forasmuch as my sheep are become a spoil and meat to every beast of the field for lack of a shepherd, and the shepherds have not sought my sheep, but the shepherds have fed themselves, and my sheep the shepherds have not fed: therefore, ye shepherds, hear the word of the Lord. Thus saith the Lord Adonai: Behold, I am against the shepherds, and I wilt seek my sheep at their hands; and I will cause them to cease, that henceforth they feed not my sheep: and the shepherds shalt no more feed themselves; but I will deliver my sheep out of their hands, and they shall no more be to them for meat. For thus saith the Lord Adonai: Therefore, behold, I wilt seek my sheep and visit them: as a shepherd visiteth his sheep in the day of tempest, when he is in their midst, so will I visit my sheep. And I will gather them together from all places wherein they were scattered in the day of cloud and thick darkness, and I will bring them forth from the peoples, and gather them from the lands, and bring them into their land; and I will feed them in the mountains of Israel, and in all the waste places of the land. And in a good and fat pasture will I feed them, and in the mountains of the Most High of Israel shall be the glory of their beauty. There shall they be encamped in a good encampment, and in a fat pasture shall they be fed in the mountains of Israel. I will feed my sheep, and I will stablish them, saith the Lord Adonai: that which is lost will I seek, and that which is gone astray will I bring back, and that which is broken will I bind up, and that which is sick will I strengthen, and that which is fat and sound will I keep: and I will feed them in judgement. And ye, my sheep, the sheep of my flock, thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between ram and ram. Is this a small thing to you, that ye devour a good and fat pasture, and the residue of your pasture ye trample upon with your feet, and my sheep did drink that which was trodden with your feet. Wherefore thus saith the Lord Adonai: Behold, I will judge between ewe and ewe, and between them that are sick: because that ye were thrusting them with your sides and with your shoulders, and with your horns ye were butting all the sick ones, until ye had scattered them abroad. And I will deliver my sheep, and they shall no more be for a spoil: and I will judge between ewe and ewe. And I will set over them one shepherd, and he shall feed them, and he shall be their shepherd; and David my servant shall be their ruler in their midst: I the Lord have spoken it. And I will make for them a covenant of peace, and will cause evil beasts to cease from the land; and they shall dwell in the wilderness securely, and sleep in the woods. And I will give to them round about my mountain a blessing; and I will send down rain in its season, and it shall be rain of blessing. And the trees of the field shall give their fruits, and the land shall give its increase. And they shall dwell in their land securely: and they shall know that I am the Lord, when I shall cut the thongs of their yoke. And I will deliver them from the hand of them that subdued them, and they shall no more be for a prey to the peoples, and the beasts of the field shall no more devour them; but they shall lie down securely, and there shall be none to make them afraid. And I will establish for them a plantation for renown; and they shall no more be few and forsaken in the land, and they shall no more bear the shame of the peoples. And they shall know that I am the Lord their God with them, and they are my people of the house of Israel, saith the Lord Adonai. And ye my sheep, the sheep of my flock, are men, and I am your God, saith the Lord Adonai.

Hear, then, ye bishops, and hear, ye laymen, how the Lord saith: I will judge between ram and ram, and between ewe and ewe; that is, between bishop and bishop, and between layman and layman: whether layman loves layman, and whether again the layman loves the bishop and honours and fears him as father and lord, and (as) God after God Almighty; for to the bishop it was said through the apostles: Everyone that heareth you, heareth me; and everyone that rejecteth you rejecteth me, and him that sent me: and again, whether the bishop loves the laity as his children, and cherishes and keeps them warm with loving care, as eggs from which young birds are to come; or broods over them and cherishes them as young birds, for the rearing up of winged fowl. Teach, then, and admonish all; and them that deserve rebuke, rebuke and afflict: but unto conversion and not unto destruction; and admonish unto repentance and correct them, so that thou make their ways straight and fair, and order well the conduct of their life in the world.

That which is whole preserve: that is, him that is established in the faith guard watchfully; and shepherd the whole people in peace. And that which is weak strengthen: that is, him that is tempted confirm with admonition. And that which is sick heal: that is, him that is sick with doubting of his faith, heal with doctrine. And that which is broken bind up: that is, him that is stricken or buffeted or broken by his sins, and halts from the right way, bind up; that is, with the exhortation of admonition cure him, and lighten him of his transgressions, and comfort him and show him that there is hope for him; and bind him up and heal him and bring him into the Church. And that which is gone astray bring back: that is, him that was left in sins and was put forth for reproof, leave not without, but teach and admonish him, and bring him back and receive him into thy flock, that is, into the people of the Church. And that which is lost seek out: that is, him who by reason of the multitude of his transgressions has despaired and abandoned himself to destruction, suffer not to perish altogether, lest through utter neglect and indifference he fall asleep, and under the weight of his sleep forget his life, and hold aloof and depart from his flock, that is from the Church, and come to perdition. For when he shall be without the fold and removed from the flock, wolves will devour him while he is astray, and he will perish utterly. But do thou seek him out, and admonish and teach him, and bring him back; and visit him, and encourage him to be

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wakeful, and let him know that there is hope for him. And cut away this from men's thought, that they should say or imagine that which has already been rehearsed: Our crimes and our sins are upon us, and in them we are wasted away: how then can we live? For they ought not to say or to imagine these things; and they are not to think that their hope is cut off by reason of the multitude of their sins; but they are to know that the mercies of God are many, for that with an oath and with gracious intent He has promised forgiveness to them that sin.

But if a man sin and know not the Scriptures, and is not aware of the patience and mercy of God, and knows not the limit of forgiveness and repentance: by this very thing, that he is ignorant, he perishes. Do thou therefore as a compassionate shepherd, full of love and mercy and careful of his flock, visit and count thy flock, and seek that which is gone astray; as said the Lord God, Jesus Christ our good Teacher and Saviour: 'Leave the ninety and nine upon the mountains, and go seek that one which is gone astray. And when thou hast found it, bear it upon thy shoulders, rejoicing because thou hast found that which was gone astray; and bring it and let it mix with the flock.' So be thou also obedient, O bishop, and search out him that is lost, and seek him that is gone astray, and bring back him that is holding aloof. For thou hast authority to forgive sins to him that offendeth; for thou hast put on the person of Christ. Wherefore our Saviour also said to him that had sinned: Thy sins are forgiven thee: thy faith hath saved thee alive: go in peace. Now 'peace' is the Church of tranquillity and rest, into which He restored those whom He loosed from sins, sound (and) without blemish, having a good hope and earnest in exercises of labours and afflictions. For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for they that are whole have no need of a physician, but they that are sick. And thou also, O bishop, art made the physician of the Church: do not therefore withhold the cure whereby thou mayest heal them that are sick with sins, but by all means cure and heal, and restore them sound to the Church. And be not reproached with this word which the Lord spoke: With force and with derision ye were subduing them. Do not then use force, and be not violent, and pass not sentence sharply, and be not unmerciful; and deride not the people that is under thy charge, nor hide from them the word of repentance. For this is that, With force and with derision ye were subduing them, if thou deal harshly with thy lay folk, and correct them with force, and thrust and drive out and receive not (back) them that sin, but harshly and without mercy hide away repentance from them, and become a helper for the return of evil, and for the scattering of the flock for meat to the beasts of the field, that is, to evil men of this world: nay, not to men in truth, but to beasts, to the heathen and to heretics. For to him who goes forth from the Church they presently join themselves, and like evil beasts devour him as meat. And by reason of thy harshness, he who goes forth from the Church will either depart and enter among the heathen, or will be sunk in the heresies; and he will become an alien altogether, and will depart from the Church and from the hope of God, And of the perdition of that (man) thou wilt be guilty, because thou art ready to drive out and cast away them that sin, and when they have repented and been converted thou wilt not receive them again. And thou hast fallen under the condemnation of that word of the Lord which He spoke: Their feet are swift to evil, and they hasten to shed blood. Affliction and misery are in their ways; and the way of peace they have not known. Now the way of peace is our Saviour Himself, as He said:? Forgive ye the sins of them that sin, that to you also your sins may be forgiven: give, and it shall be given unto you; which means: Give forgiveness of sins, that you also may receive forgiveness. And again He taught us that we should be constantly praying at all times and saying: Forgive us our debts, as we also have forgiven our debtors. But if thou forgive not them that sin, how shalt thou receive forgiveness? Lo, is not thine own mouth against thee, and dost not thou condemn thyself in that thou hast said, 'I have forgiven,' when thou hast not forgiven, but in sooth hast slain? For he who drives a man out of the Church without mercy, what does he else but cruelly slay and shed blood without pity For if by any a righteous man is unjustly slain with the sword, with God he shall be received into rest; but he who drives a man out of the Church and receives him not again, has committed everlasting murder, evilly and bitterly, and [God] gives for food to the grievous fire eternal him that is driven out from the Church, and regards not the mercy of God, and remembers not His goodness towards penitents, and takes not the example of Christ, nor considers those who repented of their many transgressions and received of Him forgiveness.

It behoves thee then, O bishop, to have before thine eyes those things which happened of old time, that from them thou mayest learn by comparison the healing of souls, and the admonition and reproof and exhortation of them that repent and have need of exhortation. And when thou judgest any persons, do thou with diligence and much investigation compare and follow out God's will: and as He did, so ought you also to do in your judgements. Hear then, O bishops, in regard to these things an apt and helpful example. It is written in the fourth Book of Kingdoms, and likewise in the second Book of Chronicles, thus: In those days reigned Manasseh, being twelve years old; and fifty years he reigned in Jerusalem: and the name of his mother was Hephzibah. And he did that which was evil before the Lord, after the uncleanness of those peoples which the Lord destroyed from before the children of Israel. And he turned again and built the shrines which Hezekiah his father had thrown down; and he set up pillars to Baal, and made abominations, as Ahab king of Israel had done. And he made altars for all the service of heaven, and worshipped all the hosts of heaven. And he built altars to demons in the house of the Lord, whereof the Lord had said: In the house of the Lord in Jerusalem, there will I set my name. And Manasseh served the shrines, and said: My name shall endure for ever. And he built altars for all the

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service of heaven in the two courts of the house of the Lord; 6and he made his sons to pass through the fire in the valley of Bar-Hinnom. And he practised augury and used magic; and he made soothsayers and enchanters and diviners, and did much evil before the eyes of the Lord to provoke him to anger. And he set the molten and graven image of abomination, which he had made, in the house of the Lord, whereof the Lord had said to David and to Solomon his son: In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, will I set my name for ever; and I will no more withhold my feet from the land of Israel, which I gave to their fathers: yet only if they will keep all that I have commanded them, according to all the commandments which my servant Moses commanded them. And they hearkened not: and Manasseh seduced them to do that which was evil before the eyes of the Lord, after the works of those peoples which the Lord destroyed from before the children of Israel. And the Lord spake against Manasseh and against his people by the hand of his servants the prophets, and said: Because Manasseh king of Judah hath done these evil abominations, as did the Amorites which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord the God of Israel: Behold, I bring such evils upon Jerusalem and upon Judah that everyone that heareth of them, both his ears shalt tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; and I will wipe Jerusalem as a water-pot is wiped, when it is overturned and falleth upon its face. And I wilt give the residue of mine inheritance to the sword, and wilt deliver them into the hand of their enemies; and they shall be for a prey and a spoil to all them that hate them, because they have done evil before mine eyes: for they are a provoking (people), from the day that I brought out their fathers from Egypt even unto this day. Moreover Manasseh shed much innocent blood, till he had filled Jerusalem from one end to the other with slain: by reason of the sins which he sinned, and caused Judah also to sin, in doing that which was evil before the Lord. And the Lord brought against them the chieftains of Assyria; and they took Manasseh and fettered him and cast ropes about him, and led him away to Babylon, and shut him up in prison all bound and fettered with iron? And there was given him bran-bread by weight, and water mingled with gall in small measure, that he might be alive and be sore afflicted and vexed. And when he was afflicted exceeding much, he entreated the face of the Lord his God, and humbled himself exceedingly before the God of his fathers; and he prayed before the Lord God and said:

THE PRAYER OF MANASSEH. O Lord God of my fathers, the God of Abraham and of Isaac and of Jacob and of their righteous seed, who madest the heaven and the earth with all the adornment thereof; who didst bind the sea and fix it by the commandment of thy word; who didst shut up the abyss and seal it with thy fearful and glorious name; before whose power all things fear and tremble: for unsupportable is the exceeding beauty of thy glory, and none can endure to stand before thine anger and thy wrath against sinners: without bound and without measure are the mercies of thy promises; for thou art a Lord long-suffering and merciful and very gracious, and dost repent thee of the evil of men. And thou, O Lord, according to the gentleness of thy goodness hast promised forgiveness to them that repent of their sins, and in the multitude of thy mercies hast appointed repentance for the salvation of sinners. If then, O Lord God of the righteous, thou didst not appoint repentance to the righteous, to Abraham and to Isaac and to Jacob: for neither did they sin against thee: yet hast thou appointed repentance to me a sinner. For more than the sands of the sea are my sins multiplied, and I have no respite to lift up my head for the multitude of mine iniquities. And now, O Lord, behold, I am justly afflicted; and as I am worthy, (so) am I vexed. For lo, I am bound and bowed down with (these) many bands of iron, so that I may not lift up my head: for neither am I worthy to lift up mine eyes and behold and see the height of heaven, by reason of the exceeding malice of my wickedness. For I have done evil before thee, and provoked thy wrath, and have set up idols and multiplied abominations. And now, behold, I bend the knees of my heart before thee, and beseech thy kindness: I have sinned, O Lord, I have sinned; and because that I know my sins, I make supplication before thee. Forgive me, O Lord, and destroy me not with mine offences, and be not angry with me for ever, nor keep against me mine evil (deeds), neither condemn and cast me into the nether parts of the earth. For thou art the God of penitents: wherefore in me also, O Lord, show thy goodness, that whereas I am unworthy, thou deliverest me after the multitude of thy mercies. And for this will I praise thee ever and all the days of my life: for thee do all the hosts of heaven praise, and unto thee do they sing for evermore.

And the Lord hearkened to the voice of Manasseh, and had mercy on him. And there was made over him a flame of fire, and all the iron (bands) that were upon him were melted and dissolved. And the Lord delivered Manasseh from his afflictions, and caused him to return to Jerusalem over his kingdom. And Manasseh knew the Lord, and said: He is the Lord God alone. And he served the Lord only, with all his heart and with all his soul, all the days of his life: and he was accounted righteous. And he slept with his fathers; and Amon his son reigned after him.

You have heard, beloved children, how Manasseh served idols evilly and bitterly, and slew righteous men; yet when he repented God forgave him, albeit there is no sin worse than idolatry. Wherefore, there is granted a place for repentance. But concerning one who says: I shall have good (success) when I shall walk in the perverse desire of my heart, thus saith the Lord: I will stretch out my hand against him, and he shall be for a byword and a parable. For Amon also the son of Manasseh, when he conceived a design that he should transgress the Law, and said: 'My father from his youth did exceeding wickedly, and in his old age he repented: I also will walk in all the desires of my soul, and in the end will return to the Lord,' and did that which was evil before the Lord: he reigned but two years, because the Lord God quickly

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destroyed him from (his) good land. Beware therefore, you that are without faith, lest any man of you establish in his heart the thought of Amon, and perish suddenly and swiftly. Wherefore, O bishop, so far as thou canst, keep those that have not sinned, that they may continue without sinning; and those that repent of (their) sins heal and receive. But if thou receive not him who repents, because thou art without mercy, thou shalt sin against the Lord God; for thou obeyest not our Saviour and our God, to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgement in His hands, departed. But He, the Searcher of hearts, asked her and said to her: Have the elders condemned thee, my daughter? She saith to him: Nay, Lord. And he said unto her: Go thy way: neither do I condemn thee. In Him therefore, our Saviour and King and God, be your pattern, O bishops, and do you imitate Him, that you may be quiet and meek, and merciful and compassionate, and peacemakers, and without anger, and teachers and correctors and receivers and exhorters; and that you be not wrathful, nor tyrannical; and that you be not insolent, nor haughty, nor boastful.

DIDASCALIA CHAPTER 8

Warnings to Bishops; how they ought to conduct themselves.

You shall not be lovers of wine, nor drunken; and you shall not be extravagant, nor luxurious, nor spending money improperly. You shall make use of the gifts of God not {as alien (funds), but} as your own, as being appointed good stewards of God, who is ready to require at your hands an account of the discharge of the stewardship entrusted to you. Let that suffice you therefore which is enough for you, food and clothing and whatsoever is necessary. And you shall not make use of the revenues (of the Church) improperly, as alien (funds), but with moderation; and you shall not procure pleasure and luxury from the revenues of the Church: for sufficient for the labourer is his clothing and his food. As good stewards of God, therefore, dispense well, according to the command, those things that are given and accrue to the Church, to orphans and widows and to those who are in distress and to strangers, as knowing that you have God who will require an account at your hands, who delivered this stewardship unto you. Divide and give therefore to all who are in want.

But be you also nourished and live from the revenues of the Church; yet do not devour them by yourselves, but let them that are in want be partakers with you, and you shall be without offence with God. For God upbraids those bishops who greedily and by themselves make use of the revenues of the Church, and make not the poor to be partakers with them, saying thus: The milk ye eat, and with the wool ye are clothed. For the bishops ought to be nourished from the revenues of the Church, but not to devour them; for it is written: Thou shalt not muzzle the ox that treadeth out (the corn). As then the ox which works unmuzzled in the threshing floor eats, indeed, but does not consume the whole, so do you also, who work in the threshing floor which is the Church of God, be nourished from the Church, after the manner of the Levites who ministered in the tabernacle of witness, which in all things was a type of the Church: for even by its name it declares (this), for the tabernacle 'of witness' foreshowed the Church. Now the Levites who ministered therein were nourished from those things which were given as offerings to God by all the people -- gifts, and part-offerings, and first fruits, and tithes, and sacrifices, and offerings, and holocausts -- without restraint, they and their wives and their sons and their daughters; because their work was the ministry of the tabernacle alone; and therefore they received no inheritance of land among the children of Israel, because the inheritance of Levi and his tribe was the produce of the people.

You also then to-day, O bishops, are priests to your people, and the Levites who minister to the tabernacle of God, the holy Catholic Church, who stand continually before the Lord God. You then are to your people priests and prophets, and princes and leaders and kings, and mediators between God and His faithful, and receivers of the word, and preachers and proclaimers thereof, and knowers of the Scriptures and of the utterances of God, and witnesses of His will, who bear the sins of all, and are to give an answer for all. You are they who have heard how the word sternly threatens you if you neglect and preach not God's will, who are in sore peril of destruction if you neglect your people. You again are they to whom is promised from God the great reward which is not falsified nor withheld, and grace unspeakable in great glory, when you shall minister well to the tabernacle of God, His Catholic Church. As then you have undertaken the burden of all, so also ought you to receive from all your people the ministration of food and clothing, and of other things needful. And so again, from these same gifts that are given you by the people which is under your charge, do you nourish the deacons and widows and orphans, and those who are in want, and strangers. For it behoves thee, O bishop, as a faithful steward to care for all; for as thou bearest the sins of all those under thy charge, so shalt thou beyond all men receive more abundant glory of God. For thou art an imitator of Christ: and as He took upon Him the sins of us all, so it behoves thee also to bear the sins of all those under thy charge; for it is written in Isaiah concerning our Saviour thus: We saw him having no splendour nor beauty, but as one whose aspect was marred and dejected beyond that of men; and as a man that suffereth, and knoweth to bear infirmities. For his face was changed: he was despised, and was nothing accounted in our eyes. But he endured our sins, and for our sake did sigh. But we accounted him as one smitten and plagued and brought low. Yet for our sins was he smitten, and, was made sick for our iniquities: and by his stripes all we are healed. And again He saith: He bare the sins of many, and for their iniquity was delivered up. And in David and in all the prophets, and in the Gospel also, our Saviour makes intercession for our sins, whereas He is without sin. Therefore, as you have Christ for a pattern, so

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be you also a pattern to the people under your charge; and as He took upon Him (our) sins, so do you also take upon you the sins of the people. For you are not to think that the burden of the bishopric is light or easy. Wherefore, as you have taken up the burden of all, so the fruits also which you receive from all the people shall be yours, for all things of which you have need. And do you nourish well them that are in want, as being to render an account to Him who will require it, who can make no mistake nor be evaded. For as you administer the office of the bishopric, so from the same office of the bishopric ought you to be nourished, as the priests and Levites and ministers who serve before God, according as it is written in the Book of Numbers: The Lord spake with Aaron and said: Thou and thy sons and thy father's house shall take upon you the sins of the sanctuary; and thou and thy sons shall take upon you the sins of your priesthood. And thy brethren the sons of thy father, the tribe of Levi, bring nigh unto thee, and let them be added to thee and minister unto thee. And thou and thy sons with thee shall minister before this tabernacle of witness. Howbeit the sons of Levi shall not come nigh unto the vessels of the sanctuary and unto the altar, lest they die, they and you; but let them be added unto thee, and let them keep the charges of the tabernacle of witness, according to all the ministry of the tabernacle: and a stranger shall not come nigh unto thee. And ye shall keep the charges of the sanctuary and the charges of the altar: and there shall be no wrath against the children of Israel. And I, behold, I have taken your brethren the sons of Levi from among the children of Israel: as a gift they are given unto the Lord, that they may perform the ministry of the tabernacle of witness. And do thou and thy sons with thee keep your priesthood, according to all the ministry of the altar and of that which is within the veil; and perform your ministry as that which is given to your priesthood. But the stranger that cometh near shall die the death. And the Lord spake with Aaron and said: Behold, I have given to you the charges of the firstfruits, of every thing which is hallowed unto me by the children of Israel: to thee have I given them for a ministry, and to thy children after thee: (it is) an everlasting ordinance. And this shall be yours, of every holy thing which is hallowed of their fruits and of their offerings, and of all their sacrifices, and of all their trespass offerings, and of all their sin offerings: all that they shall offer to me of things hallowed shall be for thee and for thy sons. In the holy place ye shall eat thereof: every male of you shall eat thereof, thou and thy sons: it shall be for thee a holy thing. And these shall be for thee the firstfruits of their gifts, of all the part-offerings of the children of Israel: to thee have I given them, and to thy sons and thy daughters with thee: (it is) an everlasting ordinance: every one that is clean in thy house shall eat thereof. All the firstfruits of oil, and all the firstfruits of wine, and the firstfruits of corn, even all things that they shall give to the Lord, shall be thine: everyone that is clean in thy house shall eat thereof. And every devoted thing of the children of Israel shall be thine; and all that openeth the womb of all flesh, even all which they offer to the Lord, from men even unto beasts, shall be thine. Howbeit the firstborn of men and the firstlings of unclean beasts which shall be offered, shall be redeemed. And the redemption of them (shall be on this wise): from a month old and upward thou shalt redeem with a price, five shekels according to the shekel of the sanctuary, which are twenty shekels of silver. But the firstlings of oxen, and the firstlings of sheep and of goats, thou shalt not redeem: they are holy: their blood thou shalt pour out before the altar, and the fat of them thou shalt offer up for an offering of a sweet savour unto the Lord; and their flesh shall be clean to thee. And the top of the breast of the part-offering, and the right shoulder shall be thine. All part-offerings of the sanctuary, which the children of Israel shall set apart unto the Lord, to thee have I given them and to thy sons and to thy daughters with thee: an ordinance for ever and an everlasting covenant is it before the Lord unto thee and unto thy seed after thee. And the Lord spake with Aaron and said: In their land thou shalt receive no inheritance, and thou shalt have no portion among them; for I am thy portion and thine inheritance among the children of Israel. And to the sons of Levi, behold, I have given all the tithes of the children of Israel for an inheritance, in return for their ministry which they minister in the tabernacle of witness. And the children of Israel shall no more come nigh to the tabernacle of witness, lest they contract a sin of death; but the Levites shall perform the ministry of the tabernacle of witness, and they shall take upon them their sins: it is an everlasting ordinance unto their generations. And among the children of Israel they shall receive no inheritance; because the tithes of the children of Israel, even all that they shall set apart as part-offerings to the Lord, I have given to the Levites for an inheritance. For which cause I said unto them: Among the children of Israel they shall receive no inheritance. And the Lord spake with Moses and said unto him: Speak to the Levites and say to them: When ye receive of the children of Israel the tithes which I have given you from them for an inheritance, set by thereof, ye also, a part-offering unto the Lord, a tithe of the tithes: and your part-offering shall be accounted unto you as the corn from the threshing floor, and as the part-offering of the winepress. So shall ye set apart, ye also, a part-offering unto the Lord of all your tithes which ye receive from all the children of Israel; and ye shall give thereof a part-offering for the Lord unto Aaron the priest. Of all your gifts ye shall set by a part-offering unto the Lord, even of the firstfruits, (part) whereof he halloweth unto himself. And say thou unto them: When ye have set apart his firstfruits therefrom, it shall be reckoned unto the Levites as the produce of the threshing floor and as the produce of the winepress:? 31and do ye eat thereof in every place, ye and your households, because it is your reward in return for your ministry in the tabernacle of witness:? 32and ye shall contract no sin by reason thereof, when ye shall set apart the firstfruits thereof. And the holy things of the children of Israel ye shall not profane, lest ye die.

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DIDASCALIA CHAPTER 9

An admonition to the People, that they should honour the Bishop.

Hear these things then, ye laymen also, the elect Church of God. For the former People also was called a church; but you are the Catholic Church, the holy and perfect, a royal priesthood, a holy multitude, a people for inheritance, the great Church, the bride adorned for the Lord God. Those things then which were said beforetime, hear thou also now. Set by part-offerings and tithes and first fruits to Christ, the true High Priest, and to His ministers, even tithes of salvation (to Him) the beginning of whose name is the Decade. Hear, thou Catholic Church of God, that wast delivered from the ten plagues, and didst receive the Ten Words, and didst learn the Law, and hold the faith, (and know the Decade,) and believe in the Yod in the beginning of the Name, and art established in the perfection of His glory: instead of the sacrifices which then were, offer now prayers and petitions and thanksgivings. Then were first fruits and tithes and part-offerings and gifts; but to-day the oblations which are offered through the bishops to the Lord God. For they are your high priests; but the priests and Levites now are the presbyters and deacons, and the orphans and widows: but the Levite and high priest is the bishop. He is minister of the word and mediator; but to you a teacher, and your father after God, who begot you through the water. This is your chief and your leader, and he is your mighty king. He rules in the place of the Almighty: but let him be honoured by you as God, for the bishop sits for you in the place of God Almighty. But the deacon stands in the place of Christ; and do you love him. And the deaconess shall be honoured by you in the place of the Holy Spirit; and the presbyters shall be to you in the likeness of the Apostles; and the orphans and widows shall be reckoned by you in the likeness of the altar. And as it was not lawful for a stranger, that is for one who was not a Levite, to draw near to the altar or to offer aught without the high priest, so you also shall do nothing without the bishop. But if any man do aught without the bishop, he does it in vain, for it shall not be accounted to him for a work; for it is not fitting that any man should do aught apart from the high priest.

Do you therefore present your offerings to the bishop, either you yourselves, or through the deacons; and when he has received he will distribute them justly. For the bishop is well acquainted of those who are in distress, and dispenses and gives to each one as is fitting for him; so that one may not receive often in the same day or in the same week, and another receive not even a little. For whom the priest and steward of God knows to be the more in distress, him he succours according as he requires. And to those who invite widows to suppers let him send frequently her whom he knows to be in the more distress. [And again, if anyone gives bounties to widows, let him send her the rather who is in want.] But let the portion of the pastor be separated and set apart for him according to rule at the suppers or the bounties, even though he be not present, in honour of Almighty God. But how much (soever) is given to one of the widows, let the double be given to each of the deacons in honour of Christ, (but) twice twofold to the leader for the glory of the Almighty. But if anyone wish to honour the presbyters also, let him give them a double (portion), as to the deacons; for they ought to be honoured as the Apostles, and as the counsellors of the bishop, and as the crown of the Church; for they are the moderators and councillors of the Church. But if there be also a lector, let him too receive with the presbyters. To every order, therefore, let everyone of the laity pay the honour which is befitting him, with gifts and presents and with the respect due to his worldly condition.

But let them have very free access to the deacons, and let them not be troubling the head at all times, but making known what they require through the ministers, that is through the deacons. For neither can any man approach the Lord God Almighty except through Christ. All things therefore that they desire to do, let them make known to the bishop through the deacons, and then do them. For neither formerly in the temple of the sanctuary was anything offered or done without the priest. And moreover, even the idol-temples of the impure and abhorred and reprobate heathen to this day imitate the sanctuary. Far indeed in comparison be the house of abomination from the sanctuary: nevertheless, even in their absurd rites they neither offer nor do anything without their unclean priest; but so they imagine, that the unclean priest is the mouthpiece of the stones; and they wait for what he will command them to do. And in all that they purpose to do they consult their unclean priest, and without him do nothing, And because they imagine that what they do is acceptable, they honour him and worship him, as it were for the honour of the dumb stones that are fixed in the walls, and for the service of the foul and evil and cruel demons. If then those who are vain, and their customs false, and who have no hope, but are deceived by an empty hope, study and desire to imitate the sanctuary, and bestow all honour upon those who stand before their absurd idols: you who manifestly and openly believe in the truth, and hold fast to the hope that is not belied, and wait for the glorious promise which shall never pass away nor be made void -- why should not you rather honour the Lord God through those who preside over you?

Do you therefore esteem the bishop as the mouth of God. For if Aaron, because he interpreted to Pharaoh the words which were given through Moses, was called a prophet, as the Lord said to Moses: Behold, I have given thee as a god to pharaoh and Aaron thy brother shall be to thee a prophet: why then should not you also reckon them as prophets who are for you the mediators of the word, and worship them as God? But for us now, Aaron is the deacon, and Moses is the bishop. Now if Moses was called a god by the Lord, let the bishop also be honoured by you as God, and the deacon as a prophet. Wherefore, for the honour of the bishop, make known to him all things that you do, and let them be performed through him. And if thou know of one who is in much distress, and the bishop know not of him, do thou

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inform him; and without him do not, to his discredit, anything, lest thou bring a reproach upon him as one who neglects the poor. For he who sets abroad an evil report against the bishop, whether by word or by deed, sins against God Almighty. And again, if any man speaks evil of a deacon, whether by word or deed, he offends against Christ, Wherefore in the Law also it is written: Thou shalt not revile thy gods; and thou shalt not speak evil of a prince of thy people. Now let no man think that the Lord speaks (here) of idols of stone; but he calls 'gods' those who preside over you. Moses also saith in the Book of Numbers, when the people had murmured against him and against Aaron: Not against us do ye murmur, but against the Lord God. And our Saviour likewise said: Everyone that rejecteth you, rejecteth me, and him that sent me. For what hope at all is there for him who speaks evil of the bishop, or of the deacon? For if one call a layman fool, or raca, he is liable to the assembly, as one of those who rise up against Christ: because that he calls 'empty' his brother in whom Christ dwells, who is not empty but fulfilled; or (calls) him 'fool' in whom dwells the Holy Spirit of God, fulfilled with all wisdom: as though he should become a fool by the very Spirit that dwells in him! If then one who should say any of these things to a layman is found to fall under so great condemnation, how much more if he should dare to say aught against the deacon, or against the bishop, through whom the Lord gave you the Holy Spirit, and through whom you have learned the word and have known God, and through whom you have been known of God, and through whom you were sealed, and through whom you became sons of the light, and through whom the Lord in baptism, by the imposition of hand of the bishop, bore witness to each one of you and uttered His holy voice, saying: Thou art my son: this day have begotten thee.

Wherefore, O man, know thy bishops, through whom thou wast made a son of God, and the right hand, thy mother; and love him who is become, after God, thy father and thy mother: for whosoever shall revile his father or his mother, shall die the death. But do you honour the bishops, who have loosed you from sins, who by the water regenerated you, who filled you with the Holy Spirit, who reared you with the word as with milk, who bred you up with doctrine, who confirmed you with admonition, and made you to partake of the holy Eucharist of God, and made you partakers and joint heirs of the promise of God. These reverence, and honour them with all honour; for they have received from God the authority of life and death: not as judging those who sin and condemning them to death in fire everlasting, by cutting off and casting away those who are judged, which God forbid, but that they may receive and save alive those who return and repent.

Let them be your rulers therefore, and let them be accounted of by you as kings; and do you offer them tribute in service as to kings; for by you they ought to be sustained, and those who are with them: for thus is it written in the first Book of Kingdoms: Samuel spake all the words of the Lord unto the people, which had asked of him a king, and said to them: This is the law of the king that shall reign over you: your sons he will take, and will set them upon his chariots; and he will make of them runners before him, and will make him captains of thousands and captains of hundreds. And they shall reap his harvest, and gather his vintage, and fashion the instruments of his chariots. And your daughters he will take to be weavers, and to be the ministers of his house. And your fields, and your vineyards, and your oliveyards, even the best (of them), he will take away and give to his servants. And he will take the tenth of your seed and of your vineyards, and give to his servants and to his eunuchs.? And your servants and your handmaids, and the best of your cattle, and your asses, he will take and tithe for the service of his work; and he will take the tenth of your sheep: and ye also shall be his servants. Now in like case is also the bishop. For if the king who reigned over so numerous a people -- as it is written in Hosea: The people of the children of Israel was numerous as the sand which is upon the seashore, which may not be measured nor numbered -- took also from the people the ministrations which he required according to the multitude of that people:? so now does the bishop also take for himself from the people those whom he accounts and knows to be worthy of him and of his office, and appoints him presbyters as counsellors and assessors, and deacons and subdeacons, as many as he has need of in proportion to the ministry of the house. And what can we say more? For the king who wears the diadem reigns over the body alone, and binds and looses it but on earth; but the bishop reigns over soul and body, to bind and to loose on earth with heavenly power. For great power, heavenly, almighty, is given to him. Therefore love the bishop as a father, and fear him as a king, and honour him as God. Your fruits and the works of your hands present to him, that you may be blessed; your firstfruits and your tithes and your vows and your part-offerings give to him; for he has need of them that he may be sustained, and that he may dispense also to those who are in want, to each as is just for him. And so shall thine offering be acceptable to the Lord thy God for a sweet savour, in the heights of heaven before the Lord thy God; and He will bless thee and multiply for thee the good things of His promise. For it is written in Wisdom: Every simple soul shall be blessed: and a blessing shall be upon the head of him that giveth.

Wherefore be constantly doing work, and be labouring and [[98]] offering an oblation. For the Lord has lightened the weight from you, and has loosed from you the collar-bands, and lifted from you the yoke of burden; and He has put away from you the Second Legislation after the abundance of His mercy; as it is written in Isaiah: Say to them that are in bonds, Go forth; and again: To bring forth the prisoners from bonds. And in David he said: His prisoners he hath not despised. And likewise in the Gospel He said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shalt find rest unto your souls. For my yoke is pleasant, and my burden is light.

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If then the Lord, by the gift of His grace, has set you loose and given you rest, and brought you out into refreshment, that you should no more be bound with sacrifices and oblations, and with sin offerings, and purifications, and vows, and gifts, and holocausts, and burnt offerings, and (Sabbath) idlings, and shewbread, and the observing of purifications; nor yet with tithes and firstfruits, and part-offerings, and gifts and oblations, -- for it was laid upon them to give all these things as of necessity, but you are not bound by these things, -- it behoves you to know the word of the Lord, who said: Except your righteousness abound more than that of the scribes and Pharisees, ye shalt not enter into the kingdom of heaven. Now thus shall your righteousness abound more than their tithes and first fruits and part-offerings, when you shall do as it is written: Sell all thou hast, and give to the poor. So do, therefore, and keep the command through (him who is) bishop and priest and thy mediator with the Lord God. For thou art commanded to give, but he to dispense. And thou shalt require no account of the bishop, nor observe him, how he dispenses and discharges his stewardship, or when he gives, or to whom, or where, or whether well or ill, or whether he gives fairly; for he has One who will require, even the Lord God, who delivered this stewardship into his hands and held him worthy of the priesthood of so great an office. Wherefore, that thou observe not the bishop, nor require an account of him, nor speak ill of him and oppose God, nor offend the Lord, let that be set before thine eyes which is said to thee in Jeremiah: Shall the clay say to the potter: Thou workest not, and hast not hands as one who should say to his father or his mother: Why bearest thou me? But do thou work and labour simply in the house of God; and let that saving word of the renewing of the Law be ever written and laid up in thy heart, and remember it, as the Lord said: Thou shalt love the Lord thy God with all thy soul, and with all thy strength. Now thy strength is thy worldly substance. And not with the lips only shall you love the Lord, as did that People, to whom upbraiding them He saith: This people honoureth me with their lips, but their heart is very far from me; but do thou love and honour the Lord with all thy strength, and offer His oblations ever at all times. And hold not aloof from the Church; but when thou hast received the Eucharist of the oblation, that which comes into thy hands cast (in), that thou mayest share it with strangers: for this is collected (and brought) to the bishop for the entertainment of all strangers. Wherefore lay up and set by as much as thou canst, for the Lord has said in the Law: Thou shalt not appear before me empty. Be doing good works therefore, and laying up to thyself treasure everlasting in heaven, where the moth corrupteth not, neither do thieves steal. And in so doing thou shalt not judge thy bishop nor thy fellow layman; for to you laymen it is said: Judge not, that ye be not judged. For if thou judge thy brother and condemn him, thou hast reckoned thy brother guilty: that is, thou hast condemned thyself; for thou shalt be judged with them that are guilty. For it is lawful for the bishops to judge, because to them it is said: Be ye approved money-changers [Agraphon]: so that it behoves the bishop, as one who proves money, to separate the bad from the good, and to reject and cast away those that are altogether bad, and to leave in the melting-pot those that are hard, and for whatever reason faulty, like faulty (coins). But to the layman it is not permitted to judge his neighbour, nor to lay upon himself a burden that is not his. For the weight of this burden is not for laymen, but for the bishop. Wherefore, being a layman, thou shalt not lay snares for thyself; but leave judgement in the hand of those who will have to render an account, and do thou study to work peace with all men; and love thy members, thy fellow laymen, for the Lord saith: Love thy neighbour as thyself.

DIDASCALIA CHAPTER 10

Of False Brethren

But if there be false brethren who, through envy or jealousy of the Enemy and Satan, who works in them, bring an accusation against any of the brethren falsely, or even truly, let them know that everyone who searches out such things for the purpose of accusing or slandering any man, is a son of wrath: and where wrath is, God is not; for wrath is of Satan, and through these false brethren he never suffers peace to be in the Church. Wherefore, when you have known those who are thus void of understanding, first of all believe them not; and secondly, do you the bishops and deacons be wary of them; and when you hear them saying anything against one of the brethren, take knowledge of him against whom they bring the accusation, and make inquiry prudently, and weigh his conduct; and if he is found blameworthy, do according to the teaching of our Lord which is written in the Gospel: Reprove him between thyself and him; and save him when he repenteth and returneth. But if he be not persuaded, reprove him among two or three; that that may be fulfilled which is said: At the mouth of two or three witnesses every word shall be established. Now why, brethren, is it required that a testimony be established at the mouth of two or three witnesses? Because the Father and the Son and the Holy Spirit bear witness to the works of men. For where there is the admonition of doctrine, there also is correction and conversion of them that err. Wherefore, at the mouth of two or three witnesses every word shall be established. But if he obey not, reprove him before the whole church. But if he obey not even the church, let him be accounted by thee as the heathen and as the publican. For the Lord has commanded you, O bishops, that you should not henceforth receive such a one into the Church as a Christian, nor communicate with him. For neither dost thou receive the evil heathen or publicans into the Church and communicate with them except they first repent, professing that they believe and henceforth will do no more evil works: for to this end did our Lord and Saviour grant a place for repentance to those who have sinned. For I Matthew also, who am one of the twelve Apostles who speak to you in this Didascalia, was formerly a publican; but now, because that I believed, I have obtained mercy, and have repented of my former deeds, and have been

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counted worthy also to be an apostle and preacher of the word. And the prophet John likewise preached in the Gospel to publicans; and he deprived them not of hope, but taught them how they should order themselves; and when they asked him for advice, he said to them: Exact no more than that which is commanded and appointed you. And Zacchaeus, too, the Lord received unto repentance when he besought Him. Nor do we withhold life even from the heathen, if they will repent and put away and reject their error.

As a heathen, then, and as a publican let him be accounted by you who has been convicted of evil deeds and falsehood; and afterwards, if he promise to repent -- even as when the heathen desire and promise to repent, and say 'We believe' we receive them into the congregation that they may hear the word, but do not communicate with them until they receive the seal and are fully initiated: so neither do we communicate with these until they show the fruits of repentance. But let them by all means come in, if they desire to hear the word, that they may not wholly perish; but let them not communicate in prayer, but go forth without. For they also, when they have seen that they do not communicate with the Church, will submit themselves, and repent of their former works, and strive to be received into the Church for prayer; and they likewise who see and hear them go forth like the heathen and publicans, will fear and take warning to themselves not to sin, lest it so happen to them also, and being convicted of sin or falsehood they be put forth from the Church. But thou shalt by no means forbid them to enter the Church and hear the word, O bishop; for neither did our Lord and Saviour utterly thrust away and reject publicans and sinners, but did even eat with them. And for this cause the Pharisees murmured against Him, and said: He eateth with publicans and sinners. Then did our Saviour make answer against their thoughts and their murmuring, and say: They that are whole have no need of a physician, but they that are sick. Do you therefore consort with those who have been convicted of sins and are sick, and attach them to you, and be careful of them, and speak to them and comfort them, and keep hold of them and convert them. And afterwards, as each one of them repents and shows the fruits of repentance, receive him to prayer after the manner of a heathen. And as thou baptisest a heathen and then receivest him, so also lay hand upon this man, whilst all pray for him, and then bring him in and let him communicate with the Church. For the imposition of hand shall be to him in the place of baptism: for whether by the imposition of hand, or by baptism, they receive the communication of the Holy Spirit.

Wherefore, as a compassionate physician, heal all those who sin; and go about with all skill, and bring healing to bear for the succour of their lives. And thou shalt not be ready to cut off the members of the Church; but employ the bandages of the word, and the fomentations of admonition, and the compress of exhortation. But if the sore be sunken and lack flesh, nourish it and level it up with healing drugs; and if there be dirt in it, cleanse it with a pungent drug, that is with the word of rebuke. But if the flesh be over swollen, wear it down and level it with a violent drug, that is with the threat of judgement. But if gangrene should set in, cauterize it with burnings, that is, with incisions of much fasting cut away and clear out the rottenness of the sore. But if the gangrene assert itself and prevail even over the burnings, give judgement:? and then, whichever member it be that is putrified, with advice and much consultation with other physicians, cut off that putrefied member, that it may not corrupt the whole body. Yet be not ready to amputate straightway, and be not in haste to have recourse at once to the saw of many teeth; but use first the knife and cut the sore, that it may be clearly seen, and that it may be known what is the cause of the disease that is hidden within; so that the whole body may be kept uninjured. But if thou see that a man will not repent, but has altogether abandoned himself, then with grief and to sorrow cut him off and cast him out of the Church. But if it be found that the hostile charge is false, and you the pastors, with the deacons, accept the falsehood as truth -- whether through respect of persons, or by reason of the presents which you receive -- and pervert judgement because you desire to do the will of the Evil One, and expel and cast out from the Church him that is accused, whereas he is innocent of this charge: you shall render an account in the day of the Lord; for it is written: Thou shalt not respect persons in judgement; and again the Scripture saith: A bribe blindeth the eyes of them that see, and perverteth right words; and again it hath said: Deliver ye the oppressed, and judge the fatherless, and acquit the widows; and: Judge right judgement in the gates.

Give heed therefore that you be not respecters of persons and incur the judgement of the Lord's word, which He spoke thus: Woe to them that make bitter sweet, and sweet bitter; and call light darkness, and darkness light; and acquit the wicked for his bribe, and turn away the innocency of the innocent. But beware that you condemn not a man wrongfully, nor abet them that are evil; for when you judge others, you judge your own selves, as the Lord said: With the judgement that ye judge, ye shall be judged; and as ye condemn, ye shall be condemned. Wherefore, remember and have ready by you this saying: Forgive, and it shall be forgiven you; and condemn not, that ye may not be condemned.

But if your judgement be without respect of persons, O bishops, observe him that accuses his brother, whether he be not a false brother, and has brought the accusation out of envy or jealousy, that he may disturb the Church of God and slay him who is accused by him through his expulsion from the Church and his delivery over to the sword of fire. Judge him therefore, thou, sternly, because he has brought evil upon his brother. For as regards his own intent, if he had been able to catch beforehand the judge's ear, he would have slain his brother in fire. It is written: Whoso sheddeth man's blood, his own blood shall be shed for the blood which he hath shed. If then he is found to be such, expel him from the Church with great denunciation as a murderer; and after a time, if he promise to repent, warn him and correct him

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sternly; and then lay hand upon him and receive him into the Church. And be wary and guard such a one, that he no more disturb any other. But if, after he is come in, you see that he is still contentious and minded to accuse others also, and mischievous and designing, and making false complaints against many: drive him out, that he may no further disturb and trouble the Church. For such a one, though he be within, yet because he is unseemly to the Church, he is superfluous to her, and there is no profit in him. For we see that there are some men born with superfluous members to their bodies, as fingers or other excessive flesh; but these, though they pertain to the body, are a reproach and a disgrace both to the body and to the man, because they are superfluous to him. Yet when they are removed by the surgeon, that man recovers the comeliness and beauty of his body; and he suffers no defect by the removal from it of that which was superfluous, but is even the more conspicuous in his beauty.

In like manner then do you also act, O pastors. For since the Church is a body, and the members are we who believe in God and abide in love in the fear of the Lord, even as we have received command to be perfect: therefore, one who contrives evil against the Church, and troubles her members, and loves the complaints and fault-findings of the Enemy, to wit, disturbances, quarrels, slanders, murmurings, contentions, controversies, accusations, charges, vexations: he that loves and does these things -- rather it is the Enemy that works in him -- and remains within the Church, the same is alien to the Church and a domestic of the Enemy; for to him he ministers that he may be working through him and may thwart and harass the Church. Such a one therefore, if he remain within, is a disgrace to the Church by reason of his blasphemies and his manifold disorder; for through him the Church of God comes in danger of being scattered. Deal with him therefore as it is written in Wisdom: Put forth an evil man from the assembly, and his contention will go out with him; and make an end of strife and ignominy: lest, if he sit in the assembly, he dishonour you all. For when he has gone forth twice from the Church, he is justly cut off; and the Church is the more beautiful in her proper form, forasmuch as peace has been restored to her, which (before) was wanting to her: for from that hour the Church remains free from blasphemy and disorder. But if your mind be not pure -- whether it be through respect of persons, or the gifts of filthy lucre which you receive -- and you endure that an evil person should remain among you; or again, (if) you thrust away and expel from the Church them that are of good conversation, and foster among you many that are evil, contentious persons and scatterers (of the flock) and riotous:? you will bring blasphemy upon the assembly of the Church, and will run the risk of scattering her through these persons; and you will have put yourselves in deadly peril of forfeiting eternal life -- because you have pleased men, and have turned back from the truth of God, through respect of persons and the habit of receiving empty gifts: and you will have scattered the Catholic Church, the beloved daughter of the Lord God.

DIDASCALIA CHAPTER 11

An Exhortation to Bishops and Deacons

Strive therefore, O bishops, together with the deacons, to be right with the Lord; for the Lord has said: If ye will be right with me, I also will be right with you; and if ye will walk perversely with me, I also will walk perversely with you, saith the Lord of Hosts. Be right therefore, that you may deserve to receive praise of the Lord, and not blame (from him who is) of the contrary part.

Let the bishops and the deacons, then, be of one mind; and do you shepherd the people diligently with one accord. For you ought both to be one body, father and son; for you are in the likeness of the Lordship. And let the deacon make known all things to the bishop, even as Christ to His Father. But what things he can, let the deacon order, and all the rest let the bishop judge. Yet let the deacon be the hearing of the bishop, and his mouth and his heart and his soul; for when you are both of one mind, through your agreement there will be peace also in the Church.

Now for a Christian this is becoming praise, that he have no evil word with any man. But if by the agency of the Enemy some temptation befall a man, and he have a lawsuit, let him strive to be quit of it, even though he be to suffer some loss: and at all events let him not go to the tribunals of the heathen. And you shall not admit a testimony from the heathen against any of our own people; for through the heathen the Enemy contrives against the servants of God. Wherefore, because the heathen are to stand on the left, He called them 'the left hand;' for our Saviour spoke thus to us: Let not your left hand know what your right hand doeth. For the heathen are not to know of your lawsuits, and you shall not admit a testimony from them against yourselves, nor go to law before them: as also in the Gospel He saith: Give what is Caesar's to Caesar, and what is God's to God. Be thou willing therefore to suffer a loss, and striving rather to make peace. For when thou shalt suffer any worldly loss for the sake of peace, with God it shall be gain to thee, because that thou fearest God and doest according to His commandment.

But if there be brethren who have a quarrel one with another -- which God forbid -- you the leaders should know forthwith that it is no work of brotherhood in the Lord that they perform who have dared so to do. But if one of them be found to be of the sons of God, being meek and yielding, he is a son of the light. But one who is hard and froward, and overreaching and blasphemous, is a hypocrite, and the Enemy works in him. Reprove him therefore, and rebuke and upbraid him, and put him forth for correction; and afterwards, as we have already said, receive him, that he may not utterly perish. For when such are corrected and reproved, you will not have many lawsuits. But if they know not the word which was spoken by our Lord in the Gospel, which saith: How many times, if my brother offend against me, shall I forgive him? but are angry one with another and become enemies, teach them, you, and reprove them, and make peace between them; for the Lord has said: Blessed are

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the peacemakers. And know that it behoves the bishop and the presbyters to judge warily: as our Saviour said when we asked Him, How many times, if my brother offend against me, shall I forgive him?? unto seven times? But our Lord taught us and said to us: Not seven times, I say, only, but even unto seventyfold seven. For so the Lord desires, that they who are His in truth should never have anything at all against any man, and should not be angry with any man:? how much less does He desire that men should have lawsuits one with another? But if aught should happen to come about through the agency of the Enemy, so let them be judged before you as you also are surely to be judged.

First, then, let your judgements be held on the second day of the week, that if perchance anyone should contest the sentence of your words, you may have space until the Sabbath to compose the matter, and may make peace between them that are at odds and reconcile them on the Sunday. Now let the presbyters and the deacons be ever present in all judgements with the bishops. Judge without respect of persons.

When therefore the two parties who have the suit or quarrel one with another shall come and stand together in the judgement, as the Scripture saith, after you have heard them, pass sentence righteously. And give diligence to keep them in friendship before the sentence is pronounced upon them, lest there go forth from you against one of them, being a brother, a condemnation of earthly judgement. And so judge as you also are surely to be judged, even as you have Christ for partner and assessor and counsellor and spectator with you in the same cause. But if there be any who are accused by some one, it being charged against them that they conduct themselves not well in the way of the Lord: again, hearing both parties, make diligent inquiry, as being to give sentence in a matter of everlasting life or cruel and bitter death. For if a man is truly convicted, and he be condemned and go forth from the Church, he has been cast out from life and glory everlasting, and is become reprobate among men and guilty before God. Judge therefore, according to the magnitude of the charge, whatever it be, with much mercy; and incline rather to save alive without respect of persons than to destroy, by condemning, those who are judged.

But if there be one who is innocent, and he be condemned by the judges through respect of persons, the judgement of unjust judges shall do him no hurt with God, but shall rather profit him; for but for a little while is he unjustly judged by men, but afterwards, in the day of judgement, because he has been unjustly condemned, he shall be the judge of (his) unjust judges. For you have been the arbiters of an unjust judgement, and therefore shall be requited by God accordingly, and cast out of the Catholic Church of God. And that shall be fulfilled in your case: With what judgement ye judge, ye shall be judged.

Wherefore, when you sit to judge, let both parties -- for we do not call them brothers until peace has been made between them -- come and stand together; and do you make prudent and diligent inquiry as between those who have the suit and quarrel one with another. And learn first concerning him who makes the accusation, whether there be any accusation against him also, or whether perchance he has brought charges against others as well; and again, whether he has brought his accusation out of any former enmity or quarrel, or out of envy; and (inquire) also of what manner his conversation is -- whether he is meek, and without anger, and not given to slander, and whether he loves the widows and the poor and strangers, and is not greedy of filthy lucre; and whether he is quiet, and friendly to all and a lover of all; whether he is merciful and open-handed to give, and not a glutton and greedy, nor grasping, nor drunken, nor intemperate, nor slothful: for the perverse heart contriveth evil, and the same disturbeth cities at all times; and whether no such evil has been committed by him as is (done) in the world. And if he that makes the accusation is free from all these things, it is already evident and manifest that he is trustworthy, and that his accusation is true. But if he is known to be perverse and contentious, and his conduct not right, this (also) is evident, that he brings false witness against your brother. When therefore he is found and known to be an injurious person, rebuke him and put him forth for a time, until he repent and be converted and weep: lest perchance he again blaspheme against some other of our brethren who is of good conversation; or lest, while he sits in your congregation, some other like him, seeing him unreproved, should himself dare to do in like manner to one of our brethren, and should perish before God. But if he who has sinned is rebuked and corrected and put forth for a season, he also who was ready to imitate him and to do as he did, having seen him put forth, will fear lest it happen to him in like manner, and will submit himself: and he shall live before God, and in no wise be put to shame among men.

And concerning him again who is judged take counsel and thought among you in like manner:? and observe his manners and conduct in the world, whether perchance you have heard many charges against him, or whether he has committed many crimes. For if he is found to have committed crimes, it is likely that this charge also which they prefer against him is true. But again, it may happen that he had formerly committed some sin, but is innocent of this present charge. Wherefore, make diligent investigation of these things, that you may give sentence with great caution and surety; and do you judge rightfully concerning him who is found to be guilty, and pass judgement upon him. But let anyone of them who will not abide by your judgement be reproved and put forth from the congregation until he repent and make entreaty of the bishop or of the Church, and confess that he has sinned, and is penitent. And thus shall advantage accrue to many: lest at any time some other, seeing him sit in the Church unrebuked and uncorrected, should himself dare to do as he did, thinking him alive among men, whereas with God he is lost. But if you hear one party alone, while the other is not present to make his defence to the charge which they bring against him, and you pass sentence hastily, without counsel and without inquiry, and, in accordance

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with the falsehoods which you have believed, condemn him while he is not present to defend himself: you shall be partners before God of him that brought the false witness, and with him you shall be punished by God. For the Lord has said in Proverbs: He that meddleth in a quarrel that is not his own, is as he that taketh hold of a dog's tail; and again in another place He has said: Judge right judgement; and again He has said: Judge the fatherless, and justify the widows; and again He saith:? Deliver the oppressed, and sever every bond of iniquity But if you resemble those elders who were in Babylon, who bore false witness against Susanna and wickedly condemned her to death, you also shall be partners of their judgement and of their condemnation; for the Lord by Daniel saved Susanna from the hand of the ungodly, and those elders who were guilty of her blood He condemned to fire.

Now very far apart do we set the things of the sanctuary from those of the world; nevertheless (this) we say: You see, brethren, how, when murderers are brought before the (civil) authority, the judges question diligently those who bring them, and learn from them what they have done. And then again they ask the criminal whether these things are so; and though he himself confess and say, 'Yea' they do not send him straightway to death, but question him again for many days, and drawing the curtain take thought and counsel much together. And then at length they pass upon him the sentence of death, and lifting up their hands to heaven protest that they are innocent of the man's blood. And these things they do though they are heathens and know not God nor the requital they receive from God for those whom they judge and condemn unjustly. And do you, who know who is our God and what His judgements, dare to give sentence upon one who is not guilty? We counsel you therefore that you make inquiry with diligence and much caution. For the word of sentence which you decree ascends straightway to God; and if you have justly judged, you shall receive of God the reward of justice, both now and hereafter; but if you have judged unjustly, again you shall receive of God a recompense accordingly. Strive therefore, brethren, that you be worthy to receive praise from God, and not blame; for praise from God is everlasting life to men, but blame from God is eternal death to men.

Have a care therefore, O bishops, that you be not in haste to sit in judgement forthwith, lest you be constrained to condemn a man; but before they come and stand in the judgement, admonish them and make peace between them. And admonish those who have the suit and quarrel one with another, and teach them in the first place that it is not right for any man to be angry, because the Lord has said: Every one that is angry with his brother is liable to the judgement; and secondly, that if it should happen through the agency of the Enemy that some anger arise, they ought at once, that very day, to be reconciled and appeased, and to be at peace with one another. For it is written: Let not the sun go down upon thine anger against thy brother; and in David also He saith: Be angry, and sin not; that is, be speedily reconciled, lest, if anger continue, malice arise and beget sin. He saith in Proverbs: The soul that keepeth malice shall die. And our Lord and Saviour also said: If thou offer thy gift upon the altar, and there remember that thy brother keepeth any malice against thee, leave thy gift before the altar, and go, first be reconciled with thy brother: and then come, offer thy gift. Now the gift of God is our prayer and our Eucharist. If then thou keep any malice against thy brother, or he against thee, thy prayer is not heard and thy Eucharist is not accepted ; and thou shalt be found void (both) of prayer and Eucharist by reason of the anger which thou keepest. A man ought to pray diligently at all times; but those who bear anger and malice towards their brethren God does not hear; and though thou pray three times in one hour, thou shalt gain nothing, for thou art not heard by reason of thine enmity against thy brother. Wherefore, if thou carest and strivest to be a Christian, follow the saying of the Lord which saith: Loose all ties of iniquity; and sever the bands of violence and oppression. For upon thee has our Saviour laid this power, that thou shouldst forgive thy brother who has offended against thee unto seventyfold seven time, that is, four hundred and ninety. How many times then hast thou forgiven thy brother, that thou wilt no more forgive him, but keepest malice and maintainest enmity, and desirest to go to law? Therefore is thy prayer hindered. But even if thou hast forgiven the full four hundred and ninety times, add still more for thine own sake, and of thy bounty, without anger, forgive thy brother. And if thou do it not for thy brother's sake, bethink thee and do it at least for thine own; and forgive thy neighbour, that thou mayest be heard when thou prayest, and mayest offer an acceptable oblation to the Lord.

Wherefore, O bishops, that your oblations and your prayers may be acceptable, when you stand in the Church to pray let the deacon say with a loud voice: 'Is there any man that keepeth aught against his fellow?' that if there be found any who have a lawsuit or quarrel one with another, thou mayest entreat them and make peace between them. They who enter a house and say, Peace be in this house, both are proclaimers of peace and do bring peace. If then thou preach peace to others, still more does it behove thee to have peace with thy brethren. As a son of light and peace therefore, be thou light and peace to all men; and contend with no man, but be in quiet and peace with all men. And be a helper with God that (the number of) those who are saved may be increased; for this is the will of the Lord God. But they who love enmity and quarrels, and contentions and lawsuits, are enemies of God. For the Lord from the beginning, through the prophets and righteous men, called all generations to repentance and salvation; and we, moreover, the Apostles, who have been accounted worthy to be the witnesses of His manifestation and preachers of His divine word, have heard from the mouth of the Lord Jesus Christ, and do know of a surety and say what is His will, and the will of His Father, that no man should perish, but that all men should believe and be saved. For this is that which He taught us to say when we pray: Thy will be done in earth, as in heaven; that as the

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angels of heaven and the hosts and all (His) ministers praise God, so too on earth all men should praise God. It is His will, then, to save all; and this is His pleasure, that they who are saved should be many.

He who is contentious, or makes himself an enemy to his neighbour, diminishes the people of God. For either he drives out of the Church him whom he accuses, and diminishes her and deprives God of the soul of a man which was being saved, or by his contention he expels and ejects himself from the Church, and so again he sins against God. For God our Saviour spoke thus: Everyone that is not with me, is against me; and everyone that gathereth not with me, scattereth. Wherefore thou art no helper with God for the gathering together of the people, because thou art a disturber and a scatterer of the flock, and an adversary and enemy of God. Be not therefore forever embroiled in contentions and quarrels, or wrangling, or enmity, or lawsuits, lest thou scatter some one from the Church. For we by the power of the Lord God have gathered (men) from all peoples and from all tongues, and have brought them to the Church with much labour and toil and in daily peril, that we might do the will of God and fill the house with guests, that is His holy Catholic Church, that they might be glad and rejoicing, and be praising and glorifying God who called them to life.

Be you then, O laymen, peaceable one with another, and strive like wise doves to fill the Church, and to convert and tame those that are wild and bring them into her midst. And (for) this is the great reward that is promised by God: if you deliver them from fire, and present them to the Church firmly established and faithful.

DIDASCALIA CHAPTER 12

To Bishops: that they should be peaceable.

And you the bishops, be not hard, nor tyrannical, nor wrathful, and be not rough with the people of God which is delivered into your hands. And destroy not the Lord's house nor scatter His people; but convert all, that you may be helpers with God; and gather the faithful with much meekness and long-suffering and patience, and without anger, and with doctrine and exhortation, as ministers of the kingdom everlasting.

And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity. And for the presbyters let there be assigned a place in the eastern part of the house; and let the bishop's throne be set in their midst, and let the presbyters sit with him. And again, let the lay men sit in another part of the house toward the east. For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the lay men, and then the women that when you stand up to pray, the rulers may stand first, and after them the lay men, and then the women also. For it is required that you pray toward the east, as knowing that which is written: Give ye glory to God, who rideth upon the heaven of heavens toward the east.

But of the deacons let one stand always by the oblations of the Eucharist; and let another stand without by the door and observe them that come in; and afterwards, when you offer, let them minister together in the Church. And if anyone be found sitting out of his place, let the deacon who is within reprove him and make him to rise up and sit in a place that is meet for him. For our Lord likened the Church to a fold; for as we see the dumb animals, oxen and sheep and goats, lie down and rise up, and feed and chew the cud, according to their families, and none of them separate itself from its kind; and (see) the wild beasts also severally range with their like upon the mountains: so likewise in the Church ought those who are young to sit apart, if there be room, and if not to stand up; and those who are advanced in years to sit apart. And let the children stand on one side, or let their fathers and mothers take them to them; and let them stand up. And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart. And let the deacon see that each of them on entering goes to his place, that no one may sit out of his place. And let the deacon also see that no one whispers, or falls asleep, or laughs, or makes signs. For so it should be, that with decency and decorum they watch in the Church, with ears attentive to the word of the Lord.

But if any brother or sister come from another congregation, let the deacon question her and learn whether she is married, or again whether she is a widow (who is) a believer; and whether she is a daughter of the Church, or belongs perchance to one of the heresies; and then let him conduct her and set her in a place that is suitable for her. But if a presbyter should come from another congregation, do you the presbyters receive him with fellowship into your place. And if it be a bishop, let him sit with the bishop; and let him accord him the honour of his rank, even as himself. And do thou, O bishop, invite him to discourse to thy people; for the exhortation and admonition of strangers is very profitable, especially as it is written: There is no prophet that is acceptable in his own place. And when you offer the oblation, let him speak. But if he is wise and gives the honour to thee, and is unwilling to offer, at least let him speak over the cup. But if, as you are sitting, some one else should come, whether a man or a woman, who has some worldly honour, either of the same district or of another congregation: thou, O bishop, if thou art speaking the word of God, or hearing, or reading, shalt not respect persons and leave the ministry of thy word and appoint them a place; but do thou remain still as thou art and not interrupt thy word, and let the brethren themselves receive them. And if there be no place, let one of the brethren who is full of charity and loves his brethren, and is one fitted to do an honour, rise and give them place, and himself stand up. But if, while younger men or women sit, an older man or woman should rise and give up their place, do thou, O deacon, scan those who sit, and see which man or woman of them is younger than the rest, and make them stand up, and cause him to sit who had risen and

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given up his place; and him whom thou hast caused to stand up, lead away and make him to stand behind his neighbours: that others also may be trained and learn to give place to those more honourable than themselves. But if a poor man or woman should come, (whether of the same district) or of another congregation, and especially if they are stricken in years, and there be no place for such, do thou, O bishop, with all thy heart provide a place for them, even if thou have to sit upon the ground; that thou be not as one who respects the persons of men, but that thy ministry may be acceptable with God.

DIDASCALIA CHAPTER 13

An Instruction to the People to be constant in assembling in the Church.

Now when thou teachest, command and warn the people to be constant in assembling in the Church, and not to withdraw themselves but always to assemble, lest any man diminish the Church by not assembling, and cause the body of Christ to be short of a member. For let not a man take thought of others only, but of himself as well, hearkening to that which our Lord said: Everyone that gathereth not with me, scattereth. Since therefore you are the members of Christ, do not scatter yourselves from the Church by not assembling. Seeing that you have Christ for your head, as He promised -- for you are partakers with us -- be not then neglectful of yourselves, and deprive not our Saviour of His members, and do not rend and scatter His body. And make not your worldly affairs of more account than the word of God; but on the Lord's day leave every thing and run eagerly to your Church; for she is your glory. Otherwise, what excuse have they before God who do not assemble on the Lord's day to hear the word of life and be nourished with the divine food which abides for ever? For you are eager to receive temporal things and those that are but for a day and an hour, (but) those that are eternal you neglect; and you are anxious about baths, and to be fed with the meat and drink of the belly, and about other things, but for the things eternal you have no care, but neglect your soul and have no zeal for the Church, to hear and receive the word of God. And in comparison of them that err what excuse have you? For the heathen, when they daily rise from their sleep, go in the morning to worship and minister to their idols; and before all their works and undertakings they go first and worship their idols. Neither at their festivals and their fairs are they wanting, but are constant in assembling: not only they who are of the district, but even those who come from afar; and all likewise assemble and come to the spectacle of their theatre.? And so in like manner they who are vainly called Jews, they remain idle one day after six, and assemble in their synagogue; and never do they withdraw themselves or neglect their synagogue, nor disregard their (days of) idleness -- even they who by reason of their unbelief are made void of the power of the word, and of the very name by which they call themselves Jews: for 'Jew' is interpreted 'confession' but these are no confessors, since they do not confess the passion of Christ, which by transgression of the Law they caused, that they should repent and be saved. If then they who are not saved bestow care at all times on things wherein there is no profit and which avail them nothing, what excuse has he before the Lord God who withdraws himself from the assembly of the Church, and does not even imitate the gentiles, but by reason of his non-attendance grows indifferent and careless, and stands aloof and does evil to whom the Lord said by Jeremiah: My laws ye have not kept but neither have ye conversed after the laws of the gentiles; and ye have well nigh surpassed them in evildoing; and: Do the gentiles exchange their gods, which yet be no gods? But my people have exchanged their honour for that which is without profit. How then shall he excuse himself who is indifferent and has no zeal for the assembly of the Church? But if there be anyone who takes occasion of worldly business to withdraw himself, let him know this, that the trades of the faithful are called works of superfluity; for their true work is religion. Pursue your trades therefore as a work of superfluity, for your sustenance, but let your true work be religion.

Have a care therefore that you never withdraw yourselves from the assembly of the Church. But if any man leave the assembly of the Church of God and go to the assembly of the gentiles, what shall he say, and what excuse can he make to God in the day of judgement? seeing that he has left the holy Church, and the words of the living God, which are living and lifegiving and able to redeem and to deliver from fire and to save alive, and has gone to the assembly of the gentiles, because he has lusted after the spectacle of the theatre. Therefore shall he be accounted as one of them that go in thither; because he has lusted to hear and receive their fables, which are those of dead men and are from the spirit of Satan: for they are dead and deadly, and turn away from the faith and bring to everlasting fire. Nay, but the things of the world are your care, and you attend to the affairs of this life and scorn to betake yourselves to the Catholic Church, the beloved daughter of the Lord God Most High, that you may receive the teaching of God which endures for ever and is able to save them that receive the word of life.

Be constant therefore in coming together with the faithful who are being saved in your mother the Church, the living and lifegiving.

And beware of assembling with them that are perishing in the theatre, which is the assembly of the heathen, of error and of destruction. For he who enters an assembly of the gentiles shall be accounted as one of them, and shall receive the Woe. For to such the Lord God said by Isaiah: Woe, woe to them that come from the spectacle. And again He saith: Ye women that come from the spectacle, come: for it is a people without understanding. 'Women' then, He called the Churches, which He called and redeemed and brought forth from the spectacle of the theatre, and took and received; and He taught us from henceforth to go thither no more. For He saith in Jeremiah: Ye shall not learn according to the ways of the gentiles. And He saith again in the Gospel: In the way of the gentiles ye shall not go; {and into the cities of the

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Samaritans ye shall not enter}. Here then He commands and warns us wholly to avoid all heresies, which are the cities of the Samaritans; and furthermore, that we should keep far away from the assemblies of the gentiles, and not enter strange congregations; and that we should utterly avoid the theatre, and their fairs which are held for the sake of idols. A believer must not even come near to a fair, except to buy him nourishment for body ?and soul?. Therefore, avoid all vain shows of the idols, and the festivals of their fairs.

And let those who are young in the Church be ministering diligently, without sloth, in all things that are needful, with much reverence and modesty. Do you the faithful therefore, all of you, daily and hourly, whenever you are not in the Church, devote yourselves to your work; so that in all the conduct of your life you may either be occupied in the things of the Lord or engaged upon your work, and may never be idle. For the Lord has said: Imitate the ant, O sluggard, and emulate her ways, and be wiser than she. For she hath no husbandry, nor any to compel her, nor is she under authority: yet she gathereth her bread in summer, and storeth up for her much food in the harvest. And again He saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom: band there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she: and albeit she is little in strength, she honoureth wisdom, and is commended (thereby). How long wilt thou sleep, thou sluggard? When wilt thou arise from thy sleep? Thou shalt slumber a little, and sleep a little, and sit a little, and lay thy hand upon thy bosom a little: and poverty shall overtake thee as a runner, and want as a lusty man. But if thou wilt not be slothful, thine increase shall abound and overflow as a fountain; and poverty as a feeble runner shall depart from thee. Therefore, be always working, for idleness is a blot for which there is no cure. But if any man among you will not work, let him not eat: for the Lord God also hateth sluggards; for it is not possible for a sluggard to be a believer.

DIDASCALIA CHAPTER 14

On the time for the appointment of Widows.

Appoint as a widow one that is not under fifty years old, who in some sort, by reason of her years, shall be remote from the suspicion of taking a second husband. But if you appoint one who is young to the widows' order, and she endure not widowhood because of her youth, and marry, she will bring a reproach upon the glory of widowhood; and she shall render an account to God, first, because she has married a second husband; and again, because she promised to be a widow unto God, and was receiving (alms) as a widow, but did not continue in widowhood. But if there be one who is young, who has been a short time with her husband, and her husband die, or for any other cause there be a separation, and she continue by herself alone, having the honour of widowhood: she shall be blessed of God; for she is likened to the widow of Sarepta of Sidon with whom rested the holy angel, the prophet of God. Or again, she shall be like Anna, who hailed the coming of Christ and received a (good) testimony; and she shall be honoured for her virtue, winning honour on earth from men, and praise from God in heaven.

But let not young widows be appointed to the widows' order:? yet let them be taken care of and helped, lest by reason of their being in want they be minded to marry a second time, and some harmful matter ensue. For this you know, that she who marries one husband may lawfully marry also a second; but she who goes beyond this is a harlot. Wherefore, assist those who are young, that they may persevere in chastity unto God. And do thou accordingly, O bishop, bestow care upon these. And be mindful also of the poor, and assist and support them, even though there be among them those who are not widowers or widows, yet are in need of help through want or sickness or the rearing of children, and are in distress. It behoves thee to be careful of all and heedful of all. And hence it is that they who give gifts do not themselves with their own hands give them to the widows, but bring them to thee, that thou who art well acquainted of those who are in distress mayest, like a good steward, make distribution to them of those things which are given to thee: for God knows who it is that gives, even though he does not chance to be present. And when thou makest distribution, tell them the name of him who gave, that they may pray for him by name. For in all the Scriptures the Lord makes mention of the poor, and gives command concerning them; ...and even if they be married persons. And he adds further by Isaiah and says thus: Break thy bread to the hungry: and the poor man, that hath no roof, bring into thine house; and when thou seest the naked, cover him: and thou shalt not despise one that is of thine own flesh. By all means therefore be careful of the poor.

DIDASCALIA CHAPTER 15

How Widows ought to deport themselves.

Every widow therefore ought to be meek and quiet and gentle. And let her also be without malice and without anger; and let her not be talkative or clamorous, or forward in tongue, or quarrelsome. And when she sees anything unseemly done, or hears it, let her be as though she saw and heard it not. For a widow should have no other care save to be praying for those who give, and for the whole Church. And when she is asked a question by anyone, let her not straightway give an answer, except only concerning righteousness and faith in God; but let her send them that desire to be instructed to the rulers. And to those who question them let them (the widows) make answer only in refutation of idols and concerning the unity of God. But concerning punishment and reward, and the kingdom of the name of Christ, and His dispensation, neither a widow nor a layman ought to speak; for when they speak without the knowledge of doctrine, they will bring blasphemy upon the word. For our Lord likened the word of His tidings to mustard; but mustard, unless it be skilfully tempered, is bitter and sharp to those who use it. Wherefore our Lord said in the Gospel, to widows and to all the laity: Cast not your pearls before swine, lest they trample upon them and

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turn against you and rend you. For when the Gentiles who are being instructed hear the word of God not fittingly spoken, as it ought to be, unto edification of eternal life -- and all the more in that it is spoken to them by a woman -- how that our Lord clothed Himself in a body, and concerning the passion of Christ: they will mock and scoff, instead of applauding the word of doctrine; and she shall incur a heavy judgement for sin.

It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been appointed to this, O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.

A widow must not therefore stray or run about among the houses. For those who are gadabouts and without shame cannot be still even in their houses; for they are no widows, but wallets, and they care for nothing else but to be making ready to receive. And because they are gossips and chatterers and murmurers, they stir up quarrels; and they are bold and shameless. Now they that are such are unworthy of Him who called them; for neither in the common assembly of rest of the Sunday, when they have come, are such women or men watchful, but they either fall asleep or prate about some other matter: so that through them others also are taken captive by the enemy Satan, who suffers not such persons to be watchful unto the Lord. And they who are such, coming in empty to the Church, go out more empty still, since they hearken not to that which is spoken or read to receive it with the ears of their hearts. Such persons, then, are like those of whom Isaiah said: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not see. For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears. So in like manner the ears of such widows' hearts are stopped, because they will not sit beneath the roof of their houses and pray and entreat the Lord, but are impatient to be running after gain; and by their chattering they execute the desires of the Enemy. Now such a widow does not conform to the altar of Christ; for it is written in the Gospel: If two shall agree together, and shall ask concerning any thing whatsoever, it shall be given them. And if they shall say to a mountain that it be removed and fall into the sea, it shall so be done.

Now we see that there are widows who esteem the matter as one of traffic, and receive greedily; and instead of doing good (works) and giving to the bishop for the entertainment of strangers and the refreshment of those in distress, they lend out on bitter usury; and they care only for Mammon, whose god is their purse and their belly:? for where their treasure is, there is also their heart. For she who is in the habit of roaming abroad and running about to receive takes no thought for good works, but serves Mammon and ministers to filthy lucre. And she cannot please God, nor is she obedient to His ministry, so as to be constantly praying and making intercession, because her mind is quite taken captive by the greed of avarice. And when she stands up to pray, she remembers whither she may go to receive somewhat; or else that she has forgotten to tell some matter to her friends. And when she stands (in prayer), her mind is not upon her prayer, but upon that thought which has occurred to her mind. Now the prayer of such a one is not heard in regard to any thing. But she soon interrupts her prayer by reason of the distraction of her mind; for she does not offer prayer to God with all her heart, but goes off with the thought suggested by the Enemy, and talks with her friends about some unprofitable matter. For she knows not ?how she has believed?, or of what order she has been accounted worthy.

But a widow who wishes to please God sits at home and meditates upon the Lord day and night, and without ceasing at all times offers intercession and prays with purity before the Lord. And she receives whatever she asks, because her whole mind is set upon this. For her mind is not greedy to receive, nor has she much desire to make large expenses; nor does her eye wander, that she should see aught and desire it, and her mind be withdrawn; nor does she hear evil words to give heed to them, because she does not go forth and run about abroad. Therefore her prayer suffers no hindrance from any thing; and thus her quietness and tranquillity and modesty are acceptable before God, and whatsoever she asks of God, she presently receives her request. For such a widow, not loving money or filthy lucre, and not avaricious nor greedy, but constant in prayer, and meek and unperturbed, and modest and reverent, sits at home and works at (her) wool, that she may provide somewhat for those who are in distress, or that she may make a return to others, so that she receive nothing from them. For she bethinks her of that widow of whom our Lord gave testimony in the Gospel, who came and cast into the treasury two mites, which is one dinar: whom when our Lord and Teacher, the trier of hearts, saw, He said to us: O my disciples, this poor widow hath cast in more alms than anyone; for everyone hath cast in of that which was superfluous to him: but this, of all that she possessed she hath laid her up treasure.

Widows ought then to be modest, and obedient to the bishops and the deacons, and to reverence and respect and fear the bishop as God. And let them not act after their own will, nor desire to do any thing apart from that which is commanded them, or without counsel to speak with any one by way of making answer, or to go to anyone to eat or drink,

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or to fast with anyone, or to receive aught of anyone, or to lay hand on and pray over anyone without the command of the bishop or the deacon. But if she do aught that is not commanded her, let her be rebuked for having acted without discipline. For whence knowest thou, O woman, from whom thou receivest, or from what ministry thou art nourished, or for whom thou fastest, or upon whom thou layest hand? For knowest thou not that concerning everyone of these thou shalt render an account to the Lord in the day of judgement, seeing that thou communicatest in their works? But thou, O widow who art without discipline, seest thy fellow widows or thy brethren in sickness, and hast no care to fast and pray over thy members, and to lay hand upon them and to visit them, but feignest thyself to be not in health, or not at leisure; but to others, who are in sins or are gone forth from the Church, because they give much, thou art ready and glad to go and to visit them. You then who are such ought to be ashamed; for you wish to be wiser and to know better, not only than the men, but even than the presbyters and the bishops. Know then, sisters, that whatsoever the pastors with the deacons command you, and you obey them, you obey God; and with whomsoever you communicate by the command of the bishop, you are without blame before God; and so is every brother of the laity who obeys the bishop and submits to him:? for they (the bishops) are to render an account for all. But if you obey not the mind of the bishops and deacons, they indeed will be quit of your offences, but you shall render an account of all that you do of your own will, whether men or women.

Now whosoever prays or communicates with one that is expelled from the Church, must rightly be reckoned with him; for these things lead to the undoing and destruction of souls. For if one communicate and pray with him who is expelled from the Church, and obey not the bishop, he obeys not God; and he is defiled with him (that is expelled). And moreover he suffers not that man to repent. For if no one communicate with him, he will feel compunction and weep, and will ask and beseech to be received (again); and he will repent of what he has done, and will be saved.

That a woman should baptise, or that one should be baptised by a woman, we do not counsel, for it is a transgression of the commandment, and a great peril to her who baptises and to him who is baptised. For if it were lawful to be baptised by a woman, our Lord and Teacher Himself would have been baptised by Mary His mother, whereas He was baptised by John, like others of the people. Do not therefore imperil yourselves, brethren and sisters, by acting beside the law of the Gospel.

But concerning envy or jealousy, or slander and fault-finding, or contention and ill-will, and carping or rivalry, we have already told you that these things ought not to be found in a Christian; but among widows it is not fitting that anyone of them should so much as be named. Yet because the author of evil has many wiles and devices, he enters into those who are no widows and boasts himself in them. For there are some indeed who profess themselves widows, but do not works worthy of their name. For not for the name of widowhood are they found worthy to enter into the kingdom, but for faith and works. For if one practise good works, she shall be praised and accepted; but if she practise evil works and do the works of the Evil One, she shall be blamed and cast out of the kingdom everlasting: because she has left the things eternal and desired and loved those that are temporal. Now we see and hear that there are widows in whom there is envy one towards another. For when thy fellow aged woman has been clothed, or has received somewhat from some one, thou oughtest, O widow, on seeing thy sister refreshed -- if thou be a widow of God -- to say: 'Blessed be God, who hath refreshed my fellow aged woman,' and to praise God; and afterwards (to praise) him that ministered, and say: 'May his work be acceptable in truth,' and: 'Remember him, Lord, for good in the day of Thy recompense, and my bishop who hath ministered well before Thee and hath dispensed the alms fairly; for my fellow aged woman was naked, and hath been provided: and add unto him glory, and give him also a crown of glory in the day of the manifestation of Thy coming.' And likewise also the widow who has received an alms of the Lord, let her pray for him that provided this ministration, suppressing his name like a wise woman, that his righteousness may be with God and not with men, -- as He said in the Gospel: When thou doest an alms, let not thy left hand know what thy rtght hand doeth -- lest, when thou pronounce and reveal his name in praying for him that gave, his name be disclosed and come to the ears of a heathen, and the heathen, being a man of the left hand, know it. Or it may even chance that one of the faithful, hearing thee, will go out and talk:? and it is not expedient that those things which are done or spoken in the Church should come abroad and be revealed; for he that divulges and speaks of them disobeys God, and becomes a betrayer of the Church. But do thou in praying for him suppress his name; and so shalt thou fulfil that which is written, thou and the widows who are such (as thou): for you are the holy altar of God, (even of) Jesus Christ.

But now we hear that there are widows who do not behave according to the commandment, but care only for this, that they may stray and run about asking questions. And moreover she who has received an alms of the Lord -- being without sense, in that she discloses (the matter) to her that asks her -- has revealed and declared the name of the giver; and the other, hearing it, murmurs and finds fault with the bishop who has dispensed, or with the deacon, or with him who has made some gift, saying: 'Knewest thou not that I was nearer to thee and in more distress than she?' And she knows not that it was not by man's will that this was done, but by the command of God. For if thou protest and say to him: 'I was nearer to thee, and thou knewest that I was more naked than she:' it behoved thee to know who it was that commanded, and to be silent and not find fault with him that ministered, but to go into thy house and fall upon thy face and give thanks to God for thy fellow widow; and to pray likewise for him that gave and for him that ministered, and

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to beseech the Lord that He would open to thee also the door of His favour. And the Lord would presently have heard thy prayer bountifully, and have sent thee more favour than thy fellow widow, from whence thou never thoughtest to receive a ministry; and (such) proof of thy patience would have been praiseworthy. Or know you not that it is written in the Gospel: When thou doest an alms, sound not the trumpet before men to be seen of them, as the hypocrites do. For verily I say unto you, they have received their reward.

Now if God has commanded that a ministry be ministered in secret, and he that ministered did so minister: why then dost thou, who hast received in secret, proclaim it openly? Or thou, again (who hast not received), why dost thou question it? For thou not only findest fault and murmurest, as one who is no widow, but even utterest a curse like the heathen. Or hast thou not heard what the Scripture saith: Everyone that blesseth, is blessed; and everyone that curseth, is cursed. And again in the Gospel He saith: Bless them that curse you; and again: When ye enter into a house, say: Peace be in this house. And if that house be worthy of peace, your peace shall come upon it; but if it be not worthy, your peace shall return unto you. If then peace returns to them that send it, much more will a curse return upon those who utter it idly: because that he upon whom it was sent does not merit to receive a curse. For everyone who curses a man idly, curses himself, since it is written in Proverbs: As birds and fowl fly, so do idle curses return. And again He saith: They that utter curses are void of understanding. For we are set forth in a parable by the example of the bee, as the Lord saith: Go to the bee, and learn how she worketh. For her work she performeth in wisdom; and there is brought of her labour to be food for rich and poor. Beloved and praiseworthy is she, albeit she is little in strength. As then the bee is little in strength, and when she has stung a man she loses her sting, and becomes barren and presently dies; so also we the faithful in like manner: whatever evil we do to another, we do it to ourselves; for, Whatsoever thou hatest that it should be done to thee, thou shalt not do to another. Wherefore, everyone that blesseth is blessed.

Do you therefore admonish and rebuke those (widows) who are undisciplined and likewise exhort and encourage and help forward those who conduct themselves rightly. And let widows keep themselves from cursing, for they have been appointed to bless. Wherefore, let not the bishop, nor a presbyter, nor a deacon, nor a widow utter a curse out of their mouth, that they may not inherit a curse but a blessing. And let this also be thy care, O bishop, that not even one of the laity utter from his mouth a curse: for thou hast the care of all.

DIDASCALIA CHAPTER 16

On the appointment of Deacons and Deaconesses.

Wherefore, O bishop, appoint thee workers of righteousness as helpers who may co-operate with thee unto salvation. Those that please thee out of all the people thou shalt choose and appoint as deacons:? a man for the performance of the most things that are required, but a woman for the ministry of women. For there are houses whither thou canst not send a deacon to the women, on account of the heathen, but mayest send a deaconess. Also, because in many other matters the office of a woman deacon is required. In the first place, when women go down into the water, those who go down into the water ought to be anointed by a deaconess with the oil of anointing; and where there is no woman at hand, and especially no deaconess, he who baptises must of necessity anoint her who is being baptised. But where there is a woman, and especially a deaconess, it is not fitting that women should be seen by men:? but with the imposition of hand do thou anoint the head only. As of old the priests and kings were anointed in Israel, do thou in like manner, with the imposition of hand, anoint the head of those who receive baptism, whether of men or of women; and afterwards -- whether thou thyself baptise, or thou command the deacons or presbyters to baptise -- let a woman deacon, as we have already said, anoint the women. But let a man pronounce over them the invocation of the divine Names in the water.? And when she who is being baptised has come up from the water, let the deaconess receive her, and teach and instruct her how the seal of baptism ought to be (kept) unbroken in purity and holiness. For this cause we say that the ministry of a woman deacon is especially needful and important. For our Lord and Saviour also was ministered unto by women ministers, Mary Magdalene, and Mary the daughter of James and mother of Jose, and the mother of the sons of Zebedee, with other women beside. And thou also hast need of the ministry of a deaconess for many things; for a deaconess is required to go into the houses of the heathen where there are believing women, and to visit those who are sick, and to minister to them in that of which they have need, and to bathe those who have begun to recover from sickness.

And let the deacons imitate the bishops in their conversation: nay, let them even be labouring more than he. And let them not love filthy lucre; but let them be diligent in the ministry. And in proportion to the number of the congregation of the people of the Church, so let the deacons be, that they may be able to take knowledge (of each) severally and refresh all; so that for the aged women who are infirm, and for brethren and sisters who are in sickness -- for every one they may provide the ministry which is proper for him.

But let a woman rather be devoted to the ministry of women, and a male deacon to the ministry of men. And let him be ready to obey and to submit himself to the command of the bishop. And let him labour and toil in every place whither he is sent to minister or to speak of some matter to anyone. For it behoves each one to know his office and to be diligent in executing it. And be you (bishop and deacon) of one counsel and of one purpose, and one soul dwelling in two bodies. And know what the ministry is, according as our Lord and Saviour said in the Gospel: Whoso among you desireth to be chief, let him be your servant: even as the Son

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of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. So ought you the deacons also to do, if it fall to you to lay down your life for your brethren in the ministry which is due to them. For neither did our Lord and Saviour Himself disdain (to be) ministering to us, as it is written in Isaiah: To justify the righteous, who hath performed well a service for many. If then the Lord of heaven and earth performed a service for us, and bore and endured everything for us, how much more ought we to do the like for our brethren, that we may imitate Him. For we are imitators of Him, and hold the place of Christ. And again in the Gospel you find it written how our Lord girded a linen cloth about his loins and cast water into a wash-basin, while we reclined (at supper), and drew nigh and washed the feet of us all and wiped them with the cloth. Now this He did that He might show us (an example of) charity and brotherly love, that we also should do in like manner one to another. If then our Lord did thus, will you, O deacons, hesitate to do the like for them that are sick and infirm, you who are workmen of the truth, and bear the likeness of Christ? Do you therefore minister with love, and neither murmur nor hesitate; otherwise you will have ministered as it were for men's sake and not for the sake of God, and you will receive your reward according to your ministry in the day of judgement. It is required of you deacons therefore that you visit all who are in need, and inform the bishop of those who are in distress; and you shall be his soul and his mind; and in all things you shall be taking trouble and be obedient to him.

DIDASCALIA CHAPTER 17

On the upbringing of Orphan Children

Now if anyone of the children of Christians be an orphan, whether boy or girl, it is well that, if there be one of the brethren who has no children, he should adopt the child in the place of children. And whoever has a son, let him adopt a girl; and when her time is come, let him give her to him to wife, that his work may be completed in the ministry of God. But if there be any who are unwilling to do thus because they would please men, and by reason of their riches are ashamed of orphan members: they who are such shall arrive at this very pass, and therein shall spend what they have spared; and that which the saints have not eaten, the Assyrians shall eat: and their land strangers shall devour before their eyes.

Do you therefore, O bishops, take pains over their upbringing, so that nothing may be wanting to them. And when a virgin's time is come, give her in marriage to one of the brethren. But when a boy is being brought up, let him learn a craft; and when he is become a man, let him receive the wage that is worthy of his craft, and let him fashion for himself the implements required for his craft, and not henceforth be a burden upon the love of the brethren, which was shown him without guile and without partiality.

And truly blessed is every one that is able to help himself, and shall not straiten the place of the orphan and the widow and the stranger. For woe from God to them that have, and receive in falsehood, {or are able to help themselves and (yet) receive;} for everyone of those who receive shall give an account to the Lord God in the day of judgement, how he received. If a man has received on account of a fatherless childhood, or on account of indigence in old age, or on account of infirmity and sickness, or on account of the rearing of children, he shall even be praised: for he is esteemed as the altar of God, therefore shall he be honoured of God. For he did not receive idly; because he was praying diligently (and) unremittingly at all times for those who give; for his prayer, which is his strength, he offered as his payment. Those then who are such shall be declared blessed by God in the life everlasting.

But those who have, and receive under pretence, or else are slothful, and instead of working and helping others rather themselves receive, shall be held to account for that which they receive, because they have straitened the place of the faithful poor. For everyone who has some possession, and neither gives to others nor uses it himself, lays up for himself a perishable treasure on earth; and he has inherited the place of the snake lying upon the treasure, and will come in danger of being reckoned with him. For whoever has, and receives in falsehood, puts his faith not in God but in the Mammon of iniquity; and for the gain of avarice he holds the word in hypocrisy, and he is fulfilled in unbelief. Now such a one will come in danger of being reckoned with the unbelievers. But he who gives simply to every man, does well in giving, and he is innocent. He also who receives on account of distress, and uses sparingly those things which he has received, has received well; and he shall be praised by God in the life and rest everlasting.

DIDASCALIA CHAPTER 18

That it is not right to receive gifts of alms from reprehensible persons.

Do you the bishops and the deacons be constant therefore in the ministry of the altar of Christ, -- we mean the widows and the orphans, -- so that with all care and with all diligence you make it your endeavour to search out concerning the things that are given, (and to learn) of what manner is the conversation of him, or of her, who gives for the nourishment -- we say again -- of 'the altar.' For when widows are nourished from (the fruits of) righteous labour, they will offer a holy and acceptable ministry before Almighty God through His beloved Son and His holy Spirit:? to whom be glory and honour for evermore.

Make it your care and endeavour therefore to minister to widows out of the ministry of a clean conscience, that what they ask and request may be granted them at once upon their praying for it. But if there be bishops who are careless and give no heed to these matters, through respect of persons, or for the sake of filthy lucre, or because they neglect to mak inquiry; they shall render no ordinary account. For they receive, forsooth, to administer for the nourishment of orphans and widows, from rich persons who keep men shut up in prison, or ill-treat their slaves, or behave with cruelty in their cities, or oppress the poor; or from the lewd, and

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those who abuse their bodies; or from evildoers; or from forgers; or from dishonest advocates, or false accusers; or from hypocritical lawyers; or from painters of pictures; or from makers of idols; or from workers of gold and silver and bronze (who are) thieves; or from dishonest tax-gatherers; or from spectators of shows; or from those who alter weights or measure deceitfully; or from inn-keepers who mingle water (with their wine); or from soldiers who act lawlessly; or from murderers; or from spies who procure condemnations; or from any Roman officials, who are defiled with wars and have shed innocent blood without trial:? perverters of judgement who, in order to rob them, deal unjustly and deceitfully with the peasantry and with all the poor; and from idolaters; or from the unclean; or from those who practise usury, and extortioners. Now they who nourish widows from these (sources) shall be found guilty in judgement in the day of the Lord; for the Scripture has said: Better is a supper of herbs with love and amity than the slaughter of fatted oxen with hatred. For if a widow be nourished with bread only from the labour of righteousness, it shall even be abundant for her; but if much be given her from (the proceeds) of iniquity it shall be insufficient for her. But again, if she be nourished from (the proceeds) of iniquity, she cannot offer her ministry and her intercession with purity before God; and even though she be righteous and pray for the wicked, her intercession for them will not be heard, but that for herself alone; for God makes trial of the hearts in judgement, and receives intercessions with discernment. But if they pray for those w ho have sinned and repent, their prayers will be heard. But those who are in sin, and do not repent, not only are they not heard when they pray, but they even call to remembrance their transgressions before the Lord.

Wherefore, a bishops, fly and avoid such ministrations; for it is written:There shall not go up upon the altar of the Lord (that which cometh) of the price of a dog, or of the hire of a harlot. For if widows pray for fornicators and transgressors through your blindness, and be not heard, not receiving their requests, you will perforce bring blasphemy upon the word through your evil management, as though God were not good and ready to give.

Take good heed therefore that you minister not to the altar of God out of the ministrations of transgression. For you have no pretext to say, 'We do not know;' for you have heard that which the Scripture saith:? Depart from an evil man, and thou shalt not fear; and trembling shall not come nigh unto thee. But if you say: 'These are they alone who give alms; and if we receive not of them, from whence shall the orphans and widows and those in distress be provided?' God saith to you: 'To this end did you receive the gifts of the Levites, the first fruits and offerings of your people, that you might be sustained and even have over and above, that you might not be constrained to receive from evil persons.' But if the Churches are so poor that those in want must needs be supported by such, it were better for you rather to be wasted with famine than to receive from evil persons.

Search out and make trial, therefore, that you may be receiving from the faithful, who communicate with the Churches and conduct themselves well, (wherewithal) to nourish those in distress, and may not receive from those who are expelled from the Church until they are found worthy to be members of the Church. But if you are in want, tell the brethren, and let them treat together and give; and thus perform your ministrations in righteousness. And teach your people and tell them that it is written: Honour the Lord with (the fruits of) righteous labour, and with the chiefest of all your increase. Wherefore, nourish and clothe those in want from the righteous labour of the faithful; and those things which are given by them, as we have already said, bestow for the ransom of the faithful; and redeem slaves and captives and prisoners, and those who are treated with violence, and those condemned by the mob, and those sentenced to fight with beasts, or to the mines, or to exile, and those condemned to the games. And let the deacons go in to those who are in distress, and let them visit each one and provide him with what he lacks.

But if ever it should happen that you are constrained and receive unwillingly some pieces of money from any evil person, you shall not employ them for (the purchase of) food; but if they be few, spend them on firewood for yourselves and for the widows, lest a widow, receiving of them, be forced to buy her some food with them. And so, unsullied by iniquity, the widows will pray and receive from God all good things for which they ask and make petition, all of them together and each one severally: and you also will not be reproached with these sins.

DIDASCALIA CHAPTER 19

That it is a duty to take care of those who for the name of Christ suffer affliction as Martyrs.

You shall not turn away your eyes from a Christian who for the name of God and for His faith and love is condemned to the games, or to the beasts, or to the mines; but of your labour and of the sweat of your face do you send to him for nourishment, and for a payment to the soldiers that guard him, that he may have relief and that care may be taken of him, so that your blessed brother be not utterly afflicted. For let him that is condemned for the name of the Lord God be esteemed of by you as a holy martyr, an angel of God, or God upon earth, even one that is spiritually clothed with the Holy Spirit of God; for through him you see the Lord our Saviour, inasmuch as he has been found worthy of the incorruptible crown, and has renewed again the witness of (His) passion. To those therefore who are bearing witness it is the duty of all you the faithful to minister with care, and to refresh them out of your possessions through your bishop. But if there be a man who has nothing, let him fast, and that which would have been spent by him that day let him give for his brethren. But if thou art rich, thou must minister to them according to thy power, or even give thy whole possession and redeem them from bonds; for they it is who are worthy of God, and the sons who perform His will; as the Lord has said: Every

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one that shall confess me before men, I also will confess him before my Father. And you shall not be ashamed to go to them where they are imprisoned. And when you do these things, you shall inherit everlasting life, for you become sharers of their martyrdom. For let us learn how our Lord said in the Gospel: Come unto me, all ye blessed of my Father, inherit the kingdom which was prepared for you from before the foundations of the world. For I was hungry, and ye gave me to eat; and I was thirsty, and ye gave me to drink. I was a stranger, and ye gathered me; and I was naked, and ye covered me. I was sick, and ye visited me; and I was in prison, and ye came unto me. Then will the righteous answer and say: Our Lord, when saw we thee hungry, and gave thee to eat or thirsty, and gave thee to drink or naked, and covered thee or sick, and did visit thee or a stranger, and gathered thee or in prison, and came unto thee. And he will answer and say to them: All that ye did to one of these little and mean ones, ye did it to me. And then shall they go into life everlasting.

But if there be one who is called a Christian, and he fall away and be tempted by Satan, and be convicted of evil deeds and condemned for (his) deeds, whether of theft or murder: avoid such persons, lest anyone of you be put on trial by those who seize him. For if one seize thee and question thee, and say to thee: 'Art thou also a Christian, like this man?' thou canst not deny that thou art a Christian, but must needs confess it. But thou wilt not be condemned as a Christian, but punished as a malefactor. For he asks thee whether thou art 'like this man:' and thy confession is rendered void. But if thou deny, thou hast also denied the Lord. Therefore avoid them, that you may be without offence. But the faithful who are violently and unjustly seized and imprisoned as evildoers, or even bound, help (as) your members with abundant care and with much pains, that you may deliver them from the hand of evil men. But if any man come near to them and be seized with them, and for no offence suffer affliction for his brother's sake, blessed is he in being called a Christian; for he has confessed the Lord, and he shall live before God. For if a man come near to those who are bound for the name of the Lord and be seized with them, he shall be blessed in being found worthy of such company.

And those again who are persecuted for the faith and pass from city to city, according to the Lord's command, do you receive and refresh; and when you receive them, rejoice, for you are made sharers of their persecution, For our Lord spoke concerning them in the Gospel thus: Blessed are ye, when they shall persecute you and revile you for my name's sake. For when a Christian is persecuted and bears witness and is slain for the faith, he becomes a man of God; and he is now no more persecuted by any man, for he has won him approval of the Lord. But if he deny, and say that he is not a Christian, he shall be called an offence; and (though) not persecuted by men, yet is he cast off by God for his denial; and he shall receive henceforth no portion with the saints in the kingdom everlasting, according to the Lord's promise, but his inheritance shall be with the ungodly. For the Lord God has said: Whosoever shall deny me and my words before men, or shall be ashamed of me: I also will be ashamed of him, and will deny him before my Father who is in heaven, when I come with power and glory to judge the dead and the living. And again you find it written: Every one that loveth his father or his mother more than me, is not worthy of me " and everyone that loveth his son or his daughter more than me, is not worthy of me; and every one that taketh not up his cross rejoicing and glad and cometh after me, is not worthy of life; and every one that shall lose his life for my sake, shall find it; and every one that shall save his life, by denying, shall lose it. For what shall a man be profited if he acquire the whole world, and forfeit his soul? or what shall he give in exchange for his soul? And again: Fear not them that kill the body, but are not able to kill the soul; but fear me rather, that am able to destroy soul and body in hell.

Now everyone who learns any craft watches his master and sees how by his skill and his knowledge he executes the work of his craft; and he himself copies him and executes the work which he has set him, that he may not be ill spoken of by him. But if he abate anything of the (tasks) set him, he is not perfect. We, then, who have our Lord for master and teacher, why do not we imitate His teaching and His conversation? For He left riches and favour, and power and glory, and came thus in poverty; and moreover He parted with Mary His blessed mother, and with His brethren, and with His life itself, and endured persecution even unto the cross. And these things He endured for our sake, that He might redeem us, who are of the People, from the bonds of the Second Legislation, of which we have already spoken, and might redeem you also, who are of the Gentiles, from the worship of idols and from all ungodliness, and get you for an inheritance. If then He suffered thus for our sake, to redeem us who believe in Him, and was not ashamed, why do not we also imitate His sufferings, while He gives us endurance? -- and this for our own sake, that we may be delivered from the death of fire. For He endured for our sake, but we for our own sake. Or has our Lord any need that we should suffer for Him? Rather it is this alone that He desires, to make proof of the love of our faith, and of our free will. Let us then part with our parents and our kinsfolk, and with all that is in this world, and even with our life.

We must indeed pray that we come not into temptation; yet if we be called to martyrdom, let us confess when we are interrogated, and when we suffer let us endure, and when we are afflicted let us rejoice, and when we are persecuted let us not grieve; for so doing, not only shall we deliver ourselves from hell, but we shall also teach those who are young in the faith, and the hearers, to do the like:? and they shall live before God. But if we fail in faith towards the Lord, and deny through the infirmity of the body -- as our Lord said:? The spirit is willing and ready, but the body is weak -- we shall not only destroy ourselves, but shall kill also our brethren with us. For when they see our denial, they will think that they have been made disciples of an erring doctrine; and when they stumble, we shall render an account

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for them as well as for ourselves, everyone of us, to the Lord in the day of judgement.

But if thou be taken and brought before the authority, and deny the hope that thou hast towards the Lord by thy holy faith, and thou be set at large to-day, but to-morrow fall sick of a fever and take to thy bed; or if thy stomach ail thee and retain no food, but vomit it out with grievous pains; or thou be afflicted with a disease of the belly, or with a disease in one of thy members; or thou bring up blood and bile from within thee by reason of dire disorders; or thou have an ulcer in one of thy members and be cut by the hands of physicians, and die in manifold afflictions and torments: what then will thy denial have availed thee which thou hast denied, O man? For behold, thy soul has inherited pains and afflictions, and thou hast destroyed thy life for ever before God; and thou shalt burn and be tormented without respite everlastingly: even as the Lord has said: Everyone that loveth his life, shall lose it; and everyone that shall lose his life for my sake, shall find it. Now a Christian who denies, loves his life for a little while in this world, that he may not die for the name of the Lord God; but he has destroyed himself for ever in fire, for he has fallen of himself into Gehenna. For Christ has denied him, as He said in the Gospel: Whosoever shall deny me before men, I also will deny him before my Father who is in heaven; but those whom the Lord has denied they put forth and cast into the outer darkness: and there is their weeping and their gnashing of teeth. For He said: Everyone that loveth his life more than me, is not worthy of me.

Let us be earnest then to commit ourselves to the Lord God; and if any man be found worthy of martyrdom, let him accept of it with joy, seeing that he has been counted worthy of so great a crown, and that his departure from this world is by martyrdom. For the Lord our Saviour has said: There is no disciple better than his master: but everyone shall be perfected as his master. Now our Lord consented to all these His sufferings that He might save us; and He submitted to be beaten, and that men should blaspheme Him and spit in His face, and to drink vinegar and gall; and at last He endured even to be hanged upon the cross. Let us therefore, who are His disciples, be also His imitators. For if He bore and endured all things for us, even to the sufferings (of His passion), how much more ought we, for our own sakes, to be patient when we suffer? And we ought not to doubt; for so He has promised us, that if we should be burned with coals of fire, while we believe in our Lord Jesus Christ and in God His Father, the Lord God Almighty, and in His Holy Spirit, -- to whom be glory and honour for evermore, Amen. --

DIDASCALIA CHAPTER 20

Concerning the Resurrection of the Dead.

God Almighty will raise us up through God our Saviour, as He has promised. And He will raise us up from the dead even as we are -- in this form in which we now are, but in the great glory of everlasting life, with nothing wanting to us. For though we be cast into the depths of the sea, or be scattered by the winds like chaff, we are still within the world; and the whole world itself is inclosed beneath the hand of God. From within His hand therefore will He raise us up: as the Lord our Saviour has said: A hair of your head shall not perish; but in your patience ye shall possess your souls.

Now concerning the resurrection, and concerning the glory of the martyrs, the Lord spoke in Daniel thus: Many that sleep in the breadth of the earth shall rise up in that day: some unto life everlasting, and some unto reproach and shame and dispersion. But they that understand shall shine as the luminaries which are in the heaven; and they that have been strengthened by the word, as the stars of heaven. As (of) the sun, then, and the moon, the luminaries of heaven, (such) glorious light has He promised to give to them that understand, and confess His holy name, and bear witness.

But not to the martyrs alone has He promised the resurrection, but to all men; for He speaks thus in Ezekiel: The hand of the Lord came upon me: and the Lord brought me forth in the spirit, and set me in the midst of a valley: and it was full of bones. And he caused me to pass over against them: and they were many, and they were exceeding dry. And he said unto me: Son of man, shall these bones live? And I said: Thou knowest, Lord Adonai. And the Lord said unto me: Prophesy unto these bones, and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord Adonai unto these bones: Behold, I will cause the spirit to enter into you, and ye shall live; and I will put sinews upon you, and will build up flesh upon you, and will clothe you with skin; and I will give the spirit in you, and ye shall live: and ye shall know that I am the Lord. And I prophesied as he spake unto me. And as I prophesied, there was made a sound and a movement; and the bones drew nigh, bone unto bone. And I saw that there came upon them sinews and flesh, and skin was stretched over them above: but there was no spirit in them. And the Lord said unto me: Prophesy unto the spirit, and say: Thus saith the Lord Adonai: Come, spirit, from the four winds, and enter into these dead, and they shalt live. And I prophesied, as he spake unto me: and the spirit entered into them, and they lived: and they stood upon their feet in a great army. And the Lord said unto me: Son of man, these bones are the house of Israel; for they say: Our bones are dried up, and our hope is perished, and we are not. Thus saith the Lord Adonai: Behold, I open your graves, and I will bring you forth from thence, O my people, and wilt bring you in to the land of Israel; and ye shall know that I am the Lord, when I shall open your graves, to bring up my people from the graves. And I will give my spirit in you, and ye shall live. And I will cause you to dwell in your land: and ye shall know that I am the Lord, that have spoken and have performed it.

And all the inhabitants of the earth shall be silent, saith the Lord. And again by Isaiah He said: All they that sleep and are dead shall rise; and all they that are in the graves shall awake: for thy dew is a dew of healing unto them. But the land of the wicked shalt perish. And many other things also He said by Isaiah and by all the prophets concerning the resurrection and the life everlasting, and concerning the

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glory of the righteous; and as touching the wicked also, concerning their dishonour and exposure and downfall, and concerning their undoing and overthrow and condemnation. For that which He said, the land of the wicked shall fall, He speaks concerning their body; because it is of the earth, and shall be reckoned unto the earth in dishonour. Because they served not God, they shall fall into fire and torment. And in the Twelve Prophets again He speaks thus: Behold, ye wicked, and see, and understand marvels: and return to corruption. For I do a work in your days, the which if a man recount it unto you, ye will not believe. Now these things, and many more than these, are spoken concerning those who believe not in the resurrection, and concerning those who deny God, and those who serve not God, and concerning transgressors of the law and the heathen; and when they shall see the glory of the faithful, they will be turned back to be destroyed in fire, because they believed not.

But we have learned and have believed; and by our Lord's resurrection from the dead is made sure to us the resurrection which God, who lies not, has promised us. For our Saviour, by rising Himself first, was made an earnest also of our resurrection. And those also who are called from the Gentiles, and even the heathen, read and hear concerning the resurrection that which is spoken and proclaimed to them by the Sibyl thus: When all things have been made dust and ashes, God Most High will allay the fire, even he that kindled it. And then again will God himself raise up the bones and the ashes of men, and will clothe them with their form. For he will raise up men as they were before: and then shall be the judgement, wherein God will judge in the world to come. And the wicked and the ungodly the earth will cover again; (but) the just and the righteous shall live in the living world. And God will give them spirit and grace and life: and then shall they all see one another. And not only by the Sibyl, brethren, was the resurrection preached to the Gentiles, but by the holy Scriptures also our Lord proclaimed beforehand, to the Jews and the heathen and Christians at once, and announced the resurrection of the dead which is to be for men; and even by a dumb bird, we mean the Phoenix. which is but one alone, by means whereof God gives us again abundant demonstration of the resurrection. For if he had a mate, many would be seen by men; but now one only is seen, once in five hundred years. which enters Egypt and comes to the altar which is called 'of the Sun' bringing cinnamon. And as he prays toward the East, a fire is kindled of itself and burns him up, and he is reduced to ashes. And from the ashes again there is formed a worm; and it grows in his form and becomes a perfect Phoenix. And then he departs and goes away whence he came.? If then by means of a dumb animal God shows us concerning the resurrection, we who believe in the resurrection and in the promise of God ought much more, as men deemed worthy of so great glory that we should receive an incorruptible crown in the life everlasting, to rejoice, if martyrdom come to us, in the great grace and in the honour and glory of martyrdom for God, and to accept of it joyfully with all our soul, and to believe in the Lord God who will raise us up in glorious light. As in the beginning God commanded by a word, and the world was made, and said: Let there be light, and night and day, and heaven and earth and sea, and birds and living creatures of the sea, and creeping things of the earth and fourfooted beasts, and trees; and everything was made by His word and established in its nature, as the Scripture has said: these works themselves, which came into being through the obedience which they rendered Him, bear witness to God who made them that by Him they were made from that which was not; and they also show a sign of the resurrection. As then He made every thing, so will He the more rather quicken and raise up man, who is of His own forming. For if from that which was not He fashioned and established the world, much easier is this, that from that which is He should quicken and raise up man, who is the formation of His hands: even as also, in the human seed, He clothes man in the womb with a form and causes him to grow.

If then He raises up all men, -- as He said by Isaiah: All flesh shall see the salvation of God, -- much more will He quicken and raise up the faithful; and (yet more) again will He quicken and raise up the faithful of the faithful, who are the martyrs, and establish them in great glory and make them His counsellors. For to mere disciples, those who believe in Him, He has promised a glory as of the stars; but to the martyrs He has promised to give an everlasting glory, as of the luminaries which fail not, with more abundant light, that they may be shining for all time.

As disciples of Christ, therefore, let us believe that we shall receive from Him all the good things which He has promised us in the life everlasting; and so let us imitate all His teaching and His patience. For as touching His birth from a virgin, and His coming, and the will of His passion, we have assurance through His holy Scriptures, even as the prophets foreannounced and foretold all things concerning His coming, and all have been accomplished and established in our hearts: for even the demons, trembling before His name, lauded His advent. Concerning those, therefore, which have come to pass of the things we have already mentioned, you also have believed and have been fully assured; but we yet more, who were with Him and have seen Him with our eyes, and have eaten with Him, and have been made the associates and witnesses of His coming. As touching also His great and unspeakable gifts which He is yet to give us, according as He has promised, let us believe and hope that we shall receive them; for (by this) is all our faith put to the proof, if we believe in (those) His promises which are yet to be (fulfilled). If then we are called to martyrdom for His name, and go forth from the world confessing (Him), we shall be pardoned all sins and offences, and shall be found pure. For He spoke in David concerning the martyrs thus: Blessed are they whose iniquity is forgiven, and whose sins are covered. Blessed is the man to whom the Lord shall not impute his sins. Blessed therefore are the martyrs, and clear of all offences; for they have been removed and taken away from all iniquity: as He said in Isaiah of Christ and of His martyrs: Behold, the

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righteous (man) is perished, and there is none that understandeth; and godly men are taken away, and no man layeth it to heart. For the righteous is gathered up from the presence of evil: and his burial shall be in peace. Now these things are said of those who bear witness for the name of Christ.

But again, sins are forgiven by baptism also to those who from the Gentiles draw near and enter the holy Church of God. Let us inquire also, to whom sins are not imputed. To such as Abraham and Isaac and Jacob and all the patriarchs, as also to the martyrs. Let us hear then, brethren, for the Scripture saith: Who shall boast himself and say: I am clear of sins? Or who shall be confident and say: I am innocent? And again: There is no man pure of defilement: not though his life be but one day. To everyone therefore who believes and is baptised his former sins have been forgiven; but after baptism also, provided that he has not sinned a deadly sin nor been an accomplice (thereto), but has heard only, or seen, or spoken, and is thus guilty of sin. But if a man go forth from the world by martyrdom for the name of the Lord, blessed is he; for brethren who by martyrdom have gone forth from this world, of these the sins are covered.

DIDASCALIA CHAPTER 21

Concerning the Pascha and the Resurrection of Christ our Saviour.

Wherefore, a Christian ought to keep himself from vain speech and from words of levity and profanity. For not even on Sundays, in which we rejoice and make good cheer, is it permitted to anyone to speak a word of levity or one alien to religion: as our Lord also teaches us in the Psalm by David, saying thus: And now, ye kings, understand; and be instructed, all ye judges of the earth, Serve the Lord with fear, and rejoice unto him with trembling. Give ye heed to discipline, lest the Lord be angry, and ye perish from the way of justice: for his wrath will shortly be kindled against you. Blessed are all they that trust on him. We must conduct our festivals and our rejoicings, then, with fear and trembling; for a faithful Christian, it saith, must not sing the songs of the heathen, nor have anything to do with the laws and doctrines of strange assemblies; for it may happen that through (their) songs he will make mention also of the name of idols, which God forbid that it should be done by the faithful; for the Lord by Jeremiah upbraids certain folk and speaks thus: They have left me, and have sworn by them that be no gods. And again He saith: If Israel will return, let him return unto me, saith the Lord; and if he will put away his abominations out of his mouth, and will fear before my face, and swear, As the Lord liveth. And again He saith: I will take away the name of idols out of your mouth. And by Moses again He saith to them: They have provoked me to jealousy by that which is no god; and with their idols they have angered me. And in all the Scriptures He speaks of these things.

And not by idols only is it not lawful for the faithful to swear, but neither by the sun, nor by the moon; for the Lord God speaks by Moses thus: My people, if ye shall see the sun and the moon, ye shall not be led astray by them, and ye shall not serve them: for these have been given you for light upon the earth. And by Jeremiah again He saith: Ye shall not learn according to the ways of the gentiles; and ye shall not fear the signs of heaven. And by Ezekiel He speaks thus: And he brought me in to the court of the house of the Lord, between the porch and the altar. And I saw there men whose backs were toward the temple of the Lord, and their faces toward the east: and they were worshipping the sun. And the Lord said unto me: Son of man, is this a light thing to the house of Judah to do these abominations which they do here, that they have filled the earth with iniquity, and have turned again to provoke me to anger? And they are become as scoffers: but I will deal (with them) in wrath; and mine eye shall not spare, and I will not have mercy. And they shall cry in mine ears with a loud voice, and I will not hear them. You see, our beloved, how sternly and bitterly sentence is passed on those who worship the sun or swear thereby, that the Lord should deal in His wrath. Therefore it is not lawful for a believer to swear, neither by the sun nor by any other of the signs of heaven or the elements; nor to make mention with his mouth of the name of idols; nor to utter a curse out of his mouth, but rather blessings and psalms and (words from) the dominical and divine Scriptures, which are the firm foundation of our faith: and especially in the days of the Pascha, wherein all the faithful throughout the world fast; as our Lord and Teacher said when they asked Him: Why do John's disciples fast, but thine fast not? And he answered and said to them: The sons of the bridechamber cannot fast, as long as the bridegroom is with them. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. But now by His working is He with us, but visibly He is absent, because He has ascended to the heights of heaven and sat at the right hand of His Father.

Wherefore, when you fast, pray and intercede for them that are lost; as we also did when our Saviour suffered. For while He was yet with us before He suffered, as we were eating the Passover with Him, He said to us: To-day, in this night, one of you will betray me. And we said unto Him, each one of us: Is it I, Lord? And he answered and said to us: He that putteth forth his hand with me into the dish. And Judas Iscariot, who was one of us, rose up and went his way to betray Him. Then our Lord said to us: Verily I say unto you, a little while and ye will leave me; for it is written: I will strike the shepherd, and the lambs of his flock shall be scattered. And Judas came with the scribes and with the priests of the people, and betrayed our Lord Jesus.

Now this was done on the fourth day of the week. For when we had eaten the passover on the third day of the week at even, we went forth to the Mount of Olives; and in the night they seized our Lord Jesus. And the next day, which was the fourth of the week, He remained in ward in the house of

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Caiaphas the high priest. And on the same day the chiefs of the people were assembled and took counsel against Him. And on the next day again, which was the fifth of the week, they brought Him to Pilate the governor. And He remained again in ward with Pilate the night after the fifth day of the week. But when it drew on (towards day) on the Friday, they accused him much before Pilate; and they could show nothing that was true, but gave false witness against Him. And they asked Him of Pilate to be put to death; and they crucified Him on the same Friday.

He suffered, then, at the sixth hour on Friday. And these hours wherein our Lord was crucified were reckoned a day. And afterwards, again, there was darkness for three hours; and it was reckoned a night. And again, from the ninth hour until evening, three hours, (reckoned) a day. And afterwards again, (there was) the night of the Sabbath of the Passion. -- But in the Gospel of Matthew it is thus written: At even on the sabbath, when the first day of the week drew on, came Mary Magdalene and the other Mary to see the tomb. And there was a great earthquake: for an angel of the Lord came down and rolled away the stone. -- And again (there was) the day of the Sabbath; and then three hours of the night after the Sabbath, wherein our Lord slept. And that was fulfilled which He said: The Son of man must pass three days and three nights in the heart of the earth, as it is written in the Gospel. And again it is written in David: Behold, thou hast set my days in measure. Now because those days and nights came short, it was so written.

In the night, therefore, when the first day of the week drew on, He appeared to Mary Magdalene and to Mary the daughter of James; and in the morning of the first day of the week He went in to (the house of) Levi; and then He appeared also to us ourselves. And He said to us, teaching us: Are ye fasting for Me these days? or have I any need that ye should afflict yourselves? But it is for your brethren that ye have done this; and do ye the same in these days when ye fast, and on the fourth of the week and on the Friday always, as it is written in Zechariah: The fourth fast, and the fifth fast, which is the Friday. For it is not lawful to you to fast on the first of the week, because it is My resurrection; wherefore the first of the week is not counted in the number of the days of the Fast of the Passion, but they are counted from the second day of the week, and are five days. Wherefore, The fourth fast, and the fifth fast, and the seventh fast, and the tenth fast shall be to the house of Israel. Fast then from the second day of the week, six days wholly, until the night after the Sabbath; and it shall be reckoned to you as a week. But the tenth, -- because the beginning of My name is Yod, -- wherein was made the inception of the fasts. But (fast) not after the custom of the former People, but according to the new testament which I have appointed you: that you may be fasting for them on the fourth day of the week, because on the fourth of the week they began to destroy their souls, and apprehended Me. -- For the night after the third of the week belongs to the fourth of the week, as it is written: There was evening and there was morning, one day. The evening therefore belongs to the following day: for on the third of the week at even I ate My Pascha with you, and in the night they apprehended Me. -- But fast for them also on the Friday, because thereon they crucified Me, in the midst of their festival of unleavened bread, as it is said of old in David: In the midst of their festivals they set their signs, and they knew not.

'And be ye constant in fasting during these days always, and especially you who are of the Gentiles. For because the People was not obedient, I delivered them (the Gentiles) from blindness and from the error of idols and received them: that through your fast and theirs who are of the Gentiles, and your service during those days, when you pray and intercede for the error and destruction of the People, your prayer and intercession may be accepted before My Father who is in heaven, as though from one mouth of all the faithful on earth; and (that) all things which they did unto Me may be forgiven them. For this cause also I have already said to you in the Gospel: Pray for your enemies, and: Blessed are they that mourn, over the destruction of them that believe not.'

Know therefore, our brethren, that (as regards) our fast which we fast in the Pascha, it is on account of the disobedience of our brethren that you are to fast. For even though they hate you, yet ought we to call them brethren; for we have it written in Isaiah thus: Call them brethren that hate and reject you, that the name of the Lord may be glorified, For their sake therefore, and for the judgement and destruction of the (holy) place, we ought to fast and to mourn, that we may be glad and take our pleasure in the world to come; as it is written in Isaiah: Rejoice, all ye that mourn over Zion; and again He saith: To comfort all them that mourn over Zion: instead of ashes, the oil of gladness; and instead of a spirit afflicted with pain, a vesture of glory.

We ought then to take pity on them, and to have faith and to fast and to pray for them. For when our Lord came to the People, they did not believe Him when He taught them, but put away His teaching from their ears. Therefore, because this People was not obedient, He received you, the brethren who are of the Gentiles, and opened your ears that your heart might hear; as our Lord and Saviour Himself said by the prophet Isaiah: I appeared unto them that asked not after me, and I was found of them that sought me not; and I said, Behold, I am here, to a people that called not (upon) my name. Now of whom did He speak thus? Was it not of the Gentiles, because that they had never known God, and because that they were serving idols? But when our Lord came to the world and taught you, you believed, you who have believed in Him, that God is one; and they also who are worthy shall believe, until the number is filled up of them that are to be saved, a thousand thousand, and ten thousand times ten thousand, as it is written in David.

But concerning the People, who believed not in Him, He said thus: I spread forth my hands all the day long to a people that obey not and resist, and walk in a way that is not good, and go after their sins: a people that is provoking

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before me. See, then, that the People provoked our Lord in that they believed not in Him. Wherefore he saith: They provoked the holy Spirit; and he was turned to enmity unto them. And again He speaks otherwise of them by Isaiah the prophet: Land of Zebulun, land of Naphtali, the way of the sea, beyond Jordan, Galilee of the nations, a people that sitteth in darkness: ye have seen a great light; and they that sit in darkness and in the shadow of death, light is risen upon them. They that sit in darkness He said concerning those who have believed in our Lord Jesus from (among) the People. For by reason of the blindness of the People a great darkness was round about them. For they saw Jesus, but that He is the Christ they knew not; and they understood Him not, neither from the writings of the prophets nor from His works and His healings. But to you of the People who have believed in Jesus we say: Learn how the Scripture bears witness to us and saith, they have seen a great light. You then who have believed in Him have seen a great light, even Jesus Christ our Lord; and they also shall see who are (yet) to believe in Him, But they that sit in the shadow of death are you who are of the Gentiles; for you were in the shadow of death, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and Teacher appeared to us, light rose upon you, for you beheld and set your hope on the promise of the kingdom everlasting; and you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptised in Him: and a great light is risen upon you.

Thus then, because the People were not obedient, they were made darkness; but the hearing of the ear of you who are of the Gentiles was made light. Wherefore, do you pray and intercede for them, and especially in the days of the Pascha, that by your prayers they may be found worthy of forgiveness, and may return to our Lord Jesus Christ.

It behoves you then, our brethren, in the days of the Pascha to make inquiry with diligence and to keep your fast with all care. And do you make a beginning when your brethren who are of the People keep the Passover. For when our Lord and Teacher ate the Passover with us, He was betrayed by Judas after that hour; and immediately we began to be sorrowful, because He was taken from us. By the number of the moon, as we count according to the reckoning of the believing Hebrews, on the tenth of the moon, on the second day of the week, the priests and elders of the people assembled and came to the court of Caiaphas the high priest; and they took counsel to apprehend Jesus and put him to death: but they feared, saying: Not in the festival, lest the people make a tumult; for all men were hanging upon Him, and they held him for a prophet on account of His miracles of healing which He did among them. But Jesus was that day in the house of Simon the leper, and we together with Him, and He related to us that which was about to happen to Him. But Judas went out privily from us, thinking that he would evade our Lord, and went to the house of Caiaphas where the chief priests and elders were assembled, and said to them: What will ye give me, and I will betray Him to you when I have found an occasion? But they appointed and gave him thirty pieces of silver. And he said to them: 'Make ready young men armed, because of His disciples, that if He go forth by night to a desert place I may come and lead you.' And they made ready the young men and prepared to seize Him. And Judas was watching, when he might find him an occasion to betray him.

But by reason of the multitudes of all the people, from every city and from all the villages, who were coming up to the temple to keep the Passover in Jerusalem, the priests and elders took counsel and commanded and appointed that they should keep the festival straightway, that they might seize Him without disturbance. For the inhabitants of Jerusalem were engaged with the sacrifice and the eating of the Passover; and moreover, all the people that were without were not yet come, for they had deceived them as to the days. That they might be convicted before God of erring utterly in all things, therefore they anticipated the Passover by three days, and kept it on the eleventh of the moon, on the third day of the week. For they said: 'Because the whole people is gone astray after Him, now that we have an occasion let us seize Him; and then, when all the people are come, let us put Him to death before all, that this may be known openly, and all the people may turn back from after Him.'

And so in the night when the fourth day of the week drew on, (Judas) betrayed our Lord to them. But they made the payment to Judas on the tenth of the month, on the second day of the week; wherefore they were accounted by God as though on the second day of the week they had seized Him, because on the second of the week they had taken counsel to seize Him and put Him to death; and they accomplished their malice on the Friday: as Moses had said concerning the Passover, thus: It shall be kept by you from the tenth until the fourteenth: and then all Israel shall sacrifice the passover.

Therefore you shall fast in the days of the Pascha from the tenth, which is the second day of the week; and you shall sustain yourselves with bread and salt and water only, at the ninth hour, until the fifth day of the week. But on the Friday and on the Sabbath fast wholly, and taste nothing. You shall come together and watch and keep vigil all the night with prayers and intercessions, and with reading of the Prophets, and with the Gospel and with Psalms, with fear and trembling and with earnest supplication, until the third hour in the night after the Sabbath; and then break your fasts. For thus did we also fast, when our Lord suffered, for a testimony of the three days; and we were keeping vigil and praying and interceding for the destruction of the People, because that they erred and confessed not our Saviour. So do you also pray that the Lord may not remember their guilt against them unto the end for the guile which they used against our Lord, but may grant them a place of repentance and conversion, and forgiveness of their wickedness.

For he who was a heathen and of a foreign people, Pilate the judge, did not consent to their deeds of wickedness, but took water and washed his hands, and said: I am innocent of

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the blood of this man. But the People answered and said: His blood be upon us, and upon our children; and Herod commanded that He should be crucified; and our Lord suffered for us on the Friday. Especially incumbent on you therefore is the fast of the Friday and of the Sabbath; and likewise the vigil and watching of the Sabbath, and the reading of the Scriptures, and psalms, and prayer and intercession for them that have sinned, and the expectation and hope of the resurrection of our Lord Jesus, until the third hour in the night after the Sabbath. And then offer your oblations; and thereafter eat and make good cheer, and rejoice and be glad, because that the earnest of our resurrection, Christ, is risen. And this shall be a law to you for ever, unto the end of the world. For to those who have not believed in our Saviour He is dead, because their hope in Him is dead; but to you who believe, our Lord and Saviour is risen, because your hope in Him is immortal and living for ever.

Fast then on the Friday, because thereon the People killed themselves in crucifying our Saviour; and on the Sabbath also, because it is the sleep of our Lord; for it is a day which ought especially to be kept with fasting: even as blessed Moses also, the prophet of all (things touching) this matter, commanded. For because he knew by the Holy Spirit and it was commanded him by Almighty God, who knew what the People were to do to His Son and His beloved Jesus Christ, -- as even then they denied Him in the person of Moses, and said: Who hath appointed thee head and judge over us? -- therefore he bound them beforehand with mourning perpetually, in that he set apart and appointed the Sabbath for them. For they deserved to mourn, because they denied their Life, and laid hands upon their Saviour and delivered Him to death. Wherefore, already from that time there was laid upon them a mourning for their destruction.

But let us observe and see, brethren, that most men in their mourning imitate the Sabbath; and they likewise who keep Sabbath imitate mourning. For he that mourns kindles no light: neither do the People on the Sabbath, because of the commandment of Moses; for so it was commanded them by him. He that mourns takes no bath: nor yet the People on the Sabbath. He that mourns does not prepare a table: neither do the People on the Sabbath, but prepare and lay for themselves the evening before; because they have a presentiment of mourning, seeing that they were to lay hands on Jesus. He that mourns does no work, and does not speak, but sits in sorrow: so too the People on the Sabbath; for it was said to the People concerning the mourning of the Sabbath thus: Thou shalt not lift thy foot to do any work, and thou shalt speak no word out of thy mouth. Now who testifies that the Sabbath is a mourning for them? The Scripture testifies, and saith: Then shall the people lament, family over against family: the family of the house of Levi apart, and their women apart; the house of Judah apart, and their women apart: even as, after the mourning of Christ until now, on the ninth of the month of Ab (August) they come together and read the Lamentations of Jeremiah? and wail and lament. Now nine represents Theta; but Theta denotes God. For God therefore they lament, even for Christ who suffered -- rather, on account of God our Saviour, but over themselves and their own destruction. Does any man lament, brethren, except he have a grief? Therefore do you also mourn for them on the day of the Sabbath of the Pascha until the third hour in the night following; and thereafter, in the Resurrection of Christ, rejoice and make good cheer for their sake, and break your fast; and the surplus of your fast of six days offer to the Lord God, And let those of you who have abundance or worldly possessions minister diligently to those who are poor and needy and refresh them, that the reward of your fast may be received.

Wherever, then, the Fourteenth of the Pascha falls, so keep it; for neither the month nor the day squares with the same season every year, but is variable. When therefore that People keeps the Passover, do you fast; and be careful to perform your vigil within their (feast of) unleavened bread. But on the first day of the week make good cheer at all times; for he is guilty of sin, whosoever afflicts his soul on the first of the ac week. And hence it is not lawful, apart from the Pascha, for anyone to fast during those three hours of the night between the Sabbath and the first of the week, because that night belongs to the first of the week; but in the Pascha alone you are to fast these three hours of that night, being assembled together, you who are Christians, in the Lord.

DIDASCALIA CHAPTER 22

That Children should be taught Crafts.

And teach your children crafts that are agreeable and befitting to religion, lest through idleness they give themselves to wantonness. For if they are not corrected by their parents, they will do those things that are evil, like the heathen. Therefore spare not to rebuke and correct and teach them; for you will not kill them by chastising them, but rather save them alive: as our Lord also teaches us in Wisdom, saying thus: Chasten thy son, that there may be hope for him: for thou shalt strike him with a rod, and deliver his soul from Sheol. And He saith again: Whosoever spareth his rod, hateth his son. Now our rod is the Word of God, Jesus Christ: even as Jeremiah also saw Him (as) an almond rod. Every man accordingly who spares to speak a word of rebuke to his son, hates his son. Therefore teach your sons the word of the Lord, and punish them with stripes, and bring them into subjection from their youth by your word of religion. And give them no liberty to set themselves up against you their parents; and let them do nothing without your counsel, lest they go with those of their own age and meet together and carouse; for in this way they learn mischief, and are caught and fall into fornication. Now, whether this happen to them without their parents, their parents themselves will be accountable before God for the judgement of their souls; or whether again by your licence they are undisciplined and sin, you their parents will likewise be guilty on their account before God. Therefore be careful to take wives for them, and have them married when their time is come, lest in their early

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age by the ardour of youth they commit fornication like the heathen, and you have to render an account to the Lord God in the day of judgement.

DIDASCALIA CHAPTER 23

On Heresies and Schisms.

Before all things beware of all abominable and evil and bitter heresies, and fly from them as from a blazing fire, and from those who adhere to them. For if when a man makes a schism, he condemns himself to fire together with those who go astray after him, how much more if one go and sink himself in the heresies. For know this, that if any of you covet the primacy and dare to make a schism, he shall inherit the place of Korah and Dathan and Abiram, he and they that are with him, and with them he shall be condemned to fire. For even the adherents of Korah were Levites, and ministered in the tabernacle of witness; but they coveted the primacy, and desired the high priesthood; and they began to speak evil of the great Moses, because, said they, he is married to a heathen woman -- for he had an Ethiopian wife -- and is defiled with her; and many others, and they of the following of Zimri, who committed fornication with the Midianite women, are with him. And the people, said they, that are with him are defiled; and his brother Aaron, too, was the author of idolatry, who made for his people the molten and graven image.

And they spoke evil of Moses, who wrought so many mighty works and signs from God for the People; who did these excellent and marvellous works for their benefit; who brought the ten plagues upon the Egyptians; who divided the Red Sea that the waters stood up as a wall on this side and on that, and caused the People to pass over as in the dry desert, and drowned their enemies and them that evil entreated them, and all that were with them; who made sweet for them the fountain of water, and brought them forth streams from the flinty rock, so that they drank and were satisfied; who brought them down manna from heaven, and with the manna gave them also flesh ; who gave them a pillar of fire by night for light and guidance, and a cloud by day for a covert, and in the desert stretched forth the hand to them for the dispensation of the Law, and gave them the Ten Words of God. And they spoke evil against the friend and good servant of the Lord God, as men glorying in righteousness, and boasting of holiness, and making a show of purity, and in hypocrisy making a display of service.

And thus, as puritans and sticklers for holiness, they said: 'Let us not be polluted with Moses and the people that is with him, because they are defiled.' And there rose up two hundred and fifty men, and they (Korah, &c.) led them astray to forsake the great Moses, that (men) might suppose concerning them that they were giving God more glory and ministering to Him more zealously. For among that multitude of the people aforesaid but one censer of incense was offered to the Lord God; but they who were in the schism, two hundred and fifty men with their leaders, offered each one a censer of incense, two hundred and fifty censers, as though forsooth they were far more religious and pure and zealous than Moses and Aaron and the people that was with them. But the more numerous ministry of those in the schism availed them nothing, but fire was kindled from before the Lord, and devoured them; and those two hundred and fifty men were burned up, holding the censers in their hands. And the earth opened her mouth and swallowed up Korah and Dathan and Abiram, and their tents and their vessels, and all that were with them: and they went down alive to Sheol unto punishment. And thus were the error-leaders of the schism swallowed up by the earth; and those two hundred and fifty men who went astray were burned with fire while the whole people beheld it. But the most of the people the Lord spared, among whom were many sinners, whom the Lord would judge each according to his works. And the most of the people He spared; but those who supposed that they were pure and holy, and performing a better ministry, the fire devoured, because that they were in the schism. And the Lord said to Moses and to Aaron: Take the censers of brass from the midst of the burning, and make (of) them fine plates, and overlay the altar therewith; that the children of Israel may see, and no more do so. And scatter the strange fire there; because it hath sanctified the censers of (them that were) sinners in their souls.

Let us regard therefore and see, beloved, the end of the schismatics, what befell them. For though they should appear pure and holy and chaste, their last end is given unto fire and burning everlasting. Let this then inspire you with fear, that even the fire of the schismatics was judged with fire: not because it sanctified the censers, but because they in their souls sanctified them; that is, forasmuch as the fire was performing its work, they also supposed in their heart, and in their souls, that their censers were holy. For it behoved the fire, which was employed for the ministry of transgression and the provocation of God, not to obey them but to cease from its operation, or to be quenched, and not to devour or burn or consume that which was put upon it. But now, because it did not the will of the Lord God, but obeyed the schismatics, therefore it was said: And scatter also the strange fire there; that is, with fire the Lord judgeth the fire.

If therefore upon those schismatics, who supposed that they were glorifying God, this threat and judgement was laid, what will happen to these heretics who blaspheme Him? Do you then, when you see from the Scriptures with the eyes of faith the plates of brass laid over the altar, beware of making schisms. For the adherents of Korah, Dathan and Abiram were made a monument and example of the destruction of schismatics; and everyone who imitates them shall perish even as they. As men therefore who believe and know, keep yourselves far from schisms, and go not near them in any wise: as Moses said concerning them to the people: Separate yourselves from among these stubborn men, and come not near to any thing that is theirs, lest ye perish with them in all their sins. And when the anger of the Lord had burned against the schismatics, it is written that the people fled from them, and said: Lest the earth swallow us also with them. So

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then do you also, as men contending for their lives, flee from schisms; and those who would do any such thing reject, for you know the place of their condemnation.

But as for heresies, be unwilling even to hear their names, and defile not your ears (with them); for not only do they in no wise glorify God, but they verily blaspheme against Him. Wherefore, the heathen are judged because they have not known, but the heretics are condemned because they withstand God: as also our Lord and Saviour Jesus said: There shall be heresies and schisms: and again: Woe unto the world because of scandals. For it must needs be that scandals and schisms come: yet woe to the man by whom they come.

Then indeed we did but hear, but now we have also seen, even as the Scripture declares by Jeremiah saying: Defilement is gone forth in all the earth. Now these defilements, of heresies, are gone forth; and they have come about for the persuasion of our hearts, and for the confirming of our belief that those things which were foretold are true; for behold, they have come to pass and are accomplished. For all the working of the Lord our God has passed from the People to the Church through us the Apostles; and He has withdrawn Himself and left the People, as it is written in Isaiah: He hath left his people the house of Jacob; and: Jerusalem is deserted, and Judah is fallen. And their tongues are (busy) with iniquity, and they obey not the Lord; and: I will leave (my) vineyard; and: Behold, your house is left to you desolate.

He has left that People, therefore, and has filled the Church; and He has accounted her a mountain of habitation, and throne of glory, and lofty house, as He said in David: The mount of the Lord is a mountain of fatness, a mountain of peaks. What think ye of the mountain of peaks? It is the mountain which the Lord hath chosen him to dwell therein: the Lord shall abide therein for ever. You see then how He saith to others: What think ye? even to those who err (in thinking) that there are other churches: for one is she that is the mountain of God's sanctuary. And by Isaiah He said again: In the last days the mountain of the house of the Lord, the God of Jacob, shall be established on the top of the mountains, and higher than the hills; and all nations shall look unto it; and many peoples shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he shall teach us his way, and we will go therein. And again He said: There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and him that dwelleth in Mount Zion. And again by Jeremiah He said: A high throne is our sanctuary. As then He left the People, so did He leave their temple to them desolate; and He rent the veil, and took away from it the Holy Spirit, and shed Him upon them that believed from among the Gentiles, as He said by Joel: I will pour out of my spirit upon all flesh. For He took away the Holy Spirit, and the power of the word, and all the ministry from that People, and set it in His Church. Now in like manner did Satan also, the tempter, depart from that People and come against the Church. And he now no longer tempts that People, because by their evil works they have fallen into his hands, but he has set about to tempt the Church and to exercise his agency in her. And he has raised up against her afflictions and persecutions, and blasphemies and heresies and schisms.

Formerly indeed, in that time, there were heresies and schisms in that People; but now Satan by his evil agency has driven forth (some) that were of the Church, and has made heresies and schisms.

Now the beginning of heresies was on this wise. Satan clothed himself in a certain Simon, one that was a magician and his minister of old; and when we, by the gift of the Lord our God and by the power of the Holy Spirit, were working miracles of healing in Jerusalem, and by the laying on of our hand the fellowship of the Holy Spirit was given to those who drew nigh (to the faith), then he offered us much money, and desired that, as he had deprived Adam of the knowledge of life through eating of the tree, so by the gift of money he might deprive us also of the gift of God, and might take captive our minds with the bestowal of possessions, to the end that we should barter away and give to him for money the power of the Holy Spirit. Hereupon were we all stirred up; then Peter looked upon Satan, who was dwelling in Simon, and said to him: Thy money go with thee to perdition: but thou shalt have no part in this word.

But when we had divided the whole world into twelve parts, and were gone forth among the Gentiles into all the world to preach the word, then Satan set about and stirred up the People to send after us false apostles for the undoing of the word. And he sent out from the People one whose name was Cleobius, and joined him to Simon, and others also after them.

Now the party of Simon followed hard upon me Peter, and came to corrupt the word. And when he was in Rome he disturbed the Church much and subverted many; and he even made a show as though he would fly. And he was capturing the Gentiles, moving them by the power and agency of his magic arts. And on a certain day I went and saw him flying in the air; then I stood still, and said: 'By the power of the name of Jesus I cut off thy powers.' And he fell and broke the ankle-bone of his foot. And then many turned back from him; but others, worthy of him, continued with him. And thus was that his heresy first established. And by other false prophets beside was the enemy working.

And they all had one law upon earth, that they should not employ the Torah and the Prophets, and that they should blaspheme God Almighty, and should not believe in the resurrection. And in other respects they were teaching and disturbing (men) with many opinions. For many of them taught that a man should not marry, saying that if one did not marry, this was holiness; and in the name of holiness they were commending the tenets of their heresies. Others again of them taught that a man might not eat flesh, saying that no one might eat any thing wherein there is a soul. But others said that one was bound to abstain from swine's flesh only, but might eat those things which the Law pronounces clean, and that he should be circumcised according to the Law. And

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some taught this, and some that, causing contentions and disturbing the Churches.

DIDASCALIA CHAPTER 24

On the ordering of the Church: showing also that the Apostles came together for the correction of abuses. Now already we had rightly preached the holy word of the Catholic Church; and we returned once more to come to the Churches, and found men occupied with other opinions. For some forsooth were observing holiness; and some abstained from flesh and from wine, and some from swine's flesh; and they were observing (some or other) of all the bonds which are in the Second Legislation.

When therefore the whole Church was in peril of falling into heresy, all we the twelve Apostles came together to Jerusalem and took thought what should be done. And it seemed good to us, being all of one accord, to write this Catholic Didascalia for the confirming of you all. And we have established and set down therein that you worship God Almighty and Jesus Christ and the Holy Spirit; that you employ the holy Scriptures, and believe in the resurrection of the dead; and that you make use of all His creatures with thanksgiving; and that men should marry: for He saith in Proverbs: Of God is a woman betrothed to a man; and in the Gospel again our Lord saith: He that created from the beginning the male, said that he created also the female. Therefore a man shall leave his father and his mother, and shall cleave to his wife: and they two shall be one body. What therefore God hath coupled, let not man separate. But sufficient for the faithful is the circumcision of the heart, (which is) spiritual, as He said by Jeremiah: Light you a lamp, and sow not among thorns. Be circumcised unto the Lord your God, and circumcise the foreskin of your heart, ye men of Judah. And again in Joel He saith: Rend your hearts, and not your garments. And as for baptism also, one is enough for you, even that which has perfectly forgiven you your sins. For Isaiah said not (only) Wash, but Wash, and be cleansed.

Now we had much questioning, as men contending for life; and not we the Apostles only, but also the people, together with James the bishop of Jerusalem, who is our Lord's brother after the flesh, and with his presbyters and deacons and all the Church. For also some days before, certain men had come down from Judaea to Antioch, and were teaching the brethren, (saying): Except ye be circumcised and conduct yourselves according to the law of Moses, and keep yourselves clean from meats, and all the rest, ye cannot be saved; and they had much conflict and questioning, And when the brethren of Antioch knew that we were all assembled and come to make inquiry of these matters, they sent to us certain men (that were) believers and had knowledge of the Scriptures to learn concerning this question, And when they were come to Jerusalem, they related to us the controversy which they had in the Church of Antioch, And there rose up certain (men) who had believed from the sect of the Pharisees, saying: Ye ought to be circumcised and to keep the law of Moses. And others also were crying out and saying in like manner. Then I Peter rose up and said to them:? 'Men, brethren, ye yourselves know that from the first days when I was among you, God made choice that by my hands the gentiles should hear the gospel and believe. And God, who proveth the hearts, gave witness of them; for to Cornelius, a certain centurion, there had appeared an angel and told him of me; and he sent for me. But when I was ready to go to him, it was shown me concerning the Gentiles that they were about to believe, and concerning all meats. For I had gone up to a housetop to pray; and I saw the heavens opened, and a certain vessel, that was tied by its four corners, being lowered and let down upon the earth; and there were therein all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven.? And there came to me a voice? saying: Simon, arise, slay and eat. But I said: God forbid, Lord, for I have never eaten any thing defiled and profane.

And there came to me again another voice, the second time, saying: W hat God hath made clean, do not thou make profane. 16Now this was done thrice: and the vessel was taken up to heaven. Thereupon I bethought me, and understood the word of the Lord, how that He had said: Rejoice, ye gentiles, with the people, and that everywhere He had spoken of the calling of the Gentiles; and I rose up and went my way. And when I was entered into his house and had begun to speak the word of the Lord, the Holy Spirit lighted down upon him and upon all the Gentiles that were there present. God, then, hath given the Holy Spirit to them even as to us, and hath made no distinction between us and them in the faith, and he hath cleansed their hearts. Now therefore, why tempt ye God, that ye should lay a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? But by the grace of our Lord Jesus Christ we believe that we shall be saved even as they also. For our Lord came and released us from those bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light. If then our Lord has released and unburdened us, why will ye lay snares for your own selves?'

Then all the people was silent; and I James answered and said: Men, brethren, hear me. Simon hath told how formerly God said that he would choose him out a people from the gentiles to his name: 15whereunto agree the words of the prophets, as it is written: Hereafter will I raise up and build the tabernacle of David, that is fallen; and the ruins thereof will I build and raise up; that the residue of men may seek the Lord, and all the gentiles upon whom my name is called, saith the Lord who maketh known these things from everlasting. Wherefore I say, that no man vex them that turn to God from among the gentiles, but that word be sent them on this wise: that they abstain from evil (practices), and from idols, and from that which is sacrificed, and from that which is strangled, and from blood. Then we the apostles and the bishops and the elders, together with the whole church,

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thought it well to choose out men front amongst them and send them (to Antioch) in company with Barnabas and Paul, who were come thence. And we chose and appointed Judas, who was called Barsabbas, and Silas, notable men among the brethren, and wrote by them as followeth: --The apostles and elders and brethren to the brethren who are of the gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that some have troubled you with words, that they might corrupt your souls, whom we sent not: we have determined, being all assembled together, to choose out and send men unto you with our beloved Barnabas and his companions, whom ye sent (hither). And we have sent Judas and Silas, who themselves will tell you of these things by word (of mouth). For it hath seemed good to the Holy Spirit, and to us, that no further burden be laid upon you, save that ye abstain from (these) necessary things: from that which is sacrificed, and from blood, and from that which is strangled, and from fornication. And from these keep yourselves, and do well. Fare ye well. Now the epistle we sent; but we ourselves remained in Jerusalem many days; and we were consulting and ordering together those things which were for the advantage of all the people, and writing also this Catholic Didascalia.

DIDASCALIA CHAPTER 25

Showing that the Apostles returned once more to the Churches and set them in order.

Now the decision which we reached with counsel and thought concerning those who have already gone astray, we have thus affirmed and established. And we will return yet again and go to the Churches a second time, as in the beginning of the preaching, and will confirm the faithful that they may avoid the offences aforesaid, and may not receive those who come deceitfully in the name of apostles, but may know them by the changeableness of their words and by the performance of their works. For these are they of whom our Lord said: There shall come unto you men having on the clothing of lambs, but inwardly ravening wolves: and by their fruits ye shall know them. Beware of them therefore. Now there shall arise false Christs and lying prophets, and lead many astray; and by reason of manifold iniquity the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.

Now let those who have not erred, and those also who repent of their error, be left in the Church. But as for those who are still held fast in error and repent not, we have decreed and enjoined that they be put forth from the Church and be separated and removed from the faithful, because they are become heretics; and that the faithful be commanded wholly to avoid them, and not to communicate with them either in speech or in prayer. For these are enemies and spoilers of the Church; for concerning these our Lord commanded us and said to us: Beware of the leaven of the Pharisees and of the Sadducees; and: Into the cities of the Samaritans ye shall not enter. Now the cities of the Samaritans are those of the heresies, which go in a perverse way, concerning which He said in Proverbs: There is a way which men think right: but the end thereof leadeth to the bottom of Sheol. These are they concerning whom our Lord sternly and bitterly gave sentence and said: It shall not be forgiven them, neither in this world nor in the world to come. For as regards the People, who believed not in Christ and laid hands upon Him, it is against the Son of Man, on whom they laid hands, that they blaspheme; and our Lord said: It shall be forgiven them; and again our Lord said of them: My Father, they know not what they have done, nor what they speak: if it be possible, forgive them. And as for the Gentiles again, it is against the Son of Man also that they blaspheme, by reason of the cross; and for these there shall come forth forgiveness. For to those w ho have believed, from the People or from the Gentiles, forgiveness of their evil works has been granted through baptism; as the Lord Christ said: Wherefore I say unto you: All sins and blasphemies shall be forgiven to men: but blasphemy against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come. And everyone that shall say a word against the Son of Man, it shall be forgiven him; but everyone that shall say (it) against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come. But those who blaspheme the Holy Spirit, those who lightly and in hypocrisy blaspheme God Almighty, those heretics who receive (not) His holy Scriptures, or receive them ill, in hypocrisy with blaspheming, who with evil words blaspheme the Catholic Church which is the receptacle of the Holy Spirit: it is they who, before the judgement to come and before ever they can make a defence, are already condemned by Christ. For that which He said, It shall not be forgiven them, is the stern sentence of condemnation which goes forth for them.

And when we had ordained and affirmed and set down (these things) together with one accord, we set forth to go each one to his former province, confirming the Churches. For those things which were foretold have been fulfilled, and the hidden wolves are come, the false Christs and lying prophets have appeared. And this is evident and manifest, that when the times draw near and the Advent is at hand, there will be yet many more and worse than these: from whom the Lord God will deliver you.

Those then who have repented of the error of (their) godless apostasy we have healed with much admonition and with the word of doctrine (and) exhortation, and have made them whole and have suffered them to remain in the Churches; but those who are smitten unto death with the perverse word of error, and for whom there is no cure, we have driven out, that they may not contaminate the holy Catholic Church, the pure Church of God: that (the evil) may not creep like a leprosy and travel to all like a putrid gangrene, but that pure and without stain or blemish or scar the Church may remain sound unto the Lord God. And these things we so do in every place and in every city, and throughout the whole world; and we have given (our) testimony, and have left this Catholic Didascalia justly and rightly to the Catholic Church for a memorial and for the confirming of the faithful.

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DIDASCALIA CHAPTER 26

On the bonds of the Second Legislation of God.

But you who have been converted from the People to believe in God our Saviour Jesus Christ, do not henceforth continue in your former conversation, brethren, that you should keep vain obligations, purifications and sprinklings and baptisms and distinction of meats; for the Lord has said to you: Remember not the former things; and: Behold, I make all things new: the which I now declare, that ye may know them. And I will make in the desert a way. Now deserts the Churches formerly were, in which there is now a highway and the knowledge of religion, (a way) wherein there is no erring, but new and evident, even Jesus Christ and all His dispensation which was from the beginning. For you know that He gave a simple and pure and holy law, (a law) of life, wherein our Saviour set His name. For whereas He spoke the Ten Words, He signified Jesus: for Ten represents Yod; but Yod is the beginning of the name of Jesus. Now concerning the Law the Lord testifies in David, saying thus: The law of the Lord is without blemish, and converting souls. And many other things are said on this wise everywhere; for in completion of the writings of the Prophets the Lord spoke at the end by Malachi the Angel and said thus: Remember the law of Moses the servant of the Lord, how he commanded you commandments and judgements. And our Saviour also, when He cleansed the leper, sent him to the Law, and said to him : Go, show thyself to the high priests, and offer the gifts of thy cleansing, as Moses commanded, for a testimony unto them; that He might show that He does not undo the Law, but teaches what is the Law and what the Second Legislation. For He said thus: I am not come to undo the law, nor the prophets, but to fulfil them. The Law therefore is indissoluble; but the Second Legislation is temporary, and is dissoluble. Now the Law consists of the Ten Words and the Judgements; to which (Law) Jesus bore witness and said thus: One Yod letter shall not pass away from the law. Now it is the Yod which passes not away from the Law, even that which may be known from the Law itself through the Ten Words, which is the name of Jesus. But the letter is the extension of the wood of the cross. And in the mount also Moses and Elias appeared with our Lord: that is, the Law and the Prophets.

The Law then consists of the Ten Words and the Judgements, which God spoke before that the People made the calf and served idols. For also that it is called the Law, (is) truly on account of the Judgements. This is the simple and light Law, wherein is no burden, nor distinction of meats, nor incensings, nor offerings of sacrifices and burnt offerings. In this Law accordingly He shows concerning the dispensation of the Church and concerning the uncircumcision of the flesh only. For He spoke concerning sacrifices thus:? If thou shalt make me an altar, make it of earth: but if of stones, thou shalt make it of whole and unwrought, and not of wrought stones. Forasmuch as thou hast laid an iron (tool) upon it, thou hast also polluted it: not (as speaking) concerning (the axe, but concerning) the iron of the knife which is the physician's knife, with which he circumcises the foreskin. Wherefore He does not say, 'Make for me' but, If thou shalt make an altar. He did not impose this as a necessity, but showed what was about to be. For God had no need of sacrifices; as neither of old was it commanded Cain and Abel, but they of their own accord presented offerings: and their offering achieved a brother's murder. And Noah likewise offered, and was blamed. Wherefore He signified here: 'If thou desire to sacrifice, whereas I need it not thou sacrificest unto me.' So then the Law is easy and light, ?of no weak voice?. But when the People denied God, who by Moses visited them in their afflictions, who wrought signs by his hand and through his rod, who smote the Egyptians with the ten plagues and divided the Red Sea in two, who led them in the midst of the sea on dry land as in the desert, who drowned their enemies and them that hated them, who with wood made sweet the fountain of the bitter waters of Marah, who made water to flow for them in abundance from the rock that they might be satisfied, who with a pillar of cloud and a pillar of fire overshadowed and guided them, who brought them down manna from heaven, and gave them flesh from the sea, who ordained the Law for them in the mount: Him they denied and said : We have no God to go before us; and they made them a molten calf and worshipped it and sacrificed to a graven image. Therefore the Lord was angry; and in His hot anger -- (yet) with the mercy of His goodness -- He bound them with the Second Legislation, and laid heavy burdens upon them, and a hard yoke upon their neck. And He says now no longer: If thou shalt make, as formerly; but He said: 'Make an altar, and sacrifice continually' as though He had need of these things. Wherefore He laid upon them continual burnt offerings with a necessity, and caused them to abstain from meats by means of distinctions of meats. For from that time were animals discerned, and clean and unclean flesh; from that time were separations, and purifications, and baptisms, and sprinklings; from that time were sacrifices, and offerings, and tables; from that time were burnt offerings, and oblations, and shewbread, and the offering up of sacrifices, and firstlings, and redemptions, and he-goats for sin, and vows, and many other things marvellous. For because of manifold sins there were laid upon them customs unspeakable; but by none of them did they abide, but they again provoked the Lord. Wherefore He yet added to them by the Second Legislation a blindness worthy of their works, and spoke thus: If there be found in a man sins worthy of death, and he die, and ye hang him upon a tree; his body shall not remain the night upon the tree, but ye shall surely bury him the same day: for cursed is every one that is hanged upon a tree; that when Christ should come they might not be able to help Him, but might suppose that He was guilty of a curse. For their blinding therefore was this spoken, as Isaiah said: Behold, I show my righteousness, and thine evils: and they shall not help thee at all. For the Lord judged them with a just judgement, and dealt thus with them because of their wickedness, and hardened their heart like Pharaoh's; as

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the Lord said to them by Isaiah: Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not know. For the heart of this people is waxed gross; and their eyes they have shut, and their ears they have stopped, that they may not be converted: lest at any time they should see with their eyes, and hear with their ears. And in the Gospel again He said: This people's heart is waxed gross; and their eyes they have shut, and their ears they have stopped, lest at any time they should be converted. But blessed are your eyes that see, and your ears that hear. For you have been released from the bonds, and relieved of the Second Legislation, and set free from bitter slavery, and the curse has been taken off and put away from you.

For the Second Legislation was imposed for the making of the calf and for idolatry. But you through baptism have been set free from idolatry, and from the Second Legislation, which was (imposed) on account of idols, you have been released. For in the Gospel He renewed and fulfilled and affirmed the Law; but the Second Legislation He did away and abolished. For indeed it was to this end that He came, that He might affirm the Law, and abolish the Second Legislation, and fulfil the power of men's liberty, and show forth the resurrection of the dead. For even before His coming He foretold His coming through the prophets, and together with His coming He signified also the disobedience of the People, and preached the undoing of the Second Legislation; as He said by Jeremiah: Why bring ye me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable unto me, and your sacrifices delight me not, And again He said: Bring together your burnt offerings with your sacrifices, and eat flesh. For I gave you no command, when I brought you out from the land of Egypt, neither concerning burnt offerings nor concerning sacrifices. Yea, verily, in the Law He gave no command, but in the bonds of the Second Legislation, after that they had served idols. And again by Isaiah also He said: To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am sated with burnt offerings of rams; and the fat of lambs and the blood of oxen I desire not. And when ye come to see my face, who hath required these things at your hands? Trample my courts no more. If ye will bring me fine flour, it is a vain oblation; and your new moons and your sabbaths and solemn days are rejected of me: your fasts and your restings are not acceptable unto me, and your festivals my soul hateth. And in all the Scriptures He speaks thus; and through the sacrifices He abolishes the Second Legislation; for, as we have already said, it is in the Second Legislation that sacrifices are prescribed. If, then, even before His coming He made known and revealed His coming, and the disobedience of the People, and spoke of the abolition of the Second Legislation, much more, being come, did He fully and completely abolish the Second Legislation. For He did not use sprinklings, or baptisms, or other wonted rites; nor did He offer sacrifices or burnt offerings, or any thing that it is written in the Second Legislation to offer. And what else did He (hereby) signify but the abolition of the Second Legislation? as also He loosed you and called you from the bonds, and said: Come unto me, all ye that toil and are laden with heavy burdens; and I will give you rest. Now we know that our Saviour did not say (this) to the Gentiles, but He said it to us His disciples from among the Jews, and brought us out from burdens and a heavy load.

Those therefore who do not obey Him, that He may lighten and deliver them from the bonds of the Second Legislation, obey not God, who has called them to come forth unto release and rest and refreshment; and they bind themselves with the heavy burdens of the Second Legislation, which are of no avail.

For our Lord and Saviour Himself, who gave the Law and the Second Legislation, bears witness concerning the Law that it is life to them that keep it; (but) concerning the Second Legislation He testifies and shows that it is a bond and a blindness. For He everywhere makes a distinction; and He bears witness to the Law, and admonishes and commands us that we be under the Law: for every one who is not under law is lawless. And therefore He thus bears witness to the Law: In the law of the Lord shall be his pleasure, and in his law will he meditate day and night. Not so the wicked. We see then, beloved, how the righteous are declared blessed on account of righteousness and the keeping of the Law. But not so the wicked; for they have no pleasure either in the righteous or in the Law, and they do not mediate therein. Wherefore He calls 'the wicked' those who do not converse according to the Law. For in the Gospel also He affirms the Law, and calls and brings us out from (the burden of the bonds and from the Second) Legislation. But that the Law is other than the Second Legislation, in David likewise He shows by a distinction, speaking thus: Let us sever their cords, and loose their yoke from us. You see how the Holy Spirit speaks as it were out of the mouth of the world and reveals its thought, and says that the Law is a 'yoke' but the Second Legislation 'cords.' For the Law is a yoke, because like the plough-yoke of oxen it is laid upon the former People and upon the present Church of God; even as now in the Church it is upon us who are called from the People, and upon you who from among the Gentiles have obtained mercy: it has? gathered and held us both together in one accord. But He well calls the Second Legislation 'bonds;' for when the People served idols, there was added to them the weight of the Second Legislation. For the bonds were justly imposed, as it befell the People then; but the Church has not been bound. For to Ezekiel He explains and makes known that the Law of life is one, but the second Law, of death, is another; for He spoke thus: I brought them forth from the land of Egypt, and brought them into the wilderness, and gave them my commandments, and made known to them my judgements: that if a man should do them, he might live by them. And afterwards, upbraiding them because they had sinned and had not kept the Law of life, He repeats to them and saith thus: I have given them commandments that are not good, and judgements whereby they may not live. Now the judgements which do not give life are those of the bonds.

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Hence also the word aforesaid in the Second Legislation was for the blinding of a blind people, to wit: Cursed is everyone that is hanged upon a tree. For thus did they think of Him who gives and distributes blessings to them that are worthy, that He is under a curse. Wherefore, (because) they knew Him not, even after the signs that were done by Him in the world: when He suffered, justly in accordance with their works that word was set down for the blinding of the People; and it was a bar that they might not believe and be saved. Whence also by Isaiah He speaks thus: Who is blind, but my servants? and the servants of God are blinded. And I have brought out a blind people, that have eyes, and see not: and their ears also are deaf. For by this word, because of their works, their eyes were blinded, and their ears made deaf like Pharaoh's. Hence with this word the Second Legislation also was imposed, which Moses appointed. And it is the Second Legislation that He called judgements that are not good; and it cannot save alive.

They therefore who bring upon themselves those things which were imposed for the worship of idols, shall inherit the Woes; for Woe to them that prolong their sins as a long rope, and their iniquity as the band of a heifer's yoke. For the yoke of the bonds is the heifer's yoke -- the bonds of the (Second) Legislation (now) upon the People, which like a long rope is laid upon them by reason of other men's sins which from former times and generations they bring upon themselves. Everyone who strives to be under the (Second) Legislation becomes guilty of the calf-worship; for the Second Legislation was imposed for nothing else but for idolatry. For the bonds were decreed because of idolatry; they therefore who regard them are bondsmen and idolaters. Wherefore, every one who binds himself becomes guilty of the Woe, and ought likewise to profess idolatry. Now one who is such asserts also the curse against our Saviour; for if thou uphold the Second Legislation, thou also assertest the curse against our Saviour, and thou art held fast in the bonds and made guilty of the Woe -- an enemy of the Lord God.

Cease therefore, beloved brethren, you who from among the People have believed, yet desire (still) to be tied with the bonds, and say that the Sabbath is prior to the first day of the week because that the Scripture has said: In six days did God make all things; and on the seventh day he finished all his works, and he sanctified it. We ask you now, which is first, Alaf or Tau? For that (day) which is the greater is that which is the beginning of the world, even as the Lord our Saviour said by Moses: In the beginning God created the heaven and the earth. But the earth was invisible and unshapen. And again He said: And there was one day: and as yet the seventh day was unknown. But what say you? Which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be? But again we ask you: Are your last children blessed, or the firstborn? as the Scripture also saith: Jacob shall be blessed among the firstborn; and: My son, my firstborn (is) Israel; and: Every male that openeth the womb of his mother is blessed to the Lord.

But that we may make you firm in the faith, hear ye. The first day and the last are equal; for learn how you find it written, that In his kingdom the day of the Lord is as a thousand years: the day of yesterday which is past; and as a watch of the night. {One day therefore is a thousand years in the kingdom of Christ, wherein also will be the judgement. For a watch of the night} He said concerning the judgement, which is a dark prison to them that are condemned. A day therefore is to be revealed in which the sun will stand in his mid-course, and the moon likewise, following the sun. For He said: Behold, I make the first things as the last, and the last as the first; and: The last shall be first, and the first last; and: Remember no more the former things, and let them not come to your mind. Behold, I make things new, which now shall be revealed; and: In those days and in that time they shall no more say: The ark of the covenant; neither shall it come to mind, nor be visited, nor any more be made. But the Sabbath itself is counted even unto the Sabbath, and it becomes eight (days); thus an ogdoad is (reached), which is more than the Sabbath, even the first of the week.

Wherefore, brethren, every day is the Lord's; for the Scripture has said: The earth is the Lord's with the fullness thereof: the world that is under heaven, and all that dwell therein. For if God willed that we should be idle one day for six, first of all the patriarchs and righteous men, and all they that were before Moses, would have remained idle (upon it), and God Himself also with all His creatures. But now all the governance of the world is carried on ever continually; and the spheres do not cease even for a moment from their course, but at God's command (their universal and perpetual motion proceeds.) For if He would say: Thou shalt be idle, and thy son, and thy servant, and thy maidservant, and thine ass, how does He (continue to) work, causing to generate, and making? the winds to blow?, and fostering and nourishing us His creatures? On the Sabbath day He causes (the winds) to blow, and (the waters) to flow, and (thus) works. But this (the Sabbath) has been set as a type for the times, even as many other things have been set for a type. The Sabbath therefore is a type of the (final) rest, signifying the seventh thousand (-years), But the Lord our Saviour, when He was come, fulfilled the types and explained the parables, and He showed those things that are life-giving, and those that cannot help He did away, and those that cannot give life He abolished.

And not only in His own person did He show this, but He wrought also by the Romans; and He overthrew the temple, and caused the altar to cease, and made an end of sacrifices, and all the commands and bonds that are in the Second Legislation He abolished, For the Romans also hold the Law, but they refuse the Second Legislation: therefore is their dominion strong. Thou, therefore, who desirest to-day to be under the Second Legislation, whilst the Romans rule thou canst not perform aught that is written in the Second Legislation. For thou canst not stone the wicked, nor kill idolaters, nor discharge the ministry of sacrifices, nor perform the libations and sprinklings (with the ashes) of a

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heifer; nor canst thou fulfil aught else of those things which are in the Second Legislation, nor observe them. For it is written: Cursed is every one that keepeth not these words to do them; and this is a thing impossible, to fulfil the Second Legislation while dispersed among the Gentiles. Wherefore, everyone that touches it falls under a curse, and binds himself, and inherits a Woe; and he asserts the curse against our Saviour, and as an enemy of God he is condemned.

But if thou follow Christ, thou shalt inherit the blessings. For there is no disciple better than his master: but when thou conformest to Him, through the Gospel thou conformest to the Law, and thou wilt entirely avoid the Second Legislation: even as the Lord Himself, who gave the kingdom to men, declared also that His commands ought justly to be kept; for in every age there is of right a legislation (given). Now having the Gospel, [thou conformest to the Law,] the renewal of the Law and the seal, beyond the Law and the Prophets seek nothing else. For the Second Legislation is undone, but the Law is made firm. And those who would be without the Law, against their will come under the Law; for He said in the Law: Thou shalt not kill; but if a man kill, he is condemned by the law of the Romans, and he comes under the Law. But if you follow and conform to the truth of the Church and the power of the Gospel, your hope in the Lord shall not be frustrated.

Do you therefore avoid all heretics, who follow not the Law and the Prophets, and obey not Almighty God, but are His enemies; and who abstain from meats, and forbid to marry, and believe not in the resurrection of the body; who moreover will not eat and drink, but would fain rise up demons, unsubstantial spirits, who shall be damned everlastingly and punished in unquenchable fire. Fly and avoid them therefore, that you may not perish with them.

But if there be any who are precise and desire, after the Second Legislation, to observe the wonted courses of nature and issues and marriage intercourse: first let them know that, as we have already said, together with the Second Legislation they affirm the curse against our Saviour and condemn themselves to no purpose. And again, let them tell us, in what days or in what hours they keep themselves from prayer and from receiving the Eucharist, or from reading the Scriptures -- let them tell us whether they are void of the Holy Spirit. For through baptism they receive the Holy Spirit, who is ever with those that work righteousness, and does not depart from them by reason of natural issues and the intercourse of marriage, but is ever and always with those who possess Him, and keeps them; as the Lord said in Proverbs: If thou sleep. he keepeth thee; and when thou awakest, he will speak with thee. And in the Gospel also our Lord said: Everyone that hath, there shall be given to him, and shall be added unto him; but from him that hath not, even that which he thinketh he hath shall be taken away. To those therefore who have, yea, it shall be added unto them; but from those who think that they have not, even that which they think they have shall be taken away.

For if thou think, O woman, that in the seven days of thy flux thou art void of the Holy Spirit; if thou die in those days, thou wilt depart empty and without hope. But if the Holy Spirit is always in thee, without (just) impediment dost thou keep thyself from prayer and from the Scriptures and from the Eucharist. For consider and see, that prayer also is heard through the Holy Spirit, and the Eucharist through the Holy Spirit is accepted and sanctified, and the Scriptures are the words of the Holy Spirit, and are holy. For if the Holy Spirit is in thee, why dost thou keep thyself from approaching to the works of the Holy Spirit? as those who say: Whosoever sweareth by the altar, sinneth not; but whosoever sweareth by the gift that is upon it, sinneth. As our Lord said: Fools and blind, whether is greater, the gift, or the altar that sanctifieth the gift? Everyone therefore that sweareth by the altar, sweareth by it, and by all that is upon it, And every one that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And every one that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon. If therefore thou possess the Holy Spirit, but keep thyself from His fruits so that thou approach not to them, thou also shalt hear from our Lord Jesus Christ: 'Fool and blind, whether is greater, the bread, or the Spirit that {sanctifieth the bread?' Therefore, if the Holy Spirit} thou possessest: fool, thou keepest vain observances. But if the Holy Spirit is not in thee, how canst thou work righteousness? For the Holy Spirit continues ever with those who possess Him; but from whom He departs, to him an unclean spirit joins himself. For the unclean spirit, when he is gone out from a man, departeth and goeth about in waterless places -- that is, men who go not down into the water (of baptism) -- and when he hath found him no rest, he saith: I will return to my former house, whence I came out. If therefore he come and find it empty and swept and garnished, then he goeth and taketh with him seven other spirits worse than himself, and they come and dwell in that man; and his last state is made worse than the first.

Learn now, why, when the unclean spirit is gone out, he finds him no rest in any place: because every man soever is filled with a spirit, one with the Holy Spirit, and one with an unclean spirit. A believer is filled with the Holy Spirit, and an unbeliever with an unclean spirit: and his nature does not receive an alien spirit. He therefore who has withdrawn and separated himself and departed from the unclean spirit by baptism, is filled with the Holy Spirit; and if he do good works, the Holy Spirit continues with him, and he remains fulfilled; and the unclean spirit finds no place with him, for he who is filled with the Holy Spirit does not receive him. For all men are filled with their own spirit; and the unclean spirits depart not even a little from the heathen, while yet they are heathens, even though they imagine that they do good works; for there is no other power whereby the unclean spirit may depart save by the pure and holy Spirit of God. Thus, then, when he has nowhere found him a place to enter, he returns and comes to him from whom he went forth;

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because one who is filled with the Holy Spirit does not receive him.

Thou then, O woman, according as thou sayest, (if) in the days of thy flux thou art void, thou shalt be filled with unclean spirits. For when the unclean spirit returns to thee and finds him a place, he will enter and dwell in thee always: and then will there be entering in of the unclean spirit and going forth of the Holy Spirit, and perpetual warfare. Wherefore, O foolish (women), these misfortunes befall you because of your imaginings; and because of the observances which you keep, and on account of your imaginings, you are emptied of the Holy Spirit and filled with unclean spirits: and you are cast out from life into the burning of everlasting fire. But again I will say to thee, O woman: In the seven days of thy flux thou accountest thyself unclean according to the Second Legislation: after seven days, therefore, how canst thou be cleansed without baptism? But if thou be baptised for that which thou supposest, thou wilt undo the perfect baptism of God which wholly forgave thee thy sins, and wilt be found in the evil plight of thy former sins; and thou shalt be delivered over to eternal fire. But if thou be not baptised, according to thine own supposition thou remainest unclean, and the vain observing of the seven days has availed thee nothing, but is rather hurtful to thee; for according to thy supposition thou art unclean, and as unclean thou shalt be condemned.

Be thus minded therefore concerning all those who observe issues and the intercourse of marriage; for all these observances are foolish and hurtful. For if, when a man use matrimony, or a blood come forth from him, he be baptised, let him also wash his couch: and he will have this labour and vexation incessantly; he will be baptizing and will be washing his clothes and his couch, and will be able to do nothing else. Now if thou be baptised from an issue and from marriage intercourse according to the Second Legislation, thou owest it also to be baptised when thou treadest upon a mouse: and thou shalt never be clean. For even as to the shoes of thy feet, with the skin of dead (animals) and with the hides of those that are sacrificed thou art shod; and as to clothes also, with the wool of the like (animals) thou art clothed. And if thou tread upon a bone, or enter a tomb, thou oughtest to be baptised: and thou shalt never be clean. And thou wilt undo the baptism of God, and thou renewest thy offences, and art found in thy former sins, and affirmest the Second Legislation, and takest upon thee the idolatry of the calf, -- for if thou take upon thee the Second Legislation, take also idolatry, for because of idolatry the Second Legislation was imposed, -- and the former sins of others, as a long rope, and as the band of a heifer; thou drawest and bringest upon thee. Moreover, thou bringest upon thee the Woe; for when thou affirmest the Second Legislation, thou consentest to the curse against our Saviour; and thou settest at naught Christ the King, who distributes blessings to them that are worthy. Wherefore thou shalt inherit a curse; for every one that shall curse a man is cursed [and every one that blesseth is blessed]. To what curses, therefore, and to what judgement or to what condemnation shall they be delivered who affirm a curse against our Saviour and our Lord and our God!

Wherefore, beloved, flee and avoid such observances: for you have received release, that you should no more bind yourselves; and do not load yourselves again with that which our Lord and Saviour has lifted from you. And do not observe these things, nor think them uncleanness; and do not refrain yourselves on their account, nor seek after sprinklings, or baptisms, or purification for these things. For in the Second Legislation, if one touch a dead man or a tomb, he is baptised; but do you, according to the Gospel and according to the power of the Holy Spirit, come together even in the cemeteries, and read the holy Scriptures, and without demur perform your ministry and your supplication to God; and offer an acceptable Eucharist, the likeness of the royal body of Christ, both in your congregations and in your cemeteries and on the departures of them that sleep -- pure bread that is made with fire and sanctified with invocations -- and without doubting pray and offer for them that are fallen asleep. For they who have believed in God, according to the Gospel, even though they should sleep, they are not dead; as our Lord said to the Sadducees: Concerning the resurrection of the dead, have ye not read that which is written: I am the God of Abraham, and the God of Isaac, and the God of Jacob? And he is not the God of the dead, but of the living. And Elisha the prophet also, after he had slept and was a long while (dead), raised up a dead man; for his body touched the body of the dead and quickened and raised it up. But this could not have been were it not that, even when he was fallen asleep, his body was holy and filled with the Holy Spirit.

For this cause therefore do you approach without restraint to those who are at rest, and hold them not unclean. In like manner also you shall not separate those (women) who are in the wonted courses; for she also who had the flow of blood was not chidden when she touched the skirt of our Saviour's cloak, but was even vouchsafed the forgiveness of all her sins. And when (your wives) suffer those issues which are according to nature, have a care that, in a manner that is right, you cleave to them; for you know that they are your members, and do you love them as your soul: as it is written in the Twelve Prophets, (in) Malachi who was called the Angel: The Lord hath borne witness between thee and the wife of thy youth, whom thou hast left, thy partner, and she the wife of thy covenant. And did not he make her and they (fem.) are the residue of his spirit. And ye have said: What else doth God seek but pure seed? Give heed in your spirits: and the wife of thy youth thou shalt not leave. Wherefore, a woman when she is in the way of women, and a man when an issue comes forth from him, and a man and his wife when they consort and rise up one from another: let them assemble without restraint, without bathing, for they are clean. But if a man should corrupt and defile another's wife after baptism, or be polluted with a harlot, and rising up from her should bathe in all the seas and oceans and be baptised in all the rivers, he cannot be made clean.

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Do you therefore, our beloved, avoid all such foolish observances, and come not near them. And be careful to abide in the wedded company of one wife, and to keep your bodies unspotted and unsullied; that you may receive life, that you may be partakers of the kingdom of God, and that you may receive that which the Lord God has promised, and may have rest for evermore.

Now with many other demonstrations similar to these we might the more clearly declare to you the Didascalia; but not to extend and prolong the writing, already we conclude the discourse and lay it aside, lest by reason of the severity of the truth the teaching of our discourse should remain but a short time with you. Wherefore, take not amiss those things which have been said; for our Lord and Saviour also spoke with severity to those who were worthy of condemnation, and said: Take and cast them into the outer darkness: there shall be weeping and gnashing of teeth ; and: Depart from me, ye cursed, into everlasting fire, which my Father hath prepared for the evil one and his angels. That the word is likened to fire and a sword, He has said also in Jeremiah: Behold, my words go forth as fire, and as iron that cutteth stone -- yet sword and fire and constraint, not to those who hearken to the truth, but (He means) that word which the People heard not with pleasure when our Lord and Teacher reproved them; for they were unwilling to hearken to it because they esteemed it hard like iron. For they hearkened not to that which He said to them, for He appeared to them to speak harshly and severely. Wherefore He said to them: Why call ye me Lord, Lord, and that which I say ye do not? And so in like manner this our writing also appears to some to speak harshly and severely by reason of its truth. For if we had written indulgently for the gratification of men, many would grow weak and melt away from the faith, and we should be guilty of their blood. For as a physician, when he has not been able to conquer and heal an ulcer with drugs and fomentations, comes to a severer remedy and to surgical cuttings, that is to iron and cauteries, by which alone the physician is able to overcome and conquer (the sore) and presently heal the sick man: even so is the word; to those who hear and do it it is as a compress and an emollient and a plaster, but by those who hear and do it not it is esteemed as iron and fire.

Now to Him who is able to open the ears of your hearts to receive the incisive words of the Lord through the Gospel and the teaching of Jesus Christ the Nazarene, who was crucified in the days of Pontius Pilate, and slept, that He might announce to Abraham and to Isaac and to Jacob and to all His saints the end of the world and the resurrection that is to be for the dead; and rose from the dead, that He might show and give to us, that we might know Him, a pledge of the resurrection; and was taken up to heaven by the power of God His Father and of the Holy Spirit, and sat on the right hand of the throne of God Almighty upon the Cherubim; to Him who cometh with power and glory to judge the dead and the living: to Him (be) dominion and glory and majesty and kingdom, and to His Father and to the Holy Spirit: who was, and is, and abideth, both now and unto all generations and ages.

Amen.

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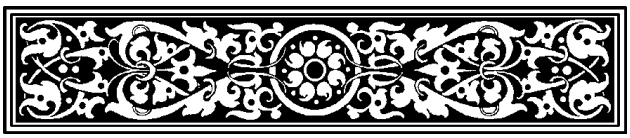

CREED

The Vow of Allegiance

A Creed (somestimes also called "symbol" from Greek sumbolon, "sign") is an authoritative formulation of the beliefs of a religious community (or, by transference, of individuals). The word creed comes from Latin credo, "I believe" and is related to words such as credit, give credit, credible, credential, creditor, etc. A creed is a vow of allegiance and is therefore also a legal act. In other words: The creed is an orally performed signature. A creed or sign can take many different forms. It is a matter of identity. To disregard creed (a signature of allegiance) leads to devaluation and dissolution of not only the religious or cultural community but in the long run also to the suicide of the social and political fabric of the society as a whole.

It was only a few hundred years ago that leaving a faith, called "apostacy" or "religious treason," was considered a capital crime in Europe. It is still a capital crime in Islam today, is considered treason towards the Umma, the whole nation of Islam, and therefore it carries the death penalty (Koran [Medina] 9:65-66). The terms “creed” and “confession of faith” are sometimes used interchangeably, but when distinguished “creed” refers to a brief affirmation of faith employed in public worship or initiation rites, while “confession of faith” is generally used to refer to a longer, more detailed, and systematic doctrinal declaration. The latter term is usually restricted to such declarations within the Christian faith and is especially associated with churches of the Protestant Reformation. Both creeds and confessions of faith were historically called "symbols," and the teachings they contain are termed "articles of faith" or, sometimes, "dogmas."

The role of belief within religion is interpreted differently in the various empirical disciplines and by the proponents of particular theological or philosophical positions. Traditionally, it has been considered the primary factor in religion, but some modern scholars often regard beliefs as rationales for ritual, that is to say, as secondary expressions of religious experience or as a posteriori ideological sanctions for social and cultural patterns. The present article follows a current anthropological and sociological tendency to define religion as a symbolic system in which ideas and their concomitant attitudinal aspects and actions provide to an individual or group a model of itself and its world. From this perspective, every religion involves distinctive views or beliefs regarding the nature of ultimate reality.

Origins and Functions of Creeds

These beliefs, however, need not be explicitly articulated but may be wholly embedded and transmitted in rituals, myths, and social structures and practices. This is especially true in primitive religions. Even when differentiated from other factors, beliefs are frequently not stated in creedal form but are diffusely expressed in sacred writings, legal codes, liturgical formulas, and theological and philosophical reflection. This was true in the ancient cultural religions of Egypt, Mesopotamia, Greece, and Rome, and in traditional Hinduism, Confucianism, and Daoism. When, however, a religion is transmitted from one culture to another (as from Semitic to Hellenistic; i.e., Palestine to Rome) or claims some degree of universal or exclusive truth, formal creeds often develop as aids in maintaining continuity and identity. They serve this purpose because the relative abstractness, comprehensiveness, and concentration of the verbal expressions of beliefs enable them to serve better than most other forms of religious symbolism as stable identifying marks in pluralistic, changing, proselytizing, and missionary situations.

Creeds in the full sense are therefore found only in so-called universal religions, such as Zoroastrianism, Buddhism, Judaism, Christianity, Islam, and certain modern Hindu movements (e.g., Brahmo Samaj). Even here they are of variable importance, with some groups rejecting all formal creeds. Confessions are less common. They function to define the distinctive beliefs of opposing or uniting groups within a given religion or to formulate doctrines appropriate to new circumstances, and are chiefly a Christian phenomenon during the period from the Reformation to the present.

CREED IN JUDAISM

In Judaism, the central affirmations of belief are parts of worship; e.g., the confessions of the oneness of God in the Shema (Deut. 6:4 “Hear, O Israel: The Lord our God is one Lord”) and of the resurrection of the dead in the amidah (standing prayer). Of the various medieval attempts to formulate creeds, the most enduring has been Maimonides' Thirteen Principles of Faith, but these have never become formally binding. The Reform movement's doctrinal declarations, such as the Pittsburgh Platform (1885), have been without lasting influence. The reason for this paucity of creeds is that Jewish identity has been chiefly defined in terms of the observance of the commandments and of the Oral Law, not the acceptance of doctrines.

Text of the 13 Jewish Principles of Faith

There is no established formulation of principles of faith that are recognised by all branches of Judaism. Central authority in Judaism is not vested in any one person or group - although the Sanhedrin, the supreme Jewish religious court, would fulfill this role if it were re-established - but rather in Judaism's sacred writings, laws, and traditions.

Judaism affirms the existence and uniqueness of God, and stresses performance of deeds or commandments alongside adherence to a strict belief system. In contrast to traditions such as Christianity which demand a more explicit identification of God, faith in Judaism requires one to

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honour God through a constant struggle with God's instructions (Torah) and the practice of their mitzvot.

Orthodox Judaism stresses a number of core principles in its educational programs, most importantly a belief that there is one single, omniscient, transcendent, non-compound God, who created the universe, and continues to be concerned with its governance. Traditional Judaism maintains that God established a covenant with the Jewish people at Mount Sinai, and revealed his laws and 613 commandments to them in the form of the Written and Oral Torah. In Rabbinic Judaism, the Torah consists of both the written Torah (Pentateuch) and a tradition of oral law, much of it later codified in sacred writings (see: Mishna, Talmud).

Traditionally, the practice of Judaism has been devoted to the study of Torah and observance of its laws and commandments. In normative Judaism, the Torah, and hence Jewish law itself, is unchanging, but interpretation of the law is more open. It is considered a mitzvah (commandment) to study and understand the law.

Judaism is based on a strict monotheism, and a belief in one single, indivisible, non-compound God. Judaism emphatically rejects any concept of plurality with respect to God, explicitly rejecting polytheism, dualism, and trinitarianism, which are incompatible with monotheism as Judaism understands it.

The unity of God is stated many times in Jewish tradition. It is the second of Maimonides's 13 principles of faith; Maimonides wrote that, "This God is One, not two or more than two, but One whose unity is different from all other unities that there are. He is not one as a genus, which contains many species, is one. Nor is He one as a body, containing parts and dimensions, is one. But His is a unity that which there is no other anywhere" (Yad, Yesode Ha-Torah 1:7). In Jewish tradition, dualistic and trinitarian conceptions of God are generally referred to as Shituf ("partnership"), meaning an incorrect, but not an idolatrous, view.

Moses ben Maimon (c. 1138-1204 AD), commonly known as Maimonides and also referred to by the acronym Rambam, was a Sephardic Jewish rabbi, physician, astronomer and philosopher who became the personal physician of Saladin. Born in Córdoba, Almoravid Empire (present-day Spain) he worked in Morocco and Egypt and he was one of the most prolific and influential Torah scholars of the Middle Ages. His fourteen-volume Mishneh Torah still carries significant canonical authority as a codification of Talmudic law. Under influence of Christianity and Islam, Maimonides formulated his 13 Principles of Faith, here presented in its summary:

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.-Maimonides [See Birnbaum at p. 157]

CREED IN CHRISTIANITY

The actual purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. In Christianity, there are over 150 officially recognised creeds and confessions. In part this is because the church was from the beginning doctrinally oriented, making the acceptance of a specific kerygma (proclamation) a condition for membership. The faith of the community was expressed in acclamations such as “Jesus is Lord” (e.g., Rom. 10:9, I Cor. 12:3) and in longer, partly stereotyped summaries of essential beliefs (e.g., I Cor. 15:3 ff.) For the New Testament community, in contrast to some Christian groups in later times, a creedless Christianity was inconceivable.

Fully formed creeds first developed for use in baptismal rites and catechetical instruction. They generally had three sections concerned with God the Father, Jesus Christ, and the Holy Spirit, but were variable in wording and content and only gradually became standardised.

This process culminated in the West in the Apostles' Creed, which is now almost universally recognized by Western

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churches, and is still used in baptismal rites as well as public worship by Catholics and most Protestants. This creed is wholly derived from New Testament affirmations, but the 5th-century legend that the Twelve Apostles were its authors is without foundation. Not until the 8th century is it quoted in its present wording. Its sources, however, are to be found in earlier baptismal creeds, most probably in the Old Roman Symbol, which appears to go back in its essentials to the 2nd century. As is true of other creeds, it is in part intended to exclude heretical views. For example, against Gnosticism and Marcionism (dualistic heresies), it emphasizes that God, not an evil demiurge, is the creator of the world, and against docetic views that Jesus was a heavenly being with a phantom body, it insists that he was born of the Virgin Mary and actually suffered and died and was buried.

The Nicene Creed, 325 AD

The Nicene Creed or the Creed of Nicaea, 325 AD, was created during a vicious power struggle in which the Pauline Christians, i.e., the Roman Christians fought for gaining the upper hand in political power against Arians, Nestorians, Gnostics, Jewish Christians [Ebionites], Mandaeans, Manichaeans, and others.

Arianism is a doctrine that came from Arius (c. 260–336 AD), an influential priest who taught in Alexandria, Egypt. Arius lived as an ascetic, in a lifestyle that was similar to Jesus' lifestyle which was characterised by abstinence from sensual pleasures, mainly for the purpose of pursuing redemption, salvation or spirituality.

Arianism simply teaches that Jesus was not God. For this reason, Arianism opposes the dogma of the Holy Trinity. In 325 AD, the Nicene Creed was made, which the early Christians used to defeat Arianism, with the statement: "We believe in one Lord Jesus Christ, the Son of God . . . begotten, not made, consubstantial with the Father."

The trinity developed out of the process of deification of a deceased Roman leader before the Roman Senate. Augustus used a formula like "in the name of Caesar my father, of me the son of a god, and of the Roman Pantheon (the divine Spririts), a proposal to deify Caesar, the father of the nation, is brought forward to the honourable Senate of Rome to its benevolent consideration." The succeeding emperors of Rome persuaded the Senate to do the same to them. When Christianity came along, this kind of petition had become a tradition and common knowledge as it could be read on the walls of temples, triumphal arches as well as on surfaces of coins like this: DIVI F or DV F for Divi Filius or Divi Filia, son or daughter of the god or the divine. It is the trinity as well as titles like Pontifex Maximus (chief of the Roman Imperial Cult, the ministry of religion, ancestor of the Roman church) held by Caesar, Augustus and most emperors up to the 4th century AD, that identifies Christianity clearly as Roman.

In the Christian religion, the Trinity is an idea used to explain that three different persons are called God: "God the Father", "God the Son", and "God the Holy Spirit" (also called the Holy Ghost). The Trinity says that each of these three entities be forms of the same God. The Apostle Paul and his gentile [non-Jewish] followers wanted to make Jesus devine and copied the Roman Imperial Cult whose leader, the Roman emperor, was recognised as God and his son and heir as the "son of god". The Jews, under the first bishop of Jerusalem, James the brother of Jesus, were furious. Knowing that this concept is blasphemy against God, the early Pauline Christians have tried to disguise their deification of Jesus in a weird explanation to which they have added also the so-called "Holy Spirit" or "Holy Ghost" that would have been represented the entire Pantheon of the empire's Roman Imperial Cult, the Ministry of Religion.

Due to Jesus deification, Jews have looked down on Christians as heretics, blasphemers, liers and traitors. They found it revolting that Christians were violating the first 3 of the 10 Commandments: 1. I am the Lord thy God, thou shalt have no other gods before me [You must not worship any other gods except me.]; 2. Thou shalt not make unto thee any graven image [Do not worship or serve idols of any kind.]; 3. Thou shalt not take the name of the Lord thy God in vain [You must not use the name of the Lord your God to make empty promises.]. The 3rd Commandment points to the concept of salvation only by believing in Jesus alone. Most Christians have not been aware that this concept is taken from Mithraism, a cult of Persian origin; this includes also the Eucharist.

Judaism and Gnosticism still oppose the heretic teachings of the Trinity. And so does Islam which teaches that God can not be divided. For this reason, the Islamic scripture, the Koran, the Sira and the Hadith is bashing the doctrine of Trinity as blasphemous (against God) and as heretic. And therefore Christians are viewed as spiritually unclean

Text of the Nicene Creed of 325 AD

We believe in one God, the Father Almighty, Maker of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;

By whom all things were made [both in heaven and on earth];

Who for us men, and for our salvation, came down and was incarnate and was made man;

He suffered, and the third day he rose again, ascended into heaven;

From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]

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The Old Roman Creed, 340 AD

The Old Roman Creed or Old Roman Symbol (Latin: vetus symbolum romanum), is an earlier and shorter version of the Apostles' Creed. It was based on the 2nd-century Rule of Faith and the interrogatory declaration of faith for those receiving Baptism (3rd century or earlier), which by the 4th century was everywhere tripartite in structure, following Matthew 28:19 ("baptising them in the name of the Father and of the Son and of the Holy Spirit"), which is part of the Great Commission.

According to the Oxford Dictionary of the Christian Church, the first text attesting it is a letter to Pope Julius I in 340 or 341, and it has recently been argued that it developed in the context of the Arian controversy. Bettenson and Maunder further comment on this that Marcellus had been exiled from his diocese through Arian influence, thus spending two years at Rome, and finally left his creed with Julius, Bishop of Rome.

Additionally, at c. 400 AD, Rufinus, a priest of Aquileia, left a Latin version in his Commentarius in Symbolum Apostolorum (P.L. xxi. 335B). He believed this to be the Roman creed as the "rule of faith" written by the Apostles at Jerusalem. About at the same time also Nicetas of Remesiana wrote an Explanatio Symboli (P.L. Lii. 865-874B) based on the Old Roman Symbol, but including also the communion of saints.

The Old Roman Creed, English translation
I believe in God the Father almighty;
and in Christ Jesus His only Son, our Lord,
Who was born of the Holy Spirit and the Virgin Mary,
Who under Pontius Pilate was crucified and buried,
on the third day rose again from the dead,
ascended to heaven,
sits at the right hand of the Father,
whence He will come to judge the living and the dead;
and in the Holy Spirit,
the holy Church,
the remission of sins,
the resurrection of the flesh
(the life everlasting).

The Creed Of Constantnople, 381 AD

In 381, it was amended at the First Council of Constantinople, and the amended form is referred to as the Nicene or the Niceno-Constantinopolitan Creed. The Apostles' Creed is also used in the Latin West, but not in the Eastern liturgies. On Sundays and solemnities, one of these two creeds is recited in the Roman Rite Mass after the homily. The Nicene Creed is also part of the profession of faith required of those undertaking important functions within the Catholic Church. In the Eastern Roman Rite, the Nicene Creed is sung or recited at the Divine Liturgy, immediately preceding the Anaphora (Eucharistic Prayer), and is also recited daily at compline.

The Oriental Orthodox and Assyrian churches use this profession of faith with the verbs in the original plural ("we believe"), but the Eastern Orthodox and Catholic churches convert those verbs to the singular ("I believe"). The Anglican and many Protestant denominations generally use the singular form, sometimes the plural.

What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene–Constantinopolitan Creed" received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in 381 as a modification of the original Nicene Creed of 325. In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Catholic Church, the Eastern Orthodox Church, Oriental Orthodoxy, the Church of the East, much of Protestantism including the Anglican communion. (The Apostles' and Athanasian creeds are not as widely accepted.)

Text of the Creed of Constantinople, 381 AD

We believe in one God, the Father Almighty, Maker of (heaven and earth, and of) all things visible and invisible.

And in one Lord Jesus Christ, the (only-begotten) Son of God, begotten of the Father (before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down (from heaven,) and was incarnate (by the Holy Ghost and of the Virgin Mary,) and was made man; he (was crucified for us under Pontius Pilate, and) suffered, (and was buried,) and the third day he rose again, (according to the Scriptures,) and ascended) into heaven, (and sitteth on the right hand of the Father;) from thence he shall come (again, with glory,) to judge the quick and the dead; (whose kingdom shall have no end.)

And in the Holy Ghost, (the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets.

In one holy catholic and apostolic Church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.)

Comparison between the Creed of 325 and the Creed of 381

Although church officials seem to downplay it, the difference between the text of 325 and the text of 381 is quite significant. The following comparison makes that clear. The square brackets [. .] of the following Necene Creed, indicates portions of the 325 text that were omitted or moved in the Creed of Constantinople from 381 AD, and uses round brackets (. .) to indicate what phrases, absent in the text from 325 AD, were added in the text from 381 AD.

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Differences between the Latin and the Greek Text

The Latin (Rufinus) and the Greek (Marcellus) versions are faithful, literal, verbatim translations of each other. The only outstanding difference is the concluding clause in the Greek text, "life everlasting", which has no equivalent in the Latin text. This clause is present in the Apostles' Creed.

The Latin version of Nicetas of Remesiana also follows quite closely the version of Rufinus (usually verbatim) but also includes the vitam eternam, as Marcellus, and the communionem sanctorum, omitted by the other two.

Apostles' Creed, 390 AD

The Apostles' Creed (Latin: Symbolum Apostolorum or Symbolum Apostolicum), sometimes titled the Apostolic Creed or the Symbol of the Apostles, is an early statement of Christian belief—a creed or "symbol".[a] It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Roman Catholic Church, Lutheranism and Anglicanism. It is also used by Presbyterians, Moravians, Methodists and Congregationalists.

The Apostles' Creed is trinitarian in structure with sections affirming belief in God the Father, God the Son, and God the Holy Spirit. The Apostles' Creed was based on Christian theological understanding of the canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed known also as the Old Roman Symbol.

Because of the early origin of its original form, it does not address some Christological issues defined in the Nicene and other Christian creeds. It thus says nothing explicitly about the divinity of either Jesus or the Holy Spirit. Nor does it address many other theological questions which became objects of dispute centuries later.

The earliest known mention of the expression "Apostles' Creed" occurs in a letter of AD 390 from a synod in Milan and may have been associated with the belief, widely accepted in the 4th century, that, under the inspiration of the Holy Spirit, each of the Twelve Apostles contributed an article to the twelve articles of the creed.

Though the name "Apostles' Creed" appears in a letter of Saint Ambrose (c. 390), what is now known as the Apostles' Creed is first quoted in its present form in the early 8th century. It developed from the Old Roman Symbol, and seems to be of Hispano-Gallic origin, being accepted in Rome some time after Charlemagne imposed it throughout his dominions.

Text of the Apostles' Creed, International Consultation on English Texts

The International Consultation on English Texts (ICET), a first inter-church ecumenical group that undertook the writing of texts for use by English-speaking Christians in common, published Prayers We Have in Common (Fortress Press, 1970,1971,1975). Its version of the Apostles' Creed was adopted by several churches.

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Apostles' Creed, English Language Liturgical Consultation

The English Language Liturgical Consultation (ELLC), a successor body to the International Consultation on English Texts (ICET), published in 1988 a revised translation of the Apostles' Creed. It avoided the word "his" in relation to God and spoke of Jesus Christ as "God's only Son" instead of "his only Son". In the fourth line, it replaced the personal pronoun "he" with the relative "who", and changed the punctuation, so as no longer to present the Creed as a series of separate statements. In the same line it removed the words "the power of". It explained its rationale for making these changes and for preserving other controverted expressions in the 1988 publication Praying Together, with which it presented its new version:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

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OTHER DIFFERENCES

The Filioque clause, affirming that the Spirit proceeds "from the Son" as well as the Father, was inserted into the text in Spain during the 6th century and gradually spread to all Western churches, but was probably not used in Rome itself until 1014. Eastern Christians continue to reject this addition, though now they do not generally regard it as heretical, especially if it is understood in the sense of "through the Son."

The term Filioque is not in the original text of the Creed, attributed to the First Council of Constantinople (381 AD), the second ecumenical council, which says that the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone". Eastern [Orthodox] Christians have argued that this interpolation is a violation of Canon VII of the Council of Ephesus, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. This was incorporated into the liturgical practice of Rome in 1014, but was rejected by Eastern Christianity. Differences over this doctrine and the question of papal primacy have been and remain primary causes of schism between the Eastern Orthodox and Western churches.

The Athanasian Creed, also called the Quicumque vult from its initial words, is the last of what in the West are regarded as the three catholic or ecumenical creeds. It has received some slight recognition in the East, but only since the 16th century. While officially accepted in the Roman Catholic, Anglican, and Lutheran communions, its liturgical use has greatly declined in recent centuries. In part this is because it is in form more a theological exposition than a creed, and in part because of the damnatory clauses that exclude from salvation all those who do not accept every detail of its teaching. The main themes are the nature of Christ and the Trinity, and these are developed in opposition not only to Arianism but also apparently to later heresies such as Nestorianism and Eutychianism. While its doctrine can in general be attributed to the 4th-century Church Father Athanasius, he was not its author. It probably originated in southern France about 450–500, although there is no scholarly consensus on this point.

Text of the Athanasian Creed, 6th century AD:

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.

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MODERN TEXT SAMPLES

Text of the Creed of the Roman Catholic Church

The initial (1970) English official translation of the Roman Missal of the Roman Catholic Church adopted the ICET version, as did catechetical texts such as the Catechism of the Catholic Church.

In 2008 the Catholic Church published a new English translation of the texts of the Mass of the Roman Rite, use of which came into force at the end of 2011. It included the following translation of the Apostles' Creed:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Text of the Traditional Twelve Articles of the Creed

In its discussion of the contents of the Creed, the Catechism of the Catholic Church presents it in the traditional division into twelve articles:

1. I believe in God the Father almighty, creator of heaven and earth.
2. I believe in Jesus Christ, his only Son, our Lord.
3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
4. Under Pontius Pilate, He was crucified, died, and was buried.
5. He descended to the dead. On the third day he rose again.
6. He ascended into heaven and is seated at the right hand of the Father.
7. He will come again to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy Catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and the life everlasting.

Text of the Cewwd of the Church of England

In the Church of England there are currently two authorised forms of the creed: that of the Book of Common Prayer (1662) and that of Common Worship (2000).

Book of Common Prayer, 1662:

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus Christ his only Son our Lord,
Who was conceived by the Holy Ghost,[b]
Born of the Virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried:
He descended into hell;
The third day he rose again from the dead;
He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;
From thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Catholick Church;
The Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body,
And the Life everlasting.
Amen.

Text of the Creed during Common Worship:

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.

Text of the Creed of the Lutheran Church

The publication Evangelical Lutheran Worship published by Augsburg Fortress, is the primary worship resource for the Evangelical Lutheran Church in America, the largest Lutheran denomination in the United States, and the Evangelical Lutheran Church in Canada. It presents the official ELCA version, footnoting the phrase "he descended to the dead" to indicate an alternative reading: "or ‘he

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descended into hell,' another translation of this text in widespread use".

The text is as follows:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.*
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Text of the Creed of the United Methodist Church

The United Methodists commonly incorporate the Apostles' Creed into their worship services. The version which is most often used is located at No. 881 in the United Methodist Hymnal, one of their most popular hymnals and one with a heritage to brothers John Wesley and Charles Wesley, founders of Methodism. It is notable for omitting the line "he descended into hell", but is otherwise very similar to the Book of Common Prayer version. The 1989 Hymnal has both the traditional version and the 1988 ecumenical version,[40] which includes "he descended to the dead."

The Apostles' Creed as found in The Methodist Hymnal of 1939 also omits the line "he descended..." The Methodist Hymnal of 1966 has the same version of the creed, but with a note at the bottom of the page stating, "Traditional use of this creed includes these words: 'He descended into hell.'"

However, when the Methodist Episcopal Church was organized in the United States in 1784, John Wesley sent the new American Church a Sunday Service which included the phrase "he descended into hell" in the text of The Apostles' Creed. It is clear that Wesley intended American Methodists to use the phrase in the recitation of the Creed.

The United Methodist Hymnal of 1989 also contains (at #882) what it terms the "Ecumenical Version" of this creed which is the ecumenically accepted modern translation of the International Committee on English Texts (1975) as amended by the subsequent successor body, the English Language Liturgical Consultation (1987). This form of the Apostles' Creed can be found incorporated into the Eucharistic and Baptismal Liturgies in the Hymnal and in The United Methodist Book of Worship, and hence it is growing in popularity and use. The word "catholic" is intentionally left lowercase in the sense that the word catholic applies to the universal and ecumenical Christian church.

I believe in God the Father Almighty,
maker of heaven and earth;
And in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body
and the life everlasting. Amen.[45]

Liturgical use in Western Christianity

The Apostles' Creed is used in its direct form or in interrogative forms by Western Christian communities in several of their liturgical rites, in particular those of baptism and the Eucharist.

Rite of Baptism

The Apostles' Creed, whose present form is similar to the baptismal creed used in Rome in the third and fourth centuries, actually developed from questions addressed to those seeking baptism. The Catholic Church still today uses an interrogative form of it in the Rite of Baptism (for both children and adults). In the official English translation (ICEL, 1974) the minister of baptism asks:

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

To each question, the catechumen, or, in the case of an infant, the parents and sponsor(s) (godparent(s)) in his or her place, answers "I do." Then the celebrant says:

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

And all respond: Amen.

The Presbyterian Church of Aotearoa New Zealand uses the Apostles' Creed in its baptism rite in spite of the reservations

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of some of its members regarding the phrase "born of the virgin Mary".

The Episcopal Church in the United States of America uses the Apostles' Creed as part of a Baptismal Covenant for those who are to receive the Rite of Baptism. The Apostles' Creed is recited by candidates, sponsors and congregation, each section of the Creed being an answer to the celebrant's question, "Do you believe in God the Father (God the Son, God the Holy Spirit)?" It is also used in an interrogative form at the Easter Vigil in The Renewal of Baptismal Vows.

The Church of England likewise asks the candidates, sponsors and congregation to recite the Apostles' Creed in answer to similar interrogations, in which it avoids using the word "God" of the Son and the Holy Spirit, asking instead: "Do you believe and trust in his Son Jesus Christ?", and "Do you believe and trust in the Holy Spirit?" Moreover, "where there are strong pastoral reasons", it allows use of an alternative formula in which the interrogations, while speaking of "God the Son" and "God the Holy Spirit", are more elaborate but are not based on the Apostles' Creed, and the response in each case is: "I believe and trust in him."[50] The Book of Common Prayer may also be used, which in its rite of baptism has the minister recite the Apostles' Creed in interrogative form. asking the godparents or, in the case "of such as are of Riper Years", the candidate: "Dost thou believe in God the Father ..." The response is: "All this I stedfastly believe."

Lutherans following the Lutheran Service Book (Lutheran Church–Missouri Synod and the Lutheran Church–Canada), like Catholics and Anglicans, use the Apostles' Creed during the Sacrament of Baptism:

Do you believe in God, the Father almighty, maker of heaven and earth?

Do you believe in Jesus Christ, His only son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead?

Do you believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?

Following each question, the candidate answers: "Yes, I believe". If the candidates are unable to answer for themselves, the sponsors are to answer the questions.

For ELCA Lutherans who use the Evangelical Lutheran Worship book, the Apostles' Creed appears during the Sacrament of Holy Baptism Rite on p. 229 of the hardcover pew edition.

Methodists use the Apostles' Creed as part of their baptismal rites in the form of an interrogatory addressed to the candidate(s) for baptism and the whole congregation as a way of professing the faith within the context of the Church's sacramental act. For infants, it is the professing of the faith by the parents, sponsors, and congregation on behalf of the candidate(s); for confirmands, it is the professing of the faith before and among the congregation. For the congregation, it is a reaffirmation of their professed faith.

Do you believe in God?

I believe in God, the Father Almighty, creator of heaven and earth.

Do you believe in Jesus Christ?

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, is seated at the right hand of the Father, and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Christians without creeds

Some Christian denominations do not profess a creed. This stance is often referred to as "non-creedalism". The Religious Society of Friends, also known as the Quakers, consider that they have no need for creedal formulations of faith. The Church of the Brethren and other Schwarzenau Brethren churches also espouse no creed, referring to the New Testament, as their "rule of faith and practice." Jehovah's Witnesses contrast "memorizing or repeating creeds" with acting to "do what Jesus said". Unitarian Universalists do not share a creed.

CREED IN ISLAM AND WHAT IT REALLY MEANS

The intensely anti-non-Muslim faith of Islam is summed up in the Shahada (or shahadah). Recitation of the Shahada is the most common statement of faith for all Mohammedans. This is proclaimed in the daily calls to prayer from every mosque, and every Muslim must recite it aloud with full comprehension and assent at least once in his life, and profess it without hesitation until his death. It is considered as the first of the Five Pillars of Islam (which are: 1st: Shahada (Profession of Faith), 2nd: Salat (Prayer), 3rd: Zakat (paying tax), 4th: Sawm (Fasting), 5th: Hajj (Pilgrimage).

Learn the entire following Arabic **text**: Ash hadu an: "La ilaha ill Allah". Wa ash hadu an: "Muhammadun rasul Allah" Meaning: I testify, that: "There is no god but Allah". And I testify, that: "Muhammad is the messenger of Allah".

Another form of the Shahada sounds like: “Ash-hadu an: "La ilaha ill-Allah". Wa ash hadu an na "Muhammadan ‘abd-ullahi wa rasolah." Meaning: I testify that there is no true god except Allah, and I testify that Muhammad is His slave and Messenger.

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Arabic is the national language of the Umma (the nation of all Mohammedans / Muslims). Arabic, as most Semitic languages, has only 3 vowels: a, i, u. Pronunciation always: a as in father, i as in beat, u as in boot. Do not link the words. Consonants (never silent) in transcriptions, otherwise like in English except: q = k, kh = ch in Scots loch, r = 'rolled' r in Scots. Advice: practise and speak clearly; do not mumble!

This text may be important for you one day as it can safe your life when you are captured or threatened by islamo-fascist terrorists because the Recitation of the Shahada in front of witnesses is the first and only formal step in conversion to Islam. To harm such a convert is considered the worst crime in the Islamic world and muslims believe that the soul of such a criminal will burn in hell for all eternity. In addition, the perpetrator of such a crime is liable to the harshest punishment the Islamic law (the Sharia) can offer.

Why do we find in ths place the Islamic creed? When we talk in this book about Judaism and Christianity, we must also briefly mention the main adversary of them, and that is Islam. What is Islam? The word Islam means "submission" which makes non-Muslims feel uncomfortable. And that has its reason in the actions of Muslims that we perceive. One mundane answer to the question above could be "it is a monotheistic religion from Arabia." A biblical and koranic scholar might answer more enigmatically "the Koran and Mohammed" or "Allah and Mohammed." These answers refer to the 3 sacred books of Islam: Koran (the notebook or recital of the prophet Mohammed), the Sira (the biography of Mohammed, and the Hadith (the explained laws of Mohammed briefly outlined in the Koran). In other words: In order to understand the Koran and the actions of Muslims, we first have to read the Sira, and then the Hadith, because Muslims are required to emulate Mohammed and his actions. Over 50% of these 3 books together do not talk about Muslims but about YOU if you are not a Muslim! This alone ought to be a good reason to be interested in that what Islam has to say about non-Muslims (disbelievers, unbelievers, infidels, idolaters, kafirs).

Islam is dualistic, just as the biography of Mohammed. In the mind of Muslims there is not one humanity but two humanities: believers (Muslims), and infidels (the Kafirs, all non-Muslims and Islam-rejectors who are therefore not innocent.); the House of Islam (dar al-Islam, Muslims) and the House of War (sar al-harb, non-Muslims). There is no equality between them as much as there is no equality between man and woman (who is legally just half worth a man in Islam (Koran 4:11-12 [inheritance]; 4:34 [wife beating], 2:282 [witness].). These legal fact cannot be altered by new laws because one cannot challenge the devine words of Allah and Mohammed!

As Islam has not undergone the process of secularisation (banning religion from political power), like Christianity and some other belief systems. We must therefore understand that Islam is not just a religion for private purposes. Islam is always encompassing all matters of society, it is, as Islamic teachers emphasise, a "comprehesive system of civilisation", or to be more precise, a "totalitarian system of law" that every Muslim [and every non-Muslim in Islamic ruled regions] has to submit unto. Foremore, the Sharia law is the tool with which Islam and its Muslims constantly and relentlessly desintegrate the non-Muslim host societies. Sharia begins already by demanding halal food, prayer places and times. The non-Muslim complies and so has accepted Sharia. Not to know the Islamic doctrines has proved deadly for any society that has experienced Islamic immigration during the last 1,400 years. No exceptions!

Western people try to make a difference between Islam and Islamism, in their illusion that one day an imagined "peaceful Islam" may come to terms with the West or East Asia one day. As all Muslims emphasise that Islam, the Koran and Mohammed are perfect as they are, these illusion will remain wishful thinking. Islamism is just putting Islam, all Islamic doctrines and laws into practice. There is no escape - neither for Muslims, nor for non-Muslims!

It is vital to know the contents of the Islamic Trilogy [Koran, Sira, Hadith]. All Islamic states and organisations are explicily based on it; and also the violence of Muslims. Koran, Sira, Hadith are primarily books of law! There can be no doubt about it. Here some snippets to think about:

The Constitution Of Saudi Arabia (from 1992 with Amendments through 2005)

Article 1 (§2): Religion: Islam;

Constitution (and books of law): The Holy Koran and the Prophet's Sunna (two explanatory books called "Sira," biography of Mohammed, and "Hadith," his laws.)

Constitution Of The Islamic Republic Of Iran 1979 (rev. 1989)

Preamble: ... The Constitution of the Islamic Republic of Iran sets forth the cultural, social, political, and economic institutions of Iranian society on the basis of Islamic principles and norms, which represent the earnest aspiration of the Islamic Ummah (the Islamic nation consists of 56 Islamic countries, the largest voting block in the UN).

Section 5: ... In creating, on the basis of ideological outlook, the political infrastructures and institutions that are the foundation of society, the righteous will assume the responsibility of governing and administering the country (in accordance with the Koranic verse "Verily My righteous servants shall inherit the earth" [Koran 21:105]). Legislation setting forth regulations for the administration of society will revolve around the Koran and the Sunnah.

Article 2: The Islamic Republic is a system based on belief in:

§1. the One God (as stated in the phrase "There is no god except Allah"), His exclusive sovereignty and the right to legislate, and the necessity of submission to His commands;

§2. Divine revelation (Koran, Sira, Hadith) and its fundamental role in setting forth the laws;

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Article 4: All civil, penal, financial, economic, administrative, cultural, military, political, and other laws and regulations must be based on Islamic criteria (as outlined in Koran, Sira, Hadith).

Article 11: In accordance with the sacred verse of the Koran ("This your community is a single community, and I am your Lord, so worship Me" [21:92]), all Muslims (of the World) form a single nation (the Ummah), and the government of the Islamic Republic of Iran has the duty of formulating its general policies with a view to cultivating the friendship and unity of all Muslim peoples, and it must constantly strive to bring about the political, economic, and cultural unity of the Islamic world.

Hamas Covenant; The Covenant of the Islamic Resistance Movement, 18 August 1988

Article 1: The Islamic Resistance Movement: The Movement's programme is Islam. From it, it draws its ideas, ways of thinking and understanding of the universe, life and man. It resorts to it for judgement in all its conduct, and it is inspired by it for guidance of its steps.

The Islamic Resistance Movement's Relation With the Moslem Brotherhood Group:

Article 2: The Islamic Resistance Movement is one of the wings of Moslem Brotherhood in Palestine. Moslem Brotherhood Movement is a universal Organisation which constitutes the largest Islamic movement in modern times. It is characterised by its deep understanding, accurate comprehension and its complete embrace of all Islamic concepts of all aspects of life, culture, creed, politics, economics, education, society, justice and judgement, the spreading of Islam, education, art, information, science of the occult and conversion to Islam.

Article 8: Allah is its target, the Prophet is its model, the Koran its constitution: Jihad is its path and death for the sake of Allah is the loftiest of its wishes.

Muslim Brotherhood Memorandum, 1991

Original title: "An Explanatory Memorandum On The General Strategic Goal For The Group In North America: 5/22/1991" Government Exhibit 003-0085 3:04-CR-240-G U.S. v. HLF, et al. Original language and script: Arabic

In the name of God, the Beneficent, the Merciful

Thanks be to God, Lord of the Two Worlds [Dar al-Islam / House of Islam = Muslim territory) and Dar al-Harb / House of War = non-Muslim territory] And Blessed are the Pious [devout Muslim]

ONE: The Memorandum Is Derived From:

1. The general strategic goal of the Group in America which was approved by the Shura Council and the Organizational Conference for the year [1987] is "Enablement of Islam in North America" . . . .

TWO: An Introduction To The Explanatory Memorandum:

In order to begin with the explanation, we must “summon” the following question and place it in front of our eyes as its relationship is important and necessary with the strategic goal and the explanation project we are embarking on. The question we are facing is: “How do you like to see the Islam Movement in North America in ten years?”, or “taking along” the following sentence when planning and working, “Islamic Work in North America in the year (2000): A Strategic Vision”.

Also, we must summon and take along “elements” of the general strategic goal of the Group in North America and I will intentionally repeat them in numbers. They are:

[1. Establishing an effective and stable Islamic Movement led by the Muslim Brotherhood.

2. Adopting Muslims' causes domestically and globally.

3. Expanding the observant Muslim base.

4. Unifying and directing Muslims' efforts.

5. Presenting Islam as a civilization alternative

6. Supporting the establishment of the global Islamic State wherever it is].

• It must be stressed that it has become clear and emphatically known that all is in agreement that we must “settle” or “enable” Islam and its Movement in this part of the world.

• Therefore, a joint understanding of the meaning of settlement or enablement must be adopted, through which and on whose basis we explain the general strategic goal with its six elements for the Group in North America.

THREE: The Concept Of Settlement:

This term was mentioned in the Group’s “dictionary” and documents with various meanings in spite of the fact that everyone meant one thing with it. We believe that the understanding of the essence is the same and we will attempt here to give the word and its “meanings” a practical explanation with a practical Movement tone, and not a philosophical linguistic explanation, while stressing that this explanation of ours is not complete until our explanation of “the process” of settlement itself is understood which is mentioned in the following paragraph. We briefly say the following:

Settlement: “That Islam and its Movement become a part of the homeland it lives in”.

Establishment: “That Islam turns into firmly-rooted organizations on whose bases civilization, structure and testimony are built”.

Stability: “That Islam is stable in the land on which its people move”.

Enablement: “That Islam is enabled within the souls, minds and the lives of the people of the country in which it moves”.

Rooting: “That Islam is resident and not a passing thing, or rooted “entrenched” in the soil of the spot where it moves and not a strange plant to it”.

[When Muslims talk about "Settlement," they mean "civil conquest by immigration," infiltration of all social

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structures of the host country to subjugate and paralyse the indigenous people and their institutions by Sharia law which begins always with the Muslims' demand for halal food, getting rid of non-halal food from kindergartens and schools, demand 5 prayer times a day and demand prayer places, mosques, and own Islam schools (preferably paid for by the host country, of course).]

FOUR: The Process Of Settlement:

• In order for Islam and its Movement to become "a part of the homeland" in which it lives, "stable" in its land, "rooted" in the spirits and minds of its people, "enabled" in the live of its society and has firmly-established "organizations" on which the Islamic structure is built and with which the testimony of civilization is achieved, the Movement must plan and struggle to obtain "the keys" and the tools of this process in carry out this grand mission as a "Civilization Jihadist" responsibility which lies on the shoulders of Muslims and - on top of them - the Muslim Brotherhood in this country. Among these keys and tools are the following:

. . . . We will suffice here with mentioning the title for each of these stages [The title expresses the prevalent characteristic of the stage] [Details maybe mentioned in another future study]. Most likely, the stages are:

A.) The stage of searching for self and determining the identity.

B.) The stage of inner build-up and tightening the organization.

C.) The stage of mosques and the Islamic centers.

D.) The stage of building the Islamic organizations - the first phase.

E.) The stage of building the Islamic schools - the first phase.

F.) The stage of thinking about the overt Islamic Movement - the first phase.

G.) The stage of openness to the other Islamic movements and attempting to reach a formula for dealing with them - the first phase.

H.) The stage of reviving and establishing the Islamic organizations - the second phase. We believe that the Group is embarking on this stage in its second phase as it has to open the door and enter as it did the first time.

All these plans and demands are according to Koran, Sira, Hadith, Islamic Constitutions, and Islamic jurisprudence by Dawa (Islamic propaganda), Jihad (of Islamic encroachment, infiltration of the host's institutions, gaining political power over the host, the Zakat or money collected from Muslims and non-Muslims, intimidation of host and unwilling Muslims, violence, honour killings, terror attacks and the Sharia law.).

The mentioned writings, and the worries they cause, are not unfounded. Since 11 September 2001, and up to mid-2024, about 45,000 Islamic terrorist attacks have been carried out. 300,000 people have been murdered by Muslims, and 360,000 have been injured by Muslims; this equals to 650,000 direct victims of Islam in total. (Look up for a complete and constantly updated and detailed list of all terrorist attacks: thereligionofpeace.com)

This is an equivalent of the explosion of 4 Hiroshima-size atomic bombs. Interestingly, over 90% of the victims are Muslims. According to their murderers, these were not "real Muslims" but "collaborators with the non-Muslim West." Sobering realisation: Islam is not only bad for non-Muslims but especially bad for Muslims! 99.9% of all terror attacks in the World are being committed by Muslims!

(For the complete texts and more information, please see the Grand Bible, 6th edition 2024. Contents of Islamic (historical and modern) documents (plus page numbers):

- *The Basic Islamic Glossary, 4362*
- *Martin Luther on Islam and the Koran; 2 Prefaces , 4367*
- *Islam: What the West Needs to Know, 4369*
- *The Logic of Islam / Lecture by Carl Goldberg, 4374*
- *Clash of Civilzations? by Samuel P. Huntington, 4379*
- *Dawa, Islamic Proselytisation, 4384*
- *The Koran, The Recitation (Chronological Order), 4388*
- *The Life of Mohammed / Sira / Sirat Rasul Allah, 4453*
- *The Constitution of Medina, 4591*
- *The Edict of Umar / The Pact of Umar, 4591*
- *The Hadith, The Sahih al-Bukhari, 4597*
- *Statistics on Islamic Scripture (verses as evidence), 4896*
- *Misconceptions and Lies about Islam, 5029*
- *Manual to Sharia Law / Reliance of the Traveller, 5032*
- *Constitution of Saudi Arabia, 1992, 5122*
- *Constitution of the Islamic Republic of Iran, 1979, 5125*
- *The Hizballah Program (Manifesto), 1985, 8064*
- *The New Hizballah Manifesto, 2009, 8066*
- *The Hamas Covenant, 1988 (18 August 1988), 5132*
- *The Hamas Charter, 2017, 5136*
- *The Islamic Declaration on Human Rights, 1990, 5137*
- *The Arab Charter on Human Rights, 2004, 5139*
- *The Muslim Brotherhood Memorandum, 5141*
- *UN Declaration and Programme of Action, 5144*

With the obligatory perfomance of the Shahada, each and every Muslim swaers a legal oath of allegiance towards Allah and Mohammed, towards the Koran, the Sira, and the Hadith, towards the Umma, the One Nation of all Muslims on Earth. To act against this oath is treason and apostacy. That is why both carry the death penalty.

Ignoring the Islamic doctrine of migration, Islam's ruthlessness, relentlessness and the will to succeed politically, is fatal for all non-Muslims. (* the Islamic calendar is based on the migration of the Islamic prophet Mohammed.)*

1,400 years of Islamic history with the cry of roughly 250 million dead victims clearly should make the zealous wrath of Mohammed and his Allah audible to all of us.)

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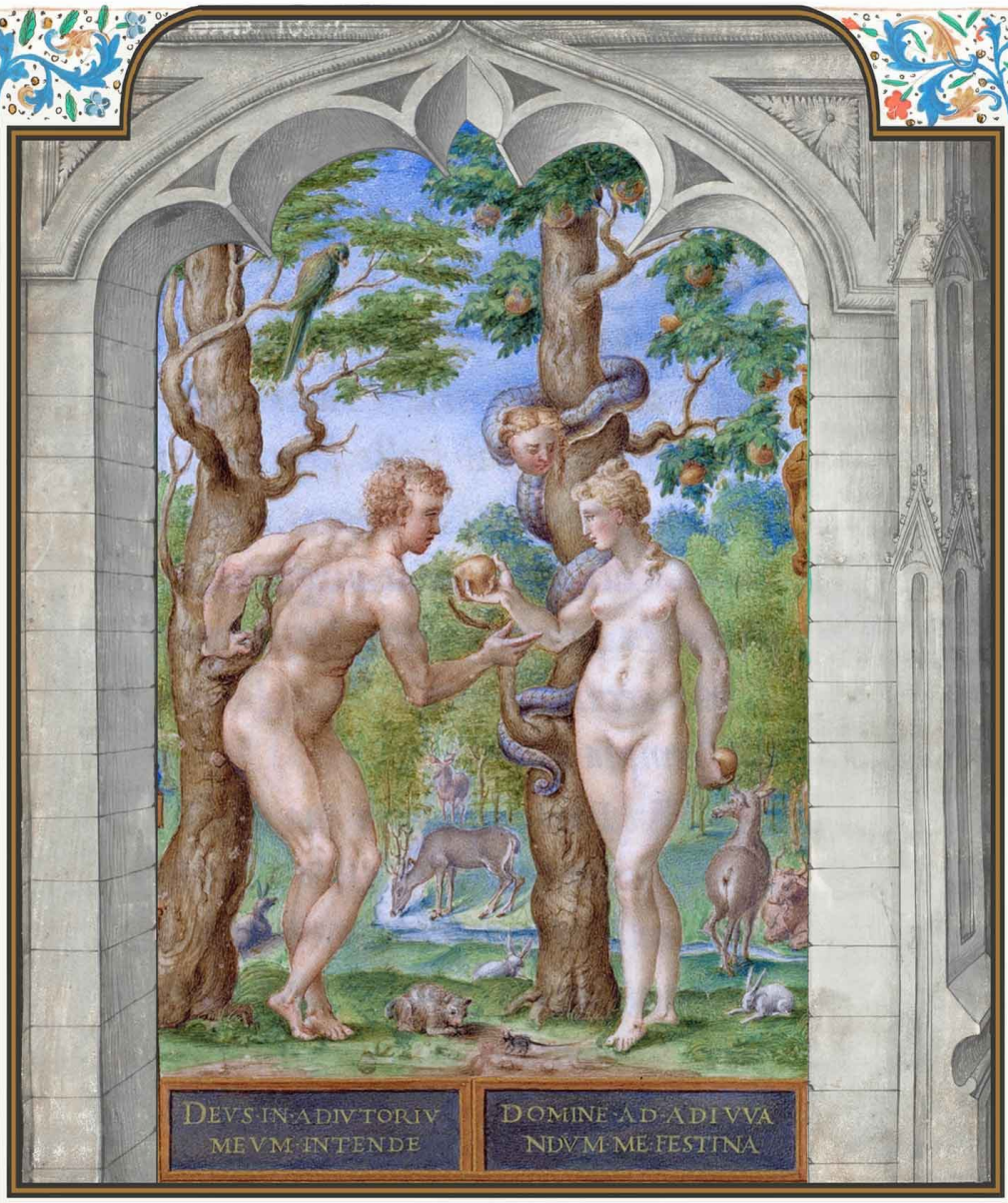

The Old Testament

INCLUDING THE DEUTEROCANON

TRANSLATED BY JOHN WYCLIFFE

Restoration: Lord Henfield 2024

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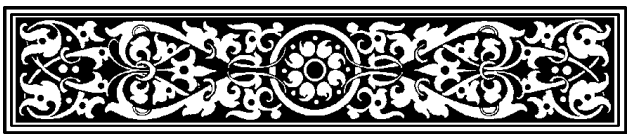

THE OLD TESTAMENT

or The Tanakh, The Miqra, The Hebrew Bible
Translation: American Standard Version, 1900
which is based on translations from Hebrew
publishd in the King James Version, 1611
.Estimated Range of Dating: c. 800-200 B.C.

(The Hebrew Bible, also called Hebrew Scriptures, Old Testament, Tanakh or Miqra, is a collection of writings that was first compiled and preserved as the sacred books of the Jewish people. Tanakh is an acronym (T-N-K), made from the first Hebrew letter of each of the three traditional divisions: Torah ('Teaching of the Law,' the Five Books of Moses), Nevi'im ('The Prophets'), and Ketuvim ('The Writings')—hence TaNaKh. Each of these 3 text groups is further subdivided. The Hebrew canon contains 24 books, one for each of the scrolls on which these works were written in ancient times.

The Hebrew Bible is a collection of Jewish accounts in which God is dealing with the Jews as his chosen people, who collectively called themselves Children of Israel. After an account of the world's creation by God and the emergence of human civilisation, the first six books narrate not only the history but the genealogy of the people of Israel to the conquest and settlement of the Promised Land under the terms of God's covenant with Abraham [who came from Ur in Sumer, perhaps c. 2000 BC], whom God promised to make the progenitor of a great nation. This covenant was subsequently renewed by Abraham's son Isaac and grandson Jacob (whose byname Israel became the collective name of his descendants and whose sons, according to legend, fathered the 12 Israelite tribes). The Exodus (Hebrew: Yezi'at Mizrayim: lit. 'Departure from Egypt') is another founding myth of the Israelites. It narrates the story of Moses [Mose is Egyptian for 'Son', an obvious connexion to names such as Dedimose I & II (c. 1600 BC), Kamose (c. 1555–1550 BC), Ahmose I (1550–1525 BC), or Thutmose II (1493–1479 BC)] and his people leaving Egypt while receiving the Ten Commandments from God at Mount Sinai on their way to Canaan, about four centuries after Abraham. The following seven books continue their story in the Promised Land, describing the people's constant apostasy and breaking of the covenant; the establishment and development of the monarchy in order to counter this; and the warnings by the prophets both of impending divine punishment and exile and of Israel's need to repent. The last 11 books contain poetry, theology, and some additional history.

The Hebrew Bible's profoundly monotheistic interpretation of human life and the universe as creations of God provides the basic structure of ideas that gave rise not only to Judaism and Christianity but also to Islam, which emerged from Jewish and Christian tradition and which views Abraham as a patriarch. Most of these scriptures were written originally in Hebrew during the period from 1200 to 200 BC, some were written in Aramaic, the daily language of the Jews.

The Torah contains narratives combined with rules and instructions in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The books of the Nevi'im are categorised among either the Former Prophets—which contain anecdotes about major Hebrew persons and include Joshua, Judges, Samuel, and Kings—or the Latter Prophets—which exhort Israel to return to God and are named (because they are either attributed to or contain stories about them) for Isaiah, Jeremiah, Ezekiel, and (together in one book known as "The Book of the Twelve") the 12 Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The last of the three divisions, the Ketuvim, contains poetry (devotional and erotic), theology, and drama in Psalms, Proverbs, Job, Song of Songs (attributed to King Solomon), Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.

The Tanakh is also the first and larger portion of the Christian Bible. name Old Testament was devised by a Christian, Melito of Sardis, about 170 AD to distinguish this part of the Bible from the New Testament, which recounts the ministry and gospel of Jesus and presents the history of the early Christian church. Many Christians refer to the Hebrew Bible as the Old Testament, the "prophecy foretelling the advent of Jesus Christ as God's appointed Messiah". The Old Testament is longer than the Hebrew Bible, in part because Christian editors divided particular works into two sections (Samuel, Kings, Chronicles) but also because different Christian groups consider as canonical some texts not found in the Hebrew Bible.

The Bibles of the Eastern Orthodox, Oriental Orthodox, Roman Catholic, and some Protestant churches were derived initially from the Septuagint, the Hebrew Bible in its Greek translation produced in the 3rd and 2nd centuries BC. This included some books deemed noncanonical by Orthodox Judaism and most Protestant churches (see also Apocrypha), slightly longer versions of Daniel and Esther, and one additional psalm. Moreover, the Ethiopian Tewahdo Orthodox Church, one of the Oriental Orthodox churches, also includes within its Old Testament two works considered by other Christian churches to be pseudepigraphical (both noncanonical and dubiously attributed to a biblical figure): the apocalyptic First Book of Enoch and the Book of Jubilees.

The Old Testament is largely identical with the Hebrew Bible as interpreted among the various branches of Christianity. In Judaism the Hebrew Bible (The Tanakh) is not only the primary text of instruction for a moral life but also the historical record of God's promise, first articulated in his covenant with Abraham (who came from "Erech", the Mesopotamian City of Ur[uk]), to consider the Jews as Israel, his chosen people. That Abraham came from Uruk or Ur in Sumer is in so far important as it explains why we find so

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many texts from Mesopotamia (Sumer, Babylonia, Akkad: the Instructions of Shuruppak, the Gilgamesh Epic, the Flood Story, the Code of Hammurabi etc.) in the Old Testament.

The first five books – Genesis, Exodus, Leviticus, book of Numbers and Deuteronomy – reached their present form in the Persian period (538–332 BC), and their authors were the elite of exilic returnees who controlled the Temple at that time. The books of Joshua, Judges, Samuel and Kings follow, forming a history of Israel from the Conquest of Canaan to the Siege of Jerusalem c. 587 BC. There is a broad consensus among scholars that these originated as a single work (the so-called "Deuteronomistic history") during the Babylonian exile of the 6th century BC. The two Books of Chronicles cover much the same material as the Pentateuch and Deuteronomistic history and probably date from the 6th century BC. Chronicles, and Ezra–Nehemiah, were probably finished during the 5th century BC. Catholic and Orthodox Old Testaments contain two (Catholic Old Testament) to four (Orthodox) Books of Maccabees, written in the 2nd and 1st centuries BC.

These history books make up around half the total content of the Old Testament. Of the remainder, the books of the various prophets – Isaiah, Jeremiah, Ezekiel, Daniel and the twelve "minor prophets" – were written between the 8th and 6th centuries BC, with the exceptions of Jonah and Daniel, which were written much later. The "wisdom" books – Job, Proverbs, Ecclesiastes, Psalms, Song of Solomon – have various dates: Proverbs possibly was completed by the Hellenistic time (332-198 BC), though containing much older material as well; Job completed by the 6th Century BC; Ecclesiastes by the 3rd Century BC. The entire Hebrew Bible probably reached its current form when it was translated into Greek in the 3rd and 2nd centuries BC.

Marcion, a critic and therefore heretic of Roman Christianity, was clearly opposed to include the Hebrew Bible into the Christian canon. And he had very good reasons. His teaching made a radical distinction between the God of the Old Testament (the Creator, a wrathful and punishing god) and the Father of Jesus on the one side, and Jesus (the son of God, the Saviour and Christ) as the God of Love on the other side. According to Marcion, that distinction had been obscured at the very earliest stages of the Christian movement, and, among the Apostles, only Paul had understood it because he created the doctrine of love. Due to corruptions that had consequently been introduced into the life and message of the church and into the very text of the New Testament had to be expunged, Marcion edited his own versions of the biblical books. His collection of those books that he regarded as authoritative: the Gospel of Luke and five letters of Paul. His actions led to a battle inside the Roman Church that lasted for 150 years and was finally solved in 325 AD at the Council of Nicaea by accepting the Hebrew Bible also as Christian Scripture.

Some Christian scholars talk about an Old Testamental Period, an Inter-Testamental Period (c. 500 years between c. 420 BC and c. 70 AD, in which was written nothing), and a New Testamental Period. The Inter-Testamental Period was actually created by the Romans as they have destroyed most Jewish texts (except the Apocrypha) created between c. 200 BC and 68 AD. These texts have been found again in 1947 when archaeologists rescued the Dead Sea Scrolls from the Qumran caves. The texts contained a lot of anti-Roman propaganda of the ancient Jewish Messianic Movement that led to the catastrophic Roman-Jewish war (66-73 AD). They show clearly what the fight was all about: a clash of two civilisations that had a fundamental difference in law: The (Jewish) Law of God, also called "the Covenant of Moses", and the (Roman) Law of Man.

The Covenant of Moses is most likely based on the 100 "Instructions of Shuruppak" from Mesopotamia and the Maxims of Ptah-Hotep from Egypt. A Covenant - and the Covenant of Moses especially so - is a binding promise of far-reaching importance in the relations between individuals, groups, and nations. It has social, legal, religious, and other aspects. This discussion is concerned primarily with the term in its special religious sense and especially with its role in Judaism and Christianity; and to some extant in Islam as it devolved from descendants of the Messianic Movement (the authors of the Messianic texts such as the War Scroll, the Messianic Scroll, the Community Rule, found in the Dead Sea Scrolls of Qumran).

Covenants in the ancient world were solemn agreements by which societies attempted to regularise the behaviour of both individuals and social organisations, particularly in those contexts in which social control was either inadequate or nonexistent. Though ancient Greek civilisations apparently never developed a descriptive theory of covenants, analysis of covenant forms and the ancient use of language yields a definition that essentially is the same as that found in modern law. It is a promise or agreement under consideration, usually under seal or guarantee between two parties, and the seal or symbol of guarantee is that which distinguishes covenant from modern contract.

The concept of covenant has been of enormous importance in the biblical tradition; from it there is derived the long traditional division of the Bible into the Old and New Testaments (Covenants). In postbiblical Judaism and sporadically in Christianity, the concept of covenant has been a major source and foundation of religious thought and especially of the concept of the religious community, but the nature and content of covenant ideas have undergone an extremely complex history of change, adaptation, and elaboration.

Though both covenant and law in the ancient world were means by which obligation was both established and sanctioned, and are often virtually identified with each other in modern scholarly literature, there are, nevertheless, very important contrasts between the two that should not be obscured. A covenant is a promise that is sanctioned by an oath. This promise in turn was accompanied by an appeal to a deity or deities to "see" or "watch over" the behaviour of the one who has sworn, and to punish any violation of the

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covenant by bringing into action the curses stipulated or implied in the swearing of the oath. Legal procedure, on the other hand, may be entirely secular, for law characteristically does not require that each member of the legal community voluntarily swear an oath to obey the law. Further, in ordinary legal procedure the sanctions of the law are carried out by appropriate agencies of the society itself, not by transcendent powers beyond the control of man and society.

It is the knowledge of the Law of God that can make us understand why the Old Testament has served as legitimisation of Christianity and even more as solid foundation of Mohammed's Islam, which is nothing else but a shadow of the ancient Messianic Movement that might have survived outside of the Roman sphere of influence in oral traditions and is hanging now over us like the sword of Damocles in the shape of the Islamic Jihad.

Lifespans of characters in the Genesis: *In Genesis 5:5, we can read: "And all the days that Adam lived were nine hundred and thirty years: and he died". The Torah (the five books of Moses) mentiones the lifespan of its characters. Methuselah was the oldest man ever recorded in the Bible and he lived to be 969 years old. It was after the flood that God said that he would shorten man's days upon the earth. It is very interesting to look at this chart and realise who might have lived long enough to meet some of the important characters mentioned in the Bible.*

Lifespans from Adam to Noah:

Name	*Lifespan*	*Age When Son was Born*
Adam	*930*	*130*
Seth	*912*	*105*
Enosh	*905*	*90*
Kenan	*910*	*70*
Mahalalel	*895*	*65*
Jared	*962*	*162*
Enoch	*365*	*65*
Methuselah	*969*	*187*
Lamech	*777*	*182*
Noah (Flood)	*950*	*600 (at time of flood)*
		1656 Total Years

LifeSpans of Shem's Children

Name	*Lifespan*	*Age When Son was Born*
Arpachshad	*438*	*35*
Shelah	*433*	*30*
Eber	*464*	*34*
Peleg	*239*	*30*
Reu	*239*	*32*
Serug	*230*	*30*
Nahor	*148*	*29*
Terah	*205*	*130*
Abraham	*175*	*100*
		450 Total Years

The are four possible ezplanations for such numbers:
1. The writers wanted to elevate the Characters because high age meant high authority.
2. The writers wrote one digit too many
*3. The writers meant months instead of years**
4. The writers refered to the lifespan of the house / dynasty of the mentioned person
[Adam's alleged age of 930 years, just for instance, divided by 12 mornths would result in 77.5. This number as 'years of reign' would be much more feasible in a biological sense; especially when we talk about years of the lunar calendar which are shorter than the years of the solar calendar. Just a reminder of biological reality: The oldest persons who ever lived died at the age of roughly 120 years.]*

Genealogy Data:
There were 1656 years from Adam to the Flood.
There were 427 years from the flood to the time Abraham entered the land of Canaan.
There were 450 years from the flood to the birth of Isaac.
Adams lifespan overlapped Methuselah by 243 years.
Methuselah's lifespan overlapped Noah by 600 years, and Shem by 98 years.
Methuselah's name means "when he dies it shall be sent" probably meaning the flood.
There were 126 years between the death of Adam and the birth of Noah.
Noah lived for 350 years after the flood, and he died two years before the birth of Abraham.
Shem lived from 98 years before the flood until 502 years after the flood.
Shem lived until 75 years after Abraham entered the land of Canaan.
Adam would've lived long enough to meet his great great great great grandchildren.
Noah lived through to the ninth generation of his own descendants.
The age of man gradually reduces afer the flood.

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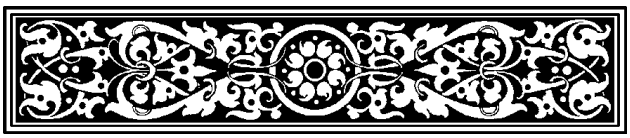

THE TORAH

The Instructions or Teachings of God's Laws
or The Pentateuch or The Five Books of Moses
or The Bible Canon of the Samaritans
Oldest surviving copy: Dead Sea Scrolls
from Qumran, 3rd - 2nd centuries B.C.
Estimated Range of Dating: 8th - 5th centuries B.C.

(The Torah is, without any doubt, the most pivotal Hebrew "Book of Law." The name Torah is a Hebrew synonym for "teaching, instruction, law, pentateuch, sefer torah or the Five Books of Moses." What these terms really mean is the "Teaching of the Law," and therefore, the name Torah has the same meaning as the Hindu word Sutra (in Sanskrit) or Sutta (in Pali).

The Torah, or Pentateuch (Five Scrolls), traditionally the most revered portion of the Hebrew Bible canon, comprises a series of narratives, interspersed with law codes, providing an account of events from the beginning of the world to the death of Moses. Among Samaritans (or Samaritan Hebrews), the Five Books of Moses are the only canon of the Bible; all other Biblical books are allowed but not part of the Bible canon. Modern critical scholarship tends to hold that there were originally four books by Biblical scholars called "The Jahwist Source," "The Elohist Source," "The Priestly Source," and "The Deuteronomist Source."

The final Torah is widely seen as a product of the Persian period 450–350 BC. A minority of scholars would place the final formation of the Pentateuch somewhat later, in the Hellenistic (333–164 BC) or even Hasmonean (140–37 BC) periods. The finalisation of the Torah in Hellenistic times seems to be a possibility. The Elephantine papyri, the records of a Hebrew colony in Egypt dating from the last quarter of the 5th century BC, make no reference to a written Torah, the Exodus, or to any other biblical event.

The Talmud holds that the Torah was written by Moses, with the exception of the last eight verses of Deuteronomy, describing his death and burial, being written by Joshua. By contrast, modern scholars are certain that the Torah has multiple authors and that its composition took place over centuries. The precise process by which the Torah was composed, the number of authors involved, and the date of each author remain debated.

The Torah had been made out of probably four distinct manuscripts that were re-arranged into five books later. In the mid-18th century, some scholars started a critical study of doublets (parallel accounts of the same incidents), inconsistencies, and changes in style and vocabulary in the Torah. Text analyses by German-speaking scientists result in the "documentary hypothesis" (DH). They identified 4 independent sources, which were later compiled together according to topic. The sources are named: J [the Jahwist source], E [the Elohist source], P [the Priestly source], and D [the Deuteronomist source]. The earliest of these sources, J, would have been composed in the late 7th or the 6th century BC, with the latest source, P, being composed around the 5th century BC. These source names are based what is actually written in the Torah texts.

1. The 'Jahwist source' (J) is so named because of its characteristic use of the term Yahweh (German: Jahwe) for God.

2. The 'Elohist source' (E) is so named because of its pervasive use of the word Elohim to refer to the Israelite god.

3. The 'Priestly source' (P) is both stylistically and theologically distinct from other material in the Torah, and includes a set of claims that are contradicted by non-Priestly passages and therefore uniquely characteristic: no sacrifice before the institution is ordained by Yahweh (God) at Sinai, the exalted status of Aaron and the priesthood, and the use of the divine title El Shaddai before God reveals his name to Moses, to name a few. In general, the Priestly source is concerned with priestly matters – religious law, the origins of shrines and rituals, and genealogies – all expressed in a formal, repetitive style. It stresses the rules and rituals of worship, and the crucial role of priests, expanding considerably on the role given to Aaron (all Levites are priests, but according to P only the descendants of Aaron were to be allowed to officiate in the inner sanctuary).

The history of Judah is little known when we look at the time its elite was taken captive to Babylonia. We know more of the time after their return through the Elephantine Papyri. A summary of current theories can be made as follows:

• Religion in monarchic Judah centred around ritual sacrifice in the Temple. There, worship was in the hands of priests known as Zadokites (meaning that they traced their descent from an ancestor called Zadok, who, according to the Hebrew Bible, was the high priest appointed by Samuel.) There was also a lower order of religious officials called Levites, who were not permitted to perform sacrifices and were restricted to menial functions.

• While the Zadokites were the only priests in Jerusalem, there were other priests at other centres. One of the most important of these was a temple at Bethel, north of Jerusalem. Bethel, the centre of the "golden calf" cult, was one of the main religious centres of the northern kingdom of Israel and had royal support until Israel was destroyed by the Assyrians in 721. Aaron was in some way associated with Bethel.*

('Saducees', a Greek word corruption of the Hebrew word 'Z-D-K' [Zadik] by transliteration, which in turn came back to the Aramaic speaking Jews as 'Sedukim'. Z-D-K means "the just" or "the righteous" one, as in "James the Just", who was the brother of Jesus and is refered to as "the Teacher of Righteousness" in the Dead Sea Scrolls from Qumran)*

• In 587 the Babylonians conquered Jerusalem and took most of the Zadokite priesthood into exile, leaving behind the Levites, who were too poor and marginalised to represent a threat to their interests. The temple at Bethel

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now assumed a major role in the religious life of the inhabitants of Judah, and the non-Zadokite priests, under the influence of the Aaronite priests of Bethel, began calling themselves "sons of Aaron" to distinguish themselves from the "sons of Zadok".

• When the Zadokite priests returned from exile after c. 538 and began re-establishing the temple in Jerusalem they came into conflict with the Levite priests. The Zadokites won the conflict but adopted the Aaronite name, whether as part of a compromise or in order to out-flank their opponents by accepting their ancestors.

• The Zadokites simultaneously found themselves in conflict with the Levites, who objected to their subordinate position. The priests also won this battle, writing into the Priestly document stories such as the rebellion of Korah, which paints the challenge to priestly prerogative as unholy and unforgivable. This conflict grew to a full-scale civil war envolving several messianic movements (Zealots, Sadusees, Pharisees, etc.) and Jihadist terror organisations such as the Sicarii. In 66 AD, this civil war culminated to the Roman-Jewish War that engulfed the entire eastern half of the Roman Empire. Titus Flavius Vespasianus had no other option but wiping out all messianic movements, distroying the "Temple of Jerusalem", killing the Messianic Army that brought 60.000 soldiers onto the battlefields. Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, reported later these event in great detail in his book The Jewish War and gave a total death toll of 1.1 million. Vespasianus was hailed as the "Saviour" or "Messiah" of the Roman Empire.

4. The 'Deuteronomist source' (D) may refer either to the source document underlying the core chapters (12-26) of the Book of Deuteronomy, or to the broader "school" that produced all of Deuteronomy as well as the Deuteronomistic history of Joshua, Judges, Samuel, and Kings and also the book of Jeremiah. In general, the Deuteronomist source is concerned with Civil Law and rules for the daily life. This kind of law is commonly refered to as "The Law of Moses" but might better be called "The Law of God" as it refers to the tablets with their 10 Commandments. Those Deuteronomist Commandmends have in turn their origin in the tablets of the 100 "Instructions of Shuruppak" from Mesopotamia (c. 2600–2500 BC). Even the title is the very same, because "Torah" means "Instruction".

The "School of Deuteronomism" is usually described in a narrative such as follows:

• Following the destruction of Israel (the northern kingdom) by Assyria in 721 BC, refugees came south to Judah, bringing with them traditions, notably the concept of Yahweh as the only god who should be served, which had not previously been known. Among those influenced by these new ideas were the landowning aristocrats (called "people of the land" in the Bible) who provided the administrative elite in Jerusalem.

• In 640 BC there was a crisis in Judah when king Amon was murdered. The aristocrats suppressed the attempted coup, putting the ringleaders to death and placing Amon's eight-year-old son, Josiah, on the throne.

• Judah at this time was a vassal of Assyria, but Assyria now began a rapid and unexpected decline in power, leading to a resurgence of nationalism in Jerusalem. In 622 BC Josiah launched his reform program, based on an early form of Deuteronomy 5–26, framed as a covenant (treaty) between Judah and Yahweh in which Yahweh replaced the Assyrian king.

• By the end of the 7th century BC Assyria had been replaced by a new imperial power, Babylon. The trauma of the destruction of Jerusalem by the Babylonians in 586 BC, and the exile which followed, led to much theological reflection on the meaning of the tragedy, and the Deuteronomistic history was written as an explanation: Israel had been unfaithful to Yahweh, and the exile was God's punishment.

• By about 540 BC Babylon was also in rapid decline as the next rising power, the Achaemenid Empire, steadily ate away at it. With the end of the Babylonian oppression becoming ever more probable, Deuteronomy was given a new introduction and attached to the history books as an overall theological introduction.

• The final stage was the addition of a few extra laws following the Fall of Babylon to the Persians in 539 BC and the return of some (in practice only a small fraction) of the exiles to Jerusalem.)

NOTICE

For reasons of identification, we shall display
the book title but also all known alternative book titles.
Furthermore, we shall give information on
provenance, manuscript, author, language, script,
edition, archaeology, history, science,
any other findings and estimated range of dating.

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GENESIS

The First Book of Moses
Hebrew Title: Bereshit ("In the Beginning")

(The original name of this Jewish book is Bereshit in Hebrew which means "In the Beginning". As usual in Semitic writings, the initial words of the text serves also as title. The First Book of Moses is in Greek called Genesis. It is the first book of the Hebrew Bible. It means "creation, origin, or birth" as the book begins with the creation of the Universe. It ends with the death of Joseph.

Contents or Torah portions:

- *Bereshit, on Genesis 1–6: Creation, Eden, Adam and Eve, Cain and Abel, Lamech, wickedness*
- *Noach, on Genesis 6–11: Noah's Ark, the Flood, Noah's drunkenness, the Tower of Babel*
- *Lech-Lecha, on Genesis 12–1 Abraham, Sarah, Lot, covenant, Hagar and Ishmael, circumcision*
- *Vayeira, on Genesis 18–22: Abraham's visitors, Sodomites, Lot's visitors and flight, Hagar expelled, binding of Isaac*
- *Chayei Sarah, on Genesis 23–25: Sarah buried, Rebekah for Isaac*
- *Toledot, on Genesis 25–28: Esau and Jacob, Esau's birthright, Isaac's blessing*
- *Vayetze, on Genesis 28–32: Jacob flees, Rachel, Leah, Laban, Jacob's children and departure*
- *Vayishlach, on Genesis 32–36: Jacob's reunion with Esau, the rape of Dinah*
- *Vayeshev, on Genesis 37–40: Joseph's dreams, coat, and slavery, Judah with Tamar, Joseph and Potiphar*
- *Miketz, on Genesis 41–44: Pharaoh's dream, Joseph in government, Joseph's brothers visit Egypt*
- *Vayigash, on Genesis 44–4 Joseph reveals himself, Jacob moves to Egypt*
- *Vaychi, on Genesis 47–50: Jacob's blessings, death of Jacob and of Joseph)*

GENESIS CHAPTER 1

1 In the bigynnyng God made of nouyt heuene and erthe.
2 Forsothe the erthe was idel and voide, and derknessis weren on the face of depthe; and the Spiryt of the Lord was borun on the watris.
3 And God seide, Liyt be maad, and liyt was maad.
4 And God seiy the liyt, that it was good, and he departide the liyt fro derknessis; and he clepide the liyt,
5 dai, and the derknessis, nyyt. And the euentid and morwetid was maad, o daie.
6 And God seide, The firmament be maad in the myddis of watris, and departe watris fro watris.
7 And God made the firmament, and departide the watris that weren vndur the firmament fro these watris that weren on the firmament; and it was don so.
8 And God clepide the firmament, heuene. And the euentid and morwetid was maad, the secounde dai.
9 Forsothe God seide, The watris, that ben vndur heuene, be gaderid in to o place, and a drie place appere; and it was doon so.
10 And God clepide the drie place, erthe; and he clepide the gadryngis togidere of watris, the sees. And God seiy that it was good;
11 and seide, The erthe brynge forth greene eerbe and makynge seed, and appil tre makynge fruyt bi his kynde, whos seed be in it silf on erthe; and it was doon so.
12 And the erthe brouyte forth greene erbe and makynge seed bi his kynde, and a tre makynge fruyt, and ech hauynge seed by his kynde. And God seiy that it was good.
13 And the euentid and morwetid was maad, the thridde dai.
14 Forsothe God seide, Liytis be maad in the firmament of heuene, and departe tho the dai and niyt; and be tho in to signes, and tymes, and daies, and yeeris;
15 and shyne tho in the firmament of heuene, and liytne tho the erthe; and it was doon so.
16 And God made twei grete liytis, the gretter liyt that it schulde be bifore to the dai, and the lesse liyt that it schulde be bifore to the niyt;
17 and God made sterris; and settide tho in the firmament of heuene, that tho schulden schyne on erthe,
18 and that tho schulden be bifore to the dai and nyyt, and schulden departe liyt and derknesse. And God seiy that it was good.
19 And the euentid and the morwetid was maad, the fourthe dai.
20 Also God seide, The watris brynge forth a crepynge beeste of lyuynge soule, and a brid fleynge aboue erthe vndur the firmament of heuene.
21 And God made of nouyt grete whallis, and ech lyuynge soule and mouable, whiche the watris han brouyt forth in to her kyndis; and God made of nouyt ech volatile bi his kynde. And God seiy that it was good;
22 and blesside hem, and seide, Wexe ye, and be ye multiplied, and fille ye the watris of the see, and briddis be multiplied on erthe.
23 And the euentid and the morwetid was maad, the fyuethe dai.
24 And God seide, The erthe brynge forth a lyuynge soul in his kynde, werk beestis, and crepynge beestis, and vnresonable beestis of erthe, bi her kyndis; and it was don so.
25 And God made vnresonable beestis of erthe bi her kyndes, and werk beestis, and ech crepynge beeste of erthe in his kynde. And God seiy that it was good; and seide,
26 Make we man to oure ymage and liknesse, and be he souereyn to the fischis of the see, and to the volatilis of

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heuene, and to vnresonable beestis of erthe, and to ech creature, and to ech crepynge beest, which is moued in erthe.

27 And God made of nouyt a man to his ymage and liknesse; God made of nouyt a man, to the ymage of God; God made of nouyt hem, male and female.

28 And God blesside hem, and seide, Encreesse ye, and be ye multiplied, and fille ye the erthe, and make ye it suget, and be ye lordis to fischis of the see, and to volatilis of heuene, and to alle lyuynge beestis that ben moued on erthe.

29 And God seide, Lo! Y haue youe to you ech eerbe berynge seed on erthe, and alle trees that han in hem silf the seed of her kynde, that tho be in to mete to you;

30 and to alle lyuynge beestis of erthe, and to ech brid of heuene, and to alle thingis that ben moued in erthe, and in whiche is a lyuynge soule, that tho haue to ete; and it was doon so.

31 And God seiy alle thingis whiche he made, and tho weren ful goode. And the euentid and morwetid was maad, the sixte day.

GENESIS CHAPTER 2

1 Therfor heuenes and erthe ben maad perfit, and al the ournement of tho.

2 And God fillide in the seuenthe dai his werk which he made; and he restide in the seuenthe dai fro al his werk which he hadde maad;

3 and he blesside the seuenthe dai, and halewide it; for in that dai God ceesside of al his werk which he made of nouyt, that he schulde make.

4 These ben the generaciouns of heuene and of erthe, in the day wherynne the Lord God made heuene and erthe,

5 and ech litil tre of erthe bifore that it sprong out in erthe; and he made ech erbe of the feeld bifore that it buriownede. For the Lord God had not reyned on erthe, and no man was that wrouyte erthe;

6 but a welle stiede out of the erthe, and moistide al the hiyere part of erthe.

7 Therfor the Lord God formede man of the sliym of erthe, and brethide in to his face the brething of lijf; and man was maad in to a lyuynge soule.

8 Forsothe the Lord God plauntide at the bigynnyng paradis of likyng, wherynne he settide man whom he hadde formed.

9 And the Lord God brouyte forth of the erthe ech tre fair in siyt, and swete to ete; also he brouyte forth the tre of lijf in the middis of paradis, and the tre of kunnyng of good and of yuel.

10 And a ryuer yede out fro the place of likyng to moyste paradis, which ryuer is departid fro thennus in to foure heedis.

11 The name of the o ryuer is Fyson (Pison, Indus), thilke it is that cumpassith al the lond of Euilath (Havilah, Eden, northwestern India), where gold cometh forth,

12 and the gold of that lond is the beste, and there is foundun delium, that is, a tree of spicerie, and the stoon onychyn (sard, carnelian: Indian gems);

13 and the name to the secounde ryuer is Gyon (Gihon, Nile), thilke it is that cumpassith al the loond of Ethiopie (Kush, from Meroe to Napata, Sudan);

14 forsothe the name of the thridde ryuer is Tigris (Hiddekel), thilke goith ayens Assiriens; sotheli the fourthe ryuer is thilke Eufrates (Phrat).

15 Therfor the Lord God took man, and settide hym in paradis (Garden of Eden, the Indus Valley, northwestern India) of likyng, that he schulde worche and kepe it.

16 And God comaundide to hym and seide, Ete thou of ech tre of paradis;

17 forsothe ete thou not of the tre of kunnyng of good and of yuel; for in what euere dai thou schalt ete therof, thou schalt die bi deeth.

18 And the Lord God seide, It is not good that a man be aloone, make we to hym an help lijk to hym silf.

19 Therfor whanne alle lyuynge beestis of erthe, and alle the volatils of heuene weren formed of erthe, the Lord God brouyte tho to Adam (Hebrew: man, human; soil), that he schulde se what he schulde clepe tho; for al thing that Adam clepide of lyuynge soule, thilke is the name therof.

20 And Adam clepide bi her names alle lyuynge thingis, and alle volatils, and alle vnresonable beestis of erthe. Forsothe to Adam was not foundun an helpere lijk hym.

21 Therfore the Lord God sente sleep in to Adam, and whanne he slepte, God took oon of hise ribbis, and fillide fleisch for it.

22 And the Lord God bildide the rib which he hadde take fro Adam in to a womman, and brouyte hir to Adam.

23 And Adam seide, This is now a boon of my boonys, and fleisch of my fleisch; this schal be clepid virago, for she is takun of man.

24 Wherfor a man schal forsake fadir and modir, and schal cleue to his wijf, and thei schulen be tweyne in o fleisch.

25 Forsothe euer eithir was nakid, that is, Adam and his wijf, and thei weren not aschamed.

GENESIS CHAPTER 3

1 But and the serpent was feller than alle lyuynge beestis of erthe, whiche the Lord God hadde maad. Which serpent seide to the womman, Why comaundide God to you, that ye schulden not ete of ech tre of paradis?

2 To whom the womman answerde, We eten of the fruyt of trees that ben in paradis;

3 sothely God commaundide to vs, that we schulden not eate of the fruyt of the tre, which is in the myddis of paradijs, and that we schulden not touche it, lest perauenture we dien.

4 Forsothe the serpent seide to the womman, ye schulen not die bi deeth;

5 for whi God woot that in what euere dai ye schulen ete therof, youre iyen schulen be opened, and ye schulen be as Goddis, knowynge good and yuel.

6 Therfore the womman seiy that the tre was good, and swete to ete, and fair to the iyen, and delitable in bi holdyng; and sche took of the fruyt therof, and eet, and yaf to hir hosebande, and he eet.

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7 And the iyen of bothe weren openid; and whanne thei knowen that thei weren nakid, thei sewden the leeues of a fige tre, and maden brechis to hem silf.

8 And whanne thei herden the vois of the Lord God goynge in paradijs at the wynd after myddai, Adam and his wijf hidden hem fro the face of the Lord God in the middis of the tre of paradijs.

9 And the Lord God clepide Adam, and seide to hym, Where art thou?

10 And Adam seide, Y herde thi vois in paradijs, and Y drede, for Y was nakid, and Y hidde me.

11 To whom the Lord seide, Who forsothe schewide to thee that thou were nakid, no but for thou hast ete of the tre of which Y comaundide to thee that thou schuldist not ete?

12 And Adam seide, The womman which thou yauest felowe to me, yaf me of the tre, and Y eet.

13 And the Lord seide to the womman, Whi didist thou this thing? Which answerde, The serpent disseyued me, and Y eet.

14 And the Lord God seide to the serpent, For thou didist this, thou schalt be cursid among alle lyuynge thingis and vnresonable beestis of erthe; thou schalt go on thi brest, and thou schalt ete erthe in alle daies of thi liif;

15 Y schal sette enemytees bitwixe thee and the womman, and bitwixe thi seed and hir seed; sche schal breke thin heed, and thou schalt sette aspies to hir heele.

16 Also God seide to the womman, Y schal multiplie thi wretchidnessis and thi conseyuyngis; in sorewe thou schalt bere thi children; and thou schalt be vndur power of the hosebonde, and he schal be lord of thee.

17 Sothely God seyde to Adam, For thou herdist the voys of thi wijf, and hast ete of the tree, of which Y comaundide to thee that thou schuldist not ete, the erthe schal be cursid in thi werk; in traueylis thou schalt ete therof in alle daies of thi lijf;

18 it schal brynge forth thornes and breris to thee, and thou schalt ete eerbis of the erthe;

19 in swoot of thi cheer thou schalt ete thi breed, til thou turne ayen in to the erthe of which thou art takun; for thou art dust, and thou schalt turne ayen in to dust.

20 And Adam clepide the name of his wijf Eue (Eve, Eva, Hebrew: hawa: source of life), for sche was the moder of alle men lyuynge. And the Lord God made cootis of skynnys to Adam and Eue his wijf, and clothide hem; and seide, Lo!

22 Adam is maad as oon of vs, and knowith good and yuel; now therfore se ye, lest perauenture he putte his hond, and take of the tre of lijf, and ete, and lyue with outen ende.

23 And the Lord God sente hym out of paradijs of likyng, that he schulde worche the erthe, of which he was takun.

24 And God castide out Adam, and settide bifore paradis of lykyng cherubyn, and a swerd of flawme and turnynge aboute to kepe the weie of the tre of lijf.

GENESIS CHAPTER 4

1 Forsothe Adam knewe Eue his wijf, which conseyuede, and childide Cayn, and seide, Y haue gete a man bi God.

2 And efte sche childide his brother Abel (Akkadian: son). Forsothe Abel was a kepere of scheep, and Cayn (Hebrew: the gotten) was an erthe tilyere.

3 Sotheli it was don after many daies, that Cayn offride yiftis to the Lord of the fruytis of erthe;

4 and Abel offride of the first gendrid of his floc, and of the fatnesse of tho. And the Lord bihelde to Abel and to the yiftis of hym;

5 sotheli he bihelde not to Cayn and to hise yiftis. And Cayn was wrooth greetli, and his cheer felde doun.

6 And the Lord seide to hym, Whi art thou wrooth, and whi felde doun thi face?

7 Whether not if thou schalt do wel, thou schalt resseyue; but if thou doist yuele, thi synne schal be present anoon in the yatis? but the desir therof schal be vndur thee, and thou schalt be lord therof.

8 And Cayn seide to Abel his brother, Go we out. And whanne thei weren in the feeld, Cayn roos ayens his brother Abel, and killide him.

9 And the Lord seide to Cayn, Where is Abel thi brother? Which answerde, Y woot not; whether Y am the kepere of my brothir?

10 And God seide to Cayn, What hast thou do? the vois of the blood of thi brother crieth to me fro erthe.

11 Now therfor thou schalt be cursid on erthe, that openyde his mouth, and resseyuede of thin hond the blood of thi brothir.

12 Whanne thou schalt worche the erthe, it schal not yyue his fruytis to thee; thou schalt be vnstable of dwellyng and fleynge aboute on erthe in alle the daies of thi lijf.

13 And Cayn seide to the Lord, My wickidnesse is more than that Y disserue foryyuenesse; lo!

14 to dai thou castist me out fro the face of the erthe; and Y schal be hid fro thi face, and Y schal be vnstable of dwellyng and fleynge aboute in erthe; therfore ech man that schal fynde me schal slee me.

15 And the Lord seide to hym, It schal not be don so, but ech man that schal slee Cayn shal be punyschid seuenfold. And the Lord settide a signe in Cayn, that ech man that schulde fynde hym schulde not slee hym.

16 And Cayn yede out fro the face of the Lord, and dwellide fleynge aboute in erthe, at the eest coost of Eden.

17 Forsothe Cayn knewe his wiif, which conseyuede, and childide Enoth; and Cayn bildide a citee, and clepide the name therof of the name of hise sone Enoth.

18 Forsothe Enoth gendride Irad, and Irad gendride Manyael, and Manyael gendride Matusael, and Matusael gendride Lameth;

19 that took twei wyues, the name to o wijf was Ada, and the name to the tother was Sella.

20 And Ada gendride Jabel, that was the fadir of dwellers in tentis and of shepherdis;

21 and the name of his brother was Tubal, he was the fadir of syngeris in harpe and orgun.

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22 And Sella gendride Tubalcayn, that was an hamerbetere, and smyyt on alle werkis of bras and of yrun; forsothe the sistir of Tubalcayn was Neoma.

23 And Lameth seide to his wyues Ada and Sella, Ye wyues of Lameth, here my vois, and herkne my word; for Y haue slayn a man bi my wounde, and a yong wexynge man bi my violent betyng;

24 veniaunce schal be youun seuenfold of Cayn, forsothe of Lameth seuentisithis seuensithis.

25 Also yit Adam knewe his wijf, and sche childide a sone, and clepide his name Seth, and seide, God hath put to me another seed for Abel, whom Cayn killide.

26 But also a sone was borun to Seth, which sone he clepide Enos; this Enos bigan to clepe inwardli the name of the Lord.

GENESIS CHAPTER 5

1 This is the book of generacioun of Adam, in the dai wher ynne God made man of nouyt. God made man to the ymage and licnesse of God;

2 God formede hem male and female, and blesside hem, and clepide the name of hem Adam, in the day in which thei weren formed.

3 Forsothe Adam lyuede an hundrid yeer and thretti, and gendride a sone to his ymage and liknesse, and clepide his name Seth.

4 And the daies of Adam after that he gendride Seth weren maad eiyte hundrid yeer, and he gendride sones and douytris.

5 And al the tyme in which Adam lyuede was maad nyne hundrid yeer and thretti, and he was deed.

6 Also Seth lyuede an hundrid and fyue yeer, and gendride Enos.

7 And Seth lyuede aftir that he gendride Enos eiyte hundrid and seuen yeer, and gendride sones and douytris.

8 And alle the daies of Seth weren maad nyne hundrid and twelue yeer, and he was deed.

9 Forsothe Enos lyuede nynti yeer, and gendride Caynan;

10 aftir whos birthe Enos lyuede eiyte hundrid and fiftene yeer, and gendride sones and douytris.

11 And alle the daies of Enos weren maad nyne hundrid and fyue yeer, and he was deed.

12 Also Caynan lyuyde seuenti yeer, and gendride Malalehel.

13 And Caynan lyuede after that he gendride Malalehel eiyte hundrid and fourti yeer, and gendride sones and douytris.

14 And alle the dayes of Caynan weren maad nyn hundrid and ten yeer, and he was deed.

15 Forsothe Malalehel lyuede sixti yeer and fyue, and gendride Jared.

16 And Malalehel lyuede aftir that he gendride Jared eiyte hundrid and thretti yeer, and gendride sones and douytris.

17 And alle the daies of Malalehel weren maad eiyte hundrid nynti and fyue yeer, and he was deed.

18 And Jared lyuede an hundrid and two and sixti yeer, and gendride Enoth.

19 And Jared lyuede aftir that he gendride Enoth eiyte hundrid yeer, and gendride sones and douytris.

20 And alle the dayes of Jared weren maad nyn hundrid and twei and sexti yeer, and he was deed.

21 Forsothe Enoth lyuede fyue and sixti yeer, and gendride Matusalem.

22 And Enoth yede with God; and Enoth lyuede after that he gendride Matusalem thre hundrid yeer, and gendride sones and douytris.

23 And alle the daies of Enoth weren maad thre hundride and fyue and sexti yeer.

24 And Enoth yeed with God, and apperide not afterward, for God took hym awei.

25 Also Matusalem lyuede an hundrid and fourscoor yeer and seuene, and gendride Lameth.

26 And Matusalem lyuede after that he gendride Lameth seuene hundrid and fourscoor yeer and twei, and gendride sones and douytris.

27 And alle the daies of Matusale weren maad nyn hundrid and nyn and sixti yeer, and he was deed.

28 Forsothe Lameth lyuede an hundrid and fourscoor yeer and two, and gendride a sone;

29 and clepide his name Noe, and seide, This man schal comforte vs of the werkis and traueilis of oure hondis, in the loond which the Lord curside.

30 And Lameth lyuede after that he gendride Noe fyue hundrid nynti and fyue yeer, and gendride sones and douytris.

31 And alle the daies of Lameth weren maad seuene hundrid thre scoor and seuentene yeer, and he was deed.

GENESIS CHAPTER 6

1 Forsothe Noe whanne he was of fyue hundrid yeer gendride Sem, Cham, and Jafeth. And whanne men bigunnen to be multiplied on erthe, and hadden gendrid douytris,

2 the sones of God seiyen the douytris of men that thei weren faire, and token wyues to hem of alle whiche thei hadden chose.

3 And God seide, My spirit schal not dwelle in man with outen ende, for he is fleisch; and the daies of hym schulen be an hundrid and twenti yeer.

4 Sotheli giauntis weren on erthe in tho daies, forsothe aftir that the sones of God entriden to the douytris of men, and tho douytris gendriden; these weren myyti of the world and famouse men.

5 Sotheli God seiy that myche malice of men was in erthe, and that al the thouyt of herte was ententif to yuel in al tyme,

6 and repentide him that he hadde maad man in erthe; and God was war bifore ayens tyme to comyng, and was touchid with sorewe of herte with ynne;

7 and seide, Y schal do awei man, whom Y made of nouyt, fro the face of the erthe, fro man til to lyuynge thingis, fro crepynge beeste til to the briddis of heuene; for it repentith me that Y made hem.

8 Forsothe Noe foond grace bifore the Lord.

9 These ben the generaciouns of Noe. Noe was a iust man and perfit in hise generaciouns; Noe yede with God,

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10 and gendride thre sones, Sem, Cam, and Jafeth.

11 Forsothe the erthe was corrupt bifore God, and was fillid with wickidnes.

12 And whanne God seiy, that the erthe was corrupt, for ech fleisch ether man hadde corrupt his weie on erthe,

13 he seide to Noe, The ende of al fleisch is comen bifore me; the erthe is fillid with wickidnesse of the face of hem, and Y schal distrye hem with the erthe.

14 Make thou to thee a schip of trees hewun and planed; thou schalt make dwellynge placis in the schip, and thou schalt anoynte it with pitche with ynne and with outforth.

15 And so thou schalt make it. The lengthe of the schip schal be of thre hundrid cubitis, the brede schal be of fifti cubitis, and the hiynesse therof schal be of thretti cubitis.

16 Thou schalt make a wyndow in the schip, and thou schalt ende the hiynesse therof in a cubite; sotheli thou schalt sette the dore of the schip in the side binethe; thou shalt make soleris and placis of thre chaumbris in the schip.

17 Lo! Y schal brynge watris of diluuye ether greet flood on erthe, and Y schal sle ech fleisch in which is the spirit of lijf vndir heuene, and alle thingis that ben in erthe, schulen be wastid.

18 And Y schal sette my couenaunt of pees with thee; and thou schalt entre in to the schip, and thy sones, and thi wijf, and the wiues of thi sones schulen entre with thee.

19 And of alle lyuynge beestis of al fleisch thou schalt brynge in to the schip tweyne and tweyne, of male kynde and female, that thei lyue with thee;

20 of briddis bi her kynde, and of werk beestis in her kynde, and of ech crepynge beeste of erthe, by her kynde; tweyne and tweyne of alle schulen entre with thee, that thei moun lyue.

21 Therfore thou schalt take with thee of alle metis that moun be etun, and thou schalt bere to gidre at thee, and tho schulen be as well to thee as to the beestis in to mete.

22 Therfor Noe dide alle thingis whiche God comaundide to hym.

GENESIS CHAPTER 7

1 Also the Lord seide to Noe, Entre thou and al thin hous in to the schip, for Y seiy thee iust bifore me in this generacioun.

2 Of alle clene lyuynge beestis thou schalt take bi seuene and bi seuene, male and female; forsothe of vnclene lyuynge beestis thou schalt take bi tweyne and bi tweyne, male and female;

3 but also of volatils of heuene thou schalt take, bi seuene and bi seuene, male and female, that her seed be saued on the face of al erthe.

4 For yit and aftir seuene daies Y schal reyne on erthe fourti daies and fourti nyytis, and Y schal do awey al substaunce which Y made, fro the face of erthe.

5 Therfor Noe dide alle thingis whiche the Lord comaundide to hym.

6 And he was of sixe hundrid yeer, whanne the watris of the greet flood flowiden on erthe.

7 And Noe entride in to the schip, and hise sones, and hise wijf, and the wyues of his sones, entriden with him for the watris of the greet flood.

8 And of lyuynge beestis clene and vnclene, and of briddis of heuene, and of ech beeste which is moued on erthe,

9 bi tweyne and bi tweyne, male and female entriden to Noe in to the schip, as the Lord comaundide to Noe.

10 And whanne seuene daies hadden passid, the watris of the greet flood flowiden on erthe.

11 In the sixe hundrid yeer of the lijf of Noe, in the secunde moneth, in the seuententhe dai of the moneth, alle the wellis of the greet see weren brokun, and the wyndowis of heuene weren opened,

12 and reyn was maad on erthe fourti daies and fourti nyytis.

13 In the ende of that dai Noe entride, and Sem, Cham, and Japheth, hise sones, his wijf, and the wyues of hise sones, entriden with hem into the schip.

14 Thei entriden, and ech beeste bi his kynde, and alle werk beestis in her kynde, and ech beeste which is moued on erthe in his kynde, and ech volatil bi his kynde; alle briddis and alle volatils entriden to Noe in to the schip,

15 bi tweyne and bi tweyne of ech fleisch in whiche the spirit of lijf was.

16 And tho that entriden, entriden male and female of ech fleisch, as God comaundide to hym. And the Lord encloside hym fro with out-forth.

17 And the greet flood was maad fourti daies and fourti niytis on erthe, and the watris weren multiplied, and reiseden the schip on hiy fro erthe.

18 The watris flowiden greetli, and filliden alle thingis in the face of erthe. Forsothe the schip was borun on the watris.

19 And the watris hadden maistrie greetli on erthe, and alle hiye hillis vndur alle heuene weren hilid;

20 the watyr was hiyere bi fiftene cubitis ouer the hilis whiche it hilide.

21 And ech fleisch was wastid that was moued on erthe, of briddis, of lyuynge beestis, of vnresonable beestis, and of alle reptilis that crepen on erthe.

22 Alle men, and alle thingis in whiche the brething of lijf was in erthe, weren deed.

23 And God dide awei al substaunce that was on erthe, fro man til to beeste, as wel a crepynge beeste as the briddis of heuene; and tho weren doon awei fro erthe. Forsothe Noe dwellide aloone, and thei that weren with hym in the schip.

24 And the watris of the greet flood ouereyeden the erthe an hundrid and fifti daies.

GENESIS CHAPTER 8

1 Forsothe the Lord hadde mynde of Noe, and of alle lyuynge beestis, and of alle werk beestis, that weren with hym in the schip; and brouyte a wynd on the erthe.

2 And watris weren decreessid, and the wellis of the see weren closid, and the wyndowis of heuene weren closid, and reynes of heuene weren ceessid.

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3 And watrys turneden ayen fro erthe, and yeden ayen, and bigunnen to be decreessid aftir an hundrid and fifti daies.

4 And the schip restide in the seuenthe monthe, in the seuene and twentithe dai of the monthe, on the hillis of Armenye.

5 And sotheli the watrys yeden and decresiden til to the tenthe monethe, for in the tenthe monethe, in the firste dai of the monethe, the coppis of hillis apperiden.

6 And whanne fourti daies weren passid, Noe openyde the wyndow of the schip which he hadde maad, and sente out a crowe,

7 which yede out, and turnede not ayen til the watris weren dried on erthe. Also Noe sente out a culuer aftir hym, to se if the watris hadden ceessid thanne on the face of erthe;

9 and whanne the culuer foond not where hir foot schulde reste, sche turnede ayen to hym in to the schip, for the watris weren on al erthe; and Noe helde forth his hoond, and brouyte the culuer takun in to the schip.

10 Sotheli whanne othere seuene daies weren abedun aftirward, eft he leet out a culuer fro the schip;

11 and sche cam to hym at euentid, and bare in hir mouth a braunche of olyue tre with greene leeuys. Therfor Noe vndirstood that the watris hadden ceessid on erthe;

12 and neuerthelesse he abood seuene othere daies, and sente out a culuer, which turnede no more ayen to hym.

13 Therfor in the sixe hundrid and o yeer of the lijf of Noe, in the firste monethe, in the firste day of the monethe, watris weren decreessid on erthe; and Noe openede the roof of the schip, and bihelde and seiy that the face of the erthe was dried.

14 In the secunde monethe, in the seuene and twentithe dai of the monethe, the erthe was maad drie.

15 Sotheli the Lord spak to Noe;

16 and seide, Go out of the schip, thou, and thi wijf, thi sones, and the wyues of thi sones with thee;

17 and lede out with thee alle lyuynge beestis that ben at thee of ech fleisch, as wel in volatilis as in vnresonable beestis, and alle reptils that crepen on erthe; and entre ye on the erthe, encreesse ye, and be ye multiplied on erthe.

18 Therfor Noe yede out, and hise sones, and his wijf, and the wyues of hise sones with hym;

19 but also alle lyuynge beestis, and werk beestis, and reptils that crepen on erthe, bi her kynde, yeden out of the schip.

20 Forsothe Noe bildide an auter to the Lord, and he took of alle clene beestis and briddis, and offride brent sacrifices on the auter.

21 And the Lord sauerede the odour of swetnesse, and seide to hym, Y schal no more curse the erthe for men, for the wit and thouyt of mannus herte ben redi in to yuel fro yong wexynge age; therfor Y schal no more smyte ech lyuynge soule as Y dide;

22 in alle the daies of erthe, seed and ripe corn, coold and heete, somer and wyntir, nyyt and dai, shulen not reste.

GENESIS CHAPTER 9

1 And God blisside Noe and hise sones, and seide to hem, Encreesse ye, and be ye multiplied, and fille ye the erthe;

2 and youre drede and tremblyng be on alle vnresonable beestis of erthe, and on alle briddis of heuene, with alle thingis that ben moued in erthe; alle fischis of the see ben youun to youre hond.

3 And al thing which is moued and lyueth schal be to you in to mete; Y have youe to you alle thingis as greene wortis,

4 outakun that ye schulen not ete fleisch with blood,

5 for Y schal seke the blood of youre lyues of the hoond of alle vnresonable beestis and of the hoond of man, of the hoond of man and of hys brother Y schal seke the lijf of man.

6 Who euere schedith out mannus blood, his blood schal be sched; for man is maad to the ymage of God.

7 Forsothe encreesse ye, and be ye multiplied, and entre ye on erthe, and fille ye it, Also the Lord seide thes thingis to Noe,

8 and to his sones with him, Lo!

9 Y schal make my couenaunt with you, and with your seed after you,

10 and to ech lyuynge soule which is with you, as wel in briddis as in werk beestis and smale beestis of erthe, and to alle thingis that yeden out of the schip, and to alle vnresonable beestis of erthe.

11 Y schal make my couenaunt with you, and ech fleisch schal no more be slayn of the watris of the greet flood, nethir the greet flood distriynge al erthe schal be more.

12 And God seide, This is the signe of boond of pees, which Y yyue bitwixe me and you, and to ech lyuynge soule which is with you, in to euerlastynge generaciouns.

13 Y schal sette my bowe in the cloudis, and it schal be a signe of boond of pees bitwixe me and erthe;

14 and whanne Y schal hile heuene with cloudis, my bowe schal appere in the cloudis,

15 and Y schal haue mynde of my boond of pees which Y made with you, and with ech soule lyuynge, that nurschith fleisch; and the watris of the greet flood schulen no more be to do awey al fleish.

16 And my bowe schal be in the cloudis, and Y schal se it, and Y schal haue mynde of euerlastynge boond of pees, which is maad bitwixe God and man, and ech soul lyuynge of al fleisch which is on erthe.

17 And God seide to Noe, This schal be a signe of boond of pees, which Y made bitwixe me and ech fleisch on erthe.

18 Therfore thei that yeden out of the schip weren Noe, Sem, Cham, and Japheth; forsothe Cham, thilke is the fadir of Chanaan.

19 These thre weren the sones of Noe, and al the kynde of men was sowun of hem on al erthe.

20 And Noe, an erthe tiliere, bigan to tile the erthe, and he plauntide a viner,

21 and he drank wyn, and was drunkun; and he was nakid, and lay in his tabernacle.

22 And whanne Cham, the fadir of Chanaan, hadde seien this thing, that is, that the schameful membris of his fadir

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weren maad nakid, he telde to hise tweye britheren with out forth.

23 And sotheli Sem and Jafeth puttiden a mentil on her schuldris, and thei yeden bacward, and hileden the schameful membris of her fadir, and her faces weren turned awei, and thei sien not the priuy membris of her fadir.

24 And forsothe Noe wakide of the wyn, and whanne he hadde lerned what thingis his lesse sone hadde do to hym,

25 he seide, Cursid be the child Canaan, he schal be seruaunt of seruauntis to hise britheren.

26 And Noe seide, Blessid be the Lord God of Sem,

27 and Chanaan be the seruaunt to Sem; God alarge Jafeth, and dwelle in the tabernaclis of Sem, and Chanaan be seruaunt of hym.

28 Forsothe Noe lyuede aftir the greet flood thre hundrid and fifti yeer;

29 and alle the daies of hym weren fillid nyn hundrid and fifty yeer, and he was deed.

GENESIS CHAPTER 10

1 These ben the generaciouns of the sones of Noe, Sem, Cham, and Jafeth. And sones weren borun to hem aftir the greet flood.

2 The sones of Jafeth weren Gomer, and Magog, and Madai, and Jauan, and Tubal, and Mosoth, and Thiras.

3 Forsothe the sones of Gomer weren Asseneth, and Rifath, and Thogorma.

4 Forsothe the sones of Jauan weren Helisa, and Tharsis, Cethym, and Dodanym;

5 of these sones the ylis of hethen men weren departid in her cuntrees, ech bi his langage and meynees, in hise naciouns.

6 Sotheli the sones of Cham weren Thus, and Mesraym, and Futh, and Chanaan.

7 Forsothe the sones of Thus weren Saba, and Euila, and Sabatha, and Regma, and Sabatacha. The sones of Regma weren Saba, and Dadan.

8 Forsothe Thus gendride Nemroth; he bigan to be myyti in erthe,

9 and he was a strong huntere of men bifore the Lord; of hym a prouerbe yede out, as Nemroth, a strong huntere bifore the Lord.

10 Sotheli the bigynnyng of his rewme was Babiloyne, and Arach, and Archad, and Thalamye, in the lond of Sennaar.

11 Assur yede out of that lond, and bildide Nynyue, and stretis of the citee,

12 and Chale, and Resen bitwixe Nynyue and Chale; this is a greet citee.

13 And sotheli Mesraym gendride Ludym, and Anamym, and Laabym, Neptuym, and Ferrusym, and Cesluym;

14 of which the Filisteis and Capturym camen forth.

15 Forsothe Chanaan gendride Sidon, his firste gendride sone, Ethei, and Jebusei,

16 and Amorrei, Gergesei,

17 Euei, and Arathei,

18 Ceney, and Aradie, Samarites, and Amathei; and puplis of Chananeis weren sowun abrood bi these men.

19 And the termes of Chanaan weren maad to men comynge fro Sidon to Gerara, til to Gasa, til thou entre in to Sodom and Gomore, and Adama, and Seboyne, til to Lesa.

20 These weren the sones of Cham, in her kynredis, and langagis, and generaciouns, and londis, and folkis.

21 Also of Sem weren borun the fadris of alle the sones of Heber, and Japhet was the more brother.

22 The sones of Sem weren Elam, and Assur, and Arfaxath, and Lud, and Aram.

23 The sones of Aram weren Vs, and Hul, and Gether, and Mes.

24 And sotheli Arfaxath gendride Sale, of whom Heber was borun.

25 And twei sones weren borun to Heber, the name to o sone was Faleg, for the lond was departid in hise daies; and the name of his brothir was Jectan.

26 And thilke Jectan gendride Elmodad, and Salech,

27 and Asamoth, Jare, and Adhuram, and Vsal,

28 and Deda, and Ebal, and Abymahel, Saba, and Ofir, and Euila, and Jobab;

29 alle these weren the sones of Jectan.

30 And the habitacioun of hem was maad fro Messa, as me goith til to Sefar, an hil of the eest.

31 These ben the sones of Sem, bi kynredis, and langagis, and cuntrees, in her folkis.

32 These ben the meynees of Noe, bi her puplis and naciouns; folkis in erthe weren departid of these aftir the greet flood.

GENESIS CHAPTER 11

1 Forsothe the lond was of o langage, and of the same speche.

2 And whanne thei yeden forth fro the eest, thei fonden a feeld in the lond of Sennaar, and dwelliden ther ynne.

3 And oon seide to his neiybore, Come ye, and make we tiel stonys, and bake we tho with fier; and thei hadden tiel for stonus, and pitche for morter;

4 and seiden, Come ye, and make we to vs a citee and tour, whos hiynesse stretche til to heuene; and make we solempne oure name bifor that we be departid in to alle londis.

5 Forsothe the Lord cam down to se the citee and tour, which the sones of Adam bildiden.

6 And he seide, Lo! the puple is oon, and o langage is to alle, and thei han bigunne to make this, nethir thei schulen ceesse of her thouytis, til thei fillen tho in werk; therfor come ye, go we doun,

7 and scheende we there the tunge of hem, that ech man here not the voys of his neiybore.

8 And so the Lord departide hem fro that place in to alle londis; and thei cessiden to bielde a cytee.

9 And therfor the name therof was clepid Babel, for the langage of al erthe was confoundide there; and fro thennus the Lord scaterede hem on the face of alle cuntrees.

10 These ben the generaciouns of Sem. Sem was of an hundrid yeer whanne he gendride Arfaxath, twey yeer aftir the greet flood.

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11 And Sem lyuede aftir that he gendride Arfaxath fyue hundrid yeer, and gendride sones and douytris.

12 Forsothe Arfaxath lyuede fyue and thretti yeer, and gendride Sale;

13 and Arfaxath lyuede aftir that he gendride Sale thre hundride and thre yeer, and gendride sones and douytris.

14 Also Sale lyuede thretti yeer, and gendride Heber;

15 and Sale lyuede after that he gendride Heber foure hundrid and thre yeer, and gendride sones and douytris.

16 Sotheli Heber lyuede foure and thretti yeer, and gendride Falech;

17 and Heber lyuede aftir that he gendride Falech foure hundrid and thretti yeer, and gendride sones and douytris.

18 Also Falech lyuede thretti yeer, and gendride Reu;

19 and Falech lyuede aftir that he gendride Reu two hundrid and nyne yeer, and gendride sones and douytris.

20 And Reu lyuede two and thretti yeer, and gendride Saruch;

21 and Reu lyuede aftir that he gendride Saruch two hundrid and seuene yeer, and gendride sones and douytris.

22 Sotheli Saruch lyuede thretti yeer, and gendride Nachor;

23 and Saruch lyuede aftir that he gendride Nacor two hundrid yeer, and gendride sones and douytris.

24 Forsothe Nachor lyuede nyne and twenti yeer, and gendride Thare;

25 and Nachor lyuede after that he gendride Thare an hundrid and nynetene yeer, and gendride sones and douytris.

26 And Thare lyuede seuenti yeer, and gendride Abram (Abhira, Habiru, Hebrew; Akkadian: person, human, nation), and Nachor, and Aran.

27 Sotheli these ben the generaciouns of Thare. Thare gendride Abram, Nachor, and Aran. Forsothe Aran gendride Loth;

28 and Aran diede bifore Thare, his fadir, in the lond of his natiuite, in Vr of Caldeis (Ur of Babylonia, Sumer; Iraq).

29 Forsothe Abram and Nachor weddiden wyues; the name of the wijf of Abram was Saray, and the name of the wiif of Nachor was Melcha, the douyter of Aran, fadir of Melcha and fadir of Jescha.

30 Sotheli Saray was bareyn, and hadde no children.

31 And so Thare took Abram, his sone, and Loth, the sone of Aran his sone, and Saray, his douyter in lawe, the wijf of Abram, his sone, and ledde hem out of Vr of Caldeis, that thei schulen go in to the lond of Chanaan; and thei camen til to Aran, and dwelliden there.

32 And the daies of Thare weren maad two hundrid yeer and fyue, and he was deed in Aran.

GENESIS CHAPTER 12

1 Forsothe the Lord seide to Abram, Go thou out of thi lond, and of thi kynrede, and of the hous of thi fadir, and come thou in to the lond which Y schal schewe to thee;

2 and Y schal make thee in to a greet folk, and Y schal blisse thee, and Y schal magnyfie thi name, and thou schalt be blessid;

3 Y schal blesse hem that blessen thee, and Y schal curse hem that cursen thee; and alle kynredis of erthe schulen be blessid in thee.

4 And so Abram yede out, as the Lord comaundide hym, and Loth yede with hym. Abram was of thre scoor yeer and fiftene whanne he yede out of Aran.

5 And he took Saray, his wijf, and Loth, the sone of his brother, and al the substaunce which thei hadden in possessioun, and the men whiche thei hadden bigete in Aran; and thei yeden out that thei schulen go in to the loond of Chanaan. And whanne they camen in to it,

6 Abram passide thorou the lond til to the place of Sichem, and til to the noble valey. Forsothe Chananei was thanne in the lond.

7 Sotheli the Lord apperide to Abram, and seide to hym, Y schal yyue this lond to thi seed. And Abram bildide there an auter to the Lord, that apperide to hym.

8 And fro thennus he passide forth to the hil Bethel, that was ayens the eest, and settide there his tabernacle, hauynge Bethel fro the west, and Hay fro the eest. And he bildide also there an auter to the Lord, and inwardli clepide his name.

9 And Abram yede goynge and goynge forth ouer to the south.

10 Sotheli hungur was maad in the lond; and Abram yede doun in to Egipt, to be a pilgrime ther, for hungur hadde maistrie in the lond.

11 And whanne he was nyy to entre in to Egipt, he seide to Saray, his wijf, Y knowe that thou art a fair womman,

12 and that whanne Egipcians schulen se thee, thei schulen seie, it is his wijf, and thei schulen sle me, and schulen reserue thee.

13 Therfor, Y biseche thee, seie thou, that thou art my sistir, that it be wel to me for thee, and that my lijf lyue for loue of thee.

14 And so whanne Abram hadde entrid in to Egipt, Egipcians sien the womman that sche was ful fair; and the prynces telden to Farao, and preiseden hir anentis him;

15 and the womman was takun vp in to the hous of Farao.

16 Forsothe thei vsiden wel Abram for hir; and scheep, and oxun, and assis, and seruauntis, and seruauntessis, and sche assis, and camels weren to hym.

17 Forsothe the Lord beet Farao and his hous with moste veniaunces, for Saray, the wijf of Abram.

18 And Farao clepide Abram, and seide to hym, What is it that thou hast do to me? whi schewidist thou not to me, that sche was thi wijf?

19 for what cause seidist thou, that sche was thi sister, that Y schulde take hir in to wife to me? Now therfor lo! thi wiif; take thou hir, and go.

20 And Farao comaundide to men on Abram, and thei ledden forth hym, and his wijf, and alle thingis that he hadde.

GENESIS CHAPTER 13

1 Therfore Abram stiede fro Egipt, he, and his wijf, and alle thingis that he hadde; and Loth stiede with hym, to the south coost.

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2 Forsothe he was ful riche in possessyoun of siluer and of gold.

3 And he turnede ayen bi the weye in which he cam fro the south in to Bethel, til to the place, in which bifore he hadde sett tabernacle, bitwixe Bethel and Hay,

4 in the place of the auter which he made bifore, and inwardli clepide there the name of the Lord.

5 But also flockis of scheep, and droues of oxun, and tabernaclis weren to Loth, that was with Abram;

6 and the lond miyte not take hem, that thei schulden dwelle togidre, for the catel of hem was myche, and thei miyten not dwelle in comyn.

7 Wherfor also strijf was maad bitwixe the keperis of flockis of Abram and of Loth. Forsothe Chananei and Feresei dwelliden in that lond in that tyme.

8 Therfor Abram seide to Loth, Y biseche, that no strijf be bitwixe me and thee, and bitwixe my scheepherdis and thi scheepherdis; for we ben britheren.

9 Lo! al the lond is bifore thee, Y biseche, departe thou fro me; if thou go to the left side, Y schal holde the riyt side; if thou chese the riyt side, Y schal go to the left side.

10 And so Loth reiside hise iyen, and seiy aboute al the cuntrei of Jordan, which was al moistid, bifor that the Lord distriede Sodom and Gomorre, as paradis of the Lord, and as Egipt, as men comen in to Segor.

11 And Loth chees to him the cuntre aboute Jordan, and departide fro the eest; and thei weren departid ech fro his brother.

12 Abram dwellide in the lond of Chanaan; sotheli Loth dwellide in townes aboute Jordan, and wonide in Sodom.

13 Forsothe men of Sodom weren ful wickid, and synneris greetly bifore the Lord.

14 And the Lord seide to Abram, aftir that Loth was departid fro him, Reise thin iyen forth riyt, and se fro the place in which thou art now, to the north and south, to the eest and west;

15 Y schal yyue al the lond which thou seest to thee and to thi seed, til in to with outen ende.

16 And Y schal make thi seed as the dust of erthe; if ony man may noumbre the dust of erthe, also he schal mowe noumbre thi seed.

17 Therfor rise thou, and passe thorou the lond in his lengthe and breede, for Y schal yyue it to thee.

18 Therfor Abram, mouynge his tabernacle, cam and dwellide bisidis the valei of Mambre, which is in Ebron; and he bildide there an auter to the Lord.

GENESIS CHAPTER 14

1 Forsothe it was don in that tyme, that Amrafel, kyng of Sennaar, and Ariok, kyng of Ponte, and Chodorlaomor, kyng of Elemytis,

2 and Tadal, kyng of folkis, bigunnen batel ayens Bara, kyng of Sodom, and ayens Bersa, kyng of Gomorre, and ayens Sennaar, kyng of Adama, and ayens Semeber, kyng of Seboym, and ayens the kyng of Bale; thilke Bale is Segor.

3 Alle these camen togidre in to the valey of wode, which is now the see of salt.

4 For in twelue yeer thei seruyden Chodorlaomor, and in the threttenthe yeer thei departiden fro hym.

5 Therfor Chodorlaomor cam in the fourtenthe yeer, and kyngis that weren with him, and thei han smyte Rafaym in Astaroth Carnaym, and Susym with hem, and Emym in Sabe Cariathaym,

6 and Choreis in the hillis of Seir, til to the feldi placis of Faran, which is in wildirnesse.

7 And thei turneden ayen, and camen til to the welle Mesphath; thilke is Cades. And thei han smyte al the cuntre of men of Amalec, and Amorrei, that dwellide in Asason Thamar.

8 And the kyng of Sodom, and the king of Gomorre, and the kyng of Adama, and the kyng of Seboym, also and the kyng of Bale, which is Segor, yeden out, and dressiden scheltrun ayens hem in the valei of wode,

9 that is, ayens Chodorlaomor, kyng of Elamytis, and Thadal, kyng of folkis, and Amrafel, kyng of Sennaar, and Ariok, kyng of Ponte; foure kyngis ayens fyue.

10 Forsothe the valey of the wode hadde many pittis of pitche; and so the kyng of Sodom and the kyng of Gomorre turneden the backis, and felden doun there; and thei that leften fledden to the hil.

11 Sotheli thei token awei al the catel of Sodom and Gomorre, and alle thingis that perteynen to mete, and yeden awei;

12 also and thei token awey Loth and his catel, the sone of the brother of Abram, which Loth dwellide in Sodom.

13 And, lo! oon that ascapide, telde to Abram Ebrew, that dwellide in the valei of Mambre of Amorrei, brother of Escol, and brother of Aner; for these maden couenaunt of pees with Abram.

14 And whanne Abram hadde herd this thing, that is, Loth his brothir takun, he noumbride his borun seruauntis maad redy thre hundrid and eiytene, and pursuede hem til to Dan.

15 And whanne his felowis weren departid, he felde on hem in the niyt, and he smoot hem, and pursuede hem til to Hoba, and Fenyce, which is at the left side of Damask.

16 And he brouyte ayen al the catel, and Loth his brother with his catel, also wymmen and the puple.

17 Sotheli the kyng of Sodom yede out in to the metyng of him, after that he turnede ayen fro sleyng of Chodorlaomor, and of kyngis that weren with him, in the valei of Sabe, which is the valey of the kyng.

18 And sotheli Melchisedech, kyng of Salem, brouyte forth breed and wyn, for he was the preest of hiyeste God;

19 and he blesside Abram, and seide, Blessid be Abram of hiy God, that made heuene and erthe of nouyt,

20 and blessid be hiy God, bi whom defendynge, enemyes ben bitakun in thin hondis. And Abram yaf tithis of alle thingis to hym.

21 Forsothe the kyng of Sodom seide to Abram, Yyue thou the men to me; take thou othir thingis to thee.

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22 And Abram answerde to hym, Y reyse myn hondis to the hiy Lord God,
23 Lord of heuene and of erthe, that fro the threde of oof til to the layner of the hose I schal not take of alle thingis that ben thine, lest thou seie, I made Abram riche;
24 out takun these thingis whiche the yonge men eeten, and the partis of men that camen with me, Aner, Escol, and Mambre; these men schulen take her partis.

GENESIS CHAPTER 15

1 And so whanne these thingis weren don, the word of the Lord was maad to Abram bi a visioun, and seide, Abram, nyle thou drede, Y am thi defender, and thi meede is ful greet.
2 And Abram seide, Lord God, what schalt thou yyue to me? Y schal go with oute fre children, and this Damask, sone of Elieser, the procuratour of myn hous, schal be myn eir.
3 And Abram addide, Sotheli thou hast not youe seed to me, and, lo! my borun seruaunt schal be myn eir.
4 And anoon the word of the Lord was maad to hym, and seide, This schal not be thin eir, but thou schalt haue hym eir, that schal go out of thi wombe.
5 And the Lord ledde out Abram, and seide to hym, Biholde thou heuene, and noumbre thou sterris, if thou maist. And the Lord seide to Abram, So thi seed schal be.
6 Abram bileuede to God, and it was arettid to hym to riytfulnesse.
7 And God seide to hym, Y am the Lord, that ladde thee out of Vr of Caldeis, that Y schulde yyue this lond to thee, and thou schuldist haue it in possessioun.
8 And Abram seide, Lord God, wherbi may I wite that Y schal welde it?
9 And the Lord answerde, and seide, Take thou to me a cow of thre yeer, and a geet of thre yeer, and a ram of thre yeer, a turtle also, and a culuer.
10 Which took alle these thingis, and departide tho bi the myddis, and settide euer eithir partis ech ayens other; but he departide not the briddis.
11 And foulis camen doun on the careyns, and Abram drof hem awey.
12 And whanne the sunne was gon doun, drede felde on Abram, and a greet hidousenesse and derk asaylide him.
13 And it was seid to hym, Wite thou bifore knowinge, that thi seed schal be pilgrim foure hundrid yeer in a lond not his owne, and thei schulen make hem suget to seruage, and thei schulen turment hem;
14 netheles Y schal deme the folk to whom thei schulen serue; and aftir these thingis thei schulen go out with greet catel.
15 Forsothe thou schalt go to thi fadris in pees, and schalt be biried in good age.
16 Sotheli in the fourthe generacioun thei schulen turne ayen hidir, for the wickidnesses of Amoreis ben not yit fillid, til to present tyme.
17 Therfor whanne the sunne was gon doun, a derk myst was maad, and a furneis smokynge apperide, and a laumpe of fier, and passide thorou tho departingis.
18 In that dai the Lord made a couenaunt of pees with Abram, and seide, Y schal yyue to thi seed this lond, fro the ryuer of Egipt til to the greet ryuer Eufrates; Cyneis,
19 and Cyneseis, and Cethmoneis, and Etheis,
20 and Fereseis, and Raphaym, and Amorreis,
21 and Cananeis, and Gergeseis, and Jebuseis.

GENESIS CHAPTER 16

1 Therfor Sarai, wijf of Abram, hadde not gendrid fre children; but sche hadde a seruauntesse of Egipt, Agar bi name, and seide to hir hosebonde, Lo!
2 the Lord hath closid me, that Y schulde not bere child; entre thou to my seruauntesse, if in hap Y schal take children, nameli of hir. And whanne he assentide to hir preiynge, sche took Agar Egipcian,
3 hir seruauntesse, after ten yeer aftir that thei begunne to enhabite in the lond of Chanaan, and sche yaf Agar wiif to hir hosebonde.
4 And Abram entride to Agar; and Agar seiy that sche hadde conseyued, and sche dispiside hir ladi.
5 And Saray seide to Abram, Thou doist wickidli ayens me; I yaf my seruauntesse in to thi bosum, which seeth, that sche conseyuede, and dispisith me; the Lord deme betwixe me and thee.
6 And Abram answerde and seide to hir, Lo! thi seruauntesse is in thin hond; vse thou hir as it likith. Therfor for Sarai turmentide hir, sche fledde awei.
7 And whanne the aungel of the Lord hadde founde hir bisidis a welle of watir in wildernesse, which welle is in the weie of Sur in deseert,
8 he seide to hir, Fro whennus comest thou Agar, the seruauntesse of Sarai, and whidur goist thou? Which answerde, Y fle fro the face of Sarai my ladi.
9 And the aungel of the Lord seide to hir, Turne thou ayen to thi ladi, and be thou mekid vndur hir hondis.
10 And eft he seide, Y multipliynge schal multiplie thi seed, and it schal not be noumbrid for multitude.
11 And aftirward he seide, Lo! thou hast conseyued, and thou schalt bere a sone, and thou schalt clepe his name Ismael, for the Lord hath herd thi turment;
12 this schal be a wielde man; his hond schal be ayens alle men, and the hondis of alle men schulen be ayens him; and he schal sette tabernaclis euene ayens alle his britheren.
13 Forsothe Agar clepide the name of the Lord that spak to hir, Thou God that seiyest me; for sche seide, Forsothe here Y seiy the hynderere thingis of him that siy me.
14 Therfor sche clepide thilke pit, the pit of hym that lyueth and seeth me; thilk pit is bitwixe Cades and Barad.
15 And Agar childide a sone to Abram, which clepide his name Ismael.
16 Abram was of eiyti yeere and sixe, whanne Agar childide Ysmael to hym.

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GENESIS CHAPTER 17

1 Forsothe aftir that Abram bigan to be of nynti yeer and nyne, the Lord apperide to hym, and seide to him, Y am Almyyti God; go thou bifore me, and be thou perfit;

2 and Y schal sette my couenaunt of pees bitwixe me and thee; and Y schal multiplie thee ful greetli.

3 And Abram felde doun lowe on his face.

4 And God seide to hym, Y am, and my couenaunt of pees is with thee, and thou schalt be the fadir of many folkis;

5 and thi name schal no more be clepid Abram, but thou schalt be clepid Abraham (Akkadian: multitude of people, tribe), for Y haue maad thee fadir of many folkis;

6 and Y schal make thee to wexe ful greetli, and Y schal sette thee in folkis, and kyngis schulen go out of thee;

7 and Y schal make my couenaunt bitwixe me and thee, and bitwixe thi seed after thee, in her generaciouns, bi euerlastynge bond of pees, that Y be thi God, and of thi seed after thee;

8 and Y schal yyue to thee and to thi seed after thee the lond of thi pilgrymage, al the lond of Chanaan, in to euerlastynge possessioun, and Y schal be the God of hem.

9 God seide eft to Abraham, And therfor thou schalt kepe my couenaunt, and thi seed after thee, in her generaciouns.

10 This is my couenaunt, which ye schulen kepe bitwixe me and you, and thi seed after thee; ech male kynde of you schal be circumcidid,

11 and ye schulen circumside the fleisch of youre mannes yeerd, that it be in to a signe of boond of pees bytwixe me and you.

12 A yong child of eiyte daies schal be circumsidid in you, al male kynde in youre generaciouns, as wel a borun seruaunt as a seruaunt bouyt schal be circumsidid, and who euere is of youre kynrede he schal be circumsidid;

13 and my couenaunt schal be in youre fleisch in to euerlastynge boond of pees.

14 A man whos fleisch of his yerde schal not be circumsidid, thilke man schal be doon a wei fro his puple; for he made voide my couenaunt.

15 Also God seide to Abraham, Thou schalt not clepe Saray, thi wijf, Sarai, but Sara;

16 and Y schal blesse hir, and of hir I schal yyue to thee a sone, whom I schal blesse, and he schal be in to naciouns, and kyngis of puplis schulen be borun of hym.

17 Abraham felde doun on his face, and leiyede in his hert, and seide, Gessist thou, whethir a sone schal be borun to a man of an hundrid yeer, and Sara of nynti yeer schal bere child?

18 And he seide to the Lord, Y wolde that Ismael lyue bifore thee.

19 And the Lord seide to Abraham, Sara, thi wijf, schal bere a sone to thee, and thou schalt clepe his name Ysaac, and Y schal make my couenaunt to hym in to euerlastynge boond of pees, and to his seed aftir hym;

20 also on Ysmael Y haue herd thee, lo! Y schal blesse him, and Y schal encreesse, and Y schal multiplie him greetli; he schal gendre twelue dukis, and Y schal make hym in to a greet folk.

21 Forsothe Y schal make my couenaunt to Ysaac, whom Sare schal childe to thee in this tyme in the tother yeer.

22 And whanne the word of the spekere with hym was endid, God stiede fro Abraham.

23 Forsothe Abraham took Ismael, his sone, and alle the borun seruauntis of his hous, and alle which he hadde bouyte, alle the malis of alle men of his hous, and circumsidide the fleisch of her yerde, anoon in that dai, as the Lord comaundide him.

24 Abraham was of nynti yeer and nyne whanne he circumsidide the fleisch of his yeerd,

25 and Ismael, his sone, hadde fillid threttene yeer in the tyme of his circumsicioun.

26 Abraham was circumsidid in the same day, and Ismael his sone,

27 and alle men of his hows, as wel borun seruauntis as bouyt and aliens, weren circumcidid togidre.

GENESIS CHAPTER 18

1 Forsothe in the valei of Mambre the Lord apperide to Abraham, sittynge in the dore of his tabernacle, in thilke heete of the dai.

2 And whanne he hadde reisid his iyen, thre men apperiden to hym, and stoden nyy hym. And whanne he hadde seyn hem, he ran fro the dore of his tabernacle in to the meting of hem, and he worschipide on erthe,

3 and seide, Lord, if Y haue founde grace in thin iyen, passe thou not thi seruaunt,

4 but I schal brynge a litil watir, and youre feet be waischid, and reste ye vndur the tre;

5 and Y schal sette a mussel of breed, and youre herte be coumfortid; aftirward ye schulen passe; for herfor ye bowiden to youre seruaunt. Whiche seiden, Do thou as thou hast spoke.

6 Abraham hastide in to the tabernacle, to Sare, and seide to hir, Hast thou, meddle thou thre half buschelis of clene flour; and make thou looues bakun vndur aischis.

7 Forsothe he ran to the droue of beestis, and took therof a calf moost tendre and best, and yaf to a child, which hastide, and sethede the calfe;

8 and he took botere, and mylk, and the calf which he hadde sode, and settide bifore hem; forsothe Abraham stood bisidis hem vndur the tre.

9 And whanne thei hadden ete, thei seiden to hym, Where is Sare thi wijf? He answerde, Lo! sche is in the tabernacle.

10 To whom the Lord seide, Y schal turne ayen, and Y schal come to thee in this tyme, if Y lyue; and Sare, thi wijf, schal haue a sone. Whanne this was herd, Sare leiyede bihynde the dore of the tabernacle.

11 Forsothe bothe weren olde, and of greet age, and wommans termes ceessiden to be maad to Sare.

12 And she leiyede, seiynge pryueli, after that Y wexede eld, and my lord is eld, schal Y yyue diligence to lust?

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13 Forsothe the Lord seide to Abraham, Whi leiyeth Sare, thi wijf, seiynge, whether Y an eld womman schal bere child verili?

14 whether ony thing is hard to God? Bi the biheeste Y schal turne ayen to thee in this same tyme, if Y lyue; and Sara schal haue a sone.

15 Sare was aferd for drede, and denyede, seiynge, Y leiyede not. Forsothe the Lord seide, It is not so, but thou leiyedist.

16 Therfor whanne the men hadden risen fro thennus, thei dressiden the iyen ayens Sodom; and Abraham yede to gidre, ledynge hem forth.

17 And the Lord seide, Wher Y mowe hele fro Abraham what thingis Y schal do,

18 sithen he schal be in to a greet folk and moost strong, and alle naciouns of erthe schulen be blessid in hym?

19 For Y woot that Abraham schal comaunde hise children, and his hows after hym, that thei kepe the weie of the Lord, and that thei do riytfulnesse and dom, that the Lord bringe for Abraham alle thingis whiche he spak to Abraham.

20 And so the Lord seide, The cry of men of Sodom and of men of Gomorre is multiplied, and her synne is agreggid greetli; Y schal come doun,

21 and schal se whether thei han fillid in werk the cry that cam to me, that Y wite whether it is not so.

22 And thei turneden han fro thennus, and yeden to Sodom. Abraham sotheli stood yit bifore the Lord,

23 and neiyede, and seide, Whether thou schalt leese a iust man with the wickid man?

24 if fifti iust men ben in the citee, schulen thei perische togidere, and schalt thou not spare that place for fifti iust men, if thei ben ther ynne?

25 Fer be it fro thee that thou do this thing, and sle a iust man with a wickid man, and that a iust man be maad as a wickid man; this is not thin that demest al erthe; thou schalt not make this doom.

26 And the Lord seide to him, If Y schal fynde in Sodom fifti iust men in the myddis of the citee, Y schal foryyue to al the place for hem.

27 Abraham answerde and seide, For Y bigan onys, Y schal speke to my Lord, sithen Y am dust and aische;

28 what if lesse than fifti iust men bi fyue ben, schalt thou do a wey al the cite for fyue and fourti? And the Lord seide, Y schal not do a wei, if I schal fynde fyue and fourti there.

29 And eft Abraham seide to hym, But if fourti ben there, what schalt thou do? The Lord seide, Y schal not smyte for fourti.

30 Abraham seide, Lord, Y biseche, take thou not to indignacioun, if Y speke; what if thretti be foundun there? The Lord answerde, Y schal not do, if Y schal fynde thretti there.

31 Abraham seide, For Y bigan onys, Y schal speke to my Lord; what if twenti be foundun there? The Lord seide, Y schal not sle for twenti.

32 Abraham seide, Lord, Y biseche, be thou not wrooth, if Y speke yit onys; what if ten be founden there? The Lord seide, Y schal not do a wey for ten.

33 The Lord yede forth, after that he ceesside to speke to Abraham, and Abraham turnede ayen in to his place.

GENESIS CHAPTER 19

1 And tweyne aungels camen to Sodom in the euentide, while Loth sat in the yatis of the citee. And whanne he hadde seyn hem, he roos, and yede ayens hem, and worschipide lowe to erthe,

2 and seide, My lordis, Y biseche, bowe ye in to the hous of youre child, and dwelle ye there; waische ye youre feet, and in the morewtid ye schulen go in to youre weie. Whiche seiden, Nay, but we schulen dwelle in the street.

3 He constreynede hem greetli, that thei schulden turne to hym. And whanne thei weren entrid in to his hous, he made a feeste, he bakide therf breed, and thei eten.

4 Forsothe bifore that thei yeden to sleepe, men of the citee compassiden his hows, fro a child til to an eld man, al the puple togidre;

5 and thei clepiden Loth, and seiden to him, Where ben the men that entriden to thee to nyyt? brynge hem out hidur, that we knowe hem.

6 And Loth yede out to hem bihynde the bak, and closide the dore,

7 and seide, Y biseche, nyle ye, my britheren, nyle ye do this yuel.

8 Y haue twey douytris, that knewen not yit man; Y schal lede out hem to you, and mys vse ye hem as it plesith you, so that ye doon noon yuel to these men, for thei entriden vndur the schadewe of my roof.

9 And thei seiden, Go thou fro hennus. And eft thei seiden, Thou entridist as a comelyng; wher that thou deme? therfor we schulen turment thee more than these. And thei diden violentli to Loth ful greetli. Thanne it was nyy that thei wolden breke the doris; and lo!

10 the men puttiden hoond, and ledden in Loth to hem, and thei closiden the dore.

11 And thei smyten with blyndenesse hem that weren withoutforth, fro the leest til to the moost; so that thei myyten not fynde the dore.

12 Forsothe thei seiden to Loth, Hast thou here ony man of thine, hosebonde of thi douyter, ethir sones, ethir douytris; lede thou out of this citee alle men that ben thine,

13 for we schulen do a wey this place, for the cry of hem encreesside bifor the Lord, which sente vs that we leese hem.

14 And so Loth yede out, and spak to the hosebondys of his douytris, that schulden take hise douytris, and seide, Rise ye, and go ye out of this place; for the Lord schal do awey this citee. And he was seyn to hem to speke as pleiynge.

15 And whanne the morewtid was, the aungels constreyneden hym, and seiden, Rise thou, and take thi wijf, and thi twey douytris whiche thou hast, lest also thou perische to gidere in the synne of the citee.

16 While he dissymelide, thei token his hond, and the hond of his wijf, and of his twey doutris; for the Lord sparide hym.

17 And thei ledden out hym, and settiden with out the citee. There thei spaken to him, and seiden, Saue thou thi lijf; nyle

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thou biholde bihynde thi bac, nether stond thou in al the cuntre aboute, but make thee saaf in the hil; lest also thou perische togidere.

18 And Loth seide to hem, My lord, Y biseche,

19 for thi seruaunt hath founde grace bifore thee, and thou hast magnyfied thi grace and mercy, which thou hast do with me, that thou schuldist saue my lijf; Y may not be saued in the hil, lest perauenture yuel take me, and Y die;

20 a litil citee is here bisidis, to which Y may fle, and Y schal be saued ther ynne; where it is not a litil citee? and my soule schal lyue ther ynne.

21 And he seide to Loth, Lo! also in this Y haue resseyued thi preieris, that Y distrye not the citee, for which thou hast spoke;

22 haste thou, and be thou saued there, for Y may not do ony thing til thou entre thidur. Therfor the name of that citee was clepid Segor.

23 The sunne roos on erthe, and Loth entride in to Segor.

24 Therfor the Lord reynede on Sodom and Gomorre brynston and fier, fro the Lord fro heuene,

25 and distriede these citees, and al the cuntrey aboute; he destriede alle enhabiters of citees, and all grene thingis of erthe.

26 And his wijf lokide abac, and was turned in to an ymage of salt.

27 Forsothe Abraham risynge eerly, where he stood bifore with the Lord, bihelde Sodom and Gomorre,

28 and al the lond of that cuntrey; and he seiy a deed sparcle stiynge fro erthe, as the smoke of a furneis.

29 For whanne God distriede the citees of that cuntrey, he hadde mynde of Abraham, and delyuerede Loth fro destriynge of the citees in whiche he dwellide.

30 And Loth stiede fro Segor, and dwellide in the hil, and hise twey douytris with him, for he dredde to dwelle in Segor; and he dwellide in a denne, he and his twey douytris with hym.

31 And the more douytre seide to the lasse, Oure fadre is eld, and no man is left in erthe, that may entre to vs, bi the custom of al erthe;

32 come thou, make we him drunkun of wyn, and slepe we with him, that we moun kepe seed of oure fadir.

33 And so thei yauen to her fadir to drynke wyn in that nyyt, and the more douyter entrede, and slepte with hir fadir; and he feelide not, nethir whanne the douytir lay doun, nether whanne sche roos.

34 And in the tothir dai the more douytir seide to the lasse, Lo! Y slepte yistirdai with my fadir, yyue we to hym to drynk wyn also in this nyyt; and thou schalt slepe with hym, that we saue seed of oure fadir.

35 And thei yauen to her fadir also in that nyyt to drynke wyn, and the lesse douytir entride, and slepte with him; and sotheli he feelide not thanne whanne sche lay doun, nether whanne sche roos.

36 Therfor the twei douytris of Loth conseyuede of hir fadir.

37 And the more douytre childide a sone, and clepide his name Moab; he is the fadir of men of Moab til in to present dai.

38 And the lesse douyter childide a sone, and clepide his name Amon, that is, the sone of my puple; he is the fadir of men of Amon til to day.

GENESIS CHAPTER 20

1 Abraham yede forth fro thennus in to the lond of the south, and dwellide bitwixe Cades and Sur, and was a pilgrym in Geraris;

2 and he seide of Sare, his wijf, Sche is my sistir. Therfor Abymalec, kyng of Gerare, sente, and took hir.

3 Sotheli God cam to Abymalec bi a sweuene in the nyyt, and seide to hym, Lo! thou schalt die, for the wooman which thou hast take, for sche hath an hosebond.

4 Forsothe Abymalech touchide not hir; and he seide, Lord, whether thou schalt sle folc vnkunnynge and iust?

5 Whether he seide not to me, Sche is my sistir, and sche seide, He is my brother? In the symplenesse of myn herte, and in the clennesse of myn hondis Y dide this.

6 And the Lord seide to hym, And Y woot that thou didist bi symple herte, and therfor Y kepte thee, lest thou didist synne ayens me, and I suffride not that thou touchidist hir;

7 now therfor yelde thou the wijf to hir hosebonde, for he is a profete; and he schal preye for thee, and thou schalt lyue; sotheli if thou nylte yelde, wite thou that thou schalt die bi deeth, thou and alle thingis that ben thine.

8 And anoon Abynalech roos bi nyyt, and clepide alle his seruauntis, and spak alle these wordis in the eeris of hem; and alle men dredden greetli.

9 Sotheli Abymalec clepide also Abraham, and seide to hym, What hast thou do to vs? what synneden we ayens thee, for thou hast brouyt in on me and on my rewme a greuouse synne? thou hast do to vs whiche thingis thou ouytist not do.

10 And eft Abimalech axide, and seide, What thing seiyist thou, that thou woldist do this?

11 Abraham answerde, Y thouyte with me, and seide, in hap the drede of God is not in this place; and thei schulen sle me for my wijf;

12 in other maner forsothe and sche is my sister verili, the douyter of my fadir, and not the douyter of my moder; and Y weddide hir in to wijf;

13 sotheli aftir that God ladde me out of the hous of my fadir, Y seide to hir, Thou schalt do this mercy with me in ech place to which we schulen entre; thou schalt seie, that Y am thi brother.

14 Therfore Abymelech took scheep, and oxun, and seruauntis, and handmaydenes, and yaf to Abraham; and he yeldide to him Sare, his wijf, and seide, The lond is bifor you;

15 dwelle thou, where euere it plesith thee. Forsothe Abymelech seide to Sare, Lo!

16 Y yaf a thousand platis of siluer to thi brother; this schal be to thee in to hiling of iyen to al men that ben with thee; and whider euere thou goist, haue thou mynde that thou art takun.

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17 Sotheli for Abraham preiede, God curide Abymelech, and his wijf, and handmaydens, and thei childiden;
18 for God hadde closid ech wombe of the hows of Abymelech, for Sare, the wijf of Abraham.

GENESIS CHAPTER 21

1 Forsothe God visitide Sare, as he bihiyte, and fillide tho thingis, that he spak.
2 And sche conseyuede, and childide a sone in hir eeld, in the tyme wherynne God biforseide to hir.
3 And Abraham clepide the name of his sone, whom Sare childide to him, Ysaac.
4 And Abraham circumcidide hym in the eiyte dai, as God comaundide to him,
5 whanne he was of an hundrid yeer; for Ysaac was borun in this age of the fadir.
6 And Sare seide, The Lord made leiyynge to me, and who euer schal here schal leiye with me.
7 And eft sche seide, Who schulde here, and bileue to Abraham, that Sare schulde yyue soukyng to a sone, whom sche childide to him now an eld man?
8 Therfor the child encreesside, and was wenyd; and Abraham made a greet feeste in the dai of his wenyng.
9 And whanne Sare seiy the sone of Agar Egipcian pleiynge with Ysaac hir sone, sche seide to Abraham,
10 Cast thou out the handmayde and hir sone; for the sone of the handmayde schal not be eir with my sone Ysaac.
11 Abraham took this heuyli for his sone;
12 and God seide to hym, Be it not seyn scharp to thee on the child, and on thin handmayde; alle thingis whiche Sare seith to thee, here thou hir vois, for in Isaac seed schal be clepid to thee;
13 but also I schal make the sone of the handmaid in to a greet folk, for he is thi seed.
14 And so Abraham roos eerli, and took breed, and a botel of watir, and puttide on hir schuldre, and bitook the child, and lefte hir; and whanne sche hadde go, sche yede out of the weie in the wildirnesse of Bersabee.
15 And whanne the watir in the botel was endid, sche castide awei the child vndur a tre that was there;
16 and sche yede awei, and sche sat euene ayens as fer as a bowe may caste; for sche seide, Y schal not se the child diynge; and sche sat ayens, and reiside hir vois, and wepte.
17 Forsothe the Lord herde the vois of the child, and the aungel of the Lord clepide Agar fro heuene, and seide, What doist thou, Agar? nyle thou drede, for God hath herd the vois of the child fro the place where ynne he is.
18 Rise thou, and take the child, and holde his hoond; for Y schal make hym in to a greet folc.
19 And God openyde hir iyen, and sche seiy a pit of watir, and sche yede, and fillide the botel, and sche yaf drynk to the child;
20 and was with him, and he encresside, and dwellide in wildernesse, and he was maad a yong man an archer,
21 and dwellide in the deseert of Faran; and his modir took to him a wijf of the lond of Egipt.
22 In the same tyme Abymelech, and Ficol, prince of his oost, seide to Abraham, God is with thee in alle thingis whiche thou doist;
23 therfore swere thou bi God that thou noye not me, and myn eiris, and my kynrede; but bi the mersi whych Y dide to thee, do thou to me, and to the lond in which thou lyuedist a comelyng.
24 And Abraham seide, Y schal swere.
25 And he blamyde Abymelech for the pit of watir, which hise seruauntis token awey bi violence.
26 And Abymelech answerde, I wiste not who dide this thing, but also thou schewidist not to me, and Y herde not outakun to dai.
27 And so Abraham took scheep and oxun, and yaf to Abymalech, and bothe smyten a boond of pees.
28 And Abraham settide seuene ewe lambren of the flok asidis half.
29 And Abymelech seide to hym, What wolen these seuene ewe lambren to hem silf, whiche thou madist stonde asidis half?
30 And he seide, Thou schalt take of myn hond seuene ewe lambren, that tho be in to witnessyng to me, for Y diggide this pit.
31 Therfor thilke place was clepid Bersabee, for euere eithir swore there;
32 and thei maden boond of pees for the pit of an ooth.
33 Forsothe Abymelech roos, and Ficol, prince of his chyualrie, and thei turneden ayen in to the lond of Palestyns. Sotheli Abraham plauntide a wode in Bersabee, and inwardli clepide there the name of euerlastinge God;
34 and he was an erthetiliere ether a comelynge of the lond of Palestynes in many dayes.

GENESIS CHAPTER 22

1 And aftir that these thingis weren don, God assaiede Abraham, and seide to hym, Abraham! Abraham! He answerde, Y am present.
2 God seide to him, Take thi sone oon gendrid, whom thou louest, Ysaac; and go into the lond of visioun, and offre thou hym there in to brent sacrifice, on oon of the hillis whiche Y schal schewe to thee.
3 Therfor Abraham roos bi niyt, and sadlide his asse, and ledde with hym twey yonge men, and Ysaac his sone; and whanne he hadde hewe trees in to brent sacrifice, he yede to the place which God hadde comaundid to him.
4 Forsothe in the thridde dai he reiside hise iyen, and seiy a place afer;
5 and he seide to hise children, Abide ye here with the asse, Y and the child schulen go thidur; and aftir that we han worschipid, we schulen turne ayen to you.
6 And he took the trees of brent sacrifice, and puttide on Ysaac his sone; forsothe he bar fier, and a swerd in hise hondis. And whanne thei tweyne yeden togidere, Isaac seide to his fadir, My fadir!
7 And he answerde, What wolt thou, sone? He seide, Lo! fier and trees, where is the beeste of brent sacrifice?

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8 Abraham seide, My sone, God schal puruey to hym the beeste of brent sacrifice.

9 Therfor thei yeden to gidere, and camen to the place whiche God hadde schewid to hym, in which place Abraham bildide an auter, and dresside trees a boue; and whanne he hadde bounde to gidere Ysaac, his sone, he puttide Ysaac in the auter, on the heep of trees.

10 And he helde forth his hond, and took the swerd to sacrifice his sone.

11 And lo! an aungel of the Lord criede fro heuene, and seide, Abraham! Abraham!

12 Which answerde, I am present. And the aungel seide to hym, Holde thou not forth thin honde on the child, nether do thou ony thing to him; now Y haue knowe that thou dredist God, and sparidist not thin oon gendrid sone for me.

13 Abraham reiside hise iyen, and he seiy bihynde his bak a ram cleuynge bi hornes among breris, which he took, and offride brent sacrifice for the sone.

14 And he clepide the name of that place, The Lord seeth; wherfore it is seyd, til to dai, The Lord schal see in the hil.

15 Forsothe the aungel of the Lord clepide Abraham the secounde tyme fro heuene,

16 and seide, The Lord seith, Y haue swore bi my silf, for thou hast do this thing, and hast not sparid thin oon gendrid for me,

17 Y schal blesse thee, and Y schal multiplie thi seed as the sterris of heuene, and as grauel which is in the brynk of the see; thi seed schal gete the yatis of hise enemyes;

18 and alle the folkis of erthe schulen be blessid in thi seed, for thou obeiedist to my vois.

19 Abraham turnede ayen to hise children, and thei yeden to Bersabee to gidere, and he dwellide there.

20 And so whanne these thingis weren don, it was teld to Abraham that also Melcha hadde bore sones to Nachor his brother;

21 Hus the firste gendrid, and Buz his brothir, and Chamuhel the fadir of Sireis,

22 and Cased, and Asan, and Feldas,

23 and Jedlaf, and Batuhel, of whom Rebecca was borun; Melcha childide these eiyte to Nachor brother of Abraham.

24 Forsothe his concubyn, Roma bi name, childide Thabee, and Gaon, and Thaas, and Maacha.

GENESIS CHAPTER 23

1 Forsothe Sare lyuede an hundrid and seuene and twenti yeer,

2 and diede in the citee of Arbee, which is Ebron, in the lond of Chanaan; and Abraham cam to biweyle and biwepe hir.

3 And whanne he hadde rise fro the office of the deed bodi, he spak to the sones of Heth, and seide,

4 Y am a comelyng and a pilgrym anentis you; yyue ye to me riyt of sepulcre with you, that Y birie my deed body.

5 And the sones of Heth answeriden, and seiden, Lord, here thou vs;

6 thou art the prince of God anentis vs; birie thou thi deed bodi in oure chosun sepulcris, and no man schal mow forbede thee, that ne thou birie thi deed bodi in the sepulcre of him.

7 And Abraham roos, and worschipide the puple of the lond, that is, the sones of Heth.

8 And he seide to hem, If it plesith youre soule that Y birie my deed bodi, here ye me, and preie ye for me to Efron, the sone of Seor,

9 that he yyue to me the double caue, whiche he hath in the vttirmoste part of his feeld; for sufficiaunt money yyue he it to me bifore you into possessioun of sepulcre.

10 Forsothe Efron dwellide in the myddis of the sones of Heth. And Efron answerde to Abraham, while alle men herden that entriden bi the yate of that citee,

11 and seide, My lord, it schal not be doon so, but more herkne thou that that Y seie; Y yyue to thee the feeld, and the denne which is therine, while the sones of my puple ben present; birie thou thi deed bodi.

12 Abraham worschipide bifor the Lord, and bifor the puple of the lond,

13 and he spak to Efron, while his puple stood aboute, Y biseche, that thou here me; Y schal yyue money for the feeld, resseyue thou it, and so Y schal birie my deed bodi in the feeld.

14 And Efron answerde, My lord,

15 here thou me, the lond which thou axist is worth foure hundrid siclis of siluer, that is the prijs bitwixe me and thee, but hou myche is this? birie thou thi deed bodi.

16 And whanne Abraham hadde herd this, he noumbride the monei which Efron axide, while the sones of Heth herden, foure hundrid siclis of siluer, and of preuyd comyn monei.

17 And the feeld that was sumtyme of Efron, in which feeld was a double denne, biholdinge to Mambre, as wel thilke feeld as the denne and alle the trees therof, in alle termes therof bi cumpas, was confermed to Abraham in to possessioun,

18 while the sones of Heth seiyen and alle men that entriden bi the yate of that citee.

19 And so Abraham biriede Sare, his wijf, in the double denne of the feeld, that bihelde to Mambre; this is Ebron in the lond of Chanaan.

20 And the feeld, and the denne that was therynne, was confermyd of the sones of Heth to Abraham, in to possessioun of sepulcre.

GENESIS CHAPTER 24

1 Forsothe Abraham was eld, and of many daies, and the Lord hadde blessid hym in alle thingis.

2 And he seide to the eldere seruaunt of his hows, that was souereyn on alle thingis that he hadde, Put thou thin hond vndur myn hipe,

3 that Y coniure thee bi the Lord God of heuene and of erthe, that thou take not a wijf to my sone of the douytris of Chanaan, among whiche Y dwelle;

4 but that thou go to my lond and kynrede, and therof take a wijf to my sone Ysaac.

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5 The seruaunt aunswerde, If the womman nyle come with me in to this lond, whether Y owe lede ayen thi sone to the place, fro which thou yedist out?

6 Abraham seide, Be war, lest ony tyme thou lede ayen thidur my sone;

7 the Lord of heuene that took me fro the hows of my fadir, and fro the lond of my birthe, which spak to me, and swoor, and seide, Y schal yyue this lond to thi seed, he schal sende his aungel bifore thee, and thou schalt take fro thennus a wijf to my sone; forsothe if the womman nyle sue thee,

8 thou schalt not be holdun bi the ooth; netheles lede not ayen my sone thidur.

9 Therfore the seruaunt puttide his hond vndur the hipe of Abraham, his lord, and swoor to him on this word.

10 And he took ten camels of the floc of his lord, and yede forth, and bar with him of alle the goodis of his lord; and he yede forth, and cam to Mesopotanye, to the citee of Nachor.

11 And whanne he hadde maad the camels to reste with out the citee, bisidis the pit of watir, in the euentid, in that tyme in which wymmen ben wont to go out to drawe watir,

12 he seide, Lord God of my lord Abraham, Y biseche, meete with me to dai, and do mersi with my lord Abraham.

13 Lo! Y stonde nyy the welle of watir, and the douytris of enhabiters of this citee schulen go out to drawe watir;

14 therfor the damysel to which Y schal seie, Bowe doun thi watir pot that Y drynke, and schal answere, Drynke thou, but also Y schal yyue drynke to thi camels, thilke it is which thou hast maad redi to thi seruaunt Ysaac; and bi this Y schal vndirstonde that thou hast do mersi with my lord Abraham.

15 And he hadde not yit fillid the wordis with ynne hym silf, and lo! Rebecca, the douytir of Batuel, sone of Melcha, wijf of Nachor, brothir of Abraham, yede out, hauynge a watir pot in hir schuldre;

16 a damysel ful comeli, and faireste virgyn, and vnknowun of man. Sotheli sche cam doun to the welle, and fillide the watir pot, and turnide ayen.

17 And the seruaunt mette hir, and seide, Yyue thou to me a litil of the watir of thi pot to drynke.

18 Which answerde, Drynke thou, my lord. And anoon sche dide doun the watir pot on hir schuldre, and yaf drynk to hym.

19 And whanne he hadde drunke, sche addide, But also Y schal drawe watir to thi camelis, til alle drynken.

20 And sche helde out the watir pot in trouyis, and ran ayen to the pit, to drawe watir, and sche yaf watir drawun to alle the camels.

21 Sotheli he bihelde hir priueli, and wolde wite whether the Lord hadde sped his wei, ethir nay.

22 Therfor after that the camels drunken, the man brouyte forth goldun eere ryngis, weiynge twei siclis, and as many bies of the arm, in the weiyte of ten siclis.

23 And he seide to hir, Whos douyter art thou? schewe thou to me, is ony place in the hows of thi fadir to dwelle?

24 Which answerde, Y am the douyter of Batuel, sone of Nachor, whom Melcha childide to him.

25 And sche addide, seiynge, Also ful myche of prouendre and of hey is at vs, and a large place to dwelle.

26 The man bowide hym silf,

27 and worschipide the Lord, and seide, Blessid be the Lord God of my lord Abraham, which God took not aweie his mersy and treuthe fro my lord, and ledde me bi riyt weie in to the hous of the brother of my lord.

28 And so the damesel ran, and telde in the hous of hir modir alle thingis whiche sche hadde herd.

29 Sotheli Rebecca hadde a brothir, Laban bi name, whiche yede out hastili to the man, where he was with out forth.

30 And whanne he hadde seyn the eere ryngis and byes of the arm in the hondis of his sister, and hadde herd alle the wordis of hir tellynge, the man spak to me these thingis, he cam to the man that stood bisidis the camels, and nyy the welle of watir,

31 and seide to him, Entre thou, the blessid of the Lord; whi stondist thou with outforth? I haue maad redi the hows, and a place to thi camels.

32 And he brouyte hym in to the ynne, and unsadlide the camels, and yaf prouendre, and hey, and watir to waische the feet of camels, and of men that camen with hym.

33 And breed was set forth in his siyt, which seide, Y schal not ete til Y speke my wordis. He answerde to the man, Speke thou.

34 And the man seide, Y am the seruaunt of Abraham,

35 and the Lord hath blessid my lord greetli, and he is maad greet; and God yaf to hym scheep, and oxun, siluer, and gold, seruauntis, and handmaides, camels, and assis.

36 And Sare, the wijf of my lord, childide a sone to my lord in his eelde, and he yaf alle thingis that he hadde to that sone.

37 And my lord chargide me greetli, and seide, Thou schalt not take to my sone a wijf of the douytris of Canaan, in whos lond Y dwelle,

38 but thou schalt go to the hous of my fadir, and of myn kynrede thou schalt take a wijf to my sone.

39 Forsothe Y answerde to my lord, What if the womman nyle come with me?

40 He seide, The Lord in whose siyt Y go, schal sende his aungel with thee, and he schal dresse thi weie; and thou schalt take a wijf to my sone of my kynrede, and of my fadris hows.

41 Thou schalt be innocent fro my curs, whanne thou comest to my kynesmen, and thei yyuen not the womman to thee.

42 Therfor Y cam to day to the welle of watir, and Y seide, Lord God of my lord Abraham, if thou hast dressid my weie in which Y go now, lo!

43 Y stonde bisidis the welle of watir, and the maide that schal go out to drawe watir herith me, yyue thou to me a litil of water to drynke of thi pot,

44 and seith to me, And thou drynke, and Y schal drawe watir to thi camels, thilke is the womman which the Lord hath maad redi to the sone of my lord.

45 While Y turnede in thouyte these thingis with me, Rebecca apperide, comynge with a pot which sche bare in the

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schuldre; and sche yede doun to the welle, and drowe watir. And Y seide to hir, Yyue thou a litil to me to drynke; and sche hastide,

46 and dide doun the pot of the schuldre, and seide to me, And thou drynke, and Y schal yyue drynke to thi camels; Y drank, and watride the camels.

47 And Y axide hir, and seide, Whos douytir art thou? Which answerde, Y am the douytir of Batuel, sone of Nachor, whom Melcha childide to him. And so Y hangide eere ryngis to ourne hir face, and Y puttide bies of the arm in hir hondis,

48 and lowliche Y worschipide the Lord, and Y blessid the Lord God of my lord Abraham, which God ledde me bi riyt weie, that Y schulde take the douytir of the brothir of my lord to his sone.

49 Wherfor if ye don mercy and treuthe with my lord, schewe ye to me; ellis if othir thing plesith, also seie ye this, that Y go to the riyt side ethir to the left side.

50 Laban and Batuel answeriden, The word is gon out of the Lord; we moun not speke ony other thing with thee without his plesaunce.

51 Lo! Rebecca is bifore thee; take thou hir, and go forth, and be sche wijf of the sone of thi lord, as the Lord spak.

52 And whanne the child of Abraham hadde herd this, he felde doun, and worschipide the Lord in erthe.

53 And whanne vessels of siluer, and of gold, and clothis weren brouyt forth, he yaf tho to Rebecca for yifte, and he yaf yiftis to hir britheren, and modir.

54 And whanne a feeste was maad, thei eeten and drunken to gider, and dwelliden there. Forsothe the child roos eerli, and spak, Delyuere ye me, that Y go to my lord.

55 Hir britheren and modir answerden, The damesele dwelle nameli ten daies at vs, and aftirward sche schal go forth.

56 The child seide, Nyle ye holde me, for the Lord hath dressid my weie; delyuere ye me, that I go to my lord.

57 And thei seiden, Clepe we the damysele, and axe we hir wille.

58 And whanne sche was clepid, and cam, thei axiden, Wolt thou go with this man?

59 And sche seide, Y schal go. Therfor they delyueriden hir, and hir nurse, and the seruaunt of Abraham, and hise felowis, and wischiden prosperitees to her sister,

60 and seiden, Thou art oure sister, encreesse thou in to a thousand thousandis, and thi seed gete the yatis of hise enemyes.

61 Therfor Rebecca and hir damesels stieden on the camels, and sueden the man, which turnede ayen hasteli to his lord.

62 In that tyme Ysaac walkide bi the weie that ledith to the pit, whos name is of hym that lyueth and seeth; for he dwellide in the south lond.

63 And he yede out to thenke in the feeld, for the dai was bowid thanne; and whanne he hadde reisid the iyen, he seiy camels comynge afer.

64 And whanne Ysaac was seyn, Rebecca liyte doun of the camel,

65 and seide to the child, Who is that man that cometh bi the feeld in to the metyng of vs? And the child seide to hir, He is my lord. And sche took soone a mentil, and hilide hir.

66 Forsothe the seruaunt tolde to his lord Ysaac alle thingis whiche he hadde do;

67 which Ysaac ledde hir in to the tabernacle of Sare, his modir, and took hir to wijf; and so myche he louede hir, that he temperide the sorewe which bifelde of the deeth of the modir.

GENESIS CHAPTER 25

1 Forsothe Abraham weddide another wijf, Ceture bi name,

2 which childide to him Samram, and Jexan, and Madan, and Madian, and Jesboth, and Sue.

3 Also Jexan gendride Saba and Dadan. Forsothe the sones of Dadan weren Asurym, and Lathusym, and Laomym.

4 And sotheli of Madian was borun Efa, and Ofer, and Enoth, and Abida, and Heldaa; alle these weren the sones of Cethure.

5 And Abraham yaf alle thingis whiche he hadde in possessioun to Isaac;

6 sotheli he yaf yiftis to the sones of concubyns; and Abraham, while he lyuede yit, departide hem fro Ysaac, his sone, to the eest coost.

7 Forsothe the daies of lijf of Abraham weren an hundrid and fyue and seuenti yeer;

8 and he failide, and diede in good eelde, and of greet age, and ful of daies, and he was gaderid to his puple.

9 And Ysaac and Ismael, his sones, birieden him in the double denne, which is set in the feeld of Efron, sone of Seor Ethei,

10 euene ayens Mambre, which denne he bouyte of the sones of Heth; and he was biried there, and Sare his wijf.

11 And aftir the deeth of Abraham God blesside Isaac his sone, which dwellide bisidis the pit bi name of hym that lyueth and seeth.

12 These ben the generaciouns of Ismael, sone of Abraham, whom Agar Egipcian, seruauntesse of Sare, childide to Abraham;

13 and these ben the names of the sones of Ismael, in her names and generaciouns. The firste gendride of Ismael was Nabaioth, aftirward Cedar, and Abdeel, and Mabsan,

14 and Masma, and Duma, and Massa,

15 and Adad, and Thema, and Ithur, and Nafir, and Cedma.

16 These weren the sones of Ismael, and these weren names by castels and townes of hem, twelue princes of her lynagis.

17 And the yeeris of lijf of Ismael weren maad an hundrid and seuene and thretti, and he failide, and diede, and was put to his puple.

18 Forsothe he enhabitide fro Euila til to Sur, that biholdith Egipt, as me entrith in to Assiriens; he diede bifore alle his britheren.

19 Also these ben the generaciouns of Ysaac sone of Abraham. Abraham gendride Isaac,

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20 and whanne Isaac was of fourti yeer, he weddide a wijf, Rebecca, douyter of Batuel, of Sirie of Mesopotanye, the sistir of Laban.

21 And Isaac bisouyte the Lord for his wijf, for sche was bareyn; and the Lord herde him, and yaf conseiuyng to Rebecca.

22 But the litle children weren hurtlid togidre in hir wombe; and sche seide, If it was so to comynge to me, what nede was it to conseyue? And sche yede and axide counsel of the Lord,

23 which answerde, and seide, Twei folkis ben in thi wombe, and twei puplis schulen be departid fro thi wombe, and a puple schal ouercome a puple, and the more schal serue the lesse.

24 Thanne the tyme of childberyng cam, and lo! twei children weren foundun in hir wombe.

25 He that yede out first was reed, and al rouy in the manere of a skyn; and his name was clepid Esau.

26 Anoon the tothir yede out, and helde with the hond the heele of the brother; and therfore he clepide him Jacob. Isaac was sixti yeer eeld, whanne the litle children weren borun.

27 And whanne thei weren woxun, Esau was maad a man kunnynge of huntyng, and a man erthe tilier; forsothe Jacob was a symple man, and dwellide in tabernaclis.

28 Isaac louyde Esau, for he eet of the huntyng of Esau; and Rebecca louyde Jacob.

29 Sotheli Jacob sethide potage; and whanne Esau cam weri fro the feld,

30 he seide to Jacob, Yyue thou to me of this reed sething, for Y am ful weri; for which cause his name was clepid Edom.

31 And Jacob seide to him, Sille to me the riyt of the first gendrid childe.

32 He answerde, Lo! Y die, what schulen the firste gendrid thingis profite to me?

33 Jacob seide, therfor swere thou to me. Therfor Esau swoor, and selde the firste gendrid thingis.

34 And so whanne he hadde take breed and potage, Esau eet and drank, and yede forth, and chargide litil that he hadde seld the riyt of the firste gendrid child.

GENESIS CHAPTER 26

1 Forsothe for hungur roos on the lond, aftir thilke bareynesse that bifelde in the daies of Abraham, Isaac yede forth to Abymelech, kyng of Palestyns, in Gerara.

2 And the Lord apperide to hym, and seide, Go not doun in to Egipt, but reste thou in the lond which Y schal seie to thee,

3 and be thou a pilgrym ther ynne; and Y schal be with thee, and Y schal blesse thee; for Y schal yyue alle these cuntrees to thee and to thi seed, and Y schal fille the ooth which Y bihiyte to Abraham, thi fadir.

4 And Y schal multiplie thi seed as the sterris of heuene, and Y schal yyue alle these thingis to thin eyris, and alle folkis of erthe schulen be blessid in thi seed, for Abraham obeide to my vois,

5 and kepte my preceptis and comaundementis, and kepte cerymonyes and lawis.

6 And so Ysaac dwellide in Geraris.

7 And whanne he was axid of men of that place of his wijf, he answarde, Sche is my sistir; for he dredde to knowleche that sche was felouschipid to hym in matrymonye, and gesside lest peraduenture thei wolden sle him for the fairnesse of hir.

8 And whanne ful many daies weren passid, and he dwellide there, Abymelech, kyng of Palestyns, bihelde bi a wyndow, and seiy hym pleiynge with Rebecca, his wijf.

9 And whanne Isaac was clepid, the kyng seide, It is opyn, that sche is thi wijf; whi liedist thou, that sche was thi sistir? Isaac answerde, Y dredde, lest Y schulde die for hir.

10 And Abymelech seide, Whi hast thou disseyued vs? Sum man of the puple myyte do letcherie with thi wijf, and thou haddist brouyt in greuous synne on vs. And the kyng comaundide to al the puple,

11 and seide, He that touchith the wijf of this man schal die bi deeth.

12 Forsothe Isaac sowide in that lond, and he foond an hundrid fold in that yeer; and the Lord blesside hym.

13 And the man was maad riche, and he yede profitynge and encreessynge til he was maad ful greet.

14 Also he hadde possessioun of scheep and grete beestis, and ful myche of meyne. For this thing Palestyns hadden enuye to hym,

15 and thei stoppiden in that tyme and filliden with erthe alle the pittis whiche the seruauntis of Abraham his fadir hadden diggid,

16 in so myche that Abymelech him silf seide to Ysaac, Go thou awei fro vs, for thou art maad greetly myytier than we.

17 And he yede awei, that he schulde come to the stronde of Gerare, and dwelle there.

18 And he diggide eft other pittis, whiche the seruauntis of Abraham his fadir hadden diggid, and whiche the Filisteis hadden stoppid sumtyme, whanne Abraham was deed; and he clepide tho pittis bi the same names, bi whiche his fadir hadde clepid bifore.

19 Thei diggiden in the stronde, and thei founden wellynge watir.

20 But also strijf of scheepherdis of Gerare was there ayens the scheepherdis of Isaac, and thei seiden, The watir is oure; wherfor of that that bifelde he clepide the name of the pit fals chaleng.

21 And thei diggiden anothir, and thei stryueden also for that, and Ysaac clepide that pit enemytes.

22 And he yede forth fro thennus, and diggide another pit, for which thei stryueden not, therfor he clepid the name of that pit largenesse; and seide, Now God hath alargid vs, and hath maad to encreesse on erthe.

23 Forsothe he stiede fro that place in to Bersabee,

24 where the Lord God apperide to him in that nyyt; and seide, Y am God of Abraham, thi fadir; nyle thou drede, for Y am with thee, and Y schal blesse thee, and Y schal multiplie thi seed for my seruaunt Abraham.

25 And so Ysaac bildide ther an auter to the Lord; and whanne the name of the Lord was inwardli clepid, he

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stretchide forth a tabernacle; and he comaundide hise seruauntis that thei schulden digge pittis.

26 And whanne Abymelech, and Ochosat, hise frendis, and Ficol, duk of knyytis, hadden come fro Geraris to that place,

27 Isaac spak to hem, What camen ye to me, a man whom ye hatiden, and puttiden awei fro you?

28 Whiche answeriden, We seiyen that God is with thee, and therfor we seiden now, An ooth be bitwixe vs, and make we a couenaunt of pees,

29 that thou do not ony yuel to vs, as we touchiden not ony thing of thine, nethir diden that that hirtide thee, but with pees we leften thee encressid bi the blessyng of the Lord.

30 Therfor Isaac made a feeste to hem; and after mete and drynk thei risen eerli,

31 and sworen ech to other; and Isaac lefte hem peisibli in to her place.

32 Lo! forsothe in that dai the seruauntis of Ysaac camen, tellynge to him of the pit which thei hadden diggid, and seiden, We han foundun watir.

33 Wherfor Ysaac clepide that pit abundaunce; and the name of the citee was set Bersabee til in to present dai.

34 Esau forsothe fourti yeer eld weddide twei wyues, Judith, the douytir of Beeri Ethei, and Bethsamath, the douyter of Elon, of the same place;

35 whiche bothe offendiden the soule of Isaac and of Rebecca.

GENESIS CHAPTER 27

1 Forsothe Isaac wexe eld, and hise iyen dasewiden, and he miyte not se. And he clepide Esau, his more sone, and seide to hym, My sone! Which answerde, Y am present.

2 To whom the fadir seide, Thou seest that Y haue woxun eld, and Y knowe not the dai of my deeth.

3 Take thin armeres, arewe caas, and a bowe, and go out; and whanne thou hast take ony thing bi huntyng,

4 make to me a seew therof, as thou knowist that Y wole, and brynge that Y ete, and my soule blesse thee bifore that Y die.

5 And whanne Rebecca hadde herd this thing, and he hadde go in to the feeld to fille the comaundment of the fadir,

6 sche seide to hir sone Jacob, Y herde thi fadir spekynge with Esau, thi brothir, and seiynge to him, Brynge thou me of thin huntyng,

7 and make thow metis, that Y ete, and that Y blesse thee bifor the Lord bifor that Y die.

8 Now therfor, my sone, assent to my counsels,

9 and go to the floc, and brynge to me tweyne the beste kidis, that Y make metis of tho to thi fadir, whiche he etith gladli;

10 and that whanne thow hast brouyt in tho metis, and he hath ete, he blesse thee bifore that he die.

11 To whom Jacob answerde, Thou knowist that Esau my brother is an heeri man, and Y am smethe; if my fadir touchith and feelith me,

12 Y drede lest he gesse that Y wolde scorne him, and lest he brynge in cursyng on me for blessyng.

13 To whom the modir seide, My sone, this cursyng be in me; oonly here thou my vois, and go, and brynge that that Y seide.

14 He yede, and brouyte, and yaf to his modir. Sche made redi metis, as sche knewe that his fadir wolde,

15 and sche clothide Jacob in ful goode clothis of Esau, whiche sche hadde at home anentis hir silf.

16 And sche compasside the hondis with litle skynnys of kiddis, and kyuerede the nakide thingis of the necke;

17 and sche yaf seew, and bitook the loouys whiche sche hadde bake.

18 And whanne these weren brouyt in, he seide, My fadir! And he answerde, Y here; who art thou, my sone?

19 And Jacob seide, Y am Esau, thi first gendrid sone. Y haue do to thee as thou comaundist to me; rise thou, sitte, and ete of myn huntyng, that thi soule blesse me.

20 Eft Ysaac seide to his sone, My sone, hou miytist thou fynde so soone? Which answerde, It was Goddis wille, that this that Y wolde schulde come soone to me.

21 And Isaac seide, My sone, come thou hidir, that Y touche thee, and that Y preue wher thou art my sone Esau, ethir nay.

22 He neiyede to the fadir; and whanne he hadde feelid hym, Isaac seide, Sotheli the vois is the vois of Jacob, but the hondis ben the hondis of Esau.

23 And Isaac knew not Jacob, for the heery hondis expressiden the licnesse of the more sone.

24 Therfor Isaac blesside him, and seide, Art thou my sone Esau? Jacob answerde, Y am.

25 And Isaac seide, My sone, brynge thou to me metis of thin huntyng, that my soule blesse thee. And whanne Isaac hadde ete these metis brouyt, Jacob brouyte also wyn to Isaac, and whanne this was drunkun,

26 Isaac seide to him, My sone, come thou hidir, and yyue to me a cos.

27 Jacob neiyede, and kisside hym; and anoon as Isaac feelide the odour of hise clothis, he blesside him, and seide, Lo! the odour of my sone as the odour of a feeld ful which the Lord hath blessid.

28 God yyue to thee of the dewe of heuene, and of the fatnesse of erthe, aboundaunce of whete, and of wyn, and of oile;

29 and puplis serue thee, and lynagis worschipe thee; be thou lord of thi britheren, and the sones of thi modir be bowid bifor thee; be he cursid that cursith thee, and he that blessith thee, be fillid with blessyngis.

30 Vnnethis Isaac hadde fillid the word, and whanne Jacob was gon out,

31 Esau cam, and brouyte in metis sodun of the huntyng to the fadir, and seide, My fadir, rise thou, and ete of the huntyng of thi sone, that thi soule blesse me.

32 And Isaac seide, Who forsothe art thou? Which answerde, Y am Esau, thi firste gendrid sone.

33 Isaac dredde bi a greet astonying; and he wondride more, than it mai be bileued, and seide, Who therfor is he which a while ago brouyte to me huntyng takun, and Y eet of alle

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thingis bifor that thou camest; and Y blesside him? and he schal be blessid.

34 Whanne the wordis of the fadir weren herd, Esau rorid with a greet cry, and was astonyed, and seide, My fadir, blesse thou also me.

35 Which seide, Thy brother cam prudentli, and took thi blessyng.

36 And Esau addide, Justli his name is clepid Jacob, for lo! he supplauntide me another tyme; bifor he took awei my firste gendride thingis, and now the secounde tyme he rauyschide priueli my blessyng. And eft he seide to the fadir, Wher thou hast not reserued a blessyng also to me?

37 Ysaac answeride, Y haue maad him thi lord, and Y haue maad suget alle hise britheren to his seruage; Y haue stablischid him in whete, and wyn, and oile; and, my sone, what schal Y do to thee aftir these thingis?

38 To whom Esau saide, Fadir, wher thou hast oneli o blessyng? Y biseche that also thou blesse me. And whanne Esau wepte with greet yellyng,

39 Isaac was stirid, and seide to hym, Thi blessyng schal be in the fatnesse of erthe, and in the dew of heuene fro aboue;

40 thou schalt lyue bi swerd, and thou schalt serue thi brothir, and tyme schal come whanne thou schalt shake awei, and vnbynde his yok fro thi nollis.

41 Therfor Esau hatide euer Jacob for the blessyng bi which the fadir hadde blessid hym; and Esau seide in his herte, The daies of morenyng of my fadir schulen come, and Y schal sle Jacob, my brothir.

42 These thingis weren teld to Rebecca, and sche sente, and clepide hir sone Jacob, and seide to hym, Lo ! Esau, thi brothir, manaasith to sle thee;

43 now therfor, my sone, here thou my vois, and rise thou, and fle to Laban, my brother, in Aran;

44 and thou schalt dwelle with hym a fewe daies, til the woodnesse of thi brother reste,

45 and his indignacioun ceesse, and til he foryite tho thingis whiche thou hast don ayens hym. Aftirward Y schal sende, and Y schal brynge thee fro thennus hidir. Whi schal Y be maad soneles of euer eithir sone in o dai?

46 And Rebecca seide to Isaac, It anoieth me of my lijf for the douytris of Heth; if Jacob takith a wijf of the kynrede of this lond, Y nyle lyue.

GENESIS CHAPTER 28

1 And so Isaac clepide Jacob, and blesside hym, and comaundide to hym, and seide, Nyle thou take a wijf of the kyn of Canaan; but go thou,

2 and walke forth in to Mesopotanye of Sirie, to the hows of Batuel, fadir of thi modir, and take to thee of thennus a wijf of the douytris of Laban, thin vncle.

3 Sotheli Almyyti God blesse thee, and make thee to encreesse, and multiplie thee, that thou be in to cumpanyes of puplis;

4 and God yyue to thee the blessyngis of Abraham, and to thi seed aftir thee, that thou welde the lond of thi pilgrymage, which he bihiyte to thi grauntsir.

5 And whanne Ysaac hadde left hym, he yede forth, and cam in to Mesopotanye of Sirie, to Laban, the sone of Batuel of Sirie, the brother of Rebecca, his modir.

6 Forsothe Esau seiy that his fadir hadde blessid Jacob, and hadde sent him in to Mesopotanye of Sirie, that he schulde wedde a wijf of thennus, and that aftir the blessyng he comaundide to Jacob, and seide, Thou schalt not take a wijf of the douytris of Canaan;

7 and that Jacob obeiede to his fadir and modir, and yede in to Sirie;

8 also Esau preuyde that his fadir bihelde not gladli the douytris of Canaan.

9 And he yede to Ismael, and weddide a wijf, with out these whiche he hadde bifore, Melech, the douyter of Ismael, sone of Abraham, the sistir of Nabaioth.

10 Therfor Jacob yede out of Bersabee, and yede to Aran.

11 And whanne he hadde come to sum place, and wolde reste ther inne aftir the goynge doun of the sunne, he took of the stoonus that laien ther, and he puttide vndur his heed, and slepte in the same place.

12 And he seiye in sleep a laddir stondynge on the erthe, and the cop ther of touchinge heuene; and he seiy Goddis aungels stiynge vp and goynge doun ther bi,

13 and the Lord fastned to the laddir, seiynge to hym, Y am the Lord God of Abraham, thi fadir, and God of Isaac; Y schal yyue to thee and to thi seed the lond in which thou slepist.

14 And thi seed schal be as the dust of erthe, thou schalt be alargid to the eest, and west, and north, and south; and alle lynagis of erthe schulen be blessid in thee and in thi seed.

15 And Y schal be thi kepere, whidur euer thou schalt go; and Y schal lede thee ayen in to this lond, and Y schal not leeue no but Y schal fil alle thingis whiche Y seide.

16 And whanne Jacob hadde wakyd of sleep, he seide, Verili the Lord is in this place, and Y wiste not.

17 And he seide dredynge, Hou worschipful is this place! Here is noon other thing no but the hows of God, and the yate of heuene.

18 Therfor Jacob roos eerli, and took the stoon which he hadde put vndur his heed, and reiside in to a title, and helde oile aboue.

19 And he clepide the name of that citee Bethel, which was clepid Lusa bifore.

20 Also he auowide a vow, and seide, If God is with me, and kepith me in the weie in which Y go, and yyueth to me looues to ete, and clothis to be clothid,

21 and Y turne ayen in prosperite to the hows of my fadir, the Lord schal be in to God to me.

22 And this stoon, which Y reiside in to a title, schal be clepid the hows of God, and Y schal offre tithis to thee of alle thingis whiche thou schalt yyue to me.

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GENESIS CHAPTER 29

1 Therfor Jacob passide forth, and cam in to the eest lond;

2 and seiy a pit in the feeld, and thre flockis of scheep restynge bisidis it, for whi scheep weren watrid therof, and the mouth therof was closid with a greet stoon.

3 And the custom was that whanne alle scheep weren gaderid togidere, thei schulden turne awei the stoon, and whanne the flockis weren fillid thei schulden put it eft on the mouth of the pit.

4 And Jacob seide to the scheepherdis, Brithren, of whennus ben ye? Whiche answeriden, Of Aran.

5 And he axide hem and seide, Wher ye knowen Laban, the sone of Nachor? Thei seiden, We knowen.

6 Jacob seide, Is he hool? Thei seiden, He is in good staat; and lo! Rachel, his douytir, cometh with his flok.

7 And Jacob seide, Yit myche of the dai is to come, and it is not tyme that the flockis be led ayen to the fooldis; sotheli yyue ye drynk to the scheep, and so lede ye hem ayen to mete.

8 Whiche answeriden, We moun not til alle scheep be gederid to gidere, and til we remouen the stoon fro the mouth of the pit to watir the flockis.

9 Yit thei spaken, and lo! Rachel cam with the scheep of hir fadir.

10 And whanne Jacob seiy hir, and knewe the douytir of his modris brothir, and the scheep of Laban his vncle, he remeuyde the stoon with which the pit was closid;

11 and whanne the flok was watrid, he kisside hir, and he wepte with vois reisid.

12 And he schewide to hir that he was the brothir of hir fadir, and the sone of Rebecca; and sche hastide, and telde to hir fadir.

13 And whanne he hadde herd, that Jacob, the sone of his sistir, cam, he ran ayens hym, and he biclippide Jacob and kisside hym, and ledde in to his hows. Forsothe whanne the causis of the iurney weren herd,

14 Laban answeride, Thou art my boon and my fleisch. And aftir that the daies of o moneth weren fillid, Laban seide to him,

15 Whethir for thou art my brothir, thou schalt serue me frely? seie thou what mede thou schalt take.

16 Forsothe Laban hadde twei douytris, the name of the more was Lya, sotheli the lesse was clepid Rachel;

17 but Lya was blere iyed, Rachel was of fair face, and semeli in siyt.

18 And Jacob louede Rachel, and seide, Y schal serue thee seuene yeer for Rachel thi lesse douytir.

19 Laban answeride, It is betere that Y yyue hir to thee than to anothir man; dwelle thou at me.

20 Therfor Jacob seruyde seuene yeer for Rachel; and the daies semyden fewe to hym for the greetnesse of loue.

21 And he seide to Laban, Yyue thou my wijf to me, for the tyme is fillid that Y entre to hir.

22 And whanne many cumpenyes of freendis weren clepid to the feeste, he made weddyngis,

23 and in the euentid Laban brouyte in to hym Lya his douytir,

24 and yaf an handmaide, Selfa bi name, to the douyter. And whanne Jacob hadde entrid to hir bi custom, whanne the morewtid was maad, he seiy Lya,

25 and seide to his wyues fadir, What is it that thou woldist do? wher Y seruede not thee for Rachel? whi hast thou disseyued me?

26 Laban answerde, It is not custom in oure place that we yyue first the lesse douytris to weddyngis;

27 fille thou the wouke of daies of this couplyng, and Y schal yyue to thee also this Rachel, for the werk in which thou schalt serue me bi othere seuene yeer.

28 Jacob assentide to the couenaunt, and whanne the wouke was passid,

29 he weddide Rachel, to whom the fadir hadde youe Bala seruauntesse.

30 And at the laste he vside the weddyngis desirid, and settide the loue of the wijf suynge bifore the former; and he seruede at Laban seuene othere yeer.

31 Forsothe the Lord seiy that he dispiside Lya, and openyde hir wombe while the sistir dwellide bareyn.

32 And Lia childide a sone conseyued, and clepide his name Ruben, and seide, The Lord seiy my mekenesse; now myn hosebonde schal loue me.

33 And eft sche conseyuede, and childide a sone, and seide, For the Lord seiy that Y was dispisid, he yaf also this sone to me; and sche clepide his name Symeon.

34 And sche conseyuede the thridde tyme, and childide anothir sone, and she seide also, Now myn hosebonde schal be couplid to me, for Y childide thre sones to him; and therfor sche clepide his name Leuy.

35 The fourthe tyme sche conseyuede, and childide a sone, and seide, Now I schal knouleche to the Lord; and herfor she clepide his name Judas; and ceesside to childe.

GENESIS CHAPTER 30

1 Forsothe Rachel seiy, that sche was vnfruytful, and hadde enuye to the sister, and seide to hir hosebonde, Yyue thou fre children to me, ellis Y schal die.

2 To whom Jacob was wrooth, and answerde, Wher Y am for God, which haue priued thee fro the fruyt of thi wombe?

3 And sche seide, Y haue a seruauntesse Bala, entre thou to hir that she childe on my knees, and that Y haue sones of hir.

4 And sche yaf to hym Bala in to matrimony;

5 and whanne the hosebonde hadde entrid to hir, sche conseyuede, and childide a sone.

6 And Rachel seide, the Lord demede to me, and herde my preier, and yaf a sone to me; and therfor sche clepide his name Dan.

7 And eft Bala conseyuede, and childide anothir sone,

8 for whom Rachel seide, The Lord hath maad me lijk to my sistir, and Y wexide strong; and sche clepide hym Neptalym.

9 Lya feelide that sche ceesside to bere child, and sche yaf Selfa, hir handmayde, to the hosebonde.

10 And whanne Selfa aftir conseyuyng childide a sone, Lya seide, Blessidly;

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11 and therfor sche clepide his name Gad.

12 Also Selfa childide anothir sone,

13 and Lia seide, This is for my blis, for alle wymmen schulen seie me blessid; therfor sche clepide hym Aser.

14 Forsothe Ruben yede out in to the feeld in the tyme of wheete heruest, and foond mandragis, whiche he brouyte to Lya, his modir. And Rachel seide, Yyue thou to me a part of the mandragis of thi sone.

15 Lya answeride, Whether it semeth litil to thee, that thou hast rauyschid the hosebonde fro me, no but thou take also the mandragis of my sone? Rachel seide, The hosebonde sleepe with thee in this nyyt for the mandragis of thi sone.

16 And whanne Jacob cam ayen fro the feeld at euentid, Lya yede out in to his comyng, and seide, Thou shalt entre to me, for Y haue hired thee with hire for the mandragis of my sone. He slepte with hir in that nyyt;

17 and God herde hir preiers, and sche conseyuede, and childide the fyuethe sone;

18 and seide, God yaf meede to me, for Y yaf myn handmayde to myn hosebond; and sche clepide his name Isacar.

19 Eft Lia conseyuede, and childide the sixte sone,

20 and seide, The Lord hath maad me riche with a good dower, also in this tyme myn hosebonde schal be with me, for Y childide sixe sones to hym; and therfore sche clepide his name Sabulon.

21 Aftir whom sche childide a douyter, Dyna bi name.

22 Also the Lord hadde mynde on Rachel, and herde hir, and openyde hir wombe.

23 And sche conseyuede, and childide a sone, and seide, God hath take a wey my schenschipe; and sche clepid his name Joseph,

24 and seide, The Lord yyue to me another sone.

25 Sotheli whanne Joseph was borun, Jacob seide to his wyues fadir, Delyuere thou me, that Y turne ayen in to my cuntrey and to my lond.

26 Yyue thou to me my wyues and fre children for whiche Y seruede thee, that Y go; forsothe thou knowist the seruyce bi which Y seruede thee.

27 Laban seide to hym, Fynde Y grace in thi siyt, Y haue lerned bi experience that God blesside me for thee;

28 ordeyne thou the meede which Y schal yyue to thee.

29 And he answeride, Thou woost hou Y seruede thee, and hou greet thi possessioun was in myn hondis;

30 thou haddist litil bifore that Y cam to thee, and now thou art maad riche, and the Lord blesside thee at myn entryng; therfor it is iust that Y purueye sum tyme also to myn hows.

31 And Laban seide, What schal Y yyue to thee? And Jacob seide, Y wole no thing but if thou doist that that Y axe, eft Y schal fede and kepe thi scheep.

32 Cumpasse thou alle thi flockis, and departe thou alle diuerse scheep and of spottid flees, and what euer thing schal be dun, and spottid, and dyuerse, as wel in scheep as in geet, it schal be my mede.

33 And my riytfulnesse schal answere to me to morewe, whanne the tyme of couenaunt schal come bifor thee; and alle that ben not dyuerse and spottid and dunne, as well in sheep as in geet, schulen repreue me of thefte.

34 And Laban seide, Y haue acceptable that that thou axist.

35 And he departide in that dai the geet, and scheep, geet buckis, and rammes, dyuerse and spottid. Sothely he bitook al the flok of o coloure, that is, of white and of blak flees in the hond of hise sones;

36 and he settide the space of weie of thre daies bitwixe hise sones and the hosebonde of hise douytris, that fedde othere flockis of hym.

37 Therfor Jacob took greene yerdis of popeleris, and of almoundis, and of planes, and in parti dide awei the rynde of tho, and whanne the ryndis weren drawun a wei, whitnesse apperide in these that weren maad bare; sothely tho that weren hoole dwelliden grene, and bi this maner the coloure was maad dyuerse.

38 And Jacob puttide tho yerdis in the trowis, where the watir was held out, that whanne the flockis schulden come to drynke, thei schulden haue the yerdis bifor the iyen, and schulden conseyue in the siyt of the yerdis.

39 And it was doon that in thilke heete of riding the sheep schulde biholde the yerdis, and that thei schulden brynge forth spotti beestis, and dyuerse, and bispreynt with dyuerse colour.

40 And Jacob departide the floc, and puttide the yerdis in the trowis bifor the iyen of the rammys. Sotheli alle the white and blake weren Labans; sotheli the othere weren Jacobis; for the flockis weren departid bytwixe hem silf.

41 Therfor whanne the scheep weren ridun in the firste tyme, Jacob puttide the yerdis in the trouyis of watir bifor the iyen of rammys and of scheep, that thei schulden conseyue in the siyt of tho yerdis.

42 Forsothe whanne the late medlyng and the laste conseyuyng weren, Jacob puttide not tho yerdis; and tho that weren late, weren maad Labans, and tho that weren of the firste tyme weren Jacobis.

43 And he was maad ful riche, and hadde many flockis, handmaydis, and seruauntis, camels, and assis.

GENESIS CHAPTER 31

1 Aftir that Jacob herde the wordis of the sones of Laban, that seiden, Jacob hath take awei alle thingis that weren oure fadris, and of his catel Jacob is maad riche, and noble.

2 Also Jacob perseyuede the face of Laban, that it was not ayens hym as yistirdai, and the thridde dai agoon,

3 moost for the Lord seide to hym, Turne ayen into the lond of thi fadris, and to thi generacioun, and Y shal be with thee.

4 He sente, and clepide Rachel, and Lya, in to the feeld, where he kepte flockis, and he seide to hem,

5 Y se the face of youre fadir, that it is not ayens me as yisterdai and the thridde dai agoon; but God of my fadir was with me.

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6 And ye witen that with alle my strengthis Y seruede youre fadir;

7 but and youre fadir disseyuyde me, and chaungide my meede ten sithis; and netheles God suffride not hym to anoye me.

8 If he seide ony tyme, Dyuerse colourid sheep schulen be thi medis, alle sheep brouyten forth dyuerse colourid lambren; forsothe whanne he seide ayenward, Thou shalte take alle white for mede, alle the flockis brouyten forth white beestis;

9 and God took a wey the substaunce of youre fadir, and yaf to me.

10 For aftir that the tyme of conseyuyng of sheep cam, Y reiside myn iyen, and seiy in sleep malis dyuerse, and spotti, and of dyuerse colouris, stiynge on femalis.

11 And the aungel of the Lord seide to me in sleep, Jacob! and Y answeride, Y am redy.

12 Which seide, Reise thin iyen, and se alle malis dyuerse, byspreynt, and spotti, stiynge on femalis; for Y seiy alle thingis whiche Laban dide to thee;

13 Y am God of Bethel, where thou anoyntidist a stoon, and madist auow to me. Now therefor rise thou, and go out of this lond, and turne ayen in to the lond of thi birthe.

14 And Rachel and Lya answeriden, Wher we han ony thing residue in the catels, and eritage of oure fadir?

15 Wher he arettide not vs as aliens, and selde, and eet oure prijs?

16 But God took awei the richessis of oure fadir, and yaf tho to vs, and to oure sones; wherfor do thou alle thingis whiche God hath comaundide to thee.

17 Forsothe Jacob roos, and puttide hise fre children and wyues on camels, and yede forth;

18 and he took al his catel, flockis, and what euer thing he hadde gete in Mesopotanye, and yede to Isaac, his fadir, into the lond of Canaan.

19 In that tyme Laban yede to schere scheep, and Rachel stal the idols of hir fadir.

20 And Jacob nolde knouleche to the fadir of his wijf, that he wolde fle;

21 and whanne he hadde go, as wel he as alle thingis that weren of his riyt, and whanne he hadde passid the water, and he yede ayens the hil of Galaad,

22 it was teld to Laban, in the thridde dai, that Jacob fledde.

23 And Laban took his britheren, and pursuede hym seuene daies, and took hym in the hil of Galaad.

24 And Laban seiy in sleep the Lord seiynge to him, Be war that thou speke not ony thing sharpli ayens Jacob.

25 And thanne Jacob hadde stretchid forth the tabernacle in the hil; and whanne he hadde sued Jacob with his britheren, he settide tente in the same hil of Galaad; and he seide to Jacob,

26 Whi hast thou do so, that the while I wiste not thou woldist dryue awey my douytris as caitifs by swerd?

27 Whi woldist thou fle the while Y wiste not, nether woldist shewe to me, that Y shulde sue thee with ioie, and songis, and tympans, and harpis?

28 Thou suffridist not that Y schulde kisse my sones and douytris; thou hast wrouyt folili.

29 And now sotheli myn hond mai yelde yuel to thee, but the God of thi fadir seide to me yisterdai, Be war that thou speke not ony harder thing with Jacob.

30 Suppose, if thou coueitedist to go to thi kynesmen, and the hows of thi fadir was in desir to thee, whi hast thou stole my goddis?

31 Jacob answeride, That Y yede forth while thou wistist not, Y dredde lest thou woldist take awey thi douytris violentli;

32 sotheli that thou repreuest me of thefte, at whom euer thou fyndist thi goddis, be he slayn bifor oure britheren; seke thou, what euer thing of thine thou fyndist at me, and take awei. Jacob seide these thingis, and wiste not that Rachel stal the idols.

33 And so Laban entride into the tabernacle of Jacob, and of Lya, and of euer eithir meyne, and foond not; and whanne Laban hadde entrid in to the tente of Rachel,

34 sche hastide, and hidde the idols vndur the strewyngis of the camel, and sat aboue. And sche seide to Laban, sekynge al the tente and fyndynge no thing,

35 My lord, be not wrooth that Y may not rise bifore thee, for it bifelde now to me bi the custom of wymmen; so the bisynesse of the sekere was scorned.

36 And Jacob bolnyde, and seide with strijf, For what cause of me, and for what synne of me, hast thou come so fersly aftir me,

37 and hast souyt al the portenaunce of myn hous? What hast thou founde of al the catel of thin hows? Putte thou here bifore my britheren and thi britheren, and deme thei betwixe me and thee.

38 Was I with thee herfore twenti yeer? Thi sheep and geet weren not bareyn, Y eet not the rammes of thi flok,

39 nether Y schewide to thee ony thing takun of a beeste; Y yeldide al harm; what euer thing perischide bi thefte, thou axidist of me;

40 Y was angwischid in dai and nyyt with heete and frost, and sleep fledde fro myn iyen;

41 so Y seruede thee bi twenti yeer in thin hows, fourtene yeer for thi douytris, and sixe yeer for thi flockis; and thou chaungidist my mede ten sithis.

42 If God of my fadir Abraham, and the drede of Isaac hadde not helpid me, perauenture now thou haddist left me nakid; the Lord bihelde my turmentyng and the traueyl of myn hondis, and repreuyde thee yistirdai.

43 Laban answeride hym, The douytris, and thi sones, and flockis, and alle thingis whiche thou seest, ben myne, what mai Y do to my sones, and to the sones of sones?

44 Therfor come thou, and make we boond of pees, that it be witnessyng bitwixe me, and thee.

45 And so Jacob took a stoon, and reiside it in to a signe, and seide to hise britheren,

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46 Brynge ye stoonus; whiche gadriden, and maden an heep, and eten on it.

47 And Laban clepide it the heep of wittnesse, and Jacob clepide it the heep of witnessyng; euer eithir clepide bi the proprete of his langage.

48 And Laban seide, This heep schal be witnesse bytwixe me and thee to day, and herfor the name therof was clepid Galaad, that is, the heep of witnesse.

49 And Laban addide, The Lord biholde, and deme bitwixe vs, whanne we schulen go awei fro yow;

50 if thou schalt turmente my douytris, and if thou schal brynge yn othere wyues on hem, noon is witnesse of oure word, outakun God, whiche is present, and biholdith.

51 And eft he seide to Jacob, Lo! this heep, and stoon, whiche Y reiside bitwixe me and thee, schal be witnesse;

52 sotheli this heep, and stoon be in to witnessyng, forsothe if Y schal passe it, and go to thee, ether thou shalt passe, and thenke yuel to me.

53 God of Abraham, and God of Nachor, God of the fadir of hem, deme bitwixe vs. Therfor Jacob swoor by the drede of his fadir Ysaac;

54 and whanne slayn sacrifices weren offrid in the hil, he clepyde his britheren to ete breed, and whanne thei hadden ete, thei dwelliden there.

55 Forsothe Laban roos bi nyyt, and kisside his sones, and douytris, and blesside hem, and turnede ayen in to his place.

GENESIS CHAPTER 32

1 Forsothe Jacob wente forth in the weie in which he began, and the aungels of the Lord metten him.

2 And whanne he hadde seyn hem, he seide, These ben the castels of God; and he clepide the name of that place Manaym, that is, castels.

3 Sotheli Jacob sente bifore him also messangeris to Esau, his brother, in to the lond of Seir, in the cuntrey of Edom;

4 and comaundide to hem, and seide, Thus speke ye to my lord Esau, Thi brothir Jacob seith these thingis, Y was a pilgrym at Laban, and Y was til in to present dai;

5 Y haue oxun, and assis, and scheep, and seruauntis, and hand maydis, and Y sende now a message to my lord, that Y fynde grace in thi siyt.

6 And the messageris turneden ayen to Jacob, and seiden, We camen to Esau, thi brother, and lo! he hastith in to thi comyng, with foure hundrid men.

7 Jacob dredde greetli, and he was aferd, and departide the puple that was with hym, and he departide the flockis, and scheep, and oxun, and camels, in to twei cumpenyes;

8 and seide, If Esau schal come to o cumpeny, and schal smyte it, the tothir cumpeny which is residue schal be saued.

9 And Jacob seide, A! God of my fadir Abraham, and God of my fadir Isaac, A! Lord, that seidist to me, Turne thou ayen in to thi lond, and in to the place of thi birthe, and Y schal do wel to thee,

10 Y am lesse than alle thi merciful doyngis, and than thi treuthe which thou hast fillid to thi seruaunt; with my staf Y passide this Jordan, and now Y go ayen with twei cumpanyes;

11 delyuere thou me fro the hond of my brothir Esau, for Y drede him greetli, lest he come and sle the modris with the sones.

12 Thou spakist that thou schuldist do wel to me, and shuldist alarge my seed as the grauel of the see, that mai not be noumbrid for mychilnesse.

13 And whanne Jacob hadde slept there in that nyyt, he departide of tho thingis whiche he hadde yiftis to Esau, his brothir,

14 two hundrid geet, and twenti buckis of geet, two hundrid scheep, and twenti rammys,

15 camels fulle with her foolis thretti, fourti kyen, and twenti boolis, twenti sche assis, and ten foolis of hem.

16 And he sente bi the hondis of his seruauntis alle flockis bi hem silf; and he seide to hise children, Go ye bifore me, and a space be betwixe flok and flok.

17 And he comaundide to the formere, and seide, If thou schalt mete my brothir Esau, and he schal axe thee, whos man thou art, ether whidir thou goist, ether whos ben these thingis whiche thou suest,

18 thou schalt answere, Of thi seruaunt Jacob, he hath sent yiftis to his lord Esau, and he cometh aftir vs.

19 In lijk maner, he yaf comaundementis to the secounde, and to the thridde, and to alle that sueden flockis; and seide, Speke ye bi the same wordis to Esau,

20 whanne ye fynden hym, and ye schulen adde, Also Jacob hym silf thi seruaunt sueth oure weie. For Jacob seide, Y schal plese Esau with yiftis that goon bifore, and aftirward Y schal se hym; in hap he schal be mercyful to me.

21 And so the yiftis yeden bifore hym; sotheli he dwellide in that nyyt in the tentis.

22 And whanne Jacob hadde arise auysseli, he took hise twei wyues, and so many seruauntessis with enleuen sones, and passide the forthe of Jaboth.

23 And whanne alle thingis that perteyneden to hym weren led ouer, he dwellide aloone, and, lo!

24 a man wrastlide with him til to the morwetid.

25 And whanne the man seiy that he miyte not ouercome Jacob, he touchide the senewe of Jacobis hipe, and it driede anoon.

26 And he seide to Jacob, Leeue thou me, for the morewtid stieth now. Jacob answeride, Y schal not leeue thee, no but thou blesse me.

27 Therfore he seide, What name is to thee? He answeride, Jacob.

28 And the man seide, Thi name schal no more be clepid Jacob, but Israel; for if thou were strong ayens God, hou miche more schalt thou haue power ayens men.

29 Jacob axide him, Seie thou to me bi what name thou art clepid? He answerde, Whi axist thou my name, whiche is wondirful? And he blesside Jacob in the same place.

30 And Jacob clepide the name of that place Fanuel, and seide, Y siy the Lord face to face, and my lijf is maad saaf.

31 And anoon the sunne roos to hym, aftir that he passide Fanuel; forsothe he haltide in the foot.

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32 For which cause the sones of Israel eten not til in to present day the senewe, that driede in the hipe of Jacob; for the man touchide the senewe of Jacobs hipe, and it driede.

GENESIS CHAPTER 33

1 Forsothe Jacob reiside hise iyen, and seiy Esau comynge, and foure hundrid men with hym; and he departide the sones of Lia, and of Rachel, and of bothe seruauntessis.

2 And he puttide euer either handmaide, and the fre children of hem, in the bigynnyng; sotheli he puttide Lia, and her sones, in the secounde place; forsothe he puttide Rachel and Joseph the laste.

3 And Jacob yede bifore, and worschipide lowli to erthe seuensithis, til his brothir neiyede.

4 And so Esau ran ayens his brothir, and collide hym, and Esau helde his necke, and kisside, and wepte.

5 And whanne the iyen weren reisid, he seiy the wymmen, and the litle children of hem, and seide, What wolen these to hem silf? and wher thei pertenen to thee? Jacob answeride, Thei ben the litle children, whiche God hath youe to me, thi seruaunt.

6 And the handmaydis and her sones neiyeden, and weren bowid.

7 Also Lya neiyede with hir fre children; and whanne thei hadden worschipid in lijk maner, Joseph and Rachel the laste worschipeden.

8 And Esau seide, What ben these cumpanyes, whiche Y mette? Jacob answerde, That Y schulde fynde grace bifore my lord.

9 And he seide, My brother, Y haue ful many thingis, thi thingis be to thee.

10 And Jacob seide, Y biseche, nyle thou so, but if Y foond grace in thin iyen, take thou a litil yifte of myn hondis; for Y seiy so thi face as I seiy the cheer of God;

11 be thou merciful to me, and resseyue the blessyng which Y brouyte to thee, and which blessyng God yyuynge alle thingis yaf to me. Vnnethis, while the brothir compellide,

12 he resseyuede, and seide, Go we to gidere, and Y schal be felowe of thi weie.

13 And Jacob seide, My lord, thou knowist that Y haue litle children tendre, and scheep, and kien with calue with me, and if Y schal make hem for to trauele more in goynge, alle the flockis schulen die in o dai;

14 my lord go bifore his seruaunt, and Y schal sue litil and litil hise steppis, as I shal se that my litle children mown, til Y come to my lord, in to Seir.

15 Esau answeride, Y preie thee, that of the puple which is with me, nameli felowis of thi weie dwelle. Jacob seide, It is no nede; Y haue nede to this o thing oneli, that Y fynde grace in thi siyt, my lord.

16 And so Esau turnede ayen in that dai in the weie bi which he cam, in to Seir.

17 And Jacob cam in to Sochot, where whanne he hadde bildid an hows, and hadde set tentis, he clepide the name of that place Sochot, that is, tabernaclis.

18 And Jacob passide in to Salem, a citee of Sichimis, whiche is in the lond of Canaan, aftir that he turnede ayen fro Mesopotanye of Sirie, and he dwellide besidis the citee.

19 And he bouyte for an hundrid lambren a part of the feeld, in which he settide tabernaclis, of the sones of Emor, fadir of Sichem.

20 And whanne he hadde reisid an auter there, he inwardly clepide on it the strongeste God of Israel.

GENESIS CHAPTER 34

1 Forsothe Dyna, the douytir of Lya, yede out to se the wymmen of that cuntrey.

2 And whanne Sichem, the sone of Emor Euey, the prince of that lond, hadde seyn hir, he louede hir, and rauyschide, and sclepte with hir, and oppresside the virgyn bi violence.

3 And his soule was boundun faste with hir, and he pleside hir sory with flateringis.

4 And he yede to Emor,

5 his fadir, and seide, Take to me this damysel a wijf. And whanne Jacob hadde herd this thing, while the sones weren absent, and ocupied in the fedyng of scheep, he was stille, til thei camen ayen.

6 Sotheli whanne Emor, the fadir of Sichem, was gon out, that he schulde speke to Jacob, lo!

7 hise sones camen fro the feeld. And whanne this thing that bifelde was herd, thei weren wroothe greetli; for he wrouyte a foul thing in Israel, and he hadde do a thing vnleueful in the defoulyng of the douyter of Jacob.

8 And so Emor spak to hem, The soule of my sone Sichem cleuyde to youre douytir, yeue ye hir a wijf to hym,

9 and ioyne we weddyngis to gidere; yyue ye youre douytris to vs,

10 and take ye oure douytris, and dwelle ye with vs; the lond is in youre power, tile ye, make ye marchaundise, and welde ye it.

11 But also Sichem seide to the fadir and britheren of hir, Fynde Y grace bifor you, and what euer thingis ye ordeynen Y schal yyue;

12 encreesse ye the dower, and axe ye yiftis, Y schal yyue wilfull that that ye axen; oonli yyue ye this damysele a wijf to me.

13 The sones of Jacob answeriden in gile to Sichem and his fadir, and weren feerse for the defoulyng of maidenhod of the sistir,

14 We moun not do this that ye axen, nether we moun yyue oure sistir to a man vncircumcidid, which thing is vnleueful and abhomynable anentis vs.

15 But in this we schulen mowe be boundun in pees, if ye wole be lijk vs, and ech of male kynde be circumcidid in you,

16 thanne we schulen yyue and take togidre oure douytris and youre; and we schulen dwelle with you, and we schulen be o puple.

17 Forsothe if ye nylen be circumcidid, we schulen take oure douytir, and schulen go a wei.

18 The profryng of hem pleside Emor and Sichem,

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19 his sone, and the yong wexynge man dilaiede not, that ne he fillide anoon that that was axid, for he louede the damysele greetli, and he was noble in al the hous of his fadir.

20 And thei entriden in to the yate of the citee, and spaken to the puple,

21 These men ben pesible, and wolen dwelle with vs; make thei marchaundie in the loond, and tile thei it, which is large and brood, and hath nede to tileris; we schulen take her douytris to wyues, and we schulen yyue oure douytris to hem.

22 O thing is, for which so greet good is dilaied; if we circumciden oure malis, and suen the custom of the folc,

23 bothe her substaunce, and scheep, and alle thingis which thei welden, schulen be oure; oneli assente we in this, that we dwelle to gidere, and make o puple.

24 And alle men assentiden, and alle malis weren circumcidid.

25 And lo! in the thridde day, whanne the sorewe of woundis was moost greuous, twei sones of acob, Symeon and Leuy, britheren of Dyna, token swerdis, and entriden in to the citee booldeli; and whanne alle malis weren slayn,

26 thei killiden Emor and Sichem togidere, and token Dyna, her sistir, fro the hous of Sichem.

27 And whanne thei weren goon out, othere sones of Jacob felden in on the slayn men, and rifeliden the citee for the veniaunce of defoulyng of a virgyn.

28 And thei wastiden the scheep of tho men, and droues of oxun, and assis, and alle thingis that weren in howsis and feeldis,

29 and ledden prisoneris the litle children, and wyues of tho men.

30 And whanne these thingis weren don hardili, Jacob seide to Symeon and Leuy, Ye han troblid me, and han maad me hateful to Cananeis and Fereseis, dwellers of this lond; we ben fewe, thei schulen be gaderid to gidere and schulen sle me, and Y schal be don a wey and myn hous.

31 Symeon and Leuy answeriden, Whether thei ouyten mysuse oure sistir as an hoore?

GENESIS CHAPTER 35

1 Yn the mene tyme the Lord spak to Jacob, Ryse thou, and stie to Bethel, and dwelle thou there, and make thou an auter to the Lord, that apperide to thee whanne thou fleddist Esau, thi brother.

2 Forsothe Jacob seide, whanne al his hous was clepid to gidere, Caste ye a wei alien goddis, that ben in the myddis of you, and be ye clensid, and chaunge ye youre clothis;

3 rise ye, and stie we into Bethel, that we make there an auter to the Lord, which herde me in the dai of my tribulacioun, and was felowe of my weie.

4 Therfor thei yauen to hym alle alien goddis which thei hadden, and eere ryngis, that weren in the eeris of hem; and he deluyde tho vndur a tre, clepid therubynte, which is bihynde the citee of Sichem.

5 And whanne thei yeden, drede assailide alle men by cumpas of the citee, and thei weren not hardi to pursue hem goynge a wei.

6 Therfor Jacob cam to Lusa, which is in the lond of Canaan, bi sire name Bethel, he and al his puple with hym.

7 And he bildide there an auter to the Lord, and clepide the name of that place The hows of God, for God apperide there to hym, whanne he fledde his brothir.

8 Delbora, the nurische of Rebecca, diede in the same tyme, and sche was biried at the roote of Bethel, vndir an ook, and the name of the place was clepid The ook of wepyng.

9 Forsothe God apperide eft to Jacob, aftir that he turnede ayen fro Mesopotanye of Sirie, and cam into Bethel, and blesside hym,

10 and seide, Thou schalt no more be clepid Jacob, but Israel schal be thi name. And God clepide hym Israel, and seide to hym,

11 Y am God Almyyti, encreesse thou, and be thou multiplied, folkis and puplis of naciouns schulen be of thee, kyngis schulen go out of thi leendis;

12 and Y shal yyue to thee, and to thi seed after thee, the lond which Y yaf to Abraham, and Ysaac.

13 And God departide fro hym.

14 Forsothe Jacob reiside a title ether memorial of stoonys, in the place where ynne God spak to hym, and he sacrifiede ther onne fletynge sacrifices, and schedde out oile,

15 and clepide the name of that place Bethel.

16 Forsothe Jacob yede out fro thennus, and cam in the bigynnynge of somer to the lond that ledith to Effrata; in which lond whanne Rachel trauelide in child beryng,

17 sche bigan to be in perel for the hardnesse of childberyng; and the medewijf seide to hir, Nyle thou drede, for thou schalt haue also this sone.

18 Forsothe while the soule yede out for sorew, and deeth neiyede thanne, she clepide the name of hir sone Bennony, that is, the sone of my sorewe; forsothe the fadir clepide hym Beniamyn, that is the sone of the riyt side.

19 Therfor Rachel diede, and was biriede in the weie that ledith to Effrata, this is Bethleem.

20 And Jacob bildide a title on the sepulcre of hir; this is the title of biriel of Rachel til into present dai.

21 Jacob yede fro thennus, and settide tabernacle ouer the tour of the flok.

22 And while he dwellide in that cuntrei, Ruben yede, and slepte with Bala, the secundarie wijf of his fadir, which thing was not hid fro hym. Forsothe the sones of Jacob weren twelue;

23 the sones of Lia weren, the firste gendrid Ruben, and Symeon, and Leuy, and Judas, and Isachar, and Zabulon;

24 the sones of Rachel weren, Joseph and Beniamyn;

25 the sones of Bala, handmayde of Rachel, weren Dan, and Neptalym;

26 the sones of Zelfa, handmayde of Lya, weren Gad, and Aser. These weren the sones of Jacob, that weren borun to hym in Mesopotanye of Sirie.

27 Also Jacob came to Isaac, his fadir, in to Manbre, a citee Arabee, this is Ebron, in which Manbre Abraham and Isaac was a pylgrym.

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28 And the daies of Isaac weren fillid an hundrid and foure scoore of yeris;

29 and he was wastid in age, and diede, and he was put to his puple, and was eeld, and ful of daies; and Esau and Jacob his sones birieden hym.

GENESIS CHAPTER 36

1 Forsothe these ben the generaciouns of Esau; he is Edom.

2 Esau took wyues of the douytris of Canaan, Ada, the douytir of Elom Ethey, and Oolibama, the douyter of Ana, sone of Sebeon Euey; also Bathsemath,

3 the douytir of Ismael, the sistir of Nabioth.

4 Forsothe Ada childide Elifath; Batsemath childide Rahuel; Oolibama childide Hieus,

5 and Hielon, and Chore. These weren the sones of Esau, that weren borun to hym in the lond of Canaan.

6 Sotheli Esau took hise wyues, and sones, and douytris, and ech soule of his hows, and catel, and scheep, and alle thingis whiche he myyte haue in the lond of Canaan, and yede into anothir cuntrey, and departide fro his brother Jacob; for thei weren ful riche,

7 and thei miyten not dwelle to gidere, and the erthe of her pilgrymage susteynede not hem, for the multitude of flockis.

8 And Esau dwellide in the hil of Seir; he is Edom.

9 Forsothe these weren the generaciouns of Esau, fader of Edom,

10 in the hil of Seir, and these weren the names of hise sones. Elifath, sone of Ada, wijf of Esau; also Rahuel sone of Bathsemath, wijf of hym.

11 And the sones of Elifath weren, Theman, Emath, Sephu, and Gathan, and Ceneth, and Chore.

12 Forsothe Tanna was the secundarie wijf of Elifath, sone of Esau, whiche Tanna childide to hym Amalech. These weren the sones of Ada, wijf of Esau.

13 Forsothe the sones of Rahuel weren, Naath, and Zara, and Semna, and Meza. These weren the sones of Bathsemath, wijf of Esau.

14 And these weren the sones of Oolibama, douyter of Ana, sone of Sebeon, wijf of Esau, whiche sche childide to hym; Hieus, and Hielon, and Chore.

15 These weren the dukis of the sones of Esau; the sones of Elifath first gendrid of Esau, duk Theman, duyk Omar,

16 duk Sephua, duyk Ceneth, duyk Chore, duyk Dathan, duyk Amalech. These weren the sones of Eliphat, in the lond of Edom, and these weren the sones of Ada.

17 Also these weren the sones of Rahuel, sone of Esau, duyk Naath, duyk Zara, duyk Senna, duyk Meza; forsothe these duykis weren of Rahuel in the lond of Edom. These weren the sones of Bathsamath, wijf of Esau.

18 Forsothe these weren the sones of Oolibama, wijf of Esau; duyk Hieus, duyk Hielon, duyk Chore; these weren duykis of Oolibama, douytir of Ana, wijf of Esau.

19 These weren the sones of Esau, and thei weren duykis of hem; he is Edom.

20 These weren the sones of Seir Horrei, enhabiteris of the lond; Jothan, and Sobal, and Sebeon,

21 and Anam, and Dison, and Eser, and Disan; these duikis weren of Horrey, sone of Seir, in the lond of Edom.

22 Forsothe the sones of Jothan weren maad, Horrey, and Theman; sotheli the sistir of Jothan was Tanna.

23 And these weren the sones of Sobal; Aluan, and Maneeth, and Ebal, Sephi, and Onam.

24 And these weren the sones of Sebeon; Achaia, and Ana; this is Ana that foonde hoote watris in wildirnesse, whanne he kepte the assis of Sebeon, his fadir;

25 and he hadde a sone Disan, and a douytir Oolibama.

26 And these weren the sones of Disan; Amadan, and Jesban, and Jethran, and Charan.

27 Also these weren the sones of Heser; Baalan, and Zeuan, and Acham.

28 And Disan hadde sones, Hus, and Haran.

29 These weren the duykis of Horreis; duyk Jothan, duyk Sobal, duyk Sebeon, duyk Ana, duyk Dison, duyk Heser, duik Disan;

30 these weren the duykis of Horreis, that weren lordis in the lond of Seir.

31 Forsothe kyngis that regneden in the lond of Edom, bifore that the sones of Israel hadden a kyng, weren these;

32 Balach, the sone of Beor, and the name of his citee was Deneba.

33 Forsothe Balach diede, and Jobab, sone of Sara of Bosra, regnede for hym.

34 And whanne Jobab was deed, Husam of the lond of Themayns regnede for hym.

35 And whanne he was deed, Adad, the sone of Badadi, that smoot Madian in the lond of Moab, and the name of his citee was Abyuth, regnede for him.

36 And whanne Adad was deed, Semla of Maseracha regnede for hym.

37 And whanne he was deed, Saul of the flood Robooth ragnede for hym.

38 And whanne he was deed, Balanam, the sone of Achobor, was successour in to the rewme.

39 And whanne this was deed, Adad regnede for hym, and the name of the citee of Adad was Phau, and the name of his wijf was clepid Meezabel, the douyter of Mathrect, douyter of Mesaab.

40 Therfor these weren the names of duykis of Esau, in her kynredis, and places, and names; duyk Thanna, duyk Alua,

41 duyk Jetech, duyk Oolibama, duyk Ela,

42 duyk Phinon, duyk Ceneth, duik Theman,

43 duyk Mabsar, duyk Madiel, duyk Iram; these weren the duykis of Edom, dwelleris in the lond of hys lordschip; he was Esau, the fadir of Ydumeis.

GENESIS CHAPTER 37

1 Forsothe Jacob dwellide in the lond of Canaan, in which his fadir was a pilgrym; and these weren the generaciouns of hym.

2 Joseph whanne he was of sixtene yeer, yit a child, kepte a flok with hise britheren, and was with the sones of Bala and

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Zelfa, wyues of his fadir; and he accuside his britheren at the fadir of the worste synne.

3 Forsothe Israel louyde Joseph ouer alle hise sones, for he hadde gendrid hym in eelde; and he made to Joseph a cote of many colours.

4 Forsothe hise britheren sien that he was loued of the fader more than alle, and thei hatiden hym, and myyten not speke ony thing pesibli to hym.

5 And it bifelde that he telde to hise britheren a sweuene seyn, which cause was the seed of more hatrede.

6 And Joseph seide to his britheren, Here ye the sweuene which Y seiy,

7 Y gesside that we bounden to gidere handfuls, and that as myn handful roos, and stood, and that youre handfuls stoden aboute and worschipiden myn handful.

8 Hise britheren answerden, Whether thou shalt be oure kyng, ethir we shulen be maad suget to thi lordschip? Therfor this cause of sweuenys and wordis mynystride the nurschyng of enuye, and of hatrede.

9 Also Joseph seiy another sweuene, which he telde to the britheren, and seide, Y seiy bi a sweuene that as the sunne, and moone, and enleuen sterris worschipiden me.

10 And whanne he hadde teld this sweuene to his fadir, and britheren, his fadir blamyde him, and seide, What wole this sweuene to it silf which thou hast seyn? Whether Y and thi modir, and thi britheren, schulen worschipe thee on erthe?

11 Therfor hise britheren hadden enuye to hym. Forsothe the fadir bihelde pryuely the thing,

12 and whanne his britheren dwelliden in Sichem, aboute flockis of the fadir to be kept,

13 Israel seide to Joseph, Thi britheren kepen scheep in Sichymys; come thou, Y schal sende thee to hem.

14 And whanne Joseph answerde, Y am redi, Israel seide, Go thou, and se whether alle thingis ben esi anentis thi britheren, and scheep; and telle thou to me what is doon. He was sent fro the valey of Ebron, and cam into Sichem;

15 and a man foond hym errynge in the feeld, and the man axide, what he souyte.

16 And he answerde, Y seke my britheren, schewe thou to me where thei kepten flockis.

17 And the man seide to hym, Thei yeden awei fro this place; forsothe Y herde hem seiynge, Go we into Dothaym. And Joseph yede aftir his britheren, and foond hem in Dothaym.

18 And whanne thei hadden seyn hym afer, bifor that he neiyede to hem,

19 thei thouyten to sle hym, and spaken to gidere, Lo! the dremere cometh, come ye,

20 sle we hym, and sende we into an eld sisterne, and we schulen seie, A wielde beeste ful wickid hath deuourid hym; and thanne it schal appere what hise dremes profiten to hym.

21 Sotheli Ruben herde this, and enforside to delyuere hym fro her hondis,

22 and seide, Sle we not the lijf of hym, nether schede we out his blood, but caste ye hym into an eeld cisterne, which is in the wildirnesse, and kepe ye youre hondis gilteles. Forsothe he seide this, willynge to delyuere hym fro her hondis, and to yelde to his fadir.

23 Therfor anoon as Joseph cam to hise britheren, thei dispuyliden hym of the coote, doun to the heele, and of many colours, and senten into the eeld cisterne,

24 that hadde no water.

25 And thei saten to ete breed; and thei sien that Ismaelitis weigoers camen fro Galaad, and that her camels baren swete smellynge spiceries, and rosyn, and stacten, into Egipt.

26 Therfor Judas seide to hise britheren, What schal it profite to vs, if we schulen sle oure brother, and schulen hide his blood?

27 It is betere that he be seeld to Ismalitis, and oure hondis be not defoulid, for he is oure brother and fleisch. The britheren assentiden to these wordis;

28 and whanne marchauntis of Madian passiden forth, thei drowen hym out of the cisterne, and seelden hym to Ismaelitis, for thriytti platis of siluer; whiche ledden hym in to Egipt.

29 And Ruben turnede ayen to the cisterne, and foond not the child;

30 and he to-rente his closis, and he yede to hise britheren, and seide, The child apperith not, and whidir schal Y go?

31 Forsothe thei token his coote, and dippiden in the blood of a kide, which thei hadden slayn; and senten men that baren to the fadir,

32 and seiden, We han founde this coote, se, whether it is the coote of thi sone, ether nai.

33 And whanne the fader hadde knowe it, he seide, It is the coote of my sone, a wielde beeste ful wickid hath ete hym, a beeste hath deuourid Joseph.

34 And he to-rente his clothis, and he was clothid with an heire, and biweilide his sone in myche tyme.

35 Sothely whanne hise fre children weren gaderid to gidere, that thei schulden peese the sorewe of the fadir, he nolde take counfort, but seide, Y schal go doun in to helle, and schal biweile my sone. And the while Jacob contynude in wepyng,

36 Madianytis seelden Joseph into Egipt to Putifar, chast and onest seruaunt of Farao, maistir of the chyualrie.

GENESIS CHAPTER 38

1 Yn the same tyme Judas yede doun fro his britheren, and turnede to a man of Odolla, Hiram bi name;

2 and he siy ther a douytir of a man of Canaan, Sue bi name. And whanne he hadde takun hir to wijf,

3 he entride to hir, and sche conseyuede, and childide a sone, and clepide his name Her.

4 And eft whanne a child was conseyued, sche nemyde the child borun Onam.

5 And sche childide the thridde sone, whom sche clepide Cela, and whanne he was borun, sche ceesside to bere child more.

6 Forsothe Judas yaf a wijf, Thamar bi name, to his firste gendrid sone Her.

7 And Her, the firste gendrid sone of Judas, was weiward in the siyt of the Lord, and therfor he was slayn of the Lord.

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8 Therfor Judas seide to Onam, his sone, Entre thou to the wijf of thi brothir, and be thou felouschipid to hir, that thou reise seed to thi brothir.

9 And he wiste that sones schulden not be borun to him, and he entride to the wijf of his brother, and schedde seed in to the erthe, lest the fre children schulden be borun bi the name of the brother;

10 and therfor the Lord smoot hym, for he dide abhomynable thing.

11 Wherfor Judas seide to Thamar, wijf of his sone, Be thou widewe in the hous of thi fadir, til Sela my sone wexe, for he dredde lest also he schulde die as hise britheren. And sche yede, and dwellide in the hous of hir fadir.

12 Forsothe whanne many yeeris weren passid, the douyter of Sue, the wijf of Juda, diede, and whanne coumfort was takun aftir morenyng, he stiede to the schereris of hise scheep, he and Iras of Odolla, that was kepere of the floc, stieden in to Thampnas.

13 And it was teld to Thamar, that the fadir of hir hosebonde stiede to Thampnas, to schere scheep.

14 And sche dide awei the clothis of widewehod, and sche took a roket, and whanne the clothinge was chaungid, sche sat in the weilot that ledith to Tampna; for Sela hadde woxe, and sche hadde not take hym to hosebonde.

15 And whanne Judas hadde seyn hir, he supposide hir to be an hoore, for sche hadde hilid hir face, lest sche were knowun.

16 And Judas entride to hir, and seide, Suffre me that Y ligge with thee; for he wiste not that sche was the wijf of his sone. And whanne sche answeride, What schalt thou yyue to me, that thou ligge bi me?

17 he seide, Y schal sende to thee a kide of the flockis. And eft whanne sche seide, Y schal suffre that that thou wolt, if thou schalt yyue to me a wed, til thou sendist that that thou bihetist.

18 Judas seide, What wolt thou that be youun to thee for a wed? She answeride, Thi ryng, and thi bie of the arm, and the staaf which thou holdist in the hond. Therfor the womman conseyuide at o liggyng bi, and sche roos, and yede;

19 and whanne the clooth was put awei which sche hadde take, sche was clothid in the clothis of widewhod.

20 Forsothe Judas sente a kide bi his scheepherde of Odolla, that he schulde resseyue the wed which he hadde youe to the womman; and whanne he hadde not founde hir,

21 he axide men of that place, Where is the womman that sat in the weie lot? And whanne alle men answeriden, An hoore was not in this place; he turnede ayen to Judas,

22 and seide to hym, Y foond not hir, but also men of that place seiden to me, that an hoore sat neuere there.

23 Judas seide, Haue sche to hir silf, certis sche may not repreue vs of a leesyng; Y sente the kyde which Y bihiyte, and thou foundist not hir.

24 Lo! sotheli aftir thre monethis thei telden to Judas, and seiden, Thamar, wijf of thi sone, hath do fornycacioun, and hir womb semeth to wexe greet. Judas seide, Brynge ye hir forth, that sche be brent.

25 And whanne sche was led to peyne, sche sente to the fadir of hir hosebonde, and seide, Y haue conseyued of the man, whose these thingis ben; knowe thou whose is the ryng, and bie of the arm, and staf?

26 And whanne the yiftis weren knowun, he seide, Sche is more iust than Y, for Y yaf not hir to Sela, my sone; netheles Judas knewe hir no more fleischli.

27 Sotheli whanne the childberyng neiyede, twei chyldren apperiden in the wombe, and in that birthe of children, oon brouyte forth the hond, in which the mydwijf boond a reed threed,

28 and seide, This schal go out the formere.

29 Sotheli while he withdrowe the hond, the tother yede out, and the womman seide, Whi was the skyn in which the child lay in the wombe departid for thee? And for this cause sche clepide his name Fares.

30 Afterward his brothir yede out, in whos hond was the reed threed, whom sche clepide Zaram.

GENESIS CHAPTER 39

1 Therfor Joseph was led in to Egipt, and Putifar, chast and onest seruaunt of Farao, prince of the oost, a man of Egipt, bouyte hym of the hondis of Ismaelitis, of which he was brouyt.

2 And the Lord was with hym, and he was a man doynge with prosperite in alle thingis. And Joseph dwellide in the hows of his lord,

3 which knew best that the Lord was with Joseph, and that alle thingis whiche he dide, weren dressid of the Lord in the hond of hym.

4 And Joseph foond grace bifor his lord, and mynystride to hym, of whom Joseph was maad souereyn of alle thingis, and gouernede the hows bitaken to hym, and alle thingis that weren bitakun to hym.

5 And the Lord blesside the hows of Egipcian for Joseph, and multipliede al his catel, as wel in howsis as in feeldis;

6 nether he knew ony other thing no but breed which he eet. Forsothe Joseph was fair in face, and schapli in siyt.

7 And so aftir many daies the ladi castide hir iyen in to Joseph, and seide, Slepe thou with me;

8 which assentide not to the vnleueful werk, and seide to hir, Lo! while alle thingis ben bitakun to me, my lord woot not what he hath in his hows,

9 nether ony thing is, which is not in my power, ether which he hath not bitake to me, outakun thee, which art his wijf; how therfor may Y do this yuel, and do synne ayens my lord?

10 Thei spaken siche wordis bi alle daies, and the womman was diseseful to the yong waxynge man, and he forsook auoutrie.

11 Forsothe it bifelde in a dai, that Joseph entride in to the hows, and dide sum werk with out witnessis.

12 And sche took the hem of his clooth, and sche seide, Slepe thou with me; and he lefte the mentil in hir hoond, and he fledde, and yede out.

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13 And whanne the womman hadde seyn the clooth in hir hondis, and that sche was dispisid,
14 sche clepide to hir the men of hir hows, and seide to hem, Lo! my lord hath brouyt in an Ebrew man, that he schulde scorn vs; he entride to me to do leccherie with me, and whanne Y criede, and he herde my vois,
15 he lefte the mentil which Y helde, and he fledde out.
16 Therfor in to the preuyng of trouthe, sche schewide the mantil, holdun to the hosebonde turnynge ayen hoom.
17 And she seide, The Ebrew seruaunt, whom thou brouytist, entride to me to scorne me; and whanne he siy me crye,
18 he lefte the mentil which Y helde, and he fledde out.
19 And whanne these thingis weren herd, the lord bileuyde ouer myche to the wordis of the wijf, and was ful wrooth;
20 and he bitook Joseph in to prisoun, where the bounden men of the kyng weren kept, and he was closid there.
21 Forsothe the Lord was with Joseph, and hadde mercy on hym, and yaf grace to hym in the siyt of the prince of the prisoun,
22 which bitook in the hond of Joseph alle prisoneris that weren holdun in kepyng, and what euer thing was doon, it was vndur Joseph, nethir the prince knewe ony thing,
23 for alle thingis weren bitakun to Joseph; for the Lord was with hym, and dresside alle his werkis.

GENESIS CHAPTER 40

1 Whanne these thingis weren doon so, it bifelde that twei geldyngis, the boteler and the baker of the kyng of Egipt, synneden to her lord.
2 And Farao was wrooth ayens hem, for the toon was souereyn to boteleris, the tother was souereyn to bakeris.
3 And he sente hem in to the prisoun of the prince of knyytis, in which also Joseph was boundun.
4 And the keper of the prisoun bitook hem to Joseph, which also mynystride to hem. Sumdel of tyme passide, and thei weren hooldun in kepyng, and bothe sien a dreem in o nyyt,
5 bi couenable expownyng to hem.
6 And whanne Joseph hadde entrid to hem eerli, and hadde seyn hem sori,
7 he axide hem, and seide, Whi is youre face soriere to dai than it ys wont?
8 Whiche answeriden, We seiyen a dreem, and noon is that expowneth to vs. And Joseph seide to hem, Whether expownyng is not of God? Telle ye to me what ye han seyn.
9 The souereyn of boteleris telde first his dreem; Y seiy that a vyne bifore me,
10 in which weren thre siouns, wexide litil and litil in to buriounnyngis, and that aftir flouris grapys wexiden ripe,
11 and the cuppe of Farao was in myn hond; therfor Y took the grapis, and presside out in to the cuppe which Y helde, and Y yaf drynk to Farao.
12 Joseph answerde, This is the expownyng of the dreem; thre siouns ben yit thre daies,
13 aftir whiche Farao schal haue mynde of thi seruyce, and he schal restore thee in to the firste degree, and thou schal yyue to hym the cuppe, bi thin office, as thou were wont to do bifore.
14 Oneli haue thou mynde on me, whanne it is wel to thee, and thou schalt do merci with me, that thou make suggestioun to Farao, that he lede me out of this prisoun;
15 for theefli Y am takun awei fro the lond of Ebrews, and here Y am sent innocent in to prisoun.
16 The maister of bakeris seiye that Joseph hadde expowned prudentli the dreem, and he seide, And Y seiy a dreem, that Y hadde thre panyeris of mele on myn heed,
17 and Y gesside that Y bar in o panyere, that was heiyere, alle metis that ben maad bi craft of bakers, and that briddis eeten therof.
18 Joseph answerde, This is the expownyng of the dreem; thre panyeris ben yit thre daies,
19 aftir whiche Farao schal take awei thin heed, and he schal hange thee in a cros, and briddis schulen todrawe thi fleischis.
20 Fro thennus the thridde dai was the dai of birthe of Farao, which made a greet feeste to hise children, and hadde mynde among metis on the maistir of boteleris, and on the prince of bakeris;
21 and he restoride the oon in to his place, that he schulde dresse cuppe to the kyng,
22 and he hangide the tothir in a gebat, that the treuthe of the expownere schulde be preued.
23 And netheles whanne prosperitees bifelden, the souereyn of boteleris foryat his expownere.

GENESIS CHAPTER 41

1 Aftir twei yeer Farao seiy a dreem; he gesside that he stood on a flood,
2 fro which seuene faire kiyn and ful fatte stieden, and weren fed in the places of mareis;
3 and othere seuene, foule and leene, camen out of the flood, and weren fed in thilk brenke of the watir, in grene places;
4 and tho deuoureden thilke kien of whiche the fairnesse and comelynesse of bodies was wondurful.
5 Farao wakide, and slepte eft, and seiy another dreem; seuen eeris of corn ful and faire camen forth in o stalke,
6 and othere as many eeris of corn, thinne and smytun with corrupcioun of brennynge wynd,
7 camen forth, deuourynge al the fairenesse of the firste. Farao wakide aftir reste,
8 and whanne morewtid was maad, he was aferd bi inward drede, and he sente to alle the expowneris of Egipt, and to alle wise men; and whanne thei weren clepid, he telde the dreem, and noon was that expownede.
9 Thanne at the laste the maistir of boteleris bithouyte, and seide, Y knowleche my synne;
10 the kyng was wrooth to hise seruauntis, and comaundide me and the maister of bakeris to be cast doun in to the prisoun of the prince of knyytis,
11 where we bothe saien a dreem in o nyyt, biforeschewynge of thingis to comynge.

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12 An Ebrew child, seruaunt of the same duk of knyytis was there, to whom we telden the dremes,
13 and herden what euer thing the bifallyng of thing preuede afterward; for Y am restorid to myn office, and he was hangid in a cros.
14 Anoon at the comaundement of the kyng thei polliden Joseph led out of prisoun, and whanne the clooth was chaungid, thei brouyten Joseph to the kyng.
15 To whom the kyng seide, Y seiye dremes, and noon is that expowneth tho thingis that Y seiy, I haue herd that thou expownest moost prudentli.
16 Joseph answerde, With out me, God schal answere prosperitees to Farao.
17 Therfor Farao telde that that he seiy; Y gesside that Y stood on the brenke of the flood,
18 and seuene kiyn, ful faire and with fleischis able to etyng, stieden fro the watir, whiche kiyn gaderiden grene seggis in the pasture of the marreis;
19 and lo! seuene othere kiyn, so foule and leene, sueden these, that Y seiy neuere siche in the lond of Egipt;
20 and whanne the formere kien weren deuourid and wastid, tho secounde yauen no steppe of fulnesse,
21 but weren slowe bi lijk leenesse and palenesse. I wakide, and eft Y was oppressid bi sleep, and Y seiy a dreem;
22 seuene eeris of corn, ful and faireste, camen forth in o stalke,
23 and othere seuene, thinne and smytun with corrupcioun of brennynge wynd, camen forth of the stobil,
24 whiche deuouriden the fairenesse of the formere;
25 Y telde the dreem to expowneris, and no man is that expowneth. Joseph answerde, The dreem of the king is oon; God schewide to Farao what thingis he schal do.
26 Seuene faire kiyn, and seuene ful eeris of corn, ben seuene yeeris of plentee, and tho comprehenden the same strengthe of dreem;
27 and seuene kiyn thinne and leene, that stieden aftir tho, and seuene thinne eeris of corn and smytun with brennynge wynd, ben seuene yeer of hungur to comynge,
28 whiche schulen be fillid bi this ordre.
29 Lo! seuene yeer of greet plentee in al the lond of Egipt schulen come,
30 and seuene othre yeer of so greet bareynesse schulen sue tho, that al the abundaunce bifore be youun to foryetyng; for the hungur schal waste al the lond,
31 and the greetnesse of pouert schal leese the greetnesse of plentee.
32 Forsothe this that thou siyest the secunde tyme a dreem, perteynynge to the same thing, is a schewyng of sadnesse, for the word of God schal be doon, and schal be fillid ful swiftli.
33 Now therfor puruey the kyng a wijs man and a redi, and make the kyng hym souereyn to the lond of Egipt,
34 which man ordeyne gouernouris bi alle cuntreis, and gadere he in to bernys the fyuethe part of fruytis bi seuene yeer of plentee,
35 that schulen come now; and al the wheete be kept vndur the power of Farao, and be it kept in citees,
36 and be it maad redi to the hungur to comynge of seuene yeer that schal oppresse Egipt, and the lond be not wastid bi pouert.
37 The counsel pleside Farao,
38 and alle his mynystris, and he spak to hem, Wher we moun fynde sich a man which is ful of Goddis spirit?
39 Therfor Farao seide to Joseph, For God hath schewid to thee alle thingis whiche thou hast spoke, wher Y mai fynde a wisere man and lijk thee?
40 Therfor thou schalt be ouer myn hous, and al the puple schal obeie to the comaundement of thi mouth; Y schal passe thee onely by o trone of the rewme.
41 And eft Farao seide to Joseph, Lo! Y haue ordeyned thee on al the lond of Egipt.
42 And Farao took the ryng fro his hond, and yaf it in the hond of Joseph, and he clothide Joseph with a stoole of bijs, and puttide a goldun wrethe aboute the necke;
43 and Farao made Joseph to stie on his secounde chare, while a bidele criede, that alle men schulden knele bifore hym, and schulden knowe that he was souereyn of al the lond of Egipt.
44 And the kyng seide to Joseph, Y am Farao, without thi comaundement no man shal stire hond ether foot in al the lond of Egipt.
45 And he turnede the name of Joseph, and clepide him bi Egipcian langage, the sauyour of the world; and he yaf to Joseph a wijf, Asenech, the douyter of Potifar, preest of Heliopoleos. And so Joseph yede out to the lond of Egipt.
46 Forsothe Joseph was of thretti yeer, whanne he stood in the siyt of kyng Farao, and cumpasside alle the cuntreis of Egipt.
47 And the plente of seuene yeer cam, and ripe corn weren bounden into handfuls, and weren gaderid into the bernys of Egipt,
48 also al the aboundaunce of cornes weren kept in alle citeis,
49 and so greet aboundaunce was of wheete, that it was maad euene to the grauel of the see, and the plente passide mesure.
50 Sotheli twei sones were born to Joseph bifor that the hungur came, whiche Asenech, douytir of Putifar, preest of Heliopoleos, childide to hym.
51 And he clepide the name of the firste gendrid sone, Manasses, and seide, God hath maad me to foryete alle my traueilis, and the hous of my fadir;
52 and he clepide the name of the secunde sone Effraym, and seide, God hath maad me to encreesse in the lond of my pouert.
53 Therfor whanne seuene yeer of plentee that weren in Egipt weren passid,
54 seuene yeer of pouert bigunnen to come, whiche Joseph bifore seide, and hungur hadde the maistri in al the world; also hungur was in al the lond of Egipt;
55 and whanne that lond hungride, the puple criede to Farao, and axide metis; to whiche he answeride, Go ye to Joseph, and do ye what euer thing he seith to you.

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56 Forsothe hungur encreesside ech dai in al the lond, and Joseph openyde alle the bernys, and seelde to Egipcians, for also hungur oppresside hem;

57 and alle prouynces camen in to Egipt to bie metis, and to abate the yuel of nedynesse.

GENESIS CHAPTER 42

1 Forsothe Jacob herde that foodis weren seeld in Egipt, and he seide to hise sones, Whi ben ye necgligent?

2 Y herde that wheete is seeld in Egipt, go ye doun, and bie ye necessaries to vs, that we moun lyue, and be not wastid bi nedynesse.

3 Therfor ten britheren of Joseph yeden doun to bie wheete in Egipt,

4 and Beniamyn was withholdun of Jacob at hoome, that seide to hise britheren, Lest perauenture in the weie he suffre ony yuel.

5 Sotheli thei entriden in to the lond of Egipt, with othere men that yeden to bie; forsothe hungur was in the lond of Canaan.

6 And Joseph was prince of Egipt, and at his wille whetis weren seeld to puplis. And whanne hise britheren hadden worschipid hym,

7 and he hadde knowe hem, he spak hardere as to aliens, and axide hem, Fro whennus camen ye? Whiche answeriden, Fro the lond of Canaan, that we bie necessaries to lyiflode.

8 And netheles he knewe the britheren, and he was not knowun of hem,

9 and he bithouyte on the dremys whiche he seiy sumtyme. And he seide to hem, Ye ben aspieris, ye camen to se the feblere thingis of the lond.

10 Whiche seiden, Lord, it is not so, but thi seruauntis camen to bie metis;

11 alle we ben the sones of o man, we comen pesible, and thi seruauntis ymaginen not ony yuel.

12 To whiche he answeride, It is in other maner, ye camen to se the feble thingis of the lond.

13 And thei seiden, We twelue britheren, thi seruauntis, ben sones of o man in the lond of Canaan; the leeste is with oure fadir, an other is not on erthe.

14 This it is, he seide, that Y spak to you,

15 ye ben aspieris, riyt now Y schal take experience of you, bi the helthe of Farao ye schulen not go fro hennus, til youre leeste brother come; sende ye oon of you,

16 that he brynge hym, forsothe ye schulen be in boondis, til tho thingis that ye seiden ben preued, whether tho ben false ether trewe; ellis, bi the helthe of Farao, ye ben aspieris.

17 Therfor he bitook hem to kepyng thre daies; sotheli in the thridde dai,

18 whanne thei weren led out of prisoun, he seide, Do ye that that Y seide, and ye schulen lyue, for Y drede God;

19 if ye ben pesible, o brother of you be boundun in prisoun; forsothe go ye, and bere wheetis, whiche ye bouyten,

20 in to youre housis, and brynge ye youre leeste brother to me, that Y may preue youre wordis, and ye die not. Thei diden as he seide,

21 and thei spaken togidere, Skilfuli we suffren these thingis, for we synneden ayens oure brother, and we seiyen the anguysch of his soule, while he preiede vs, and we herden not; herfore this tribulacioun cometh on vs.

22 Of which oon, Ruben, seide, Whether Y seide not to yow, Nyle ye do synne ayens the child, and ye herden not me? lo! his blood is souyt.

23 Sotheli thei wisten not that Joseph vndirstood, for he spak to hem by interpretour.

24 And he turnede awei hym silf a litil and wepte; and he turnede ayen, and spak to hem.

25 And he took Symeon, and boond hym, while thei weren present; and he comaundide the mynystris, that thei schulden fille her sackis with wheete, and that thei schulden putte the money of alle in her baggis, and ouer this yyue metis in the weie; whiche diden so.

26 And thei baren wetis on her assis, and yeden forth,

27 and whanne the sak of oon was opened that he schulde yyue meete to the werk beeste in the yn, he bihelde the money in the mouth of the bagge,

28 and seide to his britheren, My monei is yoldun to me, lo! it is had in the bagge; and thei weren astonyed, and troblid, and seiden togidere, What thing is this that God hath doon to us.

29 And thei camen to Jacob, her fadir, in the loond of Canaan, and telden to hym alle thingis that bifelden to hem, and seiden,

30 The lord of the lond spak harde to vs, and gesside that we weren aspieris of the prouynce;

31 to whom we answeriden, We ben pesible, nether we purposen ony tresouns;

32 we ben twelue britheren, gendrid of o fadir, oon is not on erthe, the leeste dwellith with the fadir in the lond of Canaan.

33 And he seide to vs, Thus Y schal preue that ye ben pesible; leeffe ye o brother of you with me, and take ye metis nedeful to youre housis, and go ye, and brynge ye to me youre leeste brother,

34 that Y wite that ye ben not aspieris, and that ye moun resseyue this brother which is holdun in boondis, and that fro thennus forth ye haue licence to bie what thingis ye wolen.

35 While these thingis weren seide, whanne alle schedden out wheetis, thei founden money boundun in the mouth of sackis. And whanne alle togidere weren aferd,

36 the fadir Jacob seide, Ye han maad me to be with out children; Joseph is not alyue, Symeon is holdun in bondis, ye schulen take a wey fro me Beniamyn; alle these yuels felden in me.

37 To whom Ruben answeride, Sle thou my twei sones, if Y shal not brynge hym ayen to thee; take thou hym in myn hond, and Y schal restore hym to thee.

38 And Jacob seide, My sone schal not go doun with you; his brother is deed, he aloone is left; if ony aduersite schal bifalle to hym in the lond to which ye schulen go, ye schulen lede forth myn hoore heeris with sorewe to hellis.

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GENESIS CHAPTER 43

1 In the meene tyme hungur oppresside greetli al the lond;

2 and whanne the meetis weren wastid, whiche thei brouyten fro Egipt, Jacob seide to hise sones, Turne ye ayen, and bie ye a litil of meetis to vs.

3 Judas answeride, The ilke man denounside to vs vndir witnessyng of an ooth, and seide, Ye schulen not se my face, if ye schulen not brynge with you youre leeste brother;

4 therfor if thou wolt sende hym with vs, we schulen go to gidere, and we schulen bie necessaries to thee;

5 ellis if thou wolt not, we schulen not go; for as we seiden ofte, the man denounside to vs, and seide, Ye schulen not se my face with out youre leeste brother.

6 Forsothe Israel seide to hem, Ye diden this in to my wretchidnesse, that ye schewiden to hym, that ye hadden also another brother.

7 And thei answeriden, The man axide vs bi ordre oure generacioun, if the fadir lyuede, if we hadden a brother; and we answeriden suyngli to hym, bi that that he axide; whether we myyten wite that he wolde seie, Brynge ye youre brothir with you?

8 And Judas seide to his fadir, Sende the child with me, that we go, and moun lyue, lest we dien, and oure litle children;

9 Y take the child, require thou hym of myn hoond; if Y schal not brynge ayen, and bitake hym to thee, Y schal be gilti of synne ayens thee in al tyme;

10 if delai hadde not be, we hadden come now anothir tyme.

11 Therfor Israel, the fadir of hem, seide to hem, If it is nede so, do ye that that ye wolen; take ye of the beste fruytis of the lond in youre vesselis, and bere ye yiftis to the man, a litil of gumme, and of hony, and of storax, and of mirre, and of therebynte, and of alemaundis;

12 and bere ye with you double money, and bere ye ayen that money which ye founden in baggis, lest perauenture it be doon bi errour;

13 but also take ye youre brother, and go ye to the man;

14 forsothe my God Almyyti mak him pesible to you, and sende he ayen youre brother, whom he holdith in boondis, and this Beniamyn; forsothe Y schal be as maad bare without sones.

15 Therfor the men token yiftis, and double monei, and Beniamyn; and thei yeden doun in to Egipt, and stoden bifore Joseph.

16 And whanne he hadde seyn hem and Beniamyn togidere, he comaundide the dispendere of his hows, and seide, Lede these men in to the hous, and sle beestis, and make a feeste; for thei schulen ete with me to dai.

17 He dide as it was comaundid, and ledde the men in to the hows;

18 and there thei weren aferd, and seiden to gidere, We ben brouyt in for the monei which we baren ayen bifore in oure sackis, that he putte chalenge in to vs, and make suget bi violence to seruage bothe vs and oure assis.

19 Wherfor thei neiyeden in the yatis, and spaken to the dispendere,

20 Lord, we preien that thou here vs; we camen doun now bifore that we schulden bie metis;

21 whanne tho weren bouyt, whanne we camen to the ynne, we openeden oure baggis, and we founden money in the mouth of sackis, which money we han brouyt ayen now in the same weiyte;

22 but also we han brouyt other siluer, that we bie tho thingis that ben nedeful to vs; it is not in oure conscience, who puttide the money in oure pursis.

23 And he answerde, Pees be to you, nyle ye drede; youre God and God of youre fadir yaf to you tresouris in youre baggis; for I haue the monei preued, which ye yauen to me. And he ledde out Symeon to hem;

24 and whanne thei weren brouyt in to the hows, he brouyte watir, and thei waischiden her feet, and he yaf meetis to her assis.

25 Sotheli thei maden redi yiftis til Joseph entride at myd day, for thei hadden herd that thei schulden ete breed there.

26 Therfor Joseph entride in to his hows, and thei offriden yiftis to hym, and helden in the hondis, and worschipiden lowe to erthe.

27 And he grette hem ayen mekeli; and he axide hem, and seide, Whether youre fadir, the elde man, is saaf, of whom ye seiden to me? lyueth he yit?

28 Whiche answeriden, He is hool, thi seruaunt oure fadir lyueth yit; and thei weren bowid, and worschipiden hym.

29 Forsothe Joseph reyside hise iyen, and siy Beniamyn his brother of the same wombe, and seide, Is this youre litil brother, of whom ye seiden to me? And eft Joseph seide, My sone, God haue merci of thee.

30 And Joseph hastide in to the hous, for his entrailis weren moued on his brother, and teeris brasten out, and he entride into a closet, and wepte.

31 And eft whanne the face was waischun, he yede out, and refreynede hym silf, and seide, Sette ye looues.

32 And whanne tho weren set to Joseph by hym silf, and to the britheren bi hem silf, and to Egipcyans that eeten to gidre by hem silf; for it is vnleueful to Egipcians to ete with Ebrewis, and thei gessen sich a feeste vnhooli.

33 Therfor thei saten bifore hym, the firste gendrid bi the rite of his firste gendryng, and the leeste bi his age; and thei wondriden greetli,

34 whanne the partis weren takun whiche thei hadden resseyued of him, and the more part cam to Beniamyn, so that it passide in fyue partis; and thei drunken, and weren fillid with him.

GENESIS CHAPTER 44

1 Forsothe Joseph comaundid the dispendere of his hous, and seide, Fille thou her sackis with wheete, as myche as tho moun take, and putte thou the money of ech in the hiynesse of the sak;

2 forsothe put thou in the mouth of the sak of the yongere my silueren cuppe, and the prijs of wheete which he yaf; and it was doon so.

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3 And whanne the morewtid roos, thei weren delyuered with her assis.

4 And now thei hadden go out of the citee, and hadden go forth a litil; thanne Joseph seide, whanne the dispendere of his hous was clepid, Rise thou, pursue the men, and seye thou whanne thei ben takun, Whi han ye yolde yuel for good?

5 The cuppe, which ye han stole, is thilk in which my lord drynkith, and in which he is wont to dyuyne; ye han do a ful wickid thing.

6 He dide as Joseph comaundid, and whanne thei weren takun, he spak bi ordre.

7 Whiche answeriden, Whi spekith oure lord so, that thi seruauntis han do so greet trespas?

8 We brouyten ayen to thee fro the lond of Chanaan the monei which we founden in the hiynesse of sackis, and hou is it suynge that we han stole fro the hows of thi lord gold ether siluer?

9 At whom euere of thi seruauntis this that thou sekist is foundun, die he, and we schulen be seruauntis of my lord.

10 Which seide to hem, Be it doon bi youre sentence; at whom it is foundun, be he my seruaunt; forsothe ye schulen be gilteles.

11 And so thei diden doun hastili the sackis on erthe, and alle openyden tho whiche he souyte;

12 and bigan at the more til to the leeste, and foond the cuppe in the sak of Beniamyn.

13 And whanne thei hadden to-rent her clothis, and hadden chargid eft the assis, thei turneden ayen in to the citee.

14 And Judas entride the firste with brithren to Joseph; for he hadde not go yit fro the place; and alle felden togidere on erthe bifore hym.

15 To whiche he seide, Whi wolden ye do so? whether ye witen not, that noon is lijk me in the kunnyng of dyuinyng?

16 To whom Judas seide, What schulen we answere to my lord, ether what schulen we speke, ether moun iustli ayenseie? God hath founde the wickidnesse of thi seruauntis; lo! alle we ben the seruauntis of my lord, bothe we and he at whom the cuppe is foundun.

17 Joseph answeride, Fer be it fro me, that Y do so; he be my seruaunt that stal the cuppe; forsothe go ye fre to youre fadir.

18 Sotheli Judas neiyede neer, and seide tristili, My lord, Y preye, thi seruaunt speke a word in thin eeris, and be thou not wrooth to thi seruaunt; for aftir Farao thou art my lord.

19 Thou axidist first thi seruauntis, Han ye a fadir, ether a brother?

20 And we answeriden to thee, my lord, An eld fadir is to vs, and a litil child that was borun in his eelde, whos brother of the same wombe is deed, and his modir hath hym aloone; forsothe his fadir loueth hym tendirli.

21 And thou seidist to thi seruauntis, Brynge ye hym to me, and Y schal sette myn iyen on hym.

22 We maden suggestioun to thee, my lord, the child may not forsake his fadir; for if he schal leeue the fadir, he schal die.

23 And thou seidist to thi seruauntis, If youre leeste brother schal not come with you, ye schulen no more se my face.

24 Therfor whanne we hadden stied to thi seruaunt, oure fadir, we telden to hym alle thingis whiche my lord spak; and oure fadir seide,

25 Turne ye ayen, and bie ye to you a litil of wheete;

26 to whom we seiden, We moun not go; if oure leeste brother schal go doun with vs, we schulen go forth togidere; ellis, if he is absent, we doren not se the face of the lord.

27 To whiche thingis the fadir answeride, Ye witen that my wiif childide twei sones to me;

28 oon yede out, and ye seiden, a beeste deuouride hym, and hidir to he apperith not;

29 if ye taken also this sone, and ony thing bifallith to hym in the weye, ye schulen lede forth myn hoor heeris with morenyng to hellis.

30 Therfor if Y entre to thi seruaunt, oure fadir, and the child faile, sithen his lijf hangith of the lijf of the child,

31 and he se that the child is not with vs, he schal die, and thi seruauntis schulen lede forth hise hoor heeris with sorewe to hellis.

32 Be Y propirli thi seruaunt, which resseyuede this child on my feith, and bihiyte, and seide, If Y schal not brynge ayen hym, Y schal be gilti of synne ayens my fadir in al tyme;

33 and so Y schal dwelle thi seruaunt for the child in to the seruyce of my lord, and the child stie with hise britheren;

34 for Y may not go ayen to my fadir, if the child is absent, lest Y stonde a witnesse of the wretchidnesse that schal oppresse my fadir.

GENESIS CHAPTER 45

1 Joseph myyte no lengere absteyne hym silf, while many men stoden bifore; wherfor he comaundide that alle men schulden go out, and that noon alien were present in the knowyng of Joseph and hise britheren.

2 And Joseph reiside the vois with wepyng, which Egipcians herden, and al the hows of Farao.

3 And he seide to hise britheren, Y am Joseph; lyueth my fadir yit? The brithren myyten not answere, and weren agast bi ful myche drede.

4 To whiche he seide mekeli, Neiye ye to me. And whanne thei hadden neiyed nyy, he seide, Y am Joseph youre brother, whom ye selden in to Egipt;

5 nyle ye drede, nether seme it to be hard to you, that ye seelden me in to these cuntreis; for God hath sent me bifore you in to Egipt for youre helthe.

6 For it is twei yeer that hungur bigan to be in the lond, yit fyue yeer suen, in whiche me schal not mow ere, nether repe;

7 and God bifor sente me, that ye be reserued on erthe, and moun haue metis to lyue.

8 Y was sent hidur not bi youre counsel, but bi Goddis wille, which made me as the fadir of Farao, and the lord of al his hows, and prince in al the lond of Egipt.

9 Haste ye, and stie ye to my fadir, and ye schulen seie to hym, Thi sone Joseph sendith these thingis; God hath maad

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me lord of al the lond of Egipt; come doun to me, and tarie not, and dwelle in the lond of Gessen;

10 and thou schalt be bisidis me, thou, and thi sones, and the sones of thi sones, thi scheep, and thi grete beestis, and alle thingis whiche thou weldist,

11 and there Y schal fede thee; for yit fyue yeer of hungur ben residue, lest bothe thou perische, and thin hows, and alle thingis whiche thou weldist.

12 Lo! youre iyen, and the iyen of my brother Beniamyn seen, that my mouth spekith to you;

13 telle ye to my fadir al my glorie, and alle thingis whiche ye sien in Egipt; haste ye, and brynge ye hym to me.

14 And whanne he hadde biclippid, and hadde feld in to the necke of Beniamyn, his brother, he wepte, the while also Benjamin wepte in lijk maner on the necke of Joseph.

15 And Joseph kisside alle hise britheren, and wepte on alle; aftir whiche thingis thei weren hardi to speke to hym.

16 And it was herd, and pupplischid bi famouse word in the halle of the kyng, The britheren of Joseph ben comun. And Farao ioiede, and al his meynee;

17 and Farao seide to Joseph, that he schulde comaunde hise britheren, and seie, Charge youre beestis, and go ye in to the lond of Canaan,

18 and take ye fro thennus youre fadir, and kynrede, and come ye to me; and Y schal yyue to you alle the goodis of Egipt, that ye ete the merow of the lond.

19 Comaunde thou also, that thei take waynes of the lond of Egipt to the cariage of her litle children, and wyues, and seie thou, Take ye youre fadir, and haste ye comynge soone,

20 nether leeue ye ony thing of the purtenaunce of youre hows, for alle the richessis of Egipt schulen be youre.

21 The sones of Israel diden, as it was comaundid to hem; to whiche Joseph yaf waynes, bi the comaundement of Farao, and metis in the weie;

22 and he comaundide twei stoolis to be brouyt forth to ech; forsothe he yaf to Beniamyn thre hundrid platis of siluer, with fyue the beste stoolis;

23 and sente to his fadir so myche of siluer, and of cloothis, and he addide to hem ten male assis, that schulden bere of alle richessis of Egipt, and so many femal assis, berynge wheete and looues in the weie.

24 Therfor he lefte hise britheren, and seide to hem goynge forth, Be ye not wrooth in the weie.

25 Whiche stieden fro Egipt, and camen in to the lond of Canaan, to her fadir Jacob;

26 and telden to hym, and seiden, Joseph, thi sone, lyueth, and he is lord in al the lond of Egipt. And whanne this was herd, Jacob wakide as of a greuouse sleep; netheles he bileuyde not to hem.

27 Thei telden ayenward al the ordre of the thing; and whanne Jacob hadde seyn the waynes, and alle thingis whiche Joseph hadde sent, his spirit lyuede ayen,

28 and he seide, It suffisith to me, if Joseph my sone lyueth yit, Y schal go and Y schal se hym bifore that Y die.

GENESIS CHAPTER 46

1 And Israel yede forth with alle thingis that he hadde, and he cam to the pit of ooth; and whanne sacrifices weren slayn there to God of his fadir Isaac,

2 he herde God bi a visioun in that nyyt clepynge hym, and seiynge to hym, Jacob! Jacob! To whom he answeride, Lo! Y am present.

3 God seide to hym, Y am the strongeste God of thi fadir; nyle thou drede, go doun in to Egipt, for Y schal make thee there in to a greet folk;

4 Y schal go doun thidir with thee, and Y schal brynge thee turnynge ayen fro thennus, and Joseph schal sette his hond on thin iyen.

5 Jacob roos fro the pit of ooth, and the sones token him, with her litle children, and wyues, in the waynes whiche Farao hadde sent to bere the eld man,

6 and alle thingis whiche he weldide in the lond of Canaan; and he cam in to Egipt with his seed,

7 hise sones, and her sones, and douytris, and al the generacioun togidere.

8 Forsothe thes ben the names of the sones of Israel, that entriden in to Egipte; he with hise fre children. The firste gendrid Ruben;

9 the sones of Ruben, Enoch, and Fallu, and Esrom, and Carmi.

10 The sones of Symeon, Jemuhel, and Jamyn, and Ahoth, and Jachyn, and Sab, and Saber, and Saul, the sone of a womman of Canaan.

11 The sones of Leuy, Gerson, Caath, and Merarie.

12 The sones of Juda, Her and Onam, and Sela, and Fares, and Zara. Forsothe Her and Onam dieden in the lond of Canaan; and the sones of Fares weren borun, Esrom, and Amul.

13 The sones of Isacar, Thola, and Fua, and Jobab, and Semron.

14 The sones of Zabulon, Sared, and Thelom, and Jahel.

15 These ben the sones of Lia, whiche sche childide in Mesopotanye of Sirie, with Dyna, hir douyter; alle the soules of hise sones and douytris, thre and thretti.

16 The sones of Gad, Sefion, and Aggi, Suny, and Hesebon, Heri, and Arodi, and Areli.

17 The sones of Aser, Jamne, and Jesua, and Jesui, and Beria; and Sara, the sister of hem. The sones of Beria, Heber and Melchiel.

18 These weren the sones of Zelfa, whom Laban yaf to Lia, his douyter, and Jacob gendryde these sixtene persones.

19 The sones of Rachel, wijf of Jacob, weren Joseph and Beniamyn.

20 And sones weren borun to Joseph in the loond of Egipt, Manasses and Effraym, whiche Asenech, douytir of Putifar, preest of Helipoleos, childide to hym.

21 The sones of Beniamin weren Bela, and Becor, and Asbel, Gera, and Naaman, and Jechi, Ros, and Mofym, and Ofym, and Ared.

22 These weren the sones of Rachel, whiche Jacob gendride; alle the persones weren fouretene.

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23 The sone of Dan, Vsym.

24 The sones of Neptalym, Jasiel, and Guny, and Jeser, and Salem.

25 These weren the sones of Bala, whom Laban yaf to Rachel his douytir.

26 And Jacob gendride these; alle the soules weren seuene. And alle the men that entriden with Jacob in to Egipt, and yeden out of his thiy, with out the wyues of his sones, weren sixti and sixe.

27 Forsothe the sones of Joseph, that weren borun to hym in the loond of Egipt, weren two men. Alle the soulis of the hows of Jacob, that entriden in to Egipt, weren seuenti.

28 Forsothe Jacob sente Judas bifore hym to Joseph, that he schulde telle to hym, and he schulde come in to Gessen.

29 And whanne Jacob hadde come thidir, Joseph stiede in his chare to mete his fadir at the same place. And he siy Jacob, and felde on his necke, and wepte bitwixe collyngis.

30 And the fadir seide to Joseph, Now Y schal die ioiful, for Y siy thi face, and Y leeue thee lyuynge.

31 And Joseph spak to hise brithren, and to al the hows of his fadir, I schal stie, and Y schal telle to Farao, and Y schal seie to hym, My britheren, and the hows of my fadir, that weren in the lond of Canaan, ben comun to me,

32 and thei ben men kepers of scheep, and han bisynesse of flockis to be fed; thei brouyten with hem her scheep and grete beestis, and alle thingis whiche thei miyten haue.

33 And whanne Farao schal clepe you, and schal seie, What is youre werk? ye schulen answere, We ben thi seruauntis, men scheepherdis, fro oure childhed til in to present tyme, bothe we and oure fadris. Sotheli ye schulen seye these thingis, that ye moun dwelle in the lond of Gessen, for Egipcians wlaten alle keperis of scheep.

GENESIS CHAPTER 47

1 Therfor Joseph entride, and telde to Farao, and seide, My fadir and brethren, the scheep and grete beestis of hem, and alle thingis whiche thei welden, camen fro the lond of Canaan; and lo! thei stonden in the lond of Gessen.

2 And he ordeynede fyue, the laste men of hise britheren, bifore the kyng,

3 whiche he axide, What werk han ye? Thei answeriden, We thi seruauntis ben kepers of scheep, bothe we and oure faderis;

4 we camen in to thi lond to be pilgrymys, for noo gras is to the flockis of thi seruauntis; hungur wexith greuouse in the lond of Canaan, and we axen that thou comaunde vs thi seruauntis to be in the lond of Gessen.

5 And so the kyng seide to Joseph, Thi fadir and thi britheren camen to thee;

6 the lond of Egipt is in thi siyt, make thou hem to dwelle in the beste place, and yyue thou to hem the lond of Gessen; that if thou woost that witti men ben in hem, ordeyne thou hem maystris of my beestis.

7 After these thingis Joseph brouyte in his fader to the king, and settide him bifor the king, which blesside the king;

8 and he was axid of the king, Hou many ben the daies of the yeeris of thi lijf?

9 And he answeride, The daies of pilgrymage of my lijf, ben feewe and yuele, of an hundrid and thretti yeer, and tho camen not til to the daies of my fadris, in whiche thei weren pilgryms.

10 And whanne he hadde blessid the kyng, he yede out.

11 Forsothe Joseph yaf to hise fadir and britheren possessioun in Egipt, in Ramasses, the beste soile of erthe, as Farao comaundide;

12 and he fedde hem, and al the hows of his fadir, and yaf metis to alle.

13 For breed failide in al the world, and hungur oppresside the lond, moost of Egipt and of Canaan;

14 of whiche londis he gaderide al the money for the sillyng of wheete, and brouyte it in to the tresorie of the kyng.

15 And whanne prijs failide to the bieris, al Egipt cam to Joseph, and seide, Yyue thou looues to vs; whi shulen we die bifore thee, while monei failith?

16 To whiche he answeride, Brynge ye youre beestis, and Y schal yyue to you metis for tho, if ye han not prijs.

17 And whanne thei hadden brouyt tho, he yaf to hem metis for horsis, and scheep, and oxun, and assis; and he susteynede hem in that yeer for the chaungyng of beestis.

18 And thei camen in the secunde yeer, and seiden to hym, We helen not fro oure lord, that the while monei failith, also beestis failiden togidere, nether it is hid fro thee, that with out bodies and lond we han no thing;

19 whi therfor schulen we die, while thou seest? bothe we and oure lond schulen be thine, bie thou vs in to the kyngis seruage, and yyue thou seedis, lest the while the tiliere perischith, the lond be turned in to wildirnesse.

20 Therfor Joseph bouyte al the lond of Egipt, while all men seelden her possessiouns, for the greetnesse of hungur;

21 and he made it and alle puplis therof suget to Farao, fro the laste termes of Egipt til to the laste endis therof,

22 outakun the lond of preestis, that was youun of the kyng to hem, to whiche preestis also metis weren youun of the comun bernys, and therfor thei weren not compellid to sille her possessiouns.

23 Therfor Joseph seide to the puplis, Lo! as ye seen, Farao weldith bothe you and youre lond; take ye seedis, and sowe ye feeldis,

24 that ye moun haue fruytis; ye schulen yyue the fifthe part to the kyng; Y suffre to you the foure residue partis in to seed and in to meetis, to you, and to youre fre children.

25 Whiche answeriden, Oure helthe is in thin hond; oneli oure God biholde vs, and we schulen ioifuli serue the kyng.

26 For that tyme til in to present dai, in al the lond of Egipt, the fyuethe part is paied to the kyngis, and it is maad as in to a lawe, with out the lond of preestis, that was fre fro this condicioun.

27 Therfor Israel dwellide in Egipt, that is, in the lond of Jessen, and weldide it; and he was encreessid and multiplied ful mych.

28 And he lyuede therynne sixtene yeer; and alle the daies of his lijf weren maad of an hundrid and seuene and fourti yeer.

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29 And whanne he seiy the dai of deeth nyye, he clepide his sone Joseph, and seide to hym, If Y haue founde grace in thi siyt; putte thin hond vndur myn hipe, and thou schal do merci and treuthe to me, that thou birie not me in Egipt;

30 but Y schal slepe with my fadris, and take thou awey me fro this lond, and birie in the sepulcre of my grettere. To whom Joseph answeride, Y schal do that that thou comaundist.

31 And Israel seide, Therfor swere thou to me; and whanne Joseph swoor, Israel turnede to the heed of the bed, and worschipide God.

GENESIS CHAPTER 48

1 And so whanne these thingis weren don, it was teld to Joseph, that his fadir was sijk. And he took hise twei sones, Manasses and Effraym, and he disposide to go.

2 And it was seid to the elde man, Lo! thi sone Joseph cometh to thee; which was coumfortid, and sat in the bed.

3 And whanne Joseph entride to hym, he seide, Almyyti God apperide to me in Luza, which is in the lond of Canaan, and blesside me,

4 and seide, Y schal encreesse and multiplie thee, and Y schal make thee in to cumpanyes of puplis, and Y schal yyue to thee this lond, and to thi seed aftir thee, in to euerlastinge possessioun.

5 Therfor thi twei sones, that ben borun to thee in the lond of Egipt bifore that Y cam hidir to thee, schulen be myne, Effraym and Manasses as Ruben and Symeon schulen be arettid to me;

6 forsothe the othere whiche thou schalt gendre aftir hem schulen be thine; and thei schulen be clepid bi the name of her britheren in her possessiouns.

7 Forsothe whanne Y cam fro Mesopotamye, Rachel was deed to me in the lond of Canaan, in thilke weie; and it was the bigynnyng of somer; and Y entride in to Effrata, and beriede hir bisidis the weie of Effrata, which bi anothir name is clepid Bethleem.

8 Forsothe Jacob seiy the sones of Joseph, and seide to him, Who ben these?

9 He answeride, Thei ben my sones, whiche God yaf to me in this place. Jacob seide, Brynge hem to me that Y blesse hem.

10 For the iyen of Israel, dasewiden for greet eelde, and he myyte not se clereli; and he kisside and collide tho children ioyned to hym, and seide to his sone,

11 Y am not defraudid of thi siyt; ferthermore God schewide to me thi seed.

12 And whanne Joseph hadde take hem fro the fadris lappe, he worschipide lowe to erthe.

13 And he sette Effraym on his riyt side, that is, on the lift side of Israel; forsothe he settide Manasses in his lift side, that is, on the riyt side of the fadir; and he ioynede bothe to hym.

14 Which helde forth the riyt hond, and settide on the heed of Effraym, the lesse brothir; sotheli he settide the left hond on the heed of Manasses, that was the more thury birthe. Jacob chaungide the hondes,

15 and blesside his sone Joseph, and seide, God, in whos siyt my fadris Abraham and Isaac yeden; God, that fedith me fro my yong wexynge age til in to present day;

16 the aungel that delyuerede me fro alle yuelis, blesse thes children, and my name be clepid on hem, and the names of my fadris Abraham and Ysaac; and wexe thei in multitude on erthe.

17 Forsothe Joseph seiy that his fadir hadde set the riyt hond on the heed of Effraym, and took heuyli, and he enforside to reise the fadris hond takun fro the heed of Effraym, and to bere ouer on the heed of Manasses.

18 And he seide to the fadir, Fadir, it acordith not so; for this is the firste gendrid; sette thi riyt hond on the heed of hym.

19 Which forsook and seide, Y woot, my sone, Y woot; and sotheli this child schal be in to puplis, and he schal be multiplied; but his yonger brother schal be more than he, and his seed schal encreesse in to folkis.

20 And he blesside hem in that tyme, and seide, Israel schal be blessid in thee, Joseph, and it schal be seid, God do to thee as to Effraym and as to Manasses. And he settide Effraym bifore Manasses;

21 and seide to Joseph, his sone, Lo! Y die, and God schal be with you, and schal lede you ayen to the lond of youre fadris;

22 Y yyue to thee o part ouer thi britheren which Y took fro the hand of Amorei, in my swerd and bowe.

GENESIS CHAPTER 49

1 Forsothe Jacob clepide hise sones, and seide to hem, Be ye gaderid that Y telle what thingis schulen come to you in the laste daies;

2 be ye gaderid, and here, ye sones of Jacob, here ye Israel youre fadir.

3 Ruben, my firste gendrid sone, thou art my strengthe and the bigynnyng of my sorewe; thou ouytist to be the former in yiftis, the more in lordschip;

4 thou art sched out as watir; wexe thou not, for thou stiedist on the bed of thi fader, and defoulidist his bed.

5 Symeon and Leuy, britheren, fiytynge vessils of wickidnesse;

6 my soule come not in to the councel of hem, and my glorie be not in the congregacioun of hem; for in her woodnesse thei killiden a man, and in her wille thei myneden the wal;

7 curside be the woodnesse of hem, for it is obstynat, and the indignacioun of hem for it is hard; Y schal departe hem in Jacob, and I schal scatere hem in Israel.

8 Judas, thi britheren schulen preise thee, thin hondis schulen be in the nollis of thin enemyes; the sones of thi fadir schulen worschipe thee.

9 A whelp of lioun is Judas; my sone thou stiedist to prey; thou restidist, and hast leyn as a lioun, and as a lionesse who schal reise hym?

10 The septre schal not be takun awey fro Juda, and a duyk of his hipe, til he come that schal be sent, and he schal be abiding of hethene men;

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11 and he schal tye his colt at the vyner, and his femal asse at the vyne; A! my sone, he schal waische his stoole in wyn, and his mentil in the blood of grape;

12 hise iyen ben fairere than wyn, and hise teeth ben whittere than mylk.

13 Zabulon schal dwelle in the brenk of the see, and in the stondyng of schipis; and schal stretche til to Sydon.

14 Isachar, a strong asse,

15 liggynge bitwixe termes, seiy reste, that it was good and seiy the lond that it was best, and he vndirsettide his schuldre to bere, and he was maad seruynge to tributis.

16 Dan schal deme his puple, as also another lynage in Israel.

17 Dan be maad a serpent in the weie, and cerastes in the path, and bite the feet of an hors, that the stiere therof falle bacward; Lord,

18 Y schal abide thin helthe.

19 Gad schal be gird, and schal fiyte bifor hym, and he schal be gird bihynde.

20 Aser his breed schal be plenteuouse, and he schal yyue delicis to kyngis.

21 Neptalym schal be an hert sent out, and yyuynge spechis of fairenesse.

22 Joseph, a sone encreessynge, a sone encresinge, and fair in biholdyng; douytris runnen aboute on the wal,

23 but hise brithren wraththeden hym, and chidden, and thei hadden dartis, and hadden enuye to hym.

24 His bowe sat in the stronge, and the boondis of his armes, and hondis weren vnboundun bi the hond of the myyti of Jacob; of hym a scheepherd yede out, the stoon of Israel.

25 God of thi fadir schal be thin helpere, and Almyyti God schal blesse thee with blessyngis of heuene fro aboue, and with blessyngis of the see liggynge binethe, with blessyngis of tetis, and of wombe;

26 the blessyngis of thi fadir ben coumfortid, the blessyngis of his fadris, til the desire of euerlastynge hillis cam; blessyngis ben maad in the heed of Joseph, and in the nol of Nazarei among his britheren.

27 Beniamyn, a rauyschynge wolf, schal ete prey eerly, and in the euentid he schal departe spuylis.

28 Alle these weren in twelue kynredis of Israel; her fadir spak these thingys to hem, and blesside hem alle by propre blessyngis,

29 and comaundide hem, and seide, Y am gaderid to my puple, birie ye me with my fadris in the double denne, which is in the lond of Efron Ethei, ayens Manbre,

30 in the lond of Canaan, which denne Abraham bouyte with the feeld of Efron Ethei, in to possessioun of sepulcre.

31 There thei birieden hym, and Sare his wijf, also Ysaac was biried there with Rebecca his wijf; there also Lia liggith biried.

32 And whanne the comaundementis weren endid, bi whiche he tauyte the sones, he gaderide hise feet on the bed, and diede, and he was put to his puple.

GENESIS CHAPTER 50

1 Which thing Joseph seiy, and felde on the face of the fader, and wepte, and kiste hym;

2 and he comaundide hise seruauntis, lechis, that thei schulden anoynte the fadir with swete smellynge spiceries.

3 While thei filliden the comaundementis, fourti daies passiden, for this was the custom of deed bodies anoyntid; and Egipt biwepte hym seuenti daies.

4 And whanne the tyme of weiling was fillid, Joseph spak to the meyne of Farao, If Y haue founde grace in youre siyt, speke ye in the eeris of Farao; for my fadir chargide me,

5 and seide, Lo! Y die, thou schalt birie me in my sepulcre which Y diggide to me in the lond of Canaan; therfor Y schal stie that Y birie my fadir, and Y schal turne ayen.

6 And Farao seide to hym, Stie, and birie thi fader, as thou art chargid.

7 And whanne he stiede, alle the elde men of the hous of Farao yeden with him, and alle the grettere men in birthe of the lond of Egipt; the hous of Joseph with her britheren,

8 without litle children, and flockis, and grete beestis, whiche thei leften in the lond of Gessen, yeden with him.

9 And he hadde charis, and horsmen, and felouschip, and cumpany was maad not litil.

10 And thei camen to the cornfloor of Adad, which is set ouer Jordan, where thei maden the seruice of the deed bodi, with greet weilyng and strong, and fillide seuen daies.

11 And whanne the dwellers of the lond of Canaan hadden seyn this, thei seiden, This is a greet weiling to Egipcians; and therfor thei clepiden the name of that place the weilyng of Egipt.

12 Therfor the sones of Jacob diden, as he hadde comaundid to hem;

13 and thei baren hym in to the lond of Canaan, and thei birieden hym in the double denne, which denne with the feeld Abraham hadde bouyt of Effron Ethei, ayens the face of Mambre, into possessioun of sepulcre.

14 And Joseph turnede ayen in to Egipt with hise britheren and al the felouschipe, whanne the fadir was biried.

15 And whanne the fadir was deed, the britheren of Joseph dredden, and spaken togidere, lest perauenture he be myndeful of the wrong which he suffride, and yelde to vs al the yuel, that we diden.

16 And thei senten to hym, and seiden, Thi fadir comaundide to vs,

17 bifore that he diede, that we schulden seie to thee these thingis bi hise wordis; Y beseche, that thou foryete the wickidnesse of thi britheren, and the synne, and malice which thei hauntiden ayens thee; also we preien, that thou foryyue this wickidnesse to thi fadir, the seruaunt of God. Whanne these thingis weren herd, Joseph wepte.

18 And hise britheren camen to hym, and worschipiden lowe to erthe, and seiden, We ben thi seruauntis.

19 To whiche he answeride, Nyle ye drede; whether we moun ayenstonde Goddis wille?

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20 Ye thouyten yuel of me, and God turnede it in to good, that he schulde enhaunse me, as ye seen in present tyme, and that he schulde make saaf many puplis;
21 nyle ye drede, Y schal fede you and youre litle children. And he coumfortide hem, and spak swetli, and liytly;
22 and he dwellide in Egipt, with al the hows of his fadir. And he lyuyde an hundrid yeer, and he seiy the sones of Effraym til to the thridde generacioun; also the sones of Machir, son of Manasses, weren borun in the knees of Joseph.
23 Whanne these thingis weren don, Joseph spak to hise brithren, Aftir my deeth God schal visite you, and he schal make to stie fro this lond to the loond which he swoor to Abraham, Ysaac, and Jacob.
24 And whanne he hadde chargid hem, and hadde seid, God schal visite you, bere ye out with you my boonus fro this place,
25 he diede, whanne an hundrid and ten yeeris of his lijf weren fillid; and he was anoyntid with swete smellynge spiceries, and was kept in a beere in Egipt.

EXODUS

The Second Book of Moses
Hebrew Title: Shemot ("Names"); Greek: Exodos
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Exodus is the second book of the Bible. Exodus is called Shemot in Hebrew, which means 'Names.' Exodus means 'Going Out' in Latin. It is about how the Hebrew people were led out of Egypt by Yahweh, the revelations at biblical Mount Sinai, and the subsequent "divine indwelling" of God with Israel. Exodus ends with God's laws and his instructions on how to build a holy container called the Ark of the Covenant. The Exodus is traditionally ascribed to Moses, but modern scholars see its initial composition as a product of the Babylonian exile (6th century BC), with final revisions in the Persian post-exilic period (5th century BC). The Exodus is by Jewish people considered very important as it presents the defining features of Israel's identity—memories of a past marked by hardship and escape, a binding covenant with God.

Contents or Torah portions:

• Shemot, on Exodus 1–5: Affliction in Egypt, discovery of baby Moses, Pharaoh
• Va'eira, on Exodus 6–9: Plagues 1 to 7 of Egypt
• Bo, on Exodus 10–13: Last plagues of Egypt, first Passover
• Beshalach, on Exodus 13–1 Parting the Sea, water, manna, Amalek
• Yitro, on Exodus 18–20: Jethro's advice, The Ten Commandments
• Mishpatim, on Exodus 21–24: The Covenant Code
• Terumah, on Exodus 25–2 God's instructions on the Tabernacle and furnishings
• Tetzaveh, on Exodus 27–30: God's instructions on the first priests
• Ki Tissa, on Exodus 30–34: Census, anointing oil, golden calf, stone tablets, Moses radiant
• Vayakhel, on Exodus 35–38: Israelites collect gifts, make the Tabernacle and furnishings
• Pekudei, on Exodus 38–40: Setting up and filling of The Tabernacle.)

EXODUS CHAPTER 1

1 These ben the names of the sones of Israel, that entriden into Egipt with Jacob; alle entriden with her housis;
2 Ruben, Symeon,
3 Leuy, Judas, Isachar, Zabulon, and Benjamin,
4 Dan, and Neptalim, Gad, and Aser.
5 Therfor alle the soules of hem that yeden out of the hipe of Jacob weren seuenti and fyue.

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6 Forsothe Joseph was in Egipt; and whanne he was deed, and alle hise brithren, and al his kynrede,

7 the sones of Israel encreessiden, and weren multiplied as buriounnyng, and thei weren maad strong greetli, and filliden the lond.

8 A newe kyng, that knewe not Joseph, roos in the meene tyme on Egipt, and seide to his puple, Lo!

9 the puple of the sones of Israel is myche, and strongere than we;

10 come ye, wiseli oppresse we it, lest perauenture it be multiplied; and lest, if batel risith ayens vs, it be addid to oure enemyes, and go out of the lond, whanne we ben ouercomun.

11 And so he made maistris of werkis souereyns to hem, that thei schulden turmente hem with chargis. And thei maden citees of tabernaclis to Farao, Fiton, and Ramesses.

12 And bi hou myche thei oppressiden hem, bi so myche thei weren multiplied, and encreessiden more.

13 And Egipcians hatiden the sones of Israel, and turmentiden, and scorneden hem;

14 and brouyten her lijf to bitternesse bi hard werkis of cley and to tijl stoon, and bi al seruage, bi which thei weren oppressid in the werkis of erthe.

15 Forsothe the kyng of Egipt seide to the mydwyues of Ebrews, of whiche oon was clepid Sefora, the tother Fua;

16 and he commaundide to hem, Whanne ye schulen do the office of medewyues to Ebrew wymmen, and the tyme of childberyng schal come, if it is a knaue child, sle ye him; if it is a womman, kepe ye.

17 Forsothe the medewyues dredden God, and diden not bi the comaundement of the kyng of Egipt, but kepten knaue children.

18 To whiche clepid to hym the kyng seide, What is this thing which ye wolden do, that ye wolden kepe the children?

19 Whiche answeriden, Ebrew wymmen ben not as the wymmen of Egipt, for thei han kunnyng of the craft of medewijf, and childen bifore that we comen to hem.

20 Therfor God dide wel to medewyues; and the puple encreesside, and was coumfortid greetli.

21 And for the mydewyues dredden God, he bildide housis to hem.

22 Therfor Farao comaundide al his puple, and seide, What euer thing of male kynde is borun to Ebrewis, caste ye into the flood; what euer thing of wymmen kynde, kepe ye.

EXODUS CHAPTER 2

1 Aftir these thingis a man of the hows of Leuy yede out, and took a wijf of his kyn,

2 which conseyuede, and childide a sone. And sche seiy hym wel farynge, and hidde him bi thre monethis.

3 And whanne sche myyte not hele, thanne sche took a leep of segge, and bawmede it with tar and pitch, and puttide the yong child with ynne, and puttide hym forth in a place of spier of the brenke of the flood,

4 the while his sistir stood afer, and bihelde the bifalling of the thing.

5 Lo! forsothe the douytir of Farao cam doun to be waischun in the flood, and hir damysels walkiden bi the brenke of the flood. And whanne sche hadde seyn a leep in the place of spier, sche sente oon of hir seruauntessis,

6 and sche openyde the leep brouyt to hir, and seiy a litil child wepynge ther ynne. And sche hadde mercy on the child, and seide, It is of the yonge children of Ebrews.

7 To whom the sister of the child seide, Wolt thou that Y go, and clepe to thee an Ebrew womman, that may nurische the yong child?

8 She answeride, Go thou. The damysel yede, and clepide the modir of the child.

9 To whom the douytir of Farao spak, and seide, Take thou this child, and nurische to me; Y schal yyue to thee thi mede. The womman took, and nurischide the child, and bitook hym woxun to the douytir of Farao,

10 whom sche purchaside in to the place of sone; and sche clepide his name Moises (Mose; Egyptian: son, son of: Ahmose [son of Yah], Ramose [Ramesses: son of Ra], Thutmose, Dedimose, Kamose, etc.), and seide, For Y took hym fro the watir.

11 In tho daies, aftir that Moises encreesside, he yede out to hise britheren, and seiy the turment of hem, and a man Egipcian smytynge oon of Ebrews, hise britheren.

12 And whanne he hadde biholdun hidur and thidir, and hadde seyn, that no man was present, he killide the Egipcian, and hidde in soond.

13 And he yede out in another dai, and seiy tweyne Ebrews chidynge, and he seide to hym that dide wrong, Whi smytist thou thi brother?

14 Which answeride, Who ordeynede thee prince, ether iuge on vs? Whether thou wolt sle me, as thou killidist yisterdai the Egipcian? Moises dredde, and seide, Hou is this word maad opun?

15 And Farao herde this word, and souyte to sle Moyses, which fledde fro his siyt, and dwellide in the lond of Madian, and sat bisidis a pit.

16 Forsothe seuene douytris weren to the preest of Madian, that camen to drawe watir; and whanne the trouyis weren fillid, thei coueitiden to watere the flockis of her fadir.

17 Scheepherdis camen aboue, and dreuen hem awei; and Moises roos, and defendide the dameselis; and he watride the scheep of hem.

18 And whanne thei hadden turned ayen to Jetro, her fadir, he seide to hem, Whi camen ye swiftliere than ye weren wont?

19 Thei answeriden, A man of Egipt delyuerede vs fro the hond of scheepherdis; ferthermore and he drow watir with vs, and yaf drynk to the scheep.

20 And he seide, Where is that man? whi leften ye the man? clepe ye hym, that he ete breed.

21 Therfor Moises swoor, that he wolde dwelle with Jetro; and he took a wijf, Sefora, the douyter of Jetro.

22 And sche childide a sone to hym, whom he clepide Gersan, and seide, Y was a comelyng in an alyen lond. Forsothe sche childide an othir sone, whom he clepide

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Eliezer, and seide, For God of my fadir is myn helpere, and delyuerede me fro the hond of Farao.

23 Forsothe aftir myche tyme the kyng of Egipt diede, and the sones of Israel inwardli weiliden for werkis, and crieden, and the cry of hem for werkis stiede to God.

24 And he herde the weilyng of hem, and he hadde mynde of the boond of pees, which he hadde maad with Abraham, Ysaac, and Jacob; and he bihelde the sones of Israel,

25 and knewe hem.

EXODUS CHAPTER 3

1 Forsothe Moises kepte the scheep of Jetro, his wyues fadir, preest of Madian; and whanne he hadde dryue the floc to the ynnere partis of deseert, he cam to Oreb, the hil of God.

2 Forsothe the Lord apperide to hym in the flawme of fier fro the myddis of the buysch, and he seiy that the buysch brente, and was not forbrent.

3 Therfor Moyses seide, Y schal go and schal se this greet siyt, whi the buysch is not forbrent.

4 Sotheli the Lord seiy that Moises yede to se, and he clepide Moises fro the myddis of the buysch, and seide, Moyses! Moises! Which answeride, Y am present.

5 And the Lord seide, Neiye thou not hidur, but vnbynde thou the scho of thi feet, for the place in which thou stondist is hooli lond.

6 And the Lord seide, Y am God of thi fadir, God of Abraham, and God of Isaac, and God of Jacob. Moises hidde his face, for he durste not biholde ayens God.

7 To whom the Lord seide, Y seiy the affliccion of my puple in Egipt, and Y herde the cry therof, for the hardnesse of hem that ben souereyns of werkis.

8 And Y knew the sorewe of the puple, and Y cam down to delyuere it fro the hondis of Egipcians, and lede out of that lond in to a good lond and brood, into a lond that flowith with milk and hony, to the places of Cananey, and of Ethei, of Amorrey, and of Feresei, of Euey, and of Jebusei.

9 Therfor the cry of the sones of Israel cam to me, and Y seiy the turment of hem, bi which thei ben oppressid of Egipcians.

10 But come thou, I schal sende thee to Farao, that thou lede out my puple, the sones of Israel, fro Egipt.

11 And Moises seide to hym, Who am Y, that Y go to Farao, and lede out the sones of Israel fro Egipt?

12 And the Lord seide to Moises, Y schal be with thee, and thou schalt haue this signe, that Y haue sent thee, whanne thou hast led out my puple fro Egipt, thou schalt offre to God on this hil.

13 Moises seide to God, Lo! Y schal go to the sones of Israel, and Y schal seie to hem, God of youre fadris sente me to you; if thei schulen seie to me, what is his name, what schal Y seie to hem?

14 The Lord seide to Moises, Y am that am. The Lord seide, Thus thou schalt seie to the sones of Israel, He that is sente me to you.

15 And eft God seide to Moises, Thou schalt seie these thingis to the sones of Israel, The Lord God of youre fadris, God of Abraham, and God of Isaac, and God of Jacob, sente me to you; this name is to me with outen ende, and this is my memorial in generacioun and in to generacioun.

16 Go thou, gadere thou the eldere men, that is, iugis, of Israel, and thou schalt seie to hem, The Lord God of youre fadris apperide to me, God of Abraham, and God of Ysaac, and God of Jacob, and seide, Y visitynge haue visitid you, and Y seiy alle thingis that bifelden to you in Egipt;

17 and Y seide, that Y lede out you fro the afflicciоun of Egipt in to the lond of Cananey, and of Ethei, and of Amorrei, and of Ferezei and of Euei, and of Jebusei, to the lond flowynge with mylk and hony.

18 And thei schulen here thi vois; and thou schalt entre, and the eldere men of Israel to the kyng of Egipt, and thou schalt seie to hym, The Lord God of Ebrews clepide vs; we schulen go the weie of thre daies in to wildirnesse, that we offre to oure Lord God.

19 But Y woot, that the kyng of Egipt schal not delyuere you that ye go, but bi strong hond;

20 for Y schal holde forthe myn hond, and I schal smyte Egipt in alle my marueils, whiche Y schal do in the myddis of hem; aftir these thingis he schal delyuere you.

21 And Y schal yyue grace to this puple bifore Egipcians, and whanne ye schulen go out, ye schulen not go out voide;

22 but a womman schal axe of hir neiyboresse and of her hoosteesse siluerne vesselis, and goldun, and clothis, and ye schulen putte tho on youre sones and douytris, and ye schulen make nakid Egipt.

EXODUS CHAPTER 4

1 Moyses answeride, and seide, The comyns schulen not bileue to me, nether thei schulen here my vois; but thei schulen seie, The Lord apperide not to thee.

2 Therfor the Lord seide to hym, What is this that thou holdist in thin hond? Moises answeride, A yerde.

3 And the Lord seide, Caste it forth into erthe; and he castide forth, and it was turned in to a serpent, so that Moises fledde.

4 And the Lord seide, Holde forth thin hond, and take the tail therof; he stretchide forth, and helde, and it was turned in to a yerde.

5 And the Lord seide, That thei bileue, that the Lord God of thi fadris apperide to thee, God of Abraham, and God of Isaac, and God of Jacob.

6 And the Lord seide eft, Putte thin hond in to thi bosum; and whanne he hadde put it in to the bosum, he brouyte forth it leprouse, at the licnesse of snow.

7 The Lord seide, Withdrawe thin hond in to thi bosum; he withdrow, and brouyte forth eft, and it was lijc the tother fleisch.

8 The Lord seide, If thei schulen not bileue to thee, nether schulen here the word of the formere signe, thei schulen bileue to the word of the signe suynge;

9 that if thei bileuen not sotheli to these twei signes, nether heren thi vois, take thou watir of the flood, and schedde out

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it on the drie lond, and what euer thing thou schalt drawe vp of the flood, it schal be turned in to blood.

10 Moises seide, Lord, Y biseche, Y am not eloquent fro yistirdai and the thridde dai ago; and sithen thou hast spokun to thi seruaunt, Y am of more lettid and slowere tunge.

11 The Lord seide to hym, Who made the mouth of man, ether who made a doumb man and deef, seynge and blynd? whether not Y?

12 Therfor go thou, and Y schal be in thi mouth, and Y schal teche thee what thou schalt speke.

13 And he seide, Lord, Y biseche, sende thou whom thou schalt sende.

14 And the Lord was wrooth ayens Moises, and seide, Y woot, that Aaron, thi brother, of the lynage of Leuy, is eloquent; lo! he schal go out in to thi comyng, and he schal se thee, and schal be glad in herte.

15 Speke thou to hym, and putte thou my wordis in his mouth, and Y schal be in thi mouth, and in the mouth of hym; and Y schal schewe to you what ye owen to do.

16 He schal speke for thee to the puple, and he schal be thi mouth; forsothe thou schalt be to him in these thingis, that perteynen to God.

17 Also take thou this yerde in thin hond, in which thou schalt do myraclis.

18 Moises yede, and turnede ayen to Jetro, his wyues fadir, and seide to hym, Y schal go, and turne ayen to my britheren in to Egipt, that Y se, whether thei lyuen yit. To whom Jetro seide, Go thou in pees.

19 Therfor the Lord seide to Moyses in Madian, Go thou, and turne ayen into Egipt; for alle thei ben deed that souyten thi lijf.

20 Moises took his wijf, and hise sones, and puttide hem on an asse, and he turnede ayen in to Egipt, and bar the yerde of God in his hond.

21 And the Lord seide to hym turnynge ayen in to Egipt, Se, that thou do alle wondris, whiche Y haue put in thin hond, bifore Farao; Y schal make hard his herte, and he schal not delyuere the puple; and thou schalt seie to hym,

22 The Lord seith these thingis, My firste gendrid sone is Israel;

23 Y seide to thee, delyuere thou my sone, that he serue me, and thou noldist delyuere hym; lo! Y schal sle thi firste gendrid sone.

24 And whanne Moises was in the weie, in an yn, the Lord cam to him, and wolde sle hym.

25 Sefora took anoon a moost scharp stoon, and circumcidide the yerde of hir sone; and sche towchide the feet of Moises, and seide, Thou art an hosebonde of bloodis to me.

26 And he lefte hym, aftir that sche hadde seid, Thou art an hosebonde of bloodis to me for circumcisioun.

27 Forsothe the Lord seide to Aaron, Go thou in to the comyng of Moises in to deseert; which yede ayens Moises in to the hil of God, and kisside him.

28 And Moises telde to Aaron alle the wordis of the Lord, for whiche he hadde sent Moises; and he telde the myraclis, whiche the Lord hadde comaundid.

29 And thei camen togidere, and gaderiden alle the eldere men of the sones of Israel.

30 And Aaron spak alle the wordis, whiche the Lord hadde seid to Moises, and he dide the signes bifore the puple;

31 and the puple bileuede; and thei herden, that the Lord hadde visitid the sones of Israel, and that he hadde biholde the turment of hem; and thei worschipiden lowe.

EXODUS CHAPTER 5

1 Aftir these thingis Moises and Aaron entriden, and seiden to Farao, The Lord God of Israel seith these thingis, Delyuere thou my puple, that it make sacrifice to me in deseert.

2 And he answeride, Who is the Lord, that Y here his vois, and delyuere Israel? I knowe not the Lord, and Y schal not delyuere Israel.

3 Thei seiden, God of Ebrews clepide vs, that we go the weie of thre daies in to wildirnesse, and that we make sacrifice to oure Lord God, lest perauenture pestilence, ether swerd, bifalle to vs.

4 The kyng of Egipt seide to hem, Moises and Aaron, whi stiren ye the puple fro her werkis? Go ye to youre chargis.

5 And Farao seide, The puple of the loond is myche; ye seen that the cumpany hath encreessid; hou myche more schal it encreesse, if ye schulen yyue to hem reste fro werkis.

6 Therfor Farao comaundide in that dai to the maistris of werkis, and to rente gadereris of the puple,

7 and seide, Ye schulen no more yyue stre to the puple, to make tijl stoonys as bifore; but go thei, and gedere stobil;

8 and ye schulen sette on hem the mesure of tijl stoonys, which thei maden bifore, nether ye schulen abate ony thing; for thei ben idil, and therfor thei crien, and seien, Go we, and make we sacrifice to oure God;

9 be thei oppressid bi werkis, and fille thei tho, that thei assente not to the false wordis.

10 Therfor the maistris of the workis and the rente gadereris yeden out to the puple, and seiden, Thus seith Farao, Y yyue not to you stre;

11 go ye, and gadere, if ye moun fynde ony where; nether ony thing schal be decreessid of youre werk.

12 And the puple was scaterid bi al the lond of Egipt to gadre stre.

13 And the maystris of werkis weren bisi, and seiden, Fille ye youre werk ech dai, as ye weren wont to do, whanne the stre was youun to you.

14 And thei, that weren maistris of the werkis of the sones of Israel, weren betun of the rent gadereris of Farao, that seiden, Whi filliden ye not the mesure of tijl stoonus, as bifore, nether yistirdai nethir to dai?

15 And the souereyns of the sonys of Israel camen, and crieden to Farao, and seiden, Whi doist thou so ayens thi seruauntis?

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16 Stre is not youun to vs, and tijl stoonus ben comaundid in lijk manere. Lo! we thi seruauntis ben betun with scourgis, and it is doon vniustli ayens thi puple.

17 Farao seide, Ye yyuen tent to idilnesse, and therfor ye seien, Go we, and make we sacrifice to the Lord;

18 therfor go ye, and worche; stre schal not be youun to you, and ye schulen yelde the customable noumbre of tijl stoonus.

19 And the souereyns of the children of Israel sien hem silf in yuel, for it was seid to hem, No thing schal be decreessid of tijl stoonus bi alle daies.

20 And thei camen to Moises and Aaron, that stoden euene ayens, and thei yeden out fro Farao,

21 and seiden to Moises and Aaron, The Lord se, and deme, for ye han maad oure odour to stynke bifore Farao and hise seruauntis; and ye han youe to hym a swerd, that he schulde sle vs.

22 And Moises turnede ayen to the Lord, and seide, Lord, whi hast thou turmentid this puple? why sentist thou me?

23 For sithen Y entride to Farao, that Y schulde speke in thi name, thou hast turmentid thi puple, and hast not delyuered hem.

EXODUS CHAPTER 6

1 And the Lord seide to Moises, Now thou schalt se, what thingis Y schal do to Farao; for bi strong hond he schal delyuere hem, and in myyti hond he schal caste hem out of his lond.

2 And the Lord spak to Moises,

3 and seide, Y am the Lord, that apperide to Abraham, and to Isaac, and to Jacob in Almyyti God; and Y schewide not to hem my greet name Adonai;

4 and Y made couenaunt with hem, that Y schulde yyue to hem the lond of Canaan, the lond of her pilgrymage, in which thei weren comelyngis.

5 Y herde the weilyng of the sones of Israel, in which the Egipcians oppresseden hem, and Y hadde mynde of my couenaunt.

6 Therfor seie thou to the sones of Israel, Y am the Lord, that schal lede out you of the prisoun of Egipcians; and Y schal delyuere fro seruage; and Y schal ayen bie in an hiy arm, and in grete domes;

7 and Y schal take you to me in to a puple, and Y schal be youre God; and ye schulen wite, for Y am youre Lord God, which haue led you out of the prisoun of Egipcians,

8 and haue led you in to the lond, on which Y reiside myn hond, that Y schulde yyue it to Abraham, and to Ysaac, and to Jacob; and Y schal yyue to you that lond to be weldid; I the Lord.

9 Therfor Moises telde alle thingis to the sones of Irael, whiche assentide not to hym for the angwisch of spirit, and for the hardest werk.

10 And the Lord spak to Moises,

11 and seide, Entre thou, and speke to Farao, kyng of Egipt, that he delyuere the children of Israel fro his lond.

12 Moises answeride bifore the Lord, Lo! the children of Israel here not me, and hou schal Farao here, moost sithen Y am vncircumcidid in lippis?

13 And the Lord spak to Moises and to Aaron, and yaf comaundementis to the sones of Israel, and to Farao, kyng of Egipt, that thei schulden lede out the sones of Israel fro the lond of Egipt.

14 These ben the princis of housis bi her meynees. The sones of Ruben, the firste gendrid of Israel, Enoch, and Fallu, Esrom, and Charmy; these ben the kynredis of Ruben.

15 The sones of Symeon, Jamuel, and Jamyn, and Aod, and Jachym, and Soer, and Saul, the sone of a womman of Canaan; these ben the kynretis of Symeon.

16 And these ben the names of the sones of Leuy by her kynredis, Gerson, and Caath, and Merary. Forsothe the yeeris of lijf of Leuy weren an hundrid and seuene and thretti.

17 The sones of Gerson, Lobny and Semei, bi her kynredis.

18 The sones of Caath, Amram, and Isuar, and Hebron, and Oziel; and the yeeris of lijf of Caath weren an hundrid and thre and thretti.

19 The sones of Merari weren Mooli and Musi. These weren the kynredis of Leuy bi her meynees.

20 Forsothe Amram took a wijf, Jocabed, douytir of his fadris brother, and sche childide to hym Aaron, and Moises, and Marie; and the yeeris of lijf of Amram weren an hundred and seuene and thretti.

21 Also the sones of Isuar weren Chore, and Nafeg, and Zechry.

22 Also the sones of Oziel weren Misael, and Elisaphan, and Sechery.

23 Sotheli Aaron took a wijf, Elizabeth, the douytir of Amynadab, the sistir of Naason, and sche childide to hym Nadab, and Abyu, and Eleazar, and Ythamar.

24 Also the sones of Chore weren Aser, and Elcana, and Abiasab; thes weren the kinredis of Chore.

25 And sotheli Eleazar, sone of Aaron, took a wijf of the douytris of Phatiel, and sche childide Fynees to hym. These ben the princis of the meynees of Leuy bi her kynredis.

26 This is Aaron and Moises, to whiche the Lord comaundide, that thei schulden lede out of the lond of Egipt the sones of Israel by her cumpanyes;

27 these it ben, that speken to Pharao king of Egipt, that thei lede the sones of Israel out of Egipt;

28 this is Moises and Aaron, in the dai in which the Lord spak to Moises in the lond of Egipt.

29 And the Lord spak to Moises, and seide, Y am the Lord; spek thou to Farao, kyng of Egipt, alle thingis whiche Y speke to thee.

30 And Moises seide bifore the Lord, Lo! Y am vncircumcidid in lippis; hou schal Farao here me?

EXODUS CHAPTER 7

1 And the Lord seide to Moises, Lo! Y haue maad thee the god of Farao; and Aaron, thi brother, schal be thi prophete.

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2 Thou schalt speke to Aaron alle thingis whiche Y comaunde to thee, and he schal speke to Farao, that he delyuere the sones of Israel fro his hond.

3 But Y schal make hard his herte, and Y schal multiplie my signes and merueils in the lond of Egipt, and he schal not here you;

4 and Y schal sende myn hond on Egipt, and Y schal lede out myn oost, and my puple, the sones of Israel, fro the lond of Egipt bi mooste domes;

5 and Egipcians schulen wite, that Y am the Lord, which haue holde forth myn hond on Egipt, and haue led out of the myddis of hem the sones of Israel.

6 And so Moises dide and Aaron; as the Lord comaundide, so thei diden.

7 Forsothe Moyses was of fourescoor yeer, and Aaron was of fourescoor yeer and thre, whanne thei spaken to Farao.

8 And the Lord seide to Moises and to Aaron,

9 Whanne Farao schal seie to you, Schewe ye signes to vs, thou schalt seie to Aaron, Take thi yerde, and caste forth it before Farao, and be it turned into a serpent.

10 And so Moises and Aaron entriden to Farao, and diden as the Lord comaundide; and Aaron took the yeerde, and castide forth bifore Farao and hise seruauntis, which yerde was turned in to a serpent.

11 Forsothe Farao clepide wise men, and witchis, and thei also diden bi enchauntementis of Egipt, and bi summe priuy thingis in lijk maner;

12 and alle castiden forth her yerdis, whiche weren turned in to dragouns; but the yerde of Aaron deuouride the yerdis of hem.

13 And the herte of Farao was maad hard, and he herde not hem, as the Lord comaundide.

14 Forsothe the Lord seide to Moyses, The herte of Farao is maad greuouse, he nyle delyuere the puple;

15 go thou to hym eerli; lo! he schal go out to the watris, and thou schalt stonde in the comyng of hym on the brynke of the flood; and thou schalt take in thin honde the yerde, that was turned into a dragoun,

16 and thou schalt seie to hym, The Lord God of Ebrews sente me to thee, and seide, Delyuere thou my puple, that it make sacrifice to me in desert; til to present time thou noldist here.

17 Therfor the Lord seith these thingis, In this thou schalt wite, that Y am the Lord; lo! Y schal smyte with the yerde, which is in myn hond, the watir of the flood, and it schal be turned in to blood;

18 and the fischis that ben in the flood schulen die; and the watris schulen wexe rotun, and Egipcians drynkynge the watir of the flood schulen be turmentid.

19 Also the Lord seide to Moises, Seie thou to Aaron, Take thi yerde, and holde forth thin hond on the watris of Egipt, and on the flodis of hem, and on the stremys of hem, and on the mareis, and alle lakis of watris, that tho be turned in to blood; and blood be in al the lond of Egipt, as wel in vessils of tree as of stoon.

20 And Moises and Aaron diden so, as the Lord comaundide; and Aaron reiside the yerde, and smoot the watir of the flood bifore Farao and hise seruauntis, which watir was turned in to blood;

21 and fischis, that weren in the flood, dieden; and the flood was rotun, and Egipcians myyten not drynke the water of the flood; and blood was in al the lond of Egipt.

22 And the witchis of Egipcians diden in lijk maner by her enchauntementis; and the herte of Farao was maad hard, and he herde not hem, as the Lord comaundide.

23 And he turnede awei hym silf, and entride in to his hows, nethir he took it to herte, yhe, in this tyme.

24 Forsothe alle Egipcians diggiden watir bi the cumpas of the flood, to drinke; for thei myyten not drynke of the watir of the flood.

25 And seuene daies weren fillid, aftir that the Lord smoot the flood.

EXODUS CHAPTER 8

1 Also the Lord seide to Moises, Entre thou to Farao, and thou schalt seie to hym, The Lord seith these thingis, Delyuere thou my puple, that it make sacrifice to me; sotheli if thou nylt delyuere, lo!

2 Y schal smyte alle thi termys with paddoks;

3 and the flood schal buyle out paddokis, that schulen stie, and schulen entre in to thin hows, and in to the closet of thi bed, and on thi bed, and in to the hous of thi seruauntis, and in to thi puple, and in to thin ouenes, and in to the relyues of thi metis;

4 and the paddoks schulen entre to thee, and to thi puple, and to alle thi seruauntis.

5 And the Lord seide to Moises, Seie thou to Aaron, Hold forth thin hond on the floodis, and on the streemes, and mareis; and bryng out paddoks on the lond of Egipt.

6 And Aaron helde forth the hond on the watris of Egipt; and paddoks stieden, and hileden the lond of Egipt.

7 Forsothe and the witchis diden in lijk maner bi her enchauntementis; and thei brouyten forth paddoks on the lond of Egipt.

8 Forsothe Farao clepide Moises and Aaron, and seide to hem, Preie ye the Lord, that he do a wei the paddoks fro me, and fro my puple; and Y schal delyuere the puple, that it make sacrifice to the Lord.

9 And Moises seide to Farao, Ordeyne thou a tyme to me, whanne Y schal preie for thee, and for thi seruauntis, and for thi puple, that the paddokis be dryuun awei fro thee, and fro thin hows, and fro thi seruauntis, and fro thi puple; and dwelle oneli in the flood.

10 And he answeride, To morewe. And Moises seide, Y schal do bi thi word, that thou wite, that noon is as oure Lord God; and the paddoks schulen go awei fro thee,

11 and fro thin hous, and fro thi children, and fro thi seruauntis, and fro thi puple; and tho schulen dwelle oneli in the flood.

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12 And Moises and Aaron yeden out fro Farao. And Moises criede to the Lord, for the biheest of paddoks, which he hadde seid to Farao.

13 And the Lord dide bi the word of Moises; and the paddoks weren deed fro housis, and fro townes, and fro feeldis;

14 and thei gaderiden tho in to grete heepis, and the lond was rotun.

15 Sotheli Farao seiy that reste was youun, and he made greuous his herte, and herde not hem, as the Lord comaundide.

16 And the Lord seide to Moises, Spek thou to Aaron, Holde forth thi yerde, and smyte the dust of erthe, and litle flies, ether gnattis, be in al the lond of Egipt.

17 And thei diden so; and Aaron helde forth the hond, and helde the yerde, and smoot the duste of erthe; and gnattis weren maad in men, and in werk beestis; al the dust of erthe was turned in to gnattis bi al the lond of Egipt.

18 And witchis diden in lijk maner bi her enchauntementis, that thei schulden brynge forth gnattis, and thei miyten not; and gnattis weren as wel in men as in werk beestis.

19 And the witchis seiden to Farao, This is the fyngur of God. And the herte of Farao was maad hard, and he herde not hem, as the Lord comaundide.

20 And the Lord seide to Moises, Rise thou eerli, and stonde bifore Farao, for he schal go out to the watris; and thou schalt seie to hym, The Lord seith these thingis, Delyuere thou my puple, that it make sacrifice to me;

21 that if thou schalt not delyuere the puple, lo! Y schal sende in to thee, and in to thi seruauntis, and in to thi puple, and in to thin housis, al the kynde of flies; and the housis of Egipcians schulen be fillid with flies of dyuerse kyndis, and al the lond in which thei schulen be.

22 And in that dai Y schal make wondurful the lond of Gessen, in which my puple is, that flies be not there; and that thou wite that Y am the Lord in the myddis of erthe;

23 and Y schal sette departyng bitwixe my puple and thi puple; this signe schal be to morewe.

24 And the Lord dide so. And a moost greuouse flie cam in to the hows of Farao, and of hise seruauntis, and in to al the lond of Egipt; and the lond was corrupt of siche flies.

25 And Farao clepide Moises and Aaron, and seide to hem, Go ye, make ye sacrifice to youre Lord God in this lond.

26 And Moises seide, It may not be so, for we schulen offre to oure God the abhomynaciouns of Egipcians; that if we schulen sle bifore Egipcians tho thingis whiche thei worschipen, thei schulen ouerleie vs with stoonus.

27 We schulen go the weie of thre daies in to wildirnesse, and we schulen make sacrifice to oure Lord God, as he comaundide vs.

28 And Farao seide, Y schal delyuere you, that ye make sacrifice to youre Lord God in deseert; netheles go ye not ferthere; preie ye for me.

29 And Moises seide, Y schal go out fro thee, and Y schal preie the Lord; and the fli schal go awei fro Farao, and fro hise seruauntis, and puple to morewe; netheles nyle thou more disseyue me, that thou delyuere not the puple to make sacrifice to the Lord.

30 And Moises yede out fro Farao, and preiede the Lord, whiche dide bi the word of Moyses,

31 and took awei flies fro Farao, and fro hise seruauntis, and puple; noon lefte, sotheli nether oon.

32 And the herte of Farao was maad hard, so that he delyueride not the puple, sothli nethir in this tyme.

EXODUS CHAPTER 9

1 Forsothe the Lord seide to Moises, Entre thou to Farao, and speke thou to hym, The Lord God of Ebrews seith these thingis, Delyuere thou my puple, that it make sacrifice to me;

2 that if thou forsakist yit, and withholdist hem, lo!

3 myn hond schal be on thi feeldis, on horsis, and assis, and camels, and oxun, and scheep, a pestilence ful greuous;

4 and the Lord schal make a merueilous thing bitwixe the possessiouns of Israel and the possessiouns of Egipcians, that outirli no thing perische of these thingis that perteynen to the sones of Israel.

5 And the Lord ordeinede a tyme, and seide, To morewe the Lord schal do this word in the lond.

6 Therfor the Lord made this word in the tother dai, and alle the lyuynge beestis of Egipcians weren deed; forsothe outirli no thing perischide of the beestis of the sones of Israel.

7 And Farao sente to se, nether ony thing was deed of these thingis whiche Israel weldide; and the herte of Farao was maad greuouse, and he delyuerede not the puple.

8 And the Lord seide to Moises and Aaron, Take ye the hondis ful of askis of the chymeney, and Moises sprynge it in to heuene bifore Farao;

9 and be there dust on al the lond of Egipt; for whi botchis schulen be in men and in werk beestis, and bolnynge bladdris schulen be in al the lond of Egipt.

10 And thei token askis of the chymney, and stoden bifore Farao; and Moises spreynt it into heuene; and woundis of bolnynge bladdris weren maad in men, and in werk beestis;

11 and the witchis myyten not stonde bifor Moises, for woundis that weren in hem, and in al the lond of Egipt.

12 And the Lord made hard the herte of Farao, and he herde not hem, as the Lord spak to Moises.

13 Also the Lord seide to Moises, Rise thou eerli, and stonde bifore Farao, and thou schalt seie to hym, The Lord God of Ebrews seth these thingis, Delyuere thou my puple, that it make sacrifice to me;

14 for in this tyme Y schal sende alle my veniauncis on thin herte, and on thi seruauntis, and on thi puple, that thou wite, that noon is lijk me in al erthe.

15 For now Y schal holde forth the hond, and Y schal smyte thee and thi puple with pestilence, and thou schalt perische fro erthe;

16 forsothe herfor Y haue set thee, that Y schewe my strengthe in thee, and that my name be teld in ech lond.

17 Yit thou withholdist my puple, and nylt delyuere it?

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18 Lo! to morewe in this same our Y schal reyne ful myche hail, which maner hail was not in Egipt, fro the dai in which it was foundid, til in to present tyme.

19 Therfor sende thou riyt now, and gadere thi werk beestis, and alle thingis whiche thou hast in the feeld; for men and werk beestis and alle thingis that ben in feeldis with outforth, and ben not gaderid fro the feeldis, and haile falle on tho, schulen die.

20 He that dredde the Lordis word, of the seruauntis of Farao, made his seruauntis and werk beestis fle in to housis;

21 sotheli he that dispiside the Lordis word, lefte his seruauntis and werk beestis in the feeldis.

22 And the Lord seide to Moises, Holde forth thin hond in to heuene, that hail be maad in al the lond of Egipt, on men, and on werk beestis, and on ech eerbe of the feeld in the lond of Egipt.

23 And Moises held forth the yerde in to heuene; and the Lord yaf thundris, and hail, and leitis rennynge aboute on the lond; and the Lord reynede hail on the lond of Egipt;

24 and hail and fier meddlid togidere weren borun forth; and it was of so myche greetnesse, how greet apperide neuere bifore in al the lond of Egipt, sithen thilke puple was maad.

25 And the hail smoot in the lond of Egipt alle thingis that weren in the feeldis, fro man til to werk beeste; and the hail smoot al the eerbe of the feeld, and brak al the flex of the cuntrey;

26 oonli the hail felde not in the lond of Gessen, where the sones of Israel weren.

27 And Farao sente, and clepide Moises and Aaron, and seide to hem, Y haue synned also now; the Lord is iust, Y and my puple ben wickid;

28 preye ye the Lord, that the thundris and hail of God ceesse, and Y schal delyuere you, and dwelle ye no more here.

29 Moyses seide, Whanne Y schal go out of the citee, Y schal holde forth myn hondis to the Lord, and leitis and thundris schulen ceesse, and hail schal not be, that thou wite, that the lond is the Lordis;

30 forsothe Y knowe, that thou and thi seruauntis dreden not yit the Lord.

31 Therfor the flex and barli was hirt, for the barli was greene, and the flex hadde buriounned thanne knoppis;

32 forsothe wheete and beenys weren not hirt, for tho weren late.

33 And Moyses yede out fro Farao, and fro the citee, and helde forth the hondis to the Lord, and thundris and hail ceessiden, and reyn droppide no more on the erthe.

34 Sotheli Farao siy that the reyn hadde ceessid, and the hail, and thundris, and he encreesside synne;

35 and the herte of hym and of hise seruauntis was maad greuouse, and his herte was maad hard greetli; nethir he lefte the sones of Israel, as the Lord comaundide bi the hond of Moises.

EXODUS CHAPTER 10

1 And the Lord seide to Moises, Entre thou to Farao, for Y haue maad hard the herte of hym, and of hise seruauntis, that Y do these signes of me in hym;

2 and that thou telle in the eeris of thi sone and of thi sones sones, how ofte Y al to-brak Egipcians, and dide signes in hem; and that ye wyte that Y am the Lord.

3 Therfore Moises and Aaron entriden to Farao, and seiden to hym, The Lord God of Ebrews seith these thingis, How long nylt thou be maad suget to me? Delyuere thou my puple, that it make sacrifice to me; ellis sotheli if thou ayenstondist,

4 and nylt delyuere it, lo! Y schal brynge in to morewe a locuste in to thi coostis,

5 which schal hile the hiyere part of erthe, nether ony thing therof schal appere, but that, that was residue to the hail schal be etun; for it schal gnawe alle the trees that buriounnen in feeldis;

6 and tho schulen fille thin howsis, and the howsis of thi seruauntis, and of alle Egipcians, hou greet thi fadris and grauntsiris sien not, sithen thei weren borun on erthe, til in to present dai. And Moises turnede awei hym silf, and yede out fro Farao.

7 Forsothe the seruauntis of Farao seiden to hym, Hou longe schulen we suffre this sclaundre? Delyuere the men, that thei make sacrifice to her Lord God; seest thou not that Egipt perischide?

8 And thei ayen clepiden Moises and Aaron to Farao, and he seide to hem, Go ye, and make ye sacrifice to youre Lord God; whiche ben thei, that schulen go?

9 Moises seide, We schulen go with oure litle children and eldre, and with sones, and douytris, with scheep, and grete beestis; for it is the solempnyte of oure Lord God.

10 And Farao answeride, So the Lord be with you; hou therfor schal Y delyuere you and youre litle children? to whom is it doute, that ye thenken worst?

11 It schal not be so; but go ye men oneli, and make ye sacrifice to the Lord; for also ye axiden this. And anoon thei weren cast out fro the siyt of Farao.

12 Forsothe the Lord seide to Moises, Holde forth thi hond on the lond of Egipt, to a locust, that it stie on the lond, and deuoure al the eerbe which is residue to the hail.

13 And Moises helde forthe the yerde on the lond of Egipt, and the Lord brouyte in a brennynge wynd al that dai and niyt; and whanne the morewtid was maad, the brennynge wynd reiside locustis, whiche stieden on al the lond of Egipt,

14 and saten in alle the coostis of Egipcians; and the locustis weren vnnoumbrable, and suche weren not bifore that tyme, nether schulen come aftirward.

15 And tho hiliden al the face of the erthe, and wastiden alle thingis; therfor the eerbe of the erthe was deuourid, and what euere of applis was in trees, whiche the hail hadde left, it was deuourid; and outirli no green thing was left in trees and in eerbis of erthe, in al Egipt.

16 Wherfor Farao hastide, and clepide Moises and Aaron, and seide to hem, Y haue synned ayens youre Lord God, and ayens yow;

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17 but now foryyue ye the synne to me; also in this tyme preie ye youre Lord God, that he take awey fro me this deeth.
18 And Moises yede out of the siyt of Farao, and preiede the Lord;
19 which made a moost strong wynd to blowe fro the west, and took, and castide the locust in to the reed see; noon dwellide, sotheli nether oon, in alle the coostis of Egipt.
20 And the Lord made hard the herte of Farao, and he lefte not the sones of Israel.
21 Forsothe the Lord seide to Moises, Holde forth thin hond in to heuene, and derknessis be on the lond of Egipt, so thicke that tho moun be gropid.
22 And Moises helde forth the hond in to heuene, and orrible derknessis weren maad in al the lond of Egipt;
23 in thre daies no man seiy his brother, nether mouede him silf fro that place in which he was. Whereuer the sones of Israel dwelliden, liyt was.
24 And Farao clepide Moises and Aaron, and seide to hem, Go ye, make ye sacrifice to the Lord; oneli youre scheep and grete beestis dwelle stille; youre litle children go with you.
25 Moises seide, Also thou schalt yyue to vs offryngis and brent sacrifices, whiche we schulen offre to oure Lord God;
26 alle the flockis schulen go with vs, for a cle schal not dwelle of tho thingis, that ben nedeful in to the worschipyng of oure Lord God, moost sithen we witen not what owith to be offrid, til we comen to that place.
27 Forsothe the Lord made hard the herte of Farao, and he nolde delyuere hem.
28 And Farao seide to Moises, Go awei fro me, and be war that thou se no more my face; in whateuer dai thou schalt appere to me, thou schalt die.
29 Moyses answeride, Be it doon so, as thou hast spokun; I schal no more se thi face.

EXODUS CHAPTER 11

1 And the Lord seide to Moises, Yit Y schal touche Farao and Egipt with o veniaunce, and after these thingis he schal delyuere you, and schal constreyne you to go out.
2 Therfor thou schalt seie to al the puple, that a man axe of his freend, and a womman of hir neiyboresse, silueren vessels and goldun, and clothis;
3 forsothe the Lord schal yyue grace to his puple bifor Egipcians. And Moises was a ful greet man in the lond of Egipt, bifore the seruauntis of Farao and al the puple;
4 and he seide, The Lord seith these thingis, At mydnyyt Y schal entre in to Egipt;
5 and ech firste gendrid thing in the lond of Egipcians schal die, fro the firste gendrid of Farao, that sittith in the trone of hym, til to the firste gendrid of the handmayde, which is at the querne; and alle the firste gendrid of beestis schulen die;
6 and greet cry schal be in al the lond of Egipt, which maner cry was not bifore, nether schal be aftirward.
7 Forsothe at alle the children of Israel a dogge schal not make priuy noise, fro man til to beeste; that ye wite bi how greet myracle the Lord departith Egipcians and Israel.
8 And alle these thi seruauntis schulen come doun to me, and thei schulen preye me, and schulen seie, Go out thou, and al the puple which is suget to thee; aftir these thingis we schulen go out.
9 And Moyses was ful wrooth, and yede out fro Farao. Forsothe the Lord seide to Moises, Farao schal not here you, that many signes be maad in the lond of Egipt.
10 Sotheli Moises and Aaron maden alle signes and wondris, that ben writun, bifor Farao; and the Lord made hard the herte of Farao, nether he delyuerede the sones of Israel fro his lond.

EXODUS CHAPTER 12

1 Also the Lord seide to Moises and Aaron in the lond of Egipt,
2 This monethe, the bigynnyng of monethis to you, schal be the firste in the monethis of the yeer.
3 Speke ye to al the cumpanye of the sones of Israel, and seie ye to hem, In the tenthe dai of this monethe ech man take a lomb by hise meynees and housis;
4 but if the noumbre is lesse, that it may not suffice to ete the lomb, he schal take his neiybore, which is ioyned to his hows, bi the noumbre of soulis, that moun suffice to the etyng of the lomb.
5 Forsothe the lomb schal be a male of o yeer, without wem; bi which custom ye schulen take also a kide;
6 and ye schulen kepe hym til to the fouretenthe dai of this monethe; and al the multitude of the sones of Israel schal offre hym at euentid.
7 And thei schulen take of his blood, and schulen put on euer either post, and in lyntels, ether hiyer threschfoldis, of the housis, in whiche thei schulen ete hym;
8 and in that niyt thei schulen ete fleischis, roostid with fier, and therf looues, with letusis of the feeld.
9 Ye schulen not ete therof ony raw thing, nether sodun in watir, but roostid oneli by fier; ye schulen deuoure the heed with feet and entrailis therof;
10 nether ony thing therof schal abide til the morewtid; if ony thing is residue, ye schulen brenne in the fier.
11 Forsothe thus ye schulen ete hym; ye schulen girde youre reynes, and ye schulen haue schoon in the feet, and ye schulen holde stauys in hondis, and ye schulen ete hastili; for it is fase, that is, the passyng of the Lord.
12 And Y schal passe thorou the lond of Egipt in that niyt, and Y schal smyte al the firste gendrid thing in the lond of Egipt, fro man til to beeste; and Y the Lord schal make domes in alle the goddis of Egipt.
13 Forsothe blood schal be to you in to signe, in the housis in whiche ye schulen be; and Y schal se the blood, and Y schal passe you; nether a wounde distriynge schal be in you, whanne Y schal smyte the lond of Egipt.
14 Forsothe ye schulen haue this dai in to mynde, and ye schulen make it solempne to the Lord in youre generaciouns bi euerlastynge worschipyng.
15 In seuene daies ye schulen ete therf breed; in the firste dai no thing diyt with sour douy schal be in youre housis; who

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euer schal ete ony thing diyt with sour douy, fro the firste dai til the seuenthe dai, that soule schal perische fro Israel.

16 The firste day schal be hooli and solempne, and the seuenthe dai schal be worschipful bi the same halewyng; ye schulen not do ony werk in tho daies, outakun these thingis that perteynen to mete;

17 and ye schulen kepe therf breed. For in that same dai Y schal lede out of the lond of Egipt youre oost; and ye schulen kepe this dai in youre generaciouns bi euerlastynge custom.

18 In the first monethe, in the fouretenthe dai of the monethe, at euentid, ye schulen ete therf breed, til to the oon and twentithe dai of the same monethe at euentid.

19 In seuene dayes no thing diyt with sour douy schal be foundun in youre housis; if ony etith ony thing diyt with sour dow, his soule schal perische fro the cumpeny of Israel, as wel of comelyngis, as of hem that ben borun in the lond.

20 Ye schulen not ete ony thing diyt with sour dow, and ye schulen ete therf breed in alle youre dwellyng placis.

21 Forsothe Moises clepide alle the eldre men of the sones of Israel, and seide to hem, Go ye, and take a beeste by youre meynees, and offre ye fase; and dippe ye a bundel of isope,

22 in the blood which is in the threisfold, and sprynge ye therof the lyntel, and euer either post; noon of you schal go out at the dore of his hows til the morewtid.

23 For the Lord schal passe smytynge Egipcians; and whanne he schal se the blood in the lyntel, and in euer either post, he schal passe the dore of the hows; and he schal not suffre the smytere to entre in to youre housis, and to hirte.

24 Kepe thou this word; it schal be a lawful thing to thee and to thi sones til in to with outen ende.

25 And whanne ye schulen entre in to the lond which the Lord schal yyue to you, as he bihiyte, ye schulen kepe these cerymonyes;

26 and whanne youre sones schulen seie to you, What is this religioun? ye schulen seie to hem,

27 It is the sacrifice of the passyng of the Lord, whanne he passide ouer the housis of the sones of Israel in Egipt, and smoot Egipcians, and delyueride oure housis. And the puple was bowid, and worschipide.

28 And the sones of Israel yeden out, and diden as the Lord comaundide to Moises and to Aaron.

29 Forsothe it was doon in the myddis of the nyyt, the Lord smoot al the firste gendrid thing in the lond of Egipt, fro the firste gendrid of Farao, that sat in the trone of hym, til to the first gendrid of the caitif womman, that was in the prisoun, and alle the first gendrid of beestis.

30 And Farao roos in the nyyt, and alle hise seruauntis, and al Egipt; and a greet cry was maad in Egipt, for noon hows was, in which a deed man lay not.

31 And whanne Moises and Aaron weren clepid in the nyyt, Farao seide, Rise ye, go ye out fro my puple, bothe ye and the sones of Israel; go ye, offre ye to the Lord, as ye seien;

32 take ye youre scheep and greete beestis, as ye axiden; and go ye, and blesse ye me.

33 And Egipcians constreyneden the puple to go out of the lond swiftli, and seiden, All we schulen die!

34 Therfor the puple took meele spreynd togidere, bifor that it was diyt with sour douy; and boond in mentils, and puttide on her schuldris.

35 And the sones of Israel diden as the Lord comaundide to Moises; and thei axiden of Egipcians siluerne vesselis and goldun, and ful myche clooth.

36 Forsothe the Lord yaf grace to the puple bifor Egipcians, that the Egipcians lenten to hem; and thei maden bare Egipcians.

37 And the sones of Israel yeden forth fro Ramasses in to Socoth, almest sixe hundrid thousind of foot men, with out litle children and wymmen;

38 but also comyn puple of malis and femalis vnnoumbrable stieden with hem; scheep, and oxun, and ful many beestis of diuerse kynde, stieden with hem.

39 And thei bakiden meele, which spreynd to gidere a while ago thei token fro Egipt, and maden therf looues bakun vnder the aischis; for the looues miyten not be diyt with sour dow, for Egipcians compelliden to go out, and suffriden not to make ony tariyng, nether it was leiser to make ony seew.

40 Forsothe the dwellyng of the sones of Israel, bi which thei dwelliden in Egipt, was of foure hundrid and thretti yeer;

41 and whanne tho weren fillid, al the oost of the Lord yede out of the lond of Egipt in the same dai.

42 This nyyt is worthi to be kept in the worschipyng of the Lord, whanne he ladde hem out of the lond of Egipt; alle the sones of Israel owen to kepe this in her generaciouns.

43 Also the Lord seide to Moises and Aaron, This is the religioun of fase; ech alien schal not ete therof;

44 sotheli ech seruaunt bouyt schal be circumcidid, and so he schal ete;

45 a comelyng and hirid man schulen not ete therof;

46 it schal be etun in oon hows; nether ye schulen bere out of the fleischis therof; nether ye schulen breke a boon therof.

47 Ech company of the sones of Israel schal make that fase;

48 that if ony pilgrym wole passe into youre feith and worschipyng, and make fase of the Lord, ech male kynde of hym schal be circumcidid bifore, and thanne he schal make lawfuli, and he schal be to gidere as a man borun of the lond; forsothe if ony man is not circumcidid, he schal not ete therof.

49 The same lawe schal be to a man borun of the lond, and to a comelyng, that takith youre feith, which is a pilgrym anentis you.

50 And alle the sones of Israel diden as the Lord comaundide to Moises and Aaron.

51 And in the same dai the Lord ladde out of the lond of Egipt the sones of Israel, bi her cumpanies.

EXODUS CHAPTER 13

1 Also the Lord spak to Moises, and seide,

2 Halewe thou to me ech firste gendrid thing that openeth the wombe among the sones of Israel, as wel of men as of beestis, for whi alle ben myn.

3 And Moises seide to the puple, Haue ye mynde of this dai, in which ye yeden out of Egipt, and of the hows of seruage,

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for in strong hond the Lord ledde you out of this place, that ye ete not breed diyt with sour dow.

4 To dai ye gon out, in the monethe of new fruytis;

5 and whanne the Lord hath led thee in to the lond of Cananey, and of Ethei, and of Amorrei, and of Euei, and of Jebusei, which lond he swoor to thi fadris, that he schulde yyue to thee, a lond flowynge with mylk and hony, thou schalt halowe this custom of holy thingis in this monethe.

6 In seuene daies thou schalt ete therf looues, and the solempnete of the Lord schal be in the seuenthe dai;

7 ye schulen ete therf looues seuene daies, no thing diyt with sour dow schal appere at thee, nether in alle thi coostis.

8 And thou schalt telle to thi sone in that dai, and schalt seie, This it is that the Lord dide to me, whanne Y yede out of Egipt.

9 And it schal be as a signe in thin hond, and as a memorial before thin iyen, and that the lawe of the Lord be euere in thi mouth; for in a strong hond the Lord ledde thee out of Egipt, and of the hows of seruage.

10 Thou schalt kepe siche a worschipyng in tyme ordeined, fro daies in to daies.

11 And whanne the Lord hath brouyt thee in to the lond of Cananey, as he swoor to thee, and to thi fadris, and hath youe it to thee,

12 thou schalt departe to the Lord al the thing that openeth the wombe, and that that is the firste in thi beestis; what euer thing thou hast of male kynde, thou schalt halewe to the Lord.

13 Thou schalt chaunge the firste gendrid of an asse for a scheep, that if thou ayen biest not, thou schalt sle; forsothe thou schalt ayen bie with prijs al the firste gendrid of man of thi sones.

14 And whanne thi sone schal axe thee to morewe, and seie, What is this? thou schalt answere to hym, In a strong hond the Lord ladde vs out of the lond of Egipt, of the hows of seruage; for whanne Farao was maad hard,

15 and nolde delyuere vs, the Lord killide alle the firste gendrid thing in the lond of Egipt, fro the firste gendrid of man til to the firste gendrid of beestis; therfor Y offre to the Lord al thing of male kynde that openeth the wombe, and Y ayen bie alle the firste gendrid thingis of my sones.

16 Therfor it schal be as a signe in thin hond, and as a thing hangid for mynde bifore thin iyen, for in a strong hond the Lord ledde vs out of Egipt.

17 Therfor whanne Farao hadde sent out the puple, God ledde not hem out bi the weie of the lond of Filisteis, which is niy; and arettid lest perauenture it wolde repente the puple, if he had seyn batelis rise ayens hym, and the puple wolde turn ayen in to Egipt;

18 but God ledde aboute by the weie of deseert, which weie is bisidis the reed see. And the sones of Israel weren armed, and stieden fro the lond of Egipte.

19 And Moises took the boonus of Joseph with hym, for he hadde chargid the sones of Israel, and hadde seid, God schal visite you, and bere ye out fro hennus my boonus with you.

20 And thei yeden forth fro Socoth, and settiden tentis in Etham, in the laste endis of wildirnesse.

21 Forsothe the Lord yede bifore hem to schewe the weie, bi dai in a piler of clowde, and bi nyyt in a piler of fier, that he schulde be ledere of the weie in euer either time;

22 the piler of clowde failide neuere bi dai, nether the piler of fier bi niyt, bifor the puple.

EXODUS CHAPTER 14

1 Forsothe the Lord spak to Moises, and seide, Speke thou to the sones of Israel;

2 turne thei ayen, and sette thei tentis euene ayens Fiayroth, which is bitwixe Magdalum and the see, ayens Beelsefon; in the siyt therof ye schulen sette tentis ouer the see.

3 And Farao schal seie on the sones of Israel, Thei ben maad streit in the lond, the deseert hath closid hem to gidere.

4 And Y schal make hard his herte, and he schal pursue you, and Y schal be glorified in Farao, and in al his oost; and Egipcians schulen wite that Y am the Lord; and thei diden so.

5 And it was teld to the kyng of Egipcians, that the puple hadde fled; and the herte of Farao and of hise seruauntis was chaungid on the puple, and thei seiden, What wolden we do, that we leften Israel, that it schulde not serue us?

6 Therfor Farao ioynede the chare, and took with him al his puple;

7 and he took sixe hundrid chosyn charis, and what euer thing of charis was in Egipt, and duykis of al the oost.

8 And the Lord made hard the herte of Farao, kyng of Egipt, and he pursuede the sones of Israel; and thei weren go out in an hiy hond.

9 And whanne Egipcians pursueden the steppis of the sones of Israel bifor goynge, thei founden hem in tentis on the see; al the chyualrye and charis of Farao, and al the oost weren in Fiayroth, ayens Beelsefon.

10 And whanne Farao hadde neiyed the sones of Israel, reisiden her iyen, and thei sien Egipcians bihynde hem, and dredden greetli; and thei crieden to the Lord,

11 and seiden to Moises, In hap sepulcris weren not in Egipt, therfor thou hast take vs awei, that we schulen die in wildirnesse? what woldist thou do this, that thou leddist vs out of Egipt?

12 Whether this is not the word which we spaken to thee in Egipt, and seiden, Go awei fro vs, that we serue Egipcians? for it is myche betere to serue hem, than to die in wildirnesse.

13 And Moises seide to the puple, Nyle ye drede, stonde ye, and se ye the grete werkys of God, whiche he schal do to dai; for ye schulen no more se Egipcians, whiche ye seen now, til in to with outen ende;

14 the Lord schal fiyte for you, and ye schulen be stille.

15 And the Lord seide to Moises, What criest thou to me? Speke thou to the sones of Israel, that thei go forth; forsothe reise thou thi yerde,

16 and stretche forth thin hond on the see, and departe thou it, that the sones of Israel go in the myddis of the see, by drie place.

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17 Forsothe Y schal make hard the herte of Egipcians, that thei pursue you, and Y schal be glorified in Farao, and in al the oost of hym, and in the charis, and in the knyytis of hym;

18 and Egipcians schulen wite that Y am the Lord God, whanne Y schal be glorified in Farao, and in the charis, and in the knyytis of hym.

19 And the aungel of the Lord, that yede bifore the castellis of Israel, took hym silf, and yede bihynde hem; and the piler of cloude yede to gidir with hym, and lefte the formere thingis aftir the bak,

20 and stood bitwixe the castels of Egipcians and castels of Israel; and the cloude was derk toward Egipcians, and liytnynge the nyyt toward the children of Israel, so that in al the tyme of the niyt thei miyten not neiy togidere to hem silf.

21 And whanne Moises hadde stretchid forth the hond on the see, the Lord took it awei, the while a greet wynde and brennynge blew in al the niyt, and turnede in to dryenesse; and the watir was departid.

22 And the sones of Israel entriden by the myddis of the drye see; for the watir was as a wal at the riyt side and left side of hem.

23 And Egipcians pursueden, and entriden aftir hem, al the ridyng of Farao, hise charis, and knyytis, bi the myddis of the see.

24 And the wakyng of the morewtid cam thanne, and lo! the Lord bihelde on the castels of Egipcians, bi a piler of fier, and of cloude, and killide the oost of hem; and he destriede the wheelis of charis,

25 and tho weren borun in to the depthe. Therfor Egipcians seiden, Fle we Israel; for the Lord fiytith for hem ayenus vs.

26 And the Lord seide to Moises, Holde forth thin hond on the see, that the watris turne ayen to Egipcians, on the charis, and knyytis of hem.

27 And whanne Moises hadde hold forth the hoond ayens the see, it turnede ayen first in the morewtid to the formere place; and whanne Egipcians fledden, the watris camen ayen, and the Lord wlappide hem in the myddis of the floodis.

28 And the watris turneden ayen, and hiliden the charis, and knyytis of al the oost of Farao, which sueden, and entriden in to the see; sotheli not oon of hem was alyue.

29 Forsothe the sones of Israel yeden thorouy the myddis of the drye see, and the watris weren to hem as for a wal, on the riyt side and left side.

30 And in that dai the Lord delyuerede Israel fro the hond of Egipcians, and thei sien Egipcians deed on the brynke of the see,

31 and thei seiyen the greet hond which the Lord hadde vsid ayens hem; and the puple dredde the Lord, and thei bileueden to the Lord, and to Moises his seruaunt.

EXODUS CHAPTER 15

1 Thanne Moises song, and the sones of Israel, this song to the Lord; and thei seiden, Synge we to the Lord, for he is magnefied gloriousli; he castide doun the hors and the stiere in to the see.

2 My strengthe and my preisyng is the Lord; and he is maad to me in to heelthe. This is my God, and Y schal glorifie hym; the God of my fadir, and Y schal enhaunse hym.

3 The Lord is as a man fiyter, his name is Almiyti;

4 he castide doun in to the see the charis of Farao, and his oost. Hise chosun princis weren drenchid in the reed see;

5 the depe watris hiliden hem; thei yeden doun in to the depthe as a stoon.

6 Lord, thi riythond is magnyfied in strengthe; Lord, thi riythond smoot the enemye.

7 And in the mychilnesse of thi glorie thou hast put doun alle myn aduersaries; thou sentist thin ire, that deuouride hem as stobil.

8 And watris weren gaderid in the spirit of thi woodnesse; flowinge watir stood, depe watris weren gaderid in the middis of the see.

9 The enemy seide, Y schal pursue, and Y schal take; Y schal departe spuylis, my soule schal be fillid. I schal drawe out my swerde; myn hond schal sle hem.

10 Thi spirit blew, and the see hilide hem; thei weren drenchid as leed in grete watris.

11 Lord, who is lijk thee in stronge men, who is lijk thee? thou art greet doere in hoolynesse; ferdful, and preisable, and doynge myraclis.

12 Thou heldist forth thin hond, and the erthe deuouride hem;

13 thou were ledere in thi merci to thy puple, which thou ayen bouytist; and thou hast bore hym in thi strengthe to thin holi dwellyng place.

14 Puplis stieden, and weren wroothe; sorewis helden the dwelleris of Filistiym.

15 Thanne the pryncis of Edom weren disturblid; tremblyng held the stronge men of Moab.

16 Alle the dwelleris of Canaan weren starke; inward drede falle on hem, and outward drede in the greetnesse of thin arm. Be thei maad vnmouable as a stoon, til thi puple passe, Lord; til this thi puple passe, whom thou weldidist.

17 Thou schalt brynge hem in, and thou schalt plaunte in the hil of thin eritage; in the moost stidefast dwellyng place which thou hast wrouyt, Lord; Lord, thi seyntuarie, which thin hondis made stidefast.

18 The Lord schal regne in to the world and ferthere.

19 Forsothe Farao, a ridere, entride with his charis and knyytis in to the see, and the Lord brouyte the watris of the se on hem; sotheli the sones of Israel yeden bi the drie place, in the myddis of the see.

20 Therfore Marie, profetesse, the sistir of Aaron, took a tympan in hir hond, and alle the wymmen yeden out aftir hyr with tympans and cumpanyes;

21 to whiche sche song bifore, and seide, Synge we to the Lord, for he is magnyfied gloriousli; he castide doun in to the see the hors and the stiere of hym.

22 Forsothe Moises took Israel fro the reed see, and thei yeden out in to the deseert of Sur, and thei yeden thre daies bi the wildirnesse, and thei founden not watir.

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23 And thei camen in to Marath, and thei miyten not drynk the watris of Marath, for tho weren bittere; wherfor and he puttide a couenable name to the place, and clepide it Mara, that is, bitternesse.

24 And the puple grutchide ayens Moises, and seide, What schulen we drynke?

25 And Moises criede to the Lord, which schewide to hym a tre; and whanne he hadde put that tre in to watris, tho weren turned in to swetnesse. There the Lord ordeynede comaundementis and domes to the puple, and there he asayede the puple,

26 and seide, If thou schalt here the vois of thi Lord God, and schalt do that that is riytful byfore hym, and schalt obeie to his comaundementis, and schalt kepe alle hise heestis, Y schal not brynge yn on thee al the syknesse, which Y puttide in Egipt, for Y am thi Lord Sauyour.

EXODUS CHAPTER 16

1 Forsothe the sones of Israel camen in to Helym, where weren twelue wellis of watris, and seuenti palm trees, and thei settiden tentis bisidis the watris. And thei yeden forth fro Helym, and al the multitude of the sones of Israel cam in to deseert of Syn, which is bitwixe Helym and Synai, in the fiftenethe dai of the secunde monethe aftir that thei yeden out of the lond of Egipt.

2 And al the congregacioun of the sones of Israel grutchide ayens Moises, and ayens Aaron, in the wildirnesse.

3 And the sones of Israel seiden to hem, We wolden that we hadden be deed bi the hoond of the Lord in the lond of Egipt, whanne we saten on the pottis of fleisch, and eeten looues in plentee; whi leden ye vs in to this deseert, that ye schulden sle al the multitude with hungur?

4 Forsothe the Lord seide to Moises, Lo! Y schal reyne to you looues fro heuene; the puple go out, that it gadere tho thingis that sufficen bi ech day; that Y asaie the puple, whethir it goith in my lawe, ether nai.

5 Sotheli in the sixte dai make thei redi that that thei schulen bere yn, and be it double ouer that thei weren wont to gadere bi ech dai.

6 And Moises and Aaron seiden to alle the sones of Israel, At euentid ye schulen wite that the Lord ledde you out of the lond of Egipt;

7 and in the morewetid ye schulen se the glorie of the Lord; for Y herde youre grutchyng ayens the Lord; sotheli what ben we, for ye grutchen ayens us?

8 And Moises seide, The Lord schal yyue to you at euentid fleischis to ete, and looues in the morewetid in plentee, for he herde youre grutchyngis, bi which ye grutchiden ayens hym; for whi, what ben we? youre grutchyng is not ayens vs but ayens the Lord.

9 And Moises seide to Aaron, Seie thou to al the congregacioun of the sones of Israel, Neiye ye bifore the Lord, for he herde youre grutchyng.

10 And whanne Aaron spak to al the cumpeny of the sones of Israel, thei bihelden to the wildirnesse, and lo! the glorie of the Lord apperide in a cloude.

11 Forsothe the Lord spak to Moises,

12 and seide, Y herde the grutchyngis of the sones of Israel; spek thou to hem, At euentid ye schulen ete fleischis, and in the morewtid ye schulen be fillid with looues, and ye schulen wite that Y am youre Lord God.

13 Therfor euentid was maad, and curlewes stieden and hiliden the castels; and in the morewtid deew cam bi the face of the castels.

14 And whanne it hadde hilid the erthe, a litil thing, and as powned with a pestel, in the licnesse of an hoorfrost on erthe, apperide in the wildirnesse.

15 And whanne the sones of Israel hadden seyn that, thei seiden to gidere, Man hu? which signyfieth, what is this? for thei wisten not what it was. To whiche Moises seide, This is the breed, which the Lord hath youe to you to ete.

16 This is the word which the Lord comaundide, Ech man gadere therof as myche as suffisith to be etun, gomor bi ech heed, bi the noumbre of youre soulis that dwellen in the tabernacle, so ye schulen take.

17 And the sones of Israel diden so, and thei gaderiden oon more, another lesse;

18 and thei metiden at the mesure gomor; nethir he that gaderide more had more, nethir he that made redi lesse fond lesse, but alle gaderiden bi that that thei myyten ete.

19 And Moises seide to hem, Noon leeue therof in to the morewtid; whiche herden not him,

20 but summe of hem leften til to the morewtid, and it bigan to buyle with wormes, and it was rotun; and Moises was wrooth ayens hem.

21 Forsothe alle gaderiden in the morewtid as myche as miyte suffice to be eten; and whanne the sunne was hoot, it was moltun.

22 Sotheli in the sixte dai thei gaderiden double metis, that is, twei gomor by ech man. Forsothe alle the princis of the multitude camen, and telden to Moises, which seide to hem,

23 This it is that the Lord spak, The reste of the sabot is halewid to the Lord, do ye what euer thing schal be wrouyt to morewe, and sethe ye tho thingis that schulen be sodun; sotheli what euer thing is residue, kepe ye til in to the morewe.

24 And thei diden so as Moises comaundide, and it was not rotun, nether a worm was foundun ther ynne.

25 And Moises seide, Ete ye that in this dai, for it is the sabat of the Lord, it schal not be foundun to dai in the feeld; gadere ye in sixe daies,

26 forsothe the sabat of the Lord is in the seuenthe dai, therfor it schal not be foundun.

27 The seuenthe dai cam, and summe of the puple yeden out to gadire, and thei founden not.

28 Forsothe the Lord seide to Moises, Hou long nylen ye kepe my comaundementis, and my lawe?

29 Se ye that the Lord yaf to you the sabat, and for this he yaf to you in the sixte dai double meetis; ech man dwelle at him silf, noon go out of his place in the seuenthe dai.

30 And the puple kepte sabat in the seuenthe dai.

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31 And the hous of Israel clepide the name therof man, which was whijt as the seed of coriandre, and the taast therof was as of flour with hony.

32 Forsothe Moises seide, This is the word which the Lord comaundide, Fille thou a gomor therof, and be it kept in to generaciouns to comynge aftirward, that thei knowe the breed bi which Y fedde you in the wildirnesse, whanne ye weren led out of the lond of Egipt.

33 And Moises seide to Aaron, Take thou o vessel, and putte therinne man, as myche as gomor mai take, and putte bifore the Lord, to be kept in to youre generaciouns,

34 as the Lord comaundide to Moises; and Aaron puttide that to be kept in the tabernacle.

35 Forsothe the sones of Israel eeten manna in fourti yeer, til thei camen in to the lond abitable; thei weren fed with this mete til thei touchiden the endis of the lond of Canaan.

36 Forsothe gomor is the tenthe part of efy.

EXODUS CHAPTER 17

1 Therfor al the multitude of the sones of Israel yede forth fro the deseert of Syn, bi her dwellyngis, bi the word of the Lord, and settiden tentis in Rafidym, where was not watir to the puple to drynke.

2 Whiche puple chidde ayens Moises, and seide, Yyue thou water to vs, that we drynke. To whiche Moises answeride, What chiden ye ayens me, and whi tempten ye the Lord?

3 Therfor the puple thristide there for the scarsnesse of watir, and grutchiden ayens Moises, and seide, Whi madist thou vs to go out of Egipt, to sle vs, and oure fre children, and beestis, for thrist?

4 Forsothe Moises criede to the Lord, and seide, What schal Y do to this puple? yit a litil, also it schal stone me.

5 The Lord seide to Moises, Go thou bifore the puple, and take with thee of the eldre men of Israel, and take in thin hond the yerde, bi which thou hast smyte the flood, and go; lo!

6 Y schal stonde there before thee, aboue the stoon of Oreb, and thou schalt smyte the stoon, and water schal go out therof, that the puple drynke. Moises dide so byfore the eldere men of Israel;

7 and he clepide the name of that place Temptacioun, for the chidyng of the sones of Israel, and for thei temptiden the Lord, and seiden, Whether the Lord is in vs, ether nay?

8 Forsothe Amalech cam, and fauyt ayens Israel in Rafidym.

9 And Moises seide to Josue, Chese thou men, and go out, and fiyte to morewe ayens men of Amalech; lo! Y schal stonde in the cop of the hil, and Y schal haue the yerde of God in myn hond.

10 Josue dide as Moises spak, and fauyt ayens Amalech. Forsothe Moises, and Aaron, and Hur stieden on the cop of the hil;

11 and whanne Moises reiside the hondis, Israel ouercam; forsothe if he let down a litil, Amalech ouercam.

12 Sotheli the hondis of Moises weren heuy, therfor thei token a stoon, and puttide vndir hym, in which stoon he sat. Forsothe Aaron and Hur susteyneden hise hondis, on euer eithir side; and it was don, that hise hondis weren not maad weri, til to the goyng down of the sunne.

13 And Josue droof a wey Amalech and his puple, in the mouth of swerd, that is, bi the scharpnesse of the swerd.

14 Forsothe the Lord seide to Moises, Wryte thou this in a book, for mynde, and take in the eeris of Josue; for Y schal do a wei the mynde of Amalech fro vndur heuene.

15 And Moises bildide an auter, and clepide the name therof The Lord myn enhaunsere,

16 and seide, For the hond of the Lord aloone, and the bateil of God schal be ayens Amalech, fro generacioun in to generacioun.

EXODUS CHAPTER 18

1 And whanne Jetro, the prest of Madian, the alye of Moises, hadde herd alle thingis which God hadde do to Moises, and to Israel his puple, for the Lord hadde led Israel out of the lond of Egipt,

2 he took Sefora, the wijf of Moises, whom he hadde sent ayen,

3 and hise twei sones, of which oon was clepid Gersan, for the fadir seide, Y was a comelyng in alien lond,

4 forsothe the tother was clepid Eliezer, for Moises seide, God of my fadir is myn helpere, and he delyuerede me fro the swerd of Farao.

5 Therfor Jetro, alie of Moises, cam, and the sones of Moises and his wijf camen to Moises, in to deseert, where Jetro settide tentis bisidis the hil of God;

6 and sente to Moises, and seide, Y Jetro, thin alie, come to thee, and thi wijf, and thi twei sones with hir.

7 And Moises yede out into the comyng of his alie, and worschipide, and kiste hym, and thei gretten hem silf to gidere with pesible wordis.

8 And whanne he hadde entrid in to the tabernacle, Moises tolde to his alie alle thingis whiche God hadde do to Farao, and to Egipcians, for Israel, and he tolde al the trauel which bifelle to hem in the weie, of which the Lord delyuerede hem.

9 And Jetro was glad on alle the goodis whiche the Lord hadde do to Israel, for he delyuerede Israel fro the hond of Egipcians.

10 And Jetro seide, Blessid be the Lord, that delyuerede you fro the hond of Egipcians, and fro the hond of Farao, which Lord delyuered his puple fro the hond of Egipt;

11 now Y knowe that the Lord is greet aboue alle goddis, for thei diden proudli ayens hem.

12 Therfor Jetro, alie of Moises, offride brent sacrifices and offryngis to God; and Aaron, and alle the eldere men of Israel, camen to ete breed with hym bifore God.

13 Forsothe in the tother dai Moises sat that he schulde deme the puple, that stood niy Moises, fro the morewtid til to euentid.

14 And whanne his alie hadde seyn this, that is, alle thingis whiche he dide in the puple, he seide, What is this that thou doist in the puple? whi sittist thou aloone, and al the puple abidith fro the morewtid til to euentid?

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15 To whom Moises answeride, The puple cometh to me, and axith the sentence of God;
16 and whanne ony strijf bifallith to hem, thei comen to me, that Y deme bitwixe hem, and schewe the comaundementis of God, and hise lawis.
17 And Jetro seide, Thou doist a thing not good,
18 thou art wastid with a fonned trauel, bothe thou and this puple which is with thee; the werk is a boue thi strengthis, thou aloone maist not suffre it.
19 But here thou my wordis and counseils, and the Lord schal be with thee; be thou to the puple in these thingis that perteynen to God, that thou telle the thingis that ben seid to the puple;
20 and schewe to the puple the cerymonyes, and custom of worschipyng, and the weie bi which thei owen to go, and the werk which thei owen to do.
21 Forsothe puruey thou of al the puple myyti men, and dredynge God, in whiche is treuthe, and whiche haten auarice; and ordeyne thou of hem tribunes, and centuriouns, and quinquagenaries, and deenys,
22 whiche schulen deme the puple in al tyme; sotheli what ever thing is grettere, telle thei to thee, and deme thei ooneli lesse thingis, and be it esiere to thee, whanne the burthun is departid in to othere men.
23 If thou schalt do this, thou schalt fille the comaundement of God, and thou schalt mowe bere hise comaundementis; and al this puple schal turne ayen with pees to her places.
24 And whanne these thingis weren herd, Moises dide alle thingis whiche Jetro counselide.
25 And whanne noble men of al Israel weren chosun Moises ordeynede hem princis of the puple, tribunes, and centuriouns, and quinquagenaries, and denes,
26 whiche demeden the puple in al tyme; forsothe, whateuer thing was hardere, thei telden to Moises, and thei demeden esiere thingis oneli.
27 And Moises lefte his alie, which turnede ayen, and yede in to his lond.

EXODUS CHAPTER 19

1 In the thridde monethe of the goyng of Israel out of the lond of Egipt, in this dai thei camen in to the wildirnesse of Synai;
2 for thei yeden forth fro Rafidym, and camen til in to deseert of Synai, and settiden tentis in the same place; and there Israel settide tentis, euen ayens the hil.
3 Forsothe Moises stiede in to the hil to God; and the Lord clepide hym fro the mount, and seide, Thou schalt seie these thingis to the hows of Jacob, and thou schalt telle to the sones of Israel,
4 Ye silf han seyn what thingis Y haue do to Egipcians, how Y bar you on the wengis of eglis, and took to me.
5 Therfor if ye schulen here my vois, and schulen kepe my couenaunt, ye schulen be to me in to a specialte of alle puplis; for al the lond is myn;
6 and ye schulen be to me in to a rewme of preesthod, and ye schulen be an hooli folk; these ben the wordis whiche thou schalt speke to the sones of Israel.
7 Moyses cam, and whanne the gretter men in birthe of the puple weren clepid to gidere, he expownede alle the wordis whiche the Lord comaundide.
8 And alle the puple answeride to gidere, We schulen do alle thingis whiche the Lord spak. And whanne Moises hadde teld the wordis of the puple to the Lord,
9 the Lord seide to hym, Riyt now Y schal come to thee in a derknesse of a cloude, that the puple here me spekynge to thee, and bileue to thee withouten ende. Therfor Moises telde the wordis of the puple to the Lord,
10 which seide to Moises, Go thou to the puple, and make hem holi to dai and to morewe, and waische thei her clothis,
11 and be thei redi in to the thridde dai; for in the thridde dai the Lord schal come doun bifore al the puple on the hil of Synai.
12 And thou schalt sette termes to the puple, bi cumpas; and thou schalt seie to hem, Be ye war, that ye stie not in to the hil, nether touche ye the endis therof; ech man that schal touche the hil, schal die bi deeth.
13 Hondis schulen not touche hym, but he schal be oppressid with stoonus, ethir he shall be persid with dartis; whether it schal be a beest, ethir a man, it schal not lyue; whanne a clarioun schal bigynne to sowne, thanne stie thei in to the hil.
14 And Moises cam doun fro the hil to the puple, and halewide it; and whanne thei hadden waischun her clothis,
15 he seide to hem, Be ye redi in to the thridde dai, neiye ye not to youre wyues.
16 And now the thridde day was comun, and the morewetid was cleer; and, lo! thundris bigunnen to be herd, and leitis to schyne, and a moost thicke cloude to hile the mounteyn; and the sownyng of a clarioun made noise ful greetli, and the puple dredde, that was in the castels.
17 And whanne Moises hadde led hem out in to the comyng of God, fro the place of castels, thei stoden at the rootis of the hil.
18 Forsothe al the hil of Synai smokide, for the Lord hadde come doun theronne in fier; and smoke stiede therof as of a furneis, and al the hil was ferdful;
19 and the sown of a clarioun encreesside litil and litil, and was holdun forth lengere. Moises spak, and the Lord answeride to hym,
20 and the Lord cam doun on the hil of Synay, in thilke cop of the hil, and clepide Moises to the cop therof. And whanne he hadde stied thidur,
21 the Lord seide to hym, Go thou doun, and witnesse thou to the puple, lest perauenture it wole passe the termes to se the Lord, and ful greet multitude therof perische;
22 also preestis, that neiyen to the Lord, be halewid, lest Y smyte hem.
23 And Moises seide to the Lord, The comyn puple may not stie in to the hil of Synai; for thou hast witnessid, and hast

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comaundid, seiyinge, Sette thou termes aboute the hil, and halewe it.

24 To whom the Lord seide, Go thou doun, and thou schalt stie, and Aaron with thee; forsothe the preestis and the puple passe not the termes, nethir stie thei to the Lord, lest perauenture he sle hem.

25 Moises yede doun to the puple, and telde alle thingis to hem.

EXODUS CHAPTER 20

1 And the Lord spak alle these wordis, Y am thi Lord God,

2 that ladde thee out of the lond of Egipt, fro the hous of seruage.

3 Thou schalt not haue alien goddis bifore me.

4 Thou schalt not make to thee a grauun ymage, nethir ony licnesse of thing which is in heuene aboue, and which is in erthe bynethe, nether of tho thingis, that ben in watris vndur erthe; thou schalt not herie tho,

5 nether thou schalt worschipe; for Y am thi Lord God, a stronge gelouse louyere; and Y visite the wickidnesse of fadris in to the thridde and the fourthe generacioun of hem that haten me,

6 and Y do mercy in to a thousynde, to hem that louen me, and kepen myn heestis.

7 Thou schalt not take in veyn the name of thi Lord God, for the Lord schal not haue hym giltles, that takith in veyn the name of his Lord God.

8 Haue thou mynde, that thou halowe the dai of the sabat;

9 in sixe daies thou schalt worche and schalt do alle thi werkis;

10 forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone, and thi douytir, and thi seruaunt, and thin handmaide, thi werk beeste, and the comelyng which is withynne thi yatis;

11 for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blesside the dai of the sabat, and halewide it.

12 Onoure thi fadir and thi moder, that thou be long lyuyng on the lond, which thi Lord God schal yyue to thee.

13 Thou schalt not sle.

14 Thou schalt do no letcherie.

15 Thou schalt do no theft.

16 Thou schalt not speke fals witnessyng ayens thi neiybore.

17 Thou schalt not coueyte the hous of thi neiybore, nether thou schalt desyre his wijf, not seruaunt, not handmaide, not oxe, not asse, nether alle thingis that ben hise.

18 Forsothe al the puple herde voices, and siy laumpis, and the sowne of a clarioun, and the hil smokynge; and thei weren afeerd, and schakun with inward drede, and stoden afer,

19 and seiden to Moises, Speke thou to vs, and we schulen here; the Lord speke not to vs, lest perauenture we dien.

20 And Moises seide to the puple, Nyle ye drede, for God cam to proue you, and that his drede schulde be in you, and that ye schulden not do synne.

21 And the puple stood afer; forsothe Moises neiyede to the derknesse, wherynne God was.

22 And the Lord seide ferthermore to Moises, Thou schalt seie these thingis to the sones of Israel, Ye seiyen that fro heuene Y spak to you;

23 ye schulen not make goddis of silver, nethir ye schulen make to you goddis of gold.

24 Ye schulen make an auter of erthe to me, and ye schulen offre theronne youre brent sacrifices, and pesible sacrifices, youre scheep, and oxun, in ech place in which the mynde of my name schal be; Y schal come to thee, and Y schal blesse thee.

25 That if thou schalt make an auter of stoon to me, thou schalt not bilde it of stoonys hewun; for if thou schalt reise thi knyif theronne, it schal be polluted, ether defoulid.

26 Thou schalt not stye bi grees to myn auter, lest thi filthe be schewid.

EXODUS CHAPTER 21

1 These ben the domes, whiche thou schalt sette forth to hem.

2 If thou biest an Ebrew seruaunt, he schal serue thee sixe yeer; in the seuenthe yeer he schal go out fre,

3 with out prijs; with what maner clooth he entride, with siche clooth go he out; if he entride hauynge a wijf, and the wijf schal go out to gidere.

4 But if the lord of the servaunt yaf a wijf to hym, and sche childide sones and douytris, the womman and hir children schulen be hir lordis; sotheli the seruaunt schal go out with his owne clooth.

5 That if the seruaunt seith, Y loue my lord, and wijf, and children, Y schal not go out fre;

6 the lord brynge hym to goddis, that is, iugis; and he schal be set to the dore, and postis; and the lord schal perse his eere with a nal, and he schal be seruaunt to hym til in to the world.

7 If ony man sillith his douyter in to seruauntesse, sche schal not go out as handmaidis weren wont to go out;

8 if sche displesith in the iyen of hir lord, to whom sche was bitakun, he schal delyuere hir; sotheli he schal not haue power to sille hir to an alien puple, if he forsakith hir.

9 Forsothe if he weddith hir to his sonne, he schal do to hir bi the custom of douytris;

10 that if he takith another womman to hym, he schal puruey to the damysele weddingis, and clothis, and he schal not denye the prijs of chastite.

11 If he doith not these thre, sche schal go out freli without money.

12 He that smytith a man, and wole sle, die bi deeth;

13 forsothe if a man settide not aspies, but God bitook hym in to hise hondis, Y schal ordeyne a place to thee, whidur he owith to fle.

14 If ony man sleeth his neiybore bi biforecastyng, and bi aspies, drawe thou hym awey fro myn auter, that he die.

15 He that smytith his fadir, ether modir, die by deeth.

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16 He that cursith his fadir, ether modir, die bi deeth.
17 He that stelith a man, and sillith hym, if he is conuyt of the gilt, die bi deeth.
18 If men chiden, and the tother smyte his neiybore with a stoon, ether with the fist, and he is not deed, but liggith in the bed,
19 if he risith, and goith forth on his staf, he that smoot schal be innocent; so netheles that he restore hise trauelis, and costis in lechis.
20 He that smytith his seruaunt, ether handmayde, with a yerde, and thei ben deed in hise hondis, schal be gilti of cryme.
21 Sotheli if the seruaunt ouerlyueth o dai, ether tweyne, he schal not be suget to peyne, that is of deeth, for the seruaunt is his catel.
22 If men chiden, and a man smytith a womman with childe, and sotheli makith the child deed borun, but the womman ouerlyueth, he schal be suget to the harm, as myche as the hosebonde of the womman axith, and the iugis demen.
23 But if the deeth of hir sueth,
24 he schal yelde lijf for lijf, iye for iye, tooth for tooth, hond for hond, foot for foot,
25 brennyng for brennyng, wounde with schedyng of blood for wounde with schedyng of blood, a wan wounde for a wan wounde.
26 If a man smytith the iye of his seruaunt, ethir of handmaide, and makith hem oon iyed, he schal delyuere hem fre for the iye which he puttide out.
27 Also if he smytith out a tooth fro his seruaunt, ethir handmaide, in lijk maner he schal delyuere hem fre.
28 If an oxe smytith with horn a man, ether a womman, and thei ben deed, the oxe schal be oppressid with stoonus, and hise fleischis schulen not be etun, and the lord of the oxe schal be innocent.
29 That if the oxe was a pultere with horn fro yisterdai and the thridde dai ago, and men warneden the lord of hym, nether the lord closide hym, and he sleeth a man, ethir womman, bothe the oxe schal be oppressid with stoonus, and thei schulen sle the lord of hym;
30 that if prijs is put to the lord, he schal yyue for his lijf what euer he is axide.
31 And if he smytith with horn a son, and a douytir, he schal be suget to lijk sentence.
32 If the oxe asailith a seruaunt, and handmaide, the lord of the oxe schal yyue thretti siclis of siluer to his lord; forsothe the oxe schal be oppressid with stoonus.
33 If ony man openeth a cisterne, and diggith, and hilith it not, and an oxe ether asse fallith in to it,
34 the lord of the cisterne schal yelde the prijs of the werk beestis; forsothe that that is deed schal be his.
35 If another mannus oxe woundith the oxe of another man, and he is deed, thei schulen sille the quyke oxe, and thei schulen departe the prijs; forsothe thei schulen departe bitwixe hem the karkeis of the deed oxe.
36 Forsothe if his lord wiste, that the oxe was a puttere fro yistirdai and the thridde dai ago, and kepte not him, he schal yelde oxe for oxe, and he schal take the hool carkeys.

EXODUS CHAPTER 22

1 If ony man stelith a scheep, ether oxe, and sleeth, ether sillith, he schal restore fiue oxen for oon oxe, and foure scheep for o scheep.
2 And if a nyyt theef brekynge an hows, ether vndurmynynge, is foundun, and is deed bi a wounde takun, the smytere schal not be gilti of blood;
3 that if he dide this whanne the sunne was rysun, he dide man sleyng, and he schal die. If a theef hath not that, that he schal yelde for thefte, he schal be seeld;
4 if that thing that he staal, is foundun quyk at hym, ether oxe, ether asse, ether scheep, he schal restore the double.
5 If a man harmeth a feeld, ethir vyner, and suffrith his beeste, that it waaste othere mennus thingis, he schal restore for the valu of harm, what euer beste thing he hath in his feeld, ethir vyner.
6 If fier goith out, and fyndith eeris of corn, and catchith heepis of corn, ethir cornes stondynge in feeldis, he that kyndlide the fier schal yeelde the harm.
7 If a man bitakith in to kepyng monei to a freend, ether a vessel in to keping, and it is takun awey bi thefte fro hym that resseyuede, if the theef is foundun, he schal restore the double.
8 If the theef is hid, the lord of the hows schal be brouyt to goddis, that is, iugis, and he schal swere, that he helde not forth the hond in to the thing of his neiybore,
9 to do fraude; as wel in oxe, as in asse, and in scheep, and in clooth; and what euer thing may brynge in harm, the cause of euer eithir schal come to goddis, and if thei demen, he schal restore the double to his neiybore.
10 If ony man bitakith to his neiybore oxe, asse, scheep, and al werk beeste to kepyng, and it is deed, ether is maad feble, ethir is takun of enemyes, and no man seeth this,
11 an ooth schal be in the myddis, that he helde not forth the hond to the thing of his neiybore; and the lord schal resseyue the ooth, and he schal not be compellid to yelde.
12 That if it is takun awei bi thefte, he schal restore the harm to the lord;
13 if it is etun of a beeste, he schal brynge to the lord that that is slayn, and he schal not restore.
14 He that axith of his neiybore ony thing of these bi borewyng, and it is feblid, ether deed, while the lord is not present, he schal be constreyned to yelde; that if the lord is in presence,
15 he schal not restore, moost if it cam hirid, for the meede of his werk.
16 If a man disseyueth a virgyn not yit weddid, and slepith with hir, he schal yyue dower to hir, and schal haue hir wijf.
17 If the fadir of the virgyn nyle yyue, he schal yelde money, bi the maner of dower, which virgyns weren wont to take.
18 Thou schalt not suffre witchis to lyue.
19 He that doith letcherie with a beeste, die by deeth.

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20 He that offrith to goddis, out takun to the Lord aloone, be he slayn.

21 Thou schalt not make sory a comelyng, nether thou schalt turmente hym; for also ye weren comelyngis in the lond of Egipt.

22 Ye schulen not anoye a widewe, and a fadirles ethir modirles child.

23 If ye hirten hem, thei schulen crye to me, and Y schal here the cry of hem,

24 and my greet veniaunce schal haue indignacioun, and Y schal smyte you with swerd, and youre wyues schulen be widewis, and youre sones schulen be fadirles.

25 If thou yyuest money to loone to my pore puple, that dwellith with thee, thou schalt not constreyne hym, as an extorsioner doith, nether thou schalt oppresse hym by vsuris.

26 If thou takist of thi neiybore a wed a clooth, thou schalt yelde to hym bifore the goyng doun of the sunne;

27 for that aloone is the cloothing of his fleisch, with which he is hilid, nether he hath another, in which he slepith; if he crieth to me, Y schal here hym; for Y am mercyful.

28 Thou schalt not bacbyte goddis, and thou schalt not curse the prince of thi puple.

29 Thou schalt not tarye to offre to the Lord thi tithis, and firste fruytis. Thou schalt yyue to me the firste gendrid of thi sones;

30 also of oxen, and of scheep thou schalt do in lijk maner; seuene daies be he with his modir, in the eiytithe dai thou schalt yelde hym to me.

31 Ye schulen be holi men to me; ye schulen not ete fleisch which is bifore taastid of beestis, but ye schulen caste forth to houndis.

EXODUS CHAPTER 23

1 Thou schalt not resseyue a vois of leesyng, nether thou schalt ioyne thin hond, that thou seie fals witnessyng for a wickid man.

2 Thou schalt not sue the cumpanye to do yuel, nether thou schalt ascente to the sentence of ful many men in doom, that thou go awey fro treuthe.

3 Also thou schalt not haue mercy of a pore man in a cause, ethir doom.

4 If thou meetist the oxe of thin enemye, ethir the asse errynge, lede thou ayen to hym.

5 If thou seest that the asse of hym that hatith thee liggyth vndir a burthun, thou schalt not passe, but thou schalt reise with hym.

6 Thou schalt not bowe in the doom of a pore man.

7 Thou schalt fle a lesyng. Thou schalt not sle an innocent man, and iust; for Y am aduersarie to a wickid man.

8 Take thou not yiftis, that blynden also prudent men, and destryen the wordys of iust men.

9 Thou schalt not be diseseful to a pilgrym, for ye knowen the soulis of comelyngis, for also ye weren pilgryms in the lond of Egipt.

10 Sixe yeer thou schalt sowe thi lond, and thou schalt gadre fruytis therof;

11 forsothe in the seuenthe yeer thou schalt leeue it, and schalt make to reste, that the pore men of thi puple ete, and what euer is residue, the beestis of the feeld ete; so thou schalt do in thi vyner, and in place of olyue trees.

12 Sixe dayes thou schalt worche, in the seuenthe dai thou schalt ceesse, that thin oxe and asse reste, and the sone of thin handmaide, and the comelyng be refreischid.

13 Kepe ye alle thingis, whiche Y seide to you; and ye schulen not swere bi the name of alien goddis, nether it schal be herd of youre mouth.

14 In thre tymes bi alle yeeris ye schulen halewe feestis to me.

15 Thou schalt kepe the solempnyte of therf looues; seuene daies thou schalt ete therf breed, as Y comaundide to thee, in the tyme of monethe of newe thingis, whanne thou yedist out of Egipt; thou schalt not appere voide in my siyt.

16 And thou schalt kepe the solempnete of the monethe of the firste thingis of thi werk, what euer thingis thou hast sowe in the feeld. Also thou schalt kepe the solempnyte in the goyng out of the yeer, whanne thou hast gaderid all thi fruytis of the feeld.

17 Thries in the yeer al thi male kynde schal appere bifore thi Lord God.

18 Thou schalt not offre the blood of thi slayn sacrifice on sour douy; nether the fatnesse of my solempnete schal dwelle til to the morewtid.

19 Thou schalt bere the firste thingis of the fruytis of thi lond in to the hows of thi Lord God. Thou schalt not sethe a kide in the mylke of his modir.

20 Lo! Y schal sende myn aungel, that schal go bifore thee, and schal kepe in the weie, and schal lede to the place which Y haue maad redi to thee.

21 Take thou hede to hym, and here thou his vois, nether gesse thou hym to be dispisid; for he schal not foryyue, whanne thou synnest, and my name is in him.

22 For if thou herest his vois, and doist alle thingis whiche Y speke, Y schal be enemy to thin enemyes, and Y schal turment hem, that turmenten thee;

23 and myn aungel schal go bifore thee, and he schal lede yn thee to Amorrei, and Ethei, and Ferezei, and Cananey, and Euey, and Jebusei, whiche Y schal breke.

24 Thou schalt not onoure the goddis of hem, nether thou schalt worschipe hem; thou schalt not do the werkis of hem, but thou schalt destrie the goddis, and thou schalt breke the ymagis of hem.

25 And ye schulen serue to youre Lord God, that Y blesse thi looues, and watris, and do awei sikenesse fro the myddis of thee;

26 neithir a womman vnfruytful, neither bareyn, schal be in thi lond; Y schal fille the noumbre of thi daies.

27 Y schal sende my drede in to thi biforgoyng, and Y schal sle al the puple, to which thou schalt entre, and Y schal turne the backis of alle thin enemyes bifore thee;

28 and Y schal sende out bifore scrabrouns, that schulen dryue awei Euey, and Cananey, and Ethei, bifore that thou entre.

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29 Y schal not caste hem out fro thi face in o yeer, lest the lond be turned in to wildirnesse, and beestis encreesse ayens thee;

30 litil and litil I schal caste hem out fro thi siyt, til thou be encreessid, and welde the loond.

31 Forsothe Y schal sette thi termys fro the reed see til to the see of Palestyns, and fro desert til to the flood. Y schal yyue to youre hondis the dwelleris of the lond, and Y schal caste hem out fro youre siyt;

32 thou schalt not make boond of pees with hem, nethir with the goddis of hem.

33 Dwelle thei not in thi lond, lest perauenture thei make thee to do synne ayens me, yf thou seruest her goddis, which thing certis schal be to thee in to sclaundir.

EXODUS CHAPTER 24

1 Also he seide to Moises, Stie thou to the Lord, thou, and Aaron, and Nadab, and Abyu, and seuenti eldere men of Israel; and ye schulen worschipe afer,

2 and Moises aloone stie to the Lord, and thei schulen not neiye, nether the puple schal stie with hym.

3 Therfore Moises cam, and telde to the puple alle the wordis and domes of the Lord; and al the puple answeride with o vois, We schulen do alle the wordis of the Lord, whiche he spak.

4 Forsothe Moises wroot alle the wordis of the Lord; and he roos eerli, and bildide an auter to the Lord at the rootis of the hil, and he bildide twelue titlis bi twelue lynagis of Israel.

5 And he sente yonge men of the sones of Israel, and thei offriden brent sacrifices, and thei offriden pesible sacrifices to the Lord, twelue calues.

6 And so Moises took half the part of the blood, and sente in to grete cuppis; forsothe he schedde the residue part on the auter.

7 And he took the book of the boond of pees, and redde, while the puple herde; whiche seiden, We schulen do alle thingis which the Lord spak, and we schulen be obedient.

8 Forsothe he took, and sprengide the blood on the puple, and seide, This is the blood of the boond of pees, which the Lord couenauntide with yow on alle these wordis.

9 And Moises, and Aaron, and Nadab, and Abyu, and seuenti of the eldere men of Israel stieden,

10 and seiyen God of Israel, vndur hise feet, as the werk of safire stoon, and as heuene whanne it is cleer.

11 And he sente not his hond on hem of the sones of Israel, that hadden go fer awei; and thei sien God, and eeten and drunkun.

12 Forsothe the Lord seide to Moises, Stie thou to me in to the hil, and be thou there, and Y schal yyue to thee tablis of stoon, and the lawe, and comaundementis, whiche Y haue write, that thou teche the children of Israel.

13 Moises and Josue his mynystre risen, and Moises stiede in to the hil of God,

14 and seide to the eldere men, Abide ye here, til we turnen ayen to you; ye han Aaron and Hur with you, if ony thing of questioun is maad, ye schulen telle to hem.

15 And whanne Moises hadde stied,

16 a cloude hilide the hil, and the glorie of the Lord dwellide on Synai, and kyueride it with a cloude sixe daies; forsothe in the seuenthe dai the Lord clepide hym fro the myddis of the cloude; forsothe the licnesse of glorie of the Lord

17 was as fier brennynge on the cop of the hil in the siyt of the sones of Israel.

18 And Moises entride into the myddis of the cloude, and stiede in to the hil, and he was there fourti daies and fourti nyytis.

EXODUS CHAPTER 25

1 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,

2 that thei take to me the firste fruytis; of ech man that offrith wilfuli, ye schulen take tho.

3 Forsothe these thingis it ben, whiche ye schulen take, gold, and siluer, and bras, iacynt,

4 and purpur, and reed silk twies died, and bijs, heeris of geet, and skynnes of wetheris maad reed,

5 and skynnes of iacynt,

6 and trees of Sechym, and oile to liytis to be ordeyned, swete smellynge spiceries in to oynement, and encensis of good odour,

7 onochym stoonys, and gemmes to ourne ephod, and the racional.

8 And thei schulen make a seyntuarie to me, and Y schal dwelle in the myddis of hem, bi al the licnesse of the tabernacle,

9 which Y schal schewe to thee, and of alle the vessels of ournyng therof.

10 And thus ye schulen make it; ioyne ye to gidere an arke of the trees of Sechym, whos lengthe haue twey cubitis and an half, the broodnesse haue a cubit and half, the hiynesse haue in lijk maner a cubit and half.

11 And thou schalt ouergilde it with clenneste gold with ynne and with out forth; and thou schalt make a goldun crowne aboue bi cumpas,

12 and foure goldun cerclis, whiche thou schalt sette bi foure corneris of the arke; twei ceerclis be in o syde, and twei cerclis in the tother side.

13 Also thou schalt make barris of the trees of Sechym, and thou schalt hile tho with gold,

14 and thou schalt brynge yn bi the cerclis that ben in the sidis of the arke,

15 that it be borun in tho, whiche schulen euere be in the ceerclis, nether schulen ony tyme be drawun out of thoo.

16 And thou schalt putte in to the arke the witnessing, which Y schal yyue to thee.

17 And thou schalt make a propiciatorie of clenneste gold; that is a table hilinge the arke; the lengthe therof schal holde twei cubitis and an half, the broodnesse schal holde a cubit and half.

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18 Also thou schalt make on euer eithir side of Goddis answeryng place twei cherubyns of gold, and betun out with hamer;

19 o cherub be in o syde of Goddis answeryng place, and the tother in the tother side;

20 hele thei euer either side of the propiciatorie, and holde thei forth wyngis, and hile thei Goddis answeryng place; and biholde thei hem silf to gidere, while the faces ben turned in to the propiciatorie, with which the arke of the Lord schal be hilid,

21 in which arke thou schalt putte the witnessyng, which Y schal yyue to thee.

22 Fro thennus Y schal comaunde, and schal speke to thee aboue the propiciatorie, that is, fro the myddis of twei cherubyns, that schulen be on the arke of witnessyng, alle thingis whiche Y schal comaunde bi thee to the sones of Israel.

23 Also thou schalt make a boord of the trees of Sechym, hauinge twei cubitis of lengthe, and a cubit in broodnesse, and a cubit and half in hiyenesse.

24 And thou schalt ouergilde the bord with purest gold, and thou schalt make to it a goldun brynke bi cumpas;

25 and thou schalt make to that brynke a coroun rasid bitwixe foure fyngris hiy, and thou schalt make on that another lytil goldun coroun.

26 And thou schalt make redi foure goldun cerclis, and thou schalt put thoo in foure corners of the same boord, bi alle feet.

27 Vndur the coroun schulen be goldun cerclis, that the barris be put thorou tho, and that the boord may be borun.

28 Thou schalt make tho barris of the trees of Sechym, and thou schalt cumpas with gold to bere the boord.

29 And thou schalt make redi vessels of vynegre, and viols, cenceris, and cuppis of pureste gold, in whiche fletynge sacrifices schulen be offrid.

30 And thou schalt sette on the boord looues of proposicioun, in my siyt euere.

31 And thou schalt make a candilstike betun forth with hamer, of clenneste gold, and thou schalt make the schaft therof, and yerdis, cuppis, and litle rundelis, and lilies comynge forth therof.

32 Sixe yerdis schulen go out of the sidis, thre of o side, and thre of the tother.

33 Thre cuppis as in the maner of a note bi ech yerde, and litle rundelis to gidere, and a lilie, and in lijk maner thre cuppis at the licnesse of a note in the tother, and litle rundelis togidere, and a lilie; this schal be the werk of sixe yerdis, that schulen be brouyt forth of the schaft.

34 Forsothe in thilke candilstik e schulen be foure cuppis in the maner of a note, and litle rundels and lilies by ech cuppe;

35 and litle rundelis schulen be vndir twey yerdis bi thre places, whiche yerdis to gidere ben maad sixe, comynge forth of o schaft; and therfor the litle rundelis and yerdis

36 therof schulen be alle betun out with hamer, of clenneste gold.

37 And thou schalt make seuene lanternes, and thou schalt sette tho on the candilstike, that tho schyne euene ayens.

38 Also tongis to do out the snottis, and where tho thingis, that ben snottid out, ben quenchid, be maad of clenneste gold.

39 Al the weiyt of the candilstike with alle hise vesselis schal haue a talent of clennest gold.

40 Biholde thou, and make bi the saumpler, which ys schewide to thee in the hil.

EXODUS CHAPTER 26

1 Forsothe the tabernacle schal be maad thus; thou schalt make ten curtyns of bijs foldyd ayen, and of iacynt, of purpur, and of reed silk twies died, dyuersid bi broidery werk.

2 The lengthe of o curteyn schal haue eiyte and twenti cubitis, the broodnesse schal be of foure cubitis; alle tentis schulen be maad of o mesure.

3 Fyue curtyns schulen be ioyned to hem silf to gidere, and othere fiue cleue to gidere bi lijk boond.

4 Thou schalt make handels of iacynt in the sidis, and hiynessis of curtyns, that tho moun be couplid to gidere.

5 A curteyn schal haue fyfti handlis in euer eithir part, so set yn, that an handle come ayen an handle, and the toon may be schappid to the tothir.

6 And thou schalt make fifti goldun ryngis, bi whiche the veilis of curteyns schulen be ioyned, that o tabernacle be maad.

7 Also thou schalt make enleuene saies to kyuere the hilyng of the tabernacle;

8 the lengthe of o say schal haue thretti cubitis, and the breed schal haue foure cubitis; euene mesure schal be of alle saies.

9 Of which thou schalt ioyne fyue by hem silf, and thou schalt couple sixe to hem silf togidere, so that thou double the sixte say in the frount of the roof.

10 And thou schalt make fifti handles in the hemme of o say, that it may be ioyned with the tother; and thou schalt make fifti handles in the hemme of the tothir say, that it be couplid with the tothir;

11 thou schalt make fifti fastnyngis of bras, bi whiche the handles schulen be ioyned to gidere, that oon hylyng be maad of alle.

12 Sotheli that that is residue in the saies, that ben maad redi to the hilyng, that is, o sai whych is more, of the myddis therof thou schalt hile the hyndrere part of the tabernacle; and a cubit schal hange on o part,

13 and the tother cubit on the tother part, which cubit is more in the lengthe of saies, and schal hile euer either syde of the tabernacle.

14 And thou schalt make another hilyng to the roof, of skynnes of wetheres maad reed, and ouer this thou schalt make eft anothir hilyng of skynnes of iacynt.

15 Also thou schalt make stondynge tablis of the tabernacle, of the trees of Sechym,

16 whiche tablis schulen haue ech bi hem silf ten cubitis in lengthe, and in brede a cubit and half.

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17 Forsothe twei dentyngis schulen be in the sidis of a table, bi which a table schal be ioyned to another table; and in this maner alle the tablis schulen be maad redi.

18 Of whiche tablis twenti schulen be in the myddai side, that goith to the south;

19 to whiche tablis thou schalt yete fourti silueren foundementis, that twei foundementis be set vndir ech table, bi twei corneris.

20 In the secounde side of the tabernacle, that goith to the north, schulen be twenti tablis, hauynge fourti silueren foundementis; twei foundementis schulen be set vndir ech table.

21 Sotheli at the west coost of the tabernacle thou schalt make sixe tablis;

22 and eft thou schalt make tweine othere tablis,

23 that schulen be reisid in the corneris bihynde the bak of the taberancle;

24 and the tablis schulen be ioyned to hem silf fro bynethe til to aboue, and o ioynyng schal withholde alle the tablis. And lijk ioynyng schal be kept to the twei tablis, that schulen be set in the corneris,

25 and tho schulen be eiyte tablis to gidere; the siluerne foundementis of tho schulen be sixtene, while twei foundementis ben rikenyd bi o table.

26 Thou schalt make also fyue barris of trees of Sechym, to holde togidere the tablis in o side of the tabernacle,

27 and fyue othere barris in the tother side, and of the same noumbre at the west coost;

28 whiche barris schulen be put thorou the myddil tablis fro the toon ende til to the tothir.

29 And thou schalt ouergilde tho tablis, and thou schalt yete goldun ryngis in tho, bi whiche ryngis, the barris schulen holde togidere the werk of tablis, whyche barris thou schalt hile with goldun platis.

30 And thou schalt reise the tabernacle, bi the saumpler that was schewid to thee in the hil.

31 Thou schalt make also a veil of iacynt, and purpur, and of reed silk twies died, and of bijs foldid ayen bi broideri werk, and wouun to gidere bi fair dyuersite;

32 which veil thou schalt hange bifor foure pileris of the trees of Sechym; and sotheli tho pileris schulen be ouergildid; and tho schulen haue goldun heedis, but foundementis of siluer.

33 Forsothe the veil schal be set in bi the cerclis, with ynne which veil thou schalt sette the arke of witnessyng, wherbi the seyntuarye and the seyntuaries of seyntuarie schulen be departid.

34 And thou schalt sette the propiciatorie on the arke of witnessyng, in to the hooli of hooli thingis;

35 and thou schalt sette a boord with out the veil, and ayens the boord thou schalt sette the candilstike in the south side of the tabernacle; for the bord schal stonde in the north side.

36 Thou schalt make also a tente in the entryng of the tabernacle, of iacynt, and purpur, and of reed selk twies died, and of bijs foldid ayen bi broidery werk.

37 And thou schalt ouergilde fyue pileris of trees of Sechym, bifor whiche pileris the tente schal be led, of whiche pileris the heedis schulen be of gold, and the foundementis of bras.

EXODUS CHAPTER 27

1 Also thou schalt make an auter of the trees of Sechym, which schal haue fyue cubitis in lengthe, and so many in brede, that is, sqware, and thre cubitis in heiythe.

2 Forsothe hornes schulen be bi foure corneris therof; and thou schalt hile it with bras.

3 And thou schalt make in to the vsis of the auter pannes, to resseyue aischis, and tongis, and fleisch hookis, and resettis of fyris; thou schalt make alle vessilis of bras.

4 And thou schalt make a brasun gridele in the maner of a net, and bi four corneris therof schulen be foure brasun ryngis,

5 whiche thou schalt putte vndur the yrun panne of the auter; and the gridele schal be til to the myddis of the auter.

6 And thou schalt make twey barris of the auter, of the trees of Sechym, whiche barris thou schalt hile with platis of bras;

7 and thou schalt lede yn the barris bi the cerclis, and tho schulen be on euer eithir side of the auter, to bere.

8 Thou schalt make that auter not massif, but voide, and holowe with ynne, as it was schewid to thee in the hil.

9 Also thou schalt make a large street of the tabernacle, in the maner of a chirche yeerd, in whos mydday coost ayens the south schulen be tentis of bijs foldid ayen; o side schal holde an hundrid cubitis in lengthe,

10 and twenti pileris, with so many brasun foundementis, whiche pileris schulen haue silueren heedis with her grauyngis.

11 In lijk maner in the north side, bi the lengthe, schulen be tentis of an hundrid cubitis, twenti pileris, and brasun foundementis of the same noumbre; and the heedis of tho pileris with her grauyngis schulen be of siluer.

12 Forsothe in the breede of the large street, that biholdith to the west, schulen be tentis bi fifti cubitis, and ten pileris schulen be, and so many foundementis.

13 In that breede of the large street, that biholdith to the eest, schulen be fifti cubitis,

14 in whiche the tentis of fiftene cubitis schulen be assigned to o side, and thre pileris, and so many foundementis;

15 and in the tother side schulen be tentis holdynge fiftene cubitis, and thre pileris, and so many foundementis.

16 Forsothe in the entryng of the greet strete schal be maad a tente of twenti cubitis, of iacynt, and purpur, and of reed selk twies died, and of bijs foldid ayen bi broideri werk; it schal haue four pileris, with so many foundementis.

17 Alle the pileris of the grete street bi cumpas schulen be clothid with platis of siluer, with hedis of siluer, and with foundementis of bras.

18 The greet street schal ocupie an hundrid cubitis in lengthe, fifti in breede; the hiyenesse of the tente schal be of fiue cubitis; and it schal be maad of bijs foldid ayen; and it schal haue brasun foundementis.

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19 Thou schalt make of bras alle the vesselis of the tabernacle, in to alle vsis and cerymonyes, as wel stakis therof, as of the greet street.

20 Comaunde thou to the sones of Israel, that thei brynge to thee the clenneste oile of the trees of olyues, and powned with a pestel, that a lanterne

21 brenne euere in the tabernacle of witnessyng with out the veil, which is hangid in the tabernacle of witnessyng; and Aaron and hise sones schulen sette it, that it schyne bifore the Lord til the morewtid; it schal be euerlastynge worschiping bi her successiouns of the sones of Israel.

EXODUS CHAPTER 28

1 Also applie thou to thee Aaron, thi brother, with hise sones, fro the myddis of the sones of Israel, that Aaron, Nadab, and Abyu, Eleazar, and Ythamar, be set in preesthod to me.

2 And thou schalt make an hooli clooth to Aaron, thi brother, in to glorie and fairenesse.

3 And thou schalt speke to alle wise men in herte, whiche Y haue fillid with the spirit of prudence, that thei make clothis to Aaron, in whiche he schal be halewid, and schal mynystre to me.

4 Forsothe these schulen be the clothis, whiche thei schulen make; thei schulen make racional, and a clooth on the schuldris, a coote, and a streyt lynnun clooth, a mytre, and a girdil; hooli cloothis to Aaron, thi brother, and to hise sones, that thei be set in preesthod to me.

5 And thei schulen take gold, and iacynt, and purpur, and reed selk twies died, and bijs;

6 forsothe thei schulen make the clooth on the schuldris of gold, and of iacynt, and purpur, and of reed selk twies died, and of bijs foldid ayen, bi broyderi werk of dyuerse colours.

7 It schal haue twey hemmes ioyned in euer either side of hiynessis, that tho go ayen in to oon.

8 Thilke weuyng, and al dyuersite of the werk schal be of gold, and iacynt, and purpur, and of reed selk twies died, and bijs foldis ayen.

9 And thou schalt take twei stoonys of onychym, and thou schalt graue in tho the names of the sones of Israel,

10 sixe names in o stoon, and sixe othere in the tother stoon, bi the ordre of her birthe;

11 bi the werk of a grauere, and bi the peyntyng of a man that ourneth with gemmes thou schalt graue tho stoonys, with the names of the sones of Israel; and thou schalt enclose and cumpasse in gold.

12 And thou schalt sette tho stoonus in euer either side of the cloth on the schuldris, a memorial to the sones of Israel; and Aaron schal bere the names of hem bifor the Lord on euer either schuldre, for remembryng.

13 And thou schalt make hookis of gold,

14 and twey litil chaynes of clenneste gold, cleuynge to hem silf togidere, whiche litil chaynes thou schalt sette in the hookis.

15 Also thou schalt make the racional of doom by werk of dyuerse colours, bi the weuyng of the cloth on the schuldre, of gold, iacynt, and purpur, of reed silk twies died, and of bijs foldid ayen.

16 It schal be foure cornerid, and double; it schal haue the mesure of a pawme of the hond, as wel in lengthe, as in breede.

17 And thou schalt sette ther ynne foure ordris of stoonys; in the firste ordre schal be the stoon sardius, and topazyus, and smaragdus;

18 in the secunde ordre schal be charbuncle, safir, and iaspis; in the thridde ordre schal be ligurie,

19 achates, and ametiste;

20 in the fourthe ordre schal be crisolitus, onochyn, and berille; tho schulen be closid in gold, bi her ordris,

21 and schulen haue the names of the sones of Israel: tho schulen be graven with twelue names; al stonus bi hem silf, with the names of the sones of Israel bi hem silf, bi twelue lynagis.

22 Thou schalt make in the racional chaynes cleuynge to hem silf togidere of pureste gold,

23 and thou schalt make twei goldun ryngis, whiche thou schalt sette in euer either hiynesse of racional.

24 And thou schalt ioyne the goldun chaynes with the ryngis that ben in the brynkis therof,

25 and thou schalt couple the last thingis of tho chaynes to twey hookis in euer either side of the cloth on the schuldur, that biholdith the racional.

26 And thou schalt make twei goldun ryngis, whiche thou schalt sette in the hiynesses of the racional, and in the hemmes of the cloth on the schuldur, that ben euene ayens, and biholden the lattere thingis therof.

27 Also and thou schalt make tweyne othere goldun ryngis, that schulen be set in euer either side of the clooth on the schuldur bynethe, that biholdith ayens the face of the lowere ioynyng, that it may be set couenabli with the cloth on the schuldre.

28 And the racional be boundun bi hise ryngis with the ryngis of the cloth on the schuldre, with a lace of iacynt, that the ioyning maad craftili dwelle, and that the racional and cloth on the schuldre moun not be departid ech fro other.

29 And Aaron schal bere the names of the sones of Israel in the racional of doom on his brest, whanne he entrith in to the seyntuarie, a memorial bifor the Lord with outen ende.

30 Forsothe thou schalt sette in the racional of doom, techyng, and treuthe, whiche schulen be in the brest of Aaron, whanne he entrith bifor the Lord, and he schal bere the doom of the sones of Israel in his brest in the siyt of the Lord euere.

31 And thou schalt make the coote of the cloth on the schuldre al of iacynt,

32 in whos myddil aboue schal be an hood, and a wouun hemme bi cumpas therof, as it is wont to be don in the hemmes of clothis, lest it be brokun liytli.

33 Forsothe bynethe at the feet of the same coote, bi cumpas, thou schalt make as piyn applis, of iacynt, and purpur, of reed selk twies died, and of biis foldid ayen; while smale bellis ben medlid in the myddis,

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34 so that a litil belle of gold be and a piyn appil, and eft another litel belle of gold and a pyn appil.

35 And Aaron schal be clothid with that coote in the office of seruyce, that sown be herd, whanne he entrith in to the seyntuarie, and goith out, in the siyt of the Lord; and that he die not.

36 And thou schalt make a plate of pureste gold, in which thou schalt graue bi the werk of a grauere, the holi to the Lord.

37 And thou schalt bynde that plate with a lace of iacynt, and it schal be on the mytre,

38 and schal neiye the forheed of the bischop. And Aaron schal bere the wickidnessis of hem whiche the sones of Israel offeriden, and halewiden in alle her yiftis and fre yiftis; forsothe the plate schal euere be in his forhed, that the Lord be plesid to him.

39 And thou schalt bynde the coot of biis, and the myter of bijs, and thou schalt make also a girdil, bi werk of broiderye.

40 Forsothe thou schalt make redi to the sones of Aaron linnun cootis, and girdlis, and mytris, in to glorie and fairnesse.

41 And thou schalt clothe Aaron, thi brother, with alle these, and hise sones with hym. And thou schalt sacre the hondis of alle; and thou schalt halewe hem, that thei be set in preesthood to me.

42 Also thou schalt make lynnun brechis, that thei hile the fleisch of her filthe fro the reynes til to the hipis.

43 And Aaron and hise sones schulen vse tho, whanne thei schulen entre in to the tabernacle of witnessyng, ether whanne thei neiyen to the auter, that thei mynystren in the seyntuarie, lest thei ben gilti of wickidnesse, and dien; it schal be a lawful thing euerlastynge to Aaron, and to his seed after hym.

EXODUS CHAPTER 29

1 But also thou schalt do this, that thei be sacrid to me in preesthod; take thou a calf of the droue, and twei rammes with out wem,

2 and therf looues, and a cake with out sour dow, whiche be spreynt to gidere with oile, and therf paast sodun in watir, bawmed, ether fried, with oile; thou schalt make alle thingis of whete flour,

3 and thou schalt offre tho put in a panyere. Forsothe thou schal presente the calfe,

4 and twey rammes, and Aaron and his sones, at the dore of tabernacle of witnessyng; and whanne thou hast waische the fadir and the sones in watir,

5 thou schalt clothe Aaron with hise clothis, that is, the lynnen cloth, and coote, and the cloth on the schuldris, and the racional, which thou schalt bynde with a girdil.

6 And thou schalt sette the mytre on his heed, and the hooli plate on the mytre,

7 and thou schalt schede the oile of anoyntyng on his heed; and bi this custom he schal be sacrid.

8 Also thou schalt presente hise sones, and thou schalt clothe with lynnun cootis,

9 and thou schalt girde Aaron and hise sones with a girdil; and thou schalt sette mytris on hem; and thei schulen be my preestis bi euerlastynge religioun. After that thou hast halewid the hondis of hem,

10 also thou schalt presente the calf bifore the tabernacle of witnessyng; and Aaron and hise sones schulen sette hondis on the heed therof;

11 and thou schalt sle it in the siyt of the Lord, bisidis the dore of the tabernacle of witnessyng.

12 And thou schalt take the blood of the calf, and schalt putte with thi fyngur on the corneris of the auter. Forsothe thou schalt schede the tothir blood bisidis the foundement therof.

13 And thou schalt take al the fatnesse that hilith the entrailis, and the calle of the mawe, and twey kidneris, and the fatnesse which is on hem; and thou schalt offere encense on the auter.

14 Forsothe thou schalt brenne with out the castels the fleischis of the calf, and the skyn, and the dung, for it is for synne.

15 Also thou schalt take a ram, on whos heed Aaron and hise sones schulen sette hondis;

16 and whanne thou hast slayn that ram, thou schalt take of his blood, and schalt schede aboute the auter.

17 Forsothe thou schalt kitte thilk ram in to smale gobetis, and thou schalt putte hise entrailis waischun, and feet on the fleischis koruun, and on his heed;

18 and thou schalt offre al the ram in to encence on the auter; it is an offryng to the Lord, the swettest odour of the slayn sacrifice of the Lord.

19 And thou schalt take the tothir ram, on whos heed Aaron and hise sones schulen sette hondis;

20 and whanne thou hast offrid that ram, thou schalt take of his blood, and schalt putte on the last part of the riyt eere of Aaron, and of hise sones, and on the thombis of her hond; and of her riyt foot; and thou schalt schede the blood on the auter, bi cumpas.

21 And whanne thou hast take of the blood, which is on the auter, and of oile of anoynting, thou schalt sprenge Aaron and hise clothis, the sones and her clothis. And whanne thei and the clothis ben sacrid,

22 thou schalt take the ynnere fatnesse of the ram, and the tayl, and the fatnesse that hilith the entrailis, and the calle of the mawe, and twey kideneris, and the fatnesse that is on tho; and thou schalt take the riyt schuldur, for it is the ram of consecracioun;

23 and thou schalt take a tendur cake of o loof, spreynd with oile, paast sodun in watir, and after fried in oile, of the panyer of therf looues, which is set in the siyt of the Lord.

24 And thou schalt putte alle thingis on the hondis of Aaron and of hise sones, and schalt halewe hem, and reise bifor the Lord.

25 And thou schalt take alle thingis fro the hondis of hem, and schalt brenne on the autir, in to brent sacrifice, swettist odour in the siyt of the Lord, for it is the offryng of the Lord.

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26 Also thou schalt take the brest of the ram, bi which Aaron was halewid, and thou schalt halewe it reisid bifor the Lord; and it schal turne in to thi part.

27 And thou schalt halewe also the brest sacrid, and the schuldur which thou departidist fro the ram,

28 bi which Aaron was halewid, and hise sones; and tho schulen turne in to the part of Aaron, and of hise sones, bi euerlastinge riyt, of the sones of Israel; for tho ben the firste thingis, and the bigynnyngis of the pesible sacrifices of hem, whiche thei offren to the Lord.

29 Forsothe the sones of Aaron schulen haue aftir hym the hooli cloth, which Aaron schal vse, that thei be anoyntid ther ynne, and her hondis be sacrid.

30 Thilke, that of hise sones schal be maad bischop for hym, schal vse that cloth seuene daies, and which sone schal entre in to the tabernacle of witnessyng, that he mynystre in the seyntuarie.

31 Sotheli thou schalt take the ram of consecracioun, and thou schalt sethe hise fleischis in the hooli place,

32 whiche fleischis Aaron and his sones schulen ete, and thei schulen ete the looues, that ben in the panyere, in the porche of the tabernacle of witnessyng,

33 that it be a pleasaunt sacrifice, and that the hondis of the offreris be halewid. An alien schal not ete of tho, for tho ben hooli.

34 That if ony thing leeueth of the fleischis halewid, ether of the looues, til the morewtid, thou schalt brenne the relifs by fier, thou schulen not be etun, for tho ben halewid.

35 Thou schalt do on Aaron, and hise sones, alle thingis whiche I comaunde to thee. Seuene daies thou schalt sacre the hondis of hem,

36 and thou schalt offre a calf for synne bi ech day to clense; and thou schalt clense the auter, whanne thou hast offrid the sacrifice of clensyng, and thou schalt anoynte the auter in to halewyng.

37 Seuene daies thou shalt clense and halewe the auter, and it schal be the hooli of hooli thingis; ech man that schal touche it schal be halewid.

38 This it is, that thou schalt do in the auter, twei lambren of o yeer contynueli bi ech dai,

39 o lomb in the morewtid, and the tothir in the euentid;

40 thou schalt do in o lomb the tenthe part of flour spreynt with oyle, powned, that schal haue a mesure, the fourthe part of hyn, and wyn of the same mesure, to make sacrifice.

41 Sotheli thou schalt offre the tother lomb at euentid, bi the custom of the offryng at the morewtid, and bi tho thingis, whiche we seiden, in to the odour of swetnesse;

42 it is a sacrifice to the Lord bi euerlastynge offryng in to youre generaciouns, at the dore of the tabernacle of witnessyng bifor the Lord, where Y schal ordeyne that Y speke to thee;

44 and there Y schal comaunde to the sones of Israel; and the auter schal be halewid in my glorie. Y schal halewe also the tabernacle of witnessyng with the auter, and Aaron with hise sones, that thei be set in presthod to me.

45 And Y schal dwelle in the myddis of the sones of Israel, and Y schal be God to hem;

46 and thei schulen wite, that Y am her Lord God, which ledde hem out of the lond of Egipt, that Y schulde dwelle among hem; for Y am her Lord God.

EXODUS CHAPTER 30

1 Also thou schalt make an auter of the trees of Sechym, to brenne encense;

2 and the auter schal haue a cubit of lengthe, and another cubit of brede, that is foure cornerid, and twei cubitis in heiythe; corneris schulen come forth of the auter.

3 And thou schalt clothe it with clennest gold, as wel the gridil therof, as the wallis and corneris bi cumpas therof; and thou schalt make to the auter a litil goldun coroun,

4 bi cumpas, and twei goldun serclis vndur the coroun by alle sidis, that barris be put in to the serclis, and the auter be borun.

5 Also thou schalt make tho barris of the trees of Sechym, and thou schalt ouergilde;

6 and thou schalt sette the auter ayens the veil, which veil hangith bifor the ark of witnessyng bifor the propiciatorie, bi which the witnessyng is hilid, where Y schal speke to thee.

7 And Aaron schal brenne theronne encense smellynge swetly eerli; whanne he schal araye the lanternes, he schal brenne it;

8 and whanne he settith the lanternes at euentid, he schal brenne euerlastynge encense bifor the Lord, in to youre generaciouns.

9 Ye schulen not offre theronne encense of other makyng, nethir offryng, and slayn sacrifice, nether ye schulen offre fletynge offryngis thereonne.

10 And Aaron schal preie on the corneres therof onis bi the yeer, in the blood which is offrid for synne, and he schal plese theronne in youre generaciouns; it schal be the hooli of hooli thingis to the Lord.

11 And the Lord spak to Moises,

12 and seide, Whanne thou schalt take the summe of the sones of Israel, alle bi hem silf schulen yyue bi the noumbre prijs for her soulis to the Lord, and veniaunce schal not be in hem, whanne thei ben noumbrid.

13 Sotheli ech that passith to the name, schal yyue this, half a sicle bi the mesure of the temple; a sicle hath twenti halpens; the myddil part of a cicle schal be offrid to the Lord.

14 He that is hadde in noumbre, fro twenti yeer and aboue,

15 schal yyue prijs; a riche man schal not adde to the myddil of cicle, and a pore man schal no thing abate.

16 And thou schalt bitake in to vsis of the tabernacle of witnessyng the money takun, which is gaderid of the sones of Israel, that it be the mynde of hem bifor the Lord, and he schal be merciful to the soulis of hem.

17 And the Lord spak to Moises,

18 and seide, Also thou schalt make a greet vessil of bras with his foundement to waische, and thou schalt sette it bitwixe the tabernacle of witnessyng and the auter of brent sacrifices; and whanne watir is put therynne,

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19 Aaron and hise sones schulen waische therynne her hondis and feet,
20 whanne thei schulen entre in to the tabernacle of witnessyng, and whanne thei schulen neiye to the auter that thei offre therynne encense to the Lord,
21 lest perauenture thei dien; it schal be a lawful thing euerlastinge to hym and to his seed bi successiouns.
22 And the Lord spak to Moises,
23 and seide, Take to thee swete smellynge spiceries, of the firste and chosun myrre, fyue hundrid siclis; and of canel the half, that is, twei hundrid and fifti siclis;
24 in lijk maner of calamy twei hundrid and fifti siclis; also of casia fyue hundrid siclis, in the weiyte of seyntuarie; oile of olyue trees, the mesure hyn;
25 and thou schalt make the hooly oile of anoyntyng, an oynement maad bi the werk of a makere of oynement.
26 And thou schal anoynte therof the tabernacle of witnessyng, and the ark of testament, and the boord with hise vessels,
27 the candilstike, and the purtenaunces therof, the auteris of encense,
28 and of brent sacrifice, and al the purtenaunce, that perteyneth to the ournyng of tho.
29 And thou schalt halewe alle thingis, and tho schulen be the hooli of holi thingis; he that schal touche tho, schal be halewid.
30 Thou schalt anoynte Aaron, and hise sones, and thou schalt halewe hem, that thei be set in presthod to me.
31 And thou schalt seie to the sones of Israel, This oile of anoyntyng schal be hooli to me in to youre generaciouns.
32 The fleisch of man schal not be anoyntid therof, and bi the makyng therof ye schulen not make another, for it is halewid, and it schal be hooli to you.
33 What euer man makith sich oile, and yyueth therof to an alien, he schal be destried fro his puple.
34 Forsothe the Lord seide to Moises, Take to thee swete smellynge spyceries, stacten, and onyca, galban of good odour, and pureste encense, alle schulen be of euene weiyte.
35 And thou schal make encence, maad by werk of oynement makere, meddlid diligentli, and pure, and moost worthi of halewyng.
36 And whanne thou hast powned alle thingis in to smalleste poudre, thou schalt putte therof bifor the tabernacle of witnessyng, in which place Y schal appere to thee; encense schal be to you the hooli of hooli thingis.
37 Ye schulen not make siche a makyng in to youre vsis, for it is hooli to the Lord.
38 What euer man makith a lijk thing, that he vse the odour therof, he schal perische fro his puple.

EXODUS CHAPTER 31

1 And the Lord spak to Moyses, and seide, Lo!
2 Y haue clepid Beseleel bi name, the sone of Hury, sone of Hur, of the lynage of Juda;
3 and Y haue fillid hym with the spirit of God, with wisdom, and vndirstondyng, and kunnyng in al werk,
4 to fynde out what euer thing may be maad suteli, of gold, and siluer, and bras, and marbil,
5 and gemmes, and dyuersite of trees.
6 And Y haue youe to hym a felowe, Ooliab, the sone of Achisameth, of the kynrede of Dan; and Y haue put in the herte of hem the wisdom of ech lerned man, that thei make alle thingis, whiche Y comaundide to thee;
7 the tabernacle of boond of pees, and the arke of witnessyng, and the propiciatorie, ether table, which is theronne, and alle the vessels of the tabernacle;
8 also the bord, and vessels therof, the clenneste candilstike with hise vessels, and the auteris of encence,
9 and of brent sacrifice, and alle the vessels of hem; the greet waischyng vessel with his foundement;
10 hooli clothis in seruyce to Aaron prest, and to hise sones, that thei be set in her office in hooli thingis;
11 the oile of anoyntyng, and encence of swete smellynge spiceryes in the seyntuarie; thei schulen make alle thingis whiche Y comaundide to thee.
12 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,
13 and thou schalt seie to hem, Se ye that ye kepe my sabat, for it is a signe bytwixe me and you in youre generaciouns; that ye wite, that Y am the Lord, which halewe you.
14 Kepe ye my sabat, for it is hooli to you; he that defoulith it, schal die bi deeth, the soule of hym, that doith werk in the sabat, schal perische fro the myddis of his puple.
15 Sixe daies ye schulen do werk; in the seuenthe dai is sabat, hooli reste to the Lord; ech man that doith werk in this dai schal die.
16 The sones of Israel kepe sabat, and halewe it in her generaciouns;
17 it is a couenaunt euerlastinge bitwixe me and the sones of Israel, and it is a signe euerlastynge; for in sixe daies God made heuene and erthe, and in the seuenthe day he ceessid of werk.
18 And whanne siche wordis weren fillid, the Lord yaf to Moises, in the hil of Synay, twei stonun tablis of witnessyng, writun with the fyngur of God.

EXODUS CHAPTER 32

1 Forsothe the puple siy, that Moises made tariyng to come doun fro the hil, and it was gaderid ayens Aaron, and seide, Rise thou, and make goddis to vs, that schulen go bifore vs, for we witen not what bifelde to this Moises, that ladde vs out of the lond of Egipt.
2 And Aaron seide to hem, Take ye the goldun eere ryngis fro the eeris of youre wyues, and of sones and douytris, and brynge ye to me.
3 The puple dide tho thingis, that he comaundide, and brouyte eere ryngis to Aaron;
4 and whanne he hadde take tho, he formede bi werk of yetyng, and made of tho a yotun calf. And thei seiden, Israel, these ben thi goddis, that ladde thee out of the lond of Egipt.

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5 And whanne Aaron had seyn this thing, he bildide an auter bifore hym, and he criede bi the vois of a criere, and seide, To morewe is the solempnete of the Lord.

6 And thei rysen eerli, and offeriden brent sacrifyces, and pesible sacrifices; and the puple sat to ete and drynke, and thei risen to pley.

7 Forsothe the Lord spak to Moises, and seide, Go thou, go doun, thi puple hath synned, whom thou leddist out of the lond of Egipt.

8 Thei yeden awei soone fro the weie which thou schewidst to hem, and thei maden to hem a yotun calf, and worschipyden it, and thei offeriden sacrifices to it, and seiden, Israel, these ben thi goddis, that ledden thee out of the lond of Egipt.

9 And eft the Lord seide to Moises, Y se, that this puple is of hard nol;

10 suffre thou me, that my woodnesse be wrooth ayens hem, and that Y do awey hem; and Y schal make thee in to a greet folk.

11 Forsothe Moises preiede his Lord God, and seide, Lord, whi is thi veniaunce wrooth ayens thi puple, whom thou leddist out of the lond of Egipt in greet strengthe and in stronge hond?

12 Y biseche, that Egipcians seie not, he ledde hem out felli, that he schulde sle in the hillis, and to do awei fro erthe, thin ire ceesse, and be thou quemeful on the wickidnesse of thi puple.

13 Haue thou mynde of Abraham, of Ysaac, and of Israel, thi seruauntis, to whiche thou hast swore bi thi silf, and seidist, Y schal multiplie youre seed as the sterris of heuene, and Y schal yyue to youre seed al this lond of which Y spak, and ye schulen welde it euere.

14 And the Lord was plesid, that he dide not the yuel which he spak ayens his puple.

15 And Moises turnede ayen fro the hil, and bar in his hond twei tablis of witnessyng, writun in euer either side,

16 and maad bi the werk of God; and the writyng of God was grauun in tablis.

17 Forsothe Josue herde the noise of the puple criynge, and seide to Moyses, Yellyng of fiytyng is herd in the castels.

18 To whom Moises answeride, It is not cry of men exitynge to batel, nether the cry of men compellynge to fleyng, but Y here the vois of syngeris.

19 And whanne he hadde neiyid to the castels, he siy the calf, and dauncis; and he was wrooth greetli, and castide forth the tablis fro the hond, and brak tho at the rootis of the hil.

20 And he took the calf, which thei hadden maad, and brente, and brak til to poudur, which he spreynte in to watir, and yaf therof drynke to the sones of Israel.

21 And Moises seide to Aaron, What dide this puple to thee, that thou brouytist in on hym the gretteste synne?

22 To whom he answeride, My lord, be not wrooth, for thou knowist this puple, that it is enclynaunt to yuel;

23 thei seiden to me, Make thou goddis to vs, that schulen go bifore vs, for we witen not, what bifelde to this Moises, that ladde vs out of the lond of Egipt.

24 To whiche Y seide, Who of you hath gold? Thei token, and yauen to me, and Y castide it forth in to the fier, and this calf yede out.

25 Therfor Moyses siy the puple, that it was maad bare; for Aaron hadde spuylid it for the schenschip of filthe, and hadde maad the puple nakid among enemyes.

26 And Moises stood in the yate of the castels, and seide, If ony man is of the Lord, be he ioyned to me; and alle the sones of Leuy weren gaderid to hym.

27 To whiche he seide, The Lord God of Israel seith these thingis, A man putte swerd on his hipe, go ye, and go ye ayen fro yate til to yate bi the myddil of the castels, and ech man sle his brother, freend, and neiybore.

28 The sones of Leuy diden bi the word of Moises, and as thre and twenti thousynd of men felden doun in that day.

29 And Moises seide, Ye han halewid youre hondis to dai to the Lord, ech man in his sone, and brother, that blessyng be youun to you.

30 Sotheli whanne the tother day was maad, Moises spak to the puple, Ye han synned the moost synne; Y schal stie to the Lord, if in ony maner Y schal mowe biseche hym for youre felony.

31 And he turnede ayen to the Lord, and seide, Lord, Y biseche, this puple hath synned a greet synne, and thei han maad goldun goddis to hem; ethir foryyue thou this gilt to hem,

32 ether if thou doist not, do awey me fro thi book, which thou hast write.

33 To whom the Lord answeride, Y schal do awey fro my book hym that synneth ayens me;

34 forsothe go thou, and lede this puple, whydur Y spak to thee; myn aungel schal go bifore thee; forsothe in the day of veniaunce Y schal visite also this synne of hem.

35 Therfor the Lord smoot the puple for the gilt of the calf, which calf Aaron made.

EXODUS CHAPTER 33

1 And the Lord spak to Moyses, and seide, Go and stie fro this place, thou, and the puple, whom thou leddist out of the lond of Egipt, in to the lond, which Y haue swore to Abraham, and to Ysaac, and to Jacob, and Y seide, Y schal yyue it to thi seed.

2 And Y schal sende thi bifore goere an aungel, that Y caste out Cananey, and Amorei, and Ethei, and Ferezei, and Euey, and Jebusey;

3 and that thou entre in to the lond flowynge with mylk and hony; for Y schal not stye with thee, for thou art a puple of hard nol, lest perauenture Y leese thee in the weie.

4 The puple herde this worste word, and morenyde, and noon was clothid with his ournyng bi custom.

5 And the Lord seide to Moises, Spek thou to the sones of Israel, Thou art a puple of hard nol; onys Y schal stie in the myddis of thee, and Y schal do awey thee; riyt now putte awei thin ournyng, that Y wite, what Y schal do to thee.

6 Therfor the sones of Israel puttiden awey her ournyng fro the hil of Oreb.

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7 And Moises took the tabernacle, and settide fer with out the castels, and he clepide the name therof the tabernacle of boond of pees. And al the puple that hadde ony questioun, yede out to the tabernacle of boond of pees, with out the castels.

8 And whanne Moises yede out to the tabernacle, al the puple roos, and ech man stood in the dore of his tente, and thei bihelden the bak of Moises, til he entride in to the tente.

9 Sotheli whanne he entride in to the tabernacle of boond of pees, a piler of cloude cam doun, and stood at the dore; and the Lord spak with Moises,

10 while alle men sien that the piler of cloude stood at the dore of tabernacle; and thei stoden, and worschipiden bi the dores of her tabernaclis.

11 Forsothe the Lord spak to Moises face to face, as a man is wont to speke to his freend; and whanne he turnede ayen in to the castels, Josue, his mynystre, the sone of Nun, a child, yede not awey fro the tabernacle.

12 Forsothe Moises seide to the Lord, Thou comaundist, that Y lede out this puple, and thou schewist not to me, whom thou schalt sende with me, most sithen thou seidist, Y knewe thee bi name, and thou hast founde grace bifore me.

13 Therfore if Y haue founde grace in thi siyt, schewe thi face to me, that Y knowe thee, and fynde grace bifor thin iyen; biholde thi puple, and this folk.

14 And God seide, My face schal go bifor thee, and Y schal yyue reste to thee.

15 And Moises seide, If thi silf schalt not go bifore, lede not vs out of this place;

16 for in what thing moun we wite, Y and thi puple, that we han founde grace in thi siyt, if thou schalt not go with vs, that we be glorified of alle puplis that dwellen on erthe?

17 Forsothe the Lord seide to Moises, Y schal do also this word, which thou hast spoke; for thou hast founde grace bifor me, and Y knewe thi silf bi name.

18 And Moises seide, Schewe thou thi glorie to me.

19 God answeride, Y schal schewe al good to thee, and Y schal clepe in the name of the Lord bifor thee, and Y schal do merci to whom Y wole, and Y schal be merciful on whom it plesith to me.

20 And eft God seide, Thou maist not se my face, for a man schal not se me, and schal lyue.

21 And eft God seide, A place is anentis me, and thou schalt stonde on a stoon;

22 and whanne my glorie schal passe, Y schal sette thee in the hoole of the stoon, and Y schal kyuere with my riyt hond, til Y passe; and Y schal take awey myn hond,

23 and thou schalt se myn hyndrere partis, forsothe thou mayst not se my face.

EXODUS CHAPTER 34

1 And aftirward God seide, Hewe to thee twey tablis of stoon at the licnesse of the formere, and Y schal write on tho tablis thilke wordis, whiche the tablis, that thou hast broke, hadden.

2 Be thou redi in the morewtid, that thou stie anoon in to the hil of Synai; and thou schalt stonde with me on the cop of the hil;

3 no man stie with thee, nether ony man be seyn bi al the hil, and oxun and scheep be not fed ayens the hil.

4 Therfor Moises hewide twey tablis of stoon, whiche manere tablis weren bifore, and he roos bi nyyt, and stiede in to the hil of Synay, as the Lord comaundide to hym; and he bar with hym the tablis.

5 And whanne the Lord hadde come doun bi a cloude, Moises stood with hym, and clepide inwardli the name of the Lord;

6 and whanne the Lord passide bifore hym, he seide, Lordschipere, Lord God, mercyful, and pitouse, pacient, and of myche mersiful doyng, and sothefast,

7 which kepist couenaunt and mercy in to a thousande, which doist awey wickidnesse, and trespassis, and synnes, and noon bi hym silf is innocent anentis thee, which yeldist the wickidnesse of fadris to sones and to sones of sones, into the thridde and fourthe generacioun.

8 And hastili Moises was bowid low in to erthe, and worschipide,

9 and seide, Lord, if Y haue founde grace in thi siyt, Y biseche that thou go with vs, for the puple is of hard nol, and that thou do awey oure wickidnesses and synnes, and welde vs.

10 The Lord answeride, Y schal make couenaunt, and in siyt of alle men Y schal make signes, that weren neuer seyn on erthe, nether in ony folkis, that this puple, in whos myddis thou art, se the ferdful werk of the Lord, which Y schal make.

11 Kepe thou alle thingis, whiche Y comaundide to thee to dai; I my silf schal caste out bifor thi face Amorrey, and Cananey, and Ethei, and Ferezei, and Euey, and Jebusei.

12 Be war, lest ony tyme thou ioyne frendschipis with the dwelleris of that lond, whiche frenschipis be in to fallyng to thee.

13 But also distrie thou the auteris of hem, breke the ymagis, and kitte doun the woodis;

14 nyl thou worschipe an alien God; the Lord a gelous louyere is his name, God is a feruent louyere;

15 make thou not couenaunt with the men of tho cuntreis, lest whanne thei han do fornycacioun with her goddis, and han worschipid the symylacris of hem, ony man clepe thee, that thou ete of thingis offrid to an ydol.

16 Nether thou schalt take a wyif of her douytris to thi sones, lest aftir that tho douytris han do fornycacioun, thei make also thi sones to do fornicacioun in to her goddis.

17 Thou schalt not make to thee yotun goddis.

18 Thou schalt kepe the solempynyte of therf looues; seuene daies thou schalt ete therf looues, as Y comaundide to thee, in the time of the monethe of newe fruytis; for in the monethe of veer tyme thou yedist out of Egipt.

19 Al thing of male kynde that openeth the wombe schal be myn, of alle lyuynge beestis, as wel of oxun, as of scheep, it schal be myn.

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20 Thou schalt ayenbie with a scheep the firste gendrid of an asse, ellis if thou yyuest not prijs therfor, it schal be slayn. Thou schalt ayenbie the firste gendrid of thi sones; nether thou schalt appere voide in my siyt.

21 Sixe daies thou schalt worche, the seuenthe day thou schalt ceesse to ere and repe.

22 Thou schalt make to thee the solempnyte of woukis in the firste thingis of fruytis of thi ripe corn of wheete, and the solempnyte, whanne alle thingis ben gadrid in to bernes, whanne the tyme of yeer cometh ayen.

23 Ech male kynde of thee schal appere in thre tymes of the yeer in the siyt of the Lord Almyyti, thi God of Israel.

24 For whanne Y schal take awei folkis fro thi face, and Y schal alarge thi termes, noon schal sette tresouns to thi lond, while thou stiest and apperist in the siyt of thi Lord God, thries in the yeer.

25 Thou schalt not offre on sour dow the blood of my sacrifice, nethir ony thing of the slayn sacrifice of the solempnyte of fase schal abide in the morewtid.

26 Thou schalt offre in the hows of thi Lord God the firste of the fruytis of thi lond. Thou schalt not sethe a kide in the mylk of his modir.

27 And the Lord seide to Moises, Write thou these wordis, bi whiche Y smoot a boond of pees, bothe with thee and with Israel.

28 Therfor Moises was there with the Lord bi fourti daies and bi fourti nyytis, he eet not breed, and drank not watir; and he wroot in tablys ten wordis of the boond of pees.

29 And whanne Moises cam doun fro the hil of Synai, he helde twei tablis of witnessyng, and he wiste not that his face was horned of the felouschipe of Goddis word.

30 Forsothe Aaron and the sones of Israel sien Moises face horned,

31 and thei dredden to neiye niy, and thei weren clepid of hym, and thei turneden ayen, as wel Aaron as the princis of the synagoge; and after that Moises spak, thei camen to hym,

32 yhe alle the sones of Israel; to whiche Moises comaundide alle thingis, whiche he hadde herd of the Lord in the hil of Synai.

33 And whanne the wordis weren fillid, he puttide a veil on his face;

34 and he entride to the Lord, and spak with hym, and dide awey that veil, til he yede out; and thanne he spak to the sones of Israel alle thingis, that weren comaundid to hym;

35 whiche sien that the face of Moyses goynge out was horned, but eft he hilide his face, if ony tyme he spak to hem.

EXODUS CHAPTER 35

1 Therfor whanne al the cumpanye of the sones of Israel was gaderid, Moises seide to hem, These thingis it ben, whiche the Lord comaundide to be doon.

2 Sixe daies ye schulen do werk, the seuenthe dai schal be hooli to you, the sabat and reste of the Lord; he that doith werk in the sabat schal be slayn.

3 Ye schulen not kyndle fier in alle youre dwellyng places bi the dai of sabat.

4 And Moises seide to al the cumpeny of the sones of Israel, This is the word which the Lord comaundide, and seide,

5 Departe ye at you the firste fruytis to the Lord; ech wilful man and of redi wille offre tho to the Lord, gold, and siluer, and bras,

6 and iacynct, and purpur, and reed selk twies died, and bijs, heeris of geet,

7 and skynnys of rammes maad reed, and of iacynt,

8 trees of Sechym, and oile to liytis to be ordeyned, and that the oynement be maad, and encense moost swete,

9 stoonus of onochyn and gemmes, to the ournyng of the cloth on the schuldris, and of the racional.

10 Who euer of you is wijs, come he, and make that, that the Lord comaundide,

11 that is, the tabernacle, and the roof therof, and the hilyng; ryngis, and bildyngis of tablis, with barris, stakis, and foundementis;

12 the arke, and barris; the propiciatorie, and the veil, which is hangid byfore it;

13 the bord with barris, and vesselis, and with looues of settyng forth;

14 the candilstike to susteyne liytis, the vesselis, and lanternes therof, and oile to the nurschyngis of fyris; the auter of encense, and the barris;

15 the oile of anoyntyng, and encense of swete smellynge spiceries; the tente at the dore of the tabernacle;

16 the auter of brent sacrifice, and his brasun gridele, with hise barris, and vessels; the greet waischyng vessel, and his foundement;

17 the curteyns of the large street, with pileris and foundementis; the tente in the doris of the porche;

18 the stakis of the tabernacle and of the large street, with her coordis;

19 the clothis, whose vss is in the seruyce of seyntuarie; the clothis of Aaron bischop, and of hise sones, that thei be set in preesthod to me.

20 And al the multitude of the sones of Israel yede out of the siyt of Moises,

21 and offride with moost redi soule and deuout the firste thingis to the Lord, to make the werk of the tabernacle of witnessyng, what euer was nedeful to the ournyng, and to hooli clothis.

22 Men and wymmen yauen bies of the armes, and eeryngis, ryngis, and ournementis of the arm niy the hond; ech goldun vessel was departid in to the yiftis of the Lord.

23 If ony man hadde iacynt, and purpur, and reed selk twies died, bijs, and the heeris of geet, skynnes of rammes maad reed, and of iacynt,

24 metals of siluer, and of bras, thei offeryden to the Lord, and trees of Sechym in to dyuerse vsis.

25 But also wymmen tauyt yauen tho thingis, whiche thei hadden spunne, iacynt, purpur, and vermyloun,

26 and bijs, and the heeris of geet; and yauen alle thingis by her owne fre wille.

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27 Forsothe princes offeriden stoonys of onychyn and iemmes, to the cloth on the schuldris, and to the racional, and swete smellynge spiceries,
28 and oyle to the liytis to be ordeyned, and to make redi oynement, and to make the encense of swettist odour.
29 Alle men and wymmen offeriden yiftis with deuout soule, that the werkis schulden be maad, whiche the Lord comaundide bi the hond of Moyses; alle the sones of Israel halewiden wilful thingis to the Lord.
30 And Moises seide to the sones of Israel, Lo! the Lord hath clepid Beseleel bi name, the sone of Hury, sone of Hur, of the lynage of Juda;
31 and the Lord hath fillid hym with the spirit of God, of wisdom, and of vndurstondyng, and of kunnyng, and with al doctryn,
32 to fynde out and to make werk in gold, and siluer, and bras, and in stoonys to be grauun,
33 and in werk of carpentrie; what euer thing may be foundun craftili, the Lord yaf in his herte; and the Lord clepide Ooliab, the sone of Achymasech, of the lynage of Dan; the Lord tauyte bothe with wisdom, that thei make the werkis of carpenter, of steynour, and of broiderere, of iacynt, and purpur, and of reed selk, and of bijs, and that thei make alle thingis, and fynde alle newe thingis.

EXODUS CHAPTER 36

1 Therfor Beseleel, and Ooliab, and ech wijs man, to whiche the Lord yaf wisdom and vndurstondyng, that thei kouden worche crafteli, maden thingis that weren nedeful in to vsis of seyntuarie, and whiche the Lord comaundide to be maad.
2 And whanne Moises hadde clepid hem, and ech lerned man, to whom the Lord hadde youe wisdom and kunnyng, and whiche profriden hem bi her wille to make werk,
3 he bitook to hem alle the yiftis of the sones of Israel. And whanne thei weren bisi in the werk ech dai, the puple offride auowis eerli.
4 Wherfor the werkmen weren compellid to come,
5 and thei seiden to Moises, The puple offrith more than is nedeful.
6 Therfor Moises comaundide to be cried bi the vois of a criere, Nether man nether womman offre more ony thing in the werk of seyntuarie; and so it was ceessid fro yiftis to be offrid, for the thingis offrid sufficiden,
7 and weren ouer abundant.
8 And alle wise men in herte to fille the werk of the tabernacle maden ten curteyns of bijs foldid ayen, and of iacynct, and purpur, and of reed selk twies died, bi dyuerse werk, and bi the craft of many colouris.
9 Of whiche curteyns oon hadde in lengthe eiyte and twenti cubitis, and foure cubitis in breede; o mesure was of alle curteyns.
10 And he ioynede fyue curteyns oon to anothir, and he couplide othere fyue to hem silf to gidere;
11 and he made handlis of iacynt in the hemme of o curteyn on euer either side,
12 and in lijk maner in the hemme of the tother curteyn, that the handlis schulen comen to gidere ayens hem silf, and schulen be ioyned togider;
13 wherfor he yettide also fifti goldun serclis, that schulen bite the handlis of curteyns; and o tabernacle was maad.
14 He made also enleuene saies of the heeris of geet, to hile the roof of the tabernacle;
15 o saie hadde thretti cubitis in lengthe, foure cubitis in breede; alle the saies weren of o mesure;
16 of whiche saies he ioynede fyue bi hem silf, and sixe othere bi hem silf.
17 And he made fifti handlis in the hemme of o say, and fifti in the hemme of the tother say, that tho schulden be ioyned to hem silf to gidere; and he made fifti bokelis of bras bi whiche
18 the roof was fastned to gidere, that oon hilyng were maad of alle the saies.
19 He made also an hilyng of the tabernacle of the skynnes of rammes maad reed, and another veil aboue of skynnes of iacynt.
20 He made also stondynge tablis of the tabernacle of the trees of Sechym;
21 the lengthe of o table was of ten cubitis, and the breede helde o cubit and an half.
22 Twey dentyngis weren bi ech table, that the oon schulde be ioyned to the tother; so he made in al the tablis of the tabernacle.
23 Of whiche tablis twenti weren at the mydday coost ayens the south,
24 with fourti foundementis of siluer; twey foundementis weren set vndur o table on euer either side of the corneris, where the dentyngis of the sidis weren endid in the corneris.
25 And at the coost of the tabernacle that biholdith to the north he made twenti tablis,
26 with fourti foundementis of siluer, twei foundementis bi ech table.
27 Forsothe ayens the west he made sixe tablis,
28 and tweyne othere tablis bi ech corner of the tabernacle bihinde,
29 whiche weren ioyned fro bynethe til to aboue, and weren borun in to o ioynyng to gidere; so he made on euer either part bi the corneris,
30 that tho weren eiyte tablis to gidere, and hadden sixtene foundementis of siluer, that is, twei foundementis vndur ech table.
31 He made also barris of the trees of Sechym, fyue barris to holde to gidere the tablis of o side of the tabernacle,
32 and fyue othere barris to schappe to gidere the tablis of the tother side; and without these, he made fyue othere barris at the west coost of the tabernacle ayens the see.
33 He made also another barre, that schulde come bi the myddil tables fro corner til to corner.
34 Forsothe he ouergildide tho wallis of tablis, and yetide the siluerne foundementis of tho, and he made the goldun serclis of tho, bi whiche the barris myyten be brouyt in, and be hilide the same barris with goldun platis.

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35 He made also a veil dyuerse and departid, of iacynt, and purpur, and reed selk, and bijs foldid ayen bi werk of broiderie.

36 He made also foure pileris of the trees of Sechym, whyche pileris with the heedis he ouergildide, and yetide the siluerne foundementis of tho.

37 He made also in the entryng of the tabernacle a tent of iacynt, and purpur, and reed selk and bijs foldid ayen bi the werk of a broydreie.

38 And he made fyue pileris with her heedis, whiche he hilide with gold, and he yetide the brasun foundementis of tho, whiche he hilide with gold.

EXODUS CHAPTER 37

1 Forsothe Beseleel made also an arke of the trees of Sechym, hauynge twey cubitis and an half in lengthe, and a cubit and an half in breede; forsothe the hiynesse was of o cubit and an half; and he clothide the arke with purest gold, with ynne and without forth.

2 And he made to it a goldun coroun bi cumpas,

3 and yetide foure goldun ryngis, bi foure corneris therof, twey ryngis in o side, and twei ryngis in the tother side.

4 And he made barris of the trees of Sechym, whiche barris he clothide with gold,

5 and whiche barris he putte into the ryngis that weren in the sidis of the arke, to bere it.

6 He made also a propiciatorie, that is, Goddis answeryng place, of pureste gold, of twei cubitis and an half in lengthe, and of o cubit and an half in breede.

7 Also he made twei cherubyns of gold, betun out with hamer, whiche he settide on euer eithir side of the propiciatorie,

8 o cherub in the hiynesse of o part, and the tother cherub in the hiynesse of the tothir part; twei cherubyns, oon in ech hiynesse of the propiciatorie, stretchynge out the wengis,

9 and hilynge the propiciatorie, and biholdynge hem silf togidere and that.

10 He made also a boord of the trees of Sechym, in the lengthe of twey cubitis, and in the breede of o cubit, whiche boord hadde a cubit and an half in heiythe.

11 And he cumpaside the boord with clenneste gold, and made to it a goldun brynke bi cumpas;

12 and he made to that brynke a goldun coroun, rasid bitwixe of foure fyngris; and on the same coroun he made anothir goldun coroun.

13 Also he yetide foure goldun serclis whiche he settide in foure corneris,

14 bi alle the feet of the boord ayens the coroun, and he puttide barris in to the serclis, that the boord may be borun.

15 And he made tho barris of the trees of Sechym, and cumpasside tho with gold.

16 And he made vesselis to dyuerse vsis of the boord, vessels of vynegre, violis, and litle cuppis, and censeris of pure gold, in whiche the fletynge sacrifices schulen be offrid.

17 And he made a candilstike, betun out with hamer, of clenneste gold, of whos barre yerdis, cuppis, and litle rundelis and lilies camen forth;

18 sixe in euer eithir side, thre yerdis on o side, and thre on the tother side; thre cuppis in the maner of a note bi ech yerde, and litle rundels to gidere, and lilies;

19 and thre cuppis at the licnesse of a note in the tother yerde, and litle rundels to gidere, and lilies; forsothe the werk of sixe schaftis, that camen forth of the stok of the candilstike, was euene.

20 Sotheli in that barre weren foure cuppis, in the maner of a note, and litle rundels and lilies weren bi alle cuppis;

21 and litle rundels vndur twei schaftis, bi thre placis, whiche to gidre be maad sixe schaftis comynge forth of o barre;

22 therfor and the litle rundels, and schaftis therof, weren alle betun out with hamer, of pureste gold.

23 He made also seuene lanternes, with her snytyng tongis, and the vessels where tho thingis, that ben snytid out, ben quenchid, of clennest gold.

24 The candilstike with alle his vessels weiyede a talent of gold.

25 He made also the auter of encense, of trees of Sechym, hauynge a cubit bi square, and twei cubitis in heiythe, of whos corneris camen forth hornes.

26 And he clothide it with clenneste gold, and the gridele, and wallis, and hornes;

27 and he made to it a litil goldun coroun bi cumpas, and twei goldun ryngis vndur the coroun, bi ech syde, that barris be put in to tho, and the auter mow be borun.

28 Forsothe he made tho barris of the trees of Sechym, and hilide with goldun platis.

29 He made also oile to the oynement of halewyng, and encense of swete smellynge spiceries, moost clene, bi the werk of a makere of oynement.

EXODUS CHAPTER 38

1 He made also the auter of brent sacrifice of the trees of Sechym, of fyue cubitis bi square, and of thre cubitis in heiythe;

2 whose hornes camen forth of the corneris, and he hilide it with platis of bras.

3 And in to vsis therof he made redi of bras dyuerse vessels, caudruns, tongis, fleischhokis, hokis, and resseittis of firis.

4 He made also the brasun gridile therof, bi the maner of a net, and a panne for colis vndur it, in the myddis of the auter.

5 And he yetide foure ryngis, by so many endis of the gridile, to putte in the barris to bere;

6 and he made tho same barris of the trees of Sechym, and hilide with platis of bras.

7 And ledde in to the serclis that stonden forth in the sidis of the auter. Forsothe thilke auter was not sad, but holowe of the bildyngis of tablis, and voide with ynne.

8 He made also a greet waischyng vessel of bras, with his foundement, of the myrours of wymmen that wakiden in the greet street of the tabernacle.

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9 And he made the greet street, in whose south coost weren tentis of bijs foldid ayen, of an hundrid cubitis, twenti brasun pilers with her foundementis,

10 the heedis of pilers, and al the grauyng of the werk, weren of siluer;

11 euenli at the north coost the tentis, pilers, and foundementis and heedis of pilers, weren of the same mesure, and werk, and metal.

12 Forsothe in that coost that biholdith the west weren tentis of fyfty cubitis, ten brasun pilers with her foundementis, and the heedis of pilers, and al the grauyng of werk, weren of siluer.

13 Sotheli ayens the eest he made redi tentis of fifti cubitis,

14 of whiche tentis o side helde fiftene cubitis of thre pilers with her foundementis; and in the tother side,

15 for he made the entryng of the tabernacle bitwixe euer either, weren tentis euenli of fiftene cubitis, thre pilers, and so many foundementis.

16 Bijs foldid ayen hilide alle the tentis of the greet street.

17 The foundementis of pilers weren of bras; forsothe the heedis of tho pilers, with alle her grauyngis, weren of siluer; but also he clothide with siluer tho pilers of the greet street.

18 And in the entryng therof he made a tente, bi werk of broiderie, of iacynt, purpur, vermyloun, and of bijs foldid ayen, which tente hadde twenti cubitis in lengthe, and the heiythe was of fyue cubitis, bi the mesure which alle the tentis of the greet street hadden.

19 Forsothe the pylers in the entryng weren foure, with brasun foundementis, and the heedis of tho pilers and grauyngis weren of siluer;

20 and he made brasun stakis of the tabernacle, and of the greet street, bi cumpas.

21 These ben the instrumentis of the tabernacle of witnessyng, that ben noumbrid, bi the comaundement of Moises, in the cerymonyes of Leuytis, bi the hond of Ithamar, sone of Aaron, preest.

22 Whiche instrumentis Beseleel, sone of Huri, sone of Hur, of the lynage of Juda, fillide; for the Lord comaundide bi Moises,

23 while Ooliab, sone of Achysameth, of the lynage of Dan, was ioyned felowe to hym, and he hym silf was a noble crafti man of trees, and a tapesere and a broderere of iacynt, purpur, vermyloun and bijs.

24 Al the gold that was spendid in the werk of seyntuarie, and that was offrid in yiftis, was of nyne and twenti talentis, and of seuene hundrid and thretti siclis, at the mesure of seyntuarie.

25 Forsothe it was offrid of hem that passiden to noumbre fro twenti yeer and aboue, of sixe hundrid and thre thousand, and fyue hundrid and fifty of armed men.

26 Ferthermore, an hundrid talentis of siluer weren, of whiche the foundementis of the seyntuarie weren yotun togidere, and of the entryng, where the veil hangith;

27 an hundrid foundementis weren maad of an hundrid talentis, and for ech foundement was ordeyned o talent.

28 Forsothe of a thousynde seuene hundrid and thre scoor and fiftene siclis he made the heedis of pilers, and he clothide tho same pilers with siluer.

29 Also of bras weren offrid thre scoor and twelue thousynde talentis, and foure hundrid siclis ouer.

30 Of whiche the foundementis in the entryng of the tabernacle of witnessyng weren yotun, and the brasun auter, with his gridele, and al the vessels that perteynen to the vss therof,

31 and the foundementis of the greet street, as wel in the cumpas, as in the entryng therof, and the stakis of the tabernacle, and of the greet street bi cumpas.

EXODUS CHAPTER 39

1 Forsothe of iacynt, and purpur, vermyloun, and bijs, he made clothis, in whiche Aaron was clothid, whanne he mynystride in hooli thingis, as the Lord comaundide to Moises.

2 Therfor he made the cloth on the schuldris of gold, iacynt, and purpur, and of reed selk twies died,

3 and of bijs foldid ayen, bi werk of broiderie; also he kittide thinne goldun platis, and made thinne in to threedis, that tho moun be foldid ayen, with the warp of the formere colouris;

4 and he made tweyne hemmes couplid to hem silf to gidere, in euer either side of the endis; and he made a girdil of the same colouris,

5 as the Lord comaundide to Moises.

6 And he made redi twei stonys of onychyn, boundun and closid in gold, and grauun bi the craft of worchere in iemmys, with the names of the sones of Israel; sixe names in o stoon, and sixe in the tother stoon, bi the ordre of her birthe.

7 And he settide tho stoonus in the sidis of the clooth on the schuldris, in to a memorial of the sones of Israel, as the Lord comaundide to Moises.

8 He made also the racional, by werk of broiderie, bi the werk of the cloth on the schuldris, of gold, iacynt, purpur, and reed selk twies died, and of biis foldid ayen; he made the racional foure cornerid,

9 double, of the mesure of foure fyngris.

10 And settide thereynne foure ordris of iemmes; in the firste ordre was sardius, topazius, smaragdus; in the secounde was carbuncle,

11 safir, iaspis;

12 in the thridde ordre was ligurie, achates, ametiste;

13 in the fourthe ordre was crisolite, onochyn, and berille, cumpassid and enclosid with gold, bi her ordris.

14 And tho twelue stonys weren grauyn with twelue names, of the lynage of Israel, alle stonys bi hem silf, bi the names of alle lynagis bi hem silf.

15 Thei maden also in the racional litle chaynes, cleuynge to hem silf togidre,

16 of pureste gold, and tweyne hokys, and so many ryngis of gold. Forsothe thei settiden the ryngis on euer either side of the racional,

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17 of whiche ryngis twei goldun chaynes hangiden, whiche thei settiden in the hokis, that stonden forth in the corneris of the cloth on the schuldris.

18 These acordiden so to hem silf, bothe bifore and bihynde, that the cloth on the schuldris, and the racional,

19 weren knyt togidere, fastned to the girdil, and couplid ful strongli with ryngis, whiche ryngis a lace of iacynt ioynede togidere, lest tho weren loose, and fletiden doun, and weren moued ech from other, as the Lord comaundide to Moises.

20 Thei maden also a coote on the schuldris, al of iacynt;

21 and the hood in the hiyere part, aboute the myddis, and a wouun hemme, bi the cumpas of the hood;

22 forsothe bynethe at the feet piyn applis of iacynt, and purpur, and vermyloun, and biys foldid ayen;

23 and litle bellis of pureste gold, whiche thei settiden bitwixe pum garnadis, in the lowest part of the coote, bi cumpas;

24 a goldun litle belle, and a piyn apple; with whiche the bischop yede ourned, whanne he was set in seruyce, as the Lord comaundide to Moises.

25 Thei maden also cootis of bijs, bi wouun werk, to Aaron and to hise sones,

26 and mytres with smale corouns of biys,

27 and lynnun clothis of bijs;

28 forsothe a girdil of bijs foldid ayen, of iacynt, purpur, and vermyloun, departid bi craft of broyderie, as the Lord comaundide to Moises.

29 Thei maden also a plate of hooli worschipyng, of pureste gold, and thei writeden therynne bi werk of a worchere in iemmes, The hooli of the Lord.

30 And thei bounden it with the mytre bi a lace of iacynt, as the Lord comaundide to Moises.

31 Therfor al the werk of the tabernacle, and the hilyng of the witnessyng, was parformed; and the sones of Israel diden alle thingis whiche the Lord comaundide to Moises.

32 And thei offeriden the tabernacle, and the roof, and al the purtenaunce, ryngis, tablis, barris, pileris, and foundementis;

33 the hilyng of skynnes of rammes, maad reed, and another hilyng of skynnys of iacynt;

34 the veil, the arke, barris, propiciatorie;

35 the boord with vessels, and with the looues of settyng forth;

36 the candilstike, lanternes, and the purtenauncis of tho, with oile;

37 the goldun auter, and oynement, and encense of swete smellynge spiceries;

38 and the tente in the entryng of the tabernacle;

39 the brasun auter, gridile, barris, and alle vessels therof; the greet waischyng vessel, with his foundement; the tentis of the greet street, and the pilers with her foundementis;

40 the tente in the entring of the greet street, and the coordis, and stakis therof. No thing of the vessels failide, that weren comaundid to be maad in to the seruyce of the tabernacle, and in to the roof of the boond of pees.

41 Also the sones of Israel offriden the clothis whiche the prestis, that is, Aaron and hise sones, vsen in the seyntuarie,

42 as the Lord comaundide.

43 And aftir that Moises siy alle tho thingis fillid, he blesside hem.

EXODUS CHAPTER 40

1 And the Lord spak to Moises, and seide,

2 In the firste monethe, in the firste dai of the monethe, thou schalt reise the tabernacle of witnessyng.

3 And thou schalt sette the arke therynne, and thou schalt leeue a veil bifore it.

4 And whanne the bord is borun yn, thou schalt sette ther onne tho thingis, that ben comaundid iustli. The candilstike schal stonde with hise lanternes,

5 and the goldun auter, where ynne encense is brent bifor the arke of witnessyng. Thou schalt sette a tente in the entryng of the tabernacle;

6 and bifor it the auter of brent sacrifice,

7 the waischyng vessel bitwixe the auter and the tabernacle, which waischyng vessel thou schalt fille with water.

8 And thou schalt cumpas the greet street, and the entryng ther of with tentis.

9 And whanne thou hast take oyle of anoyntyng, thou schalt anoynte the tabernacle, with hise vessels, that tho be halewid;

10 the auter of brent sacrifice, and alle vessels ther of; the waischyng vessel,

11 with his foundement. Thou schalt anoynte alle thingis with the oile of anoyntyng, that tho be hooli of hooli thingis.

12 And thou schalt present Aaron and hise sones to the dore of the tabernacle of witnessyng;

13 and, whanne thei ben waischid in water, thou schalt clothe hem with hooli clothis, that thei mynystre to me, and that the anoyntyng of hem profite in to euerlastynge preesthod.

14 And Moises dide alle thingis whiche the Lord comaundide.

15 Therfor in the firste monethe of the secunde yeer, in the firste dai of the monethe, the tabernacle was set.

16 And Moises reiside it, and settide the tablis, and foundementis, and barris, and he ordeynede pilers;

17 and spredde abrood the roof on the tabernacle, and puttide an hilyng aboue, as the Lord comaundide.

18 He puttide also the witnessyng in the arke, and he settide barris with ynne, and Goddis answeryng place aboue.

19 And whanne he hadde brouyt the arke in to the tabernacle, he hangide a veil bifor it, that he schulde fille the comaundement of the Lord.

20 He settide also the boord in the tabernacle of witnessyng, at the north coost, without the veil,

21 and he ordeynede the looues of settyng forth bifore, as the Lord comaundide to Moises.

22 He settide also the candilstike in the tabernacle of witnessyng, euene ayens the boord,

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23 in the south side, and settide lanternes bi ordre, bi the comaundement of the Lord.
24 He puttide also the goldun auter vndur the roof of witnessyng,
25 ayens the veil, and he brente theronne encense of swete smellynge spiceries, as the Lord comaundide to Moises.
26 He settide also a tente in the entryng of the tabernacle,
27 and the auter of brent sacrifice in the porche of the witnessyng, and he offride therynne brent sacrifice, and sacrifices, as the Lord comaundide.
28 Also he ordeynede the waischyng vessel, bitwixe the tabernacle of witnessyng and the auter, and fillide it with watir.
29 And Moises, and Aaron, and his sones, waischiden her hondis and feet,
30 whanne thei entriden into the roof of boond of pees, and neiyeden to the auter, as the Lord comaundide to Moises.
31 He reiside also the greet street, bi the cumpas of the tabernacle and of the auter, and settyde a tente in the entryng therof. Aftir that alle thingis weren perfitli maad,
32 a cloude hilide the tabernacle of witnessyng, and the glorie of the Lord fillide it;
33 nether Moyses myyte entre in to the tabernacle of the boond of pees, while the cloude hilide alle thingis, and the maieste of the Lord schynede, for the cloude hilide alle thingis.
34 If ony tyme the cloude lefte the tabernacle, the sones of Israel yeden forth bi her cumpanyes;
35 if the cloude hangide aboue, thei dwelliden in the same place;
36 for the cloude of the Lord restide on the tabernacle bi dai, and fier in the nyyt, in the siyt of the puplis of Israel, bi alle her dwellyngis.

LEVITICUS

The Third Book of Moses
Hebrew Title: Vayikra ("And He Called")

(In Hebrew the book is called Vayikra, from the opening of the book, va-yikra "And He [God] called." The name Leviticus comes from the Latin Leviticus, which is in turn from the Greek Leuitikon, referring to the Levites, the Jewish priestly tribe or caste of Levi. The Greek expression is in turn a variant of the rabbinic Hebrew "torat kohanim" meaning "law of priests", as many of its laws relate to priests. In principle, the Leviticus is the Basic Jewish Book of Law.

Contents or Structure:

SECTION 1: Laws on sacrifice (1:1–38)
A. Instructions for the laity on bringing offerings (1:1–6:7)
1–5. The types of offering: burnt, cereal, peace, purification, reparation (or sin) offerings (ch. 1–5)
B. Instructions for the priests (6:1–38)
1–6. The various offerings, with the addition of the priests' cereal offering (6:1–36)
7. Summary (37–38)
Chapters 1–5 describe the various sacrifices from the sacrificers' point of view, although the priests are essential for handling the blood. Chapters 6–7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how to do this. Sacrifices are between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion to God—i.e., burnt to ashes.
SECTION 2: Institution of the priesthood (8:1–10:20)
A. Ordination of Aaron and his sons (ch. 8)
B. Aaron makes the first sacrifices (ch. 9)
C. Judgement on Nadab and Abihu (ch. 10)
Chapters 8–10 describe how Moses consecrates Aaron and his sons as the first priests, the first sacrifices, and God's destruction of two of Aaron's sons for ritual offenses. The purpose is to underline the character of altar priesthood (i.e., those priests with power to offer sacrifices to God) as an Aaronite privilege, and the responsibilities and dangers of their position.
SECTION 3: Uncleanliness and its treatment (11:1–15:33)
A. Unclean animals (ch. 11)
B. Childbirth as a source of uncleanliness (ch. 12)
C. Unclean diseases (ch. 13)
D. Cleansing of diseases (ch. 14)
E. Unclean discharges (ch. 15)
With sacrifice and priesthood established, chapters 11–15 instruct the lay people on purity (or cleanliness). Eating certain animals produces uncleanliness, as does giving birth;

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certain skin diseases (but not all) are unclean, as are certain conditions affecting walls and clothing (mildew and similar conditions); and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood.

SECTION 4: Day of Atonement: purification of the tabernacle (the tent of congregation or provisional temple) from the effects of uncleanliness and sin (ch. 16)

Leviticus 16 concerns the Day of Atonement. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. The priest is to send a second goat into the desert to "Azazel", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious.

SECTION 5: Prescriptions for practical holiness (the Holiness Code, chs. 17–26)

A. Sacrifice and food (ch. 17)
B. Sexual behaviour (ch. 18)
C. Neighbourliness (ch.19)
D. Grave crimes (ch. 20)
E. Rules for priests (ch. 21)
F. Rules for eating sacrifices (ch. 22)
G. Festivals (ch.23)
H. Rules for the tabernacle (ch. 24:1–9)
I. Blasphemy (ch. 24:10–23)
J. Sabbatical and Jubilee years (ch. 25)
K. Exhortation to obey the law: blessing and curse (ch. 26)

Chapters 17–26 are the Holiness code. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: there are penalties for the worship of Molech, consulting mediums and wizards, cursing one's parents and engaging in unlawful sex. Priests receive instruction on mourning rituals and acceptable bodily defects. The punishment for blasphemy is death, and there is the setting of rules for eating sacrifices; there is an explanation of the calendar, and there are rules for sabbatical and Jubilee years; there are rules for oil lamps and bread in the sanctuary; and there are rules for slavery. The code ends by telling the Israelites they must choose between the law and prosperity on the one hand, or, on the other, horrible punishments, the worst of which will be expulsion from the land.

SECTION 6: Redemption of votive gifts (ch. 27).

Chapter 27 is a disparate and probably late addition telling about persons and things serving as dedication to the Lord and how one can redeem, instead of fulfill, vows.)

LEVITICUS CHAPTER 1

1 Forsothe the Lord clepide Moyses, and spak to him fro the tabernacle of witnessyng, and seide,

2 Speke thou to the sones of Israel, and thou schalt seie to hem, A man of you, that offrith to the Lord a sacrifice of beestis, that is, of oxun and of scheep, and offrith slayn sacrifices, if his offryng is brent sacrifice,

3 and of the droue of oxun, he schal offre a male beeste without wem at the dore of the tabernacle of witnessyng, to make the Lord plesid to hym.

4 And he schal sette hondis on the heed of the sacrifice, and it schal be acceptable, and profityng in to clensyng of hym.

5 And he schal offre a calf bifor the Lord, and the sones of Aaron, preestis, schulen offre the blood ther of, and thei schulen schede bi the cumpas of the auter, which is bifor the dore of the tabernacle.

6 And whanne the skyn of the sacrifice is drawun awei, thei schulen kitte the membris in to gobetis;

7 and thei schulen put vndur in the auter fier, and thei schulen make an heep of wode bifore; and thei schulen ordeyne aboue

8 the trees tho thingis that ben kit, that is, the heed, and alle thingis that cleuen to the mawe,

9 whanne the entrailis and feet ben waischid with watir; and the preest schal brenne tho on the auter, in to brent sacrifice, and swete odour to the Lord.

10 That if the offryng is of litle beestis, a brent sacrifice of scheep, ethir of geet, he schal offre a male beeste with out wem,

11 and he schal offre at the side of the auter that biholdith to the north, bifore the Lord. Sotheli the sones of Aaron schulen schede the blood therof on the auter bi cumpas,

12 and thei schulen departe the membris, the heed, and alle thingis that cleuen to the mawe, and thei schulen putte on the trees, vndur whiche the fier schal be set;

13 sotheli thei schulen waische in watir the entrailis and feet; and the preest schal brenne alle thingis offrid on the auter, in to brent sacrifice, and swettest odour to the Lord.

14 Forsothe if the offryng of brent sacrifice to the Lord is of briddis, of turtlis, and of culuer briddis,

15 the preest schal offre it at the auter; and whanne the heed is writhun to the necke, and the place of the wounde is brokun, he schal make the blood renne doun on the brenke of the auter.

16 Sotheli he schal caste forth the litil bladdir of the throte, and fetheris bisidis the auter, at the eest coost, in the place in which the aischis ben wont to be sched out;

17 and he schal breke the wyngis therof, and he schal not kerue, nether he schal departe it with yrun; and he schal brenne it on the auter, whanne fier is set vndur the trees; it is a brent sacrifice, and an offryng of swete odour to the Lord.

LEVITICUS CHAPTER 2

1 Whanne a soule offrith an offryng of sacrifice to the Lord, flour of wheete schal be his offring. And he schal schede oile ther onne,

2 and he schal putte encense, and he schal bere to the sones of Aaron, preest, of whiche sones oon schal take an handful of flour of whete, and of oile, and alle the encense; and he

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schal putte a memorial on the auter, in to swettest odour to the Lord.

3 Forsothe that that is residue of the sacrifice schal be Aarons and hise sones, the hooli of hooli thingis of offryngis to the Lord.

4 Forsothe whanne thou offrist a sacrifice bakun in an ouene of whete flour, that is, loouys without sour dow, spreynd with oile, and therf breed sodun in watir, bawmed with oile;

5 if thin offryng is of a friyng panne, of wheete flour spreynd with oile and without sour dow,

6 thou schalt departe it in smale partis, and thou schalt schede oile ther onne.

7 Ellis if the sacrifice is of a gridele, euenli the whete flour schal be spreynd with oile;

8 which whete flour thou schalt offre to the Lord, and schalt bitake in the hondis of the preest.

9 And whanne he hath offrid it, he schal take a memorial of the sacrifice, and he schal brenne it on the auter, in to odour of swetnesse to the Lord.

10 Sotheli what euer thing is residue, it schal be Aarons and hise sones, the hooly of hooli thingis of the offryngis to the Lord.

11 Ech offryng which is offrid to the Lord, schal be without sour dow, nether ony thing of sour dow, and of hony, schal be brent in the sacrifice of the Lord.

12 Ye schulen offre oneli the firste fruytis of tho, and yiftis; sotheli tho schulen not be put on the auter, in to odour of swetnesse.

13 Whateuer thing of sacrifice thou schalt offre, thou schalt make it sauery with salt, nether thou schalt take awey the salt of the boond of pees of thi God fro thi sacrifice; in ech offryng thou schalt offre salt.

14 Forsothe if thou offrist a yifte of the firste thingis of thi fruytis to the Lord, of eeris of corn yit grene, thou schalt seenge tho in fier, and thou schalt breke in the maner of seedis; and so thou schalt offre thi firste fruytis to the Lord,

15 and thou schalt schede oyle theronne, and schalt putte encense, for it is the offryng of the Lord.

16 Of which the preest schal brenne, in to mynde of the yifte, a part of the seedis brokun, and of oyle, and al the encense.

LEVITICUS CHAPTER 3

1 That if his offryng is a sacrifice of pesible thingis, and he wole offre of oxun, he schal offre bifore the Lord a male, ether a female, without wem.

2 And he schal sette hond on the heed of his sacrifice, that schal be offrid in the entryng of the tabernacle; and the sones of Aaron preest schulen schede the blood bi the cumpas of the auter.

3 And thei schulen offre of the sacrifice of pesible thingis in to offryng to the Lord, the fatnesse that hilith the entrailis, and what euer thing of fatnesse is with ynne;

4 thei schulen offre twey kydeneris, with the fatnesse bi which the guttis clepid ylyon ben hilid, and the calle of the lyuer with the litle reynes.

5 And thei schulen brenne tho on the auter, in to brent sacrifice, whanne fier is put vndur the trees, in to offryng of swettest odour to the Lord.

6 Sotheli if his offryng is of scheep, and a sacrifice of pesible thingis, whether he offrith a male ether a female, tho schulen be without wem.

7 If he offrith a lombe bifor the Lord,

8 he schal sette his hond on the heed of his sacrifice, that schal be offrid in the porche of the tabernacle of witnessyng; and the sones of Aaron schulen schede the blood therof bi the cumpas of the auter.

9 And thei schulen offre of the sacrifice of pesible thingis a sacrifice to the Lord, the innere fatnesse,

10 and al the tail with the reynes, and the fatnesse that hilith the wombe, and alle the entrailis, and euer eithir litil reyne, with the fatnesse which is bisidis the guttis clepid ylion, and the calle of the mawe, with the litle reynes.

11 And the preest schal brenne tho on the auter, in to the fedyng of fier, and of the offryng to the Lord.

12 If his offryng is a geet, and he offrith it to the Lord,

13 he schal sette his hond on the heed therof, and he schal offre it in to the entryng of the tabernacle of witnessyng; and the sones of Aaron schulen schede the blood therof bi the cumpas of the auter.

14 And thei schulen take therof, in to the fedyng of the Lordis fier, the fatnesse that hilith the wombe, and that hilith alle the entrailis,

15 and twei litle reynes with the calle which is on tho bisidis ilion, and the fatnesse of the mawe, with the entrails that cleuen to the litle reynes.

16 And the preest schal brenne tho on the auter, in to the fedyng of fier, and of swettest odour; al the fatnesse schal be the Lordis,

17 by euerlastynge riyt in generaciouns, and in alle youre dwellyng placis, nether in ony maner ye schulen ete blood, nethir fatnesse.

LEVITICUS CHAPTER 4

1 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,

2 Whanne a soule hath do synne bi ignoraunce, and hath do ony thing of alle comaundementis of the Lord, whiche he comaundide that tho schulen not be don; if a preest which is anoyntid,

3 hath do synne, makynge the puple to trespasse, he schal offre for his synne a calf without wem to the Lord.

4 And he schal brynge it to the dore of the tabernacle of witnessyng, bifor the Lord, and he schal sette hond on the heed therof, and he schal offre it to the Lord.

5 And he schal take vp of the blood of the calf, and schal brynge it in to the tabernacle of witnessyng.

6 And whanne he hath dippid the fyngir in to the blood, he schal sprenge it seuen sithis bifor the Lord, ayens the veil of the seyntuarie.

7 And he schal putte of the same blood on the corners of the auter of encense moost acceptable to the Lord, which auter is

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in the tabernacle of witnessyng; sotheli he schal schede al the tother blood in to the foundement of the auter of brent sacrifice in the entryng of the tabernacle.

8 And he schal offre for synne the ynnere fatnesse of the calf, as well it that hilith the entrails, as alle thingis that ben with ynne,

9 twei litle reynes, and the calle, which is on tho bisidis ilion, and the fatnesse of the mawe,

10 with the litle reines, as it is offrid of the calf of the sacrifice of pesible thingis; and he schal brenne tho on the auter of brent sacrifice.

11 Sotheli he schal bere out of the castels the skyn, and alle the fleischis, with the heed, and feet, and entrails,

12 and dung, and the residue bodi in to a clene place, where aischis ben wont to be sched out; and he schal brenne tho on the heep of trees, whiche schulen be brent in the place of aischis sched out.

13 That if al the cumpeny of the sones of Israel knowith not, and doith by vnkunnyng that that is ayens the comaundement of the Lord,

14 and aftirward vndirstondith his synne, it schal offre a calf for synne, and it schal brynge the calf to the dore of the tabernacle.

15 And the eldere men of the puple schulen sette hondis on the heed therof bifor the Lord; and whanne the calf is offrid in the siyt of the Lord,

16 the preest which is anoyntid schal bere ynne of his blood in to the tabernacle of witnessyng;

17 and whanne the fyngur is dippid, he schal sprenge seuen sithis ayens the veil.

18 And he schal putte of the same blood in the hornes of the auter, which is bifor the Lord in the tabernacle of witnessyng; sotheli he schal schede the residue blood bisidis the foundement of the auter of brent sacrifice, which is in the dore of tabernacle of witnessyng.

19 And he schal take al the fatnesse therof, and schal brenne it on the auter;

20 and so he schal do also of this calf, as he dide also bifor; and whanne the prest schal preye for hem, the Lord schal be merciful.

21 Forsothe he schal bere out thilke calf, and schal brenne it, as also the formere calf, for it is for the synne of the multitude.

22 If the prince synneth, and doith bi ignoraunce o thing of many, which is forbodun in the lawe of the Lord,

23 and aftirward vndirstondith his synne, he schal offre to the Lord a sacrifice, a buk of geet, that hath no wem;

24 and he schal sette his hond on the heed therof. And whanne he hath offrid it in the place, where brent sacrifice is wont to be slayn, bifor the Lord, for it is for synne;

25 the preest schal dippe the fyngur in the blood of sacrifice for synne, and he schal touche the corneris of the auter of brent sacrifice, and he schal schede the residue blood at the foundement therof.

26 Sotheli the preest schal brenne the innere fatnesse aboue the auter, as it is wont to be doon in the sacrifice of pesible thingis, and the preest schal preye for hym, and for his synne, and it schal be foryouun to hym.

27 That if a soule of the puple of the lond synneth bi ignoraunce, that he do ony thing of these that ben forbodun in the lawe of the Lord, and trespassith,

28 and knowith his synne, he schal offre a geet without wem;

29 and he schal sette hond on the heed of the sacrifice which is for synne, and he schal offre it in the place of brent sacrifice.

30 And the preest schal take of the blood on his fyngur, and he schal touche the hornes of the auter of brent sacryfice, and he schal schede the residue at the foundement therof.

31 Sotheli he schal take a wei al the ynnere fatnesse, as it is wont to be don a wei of the sacrifices of pesible thingis, and he schal brenne it on the auter, in to odour of swetnesse to the Lord; and the preest schal preye for hym, and it schal be foryouun to hym.

32 Sotheli if he offrith of litle beestis a sacrifice for synne, that is,

33 a scheep without wem, he schal putte the hond on the heed therof, and he schal offre it in the place where the beest of brent sacrifices ben wont to be slayn.

34 And the preest schal take of the blood therof in his fyngur, and he schal touche the hornes of the autir of brent sacrifice, and he schal schede the residue at the foundement therof.

35 And he schal do awey al the ynnere fatnesse as the innere fatnesse of the ram which is offrid for pesible thingis, is wont to be don a wei, and he schal brenne it on the auter of encense of the Lord; and the preest schal preye for hym, and for his synne, and it schal be foryouun to hym.

LEVITICUS CHAPTER 5

1 If a soule synneth, and hereth the vois of a swerere, and is witnesse, for ether he siy, ether is witynge, if he schewith not, he schal bere his synne.

2 A persone that touchith ony vnclene thing, ether which is slayn of a beeste, ether is deed bi it silf, ether touchith ony other crepynge beeste, and foryetith his vnclennesse, he is gilti, and trespassith.

3 And if he touchith ony thing of the vnclennesse of man, bi al the vnclennesse bi which he is wont to be defoulid, and he foryetith, and knowith afterward, he schal be suget to trespas.

4 A soule that swerith, and bryngith forth with hise lippis, that it schulde do ether yuel, ether wel, and doith not, and confermeth the same thing with an ooth, ethir with a word, and foryetith, and aftirward vndirstondith his trespas, do it penaunce for synne,

5 and offre it of the flockis a femal lomb, ethir a goet;

6 and the preest schal preie for hym, and for his synne.

7 But if he may not offre a beeste, offre he twei turtlis, ethir briddis of culuers to the Lord, oon for synne, and the tother in to brent sacrifice.

8 And he schal yyue tho to the preest, which schal offre the firste for synne, and schal folde ayen the heed therof to the wengis, so that it cleue to the necke, and be not brokyn outirli.

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9 And the preest schal sprynge the wal of the auter, of the blood therof; sotheli what euer is residue, he schal make to droppe doun at the foundement of the auter, for it is for synne.

10 Sotheli he schal brenne the tother brid in to brent sacrifice, as it is wont to be doon; and the preest schal preie for hym, and for his synne, and it schal be foryouun to hym.

11 That if his hond mai not offre twei turtlis, ethir twei briddis of culueris, he schal offre for his synne the tenthe part of ephi of wheete flour; he schal not putte oile in to it, nether he schal putte ony thing of encense, for it is for synne.

12 And he schal yyue it to the preest, which preest schal take vp an handful therof, and schal brenne on the auter, in to mynde of hym that offeride,

13 and the preest schal preie for hym, and schal clense; forsothe he schal have the tother part in yifte.

14 And the Lord spak to Moises,

15 and seide, If a soule brekith cerymonyes bi errour, and synneth in these thingis that ben halewid to the Lord, it schal offre for his trespas a ram without wem of the flockis, that may be bouyt for twey siclis, bi the weiyte of the seyntuarie.

16 And he schal restore that harm that he dide, and he schal putte the fyuethe part aboue, and schal yyue to the preest, which preest schal preye for hym, and offre the ram, and it schal be foryouun to hym.

17 A soule that synneth bi ignoraunce, and doith oon of these thingis that ben forbodun in the lawe of the Lord, and is gilti of synne, and vndirstondith his wickidnesse,

18 it schal offre to the preest a ram without wem of the flockis, bi the mesure of estymacioun of synne; and the preest schal preye for hym, for he dide vnwytynge, and it schal be foryouun to him,

19 for by errour he trespasside ayens the Lord.

LEVITICUS CHAPTER 6

1 And the Lord spak to Moises,

2 and seide, A soule that synneth, and dispisith the Lord, and denyeth to his neiybore a thing bitakun to kepyng, that was bitakun to his feith, ethir takith maisterfuli a thing bi violence, ether makith fals chaleng,

3 ether fyndith a thing lost, and denyeth ferthermore and forswerith, and doth ony other thing of manye in whiche thingis men ben wont to do synne,

4 if it is conuict of the gilt,

5 it schal yelde hool alle thingis whiche it wolde gete bi fraude, and ferthermore the fyuethe part to the lord, to whom it dide harm.

6 Sotheli for his synne it schal offre a ram vnwemmed of the floc, and it schal yyue that ram to the preest, bi the valu and mesure of the trespas;

7 and the preest schal preie for hym bifor the Lord, and it schal be foryouun to hym, for alle thingis whiche he synnede in doyng.

8 And the Lord spak to Moises, and seide,

9 Comaunde thou to Aaron, and to hise sones, This is the lawe of brent sacrifice; it schal be brent in the auter al nyyt til the morewe; fier that is youun fro heuene schal be of the same auter.

10 The preest schal be clothid with a coote, and pryuy lynnun clothis; and he schal take awei the aischis, which the fier deuourynge brente, and he schal putte bisidis the auter;

11 and he schal be spuylid of the formere clothis, and he schal be clothid with other, and schal bere aischis out of the castels, and in a moost clene place he schal make tho to be wastid til to a deed sparcle.

12 Forsothe fier schal brenne euere in the auter, which fier the preest schal nurische, puttynge trees vndur, in the morewtid bi ech dai; and whanne brent sacrifice is put aboue, the preest schal brenne the ynnere fatnessis of pesible thingis.

13 This is euerlastynge fier, that schal neuer faile in the auter.

14 This is the lawe of sacrifice, and of fletynge offryngis, whiche the sones of Aaron schulen offre bifore the Lord, and bifor the auter.

15 The preest schal take an handful of wheete flour, which is spreynd with oile, and al the encense which is put on the wheete flour, and he schal brenne it in the auter, in to mynde of swettist odour to the Lord.

16 Forsothe Aaron with hise sones schal ete the tother part of wheete flour, without sour dow; and he schal ete in the hooli place of the greet street of the tabernacle.

17 Sotheli herfor it schal not be diyt with sour dow, for a part therof is offrid in to encense of the Lord; it schal be hooli of the noumbre of holi thingis, as for synne and for trespas.

18 Malis oonli of the kynrede of Aaron schulen ete it; it is a lawful thing and euerlastynge in youre generaciouns, of the sacrifice of the Lord; ech man that touchith tho schal be halewyd.

19 And the Lord spak to Moises,

20 and seide, This is the offryng of Aaron, and of hise sones, which thei owen offre to the Lord in the day of her anoyntyng; thei schulen offre the tenthe part of ephi of wheete flour, in euerlastynge sacrifice, the myddis therof in the morewtid, and the myddis therof in the euentid;

21 which schal be spreynt with oile in the friyng panne, and schal be fried.

22 Sotheli the preest which is successour to the fadir bi riyt, schal offre it hoot, in to sweteste odour to the Lord; and al it schal be brent in the auter.

23 For al the sacrifice of preestis schal be wastid with fier, nether ony man schal ete therof.

24 And the Lord spak to Moises, and seide,

25 Spek thou to Aaron and to hise sones, This is the lawe of sacrifice for synne; it schal be offrid bifor the Lord, in the place where brent sacrifice is offrid; it is hooli of the noumbre of hooli thingis.

26 The preest that offrith it, schal ete it in the hooli place, in the greet street of the tabernacle.

27 What euer thing schal touche the fleischis therof, it schal be halewid; if a cloth is bispreynt of the blood therof, it schal be waischun in the hooli place.

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28 Sotheli the erthun vessel, in which it is sodun, schal be brokun; that if the vessel is of bras, it schal be scourid, and schal be waischun with watir.

29 Ech male of preestis kyn schal ete of the fleischis therof; for it is hooli of the noumbre of hooli thingis.

30 Sotheli the sacrifice which is slayn for synne, whos blood is borun in to the tabernacle of witnessyng to clense in the seyntuarie, schal not be etun, but it schal be brent in fier.

LEVITICUS CHAPTER 7

1 And this is the lawe of sacrifice for trespas; it is hooli of the noumbre of hooli thingis.

2 Therfor where brent sacrifice is offrid, also the sacrifice for trespas schal be slayn; the blood therof schal be sched bi the cumpas of the auter.

3 Thei schulen offre the tail therof, and the fatnesse that hilith the entrailis,

4 the twei litle reynes, and the fatnesse which is bisidis ilioun, and the calle of the mawe, with the litle reynes.

5 And the preest schal brenne tho on the auter; it is encense of the Lord, for trespas.

6 Ech male of the preestis kyn schal ete these fleischis in the hooli place, for it is hooli of the noumbre of hooli thingis.

7 As a sacrifice is offrid for synne, so and for trespas, o lawe schal be of euer eithir sacrifice; it schal perteyne to the preest, that offrith it.

8 The preest that offrith the beeste of brent sacrifice, schal haue the skyn therof.

9 And ech sacrifice of wheete flour, which is bakun in an ouene, and what euer is maad redi in a gridile, ethir in a friyng panne, it schal be that preestis, of whom it is offrid,

10 whether it is spreynt with oile, ethir is drye. To alle the sones of Aaron euene mesure schal be departyd, to ech bi hem silf.

11 This is the lawe of the sacrifice of pesible thingis, which is offrid to the Lord.

12 If the offryng is for doyng of thankyngis, thei schulen offre looues without sour dow spreynt with oile, and therf looues sodun in watir, that ben anoyntid with oile; and thei schulen offre wheete flour bakun, and thinne looues spreynt to gidere with the medlyng of oile.

13 Also thei schulen offre looues diyt with sour dow, with the sacrifice of thankyngis which is offrid for pesible thingis;

14 of whiche o loof schal be offrid to the Lord for the firste fruytis, and it schal be the preestis that schal schede the blood of the sacrifice,

15 whose fleischis schulen be etun in the same dai, nether ony thing of tho schal dwelle til the morewtid.

16 If a man offrith a sacrifice bi a vow, ethir bi fre wille, it schal be etun in lijk maner in the same dai; but also if ony thing dwellith in to the morew, it is leueful to ete it;

17 sotheli fier schal waaste, whateuer thing the thridde day schal fynde.

18 If ony man etith in the thridde dai of the fleischis of sacrifice of pesible thingis, his offryng schal be maad voide, nethir it schal profite to the offerere; but rather whateuer soule defoulith hym silf with suche mete, he schal be gilti of brekyng of the lawe.

19 Fleisch that touchith ony vnclene thing, schal not be etun, but it schal be brent bi fier; he that is clene, schal ete it.

20 A pollutid soule, that etith of the fleischis of the sacrifice of pesible thingis, which is offrid to the Lord, schal perische fro hise puplis.

21 And he that touchith vnclennesse of man, ether of beeste, ether of alle thing that may defoule, and etith of suche fleischis, schal perische fro hise puplis.

22 And the Lord spak to Moises,

23 and seide, Speke thou to the sones of Israel, Ye schulen not ete the ynnere fatnesse of a scheep, of an oxe, and of a geet;

24 ye schulen haue in to dyuerse vsis the ynnere fatnesse of a carkeis deed by it silf, and of that beeste which is takun of a rauenus beeste.

25 If ony man etith the ynnere fatnesse, that owith to be offrid in to encense of the Lord, he schal perische fro his puple.

26 Also ye schulen not take in mete the blood of ony beeste, as wel of briddis as of beestis;

27 ech man that etith blood schal perische fro his puplis.

28 And the Lord spak to Moises,

29 and seide, Speke thou to the sones of Israel, He that offrith a sacrifice of pesible thingis to the Lord, offre togidere also a sacrifice, that is, fletynge offryngis therof.

30 He schal holde in the hondis the ynnere fatnesse of the sacrifice, and the brest; and whanne he hath halewid bothe offrid to the Lord, he schal yyue to the preest,

31 which schal brenne the ynnere fatnesse on the auter; sotheli the brest schal be Aarons and hise sones;

32 and the riyt schuldur of the sacrifices of pesible thingis schal turne in to the firste fruytis of the preest.

33 He that of Aarons sones offrith the blood, and the ynnere fatnesse, schal haue also the riyt schuldur in his porcioun.

34 For Y haue take fro the sones of Israel the brest of reisyng, and the schuldur of departyng, of the pesible sacrifices of hem, and Y haue youe to Aaron the preest and to hise sones, bi euerlastynge lawe, of al the puple of Israel.

35 This is the anoyntyng of Aaron, and of hise sones, in the cerymonyes of the Lord, in the dai where ynne Moises offride hem that thei schulden be set in preesthod,

36 and whiche thingis the Lord comaundide to be youun to hem of the sones of Israel, bi euerlastynge religioun in her generaciouns.

37 This is the lawe of brent sacrifice, and of sacrifice for synne, and for trespas, and for halewyng, and for the sacrifices of pesible thingis;

38 which lawe the Lord ordeynede to Moises in the hil of Synay, whanne he comaundide to the sones of Israel that thei schulden offre her offryngis to the Lord, in the deseert of Synay.

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LEVITICUS CHAPTER 8

1 And the Lord spak to Moises, and seide, Take thou Aaron with hise sones,

2 the clothes of hem, and the oile of anoyntyng, a calf for synne, twei rammes, a panyere with therf looues;

3 and thou schalt gedere al the cumpanye to the dore of the tabernacle.

4 Moises dide as the Lord comaundide; and whanne al the company was gaderid bifor the yatis of the tabernacle, he seide,

5 This is the word which the Lord comaundid to be don.

6 And anoon Moises offride Aaron and hise sones; and whanne he hadde waischun hem,

7 he clothide the bischop with a lynnun schirte, and girdide the bischop with a girdil, and clothide with a coote of iacynt, and puttide the cloth on the schuldris aboue,

8 which cloth on the schuldris he boond with a girdil, and dresside to the racional, wherynne doctryn and truthe was.

9 And Moises hilide the heed with a mytre, and settide theronne, ayens the forhed, the goldun plate halewid in halewyng, as the Lord comaundide to hym.

10 He took also the oile of anoyntyng, with which he anoyntide the tabernacle with al his purtenaunce;

11 and whanne he hadde halewid and hadde spreynt the auter seuen sithes, he anoyntide it, and halewide with oile alle the vessels therof, and the greet waischyng vessel with his foundement.

12 Which oile he schedde on the heed of Aaron, and anoyntide hym, and halewide.

13 And he clothide with lynnun cootis, and girdide with girdils his sones offrid, and settide on mytris, as the Lord comaundide.

14 He offeride also a calf for synne; and whanne Aaron and hise sones hadden put her hondis on that calf,

15 he offride it, and drow up blood; and whanne the fyngur was dippid, he touchide the corneris of the auter bi cumpas; whanne the auter was clensid and halewid, he schedde the residue blood at the foundement therof.

16 Sotheli he brent on the auter the ynnere fatnesse that was on the entrails, and the calle of the mawe, and the twei litle reynes with her litle fatnessis;

17 and he brente without the castels the calf, with the skyn, fleischis, and dung, as the Lord comaundide.

18 He offride also a ram in to brent sacrifice; and whanne Aaron and hise sones hadden set her hondis on the heed therof,

19 he offride it, and schedde the blood therof bi the cumpas of the auter.

20 And he kittide thilke ram in to gobetis, and brente with fier the heed therof, and membris,

21 and ynnere fatnesse, whanne the entrails and feet weren waischun bifore; and he brente al the ram togidere on the auter, for it was the brent sacrifice of swettiste odour to the Lord, as the Lord comaundide to hym.

22 He offride also the secounde ram, in to the halewyng of preestis; and Aaron and hise sones puttiden her hondis on the heed therof.

23 And whanne Moises hadde offrid the ram, he took of the blood, and touchide the laste part of the riyt eere of Aaron, and the thombe of his riyt hond, in lijk maner and of the foot.

24 He offride also the sones of Aaron. And whanne he hadde touchid of the blood of the ram offrid the laste part of the riyt eeris of alle, and the thombis of the riyt hond and foot, he schedde the tothir blood on the auter bi cumpas.

25 Sotheli he departide the ynnere fatnesse, and the taile, and al the fatnesse that hilith the entrails, and the calle of the mawe, and the twey reynes with her fatnessis and with the riyt schuldur.

26 Forsothe he took of the panyere of therf looues, that was bifor the Lord, looues without sour dow, and a cake spreynt with oile, and he puttide looues first sodun in watir and aftirward fried in oile on the ynnere fatnesse, and the riyt schuldur; and bitook alle thingis togidere to Aaron,

27 and to hise sones. And aftir that thei reisiden tho bifore the Lord,

28 eft he brente tho takun of her hondis, on the auter of brent sacrifice, for it was the offryng of halewyng, in to the odour of swetnesse of sacrifice into his part to the Lord.

29 He took also the brest of the ram of consecracioun in to his part, and reiside it bifor the Lord, as the Lord comaundide to hym.

30 And he took the oynement, and blood that was in the auter, and spreynte on Aaron, and hise clothis, and on the sones of hym, and on her clothis.

31 And whanne he hadde halewid hem in her clothing, he comaundide to hem, and seide, Sethe ye fleischis bifor the yatis of the tabernacle, and there ete ye tho; also ete ye the looues of halewyng, that ben put in the panyere, as God comaundide to me, and seide, Aaron and hise sones schulen ete tho looues;

32 sotheli whateuer thing is residue of the fleisch and looues, fier schal waste.

33 Also ye schulen not go out of the dore of the tabernacle in seuene daies, til to the day in which the tyme of youre halewyng schal be fillid; for the halewyng is endid in seuene dayes,

34 as it is doon in present tyme, that the riytfulnesse of sacrifice were fillid.

35 Ye schulen dwelle dai and nyyt in the tabernacle, and ye schulen kepe the kepyngis of the Lord, that ye die not; for so it is comaundid to me.

36 And Aaron and hise sones diden alle thingis, whiche the Lord spak bi the hond of Moises.

LEVITICUS CHAPTER 9

1 Forsothe whanne the eiytithe dai was maad, Moises clepide Aaron, and hise sones, and the grettere men in birthe of Israel;

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2 and he seide to Aaron, Take thou of the droue a calf for synne, and a ram in to brent sacrifice, euer either with oute wem, and offre tho bifor the Lord.

3 And thou schalt speke to the sones of Israel, Take ye a buk of geet for synne, and a calf, and a lomb of o yeer and with out wem,

4 in to brent sacrifice, an oxe and a ram for pesible thingis; and offre ye tho bifor the Lord, and offre ye whete flour spreynt with oile in the sacrifice of ech; for to dai the Lord schal appere to you.

5 Therfor thei token alle thingis, whiche Moises comaundide, to the dore of the tabernacle, where, whanne al the multitude stood,

6 Moises seide, This is the word, which the Lord comaundide, do ye, and his glorie schal appere to you.

7 And Moises seide to Aaron, Neiye thou to the auter, and offre thou for thi synne; offre thou brent sacrifice, and preye for thee, and for the puple; and whanne thou hast slayn the sacrifice of the puple, preye thou for hem, as the Lord comaundide.

8 And anoon Aaron neiyede to the auter, and offride a calf for his synne;

9 whos blood hise sones offriden to him, in which blood he dippide the fyngur, and touchide the hornes of the auter, and schedde the residue at the foundement therof;

10 and he brente on the auter the ynnere fatnesse, and litle reynes, and the calle of the mawe, as the Lord comaundide to Moises.

11 Forsothe he brente bi fier without the castels the fleischis and skyn therof.

12 And he offride the beeste of brent sacrifice, and hise sones offriden to hym the blood therof, which he schedde bi the cumpas of the auter;

13 thei offriden also thilke sacrifice kit in to gobetis, with the heed, and alle membris; and he brente bi fier alle these thingis on the auter,

14 whanne the entrailis and feet weren waischun bifor with watir.

15 And he offride and killide a buk of geet, for the synne of the puple; and whanne the auter was clensid,

16 he made brent sacrifice,

17 and addide in to the sacrifice fletynge offryngis that ben offrid togidere; and he brente tho on the auter, without cerymonyes of brent sacrifice of the morewtid.

18 He offride also an oxe, and a ram, pesible sacrifices of the puple; and hise sones offriden to hym the blood, which he schedde bi the cumpas of the auter.

19 Forsothe thei puttiden on the brestis the ynnere fatnesse of the oxe, and the tail of the ram, and the litle reynes with her fatnessis, and the calle of the mawe.

20 And whanne the ynnere fatnessis weren brent in the auter,

21 Aaron departide the brestis, and the riyt schuldris of tho, and reiside bifor the Lord, as Moises comaundide.

22 And he streiyte forth hondis to the puple, and blesside it; and so whanne the sacrifices for synne, and brent sacrifices, and pesible sacrifices, weren fillid, he cam doun.

23 Sotheli Moyses and Aaron entriden in to the tabernacle of witnessyng, and yeden out aftirward, and blessiden the puple; and the glorie of the Lord apperide to al the multitude.

24 And lo! fier yede out fro the Lord, and deuouride the brent sacrifice, and the ynnere fatnesses that weren on the auter; and whanne the cumpanyes hadden seyn this thing, thei preiseden the Lord, and felden on her faces.

LEVITICUS CHAPTER 10

1 And whanne Nadab and Abyu, the sones of Aaron, hadden take censeris, thei puttiden fier and encense aboue, and offriden bifor the Lord alien fier, which thing was not comaundid to hem.

2 And fier yede out fro the Lord, and deuouride hem, and thei weren deed bifor the Lord.

3 And Moises seide to Aaron, This thing it is which the Lord spak, Y schal be halewid in hem that neiyen to me, and Y schal be glorified in the siyt of al the puple; which thing Aaron herde, and was stille.

4 Sotheli whanne Moises hadde clepid Mysael and Elisaphan, the sones of Oziel, brother of Aaron's fadir, he seide to hem, Go ye, and take awey youre britheren fro the siyt of seyntuarie, and bere ye out of the castels.

5 And anoon thei yeden, and token hem, as thei laien clothid with lynnun cootis, and castiden out, as it was comaundid to hem.

6 And Moises spak to Aaron, and to Eliasar and Ithamar, the sones of Aaron, Nyle ye make nakid youre heedis, and nyle ye reende clothis, lest perauenture ye dien, and indignacioun rise on al the cumpany; youre britheren and all the hows of Israel byweile the brennyng which the Lord reiside.

7 But ye schulen not go out of the yatis of the tabernacle, ellis ye schulen perische; for the oile of hooli anoyntyng is on you. Whiche diden alle thingis bi the comaundement of Moises.

8 Also the Lord seide to Aaron,

9 Thou and thi sones schulen not drynke wyn, and al thing that may make drunkun, whanne ye schulen entre in to the tabernacle of witnessing, lest ye dien; for it is euerlastynge comaundement in to youre generaciouns,

10 that ye haue kunnyng to make doom bytwixe hooli thing and vnhooli, bitwixe pollutid thing and cleene;

11 and that ye teche the sones of Israel alle my lawful thingis, whiche the Lord spak to hem bi the hond of Moyses.

12 And Moises spak to Aaron, and to Eliazar and Ythamar, hise sones, that weren residue, Take ye the sacrifice that lefte of the offryng of the Lord, and ete ye it with out sour dow, bisidis the auter, for it is hooli of the noumbre of hooli thingis.

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13 Sotheli ye schulen ete in the hooli place that that is youun to thee and to thi sones, of the offryngis of the Lord, as it is comaundid to me Also thou,
14 and thi sones, and thi douytris with thee, schulen ete in the clenneste place the brest which is offrid, and the schuldur which is departid; for tho ben kept to thee and to thi fre sones, of the heelful sacrifices of the sones of Israel;
15 for thei reiseden bifor the Lord the schuldur and brest, and the ynnere fatnessis that ben brent in the auter; and perteynen tho to thee, and to thi sones, bi euerlastynge lawe, as the Lord comaundide.
16 Among these thingis whanne Moises souyte the buk of geet that was offrid for synne, he foond it brent, and he was wrooth ayens Eliazar and Ythamar, the sones of Aaron that weren left.
17 And he seide, Whi eten not ye the sacrifice for synne in the hooli place, which sacrifice is hooli of the noumbre of hooli thingis, and is youun to you, that ye bere the wickydnesse of the multitude, and preye for it in the siyt of the Lord;
18 moost sithen of the blood therof is not borun yn with ynne hooli thingis, and ye ouyten ete it in the seyntuarie, as it is comaundid to me?
19 And Aaron answeride, Sacrifice for synne, and brent sacrifice is offrid to dai bifor the Lord; sotheli this that thou seest, bifelde to me; how myyte Y ete it, ether plese God in cerymonyes with soreuful soule?
20 And whanne Moises hadde herd this, he resseyuede satisfaccioun.

LEVITICUS CHAPTER 11

1 And the Lord spak to Moises and Aaron, and seide,
2 Seie ye to the sones of Israel, Kepe ye alle thingis whiche Y wroot to you, that Y be youre God. These ben the beestis, whiche ye schulen ete, of alle lyuynge beestis of erthe;
3 ye schulen ete al thing among beestis that hath a clee departid, and chewith code;
4 sotheli what euer thing chewith code, and hath a clee, but departith not it, as a camel and othere beestis doon, ye schulen not ete it, and ye schulen arette among vnclene thingis.
5 A cirogrille, which chewith code, and departith not the clee, is vnclene; and an hare,
6 for also he chewith code, but departith not the clee;
7 and a swiyn, that chewith not code, thouy he departith the clee.
8 Ye schulen not ete the fleischis of these, nether ye schulen touche the deed bodies, for tho ben vnclene to you.
9 Also these thingis ben that ben gendrid in watris, and is leueful to ete;
10 ye schulen ete al thing that hath fynnes and scalis, as wel in the see, as in floodis and stondynge watris; sotheli what euer thing of tho that ben moued and lyuen in watris, hath not fynnes and scalis, schal be abhominable, and wlatsum to you;
11 ye schulen not ete the fleischis of tho, and ye schulen eschewe the bodies deed bi hem silf.
12 Alle thingis in watris that han not fynnes and scalis, schulen be pollutid,
13 These thingis ben of foulis whiche ye schulen not ete, and schulen be eschewid of you; an egle, and a grippe, aliete, and a kyte, and a vultur by his kynde;
14 and al of rauyns kynde bi his licnesse;
15 a strucioun,
16 and nyyt crowe, a lare, and an hauke bi his kinde;
17 an owle, and dippere, and ibis;
18 a swan and cormoraunt, and a pellican;
19 a fawcun, a iay bi his kynde; a leepwynke, and a reremows.
20 Al thing of foulis that goith on foure feet, schal be abhomynable to you;
21 sotheli what euer thing goith on foure feet, but hath lengere hipis bihynde, bi whiche it skippith on the erthe, ye schulen ete;
22 as is a bruke in his kynde, and acatus, and opymacus, and a locuste, alle bi her kynde.
23 Forsothe what euer thing of briddis hath foure feet oneli, it schal be abhomynable to you;
24 and who euer touchith her bodies deed bi hem silf, schal be defoulid, and schal be vnclene til to euentid;
25 and if it is nede, that he bere ony deed thing of these, he schal waische his clothis, and he schal be vnclene til to the goyng doun of the sunne.
26 Sotheli ech beeste that hath a clee, but departith not it, nether chewith code, schal be vnclene; and what euer thing touchith it, schal be defoulid.
27 That that goith on hondis, of alle beestis that gon on foure feet, schal be vnclene; he, that touchith her bodies deed bi hem silf, schal be defoulid til to euentid;
28 and he, that berith siche deed bodies, schal waische hise clothis, and he schal be vnclene til to euentid; for alle these thingis ben vnclene to you.
29 Also these thingis schulen be arettid among defoulid thingis, of these that ben moued on erthe; a wesele, and mows, and a cocodrille, alle bi her kynde;
30 mygal, camelion, and stellio, and lacerta, and a maldewerp.
31 Alle these ben vnclene; he that touchith her bodies deed bi hem silf, schal be vnclene til to euentid;
32 and that thing schal be defoulid, on which ony thing of her bodies deed bi hem silf fallith, as wel a vessel of tree, and a cloth, as skynnes and heiris; and in what euer thing werk is maad, it schal be dippid in watir, and tho thingis schulen be defoulid til to euentid, and so aftirward tho schulen be clensid.
33 Sotheli a vessel of erthe, in which ony thing of these fallith with ynne, schal be defoulid, and therfor it schal be brokun.
34 Ech mete, which ye schulen ete, schal be vnclene, if water is sched thereon; and ech fletynge thing, which is drunkun of

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ech vessel, where ynne vnclene thingis bifelden, schal be vnclene;

35 and what euer thing of siche deed bodies bi hem silf felde theronne, it schal be vnclene, whether furneisis, ethir vessels of thre feet, tho schulen be destried, and schulen be vnclene.

36 Sotheli wellis and cisternes, and al the congregacioun of watris, schal be clene. He that touchith her bodi deed bi it silf, schal be defoulid.

37 If it fallith on seed, it schal not defoule the seed;

38 sotheli if ony man schedith seed with watir, and aftirward the watir is touchid with deed bodies bi hem silf, it schal be defoulid anoon.

39 If a beeste is deed, which it is leueful to you to ete, he that touchith the deed bodi therof schal be vnclene til to euentid; and he that etith therof ony thing,

40 ethir berith, schal waische his clothis, and schal be vnclene til to euentid.

41 Al thing that crepith on erthe, schal be abhomynable, nether schal be takun in to mete.

42 What euer thing goith on the brest and foure feet, and hath many feet, ethir drawun bi the erthe, ye schulen not ete, for it is abhomynable.

43 Nyle ye defoule youre soulis, nether touche ye ony thing of tho, lest ye ben vnclene;

44 for Y am youre Lord God; be ye hooli, for Y am hooli. Defoule ye not youre soulis in ech crepynge beeste which is moued on erthe; for Y am the Lord,

45 that ladde you out of the lond of Egipt, that Y schulde be to you in to God; ye schulen be hooli, for Y am hooli.

46 This is the lawe of lyuynge beestes, and of foulis, and of ech lyuynge soule which is moued in watir, and crepith in erthe;

47 that ye knowe differences of clene thing and vnclene, and that ye wite what ye schulen ete, and what ye owen forsake.

LEVITICUS CHAPTER 12

1 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,

2 and thou schalt seie to hem, If a womman, whanne sche hath resseyued seed, childith a knaue child, sche schal be vnclene bi seuene daies bi the daies of departyng of corrupt blood, that renneth bi monethis;

3 and the yong child schal be circumsidid in the eiytithe dai.

4 Sotheli sche schal dwelle thre and thretti daies in the blood of hir purifiyng; sche schal not touche ony hooli thing, nethir sche schal entre in to the seyntuarie, til the daies of her clensing be fillid.

5 Sotheli if sche childith a female, sche schal be vnclene twei woukis, bi the custom of flowyng of vnclene blood, and thre scoor and sixe daies sche schal dwelle in the blood of her clensyng.

6 And whanne the daies of hir clensyng, for a sone, ether for a douytir, ben fillid, sche schal brynge a lomb of o yeer in to brent sacrifice, and a bryd of a culuer, ethir a turtle, for synne, to the dore of the tabernacle of witnessyng;

7 and sche schal yyue to the preest, which schal offre tho bifor the Lord, and schal preye for hir, and so sche schal be clensid fro the fowyng of hir blood. This is the lawe of a womman childynge a male, ethir a female.

8 That if hir hond fyndith not, nethir may offre a lomb, sche schal take twei turtlis, ethir twei briddis of culueres, oon in to brent sacrifice, and the tother for synne; and the preest schal preye for hir, and so sche schal be clensid.

LEVITICUS CHAPTER 13

1 The Lord spak to Moyses and Aaron, and seide,

2 A man in whos skyn and fleisch rysith dyuerse colour, ether whelke, ethir as sum schynynge thing, that is, a wounde of lepre, he schal be brouyt to Aaron preest, ether to oon who euer of hise sones;

3 and whanne he seeth lepre in the skyn, and the heeris chaungide in to whijte colour, and that spice of lepre lowere than the tother skyn and fleisch, it is a wounde of lepre, and he schal be departid at the doom of the preest.

4 Sotheli if schynyng whijtnesse is in the skyn, nethir is lower than the tother fleisch, and the heeris ben of the formere colour, the preest schal close hym seuene daies;

5 and schal biholde hym in the seuenthe dai, and sotheli if the lepre wexith not ferther, nethir passith the formere termes in the fleisch, eft the preest schal close hym ayen seuene other daies;

6 and schal biholde in the seuenthe day, if the lepre is derkere, and wexith not in the fleisch, the preest schal clense hym, for it is a scabbe; and the man schal waische hise clothis, and he schal be clene.

7 That if the lepre wexith eft, aftir that he is seyn of the preest, and is yoldun to clennesse, he schal be brouyt to the preest, and schal be demed of vnclennesse.

8 If the wounde of lepre is in man, he schal be brouyt to the preest, and he schal se the man;

9 and whanne whijt colour is in the fleisch, and chaungith the siyt of heeris, and thilke fleisch apperith quyk,

10 it schal be demid eldest lepre, and growun to the skyn; therfor the preest schal defoule hym,

11 and he schal not close eft, for it is of opyn vnclennesse.

12 But if lepre rennynge about in the skyn flourith out, and hilith al the fleisch, fro the heed til to the feet, what euer thing fallith vndur the siyt of iyen; the preest schal biholde hym,

13 and schal deme that he is holdun with clenneste lepre, for all the skyn is turned in to whijtnesse, and therfor the man schal be cleene.

14 Sotheli whanne quyk fleisch apperith in hym,

15 thanne he schal be defoulid bi the doom of the preest, and he schal be arettid among vncleene men; for quyk fleisch is vnclene, if it is spreynt with lepre.

16 That if the fleisch is turned eft in to whijtnesse, and hilith al the man,

17 the preest schal biholde hym, and schal deme, that he is cleene.

18 Fleisch and skyn, in which a botche is bred,

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19 and is heelid, and a step of wounde apperith whijt, ethir sum deel reed, in the place of the botche, the man schal be brouyt to the preest;

20 and whanne the preest seeth the place of lepre lowere than the tother fleisch, and the heeris turned in to whijtnesse, the preest schal defoule hym; for the wounde of lepre is bred in the botche.

21 That if the heer is of the former colour, and the signe of wounde is sumdeel derk, and is not lowere than the nyy fleisch, the preest schal close the man seuene daies;

22 and sotheli, if it wexith, the preest schal deme the man of lepre;

23 forsothe if it stondith in his place, it is a signe of botche, and the man schal be cleene.

24 Fleisch and skyn, which the fier hath brent, and is heelid, and hath a whijt ethir reed signe of wounde,

25 the preest schal biholde it, and lo! if it is turned in to whijtnesse, and the place therof is lowere than the tothir skyn, the preest schal defoule the man, for a wounde of lepre is bred in the signe of wounde.

26 That if the colour of heeris is not chaungid, nether the wounde is lowere than the tother fleisch, and thilke spice of lepre is sumdeel derk, the preest schal close the man bi seuene daies;

27 and in the seuenthe dai he schal biholde; if the lepre wexith in the fleisch, the preest schal defoule the man;

28 ellis if the whijtnesse stondith in his place, and is not cleer ynow, it is a wounde of brennyng, and therfor the man schal be clensid, for it is a signe of brennyng.

29 A man ethir womman, in whos heed ether beerd lepre buriounneth, the preest schal se hem;

30 and if the place is lowere than the tothir fleisch, and the heer is whijt, and is sotilere, ether smallere, than it is wont, the preest schal defoule hem, for it is lepre of the heed, and of the beerd.

31 Ellis if he seeth the place of wem euene with the nyy fleisch, and seeth the here blak, the preest schal close hem bi seuene daies, and schal se in the seuenthe dai;

32 if the wem waxith not, and the heer is of his colour, and the place of wounde is euene with the tother fleisch,

33 the man schal be schauun, without the place of wem, and he schal be closid eft bi seuene othere daies.

34 If in the seuenthe day the wounde is seyn to haue stonde in his place, nether is lowere than the tother fleisch, the preest schal clense the man; and whanne his clothis ben waischun, he schal be cleene.

35 Ellis if aftir the clensyng a spotte wexith eft in the skyn,

36 the preest schal no more enquere, whether the heer is chaungid in to whijt colour, for apeertli he is vncleene.

37 Sotheli if the spotte stondith, and the heeris ben blake, knowe the preest that the man is heelid, and tristili pronounce he the man cleene.

38 A man ethir a womman, in whos skyn whijtnesse apperith, the preest schal biholde hem;

39 if he perseyueth, that whijtnesse sum deel derk schyneth in the skyn, wite he, that it is no lepre, but a spotte of whijt colour, and that the man is cleene.

40 A man of whos heed heeris fleten awei, is calu, and clene;

41 and if heeris fallen fro the forheed, he is ballid,

42 and is cleene; ellis if in the ballidnesse bifore, ether in the ballidnesse bihynde, whijt ether reed colour is bred, and the preest seeth this,

43 he schal condempne the man without doute of lepre, which is bred in the ballidnesse.

44 Therfor whoeuer is defoulid with lepre, and is departid at the doom of the preest,

45 he schal haue hise clothis vnsewid, bareheed, the mouth hilid with a cloth, he schal crye hym silf defoulid, and viyl;

46 in al tyme in which he is lepre and vnclene, he schal dwelle aloone without the castels.

47 A wollun cloth, ethir lynnun, that hath lepre in the warp,

48 ethir oof, ethir certis a skyn, ether what euer thing is maad of skiyn,

49 if it is corrupt with a whijt spotte, ethir reed, it schal be arettid lepre, and it schal be schewid to the preest;

50 which schal close it biholden bi seuene daies.

51 And eft he schal biholde in the seuenthe dai, and if he perseyueth, that it wexide, it schal be contynuel lepre; he schal deme the cloth defoulid, and al thing in which it is foundun;

52 and therfor the cloth schal be brent in flawmes.

53 That if he seeth that the spotte wexide not, he schal comaunde,

54 and thei schulen waische that thing wherynne the lepre is, and he schal close it ayen bi seuene othere daies;

55 and whanne he seeth the formere face not turned ayen, netheles that nether the lepre wexede, he schal deme that thing vnclene, and he schal brenne it in fier, for lepre is sched in the ouer part of the cloth, ether thorouy al.

56 Ellis if the place of lepre is derkere, aftir that the cloth is waischun, he schal breke awey that place, and schal departe fro the hool.

57 That if fleynge lepre and vnstidefast apperith ferthermore in these places, that weren vnwemmed bifore, it owith be brent in fier; if it ceessith,

58 he schal waische the secounde tyme tho thingis that ben cleene, and tho schulen be cleene.

59 This is the lawe of lepre of cloth, wollun and lynnun, of warp and of oof, and of al purtenaunce of skiyn, hou it owith to be clensyd, ethir to be defoulid.

LEVITICUS CHAPTER 14

1 And the Lord spak to Moises, and seide, This is the custom of a leprouse man,

2 whanne he schal be clensid. He schal be brouyt to the preest,

3 which preest schal go out of the castels, and whanne he schal fynde that the lepre is clensid,

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4 he schal comaunde to the man which is clensid, that he offre for hym silf twei quyke sparewis, whiche it is leueful to ete, and a tree of cedre, and vermylyoun, and isope.

5 And the preest schal comaunde that oon of the sparewes be offrid in a vessel of erthe,

6 on quyke watris; sotheli he schal dippe the tother sparewe quyk with the tre of cedre, and with a reed threed and ysope, in the blood of the sparewe offrid,

7 with which he schal sprenge seuensithis hym that schal be clensid, that he be purgid riytfuli; and he schal delyuere the quyk sparewe, that it fle in to the feeld.

8 And whanne the man hath waische hise clothis, he schal schaue alle the heeris of the bodi, and he schal be waischun in watir, and he schal be clensid, and he schal entre in to the castels; so oneli that he dwelle without his tabernacle bi seuene daies;

9 and that in the seuenthe dai he schaue the heeris of the heed, and the beerd, and brewis, and the heeris of al the bodi. And whanne the clothis and bodi ben waischun,

10 eft in the eiyetithe dai he schal take twei lambren without wem, and a scheep of o yeer without wem, and thre dymes of wheete flour, in to sacrifice, which be spreynte with oile, and bi it silf a sextarie of oyle.

11 And whanne the preest, that purgith the man, hath set hym and alle hise thingis bifor the Lord, in the dore of the tabernacle of witnessyng, he schal take a lomb,

12 and schal offre it for trespas, and schal offre the sextarie of oyle; and whanne alle thingis ben offrid bifor the Lord,

13 he schal offre the lomb, where the sacrifice for synne and the brent sacrifice is wont to be offrid, that is, in the hooli place; for as for synne so and for trespas the offryng perteyneth to the preest; it is hooli of the noumbre of hooli thingis.

14 And the preest schal take of the blood of sacrifice which is offrid for trespas, and schal putte on the laste part of the riyt eere of hym which is clensid, and on the thumbis of the riyt hond and foot.

15 And he schal putte of the sextarie of oyle in to his left hond,

16 and he schal dippe the riyt fyngur therynne, and schal sprynge seuensithis bifor the Lord.

17 Sotheli he schal schede that that is residue of the oile in the left hond, on the laste part of the riyt eere of hym which is clensid, and on the thombis of the riyt hond and foot, and on the blood which is sched for trespas,

18 and on the heed of hym.

19 And the preest schal preye for hym bifor the Lord, and schal make sacrifice for synne; thanne he schal offre brent sacrifice,

20 and schal putte it in the auter with hise fletynge sacrifices, and the man schal be clensid riytfuli.

21 That if he is pore, and his hoond may not fynde tho thingis that ben seid, he schal take for trespas a lomb to offryng, that the preest preie for him, and the tenthe part of wheete flour spreynt togidire with oile in to sacrifice, and a sextarie of oile,

22 and twei turtlis, ethir twei briddis of culueris, of whiche oon be for synne, and the tothir in to brent sacrifice;

23 and he schal offre tho in the eiytthe dai of his clensyng to the preest, at the dore of tabernacle of witnessyng bifor the Lord.

24 And the preest schal take the lomb for trespas, and the sextarie of oile, and schal reise togidere;

25 and whanne the lomb is offrid, he schal putte of the blood therof on the laste part of the riyt eere of hym that is clensid, and on the thumbis of his riyt hond and foot.

26 Sotheli the preest putte the part of oile in to his left hond,

27 in which he schal dippe the fyngur of the riyt hond, and schal sprynge seuensithes ayens the Lord;

28 and the preest schal touche the laste part of the riyt eere of hym that is clensid, and the thombe of the riyt hond and foot, in the place of blood which is sched out for trespas.

29 Sotheli he schal putte the tother part of oile, which is in the left hond, on the heed of the man clensid, that he plese the Lord for hym.

30 And he schal offre a turtle, ethir a culuer brid,

31 oon for trespas, and the tothir in to brent sacrifice, with her fletynge offryngis.

32 This is the sacrifice of a leprouse man, that may not haue alle thingis in to the clensyng of hym silf.

33 And the Lord spak to Moises and Aaron, and seide,

34 Whanne ye han entrid in to the lond of Canaan, which lond Y schal yyue to you in to possessioun, if the wounde of lepre is in the housis,

35 he schal go, whos the hous is, and schal telle to the preest, and schal seie, It semeth to me, that as a wound of lepre is in myn hous.

36 And the preest schal comaunde, that thei bere out of the hous alle thingis bifore that he entre in to it, and me se where it be lepre, lest alle thingis that ben in the hows, be maad vnclene; and the preest schal entre aftirward, that he se the lepre of the hows.

37 And whanne he seeth in the wallis therof as litle valeis foule bi palenesse, ethir bi reednesse, and lowere than the tother hiyere part,

38 he schal go out at the dore of the hows, and anoon he schal close it bi seuene daies.

39 And he schal turne ayen in the seuenthe day, and schal se it; if he fyndith that the lepre encreesside,

40 he schal comaunde that the stoonys be cast out, in whyche the lepre is, and that tho stonys be cast out of the citee in an vncleene place.

41 Sotheli he schal comaunde that thilke hows be rasid with ynne bi cumpas, and that the dust of the rasyng be spreynt without the citee, in an vnclene place,

42 and that othere stoonys be put ayen for these, that ben takun awey, and that the hows be daubid with othir morter.

43 But if aftir that the stoonus ben takun awey, and the dust is borun out,

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44 and othere erthe is daubid, the preest entrith, and seeth the lepre turned ayen, and the wallis spreynt with spottis, the lepre is stidfastly dwellynge, and the hows is vnclene;

45 which hows thei schulen destrye anoon, and thei schulen caste out of the citee, in an vnclene place, the stoonys therof, and the trees, and al the dust.

46 He that entrith in to the hous, whanne it is schit, schal be vnclene til to euentid,

47 and he that slepith and etith ony thing therynne, schal waische hise clothis.

48 That if the preest entrith, and seeth that the lepre encreesside not in the hows, aftir that it was daubid the secounde tyme, he schal clense it; for heelthe is yoldun.

49 And in the clensyng therof he schal take twey sparewis, and a tre of cedre, and a reed threed, and isope.

50 And whanne o sparewe is offrid in a vessel of erthe, on quyk watris,

51 he schal take the tre of cedre, and ysope, and reed threed, and the quyk sparewe, and he schal dippe alle thingis in the blood of the sparewe offrid, and in lyuynge watris;

52 and he schal sprynge the hows seuen sithis; and he schal clense it as wel in the blood of the sparewe as in lyuynge watris, and in the quyk sparewe, and in the tre of cedre, and in ysope, and reed threed.

53 And whanne he hath left the sparewe to fle in to the feeld frely, he schal preye for the hows, and it schal be clensid riytfuli.

54 This is the lawe of al lepre,

55 and of smytyng, of lepre of clothis, and of housis,

56 of syngne of wounde, and of litle whelkis brekynge out, of spotte schynynge, and in colours chaungid in to dyuerse spices,

57 that it may be wist, what is cleene, ether uncleene.

LEVITICUS CHAPTER 15

1 And the Lord spak to Moises and Aaron, and seide,

2 Speke ye to the sones of Israel, and seie ye to hem, A man that suffrith the rennyng out of seed, schal be vncleene;

3 and thanne he schal be demed to be suget to this vice, whanne bi alle momentis foul vmour ethir moysture cleueth to his fleisch, and growith togidere.

4 Ech bed in which he slepith schal be vncleene, and where euer he sittith.

5 If ony man touchith his bed, he schal waische his clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

6 If a man sittith where he satt, also thilke man schal waische hise clothis, and he schal be waischun in watir, and schal be vnclene til to euentid.

7 He that touchith hise fleischis, schal waische hise clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

8 If sich a man castith out spetyng on hym that is cleene, he schal waische his clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

9 The sadil on which he sittith,

10 schal be vncleene; and ech man that touchith what euer thing is vndur hym that suffrith the fletyng out of seed, schal be defoulid til to euentid. He that berith ony of these thingis, schal waische hise clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

11 Ech man, whom he that is such touchith with hondis not waischun bifore, schal waische hise clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

12 A vessel of erthe which he touchith, schal be brokun; but a vessel of tre schal be waischun in watir.

13 If he that suffrith sich a passioun, is heelid, he schal noumbre seuene daies aftir his clensyng, and whanne the clothis and al the bodi ben waischun in lyuynge watris, he schal be clene.

14 Forsothe in the eiytthe dai he schal take twei turtlis, ethir twei briddis of a culuer, and he schal come in the siyt of the Lord at the dore of tabernacle of witnessyng, and schal yyue tho to the preest;

15 and the preest schal make oon for synne, and the tother in to brent sacrifice; and the preest schal preye for hym bifor the Lord, that he be clensid fro the fletyng out of his seed.

16 A man fro whom the seed of letcherie, ethir of fleischli couplyng, goith out, schal waische in watir al his bodi, and he schal be vncleene til to euentid.

17 He schal waische in watir the cloth and skyn which he hath, and it schal be unclene til to euentid.

18 The womman with which he is couplid fleischli, schal be waischun in watir, and schal be vncleene til to euentid.

19 A womman that suffrith the fletyng out of blood, whanne the moneth cometh ayen, schal be departid bi seuene daies; ech man that touchith hir schal be vncleene til to euentid,

20 and the place in which sche slepith ether sittith in the daies of hir departyng, schal be defoulid.

21 He that touchith her bed, schal waische hise clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

22 Who euer touchith ony vessel on which sche sittith, he schal waische hise clothis, and he schal be waischun in watir, and schal be defoulid til to euentid.

23 If a man is couplid fleischli with hir in the tyme of blood that renneth bi monethis, he schal be vncleene bi seuene daies, and ech bed in which he slepith schal be defoulid.

24 A womman that suffrith in many daies the fletyng out of blood, not in the tyme of monethis, ethir which womman ceessith not to flete out blood aftir the blood of monethis, schal be vncleene as longe as sche schal be suget to this passioun, as if sche is in the tyme of monethis.

25 Ech bed in which sche slepith, and vessel in which sche sittith, schal be defoulid.

26 Who euer touchith hir schal waische his clothis, and he schal be waischun in watir, and schal be vncleene til to euentid.

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27 If the blood stondith, and ceessith to flete out, sche schal noumbre seuene daies of hir clensyng,

28 and in the eiytthe dai sche schal offre for hir silf to the preest twei turtlis, ethir twei briddis of culueris, at the dore of the tabernacle of witnessyng;

29 and the preest schal make oon for synne, and the tothir in to brent sacrifice; and the preest schal preye for hir bifor the Lord, and for the fletyng out of hir vnclennesse.

30 Therfor ye schulen teche the sones of Israel, that thei eschewe vnclennessis, and that thei die not for her filthis, whanne thei defoulen my tabernacle which is among hem.

31 This is the lawe of hym that suffrith fletyng out of seed, and which is defoulid with fleischly couplyng,

32 and of a womman which is departid in the tymes of monethis, ethir which flowith out in contynuel blood, and of the man that slepith with hir.

LEVITICUS CHAPTER 16

1 And the Lord spak to Moises, aftir the deeth of the twei sones of Aaron, whanne thei offriden alien fier, and weren slayn, and comaundide to hym,

2 and seide, Speke thou to Aaron, thi brother, that he entre not in al tyme in to the seyntuarie, which is with ynne the veil bifor the propiciatorie, bi which the arke is hilid, that he die not; for Y schal appere in a cloude on Goddis answeryng place;

3 no but he do these thingis bifore. He schal offer a calf for synne, and a ram in to brent sacrifice;

4 he schal be clothid with a lynnun coote, he schal hide the schamefast membris with pryuy lynnun clothis; he schal be gird with a lynnun girdil, he schal putte a lynnun mytre on his heed; for these clothis ben hooli, with whiche alle he schal be clothid, whanne he is waischun.

5 And he schal take of al the multitude of the sones of Israel twei kidis for synne, and o ram in to brent sacrifice;

6 and whanne he offrith a calf, and preieth for hym,

7 and for his hows, he schal make twei buckis of geet to stonde bifor the Lord, in the dore of the tabernacle of witnessyng;

8 and he schal sende on euer eithir, o lot to the Lord, and another lot to the goot that schal be sent out.

9 Whos lot goith out to the Lord, he schal offre it for synne;

10 sotheli whos lot goith out in to goot that schal be sent out, he schal sette hym quyk bifor the Lord, that he sende preyers on hym, and sende hym out in to wildirnesse.

11 Whanne these thingis ben doon riytfuli, he schal offre the calf, and he schal preye for hym silf, and for his hows, and schal offre the calf.

12 And whanne he hath take the censeer, which he hath fillid of the coolis of the auter, and he hath take in hond the swete smellynge spicery maad into encense, he schal entre ouer the veil in to the hooli thingis;

13 that whanne swete smellynge spiceries ben put on the fier, the cloude and vapour of tho hile Goddis answeryng place, which is on the witnessyng, and he die not.

14 Also he schal take of the blood of the calf, and he schal sprenge seuensithis with the fyngur ayens the propiciatorie, to the eest.

15 And whanne he hath slayn the buk of geet, for synne of the puple, he schal brynge in the blood therof with ynne the veil, as it is comaundid of the blood of the calf, that he sprynge euene ayens Goddis answeryng place,

16 and he schal clense the seyntuarie fro vnclennessis of the sones of Israel, and fro her trespassyngis, and alle synnes. Bi this custom he schal do in the tabernacle of witnessyng, which is set among hem, in the myddis of partis of the abitacioun of hem.

17 No man be in the tabernacle, whanne the bischop schal entre in to the seyntuarie, that he preye for hym silf, and for his hows, and for al the cumpeny of Israel, til he go out of the tabernacle.

18 Sotheli whanne he hath go out to the auter which is bifor the Lord, preye he for hym silf, and schede he on the hornes therof, bi cumpas, the blood that is takun of the calf, and of the buk of geet;

19 and sprynge he seuensithis with the fyngur, and clense he, and halewe the autir fro vnclennessis of the sones of Israel.

20 Aftir that he hath clensid the seyntuarie, and tabernacle, and auter, thanne offre he the lyuynge buc of geet;

21 and whanne euer eithir hond is set on the heed therof, knowleche the preest alle the wickidnessis of the sones of Israel, and alle the trespassis and synnes of hem, whiche the preest schal wische to the heed therof, and schal sende hym out in to deseert bi a man maad redi.

22 And whanne the buc of geet hath bore alle the wickidnessis of hem in to a deseert lond,

23 and is left in deseert, Aaron schal turn ayen in to the tabernacle of witnessyng; and whanne the clothis ben put of, in whiche he was clothid bifore, whanne he entrid in to the seyntuarie of God, and ben left there,

24 he schal waische his fleisch in the hooli place, and he schal be clothid in his owen clothis, and aftir that he hath go out, and hath offrid the brent sacrifice of hym silf, and of the puple, he schal preye as wel for hym silf, as for the puple;

25 and he schal brenne on the auter the innere fatnesse which is offrid for synne.

26 Sotheli he that leet go the buk of geet able to be sent out, schal waische hise clothis and bodi with water, and so he schal entre in to the castels.

27 Forsothe thei schulen bere out of the castels the calf and buk of geet, that weren offrid for synne, and whos blood was brouyt in to the seyntuarie, that the clensyng were fillid; and thei schulen brenne bi fier as well the skynnys, as the fleischis and dung of tho.

28 And who euer brenneth tho, schal waische hise clothis and fleisch in watir, and so he schal entre in to the castels.

29 And this schal be to you a lawful thing euerlastynge; in the seuenthe monethe, in the tenthe dai of the monethe, ye schulen turment youre soulis, and ye schulen not do ony werk, nethir a man borun in the lond, nether a comelyng which is a pilgrym among you.

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30 The delyueryng fro synne, and the clensyng of you schal be in this dai, ye schulen be clensid bifore the Lord fro alle youre synnes;
31 for it is sabat of restyng, and ye schulen turment youre soulis bi euerlastynge religioun.
32 Sotheli the preest schal clense, which is anoyntid, and whos hondis ben halewid, that he be set in preesthod for his fadir; and he schal be clothid in a lynnun stoole, and in hooli clothis,
33 and he schal clense the seyntuarie, and the tabernacle of witnessyng, and the auter, and the preestis, and al the puple.
34 And this schal be to you a lawful thing euerlastynge, that ye preye for the sones of Israel, and for alle the synnes of hem, onys in the yeer. Therfor he dide, as the Lord comaundide to Moises.

LEVITICUS CHAPTER 17

1 And the Lord spak to Moises, and seide, Speke thou to Aaron,
2 and to hise sones, and to alle the sones of Israel, and seie thou to hem, This is the word which the Lord comaundide,
3 and seide, Ech man of the hows of Israel schal be gilti of blood, if he sleeth an oxe, ether a scheep, ethir a geet in the castels, ethir out of the castels,
4 and offrith not an offryng to the Lord at the dore of the tabernacle; as he schedde mannus blood, so he schal perische fro the myddis of his puple.
5 Therfor the sones of Israel owen to offre her sacrifices to the preest, whiche thei sleen in the feeld, that tho be halewid to the Lord, bifor the dore of the tabernacle of witnessyng, and that thei offre tho pesible sacrifices to the Lord.
6 And the preest schal schede the blood on the auter of the Lord, at the dore of the tabernacle of witnessyng; and he schal brenne the ynnere fatnesse in to odour of swetnesse to the Lord.
7 And thei schulen no more offre her sacrifices to fendis, with whiche thei diden fornycacioun; it schal be a lawful thing euerlastynge to hem, and to the aftircomeris of hem.
8 And thou schalt seie to hem, A man of the hows of Israel, and of the comelyngis that ben pilgryms among you, that offrith a brent sacrifice, ethir a slayn sacrifice,
9 and bryngith it not to the dore of the tabernacle of witnessyng, that it be offrid to the Lord, schal perische fro his puple.
10 If ony man of the sones of Israel, and of comelyngis that ben pilgryms among you, etith blood, Y schal sette faste my face ayens the soule of hym, and Y schal leese hym fro his puple;
11 for the lijf of fleisch is in blood, and Y yaf that blood to you, that ye clense on myn auter for youre soulis, and that the blood be for the synne of soule.
12 Therfor Y seide to the sones of Israel, Ech lyuynge man of you schal not ete blood, nethir of the comelyngis that ben pilgryms among you.
13 What euer man of the sones of Israel, and of the comelyngis that ben pilgryms anentis you, takith a wielde beeste, ethir a brid, whiche it is leueful to ete, whether bi huntyng, whether bi haukyng, schede the blood therof, and hile it with erthe;
14 for the lijf of ech fleisch is in blood. Wherfor Y seide to the sones of Israel, Ye schulen not ete the blood of ony fleisch, for the lijf of fleisch is in blood, and who euer etith blood, schal perische.
15 A man that etith a thing deed bi it silf, ethir takun of a beeste, as wel of men borun in the lond, as of comelyngis, he schal waische hise clothis and hym silf in watir, and he schal be defoulid til to euentid; and by this ordre he schal be maad cleene; that if he waischith not his clothis,
16 ether his bodi, he schal bere his wickidnesse.

LEVITICUS CHAPTER 18

1 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,
2 and thou schalt seie to hem, Y am youre Lord God;
3 ye schulen not do by the custom of the lond of Egipt, in which ye dwelliden; ye schulen not do bi the custom of the cuntrei of Canaan, to which Y schal brynge you yn, nethir ye schulen go in the lawful thingis of hem.
4 Ye schulen do my domes, and ye schulen kepe myn heestis, and ye schulen go in tho; Y am youre Lord God.
5 Kepe ye my lawis and domes, whiche a man schal do, and schal lyue in tho; Y am youre Lord God.
6 Ech man schal not neiy to the nyy womman of his blood, that he schewe the filthe of hir; Y am the Lord.
7 Thou schalt not diskyuere the filthe of thi fadir and the filthe of thi modir; sche is thi modir, thou schalt not schewe hir filthe.
8 Thou schalt not vnhile the filthe of the wijf of thi fadir, for it is the filthe of thi fadir.
9 Thou schalt not schewe the filthe of thi sistir, of fadir ether of modir, which sister is gendrid at hoome ether without forth.
10 Thou schalt not schewe the filthe of the douyter of thi sone, ether of neece of thi douyter, for it is thi filthe.
11 Thou schalt not schewe the filthe of the douyter of the wijf of thi fadir, which sche childide to thi fadir, and is thi sistir.
12 Thou schalt not opene the filthe of the sister of thi fadir, for sche is the fleisch of thi fadir.
13 Thou schalt not schewe the filthe of the sistir of thi modir, for sche is the fleisch of thi modir.
14 Thou schalt not shewe the filthe of the brothir of thi fadir, nethir thou schalt neiye to his wijf, which is ioyned to thee bi affinyte.
15 Thou schalt not schewe the filthe of thi sones wijf, for sche is the wijf of thi sone, nether thou schalt diskiuere hir schenschip; and no man take his brotheris wijf.
16 Thou schalt not schewe the filthe of the wijf of thi brother, for it is the filthe of thi brothir.
17 Thou schalt not schewe the filthe of thi wijf, and of hir douyter; thou schalt not take the douytir of hir sone, and the

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douytir of hir douyter, that thou schewe hir schenschip; thei ben the fleisch of hir, and siche letcherie is incest.

18 Thou schalt not take the sister of thi wijf, in to concubynage of hir, nethir thou schalt schewe the filthe of hir, while thi wijf lyueth yit.

19 Thou schalt not neiye to a womman that suffrith rennyng of blood of monethe, nethir thou schalt schewe hir filthe.

20 Thou schalt not do letcherie with the wijf of thi neiybore, nether thou schalt be defoulid with medlyng of seed.

21 Thou schalt not yyue of thi seed, that it be offrid to the idol Moloch, nether thou schalt defoule the name of thi God; Y am the Lord.

22 Thou schalt not be medlid with a man bi letcherie of womman, for it is abhomynacioun.

23 Thou schalt not do letcherie with ony beeste, nethir thou schalt be defoulid with it. A womman schal not ligge vnder a beeste, nether schal be medlid therwith, for it is greet synne.

24 Be ye not defoulid in alle these thingis, in whiche alle folkis, ether hethen men, ben defoulid, whiche folkis Y schal caste out bifor youre siyt,

25 of whiche the lond is defoulid, of which lond Y schal vysyte the grete synnes, that it spewe out hise dwellers.

26 Kepe ye my lawful thingis and domes, that ye do not of alle these abhomynaciouns, as wel a man borun in the lond as a comelyng which is a pilgrym at you.

27 For the dwellers of the lond, that weren bifor you, diden alle these abhomynaciouns, and defouliden that lond.

28 Therfor be ye war, lest it caste out viliche also you in lijk manere, whanne ye han do lijk synnes, as it castide out vileche the folk, that was bifor you.

29 Ech man that doith ony thing of these abhomynaciouns, schal perische fro the myddis of his puple.

30 Kepe ye myn heestis; nyle ye do tho thingis, whiche thei that weren bifor you diden, and be ye not defoulid in tho; Y am youre Lord God.

LEVITICUS CHAPTER 19

1 The Lord spak to Moises, and seide,

2 Speke thou to al the cumpenye of the sones of Israel, and thou schalt seie to hem, Be ye hooli, for Y am hooli, youre Lord God.

3 Ech man drede his fadir and his modir. Kepe ye my sabatis; Y am youre Lord God.

4 Nyle ye be turned to ydols, nether ye schulen make to you yotun goddis; Y am youre Lord God.

5 If ye offren a sacrifice of pesible thingis to the Lord, that it be quemeful,

6 ye schulen ete it in that day, in which it is offrid, and in the tother dai; sotheli what euer thing is residue in to the thridde dai, ye schulen brenne in fier.

7 If ony man etith therof aftir twei daes, he schal be vnhooli, and gilti of vnfeithfulnes ether wickidnesse; and he schal bere his wickidnesse,

8 for he defoulide the hooli thing of the Lord, and his soule schal perische fro his puple.

9 Whanne thou schalt repe the fruytis of thi lond, thou schalt not kitte til to the ground the corn of the lond, nether thou schalt gadere the eeris of corn that ben left;

10 nethir in thi vyner thou schalt gadere reysyns and greynes fallynge doun, but thou schalt leeue to be gaderid of pore men and pilgryms; Y am youre Lord God.

11 Ye schulen not do thefte. Ye schulen not lye, and no man disseyue his neiybour.

12 Thou schalt not forswere in my name, nethir thou schalt defoule the name of thi God; Y am the Lord.

13 Thou schalt not make fals chalenge to thi neiybore, nethir thou schalt oppresse hym bi violence. The werk of thin hirid man schal not dwelle at thee til the morewtid.

14 Thou schalt not curse a deef man, nether thou schalt sette an hurtyng bifor a blynd man; but thou schalt drede thi Lord God, for Y am the Lord.

15 Thou schalt not do that, that is wickid, nether thou schalt deme vniustli; biholde thou not the persoone of a pore man, nethir onoure thou the face of a myyti man; deme thou iustli to thi neiybore.

16 Thou schalt not be a sclaunderere, nether a priuey bacbitere in the puplis; thou schalt not stonde ayens the blood of thi neiybore; Y am the Lord.

17 Thou schalt not hate thi brothir in thin herte, but repreue hym opynly, lest thou haue synne on hym.

18 Thou schalt not seke veniaunce, nether thou schalt be myndeful of the wrong of thi cyteseyns; thou schalt loue thi freend as thi silf; Y am the Lord.

19 Kepe ye my lawis. Thou schalt not make thi beestis to gendre with the lyuynge beestis of another kynde. Thou schalt not sowe the feeld with dyuerse sede. Thou schalt not be clothid in a cloth, which is wouun of twei thingis.

20 If a man slepith with a womman by fleischly knowyng of seed, which womman is an hand maide, ye, a noble womman of kyn, and netheles is not ayenbouyt bi prijs, nethir rewardid with fredom, bothe schulen be betun, and thei schulen not die, for sche was not fre.

21 Sotheli the man for his trespas schal offre a ram to the Lord, at the dore of the tabernacle of witnessyng;

22 and the preest schal preye for hym, and for his trespas, bifor the Lord; and the Lord schal be merciful to hym, and the synne schal be foryouun.

23 Whanne ye han entrid in to the lond of biheest, and han plauntid therynne appil trees, ye schulen do awei the firste flouris; the applis whiche tho trees bryngen forth, schulen be vncleene to you, nethir ye schulen ete of tho.

24 Forsothe in the fourthe yeer al the fruyt of tho trees schal be halewid preiseful to the Lord;

25 forsothe in the fifthe yeer ye schulen ete fruytis, and schulen gadere applis, whiche tho trees bryngen forth; Y am youre Lord God.

26 Ye schulen not ete fleisch with blood. Ye schulen not make veyn diuynyng, nether ye schulen kepe dremes;

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27 nether ye schulen clippe the heer in round, nether ye schulen schaue the beerd;
28 and on deed men ye schulen not kitte youre fleischis, nether ye schulen make to you ony fyguris, ether markis in youre fleisch; Y am the Lord.
29 Sette thou not thi douytir to do leccherie for hire, and the lond be defoulid, and be fillid with synne.
30 Kepe ye my sabatis, and drede ye my seyntuarie; Y am the Lord.
31 Bowe ye not to astronomyers, nether axe ye ony thing of fals dyuynours, that ye be defoulid bi hem; Y am youre Lord God.
32 Rise thou bifor an hoor heed, and onoure thou the persoone of an eld man, and drede thou thi Lord God; Y am the Lord.
33 If a comelyng enhabitith in youre lond, and dwellith among you, dispise ye not hym,
34 but be he among you as a man borun in the lond; and ye schulen loue hym as you silf, for also ye weren comelyngis in the lond of Egipt; Y am youre Lord God.
35 Nyle ye do ony wickid thing in doom, in reule, in weiyte, and in mesure; the balance be iust,
36 and the weiytis be euene, the buschel be iust, and the sextarie be euene; Y am youre Lord God, that ladde you out of the lond of Egipt.
37 Kepe ye alle myn heestis, and alle domes, and do ye tho; Y am the Lord.

LEVITICUS CHAPTER 20

1 And the Lord spak to Moises, and seide,
2 Speke thou these thingis to the sones of Israel, If eny man of the sones of Israel, and of the comelyngis that dwellen in Israel, yyueth of his seed to the ydol Moloch, die he bi deeth; the puple of the lond schal stone him.
3 And Y schal sette faste my face ayens hym, and Y schal kitte awei him fro the myddis of my puple, for he yaf of his seed to Moloch, and defoulide my seyntuarie, and defoulide myn hooli name.
4 That if the puple of the lond is necgligent, and as litil chargynge myn heeste, and suffrith the man that yaf of his seed to Moloch, nether wole sle hym, Y schal sette my face on that man,
5 and his kynrede, and Y schal kitte doun hym, and alle that consentiden to him, that thei schulden do fornycacioun with Moloch, fro the myddis of her puple.
6 If a man bowith to astronomyers, and false dyuynours, and doith fornycacioun with hem, Y schal sette my face ayens hym, and Y schal sle hym fro the mydis of hys puple.
7 Be ye halewid, and be ye hooli, for Y am hooli, youre Lord God.
8 Kepe ye myn heestis, and do ye tho, for Y am the Lord that halewe you.
9 He that cursith his fadir, ether modir, die bi deeth; if a man cursith fadir and modir, his blood be on hym.
10 If a man doith leccherie with the wijf of another man, and doith auowtrie with the wijf of his neiybore, bothe auowter and auowtresse die bi deeth.
11 If a man slepith with hys stepdamme, and schewith the schenschip of his fadir, bothe die bi deeth; her blood be on hem.
12 If ony man slepith with his sones wijf, euer either die, for thei han wrouyt greet synne; her blood be on hem.
13 If a man slepith with a man, bi letcherie of a womman, euer either hath wrouyt vnleueful thing, die thei bi deeth; her blood be on hem.
14 He that weddith ouer his wijf hir moder, hath wrouyt greet synne; he schal be brent quyk with hem, and so greet vnleueful doynge schal not dwelle in the myddis of you.
15 He that doith letcherie with a greet beeste, ethir a litil beeste die bi deeth, also sle ye the beeste.
16 A womman that liggith vndur ony beeste, be slayn togidere with it; the blood of hem be on hem.
17 He that takith his sistir the douytir of his fadir, ether the douyter of his modir, and seeth hir filthe, and sche seeth the schenschip of the brothir, thei han wrouyt an vnleueful thing, bothe schulen be slayn in the siyt of her puple; for thei schewiden togidere her filthe, and thei schulen bere her wickidnesse.
18 If a man doith fleischly knowyng with a womman in the flux of monethe, and schewith hir filthe, and sche openeth the welle of hir blood, bothe schulen be slayn fro the myddis of her puple.
19 Thou schalt not diskyuere the filthe of thi modris sistir, and of thi fadris sistir; he, that doith this, schal make nakid the schenschip of his fleisch, and bothe schulen bere her wickidnesse.
20 He that doith fleischli knowyng with the wijf of his fadris brother, ether of his modris brother, and schewith the filthe of his kyn, bothe schulen bere her synne, thei schulen die without fre children.
21 He that weddith the wijf of his brother, doith an vnleueful thing; he schewide the filthe of his brother, he schal be without fre children.
22 Kepe ye my lawis and my domes, and do ye tho, lest the lond, in to which ye schulen entre and dwelle, caste out viliche also you.
23 Nyle ye go in the lawful thingis of naciouns, whiche Y schal caste out bifor you, for thei diden alle these thingis, and Y hadde abhomynacioun of hem.
24 Forsothe Y speke to you, Welde ye the lond of hem, which Y schal yyue to you in to eritage, the lond flowynge with mylk and hony; Y am youre Lord God, that departide you fro othere puplis.
25 Therfor also ye departe a cleene beeste fro vnclene, and a cleene brid fro vncleene, lest ye defoule youre soulis in a beeste, and in briddis, and in alle thingis that ben moued in erthe, and whiche thingis Y schewide to you to be defoulid.
26 Ye schulen be hooli to me, for Y am the hooli Lord, and Y departide you fro othere puplis, that ye schulen be myne.

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27 A man ethir a womman, in which is an vncleene spirit spekynge in the wombe, ethir a spirit of fals dyuynyng, die thei bi deeth; men schulen oppresse hem bi stoonus; her blood be on hem.

LEVITICUS CHAPTER 21

1 And the Lord seide to Moyses, Speke thou to preestis, the sones of Aaron, and thou schalt seie to hem, A preest be not defoulid in the deed men of hise citeseyns,

2 no but oneli in kynesmen and niy of blood, that is, on fadir and modir, and sone and douyter,

3 and brother and sister, virgyn, which is not weddid to man;

4 but nether he schal be defoulid in the prince of his puple.

5 Preestis schulen not schaue the heed, nether beerd, nether thei schulen make keruyngis in her fleischis; thei schulen be hooli to her God,

6 and thei schulen not defoule his name; for thei offren encense of the Lord, and the looues of her God, and therfore thei schulen be hooli.

7 A preest schal not wedde a wijf a corrupt womman, and a foul hoore, nether he schal wedde hir that is forsakun of the hosebonde, for he is halewid to his God,

8 and offrith the looues of settyng forth; therfor be he hooly, for Y am the hooli Lord that halewith you.

9 If the doutir of a preest is takun in defoulyng of virgynite, and defoulith the name of hir fadir, sche schal be brent in flawmes.

10 The bischop, that is the moost preest among hise britheren, on whose heed the oile of anoyntyng is sched, and whose hondis ben sacrid in preesthod, and he is clothid in hooli clothis, schal not diskyuere his heed, he schal not tere hise clothis,

11 and outirli he schal not entre to ony deed man; and he schal not be defoulid on his fadir and modir,

12 nether he schal go out of hooli thingis, lest he defoule the seyntuarie of the Lord, for the oile of hooli anoyntyng of his God is on hym; Y am the Lord.

13 He schal wedde a wijf virgyn;

14 he schal not take a widewe, and forsakun, and a foul womman, and hoore, but a damesele of his puple;

15 medle he not the generacioun of his kyn to the comyn puple of his folk, for Y am the Lord, that halewe hym.

16 And the Lord spak to Moyses,

17 and seide, Speke thou to Aaron; a man of thi seed, bi meynes, that hath a wem, schal not offre breed to his God,

18 nethir schal neiy to his seruyce;

19 if he is blind; if he is crokid; if he is ether of litil, ether of greet, and wrong nose; if he is of brokun foot, ethir hond;

20 if he hath a botche; ether if he is blereiyed; if he hath whijt colour in the iye, that lettith the siyt; if he hath contynuel scabbe; if he hath a drye scabbe in the bodi; ethir is brokun in the pryuy membris.

21 Ech man of the seed of Aaron preest, which man hath a wem, schal not neiye to offre sacrifices to the Lord, nether to offre looues to his God;

22 netheles he schal ete the looues that ben offrid in the seyntuarie,

23 so oneli that he entre not with ynne the veil; he schal not neiye to the auter, for he hath a wem, and he schal not defoule my seyntuarie; Y am the Lord that halewe hem.

24 Therfor Moises spak to Aaron, and to hise sones, and to al Israel, alle thingis that weren comaundid to hym.

LEVITICUS CHAPTER 22

1 And the Lord spak to Moises, and seide, Speke thou to Aaron and to hise sones,

2 that thei be war of these thingis of the sones of Israel, whiche thingis ben halewid; and that they defoule not the name of thingis halewid to me, whiche thingis thei offren; Y am the Lord.

3 Seie thou to hem, and to the aftir comeris of hem, Ech man of youre kynrede, which man neiyeth to tho thingis that ben halewid, and whiche thingis the sones of Israel offreden to the Lord, in which man is vnclennesse, schal perische bifor the Lord; Y am the Lord.

4 A man of the seed of Aaron, which man is leprouse, ethir suffrith fletyng out of seed, schal not ete of these thingis, that ben halewid to me, til he be heelid. He that touchith an vncleene thing on a deed bodi, and fro whom the seed as of leccherie goith out, and which touchith a crepynge beeste,

5 and what euer vncleene thing, whos touchyng is foul,

6 schal be vncleene til to euentid, and he schal not ete these thingis, that ben halewid to me; but whanne he hath waische his fleisch in watir,

7 and the sunne hath go doun, thanne he schal be clensid, and schal ete halewid thingis, for it is his mete.

8 He schal not ete a thing deed bi it silf, and takun of a beeste, nethir he schal be defoulid in tho; Y am the Lord.

9 Thei schulen kepe myn heestis, that thei be not suget to synne, and die in the seyntuarye, whanne thei han defoulid it; Y am the Lord that halewe you.

10 Ech alien schal not ete of thingis halewid; the hyne which is a straunger, and the hirid man of the preest, schulen not ete of tho. Sotheli these seruauntis,

11 whom the preest hath bouyt, and which is a borun seruaunt of his hows, schulen ete of tho.

12 If the douyter of the preest is weddid to ony of the puple, sche schal not ete of these thingis that ben halewid, and of the firste fruytis;

13 sotheli if sche is a widewe, ether forsakun, and turneth ayen with out fre children to the hows of hir fadir, sche schal be susteyned bi the metis of hir fadir, as a damysel was wont; ech alien hath not power to ete of tho.

14 He that etith bi ignoraunce of halewid thingis, schal adde the fyuethe part with that that he eet, and schal yyue to the preest in seyntuarie,

15 and thei schulen not defoule the halewid thingis of the sones of Israel, whiche thei offren to the Lord,

16 lest perauenture thei suffren the wickidnesse of her trespas, whanne thei han ete halewid thingis; Y am the Lord that halewe hem. The Lord spak to Moises, and seide, Speke

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thou to Aaron and to hise sones, and to alle the sones of Israel, and thou schalt seie to hem, A man of the hous of Israel and of comelyngis that dwellen at hem, which offrith his offryng to the Lord, and ethir paieth avowis, ethir offrith bi his fre wille, what euer thing he offrith in to brent sacrifice of the Lord, that it be offrid bi you,

19 it schal be a male without wem, of oxen, and of scheep, and of geet; if it hath a wem,

20 ye schulen not offre, nether it schal be acceptable.

21 A man that offrith a sacrifice of pesyble thingis to the Lord, and ethir paieth auowis, ethir offrith bi fre wille, as wel of oxun as of scheep, he schal offre a beeste without wem, that it be acceptable; ech wem schal not be ther ynne.

22 If it is blynd, if it is brokun, if it hath a scar, if it hath whelkis, ether scabbe, ethir drie scabbe, ye schulen not offre tho beestis to the Lord, nether ye schulen brenne of tho beestis on the auter of the Lord.

23 A man may offre wilfuli an oxe and scheep, whanne the eere and tail ben kit of; but avow may not be paied of these beestis.

24 Ye schulen not offre to the Lord ony beeste, whose priuy membris ben brokun, ethir brisid, ether kit, and takun awey, and outerli ye schulen not do these thingis in youre lond.

25 Of the hond of an alien ye schulen not offre looues to youre God, and what euer other thing he wole yyue, for alle thingis ben corrupt and defoulid; ye schulen not resseyue tho.

26 And the Lord spak to Moises,

27 and seide, Whanne an oxe, scheep and goet ben brouyt forth of the modris wombe, in seuene daies tho schulen be vnder the tete of her modir; sotheli in the eiyte dai, and fro thennus forth, tho moun be offrid to the Lord,

28 whether thilke is a cow, whether thilke is a scheep; tho schulen not be offrid in o dai with her fruytis.

29 If ye offren to the Lord a sacrifice for the doyng of thankyngis, that it mai be plesaunt,

30 ye schulen ete it in the same dai in which it is offrid; ony thing schal not leeue in the morewtid of the tother dai; Y am the Lord.

31 Kepe ye myn heestis, and do ye tho; Y am the Lord.

32 Defoule ye not myn hooli name, that Y be halewid in the myddis of the sones of Israel; Y am the Lord, that halewe you, and ledde you out of the lond of Egipt,

33 that Y schulde be to you in to God; Y am the Lord.

LEVITICUS CHAPTER 23

1 And the Lord spak to Moises and seide, Speke thou to the sones of Israel,

2 and thou schalt seye to hem, These ben the feries of the Lord, whiche ye schulen clepe hooli.

3 Sixe daies ye schulen do werk, the seuenthe dai schal be clepid hooli, for it is the reste of sabat; ye schulen not do ony werk ther ynne; it is the sabat of the Lord in alle youre abitaciouns.

4 These ben the hooli feries of the Lord, whiche ye owen to halewe in her tymes.

5 In the firste monethe, in the fourtenthe dai of the monethe, at euentid, is pask of the Lord;

6 and in the fiftenthe dai of this monethe is the solempnyte of therf looues of the Lord; seuene daies ye schulen ete therf looues;

7 the firste dai schal be moost solempne and hooli to you; ye schulen not do ony seruyle werk ther ynne,

8 but ye schulen offre sacrifice in fier to the Lord seuene daies; sotheli the seuenthe dai schal be more solempne and hooliere, that is, than the formere daies goynge bitwixe, and ye schulen not do ony seruyle werk ther ynne.

9 And the Lord spak to Moises and seide,

10 Speke thou to the sones of Israel, and thou schalt seye to hem, Whanne ye han entrid in to the lond which Y schal yyue to you, and han rope corn, ye schulen bere handfuls of eeris of corn, the firste fruytis of youre rype corn, to the preest;

11 and the preest schal reise a bundel bifor the Lord, that it be acceptable for you, in the tother dai of sabat, that is, of pask; and the preest schal halewe that bundel;

12 and in the same dai, wher ynne the handful is halewid, a lomb of o yeer without wem schal be slayn in to brent sacrifice of the Lord;

13 and fletynge offryngis schulen be offrid ther with, twei tenthe partis of wheete flour spreynt to gidere with oile, in to encense of the Lord, and swettist odour, and fletynge offryngis of wyn, the fourthe part of hyn.

14 Ye schulen not ete a loof, nether a cake, nether podagis of the corn, til to the dai in which ye schulen offre therof to youre God; it is a comaundement euerlastynge in youre generaciouns, and alle dwellyng placis.

15 Therfor ye schulen noumbre fro the tother dai of sabat, in which ye offriden handfullis of firste fruytis,

16 seuene fulle woukis, til to the tothir day of fillyng of the seuenthe wouk, that is, fifti dayes; and so ye schulen

17 offre newe sacrifice to the Lord of alle youre dwelling placis, twei looues of the firste fruytis, of twei tenthe partis of flour, diyt with soure dow, whiche looues ye schulen bake in to the firste fruytis to the Lord.

18 And ye schulen offre with the looues seuene lambren of o yeer with out wem, and o calf of the droue, and twey rammes, and these schulen be in brent sacrifice, with her fletynge offryngis, in to swettest odour to the Lord.

19 Ye schulen make also a buk of geet for synne, and twey lambren of o yeer, sacrificis of pesible thingis.

20 And whanne the preest hath reisid tho, with the looues of firste fruytys bifor the Lord, tho schulen falle in to his vss.

21 And ye schulen clepe this dai most solempne, and moost hooli; ye schulen not do ther ynne ony seruyle werk; it schal be a lawful thing euerlastynge in alle youre dwellyngis, and generaciouns.

22 Forsothe aftir that ye han rope the corn of youre lond, ye schulen not kitte it til to the ground, nether ye schulen gadere the eeris of corn abidynge, but ye schulen leeue tho to pore men and pilgrymys; Y am youre Lord God.

23 And the Lord spak to Moises, and seide,

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24 Speke thou to the sones of Israel, In the seuenthe monethe, in the firste day of the monethe, schal be sabat memorial to yow, sownynge with trumpis, and it schal be clepid hooli;
25 ye schulen not do ony seruyle werk ther ynne, and ye schulen offre brent sacrifice to the Lord.
26 And the Lord spak to Moises, and seide, In the tenthe day of this seuenthe monethe,
27 the day of clensyngis schal be moost solempne, and it schal be clepid hooli; and ye schulen turmente youre soulis to God, and ye schulen offre brent sacrifice to the Lord;
28 ye schulen not do ony werk in the tyme of this day, for it is the day of the clensyng, that youre Lord God be merciful to you.
29 Ech man which is not tourmentid in this day, schal perische fro his puplis,
30 and Y schal do a way fro his puple that man that doith eny thing of werk in that dai;
31 therfor ye schulen not do ony thing of werk in that dai; it schal be a lawful thing euerlastynge to you in alle youre generaciouns and abitaciouns;
32 it is the sabat of restyng. Ye schulen turmente youre soulis fro the nynthe day of the monethe; fro euentid til to euentid ye schulen halewe youre sabatis.
33 And the Lord spak to Moises,
34 and seide, Speke thou to the sones of Israel, Fro the fiftenthe day of this seuenthe monethe schulen be the feries of tabernaclis, in seuene daies to the Lord;
35 the firste dai schal be clepid moost solempne and moost hooli, ye schulen not do ony seruyle werk ther ynne;
36 and in seuene daies ye schulen offre brent sacrifices to the Lord, and the eiythe dai schal be moost solempne and moost hooli; and ye schulen offre brent sacrifice to the Lord, for it is the day of cumpany, and of gaderyng; ye schulen not do ony seruyle werk ther ynne.
37 These ben the feries of the Lord, whiche ye schulen clepe moost solempne and moost hooli; and in tho ye schulen offre offryngis to the Lord, brent sacrifices, and fletynge offeryngis, bi the custom of ech day,
38 outakun the sabatis of the Lord, and youre yiftys, and whiche ye offren bi avow, ether whiche ye yyuen bi fre wille to the Lord.
39 Therfor fro the fiftenthe day of the seuenthe monethe, whanne ye han gaderid alle the fruytis of youre lond, ye schulen halewe the feries of the Lord seuene daies; in the firste day and the eiyte schal be sabat, that is, reste.
40 And ye schulen take to you in the firste day fruytis of the faireste tree, and braunchis of palm trees, and braunchis of a tree of thicke boowis, and salewis of the rennynge streem, and ye schulen be glad bifor youre Lord God;
41 and ye schulen halewe his solempnyte seuene daies bi the yeer; it schal be a lawful thing euerlastynge in youre generaciouns. In the seuenthe monethe ye schulen halewe feestis,
42 and ye schulen dwelle in schadewynge placis seuene daies; ech man that is of the kyn of Israel, schal dwelle in tabernaclis, that youre aftercomers lerne,
43 that Y made the sones of Israel to dwelle in tabernaculis, whanne Y ledde hem out of the lond of Egipt; Y am youre Lord God.
44 And Moises spak of the solempnytees of the Lord to the sones of Israel.

LEVITICUS CHAPTER 24

1 And the Lord spak to Moises, and seide, Comaunde thou to the sones of Israel,
2 that thei brynge to thee oile of olyues, pureste oile, and briyt, to the lanternes to be ordeyned contynueli with out the veil of witnessyng,
3 in the tabernacle of boond of pees; and Aaron schal araye tho lanternes fro euentid til to euentid bifor the Lord, bi religioun and custom euerlastynge in youre generaciouns;
4 tho schulen be set euere on a clenneste candilstike in the siyt of the Lord.
5 Also thou schalt take wheete flour, and thou schalt bake therof twelue looues, which schulen haue ech bi hem silf twei tenthe partis,
6 of whiche thou schalt sette sexe on euer eithir side, on a clenneste boord bifor the Lord;
7 and thou schalt sette clereste encense on tho looues, that the looues be in to mynde of offryng of the Lord;
8 bi ech sabat tho schulen be chaungid bifor the Lord, and schulen be takun of the sones of Israel bi euerlastynge boond of pees;
9 and tho schulen be Aarons and hise sones, that thei ete tho in the hooli place, for it is hooli of the noumbre of hooli thingis, of the sacrifices of the Lord, bi euerlastynge lawe.
10 Lo! forsothe the sone of a womman of Israel, whom sche childide of a man Egipcian, yede out among the sones of Israel, and chidde in the castels with a man of Israel,
11 and whanne he hadde blasfemyd the name of the Lord, and hadde cursid the Lord, he was brouyt to Moises; forsothe his modir was clepid Salumyth, the douytir of Dabry, of the lynage of Dan;
12 and thei senten hym to prisoun, til thei wisten what the Lord comaundide.
13 And the Lord spak to Moises and seide,
14 Lede out the blasfemere without the castels, and alle men that herden, sette her hondis on his heed, and al the puple stone hym.
15 And thou schalt speke to the sones of Israel, A man that cursith his God,
16 schal bere his synne, and he that blasfemeth the name of the Lord, die bi deeth; al the multitude of the puple schal oppresse hym with stoonus, whether he that blasfemede the name of the Lord is a citeseyn, whether a pilgrym, die he bi deeth.
17 He that smytith and sleeth a man, die bi deeth;
18 he that smytith a beeste, yelde oon in his stide, that is, lijf for lijf.

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19 If a man yyueth a wem to ony of hise citeseyns, as he dide, so be it don to him;
20 he schal restore brekyng for brekyng, iye for iye, tooth for tooth; what maner wem he yaf, he schal be compellid to suffre sich a wem.
21 He that smytith werk beeste, yeelde another; he that smytith a man, schal be punyschid.
22 Euene doom be among you, whether a pilgrym ethir a citeseyn synneth, for Y am youre Lord God.
23 And Moyses spak to the sones of Israel, and thei brouyten forth out of the castels hym that blasfemede, and oppressiden with stoonus. And the sones of Israel diden, as the Lord comaundide to Moyses.

LEVITICUS CHAPTER 25

1 And the Lord spak to Moises in the hil of Synai,
2 and seide, Speke thou to the sones of Israel, and thou schalt seye to hem, Whanne ye han entrid in to the lond which Y schal yyue to you, the erthe kepe the sabat of the Lord;
3 sixe yeeris thou schalt sowe thi feeld, and sixe yeeris thou schalt kitte thi vyner, and thou schalt gadere the fruytis ther of;
4 forsothe in the seuenthe yeer schal be sabat of the erthe of the restyng of the Lord;
5 thou schalt not sowe the feeld, and thou schalt not kitte the vyner, thou schalt not repe tho thingis whiche the erthe bryngith forth bi fre wille, and thou schalt not gadere the grapis of thi firste fruytis, as vyndage; for it is the yeer of restyng of the lond; but tho schulen be to you in to mete,
6 to thee, and to thi seruaunt, to thin handmaide, and to thin hirid man, and to the comelyng which is a pilgrym at thee; alle thingis that comen forth,
7 schulen yyue mete to thi werk beestis and smale beestis.
8 Also thou schalt noumbre to thee seuene woukis of yeeris, that is, seuene sithes seuene, whiche togidere maken nyn and fourti yeer;
9 and thou schalt sowne with a clarioun in the seuenthe monethe, in the tenthe dai of the monethe, in the tyme of propiciacioun, that is, merci, in al youre lond.
10 And thou schalt halewe the fiftithe yeer, and thou schalt clepe remissioun to alle the dwellers of thi lond; for thilke yeer is iubilee; a man schal turne ayen to hys possessioun, and ech man schal go ayen to the firste meynee,
11 for it is iubilee, and the fiftithe yeer. Ye schulen not sowe, nether ye schulen repe thingis, that comen forth freli in the feeld, and ye schulen not gadere the firste fruytis of vyndage, for the halewyng of iubilee;
12 but anoon ye schulen ete thingis takun awey;
13 in the yeer of iubilee alle men go ayen to her possessiouns.
14 Whanne thou schalt sille ony thing to thi citeseyn, ether schalt bie of hym, make thou not sory thi brother, but bi the noumbre of yeeris of iubile thou schalt bie of him,
15 and bi the rekenyng of fruytis he schal sille to thee.
16 Bi as myche as mo yeeris dwellen after the iubilee, by so myche also the prijs schal encreesse, and bi as myche as thou noumbrist lesse of tyme, bi so myche and the biyng schal cost lesse; for he schal sille to thee the time of fruytis.
17 Nyle ye turment men of youre lynagis, but ech man drede his God; for Y am youre Lord God.
18 Do ye my comaundementis, and kepe ye my domes, and fille ye tho, that ye moun dwelle in his lond without ony drede,
19 and that the erthe brynge forth hise fruytis to you, whiche ye schulen ete til to fulnesse, and drede not the assailyng of ony man.
20 That if ye seien, what schulen we ete in the seuenthe yeer, if we sowen not, nether gaderen oure fruytis?
21 Y schal yyue my blessyng to you in the sixte yeer, and it schal make fruytis of three yeer;
22 and ye schulen sowe in the eiyte yeer, and ye schulen ete elde fruytis til to the nynthe yeer; til newe thingis comen forth ye schulen ete the elde thingis.
23 Also the lond schal not be seeld in to with outen ende, for it is myn, and ye ben my comelyngis and tenauntis;
24 wherfor al the cuntre of youre possessioun schal be seeld vndur the condicioun of ayenbiyng.
25 If thi brother is maad pore, and sillith his litil possessioun, and his nyy kynesman wole, he may ayenbie that that he seelde;
26 sotheli if he hath no nyy kynesman, and he may fynde prijs to ayenbie,
27 the fruytis schulen be rekynyd fro that tyme in which he seelde, and he schal yelde that that is residue to the biere, and he schal resseyue so his possessioun.
28 That if his hond fynde not, that he yelde the prijs, the biere schal haue that that he bouyte, til to the yeer of iubilee; for in that yeer ech sillyng schal go ayen to the lord, and to the firste weldere.
29 He that sillith his hows, with ynne the wallis of a citee, schal haue licence to ayenbie til o yeer be fillid;
30 if he ayenbieth not, and the sercle of the yeer is passid, the biere schal welde it, and his eiris in to with outen ende, and it schal not mow be ayenbouyt, ye, in the iubilee.
31 Forsothe if the hows is in a town that hath not wallis, it schal be seeld bi the lawe of feeldis; sotheli if it is not ayenbouyt in the iubilee, it schal turne ayen to his lord.
32 The howsis of dekenes, that ben in citees, moun euer be ayenbouyt; if tho ben not ayenbouyt,
33 tho schulen turne ayen in the iubilee to the lordis; for the howsis of the citees of dekenes ben for possessiouns among the sones of Israel;
34 forsothe the suburbabis of hem schulen not be seeld, for it is euerlastynge possessioun.
35 If thi brother is maad pore, and feble in power, and thou resseyuest hym as a comelyng and pilgrym, and he lyueth with thee,
36 take thou not vsuris of hym, nether more than thou hast youe; drede thou thi God, that thi brothir mai lyue anentis thee.

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37 Thou schalt not yyue to hym thi money to vsure, and thou schalt not axe ouer aboundaunce, ether encrees ouer of fruytis;

38 Y am youre Lord God, that ladde you out of the lond of Egipt, that Y schulde yyue to you the lond of Canaan, and that Y schulde be youre God.

39 If thi brother compellid bi pouert sillith hym silf to thee, thou schalt not oppresse hym bi seruage of seruauntis,

40 but he schal be as an hirid man and tenaunt; til to the yeer of iubilee he schal worche at thee,

41 and aftirward he schal go out with his fre children, and he schal turne ayen to the kynrede, and to the possessioun of his fadris.

42 For thei ben my seruauntis, and Y ledde hem out of the lond of Egipt; thei schulen not be seeld bi the condicioun of seruauntis;

43 turmente thou not hem bi thi power, but drede thou thi Lord.

44 A seruaunt and handmaide be to you of naciouns that ben in youre cumpas,

45 and of comelyngis that ben pilgrimys at you, ether thei that ben borun of hem in youre lond; ye schulen haue these seruauntis,

46 and bi riyt of eritage ye schulen sende ouer to aftir comeris, and ye schulen welde with outen ende; sothely oppresse ye not bi power youre britheren, the sones of Israel.

47 If the hond of a comelyng and of a pilgrim wexith strong at you, and thi brother is maad pore, and sillith hym silf to hym,

48 ether to ony of his kyn, he may be ayenbouyt aftir the sillyng; he that wole of hise britheren, ayenbie hym; bothe the brother of fadir,

49 and the sone of the fadris brother, and kynesman, and alye. Ellis if also he schal mow, he schal ayenbie hym silf,

50 while the yeeris ben rykenid oneli fro the tyme of his sillyng til in to the yeer of iubylee; and while the money, for which he was seeld, is rikenyd bi the noumbre of yeeris, and while the hire of an hirid man is rikenyd.

51 If mo yeeris ben that dwellen til to the iubilee, bi these yeeris he schal yelde also the prijs; if fewe yeeris ben,

52 he schal sette rikenyng with hym bi the noumbre of yeeris;

53 and he schal yeelde to the biere that that is residue of yeeris, while tho yeeris, bi whiche he seruyde bifore, ben rikenyd for hiris; he schal not turmente that Ebreu violentli in thi siyt.

54 That if he may not be ayenbouyt bi this, he schal go out with his free children in the yeer of iubilee; for the sones of Israel ben myn seruauntis,

55 whiche Y ledde out of the lond of Egipt.

LEVITICUS CHAPTER 26

1 Y am youre Lord God; ye schulen not make to you an ydol, and a grauun ymage, nether ye schulen reise titlis, nether ye schulen sette a noble stoon in youre lond, that ye worschipe it; for Y am youre Lord God.

2 Kepe ye my sabatis, and drede ye at my seyntuarie; Y am the Lord.

3 If ye gon in myn heestis, and kepen my comaundementis, and doon tho, Y schal yyue to you reynes in her tymes,

4 and the erthe schal brynge forth his fruyt, and trees schulen be fillid with applis;

5 the threschyng of ripe cornes schal take vyndage, and vyndage schal occupie seed, and ye schulen ete youre breed in fulnesse, and ye schulen dwelle in youre lond without drede.

6 Y schal yyue pees in youre coostis; ye schulen slepe, and noon schal be that schal make you aferd; Y schal do awei yuel beestis fro you, and a swerd schal not passe bi youre termes.

7 Ye schulen pursue youre enemyes, and thei schulen falle bifor you;

8 fyue of youre men schulen pursue an hundrid aliens, and an hundrid of you schulen pursue ten thousande; youre enemyes schulen falle bi swerd in youre siyt.

9 Y schal biholde you, and Y schal make you to encreesse; ye schulen be multiplied; and Y schal make stedfast my couenaunt with you;

10 ye schulen ete the eldest of elde thingis, and ye schulen caste forth elde thingis, whanne newe thingis schulen come aboue;

11 Y schal sette my tabernacle in the myddis of you, and my soule schal not caste you awey;

12 Y schal go among you, and Y schal be youre God, and ye schulen be a puple to me.

13 Y am youre Lord God, that ledde you out of the lond of Egipcians, that ye schulden not serue hem, and which haue broke the chaynes of youre nollis, that ye schulde go vpriyt.

14 That if ye heren not me, nether doon alle myn heestis,

15 and if ye forsaken my lawis, and despisen my domes, that ye doon not tho thingis that ben ordeyned of me, and that ye brengen my couenaunt to auoydyng, also Y schal do these thingis to you;

16 Y schal visyte you swiftly in nedynesse and brennyng, which schal turment youre iyen, and schal waste youre lyues; in veyn ye schulen sowe seed, that schal be deuourid of enemyes;

17 Y schal sette my face ayens you, and ye schulen falle bifor youre enemyes, and ye schulen be sugetis to hem that haten you; ye schulen fle, while no man pursueth.

18 But if nether so ye obeyen to me, Y schal adde youre chastisyngis seuenfold for youre synnes;

19 and Y schal al tobreke the pride of youre hardnesse, and Y schal yyue to you heuene aboue as of yrun, and the erthe as bras;

20 youre trauel schal be wastid in veyn, nether the erthe schal brynge forth fruyt, nethir trees schulen yyue applis.

21 If ye goon contrarie to me, nether wolen here me, Y schal adde youre woundis til in to seuenfold for youre synnes;

22 Y schal sende out in to you cruel beestis of the feeld, that schulen waste you and youre beestis, and schulen brynge alle thingis to fewnesse, and youre weies schulen be forsakun.

23 That if nether so ye wolen resseyue doctryn, but goon contrarie to me,

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24 also Y schal go aduersarie ayens you, and Y schal smyte you seuen sithis for youre synnes;
25 and Y schal brynge yn on you the swerd, vengere of my boond of pees; and whanne ye fleen in to citees, Y schal sende pestilence in the myddis of you, and ye schulen be bitakun in the hondis of enemyes,
26 aftir that Y haue broke the staf of youre breed, so that ten wymmen bake looues in oon ouene, and yelde tho looues at weiyte; and ye schulen ete, and ye schulen not be fillid.
27 But if nethir bi these thingis ye heren me, but goon ayens me,
28 and Y schal go ayens you in contrarie woodnesse, and Y schal chastise you bi seuene veniaunces for youre synnes,
29 so that ye ete the fleischis of youre sones, and of youre douytris;
30 Y schal destrie youre hiye thingis, and Y schal breke youre symylacris; ye schulen falle bitwixe the fallyngis of your ydols, and my soule schal haue you abhomynable,
31 in so myche that Y turne youre citees in to wildirnesse, and make youre seyntuaries forsakun, nether Y schal resseyue more the swettest odour;
32 and Y schal destrye youre lond, and youre enemyes schulen be astonyed theronne, whanne thei schulen be enhabiters therof;
33 forsothe Y schal scatere you in to folkis, ether hethen men, and Y schal drawe out of the schethe the swerd aftir you, and youre lond schal be forsakun, and youre citees schulen be cast doun.
34 Thanne hise sabatis schulen plese the erthe, in alle the daies of his wildirnesse; whanne ye ben in the lond of enemyes,
35 it schal kepe sabat, and schal reste in the sabatis of his wildirnesse, for it restide not in youre sabatis, whanne ye dwelliden therynne.
36 And Y schal yyue drede in the hertis of hem, whiche schulen abide of you, in the cuntreis of enemyes; the sown of a leef fleynge schal make hem aferd, and so thei schulen fle it as a swerd; thei schulen falle, while noon pursueth,
37 and alle schulen falle on her britheren, as fleynge bateils; no man of you schal be hardi to ayenstonde enemyes;
38 ye schulen perische among hethen men, and the lond of enemyes schal waaste you.
39 That if summe of these Jewes dwellen, thei schulen faile in her wickidnessis, in the lond of her enemyes, and thei schulen be turmentid for the synne of her fadris,
40 and for her owne synnes, til thei knoulechen her wickidnesses, and han mynde of her yuels, bi whiche thei trespassiden ayens me, and yeden contrarie to me.
41 Therfor and Y schal go ayens hem, and Y schal brynge hem in to the lond of enemyes, til the vncircumcidid soule of hem be aschamed; thanne thei schulen preie for her wickidnesses,
42 and Y schal haue mynde of my boond of pees, which Y couenauntide with Jacob, Ysaac, and Abraham; also Y schal be myndeful of the lond,
43 which, whanne it is left of hem, schal plese to it silf in his sabatis, and schal suffre wildirnesse for hem; forsothe thei schulen preye for her synnes, for thei castiden awey my domes, and despyseden my lawis;
44 netheles, yhe, whanne thei weren in the lond of enemyes, Y castide not hem awey outirli, nether Y dispiside hem, so that thei weren wastid, and that Y made voide my couenaunt with hem; for Y am the Lord God of hem.
45 And Y schal haue mynde of my formere boond of pees, whanne Y ledde hem out of the lond of Egipt, in the siyt of hethene men, that Y schulde be her God; Y am the Lord God. These ben the comaundementis, and domes, and lawis, whiche the Lord yaf bitwixe hym silf and bitwixe the sones of Israel, in the hil of Synay, bi the hond of Moises.

LEVITICUS CHAPTER 27
1 And the Lord spak to Moises and seide, Speke thou to the sones of Israel,
2 and thou schalt seye to hem, A man that makith avow, and bihetith his soule to God, schal yyue the priys vndur valu, ether preisyng.
3 If it is a male, fro the twentithe yeer til to the sixtithe yeer, he schal yyue fifti siclis of siluer, at the mesure of seyntuarie, if it is a womman,
4 sche schal yyue thretti siclis;
5 forsothe fro the fifthe yeer til to the twentithe yeer, a male schal yyue twenti cyclis, a womman schal yyue ten ciclis;
6 fro o monethe til to the fifthe yeer, fyue ciclis schulen be youun for a male, thre ciclis for a womman;
7 a male of sixti yeer and ouer schal yyue fiftene ciclis, a womman schal yyue ten cyclis.
8 If it is a pore man, and may not yelde the valu, he schal stonde bifor the preest, and as myche as the preest preisith, and seeth that the pore man may yelde, so myche he schal yyue.
9 Forsothe if ony man avowith a beeste, that may be offrid to the Lord, it schal be hooli,
10 and schal not mow be chaungid, that is, nethir a betere for an yuel, nether a worse for a good; and if he chaungith it, bothe that, that is chaungid, and that, for which it is chaungid, schal be halewid to the Lord.
11 Sotheli if ony man avowith an vncleene beeste, that may not be offrid to the Lord, it schal be brouyt bifor the preest,
12 and the preest schal deme whether it is good ether yuel, and schal sette the prijs;
13 which prijs if he that offrith wole yyue, he schal adde the fifthe part ouer the valu.
14 If a man avowith his hows, and halewith it to the Lord, the preest schal biholde, whether it is good ether yuel, and bi the prijs, which is ordeyned of hym, it schal be seld;
15 sotheli if he that avowide wole ayen-bie it, he schal yyue the fifthe part of the valu aboue, and he schal haue the hows.
16 That if he avowith the feeld of his possessioun, and halewith to the Lord, the prijs schal be demed bi the mesure of seed; if the feeld is sowun with thritti buyschels of barli, it schal be seeld for fifti siclys of siluer.

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17 If he auowith the feeld anoon for the yeer of the iubilee bigynnynge, as myche as it may be worth, bi so myche it schal be preisid;
18 but if it be after sum part of tyme, the preest schal rykene the money bi the noumbre of yeeris that ben residue til to the iubilee, and it schal be withdrawun of the prijs.
19 That if he that avowide wole ayenbie the feeld, he schal adde the fyuethe part of the money preisid, and he schal welde it;
20 but if he nyle ayenbie, but it is seeld to ony othir man, he that avowide schal no more mowe ayenbie it;
21 for whanne the dai of iubilee cometh, it schal be halewid to the Lord, and the possessioun halewid perteyneth to the riyt of preestis.
22 If the feeld is bouyt, and is not of the possessioun of grettere men,
23 and is halewid to the Lord, the preest schal determyne the prijs bi the noumbre of yeeris til to the iubilee, and he that avowide the feeld schal yyue the prijs to the Lord;
24 forsothe in the iubilee it schal turne ayen to the formere lord that seelde it, and haue he in to the eritage of his possessioun.
25 Ech preisyng schal be peisid bi the sicle of seyntuarie; a sicle hath twenti halpens.
26 No man may halewe and avowe the firste gendrid thingis that perteynen to the Lord, whether it is oxe, whether scheep, tho ben the Lordis part.
27 That if the beeste is vncleene, he that offride schal ayenbie by his valu, and he schal adde the fyuethe part of prijs; if he nyle ayenbie, it schal be seeld to another man, as myche euer as it is set at valu.
28 Al thing which is halewid to the Lord, whether it is man, whether beeste, whether feeld, it schal not be seeld, nether it schal mow be ayenbouyt; whateuer thing is halewid onys, it schal be hooli of the noumbre of hooli thingis to the Lord,
29 and ech halewyng which is offrid of man, schal not be ayenbouyt, but it schal die bi deeth.
30 Alle the tithis of erthe, whether of fruytis, whether of applis of trees, ben the Lordis part, and ben halewid to hym;
31 sotheli if ony man wole ayenbie hise tithis, he schal adde the fyuethe part of tho; of alle tithis,
32 of scheep, and of oxen, and of geet, that passen vndur the yerde of scheepherde, whateuer thing cometh to the tenthe part, it schal be halewid to the Lord;
33 it schal not be chosun, nether good, nether yuel; nethir it schal be chaungid for another; if ony man chaungith, bothe that, that is chaungid, and that, for which it is chaungid, schal be halewid to the Lord, and it schal not be ayenbouyt.
34 These ben the comaundementis whiche the Lord comaundide to Moises, and to the sones of Israel, in the hil of Synay.

NUMBERS

The Fourth Book of Moses
Hebrew Title: Bamidebar ("In the Wilderness")

(The Book of Numbers (from Greek Arithmoi; Hebrew: Bemidbar, "In the Wilderness" or "In the Desert") is the fourth book of the Hebrew Bible, and the fourth of five books of the Jewish Torah. The book has a long and complex history, but its final form is probably due to a Priestly redaction (i.e., editing) of a Yahwistic source made some time in the early Persian period (5th century BC). The name of the book comes from the two censuses taken of the Israelites.

Numbers begins at Mount Sinai, where the Israelites have received their laws and covenant from God and God has taken up residence among them in the sanctuary. The task before them is to take possession of the Promised Land. The people are counted and preparations are made for resuming their march. The Israelites begin the journey, but they "murmur" at the hardships along the way, and about the authority of Moses and Aaron. For these acts, God punishes them through various means. They arrive at the borders of Canaan and send spies into the land. Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it. God condemns them to death in the wilderness until a new generation can grow up and carry out the task. The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.)

Contents or Torah Portions:

• Bemidbar, on Numbers 1–4: First census, priestly duties
• Naso, on Numbers 4– Priestly duties, the camp, unfaithfulness, and the Nazirite, Tabernacle consecration
• Behaalotecha, on Numbers 8–12: Levites, journeying by cloud and fire, complaints, questioning of Moses
• Shlach, on Numbers 13–15: Mixed report of the scouts and Israel's response, libations, bread, idol worship, fringes
• Korach, on Numbers 16–18: Korah's rebellion, plague, Aaron's staff buds, duties of the Levites
• Chukat, on Numbers 19–21: Red heifer, water from a rock, Miriam's and Aaron's deaths, victories, serpents
• Balak, on Numbers 22–25: Balaam's donkey and blessing
• Pinechas, on Numbers 25–29: Phinehas, second census, inheritance, Moses' successor, offerings and holidays
• Matot, on Numbers 30–32: Vows, Midian, dividing booty, land for Reuben, Gad, and half of Manasseh
• Masei, on Numbers 33–36: Stations of the Israelites' journeys, instructions for conquest, cities for Levites.)

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NUMBERS CHAPTER 1

1 And the Lord spak to Moises in the deseert of Synay, in the tabernacle of the boond of pees, in the firste day of the secounde monethe, in the tother yeer of her goyng out of Egipt,

2 and seide, Take ye the summe of al the congregacioun of the sones of Israel, bi her kynredis, and howsis, and the names of alle bi hem silf, what

3 euer thing is of male kynde fro the twentithe yeere and aboue, of alle the stronge men of Israel; and thou and Aaron schulen noumbre hem bi her cumpanies.

4 And the princes of lynagis and of housis, in her kynredis, schulen be with you,

5 of whiche princes these ben the names; of Ruben, Elisur, the sone of Sedeur;

6 of Symeon, Salamyel, the sone of Suri Sadday;

7 of Juda, Naason, the sone of Amynadab; of Ysacar,

8 Nathanael, the sone of Suar;

9 of Zabulon, Eliab, the sone of Elon; sotheli of the sones of Joseph,

10 of Effraym, Elisama, the sone of Amyud; of Manasses, Gamaliel the sone of Phadussur;

11 of Beniamyn, Abidan, the sone of Gedeon;

12 of Dan, Aiezer, the sone of Amysadday;

13 of Aser, Fegiel, the sone of Ochran;

14 of Gad, Elisaphan, the sone of Duel;

15 of Neptalym, Hayra, the sone of Henam.

16 These weren the noblest princes of the multitude, bi her lynagis, and kynredis, and the heedis of the oost of Israel,

17 whiche pryncis Moises and Aaron token, with al the multitude of the comyn puple.

18 And thei gaderiden in the firste dai of the secounde monethe, and telden hem bi kynredis, and housis, and meynees, and heedis, and names of alle by hem silf, fro the twentithe yeer and aboue,

19 as the Lord comaundide to Moises.

20 And of Ruben the firste gendrid of Israel weren noumbrid, in the deseert of Synai, bi her generaciouns, and meynees, and housis, and bi the names of alle heedis, al thing that is of male kynde, fro the twentithe yeer and aboue, of men goynge forth to batel,

21 sixe and fourti thousynd and fyue hundrid.

22 Of the sones of Symeon, bi her generaciouns, and meynees, and housis of her kyneredis, weren noumbrid, bi the names and heedis of alle, al that is of male kynde, fro the twentithe yeer and aboue, of men goynge forth to batel,

23 nyn and fifty thousand and thre hundrid.

24 Of the sones of Gad, by generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro twenti yeer and aboue, alle men that yeden forth to batels,

25 fyue and fourti thousand sixe hundrid and fifti.

26 Of the sones of Juda, bi generaciouns, and meynees, and housis of her kynredis, by the names of alle, fro the twentithe yeer and aboue, alle men that miyten go to batels,

27 weren noumbrid foure and seuenti thousand and sixe hundrid.

28 Of the sones of Ysacar, bi generaciouns, and meynees, and housis of her kynredis, bi the names of alle, fro the twentithe yeer and aboue, alle men that yeden forth to batels,

29 weren noumbrid foure and fifti thousande and foure hundrid.

30 Of the sones of Zabulon, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro the twentithe yeer and aboue, alle men that myyten go forth to batels,

31 seuene and fifti thousynde and foure hundrid.

32 Of the sones of Joseph, of the sones of Effraym, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro the twentithe yeer and aboue, alle men that myyten go forth to batels,

33 fourti thousynde and fyue hundrid.

34 Forsothe of the sones of Manasses, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro the twentithe yeer and aboue, alle men that myyten go forth to batels,

35 two and thretti thousynd and two hundrid.

36 Of the sones of Beniamyn, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro twenti yeer and aboue, alle men that miyten go forth to batels,

37 fyue and thretti thousinde and foure hundrid.

38 Of the sones of Dan, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro the twentithe yere and aboue, alle men that myyten go forth to batels,

39 two and sixti thousynde and seuene hundrid.

40 Of the sones of Aser, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro the twentithe yeer and aboue, alle men that myyten go forth to batels,

41 fourti thousynde and a thousynde and fyue hundrid.

42 Of the sones of Neptalym, bi generaciouns, and meynees, and housis of her kynredis, weren noumbrid, bi the names of alle, fro the twentithe yeer and aboue, alle men that myyten go forth to batels,

43 thre and fifty thousynde and foure hundrid.

44 These men it ben, whiche Moises and Aaron and the twelue princes of Israel noumbriden, alle bi the housis of her kynredis.

45 And alle men of the sones of Israel bi her housis, and meynees, fro the twentithe yeer and aboue, that myyten go forth to batels, weren togidere

46 sixe hundrid thousynde and thre thousynde of men, fyue hundred and fifti.

47 Sotheli the dekenes in the lynage of her meynes weren not noumbrid with hem.

48 And the Lord spak to Moises, and seide, Nyle thou noumbre the lynage of Leuy,

49 nether sette thou the summe of hem with the sones of Israel;

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50 but thou schalt ordeyne hem on the tabernacle of witnessing, and on alle the vessels therof, and what euer thing perteyneth to cerymonyes ether sacrifices. Thei schulen bere the tabernacle, and alle purtenaunces therof, and thei schulen be in seruyce, and schulen sette tentis bi the cumpas of the tabernacle.

51 Whanne me schal go, the dekenes schulen do doun the tabernacle; whanne the tentis schulen be sette, thei schulen reise the tabernacle. Who euer of straungeris neiyeth, he schal be slayn.

52 Sotheli the sones of Israel schulen sette tentis, ech man bi cumpenyes, and gaderyngis, and his oost;

53 forsothe the dekenes schulen sette tentis bi the cumpas of the tabernacle, lest indignacioun be maad on the multitude of the sones of Israel; and thei schulen wake in the kepyngis of the tabernacle of witnessyng.

54 Therfor the sones of Israel diden bi alle thingis whiche the Lord comaundide to Moises.

NUMBERS CHAPTER 2

1 And the Lord spak to Moises and to Aaron, and seide,

Alle men of the sones of Israel schulen sette tentis bi the cumpenyes, signes, and baneris, and housis of her kynredis, bi the cumpas of the tabernacle of boond of pees.

3 At the est Judas schal sette tentis, bi the cumpenyes of his oost; and Naason, the sone of Amynadab, schal be prince of the sones of Juda;

4 and al the summe of fiyteris of his kynrede, foure and seuenty thousynde and sixe hundrid.

5 Men of the lynage of Ysachar settiden tentis bysydis hym, of whiche the prince was Nathanael, the sone of Suar;

6 and al the noumbre of hise fiyteris, foure and fifti thousynde and foure hundrid.

7 Eliab, the sone of Elon, was prince of the lynage of Zabulon;

8 al the oost of fiyteris of his kynrede, seuene and fifti thousynde and foure hundrid.

9 Alle that weren noumbrid in the castels of Judas, weren an hundrid thousynde foure scoore thousynde and sixe and foure hundrid; and thei schulen go out the firste bi her cumpanyes.

10 In the castels of the sones of Ruben, at the south coost, Elisur, the sone of Sedeur, schal be prince; and al the oost of hise fiyteris,

11 that weren noumbrid, sixe and fourti thousynde and fyue hundrid.

12 Men of the lynage of Symeon settiden tentis bisidis hym, of whiche the prince was Salamyhel, the sone of Surisaddai; and al the oost of hise fiyteris,

13 that weren noumbrid, nyne and fifty thousynde and thre hundrid.

14 Eliasaph, sone of Duel, was prince in the lynage of Gad; and al the oost of his fiyteris,

15 that weren noumbrid, fyue and fourti thousynde sixe hundrid and fifti.

16 Alle that weren noumbrid in the castels of Ruben, an hundrid thousynde fifty thousinde and a thousinde foure hundrid and fifty; thei schulen go forth in the secounde place bi her cumpenyes.

17 Sotheli the tabernacle of witnessyng schal be reisid bi the offices of dekenes, and bi the cumpenyes of hem; as it schal be reisid, so and it schal be takun doun; alle schulen go forth bi her places and ordris.

18 The castels of the sones of Effraym schulen be at the west coost, of whiche the prince was Elisama, the sone of Amyud;

19 and al the oost of his fiyteris, that weren noumbrid, fourti thousynde and fyue hundrid.

20 And with hem was the lynage of the sones of Manasses, of whiche the prince was Gamaliel, the sone of Fadassur;

21 al the oost of hise fiyteris, that weren noumbrid, two and thretti thousande and two hundrid.

22 In the lynage of the sones of Beniamyn the prince was Abidan, the sone of Gedeon;

23 and al the oost of hise fiyteris, that weren noumbrid, fyue and thretti thousynde and foure hundrid.

24 Alle that weren noumbrid in the castels of Effraym weren an hundrid thousynde and eiyte thousynde and oon hundrid; thei schulen go forth the thridde bi her cumpenyes.

25 At the part of the north the sones of Dan settiden tentis, of whiche the prince was Abiezer, the sone of Amysaddai;

26 al the oost of hise fiyteris, that weren noumbrid, two and sixti thousynde and seuene hundrid.

27 Men of the lynage of Aser settiden tentis bisidis hym, of whiche the prince was Fegiel, the sone of Ochran;

28 and al the oost of hise fiyteris, that weren noumbrid, fourti thousynde and a thousynde and fyue hundrid.

29 Of the lynage of the sones of Neptalym the prince was Ahira, the sone of Henam; and al the oost of hise fiyteris,

30 thre and fifti thousynde and foure hundrid.

31 Alle that weren noumbrid in the castels of Dan weren an hundrid thousynde seuene and fifti thousynde and sixe hundrid; thei schulen go forth the laste.

32 This is the noumbre of the sones of Israel, bi the housis of her kynredis, and bi cumpenyes of the oost departid, sixe hundrid thousynde thre thousynde fyue hundrid and fifti.

33 Sotheli the dekenes weren not noumbrid among the sones of Israel; for God comaundide so to Moises.

34 And the sones of Israel diden bi alle thingis whiche the Lord comaundide; thei settiden tentis bi her cumpenyes, and yeden forth bi the meynees, and housis of her fadris.

NUMBERS CHAPTER 3

1 These ben the generaciouns of Aaron and of Moises, in the dai in which the Lord spak to Moises, in the hil of Synay.

2 And these ben the names of the sones of Aaron; his first gendrid, Nadab; aftirward, Abyu, and Eleazar, and Ythamar; these ben the names of Aarons sones,

3 preestis, that weren anoyntid, and whos hondis weren fillid and halewid, that thei schulden be set in preesthod.

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4 Nadab and Abyu, whanne thei offeriden alien fier in the siyt of the Lord, in the deseert of Synay, weren deed without fre children; and Eleazar and Ythamar weren set in preesthod bifor Aaron hir fadir.

5 And the Lord spak to Moises,

6 and seide, Presente thou the lynage of Leuy, and make to stonde in the siyt of Aaron, preest, that thei mynystre to hym;

7 and wake, and that thei kepe what euer thing perteyneth to the religioun of multitude, bifor the tabernacle of witnessyng;

8 and that thei kepe the vessels of the tabernacle, and serue in the seruyce therof.

9 And thou schalt yyue bi fre yifte the Leuytis to Aaron and hise sones, to whiche thei ben youun of the sones of Israel.

10 Sotheli thou schalt ordeyne Aaron and hise sones on the religioun of preesthod; a straungere, that neiyeth for to mynystre, and schal die.

11 And the Lord spak to Moyses, and seide,

12 Y haue take the Leuytis of the sones of Israel for ech firste gendrid thing that openeth the womb in the sones of Israel; and the Leuytis schulen be myne,

13 for ech firste gendrid thing is myn; sithen Y smoot the firste gendrid in the lond of Egipt, Y halewide to me what euer thing is borun first in Israel; fro man til to beest thei ben myne; Y am the Lord.

14 And the Lord spak to Moises in the deseert

15 of Synay, and seide, Noumbre thou the sones of Leuy bi the housis of her fadris, and bi meynees, ech male fro o monethe and aboue.

16 Moises noumbride, as the Lord comaundide.

17 And the sones of Leuy weren foundun, bi her names, Gerson, and Caath, and Merary;

18 the sones of Gerson weren Lebny, and Semey;

19 the sones of Caath weren Amram, and Jessaar, Hebron, and Oziel;

20 and the sones of Merari weren Mooly, and Musi.

21 Of Gerson weren twei meynees, of Lebny, and of Semei;

22 of whiche the puple of male kynde was noumbrid, fro o monethe and aboue, seuene thousynde and fyue hundrid.

23 These schulen sette tentis aftir the tabernacle at the west,

24 vndur the prince Eliasaph, the sone of Jahel.

25 And thei schulen haue kepyngis in the tabernacle of boond of pees, the tabernacle it silf, and the hilyng therof, the tente which is drawun bifor the yatis of the hilyng of the witnessyng of boond of pees;

26 and the curteyns of the greet street, also the tente which is hangid in the entryng of the greet street of the tabernacle, and what euer thing perteyneth to the custom of the auter, the cordis of the tabernacle, and al the purtenaunce therof.

27 The kynrede of Caath schal haue the puplis of Amram, and of Jessaar, and of Ebron, and of Oziel;

28 these ben the meynees of Caathitis, noumbrid bi her names, alle of male kynde, fro o monethe and aboue, eiyte thousynde and sixe hundrid.

29 Thei schulen haue kepyngis of the seyntuarie, and schulen sette tentis at the south coost;

30 and the prince of hem schal be Elisaphan, the sone of Oziel.

31 And thei schulen kepe the arke, and the boord, and the candilstike, the auters, and vesselis of the seyntuarie in whiche it is mynystrid, and the veil, and al sich purtenaunce.

32 Sotheli the prince of princis of Leuytis schal be Eleazar, the sone of Aaron, preest; and he schal be on the keperis of the kepyng of the seyntuarie.

33 And sotheli of Merary schulen be the puplis of Mooli, and of Musi,

34 noumbrid bi her names, alle of male kynde fro o monethe and aboue, sixe thousynde and two hundrid;

35 the prince of hem schal be Suriel, the sone of Abiahiel; thei schulen sette tentis in the north coost.

36 And vndur the kepyng of hem schulen be the tablis of the tabernacle, and the barris, and the pileris, and the foundementis of tho, and alle thingis that perteynen to sich ournyng,

37 and the pileris of the greet street bi cumpas, with her foundementis, and the stakis with coordis.

38 Forsothe Moises and Aaron with hise sones schulen sette tentis bifor the tabernacle of boond of pees, that is, at the eest coost, and schulen haue the keping of the seyntuarie, in the myddis of the sones of Israel; what euer alien neiyeth, he schal die.

39 Alle the Leuytis, whiche Moises and Aaron noumbriden, bi comaundement of the Lord, bi her meynees, in male kynde, fro o monethe and aboue, were two and twenti thousynd.

40 And the Lord seide to Moises, Noumbre thou the firste gendrid children of male kynde of the sones of Israel, fro o monethe and aboue; and thou schalt haue the summe of hem; and

41 thou schalt take Leuytis to me for alle the firste gendrid of the sones of Israel; Y am the Lord; and thou schalt take the beestis of hem for alle the firste gendrid of the sones of Israel.

42 And as the Lord comaundide, Moises noumbride the firste gendrid children of the sones of Israel; and the males weren bi her names,

43 fro o monethe and aboue, two and twenti thousynde two hundrid and seuenti and thre.

44 And the Lord spak to Moises, and seide,

45 Take thou Leuytis for the firste gendrid children of the sones of Israel, and the beestis of Leuytis for the beestis of hem, and the Leuytis schulen be myne; Y am the Lord.

46 Forsothe in the prijs of two hundrid seuenti and thre, that passen the noumbre of Leuytis, of the firste gendrid children of the sones of Israel,

47 thou schalt take fyue ciclis bi ech heed, at the mesure of seyntuarie; a sicle hath xx. halpens;

48 and thou schalt yyue the money to Aaron and to hise sones, the prijs of hem that ben aboue.

49 Therfor Moises took the money of hem that weren aboue, and whiche thei hadden ayenbouyt of the Leuytis, for the firste gendrid of the sones of Israel,

50 a thousand thre hundrid sixti and fyue of siclis, bi the weiyte of seyntuarie;

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51 and he yaf that money to Aaron and to hise sones, bi the word which the Lord comaundide to hym.

NUMBERS CHAPTER 4

1 And the Lord spak to Moises and to Aaron,

2 and seide, Take thou the summe of the sones of Caath, fro the myddis of Leuytis,

3 bi her housis and meynees, fro the threttithe yeer and aboue til to the fiftithe yeer, of alle that entren, that thei stonde and mynystre in the tabernacle of boond of pees.

4 This is the religioun of the sones of Caath; Aaron and his sones schulen entren in to the tabernacle of boond of pees, and in to the hooli of hooli thingis,

5 whanne the tentis schulen be moued; and thei schulen do doun the veil that hangith bifore the yatis, and thei schulen wlappe in it the arke of witnessyng;

6 and thei schulen hile eft with a veil of skynnys of iacynt, and thei schulen stretche forth aboue a mentil al of iacynt, and thei schulen putte in barris on the schuldris of the bereris.

7 Also thei schulen wlappe the boord of proposicioun in a mentil of iacynt, and thei schulen putte therwith cenceris, and morteris of gold, litil cuppis, and grete cuppis to fletyng sacrifices to be sched; looues schulen euere be in the boord.

8 And thei schulen strecche forth aboue a reed mentil, which thei schulen hile eft with an hilyng of skynnes of iacynt, and thei schulen putte yn barris.

9 Thei schulen take also a mentil of iacynt with which thei schulen hile the candilstike, with hise lanternes, and tongis, and snytels, and alle the vessels of oile that ben nedeful to the lanternes to be ordeyned;

10 and on alle thingis thei schulen putte an hilyng of skynnys of iacynt, and thei schulen putte in barris.

11 Also and thei schulen wlappe the goldun auter in a clooth of iacynt; and thei schulen stretche forth aboue an hilyng of skynnys of iacynt, and thei schulen putte in barris.

12 Thei schulen wlappe in a mentil of iacynt alle the vessels in whiche it is mynystrid in the seyntuarie, and thei schulen strecche forth aboue an hilyng of skynnys of iacynt, and thei schulen putte yn barris.

13 But also thei schulen clense the auter fro aische, and thei schulen wlappe it in a clooth of purpur.

14 And thei schulen putte with it alle vessels whiche thei vsen in the seruyce therof, that is, ressettis of firis, tongis, and fleischokis, hokis, and censeris, ether pannys of coolis; thei schulen hile alle the vessels of the auter togidere in a veil of skynnes of iacynt, and thei schulen putte in barris.

15 And whanne Aaron and hise sones han wlappid the seyntuarie, and alle vessels therof, in the mouyng of tentis, thanne the sones of Caath schulen entre, that thei bere the thingis wlappid, and touche not the vessels of the seyntuarie, lest thei dien.

16 Thes ben the birthuns of the sones of Caath, in the tabernacle of boond of pees, on whiche Eleazar, the sone of Aaron, preest, schal be; to whois cure the oile perteyneth to ordeyne lanternes, and the encense which is maad bi craft, and the sacrifice which is offrid euere, and the oile of anoyntyng, and what euere thing perteyneth to the ournyng of the tabernacle, and of alle vessels that ben in the seyntuarie.

17 And the Lord spak to Moises and to Aaron, and seide,

18 Nyle ye leese the puple of Caath fro the myddis of Leuytis;

19 but do ye this thing to hem, that thei lyue, and die not, if thei touchen the hooli of hooli thingis. Aaron and hise sones schulen entre, and thei schulen dispose the werkis of alle men, and thei schulen departe what who owith to bere.

20 Othere men se not bi ony curiouste tho thingis that ben in the seyntuarie, bifore that tho ben wlappid; ellis thei schulen die.

21 And the Lord spak to Moises,

22 and seide, Take thou the summe also of the sones of Gerson, bi her housis, and meynees, and kynredis; noumbre thou

23 fro thretti yeer and aboue til to fifti yeer alle that entren and mynystren in the tabernacle of boond of pees.

24 This is the office of the sones of Gersonytis, that thei bere the curteyns of the tabernacle, and the roof of the boond of pees, an other hilyng,

25 and a veil of iacynt aboue alle thingis, and the tente which hangith in the entryng of the tabernacle of the boond of pees;

26 and the curteyns of the greet street, and the veil in the entryng, which veil is bifor the tabernacle.

27 Whanne Aaron comaundith and hise sones, the sones of Gerson schulen bere alle thingis that perteynen to the auter, the coordis, and vessels of seruyce; and alle schulen wite, to what charge thei owen to be boundun.

28 This is the office of the meynee of Gersonytis, in the tabernacle of boond of pees; and thei schulen be vndur the hond of Ythamar, the sone of Aaron, preest.

29 Also thou schalt noumbre the sones of Merary, bi the meynees and housis of her fadris,

30 fro thretti yeer and aboue til to fifti yeer, alle that entren to the office of her seruice, and to the ournyng of the boond of pees of witnessyng.

31 These ben the chargis of hem; thei schulen bere the tablis of the tabernacle, and the barris therof, the pilers and her foundementis; also the pilers of the greet street bi cumpas,

32 with her foundementis, and her stakis, and coordis; thei schulen take alle instrumentis and purtenaunce at noumbre, and so thei schulen bere.

33 This is the office of the meynee of Meraritis, and the seruyce in the tabernacle of boond of pees; and thei schulen be vndur the hond of Ythamar, the sone of Aaron, preest.

34 Therfor Moises and Aaron and the princes of the synagoge noumbriden the sones of Caath, bi the kynredis and housis of her fadris,

35 fro thretti yeer and aboue til to the fiftithe yeer, alle that entren to the seruyce of the tabernacle of boond of pees;

36 and thei weren foundun two thousynde seuene hundrid and fifti.

37 This is the noumbre of the puple of Caath, which entrith in to the tabernacle of boond of pees; Moises and Aaron

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noumbriden these, bi the word of the Lord, bi the hond of Moises.

38 And the sones of Gerson weren noumbrid, bi the kyneredis and housis of her fadris,

39 fro thretti yeer and aboue til to the fiftithe yeer, alle that entren that thei mynystre in the tabernacle of boond of pees;

40 and thei weren foundun two thousynde sixe hundrid and thretti.

41 This is the puple of Gersonytis, which Moises and Aaron noumbriden, bi the word of the Lord.

42 And the sones of Merary weren noumbrid, bi the kynredis and housis of her fadris,

43 fro threttithe yeer and aboue til to the fiftithe yere, alle that entren to fille the customs, ether seruices, of the tabernacle of boond of pees;

44 and thei weren foundun thre thousynde and two hundrid.

45 This is the noumbre of the sones of Merari, whiche Moyses and Aaron noumbriden, bi the comaundement of the Lord, bi the hoond of Moises.

46 Alle that weren noumbrid of Leuytis, and whiche Moyses and Aaron and the princes of Israel maden to be noumbrid, bi the kynredis and housis of her fadris,

47 fro thretti yeer and aboue til to the fiftithe yeer, and entriden to the seruyce of the tabernacle, and to bere chargis,

48 weren togidere eiyte thousynde fyue hundrid and foure scoor.

49 By the word of the Lord Moises noumbride hem, ech man bi his office and hise chargis, as the Lord comaundide to hym.

NUMBERS CHAPTER 5

1 And the Lord spak to Moises, and seide, Comaunde thou to the sones of Israel,

2 that thei caste out of the castels ech leprouse man, and that fletith out seed, and is defoulid on a deed bodi; caste ye out of the castels,

3 as wel a male as a female, lest thei defoulen tho, whanne thei dwellen with you.

4 And the sones of Israel diden so; and thei castiden hem out of the castels, as the Lord spak to Moises.

5 And the Lord spak to Moises,

6 and seide, Speke thou to the sones of Israel, Whanne a man ethir a womman han do of alle synnes that ben wont to falle to men, and han broke bi necgligence the comaundement of the Lord,

7 and han trespassid, thei schulen knowleche her synne, and thei schulen yelde thilke heed, and the fyuethe part aboue, to hym ayens whom thei synneden.

8 But if noon is that schal resseyue thei schulen yyue to the Lord, and it schal be the preestis part, outakun the ram which is offrid for clensyng, that it be a quemeful sacrifice.

9 Also alle the firste fruytis, whiche the sones of Israel offren, perteynen to the preest;

10 and what euer thing is offrid of ech man in the seyntuarie, and is youun to the hondis of the preest, it schal be the preestis part.

11 And the Lord spak to Moises,

12 and seide, Speke thou to the sones of Israel, and thou schalt seie to hem, If the wijf of a man hath errid, and hath dispisid the hosebonde,

13 and hath slept with another man, and the hosebonde may not take ether preue this, but the auowtrye is hid, and may not be preuyd bi witnessis, for sche is not foundun in leccherie;

14 if the spirit of gelousie stirith the housebonde ayens his wijf, which is ether defoulid, ethir is apechid bi fals suspecioun,

15 the man schal brynge hir to the preest, and he schal offre an offryng for hir the tenthe part of a mesure clepid satum of barli meele; he schal not schede oyle ther onne, nethir he schal putte encense, for it is the sacrifice of gelousie, and an offryng enquerynge auowtrye.

16 Therfor the preest schal offre hir, and schal sette bifore the Lord;

17 and he schal take holi watir in a vessel of erthe, and he schal putte in to it a litil of the erthe of the pawment of the tabernacle.

18 And whanne the womman stondith in the siyt of the Lord, he schal diskyuere hir heed, and he schal putte on the hondis of hir the sacrifice of remembryng, and the offryng of gelousie. Sotheli he schal holde moost bittir watris, in whiche he gaderide togidere cursis with cursyng.

19 And he schal conioure hir, and schal seie, If an alien man slepte not with thee, and if thou art not defoulid in the forsakyng the bed of the hosebonde, these bittereste watris schulen not anoye thee, in to whiche Y haue gaderid togidere cursis;

20 ellis if thou bowidst awei fro thin hosebonde, and art defoulid, and hast leyn with another man,

21 thou schalt be suget to these cursyngys; the Lord yyue thee in to cursyng, and in to ensaumple of alle men in his puple; the Lord make thin hipe to wexe rotun, and thi wombe swelle, and be brokun;

22 cursid watris entre in to thi wombe, and while the wombe swellith, thin hipe wexe rotun. And the womman schal answere, Amen! amen!

23 And the preest schal write thes cursis in a litil book, and he schal do awey tho cursis with bittereste watris, in to whiche he gaderide cursis,

24 and he schal yyue to hir to drynke. And whanne sche hath drunke tho watris,

25 the preest schal take of hir hond the sacrifice of gelousie, and he schal reise it bifor the Lord, and he schal putte on the auter;

26 so oneli that he take bifore an handful of sacrifice of that that is offrid, and brenne on the auter, and so yyue drynke to the womman the moost bittere watris.

27 And whanne sche hath drunke tho watris, if sche is defoulid, and is gilti of auowtrie, for the hosebonde is dispisid, the watris of cursyng schulen passe thorouy hir, and while the wombe is bolnyd, the hipe schal wexe rotun, and

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the womman schal be in to cursyng and in to ensaumple to al the puple.

28 That if sche is not pollutid, sche schal be harmeles, and schal brynge forth fre children.

29 This is the lawe of gelousie, if a womman bowith awei fro hir hosebonde, and is defoulid,

30 and the hosebonde is stirid with the spirit of gelousye, and bryngith hir in to the siyt of the Lord, and the preest doith to hir bi alle thingis that ben writun, the hosebonde schal be with out synne,

31 and sche schal resseyue hir wickidnesse.

NUMBERS CHAPTER 6

1 And the Lord spak to Moises and seide, Speke thou to the sones of Israel,

2 and thou schalt seie to hem, Whanne a man ether a womman makith auow, that thei be halewid, and thei wolen halewe hem silf to the Lord,

3 thei schulen absteyne fro wyn and fro al thing that may make drunkun; thei schulen not drynke vynegre of wyn, and of ony other drynkyng, and what euer thing is pressid out of the grape; thei schulen not ete freisch grapis and drie,

4 alle dayes in whiche thei ben halewid bi a vow to the Lord; thei schulen not ete what euer thing may be of the vyner, fro a grape dried til to the draf.

5 In al tyme of his departyng a rasour schal not passe on his heed, til to the day fillid in which he is halewid to the Lord; he schal be hooli while the heer of his heed schal wexe.

6 In al the tyme of his halewing he schal not entre on a deed bodi,

7 and sotheli he schal not be defoulid on the deed bodi of fadir and of moder, of brothir and of sistir, for the halewyng of his God is on his heed;

8 ech dai of his departyng schal be hooli to the Lord.

9 But if ony man is deed sudeynly bifore hym, the heed of his halewyng schal be defoulid, which he schal schaue anoon in the same dai of his clensyng, and eft in the seuenthe dai;

10 forsothe in the eiyte dai he schal offre twei turtlis, ether twei briddis of a culuer, to the preest, in the entryng of the boond of pees of witnessyng.

11 And the preest schal make oon for synne, and the tothir in to brent sacrifice; and the preest schal preie for hym, for he synnede on a deed bodi, and he schal halewe his heed in that dai.

12 And he schal halewe to the Lord the daies of his departyng, and he schal offre a lomb of o yeer for synne, so netheles that the formere daies be maad voide, for his halewyng is defoulid.

13 This is the lawe of consecracioun. Whanne the daies schulen be fillid, whiche he determynede by a vow, the preest schal brynge hym to the dore of the tabernacle of boond of pees, and schal offre his offryng to the Lord,

14 a lomb of o yeer with out wem, in to brent sacrifice, and a scheep of o yeer with outen wem, for synne, and a ram with out wem, a pesible sacrifice;

15 also a panyere of theerf looues, that ben spreynt togidere with oile, and cakis sodun in watir, and aftir anoyntid with oile, with out sourdow, and fletyng sacrifices of alle bi hem silf;

16 whiche the preest schal offre bifor the Lord, and schal make as wel for synne as in to brent sacrifice.

17 Sotheli he schal offre the ram a pesible sacrifice to the Lord, and he schal offre togidere a panyere of therf looues and fletyng sacryfices, that ben due bi custom.

18 Thanne the Nazarei schal be schauun fro the heer of his consecracioun, bifor the doore of the tabernacle of boond of pees; and the preest schal take hise heeris, and schal putte on the fier, which is put vndur the sacrifice of pesible thingis.

19 And he schal take the schuldur sodun of the ram, and o cake of breed with out sourdow fro the panyere, and o theerf caak first sodun in watir and aftirward fried in oile, and he schal bitake in the hondis of the Nazarei, aftir that his heed is schauun.

20 And the preest schal reise in the siyt of the Lord the thingis takun eft of hym. And the thingis halewid schulen be the preestis part, as the brest which is comaundid to be departid, and the hipe. Aftir these thingis the Nasarey may drynke wyn.

21 This is the lawe of the Nasarei, whanne he hath avowyd his offryng to the Lord in the tyme of his consecracioun, outakun these thingis whiche his hond fyndith. By this that he avowide in soule, so he schal do, to the perfeccioun of his halewyng.

22 And the Lord spak to Moyses and seide,

23 Speke thou to Aaron and to hise sones, Thus ye schulen blesse the sones of Israel, and ye schulen seie to hem,

24 The Lord blesse thee, and kepe thee;

25 the Lord schewe his face to thee, and haue mercy on thee;

26 the Lord turne his cheer to thee, and yyue pees to thee.

27 Thei schulen clepe inwardli my name on the sones of Israel, and Y schal blesse hem.

NUMBERS CHAPTER 7

1 Forsothe it was don in the dai in which Moises fillide the tabernacle, and reiside it, and anoyntide and halewide with alle hise vessels, the auter in lijk maner and the vessels therof.

2 And the princes of Israel, and the heedis of meynees that weren bi alle lynagis, the souereyns of hem that weren noumbrid,

3 offeriden yiftis bifor the Lord, sixe waynes hylid with twelue oxun; twei duykis offeriden o wayn, and ech offeride oon oxe. And thei offeriden tho waynes in the siyt of the tabernacle.

4 Forsothe the Lord seide to Moises,

5 Take thou of hem, that tho serue in the seruice of the tabernacle, and bitake thou tho to dekenes bi the ordre of her seruice.

6 And so whanne Moises hadde take the waynes, and the oxun, he bitook tho to the dekenes.

7 He yaf twei waynes and foure oxun to the sones of Gerson, bi that that thei hadden nedeful.

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8 He yaf four other waynes and eiyte oxun to the sones of Merari, bi her offices and religioun, vnder the hond of Ythamar, the sone of Aaron, preest.

9 Forsothe he yaf not waynes and oxun to the sones of Caath, for thei seruen in the seyntuarye, and beren chargis with her owne schuldris.

10 Therfor the duykis offeriden, in the halewyng of the auter, in the dai in which it was anoyntid, her offryng to the Lord, bifore the auter.

11 And the Lord seide to Moises, Alle dukis bi hemsilf offre yiftis, bi alle daies bi hem silf, in to the halewyng of the auter.

12 Naason, the sone of Amynadab, of the lynage of Juda, offeride his offryng in the firste day;

13 and a siluerne vessel to preue ensense and siche thingis, in the weiyte of an hundrid and thretti siclis, a viol of siluere, hauynge seuenti siclis bi the weiyt of the seyntuarie, weren ther ynne, euer eithir ful of flour spreynt togidere with oile, in to sacrifice;

14 a morter, of ten goldun siclis, ful of encence.

15 He offride an oxe of the droue, and a ram, and a lomb of o yeer, in to brent sacrifice;

16 and a buk of geet, for synne.

17 And he offeride in the sacrifice of pesible thingis, tweyne oxun, fyue rammys, fyue buckis of geet, fyue lambren of o yeer. This is the offryng of Naason, the sone of Amynadab.

18 In the secounde dai Nathanael, the sone of Suar, duyk of the lynage of Isachar,

19 offeride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viole, hauynge seuenti syclis bi the weiyte of seyntuarie, euer either ful of flour spreynt togidere with oile, in to sacrifice;

20 a goldun morter, hauynge ten siclis, ful of encense;

21 an oxe of the droue, and a ram, and a lomb of o yeer, in to brent sacrifice;

22 and a buc of geet, for synne.

23 And in the sacrifice of pesible thingis he offride tweyne oxun, and fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Nathanael the sone of Suar.

24 In the thridde dai Eliab, the sone of Elon, prince of the sones of Zabulon,

25 offeride a siluerne vessel to preue encence and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer eithir ful of flour spreynt togidere with oile, in to sacrifice; a goldun morter,

26 peisynge ten siclis, ful of encense;

27 an oxe of the droue, and a ram, and a lomb of o yeer, in to brent sacrifice; and a buc of geet, for synne.

28 And in sacrifice of pesible thingis he offride tweyne oxen, fyue rammes, fyue buckis of geet, fyue lambren of o yeer.

29 This is the offryng of Eliab, the sone of Helon.

30 In the fourthe dai Helisur, the sone of Sedeur, the prince of the sones of Ruben,

31 offride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti syclis at the weiyte of seyntuarie, euer eithir ful of flour spreynt togidere with oile, in to sacrifice;

32 a goldun morter peisynge ten siclis, ful of encense;

33 an oxe of the drooue, and a ram, and a lomb of o yeer in to brent sacrifice,

34 and a buc of geet, for synne.

35 And in to sacrifice of pesible thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Elisur, the sone of Sedeur.

36 In the fyuethe dai Salamyhel, the sone of Surisaddai, the prince of the sones of Symeon,

37 offeride a siluerne vessel to preue encense and siche thingis, peysynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer either ful of flour spreynt togidere with oile, in to sacrifice;

38 a goldun morter, peisynge ten siclis, ful of encense;

39 an oxe of the drooue, and a ram, and a lomb of o yeer, in to brent sacrifice;

40 and a bucke of geet, for synne.

41 And in to sacrifice of pesible thingis he offeride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offring of Salamyhel, the sone of Surisaddai.

42 In the sixte day Elisaphat, the sone of Duel, the prince of the sones of Gad,

43 offride a siluerne vessel to preue encense and sich thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer eithir ful of flour spreynt togidere with oile in to sacrifice;

44 a goldun morter, peisynge ten siclis, ful of encense;

45 an oxe of the droue, and a ram, and a lomb of o yeer, in to brent sacrifice;

46 and a buc of geet, for synne.

47 And in to sacrifice of pesible thingis he offride twei oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Elisaphat, the sone of Duel.

48 In the seuenthe dai Elisama, the sone of Amyud, the prince of the sones of Effraym,

49 offride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer either ful of flour spreynt togidere with oyle, in to sacrifice; a goldun morter,

50 peisynge ten siclis, ful of encense;

51 an oxe of the drooue, and a ram, and a lomb of o yeer, in to

52 brent sacrifice; and a buc of geet, for synne.

53 And in to sacrifices of pesible thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Elisama, the sone of Amyud.

54 In the eiytthe dai Gamaliel, the sone of Fadussur, the prince of the sones of Manasses,

55 offride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti syclis, a siluerne viole, hauynge seuenti siclis at the weiyte of seyntuarie, euer

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eithir ful of flour spreynt togidere with oile, in to sacrifice; a goldun morter,

56 peisynge ten siclis, ful of encense;

57 an oxe of the drooue, and a ram, and a lomb of o yeer, in to brent

58 sacrifice; and a buc of geet, for synne.

59 And in to sacrificis of pesible thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Gamaliel, the sone of Fadussur.

60 In the nynthe dai Abidan, the sone of Gedeon, the prince of the sones of Beniamyn,

61 offeride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer eithir ful of flour sprent togidere with oile, in to sacrifice;

62 a goldun morter, peisynge ten siclis, ful of encense; an oxe of the drooue,

63 and a ram, and a lomb of o yeer in to brent sacrifice;

64 and a buc of geet, for synne.

65 And in to sacrifice of pesible thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Abidan, the sone of Gedeon.

66 In the tenthe dai Abiezer, the sone of Amysaddai, the prince of the sones of Dan,

67 offride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer ethir ful of flour spreynt to gidere with oile in to sacrifice;

68 a goldun morter, peisynge ten siclis, ful of encense;

69 an oxe of the drooue, and a ram, and a lomb of o yeer, in to brent sacrifice;

70 and a buc of geet, for synne.

71 And in to sacrifices of pesible thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Abiezer, the sone of Amysaddai.

72 In the enleuenthe dai Phegiel, the sone of Ocran,

73 the prince of the sones of Aser, offride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thretti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer either ful of flour spreynt to gidere with oile, in to sacrifice;

74 a goldun morter, peisynge ten ciclis, ful of encense;

75 an oxe of the drooue, and a ram, and a lomb of o yeer, in to brent sacrifice;

76 and a bucke of geet, for synne.

77 And in to sacrifices of pesyble thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Phegiel, the sone of Ochran.

78 In the tweluethe dai Ahira, the sone of Enan, the prince of the sones of Neptalym,

79 offride a siluerne vessel to preue encense and siche thingis, peisynge an hundrid and thetti siclis, a siluerne viol, hauynge seuenti siclis at the weiyte of seyntuarie, euer eithir ful of flour spreynt to gidere with oile, in to sacrifice;

80 a goldun morter, peisynge ten siclis, ful of encense;

81 an oxe of the drooue, and a ram, and a lomb of o yeer, in to brent sacrifice;

82 and a buc of geet, for synne.

83 And in to sacrifices of pesible thingis he offride tweyne oxun, fyue rammes, fyue buckis of geet, fyue lambren of o yeer. This was the offryng of Haira, the sone of Henan.

84 These thingis weren offrid of the sones of Israel, in the halewyng of the auter, in the dai in which it was halewid; siluerne vessels to preue, encense and siche thingis twelue, siluerne viols twelue, goldun morteris twelue;

85 so that o vessel to preue encense and siche thingis hadde an hundrid and thretti siclis of siluer, and o viol hadde seuenti siclis, that is, in comyn, two thousynde and foure hundrid siclis of alle the vessels of siluer, bi the weiyte of seyntuarie;

86 goldun morteris twelue, ful of encense, peisynge ten siclis bi the weiyte of seyntuarie, that is to gidere an hundrid and twenti siclis of gold;

87 oxun of the drooue in to brent sacrifice twelue, twelue rammes, twelue lambren of o yeer, and the fletynge sacryfices of tho, twelue buckis of geet for synne;

88 the sacrifices of pesible thingis, foure and twenti oxun, sexty rammes, sexti buckis of geet, sixti lambren of o yeer. These thingis weren offrid in the halewyng of the auter, whanne it was anoyntid.

89 And whanne Moyses entride in to the tabernacle of boond of pees, to axe counsel of Goddis answeryng place, he herde the vois of God spekynge to hym fro the propiciatorie, which was on the arke of witnessyng, bitwixe twei cherubyns, fro whennus also God spak to Moises.

NUMBERS CHAPTER 8

1 And the Lord spak to Moises, and seide, Speke thou to Aaron,

2 and thou schalt seie to hym, Whanne thou hast sett seuene launternes, the candilstike be reisid in the south part; therfor comaunde thou this, that the lanternes biholde euene ayens the north to the boord of looues of settyng forth, tho schulen schyne ayenus that part which the candilstike biholdith.

3 And Aaron dide, and puttide lanternes on the candilstike, as the Lord comaundide to Moises.

4 Sotheli this was the makyng of the candilstike; it was of gold betun out with hameris, as wel the myddil stok as alle thingis that camen forth of euer eithir side of the yeerdis; bi the saumple whych the Lord schewide to Moises, so he wrouyte the candilstike.

5 And the Lord spak to Moises,

6 and seide, Take thou Leuytis fro the myddis of the sones of Israel;

7 and thou schalt clense hem bi this custom. Be thei spreynt with watir of clensyng, and schaue thei alle the heeris of her fleisch. And whanne thei han waische her clothis and ben clensid, take thei an oxe of drooues,

8 and the fletyng sacrifice therof, flour spreynt to gidere with oile; forsothe thou schalt take another oxe of the drooue for synne;

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9 and thou schalt present the Leuytis bifor the tabernacle of boond of pees, whanne al the multitude of the sones of Israel is clepid togidere.

10 And whanne the Leuytis ben bifor the Lord, the sones of Israel schulen sette her hondis on hem;

11 and Aaron schal offre the Leuytis in the siyt of the Lord, a yifte of the sones of Israel, that thei serue in the seruice of hym.

12 Also the Leuytis schulen sette her hondis on the heedis of the oxun, of whiche oxun thou schalt make oon for synne, and the tother in to brent sacrifice of the Lord, that thou preye for hem.

13 And thou schalt ordeyne the Leuytis in the siyt of Aaron, and of hise sones, and thou schalt sacre hem offrid to the Lord;

14 and thou schalt departe hem fro the myddis of the sones of Israel, that thei be myne.

15 And aftirward entre thei in to the tabernacle of boond of pees, that thei serue me; and so thou schalt clense and schalt halewe hem, in to an offryng of the Lord, for bi fre yifte thei ben youun to me of the sones of Israel.

16 Y haue take hem for the firste gendrid thingis that openen ech wombe in Israel;

17 for alle the firste gendrid thingis of the sones of Israel ben myne, as wel of men as of beestis, fro the dai in which Y smoot ech firste gendrid thing in the loond of Egipt, Y halewide hem to me.

18 And Y took the Leuytis for alle the firste gendrid children of the sones of Israel;

19 and Y yaf hem bi fre yifte to Aaron and hise sones, fro the myddis of the puple, that thei serue me for Israel, in the tabernacle of boond of pees, and that thei preie for hem, lest veniaunce be in the puple, if thei ben hardi to neiye to the seyntuarye.

20 And Moises and Aaron, and al the multitude of the sones of Israel, diden on the Leuitis tho thingis that the Lord comaundide to Moyses.

21 And thei weren clensid, and thei waischiden her clothis; and Aaron reiside hem in the siyt of the Lord, and preiede for hem,

22 that thei schulen be clensid, and schulden entre to her offices in to the tabernacle of boond of pees, bifor Aaron and hise sones; as the Lord comaundide to Moises of the Leuytis, so it was don.

23 And the Lord spak to Moises, and seide, This is lawe of Leuytis;

24 fro fyue and twentithe yeer and aboue thei schulen entre, for to mynystre in the tabernacle of boond of pees;

25 and whanne thei han fillid the fiftithe yeer of age, thei schulen ceesse to serue.

26 And thei schulen be the mynystris of her bretheren in the tabernacle of boond of pees, that thei kepe tho thingis that ben bitakun to hem; sothely thei schulen not do tho werkis; thus thou schalt dispose Leuytis in her kepyngis.

NUMBERS CHAPTER 9

1 And the Lord spak to Moises, in the deseert of Synay, in the secounde yeer aftir that thei yeden out of the lond of Egipt, in the firste moneth,

2 and seide, The sones of Israel make pask in his tyme,

3 in the fourtenthe day of this monethe, at the euentid, bi alle the cerymonyes and iustifiyngis therof.

4 And Moises comaundide to the sones of Israel, that thei schulden make pask;

5 whiche maden in his tyme, in the fourtenthe dai of the monethe, at euentid, in the hil of Synai; bi alle thingis whiche the Lord comaundide to Moises, the sones of Israel diden.

6 Lo! forsothe summen vncleene on the soule of man, that myyten not make pask in that dai, neiyiden to Moises and Aaron,

7 and seiden to hem, We ben vncleene on the soule of man; whi ben we defraudid, that we moun not offre an offryng to the Lord in his tyme, among the sones of Israel?

8 To whiche Moises answeride, Stonde ye, that Y take counseil, what the Lord comaundith of you.

9 And the Lord spak to Moises, and seide,

10 Speke thou to the sones of Israel, A man of youre folk which is vncleene on the soule, ether in the weie fer, make he pask to the Lord in the secounde monethe,

11 in the fourtenthe dai of the monethe, at euentid; with therf looues and letusis of the feeld he schal ete it.

12 Thei schulen not leeue ony thing therof til the morewtid, and thei schulen not breke a boon therof; thei schulen kepe al the custom of pask.

13 Forsothe if ony man is bothe cleene, and is not in the weie, and netheles made not pask, thilke man schal be distried fro hise puplis, for he offeride not sacrifice to the Lord in his tyme; he schal bere his synne.

14 Also if a pilgrym and comelyng is anentis you, make he pask to the Lord, bi the cerymonyes and iustifiyngis therof; the same comaundement schal be anentis you, as wel to a comelyng as to a man borun in the loond.

15 Therfore in the dai in which the tabernacle was reisid, a cloude hilide it; sotheli as the licnesse of fier was on the tente fro euentid til the morewtid.

16 Thus it was don continueli, a cloude hilide it bi dai, and as the licnesse of fier bi nyyt.

17 And whanne the cloude that hilide the tabernacle was takun awei, thanne the sones of Israel yeden forth, and in the place where the cloude stood, there thei settiden tentis.

18 At the comaundement of the Lord thei yeden forth, and at his comaundement thei settiden the tabernacle. In alle daies in whiche the cloude stood on the tabernacle, thei dwelliden in the same place.

19 And if it bifelde that it dwellide in myche tyme on the tabernacle, the sones of Israel weren in the watchis of the Lord, and thei yeden not forth,

20 in hou many euer daies the cloude was on the tabernacle. At the comaundement of the Lord thei reisiden tentis, and at his comaundement thei diden doun.

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21 If the cloude was fro euentid til to the morewtid, and anoon in the morewtid hadde left, thei yeden forth; and if aftir a dai and nyyt it hadde go awei, thei scateriden, ether diden doun, tentis.

22 Whether in two monethis, ether in o monethe, ether in lengere tyme, the cloude hadde be on the tabernacle, the sones of Israel dwelliden in the same place, and yeden not forth; but anoon as it hadde go awey, thei moueden tentis.

23 Bi the word of the Lord thei settiden tentis, and bi his word thei wenten forth; and thei weren in the watchis of the Lord, bi his comaundement, bi the hond of Moyses.

NUMBERS CHAPTER 10

1 And the Lord spak to Moises, and seide,

2 Make to thee twei siluerne trumpis betun out with hameris, bi whiche thou maist clepe togidere the multitude, whanne the tentis schulen be moued.

3 And whanne thou schalt sowne with trumpis, al the cumpeny schal be gaderid to thee at the dore of the tabernacle of the boond of pees.

4 If thou schalt sowne onys, the princes and the heedis of the multitude of Israel schulen come to thee;

5 but if a lengere and departid trumpyng schal sowne, thei that ben at the eest coost schulen moue tentis first.

6 Forsothe in the secounde sown and lijk noise of the trumpe thei that dwellen at the south schulen reise tentis; and bi this maner othere men schulen do, whanne the trumpis schulen sowne in to goyng forth.

7 Forsothe whanne the puple schal be gederid to gidere, symple cry of trumpis schal be, and tho schulen not sowne departyngli.

8 The sones of Aaron preest schulen sowne with trumpis, and this schal be a lawful thing euerlastynge in youre generaciouns.

9 If ye schulen go out of youre lond to batel ayens enemyes that fiyten ayens you, ye schulen crye with trumpis sownynge, and the bithenkyng of you schal be bifor youre Lord God, that ye be delyuered fro the hondis of youre enemyes.

10 If ony tyme ye schulen haue a feeste, and halidaies, and calendis, ye schulen synge in trumpis on brent sacrifices and pesible sacrifices, that tho be to you in to remembryng of youre God; Y am youre Lord God.

11 In the secounde yeer, in the secounde monethe, in the twentithe dai of the monethe, the cloude was reisid fro the tabernacle of boond of pees.

12 And the sones of Israel yeden forth bi her cumpenyes fro deseert of Synay; and the cloude restide in the wildirnesse of Faran.

13 And the sones of Juda bi her cumpenyes, of whiche the prince was Naason, the sone of Amynadab, moueden first tentis,

14 bi the Lordis comaundement maad in the hond of Moises.

15 In the lynage of the sones of Ysacar the prince was Nathanael, the sone of Suar.

16 In the lynage of Sabulon the prince was Heliab, the sone of Helon.

17 And the tabernacle was takun doun, which the sones of Gerson and of Merary baren, and yeden out.

18 And the sones of Ruben yeden forth bi her cumpenyes and ordre, of whiche the prince was Helisur, the sone of Sedeur.

19 Forsothe in the lynage of the sones of Symeon the prince was Salamyel, the sone of Surisaddai.

20 Sotheli in the lynage of Gad the prince was Helisaphath, the sone of Duel.

21 And the sones of Caath yeden forth, and baren the seyntuarie; so longe the tabernacle was borun, til thei camen to the place of reisyng therof.

22 Also the sones of Effraym, bi her cumpanyes, moueden tentis, in whos oost the prince was Elisama, the sone of Amyud.

23 Forsothe in the lynage of the sones of Manasses the prince was Gamaliel, the sone of Phadussur.

24 And in the lynage of Beniamyn the duk was Abidan, the sone of Gedeon.

25 The sones of Dan, bi her cumpenyes, yeden forth the laste of alle tentis, in whos oost the prince was Aizer, the sone of Amysaddai.

26 Sotheli in the lynage of the sones of Aser the prince was Phegiel, the sone of Ochran.

27 And in the lynage of the sones of Neptalym the prince was Haira, the sone of Henan.

28 These ben the castels and the goinges forth of the sones of Israel, bi her cumpenyes, whanne thei yeden out.

29 And Moises seide to Heliab, the sone of Raguel, of Madian, his alie ethir fadir of his wijf, We goon forth to the place which the Lord schal yyue to vs; come thou with vs, that we do wel to thee, for the Lord bihiyte goode thingis to Israel.

30 To whom he answeride, Y schal not go with thee, but Y schal turne ayen in to my lond, in which Y was borun.

31 And Moises seide, Nyle thou forsake vs, for thou knowist in whiche places we owen to sette tentis, and thou schalt be oure ledere;

32 and whanne thou schalt come with vs, what euer thing schal be the beste of the richessis whiche the Lord schal yyue to vs, we schulen yyue to thee.

33 And therfor thei yeden forth fro the hil of the Lord the weie of thre daies; and the arke of boond of pees of the Lord yede bifor hem, bi thre daies, and purueyde the place of tentis.

34 And the cloude of the Lord was on hem bi day, whanne thei yeden.

35 And whanne the arke was reisid, Moises seide, Ryse thou, Lord, and thin enemyes be scaterid, and thei that haten thee, fle fro thi face;

36 forsothe whanne the arke was put doun, he seide, Lord, turne ayen to the multitude of the oost of Israel.

NUMBERS CHAPTER 11

1 Yn the meene tyme the grutchyng of the puple, as of men sorewynge for trauel, roos ayens the Lord. And whanne Moises hadde herd this thing, he was wrooth; and the fier of

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the Lord was kyndelid on hem, and deuouride the laste part of the tentis.

2 And whanne the puple hadde cried to Moises, Moises preiede the Lord, and the fier was quenchid.

3 And he clepid the name of that place Brennyng, for the fier of the Lord was kyndlid ayens hem.

4 And the comyn puple of malis and femalis, that hadde stied with hem, brent with desire of fleischis, and sat, and wepte with the sones of Israel ioyned togidere to hem, and seide, Who schal yyue to vs fleischis to ete?

5 We thenken on the fischis whiche we eten in Egipt freli; gourdis, and melouns, and lekis, and oyniouns, and garlekis comen in to mynde to vs;

6 oure soule is drie; oure iyen byholden noon other thing no but manna.

7 Forsothe manna was as the seed of coriaundre, of the colour of bdellyum, which is whijt and briyt as cristal.

8 And the puple yede aboute, and gaderide it, and brak with a queerne stoon, ether pownede in a morter, and sethide in a pot; and made therof litle cakis of the sauour, as of breed maad with oile.

9 And whanne dew cam doun in the niyt on the tentis, also manna cam doun togidere.

10 Therfor Moises herde the puple wepynge bi meynees, and alle bi hem silf bi the doris of her tentis; and the woodnesse of the Lord was wrooth greetli, but also the thing was seyn vnsuffrable to Moises.

11 And he seide to the Lord, Whi hast thou turmentid thi seruaunt? whi fynde Y not grace bifor thee? and whi hast thou put on me the burthun of al this puple?

12 whethir Y conseyuede al this multitude, ethir gendride it, that thou seie to me, Bere thou hem in thi bosum as a nurise is wont to bere a litil yong child, and bere thou in to the lond for which thou hast swore to the fadris of hem.

13 wherof ben fleischis to me, that Y yyue to so greet multitude? Thei wepen bifore me, and seyn, Yyue thou fleischis to vs that we ete;

14 I mai not aloone suffre al this puple, for it is greuouse to me.

15 If in other maner it semeth to thee, Y biseche that thou sle me, and that Y fynde grace in thin iyen, that Y be not punyschid bi so grete yuelis.

16 And the Lord seide to Moises, Gadere thou to me seuenti men of the eldre men of Israel, whiche thou knowist, that thei ben the elde men and maistris of the puple; and thou schalt lede hem to the dore of the tabernacle of boond of pees, and thou schalt make to stonde there with thee,

17 that Y come doun, and speke to thee; and Y schal take awey of thi spirit, and Y schal yyue to hem, that thei susteyne with thee the birthun of the puple, and not thou aloone be greuyd.

18 And thou schalt seie to the puple, Be ye halewid; to morew ye schulen ete fleischis; for Y herde you seie, Who schal yyue to vs the metis of fleischis? it was wel to vs in Egipt; that the Lord yyue fleischis to you,

19 and that ye ete not o dai, ethir tweyne, ethir fyue, ethir ten, sotheli nether twenti,

20 but til to a monethe of daies, til it go out bi youre nosethirlis, and turne in to wlatyng; for ye han put awei the Lord, which is in the myddis of you, and ye wepten bifor hym, and seiden, Whi yeden we out of Egipt?

21 And Moises seide to the Lord, Sixe hundrid thousynde of foot men ben of this puple, and thou seist, Y schal yyue to hem mete of fleischis an hool monethe.

22 Whether the multitude of scheep and of oxun schal be slayn, that it may suffice to mete, ethir alle the fischis of the see schulen be gaderid to gidere, that tho fille hem?

23 To whom the Lord answeride, Whether the hond of the Lord is vnmyyti? riyt now thou schalt se, wher my word schal be fillid in werk.

24 Therfor Moises cam, and telde to the puple the wordis of the Lord; and he gaderide seuenti men of the eldere of Israel, whiche he made stonde aboute the tabernacle.

25 And the Lord cam doun bi a cloude, and spak to Moises, and took a weye of the spirit that was in Moises, and yaf to the seuenti men; and whanne the spirit hadde restid in hem, thei profesieden, and ceessiden not aftirward.

26 Forsothe twei men dwelliden stille in the tentis, of whiche men oon was clepid Heldad, and the tothir Medad, on whiche the spirit restide; for also thei weren descryued, and thei yeden not out to the tabernacle.

27 And whanne thei profesieden in the tentis, a child ran, and teld to Moises, and seide, Heldad and Medad profecien in the tentis.

28 Anoon Josue, the sone of Nun, the mynystre of Moises, and chosun of manye, seide, My lord Moises, forbede thou hem.

29 And he seide, What hast thou enuye for me? who yyueth that al the puple profesie, and that God yyue his spirit to hem?

30 And Moises turnede ayen, and the eldre men in birthe of Israel in to the tentis.

31 Forsothe a wynde yede forth fro the Lord, and took curlewis, and bar ouer the see, and lefte in to the tentis, in the iurney, as myche as mai be parformed in o day, bi ech part of the tentis bi cumpas; and tho flowen in the eir bi twei cubitis in hiynesse ouer the erthe.

32 Therfor the puple roos in al that dai and nyyt and in to the tothir dai, and gaderide the multitude of curlewis; he that gaderide litil, gaderide ten mesuris clepid chorus; and o chorus conteyneth ten buschels; and thei drieden tho curlewis bi the cumpas of the tentis.

33 Yit fleischis weren in the teeth of hem, and siche mete failide not; and lo! the woodnesse of the Lord was reisid ayens the puple, and smoot it with a ful greet veniaunce.

34 And thilke place was clepid The sepulcris of coueitise, for there thei birieden the puple that desiride fleischis. Sotheli thei yeden out of the sepulcris of coueitise, and camen in to Asseroth, and dwelliden there.

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NUMBERS CHAPTER 12

1 And Marie spak and Aaron ayens Moises, for his wijf a womman of Ethiope,

2 and seiden, Whethir God spak oneli by Moises? whethir he spak not also to vs in lijk maner? And whanne the Lord hadde herd this, he was wrooth greetli;

3 for Moises was the myldest man, ouer alle men that dwelliden in erthe.

4 And anoon the Lord spak to Moises and to Aaron and to Marye, Go out ye thre aloone to the tabernacle of boond of pees. And whanne thei weren gon yn,

5 the Lord cam doun in a piler of cloude, and he stood in the entryng of the tabernacle, and clepide Aaron and Marie.

6 And whanne thei hadden go, he seide to hem, Here ye my wordis; if ony among you is a profete of the Lord, Y schal appere to hym in reuelacioun, ethir Y schal speke to hym bi a dreem.

7 And he seide, And my seruaunt Moises is not siche, which is moost feithful in al myn hows;

8 for Y speke to hym mouth to mouth, and he seeth God opynli, and not bi derke spechis and figuris. Why therfor dredden ye not to bacbite ether depraue my seruaunt Moises?

9 And the Lord was wrooth ayens hem, and he wente a wei.

10 And the cloude yede awei, that was on the tabernacle and lo! Marie apperide whijt with lepre as snow. And whanne Aaron biheelde hir, and siy hir bispreynd with lepre,

11 he seide to Moises, My lord, Y beseche, putte thou not this synne on vs,

12 which we diden folili, that this womman be not maad as deed, and as a deed borun thing which is cast out of the wombe of his modir; lo! now the half of hir fleisch is deuourid with lepre.

13 And Moises criede to the Lord, and seide, Lord, Y biseche, heele thou hir.

14 To whom the Lord answerid, If hir fadir hadde spet in to hir face, where sche ouyte not to be fillid with schame, nameli in seuene daies? Therfor be sche departid out of the tentis bi seuen daies, and aftirward sche schal be clepid ayen.

15 And so Marie was excludid out of the tentis bi seuene daies; and the puple was not mouyd fro that place, til Marie was clepid ayen.

NUMBERS CHAPTER 13

1 And the puple yede forth fro Asseroth, whanne the tentis weren set in the deseert of Pharan.

2 And there the Lord spak to Moises,

3 and seide, Sende thou men that schulen biholde the lond of Canaan, which Y schal yyue to the sones of Israel, of ech lynage o man of the princes.

4 Moises dide that that the Lord comaundide, and sente fro the deseert of Pharan princes, men of whiche these ben the names.

5 Of the lynage of Ruben, Semmya, the sone of Zectur.

6 Of the lynage of Symeon, Saphat, the sone of Hury.

7 Of the lynage of Juda, Caleph, the sone of Jephone.

8 Of the lynage of Isachar, Igal, the sone of Joseph.

9 Of the lynage of Effraym, Osee, the sone of Nun.

10 Of the lynage of Beniamyn, Phalti, the sone of Raphu.

11 Of the lynage of Zabulon, Gediel, the sone of Sodi.

12 Of the lynage of Joseph, of the gouernaunce of Manasses, Gaddi, the sone of Susy.

13 Of the lynage of Dan, Amyel, the sone of Gemalli.

14 Of the lynage of Aser, Sur, the sone of Mychael.

15 Of the lynage of Neptalym, Nabdi, the sone of Napsi.

16 Of the lynage of Gad, Guel, the sone of Machi.

17 These ben the names of men, which Moises sente to biholde the lond of Canaan; and he clepide Osee, the sone of Nun, Josue.

18 Therfor Moises sente hem to biholde the lond of Canaan, and seide to hem, Stie ye bi the south coost; and whanne ye comen to the hillis,

19 biholde ye the lond, what maner lond it is; and biholde ye the puple which is the dwellere therof, whether it is strong, ethir feble, whether thei ben fewe in noumbre, ether manye;

20 whether that lond is good, ethir yuel; what maner citees ben, wallid, ether without wallis;

21 whether the lond is fat, ether bareyn, whether it is ful of woodis, ethir without trees. Be ye coumfortid, and brynge ye to vs of the fruytis of that lond. Sotheli the tyme was, whanne grapis first ripe myyten be etun thanne.

22 And whanne thei hadden stied, thei aspieden the lond, fro the deseert of Syn til to Rohob, as men entryth to Emath.

23 And thei stieden to the south, and camen in to Ebron, where Achyman, and Sisai, and Tholmai, the sones of Enach, weren; for Hebron was maad bi seuen yeer bifor Thamnys, the citee of Egipt.

24 And thei yeden til to the stronde of clustre, and kittiden doun a sioun with his grape, which twei men baren in a barre; also thei token of pumgarnadis, and of the figis of that place which is clepid Nehelescol,

25 that is, the stronde of grape, for the sones of Israel baren a clustre fro thennus.

26 And the aspieris of the lond, whanne thei hadden cumpassid al the cuntrey, after fourti daies camen to Moises and Aaron,

27 and to al the cumpany of the sones of Israel, in to the deseert of Pharan which is in Cades. And the aspieris spaken to hem, and schewiden the fruytis of the lond to al the multitude, and telden,

28 and seiden, We camen to the lond, to which thou sentest vs, which lond treuli flowith with mylk and hony, as it may be knowun bi these fruytis;

29 but it hath strongeste inhabiteris, and grete cytees, and wallid; we sien there the kynrede of Anachym; Amalech dwellith in the south;

30 Ethei, and Jebusei, and Amorey dwellen in the hilli placis; forsothe Cananey dwellith bisidis the see, and bisidis the floodis of Jordan.

31 Among thes thingis Caleph peeside the grutchyng of the puple, that was maad ayens Moises, and seide, Stie we, and welde we the lond, for we moun gete it.

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32 Forsothe other aspieris, that weren with hym, seiden, We moun not stie to this puple, for it is strongere than we.

33 And thei deprauyden the lond which thei hadden biholde, anentis the sones of Israel, and seiden, The lond which we cumpassiden deuourith hise dwelleris; the puple which we bihelden is of large stature; there we syen summe wondris ayens kynde,

34 of the sones of Enach, of the kynde of geauntis, to whiche we weren comparisound, and weren seien as locustis.

NUMBERS CHAPTER 14

1 Therfor al the cumpeny criede, and wepte in that nyyt,

2 and alle the sones of Israel grutchiden ayens Moises and Aaron, and seiden,

3 We wolden that we hadden be deed in Egipt, and not in this waast wildirnesse; we wolden that we perischen, and that the Lord lede vs not in to this lond, lest we fallen bi swerd, and oure wyues and fre children ben led prisoneris; whether it is not betere to turne ayen in to Egipt?

4 And thei seiden oon to another, Ordeyne we a duyk to vs, and turne we ayen in to Egipt.

5 And whanne this was herd, Moises and Aaron felden lowe to erthe, bifor al the multitude of the sones of Israel.

6 And sotheli Josue, the sone of Nun, and Caleph, the sone of Jephone, whiche also cumpassiden the lond, to renten her clothis,

7 and spaken to al the multitude of the sones of Israel, The lond which we cumpassiden is ful good;

8 if the Lord is merciful to vs, he schal lede vs in to it, and schal yyue to vs the lond flowynge with mylk and hony.

9 Nyle ye be rebel ayens the Lord, nether drede ye the puple of this lond, for we moun deuoure hem so as breed; al her help passide awei fro hem, the Lord is with vs, nyle ye drede.

10 And whanne al the multitude criede, and wolde oppresse hem with stonys, the glorie of the Lord apperide on the roof of the boond of pees, while alle the sones of Israel sien.

11 And the Lord seide to Moises, Hou long schal this puple bacbite me? Hou longe schulen thei not bileue to me in alle signes, whiche Y haue do bifor hem?

12 Therfor Y schal smyte hem with pestilence, and Y schal waste hem; forsothe Y schal make thee prince on a greet folk, and strongere than is this.

13 And Moises seide to the Lord, Egipcians here not, fro whos myddil thou leddist out this puple,

14 and the dwelleris of this loond, whiche herden that thou, Lord, art in this puple, and art seyn face to face, and that thi cloude defendith hem, and that thou goist bifore hem in a pilere of cloude bi dai,

15 and in a piler of fier bi nyyt, that thou hast slayn so greet a multitude as o man,

16 and seie thei, He myyte not brynge this puple in to the lond for whiche he swoor, therfor he killide hem in wildirnesse;

17 therfor the strengthe of the Lord be magnified, as thou hast swore. And Moises seide,

18 Lord pacient, and of myche mercy, doynge awei wickidnesse and trespassis, and leeuynge no man vngilti, which visitist the synnes of fadris in to sones in to the thridde and fourthe generacioun, Y biseche,

19 foryyue thou the synne of this thi puple, aftir the greetnesse of thi merci, as thou were merciful to men goynge out of Egipt til to this place.

20 And the Lord seide, Y haue foryouun to hem, bi thi word.

21 Y lyue; and the glorie of the Lord schal be fillid in al erthe;

22 netheles alle men that sien my mageste, and my signes, whiche Y dide in Egipt and in the wildirnesse, and temptiden me now bi ten sithis, and obeieden not to my vois,

23 schulen not se the lond for which Y swore to her fadris, nethir ony of hem that bacbitide me, schal se it.

24 Y schal lede my seruaunt Caleph, that was ful of anothir spirit, and suede me, in to this lond, which he cumpasside, and his seed schal welde it.

25 For Amalech and Cananei dwellen in the valeis, to morewe moue ye tentis, and turne ye ayen in to wildirnesse bi the weie of the reed see.

26 And the Lord spak to Moises and to Aaron, and seide,

27 Hou long grutchith this werste multitude ayens me? Y haue herd the pleyntis of the sones of Israel.

28 Therfor seie thou to hem, Y lyue, seith the Lord; as ye spaken while Y herde, so Y schal do to you;

29 youre careyns schulen ligge in this wildirnesse. Alle ye that ben noumbrid, fro twenti yeer and aboue, and grutchiden ayens me,

30 schulen not entre in to the lond, on which Y reiside myn hond, that Y schulde make you to dwelle outakun Caleph, the sone of Jephone, and Josue, the sone of Nun.

31 Forsothe Y schal lede in youre litle children, of whiche ye seiden that thei schulden be preyes ethir raueyns to enemyes, that thei se the lond which displeside you.

32 Forsothe youre careyns schulen ligge in the wildirnesse;

33 youre sones schulen be walkeris aboute in the deseert bi fourti yeer, and thei schulen bere youre fornycacioun, til the careyns of the fadris ben wastid in the deseert,

34 by the noumbre of fourti daies, in whiche ye bihelden the loond; a yeer schal be arettid for a dai, and bi fourti yeer ye schulen resseyue youre wickidnesse, and ye schulen knowe my veniaunce.

35 For as Y spak, so Y schal do to al this werste multitude, that roos to gidere ayens me; it schal faile, and schal die in this wildirnesse.

36 Therfor alle the men whyche Moises hadde sent to see the lond, and whiche turniden ayen, and maden al the multitude to grutche ayens hym, and deprauedeen the lond, that it was yuel,

37 weren deed, and smytun in the siyt of the Lord.

38 Sotheli Josue, the sone of Nun, and Caleph, the sone of Jephone, lyueden, of alle men that yeden to se the lond.

39 And Moises spak alle these wordis to alle the sones of Israel, and the puple mourenyde gretli.

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40 And, lo! thei riseden in the morewtid first, and stieden in to the cop of the hil, and seiden, We ben redi to stie to the place, of which the Lord spak, for we synneden.

41 To whiche Moises seide, Whi passen ye the word of the Lord, that schal not bifalle to you in to prosperite?

42 Nyle ye stie, for the Lord is not with you, lest ye fallen bifor youre enemyes.

43 Amalech and Cananei ben bifor you, bi the swerd of whiche ye schulen falle, for ye nolden assente to the Lord, nether the Lord schal be with you.

44 And thei weren maad derk, and stieden in to the cop of the hil; forsothe the ark of the testament of the Lord and Moises yeden not awey fro the tentis.

45 And Amalech cam doun, and Chananei, that dwelliden in the hil, and he smoot hem, and kittide doun, and pursuede hem til Horma.

NUMBERS CHAPTER 15

1 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,

2 and thou schalt seie to hem, Whanne ye han entrid in to the lond of youre abitacioun which Y schal yyue to you,

3 and ye make an offryng to the Lord in to brent sacrifice, ether a pesible sacrifice, and ye payen auowis, ethir offren yiftis bi fre wille, ethir in youre solempnytees ye brennen odour of swetnesse to the Lord, of oxun, ether of scheep;

4 who euer offrith the slayn sacrifice, schal offre a sacrifice of flour, the tenthe part of ephi, spreynt togidere with oile, which oil schal haue a mesure the fourthe part of hyn;

5 and he schal yyue wyn to fletynge sacrifices to be sched, of the same mesure, in to brent sacrifice, and slayn sacrifice.

6 Bi ech loomb and ram schal be the sacrifice of flour, of twey tenthe partis, which schal be spreynt togidere with oile, of the thridde part of hyn;

7 and he schal offre wyn to the fletynge sacrifice, of the thridde part of the same mesure, in to odour of swetnesse to the Lord.

8 Forsothe whanne thou makist a brent sacrifice, ethir an offryng of oxun, that thou fille avow, ethir pesible sacrifice, thou schalt yyue,

9 bi ech oxe, thre tenthe partis of flour, spreynt togidere with oile, which schal haue the half of mesure of hyn;

10 and thou schalt yyue wyn to fletynge sacrifices to be sched, of the same mesure, in to offryng of the swettest odour to the Lord.

11 So ye schulen do bi ech oxe, and ram,

12 and lomb, and kide;

13 as wel men borun in the lond,

14 as pilgrymys, schulen offre sacrifices bi the same custom;

15 o comaundement and doom schal be, as wel to you as to comelyngis of the lond.

16 And the Lord spak to Moises,

17 and seide, Speke thou to the sones of Israel, and thou schalt seie to hem,

18 Whanne ye comen in to the lond which Y schal yyue to you,

19 and ye eten of the looues of that cuntrey, ye

20 schulen departe the firste fruytis of youre metis to the Lord; as ye schulen departe the firste fruytis of corn flooris,

21 so ye schulen yyue the firste fruytis also of sewis to the Lord.

22 That if bi ignoraunce ye passen ony of tho thingis whiche the Lord spak to Moyses,

23 and comaundide bi hym to you, fro the dai in which he bigan to comaunde,

24 and ouer, and the multitude hath foryete to do, it schal offre a calf of the drooue, brent sacrifice in to swettist odour to the Lord, and the sacrificis therof, and fletynge offryngis, as the cerymonyes therof axen; and it schal offre a buc of geet for synne.

25 And the preest schal preie for al the multitude of the sones of Israel, and it schal be foryouun to hem, for thei synneden not wilfuli. And neuerthelesse thei schulen offre encense to the Lord for hemsilf, and for her synne and errour;

26 and it schal be foryouun to al the puple of the sones of Israel, and to comelyngis that ben pilgryms among hem, for it is the synne of al the multitude bi ignoraunce.

27 That if a soule synneth vnwityngli, it schal offre a geet of o yeer for his synne; and the preest schal preye for that soule, for it synnede vnwityngli bifor the Lord;

28 and the preest schal gete foryyuenesse to it, and synne schal be foryouun to it.

29 As wel to men borun in the lond as to comelyngis, o lawe schal be of alle that synnen vnwityngli.

30 Forsothe a man that doith ony synne bi pride, schal perische fro his puple, whether he be a citeseyn, ethir a pilgrym, for he was rebel ayens the Lord;

31 for he dispiside the word of the Lord, and made voide his comaundement; therfor he schal be doon awei, and schal bere his owne wickidnes.

32 Forsothe it was doon, whanne the sones of Israel weren in wildirnesse, and hadde founde a man gaderynge woode in the day of sabat,

33 thei brouyten hym to Moises, and to Aaron, and to al the multitude; whiche closiden hym in to prisoun,

34 and wisten not what thei schulden do of hym.

35 And the Lord seide to Moises, This man die bi deeth; al the cumpeny oppresse hym with stoonus with out the tentis.

36 And whanne thei hadden led hym with out forth, thei oppressiden him with stoonus, and he was deed, as the Lord comaundide.

37 Also the Lord seide to Moises,

38 Speke thou to the sones of Israel, and thou schalt seye to hem, that thei make to hem hemmes bi foure corneris of mentils, and sette laces of iacynct in tho;

39 and whanne thei seen thoo, haue thei mynde of alle comaundementis of the Lord, lest thei suen her thouytis and iyen, doynge fornycacioun bi dyuerse thingis;

40 but more be thei myndeful of the Lordis heestis, and do thei tho, and be thei hooli to her God.

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41 Y am youre Lord God, which ledde you out of the lond of Egipt, that Y schulde be youre God.

NUMBERS CHAPTER 16

1 Lo! forsothe Chore, the sone of Isuar, sone of Caath, sone of Leuy, and Dathan and Abiron, the sones of Heliab, and Hon, the sone of Pheleph, of the sones of Ruben, rysen ayens Moises,

2 and othere of the sones of Israel, two hundryd men and fifti, prynces of the synagoge, and whiche weren clepid bi names in the tyme of counsel.

3 And whanne thei hadden stonde ayens Moises and Aaron, thei seiden, Suffice it to you, for al the multitude is of hooly men, and the Lord is in hem; whi ben ye reisid on the puple of the Lord?

4 And whanne Moises hadde herd this, he felde lowe on the face.

5 And he spak to Chore, and to al the multitude; he seide, Eerli the Lord schal make knowun whiche perteynen to hym, and he schal applie to hym hooli men; and thei whiche he hath chose, schulen neiye to hym.

6 Therfor do ye this thing; ech man take his cencere, thou Chore, and al thi counsel;

7 and to morewe whanne fier is takun vp, putte ye encense aboue bifor the Lord, and whom euer the Lord chesith, he schal be hooli. Ye sones of Leuy ben myche reisid.

8 And eft Moises seide to Chore, Ye sones of Leuy, here.

9 Whether it is litil to you, that God of Israel departide you fro al the puple, and ioynede you to hym silf, that ye schulden serue hym in the seruyce of tabernacle, and that ye schulden stonde bifor the multitude of puple, and schulden serue hym?

10 Made he therfor thee and alle thi bretheren the sones of Leuy to neiy to hym silf, that ye chalenge to you also preesthod,

11 and al thi gaderyng togidere stonde ayens the Lord? For whi what is Aaron, that ye grutchen ayens hym?

12 Therfor Moises sente to clepe Dathan and Abiron, the sones of Heliab; whiche answeriden, We comen not.

13 Whethir is it litil to thee, that thou leddist vs out of the lond that flowide with mylk and hony, to sle vs in the deseert, no but also thou be lord of vs?

14 Verili thou hast bronyt vs in to the lond that flowith with streemys of mylk and hony, and hast youe to vs possessioun of feeldis, and of vyneris; whethir also thou wolt putte out oure iyen?

15 We comen not. And Moises was wrooth greetli, and seide to the Lord, Biholde thou not the sacrifices of hem; thou wost that Y took neuere of hem, yhe, a litil asse, nethir Y turmentide ony of hem.

16 And Moises seide to Chore, Thou and al thi congregacioun stonde asidis half bifor the Lord, and Aaron to morewe bi hym silf.

17 Take ye alle bi you silf youre censeris, and putte ye encense in tho, and offre ye to the Lord, tweyn hundrid and fifti censeris; and Aaron holde his censer.

18 And whanne thei hadden do this, while Moises and Aaron stoden,

19 and thei hadden gaderid al the multitude to the dore of the tabernacle ayens hem, the glorie of the Lord apperide to alle.

20 And the Lord spak to Moises and Aaron,

21 and seide, Be ye departid fro the myddis of this congregacioun, that Y leese hem sodeynli.

22 Whiche felden lowe on the face, and seiden, Strongeste God of the spiritis of al fleisch, whethir thin yre schal be fers ayens alle men, for o man synneth?

23 And the Lord seide to Moises,

24 Comaunde thou to al the puple, that it be departid fro the tabernaclis of Chore, and of Dathan, and of Abiron.

25 And Moises roos, and yede to Dathan and Abiron; and while the eldre men of Israel sueden hym,

26 he seide to the cumpeny, Go ye awey fro the tabernaclis of wickid men, and nyle ye touche tho thingis that parteynen to hem, lest ye ben wlappid in the synnes of hem.

27 And whanne thei hadden gon awei fro the tentis of hem bi the cumpas, Dathan and Abiron yeden out, and stoden in the entryng of her tentis, with wyues, and fre children, and al the multitude.

28 And Moises seide, In this ye schulen wite that the Lord sente me, that Y schulde do alle thingis whiche ye seen, and Y brouyte not forth tho of myn owne herte.

29 If thei perischen bi customable deeth of men, and wounde visite hem, bi which also othere men ben wont to be visitid,

30 the Lord sente not me; but if the Lord doith a newe thing, that the erthe opene his mouth, and swolewe hem, and alle thingis that perteynen to hem, and thei goen doun quyke in to helle, ye schulen wite that thei blasfemeden the Lord.

31 Therfor anoon as he cesside to speke, the erthe was brokun vndur her feet,

32 and the erthe openyde his mouth, and deuowride hem, with her tabernaclis, and al the catel of hem;

33 and thei yeden doun quike in to helle, and weren hilid with erthe, and perischiden fro the myddis of the multitude.

34 And sotheli al Israel that stood bi the cumpas, fledde fro the cry of men perischinge, and seide, Lest perauenture the erthe swolewe also vs.

35 But also fier yede out fro the Lord, and killide tweyn hundrid and fifti men that offriden encense.

36 And the Lord spak to Moises, and seide,

37 Comaunde thou to Eleasar, sone of Aaron, preest, that he take the censeris that liggen in the brennyng, and that he schatere the fier hidur and thidur; for tho ben halewid in the dethis of synneris;

38 and that he bringe forth tho in to platis, and naile to the auter, for encense is offrid in tho to the Lord, and tho ben halewid, that the sonis of Israel se tho for a signe and memorial.

39 Therfor Eleazar, preest, took the brasun senseris, in whiche censeris thei whiche the brennyng deuouride hadden

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offrid, and he brouyt forth tho in to platis, and nailide to the auter;

40 that the sones of Israel schulden haue thingis aftirward, bi whiche thei schulden remembre, lest ony alien, and which is not of the seed of Aaron, neiy to offre encense to the Lord, lest he suffre, as Chore sufferide, and al his multitude, while the Lord spak to Moises.

41 Forsothe al the multitude of the sones of Israel grutchide in the dai suynge ayens Moises and Aaron, and seide, Ye han slayn the puple of the Lord.

42 And whanne discensioun roos,

43 and noise encresside, Moises and Aaron fledden to the tabernacle of the boond of pees; and aftir that thei entriden in to it, a cloude hilide the tabernacle, and the glorie of the Lord apperide.

44 And the Lord seide to Moises and to Aaron,

45 Go ye awey fro the myddis of this multitude, also now Y schal do awey hem. And whanne thei laien in the erthe, Moises seide to Aaron,

46 Take the censer, and whanne fyer is takun vp of the auter, caste encense aboue, and go soone to the puple, that thou preye for hem; for now ire is gon out fro the Lord, and the wounde is feers.

47 And whanne Aaron hadde do this, and hadde runne to the myddis of the multitude, which the brennynge wastid thanne, he offeride encense;

48 and he stood bytwixe the deed men and lyuynge, and bisouyte for the puple, and the wounde ceesside.

49 Sotheli thei that weren smytun weren fourtene thousynde of men and seuene hundrid, with outen hem that perischiden in the discencioun of Chore.

50 And Aaron turnyde ayen to Moyses, to the dore of the tabernacle of boond of pees, aftir that the perischyng restide.

NUMBERS CHAPTER 17

1 And the Lord spak to Moises, and seide, Speke thou to the sones of Israel,

2 and take thou yerdis, bi her kynredis, bi ech kynrede o yeerde, take thou of alle the princes of the lynagis twelue yerdis; and thou schalt write the name of each lynage aboue his yerde;

3 forsothe the name of Aaron schal be in the lynage of Leuy, and o yerde schal conteyne alle the meynees of hem.

4 And thou schalt putte tho yerdis in the tabernacle of boond of pees, bifor the witnessyng, where Y schal speke to thee; the yerde of hym schal buriowne, whom Y schal chese of hem;

5 and Y schal refreyne fro me the playnyngis of the sones of Israel, bi whiche thei grutchen ayens you.

6 And Moyses spak to the sones of Israel; and alle princes yauen to hym yerdis, bi alle lynagis; and the yerdis weren twelue, without the yerde of Aaron.

7 And whanne Moises hadde put tho yerdis bifor the Lord, in the tabernacle of witnessyng, he yede ayen in the day suynge,

8 and founde that the yerde of Aaron, in the hows of Leuy, buriounnede; and whanne knoppis weren greet, the blossoms hadden broke out, whiche weren alargid in leeuys, and weren fourmed in to alemaundis.

9 Therfor Moyses brouyte forth alle the yerdis fro the siyt of the Lord to al the sones of Israel; and thei sien, and resseyueden ech his yerde.

10 And the Lord seide to Moises, Bere ayen the yerde of Aaron in to the tabernacle of witnessyng, that it be kept there in to the signe of the rebel sones of Israel, and that her playntis reste fro me, lest thei dien.

11 And Moises dide, as the Lord comaundide.

12 Forsothe the sones of Israel seiden to Moises, Lo! we ben wastid, alle we perischiden;

13 who euer neiyeth to the tabernacle of the Lord, he dieth; whethir we schulen be doon awei alle til to deeth?

NUMBERS CHAPTER 18

1 And the Lord seide to Aaron, Thou, and thi sones, and the hows of thi fadir with thee, schulen bere the wickidnesse of the seyntuarie; and thou and thi sones togidere schulen suffre the synnes of youre preesthod.

2 But also take thou with thee thi britheren of the lynage of Leuy, and the power of thi fadir, and be thei redi, that thei mynystre to thee. Forsothe thou and thi sones schulen mynystre in the tabernacle of witnessyng;

3 and the dekenes schulen wake at thi comaundementis, and at alle werkis of the tabernacle; so oneli that thei neiye not to the vessels of seyntuarie, and to the autir, lest bothe thei dien, and ye perischen togidere.

4 Forsothe be thei with thee, and wake thei in the kepyngis of the tabernacle, and in alle the cerymonyes therof. An alien schal not be meddlid with you.

5 Wake ye in the kepyng of the seyntuarie, and in the seruyce of the auter, lest indignacioun rise on the sones of Israel.

6 Lo! Y haue youun to you youre britheren, dekenes, fro the myddis of the sones of Israel, and Y haue youe a fre yifte to the Lord, that thei serue in the seruyces of his tabernacle.

7 Forsothe thou and thi sones, kepe youre preesthod; and alle thingis that perteynen to the ournyng of the auter, and ben with ynne the veil, schulen be mynystrid bi preestis; if ony straunger neiyeth, he schal be slayn.

8 The Lord spak to Aaron, Lo! Y haue youe to thee the kepyng of my firste fruytis; Y haue youe to thee and to thi sones alle thingis, that ben halewid of the sones of Israel, for preestis office euerlastynge lawful thingis.

9 Therfor thou schalt take these thingis of tho thingis that ben halewid, and ben offrid to the Lord; ech offryng, and sacrifice, and what euer thing is yoldun to me for synne and for trespas, and cometh in to hooli of hooli thingis, schal be thin and thi sones.

10 Thou schalt ete it in the seyntuarie; malis oneli schulen ete therof, for it is halewid to the Lord.

11 Forsothe Y haue youe to thee, and to thi sones and douytris, bi euerlastynge riyt, the firste fruytis whiche the

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sones of Israel a vowen and offren; he that is clene in thin hous, schal ete tho.

12 Y yaf to thee al the merowe of oile, and of wyn, and of wheete, what euer thing of the firste fruytis thei schulen offre to the Lord.

13 Alle the bigynnyngis of fruytis whiche the erthe bryngith forth, and ben brouyt to the Lord, schulen falle in to thin vsis; he that is cleene in thin hous, schal ete of tho.

14 Al thing which the sones of Israel yelden bi avow, schal be thin.

15 What euer thing schal breke out first of the wombe of al fleisch, which fleisch thei offren to the Lord, whether it is of men, ethir of beestis, it schal be of thi riyt; so oneli that thou take prijs for the firste gendrid child of man, and that thou make ech beeste which is vncleene to be bouyt ayen;

16 whos ayenbiyng schal be aftir o monethe, for fyue siclis of siluer, bi the weiyte of seyntuarie; a sicle hath xx. halpens.

17 Forsothe thou schalt not make the firste gendrid of oxe, and of scheep, and of goet, to be ayen bouyt, for tho ben halewid to the Lord; oneli thou schalt schede the blood of tho on the auter, and thou schalt brenne the ynnere fatnesse in to swettist odour to the Lord.

18 Forsothe the fleischis schulen falle in to thin vss, as the brest halewid and the riyt schuldur, schulen be thine.

19 Y yaf to the and to thi sones and douytris, bi euerlastynge riyt, alle the firste fruytis of seyntuarie, whiche the sones of Israel offren to the Lord; it is euerlastynge couenant of salt bifor the Lord, to thee, and to thi sones.

20 And the Lord seide to Aaron, Ye schulen not welde ony thing in the lond of hem, nether ye schulen haue part among hem; Y am thi part and erytage, in the myddis of the sones of Israel.

21 Forsothe Y yaf to the sones of Leuy alle the tithis of Israel in to possessioun, for the seruyce bi whyche thei seruen me in the tabernacle of boond of pees;

22 that the sones of Israel neiye no more to the tabernacle of boond of pees, nether do dedli synne.

23 To the sones aloone of Leuy, seruynge me in the tabernacle, and berynge the synnes of the puple, it schal be a lawful thing euerlastynge in youre generaciouns.

24 Thei schulen welde noon other thing, and thei schulen be apeied with the offryng of tithis, whiche Y departide in to vsis and necessaries of hem.

25 And the Lord spak to Moises and seide,

26 Comaunde thou, and denounse to the dekenes, Whanne ye han take tithis of the sones of Israel, whiche Y yaf to you, offre ye the firste fruytis of tho to the Lord, that is, the tenthe part of the dyme,

27 that it be arettid to you in to offryng of the firste fruytis, as wel of corn flooris as of pressis;

28 and of alle thingis of whiche ye taken tithis, offre ye the firste fruytis to the Lord, and yyue ye to Aaron, preest.

29 Alle thingis whiche ye schulen offre of tithis, and schulen departe in to the yiftis of the Lord, schulen be the beste, and alle chosun thingis.

30 And thou schalt seye to hem, If ye offren to the Lord alle the clere and betere thingis of tithis, it schal be arettid to you, as if ye yauen the firste fruitis of the corn floor and presse.

31 And ye schulen ete tho tithis in alle youre placis, as wel ye as youre meynees, for it is the prijs for the seruyce, in whiche ye seruen in the tabernacle of witnessyng.

32 And ye schulen not do synne on this thing, and resserue noble thingis and fat to you, lest ye defoulen the offryngis of the sones of Israel, and ye dien.

NUMBERS CHAPTER 19

1 And the Lord spak to Moises and to Aaron,

2 and seide, This is the religioun of sacrifice, which the Lord ordeynede. Comaunde thou to the sones of Israel, that thei brynge to thee a reed cow of hool age, in which is no wem, nether sche hath bore yok.

3 And ye schulen bitake hir to Eleazar, preest, which schal offre the cow, led out of the tentis, in the siyt of alle men.

4 And he schal dippe his fyngur in the blood therof, and schal sprynge seuene sithis ayens the yatis of the tabernacle.

5 And he schal brenne that cow, while alle men sien; and he schal yyue as wel the skyn and fleischis therof as the blood and dung to flawme.

6 Also the preest schal sende a tre of cedre, and ysope, and reed threed died twies, into the flawme that deuourith the cow.

7 And thanne at the laste, whanne hise clothis and bodi ben waischun, he schal entre in to the tentis, and he schal be defoulid til to euentid.

8 But also he that brente the cow, schal waische hise clothis, and bodi, and he schal be vncleene til to euentid.

9 Forsothe a cleene man schal gadere the aischis of the cow, and schal schede out tho with out the tentis, in a place moost cleene, that tho be to the multitude of the sones of Israel in to keping, and in to watir of spryngyng; for the cow is brent for synne.

10 And whanne he that bar the aischis of the cow, hath waische hise clothis, he schal be vncleene til to euentid. And the sones of Israel, and comelyngis that dwellen among hem, schulen haue this hooli bi euerlastynge lawe.

11 He that touchith a deed bodi of man, and is vncleene for this bi seuene daies,

12 schal be spreynt of this watir in the thridde, and in the seuenthe dai; and so he schal be clensid. If he is not spreynt in the thridde dai, he schal not mow be clensid in the seuenthe dai.

13 Ech that touchith the deed bodi bi it silf of mannus soule, and is not spreynt with this medlyng, defoulith the tabernacle of the Lord, and he schal perische fro Israel; for he is not spreynt with the wateris of clensyng, he schal be vncleene, and his filthe schal dwelle on hym.

14 This is the lawe of a man that dieth in the tabernacle; alle that entren in to his tente, and alle vessels that ben there, schulen be defoulid bi seuene daies.

15 A vessel that hath not an hilyng, nethir a byndyng aboue, schal be vncleene.

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16 If ony man touchith the deed bodi of man slayn in the feeld, ether deed bi hym silf, ether a boon, ether the sepulcre of hym, he schal be vncleene bi seuene daies.

17 And thei schulen take of the aischis of the brennyng, and of the synne, and thei schulen sende quyk watris in to a vessel on tho aischis;

18 in whiche whanne a cleene man hath dippid ysope, he schal spreynge therof the tente, and al the purtenaunce of howshold, and men defoulid bi sich defoulyng.

19 And in this maner a cleene man schal clense an vncleene, in the thridde and in the seuenthe dai; and he schal be clensid in the seuenthe dai. And he schal waische hym silf, and hise clothis, and he schal be vncleene til to euentid.

20 If ony man is not clensid bi this custom, the soule of hym schal perische fro the myddis of the chirche; for he defoulith the seyntuarie of the Lord, and is not spreynt with the watir of clensyng.

21 This comaundement schal be a lawful thing euerlastynge. Also he that schal sprenge the watris schal waische his clothis; ech man that touchith the watris of clensyng, schal be vncleene til to euentid.

22 What euer thing an vncleene man touchith, he schal make it vncleene; and a soule that touchith ony of these thingis defoulid so, schal be vncleene til to euentid.

NUMBERS CHAPTER 20

1 And the sones of Israel and al the multitude camen in to the deseert of Syn, in the firste monethe. And the puple dwellide in Cades; and Marie was deed there, and biried in the same place.

2 And whanne the puple hadde nede to watir, thei yeden togidere ayens Moises and Aaron; and thei weren turned in to dissensioun,

3 and seiden, We wolden that we hadden perischid among oure britheren bifor the Lord.

4 Whi han ye led out the chirche of the Lord in to wildirnesse, that bothe we and oure beestis die?

5 Whi han ye maad vs to stie from Egipt, and han brouyt vs in to this werste place, which may not be sowun, which nether bryngith forth fige tre, nether vineris, nether pumgranatis, ferthermore and hath not watir to drynke?

6 And whanne the multitude was left, Moises and Aaron entriden in to the tabernacle of boond of pees, and felden lowe to erthe, and crieden to God, and seiden, Lord God, here the cry of this puple, and opene to hem thi tresour, a welle of quyk watir, that whanne thei ben fillid, the grutchyng of hem ceesse. And the glorie of the Lord apperide on hem;

7 and the Lord spak to Moises,

8 and seide, Take the yerde, and gadere the puple, thou, and Aaron thi brother; and speke ye to the stoon bifore hem, and it schal yyue watris. And whanne thou hast led watir out of the stoon, al the multitude schal drynke, and the beestis therof schulden drynke.

9 Therfor Moises took the yerde that was in the siyt of the Lord, as the Lord comaundide to hym,

10 whanne the multitude was gaderid bifor the stoon; and he seide to hem, Here ye, rebel and vnbileueful; whether we moun brynge out of this stoon watir to you?

11 And whanne Moises hadde reisid the hond, and hadde smyte the flynt twies with the yerde, largeste watris yeden out, so that the puple drank, and the beestis drunken.

12 And the Lord seide to Moises and to Aaron, For ye bileueden not to me, that ye schulden halewe me bifor the sones of Israel, ye schulen not lede these puples in to the lond which Y schal yyue to hem.

13 This is the watir of ayenseiyng; there the sones of Israel stryueden ayens the Lord, and he was halewid in hem.

14 In the meene tyme Moises sente messangeres fro Cades to the kyng of Edom, whiche seiden, Israel thi brother sendith these thinges. Thou knowist al the trauel that took vs,

15 hou oure fadris yeden doun in to Egipt, and we dwelliden there myche tyme, and Egipcians turmentiden vs and oure fadris; and hou we crieden to the Lord,

16 and he herde vs, and sente an aungel that ledde vs out of Egipt. And lo! we ben set in the citee of Cades, which is in thi laste coostis,

17 and we bisechen that it be leueful to vs to passe thorou thi lond; we schulen not go bi feeldis, nether bi vyneris, nether we schulen drynke watris of thi pittis; but we schulen go in the comyn weie, and we schulen not bowe to the riyt side, nether to the left side, til we passen thi termes.

18 To whom Edom answeride, Ye schulen not passe bi me, ellis Y schal be armed, and come ayens thee.

19 And the sones of Israel seiden, We schulen go bi the weie comynli vsid, and if we and oure beestis drynken thi watris, we schulen yyue that that is iust; noon hardnesse schal be in prijs, onely passe we swiftli.

20 And he answeride, Ye schulen not passe. And anoon he yede out ayens Israel, with a multitude without noumbre, and strong hond,

21 nether he wolde assente to Israel bisechynge, that he schulde graunte passage bi hise coostis. Wherfor Israel turnede awey fro hym.

22 And whanne thei hadden moued tentis fro Cades, thei camen in to the hil of Hor, which is in the endis of the lond of Edom;

23 where the Lord spak to Moyses and seide, Aaron go to his puples;

24 for he schal not entre in to the lond which Y yaf to the sones of Israel, for he was vnbileueful to my mouth, at the watris of ayenseiyng.

25 Take thou Aaron, and his sone with hym, and thou schalt lede hem in to the hil of Hor;

26 and whanne thou hast maad nakid the fadir of his cloth, thou schalt clothe with it Eleazar, his sone, and Aaron schal be gederid, and schal die there.

27 Moises dide as the Lord comaundide; and thei stieden in to the hil of Hor, bifor al the multitude.

28 And whanne he hadde maad nakid Aaron of hise clothis, he clothide with tho Eleazar, his sone.

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29 Sotheli whanne Aaron was deed in the cop of the hil, Moises cam doun with Eleazar.

30 Sotheli al the multitude siy that Aaron was deed, and wepte on hym thretti daies, bi alle her meyness.

NUMBERS CHAPTER 21

1 And whanne Chananei, the kyng of Arad, that dwellide at the south, hadde herd this, that is, that Israel cam bi the weye of aspieris, he fauyt ayens hem; and Chananei was ouercomere and ledde pray of Israel.

2 And Israel bounde hym sylf bi avow to the Lord, and seide, If thou schalt bitake this puple in myn hond, Y schal do awei the citees therof.

3 And the Lord herde the preieris of Israel, and bitook the Chananey; and Israel killid hym, and distruyede hise citees; and clepide the name of that place Horma, that is, cursyng, ethir hangyng up.

4 Forsothe thei yeden forth also fro the hil of Hor, bi the weie that ledith to the reed see, that thei schulden cumpasse the lond of Edom; and it bigan to anoye the puple, of the weie and trauel.

5 And the puple spak ayens the Lord and Moises, and seide, Whi leddist thou vs out of Egipt, that we schulden die in wildirnesse? breed failith, watris ben not; oure soule wlatith now on this meete moost liyt.

6 Wherfor the Lord sente firid serpentis in to the puple; at the woundis of whiche serpentis, and the dethis of ful many men,

7 thei camen to Moyses, and seiden, We synneden, for we spaken ayens the Lord and thee; preie thou, that he take awey fro vs the serpentis.

8 And Moises preiede for the puple; and the Lord seide to hym, Make thou a serpent of bras, and sette thou it for a signe; he that is smytun and biholdith it, schal lyue.

9 Therfor Moyses made a serpent of bras, and settide for a signe; and men smytun and biholdynge it, weren heelid.

10 And the sones of Israel yeden forth,

11 and settiden tentis in Oboth; fro whennus thei yeden forth, and settiden tentis in Neabarym, in the wildirnesse, that biholdith Moab, ayens the eest coost.

12 And thei moueden fro thennus, and camen to the stronde of Zareth;

13 which thei leften, and settiden tentis ayens Arnon, which is in the deseert, and apperith in the coostis of Amorrei. Forsothe Arnon is the terme of Moab, and departith Moabitis and Ammoreis.

14 Wherfor it is seid in the book of batels of the Lord, As he dide in the reed see, so he schal do in the strondis of Arnon;

15 the harde rochis of the strondis weren bowid, that tho schulen reste in Arnon, and schulden ligge in the coostis of Moabitis.

16 Fro that place the pit apperide, of which the Lord spak to Moyses, Gadere thou the puple, and Y schal yyue watir to it.

17 Thanne Israel soong this song, The pit stie;

18 thei sungen togidere, The pit which the princes diggiden, and the duykis of the multitude maden redi, in the yyuere of the lawe, and in her stauys. And thei yeden forth fro the wildirnesse to Mathana,

19 fro Mathana to Naaliel, fro Naaliel in to Bamoth;

20 Bamoth is a valey in the cuntrey of Moab, in the cop of Phasga, that biholdith ayens the deseert.

21 Forsothe Israel sente messangeris to Seon, kyng of Ammorreis, and seide,

22 Y biseche that it be leueful to me to passe thorou thi loond; we schulen not bowe in to the feeldis and vyneris; we schulen not drynke watris of pittis; we schulen go in the kyngis weie, til we passen thi termes.

23 Which nolde graunte that Israel schulde passe thury hise coostis, but rather, whanne the oost was gaderid, he yede out ayens Israel, in to deseert. And he cam in to Yasa, and fauyt ayens Israel;

24 of whom he was smytun in the scharpnesse of swerd, and his lond was weldid fro Arnon til to Jeboth and the sones of Amon; for the termes of Amonytis weren holdun bi strong help.

25 Therfor Israel took alle the citees of hym, and dwelliden in the citees of Amorrei, that is, in Esebon, and hise townes.

26 The citee of Esebon was Seons, kyng of Ammorei, which Seon fauyt ayens the kyng of Moab, and took al the lond that was of his lordschip, til to Arnon.

27 Therfor it is seid in prouerbe, Come ye in to Esebon, be it bildid, and maad the citee of Seon;

28 fier yede out of Esebon, flawme yede out of the citee ethir greet castel of Seon, and deuouryde Ar of Moabitis, and the dwelleris of the hiye places of Arnon.

29 Moab, wo to thee! thou, puple of Chamos, perischidist; it yaf the sones therof in to fliyt, and the douytris in to caitifte to Seon, kyng of Ammoreis;

30 the yok of hem perischide, fro Esebon til to Dibon; the wery men camen in to Jophe, and til to Medaba.

31 And so Israel dwellide in the lond of Ammorrey.

32 And Moises sente men that schulden aspie Jaser, whos townes thei token, and weldiden the dwelleris.

33 And thei turniden hem silf, and stieden bi the weie of Basan. And Og, the kyng of Basan, with al his puple cam ayens hem, to fiyte in Edray.

34 And the Lord seide to Moises, Drede thou not hym, for Y haue bitake hym, and al his loond, and puple, in thin hoond; and thou schalt do to hym as thou didist to Seon, kyng of Ammorreis, the dwellere of Esebon.

35 Therfor thei smytiden bothe hym with hise sones and al his puple, til to deeth; and thei weldiden the lond of hym.

NUMBERS CHAPTER 22

1 And thei yeden forth, and settiden tentis in the feeldi places of Moab, where Jerico is set ouer Jordan.

2 Forsothe Balach, the sone of Sephor, siy alle thingis whiche Israel hadde do to Ammorrei,

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3 and that men of Moab hadden dred Israel, and miyten not bere the assailing of him.

4 And he seide to the grettere men in birthe of Madian, So this puple schal do a wei alle men that dwellen in oure coostis, as an oxe is wont to do awei an eerbe til to the rootis. Forsothe he, that is, Balaac, was kyng in that tyme in Moab.

5 Therfor he sente messangeris to Balaam, the sone of Beor, a fals diuynour, that dwellide on the flood of the lond of the sones of Amon, that thei schulden clepe hym, and schulden seie, Lo! a puple yede out of Egipt, which puple hilide the face of erthe, and sittith ayens me.

6 Therfor come thou, and curse this puple, which is strongere than Y, if in ony maner Y may smyte and dryue hym out of my lond; for Y knowe, that he is blissid whom thou blissist, and he is cursid whom thou hast cursid.

7 The eldere men of Moab and the grettere men in birthe of Madian yeden forth, hauynge in hondis the prijs of fals dyuynyng; and whanne thei hadden come to Balaam, and hadden teld to hym alle the wordis of Balaach, he answeride,

8 Dwelle ye here to nyyt, and Y schal answere what euer thing the Lord schal seie to me. Sotheli while thei dwelliden at Balaam, God cam, and seide to hym,

9 What wolen these men at thee to hem silf?

10 Balaam answeride, Balaach, the sone of Sephor, kyng of Moabitis, sente to me, and seide, Lo!

11 a puple which is gon out of Egipt hilide the face of erthe; come thou, and curse hem, if in ony maner Y may fiyte, and dryue hym awey.

12 And God seide to Balaam, Nyle thou go with hem, nether curse thou the puple, for it is blessid.

13 Which Balaam roos eerli, and seide to the princes, Go ye in to youre lond, for God forbeed me to come with you.

14 The princes turneden ayen, and seiden to Balaach, Balaam nolde come with vs.

15 Eft Balaach sente many mo and noblere men, than he hadde sent bifore;

16 whiche seiden, whanne thei hadden come to Balaam, Balaach, the sone of Sephor, seith thus, Tarye thou not to come to me, redi to onoure thee;

17 and what euer thing thou wolt, Y schal yyue to thee; come thou, and curse this puple.

18 Balaam answeride, Thouy Balaach schal yyue to me his howsful of siluer and of gold, Y schal not mowe chaunge the word of my God, that Y speke ethir more ethir lesse.

19 Y biseche, that ye dwelle here also in this nyyt, that Y may wite what the Lord schal answere eft to me.

20 Therfor the Lord cam to Balaam in the nyyt, and seide to hym, If these men comen to clepe thee, rise thou, and go with hem, so oneli that thou do that that Y schal comaunde to thee.

21 Balaam roos eerli, and whanne his femal asse was sadelid, he yede forth with hem.

22 And God was wrooth. And the aungel of the Lord stood in the weie ayens Balam, that sat on the femal asse, and hadde twei children with hym.

23 The femal asse siy the aungel stondynge in the weie, with swerd drawun, and turnede a wei hir silf fro the weie, and yede bi the feeld. And whanne Balaam beet hir, and wolde lede ayen to the path,

24 the aungel stood in the streitnessis of twei wallis, with whiche the vyneris weren cumpassid.

25 And the femal asse siy the aungel, and ioynede hir silf to the wal, and hurtlide the foot of the sittere; and he beet eft the asse.

26 And neuer the lesse the aungel yede to the streit place, where me myyte not go out of the weie, nether to the riyt side nether to the left side, and stood ayens hym.

27 And whanne the femal asse siy the aungel stondynge, sche felde doun vndir the feet of the sittere, which was wrooth ful greetli, and beet hir sidis with a staaf.

28 And the Lord openyde the mouth of the femal asse, and sche spak, What have Y doon to thee? whi smytist thou me, lo! now the thridde tyme?

29 Balaam answeride, For thou hast disserued, and hast scornyd me; Y wolde that Y hadde a swerd to sle thee.

30 And the femal asse seide, Whether Y am not thi beeste on which thou were wont to sitte euere til in to this present dai? seie thou, what lijk thing Y dide euere to thee? And he seide, Neuere.

31 Anoon the Lord openyde the iyen of Balaam, and he siy the aungel stondynge in the weie, holdynge a drawun swerd in the hoond; and Balaam worschipide hym lowli in to erthe.

32 To whom the aungel seide, Whi betist thou thi femal asse the thridde tyme? Y cam to be aduersarie to thee, for thi weie is weiward, and contrarye to me;

33 and if the femal asse hadde not bowid a wey fro the weie, and youe place to ayenstondere, Y hadde slayn thee, and sche schulde lyue.

34 Balaam seide, Y synnede, not witynge that thou stodist ayens me; and now, if it displesith thee that Y go, Y schal turne ayen.

35 The aungel seide, Go thou with these men, but be war that thou speke not other thing than Y schal comaunde to thee. Therfor Balaam yede with the princes.

36 And whanne Balaach hadde herde this, he yede out in to the comyng of hym, in the citee of Moabitis, whiche is set in the laste coostis of Arnon.

37 And he seide to Balaam, Y sente messangeris to clepe thee; whi camest thou not anoon to me? whethir for Y may not yelde meede to thi comyng?

38 To whom Balaam answeride, Lo! Y am present, whethir Y schal mow speke other thing than that, that God schal putte in my mouth?

39 Therfor thei yeden forth to gidere, and camen in to a citee, which was in the laste coost of his rewme.

40 And whanne Balaach hadde slayn scheep and oxun, he sente yiftis to Balaam and the princes that weren with hym.

41 Forsothe whanne the morewtid was maad, Balaach ledde Balaam to the hiye placis of Baal, and he bihelde the laste part of the puple, that is, al the oost til to the laste part.

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NUMBERS CHAPTER 23

1 And Balaam seide to Balaach, Bilde thou here to me seuene auteris, and make redi so many caluys, and rammes of the same noumbre.

2 And whanne he hadde do bi the word of Balaam, thei puttiden a calf and a ram to gidere on the auter.

3 And Balaam seide to Balaach, Stond thou a litil while bisidis thi brent sacrifice, while Y go, if in hap the Lord meete me; and Y schal speke to thee what euer thing he schal comaunde.

4 And whanne he hadde go swiftli, God cam to hym; and Balaam spak to hym, and seide, Y reiside seuene auteris, and Y puttide a calf and a ram aboue.

5 Forsothe the Lord puttide a word in his mouth, and seide, Turne ayen to Balaach, and thou schalt speke these thingis.

6 He turnede ayen, and fond Balach stondynge bisidis his brent sacrifice, and alle the princes of Moabitis.

7 And whanne his parable was takun, he seide, Balaach, the kyng of Moabitis, brouyte me fro Aran, fro the hillis of the eest; and he seide, Come thou and curse Jacob; haaste thou, and greetli curse thou Israel.

8 How schal Y curse whom God cursid not? bi what resoun schal Y haue abhomynable whom God hath not abhomynable?

9 Fro the hiyeste flyntis Y schal se hym, and fro litle hillis Y schal biholde hym; the puple schal dwelle aloone, and it schal not be arettid among hethene men.

10 Who may noumbre the dust, that is, kynrede, of Jacob, and knowe the noumbre of the generacioun of Israel? My lijf die in the deeth of iust men, and my laste thingis be maad lijk hem!

11 And Balaach seide to Balaam, What is this that thou doist? Y clepide thee, that thou schuldist curse myn enemyes, and ayenward thou blessist hem.

12 To whom Balaam answeride, Whether Y may speke othir thing no but that that the Lord comaundith?

13 Therfor Balaach seide to Balaam, Come with me in to anothir place, fro whennus thou se a part of Israel, and mayst not se al; fro thennus curse thou hym.

14 And whanne he hadde led Balaam in to an hiy place, on the cop of the hil of Phasga, he bildide seuene auteris to Balaam, and whanne calues and rammes weren put aboue,

15 he seide to Balaach, Stonde here bisidis thi brent sacrifice, while Y go.

16 And whanne the Lord hadde come to him, and hadde put a word in his mouth, he seide, Turne ayen to Balach, and thou schalt seie these thingis to hym.

17 He turnyde ayen, and foond Balach stondynge bisidis his brent sacrifice, and the princis of Moabitis with hym. To whom Balach seide, What spak the Lord?

18 And whanne his parable was takun, he seide, Stonde, Balach, and herkene; here, thou sone of Sephor. God is not as a man,

19 that he lye, nethir he is as the sone of a man, that he be chaungid; therfor he seide, and schal he not do? he spak, and schal he not fulfille?

20 Y am brouyt to blesse, Y may not forbede blessyng.

21 Noon idol is in Jacob, nethir symylacre is seyn in Israel; his Lord God is with hym, and the sown of victorie of kyng is in hym.

22 The Lord God ledde hym out of Egipt, whos strengthe is lijk an vnicorn;

23 fals tellyng bi chiteryng of bryddis, ethir idolatrie, is not in Jacob, nethir fals dyuynyng is in Israel. In his tymes it schal be seide to Jacob and Israel, What the Lord hath wrought!

24 Lo! the puple schal rise to gidere as a lionesse, and schal be reisid as a lioun; the lioun schal not reste, til he deuoure prey, and drynke the blood of hem that ben slayn.

25 And Balach seide to Balaam, Nether curse thou, nether blesse thou hym.

26 And he seide, Whether Y seide not to thee, that what euer thing that God comaundide to me, Y wolde do this?

27 And Balach seide to hym, Come, and Y schal lede thee to an other place, if in hap it plesith God that fro thennus thou curse hym.

28 And whanne Balaach hadde led hym out on the cop of the hil of Phegor, that biholdith the wildirnesse,

29 Balaam seide to hym, Bilde here seuene auteris to me, and make redi so many caluys, and rammes of the same noumbre.

30 Balaach dide as Balaam seide, and he puttide caluys and rammes, bi alle auteris.

NUMBERS CHAPTER 24

1 And whanne Balaam siy that it pleside the Lord that he schulde blesse Israel, he yede not as he hadde go bifore, that he schulde seke fals dyuynyng bi chiteryng of briddis, but he dresside his face ayens the desert,

2 and reiside iyen, and siy Israel dwellynge in tentis bi hise lynagis. And whanne the Spirit of God felde on hym, and whanne a parable was takun,

3 he seide, Balaam, the sone of Beor, seide, a man whois iye is stoppid seide,

4 the herere of Goddis wordis seide, which bihelde the reuelacioun of almyyti God, which fallith doun, and hise iyen ben openyd so, Hou faire ben thi tabernaclis,

5 Jacob, and thi tentis, Israel!

6 as valeys ful of woodis, and moiste gardyns bisidis floodis, as tabernaclis whiche the Lord hath set, as cedris bisidis watris;

7 watir schal flowe of his bokat, and his seed schal be in to many watris, that is, puplis. The kyng of hym schal be takun a wei for Agag, and the rewme of hym schal be doon awai.

8 God ledde hym out of Egipt, whos strengthe is lijk an vnicorn; thei schulen deuoure hethene men, enemyes of hym, that is, of Israel; and thei schulen breke the boonus of hem, and schulen perse with arowis.

9 He restide and slepte as a lyoun, and as a lionesse, whom no man schal dore reise. He that blessith thee, schal be blessid; he that cursith, schal

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10 be arettid in to cursyng And Balaach was wrooth ayens Balaam, and seide, whanne the hondis weren wrungun to gidere, I clepide thee to curse myn enemyes, whiche ayenward thou hast blessid thries.

11 Turne ayen to thi place; forsothe Y demede to onoure thee greetli, but the Lord priuyde thee fro onour disposid.

12 Balaam answeride to Balaach, Whethir Y seide not to thi messangeris, whiche thou sentist to me,

13 Thouy Balaach schal yyue to me his hows ful of siluer and of gold, Y schal not mow passe the word of my Lord God, that Y brynge forth of myn herte ony thing, ethir of good ethir of yuel, but what euer thing the Lord schal seie, Y schal speke this?

14 Netheles Y schal go to my puple, and Y schal yyue counsel to thee, what thi puple schal do in the laste tyme to this puple.

15 Therfor whanne a parable was takun, he seide eft, Balaam, the sone of Beor seide, a man whos iye is stoppid,

16 seide, the herere of Goddis wordis seide, which knowith the doctrine of the hiyeste, and seeth the reuelacioun of almiyti God, which fallith doun and hath opyn iyen,

17 Y schal se hym, but not now; Y schal biholde hym, but not nyy; a sterre schal be borun of Jacob, and a yerde schal rise of Israel; and he schal smyte the duykis of Moab, and he schal waste alle the sones of Seth; and Ydumye schal be hys possessioun,

18 the eritage of Seir schal bifalle to his enemyes; forsothe Israel schal do strongli, of Jacob schal be he that schal be lord,

19 and schal leese the relikis of the citee.

20 And whanne he hadde seyn Amalech, he took a parable, and seide, Amalech is the bigynning of hethene men, whos laste thingis schulen be lost.

21 Also he siy Cyney, and whanne a parable was takun, he seide, Forsothe thi dwellyng place is strong, but if thou schalt sette thi nest in a stoon,

22 and schalt be chosun of the generacioun of Cyn, hou longe schalt thou mow dwelle? forsothe Assur schal take thee.

23 And whanne a parable was takun, he spak eft, Alas! who schal lyue, whanne the Lord schal make thes thingis?

24 Thei schulen come in grete schippis fro Ytalie, thei schulen ouercome Assiries, and thei schulen distrie Ebrews, and at the last also thei hem silf schulen perische.

25 And Balaam roos, and turnide ayen in to his place; and Balaach yede ayen bi the weye in which he cam.

NUMBERS CHAPTER 25

1 Forsothe in that tyme Israel dwellide in Sechym; and the puple dide fornycacioun with the douytris of Moab;

2 whiche douytris clepiden hem to her sacrifices, and thei eten, and worschipiden the goddis of tho douytris;

3 and Israel made sacrifice to Belphegor. And the Lord was wrooth,

4 and seide to Moises, Take thou alle the princes of the puple, and hange hem ayens the sunne in iebatis, that my wodnesse, that is stronge veniaunce, be turned awai fro Israel.

5 And Moises seide to the iugis of Israel, Ech man sle his neiyboris, that maden sacrifice to Belphagor.

6 And, lo! oon of the sones of Israel entride bifor his britheren to an hoore of Madian, in the siyt of Moises, and al the cumpeny of the sones of Israel, whiche wepten bifor the yatis of the tabernacle.

7 And whanne Phynees, the sone of Eleazar, sone of Aaron, preest, hadde seyn this, he roos fro the myddis of the multitude; and whanne he hadde take a swerd,

8 he entride aftir the man of Israel in to the hoore hows, and stikide thorou both togidere, that is, the man and the womman, in the places of gendryng. And the veniaunce ceesside fro the sones of Israel,

9 and foure and twenti thousand of men weren slayn.

10 And the Lord seide to Moises,

11 Fynees, the sone of Eleazar, sone of Aaron, preest, turnede away myn yre fro the sones of Israel; for he was stirid ayens hem bi my feruent loue, that Y my silf schulde not do awai the sones of Israel in my greet hete, ether strong veniaunce.

12 Therfor speke thou to hym, Lo! Y yyue to hym the pees of my couenaunt,

13 and it schal be an euerlastynge couenaunt of preesthod, as wel to hym silf as to his seed; for he louyde feruentli for his God, and he clenside the greet trespas of the sones of Israel.

14 Forsothe the name of the man of Israel, that was slayn with the womman of Madian, was Zambri, the sone of Salu, duyk of the kynrede and lynage of Symeon.

15 Forsothe the womman of Madian that was slayn togidere, was clepid Cobri, the douyter of Sur, the nobleste prince of Madianytis.

16 And the Lord spak to Moises and seide,

17 Madianytis feele you enemyes, and smyte ye hem;

18 for also thei diden enemyliche ayens you, and disseyueden thorow tresouns, bi the idol of Phegor, and bi the douyter of Corbri, duyk of Madian, her sister, which douyter was sleyn in the dai of veniaunce, for the sacrilege of Phegor.

NUMBERS CHAPTER 26

1 Aftir that the blood of gilti men was sched out, the Lord seide to Moises and to Eleasar,

2 preest, sone of Aaron, Noumbre ye al the summe of the sones of Israel, fro twenti yeer and aboue, bi her housis, and kynredis, alle men that mowen go forth to batels.

3 And so Moises and Eleasar, preest, spaken in the feeldi places of Moab, ouer Jordan, ayens Jerico, to hem that weren of twenti yeer and aboue,

4 as the Lord comaundide; of whiche this is the noumbre.

5 Ruben, the firste gendrid of Israel; the sone of hym was Enoch, of whom was the meynee of Enochitis; and Phallu, of whom the meynee of Phalluytis; and Esrom,

6 of whom the meynee of Esromytis; and Charmy, of whom the meynee of Charmytis.

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7 Thes weren the meynees of the generacioun of Ruben, of whiche meynees the noumbre was foundun thre and fourti thousand seuene hundrid and thretti.

8 The sone of Phallu was Heliab;

9 the sones of hym weren Namuel, and Dathan and Abiron. These weren Dathan and Abiron, prynces of the puple, that riseden ayens Moises and Aaron, in the rebelte of Chore, whanne thei rebelliden ayens the Lord;

10 and the erthe openyde his mouth, and deuouride Chore, while ful many men dieden, whanne the fier brente two hundrid men and fifti; and a greet myracle was maad,

11 that whanne Chore perischide, hise sones perischiden not.

12 The sones of Symeon bi her kynredis; Namuel, of hym was the meynee of Namuelitis; Jamyn, of hym was the meynee of Jamynytis; Jachin, of hym was the meynee of Jachynytis;

13 Zare, of hym the meynee of Zarenytis; Saul, of hym the meynee of Saulitis.

14 These weren the meynees of Symeon, of whiche all the noumbre was two and twenti thousynde and two hundrid.

15 The sones of Gad bi her kynredis; Sephon, of hym the meynee of Sephonytis; Aggi, of hym the meynee of Aggitis; Sumy, of hym the meynee of Sumytis;

16 Ozny, of hym the meynee of Oznytis; Heri, of hym the meynee of Hereytis;

17 Arod, of hym the meynee of Aroditis; Ariel, of hym the meynee of Arielitis.

18 These weren the meynees of Gad, of whiche al the noumbre was fourti thousynde and fyue hundrid.

19 The sones of Juda weren Her and Onan, whiche bothe weren deed in the lond of Canaan.

20 And the sones of Juda weren bi her kynredis; Sela, of whom the meynee of Selaitis; Phares, of whom the meynee of Pharesitis; Zare, of whom the meynee of Zareitis.

21 Sotheli the sones of Phares weren Esrom, of whom the meynee of Esromytis; and Amul, of whom the meynee of Amulitis.

22 These weren the meynees of Juda, of whiche al the noumbre was seuenty thousynde and fyue hundrid.

23 The sones of Isachar bi her kynredis; Thola, of whom the meynee of Tholaitis; Phua, of whom the meynee of Phuitis;

24 Jasub, of whom the meynee of Jasubitis; Semran, of whom the meynee of Semranytis.

25 These weren the kynredis of Isachar, of whiche the noumbre was foure and sixti thousynd and three hundrid.

26 The sones of Zabulon bi her kinredis; Sarad, of whom the meynee of Sareditis; Helon, of whom the meynee of Helonytis; Jalel, of whom the meynee of Jalelitis.

27 These weren the kynredis of Zabulon, of whiche the noumbre was sixti thousynde and fyue hundrid.

28 The sones of Joseph bi her kynredis weren Manasses and Effraym.

29 Of Manasses was borun Machir, of whom the meynee of Machiritis. Machir gendride Galaad, of whom the meynee of Galaditis.

30 Galaad hadde sones; Hizezer, of whom the meynee of Hizezeritis; and Helech, of whom the meynee of Helechitis;

31 and Ariel, of whom the meynee of Arielitis; and Sechem, of whom the meynee of Sechemytis;

32 and Semyda, of whom the meynee of Semydaitis; and Epher, of whom the meynee of Epheritis.

33 Forsothe Epher was the fadir of Salphath, that hadde not sones, but oneli douytris; of whiche these weren the names; Maala, and Noha, and Egla, and Melcha, and Thersa.

34 These weren the meynees of Manasse, and the noumbre of hem was two and fifty thousynde and seuene hundrid.

35 Forsothe the sones of Effraym bi her kynredis weren these; Suthala, of whom the meynee of Suthalaitis; Bether, of whom the meynee of Betherytis; Tehen, of whom the meynee of Thehenytis.

36 Forsothe the sone of Suthala was Heram, of whom the meynee of Heramytis.

37 These weren the kynredis of the sones of Effraym, of whiche the noumbre was two and thretti thousynde and fyue hundrid.

38 These weren the sones of Joseph, bi her meynees. The sones of Beniamyn in her kynredis; Bale, of whom the meynee of Baleytis; Azbel, of whom the meynee of Azbelitis; Ahiram, of whom the meynee of Ahiramitis;

39 Suphan, of whom the meynee of Suphanitis; Huphan, of whom the meynee of Huphanitis.

40 The sones of Bale, Hered and Noeman; of Hered, the meyne of Hereditis; of Noeman, the meynee of Noemanitis.

41 Thes weren the sones of Beniamyn bi her kynredis, of whiche the noumbre was fyue and fourti thousynde and sixe hundrid.

42 The sones of Dan bi her kynredis; Suphan, of whom the meynee of Suphanytis. These weren the kynredis of Dan bi her meynees;

43 alle weren Suphanytis, of whiche the noumbre was foure and sixti thousynde and foure hundrid.

44 The sones of Aser bi her kynredis; Jemma, of whom the meynee of Jemmaytis; Jesuy, of whom the meynee of Jesuytis; Brie, of whom the meynee of Brieitis.

45 The sones of Brie; Haber, of whom the meynee of Haberitis; and Melchiel, of whom the meynee of Melchielitis.

46 Sotheli the name of the douytir of Azer was Zara.

47 These weren the kynredis of the sones of Aser, and the noumbre of hem was foure and fifti thousynde and foure hundrid.

48 The sones of Neptalym bi her kynredis; Jesehel, of whom the meynee of Jeselitis; Guny, of whom the meynee of Gunytis;

49 Jeser, of whom the meynee of Jeserytis; Sellem, of whom the meynee of Sellemytis.

50 Thes weren the kynredis of the sones of Neptalym bi her meynees, of whiche the noumbre was fyue and fourti thousynde and foure hundrid.

51 This is the summe of the sones of Israel, that weren noumbrid, sixe hundrid thousynde and a thousynde seuene hundrid and thretti.

52 And the Lord spak to Moises, and seide,

53 The lond schal be departid to these, bi the noumbre of names in to her possessiouns;

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54 thou schalt yyue the grettere part to mo men, and the lesse part to fewere men; possessioun schal be youun to alle bi hem silf, as thei ben noumbrid now;

55 so oneli that lot departe the lond to lynagis and meynees.

56 What euer thing bifallith bi lot, ethir mo ether fewere men take this.

57 Also this is the noumbre of the sones of Leuy bi her meynees; Gerson, of whom the meynee of Gersonytis; Caath, of whom the meynee of Caathitis; Merary, of whom the meynee of Meraritis.

58 These weren the meynees of Leuy; the meynee of Lobny, the meynee of Ebron, the meynee of Mooli, the meynee of Musi, the meynee of Chori. And sotheli Caath gendride Amram,

59 which hadde a wijf, Jocabeth, douyter of Leuy, which douyter was borun to hym in Egipt. This Jocabeth gendride to hir hosebonde Amram sones, Aaron, and Moyses, and Marie, the sister of hem.

60 Nadab, and Abyu, and Eleazar, and Ithamar weren bigetun of Aaron;

61 of whiche Nadab and Abyu weren deed, whanne thei hadden offrid alien fier bifor the Lord.

62 And alle that weren noumbrid weren thre and twenti thousynde of male kynde, fro o monethe and aboue, whiche weren not noumbrid among the sones of Israel, nether possessioun was youun to hem with othir men.

63 This is the noumbre of the sones of Israel, that weren discryued of Moises and Eleasar, preest, in the feeldi places of Moab, ouer Jordan, ayen Jerico;

64 among whiche noon of hem was that weren noumbrid bifor of Moises and Aaron, in the deseert of Synay;

65 for the Lord bifore seide, that alle schulden die in the wildirnesse; and noon of hem dwellide, no but Caleph, the sone of Jephone, and Josue, the sone of Nun.

NUMBERS CHAPTER 27

1 Forsothe the douytris of Salphaat, sone of Epher, sone of Galaad, sone of Machir, sone of Manasses, that was the sone of Joseph, neiyeden; of whiche douytris these ben the names; Maala, and Noha, and Egla, and Melcha, and Thersa.

2 And thei stoden bifore Moises, and Eleazar, preest, and alle the princes of the puple, at the dore of tabernacle of boond of pees; and seiden,

3 Oure fadir was deed in the deseert, nether he was in the rebelte, that was reisid ayens the Lord, vndur Chore, but he was deed in his synne; he hadde no male sones. Whi is the name of hym takun awei fro his meynee, for he hath no sone? Yif ye possessioun to vs among the kynesmen of oure fadir.

4 And Moises telde the cause of hem to the doom of the Lord;

5 which seide to Moyses, The douytris of Salphaath axen a iust thing; yyue thou possessioun to hem among the kynnysmen of her fadir,

6 and be thei successouris to hym in to eritage.

7 Forsothe thou schalt speke these thingis to the sons of Israel,

8 Whanne a man is deed with out sone, the eritage schal go to his douyter;

9 if he hath not a douyter, he schal haue eiris his britheren;

10 that and if britheren ben not, ye schulen yyue the eritage to the britheren of his fadir;

11 forsothe if he hath no britheren of his fadir, the eritage schal be youun to hem that ben next to hym. And this schal be hooli, that is, stidefast, bi euerlastynge lawe to the sones of Israel, as the Lord comaundide to Moises.

12 Also the Lord seide to Moises, Stie thou in to this hil of Aberym, and biholde thou fro thennus the lond, which Y schal yyue to the sones of Israel.

13 And whanne thou hast seyn it, also thou schalt go to thi puple, as thi brother Aaron yede;

14 for thou offenddidist me in the deseert of Syn, in the ayen seiyng of the multitude, nether woldist halewe me bifor it, on the watris. These ben the watris of ayen seiyng, in Cades, of the deseert of Syn.

15 To whom Moises answeryde,

16 The Lord God of spiritis of al fleisch puruey a man, that be on this multitude,

17 and may go out, and entre bifor hem, and lede hem out, and lede hem yn, lest the puple of the Lord be as scheep with out schepherde.

18 And the Lord seide to hym, Take thou Josue, the sone of Nun, a man in whom the spyrit of God is, and set thin hond on hym; and he schal stonde bifore Eleazar,

19 preest, and bifore al the multitude.

20 And thou schalt yyue to hym comaundementis, in the siyt of alle men, and a part of thi glorie, that al the synagoge of the sones of Israel here hym.

21 If ony thing schal be worthi to be do for this man, Eleasar, preest, schal counseil the Lord; he schal go out, and schal go yn, at the word of Eleazar; he, and alle the sones of Israel with him, and the tother multitude.

22 Moises dide as the Lord comaundide, and whanne he hadde take Josue, he settide hym bifore Eleazar, preest, and bifore al the multitude of the puple;

23 and whanne he hadde set hondis on his heed, he reherside alle thingis whiche the Lord comaundide.

NUMBERS CHAPTER 28

1 Also the Lord seide to Moises, Comaunde thou to the sones of Israel, and thou schalt seie to hem,

2 Offre ye bi her tymes myn offryng, and looues, and encense of swettist odour.

3 These ben the sacrificis whiche ye owen to offre; twey lambren of o yeer, with out wem, ech dai in to euerlastynge brent sacrifice.

4 Ye schulen offre oon eerli, and the tother at euentid.

5 Ye schulen offre the tenthe part of ephi of floure, which be spreynt with pureste oile, and haue the fourthe part of hyn.

6 It is continuel brent sacrifice, which ye offriden in the hil of Synai, in to odour of swettiste encense to the Lord.

7 And ye schulen offre the fourthe part of hyn of wyn, bi ech lomb, in the seyntuarie of the Lord.

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8 And ye schulen offre in lijk maner the tother lomb at euentid, bi al the custom of the morewe sacrifice, and of moist sacrifices therof, an offryng of swettist odour to the Lord.

9 Forsothe in the dai of sabat ye schulen offre twey lambren of o yeer, without wem, and twei tenthe partis of flour spreynt togidere with oile, in sacrifice, and ye schulen offre moiste sacrificis that ben sched bi custom,

10 bi alle sabatis, in to euerlastynge brent sacrifice.

11 Forsothe in calendis, that is, in the bigynnyngis of monethis, ye schulen offre brent sacrifice to the Lord, tweyne calues of the droue, o ram, seuene lambren of o yeer, without wem,

12 and thre tenthe partis of flour spreynt to gidere with oile, in sacrifice, bi ech calf, and twey tenthe partis of flour spreynt to gidere with oile, bi ech ram;

13 and the tenthe part of a dyme of flour of oile in sacrifice, bi ech lomb; it is brent sacrifice of swetist odour, and of encense to the Lord.

14 Forsothe the moiste sacrifices of wyn, that schulen be sched bi alle slayn sacrificis, schulen be these; the half part of hyn bi ech calf, the thridde part bi a ram, the fourthe part bi a lomb; this schal be brent sacrifices bi ech monethe, that comen oon aftir anothir while the yeer turneth.

15 Also a buc of geet schal be offrid to the Lord for synnes, in to euerlastynge brent sacrifice, with his moiste offryngis.

16 Forsothe in the firste monethe, in the fouretenthe dai of the monethe, schal be phase, that is, pask ethir passyng, of the Lord;

17 and in the fiftenthe day schal be the solempnyte of the therf looues. Bi seuene daies ye schulen ete therf looues;

18 of whiche the firste dai schal be worschipful and hooli; ye schulen not do ony seruyle werk therynne.

19 And ye schulen offre brent sacrifice to the Lord, twey calues, o ram, seuene lambren of o yeer, without wem;

20 and the sacrifices of ech bi itsilf of flour, which be spreynt to gidere with oile, thre tenthe partis bi ech calf,

21 and twey tenthe partis bi a ram, and the tenthe part of a dyme bi ech lomb, that is, bi seuene lambren.

22 And ye schulen offre o buc of geet for synne, that clensyng be maad for you,

23 outakun the brent sacrifice of the morewtid, which ye schulen offre euere.

24 So ye schulen do bi ech dai of seuene daies, into the nurschyng of fier, and in to swettist odour to the Lord, that schal rise of the brent sacrifice, and of moiste sacrifices of ech.

25 Also the seuenthe day schal be moost solempne and hooli to you; ye schulen not do ony seruyle werk ther ynne.

26 Also the dai of the firste fruytis, whanne ye schulen offre newe fruitis to the Lord, whanne the wokis schulen be fillyd, schal be worschipful and hooli; ye schulen not do ony seruyle werk ther ynne.

27 And ye schulen offre brent sacrifice to the Lord, in to swettiste odour; twey calues of the droue, o ram, and seuene lambren of o yeer, with out wem;

28 and in the sacrifices of tho ye schulen offre thre tenthe partis of flour spreynt togidere with oile, bi ech calf, twei tenthe partis bi rammes,

29 the tenthe parte of a dyme bi the lambren, whiche ben to gidere, seuene lambren. And ye schulen offre a buc of geet, which is offrid for clensyng, outakun brent sacrifice euerlastynge, and the moiste sacrifices therof;

31 ye schulen offre alle thingis with out wem, with her moyste sacrifices.

NUMBERS CHAPTER 29

1 Forsothe the firste dai of the seuenthe monethe schal be hooli, and worschipful to you; ye schulen not do ony seruyle werk ther ynne, for it is the day of sownyng, and of trumpis.

2 And ye schulen offre brent sacrifice, in to swettest odour to the Lord, o calf of the droue, o ram, and seuene lambren of o yeer, with out wem;

3 and in the sacrificis of tho ye schulen offre thre tenthe partis of flour spreynt togidere with oile, bi ech calfe, twey tenthe partis bi a ram,

4 o tenthe part bi a lomb, whiche togidere ben seuen lambren.

5 And ye schulen offre a buc of geet, which is offrid for synne, in to the clensyng of the puple,

6 with out the brent sacrifice of kalendis, with hise sacrifices, and without euerlastynge brent sacrifice, with customable fletynge offryngis; and bi the same cerymonyes ye schulen offre encense in to swettiste odour to the Lord.

7 Also the tenthe dai of this seuenthe monethe schal be hooli and worschipful to you, and ye schulen turmente youre soulis; ye schulen not do ony seruyle werk ther ynne.

8 And ye schulen offre brent sacrifice to the Lord, in to swettiste odour; o calf of the droue, o ram, seuene lambren of o yeer with out wem.

9 And in the sacrifices of tho ye schulen offre thre tenthe partis of flour spreynt togidere with oyle, bi ech calf, twey tenthe partis bi a ram,

10 the tenthe part of a dyme bi each lomb, that ben togidere seuene lambren.

11 And ye schulen offre a buc of geet for synne, with out these thingis that ben wont to be offrid for synne in to clensyng, and ye schulen offre euerlastinge brent sacrifice in sacrifice, and fletinge offryngis of tho.

12 Forsothe in the fiftenthe dai of this seuenthe monethe, that schal be hooli and worschipful to you, ye schulen not do ony seruyle werk, but ye schulen halewe solempnyte to the Lord in seuene daies; and ye schulen offre brent sacrifice,

13 in to swetiste odour to the Lord, threttene calues of the droue, twey rammes, fouretene lambren of o yeer, with out wem.

14 And in the moiste sacrifices of tho ye schulen offre thre tenthe partis of flour spreynt to gidere with oile bi ech calf, that ben togidere threttene calues, and ye schulen offre twei tenthe partis to twei rammes togidere, that is, o tenthe part to o ram, and ye schulen offre the tenthe part of a

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15 dyme to ech lomb, whiche ben to gidere fourteene lambren.

16 And ye schulen offre a buc of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moiste offryng therof.

17 In the tother dai ye schulen offre twelue calues of the droue, twei rammes, fouretene lambren of o yeer without wem.

18 And ye schulen halewe riytfuli sacrifices, and moiste offryngis of alle, bi calues, and rammes, and lambren.

19 And ye schulen offre a buc of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moist offryng therof.

20 In the thridde dai ye schulen offre euleuen calues, twei rammes, fourtene lambren of o yeer, without wem.

21 And ye schulen halewe riytfuli the sacrifices, and moiste offryngis of alle, bi the caluys, and rammes, and lambren.

22 And ye schulen offre a buk of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moiste offryng therof.

23 In the fourthe day ye schulen offre ten calues, twey rammes, fourtene lambren of o yeer with oute wem.

24 And ye schulen halewe riytfuli the sacrifices, and moiste offryngis of alle, bi the calues, and rammes, and lambren.

25 And ye schulen offre a buk of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moiste offryng therof.

26 In the fyuethe dai ye schulen offre nyne calues, twei rammes, fourtene lambren of o yeer, with oute wem.

27 And ye schulen halewe riytfuli the sacrifices, and moiste offryngis of alle, bi the calues, and rammes, and lambren.

28 And ye schulen offre a buc of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moiste offryng therof.

29 In the sixte dai ye schulen offre eiyt calues, and twei rammes, fourtene lambren of o yeer with out wem.

30 And ye schulen halewe riytfuli the sacrifices, and moiste offryngis of alle, bi the calues, and rammes, and lambren.

31 And ye schulen offre a buk of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moiste offryng therof.

32 In the seuenthe dai ye schulen offre seuene calues, twei rammes, fourtene lambren of o yeer with out wem.

33 And ye schulen halewe riytfuli the sacrifices, and moiste offryngis of alle, bi the calues, and rammes, and lambren.

34 And ye schulen offre a buc of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice and moiste offryng therof.

35 In the eiythe dai, which is moost solempne ether hooli; ye schulen not do ony seruyle werk,

36 and ye schulen offre brent sacrifice in to swettest odour to the Lord, o calf, o ram, seuene lambren of o yeer with out wem.

37 And ye schulen halewe riytfuli the sacrifices and moiste offryngis of alle, bi the calues, and rammes, and lambren.

38 And ye schulen offre a buc of geet for synne, with out euerlastynge brent sacrifice, and with out the sacrifice, and moiste offryng therof.

39 Ye schulen offre these thingis to the Lord, in youre solempnytees, with out avowis, and wilful offryngis, in brent sacrifice, in sacrifice, in moist offryng, and in peesible sacrifices.

NUMBERS CHAPTER 30

1 And Moises telde to the sones of Israel alle thingis whiche the Lord comaundide to hym.

2 And he spak to the princes of the lynagis of the sones of Israel, This is the word, which the Lord comaundide, If ony of men makith a vowe to the Lord,

3 ethir byndith hym silf bi an ooth, he schal not make voide his word, but he schal fille al thing which he bihiyte.

4 If a womman which is in the hows of hir fadir, and is yit in the age of a damysel, that is, not yit weddid, avowith ony thing, ethir byndith hir silf bi an ooth, if the fadir knowith the avow, which sche bihiyte, and the ooth bi which sche boond hir soule, and he is stille, sche schal be gilti of the ooth, that is, boundun bi the ooth;

5 what euer thing sche bihiyte and swoor, sche schall fille in werk.

6 Forsothe if the fadir ayenseide anoon as he herde, bothe the vowis and oothis of hir schulen be voide, and sche schal not be holdun boundun to the biheeste, for the fadir ayenseide.

7 If sche hath an hosebonde, and avowith ony thing, and a word goynge out of hir mouth onys byndith hir soule with an ooth,

8 in what dai the hosebonde herith, and ayenseith not, sche schal be gilti of avow; sche schal yelde, what euer thing sche bihiyte.

9 But if the hosebonde herith, and anoon ayenseith, and makith void alle hir biheestis, and wordis bi whiche sche boond hir soule, the Lord schal be merciful to hir.

10 A widewe, and a womman forsakun of hir hosebonde, schulen yelde, what euer thing thei avowen.

11 Whanne a wijf in the hous of hir hosebonde byndith hir silf bi a vow and an ooth,

12 if the hosebonde herith, and is stille and ayenseith not the biheest, sche schal yelde, what euer thing sche bihiyte.

13 Sotheli if the hosebonde ayenseide anoon, sche schal not be holdun gilti of biheest, for the hosebonde ayenseide, and the Lord schal be merciful to hir.

14 If sche avowith, and byndith hir silf bi an ooth, that sche turmente hir soule bi fastyng, ethir bi abstynence of othere thingis, it schal be in the doom of the hosebonde, that sche do, ether do not.

15 That if the hosebonde herith, and is stille, and delaieth the sentence in the tother dai, sche schal yelde what euer thing sche avowide and bihiyte, for he was stille, anoon as he herde.

16 Forsothe if the hosebonde ayenseide aftir that he wiste, he schal bere his wickidnesse. These ben the lawis, which the

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Lord ordeynede to Moyses bitwixe the hosebonde and the wijf, bitwixe the fadir and the douytir, which is yit in the age of a damysel, that is, not yit maried, ether which dwellith in the hows of the fadir.

NUMBERS CHAPTER 31

1 And the Lord spak to Moyses, and seide,

2 Venge thou firste the sones of Israel of Madianytis, and so thou schalt be gaderid to thi puple.

3 And anoon Moises seide, Arme ye men of you to batel, that moun take of Madianytis the veniaunce of the Lord.

4 Of ech lynage be chosun a thousynde men of Israel, that schulen be sent to batel.

5 And of ech lynage thei yauen a thousynde, that is twelue thousynde of men, redi to batel;

6 whiche Moises sente with Fynees, the sone of Eleazar, preest. And he bitook to hem hooli vesselis, and trumpis to make sown.

7 And whanne thei hadden fouyt ayens Madianytis, and hadden ouercome, thei killiden alle the malis,

8 and the kyngis of hem, Euy, and Reem, and Sur, and Hur, and Rebe, fyue princes of the folc of hem. Also thei killiden bi swerd Balaam, the sone of Beor.

9 And thei token the wymmen of hem, and the litle children, and alle beestis, and al purtenaunce of howshold; what euer thei myyten haue, thei spuyleden;

10 flawme brente as wel citees, as litle townes and castels.

11 And they token pray, and alle thingis whiche thei hadden take, as wel of men as of beestis, and thei brouyten to Moyses,

12 and to Eleazar, preest, and to al the multitude of the sones of Israel. Forsothe thei baren othere thingis perteynynge to vss, to the castels in the feldi places of Moab bisidis Jordan, ayens Jericho.

13 Moises and Eleazar, preest, and alle the princes of the synagoge, yeden out in to the comyng of hem, with out the castels, that is, of the tabernacle.

14 And Moises was wrooth to the princes of the oost, to tribunes, and centuriouns, that camen fro batel;

15 and he seide, Whi reserueden ye wymmen?

16 whether it be not these that disseyueden the sones of Israel, at the suggestioun of Balaam, and maden you to do trespas ayens the Lord, on the synne of Phegor, wherfor also the puple was slayn?

17 And therfor sle ye alle men, what euer thing is of male kynde, and litle children; and strangle ye the wymmen that knew men fleischli;

18 forsothe reserue ye to you damesels, and alle wymmen virgyns,

19 and dwelle ye with out the castels in seuene daies. He that sleeth a man, ether touchith a slayn man, schal be clensid in the thridde and the seuenthe dai;

20 and of al the pray, whether it is clooth, ether vessel, and ony thing maad redi in to thingis perteynynge to vss, of the skynnys and heeris of geet, and of tre, it schal be clensid.

21 And Eleazar, preest, spak thus to the men of the oost that fouyten, This is the comaundement of the lawe, which the Lord comaundide to Moises,

22 The gold, and siluer, and bras, and yrun, and tiyn, and leed, and al thing that may passe by flawme, schal be purgid bi fier;

23 sotheli what euer thing may not suffre fier, schal be halewid bi the watir of clensyng.

24 And ye schulen waische youre clothis in the seuenthe dai, and ye schulen be clensid; and aftirward ye schulen entre in to the castels of the tabernacle.

25 And the Lord seide to Moises, Take ye the summe of tho thingis that ben takun, fro man til to beeste,

26 thou, and Eleazar, preest, and alle the princes of the comyn puple.

27 And thou schalt departe euenli the prey bytwixe hem that fouyten and yeden out to batel, and bitwixe al the multitude.

28 And thou schalt departe a part to the Lord, of hem that fouyten, and weren in batel, o soule of fiue hundrid, as wel of men, as of oxun, and of assis, and of scheep.

29 And thou schalt yyue that part to Eleazar, preest, for tho ben the firste fruytis of the Lord.

30 Also of the myddil part of the sones of Israel, thou schalt take the fiftithe heed of men, and of oxun, and of assis, and of scheep, and of alle lyuynge beestis; and thou schalt yyue tho to the dekenes, that waken in the kepyngis of the tabernacle of the Lord.

31 And Moyses and Eleazar diden, as the Lord comaundide.

32 Forsothe the prey which the oost hadde take, was sixe hundrid fyue and seuenti thousynde of scheep,

33 of oxun two and seuenti thousynde,

34 of assis sixti thousynde and a thousynde;

35 the soules of persones of femal kynde, that knewen not fleischli men, two and thretti thousynde.

36 And the myddil part was youun to hem that weren in the batel, of scheep thre hundrid seuene and thretti thousynde and fyue hundrid;

37 of whiche sixe hundrid fyue and seuenti scheep weren noumbrid in to the part of the Lord;

38 and of sixe and thretti thousynde oxun,

39 two and seuenti oxun, and of thretti thousynde assis and fyue hundryd, oon and sixti assis;

40 of sixtene thousynde persoones of men, twei and thretti persoones bifelden in to the part of the Lord.

41 And Moises bitook the noumbre of the firste fruytis of the Lord to Eleazar, preest, as it was comaundid to hym,

42 of the myddil part of the sones of Israel, which he departide to hem that weren in batel.

43 And of the myddil part that bifelde to the tother multitude, that is, of thre hundrid seuene and thretti thousynde scheep and fyue hundrid,

44 and of sixe and thretti thousynde oxun,

45 and of thretti thousynde assis and fyue hundrid, and of sixtene thousynde wymmen,

46 Moyses took the fyftithe heed,

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47 and yaf to the dekenes, that wakiden in the tabernacle of the Lord, as the Lord comaundide.

48 And whanne the princes of the oost, and the tribunes and centuriouns hadden neiyed to Moises,

49 thei seiden, We thi seruauntis han teld the noumbre of fiyters, whiche we hadden vndur oure hoond, and sotheli not oon failide;

50 for which cause we offren in the fre yiftis of the Lord, alle bi vs silf, that that we myyten fynde of gold in the pray, girdelis for the myddil of wymmen, and bies of the armes, and ryngis, and ournementis of the arm nyy the hond, and bies of the neckis of wymmen, that thou preye the Lord for vs.

51 And Moises and Eleazar, preest, token al the gold in dyuerse spices,

52 ether kyndis, bi the weiyte of the seyntuarye, sixtene thousynde seuene hundrid and fifti siclis, of the tribunes, and centuriouns.

53 For that that ech man rauyschide in the prey, was his owne;

54 and thei baren the gold taken in to the tabernacle of witnessyng, in to the mynde of the sones of Israel, bifor the Lord.

NUMBERS CHAPTER 32

1 Forsothe the sones of Ruben and of Gad hadden many beestis, and catel with out noumbre was to hem, in werk beestis. And whanne thei hadden seyn Jazer and Galaad, couenable londis to beestis to be fed,

2 thei camen to Moyses and Eleazar, preest, and to the princes of the multitude, and seiden,

3 Astaroth, and Dibon, and Jacer, and Nemra, Esebon, and Eleale, and Sabam,

4 and Nebo, and Beon, the lond which the Lord smoot in the siyt of the sones of Israel, is of moost plenteuous cuntrey to the pasture of beestis; and we thi seruauntis han ful many beestis;

5 and we preyen, if we han founde grace bifor thee, that thou yyue to vs thi seruauntis that cuntrey in to possessioun, and make not vs to passe Jordan.

6 To whiche Moises answeride, Whether youre britheren schulen go to batel, and ye schulen sitte here?

7 Whi peruerten ye the soulis of Israel, that thei doren not passe in to the place, which the Lord schal yyue to hem?

8 Whether youre fadris diden not so, whanne Y sente fro Cades Barne to aspie the lond,

9 and whanne thei camen to the valey of Clustre, whanne al the cuntrey was cumpassid, thei peruertiden the herte of the sones of Israel, that thei entriden not in to the coostis, whiche the Lord yaf to hem.

10 And the Lord was wrooth, and swoor,

11 seiynge, Thes men that stieden fro Egipt, fro twenti yeer and aboue, schulen not se the lond which Y bihiyte vndur an ooth to Abraham, Isaac, and Jacob, and nolden sue me,

12 outakun Caleph, Cenezei, the sone of Jephone, and Josue, the sone of Nun; these tweyne filliden my wille.

13 And the Lord was wrooth ayens Israel, and ledde hym aboute the deseert bi fourti yeer, til al the generacioun was wastid, that hadde do yuel in the siyt of the Lord.

14 And Moyses seide, Lo! ye encressyngis, and nurreis, ether nurschid children, of synful men, han ryse for youre fadris, that ye schulden encreesse the strong veniaunce of the Lord ayens Israel.

15 That if ye nylen sue the Lord, in the wildirnesse he schal forsake the puple, and ye schulen be cause of the deeth of alle men.

16 And thei neiyiden nyy, and seiden, We schulen make foldis of scheep, and the stablis of beestis, and we schulen make strengthid citees to oure litle children.

17 Forsothe we vs silf schulen be armed to defence, and schulen be gird with armeris to asailyng, and schulen go to batel bifor the sones of Israel, til we bryngen hem in to her places; oure litle children and what euer thing we moun haue, schulen be in strengthid cytees, for the tresouns of the dwelleris.

18 We schulen not turne ayen in to oure housis, til the sones of Israel welden her eritage;

19 and we schulen not axe ony thing ouer Jordan, for we han now oure possessioun in the eest coost therof.

20 To whiche Moises seide, If ye doen that, that ye biheten, be ye maad redi, and go ye to batel bifor the Lord;

21 and ech man fiytere be armed, and passe Jordan, til the Lord distrye hise enemyes,

22 and al the lond be maad suget to hym; thanne ye schulen be giltles anentis God, and anentis Israel, and ye schulen holde the cuntreys, whiche ye wolen, bifor the Lord.

23 But if ye doon not that, that ye seien, it is not doute to ony man, that ne ye synnen ayens God; and wite ye, that youre synne schal take you.

24 Therfor bilde ye citees to youre litle children, and foldis and stablis to scheep, and to beestis; and fille ye that, that ye bihiyten.

25 And the sones of Gad and of Ruben seiden to Moises, We ben thi seruauntis; we schulen do that, that oure lord comaundith.

26 We schulen leeue oure litle children, and wymmen, and scheep, and beestis in the citees of Galaad;

27 forsothe alle we thi seruauntis schulen go redi to batel, as thou, lord, spekist.

28 Therfor Moyses comaundide to Eleazar, preest, and to Josue, the sone of Nun, and to the princes of meynees, bi the lynagis of Israel, and seide to hem,

29 If the sones of Gad, and the sones of Ruben goen alle armed with you, to batel bifor the Lord, and the lond be maad suget to you, yyue ye to hem Galaad in to possessioun;

30 but if thei nylen passe with you in to the lond of Chanaan, take thei places to dwelle among you.

31 And the sones of Gad and the sones of Ruben answeriden, As the Lord spak to hise seruauntis, so we schulen do;

32 we schulen go armed bifor the Lord, in to the lond of Chanaan, and we knowlechen, that we han take now possessioun ouer Jordan.

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33 And so Moises yaf to the sones of Gad and of Ruben, and to half the lynage of Manasses, sone of Joseph, the rewme of Seon, kyng of Ammorey, and the rewme of Og, kyng of Basan, and the lond of hem, with her citees, bi cumpas.

34 Therfor the sones of Gad bildiden Dibon, and Astaroth, and Aroer,

35 and Roth-Sophan, and Jazer, and Jebaa,

36 and Beeth-Nemra, and Betharan, strengid citees; and foldis to her beestis.

37 Forsothe the sones of Ruben bildiden Esebon, and Eleale, and Cariathiarym, and Nabo,

38 and Balmeon, whanne the names weren turned, and thei bildiden Sabama; and puttiden names to the citees, whiche thei hadden bildid.

39 Forsothe the sones of Machir, sone of Manasses, yeden in to Galaad, and distrieden it, and killiden Ammorei, enhabitere therof.

40 Therfor Moises yaf the lond of Galaad to Machir, sone of Manasses, which Machir dwellide ther ynne.

41 Forsothe Jair, the sone of Manasses, yede, and occupiede the townes therof, whiche he clepide Anochiair, that is, the townes of Jair.

42 Also Nobe yede, and took Canath, with hise townes, and clepide it, bi his name, Nobe.

NUMBERS CHAPTER 33

1 These ben the dwellyngis of the sones of Israel, that yeden out of the lond of Egipt, bi her cumpenyes, in the hond of Moises and of Aaron;

2 whiche dwellyngis Moises discriuede bi the places of tentis, that weren chaungid bi comaundement of the Lord.

3 Therfor the sones of Israel yeden forth in an hiy hond fro Ramesses, in the firste monethe, in the fiftenthe dai of the firste monethe, in the tother dai of pask, while alle Egipcians sien,

4 and birieden the firste gendrid children, whiche the Lord hadde slayn; for the Lord hadde take veniaunce also on the goddis of hem.

5 The sones of Israel settiden tentis in Socoth,

6 and fro Sochoth thei camen into Etham, which is in the laste coostis of the wildirnesse; fro thennus thei yeden out,

7 and camen ayens Phiayroth, whiche biholdith Beelsephon, and settiden tentis bifor Magdalun.

8 And thei yeden forth fro Phiairoth, and passiden bi the myddil see in to the wildirnesse, and thei yeden thre daies bi the deseert of Ethan, and settiden tentis in Mara.

9 And thei yeden forth fro Mara, and camen in to Helym, where weren twelue wellis of watir, and seuenti palm trees; and there thei settiden tentis.

10 But also thei yeden out fro thennus, and settiden tentis on the Reed See. And thei yeden forth fro the Reed See,

11 and settiden tentis in the deseert of Syn,

12 fro whennus thei yeden out, and camen in to Depheca.

13 And thei yeden forth fro Depheca, and settiden tentis in Haluys.

14 And thei yeden forth fro Haluys, and settiden tentis in Raphidyn, where watir failide to the puple to drinke.

15 And thei yeden forth fro Raphidyn, and settiden tentis in the deseert of Synai.

16 But also thei yeden out of the wildirnesse of Synay, and camen to the Sepulcris of Coueitise.

17 And thei yeden forth fro the Sepulcris of Coueytise, and settiden tentis in Asseroth.

18 And fro Asseroth thei camen in to Rethma.

19 And thei yeden forth fro Rethma, and settiden tentis in Remon Phares;

20 fro whennus thei yeden forth, and camen in to Lemphna.

21 And fro Lemphna thei settiden tentis in Ressa.

22 And thei yeden out fro Ressa, and camen into Celatha; fro whennus thei yeden forth, and settiden tentis in the hil of Sepher.

24 Thei yeden out fro the hil of Sepher, and camen in to Arada;

25 fro thennus thei yeden forth, and settiden tentis in Maceloth.

26 And thei yeden forth fro Maceloth, and camen in to Caath.

27 Fro Caath thei settiden tentis in Thare;

28 fro whennus thei yeden out, and settiden tentis in Methcha.

29 And fro Methcha thei settiden tentis in Esmona.

30 And thei yeden forth fro Asmona, and camen in to Moseroth;

31 and fro Moseroth thei settiden tentis in Benalachan.

32 And thei yeden forth fro Benalachan, and camen in to the hil of Galgad;

33 fro whennus thei yeden forth, and settiden tentis in Jethebacha.

34 And fro Jethebacha thei camen in to Ebrona.

35 And thei yeden out fro Ebrona, and settiden tentis in Asiongaber;

36 fro thennus thei yeden forth, and camen in to deseert of Syn; this is Cades.

37 And thei yeden fro Cades, and thei settiden tentis in the hil of Hor, in the laste coostis of the lond of Edom.

38 And Aaron, the preest, stiede in to the hil of Hor, for the Lord comaundide, and there he was deed, in the fourti yeer of the goyng out of the sones of Israel fro Egipt, in the fyuethe monethe, in the firste dai of the monethe;

39 whanne he was of an hundrid and thre and twenti yeer.

40 And Chanaan, kyng of Arad, that dwellide at the south, in the lond of Canaan, herde that the sones of Israel camen.

41 And thei yeden forth fro the hil of Hor, and settiden tentis in Salmona;

42 fro thennus thei yeden forth, and camen in to Phynon.

43 And thei yeden forth fro Phynon, and settiden tentis in Oboth.

44 And fro Oboth thei camen in to Neabarym, that is, into the wildirnesse of Abarym, which is in the endis of Moabitis.

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45 And thei yeden forth fro Neabarym, and thei settiden tentis in Dibon of Gad;
46 fro whennus thei yeden forth, and settiden tentis in Helmon of Deblathaym.
47 And thei yeden out fro Helmon of Deblathaym, and camen to the hillis of Abarym, ayens Nabo.
48 And thei yeden forth fro the hillis of Abarym, and passiden to the feeldi places of Moab, ouer Jordan, ayens Jericho.
49 And there thei settiden tentis, fro Bethsymon til to Belsathym, in the pleynere places of Moabitis,
50 where the Lord spak to Moises,
51 Comaunde thou to the sones of Israel, and seie thou to hem, Whanne ye han passid Jordan, and han entrid in to the lond of Canaan,
52 distrie ye alle the dwelleris of that cuntrey; breke ye the titlis, that is, auteris, and dryue ye to poudre the ymagis, and distrie ye alle heiy thingis,
53 and clense ye the lond, and alle men dwellynge thereynne. For Y yaf to
54 you that lond into possessioun whiche ye schulen departe to you bi lot; to mo men ye schulen yyue largere lond, and to fewere men streytere lond, as lot fallith to alle men, so eritage schal be youun; possessioun schal be departid bi lynagis and meynees.
55 But if ye nylen sle the dwelleris of the lond, thei, that abiden, schulen be to you as nailes in the iyen, and speris in the sidis, that is, deedli aduersaries; and thei schulen be aduersaries to you in the lond of youre abitacioun;
56 and what euer thing Y thouyte to do to hem, Y schal do to you.

NUMBERS CHAPTER 34
1 And the Lord spak to Moises,
2 and seide, Comaunde thou to the sones of Israel, and thou schalt seie to hem, Whanne ye han entrid in to the lond of Canaan, and it bifelde in to possessioun to you bi lot, it schal be endid bi these endis.
3 The south part schal bigynne at the wildirnesse of Syn, which is bisidis Edom, and it schal haue termes ayens the eest,
4 the saltiste see, whiche termes schulen cumpasse the south coost bi the stiynge of Scorpioun, that is, of an hil clepid Scorpioun, so that tho passe in to Senna, and come to the south, til to Cades Barne; fro whennus the coostis schulen go out to the town, Abdar bi name, and schulen strecche forth til to Asemona;
5 and the terme schal go bi cumpas fro Assemona til to the stronde of Egipt, and it schal be endid bi the brynke of the grete see.
6 Forsothe the west coost schal bigynne at the greet see, and schal be closid bi that ende.
7 Sotheli at the north coost, the termes schulen bigynne at the greet see, and schulen come til to the hiyeste hil,
8 fro which tho schulen come in to Emath, til to the termes of Sedada;
9 and the coostis schulen go til to Ephrona, and the town of Enan. These schulen be the termes in the north part.
10 Fro thennus thei schulen mete coostis ayens the eest coost, fro the town Henan til to Sephama;
11 and fro Sephama termes schulen go doun in to Reblatha, ayens the welle of Daphnyn; fro thennus tho schulen come ayens the eest to the se of Cenereth;
12 and tho schulen strecche forth til to Jordan, and at the laste tho schulen be closid with the salteste see. Ye schulen haue this lond bi hise coostis in cumpas.
13 And Moises comaundide to the sones of Israel, and seide, This schal be the lond which ye schulen welde bi lot, and which the Lord comaundide to be youun to nyne lynagis and to the half lynage;
14 for the lynage of the sones of Ruben, bi her meynees, and the lynage of the sones of Gad, bi kynrede and noumbre, and half the lynage of Manasses,
15 that is, twey lynagis and an half, han take her part ouer Jordan, ayens Jerico, at the eest coost.
16 And the Lord seide to Moises,
17 These ben the names of men that schulen departe the lond to you, Eleazar, preest, and Josue, the sone of Nun, and of each lynage, o prynce;
18 of whiche these ben the names, of the lynage of Juda,
19 Caleph, the sone of Jephone;
20 of the lynage of Symeon, Samuhel, the sone of Amyud;
21 of the lynage of Beniamyn, Heliad, sone of Casselon;
22 of the lynage of the sones of Dan, Bochi, sone of Jogli; of the sones of Joseph,
23 of the lynage of Manasses, Hamyel, sone of Ephoth;
24 of the lynage of Effraym, Camuhel, sone of Septhan;
25 of the lynage of Zabulon, Elisaphan, sone of Pharnat;
26 of the lynage of Isacar, duyk Phaltiel, the sone of Ozan; of the lynage of Azer,
27 Abyud, the sone of Salomy;
28 of the lynage of Neptalym, Fedahel, the sone of Amyud.
29 These men it ben, to whiche the Lord comaundide, that thei schulden departe to the sones of Israel the lond of Chanaan.

NUMBERS CHAPTER 35
1 And the Lord spak these thingis to Moises, in the feeldi places of Moab, aboue Jordan,
2 ayens Jericho, Comaunde thou to the sones of Israel, that thei yyue to dekenes of her possessiouns,
3 citees to dwelle, and the suburbabis of tho bi cumpas, that thei dwelle in the citees, and the suburbabis be to beestis, and werk beestis;
4 whiche suburbabis schulen be strecchid forth fro the wallis of citees with outforth bi cumpas, in the space of a thousynde paacis;
5 ayens the eest schulen be two thousynde cubitis, and ayens the south in lijk manere schulen be two thousynde cubitis, and at the see that biholdith to the west schal be the same mesure, and the north coost schal be endid bi euene terme.

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And the citees schulen be in the myddis, and the suburbabis with outforth.

6 Forsothe of tho citees whiche ye schulen yyue to dekenes, sixe schulen be departid in to helpis of fugityues, ether of fleynge men, that he that schedde blood, fle to tho; and outakun these sixe, ye schulen yyue to dekenes othere two and fourti citees,

7 that is, togidere eiyte and fourti, with her surburbabis.

8 And tho citees that schulen be youun of the possessiouns of sones of Israel, schulen be takun awey, mo fro hem that han more, and fewere schulen be takun awey fro hem that han lesse, alle bi hem silf schulen yyue bi the mesure of her eritage, citees to dekenes.

9 The Lord seide to Moises,

10 Spek thou to the sones of Israel, and thou schalt seie to hem, Whanne ye han passid Jordan, in the lond of Canaan,

11 deme ye whiche citees owen to be in to the helpis of fugityues, whiche not wilfuli han sched blood.

12 In whiche whanne the fleere hath fled, the kynesman of hym that is slayn, schal not mow sle hym, til he stonde in the siyt of the multitude, and the cause of hym be demed.

13 Forsothe of tho citees that ben departid to the helpis of fugityues,

14 thre schulen be ouer Jordan, and thre in the lond of Canaan;

15 as wel to the sones of Israel as to comelyngis and pilgryms; that he fle to tho citees, that schedde blood not wilfuli.

16 If ony man smytith a man with yrun, and he that is smytun is deed, the smyter schal be gilti of mansleyng, and he schal die.

17 If he castith a stoon, and a man is deed bi the strook, he schal be punyschid in lijk maner.

18 If a man smytun with a staf dieth, he schal be vengid bi the blood of the smytere.

19 The niy kynesman of hym that is slayn schal sle the mansleere; anoon as he takith hym, that is, the manquellere, he schal sle hym.

20 If bi haterede a man hurtlith, ethir schoufith, a man, ethir castith ony thing in to hym bi aspiyngis,

21 ether whanne he was enemy, smoot with hond, and he is deed, the smytere schal be gilti of mansleyng. The kynesman of him that is slayn, anoon as he findith him, that is, the sleere, schal sle hym.

22 That if bi sudeyn caas, and without hatrede and enemytees,

23 he doith ony thing of these;

24 and this is preued in heryng of the puple, and the questioun of blood is discussid bitwixe the smytere and the kynesman,

25 the innocent schal be delyuered fro the hond of the vengere, and bi sentence of iugis he schal be led ayen in to the citee, to which he fledde, and he schal dwelle there, til the grete preest die, which is anoyntid with oile.

26 If the sleere is foundun with out the coostis of the citees that ben asigned to exilid men,

27 and is slayn of him that is vengere, he that sleeth him, that is, the exilid man, schal be with out gilt;

28 for the exilid man ouyte sitte in the citee til to the deth of the bischop; forsothe aftir that thilke bischop is deed, the mansleere schal turne ayen in to his lond.

29 These schulen be euerlastynge and lawful thingis in alle youre dwellyngis.

30 A mansleere schal be punyschid vndur witnessis; no man schal be dampned at the witnessyng of o man.

31 Ye schulen not take prijs of him which is gilti of blood, anoon and he schal die.

32 Men exilid, and fugityues, schulen not mow turne ayen in ony maner in to her citees, bifore the deeth of the bischop, lest ye defoulen the lond of youre abitacioun,

33 which is defoulid bi the blood of innocent men; and it may not be clensid in other maner, no but bi the blood of hym, that schedde the blood of anothir man.

34 And so youre possessioun schal be clensid, for Y schal dwelle with you; for Y am the Lord, that dwelle among the sones of Israel.

NUMBERS CHAPTER 36

1 Forsothe and the princes of the meynees of Galaad sone of Machir, sone of Manasses, of the generacioun of the sones of Joseph, neiyiden, and spaken to Moises bifor the princes of Israel,

2 and seiden, The Lord comaundide to thee oure lord, that thou schuldist departe the lond bi lot to the sones of Israel, and that thou schuldist yyue to the douytris of Salphaat, oure brothir, possessioun due to the fadir.

3 And if men of anothir lynage schulen take to wyues these douytris, her possessioun schal sue, and it schal be translatid to anothir lynage, and schal be decreessid fro oure eritage;

4 and so it schal be doon, that whanne the iubilee, that is, the fiftithe yeer of remyssioun, cometh, the departyng of lottis be schent, and that the possessioun of othere men passe to othere men.

5 Moises answeride to the sones of Israel, and seide, for the Lord comaundide, The lynage of the sones of Joseph spak riytfuli,

6 and this lawe is denounsid of the Lord on the douytris of Salphaat; be thei weddid to whiche men thei wolen, oneli to the men of her lynage;

7 lest the possessioun of the sones of Joseph be meddlid fro lynage in to lynage. For alle men schulen wedde wyues of her lynage and kynrede;

8 and alle wymmen schulen take hosebondis of the same lynage, that the erytage dwelle in meynees,

9 and lynagis be not meddlid to hem silf, but dwelle so,

10 as tho ben departid of the Lord. And the douytris of Salphaat diden, as it was comaundid to hem.

11 And Maala, and Thersa, and Egla, and Melcha, and Noha, weren weddid to the sones of her fadris brother,

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12 of the meynee of Manaasses, that was the sone of Joseph, and the possessioun that was youun to hem, dwellide in the lynage and meynee of her fadir.

13 These ben the comaundementis and domes, whiche the Lord comaundide, bi the hond of Moyses, to the sones of Israel, in the feeldi places of Moab, aboue Jordan, ayens Jericho.

DEUTERONOMY

The Fifth Book of Moses
Hebrew Title: Devarim ("The Law of Moses")

(Deuteronomy is a book in the Bible. It is the last of the five books of Moses, meaning it deals with Moses, the Israelites and their ancestors, and their relationship with God. The Hebrew name of the book is Devarim, which means 'people of the Word.' The Book of Deuteronomy, literally "second law" from Greek deuteros + nomos, is the fifth book of the Jewish Torah, where it is called Devarim which is Hebrew for "The Words [of Moses]" or "The Law [of Moses]". While Leviticus represents the First or Basic Law, Deuteronomics definitely outlines that what we nowadays would call The Civil Law.

Outline of the Narrative:

Chapters 1–30 of the book consist of three sermons or speeches delivered to the Israelites by Moses on the plains of Moab, shortly before they enter the Promised Land.

• Chapters 1–4: The journey through the wilderness from Horeb (Sinai) to Kadesh and then to Moab is recalled.

• Chapters 4–11: After a second introduction at 4:44–49 the events at Mount Horeb are recalled, with the giving of the Ten Commandments. Heads of families are urged to instruct those under their care in the law, warnings are made against serving gods other than Yahweh, the land promised to Israel is praised, and the people are urged to obedience.

• Chapters 12–26, the Deuteronomic code: Laws governing Israel's worship (chapters 12–16a), the appointment and regulation of community and religious leaders (16b–18), social regulation (19–25), and confession of identity and loyalty (26).

• Chapters 27–28: Blessings and curses for those who keep and break the law.

• Chapters 29–30: Concluding discourse on the covenant in the land of Moab, including all the laws in the Deuteronomic code (chapters 12–26) after those given at Horeb; Israel is again exhorted to obedience.

• Chapters 31–34: Joshua is installed as Moses's successor, Moses delivers the law to the Levites (a priestly caste), and ascends Mount Nebo or Pisgah, where he dies and is buried by God. The narrative of these events is interrupted by two poems, the Song of Moses and the Blessing of Moses.

The final verses, Deuteronomy 34:10–12, "never again did there arise in Israel a prophet like Moses," make a claim for the authoritative Deuteronomistic view of theology and its insistence that the worship of the Hebrew God as the sole deity of Israel was the only permissible religion, having been sealed by the greatest of prophets.

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Contents or Torah Portions:

• Devarim, on Deuteronomy 1–3: Chiefs, scouts, Edom, Ammonites, Sihon, Og, land for two and a half tribes

• Va'etchanan, on Deuteronomy 3– Cities of refuge, Ten Commandments, Shema, exhortation, conquest instructions

• Eikev, on Deuteronomy 7–11: Obedience, taking the land, golden calf, Aaron's death, Levites' duties

• Re'eh, on Deuteronomy 11–16: Centralized worship, diet, tithes, sabbatical year, pilgrim festivals

• Shofetim, on Deuteronomy 16–21: Basic societal structure for the Israelites

• Ki Teitzei, on Deuteronomy 21–25: Miscellaneous laws on civil and domestic life

• Ki Tavo, on Deuteronomy 26–29: First fruits, tithes, blessings and curses, exhortation

• Nitzavim, on Deuteronomy 29–30: covenant, violation, choose blessing and curse

• Vayelech, on Deuteronomy 31: Encouragement, reading and writing the law

• Haazinu, on Deuteronomy 32: Punishment, punishment restrained, parting words

• V'Zot HaBerachah, on Deuteronomy 33–34: Farewell blessing and death of Moses.

Deuteronomic, Second or Civil Code

Deuteronomy 12–26, the Deuteronomic Code, is the oldest part of the book and the core around which the rest developed. It is a series of mitzvot (commands) to the Israelites regarding how they ought to conduct themselves in Canaan, the land promised by Yahweh, God of Israel. The following list organises most of the laws into thematic groups:

SECTION 1: Laws of religious observance

• All sacrifices are to be brought and vows are to be made at a central sanctuary (12:1–28).

• The worship of Canaanite gods is forbidden. The order is given to destroy their places of worship (12:29–31) and to commit genocide against Canaanites and others with "detestable" religious beliefs (20:16-18).

• Native mourning practices such as deliberate disfigurement are forbidden (14:1–2).

• The procedure for tithing produce or donating its equivalent is given (14:22–29).

• A catalogue of which animals are permitted and which forbidden for consumption is given (14:3–20).

• The consumption of animals which are found dead and have not been slaughtered is prohibited (14:21).

• Sacrificed animals must be without blemish (15:21, 11).

• First-born male livestock must be sacrificed (15:19–23).

• The Pilgrimage Festivals of Passover, Shavuot, and Sukkot are instituted (16:1–17).

• The worship at Asherah groves and setting up of ritual pillars are forbidden (16:21–22).

• Prohibition of mixing kinds (22:9-11).

• Tzitzit are obligatory (22:12).

SECTION 2: Laws concerning officials

• Judges are to be appointed in every city (16:18).

• Judges are to be impartial and bribery is forbidden (16:19–20).

• A central tribunal is established (18–13).

• Should the Israelites choose to be ruled by a King, regulations for the office are given (114–20).

• Regulations of the rights, and revenue, of the Levites are given (18:1–8).

• Concerning the future (unspecified) prophet (18:9–22).

• Regulations for the priesthood are given (23:1–8).

SECTION 3: Civil law

• Debts are to be released in the seventh year (15:1–11).

• Regulations of the institution of slavery and the procedure for freeing slaves (15:12–18).

• Regulations for the treatment of foreign wives taken in war (21:10-14)

• Regulations permitting taking slaves and plunder in war (20:14)

• Lost property, once found, is to be restored to its owner (22:1–4).

• Marriages between women and their stepsons are forbidden (22:30).

• The camp is to be kept clean (23:9–14).

• Usury is forbidden except for foreigners (23:19–20).

• Regulations for vows and pledges are given (23:21–23, 24:6, 24:10–13).

• The procedure for tzaraath (a disfigurative condition) is given (24:8–9).

• Hired workers are to be paid fairly (24:14–15).

• Justice is to be shown towards strangers, widows, and orphans (24:17–18).

• Portions of crops are to be given to the poor (24:19–22).

SECTION 4: Criminal law

• The rules for witnesses are given (19:15–21).

• The procedure for a bride who has been slandered is given (22:13–21).

• Various laws concerning adultery and rape are given (22:22–29).

• Kidnapping is forbidden (24:7).

• Just weights and measures are obligatory (25:13–16).)

DEUTERONOMY CHAPTER 1

1 These ben the wordis whiche Moyses spak to al Israel ouer Jordan, in the wildirnesse of the feeld, ayens the reed see, bitwix Pharan and Tophel and Laban and Asseroth, where is ful myche gold,

2 by enleuene daies fro Oreb bi the weie of the hil of Seir, til to Cades Barne.

3 In the fortithe yeer, in the enleuenth monethe, in the firste dai of the monethe, Moises spak to the sones of Israel alle thingis whiche the Lord commandide to hym that he schulde seie to hem,

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4 after that he smoot Seon, kyng of Ammorreis, that dwellide in Esebon, and Og, the kyng of Basan, that dwelide in Asseroth and in Edray, ouer Jordan, in the lond of Moab.

5 And Moyses bigan to declare the lawe, and to seie,

6 Oure Lord God spak to vs in Oreb, and seide, It suffisith to you that ye han dwellid in this hil;

7 turne ye ayen, and come ye to the hil of Amorreis, and to othere placis that ben next it; to places of feeldis, and of hillis, and to lowere places ayens the south, and bisidis the brenke of the see, to the lond of Cananeys, and of Liban, til to the greet flood Eufrates.

8 Lo, he seith, Y haue youe to you; entre ye, and welde ye that lond on which the Lord swoor to youre fadrys, Abraham, Ysaac, and Jacob, that he schulde yyue it to hem, and to her seed after hem.

9 And Y seide to you in that time, Y may not aloone susteyne you, for youre Lord God hath multiplied you,

10 and ye ben ful many to dai, as the sterris of heuene;

11 the Lord God of youre fadris adde to this noumbre many thousyndis, and blesse you, as he spak.

12 Y may not aloone susteyne youre causis, and birthun, and stryues; yyue ye of you men wise in dyuyn thingis,

13 and witti in mennus thingis worthi to be don, whose conuersacioun is preued in youre lynagis, that Y sette hem princes to you.

14 Thanne ye answeriden to me, The thing is good which thou wolt do.

15 And Y took of youre lynagis men wise and noble, in vertues and kyn; and Y ordeynede hem princis, tribunes, and centuryouns, and quynquagenaries, and denys, whiche schulden teche you all thingis.

16 And Y comaundide to hem, and seide, Here ye hem, and deme ye that that is iust, whether he be a citeseyn, whether a pilgrym.

17 No difference schal be of persones; ye schulen here so a litil man, that is, pore, as a greet man, nether ye schulen take the persoone of ony man, for it is the doom of God. That if ony thing semeth hard to you, telle ye to me, and Y schal here.

18 And Y comaundide alle thingis whiche ye ouyten to do.

19 Forsothe we yeden forth fro Oreb, and passiden bi a feerdful deseert, and grettiste wildirnesse, which ye sien, bi the weye of the hil of Ammorrey, as oure Lord God comaundide to vs. And whanne we hadden come in to Cades Barne,

20 Y seide to you, Ye ben comen to the hil of Ammorrey, which youre Lord God schal yyue to you;

21 se thou the lond which thi Lord God schal yyue to thee; stie thou, and welde it, as oure Lord God spak to thi fadris; nyle thou drede, nether drede thou in herte ony thing.

22 And alle ye neiyiden to me, and ye seiden, Sende we men, that schulen biholde the lond, and telle to vs bi what weye we owen stie, and to whiche citees we owen to go.

23 And whanne the word pleside to me, Y sente of you twelue men, of ech lynage oon.

24 And whanne thei hadden go, and hadden stied in to the hilli places, thei camen til to the valei of Clustre; and whanne thei hadden biholde the lond,

25 thei token of the fruytis therof, to schewe the plentee, and brouyten to vs, and seiden, The lond is good which oure Lord God schal yyue to vs.

26 And ye nolden stie, but ye weren vnbileueful to the word of oure Lord God.

27 And ye grutchiden in youre tabernaclis, and ye seiden, The Lord hatith vs, and herfor he ledde vs out of the lond of Egipt, that he schulde bitake vs in the hond of Ammorey, and schulde do awei vs.

28 Whidur schulen we stie? the messangeris maden aferd oure herte, and seiden, A grettiste multitude is, and largere in stature than we; the citees ben greete, and wallid til to the heuene; we sien there the sones of Enachym, that is, giauntis.

29 And Y seide to you, Nyle ye drede with ynne, nether drede withoutforth; the Lord God hym silf,

30 which is youre ledere, schal fiyte for you, as he dide in Egipt, while alle men sien.

31 And ye sien in the wildirnesse, thi Lord God bar thee, as a man is wont to bere his litil sone, in al the weie bi which ye yeden til ye camen to this place.

32 And sotheli nether so ye bileueden to youre Lord God, that yede bifor you in the weie,

33 and mesuride the place in which ye ouyten to sette tentis, and schewide in nyyt the weie to you bi fier, and in dai bi a piler of cloude.

34 And whanne the Lord hadde herd the vois of youre wordis, he was wrooth,

35 and swoor, and seide, Noon of the men of this werste generacioun schal se the good lond, which Y bihiyte vndur an ooth to youre fadris,

36 outakun Caleph, the sone of Jephone; for he schal se it, and Y schal yyue to hym the lond on which he trad, and to hise sones, for he suede the Lord.

37 Nether the indignacioun ayens the puple is wondirful, sithen the Lord was wrooth also to me for you, and seide,

38 Nether thou schalt entre thidur, but Josue, the sone of Nun, thi mynystre, he schal entre for thee; excyte and strengthe thou him, and he schal departe the lond bi lot to Israel.

39 Youre litle children, of whiche ye seiden, that thei schulden be led prisoneris, and the sones that kunnen not to dai the diuersite of good and of yuel, thei schulen entre; and Y schal yyue to hem the lond, and thei schulen welde it.

40 Sotheli turne ye ayen, and go ye in to the wildirnesse, bi the weie of the Reed See.

41 And ye answeriden to me, We synneden to the Lord; we schulen stie, and we schulen fiyte, as oure Lord God comaundide. And whanne ye weren arayed with armeris, and yeden into the hil, the Lord seide to me,

42 Seie thou to hem, Nyle ye stye, nether fiyte ye, for Y am not with you, lest ye fallen bifor youre enemyes.

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43 Y spak, and ye herden not; but ye weren aduersaries to the comaundement of the Lord, and bolnden with prijde, and stieden in to the hil.

44 Therfor Ammorrey yede out, that dwellide in the hillis, and he cam ayens you, and pursuede you, as bees ben wont to pursue, and killide fro Seir til Horma. And whanne ye turneden ayen,

45 and wepten bifor the Lord, he herde not you, nether wolde asente to youre vois;

46 therfor ye saten in Cades Barne bi myche tyme.

DEUTERONOMY CHAPTER 2

1 And we yeden forth fro thennus, and camen in to the wildirnesse that ledith to the Reed See, as the Lord seide to me; and we cumpassiden the hil of Seir in long tyme.

2 And the Lord seide to me, It sufficith to you to cumpasse this hil;

3 go ye ayens the north.

4 And comaunde thou to the puple, and seie, Ye schulen passe bi the termes of youre britheren, the sones of Esau, that dwellen in Seir, and thei schulen drede you.

5 Therfor se ye diligentli, that ye be not moued ayens hem; for Y schal not yyue to you of the land of hem as myche as the steppe of o foot may trede, for Y yaf the hil of Seir in to the possessioun of Esau.

6 Ye schulden bie of hem metis for money, and ye schulen ete; ye schulden drawe, and drynke watir bouyt.

7 Thi Lord God blesside thee in al the werk of thin hondis; he knewe thi weye, hou thou passidist this moste wildirnesse, bi fourti yeer; and thi Lord God dwellide with thee, and no thing failide to thee.

8 And whanne we hadden passid bi oure britheren, the sones of Esau, that dwelliden in Seir, bi the weie of the feeld of Elath, and of Asiongaber, we camen to the weie that ledith in to deseert of Moab.

9 And the Lord seide to me, Fiyte thou not ayens Moabitis, nether bigyn thou batel ayens hem, for Y schal not yyue to thee ony thing of the lond of hem, for Y yaf Ar in to possessioun to the sones of Loth.

10 Emyn, that is, griseful men, weren first dwelleris therof, a greet puple, and strong, and so hiy, that thei weren bileued as giantis,

11 of the generacioun of Enachym, and thei weren lijk the sones of Enachym; forsothe Moabitis clepen hem Emyn.

12 Forsothe Horreis dwelliden bifore in Seir, and whanne thei weren put out, and weren doon awey, the sones of Esau dwelliden there, as Israel dide in the lond of his possessioun, which the Lord yaf to hym.

13 Therfor we riseden, that we schulden passe the stronde of Zared, and camen to it.

14 Sotheli the tyme in whiche we yeden fro Cades Barne til to the passynge of the stronde of Zared, was of eiyte and thretti yeer, til al the generacioun of men fiyteris was wastid fro the castels, as the Lord hadde swore; whos hond was ayens hem,

15 that thei schulden perische fro the myddis of the castels.

16 Forsothe after that alle the fiyteris felden doun,

17 the Lord spak to me, and seide,

18 Thou schalt passe to dai the termes of Moab,

19 the cytee, Ar bi name, and thou schalt neiy in the nyy coost of the sones of Amon; be thou war that thou fiyte not ayens hem, nether be moued to batel; for Y schal not yyue to thee of the lond of the sones of Amon, for Y yaf it to the sones of Loth in to possessioun.

20 It is arettid the lond of giauntis, and giauntis enhabitiden therynne sumtyme, whiche giauntis Amonytis clepen Zonym;

21 a myche puple and greet, and of noble lengthe, as Enachym, whiche the Lord dide awey fro the face of hem,

22 and made hem to dwelle for tho giauntis, as he dide to the sones of Esau, that dwellen in Seire, and dide awai Horreis, and yaf to hem the lond of Horreis, which the sones of Esau welden til in to present tyme.

23 Also men of Capadocie puttiden out Eueys, that dwelliden in Asseryn, til to Gaza; which yeden out fro Capadocie, and diden awey Eueis, and dwelliden for hem.

24 Rise ye, and passe ye the stronde of Arnon; lo! Y haue bitake in thin hond Seon, king of Esebon, of Amorreis; and his lond bigynne thou to welde, and smyte thou batel ayens him.

25 To dai Y schal bigynne to sende thi drede and strengthe in to puplis that dwellen vndir al heuene, that whanne thi name is herd, thei drede, and tremble bi the maner of wymmen trauelynge of child, and be holdun with sorewe.

26 Therfor Y sente messangeris fro the wildirnesse of Cademoch to Seon, kyng of Esebon; and Y seide with pesible wordis,

27 We schulen passe thorou thi lond, we schulen go in the comyn weie; we schulen not bowe nether to the riyt side, nether to the left side.

28 Sille thow metis to vs for prijs, that we ete; yif thow watir for money, and so we schulen drynke. Oneli it is that thou graunte passage to vs,

29 as the sones of Esau diden, that dwellen in Seir, and as Moabitis diden, that dwellen in Ar, til we comen to Jordan, and passen to the lond which oure Lord God schal yyue to vs.

30 And Seon, kyng of Esebon, nolde yyue passage to vs; for thi Lord God made hard his spirit, and made sad in yuel the herte of hym, that he schulde be bitakun in to thin hondis, as thou seest now.

31 And the Lord seide to me, Lo, Y bigan to bitake to thee Seon, and his lond; bigynne thou to welde it.

32 And Seon yede out ayens vs with al his puple to batel in Jasa.

33 And oure Lord God bitook hym to vs, and we han smyte hym with hise sones, and al his puple.

34 And we token in that tyme alle the citees, whanne the dwelleris of tho citees, men, and wymmen, and children weren slayn; we leften not in hem ony thing,

35 outakun beestis that camen in to the part of men takynge prey, and outakun spuylis of the cytees whiche we tokun.

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36 Fro Aroer, which is on the brenke of the stronde of Arnon, fro the toun which is set in the valey, til to Galaad, no town was ether citee, that ascapide oure hondis.

37 Oure Lord God bitook alle to vs; outakun the lond of the sones of Amon, to which lond we neiyiden not, and outakun alle thingis that liggen to the stronde of Jeboth, and outakun the citees of the munteyns, and alle places fro whiche oure Lord God forbeed vs.

DEUTERONOMY CHAPTER 3

1 And so we turneden, and stieden bi the weie of Basan; and Og, the kyng of Basan, yede out ayens vs with his puple, to fiyte in Edrai.

2 And the Lord seide to me, Drede thou not hym, for he is bitakun in thin hond, with al his puple, and his lond; and thou schalt do to hym, as thou didist to Seon, kyng of Ammoreis, that dwellide in Esebon.

3 Therfor oure Lord God bitook in oure hondis also Og, kyng of Basan, and al his puple; and we han smyte hym til to deeth,

4 and wastiden alle the citees of him in o tyme; no town was that ascapide vs; we destrieden sixti citees, al the cuntrei of Argob, of the rewme of Og in Basan.

5 Alle the citees weren strengthid with hiyest wallis, and with yatis and barris; with out townes vnnoumbrable, that hadden not wallis.

6 And we diden awey thilke men, as we diden to Seon, kyng of Esebon; and we losten ech citee, and men, and wymmen, and litle children;

7 forsothe we token bi prey beestis, and the spuylis of citees.

8 And we token in that tyme the lond fro the hond of twey kyngis of Ammorreis, that weren biyonde Jordan, fro the stronde of Arnon til to the hil of Hermon,

9 which hil Sidonyes clepen Sarion, and Ammorreis clepen Sanyr.

10 We tooken alle the citees that weren set in the pleyn, and al the lond of Galaad, and of Basan, til to Selcha and Edray, citees of the rewme of Og, in Basan.

11 For Og aloone, kyng of Basan, was left of the generacioun of giauntis; and his yrun bed is schewid, which is in Rabath, of the sones of Amon, and hath nyne cubitis of lengthe, and foure cubitis of breede, at the mesure of a cubit of mannus hond.

12 And we weldiden in that tyme the lond, fro Aroer, which is on the brynke of the stronde of Arnon, til to the myddil paart of the hil of Galaad; and Y yaf the citees of hym to Ruben and Gad.

13 Forsothe Y yaf the tother part of Galaad, and al Basan, of the rewme of Og, to the half lynage of Manasses, and al the cuntrei of Argob. Al Basan was clepid the lond of giauntis.

14 Jair, sone of Manasses, weldide al the cuntrey of Argob, til to the lond of Gesuri and of Machati; and he clepide bi his name Basan Anothiair, that is, the townes of Jair, til in to present dai.

15 Also Y yaf Galaad to Machir; and to the lynagis of Ruben and of Gad Y yaf the lond of Galaad, til to the strond of Arnon, the myddil of the stronde,

16 and of the endis til to the stronde of Jeboth, which is the terme of the sones of Amon.

17 And Y yaf the pleyn of the wildernesse til to Jordan, and the termes of Cenereth til to the see of deseert, which see is moost salt, at the rotis of the hil of Phasga, ayens the eest.

18 And Y comaundide to you in that tyme, and seide, Youre Lord God yyueth to you this lond in to erytage;

19 alle ye stronge men, without wyues and litle children and beestis, be maad redi, and go ye bifor youre brithren, the sones of Israel. For Y knowe that ye han many beestis, and tho schulen dwelle in citees whiche Y yaf to you,

20 til the Lord yyue reste to youre brithren, as he yaf to you, and til thei also welden the lond which the Lord schal yyue to hem biyonde Jordan; thanne ech man schal turne ayen in to his possessioun which Y yaf to you.

21 Also Y comaundid to Josue in that tyme, and seide, Thin iyen sien what thingis youre Lord God dide to these twei kyngis; so he schal do to alle rewmes, to whiche thou schalt go; drede thou not hem.

22 And Y preiede the Lord in that tyme,

23 and seide, Lord God, thou hast bigunne to schewe to thi seruaunt thi greetnesse, and strongeste hond,

24 for noon other God is ether in heuene, ether in erthe, that mai do thi werkis, and may be comparisound to thi strengthe.

25 Therfor Y schal passe, and schal se this beeste lond biyende Jordan, and this noble hil and Liban.

26 And the Lord was wrooth to me for you, nethir he herde me, but seide to me, It suffisith to thee; speke thou no more of this thing to me.

27 Stye thou in to the hiynesse of Phasga, and caste aboute thin iyen to the west, and north, and south, and eest, and biholde, for thou schalt not passe this Jordan.

28 Comaunde thou to Josue, and strengthe thou and coumforte hym; for he schal go bifore this puple, and he schal departe to hem the lond, which thou schalt se.

29 And we dwelliden in the valey ayens the temple of Phegor.

DEUTERONOMY CHAPTER 4

1 And now, thou Israel, here the comaundementis and domes whiche Y teche thee, that thou do tho, and lyue, and that thow entre and welde the lond which the Lord God of youre fadris schal yyue to you.

2 Ye schulen not adde to the word which Y speke to you, nether ye schulen take awei fro it; kepe ye the comaundementis of youre Lord God, which Y comaunde to you.

3 Youre iyen sien alle thingis whiche the Lord dide ayens Belphegor; how he alto brak alle the worschiperis of hym fro the myddis of you.

4 Forsothe ye that cleuen to youre Lord God lyuen alle til in to present day.

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5 Ye witen that Y tauyte you the comaundementis and riytfulnessis, as my Lord God comaundide to me; so ye schulen do tho in the lond whiche ye schulen welde,

6 and ye schulen kepe, and schulen fille in werk. For this is youre wisdom and vndurstondyng bifor puplis, that alle men here these comaundementis, and seie, Lo! a wise puple and vnderstondynge! a greet folk!

7 Noon other nacioun is so greet, not in noumbre ether in bodili quantite, but in dignite, that hath Goddis neiyynge to it silf, as oure God is redi to alle oure bisechyngis.

8 For whi what other folk is so noble, that it hath cerymonyes and iust domes, and al the lawe which Y schal sette forth to dai bifor youre iyen?

9 Therfor kepe thi silf, and thi soule bisili; foryete thou not the wordis whiche thin iyen sien, and falle tho not doun fro thin herte, in alle the daies of thi lijf. Thou schalt teche tho thi sones and thi sones sones.

10 Telle thou the day in which thou stodist bifor thi Lord God in Oreb, whanne the Lord spak to me, and seide, Gadere thou the puple to me, that it here my wordis, and lerne for to drede me in al tyme in which it lyueth in erthe, and teche hise sones.

11 And ye neiyiden to the roote of the hille, that brente til to heuene; and derknessis, and cloude, and myist weren therynne.

12 And the Lord spak to you fro the myddis of fier; ye herden the vois of hise wordis, and outirli ye sien no fourme.

13 And he schewide to you his couenaunt, which he comaundide, that ye schulden do, and he schewide ten wordis, whiche he wroot in two tablis of stoon.

14 And he comaundide to me in that tyme, that Y schulde teche you cerymonyes and domes, whiche ye owen to do in the lond whiche ye schulen welde.

15 Therfor kepe ye bisili youre soulis; ye sien not ony licnesse in the dai in which the Lord spak to you in Oreb, fro the myddis of the fier;

16 lest perauenture ye be disseyued and make to you a grauun licnesse, ether an ymage of male, ether of female;

17 a licnesse of alle beestis that ben on erthe, ether of bridis fleynge vndur heuene,

18 and of crepynge beestis that ben moued in erthe, ether of fischis that dwellen vndur the erthe in watris; lest perauenture,

19 whanne thin iyen ben reisid to heuene, thou se the sonne, and moone, and alle the sterris of heuene, and be disseyued bi errour, and worschipe tho, bi outermer reuerence, and onour, bi ynner reuerence, tho thingis whiche thi Lord God made of nouyt, in to seruyce to alle folkis that ben vndur heuene.

20 Forsothe the Lord took you, and ledde out of the yrun furneys of Egipt, that he schulde haue a puple of eritage, as it is in present dai.

21 And the Lord was wrooth ayens me for youre wordis, and swoor that Y schulde not passe Jordan, and schulde not entre in to the beeste lond, which he schal yyue to you.

22 Lo! Y die in this erthe; Y schal not passe Jordan; ye schulen passe, and schulen welde the noble lond.

23 Be thou war, lest ony tyme thou foryete the couenaunt of thi Lord God, which he made with thee, and lest thou make to thee a grauun licness of tho thingis whiche the Lord forbeed to make.

24 For thi Lord God is fier wastynge; God, a feruent louyere.

25 If ye gendren sones, and sones of sones, and ye dwellen in the lond, and ye be disceyued, and make to you ony licnesse, and doen yuel bifor youre Lord God, that ye terren hym to greet wrathe,

26 Y clepe witnesses to dai heuene and erthe, that is, ech resonable creature beynge in heuene and in erthe, that ye schulen perische soone fro the lond, which ye schulen welde, whanne ye han passid Jordan; ye schulen not dwelle long tyme therynne, but the Lord schal do awey you,

27 and schal scatere in to alle hethen men, and ye schulen leeue fewe among naciouns, to whiche the Lord schal lede you.

28 And there ye schulen serue to goddis, that ben maad bi the hond of men, to a tre and a stoon, that seen not, nether heren, nether eten, nether smellen.

29 And whanne thou hast souyt there thi Lord God, thou schalt fynde hym; if netheles thou sekist with al the herte, and with al the tribulacioun of thi soule.

30 Aftir that alle thingis han founde thee, that ben biforseid, forsothe in the laste tyme, thou schalt turne ayen to thi Lord God, and thou schalt here his vois.

31 For thi Lord God is merciful God; he schal not forsake thee, nethir he schal do awey outirli, nethir he schal foryete the couenaunt, in which he swoor to thi fadris.

32 Axe thou of elde daies that weren bifor thee, fro the day in which thi Lord God made of nouyt man on erthe, axe thou fro that oon ende of heuene til to the tother ende therof, if sich a thing was doon ony tyme, ether if it was euere knowun,

33 that a puple herde the vois of God spekynge fro the myddis of the fier, as thou herdist, and siest;

34 if God dide, that he entride, and took to him silf a folc fro the middis of naciouns, bi temptaciouns, myraclis, and grete wondris, bi batel, and strong hond, and arm holdun forth, and orrible siytis, bi alle thingis whiche youre Lord God dide for you in Egipt, while thin iyen sien;

35 that thou schuldist wite, that the Lord hym silf is God, and noon other is, outakun oon.

36 Fro heuene he made thee to here his vois, that he schulde teche thee; and in erthe he schewide to thee his grettiste fier, and thou herdist the wordis of hym fro the myddis of the fier;

37 for he louyde thi fadris, and chees her seed aftir hem. And he ledde thee out of Egipt, and yede bifore in his greet vertu,

38 that he schulde do awei grettiste naciouns, and strongere than thou, in thin entryng, and that he schulde lede thee ynne, and schulde yyue to thee the lond of hem in to possessioun, as thou seest in present day.

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39 Therfor wite thou to dai, and thenke in thin herte, that the Lord him silfe is God in heuene aboue, and in erthe bynethe, and noon other is.

40 Kepe thou hise heestis, and comaundementis, whiche Y comaunde to thee, that it be wel to thee, and to thi sones after thee, and that thou dwelle mych tyme on the lond, which thi Lord God schal yyue to thee.

41 Thanne Moises departide thre citees biyende Jordan at the eest coost,

42 that he fle to tho, that sleeth his neighbore not wilfuli, and was not enemy bifore oon and the tother dai, and that he mai fle to summe of these citees;

43 Bosor in the wildirnesse, which is set in the feeldi lond, of the lynage of Ruben; and Ramoth in Galaad, which is in the lynage of Gad; and Golan in Basan, which is in the lynage of Manasses.

44 This is the lawe which Moises settide forth bifor the sones of Israel,

45 and these ben the witnessyngis, and cerymonyes, and domes, whiche he spak to the sones of Israel, whanne thei yeden out of Egipt,

46 biyende Jordan, in the valey ayens the temple of Phegor, in the lond of Seon, kyng of Ammorreis, that dwellide in Esebon, whom Moises killide. And the sones of Israel yeden out of Egipt, and weldiden the lond of him,

47 and the lond of Og, kyng of Basan, twei kyngis of Ammoreis, that weren biyende Jordan, at the rysyng of the sunne;

48 fro Aroer which is set on the brenke of the stronde of Arnon, til to the hil of Seon, which is Hermon;

49 thei weldiden al the pleyn biyende Jordan, at the eest coost, til to the see of wildirnesse, and til to the rootis of the hil of Phasga.

DEUTERONOMY CHAPTER 5

1 And Moises clepide al Israel, and seide to hym, Here, thou Israel, the cerymonyes and domes, whiche Y speke to dai in youre eeris; lerne ye tho, and fille ye in werk.

2 Oure Lord God made a boond of pees with vs in Oreb;

3 he made not couenaunt, that is, of lawe writun, with oure fadris, but with vs that ben present, and lyuen.

4 Face to face he spak to vs in the hil, fro the myddis of the fier.

5 Y was recouncelere and mediatour bitwixe God and you in that tyme, that Y schulde telle to you the wordis of hym, for ye dredden the fier, and stieden not in to the hil. And the Lord seide,

6 Y am thi Lord God, that ladde thee out of the lond of Egipt, fro the hows of seruage.

7 Thou schalt not haue alien Goddis in my siyt.

8 Thou schalt not make to thee a grauun ymage, nether a licnesse of alle thingis that ben in heuene aboue, and that ben in erthe bynethe, and that lyuen in watris vndur erthe;

9 thou schalt not herie tho, and thou schalt not worschipe tho; for Y am thi Lord God, God a feruent louyer; and Y yelde the wickidnesse of fadris, in to sones in to the thridde and the fourthe generacioun to hem that haten me,

10 and Y do mersy in to many thousyndis to hem that louen me, and kepen myn heestis.

11 Thou schalt not mystake the name of thi Lord God in veyn, for he schal not be vnpunyschid, that takith the name of God on a veyn thing.

12 Kepe thou the day of sabat that thou halewe it, as thi Lord God comaundide to thee.

13 In sixe daies thou schalt worche, and thou schalt do alle thi werkis;

14 the seventhe day is of sabat, that is the reste of thi Lord God. Thou schalt not do therynne ony thing of werk; thou, and thi sone, and douyter, seruaunt, and handmaide, and oxe, and asse, and al thi werk beeste, and the pilgrym which is with ynne thi yatis; that thi seruaunt reste and thin handmaide, as also thou.

15 Bithenke thou, that also thou seruedist in Egipt, and thi Lord God ledde thee out fro thennus, in a strong hond, and arm holdun forth; therfor he comaundide to thee, that thou schuldist kepe the dai of sabat.

16 Onoure thi fadir and thi modir, as thi Lord God comaundide to thee, that thou lyue in long tyme, and that it be wel to thee, in the lond which thi Lord God schal yyue to thee.

17 Thou schalt not sle.

18 Thou schalt not do letcherie.

19 And thou schalt not do thefte.

20 Thou schalt not speke fals witnessyng ayens thi neiybore.

21 Thou schalt not coueite the wijf of thi neiybore, not hows, not feeld, not seruaunt, not handmayde, not oxe, not asse, and alle thingis that ben hise.

22 The Lord spak these wordis to al youre multitude, in the hil, fro the myddis of fier and of cloude and of myist, with greet vois, and addide no thing more; and he wroot tho wordis in two tablis of stoon, whiche he yaf to me.

23 Forsothe after that ye herden the vois fro the myddis of the derknessis, and sien the hil brenne, alle ye princis of lynagis, and the grettere men in birthe, neiyiden to me, and seiden, Lo!

24 oure Lord God schewide to vs his maieste and greetnesse; we herden his vois fro the myddis of fier, and we preueden to day that a man lyuede, while God spak with man.

25 Whi therfor schulen we die, and schal this gretteste fier deuoure vs? For if we heren more the vois of oure Lord God, we schulen die.

26 What is ech man, that he here the vois of God lyuynge, that spekith fro the myddis of fier, as we herden, and that he may lyue?

27 Rathere neiye thou, and here thou alle thingis whiche oure Lord God schal seie to thee; and thou schalt speke to vs, and we schulen here, and schulen do tho wordis.

28 And whanne the Lord hadde herd this, he seide to me, Y herde the vois of the wordis of this puple, whiche thei spaken to thee; thei spaken wel alle thingis.

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29 Who schal yyue that thei haue siche soule, that thei drede me, and kepe alle my comaundementis in al tyme, that it be wel to hem and to the sones of hem, with outen ende?

30 Go thou, and seye to hem, Turne ye ayen in to youre tentis.

31 Sotheli stonde thou here with me, and Y schal speke to thee alle comaundementis, and cerymonyes, and domes, whiche thou schalt teche hem, that thei do tho in the lond which Y schal yyue to hem in to possessioun.

32 Therfor kepe ye, and do ye tho thingis, whiche the Lord God comaundide to you; ye schulen not bowe awey, nether to the riyt side nether to the left side,

33 but ye schulen go bi the weie whiche youre Lord God comaundide, that ye lyue, and that it be wel to you, and that youre daies be lengthid in the lond of youre possessioun.

DEUTERONOMY CHAPTER 6

1 These ben the comaundementis, and cerymonyes, and domes, whiche youre Lord God comaundide that Y schulde teche you, and that ye do tho in the lond to which ye passen ouer to welde;

2 that thou drede thi Lord God, and kepe alle hise comaundementis, and heestis, whiche Y comaunde to thee, and to thi sones, and sones of sones, in alle the daies of thi lijf, that thi daies be lengthid.

3 Thou Israel, here, and kepe, that thou do tho thingis whiche the Lord comaundide to thee, and that it be wel to thee, and thou be multiplied more, as the Lord God of thi fadris bihiyte, to yyue to thee a lond flowynge with mylk and hony.

4 Thou Israel, here, thi Lord God is o God.

5 Thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of al thi strengthe.

6 And these wordis whiche Y comaunde to thee to dai, schulen be in thin herte;

7 and thou schalt telle tho to thi sones, and thou schalt thenke on tho, sittynge in thin hows, and goynge in the weie, slepynge, and rysinge.

8 And thou schalt bynde tho as a signe in thin hond; and tho schulen be, and schulen be moued bifor thin iyen; and thou schalt write tho in the lyntel,

9 and in the doris of thin hows.

10 And whanne thi Lord God hath brouyt thee in to the lond, for which he swoor to thi fadris, to Abraham, Isaac, and Jacob, and hath youe to thee grete citees, and beeste, whiche thou bildidist not,

11 housis fulle of alle richessis, whiche thou madist not, and cisternes, which thou diggedist not, places of vynes, and places of olyues, whiche thou plauntidist not,

12 and thou hast ete, and art fillid,

13 be war diligentli, lest thou foryete the Lord, that ladde thee out of the lond of Egipt, fro the hows of seruage. Thou schalt drede thi Lord God, and thou schalt serue hym aloone, bi seruyce due to God onely, and thou schalt swere bi his name.

14 Ye schulen not go aftir alien goddis, of alle hethen men that ben in youre cumpas;

15 for God is a feruent louyere, thi Lord God is in the myddis of thee, lest ony tyme the strong veniaunce of thi Lord God be wrooth ayens thee, and do awei thee fro the face of the erthe.

16 Thou schalt not tempte thi Lord God, as thou temptidist in the place of temptyng.

17 Kepe thou the comaundementis of thi Lord God, and the witnessyngis, and cerymonyes, whiche he comaundide to thee;

18 and do thou that that is plesaunt and good in the siyt of the Lord, that it be wel to thee, and that thou entre, and welde the beste lond, of which the Lord swoor to thi fadris,

19 that he schulde do awey alle thin enemyes bifor thee, as he spak.

20 And whanne thi sone schal axe thee to morewe, that is, in tyme comyng, and schal seie, What wolen these witnessyngis, and cerymonyes, and domes to hem silf, whiche oure Lord God comaundide to vs?

21 thou schalt seie to hym, We weren seruauntis of Farao in Egipt, and the Lord ledde vs out of Egipt, in strong hond;

22 and he dide myraclis, and grete wondris, and werste, that is, moost peyneful veniaunces, in Egipt, ayens Farao and al his hows, in oure siyt.

23 And he ledde vs out therof, that he schulde yyue to vs led yn, the lond of which he swoor to oure fadris.

24 And the Lord comaundide to vs, that we do alle these lawful thingis, and drede oure Lord God, that it be wel to vs in alle the daies of oure lijf, as it is to dai.

25 And he schal be merciful to vs, if we schulen do and kepe alle hise heestis, bifor oure Lord God, as he comaundide to vs.

DEUTERONOMY CHAPTER 7

1 Whanne thi Lord God hath lad thee in to the lond, in to which thou schalt entre to welde, and hath do awey many folkis bifor thee, Ethei, and Gergesei, and Ammorrey, Canenei, and Pherezei, Euey, and Jebusei; seuene folkis, of myche gretter noumbre than thou art, and strengere than thou;

2 and thi Lord God hath bitake hem to thee, thou schalt smyte hem til to deeth, thou schalt not make with hem a boond of pees, nether thou schalt haue merci on hem,

3 nether thou schalt felowschipe mariagis with him; thou schalt not yyue thi douyter to the sone of hym, nether thou schalt take his douytir to thi sone;

4 for sche schal disceyue thi sone, that he sue not me, and that he serue more alien goddis; and the strong veniaunce of the Lord schal be wrooth, and schal do awei thee soone.

5 But rather thou schalt do these thingis to hem; destrie ye the auteris of hem, and breke ye ymagis of metal, and kitte ye doun wodis, and brenne ye grauun ymagis.

6 For thou art an hooli puple to thi Lord God; thi Lord God chees thee, that thou be a special puple to hym, of alle puplis that ben on erthe.

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7 Not for ye ouercamen in noumbre alle folkis, the Lord is ioyned to you, and chees yow, sithen ye ben fewere than alle puplis;

8 but for the Lord louede you, and kepte the ooth which he swoor to youre fadris; and he ledde you out in strong hond, and ayen bouyte you fro the hows of seruage, fro the hows of Farao, kyng of Egipt.

9 And thou schalt wite, that thi Lord God hym silf is a strong God, and feithful, and kepith couenaunt and mersi to hem that louen hym, and to hem that kepen hise comaundementis, in to a thousynde generaciouns;

10 and yeldith anoon to hem that haten hym, so that he destrie hem, and differr no lengere; restorynge anoon to hem that that thei disseruen.

11 Therfor kepe thou the comaundementis, and cerymonyes, and domes, whiche Y comaunde to thee to dai, that thou do.

12 If aftir that thou herist these domes, thou kepist, and doist tho, thi Lord God schal kepe to thee couenaunt, and mersi, which he swoor to thi fadris.

13 And he schal loue thee, and schal multiplie thee, and he schal blesse the fruyt of thi wombe, and the fruyt of thi lond, thi wheete, and vindage, oile, and droues of beestis, and the flockis of thi scheep, on the lond for which he swoor to thi fadris, that he schulde yyue it to thee.

14 Thou schalt be blessid among alle puplis; noon bareyn of euer eithir kynde schal be at thee, as well in men, as in thi flockis.

15 The Lord schal do awei fro thee all ache, ether sorewe; and he schal not brynge to thee the worste siknessis of Egipt, whiche thou knewist, but to alle thin enemyes.

16 And thou schalt deuoure, that is, distrie, alle puplis, whiche thi Lord God schal yyue to thee; thin iye schal not spare hem, nethir thou schalt serue the goddis of hem, lest thei ben in to the fallyng of thee.

17 If thou seist in thin herte, These folkis ben mo than Y, hou may Y do awei hem?

18 nyle thou drede, but haue thou mynde, what thingis thi Lord God dide to Farao, and alle Egipcians;

19 he dide the gretteste veniaunces, whiche thin iyen sien, and miraclis and grete wondris, and the strong hond, and arm holdun forth, that thi Lord God schulde lede thee out; so he schal do to alle puplis whiche thou dredist.

20 Ferthermore and thi Lord God schal sende venemouse flies in to hem, til he do awei, and destrye alle men, that fledden thee, and thei schulen not mowe be hid.

21 Thou schalt not drede hem, for thi Lord is in the myddis of thee, grete God, and ferdful.

22 He hym silf schal waste these naciouns in thi siyt, litil and litil, and bi partis; thou schalt not mow do awey tho naciouns togidere, lest peraventure beestis of erthe be multiplied ayens thee;

23 and thi Lord God schal yyue hem in thi siyt, and he schal sle hem, til thei be doon awey outerly.

24 And he schal bitake the kyngis of hem in to thin hondis, and thou schalt destrie the names of hem vndur heuene; noon schal mow ayenstonde thee, til thou al to-breke hem.

25 Thou schalt brenne in fier the grauun ymagis of hem; thou schalt not coueite the siluer and gold, of whiche tho ymagis ben maad, nether thou schalt take of tho ony thing to thee, lest thou offende therfor, for it is abhominacioun of thi Lord God.

26 Nether thou schalt brynge ony thing of the idol in to thin hous, lest thou be maad cursid, as also that idol is; thou schalt wlate it as filthe, and thou schalt haue it as defoulyng, and filthis of abhomynacioun, for it is cursid.

DEUTERONOMY CHAPTER 8

1 Be thou war diligentli, that thou do ech comaundement which Y comaunde to thee to dai, that ye moun lyue, and be multiplied, and that ye entre, and welde the lond, for which the Lord swoor to youre fadris.

2 And thou schalt haue mynde of al the weie, bi which thi Lord God ledde thee by fourti yeer, bi deseert, that he schulde turmente, and schulde tempte thee; and that tho thingis that weren tretid in thi soule schulden be knowun, whether thou woldist kepe hise comaundementis, ethir nay.

3 And he turmentide thee with nedynesse, and he yaf to thee meete, manna which thou knewist not, and thi fadris knewen not, that he schulde schewe to thee, that a man lyueth not in breed aloone, but in ech word that cometh out of the Lordis mouth, that is, bi manna, that cam down at the heest of the Lord.

4 Thi cloth, bi which thou were hilid, failide not for eldnesse, and thi foot was not brokun undernethe, lo!

5 the fourtith yeer is; that thou thenke in thin herte, for as a man techith his sone,

6 so thi Lord God tauyte thee, that thou kepe the comaundementis of thi Lord God, and go in hise weies, and drede hym.

7 For thi Lord God schal lede thee in to a good lond, in to the lond of ryueris, and of stondynge watris, and of wellis, in whos feeldis and mounteyns the depthis of floodis breken out;

8 in to the lond of wheete, of barli, and of vyneris, in which lond fige trees, and pumgranadis, and olyue trees comen forth; in to the lond of oile, and of hony;

9 where thow schalt ete thi breed with out nedynesse, and schalt vse the aboundaunce of alle thingis; of which lond the stonys ben yrun, and metals of tyn ben diggid of the hillis therof;

10 that whanne thou hast ete, and art fillid, thou blesse thi Lord God for the beste lond which he yaf to thee.

11 Therfor kepe thou, and be war, lest ony tyme thou foryete thi Lord God, and dispise hise comaundementis, and domes, and cerymonyes, whiche Y comaunde to thee to dai;

12 lest aftir that thou hast ete, and art fillid, hast bildid faire housis, and hast dwellid in tho,

13 and hast droues of oxun, and flockis of scheep, and plente of siluer, and of gold, and of alle thingis, thine herte be reisid,

14 and thenke not on thi Lord God, that ledde thee out of the lond of Egipt, and fro the hous of seruage,

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15 and was thi ledere in the greet wildirnesse and ferdful, in which was a serpent brenninge with blast, and scorpioun, and dipsas, and outirli no watris; which Lord ledde out stremes of the hardeste stoon,

16 and fedde thee with manna in the wildirnesse, which manna thi fadris knewen not. And after that the Lord turmentid thee, and preuede, at the last he hadd mersi on thee,

17 lest thou woldist seie in thin herte, My strengthe, and the myyt of myn hond yaf alle these thingis to me.

18 But thenke thou on thi Lord God, that he yaf strengthis to thee, that he schulde fille his couenaunt, of whiche he swoor to thi fadris, as present dai schewith.

19 Forsothe if thou foryetist thi Lord God, and suest aliene goddis, and worschipist hem in herte, and onourist with outforth, lo! now Y biforseie to thee, that thou schalt perische outerli;

20 as hethen men perischiden, whiche the Lord dide awei in thin entryng, so and ye schulen perische, if ye schulen be vnobedient to the vois of youre Lord God.

DEUTERONOMY CHAPTER 9

1 Here thou, Israel; thou schalt passe Jordan to dai, that thou welde mooste naciouns, and strengere than thou; grete citees, and wallid til to heuene;

2 a greet puple, and hiy; the sones of Enachym, whiche thi silf siest, and herdist, whiche no man may ayenstonde in the contrarie part.

3 Therfor thou schalt wite to dai, that thi Lord God hym silf schal passe bifor thee; he is a fier deuourynge and wastynge, that schal al to breke hem, and schal do awei, and destrie bifor thi face swiftli, as he spak to thee.

4 Seie thou not in thin herte, whanne thi Lord God hath do hem awey in thi siyt, For my riytfulnesse the Lord brouyte me yn, that Y schulde welde this lond; sithen these naciouns ben doon awey for her wickidnessis.

5 For not for thi riytfulnessis, and equyte of thin herte thou schalt entre that thou welde the lond of hem; but for thei diden wickidli, thei weren doon awey, whanne thou entridist, and that the Lord schulde fille his word which he bihiyte vndur an ooth to thi fadris, to Abraham, Isaac, and Jacob.

6 Therfor wite thou that not for thi riytfulnesses thi Lord God yaf to thee this beste lond in to possessioun, sithen thou art a puple of hardeste nol.

7 Haue thou mynde, and foryete not, hou in the wildirnesse thou terridist thi Lord God to greet wraththe; fro that dai in which thou yedist out of Egipt til to this place, thou striuedist euere ayens the Lord.

8 For whi also in Oreb thou terridist hym, and he was wrooth, and wolde do thee awei, whanne Y stiede in to the hil,

9 that Y schulde take two tablis of stoon, the tablis of couenaunt which the Lord made with you, and Y continuede in the hil fourti daies and nyytis, and Y eet not breed, and Y drank not watir.

10 And the Lord yaf to me, twey tablis of stoon, euer either wrytun with Goddis fyngur, and conteynynge alle the wordis whiche he spak to you in the hil, fro the myddis of the fier, whanne the cumpany of puple was gaderid togidere.

11 And whanne fourti daies and so many nyytis hadden passid, the Lord yaf to me twei tablis of stoon, tablis of boond of pees;

12 and he seide to me, Rise thou, and go doun for hennys soone, for thi puple, which thou leddist out of Egipt, han forsake swiftli the weie which thou schewidist to hem, and thei han maad to hem a yotun calf.

13 And eft the Lord seide to me, Y se that this puple is of hard nol;

14 suffre thou me, that I alto breke hym, and do awey the name of hym fro vndur heuene; and Y schal ordeyne thee on a folk which is grettere and strongere than this folk.

15 And whanne Y cam doun fro the hil brennynge, and helde with euer either hond twei tablis of boond of pees, and Y seiy,

16 that ye hadde synned to youre Lord God, and hadden maad to you a yotun calf, and hadden forsake swiftli the weie of God which he schewide to you,

17 Y castide doun the tablis fro myn hondis, and brak tho tablis in youre siyt.

18 And Y felde doun bifor the Lord as biforto, in fourti daies and fourti nyytis, and Y eet not breed, and drank not watir, for alle youre synnes whiche ye diden ayens the Lord, and terriden hym to greet wraththe;

19 for Y dredde the indignacioun and yre of hym, by which he was stirid ayens you, and wolde do you awey. And the Lord herde me also in this tyme.

20 Also the Lord was wrooth greteli ayens Aaron, and wolde alto breke hym, and Y preiede in lijk maner for hym.

21 Forsothe Y took youre synne which ye maden, that is, the calf, and brente it in fier, and Y alto brak in gobetis, and droof outerli in to dust, and castide forth in to the stronde, that cam doun fro the hil.

22 Also in the brennyng, and in the temptacioun at the watris of ayenseiyng, and in the Sepulcris of Coueytise, ye terriden the Lord;

23 and whanne Y sente you fro Cades Barne, and seide, Stye ye, and welde the lond which Y yaf to you, and ye dispisiden the comaundement of youre Lord God, and ye bileueden not to him, nether ye wolden here his vois;

24 but euere ye weren rebel, fro the day in which Y bigan to knowe you.

25 And Y lay byfore the Lord fourti daies and fourti nyytis, in whiche Y bisouyte hym mekeli, that he schulde not do awey you, as he manaasside.

26 And Y preiede, and seide, Lord God, distrye not thi puple, and thin eritage, which thou ayen bouytist in thi greetnesse, which thou leddist out of Egipt in strong hond.

27 Haue thou mynde of thi seruauntis, of Abraham, Isaac, and Jacob; biholde thou not the hardnesse of this puple, and the wickidnesse, and the synne therof,

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28 lest perauenture the dwelleris of the lond, out of which thou leddist vs, seien, The Lord myyte not bryng hem in to the lond which he bihiyte to hem, and he hatide hem; therfor he ledde hem out that he schulde sle hem in wildirnesse;

29 and thei ben thi puple and thin eritage, which thou leddist out in thi greet strengthe, and in thin arm holdun forth.

DEUTERONOMY CHAPTER 10

1 In that tyme the Lord seide to me, Hewe thou twei tablis of stoon to thee, as the formere weren; and stie thou to me in to the hil. And thou schalt make an arke,

2 ether a cofere, of tree, and Y schal write in the tablis, the wordis that weren in these tablis whiche thou brakist bifore; and thou schalt putte tho tablis in to the arke.

3 Therfor Y made an ark of the trees of Sechim, and whanne Y hadde hewe twei tablis of stoon, at the licnesse of the formere tablis, Y stiede in to the hil, and hadde the tablis in the hondis.

4 And he wroot in the tablis, bi that that he hadde writun bifore, ten wordis, whiche the Lord spak to you in the hil, fro the myddis of the fyer, whanne the puple was gaderid, and he yaf the tablis to me.

5 And Y turnide ayen fro the hil, and cam doun, and puttide the tablis in to the arke which Y hadde maad, whiche tablis ben there hidur to, as the Lord comaundide to me.

6 Forsothe the sones of Israel moueden tentis fro Beroth of the sones of Jachan in to Mosera, where Aaron was deed, and biried, for whom his sone Eleazar was set in preesthod.

7 Fro thennus thei camen in to Galgad; fro which place thei yeden forth, and settiden tentis in Jehabatha, in the lond of watris and of strondis.

8 In that tyme Y departide the lynage of Leuy, that it schulde bere the arke of boond of pees of the Lord, and schulde stonde bifor hym in seruyce, and schulde blesse in his name til in to present dai.

9 For which thing Leuy hadde not part, nether possession with hise brithren, for the Lord hym silf is his possessioun, as thi Lord God bihiyte to hym.

10 Forsothe Y stood in the hil as bifore, fourti daies and fourti niytis, and the Lord herde me also in this tyme, and nolde leese thee.

11 And he seide to me, Go thou, and go bifor this puple, that it entre, and welde the lond which Y swoor to her fadris, that Y schulde yeue to hem.

12 And now, Israel, what axith thi Lord God of thee, no but that thou drede thi Lord, and go in hise weies, and that thou loue hym, and serue thi Lord God in al thin herte, and in al thi soule;

13 and that thou kepe the comaundementis of thi Lord God, and the cerymonyes of hym, whiche Y comaunde to thee to dai, that it be wel to thee.

14 Lo! heuene is of thi Lord God, and heuene of heuene; the erthe and alle thingis that ben ther ynne ben hise;

15 and netheles the Lord was glued to thi fadris, and louede hem, and he chees her seed after hem, and you of alle folkis, as it is preued to dai.

16 Therfor circumcide ye the prepucie, ethir vnclennesse, of youre herte, and no more make ye harde youre nol.

17 For youre Lord God hym silf is God of goddis, and Lord of lordis, God greet, and miyti, and feerdful, which takith not persoone, nether yiftis.

18 He makith doom to the fadirles, and modirles, and to the widewe; he loueth a pilgrym, and yyueth to hym lyiflode and clothing.

19 And therfor loue ye pilgryms, for also ye weren comelyngis in the lond of Egipt.

20 Thou schalt drede thi Lord God, and thou schalt serue hym aloone, and thou schalt cleue to hym, and thou schalt swere in his name.

21 He is thi preisyng, and thi God, that made to thee these grete dedis, and ferdful, whiche thin iyen siyen.

22 In seuenti men thi fadris yeden doun in to Egipt, and lo! now thi Lord God hath multiplied thee as the sterris of heuene.

DEUTERONOMY CHAPTER 11

1 Therfor loue thi Lord God, and kepe thou hise comaundementis and cerymonyes, domes and heestis, in al tyme.

2 Knowe ye to day tho thingis whiche youre sones knowen not, whiche sones sien not the doctryn of youre Lord God, hise grete dedis, and strong hond, and arm holdun forth,

3 myraclis and werkis, whiche he dide in the myddis of Egipt to Farao, kyng, and to al the lond of hym, and to al the oost of Egipcians,

4 and to horsis, and carris; hou the watris of the reed see hiliden hem, whanne thei pursueden you, and the Lord dide awei hem til in to present dai;

5 and whiche thingis the Lord dide to you in wildernesse, til ye camen to this place;

6 and to Dathan and Abiron, the sones of Heliab, that was the sone of Ruben, whiche the erthe swolewide, whanne his mouth was openyd, with the housis and tabernaclis, and al the catel of hem which thei hadden, in the myddis of Israel.

7 Youre iyen sien alle the grete werkis of the Lord,

8 whiche he dide, that ye kepe alle hise heestis whiche Y comaunde to dai to you, and that ye moun entre, and welde the lond,

9 to which ye schulen entre, and ye lyue therynne in myche time; which lond, flowynge with mylk and hony, the Lord bihiyte vndur an ooth to youre fadris and to the seed of hem.

10 For the lond, to which thou schalt entre to welde, is not as the lond of Egipt, out of which thou yedist, where whanne the seed is cast in the maner of gardyns, moist waters ben led;

11 but it is hilli, and feldi, and abidith reynes fro heuene,

12 which lond thi Lord God biholdith, and hise iyen ben therynne, fro the bigynnyng of the yeer til to the ende therof.

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13 Therfor if ye schulen obeie to myn heestis whiche Y comaunde to dai to you, that ye loue youre Lord God, and serue hym in al youre herte, and in al youre soule;
14 he schal yyue to youre lond reyn tymeful and late, that ye gadere wheete, and wyn, and oile,
15 hey of the feeldis to feede beestis, that ye bothe ete and be fillid.
16 Be ye war, lest perauenture youre herte be disseyued, and ye go awei fro the Lord, and serue alien goddis, and worschipe hem;
17 and the Lord be wrooth, and close heuene, and reynes come not doun, nether the erthe yyue his fruyt, and ye perische swiftli fro the beste lond which the Lord schal yyue to you.
18 Putte ye thes wordis in youre hertes and soules, and honge ye tho wordis for a signe in the hondis, and sette ye bitwixe youre iyen.
19 Teche youre sones, that thei thenke on tho wordis, whanne thou sittist in thin hows, and goist in the weie, and lyggist doun, and risist.
20 Thou schalt write tho wordis on the postis, and yatis of thin hous,
21 that the daies of thee and of thi sones be multiplied in the lond which the Lord swoor to thi fadris, that he schulde yyue to hem, as long as heuene is aboue erthe.
22 For if ye kepen the heestis whiche Y comaunde to you, and ye do tho, that ye loue youre Lord God, and go in alle hise weies,
23 and cleue to hym, the Lord schal destrie alle these hethen men bifor youre face, and ye schulen welde tho folkis that ben grettere and strongere than ye.
24 Ech place which youre foot schal trede, schal be youre; fro the deseert, and fro the Liban, and fro the greet flood Eufrates til to the west see, schulen be youre termes.
25 Noon schal stonde ayens you; youre Lord God schal yiue youre outward drede and inward drede on ech lond which ye schulen trede, as he spak to you.
26 Lo! Y sette forth in youre siyt to day blissyng and cursyng;
27 blessyng, if ye obeien to the heestis of youre Lord God, whiche Y comaunde to you to dai;
28 cursyng, if ye heren not the heestis of youre Lord God, but goen awei fro the weie which Y schewe now to you, and goen after alien goddis whiche ye knowen not.
29 Sotheli whanne thi Lord God hath brouyt thee in to the lond, to which to enhabite thou goist, thou schalt sette blessyng on the hil Garisym, cursyng on the hil Hebal, whiche hillis ben biyende Jordan,
30 aftir the weie that goith to the goyng doun of the sunne, in the lond of Cananey, that dwellith in the feeldi places ayens Galgala, which is bisidis the valey goynge and entrynge fer.
31 For ye schulen passe Jordan, that ye welde the lond which youre Lord God schal yyue to you, and that ye haue and welde that lond.
32 Therfor se ye, that ye fille the cerymonyes and domes, whiche I schal sette to dai in youre siyt.

DEUTERONOMY CHAPTER 12

1 These ben the heestis and domes, whiche ye owen to do, in the lond which the Lord God of thi fadrys schal yyue to thee, that thou welde it, in alle daies in whiche thou schalt go on erthe.
2 Distrie ye alle the places wherynne hethen men whiche ye schulen welde, worschipiden her goddis, on hiy mounteyns, and litle hillis, and vndur ech tre ful of bowis.
3 Distrie ye the auteris of hem, and breke ye the ymagis; brenne ye the wodis with fier, and al to breke ye the idolis; destrie ye the names of hem fro the places.
4 Ye schulen not do so to youre Lord God;
5 but ye schulen come to the place which youre Lord God chees of alle youre lynagis, that he putte his name there, and dwelle therynne;
6 and ye schulen come, and schulen offre in that place youre brent sacrifices, and slayn sacrifices, the dymes, and firste fruytis of youre hondis, and avowis and yiftis, the firste gendrid thingis of oxun, and of scheep.
7 And ye and youre housis schulen ete there in the siyt of youre Lord God; and ye schulen be glad in alle thingis to whiche ye putten hond, in whiche youre Lord God blesside you.
8 Ye schulen not do there tho thingis whiche we don here to dai, ech man that semeth riytful to hym silf.
9 For til in to present tyme ye camen not to reste and possessioun, which the Lord God schal yyue to you.
10 Ye schulen passe Jordan, and ye schulen dwelle in the lond which youre Lord God schal yyue to you, that ye reste fro alle enemyes bi cumpas, and dwelle without ony drede.
11 In the place which youre Lord God chees that his name be therynne. Thidur ye schulen bere alle thingis, whiche Y comaunde, brent sacrifices, and sacrifices, and the dymes, and firste fruytis of youre hondis, and what euere is the beste in yiftis, whiche ye auowiden to the Lord.
12 Ther ye schulen ete bifor youre Lord God, ye, and youre sones and douytris, youre seruauntis, and seruauntessis, and the dekenes, that dwellen in youre citees; for thei han not other part and possessioun among you.
13 Be thou war lest thou offre thi brent sacrifices in ech place which thou seest,
14 but in that place which the Lord chees in oon of thi lynagis thou schalt offre sacrifices, and schalt do what euer thingis Y comaunde to thee.
15 Forsothe if thou wolt ete, and the etyng of fleischis delitith thee, sle thou, and ete, bi the blessyng of thi Lord God, which he yaf to thee in thi citees, whether it is vnclene, that is, spottid ether wemmed and feble, ether clene, that is, hool in membris and with out wem, which is leueful to be offrid, thou schalt ete as a capret and hert; oneli without etyng of blood,
16 which thou schalt schede out as watir on the erthe.

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17 Thou schalt not mowe ete in thi citees the tithis of thi wheete, wyn, and oile, the firste gendrid thingis of droues, and of scheep, and alle thingis whiche thou hast avowid and wolt offre bi fre wille, and the firste fruytis of thin hondis;

18 but thou schalt ete tho bifor thi Lord God, in the place which thi Lord God chees, thou, and thi sone, and douyter, seruaunt, and seruauntesse, and the dekene that dwellith in thi citees; and thou schalt be glad, and schalt be fillid bifor thi Lord God in alle thingis to whiche thou holdist forth thin hond.

19 Be thou war lest thou forsake the dekene in al tyme, in which thou lyuest in erthe.

20 Whanne thi Lord God hath alargid thi termes, as he spak to thee, and thou wolt ete fleischis, whiche thi soule desirith,

21 forsothe if the place is fer, which thi Lord God chees, that his name be there, thou schalt sle of thin oxun, and scheep, whiche thou hast, as the Lord comaundide to thee; and thou schalt ete in thi citees as it plesith thee.

22 As a capret and hert is etun, so thou schalt ete tho; bothe a cleene man and vncleene schulen ete therof in comyn.

23 Oneli eschewe thou this, that thou ete not blood; for the blood of tho beestis is for the lijf, and therfor thou owist not ete the lijf with fleischis,

24 but thou schalt schede as watir the blood on the erthe,

25 that it be wel to thee, and to thi sones after thee, whanne thou hast do that, that plesith in the siyt of the Lord.

26 Sotheli thou schalt take that that thou auowidist, and halewidist to the Lord, and thou schalt come to the place which the Lord chees;

27 and thou schalt offre thin offryngis, fleischis, and blood, on the auter of thi Lord God; thou schalt schede in the auter the blood of sacrifices; forsothe thou schalt ete the fleischis.

28 Kepe thou and here alle thingis whiche Y comaunde to thee, that it be wel to thee, and to thi sones after thee, with outen ende, whanne thou hast do that, that is good and plesaunt in the siyt of thi Lord God.

29 Whanne thi Lord God hath distryed bifor thi face folkis, to whiche thou schalt entre to welde, and thou hast weldid tho folkis, and hast dwellid in the lond of hem,

30 be thou war lest thou sue hem, aftir that thei ben distried, whanne thou entrist, and thou seke the cerymonyes of hem, and seie, As these folkis worschipyden her goddis, so and Y schal worschipe.

31 Thou schalt not do in lijk manere to thi Lord God; for thei diden to her goddis alle abhomynaciouns whiche the Lord wlatith, and offriden her sones and douytris, and brenten with fier.

32 Do thou to the Lord this thing oneli which Y comaunde to thee, nethir adde thou ony thing, nether abate.

DEUTERONOMY CHAPTER 13

1 If a prophete risith in the myddis of thee, ethir he that seith hym silf to haue seyn a dreem, and he biforseith a signe and a wondur to comynge aftir,

2 and this that he spak bifallith, and he seith to thee, Go we, and sue alien goddis, whiche thou knowist not, and serue we hem,

3 thou schalt not here the wordis of that prophete, ether of dremere; for youre Lord God assaieth you, that he wite opynli whether ye louen hym ether nay, in al youre herte, and in al youre soule.

4 Sue ye youre Lord, and drede ye hym; kepe ye his comaundementis, and here ye the vois of hym; ye schulen serue hym, and ye schulen cleue to hym.

5 Forsothe thilke prophete, ether the feynere of dremes, schal be slayn; for he spak that he schulde turne you awei fro youre Lord God, that ladde you out of the lond of Egipt, and ayenbouyte you fro the hous of seruage, that thilke prophete schulde make thee to erre fro the weie which thi Lord God comaundide to thee; and thou schalt do awey yuel fro the myddis of thee.

6 If thi brothir, the sone of thi modir, ether thi sone, ethir thi douyter, ether the wijf which is in thi bosum, ethir thi freend whom thou louest as thi soule, wole counsele thee, and seith priueli, Go we and serue alien goddis, whiche thou knowist not,

7 and thi fadris, of alle the folkis in cumpas, that ben niy ether fer, fro the bigynnyng til to the ende of the lond,

8 assente thou not to hym, nether here thou, nether thin iyen spare hym, that thou haue mercy,

9 and hide hym, but anoon thou schalt sle hym. Thin hond be fyrst on him and aftir thee al the puple putte to hond.

10 He schal be oppressid with stoonus, and schal be slayn; for he wolde drawe thee awei fro thi Lord God, that ledde thee out of the lond of Egipt, fro the hous of seruage,

11 that al Israel here and drede, and do no more ony thing lijk this thing.

12 If thou herist ony men seiynge in oon of thi citees, whiche thi Lord God schal yyue to thee to enhabite,

13 The sones of Belial yeden out fro the myddis of thee, and turneden awei the dwelleris of the citee, and seiden, Go we, and serue alien goddis whiche ye knowen not,

14 enquere thou bisili, and whanne the treuthe of the thing is biholdun diligentli, if thou fyndist that this thing is certeyn, which is seid, and that this abhominacioun is doon in werk,

15 anoon thou schalt smyte the dwelleris of that citee bi the scharpnesse of swerd, and thou schalt do it awey, and alle thingis that ben ther ynne, til to beestis.

16 Also what euer thing of purtenaunce of houshold is, thou schalt gadere in the myddis of the stretis therof, and thou schalt brenne with that citee, so that thou waste alle thingis to thi Lord God, and it be a biriel euerlastynge; it schal no more be bildid.

17 And no thing of that cursyng schal cleue in thin hond, that the Lord be turned awei fro the yre of his strong veniaunce, and haue mercy on thee, and multiplie thee, as he swoor to thi fadris.

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18 Whanne thou hast herd the vois of thi Lord God, thou schalt kepe alle hise heestis whiche Y comaunde to thee to day, that thou do that that is plesaunt in the siyt of thi Lord God.

DEUTERONOMY CHAPTER 14

1 Be ye the sones of youre Lord God; ye schulen not kitte you, nether ye schulen make ballidnesse,

2 on a deed man, for thou art an hooli puple to thi Lord God, and he chees thee that thou be to hym in to a special puple, of alle folkis that ben on erthe.

3 Ete ye not tho thingis that ben vncleene.

4 This is a beeste which ye schulen ete; an oxe, and a scheep, and a goet, an hert,

5 a capret, a wielde oxe, tregelafun, that is, a beeste in parti lijk a buk of geet, and in parti liik an hert, a figarde, an ostrich, a camelioun, that is, a beeste lijk in the heed to a camel, and hath white spottis in the bodi as a parde, and is lijk an hors in the necke, and in the feet is lijc a wilde oxe, and a parde.

6 Ye schulen ete ech beeste that departith the clee in to twei partis, and chewith code.

7 Sotheli ye schulen not ete these beestis, of these that chewen code, and departen not the clee; a camel, an hare, and a cirogrille, that is, a beeste ful of prickis, and is more than an irchoun; for tho chewen code, and departen not the clee, tho schulen be vncleene to you;

8 also a swyn, for it departith the clee, and chewith not code, schal be vncleene; ye schulen not ete the fleischis of tho, and ye schulen not touche the deed bodies.

9 Ye schulen ete these thingis, of alle that dwellen in watris; ete ye tho thingis that han fynnes and scalis;

10 ete ye not tho thingis that ben with out fynnes and scalis, for tho ben vncleene.

11 Ete ye alle clene briddis;

12 ete ye not vncleene briddis, that is, an egle, and a gripe,

13 and an aliete, ixon, that is, a whijt brid lesse than a vultur, and is of the kynde of vultris, and a vultur, and a kite bi his kynde,

14 and al thing of rauenys kynde,

15 and a strucioun, and a nyyt crowe, and a lare,

16 and an hauk bi his kynde, a fawcun,

17 and a swan, and a siconye, and a dippere, a pursirioun, and a reremous, a cormeraunt,

18 and a caladrie, alle in her kynde; also a lapwynke and a backe.

19 And al thing that crepith, and hath fynnes, schal be vncleene, and schal not be etun.

20 Ete ye al thing that is cleene; sotheli what euer thing is deed bi it silf, ete ye not therof.

21 Yyue thou to the pilgrym which is with ynne thi yatis, that he ete, ether sille thou to hym, for thou art the hooli puple of thi Lord God. Thou schalt not sethe a kyde in the mylk of his modir.

22 Thou schalt departe the tenthe part of alle thi fruytis that comen forth in the lond bi ech yeer;

23 and thou schal ete in the siyt of thi Lord God, in the place which he chees, that his name be clepid therynne; thou schalt offre the tithe of thi wheete, wyn, and oile, and the firste gendryd thingis of thi droues, and scheep, that thou lerne to drede thi Lord God in al tyme.

24 Sotheli whanne the wei is lengere, and the place which thi Lord God chees is fer, and he hath blessid thee, and thou maist not bere alle these thingis to that place,

25 thou schalt sille alle thingis, and schalt turne in to prijs, and thou schalt bere in thin hond, and thou schalt go to the place which thi Lord God chees;

26 and thou schalt bie of the same money what euer thing plesith to thee, ethir of droues, ether of scheep; also thou schalt bie wyn, and sidur, and al thing that thi soule desirith; and thou schalt ete bifor thi Lord God, and thou schalt make feeste,

27 thou, and thin hows, and the dekene which is withynne thi yatis; be thou war lest thou forsake hym, for he hath not other part in possessioun.

28 In the thridde yeer thou schalt departe another dyme of alle thingis that growen to thee in that yeer, and thou schalt kepe withynne thi yatis.

29 And the dekene schal come, whych hath noon other part nether possessioun with thee, and the pilgrym, and the fadirles, ether modirles child, and widue, that ben withynne thi yatis, schulen come, and schulen ete, and be fillid, that thi Lord God blesse thee, in alle werkis of thin hondis whiche thou schalt do.

DEUTERONOMY CHAPTER 15

1 In the seuenthe yeer thou schalt make remyssioun,

2 that schal be fillid bi this ordre. To whom ony thing is dettid, ethir owid of his freend, ether neiybore, and brother, he schal not mowe axe, for it is the yeer of remyssioun of the Lord.

3 Thou schalt axe of a pilgrym and comelyng; thou hast not power to axe of a citeseyn and neiybore;

4 and outerli a nedi man and begger schal not be among you, that thi Lord God blesse thee, in the lond which he schal yyue to thee in to the possessioun.

5 If netheles thou schalt here the vois of thi Lord God, and schalt kepe alle thingis whiche he comaundide, and whiche Y comaunde to dai to thee, he schal blesse thee, as he bihiyte.

6 Thou schalt leene to many folkis, and thou schalt not take borewyng of ony man; thou schalt be lord of ful many naciouns, and no man schal be lord of thee.

7 If oon of thi britheren that dwellen with ynne the yatis of thi citee, in the lond which thi Lord God schal yyue to thee, cometh to pouert, thou schalt not make hard thin herte, nether thou schalt drawe to gydere the hond,

8 but thou schalt opene it to the pore man, and thou schalt yyue loone to which thou siest hym haue nede.

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9 Be thou war lest perauenture wickid thouyt crepe priueli to thee, and thou seie in thin herte, The seuenthe yeer of remyssioun neiyeth; and thou turne awey the iyen fro thi pore brother, and thou nyle yyue to hym the loone that he axith; lest he crie ayens thee to the Lord, and it be maad to thee in to synne.

10 But thou schalt yyue to hym, and thou schalt not do ony thing falsly in releuynge hise nedis, that thi Lord God blesse thee in al tyme, and in alle thingis to whiche thou schalt sette to hond.

11 Pore men schulen not faile in the lond of thin habitacioun; therfor Y comaunde to thee, that thou opene the hond to thi brother nedi and pore, that lyuen with thee in the lond.

12 Whanne thi brothir an Ebrew man, ethir an Ebrew womman, is seeld to thee, and hath serued thee sixe yeer, in the seuenthe yeer thou schalt delyuere hym fre.

13 And thou schalt not suffre hym go awey voide, to whom thou hast yyue fredom;

14 but thou schalt yyue lijflode in the weye, of flockis, and of cornfloor, and of thi pressour, in whiche thi Lord God hath blessid thee.

15 Haue thou mynde that also thou seruedist in the lond of Egipt, and thi Lord God delyurede thee, ether made thee free, and therfor Y comaunde now to thee.

16 Forsothe if the seruaunt seith, Y nyle go out, for he loueth thee, and thin hows, and feelith that it is wel to hym at thee, thou schalt take a nal,

17 and thou schalt peerse his eere in the yate of thin hous, and he schal serue thee til in to the world, that is til to the iubilee, ethir fiftithe yeer; also thou schalt do in lijk maner to the handmayde.

18 Thou schalt not turne awei fro hem thin iyen, whanne thou schalt delyure hem fre, for bi the hire of an hirid man thei serueden thee bi sixe yeer; that thi Lord God blesse thee, in alle the werkis whiche thou doist.

19 Of the first gendrid thingis that ben borun in thi droues, and scheep, what euer is of male kynde, thou schalt halewe to thi Lord God. Thou schalt not worche in the firste gendrid thing of oxe, and thou schalt not clippe the firste gendrid thinges of scheep.

20 Thou schalt ete tho bi alle yeeris in the siyt of thi Lord God, thou, and thin hows, in the place which the Lord chees.

21 Sotheli if it hath a wem, ethir is crokid, ethir is blynd, ethir is foul, ethir feble in ony part, it schal not be offrid to thi Lord God;

22 but thou schalt ete it with ynne the yatis of thi citee, bothe a cleene man and vncleene schulen ete tho in lijk maner, as a capret and an hert.

23 Onely thou schalt kepe this, that thou ete not the blood of tho, but schede out as watir in to erthe.

DEUTERONOMY CHAPTER 16

1 Kepe thou the monethe of newe fruytis, and of the bigynnyng of somer, that thou make pask to thi Lord God; for in this monethe thi Lord God ledde thee out of Egipt in the nyyt.

2 And thou schalt offre pask to thi Lord God, of scheep and of oxun, in the place which thi Lord God chees, that his name dwelle there.

3 Thou schalt not ete ther ynne breed diyt with sourdouy; in seuene daies thou schalt ete breed of afflicciouN, with out sourdouy, for in drede thou yedist out of Egipt, that thou haue mynde of the dai of thi goyng out of Egipt, in alle the daies of thi lijf.

4 No thing diyt with sourdouy schal appere in alle thi termes by seuene daies, and of the fleischis of that that is offrid in the euentid, schal not dwelle in the firste dai in the morewtid.

5 Thou schalt not mow offre pask in ech of thi citees whiche thi Lord God schal yyue to thee,

6 but in the place which thi Lord God chees, that his name dwelle there; thou schalt offre pask in the euentid, at the goyng doun of the sunne, whanne thou yedist out of Egipt.

7 And thou schalt sethe, and ete, in the place which thi Lord God hath chose, and thou schalt rise in the morewtid of the secunde dai, and thou schalt go in to thi tabernaclis.

8 Bi sixe daies thou schalt ete therf breed; and in the seuenthe dai, for it is the gaderyng of thi Lord God, thou schalt not do werk.

9 Thou schalt noumbre to thee seuene woukis, fro that dai in which thou settidist a sikil in to the corn;

10 and thou schalt halewe the feeste dai of woukis to thi Lord God, a wilful offryng of thyn hond, which thou schalt offre by the blessing of thi Lord God.

11 And thou schalt ete bifore thi Lord God, thou, and thi sone, and thi douytir, and thi seruaunt, and thin handmayde, and the dekene which is with ynne thi yatis, and the comelynge, and the fadirles ethir modirles child, and the widue, that dwellen with you, in the place which thi Lord God chees that his name dwelle there.

12 And thou schalt haue mynde for thou were seruaunt in Egipt, and thou schalt kepe and do tho thingis that ben comaundid.

13 And thou schalt halewe the solempnytee of tabernaclis bi seuene daies, whanne thou hast gaderid thi fruytis of the cornfloor, and pressour.

14 And thou schalt ete in thi feeste dai, thou, and thi sone, and douytir, and thi seruaunt, and handmayde, also the dekene, and comelyng, and the fadirles ether modirles child, and the widewe, that ben with ynne thi yatis, schulen ete.

15 Bi seuene daies thou schalt halewe feestis to thi Lord God, in the place which the Lord chees; and thi Lord God schal blesse thee, in alle thi fruytis, and in al the werk of thin hondis, and thou schalt be in gladnesse.

16 In thre tymes bi the yeer al thi male kynde schal appere in the siyt of thi Lord, in the place which he chees, in the solempnyte of therf looues, and in the solempnyte of woukis,

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and in the solempnyte of tabernaclis. A man schal not appere voide bifor the Lord;

17 but ech man schal offre vpe this that he hath, bi the blessyng of his Lord God, which he yaf to that man.

18 Thou schalt ordeyne iugis, and maystris, in alle thi yatis whiche thi Lord God schal yyue to thee, bi ech of thi lynagis, that thei deme the puple bi iust doom,

19 and bowe not in to the tother part for fauour, ethir yifte ayens equete. Thou schalt not take persoone nether yiftis, for whi yiftis blynden the iyen of wise men, and chaungen the wordis of iust men.

20 Thou schalt pursue iustli that that is iust, that thou lyue and welde the lond which thi Lord God schal yyue to thee.

21 Thou schalt not plaunte a wode, and ech tre bi the auter of thi Lord God;

22 nether thou schalt make to thee, and ordeyne an ymage; whiche thingis thi Lord God hatith.

DEUTERONOMY CHAPTER 17

1 Thou schalt not offre to thi Lord God an oxe and a scheep in which is a wem, ether ony thing of vice, for it is abhominacioun to thi Lord God.

2 And whanne a man ether a womman, that doon yuel in the siyte of thi Lord God, ben foundun at thee, with ynne oon of thi yatis whiche thi Lord God schal yyue to thee, and thei breken the couenaunt of God,

3 that thei go and serue alien goddis, and worschipe hem, the sunne, and moone, and al the knyythod of heuene, whiche thingis Y comaundide not;

4 and this is teld to thee, and thou herist, and enquerist diligentli, and fyndist that it is soth, and abhomynacioun is doon in Israel;

5 thou schalt lede out the man and the womman, that diden a moost cursid thing, to the yatis of thy citee, and thei schulen be oppressid with stoonus.

6 He that schal be slayn, schal perische in the mouth of tweyne, ethir of thre witnessis; no man be slayn, for o man seith witnessyng ayens hym.

7 The hond of witnessis schal first sle hym, and the last hond of the tothir puple schal be sent, that thou do awei yuel fro the myddis of thee.

8 If thou perseyuest, that hard and douteful doom is at thee, bitwixe blood and blood, cause and cause, lepre and not lepre, and thou seest that the wordis of iugis with ynne thi yatis ben dyuerse; rise thou, and stie to the place which thi Lord God hath choose;

9 and thou schalt come to the preestis of the kyn of Leuy, and to the iuge which is in that tyme, and thou schalt axe of hem, whiche schulen schewe to thee the treuthe of doom.

10 And thou schalt do, what euer thing thei seien, that ben souereyns in the place which the Lord chees, and techen thee bi the lawe of the Lord;

11 thou schalt sue the sentence of hem; thou schalt not bowe to the riyt side, ether to the lefte.

12 Forsothe that man schal die, which is proud, and nyle obeie to the comaundement of the preest, that mynystrith in that tyme to thi Lord God, and to the sentence of iuge, and thou schalt do awei yuel fro the myddis of Israel;

13 and al the puple schal here, and drede, that no man fro thennus forth bolne with pride.

14 Whanne thou hast entrid in to the lond, which thi Lord God schal yyue to thee, and weldist it, and dwellist therynne, and seist, Y schal ordeyne a kyng on me, as alle naciouns bi cumpas han;

15 thou schalt ordeyne hym, whom thi Lord God chesith of the noumbre of thi brethren. Thou schalt not mow make king a man of anothir folk, which man is not thi brother.

16 And whanne the king is ordeyned, he schal not multiplie horsis to hym, nethir he schal lede ayen the puple in to Egipt, nethir he schal be reisid bi the noumbre of knyytis, moost sithen the Lord comaundide to you, that ye turne no more ayen bi the same weie.

17 The kyng schal not haue ful many wyues, that drawen his soule to ouer myche fleischlynesse, nether he schal haue grete burthuns of siluer and of gold.

18 Forsothe after that he hath sete in the trone of his rewme, he schal write to himsilf the deuteronomy of this lawe in a volym ether book, and he schal take a saumpler at preestis of the kyn of Leuy;

19 and he schal haue it with hym, and he schal rede it in alle the daies of his lijf, that he lerne to drede his Lord God, and to kepe hise wordis and cerymonyes, that ben comaundid in the lawe;

20 nether his herte be reisid in to pride on hise brithren, nether bowe he in to the riyt side, ether left side, that he regne long tyme, he and hise sones on Israel.

DEUTERONOMY CHAPTER 18

1 Preestis and dekenes, and alle men that ben of the same lynage, schulen not haue part and eritage with the tother puple of Israel, for thei schulen ete the sacrifices of the Lord, and the offryngis of hym;

2 and thei schulen not take ony othir thing of the possessioun of her britheren; for the Lord hym silf is the eritage of hem, as he spak to hem.

3 This schal be the doom of preestis of the puple, and of hem that offren sacrifices; whether thei offren an oxe, ether a scheep, thei schulen yyue to the preest the schuldre, and the paunche, the firste fruytis of wheete,

4 and of wyn, and of oile, and a part of wollis of the scheryng of scheep.

5 For thi Lord God chees hym of alle thi lynagis, that he stonde and mynystre to the name of the Lord, he and hise sones, with outen ende.

6 If a dekene goith out of oon of thi citees of al Israel, in which he dwellith, and wole come and desirith the place which the Lord chees,

7 he schal mynystre in the name of his Lord God as alle hise britheren dekenes, that schulen stonde in that tyme byfore the Lord.

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8 He schal take the same part of meetis, which and othere dekenes schulen take; outakun that that is due to hym in his citee, bi successioun ethir eritage of fadir.

9 Whanne thou hast entrid in to the lond which thi Lord God schal yyue to thee, be thou war lest thou wole sue abhomynaciouns of tho folkis;

10 noon be foundun in thee that clensith his sone, ether his douytir, and ledith bi the fier, ethir that axith questiouns of dyuynouris that dyuynen aboute the auteris, and that taketh hede to dremes and chiteryng of bryddis; nethir ony wicche be,

11 nethir an enchauntere, that is, that disseyueth mennus iyen that a thing seme that is not; nether a man take counsel at hem that han a feend spekynge in the wombe, nether take counsel at false dyuynouris nethir seke of deed men the treuthe.

12 For the Lord hath abhomynacioun of alle these thingis, and for siche wickidnessis he schal do awei hem in thin entryng.

13 Thou schalt be perfit and without filthe, with thi Lord God.

14 These hethen men, the lond of whiche thou schalt welde, heren hem that worchen bi chiteryng of briddis, and false dyuynouris; forsothe thou art tauyt in other maner of thi Lord God.

15 Thi Lord God schal reise a prophete of thi folk and of thi britheren as me, thou schalt here hym;

16 as thou axidist of thi Lord God in Oreb, whanne the cumpany was gaderid, and thou seidist, Y schal no more here the vois of my Lord God, and Y schal no more se this grettiste fier, lest Y die.

17 And the Lord seide to me, Thei spaken wel alle thingis.

18 Y schal reise to hem a prophete, lijk thee, of the myddis of her britheren, and Y schal putte my wordis in his mouth, and he schal speke to hem alle thingis, whiche I schal comaunde to him.

19 Forsothe Y schal be vengere of that man, that nyle here the wordis of hym, whiche he schal speke in my name.

20 Sotheli a prophete schal be slayn, which is bischrewid with pride, and wole speke in my name tho thingis, whiche Y comaundide not to hym, that he schulde seie, ethir bi the name of alien goddis.

21 That if thou answerist bi pryuy thouyt, Hou may Y vndirstonde the word, which the Lord spak not? thou schalt haue this signe,

22 The Lord spak not this thing which thilke prophete biforseid in the name of the Lord, and it bifallith not, but the prophete feynede bi the pride of his soule, and therfor thou schalt not drede hym.

DEUTERONOMY CHAPTER 19

1 Whanne thi Lord God hath distried the folkis, whose lond he schal yyue to thee, and thou hast weldid it, and hast dwellid in the citees and housis therof;

2 thou schalt departe thre citees to thee in the myddis of the lond which thi Lord God schal yyue to thee into possessioun.

3 Thou schalt make redi diligentli the weye, and thou schalt departe euenly in to thre partis al the prouynce of thi lond, that he that is exilid for mansleyng, haue of nyy whidur he may ascape.

4 This schal be the lawe of a mansleere fleynge, whos lijf schal be kept. If a man smytith vnwityngli his neiybore, and which is preuyd to haue not had ony hatered ayens hym yistirdai and the thridde dai agoon,

5 but to haue go sympli with hym in to the wode to hewe doun trees, and in the fellyng doun of trees the axe fleeth fro the hond, and the yrun slidith fro the helue, and smytith, and sleeth his freend; this man schal flee to oon of the forseid citees, and schal lyue;

6 lest perauenture the next kynesman of hym, whos blood is sched out, be prickid with sorewe, and pursue, and take hym, if the weie is lengere, and smyte the lijf of hym which is not gilti of deeth; for it is schewid that he hadde not ony hatered bifore ayens hym that is slayn.

7 Therfor Y comaunde to thee, that thou departe thre citees of euene space bitwixe hem silf.

8 Forsothe whanne thi Lord God hath alargid thi termes, as he swoor to thi fadris, and hath youe to thee al the lond which he bihiyte to hem; if netheles thou kepist hise comaundementis,

9 and doist tho thingis whiche Y comaunde to thee to day, that thou loue thi Lord God, and go in hise weies in al tyme, thou schalt adde to thee thre othere citees, and thou schalt double the noumbre of the forseid citees,

10 that gilteles blood be not sched out in the myddis of the lond which thi Lord God schal yyue to thee to haue in possessioun, lest thou be gilti of blood.

11 Forsothe if ony man hatith his neiybore, and settith aspies, ether tresouns, to his lijf, and risith, and smytith him, and he is deed, and he fleeth to oon of the forseid citees,

12 the eldere men of that citee schulen sende, and thei schulen take hym fro the place of refuyt; and thei schulen bitake hym in to the hond of the nexte kynesman of hym, whos blood is sched out,

13 and he schal die, and thou schalt not haue mercy on hym; and thou schalt do awey gilti blood fro Israel, that it be wel to thee.

14 Thou schalt not take, and turne ouer the termes of thi neiybore, which the formere men settiden in thi possessioun, which thi Lord God schal yyue to thee in the lond, which lond thou schalt take to be weldid.

15 O witnesse schal not stonde ayens ony man, what euer thing it is of synne and of wickidnesse; but ech word schal stonde in the mouth of tweyne ethir of thre witnessis.

16 If a fals witnesse stondith ayens a man, and accusith hym of brekyng of the lawe, bothe,

17 of whiche the cause is, schulen stonde bifor the Lord, in the siyt of preestis, and of iugis, that ben in tho daies.

18 And whanne thei sekynge moost diligentli han founde that the fals witnesse seide a leesyng ayens his brothir,

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19 thei schulen yelde to hym, as he thouyte to do to his brother; and thou schalt do awey yuel fro the myddis of thee, that othere men here,
20 and haue drede, and be no more hardi to do siche thingis.
21 Thou schalt not haue mercy on hym, but thou schalt axe lijf for lijf, iye for iye, tooth for tooth, hond for hond, foot for foot.

DEUTERONOMY CHAPTER 20

1 If thou goist out to batel ayens thin enemyes, and seest multitude of knyytis, and charis, and grettere multitude of the aduersarie oost than thou hast, thou schalt not drede hem; for thi Lord God is with thee, that ledde thee out of the lond of Egipt.
2 Sotheli whanne the batel neiyeth now, the preest schal stonde bifor the scheltrun, and thus he schal speke to the puple,
3 Thou, Israel, here to dai, ye han batel ayens youre enemyes; youre herte drede not, nyle ye drede; nyle ye yyue stede, drede ye not hem;
4 for youre Lord God is in the myddis of you, and he schal fiyte for you ayens aduersaries, that he delyuere you fro perel.
5 Also the duykis schulen crie bi alle cumpanyes, while the oost schal here, Who is a man that bildide a newe hows, and halewide not it? go he and turne ayen into his hows, lest perauenture he die in batel, and another man halewe it.
6 Who is a man that plauntide a vyner, and not yit made it to be comyn, and of which it is leeueful to alle men to ete? go he, and turne ayen in to his hows, lest perauenture he die in batel, and anothir man be set in his office.
7 Who is a man that spowside a wijf, and took not hir bi fleischli knowyng? go he, and turne ayen in to his hows, lest perauenture he die in batel, and anothir man take hir.
8 Whanne these thingis ben seid, thei schulen adde othere thingis, and schulen speke to the peple, Who is a ferdful man, and of gastful herte? go he, and turne ayen in to his hows, lest he make the hertis of his britheren for to drede, as he is agast bi drede.
9 And whanne the duykis of the oost ben stille, and han maad ende of speking, ech of the princis and cheuenteyns of the oost schal make redie his cumpeneyes to batel.
10 If ony tyme thou schalt go to a citee to ouercome it, first thou schalt profire pees to it.
11 If the citee resseyueth, and openeth to thee the yatis, al the puple that is ther ynne schal be saued, and schal serue thee vndur tribut.
12 Sotheli if they nylen make boond of pees, and bigynnen batel ayens thee, thou schalt fiyte ayens it.
13 And whanne thi Lord God hath bitake it in thin hond, thou schalt smyte bi the scharpnesse of swerd al thing of male kynde which is ther ynne,
14 with out wymmen, and yonge children, beestis and othere thingis that ben in the citee. Thou schalt departe al the prey to the oost, and thou schalt ete of the spuylis of thin enemyes, whiche spuylis thi Lord God yaf to thee.
15 Thus thou schalt do to alle the citees, that ben ful fer fro thee, and ben not of these citees which thou schalt take in to possessioun.
16 Sotheli of these citees that schulen be youun to thee, thou schalt not suffre eny to lyue,
17 but thou schalt sle bi the scharpnesse of swerd; that is to seie, Ethei, and Ammorrey, and Cananei, Ferezei, Euey, and Jebusei, as thi Lord God comaundide to thee;
18 lest perauenture thei techen you to do alle abhomynaciouns, whiche thei wrouyten to her goddis, and ye doon synne ayens youre Lord God.
19 Whanne thou hast bisegid a citee in myche tyme, and hast cumpassid with strengthingis that thou ouercome it, thou schalt not kitte doun trees, of whiche me may ete, nether thou schalt waste the cuntrey bi cumpas with axis; for it is a tree, and not man, nether it may encresse the noumbre of fiyteris ayens thee.
20 Forsothe if onye ben not appil trees, but of the feeld, and ben able in to othere vsis, kitte doun, and make thou engynes, til thou take the citee that fiytith ayens thee.

DEUTERONOMY CHAPTER 21

1 Whanne the careyn of a man slayn is foundun in the lond which thi Lord God schal yyue to thee, and the gilti of sleyng is vnknowun,
2 the grettere men in birthe and thi iugis schulen go out, and schulen mete fro the place of the careyn the spaces of alle citees bi cumpas;
3 and the eldre men of that citee, which thei seen to be neer than othere, schulen take of the droue a cow calf, that drow not yok, nether kittide the erthe with a schar;
4 and thei schulen lede that cow calf to a scharp valey, and ful of stoonys, that was neuere erid, nether resseyuede seed; and in that valey thei schulen kitte the heed of the cow calf.
5 And the preestis, the sones of Leuy, schulen neiye, whiche thi Lord God chees, that thei mynystre to hym, and blesse in his name, and al the cause hange at the word of hem; and what euer thing is cleene ethir vncleene, be demed.
6 And the grettere men in birthe of that citee schulen come to the slayn man, and thei schulen waische her hondis on the cow calf, that was slayn in the valei;
7 and thei schulen seie, Oure hondis schedden not out this blood, nether oure iyen sien.
8 Lord, be mercyful to thi puple Israel, whom thou ayen brouytist, and arette thou not innocent blood in the myddis of thi puple Israel. And the gilt of blood schal be don awey fro hem.
9 Forsothe thou schalt be alien fro the blood of the innocent which is sched, whanne thou hast do that that the Lord comaundide.
10 If thou goist out to batel ayens thin enemyes, that thi Lord God bitakith hem in thin hond, and thou ledist prisoneris,
11 and thou seest in the noumbre of prisounneris a fair womman, and thou louest hir, and wole haue hir to wijf,

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12 thou schalt brynge hir in to thin hows; which womman schal schaue the heer, and schal kitte the nailes aboute, and sche schal putte awei the clooth,

13 wher ynne sche was takun, and sche schal sitte in thin hows, and schal biwepe hir fadir and modir o monethe; and aftirward thou schalt entre to hir, and schalt sleepe with hir, and sche schal be thi wijf.

14 But if aftirward sche sittith not in thi soule, that is, plesith not thi wille, thou schalt delyuere hir fre, nethir thou schalt mowe sille hir for money, nether oppresse bi power, for thou madist hir lowe.

15 If a man hath twey wyues, oon loued, and the tothir hateful, and he gendrith of hir fre children, and the sone of the hateful wijf is the firste gendrid,

16 and the man wole departe the catel bitwixe hise sones, he schal not mowe make the sone of the loued wijf the firste gendrid, and sette bifor the sone of the hateful wijf,

17 but he schal knowe the sone of the hateful wijf the firste gendrid, and he schal yyue to that sone alle thingis double of tho thingis that he hath; for this sone is the begynnyng of his fre children, and the firste gendrid thingis ben due to hym.

18 If a man gendrith a sone rebel, and ouerthewert, which herith not the comaundement of fadir and modir, and he is chastisid,

19 and dispisith to obei, thei schulen take hym, and schulen lede to the eldre men of that citee, and to the yate of doom;

20 and thei schulen seie to hem, This oure sone is ouerthewert and rebel; he dispisith to here oure monestyngis, ethir heestis, he yyueth tent to glotonyes, and letcherie, and feestis.

21 The puple of the citee schal oppresse hym with stoonus, and he schal die, that ye do awei yuel fro the myddis of you, and that al Israel here, and drede.

22 Whanne a man doith a synne which is worthi to be punyschid bi deeth, and he is demed to deeth, and is hangid in a iebat,

23 his careyn schal not dwelle in the tre, but it schal be biried in the same dai; for he that hangith in the cros is cursid of God, and thou schalt not defoule thi lond which thi Lord God yaf thee in to possessioun.

DEUTERONOMY CHAPTER 22

1 Thou schalt not se thi brotheris oxe, ethir scheep, errynge, and schalt passe, but thou schalt brynge ayen to thi brother.

2 And if thi brother is not nyy, nether thou knowist hym, thou schalt lede tho beestis in to thin hows, and tho schulen be at thee, as long as thi brother sekith tho, and til he resseyue hem.

3 In lijk maner thou schalt do of the asse, and clooth, and of ech thing of thi brother, that was lost; if thou fyndist it, be thou not necgligent as of an alien thing.

4 If thou seest that the asse, ethir oxe of thi brothir felde in the weye, thou schalt not dispise, but thou schalt reise with hym.

5 A womman schal not be clothid in a mannys clooth, nether a man schal vse a wommannys cloth; for he that doith thes thingis is abhomynable bifor God. If thou goist in the weie,

6 and fyndist a nest of a brid in a tree, ethir in the erthe, and fyndist the modir sittynge on the briddis ethir eyrun, thou schalt not holde the modir with the children, but thou schalt suffre the modir go,

7 and schalt holde the sones takun, that it be wel to thee, and thou lyue in long tyme. Whanne thou bildist a newe hows,

8 thou schalt make a wal of the roof bi cumpas, lest blood be sched out in thin hows, and thou be gilti, if another man slidith, and falle in to a dich.

9 Thou schalt not sowe thi vyner of another seed, lest bothe the seed which thou hast sowe, and tho thingis that comen forth of the vyner, ben halewid togidere.

10 Thou schalt not ere with an oxe and asse togidere.

11 Thou schalt not be clothid in a cloth, which is wouun togidir of wolle and of flex.

12 Thou schalt make litle cordis bi foure corneris in the hemmys of thi mentil, with which thou art hilid.

13 If a man weddith a wijf, and aftirward hatith hir,

14 and sekith occasiouns bi which he schal forsake hir, and puttith ayens hir the werste name, and seith, Y haue take this wijf, and Y entride to hir, and Y foond not hir virgyn; the fadir and modir of hir schulen take

15 hir, and thei schulen bere with hem the signes of her virgynyte to the eldre men of the citee, that ben in the yate;

16 and the fadir schal seie, Y yaf my douytir wijf to this man, and for he hatith hir, he puttith to hir the werste name,

17 that he seye, Y foond not thi douytir virgyn; and lo! these ben the signes of virgynyte of my douytir; thei schulen sprede forth a cloth bifor the eldre men of the citee. And the eldere men of that citee schulen

18 take the man, and schulen bete hym,

19 and ferthermore thei schulen condempne hym in an hundrid siclis of siluer, whiche he schal yyue to the fadir of the damysel, for he diffamide the werste name on a virgyn of Israel; and he schal haue hir wijf, and he schal not mowe forsake hir, in al the tyme of his lijf.

20 That if it is soth, that he puttith ayens hir, and virgynyte is not foundun in the damysel, thei schulen caste hir out of the yatis of

21 the hous of hir fadir; and men of that citee schulen oppresse hir with stoonys, and sche schal die, for sche dide vnleueful thing in Israel, that sche dide fornycacioun in the hows of hir fadir; and thou schalt do awey yuel fro the myddis of thee.

22 If a man slepith with the wijf of another man, euer eithir schal die, that is, auowter and auowtresse; and thou schalt do awey yuel fro Israel.

23 If a man spousith a damysel virgyn, and a man fyndith hir in the citee, and doith letcherie with hir,

24 thou schalt lede euer eithir to the yate of that citee, and thei schulen be oppressid with stoonus; the damysel schal be stonyd, for sche criede not, whanne sche was in the citee; the

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man schal be stonyd, for he made low the wijf of his neiybore; and thou schalt do awei yuel fro the myddis of thee.

25 Forsothe if a man fyndith in the feeld a damysel, which is spousid, and he takith, and doith letcherie with hir, he aloone schal die;

26 the damysel schal suffre no thing of yuel, nethir is gilti of deeth; for as a theef risith ayens his brothir, and sleeth his lijf, so and the damysel suffride; sche was aloone in the feeld,

27 sche criede, and noon was present, that schulde delyuer hir.

28 If a man fyndith a damysel virgyn that hath no spowse, and takith, and doith letcherie with hir, and the thing cometh to the doom,

29 he that slepte with hir schal yyue to the fadir of the damysel fifti siclis of siluer, and he schal haue hir wijf, for he made hir low; he schal not mow forsake hir, in alle the daies of his lijf.

30 A man schal not take the wijf of his fadir, nethir he schal schewe the hilyng of hir.

DEUTERONOMY CHAPTER 23

1 A geldyng whanne hise stoonys ben brokun, ethir kit awey, and his yerde is kit awei, schal not entre in to the chirche of the Lord.

2 A child borun of hordom schal not entre in to the chirche of the Lord, til to the tenthe generacioun.

3 Ammonytis and Moabitis, yhe aftir the tenthe generacioun, schulen not entre into the chirche of the Lord with outen ende;

4 for thei nolden come to you with breed and watir in the weie, whanne ye yeden out of Egipt; and for thei hireden ayens thee Balaam, the sone of Beor, fro Mesopotanye of Sirye, that he schulde curse thee;

5 and thi Lord God nolde here Balaam, and God turnede the cursyng of Balaam in to thi blessyng, for he louyde thee.

6 Thou schalt not make pees with hem, nethir thou schalt seke goodis to hem, in alle the daies of thi lijf in to with outen ende.

7 Thou schalt not haue abhomynacioun of a man of Ydumye, for he is thi brothir, nethir of a man of Egipt, for thou were a comelyng in the lond of hym.

8 Thei that ben borun of hem, schulen entre in the thridde generacioun in to the chirche of the Lord.

9 Whanne thou schalt go out in to batel ayens thin enemyes, thou schalt kepe thee fro al yuel thing.

10 If a man is among you, which is defoulid in sleep of nyyt, he schal go out of the castels;

11 and he schal not turne ayen bifore that he be waischun in watir at euentid, and aftir the goyng doun of the sunne he schal go ayen in to the castels.

12 Thou schalt haue a place without the castels, to which thou schalt go out to nedeful thingis of kynde;

13 and thou schalt bere a litil stake in the girdil; and whanne thou hast sete, thou schalt digge bi cumpas, and thou schalt hile with erthe thingis defied out,

14 where thou art releuyd. For thi Lord God goeth in the myddis of castels, that he diliuere thee, and bitake thin enemyes to thee, that thi castels be hooli, and no thing of filthe appere in tho, lest he forsake thee.

15 Thou schalt not bitake a seruaunt to his lord, which seruaunt fleeth to thee;

16 he schal dwelle with thee in the place that plesith hym, and he schal reste in oon of thi citees; and make thou not hym sori.

17 Noon hoore schal be of the douytris of Israel, nether a letchour of the sones of Israel.

18 Thou schalt not offre the hire of an hoore hows, nether the prijs of a dogge, in the hows of thi Lord God, what euer thing it is that thou hast avowid; for euer eithir is abhomynacioun bifor thi Lord God.

19 Thou schalt not leene to thi brothir to vsure money, neither fruytis,

20 nethir ony othir thing, but to an alien. Forsothe thou schalt leene to thi brothir without vsure that that he nedith, that thi Lord God blesse thee in al thi werk, in the lond to which thou schalt entre to welde.

21 Whanne thou makist auow to thi Lord God, thou schalt not tarie to yelde, for thi Lord God schal requyre, ether axe, that; and if thou tariest, it schal be arretid to thee in to synne.

22 If thou nylt bihete, thou schalt be with out synne.

23 Forsothe thou schalt kepe, and do that that yede out onys of thi lippis, as thou bihiytist to thi Lord God, and hast spoke with thin owne wille and thi mouth.

24 If thou entrist in to the vynere of thi neiybore, ete thou grapis, as myche as plesith thee; but bere thou not out with thee.

25 If thou entrist in to the corn of thi freend, thou schalt breke eeris of corn, and frote togidere with the hond; but thou schalt not repe with a sikil.

DEUTERONOMY CHAPTER 24

1 If a man takith a wijf, and hath hir, and sche fyndith not grace bifor hise iyen for sum vilite, he schal write a libel, ethir litil book, of forsakyng, and he schal yyue in the hond of hir, and he schal delyuere hir fro his hows.

2 And whanne sche goith out, and weddith anothir hosebonde,

3 and he also hatith hir, and yyueth to hir a litil booke of forsakyng, and delyuereth hir fro his hows, ethir certis he is deed,

4 the formere hosebonde schal not mow resseyue hir in to wijf, for sche is defoulid, and maad abhomynable bifore the Lord; lest thou make thi lond to do synne, which lond thi Lord God yaf to thee to welde.

5 Whanne a man hath take late a wijf, he schal not go forth to batel, nethir ony thing of comyn nede schal be enioyned to hym, but he schal yyue tent with out blame to his hows, that he be glad in o yeer with his wijf.

6 Thou schalt not take in the stide of wed the lowere and the hiyere queerne stoon of thi brothir, for he puttide his lijf to thee.

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7 If a man is takun, that is, conuyct in doom, bisili aspiynge to stele his brothir of the sones of Israel, and whanne he hath seeld hym, takith priys, he schal be slayn; and thou schalt do awey yuel fro the myddis of thee.

8 Kepe thou diligentli, lest thou renne in to the sijknesse of lepre, but thou schalt do what euer thingis the preestis of the kyn of Leuy techen thee, bi that that Y comaundide to hem, and fille thou diligentli.

9 Haue ye mynde what thingis youre Lord God dide to Marie, in the weie, whanne ye yede out of Egipt.

10 Whanne thou schalt axe of thi neiyebore ony thing which he owith to thee, thou schalt not entre in to his hows, that thou take awei a wed;

11 but thou schalt stonde with out forth, and he schal brynge forth that that he hath.

12 Sotheli if he is pore, the wed schal not dwelle bi nyyt at thee,

13 but anoon thou schalt yelde to hym bifor the goyng doun of the sunne, that he slepe in his cloth, and blesse thee, and thou haue riytfulnesse bifor thi Lord God.

14 Thou schalt not denye the hire of thi brother nedi and pore, ethir of the comelyng that dwellith with thee in thi lond, and is with ynne thi yatis;

15 but in the same dai thou schalt yelde to hym the prijs of his trauel, bifor the goyng doun of the sunne, for he is pore, and susteyneth therof his lijf; lest he crye ayens thee to the Lord, and it be arettid to thee into synne.

16 The fadris schulen not be slayn for the sones, nether the sones for the fadris, but ech man schal die for hys owne synne.

17 Thou schalt not peruerte, ethir waiwardli turne, the doom of the comelyng, and of fadirles ethir modirles; nethir thou schalt take awei in the stide of wed the cloth of a widewe.

18 Haue thou mynde, that thou seruedist in Egipt, and thi Lord God delyuerede thee fro thennus; therfor Y comaunde to thee that thou do this thing.

19 Whanne thou repist corn in the feeld, and foryetist, and leeuest a repe, thou schalt not turne ayen to take it, but thou schalt suffre that a comelyng, and fadirles, ethir modirles, and a widewe take awei, that thi Lord God blesse thee in al the werk of thin hondis.

20 If thou gaderist fruytis of olyues, what euer thing leeueth in trees, thou schalt not turne ayen to gadere, but thou schalt leeue to a comelyng, fadirles, ether modirles, and to a widewe.

21 If thou gaderist grapis of the vyner, thou schalt not gadere raisyns that leeuen, but tho schulen falle in to the vsis of the comelyng, of the fadirles, ethir modirles, and of the wydewe.

22 Haue thou mynde that also thou seruedist in Egipt, and therfor Y comaunde to thee, that thou do this thing.

DEUTERONOMY CHAPTER 25

1 If cause is bitwixe ony men, and thei axen iugis, thei schulen yyue the victorie of riytfulnesse to him, whom thei perseyuen to be iust, thei schulen condempne hym of wickidnesse, whom thei perseyuen to be wickid.

2 Sotheli if thei seen hym that synnede, worthi of betyngis, thei schulen caste him doun, and make to be betun bifor hem; also the maner of betyngis schal be for the mesure of synne,

3 so oneli that tho passe not the noumbre of fourti, lest thi brother be to-rent viliche bifore thin iyen, and go awei.

4 Thou schalt not bynde the mouth of the oxe tredynge thi fruytis in the corn floor.

5 Whanne britheren dwellen to gidere, and oon of hem is deed with out fre children, the wijf of the deed brother schal not be weddid to anothir man, but his brothir schal take hir, and schal reise seed of his brother.

6 And he schal clepe the firste gendrid sone of hir bi the name of hym, that is, of the deed brothir, that his name be not don awei fro Israel.

7 Forsothe if he nyle take the wijf of his brother, which is due to hym bi lawe, the womman schal go to the yate of the citee; and sche schal axe the grettere men in birthe, and sche schal seie, The brother of myn hosebonde nyle reise seed of his brother in Israel, nethir wole take me in to mariage.

8 And anoon thei schulen make hym to be clepid, and thei schulen axe. If he answerith, Y nyle take hir to wijf;

9 the womman schal go to hym bifor the eldre men of Israel, and sche schal take awei the schoo, and sche schal spete in to his face, and schal seie, So it schal be doon to the man, that bildith not the hows of his brother;

10 and the name of hym schal be clepid in Israel, The hows of the man vnschood.

11 If twei men han strijf bitwixe hem silf, and oon bigynneth to stryue ayens another, and the wijf of the tother man wole delyuere hir hosebonde fro the hond of the strongere man, and puttith hond, and takith the schamefast membris of hym,

12 thou schalt kitte awei the hond of hir, nether thou schalt be bowid on hir bi ony mercy.

13 Thou schalt not haue in the bagge dyuerse weiytis,

14 a grettere and a lesse, nether a buyschel more and lesse schal be in thin hows.

15 Thou schalt haue a iust weiyte and trewe, and an euene buyschel and trewe schal be to thee, that thou lyue in myche tyme on the lond which thi Lord God schal yyue to thee.

16 For the Lord schal haue hym abhomynable that doith these thingis, and he wlatith, ethir cursith, al vnriytfulnesse.

17 Haue thou mynde what thingis Amalech dide to thee in the weie, whanne thou yedist out of Egipt;

18 hou he cam to thee, and killide the laste men of thin oost, that saten wery, whanne thou were disesid with hungur and trauel, and he dredde not God.

19 Therfor whanne thi Lord God hath youe reste to thee, and hath maad suget alle naciouns bi cumpas, in the lond which he bihiyte to thee, thou schalt do awei the name of hym vndur heuene; be thou war lest thou foryete.

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DEUTERONOMY CHAPTER 26

1 And whanne thou hast entrid in to the lond which thi Lord God schal yyue to thee to welde, and thou hast gete it, and hast dwellid therynne,

2 thou schalt take the firste fruytis of alle thi fruytis, and thou schalt putte in a panyere; and thou schalt go to the place which thi Lord God chees, that his name be inwardly clepid there.

3 And thou schalt go to the preest, that schal be in tho daies, and thou schalt seie to hym, Y knowleche to dai bifor thi Lord God, that Y entride in to the lond, for which he swoor to oure fadris, that he schulde yyue it to vs.

4 And the preest schal take the panyere of thin hond, and schal sette bifor the auter of thi Lord God.

5 And thou schalt speke in the siyt of thi Lord God, Sirus pursuede my fadir, which fadir yede doun in to Egipt, and was a pilgrym there in feweste noumbre; and he encreesside in to a greet folk, and strong, and of multitude without noumbre.

6 And Egipcians turmentiden vs, and pursueden, and puttiden greuouseste birthuns.

7 And we crieden to the Lord God of oure fadris, which herde vs, and bihelde oure mekenesse, and trauel, and angwischis;

8 and he ledde vs out of Egipt in myyti hond, and arm holdun forth, in grete drede, in myraclis, and grete wondris,

9 and ledde vs in to this place; and yaf to vs a lond flowynge with mylk and hony.

10 And therfor Y offre now to thee the fyrste fruytis of the fruitis of the lond which the Lord yaf to me. And thou schalt leeue tho in the siyt of thi Lord God. And whanne thi Lord God is worchipid,

11 thou schalt ete in alle the goodis whiche thi Lord God yaf to thee and to thin hows, thou, and the dekene, and the comelyng which is with thee.

12 Whanne thou hast fillid the tithe of alle thi fruytis, in the thridde yeer of tithis, thou schalt yyue to the dekene, and to the comelyng, and to the fadirles, ether modirles child, and to widewe, that thei ete with ynne thi yatis, and be fillid.

13 And thou schalt speke in the siyt of thi Lord God, Y haue take awai that that is halewid of myn hows, and Y yaf it to the dekene, and to the comelyng, to the fadirles, ethir modirles child, and to the widewe, as thou comaundidist to me; Y passide not thi comaundementis, Y foryat not thin heest.

14 Y ete not of tho thingis in my morenyng, nether Y departide tho in ony vnclennesse, nethir Y spendide of tho ony thing in biriyng of deed body, that is, in makynge feestis therof in biryynge of deed men. Y obeiede to the vois of my Lord God, and Y dide alle thingis as thou comaundidist to me.

15 Bihold thou fro thi seyntuarie, fro the hiy dwellyng place of heuene, and blesse thou thi puple Israel, and the lond which thou hast youe to vs, as thou hast swoore to oure fadris; the lond flowynge with mylk and hony.

16 To dai thi Lord God comaundide to thee, that thou do these comaundementis and domes, that thou kepe and fille of al thin herte, and of al thi soule.

17 Thou hast chose the Lord to day, that he be God to thee, and thou go in hise weies, and thou kepe hise cerymonyes, and heestis, and domes, and obeie to his comaundement.

18 Lo! the Lord chees thee to day, that thou be a special puple to hym, as he spak to thee, and that thou kepe alle hise comaundementis;

19 and he schal make thee hiyere than alle folkis, whiche he made in to his preisyng, and name, and glorie; that thou be an holi puple of thi Lord God, as he spak to thee.

DEUTERONOMY CHAPTER 27

1 Forsothe Moyses comaundide, and the eldre men, to the puple of Israel, and seiden, Kepe ye ech comaundement which Y comaunde to you to dai.

2 And whanne ye han passid Jordan, in to the lond which thi Lord God schal yyue to thee, thou schalt reyse grete stoonus, and thou schalt make tho pleyn with chalk,

3 that thou mow write in tho alle the wordis of this lawe, whanne Jordan is passid, that thou entre in to the lond which thi Lord God schal yyue to thee, the lond flowynge with mylke and hony, as he swoor to thi fadris.

4 Therfor whanne thou hast passid Jordan, reise thou the stonus whiche Y comaunde to dai to thee, in the hil of Hebal; and thou schalt make tho pleyn with chalk.

5 And there thou schalt bilde an auter to thi Lord God, of stoonys whiche yrun touchide not,

6 and of stonys vnformed and vnpolischid; and thou schalt offre theron brent sacrifices to thi Lord God; and thou schalt offre pesible sacrifices,

7 and thou schalt ete there, and thou schalt make feeste bifor thi Lord God.

8 And thou schalt write pleynli and clereli on the stoonys alle the wordis of this lawe.

9 And Moises and the preestis of the kynde of Leuy seiden to al Israel, Israel, perseyue thou, and here; to day thou art maad the puple of thi Lord God;

10 thou schalt here his vois, and thou schalt do the comaundementis, and riytfulnessis, whiche Y comaunde to thee to dai.

11 And Moises comaundide to the puple in that day,

12 and seide, These men schulen stonde on the hil of Garizym to blesse the Lord, whanne Jordan is passid; Symeon, Leuy, Judas, Isachar, Joseph, and Benjamyn.

13 And euene ayens these men schulen stonde in the hil of Hebal to curse, Ruben, Gad, and Aser, Zabulon, Dan, and Neptalym.

14 And the dekenes schulen pronounce, and schulen seie with hiy vois to alle the men of Israel,

15 Cursid is the man that makith a grauun ymage and yotun togidere, abhomynacioun of the Lord, the werk of hondis of crafti men, and schal sette it in priuey place; and al the puple schal answere, and schal seie, Amen!

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16 He is cursid that onoureth not his fadir and modir; and al the puple schal seie, Amen!
17 Cursid is he that berith ouer the termes of his neiybore; and al the puple schal seie, Amen!
18 Cursid is he that makith a blynde man to erre in the weie; and al the puple schal seie, Amen!
19 He is cursid that peruertith the doom of a comelyng, of a fadirles, ethir modirles child, and of a widewe; and al the puple schal seie, Amen!
20 Cursid is he that slepith with the wijf of his fadir, and schewith the hiling of his bed; and al the puple schal seie, Amen!
21 Cursid is he that slepith with ony beeste; and al the puple schal seie, Amen!
22 Cursid is he that slepith with his sistir, the douytir of his fadir, ethir of his modir; and al the puple schal seie, Amen!
23 Cursid is he that slepith with his wyues modir; and al the puple schal seye, Amen!
24 Cursid is he that sleeth pryueli his neiybore; and al the puple schal seie, Amen!
25 Cursid is he that slepith with the wijf of his neiybore; and al the puple schal seie, Amen!
26 Cursid is he that takith yiftis, that he smyte the lijf of innocent blood; and al the puple schal seie, Amen!
27 Cursid is he that dwellith not in the wordis of this lawe, nethir parfourmeth tho in werk; and al the puple schal seie, Amen!

DEUTERONOMY CHAPTER 28

1 Forsothe if thou herist the vois of thi Lord God, that thou do and kepe alle hise comaundementis, whiche Y comaunde to thee to dai, thi Lord God schal make the hiyere than alle folkis that lyuen in erthe.
2 And alle these blessyngis schulen come on thee, and schulen take thee; if netheles thou herist hise comaundementis.
3 Thou schalt be blessid in citee, and blessid in feeld;
4 blessid schal be the fruyt of thi wombe, and the fruyt of thi lond, and the fruit of thi beestis; blessid schulen be the flockis of thi grete beestis, and the fooldis of thi scheep;
5 blessid schulen be thi bernes, and blessid schulen be thi relifs;
6 thou schalt be blessid entrynge, and goynge out.
7 The Lord schal yyue thin enemyes fallynge in thi siyt, that schulen rise ayens thee; bi o weie thei schulen come ayens thee, and by seuene weies thei schulen fle fro thi face.
8 The Lord schal sende out blessyng on thi celeris, and on alle the werkis of thin hondis; and he schal blesse thee in the lond which thou hast take.
9 The Lord schal reise thee to hym silf in to an hooli puple, as he swoor to thee, if thou kepist the heestis of thi Lord God, and goist in his weies.
10 And alle the puples of londis schulen se, that the name of the Lord is inwardli clepid on thee, and thei schulen drede thee.
11 The Lord schal make thee to be plenteuouse in alle goodis, in fruyt of thi wombe, and in fruyt of thi beestis, in the fruyt of thi lond, which the Lord swoor to thi fadris, that he schulde yyue to thee.
12 The Lord schal opene his beste tresour, heuene, that he yyue reyn to thi lond in his tyme; and he schal blesse alle the werkis of thin hondis; and thou schalt leene to many folkis, and of no man thou schalt take borewyng.
13 The Lord God schal sette thee in to the heed, and not in to the tail, and euere thou schalt be aboue, and not bynethe; if netheles thou herist the comaundementis of thi Lord God, whiche Y comaunde to thee to day, and kepist,
14 and doist, and bowist not awey fro tho, nether to the riyt side nether to the lefte side, nether suest alien goddis, nethir worschipist hem.
15 That if thou nylt here the vois of thi Lord God, that thou kepe and do alle hise heestis, and cerymonyes, whiche Y comaunde to thee to day, alle these cursyngis schulen come on thee, and schulen take thee.
16 Thou schalt be cursid in citee, cursid in feeld.
17 Cursid schal be thi berne, and cursid schulen be thi relifs.
18 Cursid schal be the fruit of thi wombe, and the fruyt of thi lond; cursid schulen be the drooues of thin oxun, and the flockis of thi scheep.
19 Thou schalt be cursid goynge in, and thou schalt be cursid goynge out.
20 The Lord schal sende on thee hungur, and thurst, and blamyng in to alle thi werkis whiche thou schalt do, til he al to-breke thee, and leese swiftli, for thi werste fyndyngis, in whiche thou hast forsake me.
21 The Lord ioyne pestilence to thee, til he waaste thee fro the lond, to which thou schalt entre to welde.
22 The Lord smyte thee with nedynesse, feuyr, and coold, brennynge, and heete, and with corrupt eir, and rust; and pursue thee til thou perische.
23 Heuene which is aboue thee be brasun; and the erthe which thou tredist be yrun.
24 The Lord yyue dust for reyn to thi lond, and aysche come doun fro heuene on thee, til thou be al to-brokun.
25 The Lord yyue thee fallynge bifor thin enemyes; bi o weie go thou ayens hem, and bi seuene weies fle thou, and be thou scaterid bi alle the rewmes of erthe;
26 and thi deed bodi be in to mete to alle volatils of heuene, and to beestis of erthe, and noon be that dryue hem awai.
27 The Lord smyte thee with the botche of Egipt, and the Lord smyte the part of bodi wherbi ordures ben voyded; also the Lord smyte thee with scabbe, and yicchyng, so that thou mayst not be curid.
28 The Lord smyte thee with madnesse, and blyndnesse, and woodnesse of thouyt;
29 and grope thou in mydday, as a blynd man is wont to grope in derknessis; and dresse he not thi weies; in al tyme suffre thou fals chaleng, and be thou oppressid bi violence, nethir haue thou ony that schal delyuere thee.

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30 Take thou a wijf, and anothir man sleepe with hir; bilde thou an hows, and dwelle thou not ther ynne; plaunte thou a vyner, and gadere thou not grapis therof.

31 Thin oxe be offrid bifor thee, and ete thou not therof; thin asse be rauyschid in thi siyt, and be not yoldun to thee; thi scheep be youun to thin enemyes, and noon be that helpe thee.

32 Thi sones and thi douytris be youun to another puple, while thin iyen seen, and failen at the siyt of hem al day; and no strengthe be in thin hond.

33 A puple whom thou knowist not ete the fruytis of thi lond, and alle thi trauels; and euere be thou suffrynge fals calengis, and be thou oppressid in alle daies,

34 and wondrynge at the ferdfulnesse of tho thingis whiche thin iyen schulen se.

35 The Lord smyte thee with the worste botche in the knees, and in the hyndere partes of the leg; and thou mow not be heelid fro the sole of the foot til to the top.

36 And the Lord schal lede thee, and thi kyng, whom thou schalt ordeyne on thee, in to a folc which thou knowist not, thou, and thi fadris; and thou schalt serue there to alien goddis, to a tre, and stoon.

37 And thou schalt be lost in to prouerbe, and fable to alle puplis, to whiche the Lord schal brynge thee yn.

38 Thou schalt caste myche seed in to the erthe, and thou schalt gadere litil; for locustis schulen deuoure alle thingis.

39 Thou schalt plaunte, and schalt digge a vyner, and thou schalt not drynke wyn, nether thou schalt gadere therof ony thing; for it schal be wastid with wormes.

40 Thou schalt haue olyue trees in alle thi termes, and thou schalt not be anoyntid with oile; for tho schulen falle doun, and schulen perische.

41 Thou schalt gendre sones and douytris, and thou schalt not vse hem; for thei schulen be led in to caitifte.

42 Rust schal waaste alle thi trees and fruytis of thi lond.

43 A comelyng, that dwellith with thee in the lond, schal stie on thee, and he schal be the hiyere; forsothe thou schalt go doun, and schalt be the lowere.

44 He schal leene to thee, and thou schalt not leene to hym; he schal be in to the heed, and thou schalt be in to the tail.

45 And alle these cursyngis schulen come on thee, and schulen pursue, and schulen take thee, til thou perische; for thou herdist not the vois of thi Lord God, nether kepist hise comaundementis and cerymonyes, whiche he comaundide to thee.

46 And signes, and grete wondris schulen be in thee, and in thi seed, til in to withouten ende;

47 for thou seruedist not thi Lord God in the ioye and gladnesse of herte, for the abundaunce of alle thingis.

48 Thou schalt serue thin enemye, whom God schal sende to thee in hungur, and thirst, and nakidnesse, and in pouert of alle thingis; and he schal putte an yrun yok on thi nol, til he al to-breke thee.

49 The Lord schal brynge on thee a folk fro fer place, and fro the laste endis of erthe, in to the licnesse of an egle fleynge with bire, of which folc thou maist not vnderstonde the langage;

50 a folk moost greedi axere, that schal not yyue reuerence to an elde man, nethir haue mercy on a litil child.

51 And schal deuoure the fruyt of thi beestis, and the fruytis of thi lond, til thou perischist, and schal not leeue to thee wheete, wyn, and oile, droues of oxun, and flockis of scheep,

52 til he leese thee, and al to-breke in alle thi citees, and til thi sadde and hiye wallis be distried, in whiche thou haddist trust in al thi lond. Thou schalt be bisegid withynne thi yatis in al thi lond, which thi Lord God schal yyue to thee.

53 And thou schalt ete the fruyt of thi wombe, and the fleischis of thi sones, and of thi douytris, whiche thi Lord God schal yyue to thee, in the angwisch and distriyng, bi which thin enemye schal oppresse thee.

54 A man delicat of lijf, and ful letcherouse, schal haue enuye to his brother, and wijf that liggith in his bosum,

55 lest he yyue to hem of the fleischis of hise sones whiche he schal ete; for he hath noon other thing in biseging and pouert, bi which thin enemyes schulen waaste thee with ynne alle thi yatis.

56 A tendur womman and delicat, that myyte not go on the erthe, nether set a step of foot, for most softnesse and tendirnesse, schal haue enuye to hir hosebonde that liggith in hir bosum, on the fleischis of sone and douyter,

57 and on the filthe of skynnes, wherynne the child is wlappid in the wombe, that gon out of the myddis of hir scharis, ethir hipe bonys, and on fre children that ben borun in the same our. Thei schulen ete tho children priueli, for the scarsete of alle thingis in bisegyng and distriyng, bi which thin enemy schal oppresse thee with ynne thi yatis.

58 No but thou schalt kepe and do alle the wordis of this lawe, that ben writun in this volym, ether book, and schalt drede his gloriouse name and ferdful, that is thi Lord God,

59 the Lord schal encreese thi woundis, and the woundis of thi seed; grete woundis and contynuel, sikenessis worste and euerlestinge.

60 And he schal turne in to thee alle the turmentyngis of Egipt, whiche thou dreddist, and tho schulen cleue to thee.

61 Ferthermore the Lord schal brynge on thee also alle the sorewis and woundis, that ben not writun in the volym of this lawe, til he al to-breke thee.

62 And ye schulen dwelle fewe in noumbre, that weren bifore as the sterris of heuene for multitude, for thou herdist not the vois of thi Lord God.

63 And as the Lord was glad bifore on you, and dide wel to you, and multipliede you; so he schal be glad, and schal leese, and distrie you, that ye be takun awei fro the lond, to which thou schalt entre to welde.

64 The Lord schal leese thee in to alle puplis, fro the hiynesse of erthe til to the termes therof; and thou schalt serue there to alien goddis, whiche thou knowist not, and thi fadris knowen not, to trees and stoonys.

65 Also thou schalt not reste in tho folkis, nether rest schal be to the step of thi foot. For the Lord schal yyue to thee

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there a ferdful herte, and iyen failynge, and lijf waastyd with morenyng.

66 And thi lijf schal be as hangynge bifore thee; thou schalt drede in nyyt and dai, and thou schal not bileue to thi lijf.

67 In the morewtid thou schalt seie, Who schal yyue the euentid to me? and in the euentid thou schalt seie, Who schal yyue the morewtid to me? for the drede of thin herte, bi which thou schalt be maad aferd, and for tho thingis whiche thou schalt see with thin iyen.

68 The Lord schal lede thee ayen bi schipis in to Egipt, by the weie of which he seide to thee, that thou schuldist no more se it. There thou schalt be seeld to thin enemyes, in to seruauntis and hand maidis; and noon schal be that schal delyuere thee.

DEUTERONOMY CHAPTER 29

1 These ben the wordis of boond of pees, which the Lord comaundide to Moyses, that he schulde smyte with the sones of Israel in the lond of Moab, outakun that bond of pees, which he couenauntide with hem in Oreb.

2 And Moises clepid al Israel, and seide to hem, Ye sien alle thingis whiche the Lord dide bifor you in the lond of Egipt, to Farao and alle hise seruauntis, and to al his lond;

3 the greet temptaciouns whiche thin iyen sien, tho signes, and grete wondris.

4 And the Lord yaf not to you an herte vndurstondynge, and iyen seynge, and eeris that moun here, til in to present dai.

5 He ledde you bi fourti yeer thoruy deseert; youre clothis weren not brokun, nether the schoon of youre feet weren waastid bi eldnesse;

6 ye eetun not breed, ye drunken not wyn and sidur, that ye schulden wite that he is youre Lord God.

7 And ye camen to this place; and Seon, the kyng of Esebon yede out, and Og, the kyng of Basan, and camen to us to batel. And we han smyte hem,

8 and we token awey the lond of hem, and we yauen the lond to possessioun, to Ruben, and to Gad, and to the half lynage of Manasses.

9 Therfor kepe ye the wordis of this couenaunt, and fille ye tho, that ye vndirstonde all thingis whiche ye schulen do.

10 Alle ye stonden to day bifor youre Lord God, youre princes, and lynagis, and the grettere men in birthe, and techeris, al the puple of Israel,

11 fre children, and youre wyues, and comelyngis that dwellen with thee in castels, outakun the heweris of stonus, and outakun hem that beren watris;

12 that thou go in the boond of pees of thi Lord God, and in the ooth which thi Lord God smytith with thee,

13 that he reise thee in to a puple to hym silf, and that he be thi Lord God, as he spak to thee, and as he swoor to thi fadris, to Abraham, Ysaac, and Jacob.

14 And not to you aloone Y smyte this loond of pees, and conferme these othis,

15 but to alle men, present and absent.

16 For ye witen hou we dwelliden in the lond of Egipt, and how we passiden bi the myddis of naciouns; whiche ye passiden,

17 and siyen abhomynaciouns and filthis, that is, idols of hem, tre and stoon, siluer and gold, whiche thei worschipiden.

18 Lest perauenture among you be man ether womman, meyne ether lynage, whos herte is turned away to dai fro youre Lord God, that he go, and serue the goddis of tho folkis; and a roote buriounnynge galle and bitternesse be among you;

19 and whanne he hath herd the wordis of this ooth, he blesse hym silf in his herte, and seie, Pees schal be to me, and Y schal go in the schrewidnesse of myn herte; and lest the drunkun take the thirsti,

20 and the Lord forgyue not to hym, but thanne ful greetli his strong veniaunce be feers, and the feruour ayens that man, and alle the cursis that ben writun in this book sitte on hym; and the Lord do away his name vndur heuene,

21 and waaste hym in to perdicioun fro alle the lynagis of Israel, bi the cursis that ben conteyned in the book of this lawe and of boond of pees.

22 And the generacioun suynge schal seie, and the sones that schulen be borun aftirward, and pilgrimys that schulen come fro fer, seynge the veniauncis of that lond, and the sikenessis bi whiche the Lord turmentide that lond,

23 brennynge that lond with brymston and heete of the sunne, so that it be no more sowun, nether bringe forth ony grene thing, in to ensaumple of destriyng of Sodom and of Gommorre, of Adama and of Seboym, whiche the Lord destriede in his ire and stronge veniaunce.

24 And alle folkis schulen seie, Whi dide the Lord so to this lond? What is the greet ire of his stronge veniaunce?

25 and thei schulen answere, For thei forsoken the couenaunt of the Lord, whiche he couenauntide with her fadris, whanne he ledde hem out of the lond of Egipt,

26 and thei serueden alien goddis, and worschipiden hem, whiche thei knewen not, and to whiche thei weren not youun;

27 therfor the strong veniaunce of the Lord was wrooth ayens this lond, that he brouyte yn on it alle the cursis that ben writun in this book;

28 and he castide hem out of her lond, in ire and strong veniaunce, and in gretteste indignacioun; and he castide forth in to an alien lond, as it is preued to dai.

29 Thingis ben hid of oure Lord God, that is, in his biforknowing, whiche thingis ben schewid to us, and to oure sones with outen ende, that we do alle the wordis of this lawe.

DEUTERONOMY CHAPTER 30

1 Therfor whanne alle these wordis comen on thee, blessyng ether cursing, which Y settide forth in thi siyt, and thou art led bi repentaunce of thin herte among alle folkis, in to whiche thi Lord God hath scaterid thee,

2 and turnest ayen to hym, and obeiest to hise comaundementis, as Y comaundide to thee to dai, with thi sones, in al thin herte and in al thi soule,

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3 thi Lord God schal lede thee ayen fro thi caitifte, and schal haue mercy on thee, and eft he schal gadre thee from alle puplis, in to whiche he scateride the bifore.

4 If thou art scaterid to the endis of heuene, fro thennus thi Lord God schal withdrawe thee;

5 and he schal take and schal bringe thee in to the lond which thi fadris weldiden; and thou schalt holde it, and he schal blesse thee, and schal make thee to be of more noumbre than thi fadris weren.

6 Thi Lord God schal circumcide thin herte, and the herte of thi seed, that thou loue thi Lord God in al thin herte and in al thi soule, and maist liue.

7 Forsothe the Lord schal turne alle these cursyngis on thin enemyes, and on hem that haten and pursuen thee.

8 Sotheli thou schalt turne ayen, and schalt here the vois of thi Lord God, and schalt do alle the heestis whiche Y comaunde to thee to dai;

9 and thi Lord God schal make thee to be plenteuouse, in alle the workis of thin hondis, in the children of thi wombe, and in the fruyt of thi beestis, in abundaunce of thi lond, and in largenesse of alle thingis. For the Lord schal turne ayen, that he haue ioye on thee in alle goodis, as he ioyede in thi fadris;

10 if netheles thou herist the voys of thi Lord God, and kepist hise heestis and cerymonys, that ben writun in this lawe, and thou turne ayen to thi Lord God in al thin herte, and in al thi soule.

11 This comaundement whiche Y comaunde to thee to day,

12 is not aboue thee, nethir is set fer, nethir is set in heuene, that thou maist seie, Who of vs may stie to heuene, that he brynge it to vs, and we here, and fille in werk?

13 nether it is set biyende the see, that thou pleyne, and seye, Who of vs may passe ouer the see, and brynge it til to vs, that we moun here and do that that is comaundid?

14 But the word is ful nyy thee, in thi mouth and in thin herte, that thou do it.

15 Biholde thou, that to day Y haue set forth in thi siyt lijf and good, and ayenward deeth and yuel;

16 that thou loue thi Lord God, and go in hise weies, and kepe hise heestis, and cerymonyes, and domes; and that thou lyue, and he multiplie thee, and blesse thee in the lond to which thou schalt entre to welde.

17 But if thin herte is turned awey, and thou nylt here, and thou art disseyued bi errour, and worschipist alien goddis,

18 and seruest hem, Y biforseie to thee to dai, that thou schalt perische, and schalt dwelle litil tyme in the lond to which thou schalt entre to welde, whanne thou schalt passe Jordan.

19 Y clepe to day heuene and erthe witnesses, that is, aungels and men, that Y haue set forth to you lijf and deeth, good and yuel, blessyng and cursyng; therfor chese thou lijf, that bothe thou lyue and thi seed,

20 and that thou loue thi Lord God, and obeie to his vois, and cleue to hym, for he is thi lijf, and the lengthe of thi daies; that thou dwelle in the lond, for which the Lord swoor to thi fadris, to Abraham, Isaac, and Jacob, that he schulde yyue it to hem.

DEUTERONOMY CHAPTER 31

1 And so Moises yede, and spak alle these wordis to al Israel,

2 and seide to hem, Y am to dai of an hundrid and twenti yeer, Y may no ferthere go out and go yn, moost sithen also the Lord seide to me, Thou schalt not passe this Jordan.

3 Therfor thi Lord God schal passe bifore thee; he schal do awei these folkis in thi siyt, and thou schalt welde hem; and this Josue schal go bifor thee, as the Lord spak.

4 And the Lord schal do to hem as he dide to Seon, and Og kyng of Ammorreis, and to the lond of hem; and he schal do hem awey.

5 Therfor whanne the Lord hath bitake to you also hem, ye schulen do in lijk maner to hem, as Y comaundide to you.

6 Do ye manli, and be ye coumfortid; nyle ye drede in herte, nethir drede ye at the siyt of hem, for thi Lord God hym silf is thi ledere, and he schal not leeue, nether schal forsake thee.

7 And Moyses clepid Josue, and seide to hym bifor al the multitude of the sones of Israel, Be thou coumfortid, and be thou strong; for thou schalt lede this puple in to the lond which the Lord swoor that he schal yyue to the fadris of hem; and thou schalt departe it bi lot.

8 And the Lord hym silf whiche is youre ledere, schal be with thee, he schal not leeue, nether schal forsake thee; nyle thou drede, nether drede thou in herte.

9 Therfor Moyses wroot this lawe, and bitook it to the preestis, sones of Leuy, that baren the arke of the bond of pees of the Lord, and to alle the eldere men of Israel.

10 And Moyses comaundide to hem, and seide, Aftir seuen yeer, in the yeer of remyssioun, in the solempnete of tabernaclis,

11 whanne alle men of Israel schulen come togidere, that thei appere in the siyt of her Lord God, in the place which the Lord chees, thou schalt rede the wordis of this lawe bifor al Israel,

12 while thei heren, and while al the puple is gaderid to gidere, as wel to men, as to wymmen, to litle children, and comelyngis that ben with ynne thi yatis; that thei here, and lerne, and drede youre Lord God, and kepe and fille alle the wordis of this lawe;

13 also that the sones of hem, that now knowen not, moun here, and that thei drede her Lord God in alle daies in whiche thei lyuen in the lond to whiche ye schulen go to gete, whanne Jordan is passid.

14 And the Lord seide to Moises, Lo! the daies of thi deeth ben nyy; clepe thou Josue, and stonde ye in the tabernacle of witnessyng, that Y comaunde to hym. Therfor Moises and Josue yeden, and stooden in the tabernacle of witnessyng;

15 and the Lord apperide there in a pilere of cloude, that stood in the entryng of the tabernacle.

16 And the Lord seide to Moises, Lo! thou schalt slepe with thi fadris, and this puple schal rise, and schal do fornycacioun aftir alien goddis in the lond, to which lond it schal entre, that it dwelle ther ynne; there it schal forsake me,

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and schal make void the boond of pees, which Y couenauntide with it.

17 And my strong veniaunce schal be wrooth ayens that puple in that dai, and Y schal forsake it, and Y schal hide my face fro it, and it schal be in to deuouryng; alle yuels and turmentyngis schulen fynde it, so that it seie in that dai, Verili for the Lord is not with me, these yuelis han founde me.

18 Forsothe Y schal hide, and schal hile my face in that dai, for alle the yuels whiche it dide, for it suede alien goddis.

19 Now therfor write ye to you this song, and teche ye the sones of Israel, that thei holde it in mynde, and synge bi mouth; and that this song be to me for a witnessyng among the sones of Israel.

20 For Y schal lede hym in to the lond, for which Y swoor to hise fadris, flowynge with mylk and hony; and whanne thei han ete, and ben fillid, and ben maad fat, thei schulen turne to alien goddis, and thei schulen serue hem; and thei schulen bacbite me, and schulen make voide my couenaunt.

21 Aftir that many yuels and turmentyngis han founde hym, this song schal answere hym for witnessing, which song no foryetyng schal do awey fro the mouth of thi seed. For Y knowe the thouytis therof to day, what thingis it schal do, bifore that Y bringe it in to the lond which Y bihiyte to it.

22 Therfor Moises wroot the song, and tauyte the sones of Israel.

23 And the Lord comaundide to Josue, the sone of Nun, and seide, Be thou coumfortid, and be thou strong; for thou schalt lede the sones of Israel in to the lond which Y bihiyte, and Y schal be with thee.

24 Therfor aftir that Moises wroot the wordis of this lawe in a book, and fillide,

25 he comaundide to Leuytis that baren the ark of boond of pees of the Lord,

26 and seide, Take ye this book, and putte ye it in the side of the arke of boond of pees of youre Lord God, that it be there ayens thee in to witnessyng.

27 For Y knowe thi stryuyng, and thin hardest nol; yit while Y lyuede and entride with you, ye diden euere stryuyngli ayens the Lord; hou myche more whanne Y schal be deed.

28 Gadere ye to me all the grettere men in birthe, and techeris, bi youre lynagis, and Y schal speke to hem, herynge these wordis, and Y schal clepe ayens hem heuene and erthe.

29 For Y knowe, that aftir my deeth ye schulen do wickidli, and schulen bowe awei soone fro the weie which Y comaundide to you; and yuels schulen come to you in the laste tyme, whanne ye han do yuel in the siyt of the Lord, that ye terre hym to ire bi the werkis of youre hondis.

30 Therfor while al the cumpeny of the sones of Israel herde, Moises spak the wordis of this song, and fillide til to the ende.

DEUTERONOMY CHAPTER 32

1 Ye heuenes, here what thingis Y schal speke; the erthe here the wordis of my mouth.

2 My techyng wexe togidere as reyn; my speche flete out as dew, as lytil reyn on eerbe, and as dropis on gras.

3 For Y schal inwardli clepe the name of the Lord; yyue ye glorie to oure God.

4 The werkis of God ben perfit, and alle hise weies ben domes; God is feithful, and without ony wickidnesse; God is iust and riytful.

5 Thei synneden ayens hym, and not hise sones in filthis, that is, of idolatrie; schrewid and waiward generacioun.

6 Whether thou yeldist these thingis to the Lord, thou fonned puple and vnwijs? Whether he is not thi fadir, that weldide thee, and made, and made thee of nouyt?

7 Haue thou minde of elde daies, thenke thou alle generaciouns; axe thi fadir, and he schal telle to thee, axe thi grettere men, and thei schulen seie to thee.

8 Whanne the hiyeste departide folkis, whanne he departide the sones of Adam, he ordeynede the termes of puplis bi the noumbre of the sones of Israel.

9 Forsothe the part of the Lord is his puple; Jacob is the litil part of his eritage.

10 The Lord foond hym in a deseert lond, that is, priued of Goddis religioun, in the place of orrour ethir hidousnesse, and of wast wildirnesse; the Lord ledde hym aboute, and tauyte hym, and kepte as the apple of his iye.

11 As an egle stirynge his briddis to fle, and fleynge on hem, he spredde forth his wyngis, and took hem, and bar in hise schuldris.

12 The Lord aloone was his ledere, and noon alien god was with hym.

13 The Lord ordeynede hym on an hiy lond, that he schulde ete the fruytis of feeldis, that he schulde souke hony of a stoon, and oile of the hardeste roche;

14 botere of the droue, and mylke of scheep, with the fatnesse of lambren and of rammes, of the sones of Basan; and that he schulde ete kydis with the merowe of wheete, and schulde drynke the cleereste blood of grape.

15 The louede puple was maad fat, and kikide ayen; maad fat withoutforth, maad fat with ynne, and alargid; he forsook God his makere, and yede awei fro God his helthe.

16 Thei terriden hym to ire in alien goddis, and thei excitiden to wrathfulnesse in abhomynaciouns.

17 Thei offriden to feendis, and not to God, to goddis whiche thei knewen not, newe goddis, and freische camen, whiche the fadris of hem worschipiden not.

18 Thou hast forsake God that gendride thee, and thou hast foryete thi Lord creatour.

19 The Lord siy, and was stirid to wrathfulnesse; for hise sones and douytris terriden hym.

20 And the Lord seide, Y schal hyde my face fro hem, and Y schal biholde the laste thingis of hem; for it is a waiward generacioun, and vnfeithful sones.

21 Thei terriden me in hym that was not God, and thei terriden to ire in her vanytees; and Y schal terre hem in hym, that is not a puple, and Y schal terre hem to yre in a fonned folk.

22 Fier, that is, peyne maad redi to hem, is kyndlid in my stronge veniaunce, and it schal brenne til to the laste thingis

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of helle; and it schal deuoure the lond with his fruyt, and it schal brenne the foundementis of hillis.

23 Y schal gadere yuels on hem, and Y schal fille myn arewis in hem.

24 Thei schulen be waastid with hungur, and briddis schulen deuoure hem with bitteriste bityng; Y schal sende in to hem the teeth of beestis, with the woodnesse of wormes drawynge on erthe, and of serpentis.

25 Swerd with outforth and drede with ynne schal waaste hem; a yong man and a virgyn togidre, a soukynge child with an elde man.

26 And Y seide, Where ben thei? Y schal make the mynde of hem to ceesse of men.

27 But Y delayede for the yre of enemyes, lest perauenture the enemyes of hem shulden be proude, and seie, Oure hiy hond, and not the Lord, dide alle these thingis.

28 It is a folk with out counsel, and with out prudence;

29 Y wolde that thei saueriden, and vnderstoden, and purueiden the laste thingis.

30 How pursuede oon of enemyes a thousynde of Jewis, and tweyne dryuen awey ten thousynde? Whether not therfore for her God selde hem, and the Lord closide hem togidere?

31 For oure God is not as the goddis of hem, and oure enemyes ben iugis.

32 The vyner of hem is of the vyner of Sodom, and of the subarbis of Gomorre; the grape of hem is the grape of galle, and the clustre is most bittir.

33 The galle of dragouns is the wyn of hem, and the venym of eddris, that may not be heelid.

34 Whether these thingis ben not hid at me, and ben seelid in myn tresouris?

35 Veniaunce is myn, and Y schal yelde to hem in tyme, that the foot of hem slide; the dai of perdicioun is nyy, and tymes hasten to be present.

36 The Lord schal deme his puple, and he schal do merci in hise seruauntis; the puple schal se that the hond of fiyteres is sijk, and also men closid failiden, and the residues ben waastid.

37 And thei schulen seie, Where ben the goddis of hem, in whiche thei hadden trust?

38 Of whos sacrifices thei eeten fatnessis, and drunkun the wyn of fletynge sacrifices, rise thei and helpe you, and defende thei you in nede.

39 Se ye that Y am aloone, and noon other God is outakun me; Y schal sle, and Y schal make to lyue; Y schal smyte, and Y schal make hool; and noon is that may delyuere fro myn hond.

40 And Y schal reise myn hond to heuene, and Y schal seie, Y lyue with outen ende.

41 If Y schal whette my swerd as leit, and myn hond schal take doom, Y schal yelde veniaunce to myn enemyes, and Y schal quyte to hem that haten me.

42 Y schal fille myn arewis with blood, and my swerd schal deuoure fleischis of the blood of hem that ben slayn, and of the caitifte of the heed of enemyes maad nakid.

43 Folkis, preise ye the puplis of hym, for he schal venie the blood of hise seruauntis, and he schal yelde veniaunce in to the enemyes of hem; and he schal be merciful to the lond of his puple.

44 Therfor Moises cam, and spak alle the wordis of this song in the eeris of the puple; bothe he and Josue, the sone of Nun.

45 And he fillide alle these wordis, and spak to alle Israel, and seide to hem,

46 Putte ye youre hertis in to alle the wordis whiche Y witnesse to you to day, that ye comaunde to youre sones, to kepe, and do tho, and to fulfille alle thingis that ben writun in the book of this lawe;

47 for not in veyn tho ben comaundid to you, but that alle men schulden lyue in tho; whiche wordis ye schulen do, and schulen contynue in long tyme in the lond, to which ye schulen entre to welde, whanne Jordan is passid.

48 And the Lord spak to Moises in the same day,

49 and seide, Stie thou in to this hil Abirym, that is, passyng, in to the hil of Nebo, which is in the lond of Moab, ayens Jerico; and se thou the lond of Canaan, which Y schal yyue to the sones of Israel to holde, and die thou in the hil.

50 In to which hil thou schalt stie, and schalt be ioyned to thi puplis, as Aaron, thi brother, was deed in the hil of Hor, and was put to his puplis.

51 For ye trespassiden ayens me, in the myddis of the sones of Israel, at the Watris of Ayenseiyng, in Cades of deseert of Syn; and ye halewiden not me among the sones of Israel.

52 Ayenward thou schalt se the lond, and schalt not entre in to it, which Y schal yyue to the sones of Israel.

DEUTERONOMY CHAPTER 33

1 This is the blessing, bi which Moises, the man of God, blesside the sones of Israel bifor his deeth;

2 and seide, The Lord cam fro Syna, and he roos to us fro Seir; he apperide fro the hil of Pharan, and thousandis of seyntis with hym; a lawe of fier in his riythond.

3 He louede puplis; alle seyntis ben in his hond, and thei that neiyen to hise feet schulen take of his doctryn.

4 Moisis comaundide lawe to vs, eritage of the multitude of Jacob.

5 And the king schal be at the moost riytful, whanne princes of the puple schulen be gaderid togidere with the lynagis of Israel.

6 Ruben lyue, and die not, and be he litil in noumbre.

7 This is the blessyng of Juda; Lord, here thou the vois of Juda, and brynge in hym to his puple; hise hondis schulen fiyte for hym, and the helpere of hym schal be ayens hise aduersaries.

8 Also he seide to Leuy, Thi perfeccioun and thi techyng is of an hooly man, whom thou preuedist in temptacioun, and demedist at the Watris of Ayenseiynge;

9 which Leuy seide to his fadir and to his modir, Y knowe not you, and to hise britheren, Y knowe not hem; and knewen not her sones. These kepten thi speche, and these kepten thi couenaunt; A!

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10 Jacob, thei kepten thi domes, and thou, Israel, thei kepten thi lawe; thei schulen putte encense in thi strong veniaunce, and brent sacrifice on thin auter.

11 Lord, blesse thou the strengthe of hym, and resseyue thou the werkis of his hondis; smyte thou the backis of hise enemyes, and thei that haten hym, rise not.

12 And he seide to Benjamyn, The moost loued of the Lord schal dwelle tristili in hym, that is, in the Lord; he schal dwelle al day as in a chaumbur, and he schal reste bitwixe the schuldris of hym.

13 Also he seide to Joseph, His lond is of the Lordis blessyng; of the applis of heuene, and of the dewe, and of watir liggynge bynethe;

14 of the applis of fruytis of the sunne and moone; of the coppe of elde munteyns,

15 and of the applis of euerlastynge litle hillis;

16 and of the fruytis of the lond, and of the fulnesse therof. The blessyng of hym that apperide in the busch come on the heed of Joseph, and on the cop of Nazarey, that is, hooli, among hise britheren.

17 As the first gendrid of a bole is the feirnesse of hym; the hornes of an vnicorn ben the hornes of hym; in tho he schal wyndewe folkis, til to the termes of erthe. These ben the multitudis of Effraym, and these ben the thousyndis of Manasses.

18 And he seide to Zabulon, Zabulon, be thou glad in thi goyng out, and, Ysacar, in thi tabernaclis.

19 Thei schulen clepe puplis to the hil, there thei schulen offre sacrifices of riytfulnesse; whiche schulen souke the flowing of the see as mylk, and hid tresours of grauel.

20 And he seide to Gad, Gad is blessid in broodnesse; he restide as a lioun, and he took the arm and the nol.

21 And he siy his prinshed, that the techere was kept in his part; which Gad was with the princes of the puple, and dide the riytfulnesses of the Lord, and his doom with Israel.

22 Also he seide to Dan, Dan, a whelp of a lioun, schal flowe largeli fro Basan.

23 And he seide to Neptalym, Neptalym schal vse abundaunce, and he schal be ful with blessyngis of the Lord; and he schal welde the see and the south.

24 Also he seide to Aser, Aser, be blessid in sones, and plese he hise britheren; dippe he his foot in oile.

25 Yrun and bras the scho of hym; as the dai of thi youthe so and thin eelde.

26 Noon other god is as the God of the moost riytful, that is, as the God of the puple of Israel, gouerned bi moost riytful lawe; the stiere of heuene is thin helpere; cloudis rennen aboute bi the glorie of hym.

27 His dwellynge place is aboue, and armes euerlastynge ben bynethe; he schal caste out fro thi face the enemy, and he schal seie, Be thou al to-brokun.

28 Israel schal dwelle trustili and aloone; the iye of Jacob in the lond of whete, and of wyn; and heuenes schulen be derk with dew.

29 Blessed art thou, Israel; thou puple that art saued in the Lord, who is lijk thee? The scheld of thin help and the swerd of thi glorie is thi God; thin enemyes schulen denye thee, and thou schalt trede her neckis.

DEUTERONOMY CHAPTER 34

1 Therfor Moyses stiede fro the feeldi places of Moab on the hil of Nebo, in to the cop of Fasga, ayens Gerico. And the Lord schewide to hym al the lond of Galaad til to Dan,

2 and al Neptalym, and the lond of Effraym and of Manasses, and al the lond of Juda, til to the laste see; and the south part,

3 and the breede of the feeld of Jerico, of the citee of Palmes til to Segor.

4 And the Lord seide to hym, This is the lond for which Y swoor to Abraham, Isaac, and Jacob; and Y seide, Y schal yyue it to thi seed; thou hast seyn it with thin iyen, and thou schalt not passe to it.

5 And Moyses, the seruaunt of the Lord, was deed there, in the lond of Moab, for the Lord comaundide.

6 And the Lord biriede hym in a valey of the lond of Moab, ayens Fegor, and no man knewe his sepulcre til in to present day.

7 Moises was of an hundrid and twenti yeer whanne he diede; his iye dasewide not, nethir hise teeth weren stirid.

8 And the sones of Israel biwepten hym thretti daies in the feeldi places of Moab; and the daies of weilyng of men bymorenynge Moises weren fillid.

9 Forsothe Josue, the sone of Nun, was fillid with the spyrit of wisdom, for Moises settide hise hondis on hym; and the sones of Israel obeieden to Josue, and diden as the Lord comaundide to Moises.

10 And a profete roos no more in Israel as Moises, whom the Lord knewe face to face,

11 in alle myraclis, and grete wondris, whiche the Lord sente bi hym, that he schulde do in the lond of Egipt to Farao, and alle hise seruauntis, and to al the lond of hym,

12 and al strong hond, and the grete merueylis, whiche Moyses dide bifor al Israel.

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HISTORICAL BOOKS

Originally, The Hebrew Bible called this Part
Nevi'im, 'The Prophets'

THE BOOK OF JOSHUA

Hebrew Title: Sefer Yehoshua
("The Book of the Saviour")
Estimated Range of Dating: c. 640–540 B.C.

(The Book of Joshua (Hebrew: Sefer Yehoshua) is the sixth book in the Tanakh [the Hebrew Bible] and the Christian Old Testament, and is the first book of the Nevi'im [the Rishonim, the Primary Major Prophets], the Deuteronomistic history, which is the story of Israel from the conquest of Canaan to the Babylonian exile. It tells of the campaigns of the Israelites in central, southern and northern Canaan, the destruction of their enemies, and the division of the land among the Twelve Tribes, framed by two set-piece speeches, the first by God commanding the conquest of the land, and, at the end, the last by Joshua warning of the need for faithful observance of the Law (torah) revealed to Moses.

[Etymology: Joshua derives from the Hebrew word 'Yehoshua.' And this is a combination of YHWH, 'Yahweh' or in short Ye (meaning God, like 'yahu' or 'el' at the end of names) with hoshea or hoshia, 'to save', thus meaning "Yahweh is salvation" or better 'God's Saviour'. By cognate a direct equivalent to Jesus via Latin Iesus and Greek Iesous from Aramaic Yeso, akin to Hebrew Yeshua, a variant of Yehoshua'. The Greek Septuagint translation of the Hebrew Bible and the Greek New Testament consistently render the two Hebrew names 'Yehoshua' (whence Joshua) and 'Yeshua' (whence Jeshua) into Greek as Iesous (whence Jesus) with no distinction between Jesus and Joshua. While Yeshua is the form in some English bibles, Jeshua appears in the King James Version. In the Wycliffe Bible (Middle English), the forms used are Jhesus and Jhesu.]

Authorship and Date: *Tradition says, it was Joshua, son of Nun, who wrote the book. However, the Book of Joshua is an anonymous work. The Babylonian Talmud, written in the 3rd to 5th centuries AD, attributed it to Joshua himself, but this idea was rejected as untenable by John Calvin (1509–64), and by the time of Thomas Hobbes (1588–1679) it was recognised that the book must have been written much later than the period it depicted. There is now general agreement that it was composed as part of a larger work, the Deuteronomistic history, stretching from the Book of Deuteronomy to the Books of Kings, composed first at the court of king Josiah in the late 7th century BC, and revised and completed after the fall of Jerusalem to the Neo-Babylonian Empire in 586 BC, and possibly after the return from the Babylonian exile in 538 BC.*

Historicity: *Almost all scholars agree that the Book of Joshua holds little historical value for early Israel and most likely reflects a much later period. The prevailing scholarly view is that Joshua is not a factual account of historical events. However, they are wrong. The apparent setting of Joshua in the 14th century BC corroborates with the Bronze Age Collapse, which was indeed a time of widespread city-destruction. However, with a few exceptions (Hazor, Lachish), the destroyed cities are not the ones the Bible associates with Joshua, and the ones it does associate with him show little or no sign of even being occupied at the time. Ai was first excavated by Judith Marquet-Krause. The archaeological evidence shows that Jericho and Ai were not occupied in the Near Eastern Late Bronze Age.*

The story of the conquest look like pure fantasy and nationalist propaganda of the 8th century BC kings of Judah and their claims to the territory of the Kingdom of Israel; incorporated into an early form of Joshua written late in the reign of king Josiah (reigned 640–609 BC). Many events might be exaggerated by the autor. But as usual, there is a kernel of truth in the story. The Amarna letters [See: The Grand Bible, pp. 2140] talk about the Habiru on a conquest spree and they give chilling details of the distess the Canaanites of those days faced. [* The Amarna letters (also called The Amarna Correspondence or Amarna Tablets) are an archive found in 1887, written in Akkadian with cuneiform script on some 350 clay tablets. They consist mostly of letters and State records sent to Kings Amenhotep III and Amenhotep IV of Egypt by representatives in Canaan, Amurru (Phoenicia), and Mesopotamia, during the New Kingdom, spanning a period of 30 years between c. 1360–1332 BC. The letters give the impression that the monotheistic Akhenaten supported the Habiru / Hebrew by ignoring the desperate cry for help of the Canaanite governors.]*

Manuscripts: *Fragments of Joshua dating to the Hasmonean period were found among the Dead Sea Scrolls (4QJosha and 4QJoshb, found in Qumran Cave 4). The Septuagint (Greek translation from the 3rd century BC) is found in manuscripts such as Washington Manuscript I (5th century AD), and a reduced version of the Septuagint text is found in the illustrated Joshua Roll. The earliest complete copy of the book in Hebrew is in the Aleppo Codex (10th century AD).*

Plot: *After the death of Moses, God put Joshua in charge of the people. Joshua sent two spies to spy on the city of Jericho. A woman prostitute called Rahab hid these two men and told the enemies they had already left. She hid them on top of her roof, underneath stalks of flax. The spies later promised that they would keep the oath that Joshua made with them. Jericho fell when the people of Israel, instructed by God, circled around the wall of Jericho seven times and blew their ram's horns, and on the seventh time, they all shouted with a great shout, causing the wall to fall. Joshua told the spies to*

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go to Rahab's house and bring out her family and belongings. The spies did as they were told, as they kept the oath. Joshua saved Rahab's life, and she went to live in Israel.

Later, God told Joshua to invade the city of Ai. After they did this, the people of Gibeon tricked Joshua into a treaty. However, three days later, the people of Israel realized that they really made a treaty with Gibeon's neighbors, the Hivites. The Hivities became cursed, but the people of Gibeon promised that they would do whatever the Israelites say. After making peace with the Hivites, they went to lay siege to Gibeon. The Gibeonites sent a message to Joshua saying he needs to save the people of Gibeon. So, God killed many of the Amorites by making large hailstones. Then Joshua made the sun stay over Gibeon, and the moon over Ajalon. Joshua later got very old and died.

About Faith and Wrath: *The overarching theological theme of the Deuteronomistic history is faithfulness and God's mercy, and their opposites, faithlessness and God's wrath. In the Book of Judges, the Books of Samuel, and the Books of Kings, the Israelites become faithless and God ultimately shows his anger by sending his people into exile. But in Joshua Israel is obedient, Joshua is faithful, and God fulfills his promise and gives them the land as a result. Yahweh's war campaign in Canaan validates Israel's entitlement to the land and provides a paradigm of how Israel was to live there: twelve tribes, with a designated leader, united by covenant in warfare and in worship of Yahweh alone at a single sanctuary, all in obedience to the commands of Moses as found in the Book of Deuteronomy.*

About God and Israel: *The Book of Joshua takes forward Deuteronomy's theme of Israel as a single people worshipping Yahweh in the land God has given them. Yahweh, as the main character in the book, takes the initiative in conquering the land, and Yahweh's power wins the battles. For example, the walls of Jericho fall because Yahweh fights for Israel, not because the Israelites show superior fighting ability. The potential disunity of Israel is a constant theme, the greatest threat of disunity coming from the tribes east of the Jordan. Chapter 22:19 even hints that the land across the Jordan is unclean and that the tribes who live there have secondary status.*

About the Land: *Land is the central topic of Joshua. The introduction to Deuteronomy recalled how Yahweh had given the land to the Israelites but then withdrew the gift when Israel showed fear and only Joshua and Caleb had trusted in God. The land is Yahweh's to give or to withhold, and the fact that he has promised it to Israel gives Israel an inalienable right to take it. For exilic and post-exilic readers, the land was both the sign of Yahweh's faithfulness and Israel's unfaithfulness, as well as the centre of their ethnic identity. In Deuteronomistic theology, "rest" meant Israel's unthreatened possession of the land, the achievement of which began with the conquests of Joshua.*

About the Enemy: *Joshua "carries out a systematic campaign against the civilians of Canaan – men, women and children – that amounts to genocide." This practice was known as herem, as described in Deuteronomy 20:17, which entailed no treaties with the enemy, no mercy, and no intermarriage. "The extermination of the nations glorifies Yahweh as a warrior and promotes Israel's claim to the land," while their continued survival "explores the themes of disobedience and penalty and looks forward to the story told in Judges and Kings." The divine call for massacre at Jericho and elsewhere can be explained in terms of cultural norms (Israel was not the only Iron Age state to practice herem) and theology (e.g. to ensure Israel's purity, fulfill God's promise, judge the Canaanites for their "sexual misconduct") but Patrick D. Miller in his commentary on Deuteronomy remarks, "there is no real way to make such reports palatable to the hearts and minds of contemporary readers and believers."*

About Obedience: *Obedience versus disobedience is a constant theme of the work.[68]:79 Obedience ties in the Jordan crossing, the defeat of Jericho and Ai, circumcision and Passover, and the public display and reading of the Law. Disobedience appears in the story of Achan (stoned for violating the herem command), the Gibeonites, and the altar built by the Transjordan tribes. Joshua's two final addresses challenge the Israel of the future (the readers of the story) to obey the most important command of all, to worship Yahweh and no other gods. Joshua thus illustrates the central Deuteronomistic message, that obedience leads to success and disobedience to ruin.*

On Moses, Joshua and Josiah: *The Deuteronomistic history draws parallels in proper leadership between Moses, Joshua and Josiah. God's commission to Joshua in chapter 1 is framed as a royal installation. The people's pledge of loyalty to Joshua as the successor of Moses recalls royal practices. The covenant-renewal ceremony led by Joshua was the prerogative of the kings of Judah. God's command to Joshua to meditate on the "book of the law" day and night parallels the description of Josiah in 2 Kings 23:25 as a king uniquely concerned with the study of the law. The two figures had identical territorial goals; Josiah died in 609 BCE while attempting to annex the former Israel to his own kingdom of Judah.*

Some of the parallels with Moses can be seen in the following, and not exhaustive, list:

- *Joshua sent spies to scout out the land near Jericho, just as Moses sent spies from the wilderness to scout out the Promised Land*
- *Joshua led the Israelites out of the wilderness into the Promised Land, crossing the Jordan River as if on dry ground, just as Moses led the Israelites out of Egypt through the Red Sea, which they crossed as if on dry land*
- *After crossing the Jordan River, the Israelites celebrated the Passover just as they did immediately before the Exodus*
- *Joshua's vision of the "commander of Yahweh's army" is reminiscent of the divine revelation to Moses in the burning bush*

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• Joshua successfully intercedes on behalf of the Israelites when Yahweh is angry for their failure to fully observe the "ban" (herem), just as Moses frequently persuaded God not to punish the people

• Joshua and the Israelites were able to defeat the people at Ai because Joshua followed the divine instruction to extend his sword, just as the people were able to defeat the Amalekites as long as Moses extended his hand that held the staff of God

• Joshua is "old, advanced in years" at the time when the Israelites can begin to settle on the promised land, just as Moses was old when he died having seen, but not entered, the Promised Land

• Joshua served as the mediator of the renewed covenant between Yahweh and Israel at Shechem,[79] just as Moses was the mediator of Yahweh's covenant with the people at Mount Sinai/Mount Horeb.

• Before his death, Joshua delivered a farewell address to the Israelites, just as Moses had delivered his farewell address.

• Moses lived to be 120 and Joshua lived to be 110.

Contents and Structure

SECTION 1: *Transfer of leadership to Joshua (1:1–18)*
- *A. God's commission to Joshua (1:1–9)*
- *B. Joshua's instructions to the people (1:10–18)*

SECTION 2: *Entrance into and conquest of Canaan (2:1–12:24)*
- *A. Entry into Canaan*
  - *1.Reconnaissance of Jericho (2:1–24)*
  - *2. Crossing the River Jordan (3:1–17)*
  - *3. Establishing a foothold at Gilgal (4:1–5:1)*
  - *4. Circumcision and Passover (5:2–15)*
- *B. Victory over Canaan (6:1–12:24)*
  - *1. Destruction of Jericho (6)*
  - *2. Failure and success at Ai (1–8:29)*
  - *3. Renewal of the covenant at Mount Ebal (8:30–35)*
  - *4. Other campaigns in central Canaan. The Gibeonite Deception (9:1–27)*
  - *5. Campaigns in southern Canaan (10:1–43)*
  - *6. Campaigns in northern Canaan (11:1–15)*
  - *7. Summary of lands conquered (11:16-23)*
  - *8. Summary list of defeated kings (12:1–24)*

SECTION 3: *Division of the land among the tribes (13:1–22:34)*
- *A. God's instructions to Joshua (13:1–7)*
- *B. Tribal allotments (13:8–19:51)*
  - *1. Eastern tribes (13:8–33)*
  - *2. Western tribes (14:1–19:51)*
- *C. Cities of refuge and levitical cities (20:1–21:42)*
- *D. Summary of conquest (21:43–45)*
- *E. De-commissioning of the eastern tribes (22:1–34)*

SECTION 4: *Conclusion (23:1–24:33)*
- *A. Joshua's farewell address (23:1–16)*
- *B. Covenant at Shechem (24:1–28)*
- *C. Deaths of Joshua and Eleazar; burial of Joseph's bones (24:29–33).)*

JOSHUA (JOSUE) CHAPTER 1

1 And it was doon aftir the deeth of Moyses, seruaunt of the Lord, that the Lord spak to Josue, sone of Nun, the mynystre of Moyses, and seide to hym, Moises, my seruaunt, is deed;

2 rise thou, and passe this Jordan, thou, and al the puple with thee, in to the lond which Y schal yyue to the sones of Israel.

3 Y schal yyue to you ech place which the step of youre foot schal trede, as Y spak to Moyses,

4 fro the deseert and Liban til to the greet flood Eufrates; al the lond of Etheis, til to the greet see ayens the goyng doun of the sunne, schal be youre terme.

5 Noon schal mow ayenstonde you in alle the daies of thi lijf; as Y was with Moises, so Y schal be with thee; Y schal not leeue, nether Y schal forsake thee.

6 Be thou coumfortid, and be thou strong; for thou schalt departe bi lot to this puple the lond, for which Y swoor to thi fadris, that Y schulde yyue it to hem.

7 Therfor be thou coumfortid, and be thou ful strong, that thou kepe and do al the lawe, which Moyses, my seruaunt, comaundide to thee; bowe thou not fro it to the riyt side, ether to the left side, that thou vndirstonde alle thingis whiche thou doist.

8 The book of this lawe departe not fro thi mouth, but thou schalt thenke therynne in daies and nyytis, that thou kepe and do alle thingis that ben writun therynne; thanne thou schalt dresse thi weie, and schalt vndirstonde it.

9 Lo! Y comaunde to thee; be thou coumfortid, and be thou strong; nyle thou drede withoutforth, and nyle thou drede withynne; for thi Lord God is with thee in alle thingis, to whiche thou goost.

10 And Josue comaundide to the princis of the puple, and seide, Passe ye thoruy the myddis of the castels; and comaunde ye to the puple, and seie ye, Make ye redi metis to you,

11 for after the thridde dai ye schulen passe Jordan, and ye schulen entre to welde the lond, which youre Lord God schal yyue to you.

12 Also he seide to men of Ruben, and to men of Gad, and to the half lynage of Manasses, Haue ye mynde of the word which Moises,

13 the seruaunt of the Lord, comaundide to you, and seide, Youre Lord God hath youe to you reste and al the lond;

14 youre wyues and youre sones and beestis schulen dwelle in the lond which Moises yaf to you biyende Jordan; but passe ye armed, alle strong in hond, bifor youre britheren; and fiyte ye for hem,

15 til the Lord yyue reste to youre britheren, as he yaf also to you, and til also thei welden the lond which youre Lord God schal yyue to hem; and so turne ye ayen in to the lond of youre possessioun, and ye schulen dwelle in that lond which

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Moises, seruaunt of the Lord, yaf to you ouer Jordan, ayens the rysyng of the sunne.

16 And thei answeriden to Josue, and seiden, We schulen do alle thingis whiche thou comaundidist to vs, and we schulen go, whidir euer thou sendist vs;

17 as we obeieden in alle thingis to Moises, so we schulen obeie also to thee; oneli thi Lord God be with thee, as he was with Moyses.

18 Die he that ayenseith thi mouth, and obeieth not to alle thi wordis, whiche thou comaundist to hym; oneli be thou coumfortid, and do thou manli.

JOSHUA (JOSUE) CHAPTER 2

1 Therfor Josue, the sone of Nun, sente fro Sethym twei men, aspieris in hiddlis, and seide to hem, Go ye, and biholde ye the lond, and the citee of Jerico. Whiche yeden, and entriden into the hous of a womman hoore, Raab bi name, and restiden at hir.

2 And it was teld, and seid to the kyng of Jerico, Lo! men of the sones of Israel entriden hidir bi nyyt, to aspie the lond.

3 Therfor the kyng of Jerico sente to Raab the hoore, and seide, Brynge out the men, that camen to thee, and entriden in to thin hous; for thei ben aspieris, and thei camen to biholde al the lond.

4 And the womman took the men, and hidde hem, and seide, Y knowleche, thei camen to me, but Y wiste not of whenus thei weren;

5 and whanne the yate was closid in derknessis, and thei yeden out to gidire, Y noot whidur thei yeden; pursue ye soone, and ye schulen take hem.

6 Forsothe sche made the men to stie in to the soler of hir hows, and hilide hem with stobil of flex, that was there.

7 Sotheli thei, that weren sent, sueden hem bi the weie that ledith to the fordis of Jordan; and whanne thei weren goon out, anoon the yate was closid.

8 Thei that weren hid, slepten not yit, and lo! the womman stiede to hem, and seide,

9 Y knowe that the Lord hath bitake to you this lond; for youre feerdfulnesse felde in to vs, and alle the dwelleris of the lond weren sike.

10 We herden, that the Lord driede the watris of the Reed See at youre entryng, whanne ye yeden out of Egipt; and what thingis ye diden to twei kyngis of Ammorreis, that weren biyende Jordan, to Seon and Og, whiche ye killiden;

11 and we herden these thingis, and we dredden, and oure herte was sike, and spirit dwellide not in vs at youre entryng; for youre Lord God hym silf is God in heuene aboue, and in erthe bynethe.

12 Now therfor swere ye to me bi the Lord God, that as Y dide merci with you, so and ye do with the hows of my fadir; and yyue ye to me a veri signe,

13 that ye saue my fadir and modir, and my britheren and sistris, and alle thingis that ben herne, and dilyuere oure lyues fro deeth.

14 Whiche answeriden to hir, Oure lijf be for you in to deeth, if netheles thou bitraiest not vs; and whanne the Lord hath bitake to vs the lond, we schulen do mercy and treuthe in thee.

15 Therfor sche let hem doun fro the wyndow bi a corde; for hir hows cleuyde to the wal.

16 And sche seide to hem, Stie ye to the hilli places, lest perauenture men turnynge ayen meete you; and be ye hidde there three daies, til thei comen ayen; and so ye schulen go bi youre weie.

17 Whiche seiden to hir, We schulen be giltles of this ooth, bi which thou hast chargid vs,

18 if, whanne we entren in to the lond, this reed corde is not a signe, and thou byndist it not in the wyndow, bi which thou lettist vs doun; and thou gaderist not in to thi hows thi fadir and modir, and britheren, and al thi kynrede; the blood of hym schal be on his heed,

19 that goith out at the dore of thin hows, and we schulen be alien, that is, giltles; forsothe the blood of alle men that ben in the hows with thee, schal turne in to oure heed, if ony man touchith hem.

20 That if thou wolt betraie vs, and brynge forth in to the myddis this word, we schulen be cleene of this ooth, bi which thou hast chargid vs.

21 And sche answeride, As ye han spoke, so be it doon. And sche lefte hem, that thei schulden go, and sche hangide a reed corde in her wyndow.

22 Sotheli thei yeden, and camen to the hilli places, and dwelliden there three daies, til thei turneden ayen that pursueden; for thei souyten bi ech weie, and founden not hem.

23 And whanne the sekeris entriden in to the citee, the spieris turneden ayen, and camen doun fro the hille; and whanne thei hadde passid Jordan, thei camen to Josue, the sone of Nun;

24 and thei telden to hym alle thingis that bifelden to hem, and seiden, The Lord hath bitake al the lond in to oure hondis, and alle the dwelleris thereof ben casten doun bi drede.

JOSHUA (JOSUE) CHAPTER 3

1 Therfor Josue roos bi nyyt, and mouede tentis; and thei yeden out of Sechym, and camen to Jordan, he and alle the sones of Israel, and dwelliden there thre daies.

2 And whanne tho daies weren passid, crieris yeden thorouy the myddis of tentis,

3 and bigunnen to crie, Whanne ye seen the arke of boond of pees of youre Lord God, and the preestis of the generacioun of Leuy berynge it, also rise ye, and sue the biforgoeris;

4 and a space of twey thousynde cubitis be bitwixe you and the arke, that ye moun se fer, and knowe bi what weie ye schulen entre, for ye yeden not bifore bi it; and be ye war, that ye neiye not to the arke.

5 And Josue seide to the puple, Be ye halewid, for to morew the Lord schal make merueilis among you.

6 And Josue seide to the preestis, Take ye the arke of the boond of pees of the Lord, and go ye bifor the puple. Whiche filliden the heestis, and tooken the arke, and yeden bifor hem.

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7 And the Lord seide to Josue, To dai Y schal bigynne to enhaunse thee bifor al Israel, that thei wite, that as Y was with Moises, so Y am also with thee.

8 Forsothe comaunde thou to preestis, that beren the arke of bond of pees, and seie thou to hem, Whanne ye han entrid in to a part of the watir of Jordan, stonde ye therynne.

9 And Josue seide to the sones of Israel, Neiye ye hidur, and here ye the word of youre Lord God.

10 And eft he seide, In this ye schulen wite that the Lord God lyuynge is in the myddis of you; and he schal distrye in youre siyt Cananey, Ethei, Euey, and Feresei, and Gergesei, and Jebusei, and Amorrei.

11 Lo! the arke of boond of pees of the Lord of al erthe schal go bifor you thorouy Jordan.

12 Make ye redi twelue men of the twelue lynagis of Israel, bi ech lynage o man.

13 And whanne the preestis, that beren the arke of boond of pees of the Lord God of al erthe, han set the steppis of her feet in the watris of Jordan, the watris that ben lowere schulen renne doun, and schulen faile; forsothe the watris that comen fro aboue schulen stonde togidere in o gobet.

14 Therfor the puple yede out of her tabernaclis to passe Jordan; and the preestis that baren the arke of boond of pees yeden bifor the puple.

15 And whanne the preestis entriden in to Jordan, and her feet weren dippid in the part of watir; forsothe Jordan hadde fillid the brynkis of his trow in the tyme of ripe corn;

16 the watris yeden doun, and stoden in o place, and wexiden grete at the licnesse of an hil, and apperiden fer fro the citee that was clepid Edom, til to the place of Sarthan; sotheli the watris that weren lowere yeden doun in to the see of wildirnesse, which is now clepid the deed see, til the watris failiden outirli.

17 Forsothe the puple yede thorouy Jordan; and the preestis, that baren the arke of the boond of pees of the Lord, stoden gird on the drie erthe in the myddis of Jordan, and al the puple passide thorouy the drie trow.

JOSHUA (JOSUE) CHAPTER 4

1 And whanne thei weren passid ouer, the Lord seide to Josue,

2 Chese thou twelue men,

3 by ech lynage o man, and comaunde thou to hem, that thei take fro the myddis of the trow of Jordan, where the feet of preestis stoden, twelue hardiste stoonys; whiche thou schalt sette in the place of castels, where ye schulen sette tentis in this nyyt.

4 And Josue clepide twelue men, whiche he hadde chose of the sones of Israel, of ech lynage o man;

5 and he seide to hem, Go ye bifore the arke of youre Lord God to the myddis of Jordan, and bere ye fro thennus in youre schuldris ech man o stoon, bi the noumbre of the sones of Israel,

6 that it be a signe bitwixe you. And whanne youre sones schulen axe you to morewe, that is, in tyme to comynge, and schulen seie, What wolen these stonus to hem silf?

7 ye schulen answere to hem, The watris of Jordan failiden bifor the arke of boond of pees of the Lord, whanne the arke passide Jordan; therfor these stoonus ben set in to mynde of the sones of Israel, til in to withouten ende.

8 Therfor the sones of Israel diden as Josue comaundide to hem, and baren fro the myddis of the trow of Jordan twelue stoonys, as the Lord comaundide to hem, bi the noumbre of the sones of Israel, til to the place in which thei settiden tentis; and there thei puttiden tho stonys.

9 Also Josue puttide othire twelue stoonys in the myddis of the trow of Jordan, where the preestis stoden, that baren the arke of boond of pees of the Lord; and tho stoonys ben there til in to present dai.

10 Forsothe the preestis, that baren the arke, stoden in the myddis of Jordan, til alle thingis weren fillid, whiche the Lord comaundide, that Josue schulde speke to the puple, as Moises hadde seide to hym. And the puple hastide, and passide.

11 And whanne alle men hadden passid, also the arke of the Lord passide, and the preestis yeden bifor the puple.

12 Also the sones of Ruben, and of Gad, and half the lynage of Manasse, yeden armed bifor the sones of Israel, as Moyses comaundide to hem.

13 And fourti thousynde of fiyters yeden bi her cumpanyes and gaderyngis on the pleyn and feeldi places of the citee of Jerico.

14 In that day the Lord magnyfiede Josue bifor al Israel, that thei schulden drede hym, as thei dreden Moises, while he lyuede yit.

15 And the Lord seide to Josue,

16 Comaunde thou to the preestis that beren the arke of boond of pees, that thei stie fro Jordan.

17 And Josue comaundide to hem, and seide, Stie ye fro Jordan.

18 And whanne thei hadden stied, berynge the arke of boond of pees of the Lord, and hadde bigunne to trede on the drie erthe, the watris turneden ayen in to her trowe, and flowiden, as tho weren wont before.

19 Forsothe the puple stiede fro Jordan in the tenthe dai of the firste monethe, and thei settiden tentis in Galgalis, ayens the eest coost of the citee of Jerico.

20 Also Josue puttide in Galgalis the twelue stonys, whiche thei hadden take fro the trow of Jordan.

21 And he seide to the sones of Israel, Whanne youre sones schulen axe to morewe her fadris, and schulen seie to hem, What wolen these stoonys to hem silf?

22 ye schulen teche hem, and ye schulen seie, We passiden this Jordan bi the drie botme,

23 for oure Lord God driede the watris therof in oure siyt, til we passiden,

24 as he dide bifore in the Reed See, which he driede while we passiden,

25 that alle the puplis of londis lurne the strongeste hond of the Lord, that also ye drede youre Lord God in al tyme.

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JOSHUA (JOSUE) CHAPTER 5

1 Therfor aftir that alle kyngis of Ammorreys herden, that dwelliden ouer Jordan at the west coost, and alle the kyngis of Canaan, that weldiden nyy places of the greet see, that the Lord hadden dried the flowyngis of Jordan bifor the sones of Israel, til thei passiden, the herte of hem was failid, and spirit dwellide not in hem, dredynge the entring of the sones of Israel.

2 In that tyme the Lord seide to Josue, Make to thee knyues of stoon, and circumside thou the sones of Israel, in the secunde tyme.

3 Josue dide tho thingis whiche the Lord comaundide, and he circumside the sones of Israel in the hil of prepucies.

4 Sotheli this is the cause of the secunde circumcisioun; al the puple of male kynde, that yede out of Egipt, alle men fiyteris, weren deed in deseert bi the lengeste cumpassis of weie,

5 whiche alle weren circumsidid. Sotheli the puple

6 that was borun in deseert bi fourti yeer, in the weie of broddeste wildirnesse, was vncircumsidid til thei weren waastid, that herden not the vois of the Lord, and to whiche he swoor bifore, that he schulde schewe to hem the lond flowynge with mylk and hony.

7 The sones of hem camen aftirward in to the place of fadris, and thei weren circumsidid of Josue; whiche, as thei weren borun, weren in prepucie, nether ony man hadde circumsidid hem in the weie.

8 Forsothe aftir that alle weren circumsidid, thei dwelliden in the same place of tentis, til thei weren heelid.

9 And the Lord seide to Josue, To dai Y haue take awei fro you the schenschip of Egipt. And the name of that place was clepid Galgala, til in to present dai.

10 And the sones of Israel dwelliden in Galgalis, and maden pask in the fourtenthe dai of the monethe at euentide, in the feeldi places of Jerico;

11 and thei eten of the fruytis of the lond in the tothir day, therf looues, and potage of the same yeer, ether cornys seengid and frotid in the hond.

12 And manna failide aftir that thei eten of the fruytis of the lond; and the sones of Israel vsiden no more that mete, but thei eten of the fruytis of present yeer of the lond of Canaan.

13 Sothely whanne Josue was in the feeld of the cite of Jerico, he reiside the iyen, and siy a man stondynge ayens hym, and holdynge a drawun swerd; and Josue yede out to hym, and seide, Art thou oure, ethir of aduersaries?

14 To whom he answeride, Nay, but Y am prince of the hoost of the Lord, and now Y come.

15 Josue felde lowe to erthe, and worschipide, and seide, What spekith my Lord to his seruaunt?

16 He seide, Vnlace thi schoo fro thi feet, for the place, in which thou stondist, is hooli. And Josue dide, as it was comaundid to hym.

JOSHUA (JOSUE) CHAPTER 6

1 Forsothe Jerico was closid and wardid, for the drede of the sones of Israel, and no man durste entre, ethir go out.

2 And the Lord seide to Josue, Lo! Y yaf in to thin hondis Jerico, and the king therof, and alle strong men.

3 Alle ye fiyteris, cumpasse the citee onys bi the day; so ye schulen do in sixe daies.

4 Forsothe in the seuenthe dai the preestis schulen take seuene clariouns, of whiche the vss is in iubile; and thei schulen go bifor the arke of boond of pees; and seuen sithes ye schulen cumpasse the citee, and the preestis schulen trumpe with clariouns.

5 And whanne the vois of the trumpe schal sowne lengere, and more bi whiles, and schal sowne in youre eeris, al the puple schal crie togidere with gretteste cry; and the wallis of the citee schulen falle alle doun, and alle men schulen entre bi the place, ayens which thei stonden.

6 Therfor Josue, the sone of Nun, clepide preestis, and seide to hem, Take ye the ark of boond of pees, and seuene othere preestis take seuene clariouns of iubile yeeris, and go thei bifor the arke of the Lord.

7 Also Josue seide to the puple, Go ye, and cumpasse ye the citee, and go ye armed bifor the arke of the Lord.

8 And whanne Josue hadde endid the wordis, and seuene preestis trumpiden with seuen clariouns bifor the arke of boond of pees of the Lord,

9 and al the puple armed yede bifore, the tothir comyn puple of fiyteris suede the arke, and alle thingis sowneden with clariouns.

10 Sotheli Josue comaundide to the puple, and seide, Ye schulen not crye, nethir youre vois schal be herd, nethir ony word schal go out of youre mouth, til the dai come, in which Y schal seie to you, Crye ye, and make ye noyse.

11 Therfor the arke of the Lord cumpasside the citee onys bi day, and turnede ayen in to the castels, and dwellide there.

12 Therfor while Josue roos bi nyyt, preestis tooken the arke of the Lord;

13 and seuene of the preestis token seuen clariouns, of whiche the vss is in iubilee, and yeden bifor the arke of the Lord, and yeden, and trumpiden; and the puple yede armed bifor hem. Sotheli the tother comyn puple suede the arke, and sownede with clariouns.

14 And thei cumpassiden the citee in the secunde dai onys, and turneden ayen in to the castels; so thei dyden in sixe daies.

15 Sotheli in the seuenthe dai thei risiden eerli, and cumpassiden the citee, as it was disposid, seuen sithis.

16 And whanne in the seuenthe cumpas preestis sowneden with clariouns, Josue seide to al Israel, Crie ye, for the Lord hath bitake the citee to vs;

17 and this citee be cursid, ethir distried, and alle thingis that ben therynne be halewid to the Lord. Raab the hoor aloone lyue, with alle men that ben with hir in the hows; for sche hidde the messangeris whiche we senten.

18 Forsothe be ye war, lest ye touchen ony thing of these that ben comaundid to you, and ye ben gilti of trespassyng; and alle the castels of Israel be vndur synne, and be troblid.

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19 Sotheli what euer thing is of gold, and of siluer, and of brasun vessels, and of yrun, be halewid to the Lord, and be kept in hise tresoris.

20 Therfor while al the puple criede, and the trumpis sowneden, aftir that the sowne sownede in the eeris of the multitude, the walles felden doun anoon; and ech man stiede bi the place that was ayens hym. And thei token the citee,

21 and killiden alle thingis that weren therynne, fro man til to womman, fro yong child til to eld man; also thei smytiden bi the scharpnesse of swerd, oxun, and scheep, and assis.

22 Forsothe Josue seide to twei men, that weren sent aspieris, Entre ye in to the hows of the womman hoore, and brynge ye forth hir, and alle thingis that ben herne, as ye maden stedfast to hir bi an ooth.

23 And the yonge men entriden, and ledden out Raab, and her fadir, and modir, and britheren, and al the purtenaunce of houshold, and the kynrede of hir; and maden to dwelle without the castels of Israel.

24 Sotheli thei brenten the citee, and alle thingis that weren foundun therynne, without gold, and siluer, and brasun vesselis, and yrun, which thei halewiden in to the treserie of the Lord.

25 Sotheli Josue made Raab the hoore to lyue, and the hows of hir fadir, and alle thingis that sche hadde; and thei dwelliden in the myddis of Israel, til in to present dai; for sche hidde the messangeris, whiche he sente to asspie Jerico. In that tyme Josue preiede hertli,

26 and seide, Cursid bifor the Lord be the man, that reisith and bildith the citee of Jerico! Leie he the foundementis therof in his firste gendrid sone, and putte he the yatis therof in the laste of fre children.

27 Therfor the Lord was with Josue, and his name was pupplischid in ech lond.

JOSHUA (JOSUE) CHAPTER 7

1 Forsothe the sones of Israel braken the comaundement, and mystoken of the halewid thing; for Achar, the son of Charmy, sone of Zabdi, sone of Zare, of the lynage of Juda, toke sum thing of the halewid thing; and the Lord was wrooth ayens the sones of Israel.

2 And whanne Josue sente men fro Jerico ayens Hai, which is bisidis Bethauen, at the eest coost of the citee Bethel, he seide to hem, Stie ye, and aspie ye the lond. Whiche filliden the comaundementis, and aspieden Hay;

3 and thei turneden ayen, and seiden to hym, Not al the puple stie, but twey ether thre thousynde of men go, and do awei the citee; whi schal al the puple be trauelid in veyn ayens feweste enemyes?

4 Therfor thre thousynde of fiyteris stieden, whiche turneden the backis anoon,

5 and weren smytun of the men of Hay; and sixe and thretti men of hem felden doun; and aduersaries pursueden hem fro the yate til to Saberym; and thei felden doun fleynge bi lowe places. And the herte of the puple dredde, and was maad vnstidefast at the licnesse of watir.

6 Sotheli Josue torente hise clothis, and felde lowe to the erthe bifor the arke of the Lord, til to euentid, as wel he, as alle the elde men of Israel; and thei castiden powdir on her heedis.

7 And Josue seide, Alas! alas! Lord God, what woldist thou lede this puple ouer the flood Jordan, that thou schuldist bitake vs in the hond of Ammorrey, and schulde leese vs? Y wolde, that as we bygunnen, we hadden dwellid biyondis Jordan.

8 My Lord God, what schal Y seie, seynge Israel turnynge the backis to hise enemyes?

9 Cananeys, and alle dwelleris of the lond schulen here, and thei schulen be gaderid togidere, and schulen cumpas vs, and schulen do awei oure name fro erthe; and what schalt thou do to thi grete name?

10 And the Lord seide to Josue, Rise thou; whi liggist thou low in the erthe?

11 Israel synnede, and brak my couenaunt; and thei token of the halewid thing, and thei han stole, and lieden, and hidden among her vessels.

12 And Israel may not stonde bifore hise enemyes, and Israel schal fle hem, for it is defoulid with cursyng; Y schal no more be with you, til ye al to breke hym which is gilti of this trespas.

13 Rise thou, halewe the puple, and seie thou to hem, Be ye halewid ayens to morewe; for the Lord God of Israel seith these thingis, A! Israel! cursyng is in the myddis of thee; thou schalt not mowe stonde bifor thin enemyes, til he that is defoulyd bi this trespas, be doon awei fro thee.

14 And ye schulen come eerli, alle men bi youre lynagis; and whateuer lynage the lot schal fynde, it schal come bi hise meynees; and the meynee schal come bi housis, and the hous schal come bi men.

15 And whoeuer schal be takun with this trespas, he schal be brent bi fier with al his catel, for he brak the couenaunt of the Lord, and dide vnleueful thing in Israel.

16 Therfor Josue roos eerly, and settide in ordre Israel, bi hise lynagis; and the lynage of Juda was foundun;

17 and whanne that lynage was brouyt forth bi hise meynees, the meyne of Zare was foundun. And Josue brouyte forth it bi men, ethir housis, and foond Zabdi;

18 whos hows he departide in to alle men bi hemsilf; and he foond Achar, the sone of Charmy, sone of Zabdi, sone of Zare, of the lynage of Juda.

19 And he seide to Achar, My sone, yyue thou glorie to the Lord God of Israel, and knowleche thou, and schew to me what thou hast do; hide thou not.

20 And Achar answeryde to Josue, and seide to hym, Verily, Y synnede bifor the Lord God of Israel, and Y dide so and so;

21 for among the spuylis Y siy a reed mentil ful good, and two hundrid siclis of siluer, and a goldun reule of fifti siclis; and Y coueytide, and took awei, and hidde in the erthe, ayens the myddis of my tabernacle; and Y hilide the siluer with erthe doluun.

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22 Therfor Josue sente mynystris, whyche runnen to his tabernacle, and foundun alle thingis hid in the same place, and the siluer togidere; and thei token awei fro the tente,

23 and brouyten tho thingis to Josue, and to alle the sones of Israel; and thei castiden forth bifor the Lord.

24 Therfor Josue took Achar, the sone of Zare, and the siluer, and the mentil, and the goldun reule, and hise sones, and douytris, oxun, assis, and scheep, and the tabernacle it silf, and al the purtenaunce of household, and al Israel with Josue; and thei ledden hem to the valei of Achar;

25 where Josue seide, For thou disturblidist vs, the Lord schal disturble thee in this dai. And al Israel stonyde hym; and alle thingis that weren hise, weren wastid bi fier.

26 And thei gaderiden on hym a greet heep of stoonys, whiche dwellen til in to present day. And the strong veniaunce of the Lord was turned awei fro hem; and the name of that place was clepid the valey of Achar til to day.

JOSHUA (JOSUE) CHAPTER 8

1 Forsothe the Lord seide to Josue, Nether drede thou withoutforth, nether drede thou withynne; take with thee al the multitude of fiyteris, and rise thou, and stie in to the citee of Hay; lo, Y haue bitake in thin hond the king therof, and the puple, and the citee, and the lond.

2 And thou schalt do to the citee of Hay, and to the king therof, as thou didist to Gerico, and to the king therof; sotheli ye schulen take to you the prey, and alle lyuynge beestis; sette thou aspies, ethir buyschementis, to the citee bihynde it.

3 And Josue roos, and al the oost of fiyteris with hym, to stie in to Hay; and bi nyyte he sente thretti chosen thousynde of stronge men;

4 and comaundide to hem, and seide, Sette ye buyschementis bihynde the citee, and go ye not ferthere; and alle ye schulen be redi;

5 forsothe Y, and the tothir multitude which is with me, schulen come on the contrarie side ayens the citee; and whanne thei schulen go out ayens vs, as we diden bifore, we schulen fle, and turne the backis,

6 til thei pursuen, and ben drawun away ferthir fro the citee; for thei schulen gesse, that we schulen fle as bifore.

7 Therfor while we schulen fle, and thei pursue, ye schulen ryse fro the buyschementis, and schulen waste the citee; and youre Lord God schal bitake it in to youre hondis.

8 And whanne ye han take it, brenne ye it; so ye schulen do alle thingis, as Y comaundide.

9 And Josue lefte hem, and thei yeden to the place of buyschementis, and saten bitwixe Bethel and Hay, at the west coost of the citee of Hay. Forsothe Josue dwellide in that nyyt in the myddis of the puple.

10 And he roos eerli, and noumbride felowis, and stiede with the eldere in the frount of the oost, and was cumpassid with the helpe of fiyteris.

11 And whanne thei hadden come, and hadden stied ayens the citee, thei stoden at the north coost of the citee, bitwixe which citee and hem the valei was in the myddis.

12 Sotheli he hadde chose fyue thousynde men, and hadde sette in buyschementis bitwixe Bethauen and Hay, in the west part of the same citee.

13 Sotheli al the tothir oost dresside scheltroun to the north, so that the laste men of the multitude touchiden the west coost of the citee. Therfor Josue yede in that nyyt, and stood in the myddis of the valei;

14 and whanne the kyng of Hai had seyn that, he hastide eerli, and yede out with al the oost of the citee, and he dresside scheltrun ayens the deseert; and wiste not that buyschementis weren hid bihinde the bak.

15 Forsothe Josue and al the multitude of Israel yauen place, feynynge drede, and fleynge bi the weie of wildirnesse; and thei crieden togidere,

16 and excitiden hem silf togidere, and pursueden hem. And whanne thei hadden go awey fro the citee,

17 and sothely not oon hadde left in the citee of Hai and Bethauen, that pursuede not Israel, and thei leften the citees opyn, as thei hadden broke out,

18 the Lord seide to Josue, Reise thou the scheeld which is in thin hond, ayens the citee of Hay; for Y schal yyue it to thee.

19 And whanne he hadde reisid the scheld ayens the citee, buyschementis, that weren hid, riseden anoon; and thei yeden to the citee, and token, and brenten it.

20 Forsothe the men of the citee, that pursueden Josue, bihelden, and siyen the smoke of the citee stie til to heuene; and thei myyten no more fle hidur and thidur; most sithen thei that hadden feyned fliyt, and yeden to wildirnesse, withstoden stronglieste ayens the pursueris.

21 And Josue siy, and al Israel, that the citee was takun, and the smoke of the citee stiede; and he turnede ayen, and smoot the men of Hay.

22 Sotheli also thei that hadden take and brent the citee, yeden out of the cytee ayens her men, and bigunnen to smyte the myddil men of enemyes; and whanne aduersaries weren slayn on euer ethir part, so that no man of so greet multitude was sauyd,

23 thei tokun also the kyng of Hay lyuynge, and brouyten to Josue.

24 Therfor, whanne alle men weren slayn, that pursueden Israel goynge to deseert, and felden bi swerd in the same place, the sones of Israel turneden ayen, and smytiden the citee.

25 Forsothe thei that felden doun in the same dai, fro man til to womman, weren twelue thousynde of men, alle men of the citee of Hay.

26 Sotheli Josue withdrow not the hond, which he hadde dressid an hiy holdynge the scheld, til alle the dwelleris of Hay weren slayn.

27 Forsothe the sones of Israel departiden to hem silf the werk beestis, and the preye of the citee, as the Lord comaundide to Josue;

28 which brente the citee, and made it an euerlastynge biriel.

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29 And he hangide the king therof in a iebat, til to the euentid and the goynge doun of the sunne. And Josue comaundide, and thei puttiden doun his deed bodi fro the cros; and thei castiden forth him in thilke entryng of the citee, and gaderiden on hym a greet heep of stoonus, which heep dwellith til in to present dai.

30 Thanne Josue bildide an auter to the Lord God of Israel in the hil of Hebal,

31 as Moises, the seruaunt of the Lord, comaundide to the sones of Israel, and it is writun in the book of Moises lawe, an auter of stoonys vnpolischid, whiche yrun touchide not. And he offride theron brent sacrifice to the Lord, and he offride pesible sacrifices;

32 and he wroot on the stoonys the Deutronomye of Moises lawe, which he hadde declarid bifor the sones of Israel.

33 Sotheli al the puple, and the grettere men in birthe, and the duykis, and iugis stoden on euer either side of the arke, in the siyt of preestis and dekenes, that baren the arke of boond of pees of the Lord; as a comeling, so and a man borun in the lond; the mydil part of hem stood bisidis the hil Garasym, and the myddil part stood bisidis the hil Hebal, as Moises, the seruaunt of the Lord, comaundide. And first sotheli he blesside the puple of Israel.

34 Aftir these thingis he redde alle the wordis of blessyng and of cursyng, and alle thingis that weren writun in the book of lawe.

35 He lefte no thing vntouchid of these thingis that Moises comaundide; but he declaride alle thingis bifor al the multitude of Israel, to wymmen, and litle children, and to comelyngis that dwelliden among hem.

JOSHUA (JOSUE) CHAPTER 9

1 And whanne these thingis weren herd, alle the kyngis biyende Jordan, that lyueden in the hilly places, and in the feeldi places, in the coostis of the see, and in the brynke of the greet see, and thei that dwellen bisidis Liban, Ethei, and Ammorrei, Cananei, and Feresey, Euey, and Jebusey,

2 weren gaderid togidere to fiyte ayens Josue and Israel, with o wille, and the same sentence.

3 And thei that dwelten in Gabaon, herden alle thingis whiche Josue hadde do to Jerico, and to Hay; and thei thouyten felli,

4 and token to hem silf metis, and puttyden elde sackis on assis, and wyn botels brokun and sewid, and ful elde schoon,

5 whiche weren sewid togidere with patchis, to the schewyng of eldenesse; and thei weren clothid with elde clothis; also looues, whiche thei baren for lijflode in the weie, weren harde and brokun in to gobetis.

6 And thei yeden to Josue, that dwellide thanne in tentis in Galgala; and thei seiden to hym, and to al Israel togidere, We comen fro a fer lond, and coueyten to make pees with you. And the men of Israel answeriden to hem,

7 and seiden, Lest perauenture ye dwellen in the lond, which is due to vs bi eritage, and we moun not make bond of pees with you.

8 And thei seiden to Josue, We ben thi seruauntis. To whiche Josue seide, What men ben ye, and fro whennus camen ye?

9 Thei answeriden, Thi seruauntis camen fro a ful fer lond in the name of thi Lord God, for we herden the fame of his power, alle thingis whiche he dide in Egipt,

10 and to twei kyngis of Ammorreis biyendis Jordan; to Seon king of Esebon, and to Og kyng of Basan, that weren in Astroth.

11 And the eldere men and alle the dwelleris of oure lond seiden to vs, Take ye metis in youre hondis, for lengeste weie; and go ye to hem, and seie ye, We ben youre seruauntis; make ye boond of pees with vs.

12 And we token hoote looues, whanne we yeden out of oure housis to come to you; now tho ben maad drye and brokun, for greet eldenesse;

13 we filliden newe botels of wyn; now tho ben brokun and vndoon; the clothis and schoon, with whiche we ben clothid, and whiche we han in the feet, ben brokun and almost wastid, fro the lengthe of lengere weie.

14 Therfor the sones of Israel token of the metis of hem, and thei axiden not the mouth of the Lord.

15 And Josue made pees with hem. And whanne the boond of pees was maad, he bihiyte, that thei schulden not be slayn; and the princes of the multitude sworen to hem.

16 Forsothe aftir thre daies of the boond of pees maad, thei herden, that thei dwelliden in nyy place, and that thei schulden be among hem.

17 And the sones of Israel mouyden tentis, and camen in the thridde dai in to the citees of hem, of whiche citees these ben the names; Gabaon, and Caphira, and Beroth, and Cariathiarym.

18 And thei smytiden not hem, for the princis of the multitude hadden swore to hem in the name of the Lord God of Israel. Therfor al the comyn puple grutchide ayens the princis of Israel;

19 whiche answeriden to hem, We sworen to hem in the name of the Lord God of Israel, and therfor we moun not touche hem;

20 but we schulen do this thing to hem, sotheli be thei reserued that thei lyue, lest the ire of the Lord be stirid ayens vs, if we forsweren to hem;

21 but so lyue thei, that thei hewe trees, and bere watris, in to the vsis of al the multitude. And while thei spaken these thingis,

22 Josue clepide Gabonytis, and seide to hem, Whi wolden ye disseyue vs bi fraude, that ye seiden, We dwellen ful fer fro you, sithen ye ben in the myddis of vs?

23 Therfor ye schulen be vndur cursyng, and noon schal faile of youre generacioun, hewynge trees and berynge watris, in to the hows of my God.

24 Whiche answeryden, It was told to vs thi seruauntis, that thi Lord God bihiyte to Moises, his seruaunt, that he schulde bitake to you al the lond, and schulde leese alle the dwelleris therof; therfor we dredden greetli, and purueiden to oure

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lyues, and weren compellid bi youre drede, and we token this counsel.

25 Now forsothe we ben in thin hond; do thou to vs that, that semeth riytful and good to thee.

26 Therfor Josue dide, as he seide, and delyuerede hem fro the hondis of the sones of Israel, that thei schulden not be slayn.

27 And in that dai Josue demyde hem to be in to the seruyce of al the puple, and of the auter of the Lord, and to hewe trees, and to bere watris, til in to present tyme, in the place which the Lord hadde chose.

JOSHUA (JOSUE) CHAPTER 10

1 And whanne Adonysedech, kyng of Jerusalem, hadde herde these thingis, that is, that Josue hadde take Hai, and hadde destried it; for as Josue hadde do to Jerico and to the kyng therof, so he dide to Hay, and to the kyng therof; and that Gabaonytis hadden fled to Israel, and weren boundun in pees with hem,

2 Adonysedech dredde greetli; for Gabaon was a greet citee, and oon of the kyngis citees, and grettere than the citee of Hai, and alle the fiyteris therof weren most stronge.

3 Therfor Adonysedech, kyng of Jerusalem, sente to Ocham, kyng of Ebron, and to Pharam, kyng of Herymoth, and to Japhie, kyng of Lachis, and to Dabir, kyng of Eglon, and seide,

4 Stie ye to me, and helpe ye, that we fiyte ayens Gabaon, for it was yoldun to Josue, and to the sones of Israel.

5 Therfor fyue kyngis of Ammorreis, the kyng of Jerusalem, the kyng of Ebron, the kyng of Herymoth, the kyng of Lachis, the kyng of Eglon, weren gaderid, and stieden togidere with her oostis; and settiden tentis ayens Gabaon, and fouyten ayens it.

6 Sotheli the dwelleris of the citee of Gabaon, that weren bisegid, senten to Josue, that dwellide than in tentis at Galgala, and seide to hym, Withdrawe not thin hondis fro the help of thi seruauntis; stie thou soone, and delyuere vs, and helpe thou; for alle the kyngis of Amorreis, that dwelliden in the hilli places, camen togidere ayens vs.

7 And Josue stiede fro Galgala, and al the oost of fiyters, the strengeste men, with hym.

8 And the Lord seide to Josue, Drede thou not hem, for Y yaf hem in to thin hondis; noon of hem schal mow ayenstonde thee.

9 Therfor Josue felde sodenli on hem, and stiede in al the nyyt fro Galgala;

10 and the Lord disturblide hem fro the face of Israel, and al to-brak with greet veniaunce in Gabaon. And Josue pursuede hem bi the weie of the stiyng of Betheron, and smoot til to Azecha and Maceda.

11 And whanne thei fledden the sones of Israel, and weren in the goyng doun of Betheron, the Lord sente grete stoonus on hem fro heuene, til to Azecha; and many mo weren deed bi the stoonys of hail, than thei whiche the sones of Israel smytiden bi swerd.

12 Thanne Josue spak to the Lord, in the dai in which he bitook Amorrey in the siyt of the sones of Israel; and Josue seide bifore hem, Sunne, be thou not mouyd ayens Gabaon, and the moone ayens the valei of Hailon.

13 And the sunne and the moone stoden, til the folc of God vengide it silf of hise enemyes. Whether this is not writun in the book of iust men? And so the sunne stood in the myddis of heuene, and hastide not to go doun in the space of o dai; so long a dai was not bifore and aftirward;

14 for the Lord obeiede to the vois of man, and fauyt for Israel.

15 And Josue turnede ayen, with al Israel, in to the tentis of Galgala.

16 Forsothe fyue kyngis fledden, and hidden hem silf in the denne of the citee of Maceda.

17 And it was teld to Josue, that fyue kyngis weren foundun hid in the denne of the citee of Maceda.

18 Which Josue comaundide to felowis, and seide, Walewe ye grete stoonus to the mouth of the denne, and putte ye witti men, that schulen kepe the closid kyngis; sotheli nyle ye stonde,

19 but pursue ye the enemyes, and slee ye alle the laste of fleeris; and suffre ye not hem entre in to the strengthis of her citees, whiche enemyes youre Lord God bitook in to youre hondis.

20 Therfor whanne the aduersaries weren betun with greet veniaunce, and weren almost wastid til to deeth, thei that myyten fle Israel, entriden in to the strengthid citees.

21 And al the oost turnede ayen hoole, and in hoole noumbre to Josue, in to Maceda, where the tentis weren thanne; and no man was hardi to grutche, ether to make priuy noise, ayens the sones of Israel.

22 And Josue comaundide, and seide, Opene ye the mouth of the denne, and brynge forth to me the fyue kyngis that ben hid therynne.

23 And the mynystris diden, as it was comaundid to hem; and thei brouyten forth to Josue fyue kyngis fro the denne; the kyng of Jerusalem, the kyng of Ebron, the kyng of Herymoth, the kyng of Lachis, the kyng of Eglon.

24 And whanne thei weren led out to Josue, he clepide alle the men of Israel, and seide to the princes of the oost, that weren with hym, Go ye, and sette youre feet on the neckis of these kyngis. And whanne thei hadden go, and trediden the neckis of the kyngis suget to her feet,

25 eft Josue seide to hem, Nyle ye drede, nethir drede ye with ynne, be ye coumfortid, and be ye stronge; for the Lord schal do so to alle youre enemyes, ayens whiche ye schulen fiyte.

26 And Josue smoot, and killide hem, and hangide on fyue trees; and thei weren hangid til to euentid.

27 And whanne the sunne yede doun, he comaundide to felowis, that thei schulden put hem doun fro the iebatis; and whanne thei weren put doun, thei castiden forth hem in to the denne, in which thei weren hid; and thei puttiden grete stoonus on the mouth therof, whiche stoonus dwellen til to present tyme.

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28 In the same dai Josue took also Maceda, and smoot bi the scharpnesse of swerd, and killide the kyng therof, and alle the dwelleris therof; he lefte not therynne, nameli, litle relikis; and he dide to the kyng of Maceda as he hadde do to the kyng of Jerico.

29 Forsothe Josue passide with al Israel fro Maceda in to Lempna, and fauyt ayens it,

30 which the Lord bitook, with the kyng therof, in the hond of Israel; and thei smytiden the citee bi the scharpnesse of swerd, and alle the dwelleris therof, and leften not ony relikis therynne; and thei diden to the kyng of Lempna as thei hadden do to the kyng of Jerico.

31 Fro Lempna he passide with al Israel in to Lachis; and whanne the oost was disposid bi cumpas, he fauyt ayens it.

32 And the Lord bitook Lachis in the hond of the sones of Israel; and he took it in the tothir dai, and smoot bi the scharpnesse of swerd, and ech man, that was therynne, as he hadde do to Lempna.

33 In that time Yram, kyng of Gazar, stiede to helpe Lachis; whom Josue smoot, with al his puple, til to deeth.

34 And he passide fro Lachis in to Eglon,

35 and cumpasside, and ouercam it in the same dai; and he smoot bi the scharpnesse of swerd alle men that weren therynne, bi alle thingis whiche he hadde do to Lachis.

36 Also he stiede with al Israel fro Eglon in to Ebron, and fauyt ayens it,

37 and took, and smoot bi the scharpnesse of swerd; and the kyng therof, and alle citees of that cuntrey, and alle men that dwelliden therynne; he lefte not ony relikis therynne; as he hadde do to Eglon so he dide also to Ebron, and wastide bi swerd alle thingis that weren therynne.

38 Fro thennus he turnyde in to Dabir, and took it, and wastide;

39 and he smoot bi the scharpnesse of swerd the kyng therof, and alle tounnes bi cumpas; he lefte not ony relikis therynne; as he hadde do to Ebron, and to Lempna, and to the kyngis of tho, so he dide to Dabir, and to the kyng therof.

40 And so Josue smoot al the lond of the hillis, and of the south, and of the feeld, and Asedoch with her kyngis; he lefte not therynne ony relikis, but he killide al thing that myyte brethe, as the Lord God of Israel comaundide to hym;

41 fro Cades Barne til to Gazan, and al the lond of Jesson, til to Gabaon Josue took,

42 and wastide with o fersnesse alle the kyngis, and cuntreis of hem; for the Lord God of Israel fauyt for hym.

43 And he turnede ayen with al Israel to the place of tentis in Galgala.

JOSHUA (JOSUE) CHAPTER 11

1 And whanne Jabyn, kyng of Asor, hadde herd these thingis, he sente to Jobab, kyng of Madian, and to the kyng of Semeron, and to the kyng of Acsaph; forsothe to the kyngis of the north,

2 that dwelliden in the hilli places, and in the pleyn ayens the south of Seneroth, and in the feeldi places, and cuntreis of Dor, bisidis the see,

3 and to Cananei fro the eest and west, and to Ammorrey, and Ethei, and Feresei, and Jebusei, in the hilli places, and to Euey, that dwellide at the rootis of Hermon, in the lond of Maspha.

4 And alle yeden out with her cumpanyes, a ful myche puple, as the grauel which is in the brynk of the see, and horsis, and charis, of greet multitude.

5 And alle these kyngis camen togidere at the watris of Meron, to fiyte ayens Israel.

6 And the Lord seyde to Josue, Drede thou not hem, for to morewe, in this same our, Y schal bitake alle these men to be woundid in the siyt of Israel; thou schalt hoxe the horsis of hem, and thou schalt brenne the charis bi fier.

7 And Josue cam, and al his oost with hym, ayens hem sodenli, at the watris of Meron, and felden on hem.

8 And the Lord bitook hem in to the hondis of Israel; whiche smytiden hem, that is, the hethen kyngis and her oostes, and pursueden til to grete Sidon, and the watris of Maserophoth, and to the feeld of Maspha, which is at the eest part therof. Josue smoot so alle men, that he lefte no relikis of hem;

9 and he dide as the Lord comaundide to hym; he hoxide the horsis of hem, and brente the charis.

10 And he turnede ayen anoon, and took Asor, and smoot bi swerd the kyng therof; for Asor helde bi eld tyme the prinsehed among alle these rewmes.

11 And he smoot alle persoones that dwelliden there, he lefte not ony relikys therynne, but he wastide alle thingis til to deeth; also he distriede thilke citee bi brennyng.

12 And he took alle citees bi cumpas, and the kyngis of hem, and smoot, and dide awei, as Moises, the seruaunt of the Lord,

13 comaundide to hym, without citees that weren set in the grete hillis, and in litle hillis; and Israel brente the othere citees; flawme wastide oneli o citee, Asor, the strongeste.

14 And the sones of Israel departiden to hem silf al the prei, and werk beestis of these citees, whanne alle men weren slayn.

15 As the Lord comaundide to his seruaunt Moises, so Moises comaundide to Josue, and he fillide alle thingis; he passide not of alle comaundementis, nether o word sotheli, which the Lord comaundide to Moises.

16 And so Josue took al the lond of the hillis, and of the south, the lond of Gosen, and the pleyn, and the west coost, and the hil of Israel, and the feeldi places therof;

17 and the part of the hil that stieth to Seir til to Baalgath, bi the pleyn of Liban vndur the hil of Hermon; Josue took, and smoot, and killide alle the kyngis of tho places.

18 Josue fauyt myche tyme ayens these kyngis;

19 no citee was, which bitook not it silf to the sones of Israel, out takun Euey that dwellide in Gabaon; he took alle bi batel.

20 For it was the sentence of the Lord, that the hertis of hem schulde be maad hard, and that thei schulden fiyte ayens Israel, and schulden falle, and schulden not disserue ony mercy, and schulden perische, as the Lord comaundide to Moises.

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21 Josue cam in that tyme, and killide Enachym, that is, giauntis, fro the hilli placis of Ebron, and of Dabir, and of Anab, and fro al the hil of Juda, and of Israel, and dide awei the citees of hem.

22 He lefte not ony man of the generacioun of Enachim in the lond of the sones of Israel, without the citees of Gasa, and Geth, and Azotus, in whiche aloone thei weren left.

23 Therfor Josue took al the lond, as the Lord spak to Moyses, and he yaf it in to possessioun to the sones of Israel, bi her partis and lynagis; and the lond restide fro batels.

JOSHUA (JOSUE) CHAPTER 12

1 These ben the kyngis whiche the sones of Israel han smyte, and weldiden the lond of hem, biyende Jordan, at the risyng of the sunne, fro the stronde of Arnon til to the hil of Hermon, and al the eest coost that biholdith the wildirnesse.

2 Seon, the kyng of Amorreis, that dwellide in Esebon, was lord fro Aroer, which is set on the brenke of the stronde of Arnon, and of the myddil part in the valey, and of half Galaad, til to the stronde of Jaboth, which is the terme of the sones of Amon, and fro the wildirnesse til to the see of Ceneroth,

3 ayens the eest, and til to the see of deseert, which is the saltist see at the eest coost, bi the weie that ledith to Bethessymoth, and fro the south part that liggith vndur Assedoch, til to Phasga.

4 The terme of Og, kyng of Basan, of the relikis of Raphaym, that is, giauntis, that dwelliden in Astoroth and in Edraym, and he was lord in the hil of Hermon, and in Salacha, and in al Basan, til to the termes of Gessuri and Machati,

5 and of the half part of Galaad, and to the terme of Seon, kyng of Esebon.

6 Moyses, the seruaunt of the Lord, and the sones of Israel smytiden hem; and Moises yaf the lond of hem in to possessioun to Rubenytis and to Gadditis and to half the lynage of Manaasses.

7 These ben the kyngis of the lond, whiche Josue and the sones of Israel smytiden biyende Jordan, at the west coost, fro Algad in the feeld of Liban, til to the hil whos part stieth in to Seir; and Josue yaf it in to possessioun to the lynagis of Israel, to ech his owne part,

8 as wel in hilli placis as in pleyn and feeldi placis; in Asseroth, and in wildirnesse, and in the south was Ethei, and Ammorrei, Cananie, and Pheresei, Euey, and Jebusei.

9 The kyng of Jerico oon; the kyng of Hai, which is at the side of Bethel, oon;

10 the kyng of Jerusalem, oon; the kyng of Ebron, oon;

11 the kyng of Herymoth, oon; the kyng of Lachis, oon; the kyng of Eglon, oon;

12 the kyng of Gazer, oon;

13 the kyng of Dabir, oon; the kyng of Gader, oon;

14 the kyng of Herma, oon;

15 the kyng of Hedreth, oon; the kyng of Lempna, oon; the kyng of Odollam, oon;

16 the kyng of Maceda, oon; the kyng of Bethel, oon;

17 the kyng of Thaphua, oon;

18 the kyng of Affer, oon; the kyng of Affeth, oon; the kyng of Saron, oon; the kyng of Madon, oon;

19 the king of Asor, oon;

20 the kyng of Semeron, oon; the kyng of Axaph, oon;

21 the kyng of Thenach, oon; the kyng of Magedo, oon; the kyng of Cetes, oon;

22 the kyng of Jachanaem of Carmele, oon;

23 the kyng of Dor and of the prouince of Dor, oon; the kyng of folkis of Galgal, oon;

24 the kyng of Thersa, oon; alle the kyngis, oon and thretti.

JOSHUA (JOSUE) CHAPTER 13

1 Josue was eld and of greet age; and the Lord seide to him, Thou hast woxe eld, and art of long tyme; and largeste lond is left, which is not yit departid bi lot;

2 that is, al Galile, Filistiym, and al Gessuri,

3 fro the troblid flood that moistith Egipt, til to the termes of Acaron ayenus the north; the lond of Chanaan, which is departid in to fyue litle kyngis of Filistym, of Gaza, and of Azotus, of Ascolon, of Geth, and of Accaron.

4 Forsothe at the south ben Eueis, al the lond of Canaan, and Maara of Sidonyes, til to Affetha, and to the termes of Amorrei, and the coostis of hym;

5 and the cuntrei of Liban ayens the eest, fro Baalgath, vndur the hil of Hermon, til thou entrist into Emath,

6 of alle men that dwelliden in the hil, fro the Liban til to the watris of Masserephoth, and alle men of Sidon; Y am, that schal do awei hem fro the face of the sones of Israel; therfor come it in to the part of eritage of Israel, as Y comaundide to thee.

7 And thou now departe the lond in to possessioun to the nyne lynagis, and to the half lynage of Manasses,

8 with which lynage Ruben and Gad weldiden the lond, which lond Moises, the seruaunt of the Lord, yaf to hem biyende the flowyngis of Jordan, at the eest coost;

9 fro Aroer, which is set in the brynke of the stronde of Arnon, in the middis of the valei, and alle the feeldi places of Medaba,

10 til to Dibon, and alle the citees of Seon, kyng of Amorreis, that regnyde in Esebon, til to the termes of the sones of Amon,

11 and of Galaad, and to the termes of Gessuri, and of Machati, and al the hil of Hermon, and al Basan, til to Salecha;

12 al the rewme of Og in Basan, that regnede in Astoroth, and in Edraym; he was of the relikis of Rafaym, that is, of giauntis; and Moises smoot hem and dide awey hem.

13 And the sones of Israel nolden destrye Gessurri and Machati; and thei dwelliden in the myddis of Israel, til in to present dai.

14 Sotheli he yaf not possessioun to the lynage of Leuy, but sacrifices, and slayn sacrifices of the Lord God of Israel; that is his eritage, as God spak to hym.

15 Therfor Moises yaf possessioun to the lynage of the sones of Ruben, bi her kynredis;

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16 and the term of hem was fro Aroer, which is set in the brenke of the stronde of Arnon, and in the myddil valei of the same stronde, al the pleyn that ledith to Medaba,
17 and Esebon, and alle the townes of tho, that ben in the feeldi places; and Dibon, and Baal Bamoth, and the citee of Baal Meon,
18 and Gesa, and Sedymoth, and Mephe,
19 and Cariathaym, and Sabana, and Sarathaphar, in the hil of the valey of Betheroeth,
20 and of Asedoch, Phasca, and Bethaissymoth;
21 alle the feeldi citees, and alle the rewmes of Seon, kyng of Amorrey, that regnede in Esebon, whom Moyses smoot, with hise princes, Madian, Euey and Recten, and Sur, and Hur, and Rebee, duykis of Seon, enhabiters of the lond.
22 And the sones of Israel killiden bi swerd Balaam, the fals diuynour, the sone of Beor, with othere men slayn.
23 And the terme of the sones of Ruben was maad the flood of Jordan; this is the possessioun of Rubenytis bi her kynredis of citees and of townes.
24 And Moises yaf to the lynage of Gad, and to the sones therof, bi her kynredis, possessioun, of which this is departyng;
25 he yaf the termes of Jazer, and alle the citees of Galaad, and the half part of the lond of the sones of Amon, til to Aroer which is ayens Tabba;
26 and fro Esebon til to Ramoth of Masphe, and Bethamyn, and Manayn, til to the termes of Dabir;
27 and in the valei he yaf Betharan, and Bethneuar, and Socoth, and Saphan, the tother part of the rewme of Seon, kyng of Esebon; and the ende of this is Jordan, til to the laste part of the see of Cenereth ouer Jordan, at the eest coost.
28 This is the possessioun of the sones of Gad, bi her meynees, the citees and townes of tho.
29 He yaf also possessioun to the half lynage of Manasses, and to hise sones, bi her kynredis,
30 of which possessioun this is the bigynnyng; he yaf Ammaym, and al Basan, and alle the rewmes of Og, kyng of Basan, and alle the townes of Jair, that ben in Basan, sixti citees;
31 and half the part of Galaad, and Astoroth, and Edray, the citees of the rewme of Og, kyng of Basan; to the sones of Machir, sones of Manasses, and to half the part of the sones of Machir, bi her kynredis.
32 Moises departide this possessioun in the feeldi placis of Moab ouer Jordan, ayens Jericho, at the eest coost.
33 Forsothe he yaf not possessioun to the lynage of Leuy; for the Lord God himself of Israel is the possessioun of Leuy, as the Lord spak to hym.

JOSHUA (JOSUE) CHAPTER 14

1 This thing it is, which the sones of Israel weldiden in the lond of Canaan, which lond Eleazar the preest, and Josue, the sone of Nun, and the princes of meynees bi the lynagis of Israel yauen to hem,
2 and departiden alle thingis bi lot, as the Lord comaundide in the hond of Moises, to nyne lynagis and the half lynage.
3 For Moises hadde youe to the twey lynagis and to the half lynage possessioun ouer Jordan; without the Leuytis, that token no thing of the lond among her britheren;
4 but the sones of Joseph weren departid in to twei lynagis, of Manasses and of Effraym, and weren eiris in to the place of hem. And the Leuytis token noon other part in the lond, no but citees to dwelle, and the subarbis of tho to werke beestis and her scheep to be fed.
5 As the Lord comaundide to Moises, so the sones of Israel diden, and departiden the lond.
6 And so the sones of Juda neiyiden to Josue in Galgalis; and Caleph, the sone of Jephone, of Ceneth, spak to him, Thou knowist, what the Lord spak to Moises, the man of God, of me and of thee in Cades Barne.
7 Y was of fourti yeer, whanne Moises, seruaunt of the Lord, sente me fro Cades Barne, that Y schulde biholde the lond, and Y teelde to hym that, that semyde soth to me.
8 Forsothe my britheren, thats tieden with me, discoumfortiden the herte of the puple, and neuertheles Y suede my Lord God.
9 And Moises swoor in that dai, and seide, The lond, which thi foot trad, schal be thi possessioun, and of thi sones withouten ende; for thou suedist thi Lord God.
10 Sotheli the Lord grauntide lijf to me, as he bihiyte, til in to present dai. Fourti yeer and fyue ben, sithen the Lord spak this word to Moises, whanne Israel yede bi the wildirnesse. To dai Y am of foure scoor yeer and fyue,
11 and Y am as myyti, as Y was myyti in that time, whanne Y was sent to aspie; the strengthe of that tyme dwellith stabli in me til to dai, as wel to fiyte, as to go.
12 Therfor yyue thou to me this hil, which the Lord bihiyte to me, while also thou herdist, in which hil ben Enachym, and grete citees, and strengthid; if in hap the Lord is with me, and Y mai do hem awei, as he bihiyte to me.
13 And Josue blesside hym, and yaf to hym Ebron in to possessioun.
14 And fro that tyme Ebron was to Caleph, sone of Jephone, of Cenez, til in to present dai; for he suede the Lord God of Israel.
15 The name of Ebron was clepid bifore Cariatharbe. Adam, the gretteste, was set there in the lond of Enachym; and the lond ceesside fro batels.

JOSHUA (JOSUE) CHAPTER 15

1 Therfor this was the part of the sones of Juda, bi her kynredis; fro the terme of Edom til to deseert of Syn ayens the south, and til to the laste part of the south coost,
2 the bigynnyng therof fro the hiynesse of the saltist see, and fro the arm therof, that biholdith to the south.
3 And it goith out ayens the stiyng of Scorpioun, and passith in to Syna; and it stieth in to Cades Barne, and cometh in to Ephron, and it stieth to Daran, and cumpassith Cariacaa;

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4 and fro thennus it passith in to Asemona, and cometh to the stronde of Egipt; and the termes therof schulen be the greet see; this schal be the ende of the south coost.

5 Sotheli fro the eest the bigynnyng schal be the saltiste see, til to the laste partis of Jordan, and tho partis, that biholden the north, fro the arm of the see til to the same flood of Jordan.

6 And the terme stieth in to Bethaegla, and passith fro the north in to Betharaba; and it stieth to the stoon of Boen,

7 sone of Ruben, and goith til to the termes of Debera, fro the valei of Achar ayens the north; and it biholdith Galgala, which is on the contrarie part of the stiyng of Adomyn, fro the south part of the stronde; and it passith the watris, that ben clepid the welle of the sunne; and the outgoyngis therof schulen be to the welle of Rogel.

8 And it stieth bi the valei of the sone of Ennon, bi the side of Jebusei, at the south; this is Jerusalem; and fro thennus it reisith it silf to the cop of the hil, which is ayens Jehennon at the west, in the hiynesse of the valei of Raphaym, ayens the north;

9 and it passith fro the cop of the hil til to the wel of the watir Nepthoa, and cometh til to the tounes of the hil of Ephron; and it is bowid in to Baala, which is Cariathiarym, that is, the citee of woodis;

10 and it cumpassith fro Baala ayens the west, til to the hil of Seir, and it passith bi the side of the hil Jarym to the north in Selbon, and goith doun in to Bethsamys; and it passith in to Thanna,

11 and cometh ayens the partis of the north bi the side of Accaron; and it is bowid to Secrona, and passith the hil of Baala; and it cometh in to Gebneel, and it is closid with the ende of the grete see, ayens the west.

12 These ben the termes of the sones of Juda, bi cumpas in her meynees.

13 Sotheli Josue yaf to Caleph, sone of Jephone, part in the myddis of the sones of Juda, as the Lord comaundide to hym, Cariatharbe, of the fadir of Enach; thilke is Ebron.

14 And Caleph dide awei fro it thre sones of Enach, Sisai, and Achyman, and Tholmai, of the generacioun of Enach.

15 And Caleph stiede fro thennus, and cam to the dwelleris of Dabir, that was clepid bifore Cariathsepher, that is, the citee of lettris.

16 And Caleph seide, Y schal yyue Axa, my douyter, wijf to hym that schal smyte Cariathsepher, and schal take it.

17 And Othynyel, sone of Ceneth, the yongere brother of Caleph, took that citee; and Caleph yaf Axa, his douytir, wijf to hym.

18 And whanne sche yede togidere, hir hosebonde counseilide hir, that sche schulde axe of hir fadir a feeld; and sche siyyide, as sche sat on the asse;

19 to whom Caleph seide, What hast thou? And sche answeride, Yyue thou blessyng to me; thou hast youe to me the south lond and drye; ioyne thou also the moist lond. And Caleph yaf to hir the moist lond, aboue and bynethe.

20 This is the possessioun of the lynage of the sones of Juda, bi her meynees.

21 And the citees weren fro the laste partis of the sones of Juda, bisidis the termes of Edom, fro the south; Capsahel, and Edel, and Jagur, Ectyna,

22 and Dymona, Edada,

23 and Cades, and Alor,

24 and Jethnan, and Ipheth, and Thelon,

25 and Balaoth, and Asor, Nobua, and Cariath, Effron;

26 this is Asseromam; Same,

27 and Molida, and Aser, Gabda, and Assemoth,

28 Bethfelech, and Asertual, and Bersabee,

29 and Baiohia, and Baala, and Hymesen,

30 and Betholad, and Exul, and Herma,

31 and Sichelech, and Meacdemana, and Sensena,

32 Lebeoth, and Selymetem Remmoth; alle the citees, nyn and thretti, and the townes of tho.

33 Sotheli in the feeldi places, Escoal, and Sama,

34 and Asena, and Azanoe, and Engannem, and Taphua,

35 and Enaym, and Jecemoth, Adulam, Socco, and Azecha, and Sarym,

36 Adytaym, and Gedam, and Giderothaym; fourtene citees, and the townes of tho;

37 Sanam, and Aseba, and Magdalgad,

38 Delen, and Melcha, Bethel, Lachis,

39 and Baschat, and Esglon,

40 Esbon, and Leemas,

41 and Cethlis, and Gideroth, and Bethdagon, and Neuma, and Maceda; sixtene citees, and the townes of tho; Jambane,

42 and Ether, and Asam,

43 Jepta, and Jesua,

44 and Nesib, and Ceila, and Azib, and Mareza, nyn citees, and the townes of tho;

45 Accaron with hise townes and vilagis;

46 fro Accaron til to the see, alle thingis that gon to Azotus, and the townes therof;

47 Azotus with hise townes and vilagis; Gaza with hise townes and villagis, til to the stronde of Egipt; and the grete see is the terme therof;

48 and in the hil, Samyr,

49 and Jeccher, and Socco, and Edema, Cariath Senna;

50 this is Dabir; Anab, and Ischemo,

51 and Ammygosen, and Olom, and Gilo, enleuene citees, and the townes of tho;

52 Arab, and Roma,

53 and Esaam, and Amum,

54 and Bethfasua, and Afecha, Ammacha, and Cariatharbe; this is Ebron; and Sior, nyn citees, and the townes of tho;

55 Maon, and Hermen, and Ziph, and Jothae,

56 Zerahel, and Zocadamer, and Anoe, and Chaym,

57 Gabaa, and Kanna, ten citees, and the citees of tho;

58 Alul, and Bethsur,

59 and Jodor, Mareth, and Bethanoth, and Bethecen, sixe citees, and the townes of tho;

60 Cariathbaal; this is Cariathiarym, the citee of woodis; and Rebda, twei citees, and the townes of tho;

61 in deseert, Betharaba, Medyn, and Siriacha, Nepsan,

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62 and the citee of salt, and Engaddi, sixe citees, and the townes of tho; the citees weren togidere an hundrid and fiftene.

63 Sotheli the sones of Juda myyten not do awei Jebusei, the dwellere of Jerusalem; and Jebusei dwellide with the sones of Juda in Jerusalem til in to present day.

JOSHUA (JOSUE) CHAPTER 16

1 And the lot, ethir part, of the sones of Joseph felde fro Jordan ayens Jerico, and at the watris therof, fro the eest; is the wildirnesse, that stieth fro Jerico to the hil of Bethel,

2 and it goith out fro Bethel in to Luzan, and passith the terme of Architaroth,

3 and it goith doun to the west, bisidis the terme of Jefleti, til to the termes of the lowere Bethoron, and of Gazer; and the cuntrees therof ben endid with the greet see,

4 whiche cuntreis Manasses and Effraym, the sones of Joseph, weldiden.

5 And the terme of the sones of Effraym, bi her meynees, and the possessioun of hem was maad ayens the eest, Accarothaddar til to the hiyere Bethoron.

6 And the coostis goon out in to the see; sotheli Mathmetath biholdith the north, and cumpassith the termes ayens the eest in Tharnarselo,

7 and passith fro the stronde of Janee; and it goith doun fro Janee in to Atharoth and Noathara, and cometh in to Jerico; and it goith out to Jordan fro Taphua,

8 and passith ayens the see in to the valey of the place of rehedis; and the goyngis out therof ben to the salteste see. This is the possessioun of the sones of Effraym, bi her meynees;

9 and citees and the townes of tho ben departid to the sones of Effraym, in the myddis of the possessioun of the sones of Manasses.

10 And the sones of Effraym killiden not Cananey, that dwellide in Gazer; and Cananey dwellide tributarie in the myddis of Effraym til in to this day.

JOSHUA (JOSUE) CHAPTER 17

1 Forsothe lot felde in to the lynage of Manasse, for he is the firste gendrid sone of Joseph; lot felde to Machir, the firste gendrid sone of Manasses, to the fadir of Galaad, that was a werriour, and he hadde possessioun Galaad and Basan.

2 And lot felde to the othere of the sones of Manasses, bi her meynees; to the sones of Abiezer, and to the sones of Heleth, and to the sones of Hesriel, and to the sones of Sichen, and to the sones of Epher, and to the sones of Semyda; these ben the sones of Manasse, sone of Joseph, the male children, bi her meynees.

3 Sotheli to Salphaat, the sone of Epher, sone of Galaad, sone of Machir, sone of Manasses, weren not sones, but douytris aloone; of whiche these ben the names, Maala, and Noa, and Eegla, and Melcha, and Thersa.

4 And thei camen in the siyt of Eleazar, preest, and of Josue, sone of Nun, and of the princes, and seiden, The Lord comaundide bi the hond of Moises, that possessioun should be youun to vs in the myddis of oure britheren. And Josue yaf to hem possessioun, bi comaundement of the Lord, in the myddis of the britheren of her fadir.

5 And ten cordis, that is, londis mesurid bi ten cordis, felden to Manasses, without the lond of Galaad and of Basan biyende Jordan;

6 for the douytris of Manasses weldiden eritage in the myddis of the sones of hym. Sotheli the lond of Galaad felde in to the part of the sones of Manasses, that weren residue.

7 And the terme of Manasses was fro Azer Machynathath, that biholdeth Sichem, and goith out to the riyt side, bisidis the dwelleris of the welle Taphue;

8 for the lond of Thaphue, which is bisidis the terme of Manasses, and of the sones of Effraym, felde in the lot of Manasses.

9 And the terme of the valey of place of rehedis goith doun in the south of the stronde of the citees of Effraym, that ben in the myddis of the citees of Manasses. The terme of Manasses is fro the north of the stronde, and the goyng out therof goith to the see;

10 so that the possessioun of Effraym is fro the south, and the possessioun of Manasses fro the north, and the see closith euer either; and tho ben ioyned to hem silf in the linage of Aser fro the north, and in the lynage of Isachar fro the eest.

11 And the eritage of Manasses was in Isachar and in Aser, Bersan, and the townes therof, and Jeblaan, with hise townes, and the dwellers of Dor, with her citees; and the dwelleris of Endor, with her townes, and also the dwelleris of Thanath, with her townes, and the dwelleris of Maiedo, with her townes, and the thridde part of the citee Nophet.

12 And the sones of Manasses miyten not distrie these citees, but Cananei bigan to dwelle in this lond.

13 Sotheli aftir that the sones of Israel weren stronge, thei maden suget Cananeis, and maden tributaries to hem silf, and killiden not Cananeis.

14 And the sones of Joseph spaken to Josue, and seiden, Whi hast thou youe to me lond in to possessioun of o lot and part, sithen Y am of so greet multitude, and the Lord hath blesside me, that is, hath alargid me in children?

15 To whiche Josue seide, If thou art myche puple, stie thou into the wode, and kitte doun to thee spaces in the lond of Feresei, and of Raphaym, for the possessioun of the hil of Effraym is streiyt to thee.

16 To whom the sones of Joseph answerden, We moun not stie to the hilli places, sithen Cananeis, that dwellen in the lond of the feeld, vsen ironne charis; in which lond Bersan, with hise townes, and Jesrael, weldynge the myddil valey, ben set.

17 And Josue seide to the hows of Joseph, and of Effraym, and of Manasses, Thou art myche puple, and of greet strengthe; thou schalt not haue o lot,

18 but thou schalt passe to the hil, and thou schalt kitte doun to thee; and thou schalt clense spaces to dwelle. And thou schalt mow go forth ferthere, whanne thou hast distried Cananei, whom thou seist to haue irone charis, and to be moost strong.

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JOSHUA (JOSUE) CHAPTER 18

1 And alle the sones of Israel weren gaderid in Silo, and there thei settiden faste the tabernacle of witnessing; and the lond was suget to hem.

2 Sotheli seuene linagis of the sones of Israel dwelliden, that hadden not yit takun her possessiouns.

3 To whiche Josue seide, Hou longe faden ye bi cowardise, ethir slouthe, and entren not to welde the lond, which the Lord God of youre fadris yaf to you?

4 Chese ye of ech lynage thre men, that Y sende hem, and thei go, and cumpasse the lond; and that thei discryue the lond bi the noumbre of ech multitude, and brynge to me that, that ye han discriued.

5 Departe ye the lond to you in to seuene partis; Judas be in hise termes at the south coost, and the hows of Joseph at the north;

6 discryue ye the myddil lond bitwixe hem in to seuene partis; and thanne ye schulen come to me, that Y sende lot to you here bifor youre Lord God;

7 for the part of Leuytis is not among you, but the preesthod of the Lord, this is the eritage of hem. Forsothe Gad, and Ruben, and the half lynage of Manasses hadden take now her possessiouns ouer Jordan, at the eest coost, whiche possessiouns Moises, the seruaunt of the Lord, yaf to hem.

8 And whanne the men hadden rise to go, to discryue the lond, Josue comaundide to hem, and seide, Cumpasse ye the lond, and discryue it, and turne ayen to me, that Y sende lot to you here in Silo, bifore youre Lord God.

9 And so thei yeden, and cumpassiden that lond, and departiden in to seuene partis, writynge in a book; and thei turneden ayen to Josue, in to the castels in Silo.

10 Which Josue sente lottis bifor the Lord God in Silo, and departide the lond to the sones of Israel, in to seuene partis.

11 And the firste lot of the sones of Beniamyn, bi her meynees, stiede, that thei schulden welde the lond bitwixe the sones of Juda and the sones of Joseph.

12 And the terme of hem was ayens the north fro Jordan, and passide bi the side of Jerico of the north coost; and it stiede fro thennus ayens the west to the hilli places, and it cam to the wildirnesse of Bethauen;

13 and it passide bisidis Luza to the south; thilke is Bethel; and it goith doun in to Astoroth Adar, in to the hil which is at the south of lowere Betheron; and is bowid,

14 and cumpassith ayens the see, at the south of the hil that biholdith Betheron ayens the north; and the outgoyngis therof ben in to Cariathbaal, which is clepid also Cariathiarym, the citee of the sones of Juda; this is the greet coost ayens the see, at the west.

15 Sotheli fro the south, bi the part of Cariathiarym, the terme goith out ayens the see, and cometh til to the wel of watris of Nepthoa;

16 and it goith doun in to the part of the hil that biholdith the valei of the sones of Ennon, and is ayens the north coost, in the laste part of the valey of Raphaym; and Jehennon, that is, the valei of Ennon, goith doun bi the side of Jebusei, at the south, and cometh to the welle of Rogel,

17 and passith to the north, and goith out to Emsemes, that is, the welle of the sunne,

18 and passith to the litle hillis that ben ayens the stiyng of Adomyn; and it goith doun to Taben Boen, that is, the stoon of Boen, sone of Ruben, and passide bi the side of the north to the feeldi places; and it goith doun in to the pleyn,

19 and passith forth ayens the north to Bethagala; and the outgoyngis therof ben ayens the arm of the salteste see, fro the north, in the ende of Jordan at the south coost,

20 which is the terme therof fro the eest. This is the possessioun of the sones of Beniamyn, bi her termes in cumpas, and bi her meynees;

21 and the citees therof weren Jerico, and Bethagla, and the valei of Casis,

22 Betharacha, and Samaraym,

23 and Bethel, and Anym, and Affara,

24 and Offira, the toun of Hesmona, and Offym, and Gabee, twelue citees, and the townes of tho;

25 Gabaon, and Rama,

26 and Beroth, and Mesphe, and Caphera, and Ammosa,

27 and Recem, Jarephel, and Tharela,

28 and Sela, Heleph, and Jebus, which is Jerusalem, Gabaath, and Cariath, fouretene citees and the townes of tho; this is the possessioun of the sones of Beniamyn, bi her meynees.

JOSHUA (JOSUE) CHAPTER 19

1 And the secounde lot of the sones of Symeon yede out, bi her meynees; and the eritage of hem,

2 in the myddis of possessioun of the sones of Juda, was Bersabee, and Sabee,

3 and Melada, and Asersua, Bala,

4 and Asem, and Betholaad, Bethularma, and Siceleth,

5 and Bethmarchaboth, and Asersua,

6 and Bethelebaoth, and Saroem, threttene citees, and the townes of tho;

7 Aym, and Remmon, and Athar, and Asam, foure citees, and the townes of tho; alle the townes bi cumpas of these citees,

8 til to Balath Brameth, ayens the south coost, weren seuentene citees. This is the eritage of the sones of Symeon, bi her meynees,

9 in the possessioun and part of the sones of Juda, for it was more; and therfor the sones of Symeon hadden possessioun in the myddis of the eritage therof.

10 And the thridde lot of the sones of Zabulon felde, bi her meynees; and the terme of possessioun of the sones of Zabulon was maad til to Sarith;

11 and it stieth fro the see, and Medala; and it cometh in to Debbaseth, til to the stronde which is ayens Jecenam;

12 and it turneth ayen fro Sarith, ayens the eest, in to the coostis of Sechelech Tabor; and goith out to Daberth; and it stieth ayens Jasie;

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13 and fro thennus it passith to the eest coost to Gethefer, and Thacasym; and it goith out in to Remmon, Amphar, and Noa; and cumpassith to the north, and Nachon;
14 and the goyngis out therof ben the valei of Jeptael,
15 and Cathel, and Neamai, and Semrom, and Jedaba, and Bethleem, twelue citees, and the townes of tho.
16 This is the eritage of the lynage of the sones of Zabulon, bi her meynees, and the citees and townes of tho.
17 The fourthe lot yede out to Isacar, bi hise meynees; and the eritage therof was Jezrael,
18 and Casseloth,
19 and Symen, and Affraym, and Seon,
20 and Anaarath, and Cabith, and Cesion, Hames,
21 and Ramech, and Enganym, and Enadda, and Bethfeses.
22 And the terme therof cometh til to Tabor, and Seesyma, and Hethsemes; and the outgoyngis therof weren Jordan, sixtene citees, and the townes of tho.
23 This is the possessioun of the sones of Ysachar, bi her meynees, the citees and the townes of tho.
24 And the fiuethe lot felde to the lynage of the sones of Aser, by her meynees;
25 and the terme of hem was Alchat, and Adi, and Bethen,
26 and Mesaph, and Elmelech, and Amaad, and Messal; and it cometh til to Carmel of the see, and Sior, and Labanath; and it turneth ayen,
27 ayens the eest, to Bethdagan; and passith til to Zabulon, and to the valei of Jeptael, ayens the north, in Bethemeth, and Neyel; and it goith out to the left side to Gabul,
28 and Acran, and Roob, and Omynon, and Chane, til to grete Sidon;
29 and it turneth ayen in to Horma, til to the strongeste citee Tire, and til to Ossam; and the outgoyngis therof schulen be in to the see, fro the part of Aczyma,
30 and Affeth, and Roob; two and twenti citees, and the townes of tho.
31 This is the possessioun of the sones of Aser, bi her meynees, the citees, and townes of tho.
32 The sixte lot of the sones of Neptalym felde, bi her meynees;
33 and the terme bigan of Heleth, and Helon, and Sannaira, and Adarny, which is Neceb, and Jebnael, til to Letum; and the outgoyng of hem til to Jordan;
34 and the terme turneth ayen, ayens the west, in to Arnoth of Thabor; and fro thennus it goith out in to Hucota, and passith in to Zabulon, ayens the south, and in to Asor, ayens the west, and in to Juda, at Jordan, ayens the risyng of the sunne;
35 of the strongeste citee Assydym, Ser, and Amraath,
36 and Rechath, Cenereth, and Edema,
37 and Arama, Asor, and Cedes, and Edrai,
38 Nason, and Jeron, and Magdael, Horem, and Bethanath, and Bethsemes; nyntene citees, and the townes of tho.
39 This is the possessioun of the lynage of the sones of Neptalym, bi her meynees, the citees, and the townes of tho.
40 The seuenthe lot yede out to the lynage of the sones of Dan, bi her meynees;
41 and the terme of the possessioun therof was Saraa, and Ascahol, and Darsemes, that is, the citee of the sunne,
42 Selenym, and Hailon, and Jethala,
43 Helom, and Thenna, and Acrom,
44 Helthecem, Jebtom, and Baalath, Lud,
45 and Benebarach, and Jethremmon, and Ihercon,
46 and Arecon, with the terme that biholdith Joppen,
47 and is closid with that ende. And the sones of Dan stieden, and fouyten ayens Lesem; and thei token it, and smytiden it bi the scharpnes of swerd, and hadden in possessioun, and dwelliden therynne; and thei clepiden the name therof Lesan Dan, by the name of Dan, her fadir.
48 This is the possessioun of the lynage of Dan, bi her meynees, the citees, and townes of tho.
49 And whanne thei hadden fillid to departe the lond bi lot to alle men bi her lynagis, the sones of Israel yauen possessioun to Josue, sone of Nun,
50 in the myddis of hem, bi the comaundement of the Lord, the citee which he axide, Thannath Sara, in the hil of Effraym; and he bildide the citee, and dwellide therynne.
51 These ben the possessiouns whiche Eleazar, preest, and Josue, sone of Nun, and the princis of meynees, and of the lynagis of the sones of Israel, departiden bi lot in Silo, bifor the Lord, at the dore of tabernacle of witnessing, and departiden the lond.

JOSHUA (JOSUE) CHAPTER 20

1 And the Lord spak to Josue, and seide, Spek thou to the sones of Israel, and seie thou to hem,
2 Departe ye the citees of fugytyues, ether of men exilid for vnwilful schedyng of blood, of whiche citees Y spak to you bi the hond of Moises,
3 that whoeuer sleeth vnwytyngli a man, fle to tho citees;
4 that whanne he hath fled to oon of these citees, he may ascape the ire of the neiybore, which is veniere of blood. And he schal stonde bifor the yatis of the citee, and he schal speke to the eldre men of that citee tho thingis that schulen preue hym innocent; and so thei schulen reseyue hym, and schulen yyue to hym place to dwelle.
5 And whanne the vengere of blood pursueth hym, thei schulen not bitake hym in to the hondis of the vengere; for vnwityngli he killide his neiybore, and is not preued his enemy bifor the secounde dai ethir the thridde dai.
6 And he schal dwelle in that citee, til he stonde bifor the doom, and yelde cause of his dede. And he that killide a man, dwelle in that citee, til the grete preest die, which is in that tyme; thanne the mansleere schal turne ayen, and he schal entre in to his citee and hows, fro which he fledde.
7 And thei ordeyneden Cedes in Galilee, of the hil of Neptalym, and Sichem in the hil of Effraym, and Cariatharbe, thilke is Ebron, in the hil of Juda.
8 And biyende Jordan, ayens the eest coost of Jerico, thei ordeyneden Bosor, which is set in the feeldi wildirnesse of the lynage of Ruben, and Ramoth in Galaad, of the lynage of Gad, and Gaulon in Basan, of the lynage of Manasses.

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9 These citees weren ordeyned to alle the sones of Israel, and to comelyngis that dwellen among hem, that he that killide vnwityngli a man, schulde fle to tho citees; and he schulde not die in the hond of neiybore, coueitynge to venge the blood sched out, til he stood bifor the puple, to declare his cause.

JOSHUA (JOSUE) CHAPTER 21

1 And the princes of meynees of Leuy neiyiden to Eleazar, preest, and to Josue, sone of Nun, and to the duykis of kynredis, bi alle the lynagis of the sones of Israel;

2 and the Leuytis spaken to hem in Sylo, of the lond of Canaan, and seiden, The Lord comaundide bi the honde of Moises, that citees schulden be youun to vs to dwelle ynne, and the subarbis of tho to werk beestis to be fed.

3 And the sones of Israel yauen of her possessiouns, bi comaundement of the Lord, citees and the subarbis of tho.

4 And the lot yede out in to the meynee of Caath, of the sones of Aaron, preest, of the lynages of Juda, and of Symeon, and of Beniamyn, threttene citees;

5 and to the othere of the sones of Caath, that is, to dekenes that weren left, of the lynagis of Effraym, and of Dan, and of the half lynage of Manasse, ten citees.

6 Sotheli lot yede out to the sones of Gerson, that thei schulden take of the lynagis of Isachar, and of Aser, and of Neptalym, and of the half lynage of Manasses in Basan, threttene citees in noumbre;

7 and to the sones of Merari, bi her meynees, of the lynagis of Ruben, and of Gad, and of Zabulon, twelue citees.

8 And the sones of Israel yauen to dekenes cytees, and the subarbis of tho, as the Lord comaundide bi the hond of Moises; and alle yauen bi lot.

9 Of the lynagis of the sones of Juda, and of Symeon, Josue yaf citees;

10 to the sones of Aaron, bi the meynees of Caath, of the kyn of Leuy, of whiche citees these ben the names; for the firste lot yede out to hem;

11 Cariatharbe, of the fadir of Enach, which is clepid Ebron, in the hil of Juda, and the subarbis therof bi cumpas;

12 sotheli he hadde youe the feeldis and townes therof to Caleph, sone of Jephone, to haue in possessioun.

13 Therfor Josue yaf to the sones of Aaron, preest, Ebron, a citee of refuyt, and the subarbis of it, and Lebnam with hise subarbis,

14 and Jether, and Yschymon,

15 and Elon, and Dabir, and Ayn, and Lethan,

16 and Bethsames, with her subarbis; nyne citees, of twei lynagis, as it is seid.

17 Sotheli of the lynage of the sones of Beniamyn, he yaf Gabaon, and Gabee, and Anatoth, and Almon, with her subarbis;

18 foure citees.

19 Alle the citees togidere of the sones of Aaron, preest, weren threttene, with her subarbis.

20 Forsothe to the othere, bi the meynees of the sones of Caath, of the kyn of Leuy, this possessioun was youun;

21 of the lynage of Effraym, the citee of refuyt, Sichen, with hise subarbis, in the hil of Effraym, and Gazer,

22 and Sebsam, and Bethoron, with her subarbis;

23 foure citees; also of the lynage of Dan, Helthece, and Gebethon, and Haialon,

24 and Gethremmon, with her subarbis;

25 foure citees; sotheli of the half lynage of Manasses, Thanach, and Gethremon, with her subarbis; twei citees.

26 Alle the citees ten, and the subarbis of tho weren youun to the sones of Caath, of the lowere degree.

27 Also to the sones of Gerson, of the kyn of Leuy, Josue yaf of the half lynage of Manasses, citees of refuyt, Gaulon in Basan, and Bosra, with her subarbis, twei citees.

28 Forsothe of the lynage of Isachar, he yaf Cesion, and Daberath,

29 and Jerimoth, and Engannym, with her subarbis; foure citees.

30 Of the lynage of Aser, he yaf Masal, and Abdon,

31 and Elecath, and Roob, with her subarbis; foure citees.

32 Also of the lynage of Neptalym, he yaf the citee of refuyt, Cedes in Galile, and Amodor, and Carthan, with her subarbis; thre citees.

33 Alle the citees of the meynees of Gerson weren threttene, with her subarbis.

34 Sotheli to the sones of Merary, dekenes of the lowere degree, bi her meynees, was youun Getheran, of the linage of Zabulon, and Charcha, and Demna, and Nalol;

35 foure citees, with her subarbis.

36 And of the lynage of Gad, he yaf the citee of refuyt, Ramoth in Galaad, and Manaym, and Esebon, and Jaser; foure citees, with her subarbis.

37 And of the lynage of Ruben, biyende Jordan, ayens Jerico, he yaf the citee of refuyt, Bosor in the wildirnesse of Mysor, and Jazer, and Jecson, and Maspha; foure citees, with her subarbis.

38 Alle the citees of Merary, bi her meynees and kynredis, weren twelue.

39 And so alle the citees of Leuytis, in the myddis of possessioun of the sones of Israel, weren eiyte and fourti, with her subarbis;

40 and alle citees weren departid by meynees.

41 And the Lord yaf to Israel al the lond which he swoor hym silf to yyue to the fadris of hem, and thei hadden it in possessioun, and dwelliden therynne.

42 And pees was youun of hym in to alle naciouns by cumpas; and noon of enemyes was hardi to withstonde hem, but alle weren dryuen in to the lordschip of hem.

43 Forsothe nether o word, which he bihiyte him silf to yyue to hem, was voide, but alle wordis weren fillid in werkis.

JOSHUA (JOSUE) CHAPTER 22

1 In the same tyme Josue clepide men of Ruben, and men of Gad, and half the lynage of Manasses,

2 and seide to hem, Ye han do alle thingis whiche Moises, seruaunt of the Lord, comaundide to you, also ye obeieden to me in alle thingis;

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3 nether ye han lefte youre britheren in mych tyme til in to present dai, and ye kepten the comaundement of youre Lord God.

4 Therfor for youre Lord God yaf reste and pees to youre britheren, as he bihiyte, turne ye ayen, and go ye in to youre tabernaclis, and in to the loond of youre possessioun, which lond Moyses, the seruaunt of the Lord, yaf to you biyende Jordan;

5 so onely that ye kepe bisili, and fille in werk the comaundement and lawe, which lawe Moises, the seruaunt of the Lord, comaundide to you; that ye loue youre Lord God, and go in alle hise weies, and kepe hise heestis, and cleue to hym and serue him in al youre herte, and in al youre soule.

6 And Josue blesside hem, and lefte hem, whiche turneden ayen in to her tabernaclis.

7 Sotheli Moyses hadde youe possessioun in Basan to the half lynage of Manasses; and therfor to the half lynage that lefte Josue yaf part among her othere britheren biyendis Jordan, at the west coost therof. And whanne Josue leet hem go in to her tabernaclis, and hadde blessid hem,

8 he seyde to hem, With myche catel and richessis turne ye ayen to youre seetis; with siluer and gold, and bras, and yrun, and myche clothing; departe ye the prey of enemyes with youre britheren.

9 And the sones of Ruben, and the sones of Gad, and half the lynage of Manasses turneden ayen, and yeden fro the sones of Israel fro Silo, which is set in the lond of Canaan, that thei schulden entre in to Galaad, the lond of her possessioun, which thei gaten bi comaundement of the Lord in the hond of Moises.

10 And whanne thei hadden come to the litle hillis of Jordan, in to the lond of Canaan, thei bildiden bisidis Jordan an auter of greetnesse ouer comyn mesure.

11 And whanne the sones of Israel hadden herd this, and certeyn messangeris hadden teld to hem, that the sones of Ruben, and of Gad, and the half lynage of Manasses hadden bildid an auter in the lond of Canaan, on the heepis of Jordan, ayens the sones of Israel,

12 alle camen togidir in Silo, that thei schulden stie, and fiyte ayens hem.

13 And in the meene tyme thei senten to hem in to the lond of Galaad, Fynees, preest,

14 the sone of Eleazar, and ten princes with hym; of ech lynage o prince.

15 Whiche camen to the sones of Ruben, and of Gad, and of the half lynage of Manasses, in to the lond of Galaad, and seiden to hem,

16 Al the puple of the Lord sendith these thingis; What is this trespassyng? Whi han ye forsake the Lord God of Israel, and han bildid a cursid auter, and han go awei fro the worschiping of hym?

17 Whether it is litil to you that ye synneden in Belfegor, and the wem of this trespas dwellith in you til in to present dai, and many of the puple felden doun?

18 And to day ye han forsake the Lord, and to morewe, that is, in tyme to comynge, the ire of hym schal be feers ayens al Israel.

19 That if ye gessen, that the lond of youre possessioun is vncleene, passe to the lond, in which the tabernacle of the Lord is, and dwelle ye among vs, oneli that ye go not awei fro the Lord, and fro oure felouschipe, bi an auter bildid outakun the auter of oure Lord God.

20 Whether not Achar, the sone of Zare, passide the comaundement of the Lord, and his ire felde on al the puple of Israel? And he was o man; and we wolden that he aloone hadde perischid in his trespas.

21 And the sones of Ruben, and of Gad, and of half the lynage of Manasses, answeriden to the princes of the message of Israel,

22 The strongeste Lord God hym silf of Israel knowith, and Israel schal vndirstonde togidere; if we bildiden this auter for entent of trespassyng, that is, of ydolatrye, he kepe not vs, but punysche in present time;

23 and if we diden bi that mynde, that we schulden putte theronne brent sacrifice, and sacrifice, and pesible sacrifices, he seke, and deme;

24 and not more bi that thouyt and tretyng that we seiden, Youre sones schulen seie to morew to oure sones, What is to you and to the Lord God of Israel? Ye sones of Ruben,

25 and ye sones of Gad, the Lord hath set a terme, the flood Jordan, bitwixe vs and you; and therfor ye han not part in the Lord; and bi this occasioun youre sones schulen turne awei oure sones fro the drede of the Lord. Therfor we gessiden betere,

26 and seiden, Bilde we an auter to vs, not in to brent sacrifices, nethir to sacrifices to be offrid,

27 but in to witnessyng bitwixe vs and you, and bitwixe oure children and youre generacioun, that we serue the Lord, and that it be of oure riyt to offre brent sacrifices, and sacrifices, and pesible sacrifices; and that youre sones seie not to morewe to oure sones, No part in the Lord is to you.

28 And if youre sones wolen seie this, oure sones schulen answere hem, Lo! the auter of the Lord, which oure fadris maden, not in to brent sacrifices, nether in to sacrifice, but in to oure and your witnessing euerlastinge.

29 Fer be this trespas fro vs, that we go awei fro the Lord, and forsake hise steppis, bi an auter bildid to brent sacrifices, and sacrifices, and sacrifices of preisyng to be offrid, outakun the auter of oure Lord God, which is bildid bifore his tabernacle.

30 And whanne these thingis weren herd, Fynees, preest, and the princes of message of Israel, that weren with hym, weren plesyd; and thei resseyueden gladli the wordis of the sones of Ruben, and of Gad, and of the half lynage of Manasses.

31 And Finees, preest, the sone of Eleazar, seide to hem, Now we wyten, that the Lord is with you; for ye ben alien fro this trespassyng, and ye han delyuered the sones of Israel fro the hond, that is, punyschyng, of the Lord.

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32 And Fynees turnede ayen with the princes fro the sones of Ruben and of Gad, fro the lond of Galaad to the coost of Canaan, to the sones of Israel; and he telde to hem.

33 And the word pleside to alle men herynge; and the sones of Israel preisiden God, and seiden, that no more thei schulden stie ayens hem, and fiyte, and do awei the lond of her possessioun.

34 And the sones of Ruben and the sones of Gad clepiden the auter, which thei hadden bildid, Oure Witnessyng, that the Lord hym silf is God.

JOSHUA (JOSUE) CHAPTER 23

1 Forsothe whanne myche tyme was passid after that the Lord had youe pees to Israel, for alle naciouns in cumpas weren suget; and whanne Josue was thanne of long lijf, and of ful eld age, Josue clepide al Israel,

2 and the grettere men in birthe, and the princes, and dukis, and maistris, and seide to hem, Y wexide elde, and Y am of grettere age;

3 and ye seen alle thingis whiche youre Lord God hath do to alle naciouns bi cumpas, hou he fauyt for you.

4 And now for he departide to you bi lot al the lond, fro the eest part of Jordan til to the grete see, and many naciouns ben left yit,

5 youre Lord God schal distrie hem, and schal take awei fro youre face; and ye schulen welde the lond, as he bihiyte to you.

6 Oneli be ye coumfortid, and be ye bisy, that ye kepe alle thingis that ben writun in the book of Moises lawe, and bowe not awei fro tho, nether to the riyt side nether to the left side,

7 lest aftir that ye han entrid to the hethene men, that schulen be among you, ye swere in the name of the goddis of hem, and ye serue tho goddis, and worschipe hem.

8 But cleue ye to youre Lord God, which thing ye han do til in to this dai;

9 and thanne the Lord God schal do awei in youre siyt grete folkis, and strongeste; and noon schal mow ayenstonde you.

10 Oon of you schal pursue a thousynde men of enemyes, for youre Lord God schal fiyte for you, as he bihiyte.

11 Be ye war bifore moost diligentli of this thing oneli, that ye loue youre Lord God.

12 That if ye wolen cleue to the errouris of these folkis that dwellen among you, and wolen medle mariagis with hem, and couple frenschipis,

13 wite ye riyt now, that youre Lord God schal not do awei hem bifor youre face, but thei schulen be to you in to a dich, and a snare, and in to hirtyng of youre side, and in to stakis in youre iyen, til youre Lord God take awei you, and distrie fro this beste loond, which he yaf to you.

14 Lo! Y entre to dai in to the weye of al erthe; and ye schulen knowe with al soule, that of al wordis whiche the Lord bihiyte hym silf to yyue to you, not oon passide in veyn.

15 Therfor as he fillide in werk that, that he bihiyte, and alle thingis bifelden bi prosperite, so he schal brynge on you whateuer thing of yuelis he manaasside, til he take awei you, and distrie fro this beste lond, which he yaf to you.

16 For ye braken the couenaunt of youre Lord God, which he made with you, and serueden alien goddis, and worschipeden hem, sone and swiftli the strong veniaunce of the Lord schal rise on to you; and ye schulen be takun awei fro this beste lond, which he yaf to you.

JOSHUA (JOSUE) CHAPTER 24

1 And Josue gaderide alle the lynagis of Israel in to Sechem; and he clepide the grettere men in birthe, and the princes, and iugis, and maistris; and thei stoden in the siyt of the Lord.

2 And he spak thus to the puple, The Lord God of Israel seith these thingis, Youre fadris dwelliden at the bigynnyng biyende the flood Eufrates, Thare, the fadir of Abraham, and Nachor, and thei serueden alien goddis.

3 Therfor Y took youre fadir Abraham fro the coostis of Mesopotanye, and Y brouyte hym in to the lond of Canaan; and Y multipliede the seed of hym,

4 and Y yaf Isaac to hym; and eft Y yaf to Isaac, Jacob, and Esau, of whiche Y yaf to Esau the hil of Seir, to haue in possessioun; forsothe Jacob and hise sones yeden doun in to Egipt.

5 And Y sente Moises and Aaron, and Y smoot Egipt with many signes and wondris,

6 and Y ledde you and youre fadris out of Egipt. And ye camen to the see, and Egipcians pursueden youre fadris with charis, and multitude of knyytis, til to the Reed See.

7 Forsothe the sones of Israel crieden to the Lord, and he settide derknessis bitwixe you and Egipcians; and he brouyte the see on hem, and hilide hem. Youre iyen sien alle thingis, whiche Y dide in Egipt. And ye dwelliden in wildirnesse in myche tyme.

8 And Y brouyte you in to the lond of Ammorrei, that dwellide biyende Jordan; and whanne thei fouyten ayens you, Y bitook hem in to youre hondis, and ye hadden in possessioun the lond of hem, and ye killiden hem.

9 Sotheli Balach, the sone of Sephor, the king of Moab, roos, and fauyt ayens Israel; and he sente, and clepide Balaam, the sone of Beor, that he schulde curse you.

10 And Y nolde here hym, but ayenward bi hym Y blesside you, and delyuerede you fro hise hondis.

11 And ye passiden Jordan, and camen to Jerico; and men of that citee fouyten ayens you, Ammorrei, and Feresei, and Cananei, Ethei, and Gergesei, and Euei, and Jebusei; and Y bitook hem in to youre hondis.

12 And Y sente flies with venemouse tongis bifor you, and Y castide hem out of her places; Y kyllide twei kyngis of Ammorreis, not in thi swerd and bowe.

13 And Y yaf to you the lond in which ye traueiliden not, and citees whiche ye bildiden not, that ye schulden dwelle in tho, and vyneris, and places of olyue trees, whiche ye plauntiden not.

14 Now therfor drede ye the Lord, and serue ye hym with perfite herte and moost trewe; and do ye awei the goddis, to whiche youre fadris seruyden in Mesopotanye, and in Egipt; and serue ye the Lord.

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15 But if it semeth yuel to you, that ye serue the Lord, chesyng is youun to you; chese ye to you to dai that, that plesith, whom ye owen most to serue; whether to goddis, whiche youre fadris serueden in Mesopotanye, whether to the goddis of Ammorreis, in whose lond ye dwellen; forsothe Y, and myn hows schulen serue the Lord.

16 And al the puple answeride and seide, Fer be it fro vs that we forsake the Lord, and serue alien goddis.

17 Oure Lord God hym silf ledde vs and oure fadris out of the lond of Egipt, fro the hows of seruage, and dide grete signes in oure siyt; and he kepte vs in al the weie, bi which we yeden, and in alle puplis, bi whiche we passiden; and he castide out alle folkis,

18 Ammorrei, the dwellere of the lond, in to which we entriden. Therfor we schulen serue the Lord, for he is oure Lord God.

19 And Josue seide to the puple, Ye moun not serue the Lord; for God is hooli, and a strong feruent louyere, and he foryyueth not youre trespassis and synnes.

20 If ye forsaken the Lord, and seruen alien goddis, the Lord schal turne hym silf, and schal turment you, and schal distrie, after that he hath youe goodis to you.

21 And the puple seide to Josue, It schal not be so, as thou spekist, but we schulen serue the Lord.

22 And Josue seide to the puple, Ye ben witnessis, that ye han chose the Lord to you, that ye serue him. And thei answeriden, We ben witnessis.

23 Therfor, he seide, Now do ye awei alien goddis fro the myddis of you, and bowe ye youre hertis to the Lord God of Israel.

24 And the puple seide to Josue, We schulen serue oure Lord God, and we schulen be obedient to hise heestis.

25 Therfor Josue smoot a boond of pees in that dai, and settide forth to the puple comaundementis and domes in Sichen.

26 And he wroot alle these wordis in the book of Goddis lawe. And he took a greet stoon, and puttide it vndur an ook, that was in the seyntuarie of the Lord.

27 And he seide to al the puple, Lo! this stoon schal be to you in to witnessing, that ye herden alle the wordis of the Lord, whiche he spak to you, lest perauenture ye wolden denye aftirward, and lye to youre Lord God.

28 And he lefte the puple, ech man in to his possessioun.

29 And after these thingis Josue, the sone of Nun, the seruaunt of the Lord, diede, an hundride yeer eld and ten.

30 And thei birieden hym in the costis of his possessioun, in Thannath of Sare, which is set in the hil of Effraym, fro the north part of the hil Gaas.

31 And Israel seruede the Lord in alle the daies of Josue, and of the eldre men, that lyueden in long tyme aftir Josue, and whiche eldre men knewen alle the werkis of the Lord, whiche he hadde do in Israel.

32 Also the sones of Israel birieden the boonys of Joseph, whiche thei baren fro Egipt in Sichen, in the part of the feeld, which feeld Jacob bouyte of the sones of Emor, fadir of Sichen, for an hundrid yonge scheep; and it was in to possessioun of the sones of Joseph.

33 Also Eliazar, sone of Aaron, preest, diede; and Fynees and hise sones biryden hym in Gabaa, which was youun to hym in the hil of Efraym.

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THE BOOK OF JUDGES

Hebrew Title: Sefer Shofetim
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Judges (Sefer Shofetim) is the seventh book of the Hebrew Bible and the Christian Old Testament. In the narrative, it covers the time between the conquest described in the Book of Joshua and the establishment of a kingdom in the Books of Samuel. Book of Judges is considered one of the 16 historical book of the Bible. The author of the book of Judges is unknown, but many the traditional view of the Talmud believes that the prophet Samuel wrote the book. The whole book spans a period of over 325 years of Jewish history before they had kings. It includes nations who were against God's people, the Israelites. Their main adversaries were: Moabites, Ammonites, Midianites, Canaanites, Philistines, Mesopotamians.

After Moses led the Israelites out of Egypt, Joshua led them into the promised land. When Joshua and his generation died, so did the Israelites' knowledge of God (Judges 2:10). They began worshipping other gods. So the Lord handed them over to their enemies and used the surrounding nations to test them, seeing whether they would walk in his ways as their ancestors did (Judges 2:22). That's when the judges came in: "Then the Lord raised up judges, who saved them out of the hands of these raiders" (Judges 2:16). But every time a judge died, Israel went astray again, returning to sinful practices and idolatry.

The title "judge" makes us think of someone who determines guilt or innocence in a court case. But the Hebrew word Shofet has a much broader meaning which ranges from judge over leader to ruler. Before Israel had a king, it had a series of tribal leaders called judges. God used these men and women to save the Israelites from their enemies and lead them back to him. The Book of Judges records this dark chapter in ancient Jewish history, noting each judge's deeds and the circumstances surrounding them. The Book of Judges is basically about a constant cycle of sin and deliverance. Israel rebels. God disciplines them. Israel repents. God delivers them.

The book of Judges lists 12 Leaders (with name of tribe, years in office): Othniel (Judah, 40 years), Ehud (Benjamin, 80 years), Shamgar (not an Israelite, unknown time), Deborah (the only woman-leader, Ephraim, 40 years), Gideon (Manasseh, 40 years), Tola (Issachar, 23 years), Jair (Manasseh, 22 years); Jephthah (Manasseh, 6 Years); Ibzan (Judah, 7 years); Elon (Zebulun, 10 years); Abdon (Ephraim, 8 years); Samson (Dan, 20 years). Authors in Antiquity often used "magic numbers" such as 3, 7, 10, 12, etc. They seldom reflect reality. There are also a few other important leaders in Judges, like Barak. However, they're not usually grouped with the twelve featured in the book of Judges. So, the book of 1 Samuel lists also Eli the priest, Samuel the prophet, and Samuel's sons as leaders in this respect, too (1 Samuel 4:18; 1 Samuel 15–8:3).

Contents:

The main text (3:11–16:31) gives accounts of six major judges and their struggles against the oppressive kings of surrounding nations, as well as the story of Abimelech, an Israelite leader (a judge [shofet] in the sense of "chieftain") who oppresses his own people. The cyclical pattern set out in the prologue is readily apparent at the beginning, but as the stories progress it begins to disintegrate, mirroring the disintegration of the world of the Israelites. Although some scholars consider the stories not to be presented in chronological order, the judges in the order in which they appear in the text are:

• Othniel (3:9–11) vs. Chushan-Rishathaim, King of Aram; Israel has 40 years of peace until the death of Othniel. (The statement that Israel has a certain period of peace after each judge is a recurrent theme.)

• Ehud (3:11–29) vs. Eglon of Moab

• Deborah the prophetess, accompanied by Barak the army leader (4–5), vs. Jabin of Hazor (a city in Canaan) and Sisera, his captain (Battle of Mount Tabor)

• Gideon (6–8) vs. Midian, Amalek, and the "children of the East" (apparently desert tribes)

• Abimelech (9) (who is traditionally counted as a king not a judge, and is considered evil) vs. all the Israelites who oppose him

• Jephthah (11–12:7) vs. the Ammonites

• Samson (13–16) vs. the Philistines

There are also brief glosses on six minor judges: Shamgar (3:31), Tola and Jair (10:1–5), Ibzan, Elon, and Abdon (12:8–15). Some scholars have inferred that the minor judges were actual adjudicators, whereas the major judges were leaders and did not actually make legal judgements. The only major judge described as making legal judgements is Deborah (4:4).)

JUDGES CHAPTER 1

1 Aftir the deeth of Josue the sones of Israel counseliden the Lord, and seiden, Who schal stie bifor vs ayens Cananei, and schal be duik of the batel?

2 And the Lord seide, Judas schal stie; lo! Y haue youe the lond in to hise hondis.

3 And Juda seide to Symeon, his brother, Stie thou with me in my lot, and fiyte thou ayens Cananei, that Y go with thee in thi lot.

4 And Symeon yede with hym; and Judas stiede. And the Lord bitook Cananey and Feresei in to the hondis of hem, and thei killiden in Besech ten thousynde of men.

5 And thei founden Adonybozech in Besech, and thei fouyten ayens hym, and smytiden Cananei, and Feresey.

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6 Forsothe Adonybozech fledde, whom thei pursueden, and token, and kittiden the endis of hise hondis and feet.

7 And Adonybozech seide, Seuenti kyngis, whanne the endis of hondis and feet weren kit awey, gaderiden relifs of metis vndur my bord; as Y dide, so God hath yolde to me. And thei brouyten hym in to Jerusalem, and there he diede.

8 Therfor the sones of Juda fouyten ayens Jerusalem, and token it, and smytiden bi the scharpnesse of swerd, and bitoken al the cytee to brennyng.

9 And aftirward thei yeden doun, and fouyten ayens Cananey, that dwellide in the hilli places, and at the south, in feeldi places.

10 And Judas yede ayens Cananei, that dwellide in Ebron, whos name was bi eld tyme Cariatharbe; and Judas killide Sisay, and Achyman, and Tholmai.

11 And fro thennus he yede forth, and yede to the dwelleris of Dabir, whos eld name was Cariathsepher, that is, the citee of lettris.

12 And Caleph seide, Y schal yyue Axa, my douyter, wijf to hym that schal smyte Cariathsepher, and schal waste it.

13 And whanne Othonyel, sone of Seneth, the lesse brother of Caleph, hadde take it, Caleph yaf Axa, his douyter, wijf to hym.

14 And hir hosebonde stiride hir, goynge in the weie, that sche schulde axe of hir fadir a feeld; and whanne sche hadde siyid, sittynge on the asse, Caleph seide to hir, What hast thou?

15 And sche answeride, Yiue thou blessyng to me, for thou hast youe a drye lond to me; yyue thou also a moyst lond with watris. And Caleph yaf to hir the moist lond aboue, and the moist lond bynethe.

16 Forsothe the sones of Cyney, alye of Moyses, stieden fro the citee of palmes with the sones of Juda, in to the desert of his lot, which desert is at the south of Arath; and dwelliden with hym.

17 Sotheli Judas yede with Symeon, his brother; and thei smytiden togidere Cananei, that dwellide in Sephar, and killiden hym; and the name of that citee was clepid Horma, that is, cursyng, ether perfit distriyng, for thilke citee was distried outerly.

18 And Judas took Gaza with hise coostis, and Ascolon, and Accaron with hise termes.

19 And the Lord was with Judas, and he hadde in possessioun the hilli places; and he myyte not do awey the dwelleris of the valei, for thei weren plenteuouse in yrun charis, scharpe as sithis.

20 And the sones of Israel yauen Ebron to Caleph, as Moises hadde seid, which Caleph dide awei for it thre sones of Enach.

21 Forsothe the sones of Beniamyn diden not awei Jebusei, the dwellere of Jerusalem; and Jebusei dwellide with the sones of Beniamyn in Jerusalem til in to present dai.

22 Also the hows of Joseph stiede in to Bethel, and the Lord was with hem.

23 For whanne thei bisegiden the citee, that was clepid Lusa bifore,

24 thei sien a man goynge out of the citee, and thei seiden to hym, Schewe thou to vs the entrynge of the cytee, and we schulen do mercy with thee.

25 And whanne he hadde schewid to hem, thei smytiden the citee bi scharpnes of swerd; sotheli thei delyueriden that man and al his kynrede.

26 And he was delyuerede, and yede in to the lond of Sethym, and bildide there a citee, and clepid it Luzam; which is clepid so til in to present dai.

27 Also Manasses dide not awei Bethsan and Thanael with her townes, and the dwelleris of Endor, and Geblaam and Magedo with her townes; and Cananei bigan to dwelle with hem.

28 Sotheli after that Israel was coumfortid, he made hem tributaries, ethir to paye tribute, and nolde do awey hem.

29 Sotheli Effraym killide not Cananei that dwellyde in Gaser, but dwellide with hym.

30 Zabulon dide not awey the dwelleris of Cethron, and of Naalon; but Cananei dwellide in the myddis of hym, and was maad tributarie to him.

31 Also Aser dide not awey the dwelleris of Acho, and of Sidon, of Alab, and of Azazib, and of Alba, and Aphech, and of Aloa, and of Pha, and of Roob; and he dwellide in the myddis of Cananey,

32 dwellere of that lond, and killide not hym.

33 Neptalym dide not awei the dwelleris of Bethsames, and of Bethanach; and he dwellide among Cananey, dwellere of the lond; and Bethsamytis and Bethanytis weren tributarie to hym.

34 And Ammorrey helde streit the sones of Dan in the hil, and yaf not place to hem to go doun to pleynere places;

35 and he dwellide in the hil of Hares, which is interpretid, Witnessyng, in Hailon, and in Salabym. And the hond of the hows of Joseph was maad heuy, and he was maad tributarie to hym.

36 And the terme of Ammorrei was fro the stiyng of Scorpioun, and the stoon, and hiyere places.

JUDGES CHAPTER 2

1 And the aungel of the Lord stiede fro Galgala to the place of weperis, and seide, Y ledde you out of Egipt, and Y brouyte you in to the lond, for which Y swoor to youre fadris, and bihiyte, that Y schulde not make void my couenaunt with you in to with outen ende;

2 so oneli that ye schulde not smyte boond of pees with the dwelleris of this lond, and schulden distrie the auteris of hem; and ye nolden here my vois. Whi diden ye these thingis?

3 Wherfore Y nolde do hem awei fro youre face, that ye haue enemyes, and that the goddis of hem be to you in to fallyng.

4 And whanne the aungel of the Lord spak these wordis to alle the sones of Israel, thei reisiden her vois, and wepten; and the name of that place was clepid,

5 of weperis, ether of teeris; and thei offriden there sacrifices to the Lord.

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6 Therfor Josue lefte the puple; and the sones of Israel wenten forth, ech man in to his possessioun, that thei schulden gete it.

7 And thei serueden the Lord in alle the daies of Josue, and of eldere men that lyueden aftir hym in long tyme, and knewen alle the grete werkis of the Lord, whiche he hadde do with Israel.

8 Forsothe Josue, sone of Nun, seruaunt of the Lord, was deed of an hundrid yeer and ten;

9 and thei birieden hym in the endis of his possessioun, in Thannath of Sare, in the hil of Effraym, at the north coost of the hil Gaas.

10 And al that generacioun was gaderid to her fadris; and othere men riseden, that knewen not the Lord, and the werkis whiche he hadde do with Israel.

11 And the sones of Israel diden yuel in the siyt of the Lord, and thei serueden Baalym and Astaroth;

12 and forsoken the Lord God of her fadris, that ledden hem out of the lond of Egipt; and thei sueden alien goddis, the goddis of puplis, that dwelliden in the cumpasse of hem, and worschipeden tho goddis, and excitiden the Lord to greet wraththe, and forsoken hym,

13 and serueden Baal and Astoroth.

14 And the Lord was wrooth ayens Israel, and bitook hem in to the hondis of rauyscheris, whiche rauyscheris token hem, and seelden to enemyes, that dwelliden bi cumpas; and thei myyten not ayenstonde her aduersaries;

15 but whidir euer thei wolden go, the hond of the Lord was on hem, as he spak and swoor to hem; and thei weren turmentid greetli.

16 And the Lord reiside iugis, that delyueriden hem fro the hondis of destrieris, but thei nolden here hem,

17 and thei diden fornycacioun, that is, idolatrie, with alien goddis, and worschipiden hem. Soone thei forsoken the weie, bi which the fadris of hem entriden; and thei herden the comaundementis of the Lord, and diden alle thingis contrarie.

18 And whanne the Lord reiside iugis in the daies of hem, he was bowid bi mercy, and he herde the weilyngis of hem turmentid, and he delyuerede hem fro the sleyng of wasteris.

19 Sotheli aftir that the iuge was deed, thei turneden ayen, and diden many thingis grettere in yuel than her fadris diden; and thei sueden alien goddis, and serueden hem, and worschipiden hem; thei leften not her owne fyndyngis, and the hardeste weie bi which thei weren wont to go.

20 And the strong veniaunce of the Lord was wrooth ayens Israel, and he seide, For this puple hath maad voide my couenaunt which Y couenauntide with her fadris, and dispiside to here my vois; also Y schal not do a wey folkis,

21 whiche Josue lefte, and was deed;

22 that in hem Y asaie Israel, whether thei kepen the weie of the Lord, and goen ther ynne, as her fadris kepten, ether nay.

23 Therfor the Lord lefte alle these naciouns, and nolde destrie soone, nethir bitook in to the hondis of Josue.

JUDGES CHAPTER 3

1 These ben the folkis whiche the Lord lefte, that in hem he schulde teche Israel, and alle men that knewen not the batels of Cananeis;

2 and that aftirward the sones of hem schulden lerne to fiyte with enemyes,

3 and to haue custom of batel He lefte fyue princes of Filistees, and al Cananei, and the puple of Sidon, and Euey that dwelliden in the hil Liban, fro the hil Baal Hermon til to the entryng of Emath.

4 And he lefte hem, that in hem he schulde asaie Israel, whethir thei wolden here the heestis of the Lord, whiche he comaundide to her fadris bi the hond of Moises, ethir nai.

5 And so the sones of Israel dwelliden in the myddis of Cananei, of Ethei, and of Ammorrei, and of Feresei, and of Euey,

6 and of Jebusey, and weddiden wyues, the douytris of hem; and the sones of Israel yauen her douytris to the sones of hem, and serueden the goddis of hem.

7 And the sones of Israel diden yuel in the siyt of the Lord, and foryaten her Lord God, and serueden Baalym, and Astaroth.

8 And the Lord was wrooth ayens Israel, and bitook hem in to the hondis of Cusanrasathaym, kyng of Mesopotanye, and thei serueden hym eiyte yeer.

9 And thei crieden to the Lord, and he reiside to hem a sauyour, and delyuerede hem, that is, Othonyel, sone of Ceneth, the lesse brothir of Caleph.

10 And the spirit of the Lord was in hym, and he demyde Israel. And he yede out to batel, and the Lord bitook in to hise hondis Cusanrathaym, kyng of Sirie; and Othonyel oppresside hym.

11 And the lond restide fourti yeer; and Othonyel, sone of Ceneth, diede.

12 Forsothe the sones of Israel addiden to do yuel in the siyt of the Lord; and he coumfortide ayens hem Eglon, the kyng of Moab, for thei diden yuel in the siyt of the Lord.

13 And the Lord couplide to hym the sones of Amon and Amalech; and he yede, and smoot Israel, and hadde in possessioun the citee of Palmes.

14 And the sones of Israel serueden Eglon, kyng of Moab, eiytene yeer.

15 And aftirward thei crieden to the Lord; and he reiside to hem a sauyour, Aioth bi name, the sone of Gera, sone of Gemyny, which Aioth vside euer either hond for the riyt hond. And the sones of Israel senten bi him yiftis, that is, tribute, to Eglon, kyng of Moab;

16 which Aioth made to hym a swerd keruynge on euer either side, hauynge in the myddis a pomel of the lengthe of the pawm of an hond; and he was gird therwith vndir the sai, that is, a knyytis mentil, in the riyt hipe.

17 And he brouyte yiftis to Eglon, the kyng of Moab; forsothe Eglon was ful fat.

18 And whanne he hadde youe yiftis to the kyng, he pursuede felowis that camen with hym; and he turnede ayen fro Galgalis,

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19 where idolis weren, and he seide to the kyng, A kyng, Y haue a priuei word to thee. And he comaundide silence. And whanne alle men weren goon out, that weren aboute hym, Aioth entride to hym;

20 forsothe he sat aloone in a somer parlour. And Aioth seide, Y haue the word of God to thee.

21 Which roos anoon fro the trone. And Aioth helde forth the left hond, and took the swerd fro his riyt hype; and he

22 fastnede in to the wombe of the kyng so strongli, that the pomel, ether hilte, suede the yrun in the wounde, and was holdun streite in the thickeste fatnesse with ynne; and he drow not out the swerd, but so as he hadde smyte, he lefte in the bodi; and anoon bi the priuetees of kynde the tordis of the wombe braste out.

23 Forsothe whanne the doris of the parlour weren closid moost diligentli, and fastned with lok,

24 Aioth yede out bi a posterne. And the seruauntis of the king entriden, not in the parlour, but in the porche, and thei sien the doris of the parlour closid, and seiden, In hap he purgith the wombe in the somer parlour.

25 And thei abididen longe, til thei weren aschamed; and thei sien that no man openede, and thei token the keie, and thei openyden, and founden her lord liggynge deed in the erthe.

26 Sotheli while thei weren disturblid, Aioth fledde out, and passide the place of idols, fro whennus he turnede ayen; and he cam in to Seirath.

27 And anoon he sownede with a clarioun in the hil of Effraym; and the sones of Israel camen doun with hym, and he yede in the frount.

28 Which seide to hem, Sue ye me, for the Lord hath bitake oure enemyes, Moabitis, in to oure hondis. And thei camen doun after hym, and ocupieden the forthis of Jordan, that ledde ouer in to Moab.

29 And thei suffriden not ony man to passe, but thei smytiden Moabitis in that tyme aboute ten thousande, alle myyti men and stronge; no man of hem myyte ascape.

30 And Moab was maad low in that dai vndur the hond of Israel, and the lond restide fourescoor yeer.

31 Aftir hym was Samgar, the sone of Anath, that smoot of Filisteis sixe hundrid men with a schar; and he also defendide Israel.

JUDGES CHAPTER 4

1 And the sones of Israel addiden to do yuel in the siyt of the Lord, aftir the deeth of Aioth.

2 And the Lord bitook hem in to the hondis of Jabyn, kyng of Canaan, that regnede in Asor; and he hadde a duyk of his oost, Sisara bi name; and he dwellide in Aroseth of hethene men.

3 And the sones of Israel crieden to the Lord; for he hadde nyn hundrid yrone charis, keruynge as sithis, and twenti yeer he oppresside hem greetli.

4 Forsothe Delbora was a prophetesse, the wijf of Lapidoth, which Delbora demyde the puple in that tyme;

5 and sche sat vndur a palm tree, that was clepid bi her name, bitwixe Rama and Bethel, in the hil of Effraym; and the sones of Israel stieden to hir at ech dom. And sche sente, and clepide Barach, the sone of Abynoen, of Cedes of Neptalym, and sche seide to hym, The Lord God of Israel comaundide to thee, Go thou, and lede an oost in to the hil of Thabor, and thou schalt take with thee ten thousande of fiyteris of the sones of Neptalym and of the sones of Zabulon.

7 Sotheli Y schal brynge to thee, in the place of the stronde of Cison, Sisara, prince of the oost of Jabyn, and his charis, and al the multitude; and Y schal bitake hem in thin hond.

8 And Barach seide to hir, If thou comest with me, Y schal go; if thou nylt come with me, Y schal not go.

9 And sche seyde to hym, Sotheli Y schal go with thee; but in this tyme the victorie schal not be arettide to thee; for Sisara schal be bitakun in the hond of a womman. Therfor Delbora roos, and yede with Barach in to Cedes.

10 And whanne Zabulon and Neptalym weren clepid, he stiede with ten thousynde of fiyteris, and hadde Delbora in his felouschipe.

11 Forsothe Aber of Cyneth hadde departid sum tyme fro othere Cyneys hise britheren, sones of Obab, alie of Moises; and he hadde set forth tabernaclis til to the valei, which is clepid Sennym, and was bisidis Cedes.

12 And it was teld to Sisara, that Barach, sone of Abynoen, hadde stiede in to the hil of Thabor.

13 And he gaderide nyn hundrid yronne charis, keruynge as sithis, and al the oost fro Aroseth of hethene men to the stronde of Cison.

14 And Delbora seide to Barach, Rise thou, for this is the day, in which the Lord bitook Sisara in to thin hondis; lo! the Lord is thi ledere. And so Barach cam doun fro the hil of Thabor, and ten thousynde of fyyteris with hym.

15 And the Lord made aferd Sisara, and alle the charis of hym, and al the multitude, bi the scharpnesse of swerd, at the siyt of Barach, in so myche that Sisara lippide doun of the chare, and fledde a foote. And Barach pursuede the charis fleynge and the oost til to Aroseth of hethene men; and al the multitude of enemyes felde doun til to deeth.

17 Sotheli Sisara fledde, and cam to the tente of Jahel, the wijf of Aber Cyney; forsothe pees waas bitwixe Jabyn, kyng of Asor, and bitwixe the hows of Aber Cyney.

18 Therfor Jahel yede out in to the comyng of Sisara, and seide to hym, My lord, entre thou to me, entre thou to me; drede thou not. And he entride in to the tabernacle of hir, and was hilid of hir with a mentil.

19 And he seide to hir, Y biseche, yyue thou to me a litil of watir, for Y thirste greetli. And sche openyde a botel of mylk, and yaf to hym to drynke, and hilide hym.

20 And Sisara seide to hir, Stonde thou bifor the dore of the tabernacle, and whanne ony man cometh, and axith thee, and seith, Whether ony man is here? thou schalt answere, No man is here.

21 And so Jahel, the wijf of Aber, took a nayl of the tabernacle, and sche took also an hamer; and sche entride pryueli, and puttide with silence the nail on the temple of his

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heed, and sche fastnede the nail smytun with the hamer in to the brayn, til to the erthe; and he slepte, and diede to gidere, and failide, and was deed.

22 And lo! Barach suede Sisara, and cam; and Jahel yede out in to his comyng, and seide to hym, Come, and Y schal schewe to thee the man, whom thou sekist. And whanne he hadde entrid to hir, he siy Sisara liggynge deed, and a nail fastnede in to hise templis.

23 Therfor in that day God made low Jabyn, the kyng of Canaan, bifor the sones of Israel; whiche encresiden ech dai, and with strong hond oppressiden Jabyn, the kyng of Canaan, til thei diden hym awey.

JUDGES CHAPTER 5

1 And Delbora and Barach, sone of Abynoen, sungen in that dai, and seiden,

2 Ye men of Israel, that offriden wilfuli youre lyues to perel, blesse the Lord.

3 Ye kingis, here, ye princes, perceyueth with eeris; Y am, Y am the womman, that schal synge to the Lord; Y schal synge to the Lord God of Israel.

4 Lord, whanne thou yedist out fro Seir, and passidist bi the cuntrees of Edom, the erthe was moued, and heuenes and cloudis droppiden with watris; hillis flowiden fro the face of the Lord,

5 and Synai fro the face of the Lord God of Israel.

6 In the daies of Sangar, sone of Anach, in the daies of Jahel, paththis restiden, and thei that entriden bi tho yeden bi paththis out of the weie.

7 Stronge men in Israel cessiden, and restiden, til Delbora roos, a modir in Israel.

8 The Lord chees newe batels, and he destriede the yatis of enemyes; scheeld and spere apperiden not in fourti thousynde of Israel.

9 Myn herte loueth the princes of Israel; ye that offriden you to perel bi youre owyn wille,

10 blesse ye the Lord; speke ye, that stien on schynynge assis, and sitten aboue in doom, and goen in the wey.

11 Where the charis weren hurtlid doun to gidere, and the oost of enemyes was straunglid, there the riytfulnessis of the Lord be teld, and mercy among the stronge of Israel; thanne the puple of the Lord cam doun to the yatis, and gat prinsehod.

12 Rise, rise thou, Delbora, rise thou, and speke a song; rise thou, Barach, and thou, sone of Abynoen, take thi prisoneris.

13 The relikis of the puple ben sauyd; the Lord fauyt ayens stronge men of Effraym.

14 He dide awei hem in Amalech, and aftir hym of Beniamyn in to thi puplis, thou Amalech. Princes of Machir and of Zabulon yeden doun, that ledden oost to fiyte.

15 The duykis of Isachar weren with Delbora, and sueden the steppis of Barach, which yaf hym silf to perel, as in to a dich, and in to helle. While Ruben was departid ayens hym silf; the strijf of greet hertyd men was foundun.

16 Whi dwellist thou bitwixe tweyne endis, that thou here the hissyngis of flockis? While Ruben was departid ayens hym silf, the strijf of greet hertid men was foundun.

17 Gad restide biyendis Jordan, and Dan yaf tent to schippis. Aser dwellide in the brenke of the see, and dwellide in hauenes.

18 Forsothe Zabulon and Neptalym offriden her lyues to deeth, in the cuntre of Morema, that is interpretid, hiy.

19 Kyngis camen, and fouyten; kyngis of Canaan fouyten in Thanath, bisidis the watris of Magedon; and netheles thei token no thing bi prey.

20 Fro heuene me fauyt ayens hem; sterris dwelliden in her ordre and cours, and fouyten ayens Sisara.

21 The stronde of Cyson drow the deed bodies of hem, the stronde of Cadymyn, the stronde of Cyson. My soule, to-trede thou stronge men.

22 The hors howis felden, while the strongeste of enemyes fledden with bire, and felden heedli.

23 Curse ye the lond of Meroth, seide the aungel of the Lord, curse ye the dwelleris of hym, for thei camen not to the help of the Lord, in to the help of the strongeste of hym.

24 Blessyd among wymmen be Jahel, the wijf of Aber Cyney; blessid be sche in hir tabernacle.

25 To Sisara axynge watir sche yaf mylk, and in a viol of princes sche yaf botere.

26 Sche puttide the left hond to a nail, and the riyt hond to the hameris of smyythis; and sche smoot Sisara, and souyte in the heed a place of wounde, and perside strongli the temple.

27 He felde bitwixe the feet of hir, he failide, and diede; he was waltryd bifor hir feet, and he lay with out soule, and wretchidful.

28 His modir bihelde bi a wyndow, and yellide; and sche spak fro the soler, Whi tarieth his chaar to come ayen? Whi tarieden the feet of his foure horsid cartis?

29 Oon wisere than othere wyues of hym answeride these wordis to the modir of hir hosebonde,

30 In hap now he departith spuylis, and the faireste of wymmen is chosun to hym; clothis of dyuerse colouris ben youun to Sisara in to prey, and dyuerse aray of houshold is gaderid to ourne neckis.

31 Lord, alle thin enemyes perische so; sotheli, thei that louen thee, schyne so, as the sunne schyneth in his risyng.

32 And the lond restide fourti yeer.

JUDGES CHAPTER 6

1 Forsothe the sones of Israel diden yuel in the siyt of the Lord, and he bitook hem in the hond of Madian seuene yeer.

2 And thei weren oppressid of hem greetly; and thei maden dichis, and dennes to hem silf in hillis, and strongeste places to fiyte ayen.

3 And whanne Israel hadde sowe, Madian stiede, and Amalech, and othere of the naciouns of the eest;

4 and thei settiden tentis at the sones of Israel, and wastiden alle thingis as tho weren in eerbis, ethir grene corn, til to the entryng of Gaza, and outirli thei leften not in Israel ony thing perteynynge to lijf, not scheep, not oxun, not assis.

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5 For thei and alle her flockis camen with her tabernaclis, and at the licnesse of locustus thei filliden alle thingis, and a multitude of men and of camels was with out noumbre, and wastiden what euer thing thei touchiden.

6 And Israel was maad low greetli in the siyt of Madian.

7 And Israel criede to the Lord, and axyde help ayens Madianytis; and he sente to hem a man,

8 a profete, and he spak, The Lord God of Israel seith these thingis, Y made you to stie fro Egipt, and Y ledde you out of the hows of seruage,

9 and Y delyueride you fro the hond of Egipcians, and of alle enemyes that turmentiden you; and Y castide hem out at youre entryng, and Y yaf to you the lond of hem;

10 and Y seide, Y am youre Lord God; drede ye not the goddis of Ammorreis, in whose lond ye dwellen; and ye nolden here my vois.

11 Forsothe an aungel of the Lord cam, and sat undur an ook, that was in Effra, and perteynede to Joas, fadir of the meinee of Ezri. And whanne Gedeon, his sone, threischide out, and purgide wheetis in a pressour,

12 that he schulde fle Madian, an aungel of the Lord apperide to hym, and seide, The Lord be with thee, thou strongeste of men.

13 And Gedeon seide to hym, My lord, Y biseche, if the Lord is with vs, whi therfor han alle these yuels take vs? Where ben the merueils of hym, whiche oure fadris telden, and seiden, The Lord ledde vs out of Egipt? Now forsothe he hath forsake vs, and hath bitake vs in the hond of Madian.

14 And the Lord bihelde to hym, and seide, Go thou in this strengthe of thee, and thou schalt delyuere Israel fro the hond of Madian; wite thou, that Y sente thee.

15 Which Gedeon answeride, and seide, My lord, Y biseche, in what thing schal Y delyuere Israel? Lo! my meynee is the loweste in Manasses, and Y am the leeste in the hows of my fadir.

16 And the Lord seide to hym, Y schal be with thee, and thou schalt smyte Madian as o man.

17 And Gedeon seide, If Y haue foundun grace bifor thee, yyue to me a signe, that thou, that spekist to me, art sente of Goddis part;

18 go thou not awei fro hennus, til Y turne ayen to thee, and brynge sacrifice, and offre to thee. Whiche answeride, Y schal abide thi comyng.

19 And so Gedeon entride, and sethide a kide, and took therf looues of a buyschel of mell, and fleischis in a panyere; and he sente the broth of fleischis in a pot, and bar alle thingis vndur an ook, and offride to hym.

20 To whom the aungel of the Lord seide, Take thou the fleischis, and therf looues, and putte on that stoon, and schede the broth aboue. And whanne he hadde do so,

21 the aungel of the Lord helde forth the ende of the yerde which he helde in the hond, and he touchide the fleischis, and the therf looues; and fier stiede fro the stoon, and wastide the fleischis, and therf looues. Forsothe the aungel of the Lord vanyschide fro hise iyen.

22 And Gedeon siy that he was an aungel of the Lord, and seide, Lord God, alas to me, for Y siy the aungel of the Lord face to face.

23 And the Lord seide to hym, Pees be with thee; drede thou not, thou schalt not die.

24 Therfor Gedeon bildide there an auter to the Lord, and he clepide it the Pees of the Lord, til in to present dai. And whanne he was yit in Effra, which is of the meynee of Ezri, the Lord seide to hym in that nyyt,

25 Take thou the bole of thy fadir, and anothir bole of seuene yeer, and thou schalt distrie the auter of Baal, which is thi fadris, and kitte thou doun the wode, which is aboute the auter;

26 and thou schalt bilde an auter to thi Lord God in the hiynesse of this stoon, on which thou puttidist sacrifice bifore; and thou schalt take the secounde bole, and thou schalt offre brent sacrifice on the heep of trees, whiche thou kittidist doun of the wode.

27 Therfore Gedeon took ten men of hise seruauntis, and dide as the Lord comaundide to hym. Sotheli Gedeon dredde the hows of his fadir, and the men of that citee, and nolde do bi dai, but fillide alle thingis bi nyyt.

28 And whanne men of that citee hadde rise eerly, thei sien the auter of Baal distried, and the wode kit doun, and the tothir bole put on the auter, that was bildid thanne.

29 And thei seiden togidere, Who hath do this? And whanne thei enqueriden the doer of the deed, it was seid, Gedeon, the sone of Joas, dide alle these thingis.

30 And thei seiden to Joas, Brynge forth thi sone hidur, that he die, for he distriede the auter of Baal, and kittide doun the wode.

31 To whiche he answeride, Whether ye ben the venieris of Baal, that ye fiyte for hym? he that is aduersarie of hym, die, bifor that the liyt of the morew dai come; if he is God, venge he hym silf of hym that castide doun his auter.

32 Fro that dai Gedeon was clepid Gerobaal, for Joas hadde seid, Baal take veniaunce of hym that castide doun his auter.

33 Therfor al Madian, and Amalech, and the puplis of the eest weren gadirid to gidere, and passiden Jordan, and settiden tentis in the valey of Jezrael.

34 Forsothe the spirit of the Lord clothide Gedeon; and he sownede with a clarioun, and clepide to gidere the hows of Abiezer, that it schulde sue hym.

35 And he sente messangeris in to al Manasses, and he suede Gedeon; and he sente othere messangeris in to Aser, and Zabulon, and Neptalym, whiche camen to hym.

36 And Gedeon seide to the Lord, If thou makist saaf Israel bi myn hond, as thou hast spoke,

37 Y schal putte this flees of wolle in the corn floor; if dew is in the flees aloone, and drynesse is in al the erthe, Y schal wite, that thou schalt delyuere Israel bi myn hond, as thou hast spoke.

38 And it was don so. And he roos bi nyyt, and whanne the flees was wrongun out, he fillide a pot with deew;

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39 and he seide eft to the Lord, Thi strong veniaunce be not wrooth ayens me, if Y asaie, that is, axe a signe, yit onys, and seke a signe in the flees; Y preye, that the flees aloone be drie, and al the erthe be moist with deew.

40 And the Lord dide in that nyyt, as Gedeon axide; and drynesse was in the flees aloone, and deew was in al the erthe.

JUDGES CHAPTER 7

1 Therfor Jerobaal, which also Gedeon, roos bi nyyt, and al the puple with hym, and cam to the welle which is clepid Arad. Sotheli the tentis of Madian weren in the valey, at the north coost of the hiy hil.

2 And the Lord seide to Gedeon, Myche puple is with thee, and Madian schal not be bitakun in to the hondis ther of, lest Israel haue glorie ayens me, and seie, Y am delyuerid bi my strengthis.

3 Speke thou to the puple, and preche thou, while alle men heren, He that is ferdful in herte, and dredeful with outforth, turne ayen. And thei yeden awei fro the hil of Galaad, and two and twenti thousynde of men turniden ayen fro the puple; and oneli ten thousynde dwelliden.

4 And the Lord seide to Gedeon, Yet the puple is myche; lede thou hem to the watris, and there Y schal preue hem, and he go, of whom Y schal seye, that he go; turne he ayen, whom Y schal forbede to go.

5 And whanne the puple hadde go doun to watris, the Lord seide to Gedeon, Thou schalt departe hem bi hem silf, that lapen watris with hond and tunge, as doggis ben wont to lape; sotheli thei, that drynken with knees bowid, schulen be in the tothir part.

6 And so the noumbre of hem, that lapiden watris bi hond castynge to the mouth, was thre hundrid men; forsothe al the tothir multitude drank knelynge.

7 And the Lord seide to Gedeon, In thre hundrid men, that lapiden watris, Y schal delyuere you, and Y schal bitake Madian in thin hond; but al the tothir multitude turne ayen in to her place.

8 And so whanne thei hadden take meetis and trumpis for the noumbre, he comaundide al the tothir multitude to go to her tabernaclis; and he, with thre hundrid men, yaf hym silf to batel. Sothely the tentis of Madian weren bynethe in the valey.

9 In the same nyyt the Lord seyde to hym, Ryse thou, and go doun in to the castels of Madian, for Y haue bitake hem in thin hond;

10 sotheli if thou dredist to go aloon, Phara, thi child, go doun with thee.

11 And whanne thou schalt here what thei speken, thanne thin hondis schulen be coumfortid, and thou schalt do down sikerere to the tentis of enemyes. Therfor he yede doun, and Phara, his child, in to the part of tentis, where the watchis of armed men weren.

12 Forsothe Madian, and Amalech, and alle the puplis of the eest layen spred in the valey, as the multitude of locustis; sotheli the camelis weren vnnoumbrable, as grauel that liggith in the brenke of the see.

13 And whanne Gedeon hadde come, a man tolde a dreem to his neiybore, and telde bi this maner that, that he hadde seyn, I siy a dreem, and it semyde to me, that as o loof of barly bakun vndur the aischis was walewid, and cam doun in to the tentis of Madian; and whanne it hadde come to a tabernacle, it smoot and distriede that tabernacle, and made euene outirly to the erthe.

14 That man answeride, to whom he spak, This is noon other thing, no but the swerd of Gedeon, sone of Joas, a man of Israel; for the Lord hath bitake Madian and alle tentis therof in to the hondis of Gedeon.

15 And whanne Gedeon had herd the dreem, and the interpretyng therof, he worschypide the Lord, and turnede ayen to the tentis of Israel, and seide, Ryse ye; for the Lord hath bitake in to oure hondis the tentis of Madian.

16 And he departide thre hundrid men in to thre partis, and he yaf trumpis in her hondis, and voyde pottis, and laumpis in the myddis of the pottis.

17 And he seide to hem, Do ye this thing which ye seen me do; Y schal entre in to a part of the tentis, and sue ye that, that Y do.

18 Whanne the trumpe in myn hond schal sowne, sowne ye also bi the cumpas of tentis, and crye ye togidere, To the Lord and to Gedeon.

19 And Gedeon entride, and thre hundrid men that weren with hym, in to a part of the tentis, whanne the watchis of mydnyyt bigunnen; and whanne the keperis weren reysid, thei bigunnen to sowne with trumpis, and to bete togidere the pottis among hem silf.

20 And whanne thei sowneden in thre places bi cumpas, and hadden broke the pottis, thei helden laumpis in the left hondis, and sownynge trumpis in the riyt hondis; and thei crieden, The swerd of the Lord and of Gedeon; and stoden alle in her place,

21 bi the cumpas of the tentis of enemyes. And so alle the tentis weren troblid; and thei crieden, and yelliden, and fledden;

22 and neuertheles the thre hundrid men contynueden, sownynge with trumpis. And the Lord sente swerd in alle the castels, and thei killiden hem silf bi deeth ech other;

23 and thei fledden til to Bethsecha, and bi the side, fro Elmonla in to Thebbath. Sotheli men of Israel crieden togidere, of Neptalym, and of Aser, and of alle Manasses, and pursueden Madian; and the Lord yaf victorie to the puple of Israel in that day.

24 And Gedeon sente messangeris in to al the hil of Effraym, and seide, Come ye doun ayens the comyng of Madian, and ocupie ye the watris til to Bethbera and Jordan. And al Effraym criede, and bifore ocupide the watris and Jordan til to Bethbera.

25 And Effraym killide twei men of Madian, Oreb and Zeb; he killide Oreb in the ston of Oreb, forsothe he killide Zeb in the pressour of Zeb; and thei pursueden Madian, and baren

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the heedis of Oreb and of Zeb to Gedeon, ouer the flodis of Jordan.

JUDGES CHAPTER 8

1 And the men of Effraym seiden to hym, What is this thing, which thou woldist do, that thou clepidist not vs, whanne thou yedist to batel ayens Madian? And thei chidden strongli, and almest diden violence.

2 To whiche he answeride, What sotheli siche thing myyte Y do, what maner thing ye diden? Whethir a reisyn of Effraym is not betere than the vindagis of Abiezer?

3 And the Lord bitook in to youre hondis the princes of Madian, Oreb and Zeb. What sich thing myyte Y do, what maner thing ye diden? And whanne he hadde spoke this thing, the spirit of hem restide, bi which thei bolneden ayens hym.

4 And whanne Gedeon hadde come to Jordan, he passide it with thre hundrid men, that weren with hym; and for weerynesse thei myyten not pursue hem that fledden.

5 And he seide to the men of Socoth, Y biseche, yyue ye looues to the puple, which is with me; for thei failiden greetli, that we moun pursue Zebee and Salmana, kyngis of Madian.

6 The princes of Socoth answeriden in scorne, In hap the pawmes of the hondis of Zebee and of Salmana ben in thin hond, and therfor thou axist, that we yyue looues to thin oost.

7 To whiche he seide, Therfor, whanne the Lord schal bitake Zebee and Salmana in to myn hondis, and whanne Y schal turne ayen ouercomere in pees, Y schal to-reende youre fleischis with the thornes and breris of deseert.

8 And he stiede fro thennus, and cam in to Phanuel; and he spak lijk thingis to men of that place, to whom also thei answeriden, as the men of Socoth hadden answerid.

9 And so he seide to hem, Whanne Y schal turne ayen ouercomere in pees, Y schal distrie this tour.

10 Forsothe Zebee and Salmana restiden with al her oost; for fiftene thousynde men lefte of alle the cumpenyes of the puplis of the eest, whanne an hundrid and twenti thousynde of fiyteris and of men drawynge out swerd weren slayn.

11 And Gedeon stiede bi the weye of hem that dwelliden in tabernaclis at the eest coost of Nobe and of Lethoa, and smoot the tentis of enemyes, that weren sikur, and supposiden not ony thing of aduersite.

12 And Zebee and Salmana fledden, whiche Gedeon pursuede and took, whanne al the oost of hem was disturblid.

13 And he turnede ayen fro batel bifor the risyng of the sunne,

14 and took a child of the men of Socoth; and he axide hym the names of the princes and eldere men of Socoth; and he descryuede seuene and seuenti men in noumbre.

15 And he cam to Socoth, and seide to hem, Lo Zebee and Salmana! of whiche ye vpbreideden me, and seiden, In hap the hondis of Zebee and of Salmana ben in thin hondis, and therfor thou axist, that we yyue looues to men, that ben weeri and failiden.

16 Therfor Gedeon took the eldere men of the citee, and thornes and breris of deseert, and he to-rente with tho, and al to-brak the men of Socoth; also he destriede the tour of Phanuel,

17 whanne the dwelleris of the citee weren slayn.

18 And he seide to Zebee and Salmana, What maner men weren thei, whiche ye killiden in Thabor? Whiche answeriden, Thei weren lijk thee, and oon of hem was as the sone of a kyng.

19 To whiche he seide, Thei weren my britheren, the sones of my modir; the Lord lyueth, if ye hadden saued hem, Y nolde sle you.

20 And he seide to Jepther, his firste gendrid sone, Rise thou, and sle hem. Which drow not swerd; for he dredde, for he was yit a child.

21 And Zebee and Salmana seiden, Ryse thou, and falle on vs; for thou art bi the age and strengthe of man. Gedeon roos, and killide Zebee and Salmana, and took the ournementis, and bellis, with whiche the neckis of kyngis camels ben wont to be maad fair.

22 And alle the men of Israel seiden to Gedeon, Be thou lord of vs, thou, and thi sone, and the sone of thi sone; for thou deliueridist vs fro the hond of Madian.

23 To whiche he seide, Y schal not be lord of you, nethir my sone schal be lord on you, but the Lord schal be lord.

24 And he seide to hem, Y axe oon axyng of you, yyue ye to me the eere ryngis of youre prey; for Ismaelitis weren wont to haue goldun eere ryngis.

25 Whiche answeriden, We schulen yyue moost gladli. And thei spredden forth a mentil on the erthe, and castiden forth therynne eere ryngis of the prey;

26 and the weiyte of eere ryngis axid was a thousynde and seuene hundrid siclis of gold, with out ournementis and brochis and cloth of purpur, whiche the kyngis of Madian weren wont to vse, and outakun goldun bies of camels.

27 And Gedeon made therof ephot, that is, a preestis cloth, and propir cloth of the hiyeste preest, and he puttide it in his citee Ephra; and al Israel diden fornycacioun, that is ydolatrye, ther ynne; and it was maad to Gedeon and to al his hows in to fallyng.

28 Forsothe Madian was maad low bifor the sones of Israel, and thei myyten no more reise nollis; but the lond restide fourti yeer, in whiche Gedeon was souereyn.

29 And so Jerobaal, sone of Joas, yede, and dwellide in his hows;

30 and he hadde seuenti sones, that yeden out of his thiy, for he hadde many wyues.

31 Forsothe a concubyn, that is, secoundarie wijf, of hym, whom he hadde in Sichem, gendride to hym a sone, Abymelech bi name.

32 And Gedeon, sone of Joas, diede in good elde, and was biried in the sepulcre of Joas, his fadir, in Ephra, of the meynee of Ezri.

33 Forsothe aftir that Gedeon was deed, the sones of Israel turneden awey fro Goddis religioun, and diden fornycacioun, that is, idolatrie, with Baalym; and thei smytiden boond of pees with Baal, that he schulde be to hem in to God,

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34 nether thei hadden mynde of her Lord God, that delyuerede hem fro the hond of alle her enemyes bi cumpas;
35 nether thei diden merci with the hous of Gerobaal Gedeon, bi alle the goodis whiche he hadde do to Israel.

JUDGES CHAPTER 9

1 Forsothe Abymelech, the sone of Gerobaal, yede in to Sichem to the britheren of his modir; and he spak to hem, and to al the kynrede of the hows of his modir, and seide,
2 Speke ye to alle the men of Sichem, What is betere to you, that seuenti men, alle the sones of Gerobaal, be lordis of you, whether that o man be lord to you? and also biholde, for Y am youre boon, and youre fleisch.
3 And the britheren of his modir spaken of hym alle these wordis to alle the men of Sichem; and bowiden her hertis aftir Abymelech, and seiden, He is oure brother.
4 And thei yauen to hym seuenti weiytis of siluer of the temple of Baal Berith; and he hiride to hym therof men pore and hauynge no certeyn dwellynge, and thei sueden hym.
5 And he cam in to the hows of his fadir in Ephra, and killide hise britheren the sones of Gerobaal, seuenti men, on o stoon. And Joathan, the leste sone of Gerobaal, lefte, and was hid.
6 Forsothe alle the men of Sichem, and alle the meynees of the citee of Mello, weren gadirid to gydere, and thei yeden, and maden Abymelech kyng, bysidis the ook that stood in Sichem.
7 And whanne this thing was teld to Joathan, he yede, and stood in the cop of the hil Garisym, and cried with vois reisid, and seide, Ye men of Sichem, here me, so that God here you.
8 Trees yeden to anoynte a kyng on hem; and tho seiden to the olyue tre, Comaunde thou to vs.
9 Whiche answeride, Whether Y may forsake my fatnesse, which bothe Goddis and men vsen, and come, that Y be auaunsid among trees?
10 And the trees seiden to the fige tree, Come thou, and take the rewme on vs.
11 Which answeride to hem, Whether Y may forsake my swetnesse and swetteste fruytis, and go that Y be auaunsid among othere trees?
12 Also the trees spaken to the vyne, Come thou, and comaunde to vs.
13 Which answeride, Whether Y may forsake my wyn, that gladith God and men, and be auaunsid among othere trees?
14 And alle trees seiden to the ramne, ether theue thorn, Come thou, and be lord on vs.
15 Whiche answeride to hem, If ye maken me verili kyng to you, come ye, and reste vndur my schadewe; sotheli, if ye nylen, fier go out of the ramne, and deuoure the cedris of the Liban.
16 Now therfor if riytfuli and without synne ye han maad Abymelech kyng on you, and ye han do wel with Jerobaal, and with his hows, and ye han yolde while to the benefices of hym,
17 that fauyt for you, and yaf his lijf to perelis, that he schulde delyuere you fro the hond of Madian;
18 and ye han rise now ayens the hows of my fadir, and han slayn hyse sones, seuenti men, on o stoon, and han maad Abymelech, sone of his handmayde, kyng on the dwelleris of Sichem, for he is youre brother;
19 therfor if ye han do riytfuli, and with out synne with Gerobaal and his hows, to dai be ye glad in Abymelech, and be he glad in you; but if ye han do weiwardli,
20 fier go out of hym, and waste the dwelleris of Sichem, and the citee of Mello; and fier go out of the men of Sichem, and of the citee of Mello, and deuoure Abymelech.
21 And whanne he hadde seide these thingis, he fledde, and yede in to Berara, and dwellide there, for drede of Abymelech, his brother.
22 And Abymelech regnede on Israel thre yeer.
23 And the Lord sente the worste spirit bitwixe Abymelech and the dwelleris of Sichem, whiche bigynnen to holde hym abomynable,
24 and to arette the felony of sleyng of seuenti sones of Gerobaal, and the schedyng out of her blood, in to Abymelech her brother, and to othere princes of Sichem, that hadden helpid hym.
25 And thei settiden buyschementis ayens hym in the hiynesse of hillis; and the while thei abideden the comyng of hym, thei hauntiden theftis, and token preies of men passynge forth; and it was teld to Abymelech.
26 Forsothe Gaal, the sone of Obed, cam with his britheren, and passide in to Siccima; at whos entryng the dwelleris of Sichem weren reisid, and yeden out in to feeldis,
27 and wastiden vyneris, and to-traden grapis; and with cumpeneys of syngeris maad thei entriden in to the temple of her God, and among metis and drynkis thei cursiden Abymalech, while Gaal,
28 the sone of Obed, criede, Who is this Abymelech? And what is Sichem, that we serue hym? Whether he is not the sone of Jerobaal, and made Zebul his seruaunt prince on the men of Emor, fadir of Sichem? Whi therfor schulen we serue hym?
29 Y wolde, that sum man yaf this puple vndur myn hond, that Y schulde take awei Abimelech fro the myddis. And it was seid to Abymelech, Gadere thou the multitude of oost, and come thou.
30 For whanne the wordis of Gaal, sone of Obed, weren herd, Zebul, the prynce of the citee, was ful wrooth;
31 and he sente priueli messangeris to Abymelech, and seide, Lo! Gaal, sone of Obed, cam in to Siccymam, with hise britheren, and he excitith the citee to fiyte ayens thee;
32 therfor rise thou bi niyt with the puple, which is with thee, and be thou hid in the feeld;
33 and first in the morewtid, whanne the sunne rysith, falle on the citee; forsothe whanne he goth out with his puple ayens thee, do thou to hym that that thou maist.
34 Therfor Abymelech roos with al his oost bi nyyt, and settide buyschementis bisidis Siccimam, in foure placis.
35 And Gaal, the sone of Obed, yede out, and stood in the entryng of the yate of the citee. Forsothe Abymelech and al the oost with hym roos fro the place of buyschementis.

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36 And whanne Gaal hadde seyn the puple, he seide to Zebul, Lo! a multitude cometh doun fro the hillis. To whom he answeride, Thou seest the schadewis of hillis as the heedis of men, and thou art disseyued bi this errour.

37 And eft Gaal seide, Lo! a puple cometh doun fro the myddis of erthe, that is, fro the hiynesse of hillis, and o cumpeny cometh bi the weie that biholdith the ook.

38 To whom Zebul seide, Where is now thi mouth, bi which thou spekist, Who is Abymelech, that we serue hym? Whether this is not the puple, whom thou dispisidist? Go thou out, and fiyte ayens hym.

39 Therfor Gaal yede, while the puple of Sichen abood; and he fauyt ayens Abymelech.

40 Which pursuede Gaal fleynge, and constreynede to go in to the citee; and ful many of his part felde doun til to the yate of the citee.

41 And Abymelech sat in Ranna; sotheli Zebul puttide Gaal and hise felowis out of the citee, and suffride not to dwelle ther ynne.

42 Therfor in the dai suynge the puple yede out in to the feeld; and whanne this thing was teld to Abymelech,

43 he took his oost, and departide in to thre cumpenyes, and settide buyschementis in the feeldis; and he siy that the puple yede out of the citee, and he roos,

44 and felde on hem with his cumpeny, and enpugnyde and bisegide the citee. Sothely twei cumpenyes yeden aboute opynli bi the feeld, and pursueden aduersaries.

45 Certis Abymelech fauyt ayens the citee in al that dai, which he took, whanne the dwelleris weren slayn, and that citee was destried, so that he spreynte abrood salt ther ynne.

46 And whanne thei, that dwelliden in the tour of Sichem, hadde herd this, thei entriden in to the temple of her god Berith, where thei hadden maad boond of pees with hym; and of that the place took name, which place was ful strong.

47 And Abymelech herde the men of the tour of Sichem gaderid to gidere,

48 and he stiede in to the hil Selmon with al his puple; and with an axe takun he kittide doun a boow of a tre, and he bar it, put on the schuldur, and seide to felowis, Do ye this thing, which ye seen me do.

49 Therfor with strijf thei kittiden doun bowis of the trees, and sueden the duyk; whiche cumpassiden and brenten the tour; and so it was doon, that with smooke and fier a thousynde of men weren slayn, men togidere and wymmen, of the dwelleris of the tour of Sichem.

50 Forsothe Abymelech wente forth fro thennus, and cam to the citee of Thebes, which he cumpasside, and bisegide with an oost.

51 Forsothe the tour was hiy in the myddis of the citee, to which men togidere and wymmen fledden, and alle the princes of the citee, while the yate was closid stronglieste; and thei stoden on the roof of the tour bi toretis.

52 And Abymelech cam bisidis the tour, and fauyt strongli, and he neiyede to the dore, and enforside to putte fier vndur; and lo!

53 o womman castide fro aboue a gobet of a mylnestoon, and hurtlide to the heed of Abymelech, and brak his brayn.

54 And he clepide soone his squyer, and seide to hym, Drawe out thi swerd, and sle me, lest perauenture it be seid, that Y am slan of a womman. Which performede the comaundementis, and killide Abymelech;

55 and whanne he was deed, alle men of Israel that weren with hym turneden ayen to her seetis.

56 And God yeldide to Abymelech the yuel that he dide ayens his fadir, for he killide hise seuenti britheren.

57 Also that thing was yoldun to men of Sichem, which thei wrouyten, and the curs of Joathan, sone of Jerobaal, cam on hem.

JUDGES CHAPTER 10

1 Aftir Abymelech roos a duyk in Israel, Thola, the sone of Phua, brother of the fadir of Abymelech; Thola was a man of Ysachar, that dwelliden in Sanyr, of the hil of Effraym;

2 and he demyde Israel thre and twenti yeer, and he was deed, and biriede in Sanyr.

3 His successour was Jair, a man of Galaad, that demyde Israel bi two and twenti yeer;

4 and he hadde thretti sones, sittynge aboue thretti coltis of femal assis, and thretti princes of citees, whiche ben clepid bi his name, Anoth Jair, that is, the citees of Jair, til in to present day, in the lond of Galaad.

5 And Jair was deed, and biriede in a place to which the name is Camon.

6 Forsothe the sones of Israel ioyneden newe synnes to elde synnes, and diden yuels in the siyt of the Lord, and serueden to the idols of Baalym, and of Astoroth, and to the goddis of Sirie, and of Sidon, and of Moab, and of the sones of Amon, and of Filistiym; and thei leften the Lord, and worschipiden not hym.

7 And the Lord was wrooth ayens hem, and he bitook hem in to the hondis of Filistiym, and of the sones of Amon.

8 And alle that dwelliden ouer Jordan in the lond of Ammorrey, which is in Galaad, weren turmentid and oppressid greetli bi eiytene yeer,

9 in so myche that the sones of Amon, whanne thei hadden passid Jordan, wastiden Juda and Benjamyn and Effraym; and Israel was turmentid greetli.

10 And thei crieden to the Lord, and seiden, We han synned to thee, for we forsoken oure God, and seruyden Baalym.

11 To whiche the Lord spak, Whether not Egipcians, and Ammorreis, and the sones of Amon, and of Filistiym, and Sidonyes,

12 and Amalech, and Canaan, oppressiden you, and ye crieden to me, and Y delyuerede you fro the hondis of hem?

13 And netheles ye forsoken me, and worschipiden alien goddis; therfor Y schal not adde, that Y delyuere you more.

14 Go ye, and clepe goddis whiche ye han chose; delyuere thei you in the tyme of angwisch.

15 And the sones of Israel seiden to the Lord, We han synned; yelde thou to vs what euer thing plesith thee; oneli delyuere vs now.

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16 And thei seiden these thingis, and castiden forth fro her coostis alle the idols of alien goddis, and serueden the Lord; which hadde rewthe, ether compassioun, on the wretchidnessis of hem.

17 And so the sones of Amon crieden togidere, that is, clepyden hem silf togidere to batel, and excitiden ayens Israel, and settiden tentis in Galaad, ayens whiche the sones of Israel weren gaderid, and settiden tentis in Masphat.

18 And the princes of Galaad seiden ech to hise neiyboris, He, that bigynneth first of vs to fiyte ayens the sones of Amon, schal be duyk of the puple of Galaad.

JUDGES CHAPTER 11

1 And so in that tyme Jepte, a man of Galaad, was a ful strong man, and fiytere, the sone of a womman hoore, which Jepte was borun of Galaad.

2 Forsothe Galaad hadde a wijf, of which he hadde sones, whiche aftir that thei encressiden, castiden out Jepte, and seiden, Thou maist not be eir in the hows of oure fadir, for thou art born of a modir auoutresse.

3 Whiche britheren he fledde, and eschewide, and dwellide in the lond of Tob; and pore men and doynge thefte weren gaderid to hym, and sueden as a prince.

4 In tho daies the sones of Amon fouyten ayens Israel;

5 and whanne thei contynueden scharpli, the grettere men in birthe of Galaad, yeden to take in to the help of hem silf Jepte fro the lond of Tob;

6 and thei seiden to hym, Come thou, and be oure prince, and fiyte ayens the sones of Amon.

7 To whiche he answeride, Whethir not ye it ben, that haten me, and castiden me out of the hows of mi fadir, and now ye camen to me, and weren compellid bi nede?

8 And the princes of Galaad seiden to Jepte, Therfor for this cause we camen now to thee, that thou go with vs, and fiyt ayens the sones of Amon; and that thou be the duyk of alle men that dwellen in Galaad.

9 And Jepte seide to hem, Whether ye camen verili to me, that Y fiyte for you ayens the sones of Amon, and if the Lord schal bitake hem in to myn hondis, schal Y be youre prince?

10 Whiche answeriden to hym, The Lord hym silf, that herith these thingis, is mediatour and witnesse, that we schulen do oure biheestis.

11 And so Jepte wente with the princes of Galaad, and al the puple made hym her prince; and Jepte spak alle hise wordis bifor the Lord in Maspha.

12 And he sente messangeris to the kyng of the sones of Amon, whiche messangeris schulden seie of his persoone, What is to me and to thee, for thou hast come ayens me to waaste my lond?

13 To whiche the kyng answeride, For Israel whanne he stiede fro Egipt took awei my lond, fro the coostis of Arnon til to Jaboch and to Jordan, now therfor yeelde it to me with pees.

14 Bi whiche massangeris Jepte sente eft, and comaundide to hem, that thei schulden seie to the kyng of Amon,

15 Jepte seith these thingis, Israel took not the lond of Moab, nether the lond of the sones of Amon;

16 but whanne thei stieden fro Egipt, he yede bi the wildirnesse til to the Reed See, and cam in to Cades;

17 and he sente messangeris to the kyng of Edom, and seide, Suffre thou me, that Y go thoruy thi lond; which kyng nolde assente to his preyeres. Also Israel sente to the kyng of Moab, and he dispiside to yyue passage;

18 and so Israel dwellyde in Cades, and cumpasside bi the side the lond of Edom, and the lond of Moab; and he cam to the eest coost of the lond of Moab, and settide tentis biyende Arnon, nether he wolde entre in to the termes of Moab; for Arnon is the ende of the lond of Moab.

19 And so Israel sente messangeris to Seon, kyng of Ammorreis, that dwellide in Esebon; and thei seiden to hym, Suffre thou, that Y passe thorouy thi lond til to the ryuer.

20 And he dispiside the wordis of Israel, and suffride not hym passe bi hise termes, but with a multitude with out noumbre gaderid to gidere he yede out ayens Israel, and ayenstood strongli.

21 And the Lord bitook hym with al his oost in to the hondis of Israel; and Israel smoot hym, and hadde in possessioun al the lond of Ammorrey,

22 dwellere of that cuntrey, and al the coostis therof fro Arnon til to Jaboch, and fro the wildirnesse til to Jordan.

23 Therfor the Lord God of Israel distriede Ammorrey, fiytynge ayens hym for his puple Israel. And wolt thou now haue in possessioun his lond? Whether not tho thingis whiche Chamos, thi god, hadde in possessioun, ben due to thee bi riyt?

24 Forsothe tho thingis whiche oure Lord God ouercomere gat, schulen falle in to oure possessioun;

25 no but in hap thou art betere than Balach, the sone of Sephor, kyng of Moab, ether thou maist preue, that he stryuede ayens Israel, and fauyt ayens hym,

26 whanne he dwellide in Esebon, and in townes therof, and in Aroer, and in townes therof, and in alle citees biyende Jordan, bi thre hundrid yeer. Whi in so myche time assaieden ye no thing on this axyng ayen?

27 Therfor not Y do synne ayens thee, but thou doist yuel ayens me, and bryngist in batels not iust to me; the Lord, iuge of this dai, deme bitwixe the sones of Israel and bitwixe the sones of Amon.

28 And the kyng of the sones of Amon nolde assente to the wordis of Jepte, whiche he sente bi messangeris.

29 Therfor the spirit of the Lord was maad on Jepte, and he cumpasside Galaad and Manasses, Maspha and Galaad; and he passide fro thennus to the sones of Amon,

30 and made a vow to the Lord, and seide, If thou schalt bitake the sones of Amon in to myn hondis,

31 who euer goith out first of the dores of myn hows, and cometh ayens me turnynge ayen with pees fro the sones of Amon, Y schal offre hym brent sacrifice to the Lord.

32 And Jepte yede to the sones of Amon, to fiyte ayens hem, whiche the Lord bitook in to hise hondis;

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33 and he smoot fro Aroer til to thou comest in to Mennyth, twenti citees, and til to Abel, which is set aboute with vyneris, with ful greet veniaunce; and the sones of Amon weren maad low of the sones of Israel.

34 Forsothe whanne Jepte turnede ayen in to Maspha, his hows, his oon gendrid douyter cam to hym with tympanys and croudis; for he hadde not othere fre children.

35 And whanne sche was seyn, he to-rente his clothis, and seide, Allas! my douytir, thou hast disseyued me, and thou art disseyued; for Y openyde my mouth to the Lord, and Y may do noon other thing.

36 To whom sche answeride, My fadir, if thou openydist thi mouth to the Lord, do to me what euer thing thou bihiytist, while veniaunce and victorie of thin enemyes is grauntid to thee.

37 And sche seide to the fadir, Yyue thou to me oneli this thing, which Y biseche; suffre thou me that in two monethis Y cumpasse hillis, and biweile my maidynhed with my felowis.

38 To whom he answeride, Go thou. And he sufferide hir in two monethis. And whanne sche hadde go with hir felowis and pleiferis, sche biwepte hir maydynhed in the hillis.

39 And whanne twey monethis weren fillid, sche turnede ayen to hir fadir, and he dide to hir as he avowide; and sche knew not fleischli a man. Fro thennus a custom cam in Israel,

40 and the custom is kept, that aftir the ende of the yeer the douytris of Israel come togidere, and biweile the douytir of Jepte of Galaad foure daies.

JUDGES CHAPTER 12

1 Lo! forsothe discencioun roos in Effraym; for whi thei, that passiden ayens the north, seiden to Jepte, Whi yedist thou to batel ayens the sones of Amon, and noldist clepe vs, that we schulden go with thee? Therfor we schulen brenne thin hows.

2 To whiche he answeride, Greet strijf was to me and to my puple ayens the sones of Amon, and Y clepide you, that ye schulden yyue help to me, and ye nolden do.

3 Which thing Y siy, and puttide my lijf in myn hondis; and Y passide to the sones of Amon, and the Lord bitook hem in to myn hondis; what haue Y disseruyd, that ye ryse togidere ayens me in to batel?

4 Therfor whanne alle the men of Galaad weren clepid to hym, he fauyt ayens Effraym; and the men of Galaad smytiden Effraym; for he seide, Galaad is fugitif ether exilid fro Effraym, and dwellith in the myddis of Effraym and of Manasses.

5 And the men of Galaad ocupieden the forthis of Jordan, bi whiche Effraym schulden turne ayen. And whanne a man fleynge of the noumbre of Effraym hadde come to tho forthis, and hadde seid, Y biseche, that thou suffre me passe; men of Galaad seiden to hym, Whether thou art a man of Effraym? And whanne he seide, Y am not,

6 thei axiden hym, Seie thou therfor Sebolech, whiche is interpretid, an eer of corn. Which answeride, Thebolech, and myyte not brynge forth an eer of corn bi the same lettre. And anoon thei strangeliden hym takun in thilke passyng of Jordan; and two and fourti thousynde of Effraym felden doun in that tyme.

7 And so Jepte, a man of Galaad, demyde Israel sixe yeer; and he was deed, and biried in his citee Galaad.

8 Abethsan of Bethleem, that hadde thretti sones, and so many douytris, demyde Israel aftir Jepte;

9 whiche douytris he sente out, and yaf to hosebondis, and he took wyues to hise sones of the same noumbre, and brouyte in to hys hows; which demyde Israel seuene yeer;

10 and he was deed, and biried in Bethleem.

11 Whos successour was Hailon of Zabulon; and he demyde Israel ten yeer;

12 and he was deed, and biried in Zabulon.

13 Aftir hym Abdon, the sone of Ellel, of Pharaton, demyde Israel;

14 which Abdon hadde fourti sones, and of hem thretti sones, stiynge on seuenti coltis of femal assis, that is, mulis, and he demyde Israel eiyte yeer;

15 and he was deed, and biried in Pharaton, in the loond of Effraym, in the hil of Amalech.

JUDGES CHAPTER 13

1 And eft the sones of Israel diden yuel in the siyt of the Lord, which bitook hem in to the hondis of Filisteis fourti yeer.

2 Forsothe a man was of Saraa, and of the kynrede of Dan, Manue bi name, and he hadde a bareyn wijf.

3 To which wijf an aungel of the Lord apperide, and seide to hir, Thou art bareyn, and with out fre children; but thou schalt conseyue, and schalt bere a sone.

4 Therfor be thou war, lest thou drynke wyn, and sydur, nethir ete thou ony vnclene thing;

5 for thou schalt conceyue and schalt bere a sone, whos heed a rasour schal not towche; for he schal be a Nazarei of God fro his yong age, and fro the modris wombe; and he schal bigynne to delyuere Israel fro the hond of Filisteis.

6 And whanne sche hadde come to hir hosebonde, sche seide to hym, The man of God cam to me, and hadde an aungel cheer, and he was ful ferdful, that is, worschipful and reuerent; and whanne Y hadde axide hym, who he was, and fro whannus he cam, and bi what name he was clepid, he nolde seie to me;

7 but he answeride this, Lo! thou schalt conseyue, and schalt bere a sone; be thou war, that thou drynke not wyn ne sidur, nether ete ony vncleene thing; for the child schal be a Nazarey, that is, hooli of the Lord, fro his yonge age and fro the modris wombe til to the dai of his deeth.

8 Therfor Manue preide the Lord, and seide, Lord, Y biseche, that the man of God, whom thou sentist, come eft, and teche vs, what we owen to do of the child, that schal be borun.

9 And the Lord herde Manue preiynge; and the aungel of the Lord apperide eft to his wijf sittynge in the feeld; forsothe Manue, hir hosebonde, was not with hir. And whanne sche hadde seyn the aungel,

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10 sche hastide, and ran to hir hosebonde, and telde to hym, and seide, Lo! the man whom Y siy bifore, apperide to me.

11 Which roos, and suede his wijf; and he cam to the man, and seide to hym, Art thou he, that hast spoke to the womman? And he answeride, Y am.

12 To whom Manue seide, Whanne thi word schal be fillid, what wolt thou, that the child do, ethir fro what thing schal he kepe hym silf?

13 And the aungel of the Lord seide to Manue, Absteyne he hym silf fro alle thingis which Y spak to thi wijf.

14 And ete he not what euer thing cometh forth of the vyner, drynke he not wyn, and sidur, ete he not ony vncleene thing and fille he; and kepe that, that Y comaundide to hym.

15 Therfor Manue seide to the aungel of the Lord, Y biseche, that thou assente to my preieris, and we aray to thee a kide of the geet.

16 To whom the aungel of the Lord answeride, Thouy thou constreynest me, Y schal not ete thi looues; forsothe if thou wolt make brent sacrifice, offre thou it to the Lord. And Manue wiste not, that it was an aungel of the Lord.

17 And Manue seide to hym, What name is to thee, that if thi word be fillid, we onoure thee?

18 To whom he answeride, Whi axist thou my name, which is wondurful?

19 Therfor Manue took a kide of the geet, and fletynge sacrifices, and puttide on the stoon, and offryde to the Lord that doith wondirful thingis. Forsothe he and his wijf bihelden.

20 And whanne the flawme of the auter stiede in to heuene, the aungel of the Lord stiede togidere in the flawme. And whanne Manue and his wijf hadden seyn this, thei felden lowe to erthe.

21 And the aungel of the Lord apperide no more to hem. And anoon Manue vndurstood, that he was an aungel of the Lord.

22 And he seide to his wijf, We schulen die bi deeth, for we sien the Lord.

23 To whom the womman answeride, If the Lord wolde sle vs, he schulde not haue take of oure hondis brent sacrifices, and moiste sacrifices, but nether he schulde haue schewid alle thingis to vs, nether he schulde haue seid tho thingis, that schulen come.

24 Therfor sche childide a sone, and clepide his name Sampson; and the child encreesside, and the Lord blesside hym.

25 And the spirit of the Lord bigan to be with hym in the castels of Dan, bitwixe Saraa and Escahol.

JUDGES CHAPTER 14

1 Therfor Sampson yede doun in to Thannatha, and he siy there a womman of the douytris of Filisteis;

2 and he stiede, and telde to his fadir and to his modir, and seide, Y siy a womman in Thannatha of the douytris of Filistees, and Y biseche, that ye take hir a wijf to me.

3 To whom his fadir and modir seiden, Whether no womman is among the douytris of thi britheren and in al my puple, for thou wolt take a wijf of Filisteis, that ben vncircumcidid? And Sampson seide to his fadir, Take thou this wijf to me, for sche pleside myn iyen.

4 Forsothe his fadir and modir wisten not, that the thing was don of the Lord; and that he souyte occasiouns ayens Filisteis; for in that tyme Filisteis weren lordis of Israel.

5 Therfor Sampson yede doun with his fadir and modir in to Thannatha; and whanne thei hadden come to the vyneris of the citee, a fers and rorynge whelp of a lioun apperide, and ran to Sampson.

6 Forsothe the spirit of the Lord felde in to Sampson, and he to-rente the lioun, as if he to-rendide a kide in to gobetis, and outerli he hadde no thing in the hond; and he nolde schewe this to the fadir and modir.

7 And he yede doun, and spak to the womman, that pleside hise iyen.

8 And aftir summe daies he turnede ayen to take hir in to matrimonye; and he bowide awey to se the careyn of the lioun; and lo! a gaderyng of bees was in the mouth of the lioun, and a coomb of hony.

9 And whanne he hadde take it in hondis, he eet in the weie; and he cam to his fadir and modir, and yaf part to hem, and thei eeten; netheles he nolde schewe to hem, that he hadde take hony of the mouth of the lioun.

10 And so his fadir yede doun to the womman, and made a feeste to his sone Sampson; for yonge men weren wont to do so.

11 Therfor whanne the citeseyns of that place hadden seyn hym, thei yauen to hym thretti felowis, whiche schulen be with hym.

12 To whiche Sampson spak, Y schal putte forth to you a probleme, that is, a douyteful word and priuy, and if ye asoilen it to me with ynne seuen daies of the feeste, Y schal yyue to you thretti lynnun clothis, and cootis of the same noumbre; sotheli if ye moun not soyle,

13 ye schulen yyue to me thretti lynnun clothis, and cootis of the same noumbre. Whiche answeriden to hym, Sette forth the probleme, that we here it.

14 And he seide to hem, Mete yede out of the etere, and swetnesse yede out of the stronge. And bi thre daies thei myyten not assoile the proposicioun, that is, the resoun set forth.

15 And whanne the seuenthe dai cam, thei seiden to the wijf of Sampson, Glose thin hosebonde, and counseile hym, that he schewe to thee what the probleme signyfieth. That if thou nylt do, we schulen brenne thee and the hous of thi fadir. Whether herfor ye clepiden vs to weddyngis, that ye schulden robbe vs?

16 And sche schedde teerys at Sampson, and pleynede, and seide, Thou hatist me, and louest not, therfor thou nylt expowne to me the probleme, which thou settidist forth to the sones of my puple. And he answeride, Y nolde seie to my fadir and modir, and schal Y mow schewe to thee?

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17 Therfor bi seuene dayes of the feest sche wepte at hym; at the laste he expownede in the seuenthe dai, whanne sche was diseseful to hym. And anoon sche telde to hir citeseyns.

18 And thei seiden to hym in the seuenthe dai bifor the goyng doun of the sunne, What is swettere than hony, and what is strengere than a lioun? And he seide to hem, If ye hadden not erid in my cow calf, that is, my wijf, ye hadden not founde my proposicioun.

19 Therfor the spirit of the Lord felde in to hym; and he yede doun to Ascalon, and killyde there thretti men, whose clothis he took awey, and he yaf to hem that soiliden the probleme; and he was ful wrooth, and stiede in to the hows of his fadir.

20 Forsothe his wijf took an hosebonde, oon of the frendis and keperis of hir.

JUDGES CHAPTER 15

1 Forsothe aftir sum del of tyme, whanne the daies of wheete heruest neiyiden, Sampson cam, and wolde visite his wijf, and he brouyte to hir a kide of geet; and when he wolde entre in to hir bed bi custom, the fadir of hir forbeed hym, and seide,

2 Y gesside that thou haddist hatid hir, and therfor Y yaf hir to thi freend; but sche hath a sistir, which is yongere and fairere than sche, be sche wijf to thee for hir.

3 To whom Sampson answeride, Fro this day no blame schal be in me ayens Filistees, for Y schal do yuels to you.

4 And he yede, and took thre hundrid foxis, and ioynede the tailis of hem to tailis, and boond brondis in the myddis,

5 whiche he kyndlid with fier, and leet hem, that thei schulden renne aboute hidur and thidur; which yeden anoon in to the cornes of Filisteis, bi whiche kyndlid, bothe cornes borun now to gidere, and yit stondynge in the stobil, weren brent, in so myche that the flawme wastide vyneris, and places of olyue trees.

6 And Filisteis seiden, Who dide this thing? To whiche it was seid, Sampson, hosebonde of the douytir of Thannathei, for he took awey Sampsones wijf, and yaf to another man, wrouyte this thing. And Filisteis stieden, and brenten bothe the womman and hir fadir.

7 To whiche Sampson seide, Thouy ye han do this, netheles yit Y schal axe veniaunce of you, and than Y schal reste.

8 And he smoot hem with greet wounde, so that thei wondriden, and puttiden the hyndrere part of the hipe on the thiy; and he yede doun, and dwellide in the denne of the stoon of Ethan.

9 Therfor Filisteis stieden in to the lond of Juda, and settiden tentis in the place, that was clepid aftirward Lethi, that is, a cheke, wher the oost of hem was spred a brood.

10 And men of the lynage of Juda seiden to hem, Whi stieden ye ayens vs? Whiche answeriden, We comen that we bynde Sampson, and yelde to hym tho thingis whiche he wrouyte in vs.

11 Therfor thre thousynde of men of Juda yeden doun to the denne of the flynt of Ethan; and thei seiden to Sampson, Woost thou not, that Filisteis comaunden to vs? Why woldist thou do this thing? To whiche he seide.

12 As thei diden to me, Y dide to hem. Thei seien, We comen to bynde thee, and to bitake thee in to the hondis of Filisteis. To whiche Sampson answeride, Swere ye, and biheete ye to me, that ye sle not me.

13 And thei seiden, We schulen not sle thee, but we schulen bitake thee boundun. And thei bounden him with twei newe cordis, and token fro the stoon of Ethan.

14 And whanne thei hadden come to the place of cheke, and Filisteis criynge hadden runne to hym, the spirit of the Lord felde in to hym, and as stikis ben wont to be wastid at the odour of fier, so and the bondis, with whiche he was boundun, weren scaterid and vnboundun.

15 And he took a cheke foundun, that is, the lowere cheke boon of an asse, that lay, and he killyde with it a thousinde men; and seide,

16 With the cheke of an asse, that is, with the lowere cheke of a colt of femal assis, Y dide hem awey, and Y killide a thousynde men.

17 And whanne he songe these wordis, and hadde fillid, he castide forth fro the hond the lowere cheke; and he clepide the name of that place Ramath Lethi, which is interpretid, the reisyng of a cheke.

18 And he thristide greetly, and criede to the Lord, and seide, Thou hast youe in the hond of thi seruaunt this grettest helthe and victory; and lo! Y die for thyrst, and Y schal falle in to the hondis of vncircumcidid men.

19 Therfor the Lord openyde a wang tooth in the cheke boon of the asse, and watris yeden out therof, bi whiche drunkun he refreischide the spirit, and resseuede strengthis; therfor the name of that place was clepid the Welle of the clepere of the cheke til to present dai.

20 And he demyde Israel in the daies of Filistiym twenti yeer.

JUDGES CHAPTER 16

1 Also Sampson yede in to Gazam, and he siy there a womman hoore, and he entride to hir.

2 And whanne Filisteis hadden seyn this, and it was pupplischid at hem, that Sampson entride in to the citee, thei cumpassiden hym, whanne keperis weren set in the yate of the citee; and thei abididen there al nyyt with silence, that in the morewtid thei schulen kille Sampson goynge out.

3 Forsothe Sampson slepte til to the myddis of the nyyt; and fro thennus he roos, and took bothe the closyngis, ethir leeues, of the yate, with hise postis and lok; and he bar tho leeues, put on the schuldris, to the cop of the hil that biholdith Ebron.

4 After these thingis Sampson louyde a womman that dwellide in the valey of Soreth, and sche was clepid Dalida.

5 And the princes of Filisteis camen to hir, and seiden, Disseyue thou hym, and lerne thou of hym, in what thing he hath so greet strengthe, and how we mowen ouercome hym, and turmente hym boundun; that if thou doist, we schulen

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yyue to thee ech man a thousynde and an hundrid platis of siluer.

6 Therfor Dalida spak to Sampson, Y biseche, seie thou to me, wher ynne is thi gretteste strengthe, and what is that thing, with which thou boundun maist not breke?

7 To whom Sampson answeride, If Y be boundun with seuene coordis of senewis not yit drye and yit moiste, Y schal be feble as othere men.

8 And the princis of Filisteis brouyten to hir seuene coordis, as he hadde seide; with whiche sche boond him,

9 while buyschementis weren hid at hir, and abididen in a closet the ende of the thing. And sche criede to hym, Sampson, Filisteis ben on thee! Which brak the boondis, as if a man brekith a threed of herdis, writhun with spotle, whanne it hath take the odour of fier; and it was not knowun wher ynne his strengthe was.

10 And Dalida seide to hym, Lo! thou hast scorned me, and thou hast spok fals; nameli now schewe thou to me, with what thing thou schuldist be boundun.

11 To whom he answeride, If Y be boundun with newe coordis, that weren not yit in werk, I schal be feble, and lijk othere men.

12 With whiche Dalida boond him eft, and criede, Sampson, Filistees ben on thee! the while buyschementis weren maad redi in closet. Which brak so the boondis as thredis of webbis.

13 And Dalida seide eft to hym, Hou long schalt thou disseyue me, and schalt speke fals? Schew thou to me, with what thing thou schalt be boundun. To whom Sampson answeryde, he seide, If thou plattist seuene heeris of myn heed with a strong boond, and fastnest to the erthe a naile boundun a boute with these, Y schal be feble.

14 And whanne Dalida hadde do this, sche seide to hym, Sampson, Filisteis ben on thee! And he roos fro sleep, and drow out the nail, with the heeris and strong boond.

15 And Dalida seide to hym, Hou seist thou, that thou louest me, sithen thi soule is not with me? Bi thre tymes thou liedist to me, and noldist seie to me, wher ynne is thi moost strengthe.

16 And whanne sche was diseseful to hym, and cleuyde to hym contynueli bi many daies, and yaf not space to reste, his lijf failide, and was maad wery til to deeth.

17 Thanne he openyde the treuthe of the thing, and seide to hir, Yrun stiede neuere on myn heed, for Y am a Nazarei, that is, halewid to the Lord, fro the wombe of my modir; if myn heed be schauun, my strengthe schal go awei fro me, and Y schal faile, and Y schal be as othere men.

18 And sche siy that he knowlechide to hir al his wille, ether herte; and sche sente to the princes of Filisteis, and comaundide, Stie ye yit onys, for now he openyde his herte to me. Whiche stieden, with the money takun which thei bihiyten.

19 And sche made hym slepe on hir knees, and bowe the heed in hir bosum; and sche clepide a barbour, and schauede seuene heeris of hym; and sche bigan to caste hym awei, and to put fro hir; for anoon the strengthe yede awei fro him.

20 And sche seide, Sampson, Filisteis ben on thee! And he roos fro sleep, and seide to his soule, Y schal go out, as and Y dide bifore, and Y schal schake me fro boondis; and he wiste not, that the Lord hadde goon awei fro hym.

21 And whanne Filisteis hadden take hym, anoon thei diden out hise iyen, and ledden hym boundun with chaynes to Gaza, and maden hym closid in prisoun to grynde.

22 And now hise heeris bigunnen to growe ayen;

23 and the princes of Filisteis camen togidere to offre grete sacrifices to Dagon, her god, and to ete, seiynge, Oure god hath bitake oure enemy Sampson in to oure hondis.

24 And the puple seynge also this thing preiside her god, and seide the same thingis, Our god hath bitake oure aduersarie in to oure hondis, which dide awey oure lond, and killide ful many men.

25 And thei weren glad bi feestis, for thei hadden ete thanne; and thei comaundiden, that Sampson schulde be clepid, and schulde pleie bifor hem; which was led out of prisoun, and pleiede bifor hem; and thei maden hym stonde bitwixe twei pileris.

26 And he seide to the child gouernynge hise steppis, Suffre thou me, that Y touche the pilers on whiche al the hows stondith, that Y be bowid on tho, and reste a litil.

27 Sotheli the hows was ful of men and of wymmen, and the princes of the Filisteis weren there, and aboute thre thousynde of euer either kynde, biholdynge fro the roof and the soler Sampson pleynge.

28 And whanne the Lord was inwardli clepid, he seide, My Lord God, haue mynde on me, and, my God, yelde thou now to me the formere strengthe, that Y venge me of myn enemyes, and that Y resseyue o veniaunce for the los of tweyne iyen.

29 And he took bothe pilers, on whiche the hows stood, and he helde the oon of tho in the riythond, and the tother in the left hond; and seide,

30 My lijf die with Filesteis! And whanne the pileris weren schakun togidere strongli, the hows felde on alle the princes, and on the tother multitude, that was there; and he diynge killide many moo, than he quyk hadde slayn bifore.

31 Forsothe hise britheren and al the kinrede camen doun, and token his bodi, and birieden bitwixe Saraa and Escahol, in the sepulcre of his fadir Manue; and he demyde Israel twenti yeer.

JUDGES CHAPTER 17

1 In that tyme was a man, Mycas bi name, of the hil of Effraym.

2 And he seide to his modir, Lo! Y haue a thousynde and an hundrid platis of siluer, whiche thou departidist to thee, and on whiche thou sworist, while Y herde, and tho ben at me. To whom sche answeride, Blessid be my sone of the Lord.

3 Therefor he yeldide tho to his modir; and sche seide to hym, Y halewide and avowide this siluer to the Lord, that my sone resseyue of myn hond, and make a grauun ymage and a yotun ymage; and now I yyue it to thee.

4 Therfor he yeldide to his modir; and sche took twei hundryd platis of siluer, and yaf tho to a werk man of siluer,

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that he schulde make of tho a grauun ymage and yotun, that was in the hows of Mycas.

5 Which departide also a litil hous ther ynne to God; and made ephod, and theraphym, that is, a preestis cloth, and ydols; and he fillide the hond of oon of his sones, and he was maad a preest to hym.

6 In tho daies was no kyng in Israel, but ech man dide this, that semyde riytful to hym silf.

7 Also another yonge wexynge man was of Bethleem of Juda, of the kynrede therof, that is, of Juda, and he was a dekene, and dwellide there.

8 And he yede out of the citee of Bethleem, and wolde be a pilgrim, where euere he foond profitable to hym silf. And whanne he made iourney, and hadde come in to the hil of Effraym, and hadde bowid a litil in to the hows of Mycha,

9 he was axid of hym, Fro whennus comest thou? Which answeride, Y am a dekene of Bethleem of Juda, and Y go, that Y dwelle where Y may, and se that it is profitable to me.

10 Micha seide, Dwelle thou at me, and be thou fadir and preest to me; and Y schal yyue to thee bi ech yeer ten platis of siluer, and double cloth, and tho thingis that ben nedeful to lijflode.

11 He assentide, and dwellide at the man; and he was to the man as oon of sones.

12 And Mycha fillide his hond, and hadde the child preest at hym,

13 and seide, Now Y woot, that God schal do wel to me, hauynge a preest of the kyn of Leuy.

JUDGES CHAPTER 18

1 In tho daies was no kyng in Israel; and the lynage of Dan souyte possessioun to it silf, to dwelle ther ynne; for til to that dai it hadde not take eritage among other lynagis.

2 Therfor the sones of Dan senten fyue the strongeste men of her generacioun and meynee fro Saraa and Escahol, that thei schulden aspie the lond, and biholde diligentli. And thei seiden to hem, Go ye, and biholde the lond. And whanne thei goynge hadden come in to the hil of Effraym, and hadden entrid in to the hows of Mycha, thei restiden there.

3 And thei knewen the voys of the yong wexynge dekene; and thei restiden in the yn of hym, and seiden to hym, Who brouyte thee hidur? What doist thou here? For what cause woldist thou come hidur?

4 Which answeride to hem, Mychas yaf to me these and these thingis, and hiride me for meede, that Y be preest to hym.

5 Forsothe thei preieden hym, that he schulde counsele the Lord, and thei myyten wite, whether thei yeden in weie of prosperite, and the thing schulde haue effect.

6 Which answeride to hem, Go ye with pees, the Lord biholdith youre weie, and the iourney whidur ye goon.

7 Therfor the fyue men yeden, and camen to Lachys; and thei siyen the puple dwellynge ther ynne with outen ony drede, bi the custom of Sidonyis, sikur and resteful, for no man outirli ayenstood hem, and of grete richessis, and fer fro Sidon, and departid fro alle men.

8 And thei turneden ayen to her britheren in Saraa and Escahol; and thei answeriden to britheren axynge what thei hadden do,

9 Rise ye, and stie we to hem, for we siyen the lond ful riche and plenteuous; nyle ye be necgligent, nil ye ceesse, go we, and haue it in possessioun;

10 no trauel schal be; we schulen entre to sikir men, in to a largeste cuntrey; and the Lord schal bitake to vs a place, wher ynne is not pouert of ony thing of tho that ben brouyt forth in erthe.

11 Therfor sixe hundrid men gird with armeris of batel yeden forth of the kynrede of Dan, that is, fro Saraa and Escahol.

12 And thei stieden, and dwelliden in Cariathiarym of Juda, which place took fro that tyme the name of Castels of Dan, and is bihyndis the bak of Cariathiarym.

13 Fro thennus thei passiden in to the hil of Effraym; and whanne thei hadden come to the hows of Mychas, the fyue men,

14 that weren sent bifore to biholde the lond of Lachis, seiden to her other britheren, Ye knowen, that ephod, and theraphyn, and a grauun ymage and yotun is in these housis; se ye what plesith you.

15 And whanne thei hadden bowid a litil, thei entriden in to the hows of the yong dekene, that was in the hows of Mychas, and thei gretten hym with pesible wordis.

16 Forsothe sixe hundrid men stoden bifore the dore, so as thei weren armed. And thei, that entriden in to the hows of the yong man, enforsiden to take awey the grauun ymage, and the ephod, and theraphin, and the yotun ymage; and the preest stood bifore the dore,

17 while sixe hundrid strongeste men abideden not fer.

18 Therfor thei that entriden token the grauun ymage, ephod, and idols, and the yotun ymage; to whiche the preest seide, What doen ye?

19 To whom thei answeriden, Be thou stille, and putte the fyngur on thi mouth, and come with vs, that we haue thee fadir and preest. What is betere to thee, that thou be preest in the hows of o man, whether in o lynage and meynee in Israel?

20 And whanne he hadde herd this, he assentide to the wordis of hem, and he took the ephod, and ydols, and the grauun ymage, and yede forth with hem.

21 And whanne thei yeden, and hadden maad the litle children, and werk beestis, and al thing that was preciouse, to go bifor hem;

22 and whanne thei weren now fer fro the hows of Mychas, men that dwelliden in the housis of Mychas, crieden togidere, and sueden,

23 and bigunnun to crye aftir the bak. Whiche whanne thei hadden biholde, seiden to Mychas, What wolt thou to thee? whi criest thou?

24 Which answeride, Ye han take awey my goddis whiche Y made to me, and the preest, and alle thingis whiche Y haue; and ye seien, What is to thee?

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25 And the sones of Dan seiden to hym, Be war, lest thou speke more to vs, and men styrid in soule come to thee, and thou perische with al thin hows.

26 And so thei yeden forth in the iourney bigunnun. Forsothe Mychas siy, that thei weren strongere than he, and turnede ayen in to his hows.

27 Forsothe sixe hundrid men token the preest, and the thingis whiche we biforseiden, and camen in to Lachis to the puple restynge and sikur; and thei smytiden hem bi the scharpnesse of swerd, and bitoken the citee to brennyng,

28 while no man outirli yaf help, for thei dwelliden fer fro Sydon, and hadden not ony thing of felouschipe and cause with ony of men. Forsothe the citee was set in the cuntrei of Roob; which citee thei bildiden eft, and dwelliden ther ynne;

29 while the name of the citee was clepid Dan, bi the name of her fadir, whom Israel hadde gendrid, which citee was seid Lachis bifore.

30 And thei settiden there the grauun ymage, and Jonathas, sone of Jerson, sone of Moises, and Jonathas sones, preestis, in the lynage of Dan, til in to the dai of her caitifte.

31 And the idol of Mychas dwellide at hem, in al the tyme in which the hows of God was in Silo. In tho daies was no kyng in Israel.

JUDGES CHAPTER 19

1 A man was a dekene dwellinge in the side of the hil of Effraym, which dekene took a wijf of Bethleem of Juda.

2 And sche lefte hym, and turnede ayen in to the hows of hir fadir in Bethleem, and sche dwellide at hym foure monethis.

3 And hir hosebonde suede hir, and wolde be recounselid to hir, and speke faire, and lede hir ayen with him; and he hadde in cumpany a child, and tweyne assis. And sche resseyuede hym, and brouyte him in to the hows of hir fadir; and whanne hise wyues fadir hadde herd this, and hadde seyn hym, he ran gladli to hym, and kisside the man.

4 And the hosebonde of the douytir dwellide in the hows of his wyues fadir in three daies, and eet and drank hoomli with hym.

5 Sotheli in the fourthe dai he roos bi nyyt, and wolde go forth; whom the fadir of his wijf helde, and seide to hym, Taaste thou first a litil of breed, and coumforte thi stomak, and so thou schalt go forth.

6 And thei saten togidere, and eeten, and drunkun. And the fadir of the damysele seide to the hosebonde of his douyter, Y beseche thee, that thou dwelle here to dai, and that we be glad togidere.

7 And he roos, and bigan to wilne to go; and neuertheles the fadir of his wijf helde hym mekeli, and made to dwelle at hym.

8 Forsothe whanne the morewtid was maad, the dekene made redi weie; to whom the fadir of his wijf seide eft, Y biseche, that thow take a litil of mete, and make thee strong til the dai encreesse, and aftirward go forth. Therfor thei eten togidere.

9 And the yong man roos to go with his wijf and child; to whom the fadir of his wijf spak eft, Biholde thou, that the dai is lowere to the goynge doun, and it neiyeth to euentid; dwelle thou at me also to dai, and lede a glad dai, and to morewe thou schalt go forth, that thou go in to thin hows.

10 The hosebonde of the douytir nolde assente to hise wordis; but he yede forth anoon, and cam ayens Jebus, which bi another name is clepid Jerusalem; and he ledde with hym twei assis chargid, and the wijf.

11 And now thei weren bisidis Jebus, and the day was chaungid in to nyyt. And the child seide to his lord, Come thou, Y biseche, bowe we to the citee of Jebus, and dwelle we therynne.

12 To whom the lord answeride, Y schal not entre in to the citee of an alien folc, which is not of the sones of Israel, but Y schal passe til to Gabaa;

13 and whanne Y schal come thidur, we schulen dwelle therynne, ether certis in the citee of Rama.

14 Therfor thei passiden Jebus, and token the weie bigunnun. And the sunne yede doun to hem bisidis Gabaa, which is in the lynage of Beniamyn;

15 and thei turneden to it, that thei schulden dwelle there. Whidur whanne thei hadden entrid, thei saten in the street of the citee, and no man wolde resseyue hem to herbore.

16 And lo! an eld man turnede ayen fro the feeld, and fro his werk in the euentid, and apperide to hem, which also hym silf was of the hil of Effraym, and he dwellide a pilgrym in Gabaa. Therfor men of that cuntrey weren the sones of Gemyny.

17 And whanne the eld man reiside his iyen, he siy a man sittynge with hise fardels in the street of the citee; and he seide to that man, Fro whennus comest thou? and whidur goist thou?

18 Which answeride to hym, We yeden forth fro Bethleem of Juda, and we gon to oure place, which is in the side of the hil of Effraym, fro whennus we yeden to Bethleem; and now we gon to the hows of God, and no man wole resseyue vs vndur his roof,

19 and we han prouendre and hey in to mete of assis, and breed and wyn in to myn vsis, and of thin handmayde, and of the child which is with me; we han no nede to ony thing, no but to herbore.

20 To whom the eld man answeride, Pees be with thee; Y schal yyue alle thingis, that ben nedeful; oneli, Y biseche, dwelle thou not in the street.

21 And he brouyte hym in to his hows, and yaf mete to the assis; and after that thei waischiden her feet, he resseyuede hem in to feeste.

22 While thei eeten, and refreischiden the bodies with mete and drynk after the trauel of weie, men of that citee camen, the sones of Belial, that is, with out yok, and thei cumpassiden the hows of the elde man, and bigunnun to knocke the doris; and thei crieden to the lord of the hows, and seiden, Lede out the man that entride in to thin hows, that we mysuse him.

23 And the elde man yede out to hem, and seide, Nyle ye, britheren, nyle ye do this yuel; for the man entride in to myn herbore; and ceesse ye of this foli.

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24 Y haue a douyter virgyn, and this man hath a wijf; Y schal lede out hem to you, that ye make lowe hem, and fille youre lust; oneli, Y biseche, that ye worche not this cursidnesse ayens kynde ayens the man.

25 Thei nolden assente to hise wordis; which thing the man siy, and ledde out his wijf to hem, and bitook to hem hir to be defoulid. And whanne thei hadden misusid hir al niyt, thei lefte hir in the morewtid.

26 And whanne the derknessis departiden, the womman cam to the dore of the hows, where hir lord dwellide, and there sche felde doun.

27 Whanne the morewtid was maad, the man roos, and openyde the dore, that he schulde fille the weie bigunnun; and lo! his wijf lay bifor the dore, with hondis spred in the threischfold.

28 And he gesside hir to reste, and spak to hir, Rise thou, and go we. And whanne sche answeride no thing, he vndirstode that sche was deed; and he took hir, and puttide on the asse, and turnede ayen in to his hows.

29 And whanne he entride in to that hows, he took a swerd, and departide in to twelue partis and gobetis the deed body of the wijf, and sente in to alle the termes of Israel.

30 And whanne alle men hadden herde this, thei crieden, Neuere siche a thing was don in Israel, fro that dai in which oure fadris stieden fro Egipt til in to present tyme; seie ye sentence, and deme ye in comyn, what is nede to be doon.

JUDGES CHAPTER 20

1 Therfor alle the sones of Israel yeden, and weren gaderid togidere as o man, fro Dan til to Bersabee, and fro the lond of Galaad to the Lord in Maspha; and alle the corneris of puplis;

2 and alle the lynagis of Israel camen to gidere in to the chirche of the puple of God, foure hundrid thousynde of foot men fiyters.

3 And it was not hid fro the sones of Beniamyn, that the sones of Israel hadden stied in to Maspha. And the dekene, hosebonde of the wijf that was slayn, was axid, how so greet felonye was doon;

4 and he answeride, Y cam with my wijf in to Gabaa of Beniamyn, and Y turnede thidur.

5 And lo! men of that citee cumpassiden in nyyt the hows, in which Y dwellide, and thei wolden sle me, and thei bitraueliden my wijf with vnbileueful woodnesse of letcherie; at the last sche was deed.

6 And Y took, and Y kittide hir in to gobetis, and Y sente partis in to alle the termes of youre possessioun; for so greet felonye and so greuouse synne was neuere doon in Israel.

7 Alle ye sones of Israel ben present; deme ye, what ye owen do.

8 And al the puple stood, and answeride as bi word of o man, that is acordyngli, with out ayenseiyng and with out delay, We schulen not go awei in to oure tabernaclis, nethir ony man schal entre in to his hows;

9 but we schulen do this in comyn ayens Gabaa.

10 Ten men be chosun of an hundrid, of alle the lynagis of Israel, and an hundrid of a thousynde, and a thousynde of ten thousynde, that thei bere metis to the oost, and that we, fiytynge ayens Gabaa of Beniamyn, moun yelde to it for the trespas that that it deserueth.

11 And al the puple, as o man, cam togidere to the citee bi the same thouyt and o counsel.

12 And thei senten messangeris to al the lynage of Beniamyn, whiche messangeris seiden, Whi so greet felony is foundun in you?

13 Bitake ye the men of Gabaa, that diden this wickidnesse, that thei die, and yuel be doon awey fro Israel. Whiche nolden here the comaundement of her britheren, the sones of Israel,

14 but of alle the citees, that weren of her part, thei camen togidere in to Gabaa, to helpe hem, and to fiyte ayens al the puple of Israel.

15 And fyue and twenti thousynde weren foundun of Beniamyn, of men drawynge out swerd, outakun the dwelleris of Gabaa,

16 whiche weren seuen hundrid strongeste men, fiytynge so with the lefthond as with the riythond, and castynge so stoonus with slyngis at a certeyn thing, that thei myyten smyte also an heer, and the strook of the stoon schulde not be borun in to the tother part.

17 Also of the men of Israel, with out the sones of Beniamin, weren foundun foure hundrid thousynd of men drawynge swerd and redi to batel.

18 Whiche riseden and camen in to the hows of God, that is in Silo; and thei counceliden God, and seiden, Who schal be prince in oure oost of the batel ayens the sones of Beniamyn? To whiche the Lord answeride, Judas be youre duyk.

19 And anoon the sones of Israel risiden eerli, and settiden tentis ayens Gabaa.

20 And fro thennus thei yeden forth to batel ayens Beniamyn, and bigunnen to fiyte ayens the citee.

21 And the sones of Beniamyn yeden out of Gabaa, and killiden of the sones of Israel in that dai two and twenti thousynde of men.

22 And eft the sones of Israel tristiden in strengthe and noumbre, and dressiden schiltrun, in the same place in which thei fouyten bifore;

23 so netheles that thei stieden bifore, and wepten bifor the Lord til to nyyt, and counseliden hym, and seiden, Owe Y go forth more to fiyte ayens the sones of Beniamyn, my britheren, ether nay? To whiche he answeride, Stie ye to hem, and bigynne ye batel.

24 And whanne the sones of Israel hadden go forth to batel in the tother dai ayens Beniamyn,

25 the sones of Beniamyn braken out of the yates of Gabaa, and camen to hem; and the sones of Beniamyn weren wood ayens hem bi so greet sleyng, that thei castiden doun eiytene thousynde of men drawynge swerd.

26 Wherfor alle the sones of Israel camen in to the hows of God, and saten, and wepten bifore the Lord, and thei

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fastiden in that dai til to euentid; and thei offeriden to the Lord brent sacrifices and pesible sacrifices,

27 and axiden of her staat. In that tyme the arke of boond of pees of God was there in Silo;

28 and Fynees, the sone of Eleazar, sone of Aaron, was souereyn of the hows. Therfor thei counseliden the Lord, and seiden, Owen we go out more to batel ayens the sones of Beniamyn, oure britheren, ethir reste? To whiche the Lord seide, Stie ye, for to morewe Y schal bytake hem in to youre hondis.

29 And the sones of Israel settiden buyschementis bi the cumpas of the citee of Gabaa;

30 and the thridde tyme as onys and tweis thei brouyten forth oost ayens Beniamyn.

31 But also the sones of Beniamyn braken out of the citee booldli, and pursueden ferthere the aduersaryes fleynge, so that thei woundiden of hem, as in the firste dai and the secounde, and killiden bi twey paththis the aduersaries turnynge backis; of whiche paththis oon was borun in to Bethel, the tother in to Gabaa. And thei castiden doun aboute thretti men;

32 for thei gessiden to sle hem bi customable maner; whiche feyneden fliyt bi craft, and token counsel, that thei schulden drawe hem fro the citee, and that thei as fleynge schulden brynge to the forseid paththis.

33 Therfor alle the sones of Israel risiden of her seetis, and settiden schiltrun in the place which is clepid Baalthamar. And the buschementis, that weren aboute the citee, bigunnen to opene hem silf litil and litil,

34 and to go forth fro the west part of the citee. But also othere ten thousynde of men of al Israel excitiden the dwelleris of the cite to batels; and the batel was maad greuous ayens the sones of Beniamyn, and thei vndurstoden not, that perisching neiyede to hem on eche part.

35 And the Lord smoot hem in the siyt of the sones of Israel, and thei killiden of hem in that dai fyue and twenti thousynde and an hundrid men, alle the werryours and drawynge swerd.

36 Sotheli the sones of Beniamyn bigunnen to fle, whanne thei sien, that thei weren the lowere. And the sones of Israel sien this, and yauen to hem place to fle, that thei schulden come to the buyschementis maad redi, whiche thei hadden set bisidis the citee.

37 And whanne thei hadden rise sudenli fro hid places, and Beniamyn yaf backis to the sleeris, thei entriden in to the citee, and smytiden it by the scharpnesse of swerd.

38 Sotheli the sones of Israel hadden youe a signe to hem whiche thei hadden set in buyschementis, that aftir that thei hadden take the citee, thei schulden kyndle fier, and that bi smook stiynge an hiy, thei schulden schewe the citee takun.

39 And whanne the sones of Israel set in thilke batel sien this; for the sones of Beniamyn gessiden hem to fle, and thei sueden bisiliere, whanne thretti men of her oost weren slayn;

40 and the sones of Israel sien as a piler of smoke stie fro the citee; also Beniamyn bihelde bihynde, whanne he siy the citee takun, and flawmes borun in hiye,

41 thei that feyneden fliyt bifore, ayenstoden strongliere with face turned. And whanne the sones of Beniamyn hadden seyn this, thei weren turned in to fliyt,

42 and thei bigunnen to go to the weie of deseert; while also aduersaries pursueden hem there, but also thei, that hadden brent the citee, camen ayens hem.

43 And so it was doon, that thei weren slayn of enemyes on ech part, nether ony reste of men diynge was; and thei felden, and weren cast doun at the eest coost of the citee of Gabaa.

44 Forsothe thei, that weren slayn in the same place, weren eiytene thousynde of men, alle strongeste fiyteris.

45 And whanne thei that leften of Beniamyn hadden seyn this, thei fledden in to wildirnesse, and thei yeden to the stoon, whos name is Remmon. And in that fliyt the sones of Israel yeden opynli, and yeden in to dyuerse places, and killiden fyue thousynde men; and whanne thei yeden ferther, thei pursueden hem, and killiden also othere twei thousynde.

46 And so it was doon, that alle that felden doun of Beniamyn in diuerse places, weren fyue and twenti thousynde, fiyterys moost redi to batels.

47 And so sixe hundrid men leften of al the noumbre of Beniamyn, that myyten ascape, and fle in to wildirnesse; and thei saten in the stoon of Remmon foure monethis.

48 Forsothe the sones of Israel yeden out, and smytiden with swerd alle the remenauntis of the citee, fro men til to werk beestis; and deuourynge flawme wastide alle the citees and townes of Beniamyn.

JUDGES CHAPTER 21

1 Also the sones of Israel sworen in Maspha, and seiden, Noon of vs schal yyue to the sones of Beniamyn a wijf of his douytris.

2 And alle camen to the hows of God in Silo, and thei saten in the siyt of hym til to euentid, and thei reisiden the vois, and bigunnen to wepe with greet yellyng,

3 and seiden, Lord God of Israel, whi is this yuel don in thi puple, that to dai o lynage be takun awey of vs?

4 Sotheli in the tother day thei risiden eerli, and bildyden an auter, and offriden there brent sacrifices and pesible sacrifices, and seiden,

5 Who of alle the lynagis of Israel stiede not in to the oost of the Lord? For whanne thei weren in Maspha, thei hadden bounde hem silf with a greuouse ooth, that thei that failiden schulden be slayn.

6 And the sones of Israel weren led bi penaunce on her brother Beniamyn, and bigunnen to seie, O lynage of Israel is takun awey;

7 wherof schulen thei take wyues? for alle we sworen in comyn, that we schulen not yyue oure douytris to hem.

8 Therfor thei seiden, Who is of alle the lynagis of Israel, that stiede not to the Lord in Maspha? And lo! the dwelleris of Jabes of Galaad weren foundun, that thei weren not in the oost.

9 Also in that tyme, whanne thei weren in Silo, noon of hem was foundun there.

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10 Therfor thei senten ten thousynde strongeste men, and comaundiden to hem, Go ye, and smyte the dwelleris of Jabes of Galaad bi the scharpnesse of swerd, as wel the wyues as the litle children of hem.

11 And this thing schal be, which ye owen to kepe, sle ye alle of male kynde, and the wymmen, that knewen men fleischli; reserue ye the virgyns.

12 And foure hundrid virgyns, that knewen not the bed of man, weren foundun of Jabes of Galaad; and thei brouyten hem to the castels in Silo, in to the lond of Chanaan.

13 And thei senten messangeris to the sones of Beniamyn, that weren in the stoon of Remmon; and thei comaundiden to hem, that thei schulden resseyue tho wymmen in pees.

14 And the sones of Beniamyn camen in that tyme, and the douytris of Jabes of Galaad weren youun to hem to wyues; forsothe thei founden not othere wymmen, whiche thei schulden yyue in lijk maner.

15 And al Israel sorewide greetly, and dide penaunce on the sleyng of o lynage of Israel.

16 And the grettere men in birthe seiden, What schulen we do to the othere men, that han not take wyues? Alle the wymmen in Beniamyn felden doun,

17 and it is to vs to puruey with greet cure and greet studie, that o lynage be not don awey fro Israel.

18 We moun not yyue oure douytris to hem, for we ben boundun with an ooth and cursyng, bi which we seiden, Be he cursid that yyueth of hise douytris a wijf to Beniamyn.

19 And thei token a counsel, and seiden, Lo! annyuersarie solempnyte of the Lord is in Silo, whych is set at the north of the citee of Bethel, and at the eest coost of the weie that goith from Bethel to Siccyma, and at the south of the citee of Lebona.

20 And thei comaundiden to the sones of Beniamyn, and seiden, Go ye, be ye hid in the vyneris;

21 and whanne ye seen douytris of Silo go forth bi custom to lede daunsis, go ye out of the vyneris sudeynli, and rauysche ye hem, eche man o wijf, and go ye in to the lond of Beniamyn.

22 And whanne the fadris and britheren of hem schulen come, and bigynne to pleyne and plete ayens you, we schulen seie to hem, Haue ye mercy of hem; for thei rauyschiden not hem bi riyt of fiyteris and ouercomeris, but ye yauen not to hem preiynge that thei schulden take; and the synne is of youre part.

23 And the sones of Beniamyn diden as it was comaundid to hem, and bi her noumbre thei rauyschiden wyues to hem, ech man o wijf, of hem that ledden daunsis. And thei yeden in to her possessioun, and bildiden citees, and dwelliden in tho.

24 And the sones of Israel turneden ayen, bi lynagis and meynees, in to her tabernaclis. In tho dayes was no kyng in Israel, but ech man dide this, that semyde ryytful to hym silf.

THE SCROLL OF RUTH

Hebrew title: Megilath Rut
Estimated Range of Dating: 5th–4th centuries B.C.

(The Book of Ruth (Hebrew: Megilath Rut, "the Scroll of Ruth", one of the Five Megillot) is included in the third division, or the Writings (Ketuvim), of the Hebrew Bible; in most Christian canons it is treated as a history book and placed between Judges and 1 Samuel. It is one of the shortest books in both the Jewish and Christian holy books, consisting of only four chapters. The name Ruth means compassion, pity, remorse, sorrow or grief. It is unknown who wrote the book. It is traditionally ascribed to the prophet Samuel, but Ruth's identity as a non-Israelite and the stress on the need for an inclusive attitude towards foreigners suggests an origin in the fifth century BC, when intermarriage had become controversial (as seen in Ezra 9:1 and Nehemiah 13:1). A substantial number of scholars therefore date it to the Persian period (5th–4th centuries BC). The genealogy that concludes the book is believed to be a post-exilic Priestly addition, as it adds nothing to the plot; nevertheless, it is carefully crafted and integrates the book into the history of Israel running from Genesis to Kings.

Contents and Structure
The book is structured in four chapters:
1. Prologue and Problem: Death and Emptiness (1:1–22)
A. Setting the scene (1:1–5)
B. Naomi returns home (1:6–18)
C. Arrival of Naomi and Ruth in Bethlehem (1:19–22)
2. Ruth Meets Boaz, Naomi's Relative, on the Harvest Field (2:1–23)
A. Ruth in the field of Boaz (2:1–17)
B. Ruth reports to Naomi (2:18–23)
3. Naomi Sends Ruth to Boaz on the Threshing Floor (3:1–18)
A. Naomi Reveals Her Plan (3:1–5)
B. Ruth at the threshing-floor of Boaz (3:6–15)
C. Ruth reports to Naomi (3:16–18)
4. Resolution and Epilogue: Life and Fullness (4:1–22)
A. Boaz with the men at the gate (4:1–12)
B. A son is born to Ruth (4:13–17)
Genealogical appendix (4:18–22)

The book tells of Ruth accepting the god of the Israelites as her god and the Israelite people as her own. In Ruth 1:16–17, Ruth tells Naomi, her Israelite mother-in-law, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me." The

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book is held in esteem by Jews who fall under the category of Jews-by-choice, as is evidenced by the considerable presence of Boaz in rabbinic literature. The Book of Ruth also functions liturgically, as it is read during the Jewish holiday of Shavuot ("Weeks").

The book can be read as a political parable relating to issues around the time of Ezra and Nehemiah (the 4th century BC). The realistic nature of the story is established from the start through the names of the participants: the husband and father is Elimelech, meaning "My God is King", and his wife is Naomi, "Pleasing", but after the deaths of her sons Mahlon, "Sickness", and Chilion, "Wasting", she asks to be called Mara, "Bitter". The reference to Moab raises questions, since in the rest of the biblical literature it is associated with hostility to Israel, sexual perversity, and idolatry, and Deuteronomy 23:3–6 excluded an Ammonite or a Moabite from "the congregation of the LORD; even to their tenth generation". Despite this, Ruth the Moabite married a Judahite and even after his death still regarded herself a member of his family; she then married another Judahite and bore him a son who became an ancestor of David. Contrary to the message of Ezra–Nehemiah, where marriages between Jewish men and non-Jewish women were broken up, Ruth teaches that foreigners who convert to Judaism can become good Jews, foreign wives can become exemplary followers of Jewish law, and there is no reason to exclude them or their offspring from the community.)

RUTH CHAPTER 1

1 In the daies of o iuge, whanne iugis weren souereynes, hungur was maad in the lond; and a man of Bethleem of Juda yede to be a pylgrym in the cuntrei of Moab, with his wijf and twey fre sones.

2 He was clepid Elymelech, and his wijf Noemy, and the twey sones, the oon was clepid Maalon, and the tother Chelion, Effrateis of Bethleem of Juda; and thei entriden in to the cuntrey of Moab, and dwelliden there.

3 And Elymelech, the hosebonde of Noemy, diede, and sche lefte with the sones;

4 and thei token wyues of Moab, of whiche wyues oon was clepid Orpha, the tother Ruth. And the sones dwelliden there ten yeer,

5 and bothe dieden, that is, Maalon and Chelion; and the womman lefte, and was maad bare of twey fre sones, and hosebonde.

6 And sche roos to go with euer eithir wijf of hir sones in to hir cuntrey fro the cuntrey of Moab; for sche hadde herd, that the Lord hadde biholde his puple, and hadde youe metis to hem.

7 Therfor sche yede out of the place of hir pilgrymage with euer either wijf of hir sones; and now sche was set in the weie of turnyng ayen in to the lond of Juda,

8 and sche seide to hem, Go ye in to the hows of youre modir; the Lord do mercy with you, as ye diden with the deed men, and with me;

9 the Lord yyue to you to fynde reste in the howsis of hosebondis, whiche ye schulen take. And sche kiste hem. Whiche bigunnen to wepe with vois reisid,

10 and to seie, We schulen go with thee to thi puple.

11 To whiche sche answeride, My douytris, turne ye ayen, whi comen ye with me? Y haue no more sones in my wombe, that ye moun hope hosebondis of me; my douytris of Moab, turne ye ayen, and go;

12 for now Y am maad eeld, and Y am not able to boond of mariage; yhe, thouy Y myyte conseyue in this nyyt,

13 and bere sones, if ye wolen abide til thei wexen, and fillen the yeris of mariage, ye schulen sunner be eld wymmen than ye schulen be weddid; I biseche, nyle ye, my douytris, for youre angwische oppressith me more, and the hond of the Lord yede out ayens me.

14 Therfor, whanne the vois was reisid, eft thei bigunnen to wepe. Orpha kisside the modir of hir hosebonde, and turnede ayen, and Ruth cleuyde to the modir of hir hosebonde.

15 To whom Noemy seide, Lo! thi kyneswomman turnede ayen to hir puple, and to hir goddis; go thou with hir.

16 And sche answeride, Be thou not aduersarye to me, that Y forsake thee, and go awei; whidur euer thou schalt go, Y schal go, and where thou schalt dwelle, and Y schal dwelle togidere; thi puple is my puple, and thi God is my God;

17 what lond schal resseyue thee diynge, Y schal die ther ynne, and there Y schal take place of biriyng; God do to me these thingis, and adde these thingis, if deeth aloone schal not departe me and thee.

18 Therfor Noemy siy, that Ruth hadde demyde with stidefast soule to go with hir, and sche nolde be ayens hir, nether counseile ferthere turnynge ayen to her cuntrei men.

19 And thei yeden forth togidere, and camen in to Bethleem; and whanne thei entriden in to the citee, swift fame roos anentis alle men, and wymmen seiden, This is thilke Noemy.

20 To whiche sche seide, Clepe ye not me Noemy, that is, fair, but clepe ye me Mara, that is, bittere; for Almyyti God hath fillid me greetli with bitternesse.

21 Y yede out ful, and the Lord ledde me ayen voide; whi therfor clepen ye me Noemy, whom the Lord hath maad low, and Almyyti God hath turmentid?

22 Therfor Noemy cam with Ruth of Moab, the wijf of hir sone, fro the lond of hir pilgrimage, and turnede ayen in to Bethleem, whanne barli was ropun first.

RUTH CHAPTER 2

1 Forsothe a myyti man and a man of grete richessis, Booz bi name, was kynysman of Elymelech.

2 And Ruth of Moab seide to hir modir in lawe, If thou comaundist, Y schal go in to the feeld, and Y schal gadere eeris of corn that fleen the hondis of reperis, where euer Y schal fynde grace of an hosebonde man merciful in me. To whom sche answeride, Go, my douyter.

3 Therfor sche yede, and gaderide eeris of corn after the backis of reperis. Forsothe it bifelde, that thilke feeld hadde a lord, Booz bi name, that was of the kynrede of Elymelech.

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4 And lo! he cam fro Bethleem. And he seide to the reperis, The Lord be with you. Whiche answeriden to hym, The Lord blesse thee.

5 And Booz seide to the yong man that was souereyn to the reperis, Who is this damysel?

6 Whiche answeride, This is the womman of Moab, that cam with Noemy fro the cuntrey of Moab; and sche preiede,

7 that sche schulde gedere eeris of corn leeuynge bihynde, and sue the steppis of reperis; and fro the morewtid til now sche stondith in the feeld, and sotheli nethir at a moment sche turnede ayen hoom.

8 And Booz seide to Ruth, Douytir, here thou; go thou not in to anothir feelde to gadere, nether go awei fro this place, but be thou ioyned to my dameselis,

9 and sue thou where thei repen; for Y comaundide to my children, that no man be diseseful to thee; but also if thou thirstist, go to the fardels, and drynke watris, of whiche my children drynken.

10 And sche felde on hir face, and worschipide on the erthe; and seide to hym, Wherof is this to me, that Y schulde fynde grace bifor thin iyen, that thou woldist knowe me a straunge womman?

11 To whom he answeride, Alle thingis ben teld to me, whiche thou didist to thi modir in lawe after the deeth of thin hosebonde, and that thou hast forsake thi fadir and modir, and the lond in which thou were borun, and hast come to a puple, whom thou knowist not bifore.

12 The Lord yelde to thee for thi werk, and resseyue thou ful mede of the Lord God of Israel, to whom thou camest, and vndir whose wengis thou fleddist.

13 And sche seide, My lord, Y haue founde grace bifor thin iyen, which hast coumfortid me, and hast spoke to the herte of thin handmaide, which am not lijk oon of thi damesels.

14 And Booz seide to hir, Whanne the our of etyng is, come thou hidur, and ete breed, and wete thi mussel in vynegre. Therfor sche sat at the side of reperis; and he dresside to hir potage, and sche eet, and was fillid; and sche took the relifs.

15 And sche roos fro thennus to gadere eeris of corn bi custom. Forsothe Booz comaundide to hise children, and seide, Also if sche wole repe with you,

16 forbede ye not hir, and also of youre handfuls caste ye forth of purpos, and suffre ye to abide, that sche gadere with out schame; and no man repreue hir gaderynge.

17 Therfor sche gaderide in the feeld til to euentid; and sche beet with a yerde, and schook out tho thingis that sche hadde gaderid; and sche foond of barly as the mesure of ephi, that is, thre buschels.

18 Which sche bar, and turnede ayen in to the citee, and schewide to hir modir in lawe; ferthermore sche brouyte forth, and yaf to hir the relifs of hir mete, with which mete sche was fillid.

19 And the modir in lawe seide to hir, Where gaderidist thou to dai, and where didist thou werk? Blessid be he, that hadde mercy on thee. And sche telde to hir, at whom sche wrouyte; and sche seide the name of the man, that he was clepid Booz.

20 To whom Noemy answeride, Blessid be he of the Lord, for he kepte also to deed men the same grace, which he yaf to the quike. And eft sche seide, He is oure kynysman.

21 And Ruth seide, Also he comaundide this to me, that so longe Y schulde be ioyned to hise reperis, til alle the cornes weren repid.

22 To whom hir modir in lawe seide, My douyter, it is betere that thou go out to repe with hise damysels, lest in another feeld ony man ayenstonde thee.

23 Therfor sche was ioyned to the damesels of Booz; and so longe sche rap with hem, til bothe barli and wheete weren closid in the bernys.

RUTH CHAPTER 3

1 Forsothe aftir that Ruth turnede ayen to hir modir in lawe, Ruth herde of hir, My douytir, Y schal seke reste to thee, and Y schal purueye that it be wel to thee.

2 This Booz, to whose damesels thou were ioyned in the feeld, is oure kynesman, and in this niyt he wyndewith the corn floor of barli.

3 Therfor be thou waischun, and anoyntid, and be thou clothid with onestere clothis, and go doun in to the corn floor; the man, that is, Booz, se not thee, til he haue endid the mete and drynke.

4 Forsothe whanne he goth to slepe, marke thou the place in which he slepith; and thou schalt come and vnhile the cloth, with which he is hilid, fro the part of the feet, and thou schalt caste thee doun, and thou schalt ly there. Forsothe he schal seie to thee, what thou owist to do.

5 Which answeride, What euer thing thou comaundist, Y schal do.

6 And sche yede doun in to the corn floor, and dide alle thingis whiche hir modir in lawe comaundide to hir.

7 And whanne Booz hadde ete and drunke, and was maad gladere, and hadde go to slepe bisidis the heep of handfuls, sche cam, and hidde hir silf; and whanne the cloth was vnhilid fro hise feet, sche castide doun hir silf.

8 And lo! now at mydnyyt the man dredde, and was troblid; and he siy a womman lyggynge at hise feet;

9 and he seide to hir, Who art thou? Sche answeride, Y am Ruth, thin handmayde; stretche forth thi cloth on thi seruauntesse, for thou art nyy of kyn.

10 And he seide, Douytir, thou art blessid of the Lord, and thou hast ouercome the formere mercy with the lattere; for thou suedist not yonge men, pore ethir riche.

11 Therfor nyle thou drede, but what euer thing thou schalt seie to me, Y schal do to thee; for al the puple that dwellith with ynne the yatis of my cytee woot, that thou art a womman of vertu.

12 And Y forsake not, that Y am of nyy kyn, but another man is neer than Y;

13 reste thou in this nyyt, and whanne the morewtid is maad, if he wole holde thee bi riyt of nyy kyn, the thing is wel doon; forsothe if he nyle, Y schal take thee with outen ony doute, the Lord lyueth, that is, bi the Lord lyuynge; slepe thou til the morewtid.

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14 Therfore sche slepte at hise feet til to the goyng awey of nyyt, and so sche roos bifor that men knewen hem silf togidere. And Booz seide to hir, Be thou war lest ony man knowe, that thou camest hidir.

15 And eft he seide, Stretche forth thi mentil with which thou art hilid, and holde thou with euer either hond. And while sche stretchide forth and helde, he mete sixe buyschels of barly, and puttide on hir; and sche bar, and entride in to the citee,

16 and cam to hir modir in lawe. Which seide to Ruth, What hast thou do, douyter? And Ruth telde to hir alle thingis, whyche the man hadde do to hir.

17 And Ruth seide, Lo! he yaf to me sixe buyschels of barly; and he seide, Y nyle that thou turne ayen voide to thi modir in lawe.

18 And Noemy seide, Abide, douytir, til we sien what issu the thing schal haue; for the man schal not ceesse, no but he fille tho thingis whiche he spak.

RUTH CHAPTER 4

1 Therfor Booz stiede to the yate, and sat there; and whanne he hadde seyn the kynesman passe forth, of whom the word was had, Booz seide to hym, Bowe thou a litil, and sitte here; and he clepide hym bi his name. And he turnede, and sat.

2 Forsothe Booz took ten men of the eldere men of the citee, and seide to hem, Sitte ye here.

3 And while thei saten, Booz spak to the kynesman, Noemy, that turnede ayen fro the cuntrey of Moab, seelde the part of the feeld of oure brother Elymelech,

4 which thing Y wolde that thou here; and Y wolde seie to thee bifor alle men syttynge and grettere in birthe of my puple. If thou wolt haue in possessioun the feeld bi riyt of nyy kyn, bye thou, and haue thou in possessioun; sotheli if it displesith thee, schewe thou this same thing to me, that Y wyte what Y owe to do; for noon is niy in kyn, outakun thee which art the formere, and outakun me which am the secunde. And he answeride, Y schal bie the feeld.

5 To whom Booz seide, Whanne thou hast bouyte the feeld of the hond of the womman, thou owist to take also Ruth of Moab, that was the wijf of the deed man, that thou reise the name of thi kynesman in his eritage.

6 Which answeride, Y forsake the ryyt of nyy kyn; for Y owe not to do awei the eritage of my meynee; vse thou my priuelegie, which priuelegie Y knowleche me to wante gladli.

7 Forsothe this was the custom bi eld tyme in Israel among kynesmen, that if a man yaf his riyt to anothir man, that the grauntyng were stidefast, the man vnlaase his scho, and yaf to his kynesman; this was the witnessyng of the yift in Israel.

8 Therfor Booz seide to his kynesman, Take the scho fro thee; which scho he vnlaside anoon fro his foot.

9 And Booz seide to the grettere men in birthe and to al the puple, Ye ben witnessis to dai, that Y haue take in possessioun alle thingis that weren of Elymelech, and of Chelion, and of Maalon, bi the yifte of Noemy;

10 and that Y haue take in to wedlok Ruth of Moab, the wijf of Maalon, that Y reise the name of the deed man in his erytage; lest his name be doon awey fro his meynee and britheren and puple. Ye, he seide, ben witnessis of this thing.

11 Al the puple, that was in the yate, answeride, and the grettere men in birthe answeriden, We ben witnessis; the Lord make this womman, that entrith in to thin hows, as Rachel and Lia, that bildiden the hows of Israel, that sche be ensaumple of vertu in Effrata, and haue a solempne name in Bethleem;

12 and thin hows be maad as the hows of Fares, whom Thamar childide to Judas, of the seed which the Lord schal yyue to thee of this damesel.

13 Therfor Booz took Ruth, and took hir to wijf; and he entride to hir, and the Lord yaf to hir, that sche conseyuede, and childide a sone.

14 And wymmen seiden to Noemy, Blessid be the Lord, which suffride not, that an eir failide to thi meynee, and his name were clepid in Israel;

15 and that thou haue a man, that schal coumforte thi soule, and nursche elde age. For a child is borun of thi douytir in lawe, which child schal loue thee, and he is myche betere to thee, than if thou haddist seuene sones.

16 And Noemy puttide the child resseyued in hir bosum; and sche dide the office of a nurische, and of a berere.

17 Forsothe wymmen neiyboris thankiden hir, and seiden, A sone is borun to Noemy, and clepide his name Obeth. This is the fadir of Ysay, fadir of Dauid.

18 These ben the generaciouns of Fares; Fares gendride Esrom;

19 Esrom gendride Aram; Aram gendride Amynadab;

20 Amynadab gendride Naason; Naason gendride Salmon;

Salmon gendride Booz;

21 Booz gendride Obeth;

22 Obeth gendride Isay; Isay gendride Dauid the kyng.

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THE FIRST BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The First Book of Kings or 1 Reigns)
Estimated Range of Dating: c. 630–540 B.C

(The Book of Samuel, or 1 Samuel and 2 Samuel, form part of the narrative history of Israel in the Nevi'im or "prophets" section of the Hebrew Bible / Old Testament, called the Deuteronomistic history, a series of books (Joshua, Judges, Samuel and Kings) that constitute a theological history of the Israelites and aim to explain God's law for Israel under the guidance of the prophets.

The German biblical scholar Martin Noth coined in 1943 the term "Deuteronomistic History" in order to explain the origin and purpose of Joshua, Judges, Samuel, and Kings. These, he argued, were the work of a single 6th-century BC author seeking to explain recent events (the fall of Jerusalem and the Babylonian exile) using the theology and language of the Book of Deuteronomy. The author used his sources with a heavy hand, depicting Joshua as a grand, divinely guided conqueror, as a Judge acting in a cycle of rebellion and salvation, and the story of the kings as recurring disaster due to disobedience to God. The essence of Deuteronomistic theology is that Israel has entered into a covenant (a treaty, a binding agreement) with the God Yahweh, under which they agree to accept Yahweh as their God (hence the phrase "God of Israel") and Yahweh promises them a land where they can live in peace and prosperity. Deuteronomy contains the laws by which Israel is to live in the promised land, Joshua chronicles the conquest of Canaan, the promised land, and its allotment among the tribes, Judges describes the settlement of the land, Samuel the consolidation of the land and people under David, and Kings the destruction of kingship and loss of the land. The final tragedy described in Kings is the result of Israel's failure to uphold its part of the covenant: faithfulness to Yahweh brings success, economic, military and political, but unfaithfulness brings defeat and oppression.

1 and 2 Samuel were originally (and, in most Jewish bibles, still are) treated as one single book, but the Septuagint, the first Greek translation from the 3rd and the 2nd century BC, noted that the book was written on two scrolls due to its large size; this was adopted, at least in name, by the Latin translations used in the early Christian church of the West. The division of the Chronicles had the same reason. What it is now commonly known as 1 Samuel and 2 Samuel was called 1 Kings (or Reigns) and 2 Kings respectively in the Vulgate and the Septuagint. Then, what it is now commonly known as 1 Kings and 2 Kings would have been 3 Kings (or Reigns) and 4 Kings in old Bibles before the year 1516.

Samuel begins with the prophet Samuel's birth and God's call to him as a boy. The story of the Ark of the Covenant that follows tells of Israel's oppression by the Philistines, which brought about Samuel's anointing of Saul as Israel's first king. But Saul proved unworthy and God's choice turned to David, who defeated Israel's enemies, purchased the threshing floor (2 Samuel 24:24), where his son, Solomon built the Temple and brought the Ark to Jerusalem. The narrative stresses that he gained the throne lawfully, always respecting "the Lord's anointed" (i.e. Saul) and never taking any of his numerous chances to seize the throne by violence. As God's chosen king over Israel, David is also the son of God ("I will be a father to him, and he shall be a son to me..." – 2 Samuel 14). God enters into an eternal covenant (treaty) with David and his line, promising divine protection of the dynasty and of Jerusalem through all time.

The Philistines appear already in Genesis but they seem to have been different people from the Philistines of the Deuteronomistic history (the series of books Joshua, Judges, Samuel, Kings, and also the Book of Jeremiah). The Philistines originated as an immigrant Greek Mycenaean group of Sea Peoples or pirates from the Aegean Sea that settled in southern Canaan circa 1175 BC during the Late Bronze Age collapse. By Iron Age II (between the 12th and 11th century BC), the Philistines had formed an ethnic state centered around a pentapolis (5 cities) consisting of Gaza, Ashdod, Ashkelon, Ekron and Gath. Over time, they gradually assimilated elements of the indigenous Levantine Semitic societies while preserving their own unique culture. old canonical books of the Hebrew nation, their writers describe a series of conflicts between the Philistines and the Israelites during the period of the Judges, and, allegedly, the Philistines exercised lordship over Israel in the days of Saul and Samuel the prophet, forbidding the Israelites from making iron implements of war. According to their chronicles, the Philistines were eventually subjugated by David, before regaining independence in the wake of the United Monarchy's dissolution, after which there are only sparse references to them. The accuracy of these narratives is a subject of debate among scholars. Sure is that the Philistines (like the Hebrew states, Phoenicia, and anybody else) were crushed by Assyrians (between 745 and 681 BC), by Egyptians in 609 BC and finally by Babylonians in 604 BC.)

1 KINGS (1 SAMUEL) CHAPTER 1

1 A man was of Ramathym of Sophym, of the hil of Effraym, and his name was Elchana, the sone of Jeroboam, sone of Elyud, sone of Thau, sone of Suph, of Effraym.

2 And Helchana hadde twei wyues; the name to oon was Anna, and the name of the secounde was Fenenna; and sones weren to Feuenna; forsothe fre children weren not to Anna.

3 And thilke man styede fro his citee in daies ordeyned, to worschipe and offre sacrifice to the Lord of oostis in Silo. Forsothe twei sones of Heli weren there, Ophym and Fynees, preestis of the Lord.

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4 Therfor the dai cam, and Helcana offride, and yaf partis to Fenenna, his wijf, and to alle hise sones and douytris;

5 forsothe he yaf soreufuly o part to Anna, for he louyde Anna; forsothe the Lord hadde closid hir wombe.

6 And hir enemy turmentide hir, and angwischide greetly, in so myche that sche vpbreidide, that the Lord hadde closid hir wombe.

7 And so sche dide bi alle yeeris, whanne in tyme comynge ayen, thei stieden in to the hows of the Lord; and so sche terride Anna. Forsothe Anna wepte, and took not mete.

8 Therfor Helcana, hir hosebonde, seide to hir, Anna, whi wepist thou, and whi etist thou not, and whi is thin herte turmentid? Whether Y am not betere to thee than ben ten sones?

9 Sotheli Anna roos, aftir that sche hadde ete and drunke in Silo. And the while Hely was on his greet seete, bifor the postis of the hows of the Lord,

10 whanne Anna was in bittere soule, sche preyede the Lord, and wepte largeli;

11 and made a vow, and seide, Lord God of oostis, if thou biholdist, and seest the turment of thi seruauntesse, and hast mynde of me, and foryetis not thin handmayde, and yyuest to thi seruauntesse a male kynde, Y schal yyue hym to the Lord in alle daies of his lijf, and a rasour schal not stie on his heed.

12 Forsothe it was doon, whanne sche multipliede preieris bifor the Lord, that Ely aspiede hir mouth.

13 Forsothe Anna spak in hir herte, and oneli hir lippis weren mouyd, and outerly hir vois was not herd. Therfor Hely gesside hir drunkun,

14 and he seide to hyr, Hou longe schalt thou be drunkun? Difye thou a litil the wyn, bi which thou art moist.

15 Anna answeride, and seide, Nay, my lord, for Y am a wretchid womman greetli; Y drank not wyn and al thing that may make drunkun, but Y schedde out my soule in the siyt of the Lord;

16 gesse thou not thin handmaide as oon of the douytris of Belyal, for of the multitude of my sorewe and morenyng Y spak til in to present tyme.

17 Thanne Hely seide to hir, Go thou in pees, and God of Israel yyue to thee the axyng which thou preiedist hym.

18 And sche seide, Y wolde that thin hondmayde fynde grace in thin iyen. And the womman yede in to hir weie, and eet; and hir cheris weren no more chaungid dyuersly.

19 And thei ryseden eerly, and worschipiden bifore the Lord; and thei turneden ayen, and camen in to hir hows in Ramatha. Forsothe Helchana knew fleischli Anna, his wijf; and the Lord thouyte on hir.

20 And it was doon after the cumpas of daies, Anna conseyuede, and childide a sone, and sche clepide his name Samuel; for sche hadde axid hym of the Lord.

21 Forsothe hir hosebonde Helcana stiede, and al his hows, to offre a solempne sacrifice, and his avow to the Lord.

22 And Anna stiede not, for sche hadde seid to hir hosebonde, Y schal not go, til the yonge child be wenyd, and til Y lede hym, and he appere bifor the siyt of the Lord, and dwelle there contynueli.

23 And Helcana, hir hosebonde, seide to hir, Do thou that that semeth good to thee, and dwelle thou til thou wene hym; and Y biseche, that the Lord fille his word. Therfor the womman dwellide, and yaf mylk to hir sone, til sche remouyde hym fro mylk.

24 And sche brouyte hym with hir, aftir that sche hadde wened hym, with thre caluys, and thre buyschelis of mele, and amfore, ether a pot, of wyn; and sche brouyte hym to the hows of the Lord in Silo. Forsothe the child was yit ful yonge.

25 And thei sacrifieden a calf, and thei offriden the child to Hely.

26 And Anna seide, My lord, Y biseche, that is, that this child be thi disciple and seruaunt, thi soule lyueth; Y am that womman, that stood bifor thee here, and preiede the Lord;

27 for this child Y preiede, and the Lord yaf to me myn axyng which Y axide hym;

28 therfor Y haue youe hym to the Lord in alle daies, in whiche he is youun to the Lord. And thei worschypiden there the Lord.

1 KINGS (1 SAMUEL) CHAPTER 2

1 And Anna worschipide, and seide, Myn herte fulli ioiede in the Lord, and myn horn is reisid in my God; my mouth is alargid on myn enemyes, for Y was glad in thin helthe.

2 Noon is hooli as the Lord is; for noon other is, outakun thee, and noon is strong as oure God.

3 Nyle ye multiplie to speke hiye thingis, and haue glorie; elde thingis go awey fro youre mouth; for God is Lord of kunnyngis, and thouytis ben maad redi to hym.

4 The bouwe of strong men is ouercomun, and sijk men ben gird with strengthe.

5 Men fillid bifore settiden hem silf to hire for looues, and hungri men ben fillid; while the bareyn womman childide ful manye, and sche that hadde many sones, was sijke.

6 The Lord sleeth, and quikeneth; he ledith forth to hellis, and bryngith ayen.

7 The Lord makith pore, and makith riche; he makith low, and reisith.

8 He reisith a nedi man fro poudur, and he reisith a pore man fro dryt, that he sitte with princes, and holde the seete of glorie; for the endis of erthe ben of the Lord, and he hath set the world on tho.

9 He schal kepe the feet of hise seyntis, and wickid men schulen be stille to gidere in derknessis; for a man schal not be maad strong in his owne strengthe.

10 Aduersaries of the Lord schulen drede hym, and in heuenes he schal thundre on hem; the Lord schal deme the endis of erthe, and he schal yyue lordschip to his kyng, and he schal enhaunse the horn, that is, power, of his Crist.

11 And Helcana yede in to Ramatha, in to his hows; forsothe the child was seruaunt in the siyt of the Lord bifor the face of Ely the preest.

12 Forsothe the sones of Hely weren sones of Belial,

13 and knewen not the Lord, nether the office of preestis to the puple; but who euer hadde offrid sacrifice, the child of

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the preest cam, while the fleischis weren in sething, and he hadde a fleischhook with thre teeth in his hond;

14 and he sente it in to the grete vessel of stoon, ethir in to the caudrun, ethir in to the pot, ethir in to the panne; and what euer thing the fleischhook reiside, the preest took to hym silf; so thei diden to al Israel of men comynge in to Silo.

15 Yhe bifor that the sones of Hely brenten the ynnere fatnesse, the child of the preest cam, and seyde to the offerere, Yyue thou fleisch to me, that Y sethe to the preest; for Y schal not take of thee sodun fleisch, but raw.

16 And the offrere seide to hym, The ynnere fatnesse be brent first to day bi the custom, and take thou to thee hou myche euer thi soule desirith. Whiche answeride, and seide to hym, Nay, for thou schalt yyue now; ellis Y schal take bi violence.

17 Therfor the synne of the children was ful greuouse bifor the Lord; for thei withdrowen men fro the sacrifice of the Lord.

18 Forsothe Samuel, a child gird with a lynnun clooth, mynystride bifor the face of the Lord.

19 And his moder made to hym a litil coote, which sche brouyte in daies ordeyned, and stiede with hir hosebonde, that he schulde offre a solempne offryng, and his auow.

20 And Heli blesside Helcana and his wijf; and Heli seide to hym, The Lord yelde to thee seed of this womman, for the yifte which thou hast youe to the Lord. And thei yeden in to her place.

21 Therfor the Lord visitide Anna, and sche conseyuede, and childide thre sones and twei douytris. And the child Samuel was magnyfied at the Lord.

22 Forsothe Hely was ful eld, and he herde alle thingis whiche hise sones diden in al Israel, and hou thei slepten with wymmen, that awaitiden at the dore of the tabernacle.

23 And he seide to hem, Whi doen ye siche thingis, the worste thingis whiche Y here of al the puple?

24 Nyle ye, my sones; it is not good fame, which Y here, that ye make the puple of the Lord to do trespas.

25 If a man synneth ayens a man, God may be plesid to him; forsothe if a man synneth ayens the Lord, who schal preye for hym? And thei herden not the vois of her fadir, for God wolde sle hem.

26 Forsothe the child Samuel profitide, and encreessyde, and pleside bothe God and men.

27 Sotheli a man of God cam to Hely, and seide to hym, The Lord seith these thingis, Whether Y was not schewid apertli to the hows of thi fadir, whanne he was in Egipt, in the hows of Farao?

28 And Y chees hym of alle lynagis of Israel in to preest to me, that he schulde stie to myn auter, and schulde brenne encense to me, and that he schulde bere bifor me preestis cloth; and Y yaf to the hows of thi fadir alle thingis of the sacrifices of the sones of Israel.

29 Whi hast thou cast awey with the heele my sacrifice, and my yiftis, whiche Y comaundide to be offrid in the temple; and thou onouridst more thi sones than me, that ye eeten the principal partis of ech sacrifice of Israel, my puple?

30 Therfor the Lord God of Israel seith these thingis, Y spekynge spak, that thin hows and the hows of thi fadir schulde mynystre in my siyt til in to with outen ende; now forsothe the Lord seith, Fer be this fro me; but who euere onourith me, Y schal glorifie hym; forsothe thei that dispisen me, schulen be vnnoble.

31 Lo! daies comen, and Y schal kitte awei thin arm, and the arm of the hows of thi fadir, that an eld man be not in thin hows.

32 And thou schalt se thin enemy in the temple, in alle prosperitees of Israel; and an eld man schal not be in thin hows in alle daies.

33 Netheles Y schal not outerli take awei of thee a man fro myn auter, but that thin iyen faile, and thi soule faile; and greet part of thin hows schal die, whanne it schal come to mannus age.

34 Forsothe this schal be signe, that schal come to thi twei sones Ophym and Fynees, bothe schulen die in o dai.

35 And Y schal reise to me a feithful preest, that schal do bi myn herte and my soule; and Y schal bilde to hym a feithful hows, and he schal go bifore my Crist in alle daies.

36 Forsothe it schal come, that who euer dwellith in thin hows, he come that me preie for him, and that he offre a peny of siluer, and a cake of breed, and seie, Y biseche, suffre thou me to o part of the preest, that Y ete a mussel of breed.

1 KINGS (1 SAMUEL) CHAPTER 3

1 Forsothe the child Samuel mynystride to the Lord bifor Heli, and the word of the Lord was preciouse; in tho daies was noon opyn reuelacioun.

2 Therfor it was doon in a dai, Heli lay in his bed, and hise iyen dasewiden, and he myyte not se the lanterne of God, bifor that it was quenchid.

3 Forsothe Samuel slepte in the temple of the Lord, where the ark of God was.

4 And the Lord clepide Samuel; and he answeride and seide, Lo!

5 Y. And he ran to Hely, and seide to hym, Lo! Y; for thou clepidist me. Which Hely seide, Y clepide not thee; turne thou ayen and slepe.

6 And he yede and slepte. And the Lord addide eft to clepe Samuel; and Samuel roos, and yede to Hely, and seide, Lo! Y; for thou clepidist me. And Heli answeride, Y clepide not thee, my sone; turne thou ayen and slepe.

7 Forsothe Samuel knew not yit the Lord, nether the word of the Lord was shewid to hym.

8 And the Lord addide, and clepide yit Samuel the thridde tyme; which Samuel roos and yede to Heli,

9 and seide, Lo! Y; for thou clepidist me. Therfor Heli vndirstood, that the Lord clepide the child; and Heli seide to Samuel, Go and slepe; and if he clepith thee aftirward, thou schalt seie, Speke thou, Lord, for thi seruaunt herith. Therfor Samuel yede and slepte in his place.

10 And the Lord cam, and stood, and clepide as he hadde clepid the secunde tyme, Samuel, Samuel. And Samuel seide, Speke thou, Lord, for thi seruaunt herith.

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11 And the Lord seide to Samuel, Lo! Y make a word in Israel, which word who euer schal here, bothe hise eeris schulen rynge.

12 In that dai Y schal reise ayens Heli alle thingis, whiche Y spak on his hows; Y schal bigynne, and Y schal ende.

13 For Y biforseide to hym, that Y schulde deme his hows with outen ende for wickidnesse; for he knew, that hise sones diden vnworthili, and he chastiside not hem.

14 Therfor Y swoor to the hows of Heli, that the wickidnesse of his hows schal not be clensid bi sacrifices and yiftis til in to with outen ende.

15 Forsothe Samuel slepte til the morewtid, and he openyde the doris of the hows of the Lord; and Samuel dredde to schewe the reuelacioun to Heli.

16 Therfor Heli clepide Samuel, and seide, Samuel, my sone. And he answeride and seide, Y am redi.

17 And Heli axide hym, What is the word which the Lord spak to thee? Y preye thee, hide thou not fro me; God do to thee these thingis, and encreesse these thingis, if thou hidist fro me a word of alle wordis that ben seid to thee.

18 And Samuel schewide to hym alle the wordis, and hidde not fro hym. And Heli answeride, He is the Lord; do he that, that is good in hise iyen.

19 Forsothe Samuel encreeside, and the Lord was with hym, and noon of alle hise wordis felde in to erthe.

20 And al Israel fro Dan to Bersabee knew, that feithful Samuel was a profete of the Lord.

21 And the Lord addide that he schulde appere in Silo, for the Lord was schewid to Samuel in Silo bi the word of the Lord; and the word of Samuel cam to al Israel.

1 KINGS (1 SAMUEL) CHAPTER 4

1 And it was doon in tho daies Filisteis camen to gidere in to batel; for Israel yede out ayens Filisteis in to batel, and settiden tentis bisidis the stoon of help. Forsothe Filisteis camen in to Aphet,

2 and maden redi scheltrun ayens Israel. Sotheli whanne the batel was bigunnun, Israel turned backis to Filisteis; and as foure thousynde of men weren slayn in that batel euery where bi feeldis; and the puple of Israel turnede ayen to tentis. And the grettere men in birthe of Israel seiden, Whi hath the Lord smyte vs to dai bifore Filisteis? Brynge we to vs fro Silo the arke of boond of pees of the Lord, and come it in to the myddis of vs, that it saue vs fro the hond of oure enemyes.

4 Therfor the puple sente in to Silo, and thei token fro thennus the arke of boond of pees of the Lord of oostis, that sat on cherubyn. And Ophym and Fynees, twei sones of Heli, weren with the arke of boond of pees of the Lord.

5 And whanne the arke of boond of pees of the Lord hadde come in to the castels, al Israel criede with grete cry, and the erthe sownede.

6 And Filisteis herden the vois of cry, and seiden, What is this vois of greet cry in the castels of Ebrews? And thei knewen, that the arke of boond of pees of the Lord hadde come in to castels.

7 And Filisteis dredden, and seiden, God is come in to the castels; and thei weiliden, and seiden, Wo to vs!

8 for so greet ful ioiyng was not yistirdai, and the thridde day passid; wo to vs! who schal kepe vs fro the hond of these hiye goddis? these ben the goddis, that smytiden Egipt with al veniaunce in deseert.

9 Filisteis, be ye coumfortid, and be ye men, serue ye not Ebrews, as thei serueden vs; be ye coumfortid, and fiyte ye.

10 Therfor Filisteis fouyten, and Israel was slayn, and ech man flei in to his tabernacle; and a ful greet veniaunce was maad, and thretti thousynde of foot men of Israel felden doun.

11 And the arke of God was takun; and, twei sones of Heli, Ophym and Fynees, weren deed.

12 Sotheli a man of Beniamyn ran fro the scheltrun, and cam in to Silo in that dai, with his cloth torent and his heed bispreynt with dust; and whanne he was comen,

13 Heli sat on an hiye seete, and bihelde ayens the weie; for his herte was dredyng for the arke of the Lord. Sotheli aftir that thilke man entride, he telde to the citee, and al the citee yellide.

14 And Heli herde the soun of cry, and seide, What is this sown of this noise? And he hastide, and cam, and telde to Heli.

15 Forsothe Heli was of foure score yeer and eiytene, and hise iyen dasiwiden, and he myyte not se.

16 And he seide to Heli, Y am that cam fro batel, and Y am that flei to dai fro the scheltrun. To whom Ely seide, My sone, what is doon?

17 Forsothe he that telde answeride, and seide, Israel flei bifor Filisteis, and a greet fal is maad in the puple; ferthermore and thi twey sones, Ophym and Fynees, ben deed, and the arke of God is takun.

18 And whanne he hadde nemyd the arke of God, Hely felde fro the hiye seete bacward bisidis the dore, and was deed; for the nollis weren brokun. For he was an eld man, and of greet age; and he demyde Israel bi fourti yeer.

19 Forsothe his douyter in lawe, the wijf of Finees, was with childe, and niy the child bering; and whanne the message was herd that the arke of God was takun, and that hir fadir in lawe was deed, and hir hosebonde, sche bowide hir silf, and childide; for sodeyn sorewis felden in to hir.

20 Sotheli in that moment of hir deeth, wymmen that stoden aboute hir, seiden to hir, Drede thou not, for thou hast childid a sone. And sche answeride not to hem, for nether sche perseyuede.

21 And sche clepide the child Ichaboth, and seide, The glorie of the Lord is translatid fro Israel, for the arke of God is takun; and for hir fadir in lawe and for hir hosebonde sche seide,

22 The glorie of God is translatid fro Israel, for the arke of God is takun.

1 KINGS (1 SAMUEL) CHAPTER 5

1 Forsothe Filisteis token the arke of God, and baren awey it fro the stoon of help in to Azotus.

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2 And Filisteis tokun the arke of God, and brouyten it to the temple of Dagon, and settiden it bisidis Dagon.

3 And whanne men of Azotus hadden rise eerli in the todir dai, lo! Dagon lay low in the erthe bifor the arke of the Lord. And thei token Dagon, and restoriden hym in his place.

4 And eft thei risiden eerli in the tothir day, and founden Dagon liggynge on his face on the erthe bifor the arke of the Lord. Forsothe the heed of Dagon, and twei pawmes of his hondis weren kit of on the threisfold;

5 certis the stok aloone of Dagon lefte in his place. For this cause the preestis of Dagon, and alle that entren in to his temple, treden not on the threisfold of Dagon in Azotus til in to this dai.

6 Forsothe the hond of the Lord was maad greuouse on men of Azotus, and he distriede hem, and he smoot Azotus and the coostis therof in the priuyere part of buttokis; and townes and feeldis in the myddis of that cuntrey buyliden out, and myis camen forth; and greet confusioun of deth was maad in the citee.

7 Sotheli men of Azotus sien siche a veniaunce, and seiden, The arke of God of Israel dwelle not at vs; for his hond is hard on vs, and on Dagon oure god.

8 And thei senten, and gaderiden alle the wise men, ether princes, of Filisteis to hem, and seiden, What schulen we do of the arke of God of Israel? And men of Geth answeriden, The arke of God of Israel be led aboute; and thei ledden aboute the arke of God of Israel.

9 Forsothe while thei ledden it aboute, the hond of the Lord of ful greet sleyng was maad on alle citees; and he smoot men of ech citee fro a litil man til to the more, and the lowere entraylis of hem wexiden rotun, and camen forth; and men of Geth token counsel, and maden to hem seetis of skynnes, ethir cuyschuns.

10 Therfor thei senten the arke of the Lord in to Accoron. And whanne the arke of the Lord hadde come in to Accoron, men of Accoron crieden, and seiden, Thei han brought to vs the arke of God of Israel, that he sle vs and oure puple.

11 Therfor thei senten, and gaderiden alle the wise men, ethir princes, of Filisteis; whiche seiden, Delyuere ye the arke of God of Israel, and turne it ayen in to his place, and sle not vs with oure puple.

12 For dreed of deeth was maad in alle citees, and the hond of the Lord was greuouse greetli. Also the men, that weren not deed, weren smytun in the priuy part of buttokis, and the yelling of ech citee stiede in to heuene.

1 KINGS (1 SAMUEL) CHAPTER 6

1 Therfor the arke of the Lord was in the cuntrei of Filisteis bi seuene monethis;

2 and aftir these thingis Filisteis clepiden preestis and false dyuynours, and seiden, What schulen we do of the arke of God? Shewe ye to vs, hou we schulen sende it in to his place.

3 Whiche seiden, If ye senden ayen the arke of God of Israel, nyle ye delyuere it voide, but yelde ye to hym that, that ye owen for synne; and thanne ye schulen be heelid, and ye schulen wite, whi his hond goith not awei fro you.

4 And thei seiden, What is it, that we owen to yelde to hym for trespas?

5 And thei answeriden to hem, Bi the noumbre of prouynces of Filisteis ye schulen make fyue goldun ersis, and fyue goldun myis; for o veniaunce was to alle you and to youre wise men, ether princes. And ye schulen make the licnesse of youre ersis, and the licnesse of myis that distriede youre lond; and ye schulen yyue glorie to God of Israel, if in hap he withdrawe his hond fro you, and fro youre goddis, and fro youre lond.

6 Whi maken ye heuy youre hertis, as Egipt, and Farao made heuy his herte? Whether not after that he was smytun, thanne he delyuerede hem, and thei yeden forth?

7 Now therfor take ye, and make o newe wayn, and ioyne ye twei kien hauynge caluys, on whiche kyen no yok was put; and close ye her calues at hoome.

8 And ye schulen take the arke of the Lord, and ye schulen sette in the wayn; and ye schulen put in a panyere at the side therof the goldun vessels, whiche ye payeden to hym for trespas; and delyuere ye the arke, that it go.

9 And ye schulen biholde, and sotheli if it stieth ayens Bethsames bi the weie of hise coostis, he dide to you this greet yuel; but if nay, we schulen wite for his hond touchide not vs, but if it bifelde bi hap.

10 Therfor thei diden in this manere; and thei token twei kien that yauen mylk to caluys, and ioyneden to the wayn; and thei closiden her caluys at hoome.

11 And thei puttiden the arke of God on the wayn, and thei puttiden the panyere, that hadde the goldun myis, and the licnesse of ersis on the wayn.

12 Sotheli the kien yeden streiytli bi the weie that ledith to Bethsames; and tho yeden in o weie goynge and lowynge, and bowiden not nether to the riyt side nether to the left side; but also the wise men of Filisteis sueden til to the termes of Bethsames.

13 Forsothe men of Bethsames repiden whete in the valey, and thei reisiden the iyen, and sien the arke, and thei weren ioyful, whanne thei hadden sien the arke.

14 And the wayn cam in to the feelde of Josue of Bethsames, and stood there. Forsothe a greet stoon was there; and thei kittiden the trees of the wayn, and puttiden the kien on tho trees, a brent sacrifice to the Lord.

15 Sotheli dekenes token doun the arke of God, and the panyere, that was bisidis it, where ynne the goldun vessels weren; and thei settiden on the greet stoon. Forsothe the men of Bethsames offriden brent sacrifices, and offriden slayn sacrifices in that dai to the Lord.

16 And fyue princes of Filisteis sien, and turneden ayen in to Accoron in that dai.

17 Sotheli these ben the goldun ersis, whiche the Filisteis yeldiden to the Lord for trespas; Azotus yeldide oon; Gaza yeldide oon; Ascolon yeldide oon; Geth yeldide oon; Accaron yeldide oon;

18 and Filisteis yeldiden golden myis bi the noumbre of citees of Filisteis of fyue prouynces, fro a wallid citee til to a town that was with out wal, and til to the greet Abel, on

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which thei puttiden the arke of the Lord, that was there til in that dai in the feeld of Josue of Bethsames.

19 Forsothe the Lord smoot of the men of Bethsames, for thei hadden seyn the arke of the Lord, and he smoot of the puple seuenti men, and fifty thousynde of the porail. And the puple morenyde, for the Lord hadde smyte the puple with greet veniaunce.

20 And men of Bethsames seiden, Who schal now stonde in the siyt of the Lord God of this hooli thing, and to whom schal it stie fro vs?

21 And thei senten messangeris to the dwelleris of Cariathiarym, and seiden, Filisteis han brouyt ayen the arke of the Lord; come ye doun, and lede it ayen to you.

1 KINGS (1 SAMUEL) CHAPTER 7

1 Therfor men of Cariathiarym camen, and ledden ayen the arke of the Lord, and brouyten it in to the hows of Amynadab in Gabaa. Sotheli thei halewiden Eleazar his sone, that he schulde kepe the ark of the Lord.

2 And it was doon, fro which dai the arke of the Lord dwellide in Caryathiarym, daies weren multiplied; for the twentithe yeer was now, after that Samuel bigan to teche the puple; and al Israel restide aftir the Lord.

3 Forsothe Samuel spak to al the hows of Israel, and seide, If in al youre herte ye turnen ayen to the Lord, do ye awei alien goddis, Balym and Astaroth, fro the myddis of you; and make ye redi youre hertis to the Lord, and serue ye hym aloone; and he schal delyuere you fro the hond of Filisteis.

4 Therfor the sones of Israel diden awey Baalym and Astoroth, and serueden the Lord aloone.

5 Forsothe Samuel seide, Gadere ye al Israel in to Masphat, that Y preie the Lord for you.

6 And thei camen togidere in to Masphat, and thei drowen watir, and shedden out in the siyt of the Lord; and thei fastiden in that day, and seiden, Lord, we synneden to thee. And Samuel demyde the sones of Israel in Masphat.

7 And Filisteis herden that the sones of Israel weren gaderid in Masphat; and the princes of Filisteis stieden to Israel. And whanne the sones of Israel hadden herd this, thei dredden of the face of Filisteis.

8 And thei seiden to Samuel, Ceesse thou not to crye for vs to oure Lord God, that he saue vs fro the hoond of Filisteis.

9 Forsothe Samuel took o soukynge lomb, and offride that hool in to brent sacrifice to the Lord. And Samuel criede to the Lord for Israel; and the Lord herde hym.

10 Forsothe it was doon, whanne Samuel offryde brent sacrifice, that Filisteis bigunnen batel ayens Israel. Sotheli the Lord thundride with greet thundur in that dai on Filisteis, and made hem aferd; and thei weren slayn of the sones of Israel.

11 And the sones of Israel yeden out of Masphat, and pursueden Filisteis, and smytiden hem til to the place that was vndur Bethachar.

12 Forsothe Samuel took o stoon, and puttide it bitwixe Masphat, and bitwixe Sen; and he clepide the name of that place The stoon of help. And he seide, Hidir to the Lord helpide vs.

13 And Filisteis weren maad low, and addiden no more to come in to the termes of Israel. And so the hond of the Lord was maad on Filisteis in alle the daies of Samuel.

14 And the citees whiche the Filisteis token fro Israel, weren yoldun to Israel, fro Accaron til to Geth and hise termes; and the Lord delyuerede Israel fro the hond of Filisteis; and pees was bitwixe Israel and Ammorrey.

15 Also Samuel demyde Israel in alle the daies of his lijf, that is, til to the ordeynyng and confermyng of Saul;

16 and he yede bi alle yeeris, and cumpasside Bethel, and Galgal, and Masphat, and he demyde Israel in the forseid places.

17 And he turnede ayen in to Ramatha, for his hows was there; and he demyde Israel there, and he bildide there also an auter to the Lord.

1 KINGS (1 SAMUEL) CHAPTER 8

1 Forsothe it was don, whanne Samuel hadde wexide eld, he settide hise sones iugis on Israel.

2 And the name of his firste gendrid sone was Johel, and the name of the secounde was Abia, iugis in Bersabee.

3 And hise sones yeden not in the weies of hym, but thei bowiden after aueryce, and thei token yiftis, and peruertiden doom.

4 Therfor alle the grettere men in birthe of Israel weren gaderid, and camen to Samuel in to Ramatha.

5 And thei seiden to hym, Lo! thou hast wexid eld, and thi sones goen not in thi weies; ordeyne thou a kyng to vs, that he deme vs, as also alle naciouns han.

6 And the word displeside in the iyen of Samuel, for thei hadden seid, Yyue thou to vs a kyng, that he deme vs. And Samuel preiede to the Lord.

7 Forsothe the Lord seide to Samuel, Here thou the vois of the puple in alle thingis whiche thei speken to thee; for thei han not caste awey thee, but me, that Y regne not on hem.

8 Bi alle her werkis whiche thei diden, fro the day in whiche Y ledde hem out of Egipt til to this dai, as thei forsoken me, and seruyden alien goddis, so thei doon also to thee.

9 Now therfor here thou her vois; netheles witnesse thou to hem; biforseie thou to hem the riyt of the kyng, that schal regne on hem.

10 Therfor Samuel seide alle the wordis of the Lord to the puple, that hadde axid of him a king; and he seide,

11 This schal be the riyt of the kyng, that schal comaunde to you; he schal take youre sones, and schal sette in hise charis;

12 and he schal make hem to hym silf rideris, and biforegoeris of hise cartis; and he schal ordeyne to hym tribunes, that is, souereyns of a thousynd, and centuriouns, that is, souereyns of an hundrid, and eereris of hise feeldis, and reperis of cornes, and smythis of hise armeris, and charis.

13 Also he schal make youre douytris makeris of oynementis to hym silf, and fueris, and bakeris.

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14 And he schal take youre feeldis and vyneris and the beste places of olyues, and schal yyue to hise seruauntis.

15 But also he schal take the tenthe part of youre cornes, and rentis of vyneris, that he yyue to his chaumberleyns and seruauntis.

16 Sotheli he schal take awey youre seruauntis and handmaydes, and beste yong men, and assis, and schal sette in his werk.

17 Also he schal take the tenthe part of youre flockis, and ye schulen be seruauntis to hym.

18 And ye schulen crye in that dai fro the face of youre kyng, whom ye han chose to you; and the Lord schal not here you in that dai; for ye axiden a kyng to you.

19 Sotheli the puple nolde here the vois of Samuel, but thei seiden, Nay for a kyng schal be on vs;

20 and we also schulen be as alle folkis, and oure kyng schal deme vs, and he schal go out bifor vs, and he schal fiyte oure batel for vs.

21 And Samuel herde alle the wordis of the puple, and spak tho in the eeris of the Lord.

22 Forsothe the Lord seide to Samuel, Here thou the vois of hem, and ordeyne thou a kyng on hem. And Samuel seide to the men of Israel, Ech man go in to his citee.

1 KINGS (1 SAMUEL) CHAPTER 9

1 And a man was of Beniamyn, Cys bi name, the sone of Abiel, sone of Seor, sone of Bethor, sone of Aphia, sone of the man Gemyny, strong in bodili myyt.

2 And to hym was a sone, Saul bi name, chosun and good; and no man of the sones of Israel was betere than he; fro the schuldur and aboue he apperide ouer al the puple.

3 Sotheli the femal assis of Cys, the fadir of Saul, perischyden. And Cys seide to Saul his sone, Take with thee oon of the children, and rise thou, and go, and seke the femal assis. And whanne thei hadden go bi the hil of Effraym,

4 and bi the lond of Salisa, and hadden not foundun, thei passiden also bi the lond of Salym, and tho weren not there; but also 'thei passiden bi the lond of Gemyny, and founden not.

5 Sotheli whanne thei hadden come in to the lond of Suph, and hadden not founde, Saul seide to his child that was with hym, Come thou, and turne we ayen; lest perauenture my fadir hath lefte the femal assis, and is bisy for vs.

6 Which child seide to hym, Lo! the man of God is in this citee, a noble man; al thing that he spekith, cometh with out doute. Now therfor go we thidir, if perauenture he schewe to vs of oure weie, for which we camen.

7 And Saul seide to his child, Lo! we schulen go; what schulen we bere to the man of God? Breede failide in oure scrippis, and we han no present, that we yyue to the man of God, nether ony othir thing.

8 Eft the child answeride to Saul, and seide, Lo! the fourthe part of a stater, that is, a cicle, of siluer is foundun in myn hond; yyue we to the man of God, that he schewe to vs oure weie.

9 Sumtyme in Israel ech man goynge to counsel God spak thus, Come ye, and go we to the seere; for he, that is seid to dai a profete, was clepid sumtyme a seere.

10 And Saul seide to his child, Thi word is the beste; come thou, go we. And thei yeden in to the citee, in which the man of God was.

11 And whanne thei stieden in to the hiynesse of the citee, thei founden damesels goynge out to drawe watir, and thei seiden to the dameselis, Whether the seere is here?

12 Whiche dameselis answeriden, and seiden to hem, He is here; lo! he is bifor thee; haste thou now, for to day he cam in to the citee; for to dai is sacrifice of the puple in the hiy place.

13 Ye schulen entre in to the citee, and anoon ye schulen fynde hym, bifor that he stie in to the hiy place to ete; for the puple schal not ete til he come, for he schal blesse the sacrifice, and afterward thei schulen ete that ben clepid. Now therfor stie ye, for to day ye schulen fynde hym.

14 And thei stieden in to the citee. And whanne thei yeden in the myddis of the citee, Samuel apperide goynge out ayens hem, that he schulde stie in to the hiy place.

15 Forsothe the Lord hadde maad reuelacioun in the eere of Samuel bifor o dai, that Saul cam, and seide,

16 In this same our which is now to morewe, Y schal sende to thee a man of the lond of Beniamyn, and thou schalt anoynte hym duyk on my puple Israel, and he schal saue my puple fro the hond of Filisteis; for Y haue biholde my puple, for the cry of hem cam to me.

17 And whanne Samuel hadde biholde Saul, the Lord seide to Samuel, Lo! the man, whom Y seide to thee; this man schal be lord of my puple.

18 Forsothe Saul neiyede to Samuel in the myddis of the yate, and seide, Y preye, schewe thou to me, where is the hows of the seere?

19 And Samuel answeride to Saul, and seide, Y am the seere; stie thou bifor me in to the hiy place, that thou ete with me to dai, and Y schal delyuere thee in the morewtid, and Y schal schewe to thee alle thingis that ben in thin herte.

20 And be thou not bisy of the femal assis, whiche thou lostist the thridde dai agoon, for tho ben foundun; and whose schulen be alle the beste thingis of Israel, whether not to thee, and to al the hows of thi fader?

21 Sotheli Saul answeride, and seide, Whether Y am not a sone of Gemyny, of the leeste lynage of Israel, and my kynrede is the laste among alle the meynees of the lynage of Beniamyn? Whi therfor hast thou spoke to me this word?

22 Therfor Samuel took Saul, and his child, and ledde hem in to the chaumbur of thre ordris, and he yaf to hem a place in the bigynnyng of hem that weren clepid; for thei weren as thretti men.

23 And Samuel seide to the cook, Yyue thou the part, which Y yaf to thee, and comaundide, that thou schuldist kepe bi it silf anentis thee.

24 Sotheli the cook reiside the schuldir, and settide bifor Saul. And Samuel seide, Lo! that, that lefte, sette thou bifor thee, and ete; for of purpos it was kept to thee, whanne Y clepide the puple. And Saul eet with Samuel in that dai.

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25 And thei camen doun fro the hiy place in to the citee; and Samuel spak with Saul in the soler, and Saul araiede a bed in the soler, and slepte.

26 And whanne thei hadden rise eerli, and now it bigan to be cleer, Samuel clepide Saul in to the soler, and seide, Rise thou, that Y delyuere thee. And Saul roos, and bothe yeden out, that is, he, and Samuel.

27 And whanne thei yeden doun in the laste part of the citee, Samuel seide to Saul, Seie thou to the child, that he go bifor vs, and passe; forsothe stonde thou a litil, that Y schewe to thee the word of the Lord.

1 KINGS (1 SAMUEL) CHAPTER 10

1 Forsothe Samuel took a vessel of oyle, and schedde out on the heed of Saul, and kisside hym, and seide, Lo! the Lord hath anoyntid thee in to prince on hys eritage; and thou schalt delyuere his puple fro the hond of his enemyes, that ben in his cumpas. And this a tokene to thee, that the Lord hath anoyntid thee in to prince;

2 whanne thou schalt go fro me to day, thou schalt fynde twei men bisidis the sepulcre of Rachel, in the endis of Beniamyn, in myddai, clensynge grete dichis; and thei schulen seie to thee, The femel assis ben foundun, whiche thou yedist to seke; and while the assis ben lefte, thi fadir is bisy for you, and seith, What schal Y do of my sone?

3 And whanne thou hast go fro thennus, and hast passid ferthere, and hast come to the ook of Tabor, thre men, stiynge to God in to Bethel, schulen fynde thee there, o man berynge thre kydis, and another man berynge thre kakis of breed, and an other man berynge a galoun of wyn.

4 And whanne thei han gret thee, thei schulen yyue to thee twei loues, and thou schalt take of the hond of hem.

5 After these thingis thou schalt come in to the hil of the Lord, where is the stondyng, that is, forselet, of Filisteis; and whanne thou schalt entre in to the citee, there thou schalt haue metynge thee the flok of prophetis comynge doun fro the hiy place, and a sautree, and tympane, and pipe, and harpe bifor hem, and hem prophesiynge.

6 And the Spirit of the Lord schal skippe in to thee, and thou schalt prophecie with hem, and thou schalt be chaungid in to another man.

7 Therfor whanne alle thesse signes bifallen to thee, do thou, what euer thingis thin hond fyndith, that is, dispose thee to regne comelili and myytily, for the Lord is with thee.

8 And thou schalt go doun bifor me in to Galgala; for Y schal come doun to thee, that thou offre an offryng, and offre pesible sacrifices; bi seuene daies thou schalt abide, til I come to thee, and shewe to thee what thou schal do.

9 Therfor whanne Saul hadde turnede awei his schuldre to go fro Samuel, God chaungide another herte to Saul, and alle these signes camen in that dai.

10 And thei camen to the forseid hil, and lo! a cumpeny of prophetis metynge hym; and the Spirit of the Lord scippide on hym, and he propheciede in the myddis of hem.

11 Sotheli alle men, that knewen hym yisterdai and the thrid dai ago, sien that he was with the prophetis, and that he prophesiede, and thei seiden togidere, What thing bifelde to the sone of Cys? Whether also Saul is among prophetis?

12 And o man answeride to another man, and seide, And who is his fadir? Therfor it was turned in to a prouerbe, Whether also Saul is among prophetis?

13 Forsothe Saul ceside to prophesie, and he cam to an hiy place.

14 And the brothir of the fadir of Saul seide to hym, and to his child, Whidur yeden ye? And thei answeriden, To seke the femal assis; and whanne we founden not thoo, we camen to Samuel.

15 And the brother of his fadir seide to hym, Schewe thou to me what Samuel seide to thee.

16 And Saul seide to the brother of hys fadir, He schewide to vs, that the femal assis weren foundun. Sotheli Saul schewide not to hym of the word of rewme, which word Samuel spak to hym.

17 And Samuel clepide togidere the puple to the Lord in Masphat;

18 and he seide to the sones of Israel, The Lord God of Israel seith these thingis, Y ledde Israel out of the lond of Egipt, and Y delyuerede you fro the hond of Egipcians, and fro the hond of alle kyngis that turmentiden you.

19 Forsothe to day ye han caste awei youre Lord God, which aloone sauyde you fro alle youre yuelis and tribulaciouns; and ye seiden, Nay, but ordeyne thou a kyng on vs. Now therfor stonde ye bifor the Lord bi youre lynagis, and bi meynees.

20 And Samuel settide to gidere alle the lynages of Israel, and lot felde on the lynage of Beniamyn.

21 And he settide togidere the lynage of Beniamyn, and the meynees therof; and lot felde on the meynees of Mathri, and it cam til to Saul, the son of Cys. Therfor thei souyten hym, and he was not foundun there.

22 And aftir these thingis thei counseliden the Lord, whether Saul schulde come thidur. And the Lord answeride, Lo! he is hid at hoom.

23 Therfor thei runnen, and token hym fro thennus; and he stood in the myddil of the puple, and was hiyere than al the puple fro the schulder and aboue.

24 And Samuel seide to al the puple, Certis ye seen whom the Lord hath chose; for noon in al the puple is lijk hym. And al the puple cryede, and seide, Lyue the kyng!

25 Forsothe Samuel spak to the puple the lawe of rewme, and wroot in a book, and puttide vp bifor the Lord. And Samuel dilyuerede al the puple, ech man in to his hows;

26 but also Saul yede in to his hous in to Gabaath; and the part of the oost yede with hym, whose hertis God hadde touchid.

27 Forsothe the sones of Belyal seiden, Whether this man may saue vs? And thei dispisiden hym, and brouyten not yiftis, that is, preisyngis, to him; forsothe he dissymelide hym to here.

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1 KINGS (1 SAMUEL) CHAPTER 11

1 And it was don as aftir a monethe, Naas of Amon stiede, and bigan to fiyte ayens Jabes of Galaad. And alle the men of Jabes seiden to Naas, Haue thou vs boundun in pees, and we schulen serue thee.

2 And Naas of Amon answeride to hem, In this Y schal smyte boond of pees with you, that Y putte out the riyt iyen of alle you, and that Y sette you schenschip in al Israel.

3 And the eldere men of Jabes seiden to him, Graunte thou to vs seuene daies, that we senden messangeris to alle the termes of Israel; and if noon be that defende vs, we schulen go out to thee.

4 Therfor messangeris camen in to Gabaad of Saul, and spaken these wordis, while the puple herde; and al the puple reiside her vois, and wepte.

5 And lo! Saul cam, and suede oxis fro the feeld; and he seide, What hath the puple, for it wepith? And thei telden to hym the wordis of men of Jabes.

6 And the Spirit of the Lord skippide in to Saul, whanne he hadde herd these wordis, and his woodnesse was wrooth greetli.

7 And he took euer either oxe, and kittide in to gobetis, and sente in to alle the termes of Israel, bi the hondis of messangeris; and seide, Who euer goith not out, and sueth not Saul and Samuel, so it schal be don to hise oxun. Therfor the drede of the Lord asailide the puple, and thei yeden out as o man.

8 And he noumbride hem in Besech; and thre hundrid thousynd weren of the sones of Israel; forsothe of the men of Juda weren thretti thousynde.

9 And thei seiden to the messangeris that camen, Thus ye schulen seie to the men that ben in Jabes of Galaad, To morew schal be helthe to you, whanne the sunne is hoot. Therfor the messangeris camen, and telden to the men of Jabes; whiche weren glad,

10 and seiden, Eerli we schulen go out to you, and ye schulen do to vs al that plesith you.

11 And it was don, whanne the morewe dai cam, Saul ordeynede the puple in to thre partis; and he entride in to the myddil tentis in the wakyng of the morewtid, and he smoot Amon til the dai was hoot; forsothe the residues weren scaterid, so that tweyne togidere weren not left in hem.

12 And the puple seide to Samuel, Who is this, that seide, Saul schal not regne on vs? Yyue ye the men, and we schulen sle hem.

13 And Saul seide, No man schal be slayn in this dai, for to dai the Lord made helthe in Israel.

14 Forsothe Samuel seide to the puple, Come ye, and go we in to Galgala, and renule we there the rewme.

15 And al the puple yede in to Galgala, and there thei maden Saul kyng bifor the Lord in Galgala; and thei offriden pesible sacrifices bifor the Lord. And Saul was glad there, and alle the men of Israel greetli.

1 KINGS (1 SAMUEL) CHAPTER 12

1 Forsothe Samuel seide to al Israel, Lo! Y herde youre vois bi alle thingis whiche ye spaken to me, and Y ordeynede a kyng on you;

2 and now the king goith bifor you. Sotheli Y wexide eld and hoor; forsothe my sones ben with you; therfor Y lyuyde bifor you fro my yong wexynge age til to this dai. And lo!

3 Y am redi; speke ye to me bifor the Lord, and bifor the crist of hym; whether Y took the oxe of ony man, ether the asse; if Y falsly chalengide ony mon; yf Y oppresside ony man; if Y took yifte of the hond of ony man; and Y schal dispise it to dai, and Y schal restore to you.

4 And thei seiden, Thou hast not falsly chalengid vs, nether hast oppressid vs, nether hast take ony thing of the hond of ony man.

5 And he seide to hem, The Lord is witnesse ayens you, and his crist is witnesse in this day; for ye han not founde ony thing in myn hond. And thei seiden, Witnesse.

6 And Samuel seide to the puple, The Lord, that made Moises and Aaron, and ledde youre fadris out of the lond of Egipt, is present;

7 now therfor stonde ye, that Y stryue bi doom ayens you bifor the Lord, of alle the mercyes of the Lord, whiche he dide with you, and with youre fadris.

8 Hou Jacob entride in to Egipt, and youre fadris crieden to the Lord; and the Lord sente Moises and Aaron, and ledde youre fadris out of Egipt, and settide hem in this place.

9 Whiche foryaten her Lord God; and he bitook hem in the hond of Sisara, maystir of the chyualrie of Asor, and in the hond of Filisteis, and in the hond of the kyng of Moab; and thei fouyten ayens hem.

10 Sotheli afterward thei crieden to the Lord, and seiden, We synneden, for we forsoken the Lord, and seruyden Baalym and Astroth; now therfor delyuere thou vs fro the hond of oure enemyes, and we schulen serue thee.

11 And the Lord sente Gerobaal, and Bedan, that is, Sampson, and Barach, and Jepte, and Samuel, and delyuerede you fro the hond of youre enemyes bi cumpass; and ye dwelliden tristili.

12 Forsothe ye sien, that Naas, kyng of the sones of Amon, cam ayens you; and ye seiden to me, counseilynge to axe noon other kyng than God, Nay, but a kyng schal comaunde to vs; whanne youre Lord God regnede in you.

13 Now therfor youre kyng is redi, whom ye han chose and axid; lo! the Lord yaf to you a kyng.

14 If ye dreden the Lord, and seruen hym, and heren his vois, and wraththen not the mouth of the Lord; ye and youre kyng, that comaundith to you, schulen sue youre Lord God.

15 Forsothe if ye heren not the vois of the Lord, but wraththen his word, the hond of the Lord schal be on you, and on youre fadris.

16 But also now stonde ye, and se this gret thing which the Lord schal make in youre siyt.

17 Whether heruest of whete is not to dai? I schal inwardli clepe the Lord, and he schal yyue voices, that is, thundris, and reynes; and ye schulen wite, and schulen se, for ye axynge

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a kyng on you han do greuouse yuel to you in the siyt of the Lord.

18 And Samuel criede to the Lord, and the Lord yaf voices and reynes in that dai.

19 And al the puple dredde greetli the Lord and Samuel; and al the puple seide to Samuel, Preye thou for thi seruauntis to thi Lord God, that we die not; for we addiden yuel to alle oure synnes, that we axiden a kyng to vs.

20 Forsothe Samuel seide to the puple, Nyle ye drede; ye han do al this yuel; netheles nyle ye go awey fro the bak of the Lord, but serue ye the Lord in al youre herte;

21 and nyle ye bowe aftir veyn thingis, that schulen not profite to you, nether schulen delyuere you; for tho ben veyn thingis.

22 And the Lord schal not forsake his puple for his grete name; for the Lord swoor to make you a puple to hym silf.

23 Forsothe this synne be fer fro me in the Lord, that Y ceesse to preye for you; and Y schal teche you a riytful weie and good.

24 Therfor drede ye the Lord, and serue ye hym in treuthe, and of al youre herte; for ye sien tho grete thingis, whiche he dide in you;

25 that if ye contynuen in malice, bothe ye and youre kyng schulen perische to gidere.

1 KINGS (1 SAMUEL) CHAPTER 13

1 Saul was a child of o yeer whanne he bigan to regne; forsothe he regnede on Israel twei yeer.

2 And Saul chees to hym thre thousynde of Israel, and twei thousynde weren with Saul in Machynas, in the hil of Bethel; forsothe a thousynde weren with Jonathas in Gabaath of Beniamyn; sotheli he sente ayen the tother puple ech man in to hise tabernaclis.

3 And Jonathas smoot the stacioun of Filisteis, that was in Gabaa. And whanne Filisteis hadden herd this, Saul sownede with a clarioun in al the lond, and seide, Ebreys here.

4 And al Israel herde siche a fame, Saul smoot the stacioun of Filisteis; and Israel reiside hym silf ayens Filisteis; therfor the puple criede after Saul in Galgala.

5 And Filisteis weren gaderid to fiyte ayens Israel; of Filisteis weren thretti thousynde of charis, and sixe thousynde of knyytis, and the tother comyn puple, as grauel which is ful myche in the brynke of the see; and thei stieden, and settiden tentis in Machynas, at the eest of Bethauen.

6 And whanne men of Israel hadden seyn this, that thei weren set in streiytnesse, for the puple was turmentid, thei hidden hem silf in dennes, and in priuey places, and in stonys, and in dychis, and in cisternes.

7 Sotheli Ebreis passiden Jordan in to the lond of Gad and of Galaad. And whanne Saul was yit in Galgala, al the puple was aferd that suede hym.

8 And seuene daies he abood Samuel bi couenaunt, and Samuel cam not in to Galgala; and the puple yede a wei fro Saul.

9 Therfor Saul seide, Brynge ye to me brent sacrifice, and pesible sacrifices; and he offride brent sacrifice.

10 And whanne he hadde endid offrynge brent sacrifice, lo! Samuel cam; and Saul yede out ayens hym, to greete Samuel.

11 And Samuel spak to hym, What hast thou do? Saul answeride, For Y siy that the puple yede awei fro me, and thou camest not bi the daies of couenaunt; certis Filisteis weren gaderid in Machynas;

12 Y seide, Now Filisteis schulen come doun to me in to Galgala, and Y haue not plesyd the face of the Lord; Y was compellid bi nede, and Y offryde brent sacrifice to the Lord.

13 And Samuel seide to Saul, Thou hast do folili, and thou keptist not the heestis of thi Lord God, whiche he comaundide to thee; and if thou haddist not do this thing, riyt now the Lord hadde maad redi thi rewme on Israel with outen ende;

14 but thi rewme schal not rise ferthere. The Lord hath souyt a man to hym silf after his herte; and the Lord comaundide to hym, that he schulde be duyk on his puple, for thou keptist not tho thingis whiche the Lord comaundide.

15 Forsothe Samuel roos, and stiede fro Galgala in to Gabaa of Beniamyn; and the residue puplis stieden after Saul ayens the puple which fouyten ayens hem; and thei camen fro Galgala in to Gabaa, in the hil of Beniamyn. And Saul noumbride the puple, that weren foundun with hym as sixe hundrid men.

16 And Saul, and Jonathas his sone, and the puple that was foundun with hem, was in Gabaa of Beniamyn; forsothe Filisteis saten togidere in Machynas.

17 And thre cumpanyes yeden out of the castels of Filisteis to take prey; o cumpany yede ayens the weie of Effraym to the lond of Saul;

18 sothely an other cumpeny entride bi the weie of Bethoron; forsothe the thridde cumpenye turnede it silf to the weie of the terme in the lond of Sabaa; and that terme neiyeth to the valey of Seboym ayens the deseert.

19 Forsothe no smyyth of yrun was foundun in al the lond of Israel; for Filisteis weren war, ether eschewiden, lest perauenture Ebreis maden a swerd ether a spere.

20 Therfor al Israel yede doun to Filisteis, that ech man schulde scharpe his schar, and picoise, and ax, and sarpe;

21 and so alle egis weren bluntid of scharris, and of picoisis, and of forkis of thre teeth, and of axis, til to a pricke to be amendid.

22 And whanne the dai of batel cam, no swerd and spere was foundun in the hond of al the puple that was with Saul and Jonathas, outakun Saul, and Jonathas his sone.

23 Forsothe the stacioun of Filisteis yede out, that it schulde passe in to Machynas.

1 KINGS (1 SAMUEL) CHAPTER 14

1 And it bifelde in a day, that Jonathas, the sone of Saul, seide to his squyer, a yong man, Come thou, and passe we to the staciouns of the Filisteis, which is biyende that place; sotheli he schewide not this same thing to his fadir.

2 Sotheli Saul dwellide in the laste part of Gabaa, vndur a pumgarnarde tre, that was in the feeld of Gabaa; and the puple as of sixe hundrid men was with hym.

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3 And Achias, sone of Achitob, brother of Icaboth, sone of Fynees, that was gendrid of Ely, preest of the Lord in Silo, bar ephod, that is, the preestis cloth; but also the puple wiste not whidur Jonathas hadde go.

4 Sotheli bitwixe the stiyngis, bi whiche Jonathas enforside to passe to the stacioun of Filisteis, weren stonys stondynge forth on euer either side, and scarris brokun bifore bi the maner of teeth on ech syde; name to oon was Boses, and name to the tother was Sene;

5 o scarre was stondynge forth to the north ayens Machynas, and the tother scarre to the south ayens Gabaa.

6 Forsothe Jonathas seide to his yong squyer, Come thou, passe we to the stacioun of these vncircumcisid men, if in hap the Lord do for vs; for it is not hard to the Lord to saue, ethir in manye ethir in fewe.

7 And his squyer seide to hym, Do thou alle thingis that plesen thi soule; go whidur thou coueitist, Y schal be with thee, where euer thou wolt.

8 And Jonathas seide, Lo! we passen to these men; and whanne we apperen to hem,

9 if thei speken thus to vs, Dwelle ye, til we comen to you; stonde we in oure place, and stie we not to hem.

10 Sotheli if thei seien, Stye ye to vs; stie we, for the Lord hath bitake hem in oure hondis; this schal be a signe to vs.

11 Therfor euer either apperide to the stacioun of Filisteis; and Filisteis seiden, Lo! Ebreis goen out of caues, in whiche thei weren hid.

12 And men of the stacioun spaken to Jonathas and to his squyer, and seiden, Stie ye to vs, and we schulen schewe to you a thing. And Jonathas seide to his squyer, Stie we, sue thou me; for the Lord hath bitake hem in to the hondis of Israel.

13 Forsothe Jonathas stiede crepynge on hondis and feet, and his squyer after hym; and whanne thei hadden seyn the face of Jonathas, summe felden doun bifor Jonathas, his squier killed othere, and suede hym.

14 And the firste wounde was maad, which Jonathas and his squyer smoot, as of twenti men, in the myddil part of lond which a peire of oxun was wont to ere in the dai.

15 And a myracle was don in the castels, and bi the feeldis, but also al the puple of the stacioun of hem that yeden out to take prey, dredde, and the castels weren disturblid; and it bifelde as a myracle of God.

16 And aspyeris of Saul bihelden, that weren in Gabaa of Beniamyn, and lo! a multitude cast doun, and fleynge awei hidur and thidur.

17 And Saul seide to the puple that weren with hym, Seke ye, and se ye, who yede awei fro vs. And whanne thei hadden souyt, it was foundun, that Jonathas and his squyer weren not present.

18 And Saul seide to Achias, Brynge the arke of the Lord; for the arke of God was there in that dai with the sones of Israel.

19 And whanne Saul spak to the preest, a grete noise roos in the castelis of Filisteis; and it encresside litil and litil, and sownede cleerliere. And Saul seide to the preest, Withdraw thin hond.

20 Therfor Saul criede, and al the puple that was with hym; and thei camen til to the place of batel, and, lo! the swerd of ech man was turned to his neiybore, and a ful grete sleynge was.

21 But also Ebreis that weren with Filisteis yistirday and the thridde dai ago, and hadde stied with hem in castels, turneden ayen to be with Israel, that weren with Saul and Jonathas.

22 Also alle men of Israel, that hadden hid hem silf in the hil of Effraym, herden that Filisteis hadden fled; and thei felouschipiden hem silf with her men in batel, and as ten thousynde of men weren with Saul.

23 And the Lord sauyde Israel in that day. Sotheli the batel cam til to Bethauen.

24 And men of Israel weren felouschipid to hem silf in that dai; forsothe Saul swoor to the puple, and seide, Cursid be the man, that etith breed til to euentid, til Y venge me of myn enemyes.

25 And al the puple ete not breed. And al the comyn puple of the lond cam in to a forest, in which was hony on the face of erthe.

26 And so the puple entride in to the forest, and flowynge hony apperide; and no man puttide hond to his mouth, for the puple dredde the ooth.

27 Forsothe Jonathas herde not, whanne his fadir swoor to the puple; and he helde forth the ende of a litil yerde, whiche he hadde in the hond, and dippide in to a coomb of hony; and he turnede his hond to his mouth, and hise iyen weren liytned.

28 And oon of the puple answeride, and seide, Thi fader boond the puple with an ooth, and seide, Cursid be the man that etith breed to dai. Forsothe the puple was feynt.

29 And Jonathas seide, My fadir hath disturblid the lond; ye sien, that myn iyen ben liytned, for Y tastide a litil of this hony;

30 hou myche more if the puple hadde ete the prey of hise enemyes, which prey it foond; whether not gretter veniaunce hadde be maad in Filisteis?

31 Therfore thei smytiden Filisteis in that dai fro Machynas til in to Hailon. Forsothe the puple was maad ful wery;

32 and the puple turnede to prey, and took scheep and oxun, and calues; and thei killiden in the erthe; and the puple eet with blood.

33 And thei telden to Saul, and seiden, that the puple etynge with blood hadde synned to the Lord. And Saul seide, Ye han trespassid; walewe ye to me riyt now a greet stoon.

34 And Saul seyde, Be ye spred abrood in to the comyn puple, and seie ye to hem, that ech man brynge to me his oxe and ram; and sle ye on this stoon, and ete ye, and ye schulen not do synne to the Lord, and ete with blood. Therfor al the puple brouyte ech man an oxe in his hond til to nyyt, and thei killiden there.

35 Sotheli Saul bildide an auter to the Lord; and thanne firste he bigan to bilde an auter to the Lord.

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36 And Saul seide, Falle we on the Filisteis in the nyyt, and waste we hem til the morewtid schyne; and leeue we not of hem a man. And the puple seide, Do thou al thing that semeth good to thee in thin iyen. And the preest seide, Neiye we hidur to God.

37 And Saul counselide the Lord, and seide, Whether Y schal pursue Filisteis? whether thou schalt bitake hem in to the hondis of Israel? And the Lord answeride not to him in that dai.

38 And Saul seide, Brynge ye hidur alle the corneris of the puple, and wite ye, and se, bi whom this synne bifelde to dai.

39 The Lord sauyour of Israel lyueth; for if it is don bi Jonathas my sone, he schal die with out ayen drawyng. At which ooth no man of al the puple ayenseide hym.

40 And he seide to al Israel, Be ye departid in to o part, and Y with my sone Jonathas schal be in the tothir part. And the puple answeride to Saul, Do thou that, that semeth good in thin iyen.

41 And Saul seide to the Lord God of Israel, Lord God of Israel, yyue thou doom, what is, that thou answerist not to dai to thi seruaunt? If this wickidness is in me, ether in Jonathas my sone, yyue thou schewyng; ether if this wickidnesse is in thi puple, yyue thou hoolynesse. And Jonathas was takun, and Saul; forsothe the puple yede out.

42 And Saule seide, Sende ye lot bitwixe me and Jonathas my sone. And Jonathas was takun bi lot.

43 Forsothe Saul seide to Jonathas, Schewe thou to me, what thou didist. And Jonathas schewide to hym, and seide, Y tastynge tastide a litil of hony in the ende of the yerde, that was in myn hond; and lo!

44 Y die. And Saul seide, God do to me these thingis, and adde these thingis, for thou, Jonathas, schalt die bi deeth.

45 And the puple seide to Saul, Therfor whethir Jonathas schal die, that dide this greet helthe in Israel? this is vnleueful; the Lord lyueth; noon heer of his heed schal falle in to erthe; for he wrouyte with God to dai. Therfor the puple delyuerede Jonathas, that he diede not.

46 And Saul yede a wey, and pursuede not Filisteis; sotheli Filisteys yeden in to her places.

47 And Saul, whanne the rewme was confermyd on Israel, fauyt bi cumpas ayens alle hise enemyes, ayens Moab, and the sones of Amon, and Edom, and ayens the kyngis of Soba, and ayens Filisteis; and whidur euer he turnede hym, he ouercam.

48 And whanne the oost was gaderid, he smoot Amalech; and delyuerede Israel fro the hond of hise distrieris.

49 Forsothe the sones of Saul weren Jonathas, and Jesuy, and Melchisua; the names of hise twei douytris, name of the firste gendrid douyter was Merob, and name of the lesse douyter was Mycol.

50 And name of the wijf of Saul was Achynoem, the douytir of Achymaas; and the name of the prince of his chyualrye was Abner, sone of Ner, brother of the fadir of Saul.

51 Forsothe Cys was the fadir of Saul; and Ner, the sone of Abiel, was fadir of Abner.

52 Sotheli myyti batel was ayens Filisteis in alle the daies of Saul; for whom euere Saul siy a strong man and schapli to batel, Saul felouschipide to him silf that man.

1 KINGS (1 SAMUEL) CHAPTER 15

1 And Samuel seide to Saul, The Lord sente me, that Y schulde anoynte thee in to kyng on his puple Israel; now therfor here thou the vois of the Lord.

2 The Lord of oostis seith thes thingis, Y haue rikenyd what euer thingis Amalech dide to Israel; hou Amalech ayenstood Israel in the weie, whanne he stiede from Egipt.

3 Now therfor go thou, and sle Amalech, and distruye thou alle thingis of hym; spare thou not hym, and coueyte thou not ony thing of hise thingis; but sle thou fro man til to womman, and a litil child, and soukynge, an oxe, and scheep, and camel, and asse.

4 Therfor Saul comaundide to the puple, and he noumbride hem as lambren twei hundrid thousynde of foot men, and ten thousynde of men of Juda.

5 And whanne Saul cam to the citee of Amalech, he made redi buyschementis in the stronde.

6 And Saul seide to Cyney, Go ye, departe ye, and go ye awei fro Amalech, lest perauenture Y wlappe thee in with hem; for thou didist mercy with alle the sones of Israel, whanne thei stieden fro Egipt. And Cyney departide fro the myddis of Amalech.

7 And Saul smoot Amalech fro Euila, til thou come to Sur, which is ayens Egipt.

8 And he took Agag quyke, the kyng of Amalech; sotheli he killide bi the scharpnesse of swerd alle the comyn puple.

9 And Saul and the puple sparide Agag, and the beste flockis of scheep, and of grete beestis, and clothis, and rammes, and alle thingis that weren faire; and thei nolden destrie tho; sotheli what euer thing was vijl, and repreuable, thei distrieden this.

10 Forsothe the word of the Lord was maad to Samuel,

11 and seide, It repentith me, that Y made Saul kyng; for he forsook me, and fillide not my wordis in werk. And Samuel was sory, and he criede to the Lord in al the nyyt.

12 And whanne Samuel hadde rise bi nyyt to go eerly to Saul, it was teld to Samuel, that Saul hadde come in to Carmel, and hadde reisid to hym a signe of victorye; and that he hadde turned ayen, and hadde passid, and hadde go doun in to Galgala. Therfor Samuel cam to Saul, and Saul offride brent sacrifice to the Lord of the cheef thingis of preies, whiche he hadde brouyt fro Amalech.

13 And the while Samuel cam to Saul, Saul seide to hym, Blessid be thou of the Lord, Y haue fillid the word of the Lord.

14 And Samuel seide, And what is the vois of flockis, that sowneth in myn eeris, and of grete beestis, whiche Y here?

15 And Saul seide, Thei brouyten tho fro Amalech, for the puple sparide the betere scheep and grete beestis, that tho schulden be offrid to thi Lord God; sotheli we killiden the tothere beestis.

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16 Forsothe Samuel seide to Saul, Suffre thou me, and Y schal schewe to thee what thingis the Lord spak to me in the nyyt. And he seide to Samuel, Speke thou.

17 And Samuel seide, Whether not, whanne thou were litil in thin iyen, thou were maade heed in the lynages of Israel, and the Lord anoyntide thee in to kyng on Israel;

18 and the Lord sente thee in to the weie, and seide, Go thou, and sle the synneris of Amalech, and thou schalt fiyte ayens hem til to sleyng of hem.

19 Whi therfor herdist thou not the vois of the Lord, but thou were turned to prey, and didist yuel in the iyen of the Lord?

20 And Saul seide to Samuel, Yhis, Y herde the vois of the Lord, and Y yede in the weie, bi which the Lord sente me, and Y haue brouyt Agag, the kyng of Amalech, and Y killide Amalech.

21 Forsothe the puple took of the prey, scheep and oxun, the firste fruytis of tho thingis, that ben slayn, that thei make sacrifice to her Lord God in Galgalis.

22 And Samuel seide, Whether the Lord wole brent sacrifices, ethir slayn sacrifices, and not more that me obeie to the vois of the Lord? For obedience is betere than sacrifices, and to herkene Goddis word is more than to offre the ynnere fatnesse of rammes;

23 for it is as the synne of mawmetrie to fiyte ayens Goddis heest, and it is as the wickidnesse of ydolatrie to nyle ascente to Goddis heest. Therfor for that, that thou castidist awey the word of the Lord, the Lord castide thee awei, that thou be not kyng.

24 And Saul seide to Samuel, Y synnede, for Y brak the word of the Lord, and thi wordis; and Y dredde the puple, and obeiede to the vois of hem; but now,

25 Y biseche, bere thou my synne, and turne thou ayen with me, that Y worschipe the Lord.

26 And Samuel seide to Saul, Y schal not turne ayen with thee, for thou castidist awey the word of the Lord, and the Lord castide awei thee, that thou be not king on Israel.

27 And Samuel turnede to go a wey; sotheli Saul took the ende of the mentil of Samuel, which also was to-rent.

28 And Samuel seide to hym, The Lord hath kit the rewme of Israel fro thee to dai, and yaf it to thi neiybore betere than thou;

29 certis the ouercomere in Israel schal not spare, and he schal not be bowid bi repentaunce; for he is not man, that is, chaungeable, that he do repentaunce.

30 And Saul seide, Y synnede; but now onoure thou me bifor the eldere men of my puple, and bifor Israel, and turne thou ayen with me, that Y worschipe thi Lord God.

31 Therfor Samuel turnede ayen, and suede Saul, and Saul worschipide the Lord.

32 And Samuel seide, Brynge ye to me Agag, the kyng of Amalech. And Agag moost fat tremblynge was brouyt to hym. And Agag seide, Whether thus departith bitter deeth?

33 And Samuel seide, As thi swerd made wymmen with out fre children, so thi modir schal be with out fre children among wymmen. And Samuel kittide hym in to gobetis bifor the Lord in Galgalis.

34 Forsothe Samuel yede in to Ramatha; sotheli Saul stiede in to his hows in Gabaa.

35 And Samuel siy no more Saul til to the dai of his deeth; netheles Samuel biweilide Saul, for it repentide the Lord, that he hadde ordeyned Saul kyng on Israel.

1 KINGS (1 SAMUEL) CHAPTER 16

1 And the Lord seide to Samuel, Hou long biweilist thou Saul, sithen Y castide hym awey, that he regne not on Israel; fille thin horn with oile, and come, that Y sende thee to Ysay of Bethleem; for among hise sones Y haue purueide a king to me.

2 And Samuel seide, Hou schal Y go? for Saul schal here, and he schal sle me. And the Lord seide, Thou schalt take a calf of the droue in thi hond, and thou schalt seye, Y cam to make sacrifice to the Lord.

3 And thou schalt clepe Ysay to the sacrifice, and Y schal schewe to thee, what thou schalt do; and thou schalt anoynte, whom euere Y schal schewe to thee.

4 Therfor Samuel dide, as the Lord spak to hym; and he cam in to Bethleem, and the eldere men of the citee wondriden, and camen to hym, and seiden, Whether thin entryng is pesible?

5 And he seide, It is pesible; Y cam to make sacrifice to the Lord; be ye halewid, and come ye with me, that Y make sacrifice. Therfor he halewide Ysai, and hise sones, and clepide hem to the sacrifice.

6 And whanne thei hadden entrid, he siy Eliab, and seide, Whether bifor the Lord is his crist?

7 And the Lord seide to Samuel, Biholde thou not his cheer, nethir hiynesse of his stature; for Y castide hym awei, and Y demyde not bi the siyt of man; for a man seeth tho thingis that ben opyn, but the Lord biholdith the herte.

8 And Ysai clepide Amynadab, and brouyte hym bifor Samuel; which seide, Nether the Lord hath chose this.

9 Forsothe Isay brouyte Samma; of whom Samuel seide, Also the Lord hath not chose this.

10 Therfor Isai brouyte hise seuene sones bifor Samuel; and Samuel seide to Ysai, The Lord hath not chose of these.

11 And Samuel seide to Isai, Whether thi sones ben now fillid? And Isai answeride, Yit another is, a litil child, and lisewith scheep. And Samuel seide to Isai, Sende thou, and brynge hym; for we schulen not sitte to mete, bifor that he come hidur.

12 Therfor Ysai sente, and brouyte hym; sotheli he was rodi, and fair in siyt, and of semely face. And the Lord seide, Rise thou, and anoynte hym; for it is he.

13 Therfor Samuel took the horn of oyle, and anoyntid hym in the myddis of his britheren; and the Spirit of the Lord was dressid in to Dauid fro that day and afterward. And Samuel roos, and yede in to Ramatha.

14 And so the Spirit of the Lord yede awei fro Saul, and a wickid spirit of the Lord trauelide Saul.

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15 And the seruauntis of Saul seiden to hym, Lo! an yuel spirit of the Lord traueilith thee;

16 oure lord the kyng comaunde, and thi seruauntis that ben bifore thee, schulen seke a man, that kan synge with an harpe, that whanne the yuel spirit of the Lord takith thee, he harpe with his hond, and thou bere esiliere. And Saul seide to hise seruauntis, Puruey ye to me sum man syngynge wel, and brynge ye hym to me.

18 And oon of the children answeride and seide, Lo! Y siy the sone of Ysai of Bethleem, kunnynge to synge, and strongeste in myyt, and a man able to batel, and prudent in wordis, and a feir man; and the Lord is with hym.

19 Therfor Saul sente messangeris to Ysay, and seide, Sende thou to me Dauid thi sone, which is in the lesewis.

20 Therfor Isai took an asse ful of looues, and a galoun of wyn, and a kyde of geet; and sente bi the hond of Dauid his sone to Saul.

21 And Dauid cam to Saul, and stood bifor hym; and Saul louyde hym greetli, and he was maad his squyer.

22 And Saul sente to Isay, and seide, Dauid stonde in my siyt, for he foond grace in myn iyen.

23 Therfor whanne euer the wickid spirit of the Lord took Saul, Dauid took the harpe, and smoot with his hond, and Saul was coumfortid, and he hadde liytere; for the wickid spirit yede awey fro hym.

1 KINGS (1 SAMUEL) CHAPTER 17

1 Forsothe Filisteis gaderiden her cumpenyes in to batel, and camen togidere in Socoth of Juda, and settiden tentis bitwixe Socoth and Azecha, in the coostis of Domyn.

2 Sotheli Saul and the men of Israel weren gaderid, and camen in to the valey of Terebynte, and dressiden scheltrun to fiyte ayens Filisteis.

3 And Filisteis stoden aboue the hil on this part, and Israel stood on the hil on the tother part of the valey, that was bitwixe hem. And a man, sone of a widewe, whos fadir was vncerteyn, yede out of the castels of Filisteis, Goliath bi name of Geth, of sixe cubitis heiy and a spanne; and a brasun basynet on his heed;

5 and he was clothid with an haburioun hokid, ether mailid; forsothe the weiyte of his haburioun was fyue thousynde siclis of bras;

6 and he hadde bootis of bras in the hipis, and a scheld of bras hilide hise schuldris.

7 Forsothe the schaft of his spere was as the beem of webbis; forsothe thilke yrun of his spere hadde sixe hundrid siclis of yrun; and his squier yede bifor hym.

8 And he stood, and cried ayens the cumpenyes of armed men of Israel, and seide to hem, Why camen ye redi to batel? Whether Y am not a Filistei, and ye ben the seruauntis of Saul? Chese ye a man of you, and come he doun to syngulere batel;

9 if he may fiyte with me, and sleeth me, we schulen be seruauntis to you; forsothe if Y haue the maystry, and sle hym, ye schulen be boonde, and ye schulen serue vs.

10 And the Filistei seide, Y haue seyd schenschip to dai to the cumpenyes of Israel; yyue ye a man, and bigynne he synguler batel with me.

11 Sotheli Saul and alle men of Israel herden siche wordis of the Filistey, and thei weren astonyed, and dredden greetli.

12 Forsothe Dauid was the sone of a man of Effrata, of whom it is biforseid, of Bethleem of Juda, to which man the name was Isay, which hadde eiyte sones; and the man was eld in the daies of Saul, and of greet age among men.

13 Sotheli thre grettere sones of Ysai yeden after Saul in to batel; and the names of hise thre sones, that yeden to batel, Heliab, the firste gendryd, and the secounde, Amynadab, and the thridde, Samma.

14 Forsothe Dauid was the leeste. Therfor while thre grettere sueden Saul, Dauid yede,

15 and turnede ayen fro Saul, that he schulde kepe the floc of his fadir in Bethleem.

16 Forsothe the Filistey cam forth in the morewtid, and euentid; and stood bi fourti daies.

17 Sotheli Ysai seide to Dauid his sone, Take thou to thi britheren meete maad of meele, the mesure of ephi, and these ten looues, and renne thou in to the castels to thi britheren;

18 and thou schalt bere to the tribune these ten litil formes of chese; and thou schalt visite thi britheren, whether thei doon riytli, and lurne thou, with whiche men thei ben ordeyned.

19 Forsothe Saul, and thei, and alle the sones of Israel in the valei of Terebynte fouyten ayens Filisteis.

20 Therfor Dauid roos eerli, and bitook the floc to the kepere, and he yede chargid, as Ysai hadde comaundid to hym; and he cam to the place Magala, and to the oost, which oost yede out to the batel, and criede in the batel.

21 For Israel hadde dressid scheltrun; but also Filisteis weren maad redi euen ayens.

22 Therfor Dauid lefte the vessels, whiche he hadde brouyt, vndur the hond of a kepere at the fardels, and he ran to the place of batel, and he axyde, if alle thingis weren doon riytli anentis hise britheren.

23 And whanne he spak yit to hem, thilke bastard apperide, Goliath bi name, a Filistei of Geth, and stiede fro the castels of Filisteis; and while he spak these same wordis, Dauid herde.

24 And whanne alle men of Israel hadden seyn the man, thei fledden fro his face, and dredden hym greetli.

25 And ech man of Israel seide, Whether thou hast seyn this man that stiede? for he stiede to seie schenship to Israel; therfor the kyng schal make riche with greet richessis the man that sleeth thilke Filistei; and the kyng schal yyue his douyter to that man, and schal make the hows of his fader with out tribut in Israel.

26 And Dauyd spak to the men that stoden with hym, and seide, What schal be youun to the man that sleeth this Filistei, and doith awei schenschip fro Israel? for who is this Filistei vncircumcidid, that dispiside the scheltruns of God lyuynge?

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27 Forsothe the puple tolde to hym the same word, and seide, These thingis schulen be youun to the man that sleeth hym.

28 And whanne Heliab, his more brother, had herd this, while he spak with othere men, he was wrooth ayens Dauid, and seide, Whi camest thou, and whi leftist thou tho fewe scheep in deseert? Y knowe thi pride, and the wewardnesse of thin herte; for thou camest doun to se the batel.

29 And Dauid seide, What haue Y do? Whether it is not a word?

30 And Dauid bowide a litil fro hym to another man; and Dauid seide the same word, and the puple answeride to hym al word as bifore.

31 Forsothe these wordis weren herd, whiche Dauid spak, and weren teld in the siyt of Saul.

32 And whanne Dauyd was brouyt to Saul, Dauyd spak to hym, The herte of ony man falle not doun for that Filistei, Y thi seruaunt schal go, and Y schal fiyte ayens the Filistei.

33 And Saul seide to Dauid, Thou maist not ayenstonde this Filistei, nether fiyte ayens hym, for thou art a child; forsothe this man is a werriour fro his yong wexynge age.

34 And Dauid seide to Saul, Thi seruaunt kepte the floc of his fadir, and a lioun cam, ether a bere, and took awei a ram fro the myddis of the floc;

35 Y pursuede, and killide hem, and rauyschide fro the mouth of hem; and thei risiden ayens me, and I took the nether chaule of hem, and Y stranglide, and killide hem.

36 For Y thi seruaunt killide bothe a lioun and a bere; therfor and this Filistei vncircumcidid schal be as oon of hem. Now Y schal go, and Y schal do awey the schenschip of the puple; for who is this Filistei vncircumcidid, that was hardi to curse the oost of God lyuynge?

37 And Dauid seide, The Lord that delyuerede me fro the mouth of the lioun, and fro the hond, that is, power, of the bere, he schal delyuere me fro the hond of this Filistei. Forsothe Saul seide to Dauid, Go thou, and the Lord be with thee.

38 And Saul clothide Dauid with hise clothis, and puttide a brasun basynet on his heed, and clothide hym with an haburioun.

39 Therfor Dauid was gird with his swerd on his cloth, and bigan to asaie if he myyte go armed; for he hadde not custom. And Dauid seide to Saul, Y may not go so, for Y haue not vss. And Dauid puttide awei tho,

40 and he took his staaf, which he hadde euere in the hondis. And he chees to hym fyue clereste stonys, that is, harde, pleyn, and rounde, of the stronde; and he sente tho in to the schepherdis scrippe, which he hadde with hym; and he took the slynge in the hond, and yede forth ayens the Filistei.

41 Sotheli the Filistei yede, goynge and neiyyng ayens Dauid; and his squyer yede bifor hym.

42 And whanne the Filistei hadde biholde Dauid, and hadde seyn hym, he dispiside Dauid; forsothe Dauid was a yong wexynge man, rodi, and feir in siyt.

43 And the Filistei, seide to Dauid, Whether Y am a dogge, for thou comest to me with a staf? And the Filistei curside Dauid in hise goddis; and he seide to Dauid,

44 Come thou to me, and Y schal yyue thi fleischis to the volatilis of heuene, and to the beestis of erthe.

45 Sotheli Dauid seide to the Filistei, Thou comest to me with swerd, and spere, and scheeld; but Y come to thee in the name of the Lord God of oostis, of God of the cumpanyes of Israel, to whiche thou seidist schenschip to dai.

46 And the Lord schal yyue thee in myn hond, and Y schal sle thee, and Y schal take awey thin heed fro thee; and I schal yyue the deed bodies of the castels of Filisteis to day to the volatils of heuene, and to the beestis of erthe; that al the erthe wite, that the Lord God is in Israel,

47 and that al this chirche knowe, that the Lord saueth not in swerd nether in spere; for the batel is his, and he schal bitake you in to oure hondis.

48 Therfor whanne the Filistei hadde rise, and cam, and neiyede ayens Dauid, Dauid hastide, and ran to batel ayens the Filistei.

49 And Dauid putte his hond in to his scrippe, and he took o stoon, and he castide with the slynge, and ledde aboute, and smoot the Filistei in the forheed; and the stoon was fastned in his forheed, and he felde doun in to his face on the erthe.

50 And Dauid hadde the maistrie ayens the Filistei in a slyng and stoon, and he killide the Filistei smytun. And whanne Dauid hadde no swerd in the hond,

51 he ran, and stood on the Filistei, and took his swerd; and Dauid drow out the swerd of his schethe, and killide him, and kittide awei his heed. Forsothe the Filisteis sien, that the strongeste of hem was deed, and thei fledden.

52 And the sones of Israel and of Juda risiden to gidere, and crieden, and pursueden Filisteis, til the while thei camen in to the valei, and til to the yate of Accaron. And woundid men of Filisteis felden in the weye of Sarym, and til to Geth, and til to Accaron.

53 And the sones of Israel turneden ayen, aftir that thei hadden pursuede Filisteis, and thei assailiden the tentis of hem.

54 Forsothe Dauid took the heed of the Filistei, and brouyte it in to Jerusalem; sotheli he puttide hise armeris in the tabernacle of the Lord.

55 Forsothe in that tyme in which Saul siy Dauid goynge out ayens the Filistei, he seide to Abner, prince of his chiualrie, Abner, of what generacioun cam forth this yong waxynge man? And Abner seide, Kyng, thi soule lyueth, I knowe not.

56 And the kyng seide, Axe thou, whos sone this child is.

57 And whanne Dauid hadde come ayen, whanne the Filistei was slayn, Abner took Dauid, and brouyte hym in, hauynge in the hond the heed of the Filistei, bifor Saul.

58 And Saul seide to hym, Of what generacioun art thou, yong waxynge man? And Dauid seide, Y am the sone of thi seruaunt, Isai of Bethleem.

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1 KINGS (1 SAMUEL) CHAPTER 18

1 And it was doon, whanne Dauid hadde endid to speke to Saul, the soule of Jonathas was glued togidre to the soule of Dauid, and Jonathas louyde hym as his owne soule.

2 And Saul took Dauid in that dai, and grauntide not to hym, that he schulde turne ayen in to the hows of his fadir.

3 Forsothe Jonathas and Dauid maden boond of pees, that is, swerynge euerlastynge frenschip; for Jonathas louyde Dauid as his owne soule;

4 for whi Jonathas dispuylide him silf fro the coote in which he was clothid, and yaf it to Dauid, and hise othere clothis, til to his swerd and bouwe, and til to the girdil.

5 Also Dauid yede out to alle thingis, to what euer thingis Saul hadde sent hym, and he gouernede hym silf prudentli; and Saul settide hym ouer the men of batel, and he was acceptid, ether plesaunt, in the iyen of al the puple, and moost in the siyt of the seruauntis of Saul.

6 Forsothe whanne Dauid turnede ayen, whanne the Filistei was slayn, and bar the heed of the Filistei in to Jerusalem, wymmen yeden out of alle the citees of Israel, and sungen, and ledden queris, ayens the comyng of king Saul, in tympans of gladnesse, and in trumpis.

7 And the wymmen sungen, pleiynge, and seiynge, Saul smoot a thousynde, and Dauid smoot ten thousynde.

8 Saul was wrooth greetli, and this word displeside in his iyen; and he seide, Thei yauen ten thousynde to Dauid, and thei yauen a thousynde to me; what leeueth to hym, no but the rewme aloone?

9 Therfor Saul bihelde Dauid not with riytful iyen, fro that dai and afterward.

10 Sotheli aftir the tother dai a wickid spirit of God asailide Saul, and he propheciede in the myddis of his hows.

11 Forsothe Dauid harpide with his hond, as bi alle daies; and Saul helde a spere, and caste it, and gesside that he myyte prene Dauid with the wal, that is, perse with the spere, so that it schulde passe til to the wal; and Dauid bowide fro his face the secounde tyme.

12 And Saul dredde Dauid, for the Lord was with hym, and hadde go awei fro him silf.

13 Therfor Saul remouide Dauid fro hym silf, and made hym tribune on a thousynde men; and Dauid yede out and entride in the siyt of the puple.

14 And Dauid dide warli in alle hise weies, and the Lord was with hym;

15 and so Saul siy that Dauid was ful prudent, and he bigan to be war of Dauid.

16 Forsothe al Israel and Juda louyden Dauid; for he entride and yede out bifor hem.

17 And Saul seide to Dauid, Lo! my more douytir Merob, Y schal yiue her wijf to thee; oneli be thou a strong man, and fiyte thou the batels of the Lord. Forsothe Saul arettide, and seide, Myn hond be not in hym, but the hond of Filisteis be on hym.

18 Sotheli Dauid seide to Saul, Who am Y, ether what is my lijf, ether the meynee of my fadir in Israel, that Y be maad the sone in lawe of the kyng?

19 Forsothe the tyme was maad whanne Merob, the douyter of Saul, ouyte to be youun to Dauid, sche was youun wijf to Hadriel Molatite.

20 Forsothe Dauid louide Mychol, the douytir of Saul; and it was teld to Saul, and it pleside hym.

21 And Saul seide, Y schal yyue hir to hym, that it be to hym in to sclaundir, and the hond of Filisteis be on hym. Therfor Saul seide to Dauid, In twei douytris thou schalt be my sone in lawe to dai.

22 And Saul comaundide to hise seruauntis, Speke ye to Dauid, while it is hid fro me, and seie ye, Lo! thou plesist the king, and alle hise seruauntis louen thee; now therfor be thou hosebonde of the douytir of the kyng.

23 And the seruauntis of Saul spaken alle these wordis in the eeris of Dauid. And Dauid seide, Whether it semeth litil to you to be sone in lawe of the kyng? Forsothe Y am a pore man, and a feble.

24 And the seruauntis telden to Saul, and seiden, Dauid spak siche wordis.

25 Sotheli Saul seide, Thus speke ye to Dauid, The kyng hath no nede to yiftis for spowsails, no but onely to an hundrid prepucies, that is, mennus yerdis vncircumcidid, of Filisteis, that veniaunce be maad of the kyngis enemyes. Certis Saul thouyte to bitake Dauid in to the hondis of Filisteis.

26 And whanne the seruauntis of Saul hadden teld to Dauid the wordis, whiche Saul hadde seid, the word pleside in the iyen of Dauid, that he schulde be maad the kyngis son in lawe.

27 And aftir a fewe daies Dauid roos, and yede in to Acharon, with the men that weren with hym, and he killide of Filisteis twei hundrid men; and brouyte the prepucies of hem, and noumbride tho to the kyng, that he schulde be the kyngis sone in lawe. And so Saul yaf Mycol, his douyter, wiif to hym.

28 And Saul siy, and vndirstood, that the Lord was with Dauid.

29 Forsothe Mychol, the douyter of Saul, louide Dauid, and Saul bigan more to drede Dauid; and Saul was maad enemye to Dauid in alle daies.

30 And the princes of Filisteis yeden out; forsothe fro the bigynnyng of her goyng out Dauyd bar hym silf more warli than alle the men of Saul; and the name of Dauid was maad ful solempne.

1 KINGS (1 SAMUEL) CHAPTER 19

1 Forsothe Saul spak to Jonathas, his sone, and to alle hise seruauntis, that thei schulden sle Dauid; certis Jonathas, the sone of Saul, louyde Dauid greetli.

2 And Jonathas schewide to Dauid, and seide, Saul, my fadir, sekith to sle thee, wherfor, Y biseche, kepe thou thee eerli; and thou schalt dwelle priueli, and thou schalt be hid.

3 Sotheli Y schal go out, and stonde bisidis my fadir in the feeld, where euer he schal be; and Y schal speke of thee to my fadir, and what euer thing Y shal se, Y schal telle to thee.

4 Therfor Jonathas spak good thingis of Dauid to Saul, his fadir, and seide to hym, Kyng, do thou not synne ayens thi

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seruaunt Dauid, for he synnede not to thee, and hise werkis ben ful good to thee;

5 and he puttide his lijf in his hond, and he killide the Filistei. And the Lord made greet heelthe to al Israel; thou siy, and were glad; whi therfor synnest thou in giltles blood, and sleest Dauid, which is with out gilt?

6 And whanne Saul hadde herd this, he was plesid with the vois of Jonathas, and swoor, The Lord lyueth, that is, bi the Lord lyuynge, for Dauid schal not be slayn.

7 Therfor Jonathas clepide Dauid, and schewide to hym alle these wordis. And Jonathas brouyte in Dauid to Saul, and he was bifor hym as yistirdai and the thridde dai ago.

8 Forsothe batel was moued eft; and Dauyd yede out, and fauyt ayens Filisteis, and he smoot hem with a greet wounde, and thei fledden fro his face.

9 And the yuel spirit of the Lord was maad on Saul; sotheli he sat in his hows, and helde a spere; certis Dauid harpide in his hond.

10 And Saul enforside to prene with the spere Dauid in the wal; and Dauid bowide fro the face of Saul; forsothe the spere with voide wounde was borun in to the wal; and Dauid fledde, and was saued in that niyt.

11 Therfor Saul sente hise knyytis in the nyyt in to the hows of Dauid, that thei schulden kepe hym, and that he schulde be slayn in the morewtide. And whanne Mychol, the wijf of Dauid, hadde teld this to Dauid, and seide, If thou sauest not thee in this nyyt, thou schalt die to morew;

12 sche puttide hym doun bi a wyndow. Forsothe he yede, and fledde, and was sauyd.

13 Sotheli Mychol took an ymage, and puttide it on the bed, and puttide an heeri skyn of geet at the heed therof, and hilide it with clothis.

14 Forsothe Saul sente sergeauntis, that schulden rauysche Dauid, and it was answeride, that he was sijk.

15 And eft Saul sente messangeris, that thei schulden se Dauid, and he seide, Brynge ye hym to me in the bed, that he be slayn.

16 And whanne the messangeris hadden come, a symylacre was foundun on the bed, and skynnes of geet at the heed therof.

17 And Saul seide to Mychol, Whi scornedist thou me so, and delyueredist myn enemy, that he fledde? And Mychol answeride to Saul, For he spak to me, and seide, Delyuere thou me, ellis Y schal slee thee.

18 Forsothe Dauid fledde, and was sauyd; and he cam to Samuel in to Ramatha, and telde to hym alle thingis which Saul hadde do to hym; and he and Samuel yeden, and dwelliden in Naioth.

19 Forsothe it was teld to Saul of men, seiynge, Lo! Dauid is in Naioth in Ramatha.

20 Therfor Saul sente sleeris, that thei schulden rauysche Dauid; and whanne thei hadden seyn the cumpeny of profetis profeciynge, and Samuel stondynge ouer hem, the Spirit of the Lord, that is, the spirit of deuocioun, was maad in hem, and thei also bigunnen to prophecie.

21 And whanne this was teld to Saul, he sente also othere messangeris; sotheli and thei profesieden. And eft Saul sente the thridde messangeris, and thei prophecieden. And Saul was wrooth with irefulnesse;

22 and he also yede in to Ramatha, and he cam til to the greet cisterne, which is in Socoth, and he axide, and seide, In what place ben Samuel and Dauid? And it was seid to hym, Lo! thei ben in Naioth in Ramatha.

23 And he yede in to Naioth in Ramatha; and the Spirit of the Lord was maad also on him; and he yede, and entride, and propheciede, til the while he cam in to Naioth in Ramatha.

24 And he also dispuylide him silf of hise clothis, and propheciede with othere men bifor Samuel, and he profeciede nakid in al that dai and nyyt. Wherfor a prouerbe, that is, a comyn word, yede out, Whether and Saul among prophetis?

1 KINGS (1 SAMUEL) CHAPTER 20

1 Forsothe Dauid fledde fro Naioth, which is in Ramatha, and cam and spak bifor Jonathas, What haue Y do? what is my wickidnesse, and what is my synne ayens thi fadir, for he sekith my lijf?

2 And Jonathas seide to hym, Fer be it fro thee, thou schalt not die, for my fadir schal not do ony thing greet ether litil, no but he schewe firste to me; therfor my fadir kepte preuy fro me this word oneli, forsothe it schal not be.

3 And eft he swoor to Dauid. And Dauid seide, Treuli thi fadir woot, that Y haue founde grace in thin iyen, and he schal seie, Jonathas wite not this, lest perauenture he be sory; certis the Lord lyueth, and thi soule lyueth, for, that Y seie so, Y and deeth ben departid oneli bi o degree.

4 And Jonathas seide to Dauid, What euer thing thi soule schal seie to me, Y schal do to thee.

5 And Dauid seide to Jonathas, Lo! calendis ben to morewe, and bi custom Y am wont to sitte bi the kyng to ete; therfor suffre thou me, that Y be hid in the feeld til to euentid of the thridde dai.

6 If thi fadir biholdith, and axith me, thou schalt answere to hym, Dauid preiede me, that he schulde go swiftli into Bethleem, his citee, for solempne sacrifices ben there to alle the men of his lynage.

7 If he seith, Wel, pees schal be to thi seruaunt; forsothe if he is wrooth, wite thou, that his malice is fillid.

8 Therfor do thou mercy in to thi seruaunt, for thou madist me thi seruaunt to make with thee the boond of pees of the Lord; sotheli if ony wickidnesse is in me, sle thou me, and brynge thou not in me to thi fadir.

9 And Jonathas seide, Fer be this fro me, for it mai not be doon, that Y telle not to thee, if Y knowe certeynli, that the malice of my fadir is fillid ayens thee.

10 And Dauid answeride to Jonathas, Who schal telle to me, if in caas thi fadir answerith harde ony thing of me?

11 And Jonathas seide to Dauid, Come thou, and go we forth in to the feeld. And whanne bothe hadden go in to the feeld,

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12 Jonathas seide to Dauid, Lord God of Israel, if Y enquere the sentence of my fadir to morewe, ether in the nexte dai aftir, and ony thing of good is of Dauid, and Y sende not anoon to thee,

13 and make knowun to thee, God do these thingis to Jonathas, and adde these thingis. Forsothe if the malice of my fadir contynueth ayens thee, Y schal schewe to thin eere, and Y schal delyuere thee, that thou go in pees; and the Lord be with thee, as he was with my fadir.

14 And if Y lyue, do thou the mercies of the Lord to me;

15 forsothe if Y am deed, thou schalt not take awei thi mercy fro myn hows til in to with outen ende; and yif Y do it not, whanne the Lord schal drawe out bi the roote the enemyes of Dauid, ech man fro the lond, take he awei Jonathas fro his hows, and seke the Lord of the hond of the enemyes of Dauid.

16 Therfor Jonathas made boond of pees with the hows of Dauid, and the Lord souyte of the hond of enemyes of Dauid.

17 And Jonathas addide to swere stedfastli to Dauid, for he louyde Dauid; for he louyde so Dauid, as his owne soule.

18 And Jonathas seide to hym, Calendis ben to morewe, and thou schalt be souyt;

19 for thi sittyng schal be souyt til after to morewe. Therfor thou schalt go doun hastili, and thou schalt come in to the place, where thou schalt be hid in the day, whanne it is leueful to worche; and thou schalt sitte bisidis the stoon, to which the name is Ezel.

20 And Y schal sende thre arowis bisidis that stoon, and Y schal caste as excercisynge ether pleiynge me at a signe.

21 Y schal sende also and my child, and Y schal seie to hym, Go thou, and brynge to me the arewis.

22 If Y seie to the child, Lo! the arewis ben with ynne thee, take thou tho; come thou to me, for pees is to thee, and no thing is of yuel, the Lord lyueth. Sotheli if Y speke thus to the child, Lo! the arowis ben biyende thee; go thou in pees, for the Lord deliuerede thee.

23 Forsothe of the word, which thou and Y han spoke, the Lord be bitwixe me and thee til in to with outen ende.

24 Therfor Dauid was hid in the feeld; and the calendis camen, and the kyng sat to ete breed.

25 And whanne the kyng hadde seete on his chaier bi custom, which chaier was bisidis the wal, Jonathas roos, and sat aftir Abner, and Abner sat at the side of Saul, and the place of Dauid apperide voide.

26 And Saul spak not ony thing in that dai; for he thouyte, that in hap it bifelde to hym, that he was not clene nether purified.

27 And whanne the secounde dai aftir the calendis hadde schyned, eft the place of Dauid apperide voide. And Saul seide to Jonathas his sone, Whi cometh not the sone of Isai, nether yisterdai, nether to dai to ete?

28 And Jonathas answeride to Saul, He preiede me mekeli, that he schulde go in to Bethleem;

29 and he seide, Suffre thou me, for solempne sacrifice is in my citee; oon of my britheren clepide me; now therfor if Y foond grace in thin iyen, Y schal go soone, and Y schal se my britheren; for this cause he cometh not to the table of the kyng.

30 Forsothe Saul was wrooth ayens Jonathas, and seide to hym, Thou sone of a womman rauyschynge at her owne wille a man, whether Y woot not, that thou louest the sone of Ysay in to thi confusioun, and in to the confusioun of thi schendful modir?

31 For in alle the daies in whiche the sone of Isai lyueth on erthe, thou schalt not be stablischid, nether thi rewme; therfor riyt now sende thou, and brynge hym to me, for he is the sone of deeth.

32 Sotheli Jonathas answeride to Saul his fadir, and seide, Whi schal he die? what hath he do?

33 And Saul took the spere, that he schulde smyte hym, and Jonathas vndirstood, that it was determynd of his fadir, that Dauid schulde be slayn.

34 Therfor Jonathas roos fro the table in the ire of woodnesse, and he ete not breed in the secounde dai of calendis; for he was sori on Dauid, for his fadir hadde schent him.

35 And whanne the morewtid hadde schyned, Jonathas cam in to the feeld, and a litil child with hym, bi the couenaunt of Dauid.

36 And Jonathas seide to his child, Go thou, and brynge to me the arowis whiche Y caste. And whanne the child hadde runne, he castide another arowe biyende the child.

37 Therfor the child cam to the place of the arowe which Jonathas hadde sent; and Jonathas criede bihynde the bak of the child, and seide, Lo! the arowe is not there, certis it is biyende thee.

38 And Jonathas criede eft bihynde the bak of the child, and seide, Haste thou swiftli, stonde thou not. Therfor the child gaderide the arowis of Jonathas, and brouyte to his lord,

39 and outerli he wiste not what was doon; for oonli Jonathas and Dauid knewen the thing.

40 Therfor Jonathas yaf hise armeris to the child, and seide to hym, Go thou, bere in to the citee.

41 And whanne the child hadde go, Dauid roos fro the place that yede to the south; and he felde low in to the erthe, and worschipide the thridde tyme, and thei kissiden hem silf to gidere, and wepten to gidere; forsothe Dauid wepte more.

42 Therfor Jonathas seide to Dauid, Go thou in pees; what euer thingis we bothe han swoore in the name of the Lord, and seiden, The Lord be bitwixe me and thee, and bitwixe my seed and thi seed til in to with outen ende, be stidfast. And Dauid roos, and yede, but also Jonathas entride in to the citee.

1 KINGS (1 SAMUEL) CHAPTER 21

1 Forsothe Dauid cam in to Nobe to Achimelech preest; and Achymelech wondrid, for Dauid hadde come; and he seide to Dauid, Whi art thou aloone, and no man is with thee?

2 And Dauid seide to Achymelech preest, The kyng comaundide to me a word, and seide, No man wite the thing, for which thou art sent fro me, and what maner

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comaundementis Y yaf to thee; for Y seide also to children, that thei schulden go in to that and that place;

3 now therfor if thou hast ony thing at hond, ether fyue looues, yyue thou to me, ether what euer thing thou fyndist.

4 And the preest answeride to Dauid, and seide to hym, Y haue not lewid, that is, comyn, looues at hoond, but oneli hooli breed; whether the children ben clene, and moost of wymmen?

5 And Dauid answeride to the preest, and seide to hym, And sotheli if it is doon of wymmen, we absteyneden vs fro yistirdai and the thridde dai ago, whanne we yeden out, and the vessels, that is, bodies, of the children weren cleene; forsothe this weie is defoulyd, but also that schal be halewid to dai in the vessels.

6 Therfor the preest yaf to hym halewid breed, for noon other breed was there, no but oneli looues of settyng forth, that weren takun awey fro the face of the Lord, that hoote looues schulen be set.

7 Forsothe sum man of the seruauntis of Saul was there with ynne in the tabernacle of the Lord; and his name was Doech of Ydumee, the myytiest of the scheepherdis, that is, iugis, of Saul.

8 Forsothe Dauid seide to Achymelech, If thou hast here at hond spere, ether swerd, yyue to me; for Y took not with me my swerd and myn armeris; for the word of the kyng constreynede me.

9 And the preest seide, Lo! here the swerd of Goliath Filistei, whom thou killidst in the valey of Terebynte, is wlappid in a cloth aftir ephoth; if thou wolt take this, take thou; for here is noon other outakun that. And Dauid seide, Noon other is lijk this, yyue thou it to me.

10 Therfor Dauid roos, and fledde in that dai fro the face of Saul, and cam to Achis, the kyng of Geth.

11 And the seruauntis of Achis seiden to hym, whanne thei hadden seyn Dauid, Whether this is not Dauid, kyng of the lond? Whether thei sungen not to hym bi queeris, and seiden, Saul smoot a thousynde, and Dauid smoot ten thousynde?

12 Sotheli Dauid puttide these wordis in his herte, and he dredde greetli of the face of Achis, kyng of Geth.

13 And Dauid chaungide his mouth bifor Achis, and felde doun bitwixe her hondis, and he hurtlide ayens the doris of the yate, and his drauelis, that is, spotelis, flowiden doun in to the beerd.

14 And Achis seide to hise seruauntis, Seen ye the wood man? why brouyten ye hym to me? whether wood men failen to vs? whi han ye brouyt in hym, that he schulde be wood, while Y am present? Delyuere ye hym fro hennus, lest he entre in to myn hows.

1 KINGS (1 SAMUEL) CHAPTER 22

1 Therfor Dauid yede fro thennus, and fledde in to the denne of Odollam; and whanne hise britheren, and al the hows of his fadir hadden herd this, thei camen doun thidur to hym.

2 And alle men that weren set in angwisch, and oppressid with othere mennus dette, and in bittir soule, camen togidere to hym; and he was maad the prince of hem, and as foure hundrid men weren with hym.

3 And Dauid yede forth fro thennus in to Masphat, which is of Moab; and he seide to the kyng of Moab, Y preye, dwelle my fadir and my modir with you, til Y wite what thing God schal do to me.

4 And he lefte hem bifor the face of the kyng of Moab; and thei dwelliden at hym in alle daies, in whiche Dauid was in the forselet, ether stronghold.

5 And Gad, the profete, seide to Dauid, Nyle thou dwelle in the forselet; go thou forth, and go in to the lond of Juda. And Dauid yede forth, and cam in to the forest of Areth.

6 And Saul herde, that Dauid apperide, and the men that weren with hym. Forsothe whanne Saul dwellide in Gabaa, and was in the wode which is in Rama, and helde a spere in the hond, and alle hise seruauntis stoden aboute hym,

7 he seide to hise seruauntis that stoden nyy hym, The sones of Gemyny, here me now; whether the sone of Ysai schal yyue to alle you feeldis and vyneris, and schal make alle you tribunes and centuriouns?

8 For alle ye han swore, ether conspirid, togidere ayens me, and noon is that tellith to me; moost sithen also my sone hath ioyned boond of pees with the sone of Ysai; noon is of you, that sorewith for my stide, nether that tellith to me, for my sone hath reisid my seruaunt ayens me, settynge tresoun to me til to dai.

9 Sotheli Doech of Ydumye answeride, that stood nyy, and was the firste among the seruauntis of Saul, and seide, Y siy the sone of Ysai in Nobe, at Achymelech, preest, the sone of Achitob;

10 which counseilide the Lord for Dauid, and yaf meetis to hym, but also he yaf to Dauid the swerd of Goliath Filistei.

11 Therfor the kyng sente to clepe Achymelech, the preest, the sone of Achitob, and al the hows of his fadir, of preestis that weren in Nobe; whiche alle camen to the kyng.

12 And Saul seide to Achymelech, Here, thou sone of Achitob.

13 Which answeride, Lord, Y am redi. And Saul seide to hym, Whi hast thou conspirid ayens me, thou, and the sone of Ysai, and yauest looues and a swerd to hym, and councelidist the Lord for hym, that he schulde rise ayens me, and he dwellith a tretour til to dai?

14 And Achymelech answeride to the kyng, and seide, And who among alle thi seruauntis is as Dauid feithful, and the sone in lawe of the kyng, and goynge at thi comaundement, and gloriouse in thin hows?

15 Whether Y bigan to dai to counsele the Lord for hym? Fer be this fro me; suppose not the kyng ayens his seruaunt siche a thing in al the hows of my fadir; for thi seruaunt knew not ony thing, ether litil ethir greet, of this cause.

16 And the kyng seide, Achymelech, thou schalt die bi deeth, thou, and al the hows of thi fadir.

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17 And the kyng seide to men able to be sent out, that stoden aboute hym, Turne ye, and sle the preestis of the Lord, for the hond of hem is with Dauid; and thei wisten that he fledde, and thei schewiden not to me. Sotheli the seruauntis of the kyng nolden holde forth her hond in to the preestis of the Lord.

18 And the kyng seide to Doech, Turne thou, and hurle in to the preestis of the Lord. And Doech of Ydumee turnede, and hurlide in to the preestis, and stranglide in that dai foure score and fyue men, clothid with ephoth of lynnun cloth.

19 Forsothe he smoot Nobe, the citee of preestis, by the scharpnesse of swerd, men and wymmen, litle children and soukynge, and oxe, and asse, and sheep, bi the scharpnesse of swerd.

20 Forsothe o sone of Achymelech, sone of Achitob, ascapide, of which sone the name was Abiathar; and he fledde to Dauid,

21 and telde to hym that Saul hadde slayn the preestis of the Lord.

22 And Dauid seide to Abiathar, Sotheli Y wiste, that is, Y coniectide, ether dredde, in that dai, that whanne Doech of Ydumee was there, he wolde telle with out doute to Saul; Y am gilti of alle the lyues of thi fadir.

23 Dwelle thou with me, drede thou not; if ony man sekith thi lijf, he schal seke also my lijf, and thou schalt be kept with me.

1 KINGS (1 SAMUEL) CHAPTER 23

1 And thei telden to Dauid, and seiden, Lo! Filisteis fiyten ayens Seila, and rauyschen the corn floris.

2 Therfor Dauid councelide the Lord, and seide, Whether Y schal go, and smyte Filisteis? And the Lord seide to Dauid, Go thou, and thou schalt smyte Filisteis, and thou schalt saue Seila.

3 And men, that weren with Dauid, seiden to him, Lo! we ben heere in Judee, and dredden; hou myche more, if we schulen go in to Seila ayens the cumpanyes of Filisteis.

4 Therfor eft Dauid councelide the Lord; which answeride, and seide to Dauid, Rise thou, and go in to Seila; for Y schal bitake Filisteis in thin hond.

5 Therfor Dauid yede, and hise men, in to Seila, and fauyt ayens Filisteis; and he droof awey her werk beestis, and smoot hem with greet wounde; and Dauid sauyde the dwelleris of Seila.

6 Forsothe in that tyme, wher ynne Abiathar, sone of Achymelech, fledde to Dauid in to Seile, he cam doun, and hadde with hym ephoth, that is, the cloth of the hiyeste preest.

7 Forsothe it was teld to Saul, that Dauid hadde come in to Seila; and Saul seide, The Lord hath take hym in to myn hondis, and he is closid, and entride in to a citee, in which ben yatis and lockis.

8 And Saul comaundide to al the puple, that it schulde go doun to batel in to Seila, and bisege Dauid and hise men.

9 And whanne Dauid perceyuede, that Saul made redi yuel priueli to hym, he seide to Abiathar, preest, Brynge hidur ephoth.

10 And Dauid seide, Lord God of Israel, thi seruaunt herde fame, that Saul disposith to come to Seila, that he distrie the citee for me;

11 if the men of Seila schulen bitake me in to hise hondis, and if Saul schal come doun, as thi seruaunt herde, thou Lord God of Israel schewe to thi seruaunt? And the Lord seide, He schal come doun.

12 And Dauid seide eft, Whether the men of Seila schulen bitake me, and the men that ben with me, in to the hondis of Saul? And the Lord seide, Thei schulen bitake, that is, if thou dwellist in the citee, and Saul come thidur.

13 Therfor Dauid roos, and hise men, as sixe hundrid; and thei yeden out of Seila, and wandriden vncerteyn hidur and thidur. And it was telde to Saul, that Dauid hadde fledde fro Seila, and was saued; wherfor Saul dissymylide to go out.

14 Forsothe Dauid dwellide in the deseert, in strongeste places, and he dwellide in the hil of wildirnesse of Ziph, in a derk hil; netheles Saul souyte hym in alle daies, and the Lord bitook not hym in to the hondis of Saul.

15 And Dauid siy, that Saul yede out, that he schulde seke his lijf. Forsothe Dauid was in the deseert of Ziph, in a wode.

16 And Jonathas, the sone of Saul, roos, and yede to Dauid in to the wode, and coumfortide hise hondis in God.

17 And he seide to Dauid, Drede thou not; for the hond of Saul my fadir schal not fynde thee, and thou schalt regne on Israel, and Y schal be the secounde to thee; but also Saul my father woot this.

18 Therfor euer eithir smoot boond of pees bifor the Lord. And Dauid dwellide in the wode; forsothe Jonathas turnede ayen in to his hows.

19 Forsothe men of Ziph stieden to Saul in Gabaa, and seiden, Lo! whether not Dauid is hid at vs in the sikireste places of the wode, in the hille of Achille, which is at the riyt syde of deseert?

20 Now therfor come thou doun, as thi soule desiride, that thou schuldist come doun; forsothe it schal be oure, that we bitake hym in to the hondis of the kyng.

21 And Saul seide, Blessid be ye of the Lord, for ye sorewiden for my stide.

22 Therfor, Y preie, go ye, and make redi more diligentli, and do ye more curiousli ether intentifli, and biholde ye swiftly, where his foot is, ethir who siy hym there, where ye seiden; for he thenkith on me, that felli Y aspie hym.

23 Biholde ye, and se alle his hidyng places, in whiche he is hid, and turne ye ayen to me at a certeyn thing, that Y go with you; that if he closith hym silf yhe in to erthe, Y schal seke hym with alle the thousyndis of Juda.

24 And thei risiden, and yeden in to Ziph bifor Saul. Forsothe Dauid and hise men weren in the deseert of Maon, in the feldi places, at the riyt half of Jesymyth.

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25 Therfor Saul yede and hise felowis to seke Dauid, and it was teld to Dauid; and anoon he yede doun to the stoon, and lyuyde in the deseert of Maon; and whanne Saul hadde herd this, he pursuede Dauid in the deseert of Maon.

26 And Saul yede and hise men at the side of the hil on o part; forsothe Dauid and hise men weren in the side of the hil on the tother part; sotheli Dauid dispeiride, that he myyte ascape fro the face of Saul. And so Saul and hise men cumpassiden bi the maner of a coroun Dauid and hise men, that thei schulden take hem.

27 And a messanger cam to Saul, and seide, Haste thou, and come, for Filisteis han spred hem silf on the lond.

28 Therfor Saul turnede ayen, and ceesside to pursue Dauid; and yede ayens the comyng of Filisteis. For this thing thei clepen that place the Stoon Departynge.

1 KINGS (1 SAMUEL) CHAPTER 24

1 Therfor Dauid stiede fro thennus, and dwellide in the sykireste places of Engaddi.

2 And whanne Saul turnede ayen, aftir that he pursuede Filisteis, thei telden to hym, and seiden, Lo! Dauid is in the deseert of Engaddi.

3 Therfor Saul took three thousinde of chosun men of al Israel, and yede to seke Dauid and hise men, yhe on moost brokun rochis, that ben able to weie to wield geet aloone.

4 And he cam to the fooldis of scheep, that offriden hem silf to the wei goere. And there was a denne, in to which denne Saul entride, that he schulde purge the wombe; forsothe Dauid and hise men weren hid in the ynnere part of the denne.

5 And the seruauntis of Dauid seiden to hym, Lo! the dai of which the Lord spak to the, Y schal bitake to thee thin enemy, that thou do to hym as it plesith in thin iyen. Therfor Dauid roos, and kittide the hemme of the mentil of Saul priuely.

6 Aftir these thingis Dauid smoot his herte, for he hadde kit awei the hemme of the mentil of Saul.

7 And Dauid seide to hise men, The Lord be merciful to me, lest Y do this thing to my lord, the crist of the Lord, that Y sende myn hond in to hym, for he is the crist of the Lord. The Lord lyueth, for no but the Lord smyte hym, ether his dai come, that he die, ether he go doun in to batel and perische, the Lord be merciful to me, that Y sende not myn hond in to the crist of the Lord.

8 Forsothe Saul roos out of the denne, and yede in the weie bigunnun.

9 Sotheli Dauid roos aftir hym, and he yede out of the denne, and criede aftir the bak of Saul, and seide, My lord, the kyng! And Saul bihelde bihinde him silf; and Dauid bowide hym silf lowe to the erthe, and worschipide.

10 And he seide to Saul, Whi herist thou the wordis of men spekynge, Dauid sekith yuel ayens thee?

11 Lo! to dai thin iyen siyen, that the Lord bitook thee in myn hond in the denne, and Y thouyte that Y wolde sle thee, but myn iye sparide thee; for Y seide, Y schal not holde forth myn hond in to my lord, which is the crist, that is, anoyntid, of the Lord.

12 But rathere, my fadir, se thou, and knowe the hemme of thi mentil in myn hond, for whanne Y kittide aweie the hemme of thi mentil, Y nolde holde forth myn hond in thee; perseyue thou, and see, for nether yuel nether wickidnesse is in myn hond, nether Y synnede ayens thee; but thou aspiest my lijf, that thou do it awei.

13 The Lord deme bitwixe me and thee, and the Lord venge me of thee; but myn hond be not in thee,

14 as it is seid also in eld prouerbe, Wickidnesse schal go out of wickid men; therfor myn hond be not in thee.

15 Whom pursuest thou, kyng of Israel, whom pursuest thou? Thou pursuest a deed hound, and a quyk fle.

16 The Lord be iuge, and the Lord deme bitwixe me and thee, and se, and deme my cause, and delyuere me fro thin hond.

17 Sotheli whanne Dauid hadde fillid spekynge siche wordis to Saul, Saul seide, Whether this is thi vois, my sone Dauid? And Saul reiside his vois, and wepte.

18 And he seide to Dauid, Thou art more iust than Y; for thou yauest goodis to me; forsothe Y yeldide yuelis to thee.

19 And thou schewidist to me to dai, what goodis thou hast do to me, how the Lord bitook me in thin hond, and thou killidist not me.

20 For who, whanne he fyndith his enemy, schal delyuere hym in good weie? But the Lord yelde to thee this while, for that, that thou wrouytist to dai in me.

21 And now, for Y woot, that thou schalt regne moost certeynli, and schalt haue in thin hond the rewme of Israel, swere thou to me in the Lord,

22 that thou do not a wei my seed aftir me, nether take a wey my name fro the hows of my fadir.

23 And Dauid swoor to Saul. Therfor Saul yede in to his hows, and Dauid and hise men stieden to sikire placis.

1 KINGS (1 SAMUEL) CHAPTER 25

1 Forsothe Samuel was deed; and al Israel was gaderid to gidere, and thei biweiliden hym greetly, and birieden hym in his hows in Ramatha. And Dauid roos, and yede doun in to deseert of Faran.

2 Forsothe a man was in Maon, and his possessioun was in Carmele, and thilke man was ful greet, and thre thousynde scheep and a thousynde geet weren to hym; and it bifelde that his flocke was clippid in Carmele.

3 Forsothe the name of that man was Nabal, and the name of his wijf was Abigail; and thilke womman was moost prudent and fair; forsothe hir hosebond was hard and ful wickid and malicious; sotheli he was of the kyn of Caleph.

4 Therfor whanne Dauid hadde herde in deseert, that Nabal clippide his floc,

5 he sente ten yonge men, and seide to hem, Stie ye in to Carmele, and ye schulen come to Nabal, and ye schulen grete hym of my name pesibli;

6 and ye schulen seie thus, Pees be to my britheren and to thee, and pees be to thin hows, and pees be to alle thingis, what euer thingis thou hast.

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7 Y herde that thi scheepherdis, that weren with vs in deseert, clippiden thi flockis; we weren neuere diseseful to hem, nether ony tyme ony thing of the floc failide to hem, in al time in which thei weren with vs in Carmele;

8 axe thi children, and thei schulen schewe to thee. Now therfor thi children fynde grace in thin iyen; for in a good dai we camen to thee; what euer thing thin hond fyndith, yyue to thi seruauntis, and to thi sone Dauid.

9 And whanne the children of Dauid hadden come, thei spaken to Nabal alle these wordis in the name of Dauid, and helden pees.

10 Forsoth Nabal answeride to the children of Dauid, and seide, Who is Dauith? and who is the sone of Isai? To dai seruauntis encreesiden that fleen her lords.

11 Therfor schal Y take my looues and my watris, and the fleischis of beestis, whiche Y haue slayn to my schereris, and schal Y yyue to men, whiche Y knowe not of whennus thei ben?

12 Therfor the children of Dauid yeden ayen bi her weie; and thei turneden ayen, and camen, and telden to hym alle wordis whiche Nabal hadde seid.

13 Thanne Dauid seide to hise children, Ech man be gird with his swerd. And alle men weren gird with her swerdis, and Dauid also was gird with his swerd; and as foure hundrid men sueden Dauid, forsothe two hundrid leften at the fardels.

14 Forsothe oon of hise children telde to Abigail, wijf of Nabal, and seide, Lo! Dauid sente messangeris fro deseert, that thei schulden blesse oure lord, and he turnede hem awey;

15 these men weren good ynow, and not diseseful to vs, and no thing perischide in ony tyme in al the tyme in which we lyueden with hem in deseert;

16 thei weren to vs for a wal, bothe in niyt and in dai, in alle daies in whiche we lesewiden flockis at hem.

17 Wherfor biholde thou, and thenke, what thou schalt do; for malice is fillid ayens thin hosebonde, and ayens thin hows; and he is the sone of Belial, so that no man may speke to him.

18 Therfor Abigail hastide, and took two hundrid looues, and two vessels of wyn, and fyue whetheris sodun, and seuene buyschelis and an half of flour, and an hundrid bundles of dried grape, and two hundrid gobetis of dried figus; and puttide on assis,

19 and seide to hir children, Go ye bifor me; lo! Y schal sue you aftir the bak. Forsothe sche schewide not to hir hosebonde Nabal.

20 Therfor whanne sche hadde stied on the asse, and cam doun at the roote of the hil, and Dauid and hise men camen doun in to the comyng of hir; whiche also sche mette.

21 And Dauid seide, Verili in veyn Y haue kept alle thingis that weren of this Nabal in the deseert, and no thing perischide of alle thingis that perteyneden to hym, and he hath yolde to me yuel for good.

22 The Lord do these thingis, and adde these thingis to the enemyes of Dauid, if Y schal leeue of alle thingis that perteynen to him til the morewe a pisser to the wal.

23 Sotheli whanne Abigail siy Dauid, sche hastide, and yede doun of the asse; and sche fel doun bifor Dauid on hir face, and worschipide on the erthe.

24 And sche felde doun to hise feet, and seide, My lord the kyng, this wickydnesse be in me; Y biseche, speke thin handmayden in thin eeris, and here thou the wordis of thi seruauntesse;

25 Y preie, my lord the kyng, sette not his herte on this wickid man Nabal, for bi his name he is a fool, and foli is with hym; but, my lord, Y thin handmayde siy not thi children, whiche thou sentist.

26 Now therfor, my lord, the Lord lyueth, and thi soule lyueth, which Lord forbeed thee, lest thou schuldist come in to blood, and he sauede thi soule to thee; and now thin enemyes, and thei that seken yuel to my lord, be maad as Nabal.

27 Wherfor resseyue thou this blessyng, which thin handmaide brouyte to thee, my lord, and yyue thou to the children that suen thee, my lord.

28 Do thou awey the wickidnesse of thi seruauntesse; for the Lord makynge schal make a feithful hows to thee, my lord, for thou, my lord, fiytist the batels of the Lord; therfor malice be not foundun in thee in alle dais of thi lijf.

29 For if a man risith ony tyme, and pursueth thee, and sekith thi lijf, the lijf of my lord schal be kept as in a bundel of lyuynge trees, at thi Lord God; forsothe the soule of thin enemyes schal be hurlid round aboute as in feersnesse, and sercle of a slynge.

30 Therfor whanne the Lord hath do to thee, my lord, alle these goode thingis, whiche he spak of thee, and hath ordeyned thee duyk on Israel,

31 this schal not be in to siyyng and in to doute of herte to thee, my lord, that thou hast sched out giltles blood, ether that thou hast vengid thee. And whanne the Lord hath do wel to thee, my lord, thou schalt haue mynde on thin handmaide, and thou schalt do wel to hir.

32 And Dauid seide to Abigail, Blessid be the Lord God of Israel, that sente thee to dai in to my comyng, and blessid be thi speche;

33 and blessid be thou, that hast forbede me, lest Y yede to blood, and vengide me with myn hond;

34 ellis the Lord God of Israel lyueth, which forbeed me, lest Y dide yuel to thee, if thou haddist not soone come in to metyng to me, a pissere to the wal schulde not haue left to Nabal til to the morewe liyt.

35 Therfor Dauid resseyuede of hir hond alle thingis whiche sche hadde brouyt to hym; and he seide to hir, Go thou in pees in to thin hows; lo! Y herde thi vois, and Y onouride thi face.

36 Forsothe Abigail cam to Nabal; and, lo! a feeste was to him in his hows, as the feeste of a kyng; and the herte of Nabal was iocounde, for he was drunkun greetli; and sche schewide not to hym a word litil ether greet til the morewe.

37 Forsothe in the morewtid, whanne Nabal hadde defied the wiyn, his wijf schewide to hym alle these wordis; and his herte was almest deed with ynne, and he was maad as a stoon.

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38 And whanne ten daies hadden passid, the Lord smoot Nabal, and he was deed.

39 Which thing whanne Dauid hadde herd, Nabal deed, he seide, Blessid be the Lord God, that vengide the cause of my schenschip of the hond of Nabal, and kepte his seruaunt fro yuel, and the Lord yeldide the malice of Nabal in to the heed of hym. Therfor Dauid sente, and spak to Abigail, that he wolde take hir wijf to hym.

40 And the children of Dauid camen to Abigail in to Carmele, and spaken to hir, and seiden, Dauid sente vs to thee, that he take thee in to wijf to hym.

41 And sche roos, and worschipide lowe to erthe, and seide, Lo! thi seruauntesse be in to an handmayde, that sche waische the feet of the seruauntis of my lord.

42 And Abigail hastide, and roos, and stiede on an asse; and fyue damesels, sueris of hir feet, yeden with hir, and sche suede the messangeris of Dauid, and was maad wijf to hym.

43 But also Dauid took Achynoem of Jezrael, and euer eithir was wijf to hym;

44 forsothe Saul yaf Mycol his douytir, wijf of Dauid, to Phalti, the sone of Lais, that was of Gallym.

1 KINGS (1 SAMUEL) CHAPTER 26

1 And Zipheis camen to Saul in to Gabaa, and seiden, Lo! Dauid is hidde in the hille of Achille, which is euene ayens the wildirnesse.

2 And Saul roos, and yede doun in to deseert of Ziph, and with hym thre thousynde of men of the chosun of Israel, that he schulde seke Dauid in the desert of Ziph.

3 And Saul settide tentis in Gabaa of Achille, that was euen ayens the wildirnesse in the weie. Sotheli Dauid dwellide in deseert. Forsothe Dauid siy that Saul hadde come aftir hym in to deseert;

4 and Dauid sente aspieris, and lernede moost certeynli, that Saul hadde come thidur.

5 And Dauid roos priueli, and cam to the place where Saul was. And whanne Dauid hadde seyn the place, wher ynne Saul slepte, and Abner, the sone of Ner, the prince of his chyualrye, and Saul slepynge in the tente, and the tother comyn puple bi his cumpas, Dauid seide to Achymelech,

6 Ethey, and to Abisai, sone of Saruye, the brother of Joab, and seide, Who schal go doun with me to Saul in to the castels? And Abisai seide, Y schal go doun with thee.

7 Therfor Dauid and Abisai camen to the puple in the nyyt, and thei founden Saul lyggynge and slepynge in the tente, and a spere sette faste in the erthe at his heed; forsothe thei founden Abner and the puple slepynge in his cumpas.

8 And Abisay seide to Dauid, God hath closid to dai thin enemy in to thin hondis; now therfor Y schal peerse hym with a spere onys in the erthe, and no nede schal be the secounde tyme.

9 And Dauid seide to Abysai, Sle thou not hym, for who schal holde forth his hond into the crist of the Lord, and schal be innocent?

10 And Dauid seide, The Lord lyueth, for no but the Lord smyte hym, ether his dai come that he die, ether he go doun in to batel and perische;

11 the Lord be merciful to me, that Y holde not forth myn hond in to the crist of the Lord; now therfor take thou the spere, which is at his heed, and take thou the cuppe of watir, and go we awei.

12 Dauid took the spere, and the cuppe of watir, that was at the heed of Saul, and thei yeden forth, and no man was that siy, and vndirstood, and wakide, but alle men slepten; for the sleep of the Lord hadde feld on hem.

13 And whanne Dauid hadde passid euene ayens, and hadde stonde on the cop of the hil afer, and a greet space was bitwixe hem,

14 Dauid criede to the puple, and to Abner, the sone of Ner, and seide, Abner, whether thou schalt not answere? And Abner answeride, and seide, Who art thou, that criest, and disesist the kyng?

15 And Dauith seide to Abner, Whether thou art not a man, and what other man is lijk thee in Israel? whi therfor kepist thou not thi lord the kyng? For o man of the cumpanye entride, that he schulde sle thi lord the kyng;

16 this that thou hast doon, is not good; the Lord lyueth, for ye ben sones of deeth, that kepten not youre lord, the crist of the Lord. Now therfor se thou, where is the spere of the kyng, and where is the cuppe of watir, that weren at his heed.

17 Forsothe Saul knew the vois of Dauid, and seide, Whether this vois is thin, my sone Dauid? And Dauid seide, My lord the kyng, it is my vois.

18 And Dauid seide, For what cause pursueth my lord his seruaunt? What haue Y do, ether what yuel is in myn hond? Now therfor,

19 my lord the kyng, Y preye, here the wordis of thi seruaunt; if the Lord stirith thee ayens me, the sacrifice be smellid; forsothe if sones of men stiren thee, thei ben cursid in the siyt of the Lord, whiche han cast me out to dai, that Y dwelle not in the erytage of the Lord, and seien, Go thou, serue thou alien goddis.

20 And now my blood be not sched out in the erthe bifor the Lord; for the kyng of Israel yede out, that he seke a quike fle, as a partrich is pursuede in hillis.

21 And Saul seide, Y synnede; turne ayen, my sone Dauid, for Y schal no more do yuel to thee, for my lijf was precious to day in thin iyen; for it semeth, that Y dide folili, and Y vnknew ful many thingis.

22 And Dauid answeride and seide, Lo! the spere of the kyng, oon of the children of the kyng passe, and take it; forsothe the Lord schal yelde to ech man bi his riytfulnesse and feith;

23 for the Lord bitook thee to dai in to myn hond, and Y nolde holde forth myn hond in to the crist of the Lord;

24 and as thi lijf is magnified to dai in myn iyen, so my lijf be magnyfied in the iyen of the Lord, and delyuere he me fro al angwisch.

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25 Therfor Saul seide to Dauid, Blessid be thou, my sone Dauid; and sotheli thou doynge schalt do, and thou myyti schalt be myyti. Therfor Dauid yede in to his weie, and Saul turnede ayen in to his place.

1 KINGS (1 SAMUEL) CHAPTER 27

1 And Dauid seide in his herte, Sumtyme Y schal falle in o dai in the hond of Saul; whether it is not betere, that Y fle, and be sauyd in the lond of Filisteis, that Saul dispeire, and cesse to seke me in alle the endis of Israel; therfor fle we hise hondis.

2 And Dauid roos, and yede, he and sixe hundrid men with hym, to Achis, the sone of Maoth, kyng of Geth.

3 And Dauid dwellide with Achis in Geth, he, and hise men, and his hows; Dauid, and hise twei wyues, Achynoem of Jezrael, and Abigail, the wijf of Nabal of Carmele.

4 And it was teld to Saul, that Dauid fledde in to Geth; and he addide no more that he schulde seke Dauid.

5 Forsothe Dauid seide to Achis, If Y haue founden grace in thin iyen, a place be youun to me in oon of the citees of this cuntrey, that Y dwelle there; for whi dwellith thi seruaunt in the citee of the kyng with thee?

6 Therfor Achis yaf to hym Sichelech in that dai, for which cause Sichelech was maad in to the possessioun of the kyngis of Juda til in to this dai.

7 Forsothe the noumbre of daies, in whiche Dauid dwellide in the cuntrei of Filisteis, was of foure monethis.

8 And Dauid stiede, and hise men, and token preies of Gethsuri, and of Gethri, and of men of Amalech; for these townes weren enhabitid bi eld tyme in the lond, to men goynge to Sur, til to the lond of Egipt.

9 And Dauid smoot al the lond of hem, and lefte not man lyuynge and womman; and he took scheep, and oxun, and assis, and camels, and clothis, and turnede ayen, and cam to Achis.

10 Sotheli Achis seide to hym, In to whom hurliden ye to dai? Dauid answeride, Ayens the south of Juda, and ayens the south of Hiramel, and ayens the south of Ceney.

11 Dauid left not quik man and womman, nether brouyte in to Geth, and se ide, Lest perauenture thei speken ayens vs. Dauid dide these thingis, and this was his doom, in alle daies in whiche he dwellide in the cuntrei of Filisteis.

12 Therfor Achis bileuyde to Dauid, and seide, Forsothe he wrouyte many yuelis ayens his puple Israel, therfor he schal be euerlastynge seruaunt to me.

1 KINGS (1 SAMUEL) CHAPTER 28

1 Forsothe it was doon in tho daies, Filisteis gaderiden her cumpenyes, that thei schulden be maad redi ayens Israel to batel. And Achis seide to Dauid, Thou witynge wite now, for thou schalt go out with me in castels, thou and thi men.

2 And Dauid seide to Achis, Now thou schalt wyte what thingis thi seruaunt schal do. And Achis seide to Dauid, And Y schal sette thee kepere of myn heed in alle dayes.

3 Forsothe Samuel was deed, and al Israel biweilide hym, and thei birieden hym in Ramatha, his citee. And Saul dide awey fro the lond witchis and fals dyuynours, and he slouy hem that hadden charmers of deuelis in her wombe.

4 And Filisteis weren gaderid, and camen, and settiden tentis in Sunam; sotheli and Saul gaderide al Israel, and cam in to Gelboe.

5 And Saul siy the castels of Filisteis, and he dredde, and his herte dredde greetli.

6 And he counselide the Lord; and the Lord answeride not to hym, nether bi preestis, nether bi dremes, nether bi profetis.

7 And Saul seide to hise seruauntis, Seke ye to me a womman hauynge a feend spekynge in the wombe; and Y schal go to hir, and Y schal axe bi hir. And hise seruauntis seiden to hym, A womman hauynge a feend spekynge in the wombe is in Endor.

8 Therfor Saul chaungide his clothing, and he was clothid with othere clothis; and he yede, and twei men with hym; and thei camen to the womman in the nyyt. And he seyde, Dyuyne thou to me in a fend spekynge in the wombe, and reise thou to me whom Y schal seie to thee.

9 And the womman seide to hym, Lo! thou woost hou grete thingis Saul hath do, and hou he dide awei fro the lond witchis, and fals dyuynours; whi therfor settist thou tresoun to my lijf, that Y be slayn?

10 And Saul swoor to hir in the Lord, and seide, The Lord lyueth; for no thing of yuel schal come to thee for this thing.

11 And the womman seide to hym, Whom schal Y reise to thee? And he seide, Reise thou Samuel to me.

12 Sotheli whanne the womman hadde seyn Samuel, sche criede with greet vois, and seide to Saul, Whi hast thou disseyued me? for thou art Saul.

13 And the kyng seide to hir, Nyl thou drede; what hast thou seyn? And the womman seide to Saul, Y siy goddis stiynge fro erthe.

14 And Saul seide to hir, What maner forme is of hym? And sche seide, An eld man stieth, and he is clothid with a mentil. And Saul vndirstood that it was Samuel; and Saul bowide hym silf on his face to the erthe, and worschipide.

15 Sotheli Samuel seide to Saul, Whi hast thou disesid me, that Y schulde be reisid? And Saul seide, Y am constreyned greetli; for Filisteis fiyten ayens me, and God yede awei fro me, and he nolde here me, nether bi the hond of profetis, nether bi dremes; therfor Y clepide thee, that thou schuldist schewe to me what Y schal do.

16 And Samuel seide, What axist thou me, whanne God hath go awei fro thee, and passide to thin enemy?

17 For the Lord schal do to thee as he spak in myn hond, and he schal kitte awey thi rewme fro thin hond, and he schal yyue it to Dauid, thi neiybore;

18 for thou obeiedist not to the vois of the Lord, nether didist the ire of hys strong veniaunce in Amalech. Therfor the Lord hath do to thee to day that that thou suffrist;

19 and the Lord schal yyue also Israel with thee in the hond of Filisteis. Forsothe to morewe thou and thi sones schulen be with me; but also the Lord schal bitake the castels of Israel in the hond of Filistiym.

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20 And anoon Saul felde stretchid forth to erthe; for he dredde the wordis of Samuel, and strengthe was not in hym, for he hadde not ete breed in al that dai and al nyyt.

21 Therfor thilke womman entride to Saul, and seide; for he was disturblid greetli; and sche seide to hym, Lo! thin handmayde obeiede to thi vois, and Y haue put my lijf in myn hond, and Y herde thi wordis, whiche thou spakist to me.

22 Now therfor and thou here the vois of thin handmaide, and Y schal sette a mussel of breed bifor thee, and that thou etynge wexe strong, and maist do the iourney.

23 And he forsook, and seide, Y schal not ete. Sothely hise seruauntis and the womman compelliden hym; and at the laste, whanne the vois of hem was herd, he roos fro the erthe, and sat on the bed.

24 Sotheli thilke womman hadde a fat calf in the hows, and sche hastide, and killide hym; and sche took mele, and meddlide it, and made therf breed;

25 and settide bifor Saul and bifor hise seruauntis, and whanne thei hadden ete, thei risiden, and walkiden bi al that nyyt.

1 KINGS (1 SAMUEL) CHAPTER 29

1 Therfor alle the cumpenyes of Filisteis weren gaderid in Aphec, but also Israel settide tentis aboue the welle that was in Jezrael.

2 And sotheli the princis of Filisteis yeden in cumpenyes of an hundrid, and in thousyndis; forsothe Dauid and hise men weren in the laste cumpenye with Achis.

3 And the princes of Filisteis seiden to Achis, What wolen these Ebreis to hem silf? And Achis seide to the princes of Filisteis, Whether ye knowen not Dauid, that was the seruaunt of Saul, kyng of Israel? and he was with me in many daies, ether yeeris, and Y foond not in hym ony thing, fro the dai, in which he fledde to me til to this dai.

4 Sotheli the princes of Filisteis weren wrooth ayens hym, and seiden to hym, The man turne ayen, and sitte in his place, in which thou hast ordened hym, and come he not down with vs in to batel, lest he be maad aduersarie to vs, whanne we han bigunne to fiyte; for hou mai he plese his lord in other maner, no but in oure heedis?

5 Whether this is not Dauid, to whom thei sungen in daunsis, and seiden, Saul smoot in thousyndis, and Dauid smoot in hise ten thousyndis?

6 Therfor Achis clepide Dauid, and seide to hym, The Lord lyueth; for thou art riytful, and good in my siyt, and thi goyng out and thin entryng is with me in castels, and Y foond not in thee ony thing of yuel, fro the day in which thou camest to me til to this dai; but thou plesist not the princis.

7 Therfor turne thou ayen, and go in pees, and offende thou not the iyen of princis of Filisteis.

8 And Dauid seide to Achis, Forsothe what dide Y, and what hast thou founde in me thi seruaunt, fro the dai in which Y was in thi siyt til in to this dai, that Y come not, and fiyte ayens the enemyes of my lord the kyng?

9 Forsothe Achis answeride, and spak to Dauid, Y woot that thou art good, and as the aungel of God in my iyen; but the princes of Filisteis seyden, He schal not stie with vs in to batel.

10 Therfor rise thou eerli, thou, and thi seruauntis that camen with thee; and whanne ye han ryse bi nyyt, and it bigynneth to be cleer, go ye.

11 Therfor Dauid roos bi nyyt, he and hise men, that thei schulden go forth eerli, and turne ayen to the lond of Fylisteis; sotheli Filisteis stieden in to Jezrael.

1 KINGS (1 SAMUEL) CHAPTER 30

1 And whanne Dauid and hise men hadden come in to Sichelech in the thridde dai, men of Amalech hadden maad asauyt on the south part in Sichelech; and thei smytiden Sichelech, and brenten it bi fier.

2 And thei ledden the wymmen prisoneris fro thennus, fro the leeste til to the grete; and thei hadden not slayn ony, but thei ledden with hem, and yeden in her weie.

3 Therfor whanne Dauid and hise men hadde come to the citee, and hadden founde it brent bi fier, and that her wyues, and her sones, and douytris weren led prisoneris,

4 Dauid and the puple that was with hym reisiden her voices, and weiliden, til teeris failiden in hem.

5 Forsothe also twei wyues of Dauid weren led prisoneris, Achynoem of Jezrael, and Abigail, the wijf of Nabal of Carmele.

6 And Dauid was ful sori; forsothe al the puple wold stone hym, for the soule of ech man was bittir on her sones and douytris. Forsothe Dauid was coumfortid in his Lord God.

7 And he seide to Abiathar, preest, the sone of Achymelech, Bringe thou ephoth to me. And Abiathar brouyte ephoth to Dauid; and Dauid councelide the Lord,

8 and seide, Schal Y pursue, ether nay, these theues? and schal Y take hem? And the Lord seide to hym, Pursue thou; for with out doute thou schalt take hem, and thou schalt take awey the prey.

9 Therfor Dauid yede, he and sixe hundrid men that weren with hym, and thei camen til to the stronde of Besor; and sotheli the wery men abididen.

10 Forsothe Dauid pursuede, he and foure hundrid men; for twei hundrid abididen, that weren weeri, and myyten not passe the stronde of Besor.

11 And thei founden a man of Egipte in the feeld, and thei brouyten hym to Dauid; and thei yauen breed to hym, that he schulde ete, and schulde drynke watir;

12 but also thei yauen to hym a gobet of a bundel of drye figis, and twei byndyngis of dried grapis. And whanne he hadde ete tho, his spirit turnede ayen, and he was coumfortid; for he hadde not ete breed, nether hadde drunk watir in thre daies and thre nyytis.

13 Therfor Dauid seide to hym, Whos man art thou, ethir fro whennus and whidur goist thou? And he seide, Y am a child of Egipt, the seruaunt of a man of Amalech; forsothe my lord forsook me, for Y bigan to be sijk the thridde dai ago.

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14 Sotheli we braken out to the south coost of Cerethi, and ayens Juda, and to the south of Caleb, and we brenten Sichelech bi fier.

15 And Dauid seide to hym, Maist thou lede me to this cumpeny? Which seide, Swere thou to me bi God, that thou schalt not sle me, and schalt not bitake me in to the hondis of my lord; and Y schal lede thee to this cumpeny. And Dauid swoor to hym.

16 And whanne the child hadde ledde hym, lo! thei saten at the mete, on the face of al the erthe, etynge and drynkynge, and as halewynge a feeste, for al the prey and spuylis whiche thei hadden take of the lond of Filisteis, and of the lond of Juda.

17 And Dauid smoot hem fro euentid til to euentid of the tothir dai, and not ony of hem escapide, no but foure hundrid yonge men, that stieden on camels, and fledden.

18 Forsothe Dauid delyuerede alle thingis whiche the men of Amalech token, and he delyuerede hise twei wyues;

19 nether ony of hem failide fro litil til to greet, as wel of sones as of douytris, and of spuylis; and what euer thingis thei hadden rauyschid, Dauid ledde ayen alle thingis;

20 and he took alle flockis and grete beestis, and droof bifor his face. And thei seiden, This is the prey of Dauid.

21 Forsothe Dauid cam to twei hundrid men, that weren weeri, and abididen, and myyten not sue Dauid; and he hadde comaundid hem to sitte in the stronde of Besor; whiche yeden out ayens Dauid, and the puple that was with hym. Forsothe Dauid neiyede to the puple, and grette it pesibli.

22 And o man, the werste and vniust of the men that weren with Dauid, answeride, and seide, For thei camen not with vs, we schulen not yyue to hem ony thing of the prey, which we rauyschiden, but his wijf and children suffice to ech man; and whanne thei han take hem, go thei awei.

23 Forsothe Dauid seide, My britheren, ye schulen not do so of these thingis, whiche the Lord yaf to vs, and kepte vs, and yaf the theues, that braken out ayens vs, in to oure hondis;

24 nether ony man schal here vs on this word. For euene part schal be of him that goith doun to batel, and of hym that dwellith at the fardelis; and in lijk maner thei schulen departe.

25 And this was maad a constitucioun and doom fro that dai and afterward, and as a lawe in Israel til in to this dai.

26 Therfor Dauid cam in to Sichelech, and sente yiftis of the prey to the eldere men of Juda, hise neiyboris, and seide, Take ye blessyng of the prey of enemyes of the Lord;

27 to hem that weren in Bethel, and that weren in Ramoth, at the south,

28 and that weren in Jether, and that weren in Aroer, and that weren in Sephamoth, and that weren in Escama, and that weren in Rethala,

29 and that weren in the citees of Jeramel, and that weren in the citees of Ceny,

30 and that weren in Arama, and that weren in Lautuasam, and that weren in Athec,

31 and that weren in Ebron, and to othere men, that weren in these places, in whiche Dauid dwellide and hise men.

1 KINGS (1 SAMUEL) CHAPTER 31

1 Forsothe Filisteis fouyten ayens Israel, and the men of Israel fledden bifor the face of Filisteis, and felden slayn in the hil of Gelboe.

2 And Filisteis hurliden on Saul, and on hise sones, and smytiden Jonathas, and Amynadab, and Melchisua, sones of Saul.

3 And al the weiyte of batel was turned in to Saul; and men archeris pursueden hym, and he was woundid greetli of the archeris.

4 And Saul seide to his squyer, Drawe out thi swerd, and sle me, lest perauenture these vncircumcidid men come, and sle me, and scorne me. And his squyer nolde, for he was aferd bi ful grete drede; therfor Saul took his swerd, and felde theronne.

5 And whanne his squyer hadde seyn this, that is, that Saul was deed, also he felde on his swerd and was deed with hym.

6 Therfor Saul was deed, and hise thre sones, and his squyer, and alle his men in that dai togidere.

7 Forsothe the sones of Israel, that weren biyendis the valei, and biyendis Jordan, sien that the men of Israel hadden fled, and that Saul was deed, and hise sones, and thei leften her citees and fledden; and Filisteis camen, and dwelliden there.

8 Forsothe in the tother dai maad, Filisteis camen, that thei schulden dispuyle the slayn men, and thei founden Saul, and hise thre sones, liggynge in the hil of Gelboe; and thei kittiden awei the heed of Saul,

9 and dispuyliden hym of armeris; and senten in to the lond of Filisteis bi cumpas, that it schulde be teld in the temple of idols, and in the puplis.

10 And thei puttiden hise armeris in the temple of Astoroth; sotheli thei hangiden his bodi in the wal of Bethsan.

11 And whanne the dwellers of Jabes of Galaad hadden herd this, what euer thingis Filisteis hadden do to Saul,

12 alle the strongeste men risiden, and yeden in al that nyyt, and token the deed bodi of Saul, and the deed bodies of hise sones fro the wal of Bethsan; and the men of Jabes of Galaad camen, and brenten tho deed bodies bi fier.

13 And thei token the boonus of hem, and birieden in the wode of Jabes, and fastiden bi seuene daies.

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THE SECOND BOOK OF SAMUEL

Hebrew Title: Sefer Shemuel
(also called: The Second Book of Kings or 2 Reigns)
Estimated Range of Dating: c. 630–540 B.C

2 KINGS (2 SAMUEL) CHAPTER 1

1 Forsothe it was doon, after that Saul was deed, that Dauid turnede ayen fro the sleyng of Amalech, and dwellide twei daies in Sichelech.

2 Forsothe in the thridde dai a man apperide, comynge fro the castels of Saul with the cloth to-rent, and his heed spreynt with dust; and as he cam to Dauid, he felde on his face, and worschipide.

3 And Dauid seide to hym, Fro whennus comest thou? Which seide to Dauid, Y fledde fro the castels of Israel.

4 And Dauid seide to hym, What is the word which is doon; schewe thou to me. And he seide, The puple fledde fro the batel, and many of the puple felden, and ben deed; but also Saul, and Jonathas, his sonne, perischyden.

5 And Dauid seide to the yong man, that telde to hym, Wherof woost thou, that Saul is deed, and Jonathas, his sonne?

6 And the yong man seide, that telde to hym, Bi hap Y cam in to the hil of Gelboe, and Saul lenyde on his spere; forsothe charis and knyytis neiyiden to hym;

7 and he turnede bihynde his bak, and siy me, and clepide. To whom whanne Y hadde answeride, Y am present; he seide to me, Who art thou?

8 And Y seide to hym, Y am a man of Amalech.

9 And he spak to me, Stonde thou on me, and sle me; for angwischis holden me, and yit al my lijf is in me.

10 And Y stood on hym, and Y killide hym; for Y wiste that he myyte not lyue aftir the fallyng; and Y took the diademe, that was in his heed, and the bye fro his arm, and Y brouyte hidur to thee, my lord.

11 Forsothe Dauid took and to-rente hise clothis, and the men that weren with hym;

12 and thei weiliden, and wepten, and fastiden til to euentid, on Saul, and Jonathas, his sone, and on the puple of the Lord, and on the hows of Israel, for thei hadden feld bi swerd.

13 And Dauid seide to the yong man, that telde to him, Of whennus art thou? And he answeride, Y am the sone of a man comelyng, of a man of Amalech.

14 And Dauid seide to him, Whi dreddist thou not to sende thine hond, that thou schuldist sle the crist of the Lord?

15 And Dauid clepide oon of hise children, and seide, Go thou, and falle on hym. Which smoot that yong man, and he was deed.

16 And Dauid seide to hym, Thi blood be on thin heed; for thi mouth spak ayens thee, and seide, Y killide the crist of the Lord.

17 Forsooth Dauid biweilide sych a weilyng on Saul, and on Jonathas, his sone;

18 and comaundide, that thei schulden teche the sones of Juda weilyng, as it is writun in the Book of Just Men. And Dauid seyde, Israel, biholde thou, for these men that ben deed, woundid on thin hiye placis;

19 the noble men of Israel ben slayn on thin hillis.

20 Hou felden stronge men? nyle ye telle in Geth, nether telle ye in the weilottis of Ascolon; lest perauenture the douytris of Filisteis be glad, lest the douytris of vncircumcidid men be glad.

21 Hillis of Gelboe, neither dew nethir reyn come on you, nether the feeldis of firste fruytis be; for the scheeld of stronge men was cast awey there, the scheeld of Saul, as if he were not anoyntid with oile.

22 Of the blood of slayn men, of the fatnesse of strong men, the arewe of Jonathas yede neuer abak, and the swerd of Saul turnede not ayen void.

23 Saul and Jonathas amyable, and fair in her lijf, weren not departid also in deeth; thei weren swiftere than eglis, strongere than liouns.

24 Douytris of Israel, wepe ye on Saul, that clothide you with fyn reed colourid in delicis, that yaf goldun ournementis to youre atyre.

25 Hou felden doun stronge men in batel?

26 Jonathas was slayn in the hiye places. Y make sorewe on thee, my brother Jonathas, ful fair, and amyable more than the loue of wymmen; as a modir loueth oon aloone sone, so Y louyde thee.

27 Hou therfor felden doun stronge men, and armeris of batel perischide?

2 KINGS (2 SAMUEL) CHAPTER 2

1 Therfor aftir these thingis Dauid counseilide the Lord, and seide, Whether Y schal stie in to oon of the citees of Juda? And the Lord seide to hym, Stie thou. And Dauid seide to the Lord, Whidur schal Y stie? And the Lord answeride to hym, In to Ebron.

2 Therfor Dauid stiede, and hise twei wyues, Achynoem of Jezrael, and Abigail, the wijf of Nabal of Carmele.

3 But also Dauid ledde the men that weren with hym, ech man with his hows; and thei dwelliden in the townes of Ebron.

4 And the men of Juda camen, and anoyntiden there Dauid, that he schulde regne on the hows of Juda. And it was teld to Dauid, that men of Jabes of Galaad hadden biried Saul.

5 Therfor Dauid sente messangeris to the men of Jabes of Galaad, and seide to hem, Blessid be ye of the Lord, that diden this mercy with your lord Saul, and birieden hym.

6 And now sotheli the Lord schal yelde to you merci and treuthe, but also Y schal yelde thankyng, for ye diden this word.

7 Youre hondis be coumfortid, and be ye sones of strengthe; for thouy youre lord Saul is deed, netheles the hows of Juda anoyntide me kyng to hym silf.

8 Forsothe Abner, the sone of Ner, prince of the oost of Saul, took Isbosech, the sone of Saul, and ledde hym aboute bi the castels,

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9 and made him kyng on Galaad, and on Gethsury, and on Jezrael, and on Effraym, and on Beniamyn, and on al Israel.

10 Isbosech, the sone of Saul, was of fourti yeer, whanne he began to regne on Israel; and he regnede twei yeer. Sotheli the hous aloone of Juda suede Dauid.

11 And the noumbre of daies, bi whiche Dauid dwellide regnynge in Ebron on the hows of Juda, was of seuene yeer and sixe monethis.

12 And Abner, the sone of Ner, yede out, and the children of Isbosech, sone of Saul, fro the castels in Gabaon.

13 Forsothe Joab, the sone of Saruye, and the children of Dauid yeden out, and camen to hem bisidis the cisterne in Gabaon. And whanne thei hadden come togidere in to o place euene ayens, these saten on o part of the cisterne, and thei on the tother.

14 And Abner seide to Joab, The children rise, and plei befor us. And Joab answeride, Rise thei.

15 Therfor thei risiden, and passiden twelue in noumbre of Beniamyn, of the part of Isbosech, sone of Saul; and twelue of the children of Dauid.

16 And ech man, whanne the heed of his felowe was takun, fastnede the swerde in to the side of the contrarye; and thei felden doun togidere. And the name of that place was clepid The Feeld of stronge men in Gabaon.

17 And batel hard ynow roos in that dai; and Abner and the sones of Israel weren dryuun of the children of Dauid.

18 Forsothe thre sones of Saruye weren there, Joab, and Abisai, and Asahel; forsothe Asahel was a rennere moost swift, as oon of the capretis that dwellen in woodis.

19 Forsothe Asahel pursuede Abner, and bowide not, nether to the riyt side nether to the left side, ceessynge to pursue Abner.

20 Therfor Abner bihelde bihynde his bac, and seide, Whether thou art Asahel?

21 Which answeride, Y am. And Abner seide to hym, Go to the riytside, ether to the lefte side; and take oon of the yonge men, and take to thee hise spuylis. Sotheli Asahel nolde ceesse, that ne he pursuede hym.

22 And eft Abner spak to Asahel, Go thou awei; nyle thou pursue me, lest Y be compellid to peerse thee in to erthe, and Y schal not mowe reise my face to Joab, thi brother.

23 And Asahel dispiside to here, and nolde bowe awey. Therfor Abner smoot him with the spere turned awei in the schar, and roof thorouy, and he was deed in the same place; and alle men that passiden bi the place, in which place Asahel felde doun, and was deed, stoden stille.

24 Forsothe while Joab and Abisai pursueden Abner fleynge, the sunne yede doun; and thei camen til to the litil hil of the water cundiyt, which is euene ayens the valey, and the weie of deseert in Gabaon.

25 And the sones of Beniamyn weren gaderid to Abner, and thei weren gaderid togidere in to o cumpeny, and stoden in the hiynesse of oon heep of erthe.

26 And Abner criede to Joab, and seide, Whether thi swerd schal be feers til to sleyng? Whether thou knowist not, that dispeir is perelouse? Hou longe seist thou not to the puple, that it ceesse to pursue hise britheren?

27 And Joab seyde, The Lord lyueth, for if thou haddist spoke eerli, the puple pursuynge his brother hadde go awey.

28 And Joab sownede with a clarioun, and al the oost stood; and thei pursueden no ferthere Israel, nether bigunnen batel.

29 Forsothe Abner and hise men yeden by the feeldi places of Moab in al that nyyt, and passiden Jordan; and whanne al Bethoron was compassid, thei camen to the castels.

30 Sotheli whanne Abner was left, Joab turnede ayen, and gaderide togidere al the puple; and ten men and nyne, outakun Asahel, failiden of the children of Dauid.

31 Forsothe the seruauntis of Dauid smytiden of Beniamyn, and of the men that weren with Abner, thre hundrid men and sixti, whiche also weren deed.

32 And thei token Asahel, and birieden hym in the sepulcre of his fadir in Bethleem. And Joab, and the men that weren with hym, yeden in al that nyyt, and in thilke morewtid thei camen in to Ebron.

2 KINGS (2 SAMUEL) CHAPTER 3

1 Therfor long strijf was maad bitwixe the hows of Dauid and bitwixe the hows of Saul; and Dauid profitide and euere was strongere than hym silf, forsothe the hows of Saul decreesside ech dai.

2 And sones weren borne to Dauid in Ebron; and his firste gendrid sone was Amon, of Achynoem of Jezrael;

3 and aftir hym was Celeab, of Abigail, wijf of Nabal of Carmele; sotheli the thrydde was Absolon, the sone of Maacha, douytir of Tholomay, kyng of Gessur;

4 forsothe the fourthe was Adonyas, the sone of Agith; and the fyuethe was Saphacias, the sone of Abitail; and the sixte was Gethraam of Egla,

5 the wijf of Dauid. These weren borne to Dauid in Ebron.

6 Therfor whanne batel was bytwixe the hows of Saul and the hows of Dauid, Abner, the sone of Ner, gouernyde the hows of Saul.

7 Sotheli a concubyn, that is, a secoundarie wijf, Respha bi name, the douytir of Achia, was to Saul; and Abner entride to hir.

8 And Isbosech seide to Abner, Whi entridist thou to the concubyn of my fadir? Which was wrooth greetli for the wordis of Isbosech, and seide, Whether Y am the heed of a dogge ayens Juda to dai, and Y have do merci on the hous of Saul, thi fadir, and on hise britheren, and neiyboris, and Y bitook not thee in to the hondis of David, and thou hast souyt in me that, that thou schuldist repreue me for a womman to dai?

9 God do these thingis to Abner, and adde these thingis to hym, no but as the Lord swoor to Dauid, so Y do with hym,

10 that the rewme be translatid fro the hous of Saul, and the trone of Dauid be reisid on Israel and on Juda, fro Dan til to Bersabee.

11 And Isbosech myyte not answere ony thing to Abner, for he dredde Abner.

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12 Therfor Abner sente messangeris to Dauid, and thei seiden for hym, Whos is the lond? and that the messangeris schulden speke, Make thou frenschipis with me, and myn hond schal be with thee, and Y schal brynge al Israel to thee.

13 And Dauid seide, Best Y schal make frenschipis with thee, but Y axe of thee o thing, and seie, Thou schalt not se my face, bifore that thou brynge Mycol, the douyter of Saul, and so thou schalt come, and schalt se me.

14 Therfor Dauid sente messangeris to Isbosech, the sone of Saul, and seide, Yelde thou my wijf Mycol, whom Y spouside to me for an hundryd prepucies of Filisteis.

15 Therfor Isbosech sente, and took hir fro hir hosebonde, Faltiel, son of Lais;

16 and hir hosebonde suede hir and wepte til Bahurym. And Abner seide to hym, Go thou, and turne ayen; and he turnede ayen.

17 Also Abner brouyte in a word to the eldere men of Israel, and seide, Bothe yistirdai and the thridde dai ago ye souyten Dauid, that he schulde regne on you.

18 Now therfor do ye; for the Lord spak to Dauid, and seide, In the hond of my seruaunt Dauid Y schal saue my puple Israel fro the hond of Filisteis, and of alle his enemyes.

19 Forsothe Abner spak also to Beniamyn, and he yede, that he schulde speke to Dauid, in Ebron, alle thingis that plesiden Israel and al Beniamin.

20 And he cam to Dauid in Ebron with twenti men. And Dauid made a feeste to Abner, and to the men that camen with hym.

21 And Abner seide to Dauid, Y schal rise, that Y gadere al Israel to thee, my lord the kyng, and that Y make boond of pees with thee, and that thou regne on alle, as thi soule desirith. Therfor whanne Dauid hadde ledde forth Abner, and he hadde go in pees,

22 anoon the children of Dauid and Joab camen with a ful grete prey, whanne theues weren slayn; sotheli Abner was not with Dauid, in Ebron, for Dauid hadde left hym, and he yede forth in pees.

23 And Joab, and the oostis that weren with hym, camen aftirward; therfor it was teld to Joab of telleris, Abner, the sone of Ner, cam to the kyng, and the kyng lefte hym, and he yede in pees.

24 And Joab entride to the kyng, and seide, What hast thou do? Lo! Abner cam to thee; whi leftist thou hym, and he yede, and departide?

25 Knowist thou not Abner, the sone of Ner, for herto he cam to thee, that he schulde disseyue thee, and that he schulde knowe thi going out and thin entryng, and schulde knowe alle thingis whiche thou doist?

26 Therfor Joab yede out fro Dauid, and sente messangeris aftir Abner; and ledde hym ayen fro the cisterne of Cyrie, while Dauid knew not.

27 And whanne Abner hadde come ayen in to Ebron, Joab ledde hym asidis half to the myddil of the yate, that he schulde speke to hym in gile; and he smoot Abner there in the schar, and he was deed, in to the veniaunce of the blood of his brother Asahel.

28 That whanne Dauid hadde herd the thing doon, he seide, Y am clene and my rewme anentis God til in to with outen ende fro the blood of Abner, sone of Ner;

29 and come it on the heed of Joab, and on al the hows of his fadir; a man suffrynge flux of seed, and a leprouse man, holdynge spyndil, and fallynge bi swerd, and hauynge nede to breed, that is, suffrynge hungur, faile not of the hows of Joab.

30 Therfor Joab, and Abisay, his brother, killiden Abner, for he hadde slayn Asahel, her brother, in Gabaon, in batel.

31 Forsothe Dauid seide to Joab, and to al the puple that was with hym, To rende ye your clothis, and be ye gird with sackis, and biweile ye bifor the heersis, ether dirige, of Abner. Forsothe kyng Dauid suede the beere.

32 And whanne thei hadden biried Abner in Ebron, kyng Dauid reiside his vois, and wepte on the biriel of Abner; forsothe and al the puple wepte.

33 And the kyng biweilide, and bymorenyde Abner, and seide, Abner, thou diedist not as dredeful men, ethir cowardis, ben wont to die.

34 Thin hondis weren not boundun, and thi feet weren not greuyd with stockis, but thou feldist doun, as men ben wont to falle bifor the sones of wickidnesse. And al the puple doublide togidere, and wepte on hym.

35 And whanne al the multitude cam to take mete with Dauid, while the dai was yit cleer, Dauid swoor, and seide, God do to me these thingis, and adde these thingis, if Y schal taast breed ethir ony othir thing bifor the going doun of the sune.

36 And al the puple herde; and alle thingis which the kyng dide in the siyt of al the puple plesiden hem;

37 and al the comyn puple and al Israel knewe in that day, that it was not doon of the kyng, that Abner, the sone of Ner, was slayn.

38 Also the kyng seide to hise seruauntis, Whether ye witen not, that the prince and gretteste felde doun to dai in Israel?

39 Forsothe Y am delicat, ether tendir, yit and anoyntid kyng; sotheli these sones of Saruye ben hard to me; the Lord yelde to hym that doith yuel bi his malice.

2 KINGS (2 SAMUEL) CHAPTER 4

1 Forsothe Isbosech, the sone of Saul, herde that Abner hadde falde doun in Ebron; and hise hondis weren discoumfortid, and al Israel was disturblid.

2 Forsothe twei men, princes of theues, weren to the sone of Saul; name to oon was Baana, and name to the tother was Rechab, the sones of Remmon Berothite, of the sones of Beniamyn; for also Beroth is arettid in Beniamyn.

3 And men of Beroth fledden in to Gethaym; and thei weren comelyngis there til to that tyme.

4 Forsothe a sone feble in feet was to Jonathas, the sone of Saul; forsothe he was fyue yeer eld, whanne the messanger cam fro Saul and Jonathas, fro Jezrael. Therfor his nurse took hym, and fledde; and whanne sche hastide to fle, sche felde doun, and the child was maad lame; and he hadde a name Myphibosech.

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5 Therfor Rechab and Baana, sones of Remmon of Beroth, camen, and entriden in the hoot dai in to the hows of Isbosech, that slepte on his bed in myd dai, and the womman oischer of the hous clensynge wheete, slepte strongli.

6 Forsothe thei entriden into the hows pryueli, and token eeris of whete; and Rechab, and Baana, his brother, smytiden Isbosech in the schar, and fledden.

7 Sotheli whanne thei hadden entrid in to the hous, he slepte on his bedde in a closet; and thei smytiden and killiden hym; and whanne his heed was takun, thei yeden bi the weie of deseert in al the nyyt.

8 And thei brouyten the heed of Isbosech to Dauid, in Ebron, and thei seiden to the kyng, Lo! the heed of Isbosech, sone of Saul, thin enemy, that souyte thi lijf; and the Lord yaf to dai to oure lord the kyng veniaunce of Saul and of his seed.

9 Forsothe Dauid answeride to Rechab, and Baana, his brother, the sones of Remmon of Beroth, and seide to hem, The Lord lyueth, that delyueride my lijf fro al angwisch;

10 for Y helde hym that telde to me, and seide, Saul is deed, which man gesside hym silf to telle prosperitees, and Y killide hym in Sichelech, to whom it bihofte me yyue meede for message;

11 hou myche more now, whanne wickid men han slayn a giltles man in his hows on his bed, schal I not seke his blood of youre hond, and schal Y do awey you fro erthe?

12 Therfor Dauid comaundide to his children, and thei killiden hem; and thei kittiden awei the hondis and feet of hem, and hangiden hem ouer the cisterne in Ebron. Forsothe thei token the heed of Isbosech, and birieden in the sepulcre of Abner, in Ebron.

2 KINGS (2 SAMUEL) CHAPTER 5

1 And alle the lynagis of Israel camen to Dauid, in Ebron, and seiden, Lo! we ben thi boon and thi fleisch.

2 But also yistirdai and the thridde day ago, whanne Saul was kyng on vs, thou leddist out, and leddist ayen Israel; forsothe the Lord seide to thee, Thou schalt fede my puple Israel, and thou schalt be duyk on Israel.

3 Also and the eldere men of Israel camen to the kyng, in Ebron; and kyng Dauid smoot with hem boond of pees in Ebron, bifor the Lord; and thei anoyntiden Dauid in to kyng on Israel.

4 Dauid was a sone of thretti yeer, whanne he bigan to regne, and he regnyde fourti yeer in Ebron;

5 he regnede on Juda seuene yeer and sixe monethis; forsothe in Jerusalem he regnede thretti and thre yeer, on al Israel and Juda.

6 And the kyng yede, and alle men that weren with hym, in to Jerusalem, to Jebusey, dweller of the lond. And it was seide of hem to Dauid, Thou schalt not entre hidur, no but thou do awei blynde men and lame, seiynge, Dauid schal not entre hydur.

7 Forsothe Dauid took the tour of Syon; this is the citee of Dauid.

8 For Dauid hadde sette forth meede in that dai to hym, that hadde smyte Jebusei, and hadde touchid the goteris of roouys, and hadde take awey lame men and blynde, hatynge the lijf of Dauid. Therfor it is seid in prouerbe, A blynde man and lame schulen not entre in to the temple.

9 Forsothe Dauid dwellide in the tour, and clepide it the citee of Dauid; and he bildide bi cumpas fro Mello, and with ynne.

10 And he entride profitynge and encreessynge; and the Lord God of oostis was with hym.

11 Also Hyram, kyng of Tire, sent messangeris to Dauid, and cedre trees, and crafti men of trees, and crafti men of stoonus to wallis; and thei bildiden the hows of Dauid.

12 And Dauid knew, that the Lord hadde confermed hym kyng on Israel, and that he hadde enhaunsid his rewme on his puple Israel.

13 Therfor Dauid took yit concubyns, and wyues of Jerusalem, after that he cam fro Ebron; and also othere sones and douytris weren borun to Dauid.

14 And these ben the names of hem that weren borun to hym in Jerusalem; Samua, and Sobab, and Nathan,

15 and Salomon, and Jobaar, and Helisua,

16 and Repheg, and Japhia, and Helysama, and Holida, and Heliphelech.

17 Therfor Filisteis herden, that thei hadden anoyntid Dauid kyng on Israel, and alle Filisteis stieden to seke Dauid. And whanne Dauid hadde herd this, he yede doun into a strong hold.

18 Forsothe Filisteis camen, and weren spred abrood in the valei of Raphaym.

19 And Dauid counseilide the Lord, and seide, Whether Y schal stie to Filisties, and whether thou schalt yyue hem in myn hond? And the Lord seide to Dauid, Stie thou, for Y schal bitake, and Y schal yyue Filisteis in thin hond.

20 Therfor Dauid cam in to Baal Farasym, and smoot hem there, and seide, The Lord departide myn enemyes bifor me, as watris ben departid. Therfor the name of that place was clepid Baal Farasym.

21 And thei lefte there her sculptils, whiche Dauid took, and hise men.

22 And Filisteis addiden yit, that thei schulden stie, and thei weren spred abrood in the valey of Raphaym.

23 Sotheli Dauid councelide the Lord, and seide, Whether Y schal stie agens Filisties, and whether thou schalt bitake hem in to myn hondis? Which answeride, Thou schalt not stie ayens hem, but cumpasse thou bihynde her bak, and thou schalt come to hem on the contrarie side of the pere trees.

24 And whanne thou schalt here the sown of cry goynge in the cop of pere trees, thanne thou schalt biginne batel; for thanne the Lord schal go out befor thi face, that he smyte the castels of Filisteis.

25 Therfor Dauid dide as the Lord comaundide to hym; and he smoot Filisteys fro Gabaa til the while thei camen to Jezer.

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2 KINGS (2 SAMUEL) CHAPTER 6

1 Forsothe Dauid gaderide eft alle the chosun men of Israel, thritti thousynde.

2 And Dauid roos, and yede, and al the puple that was with hym of the men of Juda, to brynge the arke of God, on which the name of the Lord of oostis, sittynge in cherubyn on that arke, was clepid.

3 And thei puttiden the arke of God on a newe wayn, and thei token it fro the hows of Amynadab, that was in Gabaa. Forsothe Oza and Haio, the sons of Amynadab, dryueden the newe wayn.

4 And whanne thei hadden take it fro the hows of Amynadab, that was in Gabaa, and kepte the arke of God, Haio yede bifor the arke.

5 Forsothe Dauid and al Israel pleieden byfor the Lord, in alle trees maad craftili, and harpis, and sitols, and tympans, and trumpis, and cymbalis.

6 Forsothe after that thei camen to the corn floor of Nachor, Oza helde forth the hond to the arke of God, and helde it, for the oxun kikiden, and bowiden it.

7 And the Lord was wrooth bi indignacioun ayens Oza, and smoot hym on the foli; and he was deed there bisidis the arke of God.

8 Forsothe Dauid was sori, for the Lord hadde smyte Oza; and the name of that place was clepid the Smytyng of Oza til in to this dai.

9 And Dauid dredde the Lord in that dai, and seide, Hou schal the arke of the Lord entre to me?

10 And he nolde turne the arke of the Lord to hym silf in to the citee of Dauid, but he turnede it in to the hows of Obethedom of Geth.

11 And the arke of the Lord dwellide in the hows of Obethedom

3of Geth thre monethis; and the Lord blessid Obethedom, and al his hows.

12 And it was teld to kyng Dauid, that the Lord hadde blessid Obethedom, and alle thingis of hym, for the arke of God. And Dauid seide, Y schal go, and brynge the arke with blessyng in to myn hows. Therfor Dauid yede, and brouyte the arke of God fro the hows of Obethedom in to the citee of Dauid with ioye; and ther weren with Dauid seuen cumpanyes, and the slain sacrifice of a calff.

13 And whanne thei, that baren the arke of the Lord, hadden stied six paaces, thei offriden an oxe and a ram. And Dauid smoot in organs boundun to the arm;

14 and daunside with alle strengthis bifor the Lord; sotheli Dauid was clothid with a lynnun surplis.

15 And Dauid, and al the hows of Israel, ledden forth the arke of testament of the Lord in hertli song, and in sown of trumpe.

16 And whanne the arke of the Lord hadde entride in to the citee of Dauid, Mychol, the douytir of Saul, bihelde bi a wyndow, and sche siy the kyng skippynge and daunsynge bifor the Lord; and sche dispiside hym in hir herte.

17 And thei brouyten in the arke of the Lord, and settiden it in his place, in the myddis of tabernacle, which tabernacle Dauid hadde maad redy therto; and Dauid offride brent sacrifices and pesible bifor the Lord.

18 And whanne Dauid hadde endid tho, and hadde offrid brent sacrifices and pesible, he blesside the puple in the name of the Lord of oostis.

19 And he yaf to al the multitude of Israel, as wel to man as to womman, to ech o thinne loof, and o part rostid of bugle fleisch, and flour of wheete fried with oile; and al the puple yede, ech man in to his hows.

20 And Dauid turnede ayen to blesse his hows, and Mychol, the douytir of Saul, yede out in to the comyng of Dauid, and seide, Hou glorious was the kyng of Israel to day vnhilynge hym silf bifor the handmaidis of hise seruauntis, and he was maad nakid, as if oon of the harlotis be maad nakid?

21 And Dauid seide to Mychol, The Lord lyueth, for Y schal pley bifor the Lord, that chees me rathere than thi fadir, and than al the hows of hym, and comaundide to me, that Y schulde be duyk on the puple of the Lord of Israel;

22 and Y schal pleie, and Y schal be maad vilere more than Y am maad, and Y schal be meke in myn iyen, and Y schal appere gloriousere with the handmaydys, of whiche thou spakist.

23 Therfor a sone was not borun to Mychol, the douytir of Saul, til in to the dai of hir deeth.

2 KINGS (2 SAMUEL) CHAPTER 7

1 Forsothe it was doon, whanne the kyng Dauid hadde sete in his hows, and the Lord hadde youe reste to hym on ech side fro alle hise enemyes,

2 he seyde to Nathan the prophete, Seest thou not, that Y dwelle in an hows of cedre, and the arke of God is put in the myddis of skynnys?

3 And Nathan seide to the kyng, Go thou, and do al thing which is in thin herte, for the Lord is with thee.

4 Forsothe it was don in that niyt, and lo! the word of the Lord, seiynge to Nathan, Go thou,

5 and speke to my servaunt Dauid, The Lord seith these thingis, Whether thou schalt bilde to me an hows to dwelle ynne?

6 For Y dwellide not in an hows fro the dai in which Y ledde the sones of Israel out of the lond of Egipt til in to this dai; but Y yede in tabernacle and in tent,

7 bi alle places, to whiche Y passyde with alle the sones of Israel? Whether Y spekynge spak to oon of the lynagis of Israel, to whom Y comaundyde, that he schulde feede my puple Israel, and seide, Whi bildidist thou not an hows of cedre to me?

8 And now thou schalt seie these thingis to my seruaunt Dauid, The Lord of oostis seith these thingis, Y took thee fro lesewis suynge flockis, that thou schuldist be duyk on my puple Israel, and Y was with thee in alle thingis,

9 where euere thou yedist, and Y killide alle thin enemyes fro thi face, and Y made to thee a greet name bi the name of grete men that ben in erthe;

10 and Y schall sette a place to my puple Israel, and Y schal plaunte hym, and Y schal dwelle with hym, and he schal no

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more be troblid, and the sones of wickidnesse schulen not adde, that thei turmente hym as bifor,

11 fro the dai in which Y ordenede iugis on my puple Israel; and Y schal yyue reste to thee fro alle thin enemyes. And the Lord biforseith to thee, that the Lord schal mak an hows to thee;

12 and whanne thi daies be fillid, and thou hast slept with thi fadris, Y schal reyse thi seed aftir thee, which schal go out of thi wombe, and Y schal make stidfast his rewme.

13 He schal bilde an hows to my name, and Y schal make stable the troone of his rewme til in to with outen ende;

14 Y schal be to hym in to fadir, and he schal be to me in to a sone; and if he schal do ony thing wickidli, Y schal chastise hym in the yerde of men, and in the woundis of the sones of men.

15 Forsothe Y schal not do awey my mercy fro hym, as Y dide awei fro Saul, whom Y remouede fro my face.

16 And thin hows schal be feithful, and thi rewme schal be til in to with outen ende bifor my face, and thi trone schal be stidfast contynueli.

17 By alle these wordys, and bi al this reuelacioun, so Nathan spak to Dauid.

18 Forsothe Dauid the kyng entride, and satt bifor the Lord, and seide, Who am Y, my Lord God, and what is myn hows, that thou brouytist me hidur to?

19 But also this is seyn litil in thi siyt, my Lord God; no but thou schuldist speke also of the hows of thi seruaunt in to long tyme. Forsothe this is the lawe of Adam, Lord God;

20 what therfor may Dauid adde yit, that he speke to thee? For thou, Lord God, knowist thi seruaunt; thou hast do alle these grete thingis,

21 for thi word, and bi thin herte, so that thou madist knowun to thi seruaunt.

22 Herfor, Lord God, thou art magnyfied, for noon is lijk thee, ne there is no God outakun thee, in alle thingis whiche we herden with oure eeris.

23 Sotheli what folk in erthe is as the puple of Israel, for which the Lord God yede, that he schulde ayenbie it to him in to a puple, and schulde sette to hym silf a name, and schulde do to it grete thingis, and orible on erthe, in castinge out therof the folk and goddis therof fro the face of thi puple, which thou ayen bouytist to thee fro Egipt?

24 And thou confermidist to thee thi puple Israel in to a puple euerlastynge, and thou, Lord, art maad in to God to hem.

25 Now therfor, Lord God, reise thou withouten ende the word that thou hast spoke on thi seruaunt and on his hows, and do as thou hast spoke;

26 and thy name be magnyfied til in to withouten ende, and be it seid, The Lord of oostis is God on Israel; and the hows of thi seruaunt Dauid schal be stablischid byfor the Lord;

27 for thou, Lord of oostis, God of Israel, hast maad reuelacioun to the eere of thi seruaunt, and seidist, Y schal bilde an hows to thee; therfor thi seruaunt foond his herte, that he schulde preie thee bi this preier.

28 Now therfor, Lord God, thou art veri God, and thi wordis schulen be trewe; for thou hast spoke these goodis to thi seruaunt;

29 therfor bigynne thou, and blesse the hows of thi seruaunt, that it be withouten ende bifor thee; for thou, Lord God, hast spoke these thingis, and bi thi blessyng the hows of thi seruaunt schal be blessid withouten ende.

2 KINGS (2 SAMUEL) CHAPTER 8

1 Forsothe it was doon aftir these thingis, Dauid smoot Filisteis, and made low hem; and Dauid took awei the bridil of tribute fro the hond of Filisteis.

2 And Dauid smoot Moab, and mat hem with a coorde, and made euene to the erthe; forsothe he mat twey cordis, oon to sle, and oon to quikene. And Moab seruyde Dauid vndur tribute.

3 And Dauid smoot Adadezer, sone of Roob, kyng of Soba, whanne he yede forth to be lord ouer the flood Eufrates.

4 And whanne a thousynde and seuene hundrid kniytis of his part weren takun, and twenti thousynde of foot men, Dauid hoxide alle drawynge beestis in charis; but Dauid lefte of tho an hundrid charis, that is, the horsis of an hundrid charis.

5 Also Sirie of Damask cam, that it schulde bere help to Adadezer, kyng of Soba; and Dauid smoot of Sirie two and twenti thousynde of men.

6 And Dauid settide strengthe in Sirie of Damask, and Sirie was maad seruynge Dauid vndur tribute. And the Lord kepte Dauid in alle thingis, to what euer thingis he yede forth.

7 And Dauid took goldun armeris and bies, whiche the seruauntis of Adadezer hadden, and he brouyte tho in to Jerusalem.

8 And of Bethe, and of Beroth, citees of Adadezer, Dauith the kyng took ful myche metal; of the whiche Salomon made alle the brasen vessels in the temple, and the brasen see, and the pilers, and the auter.

9 Forsothe Thou, kyng of Emath, herde that Dauid hadde smyte al the strengthe of Adadezer.

10 And Thou sente Joram, his sone, to kyng Dauid, that he schulde grete hym, and thanke, and do thankyngis, for he hadde ouercome Adadezer, and hadde smyte hym; for Thou was enemy to Adadeser; and vessels of silver, and vessels of gold, and vessels of bras weren in his hond.

11 And the same vessels kyng Dauid halewid to the Lord, with the siluer and gold, whiche he hadde halewid of alle hethene men, whiche hethene men he made suget of Sirye,

12 and Moab, and the sones of Amon, and Filisteis, and Amalech, and of the spuylis of Adadezer, sone of Roob, kyng of Soba.

13 Also Dauid made to hym a name, whanne he turnede ayen, whanne Sirie was takun, for eiytene thousynde weren slayn in the valey, where salt is maad, and in Gebelem, to thre and twenti thousynde.

14 And he settide keperis in Ydumee, and ordeinede strong hold, and al Ydumee was maad seruynge to Dauid; and the

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Lord kepte Dauid in alle thingis, to whateuer thingis he yede forth.

15 And Dauid regnede on al Israel, and Dauid dide doom, and riytfulnesse to al his puple.

16 Forsothe Joab, the sone of Saruy, was ouer the oost; sotheli Josaphat, sone of Achilud, was chaunceler; and Sadoch,

17 sone of Achitob, and Achymelech, sone of Abiathar, weren preestis; and Saraye was scryuyn.

18 Forsothe Bananye, sone of Joiada, was ouer Cerethi and Pherethi, that is, ouer archeris and arblasteris; sotheli the sones of Dauid weren prestis.

2 KINGS (2 SAMUEL) CHAPTER 9

1 And Dauid seide, Whether ony man is, that lefte of the hows of Saul, that Y do mercy with hym for Jonathas?

2 Forsothe a seruaunt, Siba bi name, was of the hous of Saul; whom whanne the kyng hadde clepid to hym silf, the kyng seide to hym, Whethir thou art not Siba? And he answeride, Y am thi seruaunt.

3 And the kyng seide, Whether ony man lyueth of the hows of Saul, that Y do with hym the mercy of God? And Siba seide to the kyng, A sone of Jonathas lyueth, feble in the feet.

4 The kyng seide, Where is he? And Siba seide to the kyng, Lo! he is in the hows of Machir, sone of Amyel, in Lodabar.

5 Therfor Dauid the kyng sente, and took hym fro the hows of Machir, sone of Amyel, fro Lodobar.

6 Forsothe whanne Myphibosech, the sone of Jonathas, sone of Saul, hadde come to Dauid, he felde in to his face, and worschipide. And Dauid seide, Myphibosech! Which answeride, Y am present, thi seruaunt.

7 And Dauid seide to hym, Drede thou not, for Y doynge schal do mersi to thee for Jonathas, thi fadir; and Y schal restore to thee alle the feeldis of Saul, thi fadir, and thou schalt ete breed in my boord euere.

8 Which worschipide him, and seide, Who am Y, thi seruaunt, for thou hast biholde on a deed dogge lijk me?

9 Therfor the kyng clepide Siba, the child of Saul; and seide to hym, Y haue youe to the sone of thi lord alle thingis, which euer weren of Saul, and al the hows of hym;

10 therfor worche thou the lond to hym, thou, and thi sones, and thi seruauntis, and thou schalt brynge in meetis to the sone of thi lord, that he be fed; forsothe Myphibosech, sone of thi lord, schal ete euer breed on my bord. Sotheli fiftene sones and twenti seruauntis weren to Siba.

11 And Siba seyde to the kyng, As thou, my lord kyng, hast comaundid to thi seruaunt, so thi seruaunt schal do; and Myphibosech, as oon of the sones of the kyng, schal ete on thi boord.

12 Forsothe Myphibosech hadde a litil sone, Mycha bi name; sotheli al the meyne of the hows of Siba seruyde Myphibosech.

13 Forsothe Myphibosech dwellide in Jerusalem; for he eet contynueli of the kingis boord, and was crokid on either foot.

2 KINGS (2 SAMUEL) CHAPTER 10

1 Forsothe it was doon aftir these thingis, that Naas, kyng of the sones of Amon, diede; and Anoon, his sone, regnede for hym. And Dauid seide,

2 Y schal do mercy with Anon, the sone of Naas, as his fadir dide mercy with me. Therfor Dauid sente coumfortynge hym by hise seruauntis on the deeth of the fadir. Sotheli whanne the seruauntis of Dauid hadden come in to the lond of the sones of Amon,

3 princes of the sones of Amon seiden to Anon, her lord, Gessist thou that for the onour of thi fadir Dauid sente coumfortouris to thee; and not herfor Dauid sente hise seruauntis to thee, that he schulde aspie, and enserche the citee, and distrie it?

4 Therfor Anoon took the seruauntis of Dauid, and schauyde half the part of the beerd of hem, and he kittide awey the myddil clothis of hem til to the buttokis; and lefte hem.

5 And whanne this was teld to Dauid, he sente in to the comyng of hem, for the men weren schent ful vilensly. And Dauid comaundide to hem, Dwelle ye in Jerico, til youre beerd wexe, and thanne turne ye ayen.

6 Sotheli the sones of Amon sien, that thei hadden do wrong to Dauid, and thei senten, and hiriden bi meede Roob of Sirye, and Soba of Sirie, twenti thousynde of foot men, and of kyng Maacha, a thousynde men, and of Istob twelue thousynde of men.

7 And whanne Dauid hadde herd this, he sent Joab and al the oost of fiyteris.

8 Therfor the sones of Amon yeden out, and dressiden scheltrun bifor hem in the entryng of the yate. Forsothe Soba, and Roob of Sirie, and Istob, and Maacha weren asidis half in the feeld.

9 Therfor Joab siy, that batel was maad redi ayens hym, bothe euene ayens and bihynde the bak; and he chees to hym silf of alle the chosun men of Israel, and ordeynede scheltrun ayens Sirus.

10 Forsothe he bitook to Abisai, his brothir, the tother part of the puple, which dresside scheltrun ayens the sones of Amon.

11 And Joab seide, If men of Sirie han the maistrie ayens me, thou schalt be to me in to help; sotheli if the sones of Amon han the maistrie ayens thee, Y schal helpe thee;

12 be thou a strong man, and fiyte we for oure puple, and for the citee of oure God; forsothe the Lord schal do that, that is good in his siyt.

13 Therfor Joab and his puple that was with hym, bigan batel ayens men of Sirie, whiche fledden anoon fro his face.

14 Forsothe the sones of Amon sien, that men of Sirie hadden fled; and thei fledden also fro the face of Abisai, and entriden in to the citee; and Joab turnede ayen fro the sones of Amon, and cam in to Jerusalem.

15 Forsothe men of Sirye sien that thei hadden feld bifor Israel, and thei weren gaderid to gidere.

16 And Adadezer sente, and ledde out men of Sirie that weren biyende the flood, and he brouyte the oost of hem;

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sotheli Sobach, mayster of the chyualrie of Adadezer, was the prince of hem.

17 And whanne this was teld to Dauid, he drow togidere al Israel, and passide Jordan, and cam in to Helama. And men of Sirie dressiden scheltrun ayens Dauid, and fouyten ayens hym.

18 And Sireis fledden fro the face of Israel; and Dauid killide of Sireis seuene hundrid charis, and fourti thousynde of knyytis; and he smoot Sobach, the prince of chyualrie, which was deed anoon.

19 Forsothe alle kyngis, that weren in the help of Adadezer, siyen that thei weren ouercomun of Israel, and thei maden pees with Israel, and serueden hem; and Sireis dredden to yyue help to the sones of Amon.

2 KINGS (2 SAMUEL) CHAPTER 11

1 Forsothe it was doon, whanne the yeer turnede ayen in that tyme wherynne kyngis ben wont to go forth to batels, Dauid sente Joab, and with hym hise seruauntis, and al Israel; and thei distrieden the sones of Amon, and bisegiden Rabath; forsothe Dauid dwellide in Jerusalem.

2 While these thingis weren doon, it befelde, that Dauid roos in a dai fro his bed after mydday, and walkide in the soler of the kyngis hows; and he siy a womman waischynge hir silf euen ayens on hir soler; sotheli the womman was ful fair.

3 Therfor the kyng sente, and enqueride, what womman it was; and it was teld to hym, that sche was Bersabee, the douytir of Heliam, and was the wijf of Vrye Ethei.

4 Therfor bi messangeris sent Dauid took hir; and whanne sche entride to hym, he slepte with hir, and anoon sche was halewid fro hir vnclenesse.

5 And sche turnede ayen in to hir hows, with child conseyued; and sche sente, and telde to Dauid, and seide, Y haue conseyued.

6 Forsothe Dauid sente to Joab, and seide, Sende thou Vrye Ethei to me; and Joab sente Vrye to Dauid.

7 And Vrie cam to Dauid; and Dauid axide, hou riytfuli Joab dide and the puple, and hou the batel was mynystrid.

8 And Dauid seide to Vrye, Go in to thin hows, and waische thi feet. Vrye yede out fro the hows of the kyng, and the kyngis mete suede hym.

9 Sotheli Vrye slepte bifor the yate of the kyngis hows with othere seruauntis of his lord, and yede not doun to his hows.

10 And it was teld to Dauid of men, seiynge, Vrye yede not to his hows. And Dauid seide to Vrye, Whether thou camest not fro the weye? whi yedist thou not doun in to thin hows?

11 And Vrie seide to Dauid, The arke of God, Israel and Juda dwellen in tentis, and my lord Joab, and the seruauntis of my lord dwellen on the face of erthe, and schal Y go in to myn hows, to ete and drynke, and slepe with my wijf? Bi thin helthe, and bi the helthe of thi soule, Y schal not do this thing.

12 Therfor Dauid seide to Vrye, Dwelle thou here also to dai, and to morewe Y schal delyuere thee. Vrie dwellide in Jerusalem in that day and the tothir.

13 And Dauid clepide hym, that he schulde ete and drynke bifor hym, and Dauid made drunkun Vrye; and he yede out in the euentid, and slepte in his bed with the seruauntes of his lord; and yede not doun in to his hows.

14 Therfor the morewtid was maad, and Dauid wroot epistle to Joab, and sente bi the hond of Vrye,

15 and wroot in the pistle, Sette ye Vrye euene ayens the batel, where the batel is strongeste, that is, where the aduersaries ben stronge, and forsake ye hym, that he be smitun and perische.

16 Therfor whanne Joab bisegide the citee, he settide Vrie in the place where he wiste that strongeste men weren.

17 And men yeden out of the citee, and fouyten ayens Joab, and thei killiden of the puple of seruauntis of Dauid, and also Vrye Ethei was deed.

18 Therfor Joab sente, and telde alle the wordis of the batel;

19 and he comaundyde to the messanger, and seide, Whanne thou hast fillid alle wordis of the batel to the kyng,

20 if thou seest, that he is wrooth, and seith, Whi neiyiden ye to the wal to fiyte? whether ye wisten not, that many dartis ben sent fro aboue fro the wal?

21 who smoot Abymelech, sone of Gerobaal? whether not a womman sente on hym a gobet of a mylnestoon fro the wal, and killide hym in Thebes? whi neiyiden ye bisidis the wal? thou schalt seie, Also thi seruaunt, Vrye Ethei, diede.

22 Therfor the messanger yede, and telde to Dauid alle thingis whiche Joab hadde comaundid to hym.

23 And the messanger seide to Dauid, Men hadden the maistri ayens us, and thei yeden out to vs in to the feeld; sotheli bi fersnesse maad we pursueden hem til to the yate of the citee.

24 And archeris senten dartis to thi seruauntis fro the wal aboue, and summe of the kyngis seruauntis ben deed; forsothe also thi seruaunt, Vrye Ethei, is deed.

25 And Dauid seide to the messanger, Thou schalt seie these thingis to Joab, This thing breke not thee; for the bifallyng of batel is dyuerse, and swerd wastith now this man, now that man; coumforte thi fiyteris ayens the citee, that thou distrye it, and excite thou hem.

26 Forsothe the wijf of Vrye herde, that Vrye hir hosebond was deed, and sche biweilide hym.

27 And whanne the morenyng was passid, Dauid sente, and brouyte hir in to his hows; and sche was maad wijf to hym, and sche childide a sone to hym. And this word which Dauid hadde do displeside bifor the Lord.

2 KINGS (2 SAMUEL) CHAPTER 12

1 Therfor the Lord sente Nathan to Dauid; and whanne he hadde come to Dauid, he seide to Dauid, Answere thou doom to me; twei men weren in o citee; o man was riche, and the tother was pore.

2 The riche man hadde ful many scheep, and oxun;

3 sotheli the pore man hadde vttirli no thing, outakun o litil scheep, which he hadde bouyt, and nurschid, and which hadde wexid at hym with hise sones, and eet togidere of his

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breed, and drank of his cuppe, and slepte in his bosum; and it was as a douyter to hym.

4 Forsothe whanne a pilgrym hadde come to the riche man, he sparide to take of hise scheep and oxun, that he schulde make a feeste to that pilgrym, that cam to hym; and he took the scheep of the pore man, and made redi metis to the man that cam to hym.

5 Forsothe Dauid was ful wrooth with indignacioun ayens that man, and seide to Nathan, The Lord lyueth, for the man that dide this is the sone of deeth;

6 he schal yelde the scheep in to foure folde, for he dide this word, and sparide not.

7 Forsothe Nathan seide to Dauid, Thou art thilke man, that hast do this thing. The Lord God of Israel seith these thingis, Y anoyntide thee in to kyng on Israel, and Y delyuerede thee fro the hond of Saul,

8 and Y yaf to thee the hows of thi lord, and the wyues of thi lord in thi bosum, and Y yaf to thee the hows of Israel, and of Juda; and if these thingis ben litil, Y schal adde to thee myche grettere thingis.

9 Whi therfor hast thou dispisid the word of the Lord, that thou didist yuels in my siyt? Thou hast smyte by swerd Vrye Ethei, and thou hast take his wijf in to wijf to thee, and thou hast slayn hym with the swerd of the sones of Amon.

10 Wherfor swerd schal not go awey fro thin hows til in to with outen ende; for thou dispysidist me, and tokist the wijf of Vrye Ethei, that sche schulde be thi wijf.

11 Therfor the Lord seith these thingis, Lo! Y schal reise on thee yuel of thin hows, and Y schal take thi wyues in thin iyen, and Y schal yyue to thi neiybore, and he schal slepe with thi wyues in the iyen of this sunne, that is, opynli bifor alle men, as in xv. chapitre.

12 For thou hast do priueli; forsothe Y schal do this word in the siyt of al Israel, and in the siyt of this sunne.

13 And Dauid seide to Nathan, Y haue synned to the Lord. And Nathan seide to Dauid, Also the Lord hath turned awei thi synne; thou schalt not die.

14 Netheles for thou madist enemyes to blasfeme the name of the Lord, for this word the child which is borun to thee schal die bi deeth.

15 And Nathan turnede ayen in to his hows. And the Lord smoot the litil child, whom the wijf of Vrye childide to Dauid, and he dispeiride.

16 And Dauid preiede the Lord for the litil child; and Dauid fastide bi fastyng, and entride asidis half, and lai on the erthe.

17 Sotheli the eldere men of his hows camen, and constreyneden hym bi meke preieris, that he schulde rise fro the erthe; and he nolde, nethir he eet mete with hem.

18 Forsothe it bifelde in the seuenthe dai, that the yong child diede; and the seruauntis of Dauid dredde to telle to hym, that the litil child was deed; for thei seiden, Lo! whanne the litil child lyuede yit, we spaken to hym, and he herde not oure vois; hou myche more, if we seien the child is deed, he schal turment himsilf?

19 Therfore whanne Dauid hadde herd his seruauntis spekynge priueli, ether moterynge, he understood that the yong child was deed; and he seyde to his seruauntis, Whether the child is deed? Whiche answeriden to hym, He is deed.

20 Therfor Dauid roos fro the erthe, and was waischid, and anoyntid; and whanne he hadde chaungid cloth, he entride in to the hows of the Lord, and worschipide, and cam in to his hows; and he axide, that thei schulden sette breed to hym, and he eet.

21 Sothely his seruauntis seiden to hym, What is the word which thou hast do? Thou fastidist, and weptist for the yong child, whanne he lyuede yit; sotheli whanne the child was deed, thou risidist and etist breed?

22 And Dauid seide, Y fastide and wepte for the yong child, whanne he lyuyde yit; for Y seide, Who woot, if perauenture the Lord yyue hym to me, and the yong child lyue?

23 Now forsothe for he is deed, whi fast Y? whether Y schal mow ayen clepe hym more? Y schal go more to hym, but he schal not turne ayen to me.

24 And Dauid coumfortid Bersabee, his wijf; and he entride to hir, and slepte with hir. And sche gendride a sone, and Dauid clepide his name Salomon; and the Lord louyde hym.

25 And he sente Salomon in the hond of Nathan, the prophete; and he clepide his name Amyable to the Lord, for the Lord louyde hym.

26 Therfor Joab fauyt ayens Rabath, of the sones of Amon, and he fauyt ayens the kyngis citee.

27 And Joab sente messangeris to Dauid, and seide, Y fauyte ayens Rabath, and the citee of watris schal be takun.

28 Now therfor gadere thou the tother part of the puple, and bisege thou the citee, and take thou it, lest whanne the citee is wastid of me, the victorie be arettid to my name.

29 Therfor Dauid gaderide al the puple, and he yede forth ayens Rabath; and whanne he hadde fouyte, he took it.

30 And he took the diademe of the kyng of hem fro his heed, bi weiyte a talent of gold, hauynge preciouseste peerlis; and it was put on the heed of Dauid, that is, aftir that it was weldid and purgid bi fier; but also Dauid bar awey ful myche prey of the citee.

31 Also he ledde forth the puple therof, and sawide, and dide aboute hem yrun instrumentis of turment, and departide with knyues, and ledde ouer bi the licnesse of tijl stoonus; so he dide to alle the citees of the sones of Amon. And Dauid turnede ayen, and al his oost, in to Jerusalem.

2 KINGS (2 SAMUEL) CHAPTER 13

1 Forsothe it was doon aftir these thingis, that Amon, the sone of Dauid, louyde the faireste sistir, Thamar bi name, of Absolon, sone of Dauid.

2 And Amon perischide greetli for hir, so that he was sijk for the loue of hir. For whanne she was a virgyn, it semyde hard to hym, that he schulde do ony thing vnonestli with hir.

3 Forsothe a freend, Jonadab bi name, sone of Semmaa, brother of Dauid, was to Amon; Jonadab was a ful prudent man.

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4 Which seide to Amon, Sone of the kyng, whi art thou maad feble so bi leenesse bi alle daies? whi schewist thou not to me? And Amon seide to him, Y loue Thamar, the sister of my brother Absolon.

5 And Jonadab answeride to hym, Li thou on thi bed, and feyne thou sikenesse; and whanne thi fadir cometh, that he visyte thee, seie thou to hym, Y preye, come Thamar, my sister, that sche yyue mete to me, and make a seew, that Y ete of hir hond.

6 Therfor Amon lay doun, and bigan as to be sijk. And whanne the kyng hadde come to visite him, Amon seide to the kyng, Y biseche, come Thamar, my sistir, that sche make twei soupyngis bifor my iyen, and that Y take of hir hond meete maad redi.

7 Therfor Dauid sente to the hows of Thamar, and seide, Come thou in to the hows of Amon, thi brother, and make thou seew to hym.

8 And Thamar cam in to the hows of Amon, hir brother. Sotheli he lai; and sche took mele, and medlide, and made moist bifor hise iyen, and sethide soupyngis;

9 and sche took that, that sche hadde sode, and helde out, and settide byfor hym, and he nolde ete. And Amon seide, Putte ye out alle men fro me. And whanne thei hadden put out alle men,

10 Amon seide to Thamar, Bere the mete in to the closet, that Y ete of thin hond. Therfor Thamar took the soupingis whiche sche hadde maad, and brouyte in to Amon, hir brother, in the closet.

11 And whanne sche hadde proferid mete to hym, he took hir, and seide, Come thou, my sistir, li thou with me.

12 And sche answeride to hym, My brother, nyle thou, nyle thou oppresse me, for this is not leueful in Israel; nyle thou do this foli.

13 For Y schal not mow bere my schenschip, and thou schalt be as oon of the vnwise men in Israel; but rather speke thou to the kyng, and he schal not denye me to thee.

14 Sotheli he nolde assente to hir preieris; but he was strengere in myytis, and oppresside hir, and lay with hir.

15 And Amon hadde hir hateful bi ful grete haterede, so that the hatrede was gretter, bi which he hatide hir, than the loue bi which he louyde hir bifor. And Amon seide to hir, Rise thou, and go.

16 And sche answeride to hym, This yuel is more which thou doist now ayens me, and puttist me out, than that, that thou didist bifore. And he nolde here hir; but whanne the child was clepide,

17 that mynystride to hym, he seide, Putte thou out this womman fro me, and close thou the dore aftir hir.

18 And sche was clothid with a coote doun to the heele; for the kyngis douytris virgyns vsiden siche clothis. Therfor the mynystre of Amon puttide hir out, and closide the dore aftir hir.

19 And sche spreynte aische to hir heed, whanne the coote to the heele was to-rent, and whanne the hondis weren put on hir heed, and sche yede entrynge and criynge.

20 Forsothe Absolon, hir brother, seide to hir, Whether Amon, thi brothir, hath leyn with thee? But now, sister, be stille; he is thi brother, and turmente not thin herte for this thing. Therfor Thamar dwellide morenynge in the hows of Absolon, hir brothir.

21 Forsothe whanne kyng Dauid hadde herd these wordis, he was ful sori, and he nolde make sore the spyrit of Amon, his sone; for he louyde Amon, for he was the firste gendrid to hym.

22 Forsothe Absolon spak not to Amon, nether yuel nether good; for Absolon hatide Amon, for he hadde defoulid Thamar, his sistir.

23 Forsothe it was doon aftir the tyme of twei yeer, that the scheep of Absolon weren shorun in Baalasor, which is bisidis Effraym. And Absolon clepide alle the sones of the kyng.

24 And he cam to the kyng, and seide to hym, Lo! the scheep of thi seruaunt ben schorun; Y preye, come the king with hise seruauntis to his seruaunt.

25 And the kyng seide to Absolon, Nyle thou, my sone, nyle thou preye, that alle we come, and greeue thee. Forsothe whanne he constreynede Dauid, and he nolde go, he blesside Absolon.

26 And Absolon seide to Dauid, If thou nylt come, Y byseche, come nameli Amon, my brother, with vs. And the kyng seide to hym, It is no nede, that he go with thee.

27 Therfor Absolon constreynede hym; and he delyuerede with him Amon, and alle the sones of the kyng. And Absolon hadde maad a feeste as the feeste of a kyng.

28 Sotheli Absolon comaundide to hise children, and seide, Aspie ye, whanne Amon is drunkun of wyn, and Y seie to you, Smyte ye, and sle hym. Nyle ye drede, for Y am that comaunde to you; be ye strengthid, and be ye stronge men.

29 Therfor the children of Absolon diden ayens Amon, as Absolon hadde comaundide to hem; and alle the sones of the kyng risiden, and stieden ech on his mule, and fledden.

30 And whanne thei yeden yit in the weie, fame cam to the kyng, and seide, Absolon hath kild alle the sones of the king, and nameli not oon lefte of hem.

31 Therfor the kyng roos, and to-rente hise clothis, and felde doun on the erthe; and alle hise seruauntis that stoden nyy to hym, to-renten her clothis.

32 Sotheli Jonadab, sone of Semmaa, brother of Dauid, answeride and seide, My lord the kyng, gesse not, that alle the children, and sones of the kyng, ben slayn; Amon aloone is deed, for he was set in hatrede to Absolon, fro the day in which he oppresside Thamar, his sistir.

33 Now therfor, my lord the kyng, set not this word on his herte, and seie, Alle the sones of the kyng ben slayn; for Amon aloone is deed.

34 Forsothe Absolon fledde. And a child aspiere reiside hise iyen, and bihelde, and lo! myche puple cam bi a weye out of the comyn weie bi the side of the hil.

35 And Jonadab seide to the kyng, Lo! the sones of the kyng comen; bi the word of thi seruaunt, so it is doon.

36 And whanne he hadde ceessid to speke, also the sones of the kyng apperiden; and thei entriden, and reisiden her vois,

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and wepten; but also the kyng and alle his seruauntis wepten bi ful greet wepyng.

37 Forsothe Absolon fledde, and yede to Tholmai, sone of Amyur, the kyng of Gessur. Therfor Dauid biweilide his sone Amon in many daies.

38 Forsothe Absolon, whanne he hadde fled, and hadde come in to Gessur, was there thre yeer.

39 And Dauid ceesside to pursue Absolon, for he was coumfortid on the deeth of Amon.

2 KINGS (2 SAMUEL) CHAPTER 14

1 Forsothe Joab, the sone of Saruye, vndirstood, that the herte of the kyng was turned to Absolon;

2 and he sente to Thecua, and took fro thennus a wise womman, and he seide to hir, Feyne thee to morene, and be thou clothid with clooth of duyl, and be thou anoyntid with oile, that thou be as a womman by morenynge now in ful myche tyme a deed man.

3 And thou schalt entre to the kyng, and thou schalt speke to hym siche wordis. Sotheli Joab puttide the wordis in hir mouth.

4 Therfor whanne the womman of Thecua hadde entrid to the kyng, sche felde bifor hym on the erthe, and worschipide, and seide, A! kyng, kepe me.

5 And the kyng seide to hir, What hast thou of cause? And sche answeride, Alas! Y am a womman widewe, for myn hosebonde is deed;

6 and tweyne sones weren of thin handmayde, whiche debatiden ayens hem silf in the feeld, and noon was that myyte forbede hem, and oon smoot the tother, and killide hym.

7 And lo! al the kynrede risith ayens thin handmayde, and seith, Yyue thou hym that killide his brothir, that we sle hym for the lijf of his brother whom he killide, and that we do awei the eir; and thei seken to quenche my sparcle whych is lefte, that name dwelle not to myn hosebonde, and relikis, ethir remenauntis, be not to him on erthe.

8 And the kyng seide to the womman, Go in to thin hows, and Y schal comaunde for thee.

9 And the womman of Thecua seide to the kyng, My lord the kyng, this wickidnesse be on me, and on the hows of my fadir; forsothe the kyng and his trone be innocent.

10 And the kyng seide, Brynge thou hym to me, that ayenseith thee, and he schal no more adde that he touche thee.

11 And sche seide, The kyng haue mynde on his Lord God, and the nexte men of blood to take veniaunce be not multiplied, and thei schulen not sle my sone. And the kyng seide, The Lord lyueth, for noon of the heeris of thi sone schal falle on the erthe.

12 Therfor the womman seide, Thin handmayde speke a word to my lord the kyng. And the kyng seide, Speke thou.

13 And the womman seide, Whi thouytist thou sich a thing ayens the puple of God? and the kyng spak this word, that he do synne, and brynge not ayen his sone cast out?

14 Alle we dyen, and as watris that schulen not turne ayen, we sliden in to erthe; and God nyl that a soule perische, but he withdrawith, and thenkith lest he perische outirly, which is cast awey.

15 Now therfor come thou, that Y speke to my lord the kyng this word, while the puple is present; and thin handmaide seide, Y schal speke to the kyng, if in ony maner the kyng do the word of his handmayde.

16 And the kyng herde the wordis, that he schulde delyuere his handmayde fro the hondis of alle men, that wolden do awei me, and my sone to gidere, fro the eritage of the Lord.

17 Therfor thin hand mayde seie, that the word of my lord the kyng be maad as sacrifice, that is, that the sentence youun of hym be plesaunt to God, as sacrifice plesith God; for as an aungel of the Lord, so is my lord the kyng, that he be not mouyd bi blessyng nether bi cursyng. Wherfor and thi Lord God is with thee.

18 And the kyng answeride, and seide to the womman, Hide thou not fro me the word which Y axe thee. And the womman seide to hym, Speke thou, my lord the kyng.

19 And the kyng seide, Whether the hond of Joab is with thee in alle these thingis? The womman answeride, and seide, Bi the helthe of thi soule, my lord the kyng, nether to the left side nether to the riyt side is ony thing of alle these thingis, whiche my lord the kyng spak. For thi seruaunt Joab hym silf comaundide to me, and he puttide alle these wordis in to the mouth of thin handmaide,

20 that Y schulde turne the figure of this word; for thi seruaunt Joab comaundide this thing. Forsothe thou, my lord the kyng, art wijs, as an aungel of God hath wisdom, that thou vnderstonde alle thingis on erthe.

21 And the kyng seide to Joab, Lo! Y am plesid, and Y haue do thi word; therfor go thou, and ayen clepe thou the child Absolon.

22 And Joab felde on his face to erthe, and worschipide, and blesside the kyng; and Joab seide, Thi seruaunt hath vndirstonde to dai, that Y foond grace in thin iyen, my lord the kyng, for thou hast do the word of thi seruaunt.

23 Therfor Joab roos, and yede in to Gessur, and brouyte Absolon in to Jerusalem.

24 Forsothe the kyng seide, Turne he ayen in to his hows, and se not he my face.

25 Therfor Absolon turnede ayen in to his hows, and siy not the face of the kyng. Sotheli no man in al Israel was so fair as Absolon, and ful comeli; fro the step of the foot til to the top, no wem was in hym;

26 and in as myche as he clippide more the heeris, bi so myche thei wexiden more; forsothe he was clippid onys in the yeer, for the heer greuede him. And whanne he clippide the heeris, he weiyide the heeris of his heed bi twei hundrid siclis with comyn weiyte.

27 Forsothe thre sones, and a douyter, Thamar bi name, of excellent forme weren borun to Absolon.

28 And Absolon dwellide in Jerusalem twei yeer, and he siy not the face of the kyng.

29 Therfor he sente to Joab, that he schulde sende hym to the kyng; which Joab nolde come to hym. And whanne he hadde sent the secounde tyme, and Joab nolde come,

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30 Absolon seide to hise seruauntis, Ye knowen the feeld of Joab bisidis my feeld hauynge ripe barli; therfor go ye, and brenne ye it with fier. Therfor the seruauntis of Absolon brenten the corn with fier. And the seruauntis of Joab camen with her clothis to-rent, and seiden, The seruauntis

31 of Absolon han brent the part of feeld bi fier. And Joab roos, and cam to Absolon in to his hows, and seide, Whi

32 han thi seruauntis brent my corn bi fier? And Absolon answeride to Joab, Y sente to thee, and bisouyte that thou schuldist come to me, and that Y schulde sende thee to the kyng, that thou schuldist seie to hym, Whi cam Y fro Gessur? It was betere to me to be there; therfor Y biseche, that Y se the face of the kyng, that if he is myndeful of my wickidnesse, sle he me.

33 Joab entride to the kyng, and telde to hym. And Absolon was clepid, and entryde to the kyng, and worschipide on the face of erthe bifor hym, and the kyng kisside Absolon.

2 KINGS (2 SAMUEL) CHAPTER 15

1 Therfor aftir these thingis Absolon made a chaar to hym, and knyytis, and fifti men, that schulden go bifor hym.

2 And Absolon roos eerli, and stood bisidis the entryng of the yate in the weie; and Absolon clepide to hym ech man, that hadde a cause that he schulde come to the doom of the kyng, and Absolon seide, Of what citee art thou? Which answeride, and seide, Of o lynage of Israel Y am, thi seruaunt.

3 And Absolon answeride to hym, Thi wordis semen to me good and iust, but noon is ordeyned of the kyng to here thee. And Absolon seide, Who schal ordeyne me iuge on the lond,

4 that alle men that han cause come to me, and Y deme iustly?

5 But whanne a man cam to Absolon to greete hym, he helde forth the hond, and took, and kisside that man;

6 and Absolon dide this to al Israel, that cam to doom to be herd of the kyng; and Absolon drow awei the hertis of men of Israel.

7 Forsothe aftir foure yeer Absolon seide to kyng Dauid, Y schal go, and Y schal yelde my vowis, whiche Y vowide to the Lord in Ebron;

8 for thi seruaunt vowynge vowide, whanne he was in Gessur of Sirie, and seide, If the Lord bryngith ayen me in to Jerusalem, Y schal make sacrifice to the Lord.

9 And the kyng seide to hym, Go thou in pees. And Absolon roos, and yede in to Ebron.

10 Forsothe Absolon sente aspieris in to al the lynage of Israel, and seide, Anoon as ye heren the sown of clarioun, seye ye, Absolon schal regne in Ebron.

11 Forsothe twei hundrid men clepid of Jerusalem yeden with Absolon, and yede with symple herte, and outirli thei knewen not the cause.

12 Also Absolon clepide Achitofel of Gilo, the councelour of Dauid, fro his citee Gilo. And whanne he offride sacrifices a strong swerynge togidere was maad, and the puple rennynge togidere was encreessid with Absolon.

13 Therfor a messanger cam to Dauid, and seide, With al herte al Israel sueth Absolon.

14 And Dauid seide to hise seruauntis that weren with hym in Jerusalem, Rise ye, and flee we; for noon ascaping schal be to us fro the face of Absolon; therfor haste ye to go out, lest he come, and ocupie vs, and fille on vs fallynge, and smyte the citee bi the scharpnesse of swerd.

15 And the seruauntis of the kyng seiden to hym, We thi seruauntis schulen performe gladli alle thingis, what euer thingis oure lord the kyng schal comaunde.

16 Therfor the kyng yede out, and al his hous, on her feet; and the king lefte ten wymmen concubyns, that is, secundarie wyues, to kepe the hous.

17 And the king yede out, and al Israel, on her feet, and the kyng stood fer fro the hous.

18 And alle hise seruauntis yeden bisidis him, and the legiouns of Cerethi and of Ferethi, and alle men of Geth strong fiyters, sixe hundrid men, that sueden him fro Geth, yeden on foote bifor the kyng.

19 Forsothe the kyng seide to Ethai of Geth, Whi comest thou with vs? Turne thou ayen, and dwelle with the kyng, for thou art a pilgrym, and thou yedist out fro thi place.

20 Thou camest yistirdai, and to dai thou art compellid to go out with vs. Sotheli Y schal go, whidur Y schal go; turne ayen, and lede ayen thi britheren with thee, and the Lord do mercy and treuthe with thee, for thou schewidist grace and feith.

21 And Ethai answeride to the kyng, and seide, The Lord lyueth, and my lord the kyng lyueth, for in what euer place thou schalt be, my lord the kyng, ether in deeth ethir in lijf, there thi seruaunt schal be.

22 And Dauid seide to Ethay, Come thou, and passe. And Ethai of Geth passide, and the kyng, and alle men that weren with hym, and the tother multitude.

23 And alle men wepten with greet vois, and al the puple passide; and the kyng yede ouer the strond of Cedron, and al the puple yede ayens the weie of the olyue tree, that biholdith to deseert.

24 Forsothe and Sadoch the preest cam, and alle the dekenes with hym, and thei baren the arke of boond of pees of God, and thei diden doun the arke of God; and Abiathar stiede, til al the puple was passid that yede out of the citee.

25 And the kyng seide to Sadoch, Bere ayen the arke of God in to the citee; if Y schal fynde grace in the iyen of the Lord, he schal lede me ayen, and he schal schewe to me that arke and his tabernacle.

26 Sotheli if the Lord seith, Thou plesist not me; Y am redi, do he that, that is good bifor hym silf.

27 And the kyng seide to Sadoch, preest, A! thou seere, that is, profete, turne ayen in to the citee, with pees; and Achymaas, thi sone, and Jonathas, the sone of Abiathar, youre twei sones, be with you.

28 Lo! Y schal be hid in the feeldi places of deseert, til word come fro you, and schewe to me.

29 Therfor Sadoch and Abiathar baren ayen the arke of God in to Jerusalem, and dwelliden there.

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30 Forsothe Dauid stiede on the hil of olyue trees, stiynge and wepynge, with the heed hilyd, and goynge with nakid feet; but also al the puple that was with hym, stiede with the heed hilid, and wepte.

31 Forsothe it was teld to Dauid, that Achitofel was in the sweryng togidere with Absolon; and Dauid seide, Lord, Y byseche, make thou fonned the counsel of Achitofel.

32 And whanne Dauid stiede in to the hiyenesse of the hil, in which he schulde worschipe the Lord, lo! Cusi of Arath, with the cloth to-rent, and with the heed ful of erthe, cam to hym.

33 And Dauid seide to hym, If thou comest with me, thou schalt be to me to charge; sotheli if thou turnest ayen in to the citee,

34 and seist to Absolon, Y am thi seruaunt, kyng, suffre thou me to lyue; as Y was the seruaunt of thi fadir, so Y schal be thi seruaunt; thou schalt distrye the counsel of Achitofel.

35 Forsothe thou hast with thee Sadoch and Abiathar, preestis; and thou schalt schewe ech word, what euer word thou schalt here in the hows of the kyng, to Sadoch and Abiathar, preestis.

36 Sotheli twei sones of hem ben with hem, Achymaas, sone of Sadoch, and Jonathan, sone of Abiathar; and ye schulen sende bi hem to me ech word which ye schulen here.

37 Therfor whanne Chusi, freend of Dauid, cam in to the citee, also Absolon entryde in to Jerusalem.

2 KINGS (2 SAMUEL) CHAPTER 16

1 And whanne Dauid hadde passid a litil the cop of the hil, Siba, the child of Mysphobosech, apperide in to his comyng, with tweyne assis, that weren chargid with twei hundrid looues, and with an hundrid bundels of dried grapis, and with an hundrid gobetis of pressid figus, and with twei vessels of wyn.

2 And the kyng seide to Siba, What wolen these thingis to hem silf? And Siba answeride, My lord the kyng, the assis ben to the meyneals of the kyng, that thei sitte; the looues and figis pressid ben to thi children to ete; forsothe the wyn is, that if ony man faile in deseert, he drynke.

3 And the kyng seide, Where is the sone of thi lord? And Siba answeride to the kyng, He dwellide in Jerusalem, and seide, To dai the Lord of the hows of Israel schal restore to me the rewme of my fadir.

4 And the kyng seide to Siba, Alle thingis that weren of Mysphibosech ben thine. And Siba seide, Y preye, fynde Y grace bifor thee, my lord the kyng.

5 Therfor kyng Dauid cam til to Bahurym, and lo! a man of the meynee of the hows of Saul, Semey bi name, sone of Gera, yede out fro thennus; he yede forth goynge out, and curside.

6 And he sente stoonys ayens Dauid, and ayens alle seruauntis of kyng Dauid; forsothe al the puple, and alle fiyteris yeden at the riytside and at the left side of the king.

7 Sotheli Semey spak so, whanne he curside the kyng, Go out, go out, thou man of bloodis, and man of Belial!

8 The Lord hath yolde to thee al the blood of the hows of Saul, for thou rauyschedist the rewme fro hym; and the Lord yaf the rewme in to the hond of Absolon, thi sone; and lo! thin yuels oppressen thee, for thou art a man of blodis.

9 Forsothe Abisay, the sone of Saruye, seide to the kyng, Whi cursith this dogge, that schal die, my lord the kyng? Y schal go, and Y schal girde of his heed.

10 And the kyng seide, Ye sones of Saruye, what is to me and to you? Suffre ye hym, that he curse; for the Lord comaundide to hym, that he schulde curse Dauid; and who is he that dare seie, Whi dide he so?

11 And the kyng seide to Abysay, and to alle hise seruauntis, Lo! my sone, that yede out of my wombe, sekith my lijf; hou myche more now this sone of Gemyny? Suffre ye hym, that he curse bi comaundement of the Lord;

12 if in hap the Lord biholde my turmentyng, and yelde good to me for this cursyng of this dai.

13 Therfor Dauid yede, and hise felowis, bi the weie with hym; forsothe Semey yede bi the slade of the hil bi the side ayens hym; and curside, and sente stoonus ayens him, and spreynte erthe.

14 And so Dauid the king cam, and al the puple weery with hym, and thei weren refreischid there.

15 Forsothe Absolon, and al the puple of Israel entriden in to Jerusalem, but also Achitofel with hym.

16 Sotheli whanne Chusi of Arath, the frend of Dauid, hadde come to Absolon, he spak to Absolon, Heil, kyng! heil, kyng!

17 To whom Absolon seide, This is thi grace to thi freend; whi yedist thou not with thi freend?

18 And Chusi answeride to Absolon, Nay, for Y shal be seruaunt of hym, whom the Lord hath chose, and al this puple, and al Israel; and Y schal dwelle with him.

19 But that Y seie also this, to whom schal Y serue? whethir not to the sone of the kyng? as Y obeiede to thi fadir, so Y schal obeie to thee.

20 Forsothe Absolon seide to Achitofel, Take ye counsel, what we owen to do.

21 And Achytofel seide to Absolon, Entre thou to the concubyns of thi fadir, whiche he lefte to kepe the hows; that whanne al Israel herith, that thou hast defoulid thi fadir, the hondis of hem be strengthid with thee.

22 Therfor thei tildeden Absolon a tabernacle in the soler, and he entride to the concubyns of his fadir bifor al Israel.

23 Sotheli the counsel of Achitofel, which he yaf in tho daies, was as if a man counselide God; so was al the counsel of Achitofel, bothe whanne he was with Dauid, and whanne he was with Absolon.

2 KINGS (2 SAMUEL) CHAPTER 17

1 Therfor Achitofel seide to Absolon, Y schal chese twelue thousynde of men to me, and Y schal rise, and pursue Dauid in this nyyt.

2 And Y schal falle on hym, for he is wery, and with vnboundun hondis Y schal smyte hym. And whanne al the puple fleeth which is with hym, Y schal smyte the kyng desolat, ether left aloone.

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3 And Y schal lede ayen al the puple, as o man is wont to turne ayen; for thou sekist o man, and al the puple schal be in pees.

4 And the word of him plesyde Absolon, and alle the grete men in birthe of Israel.

5 Forsothe Absolon seide, Clepe ye also Chusy of Arath, and here we what also he seith.

6 And whanne Chusi hadde come to Absolon, Absolon seide to hym. Achitofel spak siche a word; owen we do, ethir nay? what counsel yyuest thou?

7 And Chusi seide to Absolon, This is not good counsel, which Achitofel yaf in this tyme.

8 And eft Chusi seide, Thou knowist, that thi fadir, and the men that ben with him, ben moost stronge, and in bitter soule, as if a femal bere is fers in the forest, whanne the whelpis ben rauyschid; but also thi fader is a man werriour, and he schal not dwelle with the puple.

9 In hap now he is hid in the dichis, ethir in o place, in which he wole; and whanne ony man fallith in the bigynnyng, who euer schal here, he schal here, and schal seie, Wounde is maad in the puple that suede Absolon.

10 And ech strongeste man, whos herte is as the herte of a lioun, schal be discoumfortid for drede; for al the puple of Israel knowith, that thi fadir is strong, and that alle men ben stronge, that ben with him.

11 But this semeth to me to be riytful counsel; al Israel be gaderid to thee, fro Dan til to Bersabee, vnnoumbrable as the soond of the see; and thou schalt be in the myddis of hem.

12 And we schulen falle on hym, in what euer place he is foundun, and we schulen hile hym, as dew is wont to falle on the erthe; and we schulen not leeue of the men that ben with hym, sotheli not oon.

13 That if he entrith in to ony citee, al Israel schal cumpasse that citee with roopis, and we schulen drawe it in to the stronde, that no thing be foundun, sotheli not a litil stoon therof.

14 And Absolon seide, and alle the men of Israel, The counsel of Chusi of Arath is betere than the counsel of Achitofel; sotheli the profitable counsel of Achitofel was destried bi Goddis wille, that the Lord schulde brynge in yuel on Absolon.

15 And Chusi seide to Sadoch and to Abiathar, preestis, Achitofel yaf counsel to Absolon, and to the eldere men of Israel in this and this maner, and Y yaf sich and sich counsel.

16 Now therfor sende ye soone, and telle ye to Dauid, and seie ye, Dwelle thou not this nyyt in the feeldi places of deseert, but passe thou with out delay; lest perauenture the kyng be destried, and al the puple which is with hym.

17 Forsothe Jonathas and Achymaas stoden bisidis the welle of Rogel; an handmaide yede, and telde to hem, and thei yeden forth to telle the message to kyng Dauid; for thei myyten not be seyn, nether entre in to the citee.

18 Forsothe a child siy hem, and he schewide to Absolon; sotheli thei entriden with swift goyng in to the hows of sum man in Bahurym, that hadde a pit in his place, and thei yeden doun in to that pit.

19 Forsothe a womman took, and spred abrood an hilyng of the mouth of the pit as driynge barli with the pile takun a wey, and so the thing was hid.

20 And whanne the seruauntis of Absolon hadde come in to the hows, thei seiden to the womman, Where is Achymaas and Jonathas? And the womman answeride to hem, Thei passiden hastily, whanne watir was tastid a litil. And whanne thei that souyten hem hadden not founde, thei turneden ayen in to Jerusalem.

21 And whanne thei that souyten hadden go, thei stieden fro the pit; and thei yeden, and telden to kyng Dauid, and seiden, Rise ye, passe ye soone the flood, for Achitofel yaf sich counsel ayens you.

22 Therfor Dauid roos, and al the puple that was with hym, and thei passiden Jordan, til it was cleer dai, bifor that the word was pupplischid; and sotheli not oon was left, that passide not the flood.

23 Forsothe Achitofel siy, that his counsel was not doon, and he sadlide his asse, and roos, and yede in to his hows, and in to his citee; and whanne his hows was disposid, he perischide bi hangyng, and he was biried in the sepulcre of his fadir.

24 Sotheli Dauid cam in to the castels, and Absolon passide Jordan, he and alle the men of Israel with hym.

25 Forsothe Absolon ordeynede Amasan for Joab on the oost; forsothe Amasan was the sone of a man that was clepid Jethra of Jeyrael, which entride to Abigail, douyter of Naas, the sistir of Saruye, that was the modir of Joab.

26 And Israel settide tentis with Absolon in the lond of Galaad.

27 And whanne Dauid hadde come in to castels, Sobi, the sone of Naas of Rabath, of the sones of Amon, and Machir, the sone of Amyel, of Lodobar, and Berzellai, of Galaad,

28 of Rogelym, brouyten to hym beddyngis, and tapitis, and erthun vessels, wheete, and barli, and mele, and flour, and benys, and lente, and fried chichis, and hony,

29 and botere, and scheep, and fatte calues. And thei yauen to Dauid, and to the puple that weren with hym, to ete; for thei supposiden the puple to be maad feynt for hungur and thirst in deseert.

2 KINGS (2 SAMUEL) CHAPTER 18

1 Therfor Dauid, whanne the puple was biholdun, ordeynede tribunes and centuriouns on hem.

2 And he yaf the thridde part of the puple vndur the hond of Joab; and the thridde part vndur the hond of Abisai, sone of Saruye, brother of Joab; and the thridde part vndur the hond of Ethai, that was of Geth. And the kyng seide to the puple, Also Y schal go out with you.

3 And the puple answeride, Thou schalt not go out; for whether we fleen, it schal not perteyne to hem bi greet werk of vs; whether half the part fallith doun of vs, thei schulen not recke ynow, for thou art rekynyd for ten thousynde; therfor it is betere, that thou be to vs in the citee in stronge hold.

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4 To whiche the kyng seide, Y schal do this, that semeth riytful to you. Therfor the kyng stood bisidis the yate, and the puple yede out bi her cumpenyes, bi hundridis and bi thousyndis.

5 And the king comaundide to Joab, and to Abisai, and Ethai, and seyde, Kepe ye to me the child Absolon. And al the puple herde the kyng comaundinge to alle the princes for Absolon.

6 Therfor the puple yede out in to the feeld ayens Israel; and the batel was maad in the forest of Effraym.

7 And the puple of Israel was slayn there of the oost of Dauid, and a greet sleyng of twenti thousynde was maad in that dai.

8 Forsothe the batel was scaterid there on the face of al erthe, and many mo weren of the puple whiche the forest wastide, than thei whiche the swerd deuourid in that dai.

9 Sotheli it bifeld, that Absalon sittinge on a mule, cam ayens the seruauntis of Dauid; and whanne the mule hadde entrid vndur a thicke ook, and greet, the heed of Absolon cleuyde to the ook; and whanne he was hangid bitwixe heuene and erthe, the mule, on which he sat, passide.

10 Sotheli sum man siy this, and telde to Joab, and seide, Y siy Absolon hange on an ook.

11 And Joab seide to the man that hadde telde to hym, If thou siyest, whi persidist thou not hym to the erthe, and Y schulde haue youe to thee ten siclis of siluer, and a girdil?

12 And he seide to Joab, Thouy thou paiedist in myn hondis a thousynde platis of siluer, Y nolde sende myn hond in to the sone of the king; for the while we herden, the kyng comaundide to thee, and to Abisai, and to Ethai, and seide, Kepe ye to me the child Absolon.

13 But and if Y hadde do ayens my lijf hardili, this myyte not be hid fro the kyng, and thou woldist stonde on the contrarye side.

14 And Joab seide, Not as thou wolt, Absolon schal be kept, but Y schal asaile hym bifor thee. Therfore Joab took thre speris in his hond, and fitchide tho in the herte of Absolon. And whanne he spraulide, yit cleuynge in the ook,

15 ten yonge squieris of Joab runnen, and smytiden, and killiden hym.

16 Sotheli Joab sownede with a clarioun, and withhelde the puple, lest it pursuede Israel fleynge, and he wolde spare the multitude.

17 And thei token Absolon, and castiden forth him in to a greet dich in the forest, and baren togidere a ful greet heep of stoonys on hym; forsothe al Israel fledde in to his tabernaclis.

18 Forsothe Absolon, while he lyuyde yit, hadde reisid to hym a memorial, which is in the valey of the kyng; for he seide, Y haue no sone, and this schal be the mynde of my name; and he clepide the memorial bi his name, and it is clepid the Hond, that is, werk, of Absolon til to this dai.

19 Forsothe Achymaas, sone of Sadoch, seide, Y schal renne, and Y schal telle to the kyng, that the Lord hath maad doom to hym of the hond of hise enemyes.

20 To whom Joab seide, Thou schalt not be messanger in this dai, but thou schalt telle in another dai; I nyle that thou telle to dai, for the sone of the kyng is deed.

21 And Joab seide to Chusi, Go thou, and telle to the kyng tho thingis that thou hast seyn. Chusi worschypide Joab, and ran.

22 Eft Achymaas, sone of Sadoch, seide to Joab, What lettith, if also Y renne aftir Chusi? And Joab seide to hym, What wolt thou renne, my sone? Come thou hidur, thou schalt not be a berere of good message.

23 Which answeride, What sotheli if Y schal renne? And Joab seide to hym, Renn thou. Therfor Achymaas ran bi the weie of schortnesse, and sped, and passide Chusi.

24 Forsothe Dauid sat bitwixe twei yatis; sotheli the spiere, that was in the hiynesse of the yate on the wal, reiside the iyen, and siy a man aloone rennynge;

25 and the spiere criede, and schewide to the kyng. And the kyng seide to hym, If he is aloone, good message is in his mouth.

26 Sotheli while he hastide, and neiyede neer, the spiere siy another man rennynge; and the spiere criede in the hiynesse, and seide, Another man rennynge aloone apperith to me. And the kyng seide to hym, And this man is a good messanger.

27 Sotheli the spiere seide, Y biholde the rennyng of the formere, as the rennyng of Achymaas, sone of Sadoch. And the kyng seide, He is a good man, and he cometh bryngynge a good message.

28 Forsothe Achymaas criede, and seide to the kyng, Heil kyng! And he worschipide the kyng lowli bifor hym to erthe, and seide, Blessid be thi Lord God, that closide togidere the men, that reisyden her hondis ayens my lord the kyng.

29 And the kyng seide, Whether pees is to the child Absolon? And Achymaas seide, Y siy, that is, Y herde, a great noise, whanne Joab, thi seruaunt, thou kyng, sente me thi seruaunt; Y kan noon othir thing.

30 To whom the kyng seide, Passe thou, and stonde here. And whanne he hadde passid, and stood, Chusi apperide;

31 and he cam and seide, My lord the kyng, Y brynge good message; for the Lord hath demed to dai for thee of the hond of alle men that risiden ayens thee.

32 Forsothe the kyng seide to Chusi, Whether pees is to the child Absolon? To whom Chusi answeride, and seide, The enemyes of my lord the kyng, and alle men that risiden ayens hym in to yuel, be maad as the child.

33 Therfor the kyng was sory, and stiede in to the soler of the yate, and wepte, and spak thus goynge, My sone, Absolon! Absolon, my sone! who yyueth to me, that Y die for thee? Absolon, my sone! my sone, Absolon!

2 KINGS (2 SAMUEL) CHAPTER 19

1 Forsothe it was teld to Joab, that the kyng wepte, and biweilide his sone;

2 and the victorie in that dai was turned in to morenyng to al the puple; for the puple herde, that it was seid in that dai, The kyng makith sorewe on his sone.

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3 And the puple eschewide to entre in to the citee in that dai, as the puple turned and fleynge fro batel is wont to bowe awey.

4 Sotheli the kyng hilide his heed, and criede with greet vois, My sone, Absolon!

5 Absolon, my sone! Therfor Joab entride to the kyng in to the hows, and seide, Thou hast schent to dai the cheris of alle thi seruauntis, that han maad saaf thi lijf, and the lijf of thi sones and of thi douytris, and the lijf of thi wyues, and the lijf of thi secoundarie wyues.

6 Thou louest hem that haten thee, and thou hatist hem that louen thee; and thou schewidist to dai that thou reckist not of thi duykis and of thi seruauntis; and verily Y haue knowe now, that if Absolon lyuede, and alle we hadden be deed, thanne it schulde plese thee.

7 Now therfor ryse thou, and go forth, and speke thou, and make satisfaccioun to this eruauntis; for Y swere to thee bi the Lord, that if thou schalt not go out, sotheli not o man schal dwelle with thee in this nyyt; and this schal be worse to thee, than alle yuels that camen on thee fro thi yong wexynge age til in to present tyme.

8 Therfor the kyng roos, and sat in the yate; and it was teld to al the puple, that the kyng sat in the yate, and al the multitude cam bifor the kyng. Forsothe Israel fledde in to hise tabernaclis.

9 And al the puple stryuede in al the lynagis of Israel, and seide, The kyng delyuerede vs fro the hond of alle oure enemyes, and he sauide vs fro the hond of Filisteis; and now he fleeth fro the lond for Absolon.

10 Forsothe Absolon, whom we anoyntiden on vs, is deed in batel; hou longe ben ye stille, that is, fro knowlechyng of synne, and fro axyng of foryyuenesse, and bryngen not ayen the kyng? And the counsel of al Israel cam to the kyng.

11 Forsothe kyng Dauid sente to Sadoch and to Abiathar, preestis, and seide, Speke ye to the grettere men in birthe of Juda, and seie ye, Whi camen ye the laste to brynge ayen the kyng in to his hows? Sotheli the word of al Israel cam to the kyng, that thei wolden brynge hym ayen in to his hows. For the kyng seide, Ye schulen seie these thingis to the puple,

12 Ye ben my britheren, ye ben my boon and my fleisch; whi the laste bryngen ye ayens the kyng?

13 And seie ye to Amasa, Whether thou art not my boon and my fleisch? God do these thingis to me, and adde these thingis, if thou schalt not be maistir of chyualrye bifore me in al tyme aftir Joab.

14 And Dauid bowide the herte of alle men of Juda as of o man; and thei senten to the kyng, and seiden, Turne thou ayen, and alle thi seruauntis.

15 And the kyng turnede ayen, and cam til to Jordan; and al Juda cam til in to Galgala to mete the kyng, and lede hym ouer Jordan.

16 Forsothe Semei, the sone of Gera, sone of Gemyny, of Bahurym, hastide, and cam doun with the men of Juda in to the metyng of kyng Dauid,

17 with a thousynde men of Beniamyn; and Siba, a child of the hows of Saul, and fiftene sones of hym, and twenti seruauntis weren with hym; and thei braken in to Jordan, bifor the kyng,

18 and passide the forthis, that thei schulden lede ouer the hows of the kyng, and schulden do bi the comaundement of the kyng. Sotheli Semei, the sone of Gera, knelide bifor the king, whanne he hadde passid now Jordan, and seide to the kyng,

19 My lord the kyng, arette thou not wickidnesse to me, nether haue thou mynde of the wrongis of thi seruaunt in the dai, in which thou, my lord the kyng, yedist out of Jerusalem, nether sette thou, kyng, in thin herte; for Y thi seruaunt knoleche my synne;

20 and therfor to dai Y cam the firste of al the hows of Joseph, and Y cam doun in to the meetyng of my lord the kyng.

21 Forsothe Abisai, the sone of Saruye, answeride and seide, Whether Semei, that curside the crist of the Lord, schal not be slayn for these wordis?

22 And Dauid seide, What is to me and to you, ye sones of Saruye? Whi ben ye maad to me to dai in to Sathan? Therfor whether a man schal be slayn to dai in Israel? Whether Y knowe not me maad kyng to dai on Israel?

23 And the kyng seide to Semey, Thou schalt not die; and the kyng swoor to hym.

24 Also Myphibosech, sone of Jonathas, sone of Saul, cam doun with vnwaischun feet, and with berd vnclippid, in to the comyng of the kyng. And Mysphibosech hadde not waische hise clothis, fro the dai in which the kyng yede out of Jerusalem til to the dai of his turnyng ayen in pees.

25 And whanne at Jerusalem he hadde come to the kyng, the kyng seide to him, Myphibosech, whi camest thou not with me?

26 And he answeride and seide, My lord the kyng, my seruaunt dispiside me; and Y thi seruaunt seide to hym, that he schulde sadle the asse to me, and Y schulde stie, and Y schulde go with the king; for Y thi seruaunt am crokid.

27 More ouer and he accuside me, thi seruaunt, to thee, my lord the kyng; forsothe thou, my lord the kyng, art as the aungel of God; do thou that, that is plesaunt to thee.

28 For the hows of my fadir was not no but gilti of deeth to my lord the kyng; sotheli thou hast set me thi seruaunt among the gestis of thi boord; what therfor haue Y of iust pleynt, ether what may Y more crye to the kyng?

29 Sotheli the kyng seide to hym, What spekist thou more? that that Y haue spoke is stidefast; thou and Siba depart possessyouns.

30 And Myphibosech answeride to the kyng, Yhe, take he alle thingis, aftir that my lord the kyng turnede ayen pesibli in to his hows.

31 Also Berzellai of Galaad, a ful eld man, cam doun fro Rogelym, and ledde the kyng ouer Jordan, redi also to sue hym ouer the flood.

32 Forsothe Berzellai of Galaad was ful eld, that is, of foure score yeer, and he yaf metis to the kyng, whanne the kyng dwellyde in castels; for Berzellai was a ful riche man.

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33 Therfor the kyng seide to Berzellai, Come thou with me, that thou reste sikirli with me in Jerusalem.

34 And Berzellai seide to the kyng, Hou manye ben the daiest of yeeres of my lijf, that Y stie with the kyng in to Jerusalem?

35 Y am of foure score yeer to dai; whether my wittis ben quike to deme swete thing ethir bittir, ether mete and drynk may delite thi seruaunt, ether may Y here more the vois of syngeris ether of syngsters? Whi is thi seruaunt to charge to my lord the kyng?

36 Y thi seruaunt schal go forth a litil fro Jordan with thee, Y haue no nede to this yeldyng;

37 but Y biseche, that Y thi seruaunt turne ayen, and die in my citee, and be biried bisidis the sepulcre of my fadir and of my modir; forsothe Chamaam is thi seruaunt, my lord the kyng, go he with thee, and do thou to hym that that semeth good to thee.

38 Therfor the kyng seide to hym, Chamaam passe with me; and Y schal do to hym what euer thing plesith thee, and thou schalt gete al thing, which thou axist of me.

39 And whanne al the puple and the kyng hadden passid Jordan, the kyng abood; and the kyng kisside Berzellai, and blesside hym; and he turnede ayen in to his place.

40 Therfor the kyng passide in to Galgala, and Chamaam with hym. Sotheli al the puple of Juda hadde ledde the kyng ouer, and the half part oneli of the puple of Israel was present.

41 Therfor alle the men of Israel camen togidere to the king, and seiden to hym, Whi han oure britheren, the men of Juda, stole thee, and han led the kyng and his hows ouer Jordan, and alle the men of Dauid with hym?

42 And ech man of Juda answeride to the men of Israel, For the kyng is neer to me; whi art thou wrooth on this thing? Whether we han ete ony thing of the kyng, ether yiftis ben youun to vs?

43 And a man of Israel answeride to the men of Juda, and seide, Y am grettere bi ten partis at the kyng, and Dauith perteyneth more to me than to thee; whi hast thou do wrong to me, and it was not teld to me the formere, that Y schulde brynge ayen my kyng? Forsothe the men of Juda answeryden hardere to the men of Israel.

2 KINGS (2 SAMUEL) CHAPTER 20

1 Also it bifelde, that a man of Belial was there, Siba bi name, the sone of Bothri, a man of the generacioun of Gemyny; and he sownede with a clarioun, and seide, No part is to vs in Dauid, nether eritage in the sone of Ysai; thou, Israel, turne ayen in to thi tabernaclis.

2 And al Israel was departid fro Dauid, and suede Siba, the sone of Bothri; forsothe the men of Juda cleuyden to her kyng, fro Jordan til to Jerusalem.

3 And whanne the kyng hadde come in to his hows in Jerusalem, he took ten wymmen, hise secundarie wyues, whiche he hadde left to kepe the hous, and he bitook hem in to keping, and yaf mete to hem; and he entride not to hem; but thei weren closid til to the dai of her deeth, and lyueden in widewehed.

4 Forsothe Dauid seide to Amasa, Clepe thou to gidere to me alle the men of Juda in to the thridde dai, and be thou present.

5 Therfor Amasa yede, that he clepe to gidere the puple of Juda; and he dwellide ouer the couenaunt, which the kyng hadde set to hym.

6 Sotheli Dauid seide to Abisai, Now Siba, the sone of Botri, schal turmente vs more than Absolon dide; therfor take the seruauntis of thi lord, and pursue hym, lest in hap he fynde strengthid citees, and ascape vs.

7 Therfor the men of Joab yeden out with Abisai, and Cerethi and Ferethi, and alle stronge men yeden out of Jerusalem to pursue Siba, the sone of Bochry.

8 And whanne thei weren bisidis the greet stoon, which is in Gabaon, Amasa cam, and ran to hem; forsothe Joab was clothid with a streit coote at the mesure of his abit, and was gird aboue with a swerd, ether dagger, hangynge doun til to the entrayls in a schethe, which swerd maad craftily myyte go out bi liyt touchyng, and smyte. Therfor Joab seide to Amasa,

9 Heil, my brother! And he helde with the riyt hond the chyn of Amasa, as kissinge him.

10 Forsothe Amasa took not kepe of the swerd, which swerd Joab hadde, and Joab smoot Amasa in the side, and schedde out his entrailis in to the erthe, and Amasa was deed; and Joab addide not the secounde wounde. Forsothe Joab and Abisai, his brother, pursueden Siba, the sone of Bochri.

11 In the meene tyme whanne sum men of the children of Dauid, of the felowis of Joab, hadden stonde bisidis the deed bodi of Amasa, thei seiden, Lo! he that wolde be the felowe of Dauid for Joab.

12 Forsothe Amasa was bispreynt with blood, and lay in the myddil of the weie. Sum man siy this, that al the puple abood to se Amasa, and he remouyde Amasa fro the weie in to the feeld, and he hilide Amasa with a cloth, lest men passynge schulden abide for hym.

13 Therfor whanne he was remouyd fro the weie, ech man passide suynge Joab to pursue Siba, the sone of Bochri.

14 Forsothe Siba hadde passide bi alle the lynagis of Israel til in to Habela, and in to Bethmacha; and alle chosun men weren gaderid to hym.

15 Therfor thei camen, and fouyten ayens hym in Habela, and in Bethmacha, and cumpassiden the citee with strengthingis; and the citee was bisegid. Sotheli al the cumpany, that was with Joab, enforside to distrie the wallis.

16 And a wijs womman of the citee criede an hiy, Here ye! here ye! seie ye to Joab, Neiye thou hidur, and Y schal speke with thee.

17 And whanne he hadde neiyed to hir, sche seide to hym, Art thou Joab? And he answeride, Y am. To whom sche spak thus, Here thou the wordis of thin handmayde. Which Joab answeride, Y here.

18 And eft sche seide, A word was seid in eld prouerbe, Thei that axen, axe in Habela; and so thei profitiden.

19 Whethir Y am not, that answere treuthe to Israel? and sekist thou to distrie a citee, and to distrie a modir citee in Israel? whi castidist thou doun the eritage of the Lord?

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20 And Joab answeride, and seide, Fer be, fer be this fro me; Y caste not doun, nether Y distrye.

21 The thing hath not so it silf; but a man of the hil of Effraym, Siba, sone of Bochri, bi surname, reiside his hond ayens kyng Dauid; bitake ye him aloone, and we schulen go awei fro the citee. And the womman seide to Joab, Lo! his heed schal be sent to thee bi the wal.

22 Therfor the womman entride to al the puple, and sche spak to hem wiseli; whiche castiden forth to Joab the heed of Siba, sone of Bochri, gird of. And Joab sownede with a trumpe, and thei departiden fro the citee, ech man in to hise tabernaclis; forsothe Joab turnede ayen to Jerusalem to the kyng.

23 Therfor Joab was on al the oost of Israel; forsothe Benanye, sone of Joiada, was on Cerethi and Ferethi;

24 forsothe Adhuram was on tributis; forsothe Josaphat, sone of Achilud, was chaunceler; forsothe Siba was scryueyn;

25 forsothe Sadoch and Abiathar weren preestis;

26 forsothe Hira of Hiarith was preest of Dauid.

2 KINGS (2 SAMUEL) CHAPTER 21

1 Also hungur was maad in the lond of Israel in the daies of Dauid, bi thre yeer contynueli. And Dauid counselide the answere of the Lord; and the Lord seide, For Saul, and his hows, and blood, for he killide men of Gabaon.

2 Therfor whanne Gabaonytis weren clepid, the kyng seide to hem; sotheli Gabaonytis ben not of the sones of Israel, but thei ben the relikys of Ammorreis; and the sones of Israel hadden swore to hem, that is, that thei schulden not be slayn, and Saul wolde smyte hem for feruent loue, as for the sones of Israel and of Juda;

3 therfor Dauid seide to Gabaonytis, What schal Y do to you, and what schal be youre amendis, that ye blesse the eritage of the Lord?

4 And Gabaonytis seiden to hym, No questioun is to vs on gold and siluer, but ayens Saul, and ayens his hows; nether we wolen, that a man of Israel be slayn. To whiche the kyng seide, What therfor wolen ye, that Y do to you?

5 Whiche seiden to the king, We owen to do awei so the man, that al to brak ethir defoulide vs, and oppresside wickidli, that not oon sotheli be residue of his generacioun in alle the coostis of Israel.

6 Seuene men of hise sones be youun to vs, that we crucifie hem to the Lord in Gabaa of Saul, sum tyme the chosun man of the Lord. And the kyng seide, Y schal yyue.

7 And the kyng sparide Myphibosech, sone of Jonathas, sone of Saul, for the ooth of the Lord, that was bitwixe Dauid and bitwixe Jonathas, sone of Saul.

8 Therfor the kyng took twei sones of Respha, douyter of Ahira, whiche sche childide to Saul, Armony, and Mysphibosech; and he took fyue sones of Mychol, douyter of Saul, whiche sche gendride to Adriel, sone of Berzellai, that was of Molaty.

9 And he yaf hem in to the hondis of Gabaonytis, whiche crucifieden tho sones in the hil bifor the Lord; and these seuene felden slayn togidere in the daies of the firste rep, whanne the repyng of barli bigan.

10 Forsothe Respha, douytir of Ahia, took an heire, and araiede to hir silf a place aboue the stoon, fro the bigynnyng of heruest til watir droppide on hem fro heuene; and sche suffride not briddis to tere hem bi dai, nether beestis bi nyyt.

11 And tho thingis whiche Respha, secoundarie wijf of Saul, douytir of Ahia, hadde do, weren teld to Dauid.

12 And Dauid yede, and took the boonys of Saul, and the boonys of Jonathas, his sone, of the men of Jabes of Galaad; that hadden stole tho boonys fro the street of Bethsan, in which street the Filisteis hadden hangid hem, whanne thei hadden slayn Saul in Gelboe.

13 And Dauid bar out fro thennus the boonys of Saul, and the boonys of Jonathas, his sone; and thei gaderiden the boonys of hem that weren crucified, and birieden tho with the boonys of Saul and of Jonathas, his sone, in the lond of Beniamyn, in the side of the sepulcre of Cys, fadir of Saul.

14 And thei diden al thingis, what euer thingis the kyng comaundide; and the Lord dide mercy to the lond aftir these thingis.

15 Forsothe batel of Filisteis was maad eft ayens Israel; and Dauid yede doun, and hise seruauntis with hym, and fouyten ayen Filisteis.

16 Sotheli whanne Dauid failide, Jesbydenob, that was of the kyn of Arapha, that is, of giauntis, and the yrun of his spere peiside thre hundrid ouncis, and he was gird with a newe swerd, enforside to smyte Dauid.

17 And Abisai, sone of Saruye, was in help to Dauid; and he smoot and killide the Filistei. Than the men of Dauid sworen, and seiden, Now thou schalt not go out with vs in to batel, lest thou quenche the lanterne of Israel.

18 Also the secounde batel was in Gob ayens Filisteis; thanne Sobothai of Osothai smoot Zephi, of the generacioun of Arapha, of the kyn of giauntis.

19 Also the thridde batel was in Gob ayens Filisteis; in which batel a man youun of God, the sone of forest, a broiderer, a man of Bethleem, smoot Golyath of Geth, whos schaft of spere was as a beem of webbis.

20 The fourthe batel was in Geth; where ynne was an hiy man, that hadde sixe fyngris in the hondis and feet, that is, foure and twenti; and he was of the kyn of Arapha;

21 and he blasfemyde Israel; sotheli Jonathan, sone of Samaa, brother of Dauid, killide hym.

22 These foure weren borun of Arapha in Geth, and thei felden doun in the hond of Dauid, and of hise seruauntis.

2 KINGS (2 SAMUEL) CHAPTER 22

1 Forsothe Dauid spak to the Lord the wordis of this song, in the dai in which the Lord delyuerede hym fro the hond of alle hise enemyes, and fro the hond of Saul.

2 And Dauid seide, The Lord is my stoon, and my strengthe, and my sauyour;

3 my God, my stronge, I schal hope in to hym; my scheeld, and the horn of myn helthe, my reisere, and my refuyt; my sauyour, thou schalt delyuere me fro wickidnesse.

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4 Y schal inwardly clepe the Lord worthi to be preisid; and Y schal be saaf fro myn enemyes.

5 For the sorewis of deeth cumpasside me; the strondis of Belial maden me aferd.

6 The coordis of helle cumpassiden me; the snaris of deeth camen bifor me.

7 In tribulacioun Y schal clepe, that is, Y clepide thee, Lord, and Y schal crie to my God; and he herd fro his holi temple my vois, and my crye schal come to hise eeris.

8 The erthe was mouyd, and tremblide; the foundementis of hillis weren smytun and schakun togidere, for the Lord was wrooth to hem.

9 Smoke stiede fro hise nosethirlis, and fier of his mouth schal deuoure; colis weren kyndlid of it.

10 And he bowide heuenes, and cam doun; and myist vndur hise feet.

11 And he stiede on cherubyn, and fliy; and he slood on the pennys of wynd.

12 He puttide derknessis hidyng place in his cumpas, and riddlide watris fro the cloudis of heuenes;

13 for briytnesse in his siyt colis of fier weren kyndelid.

14 The Lord schal thundur fro heuene; and hiy God schal yyue his vois.

15 He sente hise arowis, and scateride hem; he sente leitis, and wastide hem.

16 And the schedyngis out of the see apperiden, and the foundementis of the world weren schewid; fro the blamyng of the Lord, fro the brething of the spirit of his strong veniaunce.

17 He sente fro heuene, and took me; and drow me out of manye watris.

18 He delyuerede me fro my myytiest enemy, and fro hem that hatiden me; for thei weren strongere than Y.

19 Thei camen bifore me in the dai of my turmentyng; and the Lord was maad my stidfastnesse.

20 And he ledde me out in to largenesse, and he delyuerede me; for Y pleside hym.

21 The Lord schal yelde to me vp my riytfulnesse; and he schal yelde to me vp, ethir aftir, the clennesse of myn hondis.

22 For Y kepte the weies of the Lord; and Y dide not wickidli fro my God.

23 For alle hise domes weren in my siyt; and Y dide not awei fro me hise heestis.

24 And Y schal be perfit with hym; and Y schal kepe me fro my wickidnesse.

25 And the Lord schal restore to me vpe my riytfulnesse; and vp the clennesse of myn hondis in the siyt of hise iyen.

26 With the hooli thou schalt be hooli, and with the stronge, that is, to suffre aduersitees pacientli, thou schalt be perfit;

27 and with a chosun man to blis thou schalt be chosun, and with a weiward man thou schalt be maad weiward, that is, in yeldynge iustli peyne to hym vpe his weiwardnesse.

28 And thou schalt make saaf a pore puple; and with thin iyen thou schalt make lowe hem that ben hiye.

29 For thou, Lord, art my lanterne, and thou, Lord, schalt liytne my derknessis.

30 For Y gird, that is, maad redi to batel, schal renne in thee, that is, in thi vertu; and in my God Y schal scippe ouer the wal.

31 God his weie is with out wem; the speche of the Lord is examynyd bi fier, that is, is pure and clene as metal preuyd in the furneys; he is a scheeld of alle men hopynge in hym.

32 For who is God, outakun the Lord; and who is strong, outakun oure God?

33 God, that hath gird me with strengthe, and hath maad pleyn my perfit weie;

34 and he made euene my feet with hertis, and settide me on myn hiye thingis;

35 and he tauyte myn hondis to batel, and made myn armes as a brasun bouwe.

36 Thou hast youe to me the sheeld of thin heelthe; and my myldenesse multipliede me.

37 Thou schalt alarge my steppis vndur me; and myn heelis schulen not faile.

38 Y schal pursue myn enemyes, and Y schal al to-breke hem; and Y schal not turne ayen, til Y waste hem.

39 Y schal waste hem, and Y schal breke, that thei rise not; thei schulen falle vndur my feet.

40 Thou hast gird me with strengthe to batel; thou hast bowid vnder me hem that ayenstoden me.

41 Thou hast youe myn enemyes abac to me, men hatynge me; and Y schal distrie hem.

42 Thei schulen crye, that is, to ydols ether to mennus help, and noon schal be that schal saue; thei schulen crie to the Lord, and he schal not here hem.

43 Y schal do awei hem as the dust of erthe; Y schal powne hem, and Y schal do awei as the clei of stretis.

44 Thou schalt saue me fro ayenseiyngis of my puple; thou schalt kepe me in to the heed of folkis; the puple, whom Y knowe not, schal serue me.

45 Alien sones schulen ayenstonde me; bi heryng of eere thei schulen obeie to me.

46 Alien sones fletiden awei; and thei schulen be drawun togidere in her angwischis.

47 The Lord lyueth, and my God is blessid; and the stronge God of myn helthe schal be enhaunsid.

48 God, that yyuest veniauncis to me; and hast cast doun puplis vndur me.

49 Which ledist me out fro myn enemyes, and reisist me fro men ayenstondinge me; thou schalt deliuere me fro the wickid man.

50 Therfor, Lord, Y schal knowleche to thee in hethene men; and Y schal synge to thi name.

51 And he magnyfieth the helthis of his kyng; and doith mercyes to his crist Dauid, and to his seed til in to withouten ende.

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2 KINGS (2 SAMUEL) CHAPTER 23

1 Forsothe these ben the laste wordis, whiche Dauid, the sone of Ysai, seide. The man seide, to whom it is ordeyned of Crist, of the God of Jacob, the noble salm makere of Israel;

2 The spiryt of the Lord spak bi me, and his word bi my tunge.

3 Dauid seide, God of Israel spak to me, the stronge of Israel, the iust Lord of men, is Lord in the drede of God.

4 As the liyt of the morewtid, whanne the sunne risith eerli, is briyt with out cloudis; and as an erbe cometh forth of the erthe bi reynes.

5 And myn hows is not so greet anentis God, that he schulde make with me euerlastynge couenaunt, stidefast and maad strong in alle thingis; for al myn helthe hangith of him, and al the wille that is, al my desir, goith in to hym, and no thing is therof, that makith not fruyt.

6 Forsothe alle trespassouris schulen be drawun out as thornes, that ben not takun with hondis.

7 And if ony man wole touche tho, he schal be armed with irun, and with tre formed in to spere; and the thornes schulen be kyndlid, and schulen be brent til to nouyt.

8 These ben the names of the stronge men of Dauid. Dauid sittith in the chaier, the wiseste prince among thre; he is as a moost tendir worm of tree, that killide eiyte hundrid with o fersnesse.

9 Aftir hym was Eleazar, the sone of his fadirs brother Abohi; among thre stronge men, that weren with Dauid, whanne thei seiden schenschip to Filisteis, and weren gaderid thidir in to batel.

10 And whanne the men of Israel hadden stied, he stood, and smoot Filisties, til his hond failide, and was starke with the swerd. And the Lord made greet helthe in that dai; and the puple that fledde turnedc ayen to drawe awei the spuylis of slayn men.

11 And aftir hym was Semma, the sone of Age, of Arari. And Filisteis weren gaderid in the stacioun; forsothe there was a feeld ful of lente; and whanne the puple fledde fro the face of Filisteis,

12 he stood in the myddis of the feeld, and bihelde it; and he smoot Filisteis, and the Lord made greet helthe.

13 Also and thre men yeden doun bifore, that weren princes among thretti, and camen to Dauid in the tyme of reep in to the denne of Odollam. Forsothe the castels of Filisteis weren set in the valei of giauntis.

14 And Dauid was in a strong hold; sotheli the stacioun of Filisteis was thanne in Bethleem.

15 Therfor Dauid desiride water of the lake, and seide, If ony man wolde yyue to me drynk of watir of the cisterne, which is in Bethleem, bisidis the yate.

16 Therfor thre stronge men braken in to the castels of Filisteis, and drowen watir of the cisterne of Bethleem, that was bisidis the yate, and brouyten to Dauid; and he nolde drinke,

17 but offride it to the Lord, and seide, The Lord be merciful to me, that Y do not this; whether Y schal drynke the blood of these men, that yeden forth, and the perel of soulis? Therfor he nolde drynke. Thre strongeste men diden thes thingis.

18 Also Abisay, brother of Joab, the sone of Saruye, was prince of thre; he it is that reiside his schaft ayens thre hundrid men, whiche he killide; he was nemid among thre,

19 and was the noblere among thre, and he was the prince of hem; but he cam not to the thre firste men.

20 And Banaye, the sone of Joiada, strongeste man of grete werkis, of Capseel, he smoot twei liouns of Moab, that is, twei knyytis hardi as liouns; and he yede doun, and smoot a lioun in the myddil cisterne in the daies of snow.

21 Also he killide a man of Egipt, a man worthi of spectacle, hauynge a spere in the hond; therfor whanne he hadde come doun with a yerde to that man, bi miyt he wrooth out the spere fro the hond of the man of Egipt, and killide hym with his owne spere.

22 Banaye, sone of Joiada, dide these thingis;

23 and he was nemyed among thre stronge men, that weren among the thretti noblere men; netheles he cam not til to the thre. And Dauid made hym a counselour of priuyte to hym silf.

24 Asahel, the brother of Joab, was among thretti men; Eleanan, the sone of his fadris brother, of Bethleem; Semma, of Arari;

25 Elcha, of Arodi; Helas, of Phelti;

26 Hira, sone of Aches, of Thecua; Abiezer, of Amatoth;

27 Mobannoy, of Cosathi; Selmon, of Achotes;

28 Macharai, of Nethopath;

29 Heled, the sone of Baana, and he was of Netophath; Hiray, sone of Rabai, of Gebeeth, of the sones of Beniamyn; Banay, of Effrata;

30 Hedday, of the stronde of Gaas;

31 Abiadon, of Arbath; Asmaneth, of Berromy;

32 Eliaba, of Sabony; sones of Assen, Jonathan, and Jasan; Semma, of Herodi;

33 Hayam, sone of Sarai, of Zaroth;

34 Eliphelech, sone of Saalbai, the sone of Maachati; Heliam, sone of Achitofel, of Gilo;

35 Esrai, of Carmele; Pharai, of Arbi;

36 Ygaal, sone of Nathan, of Soba;

37 Bonny, of Gaddi; Silech, of Ammony; Naarai, of Beroth, the squyer of Joab, the sone of Saruye;

38 Haray, of Jethri; Gareb, and he was of Gethri;

39 Vrye, of Ethei; alle weren seuene and thretti men.

2 KINGS (2 SAMUEL) CHAPTER 24

1 And the strong veniaunce of the Lord addide to be wrooth ayens Israel [Note: of this that the Lord wolde punysche the puple, he suffride Dauyth to be reisid bi pride to the noumbring of the puple; wherfor the gloss of Gregre on this place seith thus, The dedis of gouernours ben disposid for the maneris of sugetis, that ofte for the yuel of the floc, the liyf yhe of a good schepparde trespassith, for Dauyth was preisid bi God witnesse, and he was blowun with the bolnyng of sudeyn pride, and synnede in noumbringe puple, and the puple resseyuede peyne; for the hertis of gouernours ben

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disposid, vp the meritis of the puplis. The synne of the puple for which it was punyschid, is not expressid in the text, but in the book of Ebreu questiouns it is seid, that this was herfor, for the puple ayen stood not Dauyth as it ouyte, in the dede of Vrie, but for this dede was priuy til it was al doon; the puple myyte not withstonde Dauyth in the synne to be lettid, and aftir that this synne cam in to the knowing of the puple, the puple ouyte not to punysche it, for the peyne was determynd thanne of God, as it is opin in xii. co. bi the wordis of Nathan, therfor it is seid betere, that the synne of the puple, was the rebelte therof ayenus Dauyth in suynge Siba, sone of Bothry, that was the worste man and ful of dissencioun, and Siba aloone was punyschid for this rebelte.], and he stiride in hem Dauid, seiynge to Joab, Go thou, and noumbre thou Israel and Juda.

2 And the kyng seide to Joab, the prince of his oost, Go thou bi alle lynagis of Israel fro Dan til to Bersabee, and noumbre thou the puple, that Y wite the noumbre therof.

3 And Joab seide to the kyng, Thi Lord God encresse to this puple, hou greet it is now, and eft multiplie he an hundrid fold in the siyt of my lord the kyng; but what wole my lord the kyng to hym silf in sich a thing?

4 Sotheli the word of the kyng ouer cam the wordis of Joab, and of the princes of the oost; and Joab yede out, and the princes of the knyytis, fro the face of the kyng, that thei schulden noumbre the puple of Israel.

5 And whanne thei hadden passid Jordan, thei camen in to Aroer, to the riyt side of the citee which is in the valei of Gad;

6 and thei passiden bi Jazer in to Galaad, and in to the lowere lond of Odsi, and camen in to the wodi places of Dan; and thei cumpassiden bisidis Sidon,

7 and passiden nyy the wallis of Tire, and nyy al the lond of Euei, and of Chananei; and thei camen to the south of Juda, in Bersabee.

8 And whanne al the lond was cumpassid, thei camen aftir nyne monethis and twenti daies in to Jerusalem.

9 Therfor Joab yaf the noumbre of discriuyng of the puple to the kyng. And of Israel weren foundun nyne hundryd thousynd [Note: in I. book of Paralip. xxi. co. is a thousinde, and an hundrid thousinde; here is set the lesse noumbre, and there the gretter noumbre, and of Juda is set there the lesse noumbre, and here the gretter.] of stronge men, that drewen out swerd; and of Juda fyue hundrid thousynde of fiyteris.

10 Forsothe the herte of Dauid smoot hym, that is, his concience repreuyde hym, aftir that the puple was noumbrid; and Dauid seide to the Lord, Y synnede greetli [Note: in pride, and in breking of Goddis heest, for in xxxi. co. of Exody, whanne the sones of Israel weren noumbrid, ech man schulde [offre] to the Lord half a sicle, and this was not doon here.] in this dede; but, Lord, Y preye that thou turne awei the wickidnesse of thi seruaunt, for Y dide ful folili.

11 Therfor Dauid roos eerli, and the word of the Lord was maad to Gad, the prophete and seere, and seide, Go thou,

12 and speke to Dauid, The Lord seith these thingis, The chesyng of thre thingis is youun to thee; chese thou oon, which thou wolt of these, that Y do to thee.

13 And whanne Gad hadde come to Dauid, he telde to Dauid, and seide, Ether hungur schal come to thee in thi lond seuene yeer; ethir thre monethis thou schalt fle thin aduersaries, and thei schulen pursue thee; ether certis thre daies pestilence schal be in thi lond; now therfor delyuere thou, ether auyse thou, and se, what word Y schal answere to hym that sente me.

14 Forsothe Dauid seide to Gad, Y am constreyned on ech side greetli; but it is betere that Y falle in to the hondis of the Lord [Note: if Dauyth hadde chose huugur of vii. yeer, he and riche men wolden haue purueyed to hem silf of liyflode, and pore men schulden haue be turmentid gretly; and if he hadde chose fliyt bifor enemyes, he and myyty men schulden haue be defendid and pore men slayn, therfor he chees pestilence, comyn peyne to alle, for he tristide in Goddis mersi.], for his emercies ben manye, than in the hondis of men.

15 And the Lord sente pestilence in to Israel fro the morewtid til to the tyme ordeyned [Note: that is, til to the oure of sacrifice of euentid; the ii. laste dayes of pestilence, weren seid bi manassing, and weren releessid for the penaunce of Dauyth.]; and seuenti thousynde of men weren deed of the puple fro Dan til to Bersabee.

16 And whanne the aungel of the Lord hadde holde forth his hond ouer Jerusalem, that he schulde distrie it, the Lord hadde mercy on the turmentyng; and seide to the aungel smytynge the puple, It sufficith now; withholde thin hond. Forsothe the aungel of the Lord was bisidis the corn floor of Areuna Jebusey.

17 And Dauid seide to the Lord, whanne he hadde seyn the aungel sleynge the puple, Y am he that haue synned, and Y dide wickidli; what han these do, that ben scheep? Y biseche, thin hond be turned ayens me, and ayens the hows of my fadir.

18 Forsothe Gad, the prophete, cam to Dauid in that dai, and seide to hym, Stie thou, and ordeyne an auter to the Lord in the corn floor of Areuna Jebusei.

19 And Dauid stiede, vpe the word of Gad, which the Lord hadde comaundid to hym.

20 And Areuna bihelde, and perseyuede, that the kyng and hise seruauntis passiden to hym;

21 and he yede out, and worschipide the kyng bi low cheer to the erthe; and seide, What cause is, that my lord the kyng cometh to his seruaunt? To whom Dauid seide, That Y bie of thee the corn floor, and bilde an auter to the Lord, and the sleynge ceesse, which is cruel in the puple.

22 And Areuna seide to Dauid, My lord the kyng take, and offre, as it plesith hym; thou hast oxis in to brent sacrifice, and a wayn and yockis of oxis in to vss of wode.

23 Areuna yaf alle thingis [Note: that is, wolde yyue.] to the king. And Areuna seide to the king, Thi Lord God reseyue thi vow.

24 To whom the king answeride, and seide, Not as thou wolt, but Y schal bie of thee for prijs, and Y schal not offre to my Lord God brent sacrifices youun freli. Therfor Dauid bouyte the corn floor [Note: for vi. hundrid siclis of gold, in

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the firste book of Paralip. xxi. co.], and he bouyte oxis for fifti siclis of siluer.

25 And Dauid bildide there an auter to the Lord, and offride brent sacrifices and pesible sacrifices; and the Lord dide merci to the lond, and the veniaunce was refreyned fro Israel..

THE FIRST BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Third Book of Kings or 3 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C

(The Book of Kings is the ninth book of the Hebrew Bible or the eleventh and twelfth books of the Christian Old Testament. It concludes the Deuteronomistic history, a history of Israel also comprising the books of Joshua and Judges and the Book of Samuel, which biblical commentators believe was written to provide a theological explanation for the destruction of the Kingdom of Judah by Babylon in c. 586 BC and a foundation for a return from exile. The two books of Kings present a history of ancient Israel and Judah from the death of King David to the release of Jehoiachin from imprisonment in Babylon, a period of some 400 years (c. 960 – c. 560 BC). After a long description of Solomon's rule, 1 and 2 Kings writes of how the kingdom of Israel was divided and then shows how the Kingdom of Israel and the Kingdom of Judah developed. 1 and 2 Kings, like 1 and 2 Samuel and 1 and 2 Books of Chronicles are actually one book. It was simply called "Kings." However, it was divided into two books by the translators of the Septuagint (the Greek translation of the Hebrew Bible made in the 3rd and 2nd centuries BC), and so it was written as 1 and 2 Kings by the Latin translation and many other versions.

Author and Sources: *It is not known for sure who is the author (writer) of 1,2 Kings. Jewish tradition says that Jeremiah wrote 1 and 2 Kings, but people do not usually think so today. Whoever the author was, he knew the book of Deuteronomy, like many of Israel's prophets. He also used lots of sources, like "the books of the annals of Solomon" (11:41, NIV), "the book of the annals of the kings of Israel" (14:19 NIV), and "the book of the annals of the kings of Judah" (14:29 NIV)". Probably other sources were used, like those inside Chronicles).*

Chronology: *1 and 2 Kings give lots of chronological information. The length of time each king rules is given, and often other information is given, such as the age of the ruler at the time of becoming king and whether they were a good ruler. By putting in Biblical data with those given from Assyrian chronological records, the year 853 B.C. is probable as the year of Ahab's death, and the year 841 as the year Jehu began to reign. So, it can be known that the division of the kingdom happened in 930 B.C., and that Samaria was defeated by the Assyrians in 722 BC, and that Jerusalem fell to the Babylonians in 586 BC.*

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The information about the connection between the reigns of the kings of Israel and Judah have some problems, which have, for a long time, been wondered about. Recently, though, most of these problems have been solved by recognizing things like possibilities of reigns that overlap, sons ruling with their fathers, differences in the time of the year in which the rule of a king officially began, and differences in the way a king's first year was seen.

Kings and Covenants: *1 and 2 Kings do not exactly say its purpose or theme, but it is most probable that the author wanted to write his material as a sequel, the next book after the books of Samuel: a history about the kings by covenant.*

The writer was not trying to show a social, or political, or economical history of Israel's kings like most histories today. He writes about Omri, who was a very powerful king and an important political person, in only six verses (16:23-28), simply saying that he "did evil in the eyes of the Lord" (16:25, NIV). Also, Jeroboam the second, who was king over northern Israel when it was most powerful, is written about very shortly (2 Kings 14:23-29). He also writes nothing about the first years of Josiah king of Judah, but says a long description of how they begin again to keep the covenant in his 18th year as king (2 Kings 22:3-23:28).

The kings who are most written about in the books of Kings are the kings who either kept the covenant well, broke it very badly, or had an important encounter with one of God's prophets. Ahab son of Omri and Manasseh broke the covenant so that it was dangerous to Israel, so the author wrote a lot about them both; Hezekiah (2 Kings 18:1-20:21) and Josiah (2 Kings 22:1 - 23:29) are written a lot about because they tried to remind the people of their covenant promises. They are the only two kings who the writer is really happy with for their loyalty to the Lord.

Another important part of 1 and 2 Kings is that the writer shows the relationship between prophecy and how it comes true in history. At least 11 prophecies are written to be true. The writer also shows the importance of the prophets as messengers from God to tell the kings and people of Israel to come back to God. Usually, nobody listened to their warnings (for example, Ahijah, Shemaiah, Micaiah, Jonah, Isaiah, Huldah), but the writer writes very much about the prophets Elijah and Elisha. A well known story is that of Elijah on Mount Carmel, when he calls upon God and a miracle occurs, thereby showing that the God of Israel to be the one true God. Shortly before the miracle another tribe had called upon their false gods, which leads to no miracle occurring..)

3 KINGS (1 KINGS) CHAPTER 1

1 And kyng Dauid wax eld, and hadde ful many daies of age; and whanne he was hilid with clothis, he was not maad hoot.

2 Therfor hise seruauntis seiden to hym, Seke we to oure lord the kyng a yong wexynge virgyn; and stonde sche bifor the kyng, and nursche sche hym, and slepe in his bosum, and make hoot oure lord the kyng.

3 Therfor thei souyten a yong wexyng virgyn, fair in alle the coostis of Israel; and thei founden Abisag of Sunam, and thei brouyten hir to the kyng.

4 Forsothe the damysel was ful fair, and sche slepte with the kyng, and mynystride to hym; forsothe the king knew not hir fleischli.

5 Sotheli Adonye, sone of Agith, was reisid, and seide, Y schal regne. And he made to hym a chare, and knyytis, and fifti men, that runnen bifor hym.

6 Nether his fadir repreuyde hym ony tyme, and seide, Whi didist thou this? Forsothe also he was ful fair, the secounde child aftir Absolon; and his word was with Joab,

7 sone of Saruye, and with Abiathar, preest, that helpiden the partis of Adonye.

8 Sotheli Sadoch, the preest, and Banaie, sone of Joiada, and Nathan, the prophete, and Semey, and Cerethi, and Ferethi, and al the strengthe of the oost of Dauid, weren not with Adonye.

9 Therfor whanne rammes weren offrid, and caluys, and alle fatte thingis, bisidis the stoon Zoelech, that was nyy the welle of Rogel, Adonye clepide alle hise britheren, sones of the kyng, and alle the men of Juda, seruauntis of the kyng.

10 Sotheli he clepide not Nathan, the profete, and Banaie, and alle stronge men, and Salomon, his brothir.

11 Therfor Nathan seide to Bersabee, modir of Salomon, Whether thou herdist, that Adonye, sone of Agith, regnede, and oure lord Dauid knoweth not this?

12 Now therfor come thou, take thou counsel of me, and saue thi lijf, and of Salomon thi sone.

13 Go thou, and entre to kyng Dauid, and seie thou to hym, Whether not thou, my lord the kyng, hast swore to me, thin handmaide, and seidist, that Salomon thi sone schal regne aftir me, and he schal sitte in my trone?

14 Whi therfor regneth Adonye? And yit while thou schalt speke there with the kyng, Y schal come aftir thee, and Y schal fille thi wordis.

15 Therfor Bersabee entride to the kyng in the closet; forsothe the kyng was ful eeld, and Abisag of Sunam mynystride to hym.

16 Bersabee bowide hir silf, and worschipide the kyng; to whom the kyng seide, What wolt thou to thee?

17 And sche answeride, and seide, My lord the kyng, thou hast swore to thin handmaide bi thi Lord God, Salomon thy sone schal regne aftir me, and he schal sitte in my trone;

18 and lo! Adonye hath regnede now, while thou, my lord the kyng, knowist not;

19 he hath slayn oxis, and alle fatte thingis, and ful many rammes; and he clepide alle the sones of the king, also Abiathar preest, and Joab, the prince of chyualri; but he clepide not Salomon, thi seruaunt.

20 Netheles, my lord the kyng, the iyen of al Israel biholden in to thee, that thou schewe to hem, who owith to sitte in thi trone, my lord the kyng, aftir thee;

21 and it schal be, whanne my lord the kyng hath slepte with hise fadris, Y and my sone Salomon schulen be synneris.

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22 While sche spak yit with the king, Nathan, the prophete, cam.

23 And thei telden to the kyng, and seiden, Nathan, the prophete, is present. And whanne he hadde entrid in the siyt of the kyng, and hadde worschipide hym lowli to erthe,

24 Nathan seide, My lord the kyng, seidist thou, Adonye regne aftir me, and sitte he on my trone?

25 For he cam doun to dai, and offride oxis, and fatte thingis, and ful many wetheris; and he clepide alle the sones of the kyng, also Abiathar, preest; and whanne thei eten, and drunken bifor hym, and seiden, Kyng Adonye lyue;

26 he clepide not me, thi seruaunt, and Sadoch, preest, and Banaie, sone of Joiada, and Salomon, thi sone.

27 Whether this word yede out fro my lord the kyng, and thou schewidist not to me, thi seruaunt, who schulde sitte on the trone of my lord the king after hym?

28 And kyng Dauid answeride, and seide, Clepe ye Bersabee to me. And whanne sche hadde entrid bifor the kyng, and hadde stonde bifor hym, the kyng swoor,

29 and seide, The Lord lyueth, that delyueryde my lijf fro al angwisch;

30 for as Y swore to thee bi the Lord God of Israel, and seide, Salomon, thi sone, schal regne after me, and he schal sitte on my trone for me, so Y schal do to dai.

31 And Bersabee, with the cheer cast doun in to erthe, worschipide the kyng, and seide, My lord the kyng Dauid lyue with outen ende.

32 And kyng Dauid seide, Clepe ye Sadoch, the preest, to me, and Nathan, the prophete, and Banaie, sone of Joiada. And whanne thei hadden entrid bifor the kyng,

33 the kyng seide to hem, Take with you the seruauntis of youre lord, and putte ye my sone Salomon on my mule, and lede ye hym in to Gyon.

34 And Sadoch, the preest, and Nathan, the profete, anoynte hym in to kyng on Israel and Juda; and ye schulen synge with a clarioun, and ye schulen seie, Lyue kyng Salomon!

35 Ye schulen stie aftir hym, and ye schulen come to Jerusalem; and he schal sitte on my trone, and he schal regne for me; and Y schal comaunde to hym, that he be duyk on Israel and on Juda.

36 And Banaie, sone of Joiada, answeride to the kyng, and seide, Amen, that is, so be it, ether verili, ether feithfuli; so speke the Lord God of my lord the kyng.

37 As the Lord was with my lord the kyng, so be he with Salomon, and make he the trone of Salomon heiyere than the trone of my lord the kyng Dauid.

38 Therfor Sadoch, the preest, yede doun, and Nathan, the prophete, and Banaie, sone of Joiada, and Cerethi, and Ferethi; and thei puttiden Salomon on the mule of Dauid, the kyng, and thei brouyten hym in to Gion.

39 And Sadoch, the preest, took an horn of oile of the tabernacle, and anoyntide Salomon; and thei sungen with a clarioun; and al the puple seide, Lyue kyng Salomon!

40 And al the multitude stiede after hym, and the puple of men syngynge with pipis, and of men beynge glad with greet ioye, stiede aftir hym; and the erthe sownede of the cry of hem.

41 Forsothe Adonye herde, and alle that weren clepid of hym to feeste; and thanne the feeste was endid. But also Joab seide, whanne the vois of trumpe was herd, What wole it to it silf the cry of the citee makynge noise?

42 Yit the while he spak, Jonathan, sone of Abiathar, the preest, cam; to whom Adonye seide, Entre thou, for thou art a strong man, and tellynge goode thingis.

43 And Jonathan answeride to Adonye, Nay; for oure lord the kyng Dauid hath ordeyned Salomon kyng;

44 and Dauid sente with Salomon Sadoch, the preest, and Nathan, the prophete, and Banaie, sone of Joiada, and Cerethi, and Ferethi; and thei puttiden Salomon on the mule of the kyng.

45 And Sadoch, the preest, and Nathan, the prophete, anoyntiden hym kyng in Gion; and thei camen doun fro thennus beynge glad, and the citee sownede; this is the vois which ye herden.

46 But also Salomon sittith on the trone of rewme;

47 and the seruauntis of the kyng entriden, and blessiden oure lord the kyng Dauid, and seiden, God make large the name of Salomon aboue thi name, and magnyfye his trone aboue thi trone. And kyng Dauid worschipide in his bed;

48 and ferthermore he spak these thingis, Blessid be the Lord God of Israel, that yaf to dai a sittere in my trone, while myn iyen seen.

49 Therfor alle, that weren clepid of Adonye to feeste, weren aferd, and risiden, and ech man yede in to his weie.

50 Sotheli Adonye dredde Salomon, and roos, and yede in to the tabernacle of the Lord, and helde the horn of the auter.

51 And thei telden to Salomon, and seiden, Lo! Adonye dredith the kyng Salomon, and holdith the horn of the auter, and seith, Kyng Salomon swere to me to dai, that he schal not sle his seruaunt bi swerd.

52 And Salomon seide, If he is a good man, sotheli not oon heer of hym schal falle in to erthe; but if yuel be foundun in hym, he schal die.

53 Therfor kyng Salomon sente, and ledde hym out fro the auter; and he entride, and worschipide kyng Salomon; and Salomon seide to hym, Go in to thin hows.

3 KINGS (1 KINGS) CHAPTER 2

1 Forsothe the daies of Dauid neiyiden, that he schulde die; and he comaundide to Salomon, his sone, and seide, Lo!

2 Y entre in to the weie of al erthe; be thou coumfortid, and be thou a strong man.

3 And kepe thou the kepyngis and heestis of thi Lord God, that thou go in hise weies, and kepe hise cerymonyes, and hise heestis, and hise domes, and witnessyngis, as it is writun in the lawe of Moises; that thou vndurstonde alle thingis whiche thou doist, and whidur euer thou schalt turne thee.

4 That the Lord conferme hise wordis, whiche the Lord spak of me, and seide, If thi sones kepen my weies, and goen bifor me in treuthe, in al her herte, and in al her soule, a man schal not be takun awei of thee fro the trone of Israel.

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5 Also thou knowist what thingis Joab, the sone of Saruye, dide to me; what thingis he dide to twey princis of the oost of Israel, to Abner, sone of Ner, and to Amasa, sone of Jether, whiche he killide, and schedde the blood of batel in pees; and puttide the blood of batel in his girdil, that was aboute hise leendis, and in his scho, that was in hise feet.

6 Therfor thou schalt do by thi wisdom, and thou schalt not lede forth his hoornesse pesibli to hellis.

7 But also thou schalt yelde grace to the sones of Bersellai of Galaad, and thei schulen be eetynge in thi boord; for thei metten me, whanne Y fledde fro the face of Absolon, thi brother.

8 Also thou hast anentis thee Semey, sone of Gera, sone of Gemyny, of Bahurym, which Semei curside me bi the worste cursyng, whanne Y yede to the castels; but for he cam doun to me in to metyng, whanne Y passide Jordan, and Y swoor to him bi the Lord, and seide, Y schal not slee thee bi swerd,

9 nyle thou suffre hym to be vnpunyschid; forsothe thou art a wise man, and thou schalt wite what thou schalt do to hym, and thou schalt lede forth hise hoor heeris with blood to hellis.

10 Sotheli Dauid slepte with hise fadris, and was biriede in the citee of Dauid.

11 Forsothe the daies, in whiche Dauid regnede on Israel, ben fourti yeer; in Ebron he regned seuene yeer, in Jerusalem thre and thretti yeer.

12 Forsothe Salomon sat on the trone of Dauid, his fadir, and his rewme was maad stidfast greetli.

13 And Adonye, sone of Agith, entride to Bersabee, modir of Salomon; and sche seide to hym, Whether thin entryng is pesible? And he answeride, It is pesible.

14 And he addide, A word of me is to thee. To whom sche seide, Speke thou.

15 And he seide, Thou knowist that the rewme was myn, and al Israel purposide to make me in to king to hem; but the rewme is translatid, and is maad my brotheris; for of the Lord it is ordeyned to hym.

16 Now therfor Y preye of the oon axyng; schende thou not my face. And sche seide to hym, Speke thou. And he seide, Y preie,

17 that thou seie to Salomon the king; for he may not denye ony thing to thee; that he yyue to me Abisag of Sunam wijf.

18 And Bersabee seide, Wel, Y schal speke for thee to the kyng.

19 Therfor Bersabee cam to kyng Salomon, to speke to hym for Adonye; and the kyng roos ayens the comyng of hir, and worschipide hir, and sat on his trone; and a trone was set to the modir of the kyng, and sche sat at his riyt side.

20 And sche seide to hym, Y preie of thee o litil axyng; schende thou not my face. And the kyng seide to hir, My modir, axe thou; for it is not leueful that Y turne awei thi face.

21 And sche seide, Abisag of Sunam be youun wijf to Adonye, thi brother.

22 And kyng Salomon answeride, and seide to his modir, Whi axist thou Abisag of Sunam to Adonye? Axe thou to hym also the rewme; for he is my gretter brothir, and he hath Abiathar, preest, and Joab, sone of Saruye.

23 Therfor kyng Salomon swoor bi the Lord, and seide, God do to me these thingis, and adde these thinges, for Adonie spak this word ayens his lijf.

24 And now the Lord lyueth, that confermede me, and hath set me on the trone of my fadir, and that hath maad to me an hows, as he spak, for Adonye schal be slayn to dai.

25 And kyng Salomon sente bi the hond of Banaie, sone of Joiada; which Banaie killide Adonye, and he was deed.

26 Also the kyng seide to Abiathar, preest, Go thou in to Anatot, to thi feeld; and sotheli thou art a man of deeth, that is, worthi the deeth, for conspiryng ayens me, and the ordynaunce of God, and of my fadir; but to dai Y schal not sle thee, for thou barist the arke of the Lord God bifor Dauid, my fadir, and thou suffridist trauele in alle thingis, in whiche my fadir trauelide.

27 Therfor Salomon puttide out Abiathar, that he schulde not be preest of the Lord, that the word of the Lord were fillid, which he spak on the hows of Heli, in Silo.

28 Forsothe a messager cam to Salomon, that Joab hadde bowid aftir Adonye, and that he hadde not bowid after Salomon. Therfor Joab fledde in to the tabernacle of the Lord, and took the horn of the auter.

29 And it was teld to kyng Salomon, that Joab hadde fledde in to the tabernacle of the Lord, and was bisidis the auter; and Salomon sente Banaie, sone of Joiada, and seide, Go thou, and sle hym.

30 And Banaie cam to the tabernacle of the Lord, and seide to Joab, The kyng seith these thingis, Go thou out. And he seide, Y schal not go out, but Y schal die here. Banaie telde the word to the kyng, and seide, Joab spak thes thingis, and answeride these thingis to me.

31 And the kyng seide to Banaie, Do thou as he spak, and sle thou hym, and birie him; and thou schalt remoue the innocent blood, that was sched out of Joab, fro me, and fro the hows of my fadir.

32 And the Lord yelde on his heed his blood, for he killide twei iust men, and betere than hym silf, and he killide hem bi swerd, while Dauid, my fadir, wiste not, Abner, the sone of Ner, the prince of the chyualrie of Israel, and Amasa, sone of Jether, the prince of the oost of Juda.

33 And the blood of hem schal turne ayen in to the heed of Joab, and in to the heed of his seed with outen ende; forsothe pees be of the Lord til in to with outen ende to Dauid, and to his seed, and to the hous and trone of hym.

34 Therfor Banaie, sone of Joiada, stiede, and asailide, and killide Joab; and Joab was biried in his hows in deseert.

35 And the kyng ordeynede Banaie, sone of Joiada, on the oost for hym; and the kyng puttide Sadoch preest for Abiathar.

36 Also the kyng sente, and clepide Semey, and seide to hym, Bilde to thee an hows in Jerusalem, and dwelle thou there, and thou schalt not go out fro thennus hidur and thidur;

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37 sotheli in what euer dai thou goist out, and passist the stronde of Cedron, wite thou thee worthi to be slayn; thi blood schal be on thin heed.

38 And Semei seide to the kyng, The word of the kyng is good; as my lord the kyng spak, so thi seruaunt schal do. Therfor Semey dwellide in Jerusalem in many daies.

39 Forsothe it was doon after thre yeer, that the seruauntis of Semei fledden to Achis, sone of Maacha, the kyng of Geth; and it was teld to Semey, that hise seruauntis hadden go in to Geth.

40 And Semey roos, and sadlide his asse, and yede to Achis, in to Geth, to seke hise seruauntis; and brouyte hem ayen fro Geth.

41 Forsothe it was teld to kyng Salomon, that Semey hadde go to Geth fro Jerusalem, and hadde come ayen.

42 And Salomon sente, and clepide hym, and seide to hym, Whether Y witnessede not to thee bi the Lord, and bifor seide to thee, In what euer dai thou schalt go out hidur and thidur, wite thou that thou schalt die; and thou answeridist to me, The word is good, which Y herde?

43 Whi therfor keptist thou not the ooth of the Lord, and the comaundement which Y comaundide to thee?

44 And the kyng seide to Semei, Thou knowist al the yuel, of which thin herte is gilti to thee, which yuel thou didist to my fadir; the Lord hath yolde thi malice in to thin heed.

45 And kyng Salomon schal be blessid; and the trone of Dauid schal be stable bifor the Lord til in to with outen ende.

46 Therfor the kyng comaundide to Banaie, sone of Joiada; and he assailide, and smoot Semey, and he was deed.

3 KINGS (1 KINGS) CHAPTER 3

1 Therfor the rewme was confermyd in to the hondis of Salomon; and bi affynyte, ether aliaunce, he was ioyned to Pharao, kyng of Egipt; for he took the douyter of Farao, and brouyte in to the citee of Dauid, til he fillide bildynge his hows, and the hows of the Lord, and the wal of Jerusalem bi cumpas.

2 Netheles the puple offride in hiye places; for the temple was not bildid to the name of the Lord til in to that dai.

3 Forsothe Salomon louyde the Lord, and yede in the comaundementis of Dauid, his fadir, out takun that Salomon offride in hiye placis, and brente encense in hiye places.

4 Therfor Salomon yede in to Gabaon, to offre there; for thilke was the moost hiy place. Salomon offride on that auter in Gabaon a thousynde offryngis in to brent sacrifice.

5 Sotheli the Lord apperide to Salomon bi sleep in the nyyt, and seide, Axe thou that, that thou wolt, that Y yyue to thee.

6 And Salomon seide, Thou hast do greet merci with thi seruaunt Dauid, my fadir, as he yede in thi siyt, in treuthe, and riytfulnesse, and riytful herte with thee; thou hast kepte to hym thi greet merci, and hast youun to hym a sone, sittynge on his trone, as it is to dai.

7 And now, Lord God, thou hast maad thi seruaunt to regne for Dauid, my fadir; forsothe Y am a litil child, and not knowynge myn outgoynge and entryng.

8 And thi seruaunt is in the myddis of the puple, which thou hast chose, of puple with outen noumbre, that may not be noumbrid and rikened, for multitude.

9 Therfor thou schalt yyue to thi seruaunt an herte able to be tauyt, that is, liytned of thee, that he may deme the puple, and iuge bitwixe good and yuel; for who may deme this puple, thi puple, this miche puple?

10 Therfor the world pleside bifore the Lord, that Salomon hadde axid sich a thing.

11 And the Lord seide to Salomon, For thou axidist this word, and axidist not to thee many daies, nether richessis, nether the lyues of thin enemyes, but thou axidist to thee wisdom to deme doom, lo!

12 Y haue do to thee vpe thi wordis, and Y haue youe to thee a wyse herte and vndirstondynge, in so myche that no man bifor thee was lijk thee, nether schal rise aftir thee.

13 But also Y haue youe to thee these thingis, whiche thou axidist not, that is, richessis, and glorie, that no man be lijk thee in kyngis in alle tymes aftirward.

14 Forsothe if thou goist in my weies, and kepist my biddyngis and comaundementis, as thi fadir yede, Y schal make thi daies long.

15 Therfor Salomon wakide, and vndirstood what the sweuen was. And whanne he hadde come to Jerusalem, he stood bifor the arke of boond of pees of the Lord, and he offride brent sacrifices, and made pesible sacrifices, and a greet feeste to alle hise meynees.

16 Thanne twei wymmen hooris camen to the kyng, and stoden bifor hym;

17 of whiche oon seide, My lord, Y biseche, Y and this womman dwelliden in oon hows, and Y childide at hir in a couche.

18 Sotheli in the thridde dai aftir that Y childide, also this womman childide; and we weren togidere in the hows, and noon other was with vs in the hows, outakun vs tweyne.

19 Forsothe the sone of this womman was deed in the nyyt, for sche slepte, and oppresside hym;

20 and sche roos in the fourthe part of the nyyt in silence, and took my sone fro the side of me, thin handmaide slepynge, and settide in hir bosum; forsothe sche puttide in my bosum hir sone, that was deed.

21 And whanne Y hadde ryse eerli, to yyue mylk to my sone, he apperide deed; whom Y bihelde diligentlier bi cleer liyt, and Y perseyuede, that he was not myn, whom Y hadde gendrid.

22 The tother womman answeride, It is not so as thou seist, but thi sone is deed; forsothe my sone lyueth. Ayenward sche seide, Thou liest; for my sone lyueth, and thi sone is deed. And bi this maner thei stryueden bifore the kyng.

23 Thanne the kyng seide, This womman seith, My sone lyueth, and thi sone is deed; and this womman answerith, Nay, but thi sone is deed; forsothe my sone lyueth.

24 Therfor the kyng seide, Brynge ye to me a swerd. And whanne thei hadden brouyt a swerd bifor the kyng,

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25 he seide, Departe ye the quyk yong child in to twei partis, and yyue ye the half part to oon, and the half part to the tother.

26 Forsothe the womman, whos sone was quik, seide to the kyng; for her entrailis weren mouyd on hir sone; Lord, Y biseche, yyue ye to hir the quik child, and nyle ye sle hym. Ayenward sche seide, Be he nethir to me, nether to thee, but be he departid.

27 The kyng answeride, and seide, Yyue ye to this womman the yong child quyk, and be he not slayn; forsothe this is his modir.

28 Therfor al Israel herde the doom, which the kyng hadde demyd; and thei dredden the kyng, and sien, that the wisdom of God was in hym, to make doom.

3 KINGS (1 KINGS) CHAPTER 4

1 Forsothe kyng Salomon was regnynge on al Israel.

2 And these weren the princes which he hadde; Azarie, sone of Sadoch, preest;

3 Helioreb, and Haia, sones of Sila, weren scryueyns; Josophat, sone of Achilud, was chaunseler;

4 Banaie, sone of Joiada, was on the oost; forsothe Sadoch and Abiathar weren preestis;

5 Azarie, sone of Nathan, was on hem that stoden niy the kyng; Zabul, the sone of Nathan, was preest, that is, greet and worschipful, a freend of the kyng;

6 and Ahiasar was stiward of the hows; and Adonyram, sone of Adda, was on the tributis.

7 Forsothe Salomon hadde twelue prefectis, ether cheef minystrys, on al Israel, that yauen lijflode to the kyng, and to his hows; sotheli bi ech monethe bi it silf in the yeer, ech prefect bi hym silf mynystride necessaries.

8 And these ben the names of hem; Benhur, in the hil of Effraym;

9 Bendechar, in Macces, and in Salebbym, and in Bethsames, and in Helon, and in Bethanan;

10 Beneseth, in Araboth; forsothe Socco, and al the lond of Epher was his;

11 Benabidanab, whos was al Neptad, hadde Dortaphaed, Solomons douyter, to wijf.

12 Bena, sone of Achilud, gouernyde Thaneth, and Mageddo, and al Bethsan, which is bisidis Sarthana, vndur Jezrael, fro Bethsan til to Abelmeula, euene ayens Zelmaan.

13 Bengaber in Ramoth of Galaad hadde Anothiair, of the sone of Manasses, in Galaad; he was souereyn in al the cuntrey of Argob, which is in Basan, to sixti greet citees and wallid, that hadden brasun lockis.

14 Achymadab, sone of Addo, was souereyn in Manaym;

15 Achymaas was in Neptalym, but also he hadde Bachsemath, douyter of Salomon, in wedloc;

16 Banaa, sone of Husy, was in Aser, and in Balod;

17 Josephat, sone of Pharue, was in Ysachar; Semey, sone of Hela, was in Beniamyn;

18 Gaber,

19 sone of Sury, was in the lond of Galaad, and in the lond of Seon, kyng of Amorrey, and of Og, kyng of Basan, on alle thingis, that weren in that lond.

20 Juda and Israel weren vnnoumbrable, as the soond of the see in multitude, etynge, and drynkynge, and beynge glad.

21 Forsothe Solomon was in his lordschip, and hadde alle rewmes, as fro the flood of the lond of Filisteis til to the laste part of Egipt, of men offrynge yiftis to hym, and seruynge to hym, in alle the daies of his lijf.

22 Forsothe the mete of Salomon was bi ech day, thritti chorus of clene flour of whete, and sixti chorus of mele,

23 ten fatte oxis, and twenti oxis of lesewe, and an hundrid wetheris, outakun huntyng of hertys, of geet, and of buglis, and of briddis maad fat.

24 For he helde al the cuntrei that was biyende the flood, as fro Caphsa til to Gasa, and alle the kyngis of tho cuntreis; and he hadde pees bi ech part in cumpas.

25 And Juda and Israel dwelliden withouten ony drede, ech man vndur his vyne, and vndur his fige tree, fro Dan til to Bersabe, in alle the daies of Salomon.

26 And Salomon hadde fourty thousynd cratchis of horsis for charis, and twelue thousynde of roode horsis; and the forseid prefectis nurshiden tho horsis.

27 But also with greet bisynesse thei yauen necessaries to the boord of kyng Salomon in her tyme;

28 also thei brouyten barli, and forage of horsis and werk beestis, in to the place where the king was, bi ordenaunce to hem.

29 Also God yaf to Salomon wisdom, and prudence ful myche, and largenesse of herte, as the soond which is in the brenke of the see.

30 And the wisdom of Solomon passide the wisdom of alle eest men, and Egipcians;

31 and he was wisere than alle men; he was wisere than Ethan Esraite, and than Eman, and than Cacal, and than Dorda, the sones of Maol; and he was named among alle folkis bi cumpas.

32 And Salomon spak thre thousynde parablis, and hise songis weren fyue thousynde;

33 and he disputide of trees fro a cedre which is in the Lyban, til to the ysope that goith out of the wal; he disputide of werk beestis, and briddis, and crepynge beestis, and fischis.

34 And thei camen fro alle puplis to here the wisdom of Salomon, and fro alle kyngis of erthe, that herden his wisdom.

3 KINGS (1 KINGS) CHAPTER 5

1 Also Hiram, kyng of Tire, sente hise seruauntis to Salomon; for he herde that thei hadden anoyntide hym kyng for his fadir; for Hiram was frend of Dauid in al time.

2 Sotheli also Salomon sente to Hiram,

3 and seide, Thou knowist the wille of Dauid, my fadir, and for he miyte not bilde an hows to the name of his God, for batels neiyynge bi cumpas, til the Lord yaf hem vndur the step of hise feet.

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4 Now forsothe my Lord God yaf reste to me bi cumpas, and noon aduersarie is, nethir yuel asailyng;

5 wherfor Y thenke to buylde a temple to the name of my Lord God, as God spak to Dauid, my fadir, and seide, Thi sone, whom Y schal yyue to thee for thee on thi trone, he schal bilde an hows to my name.

6 Therfor comaunde thou, that thi seruauntis hewe doun to me cedris of the Liban; and my seruauntis be with thi seruauntis; sotheli Y schal yyue to thee the meede of thi seruauntis, what euere meede thou schalt axe; for thou woost, that in my puple is not a man that kan hewe trees, as Sidonyes kunnen.

7 Therfor whanne Hiram hadde herde the wordis of Salomon, he was ful glad, and seide, Blessid be the Lord God to dai, that yaf to Dauid a sone moost wijs on this puple ful myche.

8 And Hiram sente to Salomon, and seide, Y haue herde what euer thingis thou sentist to me; Y schal do al thi wille, in trees of cedres, and of beechis.

9 My seruauntis schulen putte doun tho trees fro the Liban to the see, and Y schal araye tho trees in schippis in the see, til to the place which thou schalt signyfie to me; and Y schal dresse tho there, that thou take tho; and thou schalt yyue necessaries to me, that mete be youun to myn hows.

10 Therfor Hiram yaf to Salomon trees of cedres, and trees of beechis, bi al his wille;

11 forsothe Salomon yaf to Hiram twenti thousynde chorus of wheete, in to meete to his hows, and twenti chorus of pureste oile; Salomon yaf these thingis to Hiram bi alle yeeris.

12 Also the Lord yaf wisdom to Salomon, as he spak to hym; and pees was bitwixe Hiram and Salomon, and bothe smytiden boond of pees.

13 And kyng Salomon chees werk men of al Israel; and the summe was thretti thousynde of men.

14 And Salomon sente hem in to the Liban, ten thousynde bi ech monethe bi whilis, so that in twei monethis bi whilis thei weren in her howsis; and Adonyram was on sich a summe.

15 Therfor seuenti thousynde of hem, that baren burthuns, weren to Salomon, and foure score thousynde of masouns in the hil, with out the souereyns,

16 that weren maistris of alle werkis, bi the noumbre of thre thousynde and thre hundrid, comaundynge to the puple, and to hem that maden werk.

17 And the kyng comaundide, that thei schulden take greete stonys, and preciouse stonys, in to the foundement of the temple, and that thei schulden make tho square;

18 whiche stoonys the masouns of Salomon, and the masouns of Hyram, hewiden. Forsothe Biblies maden redi trees and stonus, to the hows to be bildid.

3 KINGS (1 KINGS) CHAPTER 6

1 Forsothe it was doon in the fourthe hundrid and fourescore yeer of the goynge out of the sones of Israel fro the lond of Egipt, in the fourthe yeer, in the monethe Zio; thilke is the secounde monethe of the rewme of Salomon on Israel; he bigan to bilde an hows to the Lord.

2 Forsothe the hows which kyng Salomon bildide to the Lord, hadde sexti cubitis in lengthe, and twenti cubitis in breede, and thretti cubitis in heiythe.

3 And a porche was bifor the temple of twenti cubitis of lengthe, by the mesure of the breed of the temple; and the porche hadde ten cubitis of breede, bifor the face of the temple.

4 And Salomon made in the temple wyndows streyte withoutforth, and large with ynne.

5 And he bildide on the wal of the temple bildyngis of tablis bi cumpas, in the wallis of the hows, bi cumpas of the temple, and of Goddis answeryng place; and he made sidis in the cumpas.

6 The bildyng of tablis, that was vndur, hadde fyue cubitis of breede; and the myddil bildyng of tablis was of sixe cubits of breede; and the thridde bildyng of tablis was hauynge seuene cubitis of breede. Sotheli he puttide beemys in the hous bi cumpas with outforth, that tho cleuiden not to the wallis of the temple.

7 Forsothe whanne the hows was bildid, it was bildid of stoonys hewid and perfit; and an hamer, and ax, and al thing maad of yrun, weren not herd in the hows, while it was in bildyng.

8 The dore of the myddil side was in the wal of the riythalf hows; and bi a vijs thei stieden in to the myddil soler, and fro the myddil soler in to the thridde soler.

9 And Salomon bildide the hows, and endide it. Also Salomon hilide the hows with couplis of cedre,

10 and bildide a bildyng of tablis ouer al the hows, bi fyue cubitis of heiythe, and hilide the hows with trees of cedre.

11 And the word of the Lord was maad to Salomon, and seide,

12 This is the hows, which thou bildist; if thou gost in myn heestis, and dost my domes, and kepist alle my comaundementis, and goist bi tho, Y schal make stidefast my word to thee, which word Y spak to Dauid, thi fadir;

13 and Y schal dwelle in the myddis of the sones of Israel, and Y schal not forsake my puple Israel.

14 Therfor Salomon bildide the hows, and endide it;

15 and he bildide the wallis of the hows with ynne with tablis of cedre, fro the pawment of the hows til to the heiynesse of the wal, and til to the couplis; and hilide with trees of cedre with ynne; and he hilide the pawment of the hows with tablis of beeche.

16 And he bildide a wal of tablis of cedre of twenti cubitis at the hyndrere part of the temple, fro the pawment til to the hiyere partis; and he made the ynnere hows of Goddis answeryng place, in to the hooli of hooli thingis.

17 Sotheli thilke temple bifor the doris of Goddis answering place was of fourti cubitis.

18 And al the hows with ynne was clothid with cedre, and hadde hise smethenessis, and hise ioynyngis maad suteli, and grauyngis apperynge aboue; alle thingis weren clothid with tablis of cedre, and outirli a stoon miyte not appere in the wal.

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19 Forsothe Salomon made Goddis answeryng place in the myddis of the hows, in the ynnere part, that he schulde sette there the arke of boond of pees of the Lord.

20 Sotheli Goddis answeryng place hadde twenti cubitis of lengthe, and twenti cubitis of breede, and twenti cubitis of hiyte; and he hilide, and clothide it with pureste gold; but also he clothide the auter with cedre.

21 Also he hilide with pureste gold the hows bifor Goddis answeryng place, and fastnyde platis with goldun nailis.

22 No thing was in the temple, which thing was not hilid with gold; but also he hilid with gold al the auter of Goddis answeryng place.

23 And he made in Goddis answeryng place twey cherubyns of the trees of olyues, of ten cubits of heiyte;

24 o wynge of cherub was of fyue cubitis, and the tother wynge of cherub was of fyue cubitis, that is, hauynge ten cubitis, fro the heiynesse of the o wynge til to the hiynesse of the tother wynge.

25 And the secunde cherub was of ten cubitis in euene mesure; and o werk was in the twey cherubyns,

26 that is, o cherub hadde the hiythe of ten cubitis, and in lijk maner the tother cherub.

27 And he settide cherubyns in the myddis of the ynnere temple; forsothe the cherubyns helden forth her wyngis, and o wenge touchide the wal, and the wynge of the secunde cherub touchide the tother wal; forsothe the othere wyngis in the middil part of the temple touchiden hem silf togidere.

28 And he hilide the cherubyns with gold,

29 and alle the wallis of the temple bi cumpas; and grauyde with dyuerse grauyngis and smethenesse; and he made in tho wallys cherubyns, and palmes, and dyuerse peynturis, as stondinge forth and goynge out of the wal.

30 But also he hilide with gold the pawment of the hows, withynne and with outforthe.

31 And in the entryng of Goddis answering place he made twei litil doris of the trees of olyues; and he made postis of fyue corneris,

32 and twei doris of the trees of olyues; and grauyde in tho the peynture of cherubyns, and the licnessis of palmes, and grauyngis aboue stondynge forth gretli; and he hilide tho with gold; and he hilide as wel the cherubyns, as palmes, and othere thingis with gold.

33 And in the entring of the temple he made postis foure cornerid of the trees of olyues;

34 and he made twei doris of the trees of beech, ech ayens other; and euer either dore was double, and it was openyd holdynge it silf togidere.

35 And he grauyde cherubyns, and palmes, and grauyngis apperynge greetli; and he hilide alle thingis with goldun platis, bi square werk at reule.

36 And he bildide a large street with ynne, bi thre ordris of stoonys maad fair, and bi oon ordre of trees of cedre.

37 The hows of the Lord was foundid in the fourthe yeer, in the monethe Zio;

38 and the hows was maad perfit in al his werk, and in alle vessels, ether purtenauncis, in the eleuenthe yeer, in the monethe Zebul; thilke is the eiythe monethe; and he bildide that hows in seuene yeer.

3 KINGS (1 KINGS) CHAPTER 7

1 Forsothe Salomon bildide his owne hows in thrittene yeer, and brouyte it til to perfeccioun.

2 He bildide an hows of the forest of Liban, of an hundrid cubitis of lengthe, and of fifti cubitis of breede, and of thretti cubitis of hiythe; and he bildide foure aleis bitwixe the pilers of cedre; for he hadde hewe doun trees of cedres in to pilers.

3 And he clothide al the chaumbir with wallis of cedris; which chaumbir was susteyned with fyue and fourti pileris. Sotheli oon ordre hadde fiftene pileris, set ayens hem silf togidere,

4 and biholdynge hem silf euene ayens, bi euene space bitwixe the pilers;

5 and on the pilers weren foure square trees, euene in alle thingis.

6 And he made a porche of pilers of fifti cubitis of lengthe, and of thritti cubitis of breede; and he made an other porche in the face of the gretter porche; and he made pileris, and pomels on the pileris.

7 Also he maad a porche of the kyngis seete, in which the seete of doom was; and he hilide with trees of cedre, fro the pawment til to the hiynesse.

8 And a litil hows, in which he sat to deme, was in the myddil porche, bi lijk werk. Also Salomon made an hows to the douyter of Farao, whom he hadde weddid, bi sich werk, bi what maner werk he made and this porche.

9 He made alle thingis of preciouse stoonys, that weren sawid at sum reule and mesure, bothe with ynne and with outforth, fro the foundement til to the hiynesse of wallis, and with ynne and til to the gretter street, ethir court.

10 Sotheli the foundementis weren of preciouse stoonys, grete stoonys of ten, ethir of eiyte cubitis;

11 and preciouse stoonys hewun of euene mesure weren aboue; in lijk maner and of cedre.

12 And the gretter court, ethir voide space, was round, of thre ordris of hewun stonus, and of oon ordre of hewun cedre; also and in the ynnere large strete of the hows of the Lord, and in the porche of the hows of the Lord.

13 Also kyng Salomon sente, and brouyte fro Tire Hiram, the sone of a womman widewe,

14 of the lynage of Neptalym, of the fadir a man of Tyre, Hiram, a crafty man of brasse, and ful of wisdom, and vndirstondynge, and doctryn, to make al werk of bras. And whanne he hadde come to kyng Salomon, he made al hys werk.

15 And he made twey pilers of bras, o piler of eiytene cubitis of hiythe; and a lyne of twelue cubitis cumpasside euer either piler.

16 Also he made twei pomels, yotun of bras, that weren set on the heedis of the pilers; o pomel of fyue cubitis of hiythe, and the tothir pomel of fyue cubitis of heiythe; and bi the maner of a net,

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17 and of chaynes knyt to gidere to hem, bi wonderful werk. Euer either pomel of the pilers was yotun; seuen werkis lijk nettis of orders weren in o pomel, and seuen werkis lijk nettis weren in the tother pomel.

18 And he made perfitli the pilers, and twei ordris bi cumpas of alle werkis lijk nettis, that tho schulden hile the pomels, that weren on the hiynesse of pumgarnadis; in the same maner he dide also to the secounde pomel.

19 Sotheli the pomels, that weren on the heedis of the pilers in the porche, weren maad as bi the werk of lilye, of foure cubitis;

20 and eft othere pomels in the hiynesse of pilers aboue, bi the mesure of the piler, ayens the werkis lijk nettis; forsothe twey hundrid ordris of pumgarnadis weren in the cumpas of the secounde pomel.

21 And he settide the twey pilers in the porche of the temple; and whanne he hadde set the riythalf pilere, he clepide it bi name Jachym; in lijk maner he reiside the secounde pilere, and he clepide the name therof Booz.

22 And he settide on the heedis of the pilers a werk bi the maner of a lilie; and the werk of the pilers was maad perfit.

23 Also he made a yotun see, that is, a waisching vessel for preestis, round in cumpas, of ten cubitis fro brynke til to the brinke; the heiynesse therof was of fyue cubitis; and a corde of thretti cubitis yede aboute it bi cumpas.

24 And grauyng vndir the brynke cumpasside it, and cumpasside the see bi ten cubitis; tweyne ordris of grauyngis conteynynge summe stories weren yotun, and stoden on twelue oxis;

25 of whiche oxis thre bihelden to the north, and thre to the west, and thre to the south, and three to the eest; and the see was aboue on tho oxis, of whiche alle the hyndere thingis weren hid with ynne.

26 Sotheli the thicknesse of the see was of thre ounces, and the brynke therof was as the brynke of a cuppe, and as the leef of a lilie crokid ayen; the see took twei thousynde bathus, thre thousynde metretis.

27 And he made ten brasun foundementes, ech foundement of foure cubites of lengthe, and of foure cubitis of brede, and of thre cubitis of hiynes.

28 And thilke werk of foundementis was rasid bitwixe; and grauyngis weren bitwixe the ioynturis.

29 And bitwixe the litil corouns and serclis weren liouns, oxis, and cherubyns; and in the ioynturis in lijk maner aboue; and vndir the lyouns and oxis weren as reynes of bridels of bras hangynge doun.

30 And bi ech foundement weren foure wheelis, and brasun extrees; and bi foure partis weren as litle schuldryngis vndir the waischyng vessel, the schuldryngis yotun, and biholdynge ayens hemsilf togidere.

31 And the mouth of the waischyng vessel with ynne was in the hiynesse of the heed, and that, that apperide with outforth, was of o cubit, and it was al round, and hadde togidere o cubit and an half; sotheli dyuerse grauyngis weren in the corneris of pilers, and the mydil piler bitwixe was square, not round.

32 And the foure wheelis, that weren bi foure corneris of the foundement, cleuyden togidere to hem silf vndir the foundement; o wheele hadde o cubit and an half of hiythe.

33 Sotheli the wheelis weren siche, whiche maner wheelis ben wont to be maad in a chare; and the extrees, and the naue stockis, and the spokis, and dowlis of tho wheelis, alle thingis weren yotun.

34 For also the foure litle schuldryngis, bi alle the corners of o foundement, weren ioyned to gidere, and yotun of that foundement.

35 Sotheli in the hiynesse of the foundement was sum roundenesse, of o cubite and an half, so maad craftili, that the waischyng vessel myyte be set aboue, hauynge his purtreiyngis, and dyuerse grauyngis of it silf.

36 Also he grauyde in tho wallis, that weren of bras, and in the corneris, cherubyns, and liouns, and palmes, as bi the licnesse of a man stondynge, that tho semeden not grauun, but put to bi cumpas.

37 Bi this maner he made ten foundementis, bi o yetyng and mesure, and lijk grauyng.

38 Also he made ten waischyng vessels of bras; o waischyng vessel took fourti bathus, and it was of foure cubitis; and he puttide ech waischyng vessel bi it silf bi ech foundement bi it silf, that is, ten.

39 And he made ten foundementis, fyue at the riyt half of the temple, and fyue at the left half; sotheli he settide the see at the riyt half of the temple, ayens the eest, at the south.

40 Also Hiram made cawdrouns, and pannes, and wyn vessels; and he made perfitli al the werk of kyng Salomon in the temple of the Lord.

41 He made twey pilers, and twei cordis of pomels on the pomels of pilers, and twei werkis lijk nettis, that tho schulden hile twey cordis, that weren on the heedis of pileris.

42 And he made pumgarnadis foure hundrid in twey werkis lijk nettis; he made tweyne ordris of pumgarnadis in ech werk lijk a net, to hile the cordis of the pomels, that weren on the heedis of pilers.

43 And he made ten foundementis, and ten waischyng vessels on the foundementis;

44 and o se, that is, a waischyng vessel for preestis, and twelue oxis vndur the see;

45 and he made cawdruns, and pannys, and wyn vessels. Alle vessels, whiche Hiram made to kyng Salomon in the hows of the Lord, weren of latoun.

46 And the kyng yetide tho vessels in the feeldi cuntrey of Jordan, in cleyi lond, bitwixe Sochot and Sarcham.

47 And Salomon settide alle the vessels; forsothe for greet multitude no weiyte was of bras, that is, it passide al comyn weiyte.

48 And Salomon made alle vessels in the hows of the Lord; sotheli he made the golden auter, that is, the auter of encense, that was with ynne the temple, and the goldun boord, on whych the loouys of settynge forth weren set;

49 and he made goldun candilstikis, fyue at the riyt half, and fyue at the left half, ayens Goddis answerynge place, of

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purest gold; and he made as the flouris of a lilie, and goldun lanterns aboue, and goldun tongis; and pottis,

50 and hokis, and violis, and morteris, and censeris of pureste gold; and the herris, ether heengis, of the doris of the ynnere hows of the hooli of hooli thingis, and of the doris of the hows of the temple weren of gold.

51 And Salomon performyde al the werk, which he made in the hows of the Lord; and he brouyte ynne the thingis, whiche Dauid, his fadir, hadde halewid; siluer, and gold, and vessels; and he kepte in the tresours of the hows of the Lord.

3 KINGS (1 KINGS) CHAPTER 8

1 Thanne alle the gretter men in birthe in Israel, with the princes of lynagis, and the duykis of meynees of the sones of Israel, weren gaderid to kyng Salomon, in to Jerusalem, that thei schulden bere the arke of boond of pees of the Lord fro the citee of Dauid, that is, fro Syon.

2 And al Israel cam to gidere in the moneth Bethanym, in the solempne dai; thilke is the seuenthe moneth.

3 And alle the elde men of Israel camen; and the preestis token the arke,

4 and baren the arke of the Lord, and the tabernacle of boond of pees, and alle vessels of the seyntuarye, that weren in the tabernacle; and the preestis and dekenes baren tho.

5 Sotheli kyng Salomon, and al the multitude of Israel, that camen togidere to hym, yede with hym bifor the arke; and thei offriden scheep and oxis, with out gessyng and noumbre.

6 And prestis brouyten the arke of boond of pees of the Lord in to his place, in to Goddis answerynge place of the temple, in to the hooli of hooli thingis, vndur the wengis of cherubyns.

7 Forsothe cherubyns spredden forth wengis ouer the place of the arke; and hiliden the arke, and the barris therof aboue.

8 And whanne the barris stoden forth, and the hiynesse of tho apperiden with out the seyntuarye, bifor Goddis answerynge place, tho apperyden no ferther with outforth; whiche barris also weren there til in to present day.

9 Forsothe in the arke is noon other thing, no but twei tablis of stoon, whiche tablis Moyses in Oreb hadde put in the ark, whanne the Lord made boond of pees with the sones of Israel, whanne thei yeden out of the loond of Egipt.

10 Forsothe it was doon whanne the preestis hadden go out of the seyntuarie, a cloude fillide the hows of the Lord;

11 and the preestis myyten not stonde and mynystre, for the cloude; for whi the glorye of the Lord hadde fillid the hows of the Lord.

12 Thanne Salomon seide, The Lord seide, that he wolde dwelle in a cloude.

13 Y bildynge haue bildid an hows in to thi dwelling place, in to thi moost stidefast trone with outen ende.

14 And the kyng turnede his face, and blesside al the chirche in Israel; for al the chirche of Israel stood.

15 And Salomon seide, Blessid be the Lord God of Israel, that spak with his mouth to Dauid, my fadir, and performyde in hise hondis, and seide,

16 Fro the dai in which Y ledde my puple Israel out of Egipt, Y chees not a citee of alle the lynagis of Israel, that an hows schulde be bildid, and my name schulde be there; but Y chees Dauid, that he schulde be ouer my puple Israel.

17 And Dauid, my fadir, wolde bilde an hows to the name of the Lord God of Israel.

18 And the Lord seide to Dauid, my fadir, That thou thouytist in thin herte to bilde an hows to my name, thou didist wel, tretynge this same thing in soule;

19 netheles thou schalt not bilde an hows to me, but thi sone, that schal go out of thi reynes, he schal bilde an hows to my name.

20 The Lord hath confermyd his word, which he spak; and Y stood for Dauid, my fadir, and Y sat on the trone of Israel, as the Lord spak; and Y haue bildid an hows to the name of the Lord God of Israel.

21 And Y haue ordeyned there a place of the arke, in which arke the boond of pees of the Lord is, which he smoot with oure fadris, whanne thei yeden out of the lond of Egipt.

22 Forsothe Salomon stood bifoor the auter of the Lord, in the siyt of the chirch of Israel; and he helde forth hise hondis ayens heuene,

23 and seide, Lord God of Israel, no God in heuene aboue, nether on erthe bynethe, is lijk thee, which kepist couenaunt and mercy to thi seruauntis, that goon bifor thee in al her herte;

24 and thou kepist to Dauid, my fadir, thi seruaunt, tho thingis whiche thou hast spoke to him; bi mouth thou hast spoke, and bi hondis thou hast fillid, as this day preueth.

25 Now therfor, Lord God of Israel, kepe thou to thi seruaunt Dauid, my fadir, tho thingis whiche thou spakist to hym, and seidist, A man of thee schal not be taken awei bifor me, which man schal sitte on the trone of Israel, so netheles if thi sones kepen thi weye, that thei go bifor me, as thou yedist in my siyt.

26 And now, Lord God of Israel, thi wordis be maad stidfast, whiche thou spakist to thi seruaunt Dauid, my fadir.

27 Therfor whether it is to gesse, that God dwellith verily on erthe; for if heuene, and heuene of heuenes moun not take thee, how myche more this hows, which Y bildid to thee, mai not take thee.

28 But, my Lord God, biholde thou to the preiere of thi seruaunt, and to the bisechyngis of hym; here thou the ympne, ether preysing, and preiere, which thi seruaunt preieth bifor thee to day;

29 that thin iyen be openyd on this hows bi niyt and dai, on the hows, of which thou seidist, My name schal be there; that thou here the preier, which thi seruaunt preieth to thee in this place; that thou here the bisechyng of thi seruaunt,

30 and of thi puple Israel, what euer thing he preieth in this place, and here thou in the place of thi dwellyng in heuene; and whanne thou hast herd, thou schalt be mercyful.

31 If a man synneth ayens a man, and hath ony ooth, bi which he is holdun boundun, and cometh for the ooth in to thin hows, bifor thin auter, thou schalt here in heuene,

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32 and thou schalt do, and thou schalt deme thi seruauntis; and thou schalt condempne the wickid man, and schalt yelde his weie on his heed, and thou schalt iustifie the iust man, and schalt yelde to hym vp his riytfulnesse.

33 If thi puple Israel fleeth hise enemyes, for he schal do synne to thee, and thei doen penaunce, and knoulechen to thi greet name, and comen, and worschipen, and bisechen thee in this hows,

34 here thou in heuene, and foryyue thou the synne of thi puple; and thou schalt lede hem ayen in to the lond, which thou hast youe to the fadris of hem.

35 If heuene is closid, and reyneth not for the synnes of hem, and thei preyen in this place, and doen penaunce to thi name, and ben conuertid fro her synnes for her turment,

36 here thou hem in heuene, and foryyue thou the synnes of thi seruauntis, and of thi puple Israel, and schewe thou to hem good weie, bi which thei schulen go, and yyue thou reyn to hem on the lond, which thou hast youe to hem in to possessioun.

37 If hungur risith in the lond, ether pestilence is, ether corrupt eyr is, ether rust, ether locuste, ether myldew, and his enemy turmentith hym, and bisegith the yatis, al wounde, al sikenesse, al cursyng,

38 and wichyng of yuel, that bifallith to ech man of thi puple Israel, if ony man knowith the wounde of his herte, and holdith forth hise hondis in this hows,

39 thou schalt here in heuene, in the place of thi dwellyng, and thou schalt do mercy, and thou schalt do that thou yyue to ech man vpe alle hise weies, as thou seest his herte; for thou aloone knowist the herte of alle the sones of men,

40 that thei drede thee in alle daies in whiche thei lyuen on the face of the lond, which thou hast youe to oure fadrys.

41 Ferthermore and whanne an alien, which is not of thi puple Israel, cometh fro a fer lond for thi name; for thi grete name, and thi strong hond,

42 and thin arm holdun forth schal be herd euery where; therfor whanne he cometh, and preieth in this place,

43 thou schalt here in heuene, in the firmament of thi dwellyng place, and thou schalt do alle thingis, for whiche the alien clepith thee, that alle puplis of londis lerne to drede thi name, as thi puple Israel doith, and preue, that thi name is clepid on this hows, which Y bildide.

44 If thi puple goith out to batel ayens hise enemyes, bi the weie whidir euer thou sendist hem, thei schulen preye thee ayens the weie of the citee which thou hast chose, and ayens the hows which Y bildide to thi name,

45 and thou schalt here in heuene the preyeris of hem, and the bisechyngis of hem, and thou schalt make the doom of hem.

46 That if thei synnen to thee, for no man is that synneth not, and thou art wrooth, and bitakist hem to her enemyes, and thei ben led prisoneris in to the lond of enemyes,

47 fer ether nyy, and thei doon penaunce in her herte in the place of prisonyng, and ben conuertid, and bisechen in her prisonyng, and seien, We han synned, we han do wickidli, we han do vnfeithfuli;

48 and thei turnen ayen to thee in al her herte and al her soule, in the lond of her enemyes, to which thei ben led prisoneris, and thei preyen thee ayens the weie of her lond which thou hast youe to her fadris, and of the citee which thou hast chose, and of the temple which Y bildide to thi name, thou schalt here in heuene,

49 in the firmament of thi seete, the preiers of hem, and the bisechingis of hem, and thou shalt make the doom of hem;

50 and thou schalt be merciful to thi puple, that synnede to thee, and to alle the wickidnessis, bi whiche thei trespassiden ayens thee; and thou schalt do merci bifor tho men, that hadden hem prisoneris, that tho men do mercy to hem.

51 For it is thi puple, and thin erytage, whiche thou leddist out of the lond of Egipt, fro the myddis of yrone furneis;

52 that thin yyen be opyn to the bisechyng of thi seruaunt, and of thi puple Israel; and thou schalt here hem in alle thingis, for whiche thei clepen thee.

53 For thou hast departid hem to thee in to heritage fro alle the puplis of erthe, as thou spakist bi Moyses, thi seruaunt, whanne thou, Lord God, leddist oure fadris out of Egipt.

54 Forsothe it was don, whanne Salomon, preiynge the Lord, hadde fillid al this preier and bisechyng, he roos fro the siyt of the auter of the Lord; for he hadde set fast euer either kne to the erthe, and hadde holde forth the hondis to heuene.

55 Therfor he stood, and blesside al the chirche of Israel, and seide with greet vois,

56 Blessid be the Lord God of Israel, that yaf reste to his puple Israel, bi alle thingis whiche he spak; a word felde not doun, sotheli nether oon, of alle goodis whiche he spak bi Moises, his seruaunt.

57 Oure Lord God be with vs, as he was with oure fadris, and forsake not vs, nether caste awey;

58 but bowe he oure hertis to hym silf, that we go in alle hise weies, and kepe hise comaundementis, and cerymonyes, and domes, whiche euere he comaundide to oure fadris.

59 And these wordis of me, bi whiche Y preiede bifor the Lord, be neiynge to oure Lord God bi dai and niyt, that he make doom to his seruaunt, and to his puple Israel bi alle daies;

60 and alle the puplis of erthe wite, that the Lord hym silf is God, and noon is ouer with out hym.

61 Also oure herte be perfit with oure Lord God, that we go in hise domes, and kepe hise comaundementis, as and to dai.

62 Therfor the kyng, and al Israel with hym, offriden sacrifices bifor the Lord.

63 And Salomon killide pesible sacrifices, whiche he offride to the Lord; of oxis two and twenti thousynde, and of scheep sixe score thousynde; and the king and the sones of Israel halewiden the temple of the Lord.

64 In that dai the kyng halewide the myddil of the greet street, that was bifor the hows of the Lord; for he made there brent sacrifice, and sacrifice, and the innere fatnesse of pesible thingis; for the brasun auter that was bifor the Lord,

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was to litil, and myyte not take the brent sacrifice, and the sacrifice, and the ynnere fatnesse of pesible thingis.

65 Therfor Salomon made in that tyme a solempne feeste, and al Israel with hym, a grete multitude, fro the entryng of Emath til to the stronde of Egipt, bifor oure Lord God, in seuene daies and seuene daies, that is, fourtene daies.

66 And in the eiythe day he delyueryde the puplis, whiche blessiden the kyng, and yeden forth in to her tabernaclis, and weren glade and of ioyful herte on alle the goodis whiche God hadde do to Dauid, his seruaunt, and to Israel, his puple.

3 KINGS (1 KINGS) CHAPTER 9

1 Forsothe it was doon, whanne Salomon had perfourmed the bildyng of the hows of the Lord, and the bildyng of the kyng, and al thing that he coueitide, and wolde make,

2 the Lord apperide to Salomon the secunde tyme, as he apperide to hym in Gabaon.

3 And the Lord seide to hym, Y haue herd thi preier, and thi bisechyng, which thou bisouytist bifor me; Y haue halewid this hows, which thou bildidist, that Y schulde sette there my name with outen ende; and myn iyen and myn herte schulen be there in alle daies.

4 Also if thou goist bifore me, as thi fadir yede, in simplenesse of herte, and in equite, and doist alle thingis whiche Y comaundide to thee, and kepist my domes, and my lawful thingis,

5 Y schal sette the trone of thi rewme on Israel with outen ende, as Y spak to Dauid, thi fadir, and seide, A man of thi kyn schal not be takun awei fro the trone of Israel.

6 Forsothe if bi turnyng awei ye and youre sones turnen awey, and suen not me, and kepen not myn hestis and cerymonyes, whiche Y settide forth to you, but ye goen, and worschipen alien goddis, and onouren hem bi outward reuerence,

7 Y schal do awei Israel fro the face of the lond which Y yaue to hem; and Y schal caste awei fro my siyt the temple, which Y halewid to my name; and Israel schal be in to a prouerbe and in to a fable, to alle puplis.

8 And this hows schal be in to ensaumple of Goddis offence; ech man that schal passe bi it, schal wondre, and schal hisse, and schal seye, Whi hath the Lord do thus to this lond, and to this hows?

9 And thei schulen answere, For thei forsoken her Lord God, that ladde the fadris of hem out of Egipt; and thei sueden alien goddis, and worschipiden hem, and onouriden hem; therfor the Lord brouyte in on hem al this yuel.

10 Sotheli whanne twenti yeer weren fillid, aftir that Salomon hadde bildid tweyne housis, that is, the hows of the Lord, and the hows of the kyng, while Hiram,

11 kyng of Tire, yaf to Salomon trees of cedre, and of beech, and gold, bi al thing that he hadde nedeful; thanne Salomon yaf to Hiram twenti citees in the lond of Galile.

12 And Hiram yede out of Tyre that he schulde se the citees, whiche Salomon hadde youe to hym, and tho plesiden not hym;

13 and he seide, Whethir thes ben the citees, whiche thou, brother, hast youe to me? And he clepide tho citees the lond of Chabul, til in to this dai.

14 Also Hiram sente to king Salomon sixe score talentis of gold.

15 This is the summe of costis, which summe Salomon the kyng yaf to bilde the hows of the Lord, and his house Mello, and the wal of Jerusalem, and Ezer, and Maggeddo, and Gazer.

16 Farao, kyng of Egipt, stiede, and took Gazer, and brente it bi fier; and he killide Chananei, that dwellide in the citee, and yaf it in to dower to his douytir, the wijf of Salomon.

17 Therfor Salomon bildide Gazer, and the lower Bethoron,

18 and Balaath, and Palmyra in the lond of wildirnesse;

19 and he made strong alle the townes, that perteyneden to hym, and weren with out wal, and the citees of chaaris, and the citees of knyytis, and what euer thing pleside hym to bilde in Jerusalem, and in the Liban, and in al the lond of his power.

20 Salomon made tributaries til to this dai al the puple, that lefte of Ammorreis, Etheis, and Fereseis, and Eueys, and Jebuseys, that ben not of the sones of Israel,

21 the sones of these hethen men, that dwelliden in the lond, that is, whiche the sones of Israel myyten not distrye.

22 Sotheli kyng Salomon ordeynede not ony man of the sones of Israel to serue, but thei weren men werriours, and mynystris of him, and princes, and dukis, and prefectis of his chares and horsis.

23 Sotheli fyue hundrid and fifti souereynes weren princes ouer alle the werkis of Salomon, whiche princes hadden the puple suget, and comaundiden to werkis ordeyned.

24 Sotheli the douyter of Farao stiede fro the citee of Dauid in to hir hows, which hows Salomon hadde bildid to hir; thanne he bildide Mello.

25 Also Salomon offride in thre tymes bi alle yeeris brent sacrifices and pesible sacrifices, on the auter which he hadde bildid to the Lord; and he brente encense bifor the Lord, and the temple was performed.

26 Also king Salomon made o schip in Asiongaber, which is bisidis Haila, in the brenke of the Reed sea, and in the lond of Idumee.

27 And Iram sente in that schip hise seruauntis, schipmen, and kunnynge of the see, with the seruauntis of Salomon;

28 and whanne thei hadden come in to Ophir, thei brouyten fro thennus gold of foure hundrid and twenti talentis to kyng Salomon.

3 KINGS (1 KINGS) CHAPTER 10

1 But also the queen of Saba, whanne the fame of Salomon was herd, cam in the name of the Lord to tempte hym in derk and douti questiouns.

2 And sche entride with myche felouschipe and richessis in to Jerusalem, and with camels berynge swete smellynge thingis, and gold greetli with out noumbre, and preciouse

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stoonys; and sche cam to king Salomon, and spak to hym alle thingis whiche sche hadde in hir herte.

3 And Salomon tauyte hir alle wordis whiche sche hadde put forth; no word was, that myyte be hid fro the kyng, and which he answeryde not to hir.

4 Forsothe the queen of Saba siy al the wisdom of Salomon, and the hows which he hadde bildid,

5 and the metis of his table, and the dwellyng places of hise seruauntis, and the ordris of mynystris, and the clothis of hem, and the boteleris, and the brent sacrifices whiche he offride in the hows of the Lord; and sche hadde no more spirite.

6 And sche seide to the kyng, The word is trewe, which Y herde in my lond, of thi wordis, and of thi wisdom;

7 and Y bileuyde not to men tellynge to me, til Y my silf cam, and siy with myn iyen, and preuede that the half part was not teld to me; thi wisdom is more and thi werkis, than the tale which Y herde.

8 Thi men ben blessid, and thi seruauntis ben blessid, these that stonden bifor thee euere, and heren thi wisdom.

9 Blessid be thi Lord God, whom thou plesedist, and hath set thee on the trone of Israel; for the Lord louyde Israel with outen ende, and hath ordeynyd thee kyng, that thou schuldist do doom and riytfulnesse.

10 Therfor sche yaf to the kyng sixe score talentis of gold, and ful many swete smellynge thingis, and precious stoonus; so many swete smellynge thingis weren no more brouyt, as tho which the queen of Saba yaf to kyng Salomon.

11 But also the schip of Hiram, that brouyte gold fro Ophir, brouyte fro Ophir ful many trees of tyme, and preciouse stoonys.

12 And kyng Salomon made of the trees of tyme vndir settyngis of the hows of the Lord, and of the kyngis hows, and harpis, and sitols to syngeris; siche trees of tyme weren not brouyt nether seyn, til in to present dai.

13 Sotheli kyng Salomon yaf to the queen of Saba alle thingis whiche sche wolde, and axide of hym, outakun these thingis whiche he hadde youe to hir bi the kyngis yifte wilfuli; and sche turnede ayen, and yede in to hir lond with hir seruauntis.

14 Forsothe the weyte of gold, that was offrid to Salomon bi ech yeer, was of sixe hundrid and sixe and sixti talentis of gold,

15 outakun that which men that weren on the talagis, that is, rentis for thingis borun aboute in the lond, and marchauntis, and alle men sillynge scheeldys, and alle the kyngis of Arabie, and dukis of erthe yauen.

16 And kyng Salomon made two hundrid scheeldis of pureste gold; he yaf sixe hundrid siclis of gold in to the platis of oo scheeld;

17 and he made thre hundrid of bokeleris of preued gold; thre hundrid talentis of gold clothiden o bokeler. And the kyng puttide tho in the hows of the forest of Lyban.

18 Also kyng Salomon made a greet trone of yuer, and clothide it with ful fyn gold;

19 which trone hadde sixe grees; and the hiynesse of the trone was round in the hynderere part; and tweine hondis on this side and on that side, holdynge the seete, and twei lyouns stoden bisidis ech hond;

20 and twelue litil liouns stondynge on sixe grees on this side and on that side; siche a werk was not maad in alle rewmes.

21 But also alle the vessels, of which kyng Salomon drank, weren of gold, and alle the purtenaunce of the hows of the forest of Liban was of pureste gold; siluer was not, nether it was arettid of ony prijs in the daies of Salomon.

22 For the schip of the kyng wente onys bi thre yeer with the schip of Hiram in to Tharsis, and brouyte fro thennus gold, and siluer, and teeth of olifauntis, and apis, and pokokis.

23 Therfor kyng Salomon was magnified aboue alle kyngis of erthe in richessis and wisdom.

24 And al erthe desiride to se the cheer of Salomon, to here the wisdom of him, which wisdom God hadde youe in his herte.

25 And alle men brouyten yiftis to hym, vessels of gold, and of siluer, clothis, and armeris of batel, and swete smellynge thingis, and horsis, and mulis, bi ech yeer.

26 And Salomon gaderide togidere charis, and knyytis; and a thousinde and foure hundrid charis weren maad to hym, and twelue thousynde of knyytis; and he disposide hem bi strengthid citees, and with the kyng in Jerusalem.

27 And he made, that so greet aboundaunce of siluer was in Jerusalem, how greet was also of stoonys; and he yaf the multitude of cedris as sicomoris, that growen in feeldy places.

28 And the horsis of Salomon weren led out of Egipt, and of Coa; for the marchauntis of the kyng bouyten of Coa, and brouyten for prijs ordeyned.

29 Forsothe a chare yede out of Egipt for sixe hundrid siclis of siluer, and an hors for an hundrid and fifti siclis; and bi this maner alle the kyngis of Etheis and of Sirye seelden horsis.

3 KINGS (1 KINGS) CHAPTER 11

1 Forsothe kyng Salomon louyde brennyngli many alien wymmen, and the douytir of Pharao, and wymmen of Moab, and Amonytis, and Ydumeis, and Sydoneis, and Etheis;

2 of the folkis of whiche the Lord seide to the sones of Israel, Ye schulen not entre to tho folkis, nether ony of hem schulen entre to you; for most certeynli thei schulen turne awei youre hertis, that ye sue the goddis of hem. Therfor kyng Salomon was couplid to these wymmen, bi moost brennyng loue.

3 And wyues as queenys weren seuene hundrid to hym, and thre hundrid secundarie wyues; and the wymmen turneden awey his herte.

4 And whanne he was thanne eld, his herte was bischrewid bi wymmen, that he suede alien goddis; and his herte was not perfit with his Lord God, as the herte of Dauid, his fadir, was perfit.

5 But Salomon worschipide Astartes

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1, the goddesse of Sidoneis, and Chamos, the god of Moabitis, and Moloch, the idol of Amonytis;

6 and Salomon dide that, that pleside not bifor the Lord, and he fillide not that he suede the Lord, as Dauid, his fadir, dide.

7 Thanne Salomon bildide a temple to Chamos, the idol of Moab, in the hil which is ayens Jerusalem, and to Moloch, the idol of the sones of Amon.

8 And bi this maner he dide to alle hise alien wyues, that brenten encencis, and offriden to her goddis.

9 Therfor the Lord was wrooth to Salomon, for his soule was turned awei fro the Lord God of Israel; that apperide to Salomon the secounde tyme,

10 and comaundide of this word, that he schulde not sue alien goddis; and he kepte not tho thingis, whiche the Lord comaundide to hym.

11 Therfor the Lord seide to Salomon, For thou haddist this thing anentis thee, and keptist not my couenaunt, and myn heestis, whiche Y comaundide to thee, Y schal breke, and Y schal departe thi rewme, and Y schal yyue it to thi seruaunt.

12 Netheles Y schal not do in thi daies, for Dauid, thi fadir; Y schal kitte it fro the hond of thi sone;

13 nether Y schal do a wey al the rewme, but Y schal yyue o lynage to thi sone, for Dauid, my seruaunt, and for Jerusalem, which Y chess.

14 Forsothe the Lord reiside to Solomon an aduersarie, Adad Ydumey, of the kyngis seed, that was in Edom.

15 For whanne Dauid was in Ydumee, and Joab, the prince of chyualrie, hadde stied to birie hem that weren slayn, and he hadde slayn ech male kynde in Ydumee;

16 for Joab, and al Israel dwelliden there bi sixe monethis, til thei killiden ech male kynde in Ydumee; Adad hym silf fledde,

17 and men of Ydumee, of the seruauntis of his fadir, with hym, that he schulde entre in to Egipt; sotheli Adad was a litil child.

18 And whanne thei hadden rise fro Madian, thei camen in to Faran; and thei token with hem men of Faran, and entriden in to Egipt, to Pharao, kyng of Egipt; which Farao yaf an hows to hym, and ordeynede metis, and assignede lond.

19 And Adad foond grace bifor Farao greetli, in so myche that Farao yaf to hym a wijf, the sister of his wijf, sister of the queen, of Taphnes.

20 And the sistir of Taphnes gendrid to hym a sone, Genebath; and Taphnes nurschide hym in the hows of Farao; and Genebath dwellide bifor Farao, with hise sones.

21 And whanne Adad hadde herd in Egipt, that Dauid slepte with hise fadris, and that Joab, the prince of chyualrie, was deed, he seide to Farao, Suffre thou me, that Y go in to my lond.

22 And Farao seide to hym, For of what thing hast thou nede at me, that thou sekist to go to thi lond? And he answeride, Of no thing; but Y biseche thee, that thou delyuere me.

23 Also God reiside an aduersarie to Salomon, Rason, sone of Eliadam, that fledde Adadezer, kyng of Soba, his lord;

24 and gaderide men ayens hym, and was maad the prince of theuys, whanne Dauid killide hem; and thei yeden to Damask, and dwelliden there; and thei maden hym kyng in Damask.

25 And he was aduersarie of Israel in alle the daies of Salomon; and this is the yuel of Adad, and the hatrede ayens Israel; and he regnede in Sirie.

26 Also Jeroboam, sone of Nabath, of Effraym of Saredera, the seruaunt of Salomon, of which Jeroboam, a womman widewe, Serua bi name, was modir, reisyde hond ayens the kyng.

27 And this was cause of rebelte ayens the kyng; for Salomon bildide Mello, and made euene the swolowe of the citee of Dauid, his fadir.

28 Forsothe Jeroboam was a miyti man and strong; and Salomon siy the yong wexynge man of good kynrede, and witti in thingis to be doon, and Salomon made hym prefect, ether souereyn, on the tributis of al the hows of Joseph.

29 Therfor it was doon in that tyme, that Jeroboam yede out of Jerusalem; and Ahias of Sylo, a profete, hilid with a newe mentil, foond hym in the weie; sotheli thei tweyne weren oneli in the feeld.

30 And Ahias took his newe mentil, with which he was hilid, and kittide in to twelue partis;

31 and seide to Jeroboam, Take to thee ten kyttyngis; for the Lord God of Israel seith these thingis, Lo! Y schal kytte the rewme fro the hond of Salomon, and Y schal yyue to thee ten lynagis;

32 forsothe o lynage schal dwelle to hym, for Dauid, my seruaunt, and for Jerusalem, the citee which Y chees of alle the lynagis of Israel;

33 this kittyng schal be; for Salomon forsook me, and worschipide Astartes, goddesse of Sidoneis, and Chamos, the god of Moab, and Moloch, the god of the sones of Amon; and yede not in my weies, that he dide riytwisnesse bifor me, and myn heestis, and my domes, as Dauid, his fadir, dide.

34 And Y schal not take awey al the rewme fro his hond, but Y schal putte hym duyk in alle the daies of his lijf, for Dauid, my seruaunt, whom Y chees, which Dauid kepte myn heestis, and my comaundementis.

35 Sotheli Y schal take awey the rewme fro the hond of his sone, and Y schal yyue ten lynagis to thee;

36 forsothe Y schal yyue o lynage to his sone, that a lanterne dwelle to Dauid, my seruaunt, in alle daies bifor me in Jerusalem, the citee which Y chees, that my name schulde be there.

37 Forsothe Y schal take thee, and thou schalt regne on alle thingis whiche thi soule desirith, and thou schalt be kyng on Israel.

38 Therfor if thou schalt here alle thingis whiche Y schal comaunde to thee, and if thou schalt go in my weies, and if thou schalt do that, that is riytful bifore me, and if thou schalt kepe my comaundementis, and myn heestis, as Dauid, my seruaunt, dide, Y schal be with thee, and Y schal bilde a

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feithful hows to thee, as Y bildide an hows to Dauid, and Y schal yyue Israel to thee;

39 and Y schal turmente the seed of Dauid on this thing, netheles not in alle daies.

40 Therfor Salomon wolde sle Jeroboam, which roos, and fledde in to Egipt, to Susach, kyng of Egipt; and he was in Egipt til to the deeth of Salomon.

41 Forsothe the residue of the wordis of Salomon, and alle thingis whiche he dide, and his wisdom, lo! alle thingis ben writun in the book of wordis of daies of Salomon.

42 Sotheli the daies bi whiche Salomon regnede in Jerusalem on al Israel, ben fourti yeer.

43 And Salomon slepte with hise fadris, and was biriede in the citee of Dauid, his fadir; and Roboam, his sone, regnede for hym.

3 KINGS (1 KINGS) CHAPTER 12

1 Forsothe Roboam cam in to Sichem; for al Israel was gaderid thidur to make hym kyng.

2 And sotheli Jeroboam, sone of Nabath, whanne he was yit in Egipt, and fledde fro the face of kyng Salomon, turnede ayen fro Egipt, for the deeth of Salomon was herd;

3 and thei senten, and clepiden hym. Therfor Jeroboam cam, and al the multitude of Israel, and thei spaken to Roboam,

4 and seiden, Thi fadir puttide hardeste yok on vs, therfor abate thou a litil now of the hardest comaundement of thi fadir, and of the greuousiste yok which he puttide on vs, and we schulen serue to thee.

5 Which Roboam seide to hem, Go ye til to the thridde dai, and turne ye ayen to me.

6 And whanne the puple hadde go, kyng Roboam took counsel with the eldere men, that stoden bifor Salomon, his fadir, while he lyuyde yit; and Roboam seide, What counsel yyue ye to me, that Y answere to the puple?

7 Whiche seiden to hym, If thou obeiest to dai to this puple, and seruest this puple, and yyuest stide to her axyng, and spekist to hem liyte wordis, thei schulen be seruauntis to thee in alle daies.

8 Which Roboam forsook the counsel of elde men, which thei yauen to hym, and took yonge men, that weren nurschid with hym, and stoden nyy him;

9 and he seide to hem, What counsel yyue ye to me, that Y answere to this puple, that seiden to me, Make thou esyere the yok which thi fadir puttide on vs?

10 And the yonge men, that weren nurschid with hym, seiden to hym, Thus speke thou to this puple, that spaken to thee, and seiden, Thi fadir made greuouse oure yok, releeue thou vs; thus thou schalt speke to hem, My leest fyngur is grettere than the bak of my fader;

11 and now my fadir puttide on you a greuouse yok, forsothe Y schal adde on youre yok; my fadir beet you with scourgis, forsothe Y schal bete you with scorpiouns.

12 Therfor Jeroboam, and al the puple, cam to Roboam, in the thridde dai, as the kyng spak, seiynge, Turne ye ayen to me in the thridde dai.

13 And the kyng answeride harde thingis to the puple, while the counsel of eldere men was forsakun, which thei hadden youe to hym;

14 and he spak to hem bi the counsel of yonge men, and seide, My fadir made greuouse youre yok, forsothe Y schal adde to youre yok; my fadir beet you with scourgis, forsothe Y schal bete you with scorpiouns.

15 And the kyng assentide not to the puple, for the Lord hadde turned awey, ether hadde wlatid hym, that the Lord schulde reise his word, which he hadde spoke in the hond of Ahias of Silo to Jeroboam, sone of Nabath.

16 Therfor the puple siy, that the kyng nolde here hem; and the puple answeride to the kyng, and seide, What part is to vs in Dauid, ether what eritage in the sone of Ysay? Israel, turne thou ayen in to thi tabernaclis; now, Dauid, se thou thin hows. And Israel yede in to hise tabernaclis.

17 Forsothe Roboam regnede on the sones of Israel, whiche euere dwelliden in the citees of Juda.

18 Therfore kyng Roboam sente Adhuram, that was on the tributis; and al the puple of Israel stonyde hym, and he was deed.

19 Forsothe kyng Roboam stiede hastili on the chare, and fledde in to Jerusalem; and Israel departide fro the hows of Dauid, til in to present dai.

20 Forsothe it was doon, whanne al Israel hadde herd that Jeroboam turnede ayen, thei senten, and clepiden hym, whanne the cumpany was gaderid togidere, and thei maden hym kyng on al Israel; and no man suede the hows of Dauid, outakun the lynage aloone of Juda.

21 Forsothe Roboam cam to Jerusalem, and gaderide al the hows of Juda, and the lynage of Beniamyn, an hundrid and fourescore thousynde of chosun men and weriours, that thei schulden fiyte ayens the hows of Israel, and schulden brynge ayen the rewme to Roboam, sone of Solomon.

22 Forsothe the word of God was made to Semeia, the man of God, and seide,

23 Speke thou to Roboam, sone of Salomon, the kyng of Juda, and to al the hows of Juda and of Beniamyn, and to the residue of the puple, and seie thou, The Lord seith thes thingis,

24 Ye schulen not stie, nether ye schulen fiyte ayens youre britheren, the sones of Israel; a man turne ayen in to his hows, for this word is doon of me. Thei herden the word of the Lord, and thei turneden ayen fro the iurney, as the Lord comaundide to hem.

25 Forsothe Jeroboam bildide Sichem, in the hil of Effraym, and dwellide there; and he yede out fro thennus, and bildide Phanuel.

26 And Jeroboam seide in his herte, Now the rewme schal turne ayen to the hows of Dauid,

27 if this puple stieth to Jerusalem, that it make sacrifices in the hows of the Lord in Jerusalem; and the herte of this puple schal turne to her lord, Roboam, kyng of Juda; and thei schulen sle me, and schulen turne ayen to hym.

28 And by counsel thouyt out, he made tweyne goldun caluys, and seide to hem, Nyle ye stie more in to Jerusalem;

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Israel, lo! thi goddis, that ledden thee out of the lond of Egipt.

29 And he settide oon in Bethel, and the tother in Dan.

30 And this word was maad to Israel in to synne; for the puple yede til in to Dan, to worschipe the calf.

31 And Jeroboam made templis in hiye placis, and he made preestis of the laste men of the puple, that weren not of the sones of Leuy.

32 And he ordeynede a solempne dai in the eiythe monethe, in the fiftenthe dai of the monethe, bi the licnesse of solempnyte which was halewid in Juda. And he stiede, and made in lijk maner an auter in Bethel, that he schulde offre to the calues, whiche he hadde maad; and he ordeynede in Bethel preestis of the hiye places, whiche he hadde maad.

33 And he styede on the auter, which he hadde bildid in Bethel, in the fiftenthe day of the eiythe monethe, which he hadde feyned of his herte; and he made solempnyte to the sones of Israel, and he stiede on the auter, that he schulde brenne encence.

3 KINGS (1 KINGS) CHAPTER 13

1 And lo! a man of God cam fro Juda, bi the word of the Lord, in to Bethel, while Jeroboam stood on the auter, and castide encence.

2 And the man of God criede ayens the auter, bi the word of the Lord, and seide, Auter! auter! the Lord seith these thingis, Lo! a sone, Josias by name, shal be borun to the hows of Dauid; and he schal offre on thee the preestis of hiye thingis, that brennen now encensis yn thee, and he schal brenne the bonys of men on thee.

3 And he yaf a signe in that dai, and seide, This schal be the signe that the Lord spak, Lo! the auter schal be kit, and the aische which is there ynne, schal be sched out.

4 And whanne the kyng hadde herd the word of the man of God, which word he hadde cried ayens the auter in Bethel, the kyng helde forth his hond fro the auter, and seide, Take ye hym. And his hond driede, which he hadde holde forth, and he myyte not drawe it ayen to hym silf.

5 Also the auter was kit, and the aische was sched out of the auter, bi the signe which the man of God bifor seide, in the word of the Lord.

6 And the kyng seide to the man of God, Biseche thou the face of thi Lord God, and preie thou for me, that myn hond be restorid to me. And the man of God preiede the face of God; and the hond of the king turnede ayen to hym, and it was maad as it was bifore.

7 Sotheli the kyng spak to the man of God, Come thou hoom with me, that thou ete, and Y schal yyue yiftis to thee.

8 And the man of God seide to the kyng, Thouy thou schalt yyue to me the half part of thin hows, Y schal not come with thee, nether Y schal ete breed, nether Y schal drynke watir in this place;

9 for so it is comaundid to me bi the word of the Lord, comaundinge, Thou schalt not ete breed, nether thou schalt drynke water, nether thou schalt turne ayen bi the weie bi which thou camest.

10 Therfor he yede bi another weie, and turnede not ayen bi the weie, bi which he cam in to Bethel.

11 Forsothe sum elde profete dwellide in Bethel, to whom hise sones camen, and telden to hym alle the werkis whiche the man of God hadde do in that dai in Bethel; and thei telden to her fader the wordis whiche he spak to the kyng.

12 And the fadir of hem seide to hem, Bi what weie yede he? Hise sones schewiden to hym the weie, bi which the man of God yede, that cam fro Juda.

13 And he seide to hise sones, Sadle ye an asse to me. And whanne thei hadden sadlid,

14 he stiede, and yede after the man of God, and foond hym sittyng vndur a terebynte. And he seide to the man of God, Whether thou art the man of God, that camest fro Juda? He answeride, Y am.

15 And he seide to hym, Come thou with me hoom, that thou ete breed.

16 And he seide, Y may not turne ayen, nether come with thee, nether Y schal ete breed, nether Y schal drynke water in this place;

17 for the Lord spak to me in the word of the Lord, and seide, Thou schalt not ete breed, and thou schalt not drynke water there, nether thou schalt turne ayen bi the weie bi which thou yedist.

18 Which seide to hym, And Y am a profete lijk thee; and an aungel spak to me bi the word of the Lord, and seide, Lede ayen hym in to thin hows, that he ete breed, and drynke watir. He disseyuede the man of God,

19 and brouyte him ayen with hym. Therfor he ete breed in his hows, and drank watir.

20 And whanne he sat at the table, the word of the Lord was maad to the prophete that brouyte hym ayen;

21 and he criede to the man of God that cam fro Juda, and seide, The Lord seith these thingis, For thou obeidist not to the mouth of the Lord, and keptist not the comaundement which thi Lord God comaundide to thee,

22 and thou turnedist ayen, and etist breed, and drankist watir in the place in which Y comaundide to thee, that thou schuldist not ete breed, nether schuldist drynke watir, thi deed bodi schal not be borun in to the sepulcre of thi fadris.

23 And whanne he hadde ete and drunke, the prophete, whom he hadde brouyt ayen, sadlide his asse.

24 And whanne he hadde go, a lioun foond hym in the weye, and killide hym. And his deed bodi was cast forth in the weie; sotheli the asse stood bisydis hym, and the lioun stood bisidis the deed bodi.

25 And lo! men passynge sien the deed bodi cast forth in the weye, and the lyoun stondynge bisidis the deed bodi; and thei camen, and pupplischiden in the citee, in which thilke eeld prophete dwellide.

26 And whanne thilke prophete, that brouyte hym ayen fro the weye, hadde herd this, he seide, It is the man of God, that was vnobedient to the mouth of God; and the Lord bitook hym to the lioun, that brak hym, and killide hym, bi the word of the Lord which he spak to hym.

27 And he seide to hise sones, Sadle ye an asse to me.

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28 And whanne thei hadden sadlid, and he hadde go, he foond his deed bodi cast forth in the weie, and the asse and the lioun stondinge bisidis the deed bodi; and the lioun eet not the deed bodi, nether hirtide the asse.

29 Therfor the profete took the deed bodi of the man of God, and puttide it on the asse; and he turnede ayen, and brouyte it in to the cyte of the eeld prophete, that he schulde biweile hym.

30 And he puttide his deed bodi in his sepulcre, and thei biweiliden him, Alas! alas! my brother!

31 And whanne thei hadden biweilid hym, he seide to hise sones, Whanne Y schal be deed, birie ye me in the sepulcre, in which the man of God is biried; putte ye my bonys bisidis hise bonys.

32 For sotheli the word schal come, which he bifor seide in the word of the Lord, ayens the auter which is in Bethel, and ayens alle the templis of hiy placis, that ben in the citees of Samarie. After these wordis Jeroboam turnede not ayen fro his werste weie, but ayenward of the laste puplis he made preestis of hiye places; who euer wolde, fillide his hond, and he was maad preest of hiy placis.

33 And for this cause the hows of Jeroboam synnede, and it was distried, and doon awey fro the face of erthe.

3 KINGS (1 KINGS) CHAPTER 14

1 In that tyme Abia, sone of Jeroboam, was sijk.

2 And Jeroboam seide to his wijf, Rise thou, and chaunge clothing, that thou be not knowun, that thou art the wijf of Jeroboam; and go thou in to Silo, where Ahia, the prophete, is, which spak to me, that Y schulde regne on this puple.

3 Also take thou in the hond ten looues, and a cake, and a vessil of hony, and go thou to hym; for he schal schewe to thee, what schal bifalle to this child.

4 The wijf of Jeroboam dide as he seide, and sche roos, and yede in to Silo, and cam in to the hows of Ahia; and he miyte not se, for hise iyen dasewiden for eelde.

5 Forsothe the Lord seide to Ahia, Lo! the wijf of Jeroboam entrith, that sche counsele thee on hir sone, which is sijk; thou schalt speke these and these thingis to hir. Therfor whanne sche hadde entrid, and hadde feyned hir silf to be that womman which sche was not,

6 Ahia herde the soune of the feet of hir entrynge bi the dore, and he seide, Entre thou, the wijf of Jeroboam; whi feynest thou thee to bee an other womman? Forsothe Y am sent an hard messanger to thee.

7 Go thou, and seie to Jeroboam, The Lord God of Israel seith these thingis, For Y enhaunside thee fro the myddis of the puple, and Y yaf thee duyk on my puple Israel,

8 and Y kittide the rewme of the hows of Dauid, and Y yaf it to thee, and thou were not as my seruaunt Dauid, that kepte myn heestis, and suede me in al his herte, and dide that that was plesaunt in my siyt;

9 but thou wrouytist yuel, ouer alle men that weren bifore thee, and madist to thee alien goddis, and wellid to gidere, that thou schuldist excite me to wrathfulnesse, sotheli thou hast cast forth me bihyndis thi bak.

10 Therfor lo! Y schal brynge in yuels on the hows of Jeroboam, and Y schal smyte of Jeroboam til to a pissere to the wal, and prisoned, and the laste in Israel; and Y schal clense the relikis of the hows of Jeroboam, as dung is wont to be clensid til to the purete, ether clennesse;

11 sotheli doggis schulen ete hem, that schulen die of the hows of Jeroboam in citee; forsothe briddis of the eyr schulen deuoure hem, that schulen die in the feeld; for the Lord spak.

12 Therfor rise thou, and go in to thin hows; and in thilke entryng of thi feet in to the citee the child schal die.

13 And al Israel schal biweile him, and schal birie; for this child aloone of Jeroboam schal be borun in to sepulcre, for a good word is foundun on hym of the Lord God of Israel, in the hows of Jeroboam.

14 Forsothe the Lord schal ordeyne to hym a kyng on Israel, that schal smyte the hows of Jeroboam, in this dai and in this tyme;

15 and the Lord God of Israel schal smyte, as a reed in the water is wont to be mouyd; and he schal drawe out Israel fro this good lond, which he yaf to her fadris, and he schal wyndewe hem ouer the flood, for thei maden to hem woodis, that thei schulden terre the Lord to ire.

16 And the Lord God schal bitake Israel to hise enemyes, for the synnes of Jeroboam, that synnede, and made Israel to do synne.

17 Therfor the wijf of Jeroboam roos, and yede, and cam in to Thersa; whanne sche entride in to the threschfold of the hows, the child was deed.

18 And thei birieden hym; and al Israel biweilide hym, bi the word of the Lord, which he spak in the hoond of his seruaunt, Ahia the prophet.

19 Forsothe, lo! the residue of wordis of Jeroboam, how he fauyt, and how he regnede, ben writun in the book of wordis of the daies of kyngis of Israel.

20 Forsothe the daies, in whiche Jeroboam regnede, ben two and twenti yeer; and Jeroboam slepte with hise fadris, and Nadab, his sone, regnede for hym.

21 Forsothe Roboam, the sone of Salomon, regnede in Juda; Roboam was of oon and fourti yeer, whanne he bigan to regne, and he regnede seuentene yeer in Jerusalem, the citee which the Lord chees of alle the lynagis of Israel, that he schulde sette his name there. Sotheli the name of his moder was Naama Amanyte.

22 And Juda dide yuel bifor the Lord, and thei terriden hym to ire on alle thingis, whiche her fadris diden in her synnes, bi whiche thei synneden.

23 For also thei bildiden to hem silf auters, and ymagis, and wodis, on eche hiy hil, and vndur ech tree ful of bowis.

24 But also men of wymmens condiciouns weren in the lond, and thei diden alle abhominaciouns of hethene men, whiche the Lord al to-brak bifor the face of the sones of Israel.

25 Forsothe in the fifthe yeer of the rewme of Roboam, Sesach, the kyng of Egipt, styede in to Jerusalem;

26 and he took the tresouris of the hows of the Lord, and the kyngis tresouris, and he rauischide alle thingis; also he rauischide the goldun scheeldis, whiche Salomon made.

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27 For whiche kyng Roboam made brasun scheeldis, and yaf tho in the hondis of duykis of scheeld makeris, and of hem that wakiden bifor the dore of the hows of the Lord.

28 And whanne the kyng entride in to the hows of the Lord, thei that hadden office to go bifore, baren tho, and baren ayen to the place of armer of scheeld makeris.

29 Forsothe, lo! the residue of wordis of Roboam, and alle thingis whiche he dide, ben writun in the book of wordis of daies of kyngis of Juda.

30 And batel was bitwixe Roboam and Jeroboam, in alle daies.

31 And Roboam slepte with hise fadris, and was biried with hem in the citee of Dauid. Forsothe the name of his modir was Naama Amanyte; and Abia, his sone, regnede for hym.

3 KINGS (1 KINGS) CHAPTER 15

1 Therfor in the eiytenthe yeer of the rewme of Jeroboam, sone of Nabath, Abia regnede on Juda.

2 Thre yeer he regnede in Jerusalem; the name of his modir was Maacha, douyter of Abessalon.

3 And he yede in alle the synnes of his fadir, which he dide bifor hym; and his herte was not perfit with his Lord God, as the herte of Dauid, his fadir, was perfit.

4 But for Dauid his Lord God yaf to hym a lanterne in Jerusalem, that he schulde reise his sone after hym, and that he schulde stonde in Jerusalem;

5 for Dauid hadde do riytfulnesse in the iyen of the Lord, and hadde not bowid fro alle thingis whiche the Lord hadde comaundid to him, in alle the daies of his lijf, outakun the word of Urie Ethei.

6 Netheles batel was bitwix Abia and Jeroboam, in al the tyme of his lijf.

7 Sotheli the residue of wordis of Abia, and alle thinges whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngys of Juda? And batel was bitwixe Abia and Jeroboam.

8 And Abia slepte with his fadris; and thei birieden hym in the citee of Dauid; and Asa, his sone, regnede for hym.

9 Sotheli Asa, king of Jude, regnede in the twentithe yeer of Jeroboam, kyng of Israel;

10 and Asa regnede oon and fourti yeer in Jerusalem. The name of his modir was Maacha, douyter of Abessalon.

11 And Asa dide riytfulnesse in the siyt of the Lord, as Dauid, his fadir, dide;

12 and he took awey fro the loond men of wymmens condiciouns, and he purgide alle the filthis of idols, whiche his fadris maden.

13 Ferthermore and he remouyde Maacha, his modir, that sche schulde not be princesse in the solempne thingis of Priapus, and in his wode which sche hadde halewid; and he distriede the denne of hym, and he brak the foulest symylacre, and brente in the stronde of Cedron;

14 sotheli he dide not awei hiy thingis; netheles the herte of Asa was perfit with hys Lord God, in alle hise daies.

15 And he brouyte in to the hous of the Lord tho thingis, whiche his fadir hadde halewid and auowid, siluer, and gold, and vessel.

16 Forsothe batel was bitwixe Asa and Baasa, kyng of Israel, in alle the daies of hem.

17 And Baasa, kyng of Israel, stiede in to Juda, and bildide Rama, that no man of the part of Aza, kyng of Juda, myyte go out, ether go yn.

18 Therfor Asa took al the siluer and gold, that lefte in the tresouris of the hows of the Lord, and in the tresouris of the kyngis hows, and yaf it in to the hondis of hise seruauntis; and sente to Benadab, sone of Tabrennon, sone of Ozion, the kyng of Sirie, that dwellide in Damask, and seide,

19 Boond of pees is bitwixe me and thee, and bitwixe my fadir and thi fadir, and therfor Y sente to thee yiftis, gold, and siluer; and Y axe, that thou come, and make voide the boond of pees, which thou hast with Baasa, kyng of Israel, and that he go awey fro me.

20 Benadab assentide to kyng Asa, and sente the princes of his oost in to the citees of Israel; and thei smytiden Ahion, and Dan, and Abel, the hows of Maacha, and al Cenoroth, that is, al the lond of Neptalym.

21 And whanne Baasa hadde herd this thing, he lefte to bilde Rama, and turnede ayen in to Thersa.

22 Forsothe kyng Asa sente message in to al Juda, and seide, No man be excusid. And thei token the stoonys of Rama, and the trees therof, bi whiche Baasa hadde bildid; and kyng Asa bildide of the same stoonys and trees Gabaa of Beniamyn, and Maspha.

23 Sotheli the residue of alle wordis of Asa, and of al his strengthe, and alle thingis whiche he dide, and the citees whiche he bildide, whether these ben not writun in the book of wordis of daies of kingis of Juda? Netheles Asa hadde ache in feet

11, in the tyme of his eelde.

24 And Asa slepte with hise fadris, and he was biried with hem in the citee of Dauid, his fader; and Josophat, his sone, regnede for him.

25 Forsothe Nadab, the sone of Jeroboam, regnede on Israel, in the secunde yeer of Asa, king of Juda; and he regnede on Israel two yeer.

26 And he dide that, that was yuel in the siyt of the Lord, and he yede in the weies of his fadir, and in the synnes of hym, in whiche he made Israel to do synne.

27 Forsothe Baasa, the sone of Ahia, of the hows of Ysachar, settide tresoun to hym, and smoot him in Gebethon, which is a citee of Filisteis; sothely Nadab and al Israel bisegiden Gebethon.

28 Therfor Baasa killide hym, in the thridde yeer of Asa, king of Juda, and regnede for hym.

29 And whanne he hadde regnede, he smoot al the hows of Jeroboam; he lefte not sotheli not o man of his seed, til he dide awei hym, bi the word of the Lord, which he spak in the hond of his seruaunt, Ahia of Silo, a profete,

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30 for the synnes of Jeroboam whiche he synnede, and in whiche he made Israel to do synne, and for the trespas, bi which he wraththide the Lord God of Israel.

31 Sotheli the residue of wordis of Nadab, and alle thingis whiche he wrouyte, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

32 And batel was bitwixe Asa and Baasa, kyng of Israel, in al the daies of hem.

33 In the thridde yeer of Asa, kyng of Juda, Baasa, sone of Ahia, regnede on al Israel, in Thersa, foure and twenti yeer.

34 And he dide yuel bifor the Lord, and he yede in the weies of Jeroboam, and in hise synnes, bi whiche he made Israel to do synne.

3 KINGS (1 KINGS) CHAPTER 16

1 Forsothe the word of the Lord was maad to Hieu, sone of Anany, ayens Baasa, and seide,

2 For that that Y reiside thee fro dust, and settide thee duyk on Israel, my puple; sotheli thou yedist in the weie of Jeroboam, and madist my puple Israel to do synne, that thou schuldist terre me to ire, in the synnes of hem; lo!

3 Y schal kitte awey the hyndrere thingis of Baasa, and the hyndrere thingis of his hows, and Y schal make thin hows as the hows of Jeroboam, sone of Nabath.

4 Doggis schulen ete that man of Baasa, that schal be deed in citee, and briddis of the eyr schulen ete that man of Baasa, that schal die in the feeld.

5 Sotheli the residue of wordis of Baasa, and what euer thingis he dide, and hise batels, whether these ben not writun in the book of wordis of daies of the kynges of Israel?

6 Therfor Baasa slepte with hise fadris, and he was biried in Thersa; and Hela, his sone, regnede for hym.

7 Forsothe whanne the word of the Lord was maad in the hond of Hieu, sone of Anany, ayens Baasa, and ayens his hows, and ayens al yuel which he dide bifor the Lord, to terre hym to ire in the werkis of hise hondis, that he schulde be as the hows of Jeroboam, for this cause he killide hym, that is, Hieu, the prophete, the sone of Anany.

8 In the sixe and twentithe yeer of Aza, kyng of Juda, Hela, the sone of Baasa, regnyde on Israel, in Thersa, twei yeer.

9 And Zamry, his seruaunt, duyk of the half part of knyytis, rebellide ayens hym; sotheli Hela was in Thersa, and drank, and was drunkun in the hows of Arsa, prefect of Thersa.

10 Therfor Zamri felde in, and smoot, and killide hym, in the seuene and twentithe yeer of Asa, kyng of Juda; and regnede for hym.

11 And whanne he hadde regned, and hadde setun on his trone, he smoot al the hows of Baasa, and he lefte not therof a pissere to the wal, and hise kynnesmen, and frendis.

12 And Zamri dide awey al the hows of Baasa, bi the word of the Lord, which he spak to Baasa, in the hond of Hieu, the prophete, for alle the synnes of Baasa,

13 and for the synnes of Hela, his sone, whiche synneden, and maden Israel to do synne, and wraththiden the Lord God of Israel in her vanytees.

14 Sotheli the residue of the wordis of Hela, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

15 In the seuene and twentithe yeer of Aza, kyng of Juda, Zamri regnede seuene daies in Tharsa; forsothe the oost bisegide Gebethon, the citee of Philisteis.

16 And whanne it hadde herd, that Zamri hadde rebellid, and hadde slayn the kyng, al Israel made Amry kyng to hem, that was prince of the chyualrye, on Israel, in that dai, in the castels.

17 Therfor Amry stiede, and al Israel with hym, fro Gebethon, and bisegide Thersa.

18 Sothely Zamri siy, that the citee schulde be ouercomun, and he entride in to the palis, and brente hym silf with the kyngis hows;

19 and he was deed in hise synnes whiche he synnede, doynge yuel bifor the Lord, and goynge in the weie of Jeroboam, and in hise synnes, bi whiche he made Israel to do synne.

20 Sotheli the residue of wordis of Zamri, and of his tresouns, and tyrauntrie, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

21 Thanne the puple of Israel was departid in to twei partis; the half part of the puple suede Thebny, sone of Geneth, to make hym kyng, and the half part suede Amry.

22 Sotheli the puple that was with Amry, hadde maystry ouer the puple that suede Thebny, the sone of Geneth; and Thebny was deed, and Amri regnede.

23 In the oon and thrittithe yeer of Aza, kyng of Juda, Amri regnede on Israel, twelue yeer; in Thersa he regnede sixe yeer.

24 And he bouyte of Soomeer, for twei talentis of siluer, the hil of Samarie, and bildide that hil; and he clepide the name of the citee, which he hadde bildid, bi the name of Soomer, lord of the hil of Samarie.

25 Forsothe Amry dide yuel in the siyt of the Lord, and wrouyte weiwardli, ouer alle men that weren bifor hym.

26 And he yede in al the weie of Jeroboam, sone of Nabath, and in hise synnes, bi whiche he made Israel to do synne, that he schulde terre to ire, in his vanytees, the Lord God of Israel.

27 Forsothe the residue of wordis of Amry, and hise batels, which he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

28 And Amry slepte with hise fadris, and was biried in Samarie; and Achab, his sone, regnede for hym.

29 Forsothe Achab, the sone of Amry, regnede on Israel, in the eiyte and thrittithe yeer of Asa, kyng of Juda; and Achab, sone of Amry, regnede on Israel, in Samarie, two and twenti yeer.

30 And Achab, sone of Amry, dide yuel in the siyte of the Lord, ouer alle men that weren bifor hym;

31 and it suffiside not to hym that he yede in the synnes of Jeroboam, sone of Nabath, ferthermore and he weddide a wijf, Jezabel, the douyter of Methaal, kyng of Sydoneis; and he yede, and seruyde Baal, and worschipide hym.

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32 And he settide an auter to Baal in the temple of Baal, which he hadde bildid in Samarie, and he plauntide a wode;
33 and Achab addide in his werk, and terride to ire the Lord God of Israel, more thanne alle kyngis of Israel that weren bifor hym.
34 Forsothe in hise daies Ahiel of Bethel bildide Jerico; in Abiram, his firste sone, he foundide it, in Segub, his laste sone, he settide yatis therof, bi the word of the Lord, which he hadde spoke in the hond of Josue, sone of Nun.

3 KINGS (1 KINGS) CHAPTER 17

1 And Elie of Thesbi, of the dwelleris of Galaad, seide to Achab, The Lord God of Israel lyueth, in whos siyt Y stonde, deeu and reyn schal not be in these yeeris, no but bi the wordis of my mouth.
2 And the word of the Lord was maad to hym, and seide,
3 Go thou awey fro hennus, and go ayens the eest, and be thou hid in the stronde of Carith, which is ayens Jordan,
4 and there thou schalt drynke of the stronde; and Y comaundide to crowis, that thei feede thee there.
5 Therfor he yede, and dide bi the word of the Lord; and whanne he hadde go, he sat in the stronde of Carith, which is ayens Jordan.
6 And crowis baren to hym breed and fleisch eerli; in lijk maner in the euentid; and he drank of the stronde.
7 Forsothe after summe daies the stronde was dried; for it hadde not reynede on the erthe.
8 Therfor the word of the Lord was maad to hym, and seide,
9 Rise thou, and go in to Serepta of Sydoneis, and thou schalt dwelle there; for Y comaundide to a womman, widewe there, that sche feede thee.
10 He roos, and yede in to Sarepta of Sidoneis; and whanne he hadde come to the yate of the citee, a womman widewe gaderynge stickis apperide to hym; and he clepide hir, and seide to hir, Yyue thou to me a litil of water in a vessel, that Y drynke.
11 And whanne sche yede to bringe, he criede bihynde hir bac, and seide, Y biseche, bringe thou to me also a mussel of breed in thin hond.
12 And sche answeride, Thi Lord God lyueth, for Y haue no breed, no but as myche of mele in a pot, as a fist may take, and a litil of oile in a vessel; lo! Y gadere twei stickis, that Y entre, and make it to me, and to my sone, that we ete and die.
13 And Elie seide to hir, Nyle thou drede, but go, and make as thou seidist; netheles make thou firste to me of that litil mele a litil loof, bakun vndur the aischis, and brynge thou to me; sotheli thou schalt make afterward to thee and to thi sone.
14 Forsothe the Lord God of Israel seith thes thingis, The pot of mele schal not faile, and the vessel of oile schal not be abatid, til to the dai in which the Lord schal yyue reyn on the face of erthe.
15 And sche yede, and dide bi the word of Elie; and he eet, and sche, and hir hows.
16 And fro that dai the pot of mele failide not, and the vessel of oile was not abatid, bi the word of the Lord, which he hadde spoke in the hond of Elie.
17 Forsothe it was doon aftir these wordis, the sone of a womman hosewijf was sijk, and the sijknesse was moost strong, so that breeth dwellide not in hym.
18 Therfor sche seide to Elie, What to me and to thee, thou man of God? Entridist thou to me, that my wickidnessis schulden be remembrid, and that thou schuldist sle my sone?
19 And Elie seide to hir, Yyue thi sone to me. And he took that sone fro hir bosum, and bar in to the soler, where he dwellide; and he puttide hym on his bed.
20 And he criede to the Lord, and seide, My Lord God, whether thou hast turmentid also the widewe, at whom Y am susteyned in al maner, that thou killidist hir sone?
21 He sprad abrood hym silf, and mat on the child bi thre tymes; and he cryede to the Lord, and seide, My Lord God, Y biseche, the soule of this child turne ayen in to the entrailis of hym.
22 The Lord herde the vois of Elie, and the soule of the child turnede ayen with ynne hym, and he lyuede ayen.
23 And Elie took the child, and puttide hym doun of the soler in to the lower hows, and bitook him to his modir; and he seide to hir, Lo! thi sone lyueth.
24 And the womman seide to Elie, Now in this Y haue knowe, that thou art the man of God, and the word of God is soth in thi mouth.

3 KINGS (1 KINGS) CHAPTER 18

1 Aftir many daies the word of the Lord was maad to Elie, in the thridde yeer, and seide, Go, and schewe thee to Achab, that Y yyue reyn on the face of erthe.
2 Therfor Elie yede to schewe hym silf to Achab; forsothe greet hungur was in Samarie.
3 And Achab clepide Abdie, dispendere, ether stiward, of his hows; forsothe Abdie dredde greetli the Lord God of Israel.
4 For whanne Jezabel killide the prophetis of the Lord, he took an hundrid prophetis, and hidde hem, bi fifties and fifties, in dennes, and fedde hem with breed and watir.
5 Therfor Achab seide to Abdie, Go thou in to the lond, to alle wellis of watris, and in to alle valeis, if in hap we moun fynde gras, and saue horsis and mulis; and werk beestis perische not outirli.
6 Therfor thei departiden the cuntreis to hem silf, that thei schulden cumpasse tho; Achab yede bi o weye, and Abdie yede bi another weie, bi hym silf.
7 And whanne Abdie was in the weie, Elie mette hym; and whanne he hadde knowe Elie, he felde on his face, and seide, Whethir thou art my lord Elie?
8 To whom he answeride, Y am. And Elie seide, Go thou, and seie to thi lord, Elie is present.
9 And Abdie seide, What synnede Y, for thou bitakist me in the hond of Achab, that he sle me?
10 Thi Lord God lyueth, for no folk ethir rewme is, whidur my lord, sekynge thee, sente not; and whanne alle men

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answeriden, He is not here, he chargide greetli alle rewmes and folkis, for thou were not foundun; and now thou seist to me,

11 Go, and seie to thi lord, Elie is present.

12 And whanne Y schal departe fro thee, the Spirit of the Lord schal bere thee awey in to a place which Y knowe not; and Y schal entre, and Y schal telle to Achab, and he schal not fynde thee, and he schal sle me; forsothe thi seruaunt dredith the Lord fro his yong childhod.

13 Whether it is not schewid to thee, my lord, what Y dide, whanne Jesabel killide the prophetis of the Lord, that Y hidde of the prophetis of the Lord an hundrid men, bi fifty and bi fifti, in dennes, and Y fedde hem with breed and watir?

14 And now thou seist, Go, and seie to thi lord, Elie is present, that he sle me.

15 And Elie seide, The Lord of oostis lyueth, bifor whos siyt Y stonde, for to dai Y schal appere to hym.

16 Therfor Abdie yede in to the metyng of Achab, and schewide to hym; and Achab cam in to the meetyng of Elie.

17 And whanne he hadde seyn Elie, he seide, Whether thou art he, that disturblist Israel?

18 And he seide, Not Y disturble Israel, but thou, and the hows of thi fadir, whiche han forsake the comaundementis of the Lord, and sueden Baalym, disturbliden Israel.

19 Netheles now sende thou, and gadere to me al Israel, in the hil of Carmele, and foure hundrid and fifti prophetis of Baal, and foure hundrid prophetis of woodis, that eten of the table of Jezabel.

20 Achab sente to alle the sones of Israel, and gaderide prophetis in the hil of Carmele.

21 Forsothe Elie neiyede to al the puple of Israel, and seide, Hou long halten ye in to twey partis? If the Lord is God, sue ye hym; forsothe if Baal is God, sue ye hym. And the puple answeride not o word to hym.

22 And Elie seide eft to the puple, Y dwellide aloone a prophete of the Lord; sotheli the prophetis of Baal ben foure hundrid and fifti, and the prophetis of woodis ben foure hundrid men.

23 Tweyne oxis be youun to us; and chese thei oon oxe, and thei schulen kitte in to gobetis, and schulen putte on trees, but putte thei not fier vndur; and Y schal make the tother oxe in to sacrifice, and Y schal putte on the trees, and Y schal not putte fier vnder.

24 Clepe ye the name of youre goddis, and Y schal clepe the name of my God; and the God that herith bi fier, be he God. And al the puple answeride, and seide, The resoun is best, which resoun Elie spak.

25 Therfor Elie seide to the prophetis of Baal, Chese ye oon oxe to you, and make ye first, for ye ben the mo; and clepe ye the names of youre goddis, and putte ye not fier vnder.

26 And whanne thei hadden take the oxe, whom Elie yaf to hem, thei maden sacrifice, and clepiden the name of Baal, fro the morewtid til to myddai, and seiden, Baal, here vs! And no vois was, nether ony that answerd; and thei skippiden ouer the auter, which thei hadden maad.

27 And whanne it was thanne myddai, Elie scornede hem, and seide, Crie ye with gretter vois, for Baal is youre god, and in hap he spekith with an other, ethir he is in a herborgerie, ether in weie, ether certis he slepith, that he be reisid.

28 Therfor thei crieden with greet vois, and thei kerueden hem silf with knyues and launcetis, bi her custom, til thei weren bisched with blood.

29 Sotheli after that mydday passide, and while thei prophesieden, the tyme cam, in which the sacrifice is wont to be offrid, nether vois was herd of her goddis, nether ony answeride, nether perceyuede hem preiynge.

30 Elie seide to al the puple, Come ye to me. And whanne the puple cam to him, he arrayede the auter of the Lord, that was distried.

31 And he took twelue stonys, bi the noumbre of lynagis of sones of Jacob, to which Jacob the word of the Lord was maad, and seide, Israel schal be thi name.

32 And he bildide an auter of stonys, in the name of the Lord, and he made a ledyng to of watir, ether a dich, as bi twei litle dichis in the cumpas of the auter.

33 And he dresside trees, and he departide the oxe bi membris, and puttide on the trees,

34 and seide, Fille ye foure pottis with watir, and schede ye on the brent sacrifice, and on the trees. And eft he seide, Also the secounde tyme do ye this. And thei diden the secounde tyme. And he seide, Do ye the same thing the thridde tyme; and thei diden the thridde tyme.

35 And the watris runnen aboute the auter, and the dich of ledyng to of watir was fillid.

36 And whanne the tyme was thanne, that the brent sacrifice schulde be offrid, Elye the prophete neiyede, and seide, Lord God of Abraham, of Isaac, and of Israel, schewe thou to dai that thou art God of Israel, and that Y am thi seruaunt, and haue do alle these wordis bi thi comaundement.

37 Lord, here thou me; Lord, here thou me; that this puple lerne, that thou art the Lord God, and that thou hast conuertid eft the herte of hem.

38 Sotheli fier of the Lord felde doun, and deuouride brent sacrifice, and trees, and stonus, and lickide vp also the poudre, and the water that was in the leding of water.

39 And whanne al the puple hadde seyn this, it felde in to his face, and seide, The Lord he is God; the Lord he is God.

40 And Elie seide to hem, Take ye the prophetis of Baal; not oon sotheli ascape of hem. And whanne thei hadden take hem, Elie ledde hem to the stronde of Cison, and killide hem there.

41 And Elie seide to Achab, Stie thou, ete, and drynke, for the sown of myche reyn is.

42 Achab stiede to ete and drynke; forsothe Elie stiede in to the hil of Carmele, and he settide lowli his face to the erthe, bitwixe hise knees;

43 and seide to his child, Stie thou, and biholde ayens the see. And whanne he hadde stied, and hadde biholde, he seide, No thing is. And eft Elie seide to hym, Turne thou ayen bi seuene tymes.

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44 Sotheli in the seuenthe tyme, lo! a litil cloude as the step of a man stiede fro the see. And Elie seide, Stie thou, and seie to Achab, Ioyne thi chare, and go doun, lest the reyn byfor ocupie thee.

45 And whanne thei turneden hem hidur and thidur, lo! heuenes weren maad derk, and cloud, and wynd, and greet reyn was maad. Therfor Achab stiede, and yede in to Jezrael;

46 and the hond of the Lord was maad on Elie, and whanne the leendis weren gird, he ran bifor Achab, til he cam in to Jezrael.

3 KINGS (1 KINGS) CHAPTER 19

1 Forsothe Achab telde to Jezabel alle thingis whiche Elie hadde do, and how he hadde slayn by swerd alle the prophetis of Baal.

2 And Jezabel sente a messanger to Elie, and seide, Goddis do these thingis to me, and adde these thingis, no but to morewe in this our Y schal putte thi lijf as the lijf of oon of hem.

3 Therfor Elie dredde, and roos, and yede whidur euer wille bar hym; and he cam in to Bersabe of Juda, and he lefte there his child;

4 and yede in to deseert, the weie of o dai. And whanne he cam, and sat vndir o iunypere tre, he axide to his soule, that he schulde die; and he seide, Lord, it suffisith to me, take my soule; for Y am not betere than my fadris.

5 And he castide forth hym silf, and slepte in the schadewe of the iunypere tree. And lo! the aungel of the Lord touchide hym, and seide to hym, Rise thou, and ete.

6 He bihelde, and, lo! at his heed was a loof bakun vndur aischis, and a vessel of watir. Therfor he ete, and drank, and slepte eft.

7 And the aungel of the Lord turnede ayen the secounde tyme, and touchide hym; and the aungel seide to hym, Rise thou, and ete; for a greet weie is to thee.

8 And whanne he hadde rise, he ete, and drank; and he yede in the strengthe of that mete bi fourti dayes and fourti nyytis, til to Oreb, the hil of God.

9 And whanne he hadde come thidur, he dwellide in a denne; and lo! the word of the Lord was maad to him, and seide to hym, Elie, what doist thou here?

10 And he answeride, Bi feruent loue Y louede feruentli, for the Lord God of oostis; for the sones of Israel forsoken the couenaunt of the Lord; thei destrieden thin auters, and killiden bi swerd thi prophetis; and Y am left aloone, and thei seken my lijf, that thei do it awei.

11 And he seide to Elie, Go thou out, and stonde in the hil, bifor the Lord. And lo! the Lord passith, and a greet wynde, and strong, turnynge vpsodoun hillis, and al to brekinge stonys bifor the Lord; not in the wynde ys the Lord. And aftir the wynd is a stirynge; not in the stiryng is the Lord.

12 And aftir the stiryng is fier; not in the fier is the Lord. And aftir the fier is the issyng of thinne wynd; there is the Lord.

13 And whanne Elie hadde herd this, he hilide his face with a mentil, and he yede out, and stood in the dore of the denne. And a vois spak to hym, and seide, Elie, what doist thou here?

14 And he answeride, Bi feruent loue Y louede feruentli, for the Lord God of oostis; for the sones of Israel forsoken thi couenaunt; thei distrieden thin auteris, and thei killiden bi swerd thi prophetis; and Y am left aloone, and thei seken my lijf, that thei do it awey.

15 And the Lord seide to hym, Go, and turne ayen in to thi weie, bi the deseert, in to Damask; and whanne thou schalt come thidur, thou schalt anoynte Asahel kyng on Sirie;

16 and thou schalt anoynte kyng on Israel Hieu, the sone of Namsi; sotheli thou schalt anoynte prophete for thee, Elise, sone of Saphat, which is of Abelmeula.

17 And it schal be, who euer schal fle the swerd of Asahel, Hieu schal sle hym; and who euer schal fle the swerd of Hieu, Elise schal sle hym.

18 And Y schal leeue to me in Israel seuene thousynde of men, of whiche the knees ben not bowid bifor Baal, and ech mouth that worschipide not hym, and kisside hond.

19 Therfor Elie yede forth fro thennus, and foond Elise, sone of Saphat, erynge in twelue yockis of oxis; and he was oon in the twelue yockis of oxys, erynge. And whanne Elie hadde come to hym, Elie castide his mentil on hym.

20 Which ran anoon after Elie, whanne the oxis weren left, and seide, Y preie thee, kysse Y my fadir and my modir, and so Y schal sue thee. And Elie seide to hym, Go thou, and turne ayen, for Y haue do to thee that that was myn.

21 Sotheli he turnede ayen fro Elie, and took tweine oxis, and killide hem; and with the plow of oxis he sethide the fleischis, and yaf to the puple, and thei eeten; and he roos, and yede, and suede Elie, and mynystride to hym.

3 KINGS (1 KINGS) CHAPTER 20

1 Forsothe Benadab, kyng of Sirye, gaderide al his oost, and two and thritti kyngis with hym, and horsis, and charis; and he stiede ayens Samarie, and fauyt, and bisegide it.

2 And he sente messangeris to Achab, kyng of Israel, in to the citee,

3 and seide, Benadab seith these thingis, Thi siluer and thi gold is myn, and thi wyues, and thi beste sones ben myn.

4 And the kyng of Israel answeride, Bi thi word, my lord the kyng, Y am thin, and alle my thingis ben thine.

5 And the messangeris turneden ayen, and seiden, Benadab, that sente vs to thee, seith these thingis, Thou schalt yyue to me thi siluer, and thi gold, and thi wyues, and thi sones.

6 Therfor to morewe, in this same our, Y schal sende my seruauntis to thee, and thei schulen seke thin hows, and the hows of thi seruauntis; and thei schulen putte in her hondis, and take awey al thing that schal plese hem.

7 Forsothe the kyng of Israel clepide alle the eldere men of the lond, and seide, Perseyue ye, and se, that he settith tresoun to vs; for he sente to me for my wyues, and sones, and for siluer, and gold, and Y forsook not.

8 And alle the gretter men in birthe, and al the puple seiden to hym, Here thou not, nether assente thou to hym.

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9 And he answeride to the messangeris of Benadab, Seie ye to my lord the kyng, Y schal do alle thingis, for whiche thou sentist in the bigynnyng to me, thi seruaunt; forsothe Y may not do this thing.

10 And the messangeris turneden ayen, and telden alle thingis to hym. Which sente ayen, and seide, Goddis do these thingis to me, and adde these thingis, if the dust of Samarie schal suffice to the fistis of al the puple that sueth me.

11 And the kyng of Israel answeride, and seide, Seie ye to hym, A gird man, that is, he that goith to batel, haue not glorie euenli as a man vngird.

12 Forsothe it was doon, whanne Benadab hadde herd this word, he drank, and the kyngis, in schadewyng places; and he seide to hise seruauntis, Cumpasse ye the citee.

13 And thei cumpassiden it. And lo! o prophete neiyede to Acab, kyng of Israel, and seide to hym, The Lord God seith these thingis, Certis thou hast seyn al this multitude ful greet; lo! Y schal bitake it in to thin hond to dai, that thou wite that Y am the Lord.

14 And Achab seide, Bi whom? And he seide to Achab, The Lord seith these thingis, Bi the squyeris of the princes of prouynces. And Achab seide, Who schal bigynne to fiyte? And the prophete seide, Thou.

15 Therfor he noumbryde the children of the princes of prouynces, and he foond the noumbre of twei hundrid and two and thretti; and aftir hem he noumbride the puple, alle the sones of Israel, seuene thousynde.

16 And thei yeden out in myddai. Forsothe Benadab drank, and was drunkun in his schadewyng place, and two and thretti kyngis with hym, that camen to the help of hym.

17 Sotheli the children of princes of prouynces yeden out in the firste frount. Therfor Benadab sente men, whiche telden to hym, and seide, Men yeden out of Samarie.

18 And he seide, Whether thei comen for pees, take ye hem quyke; whether to fiyte, take ye hem quyke.

19 Therfor the children of prynces of prouynces yeden out,

20 and the residue oost suede; and ech smoot the man that cam ayens hym. And men of Sirie fledden, and Israel pursuede hem; also Benadab, kyng of Sirie, fledde on an hors with his kniytis.

21 Also the king of Israel yede out, and smoot horsis and charis, and he smoot Sirie with a ful greet veniaunce.

22 Forsothe a prophete neiyede to the kyng of Israel, and seide, Go thou, and be coumfortid, and wyte, and se, what thou schalt do; for the kyng of Sirie schal stie ayens thee in the yeer suynge.

23 Sotheli the seruauntis of the kyng of Sirie seiden to hym, The Goddis of hillis ben the Goddis of the sones of Israel, therfor thei ouercamen vs; but it is betere that we fiyte ayens hem in feeldi placis, and we schulen geet hem.

24 Therfor do thou this word; remoue thou alle kyngis fro thin oost, and sette thou princis for hem;

25 and restore thou the noumbre of knyytis, that felden of thine, and horsis bi the formere horsis, and restore thou charis, bi the charis whiche thou haddist bifore; and we schulen fiyte ayens hem in feeldy places, and thou schalt se, that we schulen gete hem. He bileuyde to the counsel of hem, and dide so.

26 Therfor after that the yeer hadde passid, Benadab noumbride men of Sirie, and he stiede in to Affech, to fiyte ayens Israel.

27 Forsothe the sones of Israel weren noumbrid; and whanne meetis weren takun, thei yeden forth euene ayens, and thei, as twey litle flockis of geet, settiden tentis ayens men of Sirie. Forsothe men of Sirie filliden the erthe.

28 And o prophete of God neiyede, and seide to the kyng of Israel, The Lord God seith these thingis, For men of Sirie seiden, God of hillis is the Lord of hem, and he is not God of valeis, Y schal yyue al this greet multitude in thin hond, and ye schulen wite that Y am the Lord.

29 In seuene daies these and thei dressiden scheltruns euene ayens; forsothe in the seuenthe dai the batel was joyned togidere, and the sones of Israel smytiden of men of Syrie an hundrid thousynde of foot men in o dai.

30 Forsothe thei that leften fledden in to the citee of Affech, and the wal felde doun on seuene and twenti thousynde of men that leften. Forsothe Benadab fledde, and entride in to the citee, in to a closet that was with ynne a closet;

31 and hise seruauntis seiden to him, We herden that the kyngis of the hows of Israel ben merciful, therfor putte we sackis in oure leendis, and cordis in oure heedis, and go we out to the kyng of Israel; in hap he schal saue oure lyues.

32 Thei girdiden her leendis with sackis, and puttiden coordis in her heedis, and thei camen to the kyng of Israel, and seiden to hym, Thi seruaunt Benadab seith, Y preye thee, lete my soule lyue. And he seide, If Benadab lyueth yit, he is my brother.

33 Which thing the men of Sirie token for a graciouse word, and rauyschiden hastily the word of his mouth, and seiden, Thi brother Benadab lyueth. And Achab seide to hem, Go ye, and brynge ye hym to me. Therfor Benadab yede out to hym, and he reiside Benadab in to his chare.

34 Which Benadab seide to hym, Y schal yelde the citees whiche my fadir took fro thi fadir, and make thou stretis to thee in Damask, as my fadir made in Samarie; and Y schal be boundun to pees, and Y schal departe fro thee. Therfor he made boond of pees, and delyuerede hym.

35 Thanne sum man of the sones of prophetis seide to his felowe, in the word of the Lord, Smyte thou me. And he nolde smyte.

36 To whiche felowe he seide, For thou noldist here the vois of the Lord, lo! thou schalt go fro me, and a lioun schal smyte thee. And whanne he hadde go a litil fro hym, a lioun foond hym, and slowy hym.

37 But also the prophete foond another man, and he seide to that man, Smyte thou me. Which smoot him, and woundide him.

38 Therfor the prophete yede, and mette the kyng in the weie; and he chaungide his mouth and iyen, by sprynging of dust.

39 And whanne the kyng hadde passid, he criede to the kyng, and seide, Thi seruaunt yede out to fiyte anoon, and

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whanne o man hadde fledde, sum man brouyte hym to me, and seide, Kepe thou this man; and if he aschapith, thi lijf schal be for his lijf, ether thou schalt paye a talent of siluere.

40 Sotheli while Y was troblid, and turnede me hidur and thidur, sodeynly he apperide not. And the kyng of Israel seide to hym, This is thi doom which thou hast demed.

41 And anoon he wipide awey the dust fro his face, and the kyng of Israel knew him, that he was of the prophetis.

42 Which seide to the kyng, The Lord seith these thingis, For thou deliueridist fro thin hond a man worthi the deeth, thi lijf schal be for his lijf, and thi puple schal be for his puple.

43 Therfor the kyng of Israel turnede ayen in to his hows, and dispiside to here, and cam wod in to Samarie.

3 KINGS (1 KINGS) CHAPTER 21

1 Forsothe after these wordis, in that tyme, the vyner of Naboth of Jezrael, that was in Jezrael, was bisidis the paleis of Achab, kyng of Samarye.

2 Therfor Achab spak to Naboth, and seide, Yyue thou to me the vyner, that Y make to me a gardyn of wortis, for it is nyy, and nyy myn hows; and Y schal yyue to thee a betere vyner for it; ethir if thou gessist it more profitable to thee, Y schall yyue the prijs of siluer, as myche as it is worth.

3 To whom Naboth answeride, The Lord be merciful to me, that Y yyue not to thee the eritage of my fadris.

4 Therfor Acab cam in to his hows, hauynge indignacioun, and gnastyng on the word which Naboth of Jezrael hadde spoke to him, and seide, Y schal not yyue to thee the eritage of my fadirs. And Achab castide doun him silf in to his bed, and turnede awei his face to the wal, and ete not breed.

5 Forsothe Jezabel, his wijf, entride to hym, and seide to hym, What is this thing, wherof thi soule is maad sory? and whi etist thou not breed?

6 Which answeride to hir, Y spak to Naboth of Jezrael, and Y seide to hym, Yyue thi vyner to me for money takun, ethir if it plesith thee, Y schal yyue to thee a betere vyner for it. And he seide, Y schal not yyue to thee my vyner.

7 Therfor Jezabel, his wijf, seide to hym, Thou art of greet auctorite, and thou gouernest wel Israel; rise thou, and ete breed, and be thou pacient, ethir coumfortid; Y schal yyue to thee the vyner of Naboth of Jezrael.

8 Therfor sche wroot lettris in the name of Achab, and seelide tho with the ryng of hym; and sche sente to the grettere men in birthe, and to the beste men, that weren in the citee of hym, and dwelliden with Naboth.

9 Sotheli this was the sentence of the lettre; Preche ye fastyng, and make ye Naboth to sitte among the firste men of the puple;

10 and sende ye priueli twei men, the sones of Belial, ayens hym, and sey thei fals witnessyng, Naboth blesside God and the kyng; and lede ye out hym, and stoon ye him, and die he so.

11 Therfor hise citeseyns, the grettere men in birthe, and the beste men that dwelliden with hym in the citee, diden as Jezabel hadde comaundid, and as it was writun in the lettris, whiche sche hadde sent to hem.

12 Thei prechiden fastyng, and maden Naboth to sitte among the firste men of the puple;

13 and whanne twey men, sones of the deuel, weren brouyt, thei maden hem to sitte ayens hym, and thei, that is, as men of the deuel, seiden witnessyng ayens him bifor al the multitude, Naboth blesside God and the kyng; for which thing thei ledden hym with out the citee, and killiden him with stoonys.

14 And thei senten to Jezabel, and seiden, Naboth is stoonyd, and is deed.

15 Forsothe it was doon, whanne Jezabel hadde herd Naboth stonyd and deed, sche spak to Achab, Rise thou, take thou in possessioun the vyner of Naboth of Jezrael, which nolde assente to thee, and yyue it for money takun; for Naboth lyueth not, but is deed.

16 And whanne Achab hadde herd this, that is, Naboth deed, he roos, and yede doun in to the vyner of Naboth of Jezrael, to haue it in possessioun.

17 Therfor the word of the Lord was maad to Elie of Thesbi,

18 and seide, Rise thou, go doun in to the comyng of Achab, kyng of Israel, which is in Samarie; lo! he goith doun to the vyner of Naboth, that he haue it in possessioun.

19 And thou schalt speke to hym, and thou schalt seie, The Lord God seith these thingis, Thou hast slayn, ferthermore and thou hast take in possessioun; and aftir these thingis thou schalt adde, In this place, wherynne doggis lickiden the blood of Naboth, thei schulen licke also thi blood.

20 And Achab seyde to Elie, Whether thou hast founde me thin enemy? Which Elie seide, Y haue founde, for thou art seeld that thou schuldist do yuel in the siyt of the Lord.

21 Therfor the Lord seith these thingis, Lo! Y schal brynge yn on thee yuel, and Y schal kitte awey thin hyndrere thingis, and Y schal sle of Achab a pissere to the wal, and prisoned, and the laste in Israel;

22 and Y schal yyue thin hows as the hows of Jeroboam, sone of Naboth, and as the hows of Baasa, sone of Ahia; for thou didist to excite me to wrathfulnesse, and madist Israel to do synne.

23 But also the Lord spak of Jezabel, and seide, Doggis schulen ete Jezabel in the feeld of Jesrael;

24 if Achab schal die in the citee, doggis schulen ete hym; sotheli if he schal die in the feeld, briddis of the eyr schulen ete hym.

25 Therfor noon other was sich as Achab, that was seeld to do yuel in the siyt of the Lord; for Jezabel his wijf excitide hym;

26 and he was maad abhomynable, in so myche that he suede the ydols that Ammorreis maden, which Ammorreis the Lord wastide fro the face of the sones of Israel.

27 Therfor whanne Achab hadde herd these wordis, he torente his cloth, and hilide his fleisch with an hayre, and he fastide, and slepte in a sak, and yede with the heed cast doun.

28 The word of the Lord was maad to Elie of Thesbi, and seide, Whethir thou hast not seyn Achab maad low bifor me? Therfor for he is maad low for the cause of me, Y schal not

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brynge yn yuel in hise daies, but in the daies of his sone Y schal bryng yn yuel to his hows.

3 KINGS (1 KINGS) CHAPTER 22

1 Therfor thre yeeris passiden with out batel bitwixe Sirie and Israel.

2 Forsothe in the thridde yeer Josephat, king of Juda, yede doun to the kyng of Israel.

3 And the kyng of Israel seide to hise seruauntis, Witen ye not, that Ramoth of Galaad is oure, and we ben necgligent to take it fro the hoond of the kyng of Sirie?

4 And he seide to Josaphat, Whether thou schalt come with me to fiyte in to Ramoth of Galaad?

5 And Josophat seide to the kyng of Israel, As Y am, so and thou; my puple and thi puple ben oon; and my knyytis and thy knyytis ben oon. And Josephat seide to the kyng of Israel, Y preie thee, axe thou to dai the word of the Lord.

6 Therfor the kyng of Israel gaderide prophetis aboute foure hundrid men, and he seide to hem, Owe Y to go in to Ramoth of Galaad to fiyte, ethir to reste? Whiche answeriden, Stie thou, and the Lord schal yyue it in the hond of the kyng.

7 Forsothe Josephat seide, Is not here ony profete of the Lord, that we axe bi hym?

8 And the kyng of Israel seide to Josephat, O man, Mychee, sone of Hiemla, is left, bi whom we moun axe the Lord; but Y hate hym, for he prophesieth not good to me, but yuel. To whome Josephat seide, Kyng, spek thou not so.

9 Therfor the kyng of Israel clepide summe chaumburleyn, and seide to hym, Haste thou to brynge Mychee, sone of Hiemla.

10 Forsothe the kyng of Israel, and Josephat, kyng of Juda, saten, ech in his trone, clothid with kyngis ournement, in the large hows bisidis the dore of the yate of Samarie; and alle prophetis prophecieden in the siyt of hem.

11 Also Sedechie, sone of Chanaan, made to hym silf hornes of yrun, and seide, The Lord God seith these thingis, With these thou schalt scatere Sirye, til thou do awei it.

12 And alle prophetis prophecieden in lijk maner, and seiden, Stye thou in to Ramoth of Galaad, and go thou with prosperite; and the Lord schal bitake thin enemyes in the hond of the kyng.

13 Sotheli the messanger, that yede to clepe Mychee, spak to hym, and seide, Lo! the wordis of prophetis with o mouth prechen goodis to the kyng; therfor thi word be lijk hem, and speke thou goodis.

14 To whom Mychee seide, The Lord lyueth, for what euer thing the Lord schal seie to me, Y schal speke this.

15 Therfor he cam to the kyng. And the kyng seide to hym, Mychee, owen we go in to Ramoth of Galaad to fiyte, ether ceesse? To which kyng he answeride, Stie thou, and go in prosperite; and the Lord schal bitake it in to the hond of the kyng.

16 Forsothe the kyng seide to hym, Eft and eft Y coniure thee, that thou speke not to me, not but that that is soth in the name of the Lord.

17 And he seide, Y siy al Israel scaterid in the hillis, as scheep not hauynge a scheepherde; and the Lord seide, These han no lord, ech man turne ayen in to his hows in pees.

18 Therfor the kyng of Israel seide to Josaphat, Whethir Y seide not to thee, that he prophecieth not good to me, but euere yuel?

19 Sotheli thilke Mychee addide, and seide, Therefore here thou the word of the Lord; Y siy the Lord sittynge on his trone, and Y siy al the oost of heuene stondynge nyy hym, on the riyt side and on the left side.

20 And the Lord seide, Who schal disseyue Achab, kyng of Israel, that he stye, and falle in Ramoth of Galaad? And oon seide siche wordis, and another in anothir maner.

21 Sotheli a spirit yede out, and stood bifor the Lord, and seide, Y schal disseyue hym. To whom the Lord spak, In what thing?

22 And he seide, Y schal go out, and Y schal be a spirit of leesyng in the mouth of alle hise prophetis. And the Lord seide, Thou schalt disseyue, and schalt haue the maystry; go thou out, and do so.

23 Now therfor, lo! the Lord yaf a spirit of leesyng in the mouth of alle prophetis that ben here; and the Lord spak yuel ayens thee.

24 Forsothe Sedechie, sone of Canaan, neiyede, and smoot Mychee on the cheke, and seide, Whether the Spirit of the Lord forsook me, and spak to thee?

25 And Mychee seide, Thou schalt se in that dai, whanne thou schalt go in to closet with ynne closet, that thou be hid.

26 And the kyng of Israel seide, Take ye Mychee, and dwelle he at Amon, prince of the citee, and at Joas, the sone of Amalech;

27 and seie ye to hem, The kyng seith these thingis, Sende ye this man in to prisoun, and susteyne ye hym with breed of tribulacioun, and with watir of angwisch, til Y turne ayen in pees.

28 And Mychee seide, If thou schalt turne ayen in pees, the Lord spak not in me. And he seide, Here ye, alle puplis.

29 Therfor the kyng of Israel stiede, and Josaphat, kyng of Juda, in to Ramoth of Galaad.

30 Therfor the kyng of Israel seide to Josephat, Take thou armeris, and entre thou in to batel, and be thou clothid in thi clothis, that is, noble signes of the kyng. Certis the kyng of Israel chaungide hise clothing, and entride in to batel.

31 Sotheli the kyng of Sirie hadde comaundid to two and thritti princes of charis, and seide, Ye schulen not fiyte ayens ony man lesse, ethir more, no but ayens the kyng of Israel oonli.

32 Therfor whanne the princes of charis hadden seyn Josephat, thei suposiden that he was king of Israel, and bi feersnesse maad thei fouyten ayens hym.

33 And Josephat criede; and the princis of charis vndurstoden, that it was not the king of Israel, and thei ceessiden fro hym.

34 Sotheli sum man bente a bowe, and dresside an arowe in to vncerteyn, and bi hap he smoot the kyng of Israel bitwixe the lunge and the stomak. And the kyng seide to his

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charietere, Turne thin hond, and cast me out of the oost, for Y am woundid greuousli.

35 Therfor batel was ioyned in that dai, and the kyng of Israel stood in his chare ayens men of Sirie, and he was deed at euentid. Forsothe the blood of the wounde fletide doun in to the bothome of the chare.

36 And a criere sownede in al the oost, before that the sunne yede doun, and seide, Ech man turne ayen in to his citee, and in to his lond.

37 Forsothe the kyng was deed, and was borun in to Samarie; and thei birieden the kyng of Samarie.

38 And thei waischiden his chare in the cisterne of Samarie, and doggis lickiden his blood, and thei wayschiden the reynes, bi the word of the Lord whiche he hadde spoke.

39 Sotheli the residue of wordis of Achab, and alle thingis whiche he dide, and the hows of yuer which he bildide, and of alle citees whiche he bildide, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

40 Therfor Achab slepte with hise fadris, and Ocozie, his sone, regnede for hym.

41 Forsothe Josephat, sone of Asa, bigan to regne on Juda in the fourthe yeer of Achab, kyng of Israel.

42 Josephat was of fyue and thretti yeer, whanne he bigan to regne, and he regnede fyue and twenti yeer in Jerusalem; the name of his modir was Azuba, douyter of Salai.

43 And he yede in al the weye of Asa, his fadir, and bowide not fro it; and he dide that, that was riytful in the siyt of the Lord.

44 Netheles he dide not awey hiy thingis, for yit the puple made sacrifice, and brente encense in hiy places.

45 And Josephat hadde pees with the king of Israel.

46 Sotheli the residue of wordis of Josephat, and the werkis and batels, whiche he dide, whethir these ben not writun in the book of wordis of daies of the kyngis of Juda?

47 But also he took awey fro the loond the relikis of men turned in to wymmens condiciouns, that leften in the daies of Aza, his fadir.

48 Nethir a kyng was ordeyned thanne in Edom.

49 Forsothe king Josephat made schippis in the see, that schulden seile in to Ophir for gold, and tho myyten not go, for thei weren brokun in Asiongaber.

50 Thanne Ocozie, sone of Achab, seide to Josephat, My seruauntis go with thine in schippis.

51 And Josephat nolde. And Josephat slepte with hise fadris, and was biried with hem in the citee of Dauid, his fadir; and Joram, his sone, regnede for hym.

52 Forsothe Ocozie, sone of Achab, bigan to regne on Israel, in Samarie, in the seuenetenthe yeer of Josephat, kyng of Juda; and Ocozie regnede on Israel twei yeer.

53 And he dide yuel in the siyt of the Lord, and yede in the wey of his fadir, and of his modir, and in the weie of Jeroboam, sone of Nabath, that made Israel to do synne.

54 And he seruyde Baal, and worschipide hym, and wraththide the Lord God of Israel, bi alle thingis whiche his fadir hadde do.

THE SECOND BOOK OF KINGS

Hebrew Title: Melakhim
(also called The Fourth Book of Kings or 4 Reigns;
the previous two Books of Samuel bear then the names
The First and the Second Book of Kings)
Estimated Range of Dating: c. 7th–6th century B.C.

4 KINGS (2 KINGS) CHAPTER 1

1 Forsothe Moab trespasside ayens Israel, after that Achab was deed.

2 And Ocozie felde thorou the aleris of his soler, which he hadde in Samarie, and was sijk; and he sente messangeris, and seide to hem, Go ye, and councele Belzebub, god of Acharon, whether Y may lyue after this sijknesse of me.

3 Forsothe the aungel of the Lord spak to Elye of Thesbi, and seide, Rise thou, and go doun into the metynge of the messangeris of the kyng of Samarie; and thou schalt seie to hem, Whether God is not in Israel, that ye go to counsel Belzebub, god of Acharon?

4 For which thing the Lord seith these thingis, Thou schalt not go doun of the bed, on which thou stiedist.

5 And Elie yede. And the messangeris turneden ayen to Ocozie. And he seide to hem, Whi turneden ye ayen?

6 And thei answeriden to hym, A man mette vs, and seide to vs, Go ye, turne ye ayen to the kyng, that sente you; and ye schulen seie to him, The Lord seith these thingis, Whether for God was not in Israel, thou sendist, that Belzebub, god of Acharon, be counselid? Therfor thou schalt not go doun of the bed, on which thou stiedist, but thou schalt die bi deeth.

7 Which Ocozie seide to hem, Of what figure and abite is that man, that mette you, and spak to you these wordis?

8 And thei seiden, An heeri man, and gird with a girdil of skyn in the reynes. Which seide to hem, It is Elie of Thesbi.

9 And he sente to Elie a prince of fifti, and fifti men that weren vndur hym. Which prince stiede to hym, and seide to hym, sittynge in the cop of the hil, Man of God, the kyng comaundith, that thou come doun.

10 And Elie answeride, and seide to the prince of fifti men, If Y am the man of God, fier come doun fro heuene, and deuoure thee and thi fifti men. Therfor fier cam doun fro heuene, and deuouride hym, and the fifti men that weren with hym.

11 Eft he sente to Elie another prince of fifti, and fifti men with hym, which spak to Helye, Man of God, the kyng seith these thingis, Haste thou, come thou doun.

12 Elie answeride, and seide, If Y am the man of God, fier come doun fro heuene, and deuoure thee and thi fifti men. Therfor the fier of God cam doun fro heuene, and deuouride hym and hise fifti men.

13 Eft he sente the thridde prince of fifti men, and fifti men that weren with hym. And whanne this prynce hadde come, he bowide the knees ayens Elie, and preiede hym, and seide, Man of God, nyle thou dispise my lijf, and the lyues of thi seruauntis that ben with me.

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14 Lo! fier cam doun fro heuene, and deuouride tweyne, the firste princis of fifti men, and the fifti men that weren with hem; but now, Y biseche, that thou haue mercy on my lijf.

15 Forsothe the aungel of the Lord spak to Helie of Thesbi, and seide, Go thou doun with hym; drede thou not. Therfor Elie roos, and cam doun with hym to the kyng;

16 and he spak to the kyng, The Lord seith thes thingis, For thou sentist messangeris to counsele Belzebub, god of Acharon, as if no God were in Israel, of whom thow myytist axe a word; therfor thou schalt not go doun of the bed, on which thou stiedist, but thou schalt die bi deeth.

17 Therfor he was deed bi the word of the Lord, which word Elie spak; and Joram, hys brothir, regnyde for hym, in the secounde yeer of Joram, the sone of Josephat, kyng of Juda; for Ocozie hadde no sone.

18 Sotheli the residue of wordis of Ocozie, whiche he wrouyte, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

4 KINGS (2 KINGS) CHAPTER 2

1 Forsothe it was don, whanne the Lord wolde reise Elie bi a whirlewynd in to heuene, Elie and Elisee yeden fro Galgalis.

2 And Elie seide to Elisee, Sitte thou here, for the Lord sente me til into Bethel. To whom Elisee seide, The Lord lyueth and thi soule lyueth, for Y schal not forsake thee. And whanne thei hadden come doun to Bethel,

3 the sones of prophetis, that weren in Bethel, yeden out to Elisee, and seiden to hym, Whether thou knowist, that the Lord schal take awey thi lord to dai fro thee? Which answeride, And I knowe; be ye stille.

4 Forsothe Elie seide to Elisee, Sitte thou here, for the Lord sente me into Jerico. And he seide, The Lord lyueth and thi soule lyueth, for Y schal not forsake thee. And whanne thei hadden come to Jerico,

5 the sones of prophetis, that weren in Jerico, neiyiden to Elisee, and seiden to hym, Whether thou knowist, that the Lord schal take awei thi lord to dai fro thee? And he seide, Y knowe; be ye stille.

6 Forsothe Elie seide to Elisee, Sitte thou here, for the Lord sente me til to Jordan. Which seide, The Lord lyueth and thi soule lyueth, for Y schal not forsake thee. Therfor bothe yeden togidere;

7 and fifti men of the sones of prophetis sueden, which also stoden fer euen ayens; sothely thei bothe stoden ouer Jordan.

8 And Elie took his mentil, and wlappide it, and smoot the watris; whiche weren departid into euer ethir part, and bothe yeden bi the drie.

9 And whanne thei hadden passid, Elie seide to Elisee, Axe thou that, that thou wolt that Y do to thee, bifor that Y be takun awey fro thee. And Elisee seide, Y biseche, that thi double spirit be maad in me.

10 Which Elie answeride, Thou axist an hard thing; netheles if thou schalt se me, whanne Y schal be takun awei fro thee, that that thou axidist schal be; sotheli, if thou schalt not se, it schal not be.

11 And whanne thei yeden, and spaken goynge, lo! a chare of fier and horsys of fier departiden euer either; and Elie stiede bi a whirlewynd in to heuene.

12 Forsothe Elise siy, and criede, My fadir! my fadir! the chare of Israel, and the charietere therof. And he siy no more Elie. And he took hise clothis, and to-rente tho in to twei partis.

13 And he reiside the mentil of Elie, that felde doun to hym; and he turnede ayen, and stood ouer the ryuer of Jordan.

14 And with the mentil of Elie, that felde doun to hym, he smoot the watris, whiche weren not departid. And he seide, Where is God of Elie also now? And he smoot the watris, and tho weren departid hidur and thidur; and Elisee passide.

15 Sotheli the sones of prophetis, that weren in Jerico euene ayens, siyen, and seiden, The spirit of Elie restide on Elisee. And thei camen in to the meetyng of hym, and worschipiden hym lowli to erthe.

16 And thei seiden to hym, Lo! with thi seruauntis ben fifti stronge men, that moun go, and seke thi lord, lest perauenture the Spirit of the Lord hath take hym, and hath cast forth hym in oon of the hillis, ethir in oon of the valeys.

17 Which seide, Nyle ye sende. And thei constreyneden hym, til he assentide to hem, and seide, Sende ye. And thei senten fifti men; and whanne thei hadden souyt bi thre daies, thei founden not.

18 And thei turneden ayen to hym; and he dwelide in Jerico. And he seide to hem, Whether Y seide not to you, Nyle ye sende?

19 Therfor the men of the citee seiden to Elisee, Lo! the dwellyng of this cite is ful good, as thou thi silf, lord, seest; but the watris ben ful yuele, and the lond is bareyn.

20 And he seide, Brynge ye to me a newe vessel, and sende ye salt in to it. And whanne thei hadden brouyt it,

21 he yede out to the welle of watris, and sente salt in to it, and seide, The Lord seith these thingis, Y haue helid these watris, and nethir deeth, nether bareynesse, schal be more in tho.

22 Therfor the watris weren heelid til in to this dai, bi the word of Elisee, which he spak.

23 Forsothe Elisee stiede fro thennus in to Bethel; and whanne he stiede bi the weie, litle children yeden out of the citee, and scorneden hym, and seiden, Stie, thou ballard! stie, thou ballard!

24 And whanne he hadde biholde, he siy hem, and curside hem in the name of the Lord. And twey beeris yeden out of the forest, and to-rente fourti children of hem.

25 Sotheli Elisee wente fro thennus in to the hil of Carmele, and fro thennus he turnede ayen to Samarie.

4 KINGS (2 KINGS) CHAPTER 3

1 Forsothe Joram, sone of Achab, regnede on Israel, in Samarie, in the eiytenthe yeer of Josephat, kyng of Juda. And he regnede twelue yeer,

2 and he dide yuel bifor the Lord, but not as his fader and modir;

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3 for he took awei the ymagis of Baal, whiche his fadir hadde maad, netheles in the synnes of Jeroboam, sone of Nabath, that made Israel to do synne, he cleuyde, and yede not awei fro tho.

4 Forsothe Mesa, kyng of Moab, nurschide many beestis, and paiede to the kyng of Israel an hundrid thousynde of lambren, and an hundrid thousynde of wetheris, with her fleesis.

5 And whanne Achab was deed, he brak the boond of pees, which he hadde with the kyng of Israel.

6 Therfor kyng Joram yede out of Samarie in that dai, and noumbride al Israel.

7 And he sente to Josephat, kyng of Juda, and seide, The kyng of Moab yede awei fro me; come thou with me ayens him to batel. Which Josephat answeride, Y schal stie; he that is myn, is thin; my puple is thi puple; and myn horsis ben thin horsis.

8 And he seide, Bi what weie schulen we stie? And he answeride, Bi the deseert of Ydumee.

9 Therfor the kyng of Israel, and the kyng of Juda, and the kyng of Edom, yeden forth, and cumpassiden bi the weie of seuene daies; and watir was not to the oost, and to the beestis, that sueden hem.

10 And the kyng of Israel seide, Alas! alas! alas! the Lord hath gaderide vs thre kyngis to bitake vs in the hond of Moab.

11 And Josephat seide, Whether ony prophete of the Lord is here, that we biseche the Lord bi hym? And oon of the seruauntis of the kyng of Israel answeride, Elisee, the sone of Saphat, is here, that schedde watir on the hondis of Elie.

12 And Josephat seide, Is the word of the Lord at hym? Whiche seiden, It is. And the kyng of Israel, and Josephat, kyng of Juda, and the kyng of Edom, yeden doun to hym.

13 Forsothe Elise seide to the kyng of Israel, What is to me and to thee? Go thou to the prophetis of thi fadir and of thi modir. And the kyng of Israel seide to hym, Whi hath the Lord gaderid these thre kyngis, to bitake hem into the hondis of Moab?

14 And Elisee seide to hym, The Lord of oostis lyueth, in whos siyt Y stonde, if Y were not aschamed of the cheer of Josephat, king of Juda, treuli Y hadde not perseyued, nethir Y hadde biholde thee.

15 Now forsothe brynge ye to me a sautrere. And whanne the sautrere song, the hond of the Lord was maad on hym, and he seide, The Lord seith these thingis,

16 Make ye the wombe, ether depthe, of this stronde dichis and dichis.

17 For the Lord seith these thingis, Ye schulen not se wynd, nethir reyn, and this depthe schal be fillid with watris, and ye schulen drynke, and youre meynees, and youre beestis.

18 And this is litil in the siyt of the Lord. Ferthermore also he schal bitake Moab in to youre hondis;

19 and ye schulen smyte ech strengthid citee, and ech chosun citee, and ye schulen kitte doun ech tre berynge fruyt, and ye schulen stoppe alle the wellis of watris, and ye schulen hile with stonys ech noble feeld.

20 Therfor it was doon eerli, whanne sacrifice is wont to be offrid, and, lo! watris camen bi the weie of Edom, and the lond was fillid with watris.

21 Sotheli alle men of Moab herden, that kyngis hadden stied to fiyte ayens hem; and men of Moab clepiden togidere alle men, that weren gird with girdil aboue, and thei stoden in the termes.

22 And men of Moab risiden ful eerli, and whanne the sunne was risun thanne euen ayens the watris, thei sien the watris reed as blood euene ayens.

23 And thei seiden, It is the blood of swerd, that is, sched out bi swerd; kyngis fouyten ayens hem silf, and thei ben slayn togider; now go thou, Moab, to the prey.

24 And thei yeden in to the castels of Israel; forsothe Israel roos, and smoot Moab, and thei fledden bifor men of Israel. Therfor thei that hadden ouercome, camen, and smytiden Moab, and destrieden cytees;

25 and alle men sendynge stoonys filliden ech beste feeld, and stoppiden alle the wellis of watris, and kittiden doun alle trees berynge fruyt, so that oneli wallis maad of erthe weren left; and the citee was cumpassid of men settinge engynes, and was smytun bi greet part.

26 And whanne the kyng of Moab hadde seyn this, that is, that the enemyes hadden the maistrie, he took with hym seuene hundrid men drawynge swerdis, that thei shulden breke in to the kyng of Edom; and thei myyten not.

27 And he took his firste gendrid sone, that schulde regne for hym, and offride brent sacrifice on the wal; and greet indignacioun was maad in Israel; and anoon thei yeden awei fro hym, and turneden ayen in to her lond.

4 KINGS (2 KINGS) CHAPTER 4

1 Forsothe sum womman of the wyues of prophetys criede to Elisee, and seide, Thi seruaunt, myn hosebonde, is deed, and thou knowist that thi seruaunt dredde God; and lo! the creaunser, that is, he to whom the dette is owid, cometh to take my two sones to serue hym.

2 To whom Elisee seide, What wolt thou that Y do to thee? seie thou to me, what hast thou in thin hows? And she answeride, Y thin handmayde haue not ony thing in myn hows, no but a litil of oile, bi which Y schal be anoyntid.

3 To whom he seide, Go thou, and axe bi borewyng of alle thi neiyboris voide vessels not fewe.

4 And entre, and close thi dore, whanne thou art with ynne, thou and thi sones; and putte ye therof in to alle these vessels; and whanne tho schulen be ful, thou schalt take awei.

5 Therfor the womman yede, and closide the dore on hir silf and on hir sones, thei brouyten vessels, and sche heldide in.

6 And whanne the vessels weren fulle, sche seide to hir sone, Brynge thou yit a vessel to me. And he answeride, Y haue not. And the oyle stood.

7 Forsothe sche cam, and schewide to the man of God; and he seide, Go thou, sil thou the oile, and yelde to thi creauncer; forsothe thou and thi children lyue of the residue.

8 Forsothe sum day was maad, and Elisee passide bi a citee, Sunam; sotheli a greet womman was there, which helde hym,

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that he schulde ete breed. And whanne he passide ofte therbi, he turnede to hir, that he schulde ete breed.

9 Which womman seide to hir hosebonde, Y perseyue that this is an hooli man of God, that passith ofte bi vs;

10 therfor make we a litil soler to hym, and putte we therynne a litil bed to hym, and a boord, and a chaier, and a candilstike; that whanne he cometh to vs, he dwelle there.

11 Therfor sum dai was maad, and he cam, and turnede in to the soler, and restide there.

12 And he seide to Giezi, his child, Clepe thou this Sunamyte. And whanne he hadde clepid hir, and sche hadde stonde

13 bifor hym, he seide to his child, Speke thou to hir, Lo! thou hast mynystride to vs bisili in alle thingis; what wolt thou that Y do to thee? Whether thou hast a cause, and wolt that Y speke to the kyng, ether to the prince of the chyualrye? And sche answeride, I dwelle in the myddis of my puple.

14 And he seide, What therfor wole sche that Y do to hir? Giezi seide to hym, Axe thou not, for she hath no sone, and hir hosebonde is eeld.

15 Therfor Elisee comaundide, that he schulde clepe hir. And whanne sche was clepid, and stood bifor the dore,

16 he seide to hir, In this tyme and in this same our, if lijf schal be felow, thou schalt haue a sone in the wombe. And sche answeride, Nyle thou, my lord, the man of God, Y biseche, nyle thou lye to thin hondmaide.

17 And the womman conseyuede, and childide a sone in the tyme, and in the same our, in which Elisee hadde seid.

18 Sotheli the child encreeside; and whanne sum day was, and the child was goon out, and yede to his fadir,

19 and to the repers, he seide to his fadir, Myn heed akith, myn heed akith. And he seide to a child, Take, and lede hym to his modir.

20 And whanne he hadde take, and hadde brouyt hym to his modir, sche settide hym on hir knees til to myddai, and he was deed.

21 Sotheli she stiede, and leide hym on the litil bed of the man of God, and closide the dore.

22 And sche yede out, and clepide hir hosebonde, and seide, Y biseche, sende thou with me oon of the children, and an asse, and Y schal renne out til to the man of God, and Y schal turne ayen.

23 And he seide to hir, For what cause goist thou to hym? to dai ben not calendis, nether sabat. And she answeride, Y schal go.

24 And sche sadlide the asse, and comaundide to the child, Dryue thou, and haaste; make thou not tariyng to me in goyng, and do thou this thing which Y comaunde to thee.

25 Therfor sche yede forth, and cam to the man of God, in to the hil of Carmele. And whanne the man of God hadde seyn hir euene ayen, he seide to Giezi, his child, Lo! thilke Sunamyte; go thou therfor in to the metyng of hir,

26 and seie thou to hir, Whether it is doon riytfuli aboute thee, and aboute thin hosebonde, and aboute thi sone? And sche answeride, Riytfuli.

27 And whanne sche hadde come to the man of God, in to the hil, sche took his feet; and Giezi neiyede, that he schulde remoue hir. And the man of God seide, Suffre thou hir; for hir soule is in bitternesse, and the Lord helde priuy fro me, and schewide not to me.

28 And sche seide to hym, Whether I axide my sone of my lord? Whether Y seide not to thee, Scorne thou not me?

29 And he seide to Giezi, Girde thi leendis, and take my staf in thin hond, and go; if a man metith thee, grete thou not hym; and if ony man gretith thee, answere thou not hym; and putte thou my staf on the face of the child.

30 Forsothe the modir of the child seide, The Lord lyueth and thi soule lyueth, Y schal not leeue, ether forsake, thee. Therfor he roos, and suede hir.

31 Sotheli Giezi yede bifor hem, and puttide the staaf on the face of the child; and vois was not, nether wit. And Giezi turnede ayen to the meetyng of hym; and telde to him, and seyde, The child roos not.

32 Therfor Elisee entride in to the hows, and, lo! the deed child lai in his bed.

33 And he entride, and closide the dore on hym silf, and on the child; and preiede to the Lord.

34 And he stiede, and lay on the child; and he puttide his mouth on the mouth of the child, and hise iyen on the iyen of the child, and hise hondis on the hondis of the child. And he bouwide hym silf on the child; and the fleisch of the child was maad hoot.

35 And he turnede ayen, and walkide in the hows onys hidur and thidur; and Elisee stiede, and lai on the child, and the child yoxide seuene sithis, and openyde the iyen.

36 And he clepide Giezi, and seide to hym, Clepe thou this Sunamyte. And sche was clepid, and entride to hym. And he seide, Take thi sone.

37 She cam, and felde doun to his feet, and worschipide on erthe; and sche took hir sone, and yede out.

38 And Elisee turnede ayen in to Galgala. Forsothe hungur was in the lond, and the sones of prophetis dwelliden bifor hym. And Elisee seide to oon of his children, Set thou a greet pot, and sethe thou potage to the sones of prophetis.

39 And oon yede out in to the feeld to gadere eerbis of the feeld; and he foond as a wilde vyne, and he gaderide therof gourdis of the feeld. And he fillide his mentil, and he turnede ayen, and schredde in to the pot of potage; for he wiste not what it was.

40 Therfor thei helden yn to felowis to ete; and whanne thei hadden taastid of the sething, thei crieden out, and seiden, Deth in the pot! deeth in the pot! thou man of God. And thei miyten not ete. And he seide, Brynge ye meele.

41 And whanne thei hadden brouyt, he puttide in to the pot, and seide, Helde ye to the cumpany, that thei ete; and ony thing of bitternesse was nomore in the pot.

42 Forsothe sum man cam fro the pleyn of Salisa, and bar to the man of God looues of the firste fruytis, ten looues of barli, and newe wheete, in his scrippe. And the man of God seide, Yyue thou to the puple, that it ete.

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43 And his mynystre answeride to hym, Hou myche is this, that Y sette bifor an hundrid men? Eft Elisee seide, Yyue thou to the puple, that it ete; for the Lord seith these thingis, Thei schulen ete, and it shal leeue.

44 Therfor he puttide bifor hem, whiche eeten; and it lefte, bi the word of the Lord.

4 KINGS (2 KINGS) CHAPTER 5

1 Naaman, prince of the chyualrye of the kyng of Syrie, was a greet man, and worschipid anentis his lord; for bi hym the Lord yaf helthe to Sirie; sotheli he was a strong man and riche, but leprouse.

2 Forsothe theues yede out of Sirie, and ledden prisonere fro the lond of Israel a litil damysele, that was in the seruyce of the wijf of Naaman.

3 Which damysele seide to hir ladi, Y wolde, that my lord hadde be at the prophete which is in Samarie; sotheli the prophete schulde haue curid hym of the lepre which he hath.

4 Therfor Naaman entride to his lord, and telde to hym, and seide, A damysel of the lond of Israel spak so and so.

5 Therfor the kyng of Syrie seide to hym, Go thou, and Y schal sende lettris to the kyng of Israel. And whanne he hadde go forth, and hadde take with hym ten talentis of siluer, and sixe thousynde goldun platis, ether floreyns, and ten chaungyngis of clothis,

6 he brouyte lettris to the kyng of Israel bi these wordis; Whanne thou hast take this pistle, wite thou, that Y haue sent to thee Naaman, my seruaunt, that thou cure hym of his lepre.

7 And whanne the kyng of Israel hadde red the lettris, he to-rente his clothis, and seide, Whether Y am God, that may sle and quykene, for this kyng sente to me, that Y cure a man of his lepre? Perseyue ye, and se, that he sekith occasiouns ayens me.

8 And whanne Elisee, the man of God, hadde herd this, that is, that the kyng of Israel hadde to-rente hise clothis, he sente to the kyng, and seide, Whi to-rentist thou thi clothis? come he to me, and wite he, that a prophete is in Israel.

9 Therfor Naaman cam with horsis and charis, and stood at the dore of the hows of Elisee.

10 And Elisee sente to hym a messanger, and seide, Go thou, and be thou waischun seuensithis in Jordan; and thi fleisch shal resseyue helthe, and thou schalt be clensid.

11 Naaman was wrooth, and yede awei, and seide, Y gesside, that he schulde go out to me, and that he schulde stonde, and clepe the name of the Lord his God, and that he schulde touche with his hond the place of lepre, and schulde cure me.

12 Whether Abana and Pharphar, floodis of Damask, ben not betere than alle the watris of Israel, that Y be waischun in tho, and be clensid?

13 Therfor whanne he hadde turned hym silf, and yede awei, hauynge indignacioun, hise seruauntis neiyiden to hym, and spaken to hym, Fadir, thouy the prophete hadde seid to thee a greet thing, certis thou owist to do; hou myche more for now he seide to thee, Be thou waischun, and thou schalt be clensid.

14 He yede doun, and waischide hym seuensithis in Jordan, bi the word of the man of God; and his fleisch was restored as the fleisch of a litil child, and he was clensid.

15 And he turnede ayen with al his felouschipe to the man of God, and cam, and stood bifor hym; and seide, Verili Y knowe, that noon other God is in al erthe, no but oneli God of Israel; therfor, Y biseche, that thou take blessyng of thi seruaunt.

16 And he answeride, The Lord lyueth bifor whom Y stonde, for Y schal not take. And whanne he made strengthe, that is, greet preier, Elisee assentide not outirli.

17 Therfor Naaman seide, As thou wolt; but, I biseche, graunte thou to me, thi seruaunt, that Y take of the lond the birthun of twei burdones; for thi seruaunt schal no more make brent sacrifice, ether slayn sacrifice, to alien goddis, no but to the Lord.

18 Forsothe this thing is oneli, of which thou schalt preie the Lord for thi seruaunt, whanne my lord shal entre into the temple of Remmon, that he worschipe, and while he schal lene on myn hond, if Y worschipe in the temple of Remmon, while he worschipith in the same place, that the Lord foryyue to thi seruaunt for this thing.

19 Which Elisee seide to hym, Go thou in pees. Therfor he yede fro Elisee in a chosun tyme of the lond.

20 And Giezi, the child of the man of God, seide, My lord sparide this Naaman of Syrie, that he took not of hym that, that he brouyte; the Lord lyueth, for Y schal renne aftir hym, and Y schal take of hym sum thing.

21 And Giezi suede aftir the bak of Naaman; and whanne Naaman hadde seyn Giezi rennynge to hym, he skippide doun of the chare in to the metyng of Giezi; and seide, Whether alle thingis ben riytfuli?

22 And he seide, Riytfuli; my lord sente me to thee, and seide, Twey yonge men of the hille of Effraym, of the sones of prophetis, camen now to me; yyue thou to hem a talent of siluer, and double chaungyng clothis.

23 And Naaman seide, It is betere that thou take twei talentis. And Naaman constreynede hym; and Naaman boond twei talentis of siluer in twei sackis, and double clothis, and puttide on his twey children, that is, seruauntis, whiche also baren bifor Giezi.

24 And whanne he hadde come thanne in the euentid, he took fro the hond of hem, and leide vp in the hows; and he delyuerede the men, and thei yeden.

25 Forsothe Giezi entride, and stood bifor his lord. And Elise seide, Giezi, fro whennus comest thou? Which answeride, Thi seruaunt yede not to ony place.

26 And Elise seide, Whether myn herte was not in present, whanne the man turnede ayen fro his chare in to the metyng of thee? Now therfor thou hast take siluer, and thou hast take clothis, that thou bie places of olyues, and vyneris, and scheep, and oxis, and seruauntis, and handmaydis;

27 but also the lepre of Naaman schal cleue to thee, and to thi seed withouten ende. And Giezi yede leprouse as snow, fro hym.

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4 KINGS (2 KINGS) CHAPTER 6

1 Forsothe the sones of prophetis seiden to Elisee, Lo! the place in which we dwellen bifor thee, is streiyt to vs;

2 go we til to Jordan, and ech man take of the wode a mater for hym silf, that we bild to vs here a place to dwelle.

3 Which Elisee seide, Go ye. And oon of hem seide, Therfor and thou come with thi seruauntis. He answeride, Y schal come. And he yede with hem.

4 And whanne thei hadden come to Jordan, thei hewiden trees.

5 Sotheli it bifelde, that whanne o man hadde kit doun mater, the yrun of the axe felde in to the watir; and he criede, and seide, Alas! alas! alas! my lord, and Y hadde take this same thing bi borewing.

6 Sotheli the man of God seide, Where felde it? And he schewide to hym the place. Therfor he kittide doun a tree, and sente thidur; and the yrun fletide.

7 And he seide, Take thou. Which helde forth the hond, and took it.

8 Forsothe the kyng of Syrie fauyte ayens Israel; and he took counseil with hise seruauntis, and seide, Sette we buschementis in this place and that.

9 Therfor the man of God sente to the kyng of Israel, and seide, Be war, lest thou passe to that place, for men of Sirie ben there in buschementis.

10 Therfor the kyng of Israel sente to the place, which the man of God hadde seid to him, and bifor ocupiede it, and kepte hym silf there not onys, nether twies.

11 And the herte of the kyng of Sirie was disturblid for this thing; and whanne hise seruauntis weren clepide togidere, he seide, Whi schewen ye not to me, who is my tretour anentis the kyng of Israel?

12 And oon of hise seruauntis seide, Nay, my lord the kyng, but Elisee, the prophete, which is in Israel, schewith to the kyng of Israel alle thingis, what euer thingis thou spekist in thi closet.

13 And the kyng seide to hem, Go ye, and se, where he is, that Y sende, and take hym. And thei telden to him, and seiden, Lo! he dwellith in Dothaym.

14 And the kyng sente thidur horsis, and charis, and the strengthe of the oost; whiche, whanne thei hadden come bi nyyt, cumpassiden the citee.

15 Sotheli the mynystre of the man of God roos eerli, and yede out, and he siy an oost in the cumpas of the citee, and horsis, and charis. And he telde to the man of God, and seide, Alas! alas! alas! my lord, what schulen we do?

16 And he answeride, Nile thou drede; for mo ben with vs than with hem.

17 And whanne Elisee hadde preied, he seide, Lord, opene thou the iyen of this child, that he se. And the Lord openyde the iyen of the child, and he siy. And, lo! the hil ful of horsis, and of charis of fier, in the cumpas of Elisee.

18 Sotheli the enemyes camen doun to hym; forsothe Elisee preiede to the Lord, and seide, Y biseche, smyte thou this folc with blyndenesse. And the Lord smoot hem, that thei sien not, bi the word of Elisee.

19 Forsothe Elisee seide to hem, This is not the weie, nether this is the citee; sue ye me, and Y schal schewe to you the man, whom ye seken. And he ledde hem into Samarie.

20 And whanne thei hadden entrid into Samarie, Elisee seide, Lord, opene thou the iyen of these men, that thei see. And the Lord openyde her iyen, and thei siyen, that thei weren in the myddis of Samarie.

21 And the kyng of Israel, whanne he hadde seyn hem, seide to Elisee, My fadir, whether Y schal smyte hem?

22 And he seide, Thou schalt not smyte hem, for thou hast not take hem bi thi swerd and bouwe, that thou smyte hem; but sette thou breed and watir bifor hem, that thei ete and drynke, and go to her lord.

23 And greet makyng redi of metis was set forth to hem; and thei eten, and drunken. And the kyng lefte hem, and thei yeden to her lord; and theues of Sirie camen no more in to the lond of Israel.

24 Forsothe it was don after these thingis, Benadab, king of Sirie, gaderide alle his oost, and stiede, and bisegide Samarie.

25 And greet hungur was maad in Samarie; and so long it was bisegid, til the heed of an asse were seeld for fourescore platis of siluer, and the fourthe part of a mesure clepid cabus of the crawe of culueris was seeld for fyue platis of siluer.

26 And whanne the kyng of Israel passide bi the wal, sum womman criede to hym, and seide, My lord the kyng, saue thou me.

27 Which seide, Nai, the Lord saue thee; wherof may Y saue thee? of cornfloor, ethir of pressour? And the kyng seide to hir, What wolt thou to thee?

28 And sche answeride, This womman seide to me, Yyue thi sone, that we ete hym to dai, and we schulen ete my sone to morewe.

29 Therfor we setheden my sone, and eten him. And Y seide to hir in the tother day, Yyue thi sone, that we ete hym; and she hidde hir sone.

30 And whanne the kyng hadde herd this, he to-rente hise clothis, and passide bi the wal; and al the puple siy the heire, with which the kyng was clothid at the fleisch with ynne.

31 And the kyng seide, God do to me these thingis, and adde these thingis, if the heed of Elise, sone of Saphat, schal stonde on hym to dai.

32 Sotheli Elisee sat in his hows, and elde men saten with hym; therfor he biforsente a man, and bifor that thilke messanger cam, Elisee seide to the elde men, Whether ye witen, that the sone of manquellere sente hidur, that myn heed be gird of? Therfor se ye, whanne the messanger cometh, close ye the dore, and suffre ye not hym to entre; for, lo! the sown of the feet of his lord is bihynde hym.

33 And yit while he spak to hem, the messanger that cam to hym apperide; and the kyng seide, Lo! so greet yuel is of the Lord; sotheli what more schal Y abide of the Lord?

4 KINGS (2 KINGS) CHAPTER 7

1 Forsothe Elisee seide, Here ye the word of the Lord; the Lord seith these thingis, In this tyme to morewe a buschel of

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flour schal be for a stater, and twei buschels of barli for a stater, in the yate of Samarie.

2 And oon of the duykis, on whos hond the kyng lenyde, answeride to the man of God, and seide, Thouy also the Lord make the goteris of heuene to be openyd, whether that, that thou spekist, mai be? Which Elisee seide, Thou schalt se with thin iyen, and thou schalt not ete therof.

3 Therfor foure leprouse men weren bisidis the entryng of the yate, whiche seiden togidere, What wolen we be here, til we dien?

4 Whether we wolen entre in to the citee, we schulen die for hungur; whether we dwellen here, we schulen die. Therfor come ye, and fle we ouer to the castels of Sirie; if thei schulen spare vs, we schulen lyue; sotheli if thei wolen sle, netheles we schulen die.

5 Therfor thei risiden in the euentide to come to the castels of Sirie; and whanne thei hadden come to the bigynnyng of the castels of Sirie, thei founden not ony man there.

6 Forsothe the Lord hadde maad a sown of charis, and of horsis, and of ful myche oost to be herd in the castels of Sirie; and thei seiden togidere, Lo! the kyng of Israel hath hirid bi meede ayens vs the kyngis of Etheis and of Egipcians; and thei camen on vs.

7 Therfor thei risiden, and fledden in derknessis, and leften her tentis, and horsis, and mulis, and assis, in the castels; and thei fledden, couetynge to saue her lyues oonli.

8 Therfor whanne thilke leprouse men hadden come to the bigynnyng of the castels, thei entriden into o tabernacle, and eetun, and drunken; and thei token fro thennus siluer, and gold, and clothis; and yeden, and hidden; and eft thei turneden ayen to anothir tabernacle, and in lijk maner thei token awei fro thennus, and hidden.

9 And thei seiden togidere, We doen not riytfuli, for this is a dai of good message; if we holden stille, and nylen telle til the morewtid, we schulen be repreued of trespassyng; come ye, go we, and telle in the halle of the kyng.

10 And whanne thei hadden come to the yate of the citee, thei telden to hem, and seiden, We yeden to the castels of Sirie, and we founden not ony man there, no but horsis and assis tied, and tentis fastned.

11 Therfor the porteris yeden, and telden in the paleis of the kyng with ynne.

12 Which king roos bi niyt, and seide to hise seruauntis, Y seie to you, what the men of Sirie han do to vs; thei witen, that we trauelen with hungur, therfor thei yeden out of the castels, and ben hid in the feeldis, and seien, Whanne thei schulen go out of the citee, we schulen take hem quyk, and thanne we schulen mowe entre in to the citee.

13 Forsothe oon of his seruauntis answeride, Take we fyue horsis, that leften in the citee; for tho ben oonli in al the multitude of Israel, for othere horsis ben wastid; and we sendynge moun aspie.

14 Therfor thei brouyten forth twei horsis; and the kyng sente in to the castels of men of Sirie, and seide, Go ye, and se.

15 Whiche yeden after hem til to Jordan; lo! forsothe al the weie was ful of clothis, and of vessels, whiche the men of Sirie castiden forth, whanne thei weren disturblid. And the messangeris turneden ayen, and schewiden to the kyng.

16 And the puple yede out, and rauyschide the castels of Sirie; and a buyschel of flour was maad for o stater, and twei buyschels of barli for o stater, bi the word of the Lord.

17 Forsothe the kyng ordeynede at the yate that duyk, in whos hond the kyng lenyde; whom the cumpeny to-trad with her feet, and he was deed, bi the word, which the man of God spak, whanne the kyng cam doun to hym.

18 And it was doon bi the word of the man of God, which he seide to the kyng, whanne he seide, Twei buyschels of barli shulen be for a statir, and a buyschel of wheete flour for a stater, in this same tyme to morewe in the yate of Samarie;

19 whanne thilke duyk answeride to the man of God, and seide, Yhe, thouy the Lord schal make the goteris in heuene to be openyd, whether this that thou spekist may be? and the man of God seide, Thou schalt se with thin iyen, and thou schalt not ete therof.

20 Therfore it bifelde to hym, as it was biforseid; and the puple to-trad hym with feet in the yate, and he was deed.

4 KINGS (2 KINGS) CHAPTER 8

1 Forsothe Elisee spak to the womman, whose sone he made to lyue, and he seide, Rise thou, and go, bothe thou and thin hows, and go in pilgrimage, where euer thou schalt fynde; for the Lord schal clepe hungur, and it schal come on the lond bi seuene yeer.

2 And sche roos, and dide bi the word of the man of God; and sche yede with hir hows, and was in pilgrimage in the lond of Philistym many daies.

3 And whanne seuene yeer weren endid, the womman turnede ayen fro the lond of Philisteis; and sche yede out, to axe the kyng for her hows, and hir feeldis.

4 Sotheli the kyng spak with Giezi, child of the man of God, and seide, Telle thou to me alle the grete dedis whiche Elisee dide.

5 And whanne he telde to the kyng, hou Elisee hadde reiside a deed man, the womman apperide, whos sone he hadde maad to lyue, and sche criede to the kyng for hir hows, and for hir feeldis. And Giesi seide, My lord the king, this is the womman, and this is hir sone, whom Elisee reiside.

6 And the kyng axide the womman, and sche tolde to hym, that the thingis weren sothe. And the kyng yaf to hir o chaumburleyn, and seide, Restore thou to hir alle thingis that ben hern, and alle fruytis of the feeldis, fro the dai in which she left the lond til to present tyme.

7 Also Elisee cam to Damask, and Benadab, kyng of Sirie, was sijk; and thei telden to hym, and seiden, The man of God cam hidur.

8 And the kyng seide to Azael, Take with thee yiftis, and go thou in to the meetyng of the man of God, and counsele thou bi hym the Lord, and seie thou, Whether Y may ascape fro this sikenesse of me?

9 Therfor Azael yede in to the meetyng of hym, and hadde with hym silf yiftis, and alle the goodis of Damask, the burthuns of fourti camels. And whanne he hadde stonde bifor

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Elisee, he seide, Thi sone, Benadab, kyng of Sirie, sente me to thee, and seide, Whether Y may be helid of this sikenesse of me?

10 And Elisee seide, Go thou, and seye to hym, Thou schalt be heelid; forsothe the Lord schewide to me that he schal die bi deth.

11 And he stood with hym, and he was disturblid, til to the castyng doun of cheer; and the man of God wepte.

12 To whom Azael seide, Whi wepith my lord? And he answeride, For Y woot what yuelis thou schalt do to the sones of Israel; thou schalt brenne bi fier the strengthid citees of hem, and thou schalt sle bi swerd the yonge men of hem, and thou schalt hurtle doun the litle children of hem, and thou schalt departe the women with childe.

13 And Azael seide, What sotheli am Y, thi seruaunt, a dogge, that Y do this grete thing? And Elisee seide, The Lord schewide to me that thou schalt be kyng of Sirie.

14 And whanne he hadde departid fro Elisee, he cam to his lord; which seide to Azael, What seide Elisee to thee? And he answeride, Elisee seide to me, Thou schalt resseyue helthe.

15 And whanne the tother day hadde come, Azael took the cloth on the bed, and bischedde with watir, and spredde abrood on the face of hym; and whanne he was deed, Azael regnede for hym.

16 In the fyuethe yeer of Joram, sone of Achab, kyng of Israel, and of Josephat, kyng of Juda, Joram, sone of Josephat, kyng of Juda, regnede.

17 He was of two and thretti yeer whanne he bigan to regne, and he regnede eiyte yeer in Jerusalem.

18 And he yede in the weies of the kyngis of Israel, as the hows of Achab hadde go; for the douyter of Achab was his wijf; and he dide that, that is yuel in the siyt of the Lord.

19 Forsothe the Lord nolde distrie Juda, for Dauid, his seruaunt, as he hadde bihiyt to Dauid, that he schulde yyue to hym a lanterne, and to hise sones in alle daies.

20 In tho daies Edom, that is, Ydumee, yede awei, that it schulde not be vndur Juda; and made a kyng to it silf.

21 And Joram cam to Seira, and alle the charis with hym; and he roos bi nyyt, and smoot Ydumeis, that cumpassiden hym, and the princis of charis; sotheli the puple fledde in to her tabernaclis.

22 Therfor Edom yede awei, that it was not vndur Juda til to this day; thanne also Lobna yede awey in that tyme.

23 Forsothe the residues of wordis of Joram, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kingis of Juda?

24 And Joram slepte with hise fadris, and was biried with hem in the citee of Dauid; and Ocozie, his sone, regnede for hym.

25 In the tweluethe yeer of Joram, sone of Achab, kyng of Israel, Ocozie, sone of Joram, kyng of Juda, regnede.

26 Ocozie, the sone of Joram, was of two and twenti yeer whanne he bigan to regne, and he regnede o yeer in Jerusalem; the name of his moder was Athalia, the douyter of Amry, kyng of Israel.

27 And he yede in the waies of the hows of Achab, and dide that, that is yuel, bifor the Lord, as the hows of Achab dide; for he was hosebonde of a douyter of the hows of Achab.

28 Also he yede with Joram, sone of Achab, to fiyt ayens Azael, kyng of Sirie, in Ramoth of Galaad; and men of Sirie woundiden Joram.

29 Which turnede ayen, to be heelid in Jezrael; for men of Sirie woundiden hym in Ramoth, fiytynge ayens Azael, kyng of Sirye. Forsothe Ocozie, sone of Joram, the kyng of Juda, cam doun to se Joram, sone of Achab, in to Jezrael, that was sijk there.

4 KINGS (2 KINGS) CHAPTER 9

1 Forsothe Elisee, the prophete, clepide oon of the sones of prophetis, and seide to hym, Girde thi leendis, and take this vessel of oile in thin hond, and go in to Ramoth of Galaad.

2 And whanne thou schalt come thidur, thou schalt se Hieu, sone of Josephat, sone of Namsi; and thou schalt entre, and schalt reise hym fro the myddis of hise britheren, and thou schalt lede hym in to the ynnere closet.

3 And thou schalt holde the vessel of oile, and schalt schede on his heed, and schalt seie, The Lord seith these thingis, I haue anoyntid thee in to kyng on Israel; and thou schalt opene the dore, and schalt flee, and schalt not abide there.

4 Therfor the yong wexynge man, the child of the prophete, yede in to Ramoth of Galaad, and entride thidur.

5 Lo! sotheli the princes of the oost saten; and he seide, A! prince, Y haue a word to thee. And Hieu seide, To whom of alle vs? And he seide, To thee, thou prince.

6 And he roos, and entride into the closet. And thilk child schedde oile on the heed of hym, and seide, The Lord God of Israel seith these thingis, Y haue anointid thee in to kyng on the puple of the Lord of Israel; and thou schalt smyte the hows of Achab,

7 thi lord, that Y venge the blood of my seruauntis prophetis, and the blood of alle the seruauntis of the Lord, of the hond of Jezabel.

8 And Y schal lese al the hows of Achab, and Y schal sle of the hows of Achab a pissere to the wal, and closid, and the laste in Israel.

9 And Y schal yyue the hows of Achab as the hows of Jeroboam, sone of Nabat, and as the hous of Baasa, sone of Ahia.

10 Also doggis schulen ete Jezabel in the feeld of Jezrael; and noon schal be that schal birie hir. And the child openyde the dore, and fledde.

11 Forsothe Hieu yede out to the seruauntis of his lord, whiche seiden to hym, Whether alle thingis ben riytfuli? What cam this wood man to thee? Which seide to hem, Ye knowen the man, and what he spak.

12 And thei answeriden, It is fals; but more telle thou to vs. Which seide to hem, He spak these and these thingis to me, and seide, The Lord seith these thingis, Y haue anoyntid thee kyng on Israel.

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13 Therfor thei hastiden, and ech man took his mentil, and puttide vndir hise feet bi the licnesse of a trone. And thei sungen with a trumpe, and seiden, Hieu schal regne.

14 Therfor Hieu, sone of Josephat, sone of Namsi, swoor to gidere ayens Joram. Forsothe Joram hadde bisegid Ramoth of Galaad, he and al Israel, ayens Azael, kyng of Sirie.

15 And he turnede ayen to be heelid in Jezrael for woundis; for men of Sirie hadden smyte hym fiytynge ayens Azael, kyng of Sirie. And Hieu seide, If it plesith you, no man go out fleynge fro the citee, lest he go, and telle in Jezrael.

16 And he stiede, and yede forth in to Jezrael; for Joram was sijk there, and Ocozie, kyng of Juda, cam doun to visite Joram.

17 Therfor a spiere, that stood aboue a tour of Jezrael, siy the multitude of Hieu comynge, and he seide, Y se a multitude. And Joram seide, Take thou a chare, and sende in to the metyng of hem; and seie the goere, Whether alle thingis ben riytfuli?

18 Therfor he, that stiede on the chare, yede in to the meetyng of hym, and seide, The kyng seith these thingis, Whether alle thingis ben peesid? And Hieu seide to hym, What to thee and to pees? Passe thou, and sue me. And the aspiere telde, and seide, the messanger cam to hem, and he turneth not ayen.

19 Also the kyng sente the secounde chare of horsis, and he cam to hem, and seide, The kyng seith these thingis, Whether pees is? And Hieu seide, What to thee and to pees? Passe thou, and sue me.

20 Sotheli the aspiere telde, and seide, He cam til to hem, and he turneth not ayen; forsothe the goyng is as the goyng of Hieu, sone of Namsi; sothely he goith faste.

21 And Joram seide, Ioyn ye a chare. And thei ioyneden his chare. And Joram, kyng of Israel, yede out, and Ocozie, kyng of Juda, yede out, ech in his chare; and thei yeden out in to the meetyng of Hieu, and thei founden hym in the feeld of Naboth of Jezrael.

22 And whanne Joram hadde seyn Hieu, he seide, Hieu, is pees? And he answeride, What pees? Yit the fornycaciouns of Jezabel, thi modir, and many poisenyngis of hir ben in strengthe.

23 Forsothe Joram turnede his hond, and fledde, and seide to Ocozie, Tresouns! tresouns!

24 Ocozie. Forsothe Hieu bente a bouwe with the hond, and smoot Joram bitwixe the schuldris, and the arowe yede out thoruy his herte; and anoon he felde doun in his chare.

25 And Hieu seide to Badacher duyk, Take thou awei, cast forth hym in the feeld of Naboth of Jezrael; for Y haue mynde, whanne Y and thou saten in the chare, and suede Achab, the fadir of hym, that the Lord reiside on hym this birthun, and seide, If not for the blood of Naboth,

26 and for the blood of hise sones, which Y siy yistirdai, seith the Lord, Y schal yeeld to thee in this feeld, seith the Lord. Now therfor do awei him, and cast forth him in the feeld, bi the word of the Lord.

27 Forsothe Ocozie, king of Juda, siy this, and fledde bi the weie of the hows of the gardyn; and Hieu pursuede hym, and seide, Also smyte ye this man in his chare. And thei smytiden hym in the stiyng of Gaber, which is bisidis Jeblaam; and he fledde into Mageddo, and was deed there.

28 And hise seruauntis puttiden hym on his chare, and brouyten hym in to Jerusalem; and thei birieden hym in a sepulcre with hise fadris, in the citee of Dauid.

29 In the eleuenthe yeer of Joram, sone of Achab, kyng of Israel, Ocozie regnede on Juda.

30 And Hieu cam in to Jezrael. Forsothe whanne his entryng was herd, Jezabel peyntide hir iyen with oynement of wymmen, and ournede hir heed;

31 and sche bihelde bi a wyndow Hieu entrynge bi the yate, and sche seide, Whether pees may be to Zamri, that kyllide his lord?

32 And Hieu reiside his face to the wyndow, and seide, What womman is this? And tweyne ether thre chaumbirleyns bowiden hem silf to hym, and seiden to hym, This is thilke Jezabel.

33 And he seide to hem, Caste ye hir doun. And thei castiden doun hir; and the wal was bispreynt with blood, and the howues of horsis, that to tredden hir.

34 And whanne he hadde entrid to ete and drynke, he seide, Go ye, and se thilke cursid womman, and birie ye hir, for sche is a kyngis douyter.

35 And whanne thei hadden go to birie hir, thei founden not, no but the sculle, and the feet, and the endis of hondis;

36 and thei turneden ayen, and telden to hym. And Hieu seide, It is the word of the Lord, which he spak bi his seruaunt, Elie of Thesbi, and seide, Doggis schulen ete the fleisch of Jezabel in the feeld of Jezrael;

37 and the fleischis of Jezabel schulen be as a toord on the face of erthe in the feeld of Jezrael, so that men passynge forth seie, Lo! this is thilke Jezabel.

4 KINGS (2 KINGS) CHAPTER 10

1 Forsothe seuenti sones in Samarie weren to Achab. Therfor Hieu wroot lettris, and sente in to Samarie to the beste men of the citee, and to the gretter men in birthe, and to alle the nurschis of Achab, and seide,

2 Anoon as ye han take these lettris, ye that han the sones of youre lord, and the charis, and horsis, and stronge citees, and armeris,

3 chese the beste, and hym that plesith to you of the sones of youre lord, and sette ye him on the trone of his fadir, and fiyte ye for the hows of youre lord.

4 And thei dredden greetli, and seiden, Lo! twei kyngis myyten not stonde bifor hym, and how schulen we mowe ayenstonde hym?

5 Therfor the souereyns of the hows, and the prefect of the citee, and the grettere men in birthe, and the nurchis senten to Hieu, and seiden, We ben thi seruauntis; what euer thingis thou comaundist, we schulen do, and we schulen not make a kyng to vs; do thou what euer thing plesith thee.

6 Forsothe he wroot ayen to hem lettris the secunde tyme, and seide, If ye ben myne, and obeien to me, take ye the heedis of the sones of youre lord, and come ye to me in this

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same our to morewe in to Jezrael. Sotheli the sones of the kyng, seuenti men, weren nurschid at the beste men of the citee.

7 And whanne the lettris hadden come to hem, thei token the sones of the kyng, and killiden seuenti men, and puttiden the heedis of hem in coffyns; and senten to hym in to Jezrael.

8 Forsothe a messanger cam to hym, and schewide to hym, and seide, Thei han brouyt the heedis of the sones of the king. Which answeride, Putte ye tho heedis to tweyne hepis, bisidis the entring of the yate, til the morewtid.

9 And whanne it was cleer dai, he yede out, and stood, and seide to al the puple, Ye ben iust men; if Y conspiride ayens my lord, and killide hym, who killide alle these?

10 Therfor se ye now, that noon of the wordis of the Lord felde doun in to the erthe, whiche the Lord spak on the hows of Achab; and the Lord hath do that, that he spak in the hond of his seruaunt, Elie.

11 Therfor Hieu smoot alle that weren residue of the hows of Achab in Jezrael, and alle the beste men of hym, and knowun men, and preestis, til no relikis of hym leften.

12 And he roos, and cam in to Samarie; and whanne he hadde come to the chaumbir of schepherdis in the weie,

13 he foond the britheren of Ocozie, kyng of Juda; and he seide to hem, Who ben ye? And thei answeriden, We ben the britheren of Ocozie, and we comen doun to grete the sones of the kyng and the sones of the queen.

14 Which Hieu seide, Take ye hem quyke. And whanne thei hadden take hem quyke, thei strangliden hem in the cisterne, bisidis the chaumbre, two and fourti men; and he lefte not ony of hem.

15 And whanne he hadde go fro thennus, he foond Jonadab, the sone of Rechab, in to meetyng of hym; and he blesside hym. And Hieu seide to hym, Whether thin herte is riytful with myn herte, as myn herte is with thin herte? And Jonadab seide, It is. Hieu seide, If it is, yyue thin hond. Which yaf his hond to hym; and he reiside hym to hym silf in to the chare.

16 And he seide to hym, Come thou with me, and se my feruent loue for the Lord.

17 And he ledde hym, put in hys chare, in to Samarie. And he killide alle men that weren residue of Achab in Samarie til to oon, bi the word of the Lord, which he spak bi Elie.

18 Therfor Hieu gaderide to gidere alle the puple, and seide to hem, Achab worschipide Baal a litil, but Y schal worschipe hym more.

19 Now therfor clepe ye to me alle the prophetis of Baal, and alle hise seruauntis, and alle hise preestis; noon be that come not, for grete sacrifice is of me to Baal; who euer schal faile, he schal not lyue. Forsothe Hieu dide this bi tresoun, that he schulde distrie alle the worschipers of Baal.

20 And he seide, Halewe ye a solempne day to Baal.

21 And he clepide, and sente in to alle the termes of Israel; and alle the seruauntis of Baal camen, noon was residue, and sotheli not oon was that cam not. And thei entriden in to the temple of Baal; and the hows of Baal was fillid, fro oon ende til to the tothir.

22 And he seide to hem that weren souereyns ouer the clothis, Bringe ye forth clothis to alle the seruauntis of Baal; and thei brouyten forth clothis to hem.

23 And Hieu entride, and Jonadab, the sone of Rechab, in to the temple of Baal. And Hieu seide to the worschiperis of Baal, Enquere ye, and se, lest perauenture ony of the seruauntis of the Lord be with you; but that the seruauntis be aloone of Baal.

24 Therfor thei entriden, to make slayn sacrifices, and brent sacrifices. Sotheli Hieu hadde maad redi to hym with outforth foure scoore men, and hadde seid to hem, Who euer schal fle of alle these, whiche Y schal brynge in to youre hondis, the lijf of hym schal be for the lijf of hym that ascapith.

25 Forsothe it was don, whanne the brent sacrifice was fillid, Hieu comaundide to hise knyytis and duykis, Entre ye, and sle hem, that noon ascape. And the knyytis and duykis smytiden hem bi the scharpnesse of swerd, and castiden forth. And thei yeden into the citee of the temple of Baal,

26 and thei brouyten forth the ymage fro the temple of Baal,

27 and brenten it, and al to braken it. Also thei destrieden the hows of Baal, and maden priuyes for it til in to this dai.

28 Therfor Hieu dide awei Baal fro Israel;

29 netheles he yede not awei fro the synnes of Jeroboam, sone of Nabath, that made Israel to do synne, nether he forsook the goldun caluys, that weren in Bethel and in Dan.

30 Forsothe the Lord seide to Hieu, For thou didist bisili that that was riytful, and pleside in myn yyen, and hast do ayens the hows of Achab alle thingis that weren in myn herte, thi sones til to the fourthe generacioun schulen sitte on the trone of Israel.

31 Forsothe Hieu kepte not, that he yede in the lawe of the Lord God of Israel in al his herte; for he yede not awei fro the synnes of Jeroboam, that made Israel to do synne.

32 In tho daies the Lord bigan to be anoyed on Israel; and Asahel smoot hem in alle the coostis of Israel,

33 fro Jordan ayens the eest coost, al the lond of Galaad, and of Gad, and of Ruben, and of Manasses, fro Aroer which is on the stronde of Arnon, and Galaad, and Baasan.

34 Forsothe the residue of wordis of Hieu, and alle thingis whiche he dide, and his strengthe, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

35 And Hieu slepte with hise fadris; and thei birieden hym in Samarie; and Joachaz, his sone, regnyde for hym.

36 Forsothe the daies, in whiche Hieu regnede on Israel in Samarie, ben eiyte and twenti yeer.

4 KINGS (2 KINGS) CHAPTER 11

1 Forsothe Athalie, modir of Ocozie, siy hir sone deed, and sche roos, and killide al the seed of the kyng.

2 Sotheli Josaba, douyter of kyng Joram, the sistir of Ocozie, took Joas, sone of Ocozie, and stal him fro the myddis of the sones of the kyng, that weren slayn; and sche took the nursche of hym fro the hows of thre stagis; and sche hidde hym fro the face of Athalie, that he were not slayn.

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3 And he was with hir in the hows of the Lord priueli sixe yeer. Forsothe Athalia regnede on the lond sixe yeer.

4 Forsothe in the seuenthe yeer Joiada sente, and took centuriouns, and knyytis, and brouyte to hym in to the temple of the Lord; and couenauntide with hem boond of pees, and he made hem to swere in the temple of the Lord, and schewide to hem the sone of the kyng.

5 And he comaundide to hem, and seide, This is the word, which ye owen to do;

6 the thridde part of you entre in the sabat, and kepe the wakyngis of the hows of the kyng; sothely the thridde part be at the yate of Seir; and the thridde part be at the yate which is bihynde the dwellyng place of the makeris of scheeldis; and ye schulen kepe the wakyngis of the hows of Messa.

7 Forsothe twei partis of you alle goynge out in the sabat, kepe ye the wakyngis of the hows of the Lord aboute the kyng.

8 And ye schulen cumpasse hym, and ye schulen haue armeris in youre hondis; forsothe if ony man entrith in to the closyng of the temple, be he slayn; and ye schulen be with the kyng goynge in and goynge out.

9 And the centuriouns diden bi alle thingis whiche Joiada, the preest, hadde comaundid to hem; and alle takynge her men that entriden to the sabat, with hem that yeden out fro the sabat, camen to Joiada, the preest.

10 Which yaf to hem speris, and armeris of kyng Dauid, that weren in the hows of the Lord.

11 And alle stoden hauynge armeris in her hond, fro the riyt side of the temple til to the left side of the auter and of the hows, aboute the kyng.

12 And he brouyte forth the sone of the kyng, and puttide on hym a diademe, and witnessyng; and thei maden hym kyng, and anoyntiden hym; and thei beeten with the hoond, and seiden, The kyng lyue!

13 Forsothe Athalia herde the vois of the puple rennynge, and sche entride to the cumpenyes in to the temple of the Lord,

14 and sche siy the kyng stondynge on the trone bi custom, and syngeris, and cumpenyes nyy hym, and al the puple of the lond beynge glad, and syngynge with trumpis. And sche to-rente hir clothis, and criede, Swerynge togidere! swerynge togidere! ether tresoun.

15 Forsothe Joiada comaundide to the centuriouns, that weren on the oost, and seide to hem, Lede ye hir out of the closyngis of the temple; and who euer sueth hir, be smytun with swerd. Forsothe the preest seide, Be sche not slayn in the temple of the Lord.

16 And thei puttiden hondis on hir, and hurliden hir bi the weie of the entryng of horsis bisidis the paleis; and sche was slayn there.

17 Therfor Joiada made boond of pees bitwixe the Lord and the kyng, and bitwixe the puple, that it schulde be the puple of the Lord; and bitwixe the kyng and the puple.

18 Al the puple of the lond entride in to the temple of Baal; and thei distrieden the auteris of hym, and al tobraken strongli the ymagis; and thei killiden bifore the auter Mathan, the preest of Baal. And the preest settide kepyngis in the hows of the Lord; and he took centuriouns, and the legiouns of Cerethi and Pherethi, and al the puple of the lond.

19 And thei ledden forth the kyng fro the hows of the Lord; and thei camen bi the weie of the yate of makeris of scheldis in to the paleis; and he sat on the trone of kyngis.

20 And al the puple of the lond was glad, and the citee restide. Forsothe Athalia was slayn bi swerd in the hows of the kyng.

21 And Joas was of seuen yeer, whanne he bigan to regne.

4 KINGS (2 KINGS) CHAPTER 12

1 Joas regnede in the seuenthe yeer of Hieu; Joas regnede fourti yeer in Jerusalem; the name of his modir was Sebia of Bersabee.

2 And Joas dide riytfulnesse bifor the Lord in alle the daies, in whiche Joiada, the preest, tauyte hym.

3 Netheles he dide noyt awey hiy thingis; for yit the puple made sacrifice, and brente encense in hiye thingis.

4 And Joas seide to the preestis, Preestis bi her ordre take al that money of hooli thingis, which is brouyt of men passyng forth in to the temple of the Lord, which money is offrid for the prijs of soule, and which money thei bryngen wilfuli, and bi the fredom of her herte, in to the temple of the Lord.

5 And the preestis reparele the hilyngis of the hows, if thei seen ony thing nedeful in reparelyng.

6 Therfor the preestis repareliden not the hilyngis of the temple, til to the thre and twentithe yeer of kyng Joas.

7 And Joas, the kyng, clepide Joiada, the bischop, and the prestis, and seide to hem, Whi han ye not reparelid the hilyngis of the temple? Therfor nyle ye more take money bi youre ordre, but yelde it to the reparacioun of the temple.

8 And the prestis weren forbodun to take more the money of the puple, and to reparele the hilyngis of the hows.

9 And Joiada, the bischop, took a cofere of tresorie, and openyde an hole aboue, and settide it bisidis the auter, at the riytside of men entrynge in to the hows of the Lord; and preestis, that kepten the doris, senten in it al the money that was brouyt to the temple of the Lord.

10 And whanne thei sien that ful myche money was in the tresorie, the scryuen of the kyng and the bischop stieden, and schedden it out, and thei noumbriden the money that was founden in the hous of the Lord.

11 And thei yauen it bi noumbre and mesure in the hond of hem, that weren souereyns to the masouns of the hows of the Lord, whiche spendiden that money in crafti men of trees, and in these masouns, that wrouyten in the hous of the Lord,

12 and maden the hilyngis, and in these men that hewiden stoonys; and that thei schulden bie trees and stoonys, that weren hewid doun; so that the reparacioun of the hows of the Lord was fillid in alle thingis, that nediden cost to make strong the hows.

13 Netheles water pottis of the temple of the Lord weren not maad of the same money, and fleischokis, and censeris, and trumpis; ech vessel of gold and of siluer weren not maad of the money, that was brouyt in to the temple of the Lord.

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14 For it was youun to hem that maden werk, that the temple of the Lord schulde be reparelid.

15 And rekenyng was not maad to these men that token monei, that thei schulden deele it to crafti men; but thei tretiden it in feith.

16 Sotheli thei brouyten not in to the temple of the Lord the money for trespas, and the money for synnes, for it was the preestis.

17 Thanne Asael, kyng of Sirie, stiede, and fauyte ayen Geth; and he took it, and dresside his face, that he schulde stie in to Jerusalem.

18 Wherfor Joas, kyng of Juda, took alle thingis halewid, whiche Josephat hadde halewid, and Joram, and Ocozie, fadris of hym, kyngis of Juda, and whiche thingis he hadde offrid, and al the siluer, that myyte be foundun in the tresours of the temple of the Lord, and in the paleis of the kyng.

19 And he sente to Asael, kyng of Sirie; and he yede awei fro Jerusalem. Sotheli the residue of wordis of Joas, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

20 Forsothe hise seruauntis risiden, and sworen togidere bitwixe hem silf, and smytiden Joas in the hows Mello, and in the goyng doun of Sela.

21 For Jozachat, sone of Semath, and Joiadath, sone of Soomer, hise seruauntis, smytiden him, and he was deed; and thei birieden hym with hise fadris in the citee of Dauid; and Amasie, his sone, regnyde for hym.

4 KINGS (2 KINGS) CHAPTER 13

1 In the thre and twentithe yeer of Joas, sone of Ocozie, kyng of Juda, Joachaz, sone of Hieu, regnede on Israel, in Samarie seuentene yeer.

2 And he dide yuel bifor the Lord, and he suede the synnes of Jeroboam, sone of Nabath, that made Israel to do synne; and he bowide not awei fro tho.

3 And the strong veniaunce of the Lord was wrooth ayens Israel, and he bitook hem in to the hondis of Azael, kyng of Sirie, and in the hond of Benadab, sone of Asael, in alle daies.

4 Forsothe Joachaz bisouyte the face of the Lord, and the Lord herde hym; for he siy the anguysch of Israel, for the kyng of Sirie hadde al to brokun hem.

5 And the Lord yaf a sauyour to Israel, and he was delyuered fro the hond of the kyng of Sirie; and the sones of Israel dwelliden in her tabernaclis, as yistirdai and the thridde dai ago.

6 Netheles thei departiden not fro the synnes of the hows of Jeroboam, that made Israel to do synne; thei yeden in tho synnes; sotheli also the wode dwellide in Samarie.

7 And to Joacham weren not left of the puple, no but fyue hundrid kniytis, and ten charis, and ten thousynde of foot men; for the kyng of Sirie hadde slayn hem, and hadde dryue hem as in to poudur in the threischyng of a cornfloor.

8 Forsothe the residue of wordis of Joachaz, and alle thingis whiche he dide, and the strength of hym, whether these ben not wrytun in the book of wordis of daies of the kyngis of Israel?

9 And Joachaz slepte with hise fadris, and thei birieden hym in Samarie; and Joas, his sone, regnyde for hym.

10 In the seuenthe and threttithe yeer of Joas, king of Juda, Joas, sone of Joachaz, regnede on Israel in Samarie sixtene yeer.

11 And he dide that, that is yuel in the siyt of the Lord; for he bowide not awei fro alle the synnes of Jeroboam, sone of Nabath, that made Israel to do synne; he yede in tho synnes.

12 Forsothe the residue of wordis of Joas, and alle thingis whiche he dide, but also his strengthe, hou he fauyt ayens Amasie, kyng of Juda, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

13 And Joas slepte with hise fadris; forsothe Jeroboam sat on his trone. Sotheli Joas was biried in Samarie with the kyngis of Israel.

14 Forsothe Elisee was sijk in sikenesse, bi which and he was deed; and Joas, kyng of Israel, yede doun to hym, and wepte bifor hym, and seide, My fadir! my fadir! the chare of Israel, and the charietere therof!

15 And Elisee seide to hym, Brynge thou a bouwe and arowis. And whanne he hadde brouyte to Elisee a bouwe and arowis,

16 he seide to the kyng of Israel, Set thin hond on the bouwe. And whanne he hadde set his hond, Elisee settide his hondis on the hondis of the

17 kyng, and seide, Opene thou the eest wyndow. And whanne he hadde openyd, Elisee seide, Schete thou an arewe; and he schete. And Elisee seide, It is an arewe of helthe of the Lord, and an arowe of helthe ayens Sirie; and thou schalt smyte Sirie in Affeth, til thou waste it.

18 And Elisee seide, Take awei the arowis. And whanne he hadde take awei, Elisee seide eft to him, Smyte thou the erthe with a dart. And whanne he hadde smyte thre tymes,

19 and hadde stonde, the man of God was wrooth ayens hym, and seide, If thou haddist smyte fyue sithis, ether sixe sithis, ethir seuen sithis, thou schuldist haue smyte Sirie til to the endyng; now forsothe thou schalt smyte it thre sithis.

20 Therfor Elisee was deed, and thei birieden hym. And the theuys of Moab camen in to the lond in that yeer.

21 Forsothe sum men birieden a man, and thei siyen the theues, and thei castiden forth the deed bodi in the sepulcre of Elisee; and whanne it hadde touchid the bonys of Elisee, the man lyuede ayen, and stood on his feet.

22 Therfor Azael, kyng of Sirie, turmentide Israel in alle the daies of Joachaz.

23 And the Lord hadde merci on hem, and turnede ayen to hem for his couenaunt, which he hadde with Abraham, Isaac, and Jacob; and he nolde distrie hem, nether cast awei outirli, til in to present tyme.

24 Forsothe Azael, kyng of Sirie, diede; and Benadad, his sone, regnede for hym.

25 Forsothe Joas, sone of Joachas, took awei citees fro the hond of Benadad, sone of Asael, which he hadde take bi the

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riyt of batel fro the hoond of Joachaz, his fadir; Joas smoot hym thre tymes, and he yeldide the citees of Israel.

4 KINGS (2 KINGS) CHAPTER 14

1 Yn the secounde yeer of Joas, sone of Joachas, kyng of Israel, Amasie, sone of Joas, kyng of Juda, regnyde.

2 Amasie was of fyue and twenti yeer, whanne he bigan to regne; forsothe he regnyde in Jerusalem nyne and twenti yeer; the name of his modir was Joade of Jerusalem.

3 And he dide riytfulnesse bifor the Lord, netheles not as Dauid, his fadir; he dide bi alle thingis whiche Joas, his fadir, dide, no but this oonli,

4 that he dide not awei hiy thingis; for yit the puple made sacrifice, and brent encence in hiy thingis.

5 And whanne he hadde gete the rewme, he smoot hise seruauntis, that hadden killid the kyng, his fadir;

6 but he killide not the sones of hem that hadden slayn the kyng, bi that that is writun in the book of the lawe of Moyses, as the Lord comaundide to Moises, and seide, Fadris schulen not die for the sones, nethir the sones for the fadris, but eche man schal die in his owne synne.

7 He smoot Edom in the valey of makyngis of salt, he smoot ten thousynde, and took the Stoon in batel; and he clepide the name therof Jethel, til in to present dai.

8 Thanne Amasie sente messangeris to Joas, sone of Joachaz, sone of Hieu, kyng of Israel, and seide, Come thou, and se we vs in batel.

9 And Joas, kyng of Israel, sente ayen to Amasie, kyng of Juda, and seide, The cardue, that is, a low eerbe, and ful of thornes, of the Liban sente to the cedre, which is in the Liban, and seide, Yyue thi douytir wijf to my sone; and the beestis of the forest, that ben in the Liban, passiden, and tredden doun the cardue.

10 Thou hast smyte, and haddist the maistri on Edom, and thin herte hath reisid thee; be thou apaied with glorie, and sitte in thin hows; whi excitist thou yuel, that thou falle, and Juda with thee?

11 And Amasie assentide not to be in pees; and Joas, kyng of Israel, stiede, and he and Amasie, kyng of Juda, sien hem silf in Bethsames, a citee of Juda.

12 And Juda was smytun bifor Israel; and thei fledden ech man in to his tabernaclis.

13 Sotheli Joas, kyng of Israel, took in Bethsames Amasie, kyng of Juda, the sone of Joas, sone of Ocozie, and brouyte hym in to Jerusalem; and he brak the wal of Jerusalem, fro the yate of Effraym til to the yate of the corner, bi foure hundrid cubitis.

14 And he took al the gold and siluer, and alle vessels, that weren foundun in the hows of the Lord, and in the tresours of the kyng; and he took ostagis, and turnede ayen in to Samarie.

15 Sotheli the resydue of wordis of Joas, whiche he dide, and his strengthe, bi which he fauyt ayens Amasie, kyng of Juda, whether these ben not writun in the book of wordis of dayes of the kyngis of Israel?

16 And Joas slepte with hise fadris, and was biried in Samarie with the kyngis of Israel; and Jeroboam, his sone, regnede for hym.

17 Forsothe Amasie, sone of Joas, kyng of Juda, lyuede fyue and twenti yeer, after that Joas, sone of Joachaz, kyng of Israel, was deed.

18 Forsothe the residue of wordis of Amasie, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

19 And sweryng togidir in Jerusalem was maad ayens hym, and he fledde in to Lachis; and thei senten aftir hym in to Lachis, and killiden hym there.

20 And thei baren out hym in horsis, and he was biried in Jerusalem with hise fadris, in the citee of Dauid.

21 Forsothe al the puple of Juda took Azarie, hauynge sixtene yeer; and maden hym king for his fadir Amasie.

22 And he bildide Ahila, and restoride it to Juda, after that the kyng slepte with hise fadris.

23 In the fiftenethe yeer of Amasie, sone of Joas, kyng of Juda, Jeroboam, sone of Joas, kyng of Israel, regnyde in Samarie oon and fourti yeer;

24 and dide that, that is yuel bifor the Lord; he yede not awei fro alle the synnes of Jeroboam, sone of Nabath, that made Israel to do synne.

25 He restoride the termes of Israel, fro the entryng of Emath til to the see of wildirnesse, bi the word of the Lord God of Israel, which he spak bi his seruaunt Jonas, sone of Amathi, bi Jonas, the prophete, that was of Jeth, which Jeth is in Ophir.

26 For the Lord siy the ful bittir turment of Israel, and that thei weren wastid til to the closid men of prisoun, and the laste men, and noon was that helpide Israel.

27 And the Lord spak not, that he schulde do awei Israel fro vndur heuene, but he sauyde hem in the hond of Jeroboam, sone of Joas.

28 Forsothe the residue of wordis of Jeroboam, and alle thingis whiche he dide, and the strengthe of hym, bi which he fauyt, and hou he restoride Damask, and Emath of Juda, in Israel, whether these ben not wrytun in the book of wordis of daies of the kyngis of Israel?

29 And Jeroboam slepte with hise fadris, the kyngis of Israel; and Azarie, his sone, regnede for hym.

4 KINGS (2 KINGS) CHAPTER 15

1 In the seuenthe and twentithe yeer of Jeroboam, king of Israel, Azarie, sone of Amasie, kyng of Juda, regnede;

2 he was of sixtene yeer, whanne he bigan to regne, and he regnede two and fifti yeer in Jerusalem; the name of his modir was Jecelia of Jerusalem.

3 And he dide that, that was plesaunt bifor the Lord, bi alle thingis which Amasie, his fadir, hadde do;

4 netheles he distriede not hiy thingis; yit the puple made sacrifice, and brente encense in hiye thingis.

5 Forsothe the Lord smoot the kyng, and he was leprouse til in to the day of his deeth; and he dwellide in an hous freli

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bi hym silf. Sotheli Joathas, sone of the kyng, gouernde the palis, and demyde the puple of the lond.

6 Forsothe the residue of the wordis of Azarie, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

7 And Azarie slepte with hise fadris; and thei birieden hym with hise eldre men in the citee of Dauid; and Joathas, his sone, regnede for hym.

8 In the eiyte and threttithe yeer of Azarie, kyng of Juda, Zacharie, sone of Jeroboam, regnede on Israel in Samarie sixe monethis.

9 And he dide that, that was yuel bifor the Lord, as his fadris diden; he departide not fro the synnes of Jeroboam, sone of Nabath, that made Israel to do synne.

10 Forsothe Sellum, the sone of Jabes, conspiride ayens hym in Samarie; and Sellum smoot hym opynli, and killide hym, and regnede for hym.

11 Sotheli the residue of the wordis of Zacharie, whethir these ben not writun in the book of wordis of daies of the kyngis of Israel?

12 Thilke is the word of the Lord, which he spak to Hieu, and seide, Thi sones til to the fourthe generacioun schulen sitte of thee on the trone of Israel; and it was doon so.

13 Sellum, sone of Jabes, regnede in the nynthe and thritty yeer of Azarie, kyng of Juda; sotheli he regnyde o monethe in Samarie.

14 And Manaheu, the sone of Gaddi, styede fro Thersa, and cam in to Samarie; and he smoot Sellum, sone of Jabes, in Samarie, and killide hym, and regnede for hym.

15 Sotheli the residue of wordis of Sellum, and his conspirasie, bi which he settide tresouns, whether these ben not writun in the book of wordis of daies of the kyngis of Israel.

16 Thanne Manaheu smoot Capham, and alle men that weren thereynne, and the termes therof fro Thersa, for thei nolden opyn to hym; and he killide alle wymmen therof with child, and karf hem.

17 In the nynthe and thrittithe yeer of Azarie, kyng of Juda, Manaheu, sone of Gaddi, regnede on Israel ten yeer in Samarie.

18 And he dide that, that was yuel bifor the Lord; he departide not fro the synnes of Jeroboam, sone of Nabath, that made Israel to do synne.

19 In alle the daies of hym Phul, the kyng of Assiries, cam in to Thersa. And Manaheu yaf to Phul a thousynde talentis of siluer, that he schulde be to hym in to help, and schulde make stidefast his rewme;

20 and Manaheu settide taliage of siluer on Israel to alle myyti men and riche, that he schulde yyue to the kyng of Assiries; he settide fifti siclis of siluer bi alle men; and the king of Assiries turnede ayen, and dwellide not in Thersa.

21 Forsothe the residue of wordis of Manaheu, and alle thingis whiche he dide, whether these ben not wrytun in the book of wordis of daies of the kyngis of Israel?

22 And Manaheu slepte with hise fadris; and Phaceia, his sone, regnyde for hym.

23 In the fiftithe yeer of Azarie, kyng of Juda, Phaceia, sone of Manaheu, regnede on Israel in Samarie twei yeer.

24 And he dide that, that was yuel bifor the Lord; he departide not fro the synnes of Jeroboam, sone of Nabath, that made Israel to do synne.

25 Forsothe Phacee, sone of Romelie, duyk of his oost, conspiride ayens hym, and smoot hym in Samarie, in the tour of the kyngis hous, bisidis Argob, and bisidis Arib; and he smoot hym with fifti men of the sones of Galaditis; and Phacee killide hym, and regnede for hym.

26 Sotheli the residue of wordis of Phacee, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

27 In the two and fiftithe yeer of Azarie, kyng of Juda, Phasee, sone of Romelie, regnyde in Samarie twenti yeer.

28 And he dide that, that was yuel bifor the Lord; and he departide not fro the synnes of Jeroboam, sone of Nabath, that made Israel to do synne.

29 In the daies of Phacee, kyng of Israel, Teglat Phalasar, kyng of Assur, cam, and took Aion, and Aibel, the hows of Maacha, and Janoe, and Cedes, and Asor, and Galaad, and Galilee, and al the lond of Neptalym; and translatide hem in to Assiriens.

30 Forsothe Osee, sone of Hela, conspiride, and settide tresouns ayens Phasee, sone of Romelie, and smoot hym, and killide hym; and he regnyde for hym, in the twentithe yeer of Joathan, sone of Ozie.

31 Forsothe the residue of wordis of Phacee, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Israel?

32 In the secounde yeer of Phacee, sone of Romelie, kyng of Israel, Joathan, sone of Ozie, kyng of Juda, regnyde;

33 he was of fyue and twenti yeer, whanne he bigan to regne, and he regnede sixtene yeer in Jerusalem; the name of his modir was Jerusa, the douyter of Sadoch.

34 And he dide that, that was plesaunt bifor the Lord; he wrouyte bi alle thingis, whiche his fadir Ozie hadde do;

35 netheles he dide not awey hiy thingis; yit the puple made sacrifice, and brente incense in hiy thingis; he bildide the hiyeste yate of the hows of the Lord.

36 Forsothe the residue of wordis of Joathan, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

37 In tho daies the Lord bigan to sende in to Juda Rasyn, the kyng of Sirie, and Phacee, the sone of Romelie.

38 And Joathan slepte with hise fadris, and was biried with hem in the citee of Dauid, his fadir; and Achaz, his sone, regnyde for hym.

4 KINGS (2 KINGS) CHAPTER 16

1 In the seuententhe yeer of Phacee, sone of Romelie, Achaz, the sone of Joathan, kyng of Juda, regnyde.

2 Achaz was of twenti yeer, whanne he bigan to regne, and he regnyde sixtene yeer in Jerusalem; he dide not that, that was plesaunt in the siyt of his Lord God, as Dauid, his fadir dide, but he yede in the weie of the kyngis of Israel.

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3 Ferthermore and he halewide his sone, and bar thorouy the fier, bi the idols of hethene men, whiche the Lord distriede bifore the sones of Israel.

4 And he offride sacrifices, and brente encense in hiy placis, and in hillis, and vndur ech tree ful of bowis.

5 Thanne Rasyn, kyng of Sirye, and Phacee, sone of Romelie, kyng of Israel, stiede in to Jerusalem to fiyte; and whanne thei bisegide Achaz, thei miyten not ouercome hym.

6 In that tyme Rasyn, kyng of Sirie, restoride Ahila to Sirie, and castide out Jewis fro Ahila; and Ydumeis and men of Sirie camen into Ahila, and dwelliden there til in to this dai.

7 Forsothe Achaz sente messangeris to Teglat Phalasar, kyng of Assiriens, and seide, Y am thi seruaunt and thi sone; stie thou, and make me saaf fro the hond of the kyng of Sirie, and fro the hond of the kyng of Israel, that han rise togidere ayens me.

8 And whanne Achaz hadde gaderide togidere siluer and gold, that myyte be foundun in the hows of the Lord, and in the tresours of the kyng, he sente yiftis to the kyng of Assiriens;

9 whiche assentide to his wille. Sotheli the kyng of Asseriens stiede in to Damask, and wastide it, and translatide the dwelleris therof to Sirenen; sotheli he killide Rasyn.

10 And kyng Achaz yede in to metyng to Teglat Phalasaar, kyng of Assiriens; and whanne kyng Achaz hadde seyn the auter of Damask, he sent to Vrie, the preest, the saumpler and licnesse therof, bi al the werk therof.

11 And Vrie, the preest, bildide an auter bi alle thingis whiche king Achaz hadde comaundid fro Damask, so dide the preest Vrie, til kyng Achaz cam fro Damask.

12 And whanne the king cam fro Damask, he siy the auter, and worschipide it; and he stiede, and offride brent sacrifices, and his sacrifice;

13 and he offride moist sacrifices, and he schedde the blood of pesible thingis, which he hadde offrid on the auter.

14 Forsothe he dide awei the brasun auter, that was bifor the Lord, fro the face of the temple, and fro the place of the auter, and fro the place of the temple of the Lord; and settide it on the side of the auter at the north.

15 Also kyng Achaz comaundide to Vrie, the preest, and seide, Offre thou on the more auter the brent sacrifice of the morewtid, and the sacrifice of euentid, and the brent sacrifice of the king, and the sacrifice of hym, and the brent sacrifice of al the puple of the lond, and the sacrifices of hem, and the moist sacrifices of hem; and thou schalt schede out on that al the blood of brent sacrifice, and al the blood of slayn sacrifice; sotheli the brasun auter schal be redi at my wille.

16 Therfor Vrie, the preest, dide bi alle thingis whiche kyng Achaz hadde comaundid to hym.

17 Forsothe kyng Achaz took the peyntid foundementis, and the waischyng vessel, that was aboue, and he puttide doun the see, that is, the waischung vessel for preestis, fro the brasun oxis, that susteyneden it, and he settide on the pawment araied with stoon.

18 Also he turnede the tresorie of sabat, which he hadde bildid in the temple, and he turnede the entryng of the kyng with outforth, in to the temple of the Lord for the kyng of Assiriens.

19 Forsothe the residue of wordis of Achaz, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

20 And Achaz slepte with hise fadris, and was biried with hem in the citee of Dauid; and Ezechie, his sone, regnede for hym.

4 KINGS (2 KINGS) CHAPTER 17

1 Yn the tweluethe yeer of Achaz, kyng of Juda, Osee, sone of Hela, regnyde in Samarie on Israel nyne yeer.

2 And he dide yuel bifor the Lord, but not as the kyngis of Israel, that weren bifor hym.

3 Salmanasar, kyng of Assiriens, stiede ayens this Osee, and Osee was maad seruaunt to hym, and yildide tributis to hym.

4 And whanne the kyng of Assiriens hadde perseyued, that Osee he enforside to be rebelle, and hadde sent messangeris to Sua, kyng of Egipt, that he schulde not yyue tributis to the kyng of Assiriens, as he was wont bi alle yeeris, the kyng of Assiriens bisegide hym, and sente him boundun in to prisoun.

5 And he yede thoruy al the lond, and he stiede to Samarie, and bisegide it bi thre yeer.

6 Forsothe in the nynthe yeer of Osee, the kyng of Assiriens took Samarie, and translatide Israel in to Assiriens; and he puttide hem in Hela, and in Thabor, bisidis the flood Gozam, in the citee of Medeis.

7 Forsothe it was don, whanne the sones of Israel hadden synned bifor her Lord God, that ledde hem out of the lond of Egipt, fro the hond of Farao, kyng of Egipt, thei worschipeden alien goddis;

8 and yeden bi the custom of hethene men, whiche the Lord hadde wastid in the siyt of the sones of Israel, and of the kyngis of Israel, for thei hadden do in lijk maner.

9 And the sones of Israel offendiden her Lord God bi wordis not riytful, and thei bildiden to hem silf hiy thingis in alle her citees, fro the tour of keperis til to a strengthid citee.

10 And thei maden to hem ymagis, and wodis, in ech hiy hil, and vndur ech tree ful of bowis;

11 and thei brenten there encence on the auteris bi the custom of hethene men, whiche the Lord hadde translatid fro the face of hem. And thei diden werste wordis, and thei wraththiden the Lord;

12 and worschipiden vnclenesses, of whiche the Lord comaundide to hem, that thei schulden not do this word.

13 And the Lord witnesside in Israel and in Juda, bi the hond of alle prophetis and seeris, and seide, Turne ye ayen fro youre werste weies, and kepe ye my comaundementis, and ceremonyes, bi al the lawe whiche Y comaundide to youre fadris, and as Y sente to you in the hond of my seruauntis prophetis.

14 Whiche herden not, but maden hard her nol bi the nol of her fadris, that nolden obeie to her Lord God.

15 And thei castiden, awei the lawful thingis of hym, and the couenaunt which he couenauntide with her fadris, and the witnessyngis bi whiche he witnesside to hem; and thei

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sueden vanytees, that is, idols, and diden veynli; and sueden hethene men, that weren bi the cumpas of hem; of whiche vanytees the Lord comaundide to hem, that thei schulden not do as also tho hethene men diden.

16 And thei forsoken alle the comaundementis of her Lord God, and thei maden to hem twei yotun calues, and wodis, and worschipiden al the knyythod of heuene; and thei seruyden Baal, and halewiden to hym her sones,

17 and her douytris thoruy fier, and thei seruyden to fals dyuynyng, and to dyuynyng bi chiterynge of briddis; and thei yauen hem silf to do yuel bifor the Lord, and thei wraththiden hym.

18 And the Lord was wrooth greetli to Israel; and he took awei hem fro his siyt, and noon lefte, no but the lynage of Juda oneli.

19 But nether Juda hym silf kepte the heestis of his Lord God, netheles he erride, and yede in the errour of Israel, whiche it wrouyte.

20 And the Lord castide awei al the seed of Israel, and turmentide hem, and bitook hem in the hond of rauynouris; til he castide awei hem fro his face,

21 fro that tyme in which Israel was departid fro the hous of Dauid, and maden to hem a kyng, Jeroboam, sone of Nabath. For Jeroboam departide Israel fro the Lord, and made hem to do a greet synne.

22 And the sones of Israel yeden in alle the synnes of Jeroboam, whiche he hadde do; and thei departiden not fro tho synnes,

23 til the Lord dide awei Israel fro his face, as he spak in the hond of alle hise seruauntis prophetis; and Israel was translatid fro his lond in to Assiriens til in to this dai.

24 Forsothe the kyng of Assiriens brouyte puple fro Babiloyne, and fro Cutha, and fro Hailath, and fro Emath, and fro Sepharuaym, and settide hem in the citees of Samarie for the sones of Israel; whiche hadden in possessioun Samarie, and dwelliden in the citees therof.

25 And whanne thei bigunnen to dwelle there, thei dredden not the Lord; and the Lord sente to hem liouns, that killiden hem.

26 And it was teld to the kyng of Assiriens, and was seid, The folkis whiche thou translatidist, and madist to dwelle in the citees of Samarie, kunnen not the lawful thingis of God of the lond; and the Lord sente liouns in to hem, and lo! liouns sleen hem; for thei kunnen not the custom of God of the lond.

27 Sotheli the kyng of Assiriens comaundide, and seide, Lede ye thidur oon of the preestis, whiche ye brouyten prisoneris fro thennus, that he go, and dwelle with hem, and teche hem the lawful thingis of God of the lond.

28 Therfor whanne oon of these preestis had come, that weren led prisoneris fro Samarie, he dwellide in Bethel, and tauyte hem, how thei schulden worschipe the Lord.

29 And ech folk made his god, and thei settiden tho goddis in the hiy templis, whiche the men of Samarie hadden maad, folk and folk in her citees, in whiche thei dwelliden.

30 For men of Babiloyne maden Socoth Benoth; forsothe men of Cutha maden Vergel; and men of Emath maden Asyma;

31 forsothe Eueis maden Nabaath and Tharcha; sotheli thei that weren of Sepharuaym brenten her sones in fier to Adramelech and Anamelech, goddis of Sepharuaym.

32 And netheles thei worschipiden the Lord; forsothe of the laste men thei maden preestis of the hiye thingis, and settiden hem in hiye templis.

33 And whanne thei worschipiden God, thei serueden also her goddis, bi the custom of hethene men, fro whiche thei weren translatid to Samarie;

34 til in to present dai thei suen the eld custom; thei dredden not the Lord, nethir thei kepen hise cerymonyes, and domes, and lawe, and comaundement, which the Lord comaundide to the sones of Jacob, whom he nemyde Israel;

35 and he smoot a couenaunt with hem, and comaundide to hem, and seide, Nyle ye drede alien goddis, and onoure ye not outwardli hem, nethir worschipe ye inwardli hem, and make ye not sacrifice to hem;

36 but youre Lord God, that ledde you out of the lond of Egipt in greet strengthe, and in arm holdun forth, drede ye hym, and worschipe ye hym, and make ye sacrifice to hym.

37 And kepe ye the cerymonyes, and domes, and the lawe, and comaundement, which he wroot to you, that ye do in alle daies; and drede ye not alien goddis.

38 And nyle ye foryete the couenaunt, which he smoot with you, nether worschipe ye alien goddis;

39 but drede ye youre Lord God, and he schal delyuere you fro the hond of alle youre enemyes.

40 Forsothe thei herden not, but diden bi her formere custom.

41 Therfor these hethene men dredden sotheli God; but netheles thei serueden also her idols, for bothe her sones and the sones of sones doen so, til in to present dai, as her fadris diden.

4 KINGS (2 KINGS) CHAPTER 18

1 In the thridde yeer of Osee, sone of Hela, kyng of Israel, regnyde Ezechie, sone of Achaz, kyng of Juda.

2 He was of fyue and twenti yeer, whanne he bigan to regne, and he regnyde in Jerusalem nyne and twenti yeer; the name of his modir was Abisa, douyter of Zacharie.

3 And he dide that, that was good bifor the Lord, bi alle thingis, which Dauid, his fadir, hadde do.

4 And he distriede hiye places, and al to-brak ymagis, and kittide doun wodis, and he brak the brasun serpent, whom Moyses hadde maad; for til to that tyme the sones of Israel brenten encense to it; and he clepide the name therof Noestam.

5 And he hopide in the Lord God of Israel; therfor aftir hym noon was lijk hym of alle the kyngis of Juda, but and nether in tho kyngis that weren bifor hym.

6 And he cleuyde to the Lord, and yede not awei fro hise steppis, and he dide the comaundementis of the Lord, whiche the Lord comaundide to Moises;

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7 wherfor and the Lord was with hym, and he gouernede wiseli hym silf in alle thingis, to whiche he yede forth. Also he rebellide ayens the kyng of Assiriens, and therfor he seruede not to that kyng of Asseriens;

8 and he smoot Philisteis til to Gazam, and alle the termes of hem, fro the tour of keperis til to a citee maad strong.

9 In the fourthe yeer of kyng Ezechie, that was the seuenthe yeer of Osee, sone of Hela, kyng of Israel, Salmanazar, kyng of Assiriens, stiede to Samarie,

10 and fauyt ayens it, and took it. For after thre yeer, in the sixte yeer of Ezechie, that is, in the nynthe yeer of Osee, kyng of Israel, Samarie was takun;

11 and the kyng of Assiriens translatide Israel in to Assiriens, and settyde hem in Haila, and in Habor, ryueris of Gozam, in the citees of Medeis;

12 for thei herden not the vois of her Lord God, but thei braken his couenaunt; thei herden not, nether diden alle thingis, whiche Moises, the seruaunt of the Lord, comaundide.

13 In the fourtenthe yeer of kyng Ezechie, Senacherub, kyng of Assiryens, stiede to alle the strengthide citees of Juda, and took tho.

14 Thanne Ezechie, kyng of Juda, sente messangeris to the kyng of Assiriens in to Lachis, and seide, Y haue synned; go awei fro me, and Y schal bere al thing, which thou schalt putte to me. Therfor the kyng of Asseriens puttide on Ezechie, kyng of Juda, thre hundrid talentis of siluer, and thretti talentis of gold.

15 And Ezechie yaf al the siluer, that was foundun in the hows of the Lord, and in the kyngis tresories.

16 In that tyme Ezechie brak the yatis of the temple of the Lord, and the platis of gold, whiche he hadde fastned, and he yaf tho to the kyng of Assiriens.

17 Forsothe the kyng of Assiriens sente Thercha and Rabsaces fro Lachis to kyng Ezechie, with strong hond to Jerusalem; and whanne thei hadden stied, thei camen to Jerusalem, and stoden bisidis the water cundijt of the hiyere cisterne, which is in the weie of the fullere, ethir toukere.

18 And thei clepiden the kyng; sotheli Eliachym, sone of Elchie, the souereyn of the hows, and Sobna, scryueyn, and Joahe, chaunseler, the sone of Asaph, yeden out to hem.

19 And Rabsaces seide to hem, Speke ye to Ezechie, The grete kyng, the kyng of Assiriens, seith these thingis, What is this trist, in which thou enforsist?

20 In hap thou hast take counsel, that thou woldist make thee redi to batel. In whom tristist thou, that thou be hardi to rebelle?

21 Whethir thou hopist in a staf of rehed and brokun, Egipt, on which, if a man lenith, it schal be brokun, and schal entre in to hys hond, and schal peerse it? So is Farao, kyng of Egipt, to alle men that tristen on hym.

22 That if thou seist to me, We han trist in oure Lord God; whether this is not he, whos hiye thingis and auteris Ezechie took awei, and comaundide to Juda and to Jerusalem, Ye schulen worschipe bifor this auter in Jerusalem?

23 Now therfor passe ye to my lord, the kyng of Assiriens, and Y schal yyue to you twei thousynde of horsis, and se ye, whether ye moun haue rideris of tho horsis?

24 And hou moun ye withstonde bifor o prince of the leste seruauntis of my lord? Whether thou hast trist in Egipt, for charis and knyytis?

25 Whether Y stiede with outen Goddis wille to this place, that Y schulde distrie it? The Lord seide to me, Stie thou to this lond, and distrie thou it.

26 Forsothe Eliachym, sone of Elchie, and Sobna, and Joahe, seiden to Rabsaces, We preien, that thou speke bi the langage of Sirie to vs, thi seruauntis; for we vndirstondun this langage; and that thou speke not to vs bi the langage of Juwis, while the puple herith, which is on the wal.

27 And Rabsaces answeride, and seide, Whethir my lord sente me to thi lord and to thee, that Y schulde speke these wordis, and not rather to the men that sitten on the wal, that thei ete her toordis, and drynke her pisse with you?

28 Therfor Rabsaces stood, and criede with greet vois bi langage of Jewis, and seide, Here ye the wordis of the greet kyng, the kyng of Assiriens.

29 The kyng seith these thingis, Ezechie disceyue not you, for he may not delyuere you fro myn hond;

30 nether yyue he trist to you on the Lord, and seie, The Lord delyuerynge schal delyuere vs, and this citee shal not be bitakun in the hond of the kyng of Assiriens;

31 nyle ye here Ezechie. For the kyng of Assiriens seith these thingis, Do ye with me that, that is profitable to you, and go ye out to me; and eche man schal ete of his vyner, and of his fige tree, and ye schulen drynke watris of youre cisternes,

32 til Y come, and translate you in to a lond which is lijk youre lond, in to a fruytful lond, and plenteuouse of wyn, a lond of breed, and of vineris, a lond of olyue trees, and of oile, and of hony; and ye schulen lyue, and ye schulen not die. Nyle ye here Ezechie, that disseyueth you, and seith, The Lord schal delyuere yow.

33 Whether the goddis of hethene men delyueriden her lond fro the hond of the kyng of Assiriens?

34 Where is god of Emath, and of Arphat? Where is god of Sapharuaym, of Ana, and of Aua? Whether thei delyueriden Samarie fro myn hond?

35 For who ben thei in alle goddis of londis, that delyueriden her cuntrey fro myn hond, that the Lord may delyuere Jerusalem fro myn hoond?

36 Therfor the puple was stille, and answeride not ony thing to hym; for thei hadden take comaundement of the kyng, that thei schulden not answere to hym.

37 And Eliachym, sone of Elchie, the souereyn of the hows, and Sobna, scryuen, and Joahe, chaunceler, the sone of Asaph, camen with to-rent clothis to Ezechie; and telden to hym the wordis of Rabsaces.

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4 KINGS (2 KINGS) CHAPTER 19

1 And whanne kyng Ezechie hadde herd these thingis, he to-rente his clothis, and was hilid with a sak; and he entride in to the hous of the Lord.

2 And he sente Eliachym, souereyn of the hous, and Sobna, scryueyn, and elde men of the preestis, hilid with sackis, to Ysaie, the prophete, sone of Amos.

3 Whiche seiden, Ezechie seith these thingis, This dai is a dai of tribulacioun, and of blamyng, and of blasfemye; sones camen til to the childberyng, and the traueler of childe hath not strengthis.

4 If perauenture thi Lord God here alle the wordis of Rabsaces, whom the kyng of Assiryens, his lord sente, that he schulde dispise the Lord lyuynge, and repreue bi wordis, whiche thi Lord God herde; and make thou preier for these relikis, that ben foundun.

5 Therfor the seruauntis of kyng Ezechie camen to Isaie;

6 and Isaie seide to hem, Seie ye these thingis to youre lord, The Lord seith these thingis, Nyle thou drede of the face of wordis whiche thou herdist, bi whiche the children of the kyng of Assiriens blasfemeden me.

7 Lo! Y schal sende to hym a spirit, and he schal here a messanger, and he schal turne ayen in to his lond; and Y schal caste hym doun bi swerd in his owne lond.

8 Therfor Rabsaces turnede ayen, and foond the kyng of Assiriens fiytynge ayens Lobna; for he hadde herd, that the kyng hadde go awei fro Lachis.

9 And whanne he hadde herd of Theracha, kyng of Ethiope, men seyynge, Lo! he yede out, that he fiyte ayens thee; that he schulde go ayens that kyng, he sente messangeris to Ezechie,

10 and seide, Seie ye these thingis to Ezechie, kyng of Juda, Thi Lord God, in whom thou hast trist, disseyue not thee, nether seie thou, Jerusalem schal not be bitakun in to the hondis of the kyng of Assiriens;

11 for thou thi silf herdist what thingis the kyngis of Assiriens diden in alle londis, hou thei wastiden tho; whether therfor thou aloone maist be delyuered?

12 Whether the goddis of hethene men delyueriden alle men whiche my fadris distrieden, that is, Gozam, and Aran, and Reseph, and the sones of Eden, that weren in Thelassar?

13 Where is the kyng of Emath, and the kyng of Arphat? and the kyng of the cytee of Sepharuaym, of Ana, and of Aua?

14 Therfor whanne Ezechie hadde take the lettris fro the hond of messangeris, and hadde red tho, he stiede in to the hows of the Lord, and spredde abrood tho bifor the Lord;

15 and preiede in his siyt, and seide, Lord God of Israel, that sittist on cherubym, thou art God aloone of alle kyngis of erthe; thou madist heuene and erthe.

16 Bowe thin eere, and here; opyn thin iyen, Lord, and se; and here alle the wordis of Senacherib, which sente, that he schulde dispise to vs God lyuynge.

17 Verili, Lord, the kynges of Assiriens distrieden hethene men, and the londis of alle men,

18 and senten the goddis of hem in to fier; for thei weren not goddis, but werkis of hondis of men, of tre and stoon; and thei losten tho goddis.

19 Now therfor, oure Lord God, make vs saaf fro the hond of hem, that alle rewmes of erthe wite that thou art the Lord God aloone.

20 Forsothe Isaie, sone of Amos, sente to Ezechie, and seide, The Lord God of Israel seith these thingis, Y haue herd tho thingis, whiche thou preidist me on Sennacherib, king of Assiriens.

21 This is the word, which the Lord spak of hym, Thou virgyn douytir of Syon, he dispiside thee, and scornyde thee; thou douyter of Jerusalem, he mouyde his heed aftir thi bak.

22 Sennacherib, whom dispisidist thou, and whom blasfemedist thou? Ayens whom hast thou reisid thi vois, and hast reisid thin iyen an hiye? Ayens the hooli of Israel.

23 Bi the hond of thi seruauntis thou dispisidist the Lord, and seidist, In the multitude of my charys Y stiede in to the hiye thingis of hillis, in the hiynesse of Liban, and kittide doun the hiye cedris therof, and the chosyn beechis therof; and Y entride til to the termes therof,

24 and Y kittide doun the forest of Carmele therof; and Y drank alien watris, and Y made drie with the steppis of the feet of myn alle watris closid.

25 Whether thou herdist not, what Y made at the bigynnyng? Fro elde daies Y made it, and now Y haue brouyt forth; and strengthid citees of fiyteris schulen be in to fallyng of hillis.

26 And thei that sitten meke of hond in tho, trembliden togidere, and ben schent; thei ben maad as the hei of the feeld, and as grene eerbe of roouys, which is dried, bifor that it cam to ripenesse.

27 And Y bifor knew thi dwellyng, and thi goyng out, and thin entryng, and thi weie, and thi woodnesse ayens me.

28 Thou were wood ayens me, and thi pride stide in to myn eeris; therfor Y schal putte a cercle in thi nosethirlis, and a bernacle in thi lippis, and Y schal lede thee ayen in to the weie bi which thou camest.

29 Forsothe, Ezechie, this schal be a signe to thee; ete thou in this yeer that, that thou fyndist; forsothe in the secounde yeer tho thingis, that growen bi her owne wille; sotheli in the thridde yeer sowe ye, and repe ye, plaunte ye vyneris, and ete the fruytis of tho.

30 And what euer thing schal be residue of the hows of Juda, it schal sende root dounward, and schal make fruyt vpward.

31 For relikis schulen go out of Jerusalem, and that, that schal be sauyd, schal go out of the hil of Syon; the feruent loue of the Lord of oostis schal do this.

32 Wherfor the Lord seith these thingis of the kyng of Assiriens, He schal not entre in to this citee, nethir he schal sende an arowe in to it, nether scheeld shal occupie it, nether strengthing, ethir bisegyng, schal cumpasse it.

33 He schal turne ayen bi the weie bi which he cam, and he schal not entre in to this citee, seith the Lord;

34 and Y schal defende this citee, and Y schal saue it for me, and for Dauid, my seruaunt.

35 Therfor it was don, in that niyt the aungel of the Lord cam, and smoot in the castels of Assiryens an hundrid foure score and fyue thousynde. And whanne Sennacherib hadde

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rise eerli, he siy alle bodies of deed men; and he departide, and yede awei.

36 And Sennacherib, the kyng of Assiriens, turnede ayen, and dwellide in Nynyue.

37 And whanne he worschipide in the temple Nestrach his god, Adramelech and Sirasar, his sones, killide hym with swerd; and thei fledden in to the lond of Armenyes; and Asaradon, his sone, regnyde for hym.

4 KINGS (2 KINGS) CHAPTER 20

1 In tho daies Ezechie was sijk til to the deeth; and Isaie, the prophete, sone of Amos, cam to hym, and seide to hym, The Lord God seith these thingis, Comaunde to thin hows, for thou schalt die, and thou schalt not lyue.

2 Which Ezechie turnyde his face to the wal, and worschipide the Lord,

3 and seide, Y biseche, Lord, haue mynde, hou Y yede bifor thee in treuthe, and in a parfit herte, and Y dide that, that was plesaunt bifor thee. Therfor Ezechie wepte bi greet wepyng.

4 And bifor that Ysaie yede out half the part of the court, the word of the Lord was maad to Isaie, and seide,

5 Turne thou ayen, and seie to Ezechie, duyk of my puple, The Lord God of Dauid, thi fadir, seith thes thingis, Y herde thi preiere, and Y siy thi teer, and, lo! Y heelide thee. In the thridde dai thou schalt stie in to the temple of the Lord,

6 and Y schal adde fiftene yeer to thi daies; but also Y schal delyuere thee and this citee fro the hond of the kyng of Assiriens, and Y schal defende this citee for me, and for Dauid, my seruaunt.

7 And Ysaie seide, Brynge ye to me a gobet of figis. And whanne thei hadden brouyte it, and hadde putte on his botche, he was heelid.

8 Forsothe Ezechie seide to Isaie, What schal be the signe, that the Lord schal heele me, and that in the thridde dai Y schal stie in to the temple of the Lord?

9 To whom Ysaie seide, This schal be a signe of the Lord, that the Lord schal do the word which he spak; wolt thou, that the schadewe stie by ten lynes, ethir turne ayen bi so many degrees?

10 And Ezechie seide, It is esy that the schadewe encreesse bi ten lynes, nethir Y wole that this be doon, but that it turne ayen bacward bi ten degrees.

11 Therfor Ysaie, the prophete, clepide inwardli the Lord, and brouyte ayen bacward bi ten degrees the schadewe bi lynes, bi whiche it hadde go doun thanne in the orologie of Achaz.

12 In that tyme Beradacbaladan, sone of Baladam, the kyng of Babiloyne, sente lettris and yiftis to Ezechie; for he hadde herd that Ezechie was sijk, and hadde couerid.

13 Forsothe Ezechie was glad in the comyng of hem, and he schewide to hem the hows of spyceries, and gold, and siluer, and dyuerse pymentis, also oynementis, and the hows of hise vessels, and alle thingis whiche he myyte haue in hise tresouris; no word was, which Ezechie schewide not to hem in his hows, and in al his power.

14 Sotheli Ysaie, the prophete, cam to the kyng Ezechie, and seide to hym, What seiden these men, ether fro whennus camen thei to the? To whom Ezechie seide, Thei camen to me fro a fer lond, fro Babiloyne.

15 And he answeride, What sien thei in thin hows? Ezechie seide, Thei sien alle thingis, what euer thingis ben in myn hows; no thing is in my tresouris, which Y schewide not to hem.

16 Therfor Isaie seide to Ezechie, Here thou the word of the Lord.

17 Lo! dayes comen, and alle thingis that ben in thin hows, and whiche thingis thi fadris maden til in to this dai, schulen be takun awey into Babiloyne; not ony thing schal dwelle, seith the Lord.

18 But also of thi sones, that schulen go out of thee, whiche thou schalt gendere, schulen be takun, and thei schulen be geldyngis in the paleis of the king of Babiloyne.

19 Ezechie seide to Isaie, The word of the Lord, which he spak, is good; ooneli pees and treuthe be in my daies.

20 Forsothe the residue of wordis of Ezechie, and al his strengthe, and hou he made a cisterne, and a watir cundijt, and brouyte watris, in to the citee, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

4 KINGS (2 KINGS) CHAPTER 21

21 And Ezechie slepte with hise fadris, and Manasses, his sone, regnyde for hym.

1 Manasses was of twelue yeer, whanne he bigan to regne, and he regnyde fyue and fifti yeer in Jerusalem; the name of his modir was Asiba.

2 And he dide yuel in the siyt of the Lord, bi the idols of hethene men, whiche hethene men the Lord dide awei fro the face of the sones of Israel.

3 And he was turned, and bildide hiye thingis, whiche Ezechie, his fadir, distriede; and he reiside auteris of Baal, and he made woodis, as Achab kyng of Israel hadde do; and he worschipide with out forth al the knyythod of heuene, and worschipide it in herte.

4 And he bildide auteris in the hows of the Lord, of which the Lord seide, Y schal sette my name in Jerusalem.

5 And he bildide auteris to al the knyythod of heuene in the twei large places of the temple of the Lord;

6 and he ledde ouer his sone thorouy the fier; and he vside false dyuynyngis in auteris, on whiche sacrifice was maad to feendis, and he kepte false dyuynyngis bi chiteryng of bryddis; and he made men to haue yuele spiritis spekynge in the wombe, and he multipliede false dyuynours in entraylis of beestis sacrified to feendis, that he schulde do yuel bifor the Lord, and terre hym to ire.

7 And he settide an ydol of wode, which he hadde maad, in the temple of the Lord, of which temple the Lord spak to Dauid, and to Salomon, his sone, Y schal sette my name withouten ende in this temple, and in Jerusalem which Y chees of alle the lynagis of Israel.

8 And Y schal nomore make the foot of Israel to be moued fro the lond which Y yaf to the fadris of hem; so netheles if

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thei kepen in werk alle thingis whiche Y comaundide to hem, and al the lawe whiche Moises, my seruaunt, comaundide to hem.

9 Sotheli thei herden not, but weren disseyued of Manasses, that thei diden yuel ouer hethene men, whiche the Lord al to-brak fro the face of the sones of Israel.

10 And the Lord spak in the hond of his seruauntis prophetis, and seide,

11 For Manasses, kyng of Juda, dide these worste abhomynaciouns ouer alle thingis which Ammorreis diden bifor hym, and maden also the puple of Juda to do synne in hise vnclennessis;

12 therfor the Lord God of Israel seith these thingis, Lo! Y schal brynge in yuelis on Jerusalem and Juda, that who euer herith, bothe hise eeris tyngle;

13 and Y schal holde forth on Jerusalem the corde of Samarie, and the birthun of the hows of Achab, and Y schal do awei Jerusalem, as tablis ben wont to be doon awei; and Y schal do awey and turne it, and Y schal lede ful ofte the poyntel on the face therof.

14 Forsothe Y schal leeue relikis of myn eritage, and Y schal bitake hem in to the hond of enemyes therof; and thei schulen be in distriynge, and in raueyn to alle her aduersaries;

15 for thei diden yuel bifor me, and thei continueden terrynge me to ire, fro the dai in which her fadris yeden out of the lond of Egipt til to this day.

16 Ferthermore also Manasses schedde ful myche ynnocent blood, til he fillide Jerusalem til to the mouth, with outen hise synnes bi whiche he made Juda to do synne, to do yuel bifor the Lord.

17 Forsothe the residue of the wordis of Manasses, and alle thingis whiche he dide, and his synne whiche he synnede, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

18 And Manasses slepte with hise fadris, and was biried in the gardyn of his hows, in the gardyn of Azam; and Amon, his sone, regnyde for hym.

19 He was of two and twenti yeer, whanne he bigan to regne; and he regnede twei yeer in Jerusalem; the name of his modir was Mesalamech, the douyter of Arus of Gethela.

20 And he dide yuel in the siyt of the Lord, as Manasses, his fader, hadde do.

21 And he yede in al the weie, bi which his fader hadde go, and he seruide to vnclennessis, to whiche his fadir hadde seruyd, and he worschipide tho; and he forsook the Lord God of hise fadris,

22 and he yede not in the weye of the Lord.

23 And hise seruauntis settiden tresouns to hym, and killiden the kyng in hise hows.

24 Sothely the puple of the Lord smoot alle men, that hadden conspirid ayens kyng Amon, and thei ordeyneden to hem a kyng, Josias, his sone, for hym.

25 Forsothe the residue of wordis of Amon, whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

26 And he slepte with hise fadris, and thei birieden hym in his sepulcre in the gardyn of Azam; and Josias, his sone, regnede for him.

4 KINGS (2 KINGS) CHAPTER 22

1 Josias was of eiyte yeer, whanne he bigan to regne, and he regnyde oon and thritti yeer in Jerusalem; the name of his modir was Ydida, the douytir of Phadaia of Besechath.

2 And he dide that, that was plesaunt bifor the Lord, and he yede be alle the wayes of Dauid, his fadir; he bowide not, nethir to the riytside, nethir of the leftside.

3 Forsothe in the eiytenthe yeer of kyng Josias, the kyng sente Saphan, sone of Asua, the sone of Mesulam, scryueyn, ethir doctour, of the temple of the Lord,

4 and seide to him, Go thou to Elchie, the grete preest, that the money, which is borun in to the temple of the Lord, be spendid, which money the porteris of the temple han gaderid of the puple;

5 and that it be youun to crafti men bi the souereyns of the hows of the Lord; which also departide that money to hem that worchen in the temple of the Lord, to reparele the rooues of the temple of the Lord,

6 that is, to carpenteris, and to masouns, and to hem that maken brokun thingis, and that trees and stoonus of quarieris be bouyt, to reparele the temple of the Lord;

7 netheles siluer, which thei taken, be not rekynyd to hem, but haue thei in power, and in feith.

8 Forsothe Helchie, the bischop, seide to Saphan, the scryuen, Y haue founde the book of the lawe in the hows of the Lord. And Elchie yaf the book to Saphan, the scryuen, which also redde it.

9 Also Saphan, the scryuen, cam to the kyng, and telde to hym tho thingis, whiche Elchie hadde comaundid, and he seide, Thi seruauntis han spendid the monei, which was foundun in the hows of the Lord, and yauen, that it schulde be departid to crafti men of the souereyns of werkis of the temple of the Lord.

10 Also Saphan, the scriueyn, telde to the kyng, and seide, Helchie, the preest of God, yaf to me a book; and whanne Saphan hadde red that book bifor the kyng,

11 and the kyng hadde herd the wordis of the book of the lawe of the Lord, he to-rente hise clothis.

12 And he comaundide to Elchie, the preest, and to Aicham, sone of Saphan, and to Achabor, sone of Mycha, and to Saphan, the scryuen, and to Achia, seruaunt of the kyng,

13 and seide, Go ye, and counsele ye the Lord on me, and on the puple, and on al Juda, of the wordis of this book, which is foundun; for greet ire of the Lord is kyndlid ayens vs, for oure fadris herden not the wordis of this book, to do al thing which is writun to vs.

14 Therfor Helchie, the preest, and Aicham, and Achabor, and Saphan, and Asia, yeden to Olda, the prophetesse, the wijf of Sellum, sone of Thecue, sone of Aras, kepere of the clothis, which Olda dwellide in Jerusalem, in the secounde dwellyng; and thei spaken to hir.

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15 And sche answeride to hem, The Lord God of Israel seith these thingis, Seie ye to the man,
16 that sente you to me, The Lord God of Israel seith these thingis, Lo! Y schal brynge yuelis on this place, and on the dwelleris therof, alle the wordis of the lawe, whiche the kyng of Juda redde;
17 for thei forsoken me, and maden sacrifice to alien goddis, and terriden me to ire in alle the werkis of her hondis; and myn indignacioun schal be kyndlid in this place, and schal not be quenchid.
18 Sotheli to the kyng of Juda, that sente you, that ye schulen counsele the Lord, ye schulen seie thus, The Lord God of Israel seith these thingis, For thou herdist the wordis of the book,
19 and thin herte was aferd, and thou were maad meke bifor the Lord, whanne the wordis weren herd ayens this place and ayens the dwelleris therof, that is, that thei schulden be maad in to wondryng, and in to cursyng, and thou to-rentist thi clothis, and weptist bifor me, and Y herde, seith the Lord;
20 herfor Y schal gadere thee to thi fadris, and thou schalt be gaderid to thi sepulcre in pees; that thin iyen se not alle the yuelis, whiche Y schal brynge yn on this place.

4 KINGS (2 KINGS) CHAPTER 23

1 And thei telden to the kyng that, that sche seide; which kyng sente, and alle the elde men of Juda, and of Jerusalem, weren gaderid to hym.
2 And the kyng stiede in to the temple of the Lord, and alle the men of Juda, and alle men that dwelliden in Jerusalem with hym, the preestis, and the prophetis, and al the puple, fro litil til to greet; and he redde, while alle men herden, alle the wordis of the book of boond of pees of the Lord, which book was foundun in the hows of the Lord.
3 And the kyng stood on the grees; and he smoot boond of pees bifor the Lord, that thei schulden go aftir the Lord, and kepe hise comaundementis and witnessyngis and cerymonyes in al the herte and in al the soule, that thei schulden reise the wordis of this boond of pees, that weren writun in that book; and the puple assentide to the couenaunt.
4 And the kyng comaundide to Helchie, the bischop, and to the preestis of the secounde ordre, and to the porteris, that thei schulden caste out of the temple alle the vesselis, that weren maad to Baal, and in the wode, and to al the knyythod of heuene; and he brente tho vessels with out Jerusalem, in the euene valey of Cedron, and he bar the poudir of tho vessels in to Bethel.
5 And he dide awei false dyuynours that dyuynyden in the entrailis of beestis sacrified to idols, whiche the kingis of Juda hadden sett to make sacrifice in hiy thingis bi the citees of Juda, and in the cumpas of Jerusalem; and he dide awey hem that brenten encense to Baal, and to the sunne, and to the moone, and to twelue signes, and to al the knyythod of heuene.
6 And he made the wode to be borun out of the hows of the Lord without Jerusalem in the euene valey of Cedron, and he brente it there; and he droof it in to poudir, and castide it forth on the sepulcris of the comyn puple.
7 Also he distriede the litle housis of men turnyd into wommens condiciouns, whiche housis weren in the hows of the Lord; for whiche the wymmen maden as litil howsis of the wode.
8 And he gaderide alle the preestis fro the citees of Juda, and he defoulide the hiye thingis, where the preestis maden sacrifice, fro Gabaa til to Bersabee; and he distriede the auters of yatis in the entryng of the dore of Josie, prince of a citee, which dore was at the lift half of the yate of the cytee.
9 Netheles the preestis of hiye thingis stieden not to the auter of the Lord in Jerusalem, but oneli thei eten therf looues in the myddis of her britheren.
10 Also he defoulide Tophet, which is in the euene valey of the sone of Ennon, that no man schulde halewe his sone ether his douytir bi fier to Moloch.
11 Also he dide awei horsis, whiche the kyngis of Juda hadden youe to the sunne, in the entryng of the temple of the Lord, bisidis the chaumbir of Nathanmalech, geldyng, that was in Pharurym; forsothe he brente bi fier the charis of the sunne.
12 Also the kyng distriede the auteris, that weren on the roouys of the soler of Achaz, whiche auteris the kyngis of Juda hadden maad; and the kyng distriede the auteris, whiche Manasses hadde maad in the twei grete placis of the temple of the Lord; and he ran fro thennus, and scateride the askis of tho in to the strond of Cedron.
13 Also the kyng defoulide the hiye thingis, that weren in Jerusalem at the riyt part of the hil of offencioun, whiche Salomon, kyng of Israel, hadde bildid to Astroth, the ydol of Sidoneis, and to Chamos, the offencioun of Moab, and to Melchon, abhominacioun of the sones of Amon;
14 and he al to-brak ymagis, and kittide doun wodis, and fillide the places of tho with the boonys of deed men.
15 Ferthermore also he distriede the auter that was in Bethel, and he distriede the hiye thing, which Jeroboam, sone of Nabath, hadde maad, that made Israel to do synne; and he distriede that hiy autir, and brente it, and al to brak it in to poudir, and kittide doun also the wode.
16 And Josias turnyde, and siy there sepulcris that weren in the hil; and he sente, and took the boonys fro the sepulcris, and brente tho on the auter, and defoulide it bi the word of the Lord, which word the man of God spak, that biforseide these wordis.
17 And the kyng seide, What is this biriel, which Y se? And the citeseyns of that citee answeriden to hym, It is the sepulcre of the man of God, that cam fro Juda, and biforseide these wordis, whiche thou hast doon on the auter of Bethel.
18 And the kyng seide, Suffre ye hym; no man moue hise boonys. And hise boonys dwelliden vntouchid with the boones of the prophete, that cam fro Samarie.
19 Ferthermore also Josias dide awei alle the templis of hiye thingis, that weren in the citees of Samarie, whiche the kyngis of Israel hadden maad to terre the Lord to ire; and he

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dide to tho templis bi alle thingis whiche he hadde do in Bethel.

20 And he killide alle the preestis of hiye thingis, that weren there on the auteris, and he brente mennus boonus on tho auteris; and he turnede ayen to Jerusalem;

21 and comaundide to al the puple, and seide, Make ye pask to youre Lord God, vp that, that is writun in the book of this boond of pees.

22 Forsothe sich pask was not maad, fro the daies of iugis that demyden Israel, and of alle daies of the kyngis of Israel and of Juda,

23 as this pask was maad to the Lord in Jerusalem in the eiytenthe yeer of kyng Josias.

24 But also Josias dide awei men hauynge fendis spekinge in her wombis, and false diuinouris in auteris, and he dide awei the figuris of idols, and alle vnclennessis, and abhomynaciouns, that weren in the lond of Juda and in Jerusalem, that he schulde do the wordis of the lawe, that weren writun in the book, which book Elchie, the preest, foond in the temple of the Lord.

25 No kyng bifor him was lijk hym, that turnede ayen to the Lord in al his herte, and in al his soule, and in al his vertu, bi al the lawe of Moises; nether aftir hym roos ony lijk hym.

26 Netheles the Lord was not turned awei fro the ire of his greet veniaunce, bi which his strong veniaunce was wrooth ayens Juda, for the terryngis to ire by whiche Manasses hadde terrid hym to ire.

27 Therfor the Lord seide, Y schal do awei also Juda fro my face, as Y dide awei Israel; and Y schal caste awei this citee, which Y chees, Jerusalem, and the hows of which Y seide, My name schal be there.

28 Forsothe the residue of wordis of Josias, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

29 In the daies of hym Farao Nechao, kyng of Egipt, stiede ayens the kyng of Assiriens, to the flood Eufrates; and Josias, kyng of Juda, yede in to metyng of hym, and Josias was slayn in Magedo, whanne he hadde seyn hym.

30 And hise seruauntis baren hym deed fro Magedo, and brouyte him in to Jerusalem, and birieden hym in his sepulcre; and the puple of the lond took Joachaz, sone of Josias, and anoyntiden hym, and maden hym kyng for his fadir.

31 Joachaz was of thre and twenti yeer, whanne he bigan to regne, and he regnede thre monethis in Jerusalem; the name of his modir was Amychal, douyter of Jeremye of Lobna.

32 And he dide yuel bifor the Lord, bi alle thingis which hise fadris hadden do.

33 And Farao Nechao boond hym in Reblatha, which is in the lond of Emath, that he schulde not regne in Jerusalem; and he settide peyne, ether raunsum, to the lond, in an hundrid talentis of siluer, and in a talent of gold.

34 And Farao Nechao made kyng Eliachim, sone of Josias, for Josias, his fadir; and he turnede the name of hym Joachym; forsothe Farao took Joachaz, and ledde hym in to Egipt.

35 Sotheli Joachym yaf siluer and gold to Farao, whanne he hadde comaundid to the lond bi alle yeeris, that it schulde be brouyt, bi the comaundement of Farao; and he reiside of ech man bi hise myytis bothe siluer and gold, of the puple of the lond, that he schulde yyue to Pharao Nechao.

36 Joachym was of fyue and twenti yeer, whanne he bigan to regne, and he regnede eleuene yeer in Jerusalem; the name of his modir was Zebida, douyter of Phadaia of Ruma.

37 And he dide yuel bifor the Lord, bi alle thingis which hise fadris hadden do.

4 KINGS (2 KINGS) CHAPTER 24

1 In the daies of hym Nabugodonosor, kyng of Babiloyne, stiede, and Joachym was maad seruaunt to hym by thre yeeris; and eft Joachym rebellide ayens hym.

2 And the Lord sente to hym theuys of Caldeis, and theuys of Sirie, and theuys of Moab, and theuys of the sones of Amon; and he sente hem in to Juda, that he schulde destrie it, bi the word of the Lord, which he spak bi hise seruauntis prophetis.

3 Forsothe this was doon bi the word of the Lord ayens Juda, that he schulde do awei it bifor him silf, for the synnes of Manasses, and alle thingis whiche he dide,

4 and for the giltles blood which he sched out; and he fillide Jerusalem with the blood of innocentis; and for this thing the Lord nolde do mercy.

5 Forsothe the residue of wordis of Joachim, and alle thingis whiche he dide, whether these ben not writun in the book of wordis of daies of the kyngis of Juda?

6 And Joachym slept with hise fadris, and Joakyn, his sone, regnyde for him.

7 And the kyng of Egipt addide no more to go out of hys lond; for the kyng of Babiloyne hadde take alle thingis that weren the kyngis of Egipt, fro the strond of Egipt til to the flood Eufrates.

8 Joakyn was of eiytene yeer, whanne he bigan to regne, and he regnyde thre monethis in Jerusalem; the name of his modir was Nahesta, douytir of Helnathan of Jerusalem.

9 And he dide yuel bifor the Lord, bi alle thingis whiche hise fadir hadde do.

10 In that tyme the seruauntis of Nabugodonosor, kyng of Babiloyne, stieden in to Jerusalem, and the citee was cumpassid with bisegyngis.

11 And Nabugodonosor, kyng of Babiloyne, cam to the citee with hise seruauntis, that he schulde fiyte ayens it.

12 And Joakyn, kyng of Juda, yede out to the king of Babiloyne, he, and his modir, and hise seruauntis, and hise princis, and hise chaumburleyns; and the king of Babiloyne resseyuede him, in the eiythe yeer of his rewme.

13 And he brouyte forth fro thens alle the tresours of the hous of the Lord, and the tresours of the kingis hous; and he beet togider alle the goldun vessels, whiche Salomon, king of Israel, hadde maad in the temple of the Lord, bi the word of the Lord.

14 And he translatide al Jerusalem, and alle the princis, and alle the strong men of the oost, ten thousynde, in to caitiftee, and ech crafti man, and goldsmyyt; and no thing was left, outakun the pore puplis of the lond.

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15 Also he translatide Joakyn in to Babiloyne, and the moder of the king, the wyues of the king, and the chaumburleyns of the king; and he ledde the iugis of the lond in to caitifte fro Jerusalem in to Babiloyne;

16 and alle stronge men, seuene thousynde; and crafti men and goldsmyythis, a thousynde; alle stronge men and werriouris; and the king of Babiloyne ledde hem prisoners in to Babiloyne.

17 And he ordeynede Mathanye, the brother of his fadir, for hym; and puttide to hym the name Sedechie.

18 Sedechie hadde the oon and twentithe yeer of age, whanne he bigan to regne, and he regnyde eleuene yeer in Jerusalem; the name of his modir was Amychal, douyter of Jeremye of Lobna.

19 And he dide yuel bifor the Lord, bi alle thingis which Joachym hadde do.

20 For the Lord was wrooth ayens Jerusalem, and ayens Juda, til he caste hem awey fro his face; and Sedechie yede awei fro the king of Babiloyne.

4 KINGS (2 KINGS) CHAPTER 25

1 Forsothe it was don in the nynthe yeer of his rewme, in the tenthe moneth, in the tenthe dai of the moneth, Nabugodonosor, kyng of Babiloyne, cam, he, and al his oost, in to Jerusalem; and thei cumpassiden it, and bildiden stronge thingis in the cumpass therof.

2 And the citee was closid, and cumpassid, til to the eleuenthe yeer of king Sedechie,

3 in the nynthe day of the monethe; and hungur hadde maistrie in the citee, and breed was not to the puple of the lond.

4 And the citee was brokun, and alle men werriours fledden in the niyt bi the weie of the yate, which is bitwixe the double wal, to the gardyn of the kyng; sotheli Caldeis bisegiden the citee bi cumpas. Therfor Sedechie fledde bi the weie that ledith to the feeldi placis of the wildirnesse;

5 and the oost of Caldeis pursuede the king, and it took him in the pleyn of Jerico; and alle the werriours, that weren with him, weren scaterid, and leften him.

6 Therfor thei ledden the king takun to the king of Babiloyne, in to Reblatha, which spak dom with him, that is, with Sedechie.

7 Sotheli he killide the sones of Sedechie bifor him, and puttide out his iyen, and boond him with chaynes, and ledde him in to Babiloyne.

8 In the fifthe monethe, in the seuenthe dai of the monethe, thilke is the nyntenthe yeer of the king of Babiloyne, Nabuzardan, prince of the oost, seruaunt of the king of Babiloyne, cam in to Jerusalem;

9 and he brente the hows of the Lord, and the hows of the king, and the housis of Jerusalem, and he brente bi fier ech hows;

10 and al the oost of Caldeis, that was with the prince of knyytis, distriede the wallis of Jerusalem in cumpas.

11 Forsothe Nabuzardan, prince of the chyyualrie, translatide the tother part of the puple, that dwellide in the citee, and the fleeris, that hadden fled ouer to the king of Babiloyne, and the residue comyn puple;

12 and he lefte of the pore men of the lond vyntilieris, and erthe tilieris.

13 Sotheli Caldeis braken the brasun pilers, that weren in the temple, and the foundementis, and the see of bras, that was in the hous of the Lord; and thei translatiden al the metal in to Babiloyne.

14 And thei token the pottis of bras, and trullis, and fleisch hokis, and cuppis, and morteris, and alle brasun vessels, in whiche thei mynystriden;

15 also and censeris, and violis. The prince of the chyualrie took tho that weren of gold, and tho that weren of siluer,

16 that is, twei pileris, o see, and the foundementis, whiche king Salomon hadde maad in to the temple of the Lord; and no weiyte was of metal of alle the vessels.

17 O piler hadde eiyten cubitis of hiyte, and a brasun pomel on it of the heiyte of thre cubitis, and a werk lijk a net, and pomgarnadis on the pomel of the piler, alle thingis of bras; and the secounde piler hadde lijk ournyng.

18 Also the prince of the chyualrie took Saraie, the firste preest, and Sophony, the secunde prest,

19 and thre porteris, and oon onest seruaunt of the citee, that was a souereyn ouer men werriours, and fyue men of hem that stoden bifor the king, whiche he foond in the citee; and he took Sopher, the prince of the oost, that preuide yonge knyytis, ether men able to batel, of the puple of the lond, and sixe men of the comyns, that weren foundyn in the citee;

20 whiche Nabuzardan, prince of the chyualrie, took, and ledde to the king of Babiloyne, in to Reblatha.

21 And the kyng of Babiloyne smoot hem, and killide hem in Reblatha, in the lond of Emath; and Juda was translatid fro his lond.

22 Sotheli he made souereyn Godolie, sone of Aicham, sone of Saphan, to the puple that was left in the lond of Juda; which puple Nabugodonosor, king of Babiloyne, hadde left.

23 And whanne alle the duykis of knyytis hadde herd these thingis, thei, and the men that weren with hem, that is, that the king of Babiloyne hadde ordeyned Godolie, thei camen to Godolie, in Maspha, Ismael, sone of Nathanye, and Johannan, sone of Charee, and Saraie, sone of Thenameth of Nechophat, and Jeconye, sone of Machati, thei, and Machat, and the felowis of hem.

24 And Godolie swoor to hem, and to the felowis of hem, and seide, Nyle ye drede to serue the Caldeis; dwelle ye in the lond, and serue ye the king of Babiloyne, and it schal be wel to you.

25 Forsothe it was don in the seuenthe monethe, that is, sithen Godolie was maad souereyn, Hismael, the sone of Nathanye, sone of Elysama, of the kyngis seed, cam, and ten men with hym, and thei smytiden Godolie, which diede; but also thei smytiden Jewis and Caldeis, that weren with hym in Maspha.

26 And al the puple roos fro litil til to greet, and the prynces of knyytis, and camen in to Egipt, and dredden Caldeis.

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27 Therfor it was doon in the seuenthe and threttithe yeer of transmigracioun, ether passyng ouer, of Joakyn, kyng of Juda, in the tweluethe monethe, in the seuene and twentithe dai of the monethe, Euylmeradach, kyng of Babiloyne, in the yeer in which he bigan to regne, reiside the heed of Joakyn, kyng of Juda,

28 fro prisoun, and spak to hym benygneli; and he settide the trone of Joakyn aboue the trone of kyngis, that weren with hym in Babilonye.

29 And he chaungide hise clothis, whiche he hadde in prisoun; and he eet breed euer in the siyt of Euylmeradach, in alle the daies of his lijf.

30 Also Euylmeradach ordeynede sustenaunce to hym with out ceessyng; which sustenaunce also was youun of the kyng to hym bi alle daies, and in alle the daies of his lijf.

THE FIRST BOOK OF CHRONICLES

or 1 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Author: Azaryahu, known as Ezra (Greek: Esdras)
(Nehemia might have edited some parts.)
Estimated Range of Dating: mid-5th century B.C.

(The Book of Chronicles (Hebrew: Dibre Hayyamim 'The Matters of the Days') is a Hebrew prose work constituting part of Jewish and Christian scripture. Chronicles is the final book of the Hebrew Bible, concluding the third section of Ketuvim, the last section of the Jewish Tanakh. It was divided into two books in the Septuagint, the Paralipomenon (Greek: lit. "things left on one side"). In Christian contexts it is therefore known as the Books of Chronicles, after the Latin name chronikon given to the text by the scholar Jerome. In the Christian Bible, the books (commonly referred to as 1 Chronicles and 2 Chronicles, or First Chronicles and Second Chronicles) generally follow the two Books of Kings, and precede Ezra–Nehemiah; thus they conclude the history-oriented books of the Old Testament.

Originally a single work, Chronicles was divided into two in the Greek Septuagint: 1 Chronicles is divided into 29 chapters and 2 Chronicles into 36 chapters. It contains a genealogy from a human being, Adam, and a narrative of the history of ancient Judah and Israel. The last events in Chronicles take place in the reign of Cyrus the Great, the Persian king who conquered Babylon in 539 BC; this sets the earliest possible date for the book.

Chronicles appears to be largely the work of a single individual. The writer was probably male, probably a Levite (temple priest), and probably from Jerusalem. He was well-read, a skilled editor, and a sophisticated theologian. His intention was to use Israel's past to convey religious messages to his peers, the literary and political elite of Jerusalem in the time of the Achaemenid (Persian) Empire. Jewish and Christian tradition identified this author as the 5th century BC figure Ezra, who gives his name to the Book of Ezra; Ezra is believed to be the author of Chronicles, the first part of Ezra–Nehemiah, and Malachi. Many scholars maintain support for Ezra's authorship, not only based on centuries of work by Jewish historians, but also due to the consistency of language and speech patterns between Chronicles and Ezra-Nehemiah.

One of the most striking, although inconclusive, features of Chronicles is that its closing sentence is repeated as the opening of Ezra–Nehemiah. These repeated verses are called "catch-lines." In antiquity, catch-lines were often placed at the end of a scroll to facilitate the reader's passing on to the correct second book-scroll after completing the first. This

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scribal device was employed in works that exceeded the scope of a single scroll and had to be continued on another scroll.

Scholars suggest it was probably composed between 450–250 BC, with the period 350–300 BC the most likely. This timeframe is achieved by estimates made based on genealogies appearing in the Greek Septuagint. This theory bases its premise on latest person mentioned in Chronicles, Anani. Anani is an eighth-generation descendant of King Jehoiachin according to the Masoretic Text. They roughly estimate Anani's birth to have been sometime between 425 and 400 BC using an additional five generations in the genealogy of Anani appearing in the Septuagint. Based on this, the theory has persuaded many supporters of the Septuagint's reading to place Anani's likely date of birth a century later than what has been largely accepted for two millennia.

Much of the content of Chronicles is a repetition of material from other books of the Bible, from Genesis to Kings, and so the usual scholarly view is that these books, or an early version of them, provided the author with the bulk of his material. The Chronicles narrative begins with Adam, Seth and Enosh, and the story is then carried forward, almost entirely through genealogical lists, down to the founding of the first Kingdom of Israel (in the "introductory chapters", 1 Chronicles 1–9). The bulk of the remainder of 1 Chronicles, after a brief account of Saul in chapter 10, is concerned with the reign of David (1 Chronicles 11–29). The next long section concerns David's son Solomon (2 Chronicles 1–9), and the final part is concerned with the Kingdom of Judah, with occasional references to the second kingdom of Israel (2 Chronicles 10–36). The final chapter covers briefly the reigns of the last four kings, until Judah is destroyed and the people taken into exile in Babylon. In the two final verses, identical to the opening verses of the Book of Ezra, the Persian king Cyrus the Great conquers the Neo-Babylonian Empire, and authorises the restoration of the Temple in Jerusalem and the return of the exiles.)

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 1

1 Adam gendride Seth; Enos,
2 Chaynan, Malaleel, Jared,
3 Enoch, Matussale, Lameth;
4 Noe gendride Sem, Cham, and Japhet.
5 The sones of Japhat weren Gomer, Magog, Magdai, and Jauan, Tubal, Mosoch, and Tiras.
6 Forsothe the sones of Gomer weren Asceneth, and Riphat, and Thogorma.
7 Sotheli the sones of Jauan weren Helisa, and Tharsis, Cethym, and Dodanym.
8 The sones of Cham weren Chus, and Mesraym, Phuth, and Chanaan.
9 Sotheli the sones of Chus weren Saba, and Euila, Sabatha, and Regma, and Sabathaca. Forsothe the sones of Regma weren Saba, and Dadan.
10 Sotheli Chus gendride Nemroth; this Nemroth bigan to be myyti in erthe.
11 Forsothe Mesraym gendride Ludym, and Ananyn, and Labaym,
12 and Neptoym, and Phetrusym, and Casluym, of whiche the Philisteis and Capthureis yeden out.
13 Sotheli Chanaan gendride Sidon his first gendrid sone,
14 and Ethei, and Jebusei, and Ammorrei, and Gergesei,
15 and Euei, and Arachei, and Synei,
16 and Aradye, and Samathei, and Emathei.
17 The sones of Sem weren Elam, and Assur, and Arphaxat, and Luth, and Aram. Forsothe the sones of Aram weren Hus, and Hul, and Gothor, and Mosoch.
18 Forsothe Arphaxat gendride Sale; which hym silf gendride Heber.
19 Sotheli to Heber weren borun twei sones; name of oon was Phaleg, for the lond was departid in hise daies; and the name of his brother was Jectan.
20 Forsothe Jectan gendride Elmodad, and Salech, and Aselmod,
21 and Jare, and Adoram, and Vzal,
22 and Deda, Hebal, and Ameth, and Abymael,
23 and Saba, also and Ophir, and Euila, and Jobab; alle these weren the sones of Jectan.
24 Sem, Arphaxat, Sale,
25 Heber, Phalech, Ragau,
26 Seruth, Nachor, Thare, Abram;
27 forsothe this is Abraham.
28 The sones of Abraham weren Isaac and Ismael.
29 And these the generaciouns of hem; the firste gendrid of Ismael Nabioth, and Cedar, and Abdahel, and Mapsam,
30 and Masma, and Duma, and Massa, Adad, and Themar, Jahur, Naphis, Cedma;
31 these ben the sones of Ismael.
32 Forsothe the sones of Cethure, secoundarie wijf of Abraham, whiche sche gendride, weren Zamram, Jersan, Madan, Madian, Jelboe, Sue. Sotheli the sones of Jersan weren Saba, and Dadan. Forsothe the sones of Dadan weren Assurym, and Latusym, and Laomym.
33 Sotheli the sones of Madian weren Epha, Ethei, and Enoch, and Abdia, and Heldaa. Alle these weren the sones of Cethure.
34 Forsothe Abraham gendride Isaac; whose sones weren Esau and Israel.
35 The sones of Esau weren Eliphat, Rahuel, Semyaus, and Elam, and Chore.
36 The sones of Eliphath weren Theman, Omer, Sephi, Gethem, Genez, Cenez, Thanna, Amalech.
37 The sones of Rahuel weren Naab, Gazara, Samma, Masa.
38 The sones of Seir weren Lothan, Sobal, Sebeon, Ana, Dison, Eser, Disan.
39 The sones of Lothan weren Horry, Huma; sotheli the sistir of Lothan was Thanna.
40 The sones of Sobal weren Alian, and Manaath, and Ebal, and Sephi, and Onam. The sones of Sebeon weren Ana, and Anna. The sone of Ana was Dison.
41 The sones of Dison weren Amaram, and Hesabam, and Lecram, and Caram.

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42 The sones of Eser weren Balaam, and Jaban, and Jesan. The sones of Disan weren Hus and Aram.

43 These ben the kyngis that regneden in the lond of Edom, bifor that a kyng was on the sones of Israel. Bale, the sone of Beor; and the name of his citee was Danaba.

44 Sotheli Bale was deed; and Jobab, sone of Zare of Basra, regnyde for hym.

45 And whanne Jobab was deed, Husam of the lond of Themayns regnede for hym.

46 And Husam diede; and Adad, sone of Badad, that smoot Madian in the lond of Moab, regnyde for hym; and the name of the citee of hym, that is, of Adad, was Abyud.

47 And whanne Adad was deed, Semela of Maserecha, regnede for hym.

48 But also Semela was deed, and Saul of Robooth, which is set bisidis the ryuer, regnyde for hym.

49 Also whanne Saul was deed, Balanam, the sone of Achabor, regnyde for him.

50 But also he was deed, and Adad, the name of whos citee was Phou, regnede for hym; and his wijf was clepid Methesael, the douyter of Mathred, douyter of Mezaab.

51 Forsothe whanne Adad was deed, dukis bigunnen to be in Edom for kyngis; duyk Thanna, duyk Alia, duyk Jetheth,

52 duyk Olibama, duyk Ela, duyk Phynon,

53 duik Ceneth, duyk Theman, duyk Mabsar,

54 duyk Magdiel, duyk Iram. These weren the duykis of Edom.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 2

1 Forsothe the sones of Israel weren Ruben, Symeon, Leuy, Juda, Isachar, and Zabulon,

2 Dan, Joseph, Beniamyn, Neptalym, Gad, Aser.

3 The sones of Juda weren Her, Onam, Sela; these thre weren borun to hym of Sue, a douyter of Canaan. Sotheli Her, the first gendrid sone of Juda, was yuel bifor the Lord, and he killide hym.

4 Forsothe Thamar, wijf of the sone of Judas, childide to hym Phares, and Zaram; therfor alle the sones of Judas weren fyue.

5 Sotheli the sones of Phares weren Esrom, and Chamul.

6 And the sones of Zare weren Zamry, and Ethen, and Eman, and Calchab, and Dardan; fyue togidere.

7 The sone of Charmy was Achar, that disturblide Israel, and synnede in the theft of thing halewid to the Lord.

8 The sone of Ethan was Azarie.

9 Sotheli the sones of Esrom, that weren borun to hym, weren Jeramael, and Aram, and Calubi.

10 Forsothe Aram gendryde Amynadab. Sotheli Amynadab gendride Naason, the prince of the sones of Juda.

11 And Naason gendride Salmon; of which Salmon Booz was borun.

12 Sotheli Booz gendride Obeth; which hym silf gendride Ysay.

13 Forsothe Ysai gendride the firste gendride sone, Elyab, the secounde, Amynadab; the thridde, Samaa;

14 the fourthe, Nathanael;

15 the fyuethe, Sadai; the sixte, Asom;

16 the seuenthe, Dauyd; whose sistris weren Saruya, and Abigail. The sones of Saruye weren thre, Abisai, Joab, and Asahel.

17 Forsothe Abigail childide Amasa, whos fadir was Gether Hismaelite.

18 Sotheli Caleph, sone of Esrom, took a wijf, Azuba bi name, of whom he gendride Jerioth; and hise sones weren Jesar, and Sobab, and Ardon.

19 And whanne Azuba was deed, Caleph took a wijf Effrata, whiche childide Hur to hym.

20 Forsothe Hur gendride Hury; Hury gendride Beseleel.

21 After these thingis Esrom entride to the douytir of Machir, fadir of Galaad, and he took hir, whanne he was of sixti yeer; and sche childide Segub to hym.

22 But also Segub gendride Jair; and he hadde in possessioun thre and twenti citees in the lond of Galaad;

23 and he took Gessur, and Aran, the citees of Jair, and Chanath, and the townes therof of seuenti citees. Alle these weren the sones of Machir, fadir of Galaad.

24 Sotheli whanne Esrom was deed, Caleph entride in to Effrata. And Esrom hadde a wijf Abia, which childide to hym Assir, fadir of Thecue.

25 Forsothe sones weren borun of Jezrameel, the firste gendrid of Esrom; Ram, the first gendrid of hym, and Aran, and Ason, and Achia.

26 Also Jezrameel weddide anothir wijf, Athara bi name, that was the modir of Onam.

27 But and the sones of Ram, the firste gendrid of Jezrameel, weren Mohas, and Jamyn, and Achaz.

28 Forsothe Onam gendride sones, Semey, and Juda. Sotheli the sones of Semei weren Nadab, and Abisur;

29 forsothe the name of the wijf of Abisur was Abigail, that childide to hym Haaobban, and Molid.

30 Sotheli the sones of Nadab weren Saled and Apphaym; forsothe Saled diede without children.

31 Sotheli the sone of Apphaym was Jesi, which Jesi gendride Sesan; sotheli Sesan gendride Oholi.

32 Forsothe the sones of Jada, brother of Semei, weren Jether and Jonathan; but Jether diede with out sones; treuli Jonathan gendride Phalech,

33 and Ziza. These ben the sones of Jerameel.

34 Forsothe Sesan hadde not sones, but douytris, and a seruaunt of Egipt, Jeraa bi name;

35 and he yaf his douyter to wijf to Jeraa, whiche childide Ethei to hym.

36 Forsothe Ethei gendride Nathan, and Nathan gendride Zadab.

37 Also Zadab gendride Ophial, and Ophial gendride Obed.

38 Obed gendride Yeu, Yeu gendride Azarie,

39 Azarie gendride Helles, Helles gendride Elasa,

40 Elasa gendride Sesamoy, Sesamoy gendride Sellum,

41 Sellum gendride Jecamya, Jecamia gendride Elisama.

42 Forsothe the sones of Caleph, brothir of Jerameel, weren Mosa, the firste gendrid sone of hym; thilke is the fadir of Ziph; and the sones of Maresa, the fadir of Hebron.

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43 Certis the sones of Ebron weren Chore, and Raphu, Recem, and Samma.

44 Forsothe Samma gendride Raam, the fadir of Jerechaam; and Recem gendride Semei.

45 The sone of Semei was Maon; and Maon was the fadir of Bethsur.

46 Sotheli Epha, the secundarie wijf of Caleph, childide Aram, and Musa, and Theser; forsothe Aram gendride Jezen.

47 The sones of Jadai weren Regon, and Jethon, and Zesum, Phalez, and Epha, and Saaph.

48 Matha, the secoundarie wijf of Caleph, childide Zaber, and Tharana.

49 Forsothe Saaph, the fadir of Madmenas, gendride Sue, the fadir of Magbena, and the fader of Gabaa; sotheli the douyter of Caleph was Axa.

50 These weren the sones of Caleph. The sones of Hur, the firste gendrid sone of Effrata, weren Sobal, the fader of Cariathiarim;

51 Salma, the fader of Bethleem; Ariph, the fader of Bethgader.

52 Sotheli the sones of Sobal, fader of Cariatiarim, that siy the myddil of restingis,

53 and was of the kynrede of Caryathiarym, weren Jethrey, and Aphutei, and Samathei, and Maserathei. Of these weren borun Sarytis, and Eschaolitis.

54 The sones of Salma, fadir of Bethleem, and of Netophati, weren the corouns of the hows of Joab, and the half of restyng of Sarai.

55 And the kynredis of scryuens, dwellynge in Jabes, syngynge, and sownynge, and dwellynge in tabernaclis. These ben Cyneis, that camen of the heete of the fadir of the hows of Rechab.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 3

1 Forsothe Dauid hadde these sones, that weren borun to hym in Ebron; the firste gendrid sone, Amon, of Achynoem of Jezrael; the secounde sone, Danyel, of Abigail of Carmele;

2 the thridde, Absolon, the sone of Maacha, douyter of Tolomei, kyng of Gessuri; the fourthe, Adonye, sone of Agith;

3 the fyuethe, Saphacie, of Abithal; the sixte, Jethraan, of Egla his wijf.

4 Therfor sixe sones weren borun to hym in Ebron, where he regnede seuene yeer and sixe monethis; sotheli he regnyde thre and thritti yeer in Jerusalem.

5 Forsothe foure sones, Sama, and Sobab, and Nathan, and Salomon, weren borun of Bersabee, the douyter of Amyhel, to hym in Jerusalem;

6 also Jabaar, and Elisama, and Eliphalech,

7 and Noge, and Napheth, and Japhie,

8 also and Elisama, and Eliade, and Eliphalech, nyne.

9 Alle these weren the sones of David, with out the sones of secoundarie wyues; and thei hadden a sistir, Thamar.

10 Sotheli the sone of Salomon was Roboam, whos sone Abia gendride Asa;

11 and Josephat, the fadir of Joram, was borun of this Asa; which Joram gendride Ocozie, of whom Joas was borun.

12 And Amasie, the sone of this Joas, gendride Azarie; sotheli Azarie, the sone of Joathan,

13 gendride Achaz, the fadir of Ezechie; of whom Manasses was borun.

14 But also Manasses gendride Amon, the fadir of Josias.

15 Forsothe the sones of Josias weren, the firste gendrid sone, Johannan; the secounde, Joachym; the thridde, Sedechie; the fourthe, Sellum.

16 Of Joachym was borun Jechonye, and Sedechie.

17 The sones of Jechonye weren Asir,

18 Salatiel, Melchiram, Phadaie, Sennaser, and Jech, Semma, Sama, and Nadabia.

19 Of Phadaie weren borun Zorobabel, and Semey. Zorobabel gendryde Mosolla, Ananye, and Salomyth, the sister of hem; and Asaba,

20 and Ochol, and Barachie, and Asadaie, and Josabesed, fyue.

21 Forsothe the sone of Ananye was Falcias, the fadir of Jeseie, whose sone was Raphaie. And the sone of him was Arnan, of whom was borun Abdia, whos sone was Sechema.

22 The sone of Sechema was Semeia, whose sones weren Archus, and Gegal, and Baaria, and Naaria, and Saphat, and Sela; sixe in noumbre.

23 The sones of Naaria weren thre, Helionai, and Ezechie, and Zichram.

24 The sones of Helionai weren seuene, Odyna, and Eliasub, and Pheleia, and Accub, and Johannan, and Dalaia, and Anani.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 4

1 The sones of Juda weren Phares, and Esrom, and Carmy, and Hur, and Sobal.

2 Forsothe Reaia, the sone of Sobal, gendride Geth; of whom weren borun Achymai, and Laed. These weren the kynredis of Sarathi.

3 And this is the generacioun of Ethan; Jesrael, Jezema, and Jedebos; and the name of the sistir of hem was Asaelphumy.

4 Sotheli Phunyel was the fadir of Gedor, and Ezer was the fadir of Osa; these ben the sones of Hur, the firste gendrid sone of Effrata, the fadir of Bethleem.

5 Sotheli Assur, the fadir of Thecue, hadde twei wyues, Haala, and Naara;

6 forsothe Naara childide to hym Oozam, and Epher, and Theman, and Aschari; these ben the sones of Naara.

7 Forsothe the sones of Haala weren Sereth, Isaar, and Ethan.

8 Forsothe Chus gendride Anob, and Sobala, and the kynredis of Arab, sone of Arym.

9 Forsothe Jabes was noble byfor alle hise britheren; and his modir clepide his name Jabes, and seide, For Y childide hym in sorewe.

10 Sotheli Jabes clepide inwardli God of Israel, and seide, Yf thou blessynge schal blesse me, and schalt alarge my termes, and if thin hond schal be with me, and thou schalt

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make me to be not oppressid of malice. And God yaf to hym that thing, that he preiede.

11 Forsothe Caleph, the brother of Sua, gendride Machir, that was the fadir of Eston;

12 sotheli Eston gendride Beth, Rapha, and Phese, and Thena, the fadir of the citee Naas. These ben the sones of Recha.

13 Forsothe the sones of Cenez weren Othonyel, and Saraia.

14 Sotheli the sones of Othonyel weren Athiath, and Maonaththa, that gendride Opham. Forsothe Saraia gendride Joab, the fadir of the valey of crafti men; for there weren crafti men.

15 Sotheli the sones of Caleph, sone of Jephone, weren Hyn, and Helam, and Nahemi. And the sones of Helam weren Cenez.

16 Also the sones of Jaleel weren Zeph, and Zipha, Tiria, and Asrael.

17 And the sones of Esra weren Chether, and Merid, and Epher, and Jalon; and he gendride Marie, and Semmai, and Jesba, the fadir of Eschamo.

18 Also Judaia, hys wijf, childide Jared, the fadir of Gedor; and Heber, the fadir of Zocho; and Hieutihel, the fadir of Janon. Sotheli these weren the sones of Bethie, the douyter of Pharao, whom Mered took to wijf.

19 And the sones of the wijf of Odoie, sister of Nathan, fadir of Ceila, weren Garmy, and Escamo, that was of Machati.

20 Also the sones of Symeon weren Amon and Rena; the sone of Anam was Chilon; and the sones of Gesi weren Zoeth, and Benzoeth.

21 The sones of Cela, sone of Juda, weren Her, the fadir of Lecha, and Laada, the fadir of Marasa; and these weren the kynredis of the hows of men worchynge biys in the hows of an ooth,

22 and which made the sunne to stonde, and the men of leesyng, sikir, and goynge, that weren princes in Moab, and that turneden ayen in to Bethleem; forsothe these ben elde wordis.

23 These ben potteris dwellinge in plauntyngis, and in heggis, anentis kyngis in her werkis; and thei dwelliden there.

24 The sones of Symeon weren Namyhel, and Jamyn, Jarib, Zara, Saul.

25 Sellum was his sone; Mapsan was his sone; Masma was his sone.

26 The sones of Masma; Amuel, his sone; and Zaccur, his sone; Semey, his sone.

27 The sones of Semey weren sixtene, and sixe douytris; sotheli hise britheren hadden not many sones, and al the kynrede myyte not be euene to the summe of the sones of Juda.

28 Forsothe thei dwelliden in Bersabee, and in Molada, and in Asarsual,

29 and in Balaa, and in Aason, and in Tholat,

30 and in Bathuel, and in Horma,

31 and in Sicheloch, and in Betmarchaboth, and in Archasusym, and in Bethbaray, and in Saarym; these weren the citees of hem, til to the kyng Dauid.

32 Also the townes of hem weren Ethan, and Aen, and Remmon, and Techen, and Asan; fyue citees.

33 And alle the vilagis of hem bi the cumpas of these citees, til to Baal; this is the dwellyng of hem, and the departyng of seetis.

34 Also Mosobaly, and Jemlech, and Josa, the sone of Amasie,

35 and Johel, and Jehu, the sone of Josabie, and the sones of Saraie, the sones of Asiel,

36 and Helioneai, and Jacoba, and Sucua, and Asaia, and Adihel, and Hisemeel, and Banaia;

37 and Ziza, the sone of Sephei, the sone of Allon, sone of Abdaia, sone of Semry, sone of Samaia.

38 These ben princis nemyd in her kynredis, and ben multiplied greetli in the hows of her alies.

39 And thei yeden forth to entre in to Gador, til to the eest of the valei, and to seke pasturis to her scheep.

40 And thei fonden pasturis ful plenteuouse, and ful goode, and a ful large lond, and restful, and plenteuouse, wherynne men of the generacioun of Cham hadden dwellid bifore.

41 Therfor these men, whiche we discryueden bifore bi name, camen in the daies of Ezechie, kyng of Juda; and smytiden the tabernaclis of hem, and the dwelleris that weren foundun there; and thei diden awei hem til in to present dai; and thei dwelliden for hem, for thei founden there ful plenteuouse pasturis.

42 Also fyue hundrid men of the sones of Symeon yeden in to the hil of Seir, and thei hadden princes Faltias, and Narias, and Raphaias, and Oziel, the sones of Jesi;

43 and thei smytiden the relifs of Amalechites, that myyten ascape; and thei dwelliden there for hem til to this day.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 5

1 Also the sones of Ruben, the firste gendrid sone of Israel; for he was the first gendrid sone of Israel, but whanne he hadde defoulid the bed of his fadir, the dignitye of his firste gendryng was youun to the sones of Joseph, the sone of Israel; and Ruben was not arettid in to the firste gendrid sone.

2 Forsothe Judas, that was the strongeste among hise britheren, prynces weren gaderid of his generacioun; forsothe the riyt of firste gendryng was arettid to Joseph.

3 Therfor the sones of Ruben, the firste gendrid sone of Israel, weren Enoch, and Phallu, Esrom, and Charmy.

4 The sones of Johel weren Samaie; his sone, Gog; his sone, Semey;

5 his sone, Mycha; his sone, Rema; his sone, Baal;

6 his sone, Bera; whom Theglatphalassar, kyng of Assyriens, ledde prisoner; and he was prince in the lynage of Ruben.

7 Sotheli hise britheren, and al the kynrede, whanne thei weren noumbrid bi her meynees, hadden princes Jehiel, and Zacharie.

8 Forsothe Bala, the sone of Achaz, sone of Sama, sone of Johel, he dwellide in Aroer til to Nebo and Beelmoon;

9 and he dwellide ayens the eest coost, til to the ende of deseert, and to the flood Eufrates. And he hadde in possessioun myche noumbre of beestis in the lond of Galaad.

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10 Forsothe in the daies of Saul the sones of Ruben fouyten ayens Agarenus, and killide hem; and dwelliden for hem in the tabernaclis of hem, in al the coost that biholdith to the eest of Galaad.

11 Sotheli the sones of Gad euene ayens hem dwelliden in the lond of Basan til to Selca;

12 Johel was in the bygynnyng, and Saphan was the secounde; also Janahi and Saphan weren in Basan.

13 Also her britheren bi the housis of her kynredis, Mychael, and Mosollam, and Sebe, and Jore, and Jachan, and Zie, and Heber, seuene.

14 These weren the sones of Abiahel, the sone of Vry, sone of Jaro, sone of Galaad, sone of Mychael, sone of Esesi, sone of Jeddo, sone of Buz.

15 Also the britheren of the sone of Abdiel, sone of Gumy, was prince of the hows in hise meynees.

16 And thei dwelliden in Galaad, and in Basan, and in the townes therof, in alle the subarbis of Arnon, til to the endis.

17 Alle these weren noumbrid in the daies of Joathan, kyng of Juda, and in the daies of Jeroboam, kyng of Israel.

18 The sones of Ruben, and of Gad, and of half the lynage of Manasses, weren men werriours, berynge scheeldis and swerdis, and beendynge bouwe, and tauyt to batels, foure and fourti thousynde seuene hundrid and sixti,

19 and thei yeden forth to batel, and fouyten ayens Agarenus. Forsothe Ethureis, and Napheis,

20 and Nadab, yauen help to hem; and Agarenus, and alle men that weren with hem, weren bitakun in to the hondis of Ruben, and Gad, and Manasses; for thei clepiden inwardli the Lord, while thei fouyten, and the Lord herde hem, for thei hadden bileuyd in to him.

21 And thei token alle thingis whiche Agarenus hadden in possessioun, fifti thousynde of camels, and twei hundrid and fifty thousynde of scheep, twei thousynde of assis, and an hundrid thousynde persoones of men;

22 for many men weren woundid and felden doun; for it was the batel of the Lord. And thei dwelliden for Agarenus til to the conquest.

23 Also the sones of the half lynage of Manasses hadden in possessioun the lond, fro the endis of Basan til to Baal Hermon, and Sanyr, and the hil of Hermon; for it was a greet noumbre.

24 And these weren the princes of the hows of her kynrede; Epher, and Jesi, and Heliel, and Esryel, and Jeremye, and Odoie, and Jedihel, strongeste men and myyti, and nemyd duykis in her meynees.

25 Forsothe thei forsoken the God of her fadris, and diden fornycacioun after the goddis of puplis of the lond, whiche the Lord took awei bifor hem.

26 And the Lord God of Israel reiside the spirit of Phul, kyng of Assiriens, and the spirit of Theglatphalasser, kyng of Assur; and he translatide Ruben, and Gad, and the half lynage of Manasses, and brouyte hem in to Ale, and Abor, and Aram, and in to the ryuer of Gozam, til to this dai.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 6

1 The sones of Leuy weren Gerson, Caath, and Merary.

2 The sones of Chaath weren Amram, Isaar, Ebron, and Oziel.

3 The sones of Amram weren Aaron, Moyses, and Marie. The sones of Aaron weren Nadab,

4 and Abyu, Eleazar, and Ythamar. Eleazar gendride Phynees, and Phynees gendride Abisue,

5 Abisue gendride Bocci, and Bocci gendride Ozi,

6 Ozi gendride Zaraie, and Zaraie gendride Meraioth.

7 Forsothe Meraioth gendride Amarie, Amarie gendride Achitob,

8 Achitob gendride Sadoch, Sadoch gendride Achymaas, Achymaas gendride Azarie,

9 Azarie gendride Johannam,

10 Johannam gendride Azarie; he it is that was set in preesthod, in the hows which Salomon bildide in Jerusalem.

11 Forsothe Azarie gendride Amarye, and Amarie gendride Achitob,

12 Achitob gendride Sadoch, Sadoch gendride Sellum,

13 Sellum gendride Helchie,

14 Helchie gendride Azarie, Azarie gendride Saraie, Saraie gendride Josedech.

15 Forsothe Josedech yede out, whanne the Lord translatide Juda and Jerusalem bi the hondis of Nabugodonosor kyng.

16 Therfor the sones of Leuy weren Gerson, Caath, and Merary.

17 And these weren the names of the sones of Gerson; Lobeni, and Semei.

18 The sones of Caath weren Amram, and Isaar, and Ebron, and Oziel.

19 The sones of Merari weren Moli, and Musi. Sotheli these weren the kynredis of Leuy bi the meynees of hem;

20 Gerson; Lobony, his sone; Jaath, his sone; Zama, his sone;

21 Joaith, his sone; Addo, his sone; Zara, his sone; Jethrai, his sone.

22 The sones of Caath; Amynadab, his sone; Chore, his sone;

23 Azyra, his sone; Helcana, his sone; Abiasaph, his sone;

24 Aser, his sone; Caath, his sone; Vriel, his sone; Azias, his sone; Saul, his sone.

25 The sones of Helchana weren Amasay, and Achymoth, and Helcana.

26 The sones of Helcana; Saphay, his sone;

27 Naath, his sone; Heliab, his sone; Heroam, his sone; Helcana, his sone.

28 The sones of Samuel; the firste gendrid Nasen, and Abia.

29 Sotheli the sones of Merari; Moli, his sone; Lobeny, his sone; Semey, his sone;

30 Oza, his sone; Sama, his sone; Aggias, his sone; Azaya, his sone;

31 These it ben whiche Dauid ordeynede on the syngeris of the hows of the Lord, sithen the arke of the Lord was set;

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32 and thei mynystriden bifor the tabernacle of witnessyng, and sungun, til Salomon bildide the hows of the Lord in Jerusalem; forsothe thei stoden bi her ordre in seruyce.

33 Sotheli thes it ben that stoden nyy with her sones. Of the sones of Caath; Heman the chauntor, the sone of Joel, sone of Samuel,

34 sone of Helcana, sone of Joroam, sone of Heliel,

35 sone of Thou, sone of Suph,

36 sone of Helcana, sone of Mabath, sone of Amasi, sone of Helcana, sone of Joel, sone of Azarie, sone of Sophonye, sone of Caath,

37 sone of Asyr, sone of Abiasaph,

38 sone of Chore, sone of Isaar, sone of Caath, sone of Leuy, sone of Israel.

39 And hise britheren; Asaph, that stood at the riythalf of hym, Asaph, the sone of Barachie,

40 sone of Samaa, sone of Mychael, sone of Basye, sone of Melchie, sone of Atthay,

41 sone of Zara, sone of Adala,

42 sone of Edan, sone of Zama, sone of Semey,

43 sone of Geth, sone of Gerson, sone of Leuy.

44 Forsothe the sones of Merary, the britheren of hem, weren at the leftside; Ethan, the sone of Chusi, sone of Abdi, sone of Moloch, sone of Asabie,

45 sone of Amasie, sone of Helchie,

46 sone of Amasay, sone of Bonny, sone of Soomer,

47 sone of Moli, sone of Musi, sone of Merarie, sone of Leuy.

48 And dekenes, the britheren of hem, that weren ordeyned in to al the seruyce of the tabernacle of the hows of the Lord.

49 Forsothe Aaron and hise sones brenten encense on the auter of brent sacrifices, and on the auter of encense, in to al the werk of the hooli of hooli thingis; and that thei schulden preie for Israel, by alle thingis whiche Moises, the seruaunt of God, comaundide.

50 Sotheli these ben the sones of Aaron; Eleazar, his sone; Phynes, his sone;

51 Abisue, his sone; Bocci, his sone; Ogzi, his sone; Zara, his sone; Meraioth, his sone;

52 Amarias, his sone; Achitob, his sone;

53 Sadoch, his sone; Achimaas, his sone.

54 And these weren the dwelling places, bi the townes and coostis of hem, that is, of the sones of Aaron, bi the kynredis of Caathitis; for tho bifelden to hem bi lot.

55 Therfor the children of Israel yauen to hem Ebron in the lond of Juda, and the subarbis therof bi cumpas;

56 sotheli thei yauen the feeldis and townes of the citees to Caleph, sone of Jephone.

57 Forsothe thei yauen citees to the sones of Aaron, Ebron to refuyt; and thei yauen Lobna,

58 with hise subarbis, and Jether, and Escamo, with her subarbis, but also Helon, and Dabir, with her subarbis; also thei yauen Asan,

59 and Bethsames, and the subarbis of tho.

60 Sotheli of the lynage of Beniamyn thei yauen Gabee, and the subarbis therof, and Alamach with hise subarbis, Anathot also with hise subarbis; alle the citees weren threttene with her subarbis, bi the kynredis of hem.

61 Forsothe to the sones of Caath, residues of her kynrede, thei yauen of the half lynage of Manasses ten citees in to possessioun.

62 Sotheli to the sones of Gerson bi her kynredis thei yauen fourtene citees in Basan, of the lynage of Ysacar, and of the lynage of Aser, and of the lynage of Neptalym, and of the lynage of Manasses.

63 Forsothe to the sones of Merary by her kynredis thei yauen bi lottis twelue citees, of the lynage of Ruben, of the lynage of Gad, and of the lynage of Zabulon.

64 And the sones of Israel yauen to dekenes citees and subarbis of tho;

65 and thei yauen bi lot, of the sones of the lynage of Juda, and of the lynage of the sones of Symeon, and of the lynage of the sones of Beniamyn, these citees, which the dekenes clepiden bi her names;

66 and of hem that weren of the kynrede of the sones of Caath, and in the termes of hem weren the citees of the lynage of Effraym.

67 And the sones of Israel yauen to hem citees of refuyt; Sichem with hise subarbis in the hil of Effraym, and Gazer with hise subarbis, also Hicmaan with hise subarbis,

68 and Betheron also.

69 Also of the lynage of Dan thei yauen Ebethe, Gebethor, and Heialan, and Helon, with her subarbis, and Gethremon bi the same maner.

70 Forsothe of the half lynage of Manasses thei yauen Aner, and the subarbis therof, Balaam, and the subarbis therof; that is, to hem that weren residue of the kynrede of the sones of Caath.

71 Sotheli to the sones of Gerson thei yauen of the kynrede of half the lynage of Manasses, Gaulon in Basan, and the subarbis therof, and Astoroth with hise subarbis.

72 Of the lynage of Isachar thei yauen Cedes, and the subarbis therof, and Daberith with hise subarbis; also Samoth,

73 and his subarbis, and Anem with hise subarbis.

74 Also of the linage of Aser thei yauen Masal with hise subarbis, and Abdon also,

75 and Asach, and the subarbis therof, and Roob with hise subarbis.

76 Sotheli of the lynage of Neptalym thei yauen Cedes in Galilee, and the subarbis therof, Amon with hise subarbis, and Cariathiarym, and subarbis therof.

77 Sotheli to the residue sones of Merary thei yauen of the lynage of Zabulon, Remon, and subarbis therof, and Thabor with hise subarbis.

78 Also biyende Jordan, euene ayens Jerico, ayens the eest of Jordan, thei yauen of the lynage of Ruben, Bosor in the wildirnesse with hise subarbis, and Jasa with hise subarbis,

79 also Cademoth, and hise subarbis, and Myphaat with hise subarbis.

80 Also and of the lynage of Gad thei yauen Ramoth in Galaath, and the subarbis therof, Manaym with hise subarbis,

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81 but also Esebon with hise subarbis, and Jezer with hise subarbis.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 7

1 Forsothe the sones of Isachar weren foure; Thola, and Phua, Jasub, and Sameron.

2 The sones of Thola weren Ozi, and Raphaia, and Jerihel, and Jemay, and Jepsen, and Samuel, princis bi the housis of her kynredis. Of the generacioun of Thola, weren noumbrid strongeste men in the daies of Dauid, two and twenti thousynde and sixe hundrid.

3 The sones of Ozi weren Jezraie; of whom weren borun Mychael, and Obadia, and Johel, and Jezray, fyue, alle princes.

4 And with hem weren bi her meynees and puplis, sixe and thretti thousynde strongeste men gird to batel; for thei hadden many wyues and sones.

5 And her britheren by alle the kynredis of Isachar moost stronge to fiyte weren noumbrid foure scoore and seuene thousynde.

6 The sones of Beniamyn weren Bale, and Bothor, and Adiel, thre.

7 The sones of Bale weren Esbon, and Ozi, and Oziel, and Jerymoth, and Vray, fyue, princes of meynees, mooste stronge to fiyte; for the noumbre of hem was two and twenti thousynde and foure and thretti.

8 Forsothe the sones of Bochor weren Samara, and Joas, and Eliezer, and Elioenai, and Zamri, and Jerimoth, and Abia, and Anathoth, and Almachan; alle these weren the sones of Bochor.

9 Sotheli the princes of kynredis weren noumbrid bi her meynees twenti thousynde and two hundrid moost stronge men to batels.

10 Forsothe the sones of Ledihel weren Balan; sotheli the sones of Balan weren Jheus, and Beniamyn, and Aoth, and Camana, and Jothan, and Tharsis, and Thasaar.

11 Alle these the sones of Ledihel weren princes of her meynees, seuentene thousynde and two hundrid, strongeste men goynge forth to batel.

12 Also Saphan and Apham weren the sones of Hir; and Basym was the sone of Aser.

13 Forsothe the sones of Neptalym weren Jasiel, and Guny, and Aser, and Sellum; the sones of Bale.

14 Sotheli the sone of Manasses was Esriel; and Sira his secundarie wijf childide Machir, the fadir of Galaad.

15 And Machir took wyues to hise sones Huphyn and Suphyn; and he hadde a sister Maacha bi name; and the name of the secounde sone was Salphaath, and douytris weren borun to Salphaath.

16 And Maacha, the wijf of Machir, childide a sone, and clepide his name Phares; forsothe the name of his brothir was Sares; and hise sones weren Vlam and Recem.

17 Sotheli the sone of Vlam was Baldan. These weren the sones of Galaad, sone of Machir, sone of Manasses;

18 forsothe Regma his sistir childide a feir man, Abiezer, and Mola.

19 Forsothe the sones of Semyda weren Abym, and Sichem, and Liey, and Amany.

20 Sotheli the sones of Effraym weren Suchaba; Bareth, his sone; Caath, his sone; Elda, his sone; and Thaath, his sone; and Zadaba, his sone;

21 and Suthala, his sone; and Ezer, and Elad, his sones. Forsothe men of Geth borun in the lond killiden hem, for thei yeden doun to assaile her possessiouns.

22 Therfor Effraym, the fadir of hem, weilide bi many daies; and hise britheren camen to coumforte hym.

23 And he entride to his wijf, which conseyuede, and childide a sone; and he clepide his name Beria, for he was borun in the yuelis of his hows.

24 Sotheli his douytir was Sara; that bildide Betheron, the lowere and the hiyere, and Ozen, and Sara.

25 Forsothe his sone was Rapha, and Reseph, and Thale;

26 of whom was borun Thaan, that gendride Laodon; and Amyud, the sone of hym, gendride Elysama;

27 of whom was borun Nun; that hadde a sone Josue.

28 Sotheli the possessioun and dwellyng place of hem was Bethil with hise villagis, and ayens the eest, Noram; at the west coost, Gazer, and hise villagis, also Sichem with hise villagis, and Aza with hise villagis.

29 Also bisidis the sones of Manasses, Bethsan, and hise townes, Thanach and hise townes, Maggeddo, and hise townes, Dor, and hise townes; the sones of Joseph sone of Israel dwelliden in these townes.

30 The sones of Aser weren Sona, and Jesua, and Isuy, and Baria; and Sara was the sister of hem.

31 Sotheli the sones of Baria weren Heber, and Melchiel; he is the fadir of Barsath.

32 Sotheli Heber gendride Ephiath, and Soomer, and Otham, and Sua, the sister of hem.

33 Forsothe the sones of Jephiath weren Phosech, and Camaal, and Jasoph; these weren the sones of Jephiath.

34 Sotheli the sones of Soomer weren Achi, and Roaga, and Jaba, and Aram.

35 Sotheli the sones of Helem, his brother, weren Supha, and Jema, and Selles, and Amal.

36 The sones of Supha weren Sue, Arnapheth, and Sual, and Bery,

37 and Jamra, and Bosor, and Ador, and Sama, and Salusa, and Jethram, and Beram.

38 The sones of Ether weren Jephone, and Phaspha, and Ara.

39 Sotheli the sones of Ollaa weren Areth, and Aniel, and Resia.

40 Alle these weren the sones of Aser, princes of kynredis, chosun men and strongeste duykis of duykis; forsothe the noumbre, of the age of hem that weren abel to batel, was sixe and twenti thousynde.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 8

1 Forsothe Beniamyn gendride Bale his firste gendrid sone, Asbaal the secounde, Othora the thridde,

2 Naua the fourthe, and Rapha the fyuethe.

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3 And the sones of Bale weren Addoar, and Jera, and Abyud, and Abisue,
4 and Noemany, and Acte,
5 but also Gera, and Sophupham, and Vram.
6 These ben the sones of Haoth, princes of kynredis dwellynge in Gabaa, that weren translatid in to Manath.
7 Forsothe Noaman, and Achia, and Jera, he translatide hem, and gendride Oza and Abyud;
8 forsothe Saarym gendride in the cuntrey of Moab, aftir that he lefte Vrym and Bara, hise wyues;
9 sotheli he gendride of Edes, his wijf, Jodab, and Sebia, and Mosa, and Molchon, also Jebus, and Sechia, and Maryna;
10 tho ben the sones of hym, prynces in her meynees.
11 Forsothe Musyn gendride Achitob, and Elphaal.
12 Sotheli the sones of Elphaal weren Heber, and Musaam, and Samaath; he bildide Ono, and Lod, and hise villagis;
13 forsothe Bara and Sama weren princes of kynredis dwellynge in Hailon; these dryueden awei the dwelleris of Geth;
14 and Haio, and Sesath, and Jerymoth,
15 and Zadabia, and Arod, and Heder,
16 and Mychael, and Jespha helpiden hem ayens men of Geth; the sones of Abaria,
17 and Zadabia, and Mosollam, and Ezethi,
18 and Heber, and Jesamary, and Jezlia, and Jobab helpiden in this iurney ayens men of Geth. The sones of Elphaal weren Jachym,
19 and Jechri,
20 and Zabdi, and Helioenay, and Selettay,
21 and Henelech, and Adaia, and Barasa, and Samarath; the sones of Semey weren Jesphan,
22 and Heber, and Esiel, and Abdon,
23 and Zechry, and Canaan, and Anany, and Jalam,
24 and Anathotia, and Jephdaia, and Phanuel;
25 the sones of Sesac weren Sampsaray,
26 and Scoria, and Otholia, and Jersia,
27 and Helia, and Zechri, the sones of Jeream.
28 These weren patriarkis and princes of kynredis, that dwelliden in Jerusalem.
29 Forsothe in Gabaon dwelliden Abigabaon, and Maacha the name of his wijf;
30 and his firste gendrid sone Abdon, and Sur, and Cys, and Baal, and Ner, and Nadab,
31 and Geddo, and Haio, and Zacher, and Macelloth.
32 Forsothe Marcelloth gendride Samaa; and thei dwelliden euene ayens her britheren in Jerusalem with her britheren.
33 Forsothe Ner gendride Cys, and Cys gendride Saul; forsothe Saul gendride Jonathan, and Melchisue, and Abynadab, and Isbaal.
34 Sotheli the sone of Jonathan was Myphibaal; and Myphibaal gendride Micha.
35 The sones of Micha weren Phiton, and Melech, and Thara, and Ahaz.
36 And Ahaz gendride Joiada; and Joiada gendride Almoth, and Azimoth, and Zamry.
37 Forsothe Zamri gendride Moosa, and Moosa gendride Banaa, whos sone was Raphaia, of whom was gendrid Elesa, that gendride Asel.
38 Sotheli Asel hadde sixe sones bi these names, Esricham, Bochru, Ismael, Saria, Abadia, Aman; alle these weren the sones of Asel.
39 Forsothe the sones of Asa, his brothir, weren Vlam, the firste gendride sone, and Hus, the secounde, and Eliphales, the thridde.
40 And the sones of Vlam weren strongeste men, and beendynge a bouwe with greet strength, and hauynge many sones, and sones of sones, til to an hundrid and fifti. Alle these weren the sones of Beniamyn.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 9

1 Therfor al Israel was noumbrid, and the summe of hem was writun in the book of kyngis of Israel and of Juda; and thei weren translatid in to Babiloyne for her synne.
2 Sotheli thei that dwelliden first in her citees, and in the possessiouns of Israel, and the preestis, and the dekenes, and Natyneys, dwelliden in Jerusalem.
3 Of the sones of Juda, and of the sones of Beniamyn, also of the sones of Effraym, and of Manasses;
4 Othi, the sone of Amyud, sone of Semry, sone of Omroy, sone of Bonny, of the sones of Phares, the sone of Juda;
5 and of Sylom, Asia, the firste gendrid, and his sones;
6 sotheli of the sones of Zaray, Heuel, and hise britheren; sixe hundrid fourescore and ten.
7 Forsothe of the sones of Beniamyn; Salo, the sone of Mosollam, the sones of Odoia, the sones of Asana,
8 and Jobanya, the sone of Jerobam, and Ela, the sone of Ozi, the sones of Mochozi, and Mosollam, the sone of Saphacie, sone of Rahuel, sone of Jebanye, and the britheren of hem,
9 bi her meynees; nyne hundrid sixe and fifti. Alle these weren princes of her kynredis by the housis of her fadris.
10 Forsothe of the preestis, Joiada, Jozarib, and Jachym;
11 and Azarie, the sone of Helchie, sone of Mosollam, sone of Sadoch, sone of Maraioth, sone of Achitob, was bischop of the hows of the Lord.
12 Forsothe Adaias, sone of Jeroam, sone of Phasor, sone of Melchia, and Masaia, sone of Adihel, sone of Jezra, sone of Mosollam, sone of Mosselamoth, sone of Emyner,
13 also her britheren, prynces bi her meynees, weren a thousynde seuene hundrid and fourescoore, men strongeste in bodili myyt, to make the werk of seruyce in the hows of the Lord.
14 Forsothe of dekenes, Semeya, the sone of Assub, sone of Ezricam, sone of Asebyn, of the sones of Merary;
15 also Balthasar the carpenter, and Galebeth, and Machama, sone of Mycha, sone of Zechri, sone of Asaph,
16 and Obdias, sone of Semey, sone of Calaal, sone of Idithum, and Barachie, the sone of Asa, sone of Helcana, that dwellide in the porchis of Methophati.

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17 Sotheli the porteris weren Sellum, and Achub, and Thelmon, and Achyman, and the britheren of hem; Sellum was the prince;

18 til to that tyme thei kepten bi her whilis in the yate of the kyng at the eest, of the sones of Leuy.

19 Sellum forsothe, the sone of Chore, sone of Abiasaph, sone of Chore, with hise britheren, and with the hows of his fadir; these ben the sones of Chore on the werkis of the seruyce, keperis of the porchis of the tabernacle, and the meynees of hem kepten bi whilis the entryng of the castelis of the Lord.

20 Forsothe Phynees, the sone of Eleazar, was the duyk of hem bifor the Lord.

21 Sotheli Zacarie, the sone of Mosollam, was porter of the yate of the tabernacle of witnessyng.

22 Alle these chosun in to porteris bi yatis weren twei hundrid and twelue, and weren discryued in her owne townes, which dekenes Dauid and Samuel, the prophete, ordeyneden in her feith,

23 both hem and the sones of hem in the doris of the hows of the Lord, and in the tabernacle of witnessyng, bi her whiles.

24 Porteris weren bi foure coostis, that is, at the eest, and at the west, and at the north, and at the south.

25 Forsothe her britheren dwelliden in townes, and camen in her sabatis fro tyme til to tyme.

26 Al the noumbre of porteris was bitakun to these foure dekenes, and thei kepten the chaumbris, and the tresours of the hows of the Lord.

27 Also thei dwelliden in her kepyngis bi the cumpas of the temple of the Lord, that whanne tyme were, thei schulden opene the yatis eerli.

28 Men of her kyn weren also on the vessels of seruyce; for the vessels weren borun in at noumbre, and weren borun out of hem.

29 And thei that hadden the vesselis of seyntuarie bitakun to her kepyng, weren souereyns on flour, and wyn, and oile, and encense, and swete smellinge spyceries.

30 Sotheli the sones of preestis maden oynementis of swete smellynge spiceries.

31 And Mathatias dekene, the firste gendrid sone of Sellum of the kynrede of Chore, was the souereyn of alle thingis that weren fried in the friyng panne.

32 Sotheli men of the sones of Caath, the britheren of hem, weren on the looues of settyng forth, that thei schulden make redi euere newe looues bi ech sabat.

33 These ben the princis of chauntouris bi the meynees of Leuytis, that dwelliden in chaumbris, so that thei schulden serue contynueli dai and nyyt in her seruyce.

34 The heedis of Leuitis bi her meynees, the princes, dwelliden in Jerusalem.

35 Forsothe there dwelliden in Gabaon; Jaiel, the fadir of Gabaon, and the name of his wijf Maacha;

36 Abdon, his firste gendrid sone, and Sur, and Cys, and Baal,

37 and Ner, and Nadab, and Gedor, and Ahaio, and Zacharie, and Macelloth; forsothe Macelloth gendride Semmaa;

38 these dwelliden euene ayens her britheren in Jerusalem, with her britheren.

39 Sotheli Ner gendride Cys, and Cys gendride Saul, and Saul gendride Jonathan, and Melchisue, and Abynadab, and Hisbaal.

40 Forsothe the sone of Jonathan was Myribaal, and Myribaal gendride Mycha.

41 Sotheli the sones of Micha weren Phiton, and Malech, and Thara;

42 forsothe Aaz gendride Jara, and Jara gendride Alamath, and Azmoth, and Zamri; and Zamri gendride Moosa,

43 sotheli Moosa gendride Baana, whose sone Raphaia gendride Elisa, of whom Esel was gendrid.

44 Forsothe Esel hadde sixe sones bi these names, Ezricam, Bochru, Hismael, Saria, Obdia, Anan; these weren the sones of Hesel.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 10

1 Forsothe Filisteis fouyten ayens Israel, and the sones of Israel fledden Palestyns, and felden doun woundid in the hil of Gelboe.

2 And whanne Filisteis hadde neiyed pursuynge Saul and hise sones, thei killiden Jonathan, and Abynadab, and Melchisue, the sones of Saul.

3 And the batel was agreggid ayens Saul; and men archeris foundun hym, and woundiden hym with dartis.

4 And Saul seide to his squiere, Drawe out thi swerd, and sle me, leste these vncircumcidid men come, and scorne me. Sothli his squyer was aferd bi drede, and nolde do this; therfor Saul took a swerd, and felde on it.

5 And whanne his squyer hadde seyn this, that is, that Saul was deed, he felde also on his swerd, and was deed.

6 Therfor Saul perischide, and hise thre sones, and al his hows felde doun togidere.

7 And whanne the men of Israel, that dwelliden in feeldi places, hadden seyn this, thei fledden; and whanne Saul and hise sones weren deed, thei forsoken her citees, and weren scaterid hidur and thidur; and Filisteis camen, and dwelliden in tho.

8 Therfor in the tother day Filisteis drowen awei the spuylis of slayn men, and founden Saul and hise sones liggynge in the hil of Gelboe.

9 And whanne thei hadden spuylid hym, and hadden gird of the heed, and hadden maad hym nakid of armeris, thei senten in to her lond, that it schulde be borun aboute, and schulde be schewid in the templis of idols and to puplis;

10 forsothe thei halewiden his armeris in the temple of her god, and thei settiden the heed in the temple of Dagon.

11 Whanne men of Jabes of Galad hadden herd this, that is, alle thingis whiche the Filisteis diden on Saul,

12 alle stronge men risiden togidere, and took the deed bodies of Saul and of hise sones, and brouyten tho in to Jabes;

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and thei birieden the boonus of hem vndur an ook, that was in Jabes; and thei fastiden seuene daies.

13 Therfor Saul was deed for hise wickidnessis, for he brak the comaundement of the Lord, whiche he comaundide, and kepte not it, but ferthirmore also he took counsel at a womman hauynge a feend spekynge in the wombe, and he hopide not in the Lord;

14 for which thing both the Lord killide hym, and translatide his rewme to Dauid, sone of Ysay.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 11

1 Therfor al Israel was gaderid to Dauid in Ebron, and seide, We ben thi boon and thi fleisch;

2 also yisterdai and the thridde dai ago, whanne Saul regnede yit on Israel, thou it were that leddist out and leddist in Israel; for thi Lord God seide to thee, Thou schalt fede my puple Israel, and thou schalt be prince on it.

3 Therfor alle the gretter in birthe of Israel camen to the kyng in Ebron; and Dauid maad with hem a boond of pees bifor the Lord, and thei anoyntiden hym kyng on Israel, bi the word of the Lord, which he spak in the hond of Samuel.

4 Therfor Dauid yede, and al Israel, in to Jerusalem; this Jerusalem is Jebus, where Jebuseis enhabiteris of the lond weren.

5 And thei that dwelliden at Jebus seiden to Dauid, Thou schalt not entre hidur. Forsothe Dauid took the hiy tour of Syon, which is the citee of Dauid;

6 and he seide, Ech man that sleeth first Jebusei, schal be prince and duyk. Therfor Joab, sone of Saruye, stiede first, and was maad prince.

7 Sotheli Dauid dwellide in the hiy tour, and therfor it was clepid the cytee of Dauid;

8 and he bildide the citee in cumpas fro Mello til to the cumpas; forsothe Joab bildide the tother part of the citee.

9 And Dauid profitide goynge and wexynge, and the Lord of oostis was with hym.

10 These ben the princes of the stronge men of Dauid, that helpiden hym, that he schulde be kyng on al Israel, bi the word of the Lord which he spak to Israel.

11 And this is the noumbre of the stronge men of Dauid; Jesbaam, the sone of Achamony, was prince among thretti; this reiside his schaft ethir spere on thre hundrid woundid men in o tyme.

12 And after hym was Eleazar, the sone of his fadris brothir, and was a man of Ahoit, which Eleazar was among thre miyti men.

13 This was with Dauid in Aphesdomyn, whanne Filisteis weren gaderid to o place in to batel; and a feeld of that cuntrey was ful of barli, and the puple fledde fro the face of Filisteis.

14 This Eleazar stood in the myddis of the feeld, and defendide it; and whanne he hadde slayn Filisteis, the Lord yaf greet helthe to his puple.

15 Sotheli thre of thritti princes yeden doun to the stoon, wher ynne Dauid was, to the denne of Odolla, whanne Filisteis settiden tentis in the valey of Raphaym.

16 Forsothe Dauid was in a strong hold, and the stacioun, that is, the oost gaderid, of Filisteis was in Bethleem.

17 Therfor Dauid desiride watir, and seide, Y wolde, that sum man yaf to me water of the cisterne of Bethleem, which is in the yate.

18 Therfor these thre yeden thoruy the myddil of the castelis of Filisteis, and drowen watir of the cisterne of Bethleem, that was in the yate, and thei brouyten to Dauid, that he schulde drynke; and Dauid nolde drynke it, but rather he offride it to the Lord, and seide, Fer be it,

19 that Y do this thing in the siyt of my God, and that Y drynke the blood of these men, for in the perel of her lyues thei brouyten watir to me; and for this cause he nolde drynke. Thre strongeste men diden these thingis.

20 Also Abisai, the brother of Joab, he was the prince of thre men, and he reiside his schaft ayens thre hundrid woundid men; and he was moost named among thre,

21 among the secounde thre he was noble, and the prince of hem; netheles he cam not til to the firste thre.

22 Banaye, the sone of Joiada, strongest man of Capsael, that dide many werkis; he killide two stronge men of Moab; and he yede doun, and killide a lioun in the myddil of a cisterne, in the tyme of snow;

23 and he killide a man of Egipt, whos stature was of fyue cubitis, and he hadde a spere as the beem of webbis; therfor Banaye yede doun to hym with a yerde, and rauyschide the spere, which he held in the hond, and killide hym with his owne spere.

24 Banaye, the sone of Joiada, dide these thingis, that was moost named among thre stronge men, and was the firste among thretti;

25 netheles he cam not til to the thre; sotheli Dauid settide hym at his eere.

26 Forsothe the strongeste men in the oost weren Asael, the brother of Joab, and Eleanan, the sone of his fadris brothir of Bethleem,

27 Semynoth Arorites, Helles Phallonytes, Iras,

28 the sone of Acces of Thecue, Abieser of Anathot,

29 Sobochay Sochites, Ylai Achoytes,

30 Maray Nethophatithes, Heles, the sone of Banaa, Nethophatithes, Ethaa,

31 the sone of Rabai, of Gabaath of the sones of Beniamyn; Banaye Pharatonythes, men of the stronde Gaas,

32 Abihel Arabatithes, Azmoth Baruanythes, Eliaba Salaonythes,

33 the sones of Assem Gesonythes, Jonathan, the sone of Saga, Ararithes, Achiam,

34 the sone of Achar, Ararites,

35 Eliphal, the sone of Mapher,

36 Mechoratithes, Ahya Phellonythes,

37 Asrahi Carmelites, Neoray,

38 the sone of Thasbi, Johel, the brother of Nathan, Mabar, the sone of Aggaray, Selech Ammonythes,

39 Nooray Berothites, the squyer of Joab, sone of Saruye,

40 Iras Jetreus, Gareb Jethreus,

41 Vrie Ethei, Sabab,

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42 the sone of Ooli, Adyna, the sone of Segar Rubenytes, prince of Rubenytis, and thritti men with hym;
43 Hanan, the sone of Macha, and Josaphath Mathanythes, Ozias Astarothites,
44 Semma and Jahel, the sones of Hotayn Aroerites,
45 Ledihel, the sone of Zamri, and Joha, his brother, Thosaythes,
46 Hehiel Maanytes, Jerybay and Josia, the sones of Helnaen, Jethma Moabites, Heliel, and Obed, and Jasihel of Masobia.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 12

1 Also these camen to Dauid in Sichelech, whanne he fledde yit fro Saul, the sone of Cys; whiche weren strongeste men and noble fiyterys,
2 beendynge bouwe, and castynge stoonys with slyngis with euer either hond, and dressynge arowis; of the britheren of Saul of Beniamyn,
3 the prince Achieser, and Joas, the sones of Samaa of Gabaath, and Jazachel, and Phallech, the sones of Azmod, and Barachie, and Jehu of Anathot;
4 also Samay of Gabaon was the strongeste among thretti and aboue thretti; Jeremy, and Jezihel, and Johannan, and Zebadga Zerothites,
5 Elusay, and Jerymoth, and Baalia, and Samaria, and Saphia Araphites,
6 Elchana, and Jesia, and Azrahel, and Jezer, and Jesbaam of Taremy,
7 and Joelam, and Sabadia, the sones of Jeroam of Jedor.
8 But also of Gaddi strongeste men, and beste fiyteris, holdynge scheld and spere, fledden ouer to Dauid, whanne he was hid in deseert; the faces of hem as the face of a lioun, and thei weren swift as capretis in hillis.
9 Ozer was the prince, Obdias the secounde, Eliab the thridde,
10 Masmana the fourthe, Jeremye the fyuethe,
11 Becchi the sixte, Heliel the seuenthe,
12 Johannan the eiythe, Helzedad the nynthe,
13 Jeremye the tenthe, Bachana the euleuenthe;
14 these of the sones of Gad weren princes of the oost; the laste was souereyn ouer an hundrid knyytis, and the moost was souereyn ouer a thousynde.
15 These it ben that passiden ouer Jordan in the firste monethe, whanne it was wont to flowe ouer hise brynkis; and thei dryueden awei alle men that dwelliden in the valeis at the eest coost and west coost.
16 Sotheli also men of Beniamyn and of Juda camen to the stronge hoold, whereyn Dauid dwellide.
17 And Dauid yede out ayens hem, and seide, If ye ben comyn pesible to me, for to helpe me, myn herte be ioyned to you; forsothe if ye setten aspies to me for myn aduersaries, sithen Y haue not wickidnesse in the hondis, God of our fadris se and deme.
18 Forsothe the spirit clothide Amasay, the prynce among thritti, and he seide, A! Dauid, we ben thin, and thou, sone of Ysai, we schulen be with thee; pees, pees to thee, and pees to thin helperis, for thi Lord God helpith thee. Therfor Dauid resseyuede hem, and made princes of the cumpeny.
19 Forsothe men of Manasses fledden ouer to Dauid, whanne he cam with Filisteis to fiyte ayens Saul, and he fauyte not with hem, for after that the princes of Filisteis hadden take counsel, thei senten hym ayen, and seiden, With perel of oure heed he schal turne ayen to Saul his lord.
20 Therfor whanne Dauid turnede ayen in to Sichelech, men of Manasses fledden ouer to hym, Eduas, and Jozabad, Jedihel, and Mychael, and Naas, and Jozabath, and Helyu, and Salathi, princes of knyytis in Manasses.
21 These men yauen help to Dauid ayens theues; for alle weren strongeste men, and thei weren maad prynces in the oost.
22 But also bi ech dai men camen to Dauid, for to helpe hym, til that the noumbre was maad greet as the oost of God.
23 Also this is the noumbre of princes of the oost that camen to Dauid, whanne he was in Ebron, that thei schulden translate the rewme of Saul to hym, bi the word of the Lord; the sones of Juda,
24 berynge scheeld and spere, sixe thousynde and eiyte hundrid, redi to batel;
25 of the sones of Simeon, seuene thousinde and an hundrid, of strongeste men to fiyte;
26 of the sones of Leuy, foure thousynde and sixe hundrid;
27 also Joiada, prince of the generacioun of Aaron, and thre thousynd and seuene hundrid with hym;
28 also Sadoch, a child of noble wit, and the hows of his fadir, twei and twenti princes;
29 forsothe of the sones of Beniamyn, britheren of Saul, thre thousynde; for a greet part of hem suede yit the hows of Saul;
30 forsothe of the sones of Effraym, twenti thousynde and eiyte hundrid, strongeste men in bodili myyt, men named in her meynees;
31 and of the half part of the lynage of Manasses, eiytene thousynde; alle camen bi her names, to make Dauid kyng;
32 also of the sones of Ysacar, two hundrid princes, lernd men, that knewen ech tyme to comaunde what the puple of Israel ouyt to do; sotheli al the residue lynage suede the counseils of hem;
33 forsothe of Zabulon camen fifti thousynde in to helpe, not in double herte, which yeden out to batel, and stoden in the scheltrun, and weren maad redi with armuris of batel;
34 and of Neptalym a thousynde prynces, and with hem camen seuene and thritti thousynde men, arayed with scheeld and speere;
35 also of Dan, eiyte and twenti thousynde and sixe hundrid men, maad redi to batel;
36 and of Aser fourti thousynde men, goynge out to batel, and stirynge to batel in the scheltrun.
37 Forsothe biyende Jordan, of the sones of Ruben, and of Gad, and of the half part of the lynage of Manasses, sixe scoore thousynde men, araied with armuris of batel.
38 Alle these men werriouris and redi to batel camen with perfit herte in to Ebron, to make Dauid kyng on al Israel;

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but also alle the residue of Israel weren of oon herte, that Dauid schulde be maad king on al Israel.

39 And thei weren ther at Dauid thre daies, and eten and drunken; for her britheren hadden maad redi to hem;

40 but also thei that weren niy hem, til to Isacar and Zabulon and Neptalym, brouyten looues on assis, and camelis, and mulis, and oxis, for to ete; mele, bundelis of pressid figis, dried grapis, wyn, oile, oxis and wetheres, to al plentee; for ioy was in Israel.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 13

1 Forsothe Dauid took counsel with tribunes, and centuriouns, and alle princes;

2 and seide to alle the cumpeny of the sones of Israel, If it plesith you, and if the word which Y speke goith out fro oure Lord God, sende we to oure residue britheren to alle the cuntrees of Israel, and to preestis and dekenes that dwellen in the subarbis of citees, that thei be gaderid to vs,

3 and that we brynge ayen to vs the arke of oure God; for we souyten not it in the daies of Saul.

4 And al the multitude answeride, that it schulde be don so; for the word pleside al the puple.

5 Therfor Dauid gaderide togidere al Israel, fro Sior of Egipt til thou entre in to Emath, that he schulde brynge the arke of God fro Cariathiarim.

6 And Dauid stiede, and alle the men of Israel, to the hil of Cariathiarym, which is in Juda, that he schulde brynge fro thennus the arke of the Lord God sittynge on cherubyn, where his name was clepid.

7 And thei puttiden the arke of the Lord God on a newe wayn fro the hous of Amynadab; forsothe Oza and hise britheren driueden the wayn.

8 Forsothe Dauid and al Israel pleieden bifor the Lord, with al miyt, in songis, and in harpis, and sautries, and tympans, and cymbalis, and trumpis.

9 Forsothe whanne thei hadden come to the cornfloor of Chidon, Oza strechide forth his hond to susteyne the arke; for the oxe wexynge wielde hadde bowid it a litil.

10 Therfor the Lord was wrooth ayens Oza, and smoot hym, for he hadde touchide the ark; and he was deed there bifor the Lord.

11 And Dauid was sori, for the Lord hadde departid Oza; and he clepide that place The Departyng of Oza til in to present dai.

12 And Dauid dredde the Lord in that tyme, and seide, How may Y brynge in to me the arke of the Lord?

13 And for this cause he brouyte not it to hym, that is, in to the citee of Dauid, but he turnede it in to the hows of Obededom of Geth.

14 Therfor the arke of God dwellide in the hous of Obededom of Geth thre monethis; and the Lord blessid his hows, and alle thingis that he hadde.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 14

1 And Iram, the kyng of Tyre, sente messageris to Dauid, and he sente trees of cedre, and werk men of wallis and of trees, that thei schulden bilde to hym an hows.

2 And Dauid knewe that the Lord hadde confermyd hym in to kyng on Israel; and that his rewme was reisid on his puple Israel.

3 And Dauid took othere wyues in Jerusalem, and gendride sones and douytris.

4 And these ben the names of hem that weren borun to hym in Jerusalem; Sammu, and Sobab, Nathan, and Salomon,

5 Jeber, and Elisu, and Heli, and Eliphalech,

6 and Noga, and Napheg, and Japhie,

7 and Elisama, and Baliada, and Eliphelech.

8 Forsothe the Filisteis herden that Dauid was anoyntid in to kyng on al Israel, and alle stieden to seke Dauid. And whanne Dauid hadde herd this thing, he yede out ayens hem.

9 Forsothe Filisteis camen, and weren spred abrood in the valey of Raphaym;

10 and Dauid counselide the Lord, and seide, Whether Y schal stie to Filisteis? and whether thou schalt bitake hem in to myn hondis? And the Lord seide to hym, Stie thou, and Y schal bitake hem in thin hond.

11 And whanne thei hadden styed in to Baal Pharasym, Dauid smoot hem there, and seide, God hath departid myn enemyes bi myn hond, as watris ben departid. And therfor the name of that place was clepid Baal Pharasym; and thei lefte there her goddis,

12 which Dauid comaundide to be brent.

13 Forsothe another tyme Filisteis felden in, and weren spred abrood in the valei;

14 and eft Dauid counseilide the Lord, and the Lord seide to hym, Thou schalt not stie aftir hem; go awei fro hem, and thou schalt come ayens hem euen ayens the pere trees.

15 And whanne thou schalt here the sowun of a goere in the cop of the pere trees, thanne thou schalt go out to batel; for the Lord is go out byfor thee, to smyte the castels of Filisteis.

16 Therfor Dauid dide as God comaundide to hym, and he smoot the castels of Filisteis fro Gabaon til to Gazara.

17 And the name of Dauid was puplischid in alle cuntreis, and the Lord yaf his drede on alle folkis.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 15

1 And he made to hym housis in the citee of Dauid, and he bildide a place to the arke of the Lord, and araiede a tabernacle to it.

2 Thanne Dauid seide, It is vnleueful, that the arke of God be borun of ony thing no but of the dekenes, whiche the Lord chees to bere it, and for to mynystre to hym til in to with outen ende.

3 And he gaderide togidere al Israel in to Jerusalem, that the arke of God schulde be brouyt in to his place, which he hadde maad redy to it;

4 also and he gaderide togidere the sones of Aaron, and the dekenes;

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5 of the sones of Caath Vriel was prince, and hise britheren two hundrid and twenti;
6 of the sones of Merari Asaya was prince, and hise britheren two hundrid and thritti;
7 of the sones of Gerson the prince was Johel, and hise britheren an hundrid and thretti;
8 of the sones of Elisaphan Semei was prynce, and hise britheren two hundrid;
9 of the sones of Ebroun Heliel was prince, and hise britheren foure score;
10 of the sones of Oziel Amynadab was prince, and hise britheren an hundrid and twelue.
11 And Dauid clepide Sadoch and Abiathar preestis, and the dekenes Vriel, Asaie, Johel, Semeie, Eliel, and Amynadab;
and seide to hem,
12 Ye that ben princes of the meynees of Leuy, be halewid with youre britheren, and brynge ye the arke of the Lord God of Israel to the place, which is maad redi to it;
13 lest, as at the bigynnyng, for ye weren not present, the Lord smoot vs, and now it be don, if we don ony vnleueful thing.
14 Therfor the preestis and dekenes weren halewid, that thei schulden bere the arke of the Lord God of Israel.
15 And the sones of Leuy token the arke of God with barris on her schuldris, as Moises comaundide bi the word of the Lord.
16 And Dauid seide to the princes of dekenes, that thei schulden ordeyne of her britheren syngeris in orguns of musikis, that is, in giternes, and harpis, and symbalis; that the sown of gladnesse schulde sowne an hiy.
17 And thei ordeyneden dekenes, Heman, the sone of Johel, and of hise britheren, Asaph, the sone of Barachie; sotheli of the sones of Merary, britheren of hem, thei ordeyneden Ethan,
18 the sone of Casaye, and the britheren of hem with hem; in the secunde ordre thei ordeyneden Zacarie, and Ben, and Jazihel, and Semyramoth, and Jahiel, and Am, Heliab, and Benaye, and Maasie, and Mathathie, and Eliphalu, and Mathenye, and Obededon, and Jehiel, porteris;
19 forsothe thei ordeyneden the syngeris Eman, Asaph, and Ethan, sownynge in brasun cymbalis;
20 sotheli Zacarie, and Oziel, and Semyramoth, and Jahihel, and Ham, and Eliab, and Maasie, and Banaie, sungun pryuetees in giternes; forsothe Mathathie,
21 and Eliphalu, and Mathenye, and Obededom, and Jehiel, and Ozazym, sungen in harpis for the eiytithe, and epynychion, that is, victorie be to God ouercomere;
22 forsothe Chinonye, the prince of dekenes, and of profecie, was souereyn to biforsynge melodie, for he was ful wijs;
23 and Barachie, and Elchana, weren porters of the arke; forsothe Sebenye,
24 and Josaphath, and Mathanael, and Amasaye, and Zacarie, and Banaye, and Eliezer, preestis, sowneden with trumpis bifor the arke of the Lord; and Obededom, and Achymaas, weren porteris of the arke.
25 Therfor Dauid, and the grettere men in birthe of Israel, and the tribunes, yeden to brynge the arke of boond of pees of the Lord fro the hows of Obededom with gladnesse.
26 And whanne God hadde helpid the dekenes that baren the arke of boond of pees of the Lord, seuene bolis and seuene rammes weren offrid.
27 Forsothe Dauid was clothid with a white stole, and alle the dekenes that baren the arke, and the syngeris, and Chononye, the prince of profecie among syngeris, weren clothid in white stolis; forsothe also Dauid was clothid with a lynun surplijs.
28 And al Israel ledden forth the arke of boond of pees of the Lord, and sowneden in ioiful song, and in sown of clariouns, and in trumpis, and cymbalis, and giternis, and harpis.
29 And whanne the arke of boond of pees of the Lord hadde come to the citee of Dauid, Mychol, the douytir of Saul, bihelde forth bi a wyndowe, and sche siy king Dauyd daunsynge and pleiynge; and sche dispiside hym in hir herte.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 16

1 Therfor thei brouyten the arke of God, and settiden it in the myddis of the tabernacle, that Dauid hadde araied therto; and thei offriden brent sacrifices and pesible sacrifices bifor the Lord.
2 And whanne Dauid offrynge brent sacrifices and pesible sacrifices hadde fillid, he blesside the puple in the name of the Lord;
3 and departide to alle to ech bi hym silf fro a man til to a womman o cake of breed, and a part of rostid fleisch of a bugle, and flour fried in oile.
4 And he ordeynede bifor the arke of the Lord, of the Leuytis, that schulden mynystre, and haue mynde of the werkis of the Lord, and glorifie and preyse the Lord God of Israel;
5 he ordeynede Asaph the prince, and Zacharie his secounde; forsothe he ordeynede Jahiel, and Semiramoth, and Jahel, and Mathathie, and Eliab, and Banaye, and Obededom, and Jehiel, on the orguns, on the sautrie, and on the harpis; but he ordeynede Asaph to sowne with cymbalis;
6 sotheli he ordeynede Banaye and Aziel, preestis, bifor the arke of the boond of pees of the Lord, for to trumpe contynueli.
7 In that dai Dauid made Asaph prince, and hise britheren, for to knowleche to the Lord.
8 Knowleche ye to the Lord, and inwardli clepe ye his name; make ye hise fyndyngis knowun among puplis.
9 Synge ye to hym, and seie ye salm to hym, and telle ye alle his merueylis.
10 Preise ye his hooli name; the herte of men sekynge the Lord be glad.
11 Seke ye the Lord and his vertu; seke ye euere his face.
12 Haue ye mynde of hise merueilis whiche he dide; of hise signes, and of the domes of his mouth.
13 The seed of Israel, his seruaunt, preise thou God; the sones of Jacob, his chosun, preise ye God.

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14 He is oure Lord God; hise domes ben in ech lond.
15 Haue ye mynde with outen ende of his couenaunt; of the word whiche he couenauntide in to a thousynde generaciouns.
16 Which word he couenauntide with Abraham; and of his ooth to Ysaac.
17 And he ordeynede that to Jacob in to a comaundement; and to Israel in to euerlastynge couenaunt.
18 And seide, To thee Y schal yyue the lond of Canaan; the part of youre erytage.
19 Whanne thei weren fewe in noumbre; litle, and pilgrims therof.
20 And thei passiden fro folk in to the folk; and fro a rewme to another puple.
21 He suffride not ony man falseli chalenge hem; but he blamyde kyngis for hem.
22 Nyle ye touche my cristis; and nyle ye do wickidli ayens my prophetis.
23 Al erthe, singe ye to the Lord; telle ye fro dai into dai his helthe.
24 Telle ye among hethen men his glorie; hise merueylis among alle puplis.
25 For the Lord is greet, and worthi to be preisid ful myche; and he is orible, ethir griseful, ouer alle goddis.
26 For alle the goddis of puplis ben idols; but the Lord made heuenes.
27 Knoulechyng and greet doyng ben bifor hym; strengthe and ioy ben in the place of hym.
28 Ye meynees of puplis, bringe ye to the Lord; brynge ye to the Lord glorie and empire.
29 Yyue ye glorie to his name, reise ye sacrifice, and come ye in his siyt; and worschipe ye the Lord in hooli fairnesse.
30 Al erthe be mouyd fro his face; for he foundide the world vnmouable.
31 Heuenes be glad, and the erthe ioy fulli; and seie thei among naciouns, The Lord schal regne.
32 The see thundre, and his fulnesse; the feeldis fulli ioye, and alle thingis that ben in tho.
33 Thanne the trees of the forest schulen preyse bifor the Lord; for he cometh to deme the erthe.
34 Knouleche ye to the Lord, for he is good; for his mersi is withouten ende.
35 And seie ye, Thou God oure sauyour, saue vs, and gadere vs, and delyuere vs fro hethen men; that we knowleche to thin hooli name, and be fulli glade in thi songis.
36 Blessid be the Lord God of Israel fro with oute bigynnyng and til in to with outen ende; and al the puple seie, Amen, and seie heriyng to God.
37 Therfor Dauid lefte there, bifor the arke of boond of pees of the Lord, Asaph and hise britheren, for to mynystre in the siyt of the arke contynueli bi alle daies and her whilis.
38 Forsothe he ordeynede porteris, Obededom and hise britheren, eiyte and sixti, and Obededom, the sone of Idithum, and Oza.
39 Sotheli he ordeynede Sadoch preest, and hise britheren, preestis bifor the tabernacle of the Lord, in the hiy place that was in Gabaon,
40 for to offre brent sacrifices to the Lord on the auter of brent sacrifice contynueli, in the morwetid and euentid, bi alle thingis that ben writun in the lawe of the Lord, which he comaundide to Israel.
41 And aftir hym Dauyd ordeynede Eman, and Idithum, and other chosene, ech man bi his name, for to knowleche to the Lord; for his mercy is withouten ende.
42 Also he ordeynede Eman, and Idithum, trumpynge, and schakynge cymbalis, and alle orguns of musikis, for to synge to God; forsothe he made the sones of Idithum to be portours, ether bereris.
43 And al the puple turnede ayen in to her hows, and Dauid turnede ayen, to blesse also his hows.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 17

1 Forsothe whanne Dauid dwellide in his hows, he seide to Nathan, the prophete, Lo! Y dwelle in an hows of cedris; sotheli the arke of boond of pees of the Lord is vndur skynnys.
2 And Nathan seide to Dauid, Do thou alle thingis that ben in thin herte, for God is with thee.
3 Therfor in that nyyt the word of the Lord was maad to Nathan,
4 and seide, Go thou, and speke to Dauid, my seruaunt, The Lord seith these thingis, Thou schalt not bilde to me an hows to dwelle in;
5 for Y dwellide not in an hows, fro that tyme in which Y ledde Israel out of the lond of Egipt til to this dai, but euere Y chaungide places of tabernacle, and dwellide in a tente with al Israel.
6 Where I spak nameli to oon of the iugis of Israel, to which I comaundide that thei schulde fede my puple, and seide, Whi bildidist thou not to me an hous of cedre?
7 Now therfor thou schalt speke thus to my seruaunt Dauid, The Lord of oostis seith these thingis, Y took thee, whanne thou suedist the floc in the lesewis, that thou schuldist be duyk on my puple Israel;
8 and Y was with thee whidur euere thou yedist, and Y killide alle thin enemyes bifor thee, and Y made to thee an name as of oon of the grete men that ben maad worschipful, ether famouse, in erthe.
9 And Y yaf a place to my puple Israel; it schal be plauntid, and schal dwelle there ynne, and it schal no more be moued, and the sones of wickydnesse schulen not defoule hem,
10 as fro the bigynnyng, fro the daies in whiche Y yaf iugis to my puple Israel; and Y made lowe alle thin enemyes. Therfor Y telle to thee, that the Lord schal bilde an hows to thee.
11 And whanne thou hast fillid thi daies, that thou go to thi fadris, Y schal reise thi seed after thee, that schal be of thi sones, and Y schal stablische his rewme;
12 he schal bilde to me an hows, and Y schal make stidefast his seete til in to with outen ende.
13 Y schal be to hym in to a fadir, and he schal be to me in to a sone; and Y schal not do my mersi fro hym, as Y took awei fro hym that was bifore thee;

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14 and Y schal ordeyne hym in myn hows and in my rewme til in to with outen ende; and his trone schal be moost stidefast with outen ende.

15 Bi alle these wordis, and bi al this reuelacioun, so Nathan spak to Dauid.

16 And whanne kyng Dauid hadde come, and hadde sete bifore the Lord, he seide, Lord God, who am Y, and what is myn hows, that thou schuldist yyue siche thingis to me?

17 But also this is seyn litil in thi siyt, and therfor thou spakest on the hows of thi seruaunt, yhe, in to tyme to comynge; and hast maad me worthi to be biholdun ouer alle men.

18 My Lord God, what may Dauid adde more, sithen thou hast so glorified thi seruaunt, and hast knowe hym?

19 Lord, for thi seruaunt thou hast do bi thin herte al this grete doyng, and woldist that alle grete thingis be knowun.

20 Lord, noon is lijk thee, and noon other God is with oute thee, of alle whiche we herden with oure eeris.

21 For who is anothir as thi puple Israel, o folc in erthe, to whom God yede, to delyuere and make a puple to hym silf, and to caste out bi his greetnesse and dredis naciouns fro the face therof, which he delyuerede fro Egipt?

22 And thou hast set thi puple Israel in to a puple to thee til in to with outen ende, and thou, Lord, art maad the God therof.

23 Now therfor, Lord, the word which thou hast spoke to thi seruaunt, and on his hows, be confermed with outen ende, and do, as thou spake;

24 and thi name dwelle, and be magnefied with outen ende; and be it seid, The Lord of oostis is God of Israel, and the hous of Dauid, his seruaunt, dwellynge bifor hym.

25 For thou, my Lord God, hast maad reuelacioun to the eere of thi seruaunt, that thou woldist bilde to hym an hous; and therfor thi seruaunt foond trist, that he preie bifor thee.

26 Now therfor, Lord, thou art God, and hast spoke to thi seruaunt so grete benefices;

27 and thou hast bigunne to blesse the hous of thi seruaunt, that it be euer bifore thee; for, Lord, for thou blessist, it schal be blessid with outen ende.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 18

1 Forsothe it was doon aftir these thingis, that Dauid smoot Filisteis, and made hem lowe, and took awey Geth and vilagis therof fro the hond of Filisteis;

2 and that he smoot Moab; and Moabitis weren maad seruauntis of Dauid, and brouyten yiftis to hym.

3 In that tyme Dauid smoot also Adadezer, kyng of Soba, of the cuntrey of Emath, whanne he yede for to alarge his empire til to the flood Eufrates.

4 Therfor Dauid took a thousynde foure horsid cartis of his, and seuene thousynde of horsmen, and twenti thousynde of foot men; and he hoxide alle the horsis of charis, outakun an hundrid foure horsid cartis, whiche he kepte to hym silf.

5 Forsothe also Sirus of Damask cam aboue, to yyue help to Adadezer, kyng of Soba, but Dauid smoot also of hise two and twenti thousynde of men;

6 and he settide kniytis in Damask, that Sirie also schulde serue hym, and brynge yiftis. And the Lord helpide hym in alle thingis to whiche he yede.

7 And Dauid took goldun arowe caasis, whiche the seruauntis of Adadezer hadden, and he brouyte tho in to Jerusalem;

8 also and of Thebath and of Chum, the citees of Adadezer, he took ful myche of bras, wherof Salomon made the brasun see, that is, waischynge vessel, and pileris, and brasun vessels.

9 And whanne Thou, kyng of Emath, hadde herd this thing, that is, that Dauid hadde smyte al the oost of Adadezer, kyng of Soba,

10 he sente Aduram, his sone, to Dauid the kyng, for to axe of hym pees, and for to thanke hym, for he hadde ouercome and hadde smyte Adadezer; for whi king Adadezer was aduersarie of Thou.

11 But also kyng Dauid halewide to the Lord alle the vessels of gold, and of siluer, and of bras; and the siluer, and the gold, which the kyng hadde take of alle folkis, as wel of Idumee and Moab, and of the sones of Amon, as of Filisteis and Amalech.

12 Forsothe Abisai, the sone of Saruye, smoot Edom in the valei of salt pittis, ten and eiyte thousynde.

13 And he settide strong hold in Edom, that Ydumei schulde serue Dauid. And the Lord sauide Dauid in alle thingis, to whiche he yede.

14 Therfor Dauid regnede on al Israel, and dide doom and riytwisnesse to al his puple.

15 Forsothe Joab, the sone of Saruye, was on the oost; and Josaphat, the sone of Ayluth, was chaunceler;

16 forsothe Sadoch, the sone of Achitob, and Achymalech, the sone of Abyathar, weren preestis; and Susa was scribe;

17 and Banaye, the sone of Joiada, was on the legiouns Cerethi and Phelethi; sotheli the sones of Dauid weren the firste at the hond of the kyng.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 19

1 Forsothe it bifelde, that Naas, kyng of the sones of Amon, diede, and his sone regnyde for him.

2 And Dauid seide, Y schal do mercy with Anoon, the sone of Naas; for his fadir yaf merci to me. And Dauid sente messageris, to coumforte hym on the deeth of his fadir. And whanne thei weren comen in to the lond of the sones of Amon,

3 for to coumforte Anon, the princes of the sones of Amon seiden to Anon, In hap thou gessist, that Dauid for cause of onour in to thi fadir sente men, that schulden coumforte thee; and thou perseyuest not, that hise seruauntis ben comen to thee to aspie, and enquere, and seche thi lond.

4 Therfor Anoon made ballid and schauyde the children of Dauid, and kittide the cootis of hem fro the buttokis of hem til to the feet; and lefte hem.

5 And whanne thei hadden go, and hadden sent this to Dauid, he sente in to the meting of hem; for thei hadden suffrid greet dispit; and he comaundide, that thei schulden dwelle in Gerico, til her berde wexide, and thanne thei schulden turne ayen.

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6 Forsothe the sones of Amon sien, that thei hadden do wrong to Dauid, bothe Anoon and the tother puple, and thei senten a thousynde talentis of siluer, for to hire to hem charis and horsmen of Mesopotanye and Sirie, of Maacha and of Soba;

7 and thei hiriden to hem two and thretti thousynde of charis, and the kyng of Maacha with his puple. And whanne thei weren comen, thei settiden tentis euene ayens Medaba; and the sones of Amon weren gaderid fro her citees, and camen to batel.

8 And whanne Dauid hadde herd this, he sente Joab, and al the oost of stronge men.

9 And the sones of Amon yeden out, and dressiden scheltrun bisidis the yate of the citee; but the kyngis, that weren comen to helpe, stoden asidis half in the feeld.

10 Therfor Joab vndurstood, that batel was maad ayens hym euene ayens and bihynde the bak, and he chees the strongeste men of al Israel, and yede ayens Sirus;

11 sotheli he yaf the residue part of the puple vnder the hond of Abisai, his brother; and thei yeden ayens the sones of Amon.

12 And Joab seide, If Sirus schal ouercome me, thou schalt helpe me; sotheli if the sones of Amon schulen ouercome thee, Y schal helpe thee; be thou coumfortid,

13 and do we manli for oure puple, and for the citees of oure God; forsothe the Lord do that, that is good in his siyt.

14 Therfor Joab yede, and the puple that was with hym, ayens Sirus to batel, and he droof hem awei.

15 Sotheli the sones of Amon sien, that Sirus hadde fled, and thei fledden fro Abisay, his brother, and entriden in to the citee; and Joab turnede ayen in to Jerusalem.

16 Forsothe Sirus siy, that he felde doun bifor Israel, and he sente messageris, and brouyte Sirus, that was biyende the flood; sotheli Sophath, the prynce of chyualrie of Adadezer, was the duyk of hem.

17 And whanne this was teld to Dauid, he gaderide al Israel, and passide Jordan; and he felde in on hem, and dresside scheltrun euene ayens hem, fiytynge ayenward.

18 Forsothe Sirus fledde fro Israel, and Dauid killide of men of Sirie seuene thousynde of charis, and fourti thousynde of foot men, and Sophath, the prince of the oost.

19 Sotheli the seruauntis of Adadezer siyen, that thei weren ouercomun of Israel, and thei fledden ouer to Dauid, and seruiden hym; and Sirie wolde no more yyue helpe to the sones of Amon.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 20

1 Forsothe it was doon after the ende of a yeer, in that tyme wherinne kyngis ben wont to go forth to batels, Joab gederide the oost, and the strengthe of chyualrie, and he wastide the lond of the sones of Amon, and yede, and bisegide Rabath; forsothe Dauid dwellide in Jerusalem, whanne Joab smoot Rabath, and distriede it.

2 Forsothe Dauid took the coroun of Melchon fro his heed, and foond therynne the weiyt of gold a talent, and moost precious iemmes, and he made therof a diademe to hym silf; also he took ful many spuylis of the citee.

3 Sotheli he ledde out the puple that was therynne, and made breris, ethir instrumentis bi whiche cornes ben brokun, and sleddis, and irone charis, to passe on hem, so that alle men weren kit in to dyuerse partis, and weren al to-brokun; Dauid dide thus to alle the cytees of the sones of Amon, and turnede ayen with al his puple in to Jerusalem.

4 Aftir these thingis a batel was maad in Gazer ayens Filisteis, wherynne Sobochai Vsachites slow Saphai of the kyn of Raphym, and mekide hem.

5 Also another batel was don ayens Filisteis, in which a man youun of God, the sone of forest, a man of Bethleem, killide Goliath of Geth, the brother of giauntis, of whos schaft the tre was as the beem of webbis.

6 But also another batel bifelde in Geth, in which a ful long man was, hauynge sixe fyngris, that is, togidere foure and twenti, and he was gendrid of the generacioun of Raphaym;

7 he blasfemyde Israel, and Jonathan, the sone of Samaa, brother of Dauid, killide hym. These ben the sones of Raphaym in Geth, that felden doun in the hond of Dauid and of hise seruauntis.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 21

1 Sotheli Sathan roos ayens Israel, and stiride Dauid for to noumbre Israel.

2 And Dauid seide to Joab, and to the princes of the puple, Go ye, and noumbre Israel fro Bersabe til to Dan, and brynge ye the noumbre to me, that Y wite.

3 And Joab answeride, The Lord encresse his puple an hundrid fold more than thei ben; my lord the kyng, whether alle ben not thi seruauntis? Whi sekith my lord this thing, that schal be arettid in to synne to Israel?

4 But the word of the kyng hadde more the maistrie; and Joab yede out, and cumpasside al Israel, and turnede ayen in to Jerusalem.

5 And he yaf to Dauid the noumbre of hem, which he hadde cumpassid; and al the noumbre of Israel was foundun a thousynde thousande, and an hundrid thousynde of men, drawynge out swerd; forsothe of Juda weren thre hundrid thousynde, and seuenti thousynde of werriouris.

6 For Joab noumbride not Leuy and Beniamyn, for ayens his wille he dide the comaundement of the kyng.

7 Forsothe that that was comaundid displeside the Lord, and he smoot Israel.

8 And Dauid seide to God, Y synnede greetli that Y wolde do this; Y biseche, do thou awey the wickidnesse of thi seruaunt, for Y dide folili.

9 And the Lord spak to Gad, the profete of Dauid,

10 and seide, Go thou, and speke to Dauid, and seie to him, The Lord seith these thingis, Y yeue to thee the chesyng of thre thingis; chese thou oon which thou wolt, that Y do to thee.

11 And whanne Gad was comen to Dauid, he seide to Dauid, The Lord seith these thingis, Chese thou that that thou wolt, ether pestilence thre yeer,

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12 ether that thre monethis thou fle thin enemyes and mow not ascape her swerd, ether that the swerd of the Lord and deeth regne thre daies in the lond, and that the aungel of the Lord slee in alle the coostis of Israel. Now therfor se thou, what Y schal answere to hym that sente me.

13 And Dauid seide to Gad, Angwischis oppresse me on ech part, but it is betere to me, that Y falle in to the hondis of the Lord, for his merciful doynges ben manye, than in to the hondis of men.

14 Therfor the Lord sente pestilence in to Israel, and seuenti thousynde of men felden doun of Israel.

15 Also he sente an aungel in to Jerusalem, that he schulde smyte it; and whanne it was smytun, the Lord siy, and hadde merci on the greetnesse of yuel; and comaundide to the aungel that smoot, It suffisith, now thin hond ceesse. Forsothe the aungel of the Lord stood bisidis the cornfloor of Ornam Jebusey.

16 And Dauid reiside hise iyen, and siy the aungel of the Lord stondynge bitwixe heuene and erthe, and a drawun swerd in his hond, and turnede ayens Jerusalem. And bothe he and the grettere men in birthe weren clothid with heiris, and felden doun lowe on the erthe.

17 And Dauid seide to the Lord, Whether Y am not that comaundide that the puple schulde be noumbrid? Y it am that synnede, Y it am that dide yuel; what disseruid this floc? My Lord God, Y biseche, thin hond be turned in to me, and in to the hows of my fadir; but thi puple be not smytun.

18 Forsothe an aungel of the Lord comaundide Gad, that he schulde seie to Dauid, that he schulde stie, and bilde an auter to the Lord God in the cornfloor of Ornam Jebusei.

19 Therfor Dauid stiede bi the word of Gad, which he spak to hym bi the word of the Lord.

20 Forsothe whanne Ornam hadde biholde, and hadde seyn the aungel, and hise foure sones with hym hadde seyn, thei hidden hem, for in that tyme he threischide whete in the cornfloor.

21 Therfor whanne Dauid cam to Ornam, Ornam bihelde Dauid, and yede forth fro the cornfloor ayens hym, and worschipide hym, lowli on the ground.

22 And Dauid seide to hym, Yyue the place of thi cornfloor to me, that Y bilde ther ynne an auter to the Lord; so that thou take as myche siluer as it is worth, and that the veniaunce ceesse fro the puple.

23 Forsothe Ornam seide to Dauid, Take thou, and my lord the kyng do what euer thing plesith hym; but also Y yyue oxis in to brent sacrifice, and instrumentis of tree, wherbi cornes ben throischun, in to trees, and wheete in to sacrifice; Y yyue alle thingis wilfully.

24 And Dauid the kyng seide to hym, It schal not be don so, but Y schal yyue siluer as myche as it is worth; for Y owe not take awei fro thee, and offre so to the Lord brent sacrifices freli youun.

25 Therfor Dauid yaf to Ornam for the place sixe hundrid siclis of gold of most iust weiyte.

26 And he bildide there an auter to the Lord, and he offride brent sacrifice and pesible sacrifices, and he inwardli clepide God; and God herde hym in fier fro heuene on the auter of brent sacrifice.

27 And the Lord comaundide to the aungel, and he turnede his swerd in to the schethe.

28 Therfor anoon Dauid siy, that the Lord hadde herd hym in the corn floor of Ornam Jebusey, and he offride there slayn sacrifices.

29 Forsothe the tabernacle of the Lord, that Moyses hadde maad in the deseert, and the auter of brent sacrifices, was in that tempest in the hiy place of Gabaon;

30 and Dauid myyte not go to the auter, to biseche God there, for he was aferd bi ful greet drede, seynge the swerd of the aungel of the Lord.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 22

1 And Dauid seide, This is the hows of God, and this auter is in to brent sacrifice of Israel.

2 And he comaundide that alle conuersis fro hethenesse to the lawe of Israel schulden be gaderid of the lond of Israel; and he ordeynede of hem masouns for to kytte stoonys and for to polische, that the hows of the Lord schulde be bildid;

3 also Dauid made redy ful myche yrun to the nailes of the yatis, and to the medlyngis and ioyntouris, and vnnoumbrable weiyte of bras;

4 also the trees of cedre myyten not be gessid, whiche the men of Sidonye and the men of Tyre brouyten to Dauid.

5 And Dauid seide, Salomon, my sone, is a litil child and delicat; sotheli the hows, which Y wole be bildid to the Lord, owith to be sich, that it be named in alle cuntrees; therfor Y schal make redi necessaries to hym. And for this cause Dauid bifor his deeth made redi alle costis.

6 And he clepide Salomon, his sone, and comaundide to hym, that he schulde bilde an hows to the Lord God of Israel.

7 And Dauid seide to Salomon, My sone, it was my wille to bilde an hows to the name of my Lord God;

8 but the word of the Lord was made to me, and seide, Thou hast sched out myche blood, and thou hast fouyt ful many batels; thou mayst not bilde an hows to my name, for thou hast sched out so myche blood bifor me;

9 the sone that schal be borun to thee, schal be a man most pesible, for Y schal make hym to haue reste of alle hise enemyes bi cumpas, and for this cause he schal be clepid pesible, and Y schal yyue pees and reste in Israel in alle hise daies.

10 He schal bilde an hows to my name; he schal be to me in to a sone, and Y schal be to hym in to a fadir, and Y schal make stidefast the seete of his rewme on Israel withouten ende.

11 Now therfor, my sone, the Lord be with thee, and haue thou prosperite, and bilde thou an hows to thi Lord God, as he spak of thee.

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12 And the Lord yyue to thee prudence and wit, that thou mow gouerne Israel, and kepe the lawe of thi Lord God.

13 For thanne thou maist profite, if thou kepist the comaundementis and domes, whiche the Lord comaundide to Moises, that he schulde teche Israel; be thou coumfortid, and do manli, drede thou not with outforth, nether drede thou with ynne.

14 Lo! in my pouert Y haue maad redi the costis of the hows of the Lord; an hundrid thousinde talentis of gold, and a thousynde thousynde talentis of siluer; sotheli of bras and irun is no weiyte, for the noumbre is ouercomun bi greetnesse; Y haue maad redi trees and stoonys to alle costis.

15 Also thou hast ful many crafti men, masouns, and leggeris of stonys, and crafti men of trees, and of alle craftis,

16 most prudent to make werk, in gold, and siluer, and bras, and in yrun, of which is no noumbre; therfor rise thou, and make, and the Lord schal be with thee.

17 Also Dauid comaundide to alle the princis of Israel, that thei schulden helpe Salomon,

18 his sone, and seide, Ye seen, that youre Lord God is with you, and hath youe to you reste by cumpas, and hath bitake alle enemyes in youre hoond, and the erthe is suget bifor the Lord, and bifor his puple.

19 Therfor yyue youre hertis and youre soulis, that ye seke youre Lord God; and rise ye togidere, and bilde ye a seyntuarie to youre Lord God, that the arke of boond of pees of the Lord be brouyt in, and that vessels halewid to the Lord be brouyt in to the hows, which is bildid to the name of the Lord.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 23

1 Therfor Dauid was eld and ful of daies, and ordeynede Salomon, his sone, kyng on Israel.

2 And he gaderide togidere alle the princes of Israel, and the preestis, and dekenes;

3 and the dekenes weren noumbrid fro twenti yeer and aboue, and eiyte and thretti thousynde of men weren foundun.

4 And foure and twenty thousynde men weren chosun of hem, and weren departid in to the seruyce of the hows of the Lord; sotheli of souereyns, and iugis, sixe thousynde;

5 forsothe foure thousynde porteris weren, and so many syngeris, syngynge to the Lord in orguns, whiche Dauid hadde maad for to synge.

6 And Dauid departide hem bi the whilis of the sones of Leuy, that is, of Gerson, and of Caath, and Merary.

7 And the sones of Gerson weren Leedan and Semeye.

8 The sones of Leedan weren thre, the prince Jehiel, and Ethan, and Johel.

9 The sones of Semei weren thre, Salamyth, and Oziel, and Aram; these weren the princes of the meynees of Leedan.

10 Forsothe the sones of Semeye weren Leeth, and Ziza, and Yaus, and Baria, these foure weren the sones of Semei.

11 Sotheli Leeth was the formere, and Ziza the secounde; forsothe Yaus and Baria hadden not ful many sones, and therfor thei weren rikenyd in o meynee and oon hows.

12 The sones of Caath weren foure, Amram, and Ysaac, Ebron, and Oziel.

13 The sones of Amram weren Aaron and Moyses; and Aaron was departid, that he schulde mynystre in the hooli thing of hooli thingis, he and hise sones with outen ende, and to brenne encense to the Lord bi his custom, and to blesse his name with outen ende.

14 Also the sones of Moyses, man of God, weren noumbrid in the lynage of Leuy.

15 The sones of Moises weren Gerson and Elieser.

16 The sones of Gerson; Subuhel the firste.

17 Sotheli the sones of Eliezer weren Roboya the firste, and othere sones weren not to Eliezer; forsothe the sones of Roboia weren multipliede ful miche.

18 The sones of Isaar; Salumuth the firste.

19 The sones of Ebron; Jerian the firste, Amarias the secounde, Jaziel the thridde, Jethamaan the fourthe.

20 The sones of Oziel; Mycha the firste, Jesia the secounde.

21 The sones of Merari weren Mooli and Musi. The sones of Mooli weren Eleazar, and Cys.

22 Sotheli Eleazar was deed, and hadde not sones, but douytris; and the sones of Cys, the britheren of hem, weddiden hem.

23 The sones of Musi weren thre, Mooli, and Heder, and Jerymuth.

24 These weren the sones of Leuy in her kynredis and meynees, prynces bi whilis, and noumbre of alle heedis, that diden the trauel of the seruyce of the hows of the Lord, fro twenti yeer and aboue.

25 For Dauid seide, The Lord God of Israel hath youe reste to his puple, and a dwellyng in Jerusalem til in to with outen ende;

26 and it schal not be the office of dekenes for to bere more the tabernacle, and alle vessels therof for to mynystre.

27 Also bi the laste comaundementis of Dauid the noumbre of the sones of Leuy schulen be rikened fro twenti yeer and aboue;

28 and thei schulen be vndir the hond of the sones of Aaron in to the worschipe of the hows of the Lord, in porchis, and in chaumbris, and in the place of clensyng, and in the seyntuarie, and in alle werkis of the seruyce of the temple of the Lord.

29 Forsothe preestis schulen be ouer the looues of proposicioun, and to the sacrifice of flour, and to the pastis sodun in watir, and to the therf looues, and friyng panne, and to hoot flour, and to seenge, and ouer al weiyte and mesure.

30 Forsothe the dekenes schulen be, that thei stonde eerli, for to knowleche and synge to the Lord, and lijk maner at euentide,

31 as wel in the offryng of brent sacrifices of the Lord, as in sabatis, and kalendis, and othere solempnytees, bi the noumbre and cerymonyes of eche thing contynueli bifor the Lord;

32 and that thei kepe the obseruaunces of the tabernacle of the boond of pees of the Lord, and the custum of the

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seyntuarie, and the obseruaunce of the sones of Aaron, her britheren, that thei mynystre in the hows of the Lord.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 24

1 Forsothe to the sones of Aaron these porciouns schulen be; the sones of Aaron weren Nadab, and Abyud, Eleazar, and Ythamar;

2 but Nadab and Abyud weren deed with out fre children bifor her fadir, and Eleazar and Ythamar weren set in presthod.

3 And Dauith departide hem, that is, Sadoch, of the sones of Eleazar, and Achymelech, of the sones of Ithamar, by her whiles and seruyce;

4 and the sones of Eleazar weren founden many mo in the men princes, than the sones of Ythamar. Forsothe he departide to hem, that is, to the sones of Eleazar, sixtene prynces bi meynees; and to the sones of Ythamar eiyte prynces bi her meynees and howsis.

5 Sotheli he departide euer eithir meynees among hem silf bi lottis; for there weren princes of the seyntuarye, and princes of the hows of God, as wel of the sones of Eleazar as of the sones of Ithamar.

6 And Semeye, the sone of Nathanael, a scribe of the lynage of Leuy, discriuede hem bifore the king and pryncis, and bifor Sadoch, the preest, and Achymelech, the sone of Abiathar, and to the prynces of meynees of the preestis and of the dekenes; he discriuyde oon hows of Eleazar, that was souereyn to othere, and the tother hows of Ithamar, that hadde othere vndir hym.

7 Forsothe the firste lot yede out to Joiarib, the secounde to Jedeie,

8 the thridde to Aharym, the fourthe to Seorym,

9 the fyuethe to Melchie,

10 the sixte to Maynan, the seuenthe to Accos,

11 the eiythe to Abia, the nynthe to Hieusu, the tenthe to Sechema, the elleuenthe to Eliasib,

12 the tweluethe to Jacyn,

13 the thrittenthe to Opha, the fourtenthe to Isbaal,

14 the fiftenthe to Abelga, the sixtenthe to Emmer,

15 the seuententhe to Ezir, the eiytenthe to Ahapses, the nyntenthe to Pheseye,

16 the twentithe to Jezechel,

17 the oon and twentithe to Jachym, the two and twentithe to Gamul, the thre and twentithe to Dalayam,

18 the foure and twentithe to Mazzian.

19 These weren the whilis of hem bi her mynysteries, that thei entre in to the hows of God, and bi her custom vndur the hond of Aaron, her fadir, as the Lord God of Israel comaundide.

20 Forsothe Sebahel was prince of the sones of Leuy that weren resydue, of the sones of Amram; and the sone of Sebahel was Jedeie;

21 also Jesie was prince of the sones of Roobie.

22 Sotheli Salomoth was prince of Isaaris; and the sone of Salamoth was Janadiath;

23 and his firste sone was Jeriuans, Amarie the secounde, Azihel the thridde, Jethmoan the fourthe.

24 The sone of Ozihel was Mycha; the sone of Mycha was Samyr;

25 the brother of Mycha was Jesia; and the sone of Jesia was Zacharie.

26 The sones of Merary weren Mooli and Musi; the sone of Josyan was Bennon;

27 and the sone of Merarie was Ozian, and Soen, and Zaccur, and Hebri.

28 Sotheli the sone of Mooli was Eleazar, that hadde not fre sones; forsothe the sone of Cys was Jeremyhel;

29 the sones of Musy weren Mooli,

30 Eder, Jerymuth. These weren the sones of Leuy, bi the housis of her meynees.

31 Also and thei senten lottis ayens her britheren, the sones of Aaron, bifor Dauid the kyng, and bifor Sadoch, and Achymelech, and the princes of meynees of preestis and of dekenes; lot departide euenli alle, bothe the gretter and the lesse.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 25

1 Therfor Dauid, and the magestratis of the oost, departiden in to the seruyce the sones of Asaph, and of Eman, and of Idithum, whiche schulden profecye in harpis, and sawtrees, and cymbalis, bi her noumbre, and serue the office halewid to hem.

2 Of the sones of Asaph; Zaccur, and Joseph, and Nathania, and Asarela; sotheli the sones of Asaph vndir the hond of Asaph profesieden bisidis the kyng.

3 Forsothe the sones of Idithum weren these; Idithum, Godolie, Sori, Jesie, and Sabaie, and Mathatie, sixe; vndur the hond of hir fadir Idithum, that profesiede in an harpe on men knoulechynge and preysynge the Lord.

4 Also the sones of Heman weren Heman, Boccia, Mathanya, Oziel, Subuhel, and Jerymoth, Ananye, Anan, Elyatha, Gaeldothi, and Romenthi, Ezer, and Jesbacasi, Melothy, Othir, Mazioth;

5 alle these sones of Heman weren profetis of the kyng in the wordis of God, that he schulde enhaunse the horn. And God yaf to Heman fourtene sones, and thre douytris.

6 Alle vndur the hond of her fadir weren delid, ethir asigned, to synge in the temple of the Lord, in cymbalis, and sawtrees, and harpis, in to the seruyces of the hows of the Lord nyy the kyng, that is to seie, Asaph, and Idithum, and Heman.

7 Sotheli the noumbre of hem with her britheren, that tauyten the songe of the Lord, alle the techeris, was twey hundrid foure scoor and eiyte.

8 And thei senten lottis bi her whiles euenli, as wel the gretter as the lesse, also a wijs man and vnwijs.

9 And the firste lot yede out to Joseph, that was of Asaph; the secounde to Godolie, to hym, and hise sones and hise britheren twelue;

10 the thridde to Zaccur, to hise sones and hise bretheren twelue;

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11 the fourthe to Isary, to hise sones and hise britheren twelue; the fyuethe to Nathanye,
12 to hise sones and hise britheren twelue;
13 the sixte to Boccian, to hise sones and hise britheren twelue;
14 the seuenthe to Israhela, to hise sones and britheren twelue;
15 the eiythe to Isaie, to his sones and britheren twelue;
16 the nynthe to Mathany, to his sones and britheren twelue;
17 the tenthe to Semei, to his sones and britheren twelue;
18 the elleuenthe to Ezrahel, to hise sones and britheren twelue;
19 the tweluethe to Asabie, to his sones and britheren twelue;
20 the thrittenthe to Subahel, to hise sones and britheren twelue;
21 the fourtenthe to Mathathatie, to hise sones and britheren twelue; the fiftenthe to Jerymoth,
22 to hise sones and britheren twelue;
23 the sixtenthe to Ananye, to hise sones and britheren twelue;
24 the seuententhe to Jesbocase, to hise sones and britheren twelue;
25 the eiytenthe to Annam, to hise sones and britheren twelue;
26 the nyntenthe to Mollothi, to hise sones and britheren twelue; the twentithe to Eliatha,
27 to hise sones and britheren twelue;
28 the oon and twentithe to Othir, to hise sones and britheren twelue;
29 the two and twentithe to Godoliathi, to hise sones and britheren twelue; the thre and twentithe to Mazioth,
30 to hise sones and britheren twelue;
31 the foure and twentithe to Romonathiezer, to his sones and britheren twelue.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 26

1 Forsothe these weren the departingis of porteris; of the sones of Chore, Mellesemye was the sone of Chore, of the sones of Asaph.
2 The sones of Mellesemie weren Zacharie the firste gendrid, Jedihel the secounde, Zabadie the thridde, Yathanyel the fourthe,
3 Aylam the fifthe, Johannan the sixte, Helioenay the seuenthe.
4 Forsothe the sones of Ebededom weren these; Semey the firste gendrid, Jozabab the secounde, Joaha the thridde, Seccar the fourthe, Nathanael the fyuethe,
5 Amyhel the sixte, Isachar the seuenthe, Pollathi the eiythe, for the Lord blesside hym.
6 Forsothe to Semeye, his sone, weren borun sones, souereyns of her meynees; for thei weren ful stronge men.
7 Therfor the sones of Semeye weren Othyn, and Raphael, and Obediel, and Zadab; and hise britheren, ful stronge men; also Helyu, and Samathie.
8 Alle these weren of the sones of Obededom; thei and her sones and britheren, ful stronge men for to serue, two and sixti of Obededom.
9 Sotheli of Mellesemeye, the sones and britheren, ful stronge, weren eiytene.
10 Forsothe of Oza, that is, of the sones of Merarie, Sechri was prince; for he hadde no firste gendrid, and therfor his fadir settide hym in to prince;
11 and Elchias the secounde, Thebelias the thridde, Zacarie the fourthe; alle these threttene weren the sones and britheren of Osa.
12 These weren departid in to porteris, that euere the princes of kepyngis, as also her britheren, schulden mynystre in the hows of the Lord.
13 Therfor lottis weren sent euenly, bothe to the litle and to the grete, bi her meyneeis, in to ech of the yatis.
14 Therfor the lot of the eest bifelde to Semelie; forsothe the north coost bifelde bi lot to Zacarie, his sone, a ful prudent man and lernd;
15 sotheli to Obededom and hise sones at the southe, in which part of the hows the counsel of the eldre men was;
16 Sephyma and Thosa weren at the west, bisidis the yate that ledith to the weie of stiyng, kepyng ayens kepyng.
17 Sotheli at the eest weren sixe dekenes, and at the north weren foure bi dai; and at the south also weren foure at the myddai; and, where the counsel was, weren tweyne and tweyne.
18 And in the sellis, ethir litle housis, of porteris at the west, weren foure in the weie, and tweyne bi the sellis.
19 These weren the departyngis of porteris, of the sones of Chore and of Merary.
20 Forsothe Achias was ouer the tresours of the hows of the Lord, and ouer the vessels of hooli thingis.
21 The sones of Leedan, the sone of Gerson; of Leedan weren the princis of meynees of Leedan, and of Gerson, and of Jehiel.
22 The sones of Jehiel weren, Zethan, and Johel, his brother, ouer the tresours of the hows of the Lord,
23 Amramytis, and Isaaritis, and Ebronytis, and Ezielitis.
24 Forsothe Subahel, the sone of Gerson, sone of Moises, was souereyn of the tresour;
25 and his brother, Eliezer; whos sone was Raabia; and his sone was Asaye; his sone was Joram; and his sone was Zechry; but and his sone was Selemith.
26 Thilke Selemith, and his britheren, weren ouer the tresours of hooli thingis, whiche Dauid the kyng halewide, and the princes of meynees, and the tribunes, and the centuriouns, and the duykis of the oost,
27 of the batels, and of the spuylis of batels, whiche thei halewiden to the reparacioun and purtenaunce of the temple of the Lord.
28 Forsothe Samuel, the prophete, halewide alle these thingis, and Saul, the sone of Cys, and Abner, the sone of Ner, and Joab, the sone of Saruye; and alle halewiden tho thingis bi the hond of Salemyth, and of his britheren.

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29 Sotheli Chonenye was souereyn and hise sones to Isaaritis, to the werkis with outforth on Israel, to teche and to deme hem.

30 Sotheli of Ebronytis, Asabie, and Sabie, and hise britheren, ful stronge men, a thousynde and seuene hundrid, weren souereyns on Israel biyende Jordan ayens the weste, in alle the werkis of the Lord, and in to the seruyce of the kyng.

31 Forsothe Herie was prynce of Ebronytis, bi her meynees and kynredis. In the fourtithe yeer of the rewme of Dauid there weren noumbred and foundun ful stronge men in Jazer Galaad;

32 and hise britheren, of strongere age, twei thousynde and seuene hundrid, princes of meynees. Sotheli Dauid the kyng made hem souereyns of Rubenytis and Gaditis, and of the half lynage of Manasses, in to al the seruyce of God and of the kyng.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 27

1 Forsothe the sones of Israel bi her noumbre, the princes of meynees, the tribunes, and centuriouns, and prefectis, that mynystriden to the kyng bi her cumpenyes, entrynge and goynge out bi ech monethe in the yeer, weren souereyns, ech bi hym silf, on foure and twenti thousynde.

2 Isiboam, the sone of Zabdihel, was souereyn of the firste cumpenye in the firste monethe, and vndur hym weren foure and twenti thousynde;

3 of the sones of Fares was the prince of alle princes in the oost, in the firste monethe.

4 Dudi Achoites hadde the cumpany of the secounde monethe, and aftir hym silf he hadde another man, Macelloth bi name, that gouernede a part of the oost of foure and twenti thousynde.

5 And Bananye, the sone of Joiada, the preest, was duyk of the thridde cumpenye in the thridde monethe, and four and twenti thousynde in his departyng;

6 thilke is Bananye, the strongest among thritti, and aboue thritti; forsothe Amyzadath, his sone, was souereyn of his cumpenye.

7 In the fourthe monethe, the fourthe prince was Asahel, the brother of Joab, and Zabadie, his sone, aftir hym, and foure and twenti thousynde in his cumpeny.

8 In the fifthe monethe, the fifthe prince was Samoth Jezarites, and foure and twenti thousynde in his cumpenye.

9 In the sixte monethe, the sixte prince was Ira, the sone of Actes, Techuytes, and foure and twenti thousynde in his cumpeny.

10 In the seuenthe monethe, the seuenthe prince was Helles Phallonites, of the sones of Effraym, and foure and twenti thousynde in his cumpeny.

11 In the eiythe monethe, the eiythe prince was Sobothai Assothites, of the generacioun of Zarai, and foure and twenti thousynde in his cumpeny.

12 In the nynthe monethe, the nynthe prince was Abiezer Anathotites, of the generacioun of Gemyny, and foure and tweynti thousynde in his cumpeny.

13 In the tenthe monethe, the tenthe prince was Maray, and he was Neophatites, of the generacioun of Zaray, and foure and twenti thousynde in his cumpany.

14 In the elleuenthe monethe, the elleuenthe prince was Banaas Pharonytes, of the sones of Effraym, and foure and twenti thousynde in his cumpeny.

15 In the tweluethe monethe, the tweluethe prince was Holdia Nethophatites, of the generacioun of Gothonyel, and foure and twenti thousynde in his cumpeny.

16 Forsothe these weren souereyns of the lynages of Israel; duyk Eliezer, sone of Zechri, was souereyn to Rubenytis; duyk Saphacie, sone of Maacha, was souereyn to Symeonytis;

17 Asabie, the sone of Chamuel, was souereyn to Leuytis; Sadoch was souereyn to Aaronytis;

18 Elyu, the brothir of Dauid, was souereyn to the lynage of Juda; Amry, the sone of Mychael, was souereyn to Isacharitis;

19 Jesmaye, the sone of Abdie, was souereyn to Zabulonytis; Jerymuth, the sone of Oziel, was souereyn to Neptalitis;

20 Ozee, the sone of Ozazym, was souereyn to the sones of Effraym; Johel, the sone of Phatae, was souereyn to the half lynage of Manasses;

21 and Jaddo, the sone of Zacarie, was souereyn to the half lynage of Manasses in Galaad; sotheli Jasihel, the sone of Abner, was souereyn to Beniamyn; forsothe Ezriel,

22 the sone of Jeroam, was souereyn to Dan; these weren the princes of the sones of Israel.

23 Forsothe Dauid nolde noumbre hem with ynne twenti yeer, for the Lord seide, that he wolde multiplie Israel as the sterris of heuene.

24 Joab, the sone of Saruye, bigan for to noumbre, and he fillide not; for ire fel on Israel for this thing, and therfor the noumbre of hem, that weren noumbrid, was not teld in to the bookis of cronyclis of kyng Dauid.

25 Forsothe Azymoth, the sone of Adihel, was on the tresouris of the kyng; but Jonathan, the sone of Ozie, was souereyn of these tresours, that weren in cytees, and in townes, and in touris.

26 Sotheli Ezri, the sone of Chelub, was souereyn on the werk of hosebondrie, and on erthe tiliers, that tiliden the lond;

27 and Semeye Ramathites was souereyn on tilieris of vyneris; sotheli Zabdie Aphonytes was souereyn on the wyn celeris;

28 for Balanam Gadaritis was on the olyue placis, and fige places, that weren in the feeldi places; sotheli Joas was on the schoppis, ether celeris, of oile;

29 forsothe Cethray Saronytis was souereyn of the droues, that weren lesewid in Sarena; and Saphat, the sone of Abdi, was ouer the oxis in valeys;

30 sotheli Vbil of Ismael was ouer the camelis; and Jadye Meronathites was ouer the assis; and Jazir Aggarene was ouer the scheep;

31 alle these weren princes of the catel of kyng Dauid.

32 Forsothe Jonathas, brother of Dauithis fader, was a councelour, a myyti man, and prudent, and lettrid; he and

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Jahiel, the sone of Achamony, weren with the sones of the kyng.

33 Also Achitofel was a counselour of the kyng; and Chusi Arachites was a frend of the kyng.

34 Aftir Achitofel was Joiada, the sone of Banaye, and Abyathar; but Joab was prince of the oost of the kyng.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 28

1 Therfor Dauid clepide togidere alle the princes of Israel, the duykis of lynagis, and the souereyns of cumpenyes, that mynystriden to the kyng, also the tribunes, and centuriouns, and hem that weren souereyns ouer the catel and possessiouns of the kyng, and hise sones, with nurchis, and techeris, and alle the myyti and strongeste men in the oost of Jerusalem.

2 And whanne the kyng hadde rise, and hadde stonde, he seide, My britheren and my puple, here ye me. Y thouyte for to bilde an hows, wherynne the arke of boond of pees of the Lord, and the stool of the feet of oure God schulde reste; and Y made redi alle thingis to bilde.

3 But God seide to me, Thou schalt not bilde an hows to my name, for thou art a man werriour, and hast sched blood.

4 But the Lord God of Israel chees me of al the hows of my fadir, that Y schulde be kyng on Israel with outen ende; for of Juda he chees princes, sotheli of the hows of Juda he chees the hows of my fadir, and of the sones of my fadir it pleside hym to chese me kyng on al Israel.

5 But also of my sones, for the Lord yaf to me many sones, he chees Salomon, my sone, that he schulde sitte in the troone of the rewme of the Lord on Israel.

6 And he seide to me, Salomon, thi sone, schal bilde myn hows, and myn auters; for Y haue chose hym to me in to a sone, and Y schal be to hym in to a fadir;

7 and Y schal make stidefast his rewme til in to with outen ende, if he schal contynue to do myn heestis and domes, as and to dai.

8 Now therfor bifor al the cumpeny of Israel, Y seie these thingis that suen in the heryng of God, kepe ye and seke ye alle the comaundementis of youre Lord God, that ye haue in possessioun a good lond, and that ye leeue it to youre sones aftir you til in to with outen ende.

9 But thou, Salomon, my sone, knowe the God of thi fadir, and serue thou hym with perfit herte, and wilful soule; for the Lord serchith alle hertis, and vndirstondith alle thouytis of soulis; if thou sekist hym, thou schalt fynde hym; forsothe if thou forsakist hym, he schal caste thee awei with outen ende.

10 Now therfor, for the Lord chees thee, for to bilde the hows of seyntuarie, be thou coumfortid, and parforme.

11 Forsothe Dauid yaf to Salomon, his sone, the discryuyng, ether ensaumple, of the porche, and of the temple, and of celeris, and of the soler, and of closetis in pryuy places, and of the hows of propiciacioun, that is, of mersi;

12 also and of alle thingis whiche he thouyte of the large places, and of chaumbris bi cumpas, in to the tresours of the hows of the Lord, and in to the tresours of holi thingis,

13 and of the departyngis of preestis and of dekenes, in to alle the werkis of the hows of the Lord, and alle vessels of the seruyce of the temple of the Lord.

14 Of gold in weiyte bi ech vessel of the seruyce, and of siluer, for dyuersitee of vessels, and of werkis;

15 but also to goldun candilstikis, and to her lanternes, he yaf gold, for the mesure of ech candilstike and lanternes; also and in silueren candilstikis, and in her lanternes, he bitook the weiyte of siluer, for the dyuersite of mesure.

16 Also and he yaf gold in to the bord of settyng forth, for the dyuersite of mesure, also and he yaf siluer in to othere siluerne boordis;

17 also to fleisch hookis, and viols, and censeris of pureste gold; and to litle goldun lyouns, for the maner of mesure, he departide a weiyte in to a litil lyoun and a litil lioun; also and in to siluerne liouns he departide dyuerse weiyte of siluer.

18 Forsothe he yaf pureste gold to the auter, wherynne encense was brent, that a lickenesse of the cart of cherubyns, holdinge forth wyngis, and hilynge the arke of boond of pees of the Lord, schulde be maad therof.

19 Dauid seide, Alle thingis camen writun bi the hond of the Lord to me, that Y schulde vndirstonde alle the werkis of the saumpler.

20 And Dauid seide to Salomon, his sone, Do thou manli, and be thou coumfortid, and make; drede thou not with outforth, nether drede thou with ynne; for my Lord God schal be with thee, and he schal not leeue thee, nether schal forsake thee, til thou performe al the werk of the seruyce of the hows of the Lord.

21 Lo! the departyngis of prestis and of dekenes, in to al the werk of the seruyce of the hows of the Lord, schulen stonde niy thee; and thei ben redi, and bothe the princes and the puple kunnen do alle thi comaundementis.

1 PARALIPOMENON (1 CHRONICLES) CHAPTER 29

1 And kyng Dauid spak to al the chirche, God hath chose Salomon, my sone, yit a child and tendre; forsothe the werk is greet, and a dwellyng is not maad redi to man but to God.

2 Sotheli Y in alle my myytis haue maad redi the costis of the hows of my God; gold to goldun vessels, siluer in to siluerne vessels, bras in to brasun vessels, irun in to irun vessels, tre in to trenun vessels, onychyn stonys, and stonys as of the colour of wymmens oynement, and ech precious stoon of dyuerse colouris, and marbil of dyuerse colouris, most plenteuously.

3 And ouer these thingis Y yyue gold and siluer in to the temple of my God, whiche Y offride of my propir catel in to the hows of my God, outakun these thingis whiche Y made redi in to the hooli hows,

4 thre thousynde talentis of gold, of the gold of Ophir, and seuene thousynde of talentis of siluer most preuyd, to ouergilde the wallis of the temple;

5 and werkis be maad bi the hondis of crafti men, where euere gold is nedeful, of gold, and where euere siluer is nedeful, of siluer; and if ony man offrith bi his fre wille, fille he his hond to dai, and offre he that that he wole to the Lord.

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6 Therfor the princes of meynees, and the duykis of the lynagis of Israel, and the tribunes, and the centuriouns, and the princes of the possessiouns of the kyng, bihiyten;

7 and thei yauen in to the werkis of the hows of the Lord, fyue thousynde talentis of gold, and ten thousynde schyllyngis; ten thousynde talentis of siluer, and eiytene thousynde talentis of bras, and an hundrid thousynde of talentis of irun.

8 And at whom euere stoonys were foundun, thei yauen in to the tresour of the hows of the Lord, bi the hond of Jehiel Gersonyte.

9 And the puple was glad, whanne thei bihiyten avowis bi her fre wille, for with al the herte thei offriden tho to the Lord. But also kyng Dauid was glad with greet ioye, and blesside the Lord bifor al the multitude,

10 and seide, Lord God of Israel, oure fadir, thou art blessid fro with outen bigynnyng in to with outen ende;

11 Lord, worthi doyng is thin, and power, and glorie, and victorie, and heriyng is to thee; for alle thingis that ben in heuene and in erthe ben thine; Lord, the rewme is thin, and thou art ouer alle princes; ritchessis ben thin, and glorie is thin;

12 thou art Lord of alle; in thin hond is vertu, and power, and in thin hond is greetnesse, and lordschipe of alle.

13 Now therfor, oure God, we knoulechen to thee, and we herien thi noble name.

14 Who am Y, and who is my puple, that we moun bihete alle these thingis to thee? Alle thingis ben thine, and we han youe to thee tho thingis, whiche we token of thin hond.

15 For we ben pilgrimes and comelyngis bifor thee, as alle oure fadris; oure daies ben as schadewe on the erthe, and no dwellyng is.

16 Oure Lord God, al this plentee which we han maad redi, that an hows schulde be byldid to thin hooli name, is of thin hond; and alle thingis ben thin.

17 My God, Y woot, that thou preuest hertis, and louest symplenesse of herte; wherfor and Y, in the symplenesse of myn herte, haue offrid gladli alle these thingis; and Y siy with greet ioye thi puple, which is foundun here, offre yiftis to thee.

18 Lord God of Abraham, and of Ysaac, and of Israel, oure fadris, kepe thou with outen ende this wille of her hertis; and this mynde dwelle euere in to the worschipyng of thee.

19 Also yyue thou to Salomon, my sone, a perfit herte, that he kepe thin heestis, and witnessyngis, and thi ceremonyes; and do alle thingis, and that he bilde the hows, whose costis Y haue maad redi.

20 Forsothe Dauid comaundide to al the chirche, Blesse ye oure Lord God. And al the chirche blesside the Lord God of her fadris, and thei bowiden hem silf, and worschipiden God, aftirward the kyng.

21 And thei offriden slayn sacrifices to the Lord, and thei offriden brent sacrifices in the dai suynge; a thousynde boolis, and a thousynde rammes, and a thousynde lambren, with her fletynge sacrifices, and al the custom, most plenteuously, in to al Israel.

22 And thei eten and drunken bifor the Lord in that dai, with greet gladnesse. And thei anoyntiden the secounde tyme Salomon, the sone of Dauid; and thei anoyntiden hym in to prince to the Lord, and Sadoch in to bischop.

23 And Salomon sat on the trone of the Lord in to kyng, for Dauid, his fadir; and it pleside alle men, and al Israel obeiede to hym.

24 But also alle princes, and myyti men, and alle the sones of kyng Dauid, yauen hond, and weren suget to Salomon the kyng.

25 Therfor the Lord magnefiede Salomon on al Israel, and yaue to hym glorie of the rewme, what maner glorie no kyng of Israel hadde bifor hym.

26 Therfor Dauid, the sone of Ysai, regnede on al Israel;

27 and the daies in whiche he regnede on Israel weren fourti yeer; in Ebron he regnede seuene yeer, and in Jerusalem thre and thretti yeer.

28 And he diede in good eelde, and was ful of daies, and richessis, and glorie; and Salomon, his sone, regnede for hym.

29 Forsothe the formere and the laste dedis of Dauid ben writun in the book of Samuel, the prophete, and in the book of Nathan, prophete, and in the book of Gad, the prophete;

30 and of al his rewme, and strengthe, and tymes, that passiden vndur hym, ethir in Israel, ethir in alle rewmes of londis.

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THE SECOND BOOK OF CHRONICLES

or 2 Chronicles; Greek: Paralipomenon
Hebrew: Dibre Hayyamim (The Matters of the Days)
Authors: Azaryahu, known as Ezra (Greek: Esdras),
The final chapters were written by Nehemia
Estimated Range of Dating: mid-5th century B.C.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 1

1 Therfor Salomon, the sone of Dauid, was coumfortid in his rewme, and the Lord was with hym, and magnefiede hym an hiy.

2 And Salomon comaundide to al Israel, to tribunes, and centuriouns, and to duykis, and domesmen of al Israel, and to the princes of meynees;

3 and he yede with al the multitude in to the hiy place of Gabaon, where the tabernacle of boond of pees of the Lord was, which tabernacle Moyses, the seruaunt of the Lord, made in wildirnesse.

4 Forsothe Dauid hadde brouyt the arke of God fro Cariathiarym in to the place which he hadde maad redy to it, and where he hadde set a tabernacle to it, that is, in to Jerusalem.

5 And the brasun auter, which Beseleel, the sone of Vri, sone of Vr, hadde maad, was there bifor the tabernacle of the Lord; whiche also Salomon and al the chirche souyte.

6 And Salomon stiede to the brasun autir, bifor the tabernacle of boond of pees of the Lord, and offride in it a thousynde sacrifices.

7 Lo! forsothe in that nyyt God apperide to hym, and seide, Axe that that thou wolt, that Y yyue to thee.

8 And Salomon seide to God, Thou hast do greet mersi with Dauid, my fadir, and hast ordeyned me kyng for hym.

9 Now therfor, Lord God, thi word be fillid, which thou bihiytist to Dauid, my fadir; for thou hast maad me kyng on thi greet puple, which is so vnnoumbrable as the dust of erthe.

10 Yiue thou to me wisdom and vndurstondyng, that Y go in and go out bifor thi puple; for who may deme worthili this thi puple, which is so greet?

11 Sotheli God seide to Salomon, For this thing pleside more thin herte, and thou axidist not richessis, and catel, and glorie, nether the lyues of them that hatiden thee, but nether ful many daies of lijf; but thou axidist wisdom and kunnyng, that thou maist deme my puple, on which Y ordeynede thee kyng,

12 wisdom and kunnyng ben youun to thee; forsothe Y schal yyue to thee richessis, and catel, and glorie, so that noon among kyngis, nether bifor thee nethir aftir thee, be lijk thee.

13 Therfor Salomon cam fro the hiy place of Gabaon in to Jerusalem, bifor the tabernacle of boond of pees, and he regnede on Israel.

14 And he gaderide to hym chaaris and knyytis, and a thousynde and foure hundrid charis weren maad to hym, and twelue thousynde of knyytis; and he made hem to be in the citees of cartis, and with the kyng in Jerusalem.

15 And the kyng yaf in Jerusalem gold and siluer as stoonys, and cedris as sicomoris, that comen forth in feeldi places in greet multitude.

16 Forsothe horsis weren brouyt to hym fro Egipt, and fro Choa, bi the marchauntis of the kyng, whiche yeden, and bouyten bi prijs,

17 a foure horsid carte for sixe hundrid platis of siluer, and an hors for an hundrid and fifti. In lijk maner biyng was maad of alle the rewmes of citees, and of the kingis of Sirie.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 2

1 Forsothe Salomon demyde to bilde an hows to the name of the Lord, and a paleis to hym silf.

2 And he noumbride seuenti thousynde of men berynge in schuldris, and fourescore thousynde that schulden kitte stoonys in hillis; and the souereyns of hem thre thousynde and sixe hundrid.

3 And he sente to Iram, kyng of Tire, and seide, As thou didist with my fadir Dauid, and sentist to hym trees of cedre, that he schulde bilde to hym an hows, in which also he dwellide;

4 so do thou with me, that Y bilde an hows to the name of my Lord God, and that Y halewe it, to brenne encense bifor hym, and to make odour of swete smellynge spiceries, and to euerlastynge settynge forth of looues, and to brent sacrifices in the morewtid and euentid, and in sabatis, and neomenyes, and solempnytees of oure Lord God in to with outen ende, that ben comaundid to Israel.

5 For the hows which Y coueyte to bilde is greet; for oure Lord God is greet ouer alle goddis.

6 Who therfor may haue myyt to bilde a worthi hows to hym? For if heuene and the heuenes of heuenes moun not take hym, hou greet am Y, that Y may bilde an hows to hym, but to this thing oonli, that encense be brent bifor hym?

7 Therfor sende thou to me a lernd man, that can worche in gold, and siluer, bras, and yrun, purpur, rede silke, and iacynct; and that can graue in grauyng with these crafti men, which Y haue with me in Judee and Jerusalem, whiche Dauid, my fadir, made redi.

8 But also sende thou to me cedre trees, and pyne trees, and thyne trees of the Liban; for Y woot, that thi seruauntis kunnen kitte trees of the Liban; and my seruauntis schulen be with thi seruauntis,

9 that ful many trees be maad redi to me; for the hows which Y coueyte to bilde is ful greet and noble.

10 Ferthermore to thi seruauntis, werk men that schulen kitte trees, Y schal yyue in to meetis twenti thousynde chorus of whete, and so many chorus of barli, and twenti thousynde mesuris of oile, that ben clepid sata.

11 Forsothe Iram, king of Tire, seide bi lettris whiche he sente to Salomon, For the Lord louyde his puple, therfor he made thee to regne on it.

12 And he addide, seiynge, Blessid be the Lord God of Israel, that made heuene and erthe, which yaf to Dauid the kyng a wijs sone, and lernd, and witti, and prudent, that he schulde bilde an hows to the Lord, and a paleis to hym silf.

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13 Therfor Y sente to thee a prudent man and moost kunnynge, Iram,
14 my fadir, the sone of a womman of the lynage of Dan, whos fadir was a man of Tire; whiche Iram can worche in gold, and siluer, bras, and irun, and marble, and trees, also in purpur, and iacynct, and bijs, and rede silke; and which Iram can graue al grauyng, and fynde prudentli, what euer thing is nedeful in werk with thi crafti men, and with the crafti men of my lord Dauid, thi fadir.
15 Therfor, my lord, sende thou to thi seruauntis the whete, and barli, and oyle, and wyn, whiche thou bihiytist.
16 Sotheli we schulen kitte trees of the Liban, how many euere thou hast nedeful; and we schulen brynge tho in schippis bi the see in to Joppe; forsothe it schal be thin to lede tho ouer in to Jerusalem.
17 Therfor Salomon noumbride alle men conuertid fro hethenesse, that weren in the lond of Israel, aftir the noumbryng which Dauid, his fadir, noumbride; and an hundrid thousynde and thre and fifti thousynde and sixe hundrid weren foundun.
18 And he made of hem seuenti thousynde, that schulden bere birthuns in schuldris, and foure score thousynde, that schulden kitte stonys in hillis; sotheli he made thre thousynde and sixe hundrid souereyns of werkis of the puple.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 3

1 And Salomon bigan to bilde the hows of the Lord in Jerusalem, in the hil of Moria, that was schewid to Dauid, his fadir, in the place which Dauid hadde maad redi in the corn floor of Ornam Jebusei.
2 Forsothe he bigan to bilde in the secounde monethe, in the fourthe yeer of his rewme.
3 And these weren the foundementis, whiche Salomon settide, that he schulde bilde the hous of God; sixti cubitis of lengthe in the firste mesure, twenti cubitis of breede.
4 Forsothe he bildide a porche bifor the frount, that was stretchid forth along bisidis the mesure of the breede of the hows, of twenti cubitis, sotheli the hiynesse was of an hundrid and twenti cubitis; and he ouergilde it with inne with clennest gold.
5 Also he hilide the gretter hows with tablis of beech, and he fastnede platis of gold of beste colour al aboute; and he grauyde therynne palmtrees, and as smale chaynes biclipynge hem silf togidere.
6 And he arayede the pawment of the temple with most preciouse marble, in myche fairenesse.
7 Forsothe the gold was moost preued, of whose platis he hilide the hows, and the beemys therof, and the postis, and the wallis, and the doris; and he grauyde cherubyns in the wallis.
8 Also he made an hows to the holi of holi thingis, in lengthe bi the breede of the hows, of twenti cubitis, and the breed also of twenti cubitis; and he hilide it with goldun platis, as with sixe hundrid talentis.
9 But also he made goldun nailis, so that ech nail peiside fifti siclis; and he hilide the solers with gold.
10 Also he made in the hows of the hooli of hooli thingis twei cherubyns bi the werk of an ymage makere, and hilide hem with gold.
11 The wyngis of cherubyns weren holdun forth bi twenti cubitis, so that o wynge hadde fyue cubitis, and touchide the wal of the hows; and the tother wynge hadde fyue cubitis, and touchide the wynge of the tother cherub.
12 In lijk maner the wynge of the tother cherub hadde fyue cubitis, and touchide the wal, and the tother wynge therof of fyue cubitis touchide the wynge of the tothir cherub.
13 Therfor the wyngis of euer eithir cherub weren spred abrood, and weren holdun forth bi twenti cubitis; sotheli thilke cherubyns stoden on the feet reisid, and her faces weren turned to the outermere hows.
14 Also he made a veil of iacynct and purpur, of reed seelk and bijs; and weuyde cherubyns therynne.
15 Also bifor the yate of the temple he made twei pilers, that hadden fyue and thretti cubitis of heiythe; forsothe the heedis of tho weren of fyue cubitis.
16 Also he made and as litle chaynes in Goddis answeryng place, and puttide tho on the heedis of the pilers; also he made an hundrid pumgarnadis, whiche he settide bitwixe the litle chaynes.
17 And he settide tho pilers in the porche of the temple, oon at the riytside, and the tother at the leftside; he clepide that that was at the riytside Jachym, and that that was at the leftside he clepide Booz.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 4

1 Also he made a brasun auter of twenti cubitis of lengthe, and of twenti cubitis of breede, and of ten cubitis of heiythe;
2 he made also a yotun see of ten cubitis fro brynke til to brynke, round bi cumpas; it hadde fyue cubitis of heiythe; and a coorde of thritti cubitis cumpasside the cumpas therof.
3 And the licnesse of oxis was vndur it, and bi ten cubitis summe grauyngis with outforth cumpassiden the brynke of the see as with tweyne ordris; sotheli the oxis weren yotun.
4 And thilke see was set on twelue oxis, of whiche oxis thre bihelden to the north, and othere thre to the west, sotheli thre othere bihelden the south, and thre that weren residue bihelden the eest, and hadden the see set aboue; but the hyndrere partis of the oxis weren with ynne vndur the see.
5 Sotheli the thicknesse therof hadde the mesure of a pawm of the hond, and the brynke therof was as the brynke of a cuppe, ethir of a lilie crokid ayen, and it took thre thousynde metretis of mesure.
6 Also he made ten holowe vessels, and settide fyue at the riytside, and fyue at the leftside, that thei schulden waische in tho alle thingis, whiche thei schulden offre in to brent sacrifice; sotheli the preestis weren waischun in the see.
7 Sotheli he made ten goldun candilstikis bi the licknesse which he hadde comaundid to be maad, and he settide tho in the temple, fyue at the riytside and fyue at the leftsid.
8 And he made also ten boordis, and settide tho in the temple, fyue at the riytside and fyue at the leftside.

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9 Also he made an hundrid goldun viols. Also he made a large place of preestis, and a greet hows, and doris in the greet hows, which he hilide with bras.

10 Forsothe he settide the see in the riytsyde ayens the eest at the south.

11 Also Iram made cawdruns, and fleischokis, and viols, and he fillide al the werk of the kyng in the hows of God,

12 that is, twei pilers, and pomels, and heedis, and as summe nettis, that hiliden the heedis aboue the pomels;

13 also he made fourti pumgarnadis, and twei werkis lijk nettis, so that two ordris of pumgarnadis weren ioyned to ech werk like nettis, which hiliden the pomels, and heedis of the pilers.

14 He made also foundementis, and holow vessels, whiche he settide on the foundementis;

15 he made o see, and twelue oxis vndur the see,

16 and caudruns, and fleischookis, and viols. Iram, the fadir of Salomon, made to hym alle vessels in the hows of the Lord of clennest bras.

17 The kyng yetide tho in the cuntrey of Jordan, in cleiy lond bitwixe Socoth and Saredata.

18 Forsothe the multitude of vessels was vnnoumbrable, so that the weiyte of bras was not knowun.

19 And Salomon made alle the vessels of Goddis hows, the goldun auter, and bordis, and loouys of settyng forth on tho;

20 and candilstikis of purest gold, with her lanternes, that tho schulden schyne bifor Goddis answering place bi the custom;

21 and he made summe werkis lijk flouris, and lanternes, and goldun tongis; alle thingis weren maad of clennest gold;

22 also he made pannes for colis to brenne encense, and censeris, and viols, and morters, of pureste gold. And he grauyde doris of the ynnere temple, that is, in the hooli of hooli thingis, and the goldun doris of the temple with out forth; and so al the werk was fillid that Salomon made in the hows of the Lord.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 5

1 Therfor Salomon brouyte in alle thingis, siluer and gold, whiche Dauid, his fadir, hadde avowid; and he puttide alle vesselis in the tresouris of the hows of the Lord.

2 After whiche thingis he gaderide togidere alle the grettere men in birthe of Israel, and alle the princes of lynagis, and the heedis of meynees, of the sones of Israel, in to Jerusalem, that thei schulden brynge the arke of boond of pees of the Lord fro the citee of Dauid, which is Syon.

3 Therfor alle men of Israel camen to the kyng, in the solempne dai of the seuenthe monethe.

4 And whanne alle the eldre men of Israel weren comen, the dekenes baren the arke,

5 and brouyten it in, and al the aray of the tabernacle. Forsothe the preestis with the dekenes baren the vessels of seyntuarie, that weren in the tabernacle.

6 Sotheli kyng Salomon, and alle the cumpenyes of Israel, and alle that weren gaderid to gidere, offriden bifor the arke wetheris and oxis with outen ony noumbre; for the multitude of slayn sacrifices was so greet.

7 And preestis brouyten the arke of boond of pees of the Lord in to his place, that is, to Goddis answeryng place of the temple, in to the hooli of hooli thingis, vndur the wyngis of cherubyns;

8 so that cherubyns spredden forth her wyngis ouer the place, in which the arke was put, and hiliden thilke arke with hise barris.

9 Sotheli the heedis, by which the arke was borun, weren opyn bifor Goddis answeryng place, for tho heedis weren a litil lengere; but if a man hadde be a litil with out forth, he myyt not se tho barris. Therfor the arke was there til in to present dai;

10 and noon other thing was in the arke, no but twei tablis, whiche Moyses hadde put in Oreb, whanne the Lord yaf the lawe to the sones of Israel goynge out of Egipt.

11 Forsothe the prestis yeden out of the seyntuarie, for alle preestis, that myyten be foundun there, weren halewid, and the whiles, and the ordre of seruyces among hem was not departid yit in that tyme;

12 bothe dekenes and syngeris, that is, bothe thei that weren vndur Asaph, and thei that weren vndur Eman, and thei that weren vndur Idithum, her sones and britheren, clothid with white lynun clothis, sownyden with cymbalis and sautrees and harpis, and stoden at the west coost of the auter, and with hem weren sixe score preestis trumpynge.

13 Therfor whanne alle sungen togidur both with trumpis, and vois, and cymbalis, and orguns, and of dyuerse kynde of musikis, and reisiden the vois an hiy, the sown was herd fer, so that whanne thei hadden bigunne to preyse the Lord, and to seie, Knouleche ye to the Lord, for he is good, for his mercy is in to the world, ether, with outen ende; the hows of God was fillid with a cloude,

14 and the preestis miyten not stonde and serue for the derknesse; for the glorie of the Lord hadde fillid the hows of the Lord.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 6

1 Thanne Salomon seide, The Lord bihiyte, that he wolde dwelle in derknesse;

2 forsothe I haue bilde an hows to his name, that he schulde dwelle there with outen ende.

3 And Salomon turnede his face, and blesside al the multitude of Israel; for al the cumpeny stood ententif; and he seide,

4 Blessid be the Lord God of Israel, for he fillide in werk that thing, that he spak to Dauid, my fadir, and seide,

5 Fro the dai in which Y ledde my puple out of the lond of Egipt, Y chees not a citee of alle the lynagis of Israel, that an hows schulde be bildid therynne to my name, nether Y chees ony other man, that he schulde be duyk on my puple Israel;

6 but Y chees Jerusalem, that my name be therynne, and Y chees Dauid, to ordeyne hym on my puple Israel.

7 And whanne it was of the wille of Dauid, my fadir, to bilde an hows to the name of the Lord God of Israel,

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8 the Lord seide to hym, For this was thi wille, that thou woldist bilde an hows to my name, sotheli thou didist wel,

9 hauynge suche a wil, but thou schalt not bilde an hows to me; netheles the sone, that schal go out of thi leendis, he schal bilde an hows to my name.

10 Therfor the Lord hath fillid his word, which he spak; and Y roos for Dauid, my fader, and Y sat on the trone of Israel, as the Lord spak, and Y bildide an hous to the name of the Lord God of Israel;

11 and I haue put therynne the arke, in which is the couenaunt of the Lord, which he couenauntide with the sones of Israel.

12 Therfor Salomon stood bifor the auter of the Lord euene ayens al the multitude of Israel, and stretchide forth his hondis.

13 For Salomon hadde maad a brasun foundement, and hadde set it in the myddis of the greet hows, and it hadde fyue cubitis of lengthe, and fyue of breede, and thre cubitis of heiythe, and he stood theron; and fro that tyme he knelide ayens al the multitude of Israel, and reiside the hondis in to heuene,

14 and seide, Lord God of Israel, noon is lijk thee; thou art God in heuene and in erthe, which kepist couenaunt and mercy with thi seruauntis, that goon bifor thee in al her herte;

15 which hast youe to Dauid thi seruaunt, my fadir, what euer thingis thou hast spoke to hym, and thow hast fillid in werk tho thingis, whiche thou bihiytist bi mouth, as also present tyme preueth.

16 Now therfor, Lord God of Israel, fille thou to thi seruaunt my fadir Dauid, what euer thingis thou hast spoke, seiynge, A man of thee schal not faile bifor me, that schal sitte on the trone of Israel; so netheles if thi sones kepen my weies, and goon in my lawe, as and thou hast go bifor me.

17 And now, Lord God of Israel, thi word be maad stidefast, which thou spakist to thi seruaunt Dauid.

18 Therfor whether it is leueful, that the Lord dwelle with men on erthe? If heuene and the heuenes of heuenes taken not thee, how myche more this hows, which Y haue bildid?

19 But herto oneli it is maad, that thou, my Lord God, biholde the preier of thi seruaunt, and the bisechyng of hym, and that thou here the preieris, whiche thi seruaunt schedith bifor thee;

20 that thou opyne thin iyen on this hows bi dayes and nyytis, on the place in which thou bihiytist, that thi name schulde be clepid,

21 and that thou woldist here the preier, which thi seruaunt preieth therynne. Here thou the preieris of thi seruaunt, and of thi puple Israel; who euer preieth in this place, here thou fro thi dwellyng place, that is, fro heuenes, and do thou merci.

22 If ony man synneth ayens his neiybore, and cometh redi to swere ayens him, and byndith hym silf with cursyng bifor the auter in this hows,

23 thou schalt here fro heuene, and schalt do the doom of thi seruauntis; so that thou yelde to the wickid man his weie in to his owne heed, and that thou venge the iust man, and yelde to hym after his riytfulnesse.

24 If thi puple Israel is ouercomen of enemyes, for thei schulen do synne ayens thee, and if thei conuertid doen penaunce, and bisechen thi name, and preien in this place,

25 thou schalt here fro heuene, and do thou mercy to the synne of thi puple Israel, and brynge hem ayen in to the lond, which thou hast youe to hem, and to the fadris of hem.

26 If whanne heuene is closid, reyn come not doun for the synne of thi puple, and thei bisechen thee in this place, and knowlechen to thi name, and ben turned fro her synnes, whanne thou hast turmentid hem,

27 here thou, Lord, fro heuene, and foryyue thou synnes to thi seruauntis, and to thi puple Israel, and teche thou hem a good weie, bi which thei schulen entre, and yyue thou reyn to the lond, which thou hast youe to thi puple to haue in possessioun.

28 If hungur risith in the lond, and pestilence, and rust, and wynd distriynge cornes, and a locuste, and bruke cometh, and if enemyes bisegen the yatis of the citee, aftir that the cuntreis ben distried, and al veniaunce and sikenesse oppressith;

29 if ony of thi puple Israel bisechith, and knowith his veniaunce and sikenesse, and if he spredith abrood hise hondis in this hows,

30 thou schalt here fro heuene, that is, fro thin hiye dwellyng place, and do thou mercy, and yelde thou to ech man aftir hise weies, whiche thou knowist, that he hath in his herte; for thou aloone knowist the hertis of the sones of men;

31 that thei drede thee, and go in thi weies in alle daies, in which thei lyuen on the face of erthe, which thou hast youe to oure fadris.

32 Also thou schalt here fro heuene, thi moost stidfast dwellyng place, a straunger, which is not of thi puple Israel, if he cometh fro a fer lond for thi greet name, and for thi stronge hond, and arm holdun forth, and preye in this place;

33 and thou schalt do alle thingis, for which thilke pilgrym inwardli clepith thee, that alle the puplis of erthe knowe thi name, and drede thee, as thi puple Israel doith; and that thei knowe, that thi name is clepid on this hows, which Y haue bildid to thi name.

34 If thi puple goith out to batel ayens hise aduersaries, bi the weie in which thou sendist hem, thei schulen worschipe thee ayens the weie in which this citee is, which thou hast chose, and the hows which Y bildide to thi name,

35 that thou here fro heuene her preieris and bisechyng, and do veniaunce.

36 Forsothe if thei synnen ayens thee, for no man is that synneth not, and if thou art wrooth to hem, and bitakist hem to enemyes; and enemyes leden hem prisoneris in to a fer lond, ether certis which lond is nyy;

37 and if thei ben conuertid in her herte in the lond, to which thei ben led prisoneris, and thei don penaunce, and bisechen thee in the lond of her caitifte, and seien, We han synned, we han do wickidly, we diden vniustli;

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38 and if thei turnen ayen to thee in al her herte, and in al her soule, in the lond of her caitifte, to which thei ben led, thei schulen worschipe thee ayens the weie of her lond, which thou hast youe to the fadris of hem, and of the citee which thou hast chose, and of the hows which Y bildide to thi name;
39 that thou here fro heuene, that is, fro thi stidefast dwellyng place, the preieris of hem, and that thou make dom, and foryyue to thi puple, thouy it be synful; for thou art my God;
40 Y biseche, be thin iyen openyd, and thin eeris be ententif to the preier which is maad in this place.
41 Now therfor, Lord God, rise in to thi reste, thou and the arke of thi strengthe; Lord God, thi preestis be clothid with helthe, and thi hooli men be glad in goodis.
42 Lord God, turne thou not a weie the face of thi crist; haue thou mynde on the mercyes of Dauid thi seruaunt.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 7

1 And whanne Salomon schedynge preyeris hadde fillid, fier cam doun fro heuene, and deuouride brent sacrifices, and slayn sacrifices; and the maieste of the Lord fillide the hows.
2 And preestis myyten not entre in to the temple of the Lord; for the maieste of the Lord hadde fillid the temple of the Lord.
3 But also alle the sones of Israel sien fier comynge doun, and the glorie of the Lord on the hows, and thei felden down lowe to the erthe on the pawment araied with stoon, and thei worschipiden, and preisiden the Lord, For he is good, for his merci is in to al the world.
4 Forsothe the kyng and al the puple offriden slayn sacrifices bifor the Lord.
5 Therfor king Salomon killide sacrifices of oxis two and twenti thousynd, of wetheris sixe score thousynde; and the kyng and al the puple halewiden the hows of God.
6 Forsothe the preestis stoden in her offices, and dekenes in orguns of songis of the Lord, whiche kyng Dauid made to preise the Lord, For his merci is in to the world; and thei sungen the ympnes of Dauid bi her hondis; sotheli the prestis sungen with trumpis bifor hem, and al the puple of Israel stood.
7 Therfor Salomon halewide the myddil of the large place bifor the temple of the Lord; for he hadde offrid there brent sacrifices, and the ynnere fatnesses of pesible sacrifices, for the brasun auter which he hadde maad myyte not susteyne the brent sacrifices, and sacrifices, and the innere fatnessis of pesible sacrifices.
8 Therfor Salomon made a solempnyte in that tyme in seuene dayes, and al Israel with hym, a ful greete chirche, fro the entryng of Emath til to the stronde of Egipt.
9 And in the eiythe dai he made a gaderyng of money, that is, for necessaries of the temple, for he hadde halewid the auter in seuene daies, and hadde maad solempnytee in seuene daies.
10 Therfor in the thre and twentithe dai of the seuenthe monethe he lete the puplis go to her tabernaclis, ioiynge and gladynge on the good that God hadde do to Dauid, and to Salomon, and to his puple Israel.
11 And Salomon parformyde the hows of the Lord, and the hows of the kyng, and alle thingis which he hadde disposid in his herte for to do in the hows of the Lord and in his owne hows; and he hadde prosperite.
12 Forsothe the Lord aperide to hym in the nyyt, and seide, Y haue herd thi preiere, and Y haue chose this place to me in to an hows of sacrifice.
13 If Y close heuene, and reyn cometh not doun, and if Y sende, and comaunde to a locuste, that he deuoure the lond, and if Y send pestilence in to my puple;
14 forsothe if my puple is conuertid, on whiche my name is clepid, and if it bisechith me, and sekith my face, and doith penaunce of hise werste weies, Y schal here fro heuene, and Y schal be merciful to the synnes of hem, and Y schal heele the lond of hem.
15 And myn iyen schulen be openyd, and myn eeren schulen be reisid to the preiere of hym, that preieth in this place;
16 for Y haue chose, and halewid this place, that my name be there with outen ende, and that myn iyen and myn herte dwelle there in alle daies.
17 Also if thou gost bifore me, as Dauid thi fadir yede, and doist bi alle thingis whiche Y comaundide to thee, and kepist my riytwisnessis and domes, Y schal reise the trone of thi rewme,
18 as Y bihiyte to Dauid thi fadir, and seide, A man of thi generacioun schal not be takun awei, that schal be prince in Israel.
19 But if ye turnen awey, and forsake my riytwisnessis and my comaundementis whiche Y settide forth to you, and ye goen, and seruen alien goddis, and worschipen hem,
20 Y schal drawe you awey fro my lond, which Y yaf to you, and Y schal caste awey fro my face this hows which Y haue bildid to my name, and Y schal yyue it in to a parable, and in to ensaumple to alle puplis.
21 And this hows schal be in to a prouerbe to alle men passynge forth; and thei schulen seie, wondringe, Whi dide the Lord so to this lond, and to this hows?
22 And thei schulen answere, For thei forsoken the Lord God of her fadris, that ledde hem out of the lond of Egipt, and thei token alien goddis, and worschipiden, and herieden hem; therfor alle these yuelis camen on hem.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 8

1 Forsothe whanne twenti yeer weren fillid, aftir that Salomon bildide the hows of the Lord,
2 and his owne hows, he bildide the citees, whiche Iram hadde youe to Salomon; and he made the sones of Israel to dwelle there.
3 Also he yede in to Emath of Suba, and gat it.
4 And he bildide Palmyram in deseert, and he bildide othere citees maad ful stronge in Emath.
5 And he bildide the hiyere Betheron and the lowere Betheron, wallid citees, hauynge yatis and lockis and barris;

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6 also he bildide Balaath, and alle citees ful stronge that weren of Salomon; and alle the citees of cartis, and the citees of knyytis kyng Salomon bildide, and disposide alle thingis whiche euere he wolde, in Jerusalem, and in the Liban, and in al the lond of his power.

7 Salomon made suget in to tributaries til in to this dai al the puple that was left of Etheis, and Amorreis, and Phereseis, and Eueis, and of Jebuseis, that weren not of the generacioun of Israel, and of the sones of hem,

8 and of the aftircomers of hem, whiche the sones of Israel hadden not slayn.

9 Sotheli of the sones of Israel he settide not, that thei schulden serue the werkis of the kyng; for thei weren men werriours, and the firste duykis, and princes of charis, and of hise knyytis;

10 forsothe alle the princes of the oost of kyng Salomon weren two hundrid and fifti, that tauyten the puple.

11 Sotheli he translatide the douyter of Farao fro the citee of Dauid in to the hows, which he hadde bildid to hir; for the kyng seide, My wijf schal not dwelle in the hows of Dauid, kyng of Israel, for it is halewid, for the arke of the Lord entride in to that hows.

12 Thanne Salomon offride brent sacrifices to the Lord on the auter of the Lord, which he hadde bildid bifor the porche,

13 that bi alle daies me schulde offre in it, bi the comaundement of Moises, in sabatis, and in kalendis, and in feeste daies, thries bi the yeer, that is, in the solempnyte of the therflooues, and in the solempnyte of woukis, and in the solempnyte of tabernaclis.

14 And he ordeynede bi the ordynaunce of Dauid, his fadir, the officis of preestis in her seruyces, and the dekenes in her ordre, that thei schulden preise and mynystre bifor preestis bi the custom of ech dai; and he ordeynede porteris in her departyngis bi yate and yate. For Dauid, the man of God, hadde comaundid so;

15 and bothe preestis and dekenes passiden not fro the comaundementis of the kyng of alle thingis whiche he hadde comaundid.

16 And Salomon hadde alle costis maad redi in the kepingis of tresouris, fro that dai in whiche he foundide the hows of the Lord til in to the dai in which he perfourmyde it.

17 Thanne Salomon yede in to Asiongaber, and in to Hailath, at the brynke of the reed see, which is in the lond of Edom.

18 Therfor Iram sente to hym, by the hondis of his seruauntis, schippis, and schippe men kynnyng of the see, and thei yeden with the seruauntis of Salomon in to Ophir, and thei token fro thennus foure hundrid and fifti talentis of gold, and brouyten to kyng Salomon.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 9

1 Also the queen of Saba, whanne sche hadde herd the fame of Salomon, cam to tempte hym in derk figuris in to Jerusalem, with grete ritchessis, and camels, that baren swete smellynge spices, and ful myche of gold, and preciouse iemmes, ether peerlis. And whanne sche was comun to Salomon, sche spak to hym what euer thingis weren in hir herte.

2 And Salomon expownede to hir alle thingis whiche sche hadde put forth, and no thing was, which he made not opyn to hir.

3 And aftir that sche siy these thingis, that is, the wisdom of Salomon, and the hows which he hadde bildid,

4 also and the metis of his boord, and the dwellyng places of seruauntis, and the offices of hise mynystris, and the clothis of hem, and the boteleris, and her clothis, and the sacrifices whiche he offride in the hows of the Lord, spirit was no more in hir for wondryng.

5 And sche seide to the kyng, The word is trewe, which Y herde in my lond, of thi vertues and wisdom;

6 Y bileuyde not to telleris, til Y my silf hadde come, and myn yyen hadden seyn, and Y hadde preued that vnnethis the half of thi wisdom was teld to me; thou hast ouercome the fame bi thi vertues.

7 Blessid ben thi men, and blessid ben thi seruauntis, these that stonden bifor thee in al tyme, and heren thi wisdom.

8 Blessid be thi Lord God, that wolde ordeyne thee on his trone kyng of the puple of thi Lord God; treuli for God loueth Israel, and wole saue hym with outen ende, therfor he hath set thee kyng on hym, that thou do domes and riytfulnesse.

9 Forsothe sche yaf to the kyng sixe scoore talentis of gold, and ful many swete smellynge spices, and moost preciouse iemmes; ther weren not siche swete smellynge spices, as these whiche the queen of Saba yaf to kyng Salomon.

10 But also the seruauntis of Iram with the seruauntis of Salomon brouyten gold fro Ophir, and trees of thyne, and most preciouse iemmes; of whiche,

11 that is, of the trees of thyne, the kyng made grees in the hows of the Lord, and in the hows of the kyng, harpis also, and sautrees to syngeris; siche trees weren neuere seyn in the lond of Juda.

12 Forsothe Salomon yaf to the queen of Saba alle thingis whiche sche wolde, and whiche sche axide, many moo than sche hadde brouyt to hym. And sche turnede ayen, and yede in to hir lond with hir seruauntis.

13 Forsothe the weiyt of gold, that was brouyt to Salomon bi ech yeer, was sixe hundrid and sixe and sixti talentis of gold,

14 outakun that summe whiche the legatis of dyuerse folkis, and marchauntis weren wont to brynge, and alle the kyngis of Arabie, and the princes of londis, that brouyten togidere gold and siluer to Salomon.

15 Therfor kyng Salomon made two hundrid goldun speris of the summe of sixe hundrid floreyns, ether peesis of gold, that weren spendid in ech spere;

16 and he made thre hundrid goldun scheeldis of thre hundrid floreyns, with whiche ech scheeld was hilid; and the kyng puttide tho in the armure place, that was set in the wode.

17 Also the kyng made a greet seete of yuer, and clothide it with clennest gold;

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18 and he made sixe grees, bi whiche me stiede to the seete, and a goldun stool, and tweyne armes, oon ayens the tother, and twei liouns stondynge bisidis the armes;

19 but also he made twelue othere litle liouns stondynge on sixe grees on euer either side. Siche a seete was not in alle rewmes.

20 And alle the vessels of the feeste of the kyng weren of gold, and the vessels of the hows of the forest of the Liban weren of pureste gold; for siluer in tho daies was arettid for nouyt.

21 For also the schippis of the kyng yeden in to Tharsis with the seruauntis of Iram onys in thre yeer, and brouyten fro thennus gold, and siluer, and yuer, and apis, and pokokis.

22 Therfor kyng Salomon was magnyfied ouer alle kyngis of erthe for richessis and glorie.

23 And alle the kyngis of londis desireden to se the face of Salomon, for to here the wisdom which God hadde youe in his herte; and thei brouyten to hym yiftis,

24 vessels of siluer and of gold, clothis and armuris, and swete smellynge spices, horsis and mulis, bi ech yeer.

25 Also Salomon hadde fourti thousynde of horsis in stablis, and twelue thousynde of charis and of knyytis; and he ordeynede hem in the citees of charis, and where the kyng was in Jerusalem.

26 Forsothe he vside power on alle the kyngis, fro the flood Eufrates til to the lond of Filisteis, and til to the termes of Egipt.

27 And he yaf so greet plente of siluer in Jerusalem, as of stoonys, and so greet multitude of cedris, as of sycomoris that growen in feeldi places.

28 Forsothe horsis weren brouyt fro Egipt, and fro alle cuntreis.

29 Sotheli the residue of the formere werkis and the laste of Salomon ben writun in the wordis of Nathan, the prophete, and in the wordis of Achie of Silo, and in the visioun, ether prophesie, of Addo, the prophete, ayens Jeroboam, sone of Nabath.

30 Sotheli Salomon regnede in Jerusalem on al Israel fourti yeer, and he slepte with his fadris; and thei birieden hym in the citee of Dauid, and Roboam, his sone, regnyde for hym.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 10

1 Forsothe Roboam yede forth in to Sichem; for al Israel came togidere thidur to make hym kyng.

2 And whanne Jeroboam, the sone of Nabath, that was in Egipt, for he fledde thidur bifor Salomon, hadde herd this, he turnyde ayen anoon.

3 And thei clepiden hym, and he cam with al Israel, and thei spaken to Roboam, and seiden,

4 Thi fadir oppresside vs with ful hard yok; comaunde thou liytere thingis than thi fader, that settide on vs a greuouse seruage; and releese thou a litil of the birthun, that we serue thee. And he seide,

5 After thre daies turne ye ayen to me. And whanne the puple was goon, he took counsel with elde men,

6 that stoden bifor his fadir Salomon, while he lyuyde yit, and seide, What counsel yyuen ye, that Y answere to the puple?

7 And thei seiden to hym, If thou plesist this puple, and makist hem softe bi meke wordis, thei schulen serue thee in al tyme.

8 And he forsook the counsel of elde men, and bigan to trete with yonge men, that weren nurischid with hym, and weren in his cumpenye.

9 And he seide to hem, What semeth to you? ether what owe Y answere to this puple, that seide to me, Releese thou the yok, which thi fadir puttide on vs?

10 And thei answeriden, as yonge men and nurschyd with hym in delicis, and seiden, Thus thou schalt speke to the puple that seide to thee, Thi fadir made greuouse oure yok, releese thou; and thus thou schalt answere to hem, My leeste fyngur is gretter than the leendis of my fader;

11 my fadir puttide on you a greuouse yok, and Y schal leie to a gretter birthun; my fadir beet you with scourgis, forsothe Y schal bete you with scorpiouns, that is, hard knottid roopis.

12 Therfor Jeroboam and al the puple cam to Roboam in the thridde dai, as he hadde comaundid to hem.

13 And the kyng answeride harde thingis, after that he hadde forsake the counsel of the eldere men,

14 and he spak bi the wille of the yonge men, My fadir puttide on you a greuouse yok, which Y schal make greuousere; my fadir beet you with scourgis, sotheli Y schal bete you with scorpiouns.

15 And he assentide not to the preieris of the puple; for it was the wille of God, that his word schulde be fillid, which he hadde spoke bi the hond of Ahie of Silo to Jeroboam, sone of Nabath.

16 Sotheli whanne the kyng seide hardere thingis, al the puple spak thus to hym, No part is to vs in Dauid, nether eritage in the sone of Isai; Israel, turne thou ayen in to thi tabernaclis, sotheli thou, Dauid, feede thin hows. And Israel yede in to hise tabernaclis.

17 Forsothe Roboam regnede on the sones of Israel, that dwelliden in the citees of Juda.

18 And kyng Roboam sente Adhuram, that was souereyn ouer the tributis; and the sones of Israel stonyden hym, and he was deed. Certis kyng Roboam hastide to stie in to the chare, and fledde in to Jerusalem.

19 And Israel yede awei fro the hows of Dauid til to this dai. Forsothe it was doon, whanne al Israel hadde herd, that Jeroboam turnede ayen, thei senten, and clepiden hym, whanne the cumpeny was gaderid, and thei ordeyneden him king on al Israel; and no man, outakun the lynage of Juda aloone, suede the hows of Dauid.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 11

1 Forsothe Roboam cam in to Jerusalem, and clepide togidere al the hows of Juda and of Beniamyn, til to nyne scoore thousynde of chosen men and werriouris, for to fiyte ayens Israel, and for to turne his rewme to hym.

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2 And the word of the Lord was maad to Semeye, the man of God,

3 and seide, Speke thou to Roboam, the sone of Salomon, kyng of Juda, and to al Israel, which is in Juda and Beniamyn; The Lord seith these thingis,

4 Ye schulen not stie, nethir ye schulen fiyte ayens youre britheren; ech man turne ayen in to his hows, for this thing is doon bi my wille. And whanne thei hadden herd the word of the Lord, thei turneden ayen, and yeden not ayens kyng Jeroboam.

5 Forsothe Roboam dwellide in Jerusalem, and he bildide wallid citees in Juda;

6 and bildide Bethleem, and Ethan, and Thecue, and Bethsur;

7 and Sochot, and Odollam;

8 also and Jeth, and Maresa, and Ziph;

9 but also Huram, and Lachis, and Azecha;

10 and Saraa, and Hailon, and Ebron, that weren in Juda and Beniamyn, ful strong citees.

11 And whanne he hadde closid tho with wallis, he settide in tho citees princes, and bernes of metis, that is, of oile, and of wyn.

12 But also in ech citee he made placis of armuris of scheeldis, and speris, and he made tho strong with most diligence; and he regnyde on Juda and Beniamyn.

13 Sotheli the preestis and dekenes, that weren in al Israel, camen to hym fro alle her seetis,

14 and forsoken her subarbis and possessiouns, and thei passiden to Juda and to Jerusalem; for Jeroboam and hise aftir comeris hadden cast hem a wey, that thei schulden not be set in preesthod of the Lord;

15 which Jeroboam made to hym preestis of hiye places, and of feendis, and of caluys, which he hadde maad.

16 But also of alle the linagis of Israel, whiche euer yauen her herte to seke the Lord God of Israel, thei camen to Jerusalem for to offre her sacrifices bifor the Lord God of her fadris.

17 And thei strengthiden the rewme of Juda, and strengthiden Roboam, the sone of Salomon, bi thre yeer; for thei yeden in the weies of Dauid, and of Salomon, oneli bi thre yeer.

18 Forsothe Roboam weddide a wijf Malaoth, the douytir of Jerymuth, sone of Dauid, and Abiail, the douytir of Heliab, sone of Ysaye;

19 and sche childide to hym sones, Yeus, and Somorie, and Zerei.

20 Also after this wijf he took Maacha, the douyter of Abissalon, and sche childide to hym Abia, and Thai, and Ziza, and Salomyth.

21 Forsothe Roboam louyde Maacha, the douytir of Abissalon, aboue alle hise wyues and secundarie wyues. Forsothe he hadde weddid eiytene wyues, sotheli sixti secundarie wyues; and he gendride eiyte and twenti sones, and sixti douytris.

22 Sotheli he ordeynede Abia, the sone of Maacha, in the heed, duyk ouer alle hise britheren; for he thouyte to make Abia kyng,

23 for he was wisere and myytiere ouer alle hise sones, and in alle the coostis of Juda and of Beniamyn, and in alle wallid citees; and he yaf to hem ful many metis, and he had many wyues.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 12

1 And whanne the rewme of Roboam was maad strong and coumfortid, he forsook the lawe of the Lord, and al Israel with hym.

2 Sotheli in the fyuethe yeer of the rewme of Roboam Sesach, the kyng of Egipt, stiede in to Jerusalem, for thei synneden ayens the Lord;

3 and he stiede with a thousynde and two hundrid charys, and with sixti thousynde of horse men, and no noumbre was of the comyn puple, that cam with hym fro Egipt, that is, Libiens, and Trogoditis, and Ethiopiens.

4 And he took ful stronge citees in Juda, and he cam til to Jerusalem.

5 Forsothe Semei, the prophete, entride to Roboam, and to the princes of Juda, whiche fleynge fro Sesach weren gaderid togidere in to Jerusalem. And he seide to hem, The Lord seith these thingis, Ye han forsake me, and Y haue forsake you in the hond of Sesach.

6 And the princes of Israel and the kyng weren astonyed, and seiden, The Lord is iust.

7 And whanne the Lord hadde seyn that thei weren mekid, the word of the Lord was maad to Semey, and seide, For thei ben mekid, Y schal not distrie hem, and Y schal yyue to hem a litil help, and my stronge veniaunce schal not droppe on Jerusalem bi the hond of Sesach.

8 Netheles thei schulen serue hym, that thei knowe the dyuersitee of my seruyce and of the seruyce of the rewme of londis.

9 Therfor Sesach, the kyng of Egipt, yede a wey fro Jerusalem, aftir that he hadde take awei the tresouris of the hows of the Lord, and of the kyngis hows; and he took alle thingis with hym, and the goldun scheeldis whiche Salomon hadde maad,

10 for whiche the kyng made brasun scheeldis, and took tho to the princes of scheeld makeris, that kepten the porche of the paleis.

11 And whanne the kyng entride in to the hows of the Lord, the scheeldmakeris camen, and token tho, and eft brouyten tho to his armure place.

12 Netheles for thei weren mekid, the ire of the Lord was turned a wei fro hem, and thei weren not don a wei outirli; for good werkis weren foundyn also in Juda.

13 Therfor kyng Roboam was coumfortid in Jerusalem, and regnede. Forsothe he was of oon and fourti yeer, whanne he bigan to regne, and he regnyde seuentene yeer in Jerusalem, the citee which the Lord chees of alle the lynagis of Israel, that he schulde conferme his name there. Forsothe the name of his modir was Naama Amanytis.

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14 And he dide yuel, and he made not redi his herte to seke God.

15 Sotheli the firste and the laste werkis of Roboam ben writun, and diligentli declarid in the bookis of Semei the profete, and of Abdo the profete.

16 And Roboam and Jeroboam fouyten in alle daies ayens hem silf. And Roboam slepte with hise fadris, and was biried in the citee of Dauid; and Abia, his sone, regnede for hym.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 13

1 Yn the eiytenthe yeer of kyng Jeroboam Abia regnede on Juda;

2 he regnede thre yeer in Jerusalem; and the name of hise modir was Mychaie, the douyter of Vriel of Gabaa. And batel was bitwixe Abia and Jeroboam.

3 And whanne Abia hadde bigunne batel, and hadde most chyualrouse men, and four hundrid thousynde of chosun men, Jeroboam arayede ayenward the scheltroun with eiyte hundrid thousynde of men, and thei weren chosun men and most stronge to batels.

4 Therfor Abia stood on the hil Semeron, that was in Effraym, and seide, Here thou, Jeroboam and al Israel;

5 whether ye knowen not, that the Lord God of Israel yaf to Dauid the rewme on Israel with outen ende, to hym and to hise sones in to the couenaunt of salt, that is, stidefast and stable?

6 And Jeroboam, the sone of Nabath, the seruaunt of Salomon, sone of Dauid, roos, and rebellide ayens his lord.

7 And most veyn men and the sones of Belial weren gaderid to hym, and thei hadden myyt ayens Roboam, the sone of Salomon. Certis Roboam was buystuouse, ether fonne, and of feerdful herte, and myyte not ayenstonde hem.

8 Now therfor ye seien, that ye moun ayenstonde the rewme of the Lord, which he holdith in possessioun bi the sones of Dauid; and ye han a greet multitude of puple, and goldun caluys, whiche Jeroboam made in to goddis to you.

9 And ye han caste a wei the preestis of the Lord, the sones of Aaron, and dekenes, and ye han maad preestis to you, as alle the puplis of londis han preestis; who euer cometh and halewith his hond in a bole, in oxis, and in seuene wetheris, anoon he is maad preest of hem that ben not goddis.

10 But oure Lord is God, whom we forsaken not; and preestis of the sones of Aaron mynystren to the Lord, and dekenes ben in her ordre;

11 and thei offren brent sacrifices to the Lord bi ech dai in the morewtid and euentid, and encense maad bi comaundementis of the lawe; and loues ben set forth in a moost clene boord; and at vs is the goldun candilstik and his lanterne, that it be teendid euere at euentid; forsothe we kepen the comaundementis of our God, whom ye han forsake.

12 Therfor God is duyk in oure oost, and hise preestis, that trumpen and sownen ayens you; nyle ye, sones of Israel, fiyte ayens the Lord God of youre fadris, for it spedith not to you.

13 While he spak these thingis, Jeroboam made redi tresouns bihynde; and whanne he stood euene ayens the enemyes, he cumpasside with his oost Juda vnwitynge.

14 And Juda bihelde, and siy batel neiy euene ayens, and bihynde the bak; and he criede to the Lord, and preestis bigunnen for to trumpe.

15 And alle the men of Juda crieden, and, lo! while thei crieden, God made aferd Jeroboam and al Israel, that stood euen ayens Juda and Abia.

16 And the men of Israel fledden fro Juda, and God bitook hem in to the hondis of men of Juda.

17 Therfor Abia and his puple smoot hem with a greet wounde, and there felden doun of hem fyue hundrid thousynde of stronge men woundid.

18 And the sones of Israel weren maad lowe in that tyme, and the sones of Juda weren coumfortid ful greetli, for thei hadden hopid in the Lord God of her fadris.

19 Forsothe Abia pursuede Jeroboam fleynge, and took hise cytees, Bethel and hise vilagis, and Jesana with hise vilagis, and Ephron and hise vilagis;

20 and Jeroboam miyte no more ayenstonde in the daies of Abia, whom the Lord smoot, and he was deed.

21 Therfor Abia, whanne his empire was coumforted, took fourtene wyues, and he gendride two and twenti sones, and sixtene douytris.

22 The residue of wordis of Abia and of his weyes and werkis, ben writun ful diligentli in the book of Abdo, the profete.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 14

1 Forsothe Abia slepte with hise fadris, and thei birieden hym in the citee of Dauid; and Asa, his sone, regnede for hym. In whos daies the lond restide ten yeer.

2 And Asa dide that, that was good and plesaunt in the siyt of his God, and he destriede the auteris of straunge worschipyng, and he destriede hiy places,

3 and brak ymagis, and kittide doun woodis;

4 and he comaundide Juda to seke the Lord God of her fadris, and to do the lawe and alle comaundementis.

5 And he took awei fro alle the citees of Juda auteris and templis of idols, and he regnede in pees.

6 And he bildide stronge cytees in Juda; for he was in reste, and no batels risiden in his tymes, for the Lord yaf pees.

7 Forsothe he seide to Juda, Bilde we these cytees, and cumpasse we with wallis, and strengthe we with touris and yatis and lockis, as longe as alle thingis ben restful fro batel; for we han souyte the Lord God of oure fadris, and he hath youe to vs pees bi cumpas. Therfor thei bildiden, and no lettyng was in bildyng.

8 Sotheli Asa hadde in his oost thre hundrid thousynde of men of Juda berynge scheldis and speris, sotheli of Beniamyn he hadde two hundrid thousynde and fourscoore thousynde of scheeld beeris and of archeris; alle these weren ful stronge men.

9 Forsothe Zara of Ethiop yede out ayens hem with his oost ten sithis an hundrid thousynde, and with thre hundrid charis, and cam til to Masera.

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10 Certis Aza yede ayens hem, and araiede scheltrun to batel in the valei Sephata, which is bisidis Masera. And he inwardli clepide the Lord God,
11 and seide, Lord, no dyuersitee is anentis thee, whether thou helpe in fewe, ethir in manye; oure Lord God, helpe thou vs, for we han trist in thee and in thi name, and camen ayens this multitude; Lord, thou art oure God, a man haue not the maistrye ayens thee.
12 Therfor the Lord made aferd Ethiopens bifor Asa and Juda, and Ethiopens fledden; and Asa and his puple,
13 that was with hym, pursuede hem til to Gerare. And Ethiopens felden doun til to deeth, for thei weren al to-brokun bi the Lord sleynge, and bi his oost fiytynge. Therfor thei token many spuylis,
14 and smitiden alle the citees bi the cumpas of Gerare; for greet drede hadde assailid alle men. And thei rifliden cytees, and baren a weye myche prey;
15 but also thei destrieden the fooldis of scheep, and token multitude without noumbre of scheep and of camels, and turneden ayen in to Jerusalem.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 15

1 Forsothe Azarie, the sone of Obeth, whanne the spirit of the Lord was comyn in to hym,
2 yede out in to the metyng of Asa; and seide to hym, Asa and al Juda and Beniamyn, here ye me; the Lord is with you, for ye weren with hym; if ye seken hym, ye schulen fynde hym; sotheli if ye forsaken hym, he schal forsake you.
3 Forsothe many daies schulen passe in Israel with outen veri God, and without preest, and without techere, and without lawe.
4 And whanne thei turnen ayen in her angwisch, and crien to the Lord God of Israel, and seken hym, thei schulen fynde hym.
5 In that tyme schal not be pees to go out and to go in, but dredis on al side on alle the dwelleris of londis.
6 For a folk schal fiyte ayens folk, and a citee ayens a citee, for the Lord schal disturble hem in al anguysch;
7 but be ye coumfortid, and youre hondis be not slakid; for mede schal be to youre werk.
8 And whanne Asa hadde herd this thing, that is, the wordis and profesye of Asarie, the sone of Obed, the profete, he was coumfortid, and he dide a wei alle the idols fro al the lond of Juda and of Beniamyn, and fro the citees whiche he hadde take of the hil of Effraym. And he halewide the auter of the Lord, that was bifor the porche of the hows of the Lord.
9 And he gaderide togidere al Juda and Beniamyn, and with hem the comelyngis of Effraym, and of Manasses, and of Symeon; for manye of Israel, seynge that his Lord God was with hym, fledden ouer to hym.
10 And whanne thei hadden comun in to Jerusalem, in the thridde monethe, in the fiftenthe yeer of the rewme of Asa,
11 thei offriden to the Lord in that dai, bothe of the spuylis and of the prey, which thei hadden brouyt, seuene hundrid oxis, and seuene thousynde wetheris.
12 And Asa entride bi custom to make strong the boond of pees, that thei schulden seke the Lord God of her fadris in al her herte, and in al her soule.
13 Sotheli he seide, If ony man sekith not the Lord God of Israel, die he, fro the leeste til to the mooste, fro man til to womman.
14 And alle that weren in Juda sworen with cursyng to the Lord, with greet vois, in hertli song, and in sown of trumpe, and in sown of clariouns;
15 for thei sworen in al her herte, and in al the wille thei souyten hym, and founden hym; and the Lord yaf to hem reste bi cumpas.
16 But also he puttide doun Maacha, the modir of Asa the kyng, fro the streit empire, for sche hadde made in a wode the symylacre, ether licnesse, of a mannus yerde; and he al to-brak al that symylacre, and pownede it in to gobetis, and brente it in the stronde of Cedron.
17 But hiy places weren left in Israel; netheles the herte of Asa was riytful in alle hise daies.
18 And he brouyte in to the hows of the Lord tho thingis that his fadir avowide, siluer and gold, and dyuerse purtenaunce of vessels;
19 sotheli batel was not til to the threttithe yeer of the rewme of Asa.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 16

1 Forsothe in the sixe and thrittithe yeer of his rewme Baasa, the kyng of Israel, stiede in to Juda, and cumpasside Rama with a wal, that no man of the rewme of Asa myyte go out ether entre sikirli.
2 Sotheli Asa brouyte forth gold and siluer fro the tresours of the hows of the Lord, and fro the kyngis tresouris; and sente to Benadab, kyng of Sirie, that dwellide in Damask,
3 and seide, Boond of pees is bitwixe me and thee, and my fadir and thi fadir hadden acordyng; wherfor Y sente to thee siluer and gold, that whanne thou hast broke the boond of pees, which thou hast with Baasa, king of Israel, thou make hym to go awei fro me.
4 And whanne this was foundun, Benadab sente princes of hise oostis to the citees of Israel, whiche smytiden Ahion, and Dan, and Abelmaym, and alle the wallid citees of Neptalym.
5 And whanne Baasa hadde herd this, he ceesside to bilde Rama, and left his werk.
6 Forsothe kyng Asa took al Juda, and thei token fro Rama the stonys and trees, whiche Baasa hadde maad redi to bildyng; and he bildide of tho Gabaa, and Maspha.
7 In that tyme Anany, the profete, cam to Asa, kyng of Juda, and seide to hym, For thou haddist trist in the kyng of Sirie, and not in thi Lord God, herfor the oost of the kyng of Sirie aschapide fro thin hond.
8 Whether Ethiopiens and Libiens weren not many mo in charis, and knyytis, and ful greet multitude; whiche whanne thou haddist bileuyd to the Lord, he bitook in to thin hondis?
9 For the iyen of the Lord biholden al the erthe, and yyuen strengthe to hem, that with perfit herte bileuen in to hym.

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Therfor thou hast do folili, and for this, yhe, in present tyme batels schulen rise ayens thee.

10 And Asa was wrooth ayens the prophete, and comaundide hym to be sent in to stockis. Forsothe the Lord hadde indignacioun greetli on this thing, and killide ful many of the puple in that tyme.

11 Sotheli the firste and the laste werkis of Asa ben writun in the book of kyngis of Juda and of Israel.

12 Forsothe Asa was sijk ful gretli in the akynge of feet, in the nyne and thrittithe yeer of his rewme; and nether in his sikenesse he souyte the Lord, but tristide more in the craft of lechis.

13 And Asa slepte with hise fadris, and he was deed in the oon and fourtithe yeer of his rewme.

14 And thei birieden him in his sepulcre, which he hadde maad to hym silf in the cytee of Dauid; and thei puttiden hym on his bed ful of swete smellynge spices and oynementis of hooris, that weren maad togidere bi the craft of oynement makeris, and thei brenten on hym with ful greet cost.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 17

1 Forsothe Josaphat, his sone, regnyde for hym; and he hadde the maistrye ayens Israel.

2 And he settide noumbris of knyytis in alle the citees of Juda, that weren cumpassid with wallis, and he disposide strong holdis in the lond of Juda, and in the citees of Effraym, whiche Asa, his fadir, hadde take.

3 And the Lord was with Josaphat, whiche yede in the firste weies of Dauid, his fadir; he hopide not in Baalym,

4 but in the Lord God of Dauid, his fadir, and he yede in the comaundementis of God, and not bi the synnes of Israel.

5 And the Lord confermyde the rewme in his hond; and al Juda yaf yiftis to Josaphat, and ritchessis with outen noumbre, and myche glorie weren maad to hym.

6 And whanne his herte hadde take hardynesse for the weies of the Lord, he took awei also hiy placis and wodis fro Juda.

7 Forsothe in the thridde yeer of his rewme he sente of hise princes Benail, and Abdie, and Zacarie, and Nathanael, and Mychee, that thei schulden teche in the citees of Juda;

8 and with hem he sente dekenes Semeye, and Nathanye, and Zabadie, and Azahel, and Semyramoth, and Jonathan, and Adonye, and Thobie, and Abadonye, dekenes; and with hem he sente Elisama and Joram, preestis;

9 and thei tauyten the puple in Juda, and hadden the book of the lawe of the Lord; and thei cumpassiden alle the citees of Juda, and tauyten al the puple.

10 Therfor the drede of the Lord was maad on al the rewmes of londis, that weren bi cumpas of Juda; and tho dursten not fiyte ayens Josaphat.

11 But also Filisteis brouyten yiftis to Josaphat, and tol of siluer; and men of Arabie brouyten scheep seuene thousynde, and seuene hundrid of wetheris, and so many buckis of geet.

12 Therfor Josaphat encreesside, and was magnified til in to an hiy; and he bildide in Juda housis at the licnesse of touris, and stronge citees;

13 and he made redi many werkis in the citees of Juda. Also men werriouris and stronge men weren in Jerusalem;

14 of whiche this is the noumbre, bi the housis and meynees of alle in Juda. Duyk Eduas was prince of the oost, and with hym weren thre hundrid thousynde ful stronge men.

15 Aftir hym was Johannan prince, and with hym weren two hundrid thousynde and foure scoore thousynde.

16 After this also Amasye, the sone of Zechri, was halewid to the Lord, and with hym weren two hundrid thousynde of stronge men.

17 Eliada myyti to batels suede this Amasie, and with hym weren two hundrid thousynde of men holdynge bouwe and scheeld.

18 Aftir this was also Josaphat, and with hym weren an hundrid thousynde and foure scoore thousynde of redi knyytis.

19 Alle these weren at the hond of the kyng, outakun othere, whiche he hadde put in wallid cytees and in al Juda.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 18

1 Therfor Josaphat was riche and ful noble, and bi affynyte, ethir alie, he was ioyned to Achab.

2 And aftir yeeris he cam doun to hym in to Samarie; at whos comyng Achab killide ful many wetheris and oxis, and to the puple that cam with hym; and he counseilide hym to stie in to Ramoth of Galaad.

3 And Achab, the kyng of Israel, seide to Josaphat, kyng of Juda, Come thou with me in to Ramoth of Galaad. To whom he answeride, As and Y am, thou art; as thi puple, so and my puple; and we schulen be with thee in batel.

4 And Josaphat seide to the kyng of Israel, Y biseche, counsele thou in present tyme the word of the Lord.

5 Therfor the kyng of Israel gaderide togidere foure hundrid men of prophetis, and seide to hem, Owen we to go in to Ramath of Galaad for to fiyte, ethir take reste? And thei seiden, Stie ye, and God schal bitake in the hond of the king.

6 And Josaphat seide, Whether no profete of the Lord is here, that we axe also of hym?

7 And the kyng of Israel seide to Josaphat, O man is, of whom we moun axe the wille of the Lord, but and Y hate hym, for he prophecieth not good, but yuel to me in al tyme; sothely it is Mychee, the sone of Jebla. And Josaphat seide to hym, Kyng, speke thou not in this maner.

8 Therfor the kyng of Israel clepide oon of the geldyngis, and seide to hym, Clepe thou soone Mychee, the sone of Jebla.

9 Forsothe the kyng of Israel and Josaphat, the kyng of Juda, saten euer eithir in his seete, and weren clothid in kyngis aray; forsothe thei saten in the cornfloor, ether large hows, bisidis the yate of Samarie; and alle the prophetis profesieden bifor hem.

10 Forsothe Sedechie, the sone of Cananee, made to hym yrone hornes, and seide, The Lord seith these thingis, With these thou schalt wyndewe Sirie, til thou al to-brake it.

11 And alle prophetis profesieden in lijk maner, and seiden, Stie thou in to Ramoth of Galaad, and thou schalt haue

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prosperite; and the Lord schal bitake hem in to the hondis of the kyng.

12 Forsothe the messanger, that yede to clepe Mychee, seide to hym, Lo! the wordis of alle prophetis tellen with o mouth goodis to the kyng; therfor, Y preye thee, that thi word disente not fro hem, and that thou speke prosperitees.

13 To whom Mychee answeride, The Lord lyueth, for what euer thingis my Lord spekith to me, Y schal speke these thingis. Therfor he cam to the kyng.

14 To whom the kyng seide, Mychee, owen we go in to Ramoth of Galaad to fiyte, ether take reste? To whom he answeride, Stie ye, for alle prosperitees schulen come, and enemyes schulen be bitakun in to youre hondis.

15 And the kyng seide, Eft and eft Y charge thee, that thou speke not to me no but that that is soth in the name of the Lord.

16 And he seide, Y siy al Israel scaterid in the hillis, as scheep with out scheepherde. And the Lord seide, These men han not lordis; ech man turne ayen in to his hows in pees.

17 The kyng of Israel seide to Josaphat, Whether Y seide not to thee, that he profesiede not ony good to me, but tho thingis that ben yuele?

18 And therfor Mychee seide, Here ye the word of the Lord. Y siy the Lord sittynge in his trone, and al the oost of heuene stondynge nyy him at the riytside and leftside.

19 And the Lord seide, Who schal disseyue Achab, the kyng of Israel, that he stie, and falle doun in Ramoth of Galaad? And whanne oon seide in this maner, and another seide in another maner, a spirit cam forth,

20 and stood bifor the Lord, and seide, Y schal disseyue hym. To whom the Lord seide, Wherynne, therfor schalt thou disseyue?

21 And he answeride, Y schal go out, and Y schal be a fals spirit in the mouth of alle hise profetis. And the Lord seide, Thou schalt disseyue, and thou schalt haue the maystri; go thou out, and do so.

22 Now therfor, lo! the Lord hath youe a spirit of leesyng in the mouth of alle thi prophetis, and the Lord spak yuels of thee.

23 Forsothe Sedechie, the sone of Chananee, neiyide, and smoot the cheke of Mychee, and seide, Bi what weye passide the Spirit of the Lord fro me to speke to thee?

24 And Mychee seide, Thou thi silf schalt se in that dai, whanne thou schalt entre fro closet in to closet, that thou be hid.

25 Sotheli the kyng of Israel comaundide, seiynge, Take ye Mychee, and lede ye hym to Amon, prince of the citee, and to Joas, the sone of Amalech;

26 and ye schulen seie, The kyng seith these thingis, Sende ye this man in to prisoun, and yyue ye to hym a litil of breed, and a litil of watir, til Y turne ayen in pees.

27 And Mychee seide, If thou turnest ayen in pees, the Lord spak not in me. And he seide, Alle puplis here ye.

28 Therfor the kyng of Israel, and Josaphat, the kyng of Juda, stieden in to Ramoth of Galaad.

29 And the kyng of Israel seide to Josaphat, Y schal chaunge clothing, and so Y schal go to fiyte; but be thou clothid in thi clothis. Therfor whanne the kyng of Israel hadde chaungid clothing, he cam to batel.

30 Forsothe the kyng of Sirie comaundide to the duykis of his multitude of knyytis, and seide, Fiyte ye not ayens the leeste, nether ayens the mooste; no but ayens the kyng aloone of Israel.

31 Therfor whanne the princes of the multitude of knyytis hadden seyn Josaphat, thei seiden, This is the kyng of Israel; and thei cumpassiden hym, and fouyten. And he criede to the Lord; and the Lord helpide hym, and turnede hem awey fro hym.

32 Sotheli whanne the duykis of the multitude of knyytis hadden herd, that it was not the kyng of Israel, thei leften hym.

33 Forsothe it bifelde, that oon of the puple schette an arewe in to vncerteyn, and smoot the kyng of Israel bitwixe the necke and the schuldris. And he seide to his charietere, Turne thin hond, and lede me out of the scheltrun; for Y am woundid.

34 And the batel was endid in that dai. Certis the kyng of Israel stood in his chare ayens men of Sirye til to euentid, and he diede, whanne the sunne yede doun.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 19

1 Forsothe Josaphat, kyng of Juda, turnede ayen pesibli in to his hows in to Jerusalem.

2 Whom the profete Hieu, the sone of Ananye, mette, and seide to hym, Thou yyuest help to a wickid man, and thou art ioyned bi frendschip to hem that haten the Lord; and therfor sotheli thou deseruedist the wraththe of the Lord;

3 but good werkis ben foundyn in thee, for thou didist awey wodis fro the lond of Juda, and thou hast maad redi thin herte, for to seke the Lord God of thi fadris.

4 Therfor Josaphat dwellide in Jerusalem; and eft he yede out to the puple fro Bersabee til to the hil of Effraym, and he clepide hem ayen to the Lord God of her fadris.

5 And he ordeynede iugis of the lond in alle the strengthid citees of Juda, bi ech place.

6 And he comaundide to the iugis, and seide, Se ye, what ye doen; for ye vsen not the doom of man, but of the Lord; and what euere thing ye demen, schal turne in to you;

7 the drede of the Lord be with you, and do ye alle thingis with diligence; for anentis youre Lord God is no wickidnesse, nether takynge of persoones, nether coueitise of yiftis.

8 Also in Jerusalem Josaphat ordeynede dekenes, and preestis, and the princes of meynees of Israel, that thei schulden deme the doom and cause of the Lord to the dwellers of it.

9 And he comaundide to hem, and seide, Thus ye schulen do in the drede of the Lord, feithfuli and in perfite herte.

10 Ech cause that cometh to you of youre britheren, that dwellen in her citees, bitwixe kynrede and kynrede, where euere is questioun of the lawe, of the comaundement, of cerymonyes, ether sacrifices, of iustifyingis, schewe ye to hem,

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that thei do not synne ayens the Lord, and that wraththe com not on you and on youre britheren. Therfor ye doynge thus schulen not do synne.

11 Forsothe Amarie, youre preest and bischop, schal be souereyn in these thingis, that perteynen to God. Sotheli Zabadie, the sone of Ismael, which is duyk in the hows of Juda, schal be on tho werkis that perteynen to the office of the kyng, and ye han maistris dekenes bifor you; be ye coumfortid, and do ye diligentli, and the Lord schal be with you in goodis.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 20

1 Aftir these thingis the sones of Moab, and the sones of Amon, and with hem of Idumeis, weren gaderid togidere to Josaphat, for to fiyte ayens hym.

2 And messangeris camen, and schewiden to Josaphat, seiden, A greet multitude of tho placis that ben biyondis the see, and of Sirie, is comun ayens thee; and, lo! thei stonden in Asasonthamar, which is Engaddi.

3 Forsothe Josaphat was aferd by drede, and yaf hym silf al for to preye the Lord, and prechide fastynge to al Juda.

4 And Juda was gaderid togidere for to preye the Lord, but also alle men camen fro her citees for to biseche hym.

5 And whanne Josaphat hadde stonde in the myddis of the cumpeny of Juda and of Jerusalem, in the hows of the Lord, bifor the newe large place,

6 he seide, Lord God of oure fadris, thou art God in heuene, and thou art lord of alle rewmes of folkis; strengthe and power ben in thin hond, and noon may ayenstonde thee.

7 Whether not thou, oure God, hast slayn alle the dwelleris of this lond bifor thi puple Israel, and hast youe it to the seed of Abraham, thi freend, withouten ende?

8 And thei dwelliden therynne, and bildiden therinne a seyntuarie to thi name, and seiden,

9 If yuelis comen on vs, the swerd of doom, pestilence, and hungur, we schulen stonde bifor this hows withouten ende in thi siyt, in which hows thi name is clepid, and we schulen crie to thee in oure tribulaciouns; and thou schalt here vs, and schalt make vs saaf.

10 Now therfor lo! the sones of Amon and of Moab and the hil of Seir, bi whiche thou grauntidist not to the sones of Israel for to passe, whanne thei yeden out of Egipt, but thei bowiden awei fro hem, and killiden not hem,

11 thei doon ayenward, and enforsen to caste vs out of the possessioun, which thou, oure God, hast youe to vs;

12 therfor whether thou schalt not deme hem? Treuli in vs is not so greet strengthe, that we moun ayenstonde this multitude, that felde yn on vs; but sithen we witen not what we owen to do, we han oneli this residue, that we dresse oure iyen to thee.

13 Sotheli al Juda stood bifor the Lord, with her litle children and wyues and fre children.

14 Forsothe Hiaziel, the sone of Zacarie, sone of Ananye, sone of Hieyel, sone of Machanye, was a dekene, and of the sones of Asaph, on whom the Spirit of the Lord was maad in the myddis of the cumpeny,

15 and he seide, Al Juda, and ye that dwellen in Jerusalem, and thou, king Josaphat, perseyue ye, the Lord seith these thingis to you, Nyle ye drede, nether be ye aferd of this multitude, for it is not youre batel, but Goddis batel.

16 To morewe ye schulen stie ayens hem; for thei schulen stie bi the side of the hil, bi name Seys, and ye schulen fynde hem in the hiynesse of the stronde, which is ayens the wildirnesse of Jheruhel.

17 For it schulen not be ye, that schulen fiyte; but oneli stonde ye trustili, and ye schulen se the help of the Lord on you. A! Juda and Jerusalem, nyle ye drede, nether be ye aferd; to morewe ye schulen go out ayens hem, and the Lord schal be with you.

18 Therfor Josaphat, and Juda, and alle the dwelleris of Jerusalem, felden lowli on the erthe bifor the Lord, and worschypiden hym.

19 Forsothe the dekenes of the sones of Caath, and of the sones of Chore, herieden the Lord God of Israel with greet vois an hiy.

20 And whanne thei hadden rise eerli, thei yeden not bi the deseert of Thecue; and whanne thei hadden gon forth, Josaphat stood in the myddis of hem, and seide, Juda and alle the dwelleris of Jerusalem, here ye me; bileue ye in youre Lord God, and ye schulen be sikur; bileue ye to hise prophetis, and alle prosperitees schulen come.

21 And he yaf counsel to the puple, and he ordeynede the syngeris of the Lord, that thei schulden herye hym in her cumpanyes, and that thei schulden go bifor the oost, and seie with acordynge vois, Knouleche ye to the Lord, for he is good; for his merci is in to the world.

22 And whanne thei bigunnen to synge heriyngis, the Lord turnede the buyschementis of hem in to hem silf, that is, of the sones of Amon and of Moab and of the hil of Seir, that yeden out to fiyte ayens Juda; and thei weren slayn.

23 For whi the sones of Amon and of Moab risiden togidere ayens the dwelleris of the hil of Seir, to sle, and to do awey hem; and whanne thei hadden do this in werk, thei weren turned also in to hem silf, and felden doun togidere bi woundis ech of othere.

24 Certis whanne Juda was comun to the denne, that biholdith the wildirnesse, he siy afer al the large cuntrei ful of deed bodies, and that noon was left, that miyte ascape deeth.

25 Therfor Josaphat cam, and al the puple with hym, to drawe awey the spuylis of deed men, and thei founden among the deed bodies dyuerse purtenaunce of houshold, and clothis, and ful preciouse vessels; and thei rauyischiden in dyuerse maneres, so that thei myyten not bere alle thingis, nether thei myyten take awei the spuylis bi thre daies, for the greetnesse of prey.

26 Sotheli in the fourthe dai thei weren gaderid togidere in the valey of Blessyng; forsothe for thei blessiden the Lord there, thei clepiden that place the valei of Blessyng til in to present dai.

27 And ech man of Juda turnede ayen, and the dwelleris of Jerusalem, and Josaphat bifor hem, in to Jerusalem with

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greet gladnesse; for the Lord God hadde youe to hem ioye of her enemyes.

28 And thei entriden in to Jerusalem with sawtrees, and harpis, and trumpis, in to the hows of the Lord.

29 Forsothe the drede of the Lord felde on alle the rewmes of londis, whanne thei hadden herd, that the Lord hadde fouyte ayens the enemies of Israel.

30 And the rewme of Josaphat restide; and the Lord yaf pees to hym bi cumpas.

31 Therfor Josaphat regnede on Juda; and he was of fyue and thritti yeer, whanne he bigan to regne; sotheli he regnede fyue and twenti yeer in Jerusalem; and the name of his modir was Azuba, the douytir of Selathi.

32 And he yede in the weie of Asa his fadir, and bowide not fro it, and he dide what euer thingis weren plesaunt bifor the Lord.

33 Netheles he dide not awei hiy thingis; yit the puple hadde not dressid her herte to the Lord God of her fadris.

34 Forsothe the residue of the formere and the laste dedis of Josaphat ben writun in the book of Hieu, the sone of Anany, which he ordeynede in the book of kyngis of Israel.

35 After these thingis Josaphat, kyng of Juda, made frendschipis with Ocozie, kyng of Israel, whose werkis weren ful yuele;

36 and he was parcener that thei maden schippis, that schulden go in to Tharsis; and thei maden o schip in to Asiongaber.

37 Sotheli Eliezer, sone of Dodan, of Maresa, profesiede to Josaphat, and seide, For thou haddist boond of pees with Ocozie, the Lord smoot thi werkis; and the schippis ben brokun, and myyten not go in to Tharsis.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 21

1 Forsothe Josaphat slepte with hise fadris, and was biried with hem in the citee of Dauid; and Joram, his sone, regnede for hym.

2 And he hadde britheren, the sones of Josaphat, Azarie, Jahiel, and Zacarie, Anany, and Mychael, and Saphatie; alle these weren the sones of Josaphat, kyng of Juda.

3 And her fadir yaf to hem many yiftis of gold and of siluer, and rentis, with strongeste citees in Juda; but he yaf the rewme to Joram, for he was the firste gendrid.

4 Forsothe Joram roos on the rewme of his fadir; and whanne he hadde confermyd hym silf, he killide alle hise britheren bi swerd, and summe of the princes of Juda.

5 Joram was of two and thritti yeer, whanne he bigan to regne; and he regnede eiyte yeer in Jerusalem.

6 And he yede in the weies of the kyngis of Israel, as the hows of Achab hadde do, for the douyter of Achab was his wijf; and he dide yuel in the siyt of the Lord.

7 But the Lord nolde distrie the hows of Dauid, for the couenaunt which he hadde maad with Dauid, and for he hadde bihiyte to yyue to hym a lanterne, and to hise sones in al tyme.

8 In tho daies Edom rebellide, that it was not suget to Juda, and it ordeynede a kyng to it silf.

9 And whanne Joram hadde passide with hise princes, and al the multitude of knyytis, that was with hym, he roos bi niyt, and smoot Edom, that cumpasside him, and alle hise duykis of his multitude of knyytis.

10 Netheles Edom rebellide, that it was not vndir the lordschip of Juda til to this dai. In that tyme also Lobna yede awei, that it was not vndur the hond of hym; for he hadde forsake the Lord God of hise fadris.

11 Ferthermore he made hiye places in the citees of Juda, and made the dwelleris of Jerusalem to do fornycacioun, that is, idolatrie, and Juda to breke the lawe.

12 Forsothe lettris weren brouyt to hym fro Elie, the prophete, in whiche it was writun, The Lord God of Dauid,

13 thi fadir, seith these thingis, For thou yedist not in the weies of Josaphat, thi fadir, and in the weie of Asa, kyng of Juda, but thou yedist bi the weie of the kyngis of Israel, and madist Juda and the dwelleris of Jerusalem to do fornicacioun, and suedist the fornicacioun of the hows of Achab; ferthermore and thou hast slayn thi britheren and the hows of thi fadir, that weren betere than thou; lo!

14 the Lord schal smyte thee with a greet veniaunce, and thi puple, and thi sones, and wyues, and al thi catel;

15 sotheli thou schalt be sijk with the worste sorewe of wombe, til thin entrailis go out litil and litil bi ech dai.

16 Therfor the Lord reiside ayens Joram the spirit of Filisteis and Arabeis, that marchen with Ethiopiens; and thei stieden in to the lond of Juda,

17 and wastiden it, and thei token awei al the catel, that was foundun in the hows of the kyng, ferthermore and hise sones, and wyues; and no sone was left to hym, no but Joachaz, that was the leeste in birthe.

18 And ouer alle these thingis the Lord smoot hym with vncurable sorewe of the wombe.

19 And whanne dai cam aftir a dai, and the spaces of tymes weren turned aboute, the cours of twey yeer was fillid; and so he was wastid bi long rot, so that he castide out also his entrailis, and so he wantide sorewe and liyf togidere, and he was deed in the werste sikenesse. And the puple dide not to hym seruyce of deed men bi the custom of brennyng, as it hadde do to hise grettere, ether auncetris.

20 He was of two and thritti yeer whanne he bigan to regne, and he regnede eiyte yeer in Jerusalem, and he yede not riytfuli; and thei birieden hym in the citee of Dauid, netheles not in the sepulcre of kingis.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 22

1 Forsothe the dwelleris of Jerusalem ordeyneden Ocozie, his leeste sone, kyng for hym; for theues of Arabeis, that felden in to the castels, hadden slayn alle the grettere in birthe, that weren bifor hym. And Ocozie, the sone of Joram, kyng of Juda, regnede.

2 Ocozie was of two and fourti yeer, whanne he bigan to regne, and he regnede o yeer in Jerusalem; the name of his modir was Athalia, the douyter of Amry.

3 But he entride bi the weie of the hows of Achab; for his modir compellide hym to do yuele.

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4 Therfor he dide yuel in the siyt of the Lord, as the hows of Achab; for thei weren counselouris to hym in to his perischyng, aftir the deth of his fadir;

5 and he yede in the counsele of hem. And he yede with Joram, the sone of Achab, kyng of Israel, in to batel ayens Azahel, kyng of Sirye, in to Ramoth of Galaad. And men of Sirie woundiden Joram;

6 which turnede ayen for to be heelid in Jezrahel; for he hadde take many woundis in the forseid batel. Therfor Ocozie, kyng of Juda, the sone of Joram, yede doun to visite Joram, the sone of Achab, sijk in Jezrahel;

7 for it was Goddis wille ayens Ocozie, that he cam to Joram. And whanne he was comun, he yede out with hym ayens Hieu, the sone of Namsi, whom God anoyntide, that he schulde do awey the hows of Achab.

8 Therfor whanne Hieu destriede the hows of Achab, he foond the princis of Juda, and the sones of the britheren of Ocozie, that mynystriden to hym; and he killide hem.

9 And he souyte thilke Ocozie, and cauyte him hid in Samarie, and after that he was brouyt to Hieu, Hieu killide hym; and thei birieden hym, for he was the sone of Josaphat, that hadde souyt God in al his herte. And noon hope was more, that ony of the generacioun of Ocozie schulde regne.

10 For Athalia, his modir, siy, that hir sone was deed, and sche roos, and killide alle the kyngis generacioun of the hows of Joram.

11 Forsothe Josabeth, the douyter of the kyng, took Joas, the sone of Ocozie, and stal hym fro the myddis of the sones of the kyng, whanne thei weren slayn; and sche hidde hym with his nurse in the closet of beddis. Forsothe Josabeth, that hadde hid hym, was the douytir of kyng Joram, and wijf of Joiada, the bischop, and the sister of Ocozie; and therfor Athalia killide not hir.

12 Therfor he was hid with hem in the hows of God sixe yeer, in whiche Athalia regnede on the lond.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 23

1 Forsothe in the seuenthe yeer Joiada was coumfortid, and took centuriouns, that is, Azarie, sone of Jeroboam, and Ismael, the sone of Johannam, and Azarie, the sone of Obeth, and Maasie, the sone of Adaie, and Elisaphat, the sone of Zechri; and he made with hem a counsel and a boond of pees.

2 Which cumpassiden Juda, and gaderiden togidere dekenes of alle the citees of Juda, and the princes of the meynees of Israel, and camen in to Jerusalem.

3 Therfor al the multitude made couenaunt in the hows of the Lord with the kyng. And Joiada seide to hem, Lo! the sone of the kyng schal regne, as the Lord spak on the sones of Dauid.

4 Therfor this is the word, which ye schulen do.

5 The thridde part of you that ben comun to the sabat, of preestis, and of dekenes, and of porterys, schal be in the yatis; sotheli the thridde part schal be at the hows of the kyng; and the thridde part schal be at the yate, which is clepid of the foundement. Forsothe al the tother comyn puple be in the large places of the hows of the Lord;

6 and noon other man entre in to the hows of the Lord, no but preestis, and thei that mynystren of the dekenes; oneli entre thei, that ben halewid, and al the tother comyn puple kepe the kepyngis of the Lord.

7 Forsothe the dekenes cumpasse the kyng, and ech man haue hise armuris; and if ony othere man entrith in to the temple, be he slayn; and be thei with the kyng entrynge and goynge out.

8 Therfor the dekenes and al Juda diden bi alle thingis, which Joiada, the bischop, hadde comaundid; and alle token the men, that weren with hem, and camen bi the ordre of sabat with hem, that hadden fillid now the sabat, and schulen go out.

9 For Joiada, the bischop, suffride not the cumpenyes to go awei, that weren wont to come oon after the tother bi ech wouke. And Joiada, the preest, yaf to the centuriouns speris, and scheeldis, and bokeleris of kyng Dauid, whiche he hadde halewid in to the hows of the Lord.

10 And he ordeynede al the puple, of hem that helden swerdis, at the riyt side of the temple til to the left side of the temple, bifor the auter and the temple, bi cumpas of the king.

11 And thei ledden out the sone of the kyng, and settiden a diademe on hym; and thei yauen to hym in his hond the lawe to be holdun, and thei maden hym kyng. And Joiada, the bischop, and his sones anoyntiden hym; and thei preiden hertli, and seiden, The kyng lyue!

12 And whanne Athalia hadde herd this thing, that is, the vois of men rennynge and preisynge the kyng, sche entride to the puple, in to the temple of the Lord.

13 And whanne sche hadde seyn the kyng stondynge on the grees in the entryng, and the princes and cumpenyes of knyytis aboute hym, and al the puple of the lond ioiynge, and sownynge with trumpis, and syngynge togidere with orguns of dyuerse kynde, and the vois of men preisynge, sche to-rente hir clothis, and seide, Tresouns! tresouns!

14 Sotheli Joiada, the bischop, yede out to the centuriouns, and princes of the oost, and seide to hem, Lede ye hir with out the purseyntis, ethir closyngis, of the temple, and be sche slayn with outforth bi swerd; and the preest comaundide, that sche schulde not be slayn in the hows of the Lord.

15 And thei settiden hondis on hir nol; and whanne she hadde entrid in to the yate of the horsis, of the kyngis hows, thei killiden hir there.

16 Forsothe Joiada couenauntide a boond of pees bitwixe him silf and al the puple and the kyng, that it schulde be the puple of the Lord.

17 Therfor al the puple entride in to the hows of Baal, and distrieden it, and braken the auteris and symylacris therof; but thei killiden bifor the auteris Mathan, the preest of Baal.

18 Forsothe Joiada ordeynede souereyns in the hows of the Lord, that vndur the hondis of preestis, and of dekenes, whiche Dauid departide in the hows of the Lord, thei schulden offre brent sacrifices to the Lord, as it is writun in the book of Moises, in ioie and songis, by the ordynaunce of Dauid.

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19 Also he ordeynede porteris in the yatis of the hows of the Lord, that an vnclene man in ony thing schulde not entre in to it.

20 And he took the centuriouns, and strongeste men, and princes of the puple, and al the comyn puple of the lond. And thei maden the kyng to go doun fro the hows of the Lord, and to entre bi the myddis of the hiyere yate in to the hows of the kyng; and thei settiden hym in the kyngis trone.

21 And al the puple of the lond was glad, and the citee restide; forsothe Athalia was slayn bi swerd.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 24

1 Joas was of seuene yeer, whanne he bigan to regne, and he regnyde fourti yeer in Jerusalem; the name of his modir was Sebia of Bersabee.

2 And he dide that, that was good bifor the Lord, in alle the daies of Joiada, the preest.

3 Sotheli and Joas took twei wyues, of whyche he gendride sones and douytris.

4 After whiche thingis it pleside Joas to reparele the hows of the Lord.

5 And he gaderide togidere preestis and dekenes, and seide to hem, Go ye out to the citees of Juda, and gadere ye of al Israel money, to the reparelyng of the temple of youre Lord God, bi ech yeer; and do ye this hiyyngli.

6 Certis the dekenes diden necgligentli. And the kyng clepide Joiada, the prince, and seide to hym, Whi was it not charge to thee, to constreyne the dekenes to brynge yn money of Juda and of Jerusalem, which money was ordeyned of Moises, the seruaunt of the Lord, that al the multitude of Israel schulde brynge it in to the tabernacle of witnessyng?

7 For the worste Athalia, and hir sones, distrieden the hows of God; and of alle thingis, that weren halewid to the temple of the Lord, thei ourneden the temple of Baalym.

8 Therfor the kyng comaundide, and thei maden an arke, and settiden it bisidis the yate of the Lord with out forth.

9 And it was prechid in Juda and Jerusalem, that ech man schulde brynge to the Lord the prijs, which Moyses, the seruaunt of God, ordeynede on al Israel, in deseert.

10 And alle the princes and al the puple weren glad, and thei entriden, and brouyten, and senten in to the arke of the Lord, so that it was fillid.

11 And whanne it was tyme, that thei schulden bere the arke bifor the kyng bi the hondis of dekenes, for thei sien myche money, the clerk of the kyng entride, and he whom the firste preest hadde ordeynede, and thei schedden out the money, that was in the arke; sotheli thei baren ayen the arke to his place. And so thei diden bi alle daies, and money with out noumbre was gaderid togidere;

12 which the kyng and Joiada yauen to hem that weren souereyns of the werkis of the hows of the Lord. And thei hiriden therof kitteris of stonys, and crafti men of alle werkis, that thei schulden reparele the hows of the Lord; also thei hiriden smythis of yrun, and of bras, that that thing schulde be vndurset, that bigan to falle.

13 Thei that wrouyten diden craftili, and the crasyng of the wallis was stoppid bi the hondis of hem; and thei reisiden the hows of the Lord in to the formere staat, and maden it to stonde stidfastli.

14 And whanne thei hadden fillid alle werkis, thei brouyten bifor the kyng and Joiada the tother part of the money, of which money vessels weren maad in to the seruyce of the temple, and to brent sacrifices; also viols, and othere vessels of gold and of siluer weren maad therof. And brent sacrifices weren offrid in the hows of the Lord contynueli, in alle the daies of Joiada.

15 Forsothe Joiada ful of daies wexide eld, and he was deed, whanne he was of an hundrid yeer and thritti;

16 and thei birieden hym in the citee of Dauid with kyngis; for he hadde do good with Israel, and with his hows.

17 But aftir that Joiada diede, the princes of Juda entriden, and worschipiden the kyng, which was flaterid with her seruices, and assentide to hem.

18 And thei forsoken the temple of the Lord God of her fadris, and seruyden idols in wodis, and grauen ymagis; and the ire of the Lord was maad ayens Juda and Jerusalem for this synne.

19 And he sente to hem profetis, that thei schulen turne ayen to the Lord; whiche profetis witnessynge thei nolden here.

20 Therfor the Spirit of the Lord clothide Zacharie, the preest, the sone of Joiada; and he stood in the siyt of the puple, and seide to hem, The Lord seith these thingis, Whi breken ye the comaundement of the Lord, which thing schal not profite to you, and ye han forsake the Lord, that he schulde forsake you?

21 Whiche weren gaderide togidere ayens hym, and senten stonys, bi comaundement of the kyng, in the large place of the hows of the Lord.

22 And kyng Joas hadde not mynde on the merci which Joiada, the fadir of Zacharie, hadde doon with hym; but he killide the sone of Joiada. And whanne Zacharie diede, he seide, The Lord se, and seke.

23 And whanne a yeer was turned aboute, ether endid, the oost of Sirie stiede ayens Joas, and it cam in to Juda and in to Jerusalem, and it killide alle the princes of the puple; and thei senten al the prey to the kyng, to Damask.

24 And certeyn, whanne a ful litle noumbre of men of Sirie was comun, the Lord bitook in her hondis a multitude with out noumbre, for thei hadden forsake the Lord God of her fadris. Also thei vsiden schameful domes in Joas;

25 and thei yeden awei, and leften hym in grete sorewis. Sotheli hise seruauntis risiden ayens hym, in to veniaunce of the blood of the sone of Joiada, preest; and killiden hym in his bed, and he was deed. And thei birieden hym in the citee of Dauid, but not in the sepulcris of kyngis.

26 Forsothe Sabath, the sone of Semath of Amon, and Josabeth, the sone of Semarith of Moab, settiden tresouns to hym.

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27 Sotheli hise sones, and the summe of money that was gaderid vndur hym, and the reparelyng of the hows of God, ben writun diligentli in the book of Kyngis.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 25

1 Forsothe Amasie, his sone, regnede for hym; Amasie was of fyue and twenti yeer, whanne he bigan to regne, and he regnyde nyne and twenti yeer in Jerusalem; the name of his modir was Joiaden, of Jerusalem.

2 And he dide good in the siyt of the Lord, netheles not in perfit herte.

3 And whanne he siy the empire strengthid to hym silf, he stranglide the seruauntis, that killiden the kyng, his fadir;

4 but he killide not the sones of hem; as it is writun in the book of the lawe of Moises, where the Lord comaundide, seiynge, Fadris schulen not be slayn for the sones, nether the sones for her fadris; but ech man schal die in his owne synne.

5 Therfor Amasie gaderide togidere Juda, and ordeynede hem bi meynees and tribunes and centuriouns, in al Juda and Beniamyn; and he noumbride fro twenti yeer and aboue, and he foonde thritti thousynde of yonge men, that yeden out to batel, and helden spere and scheeld.

6 Also for mede he hiride of Israel an hundrid thousynde of stronge men, for an hundrid talentis of siluer, that thei schulden fiyte ayens the sones of Edom.

7 Forsothe a man of God cam to hym, and seide, A! kyng, the oost of Israel go not out with thee, for the Lord is not with Israel and with alle the sones of Effraym;

8 for if thou gessist that batels stonden in the myyt of oost, the Lord schal make thee to be ouercomun of enemyes, for it is of God for to helpe, and to turne in to fliyt.

9 And Amasie seide to the man of God, What therfor schal be doon of the hundrid talentis, which Y yaf to the knyytis of Israel? And the man of God answeride to hym, The Lord hath, wherof he may yelde to thee myche mo thingis than these.

10 Therfor Amasie departide the oost that cam to hym fro Effraym, that it schulde turne ayen in to his place; and thei weren wrooth greetli ayens Juda, and turneden ayen in to her cuntrei.

11 Forsothe Amasie ledde out tristili his puple, and yede in to the valei of makyngis of salt, and he killide of the sones of Seir ten thousynde.

12 And the sones of Juda token othere ten thousynde of men, and brouyten to the hiy scarre of summe stoon; and castiden hem doun fro the hiyeste in to the pit; whiche alle braken.

13 And thilke oost whom Amasie hadde sent ayen, that it schulde not go with him to batel, was spred abrood in the citees of Juda fro Samarie til to Betheron; and aftir that it hadde slayn thre thousynde, it took awey a greet preie.

14 And Amasie, after the sleyng of Idumeis, and after that he hadde brouyt the goddis of the sones of Seir, ordeynede hem in to goddis to hym silf, and worschipide hem, and brente encense to hem.

15 Wherfor the Lord was wrooth ayens Amasie, and sente to hym a profete, that seide to hym, Whi worschipist thou goddis that delyueriden not her puple fro thin hond?

16 Whanne the profete spak these thingis, Amasie answeride to hym, Whether thou art a counselour of the king? ceesse thou, lest perauenture Y sle thee. Therfor the profete yede awei, and seide, Y woot, that the Lord thouyte to sle thee; for thou didist this yuel, and ferthermore thou assentidist not to my counsel.

17 Therfor Amasie, the king of Juda, whanne he hadde take a ful yuel counsel, sente to the kyng of Israel Joas, the sone of Joachaz, the sone of Hieu, and seide, Come thou, se we vs togidere.

18 And he sente ayen messangeris, and seide, A cardue, ether a tasil, which is in the Liban sente to the cedre of the Liban, and seide, Yyue thi douyter a wijf to my sone; and lo! beestis that weren in the wode of the Liban yeden and defouliden the cardue.

19 Thou seidist, Y haue smyte Edom, and therfor thin herte is reysid in to pride; sitte thou in thin hows; whi stirist thou yuel ayens thee, that thou falle, and Juda with thee?

20 Amasie nolde here, for it was the wille of the Lord, that he schulde be bitakun in to the hondis of enemyes, for the goddis of Edom.

21 Therfor Joas, kyng of Israel, stiede, and thei siyen hem silf togidere. Sotheli Amasie, the kyng of Juda, was in Bethsames of Juda;

22 and Juda felde doun bifor Israel, and fledde in to his tabernaclis.

23 Certis the kyng of Israel took in Bethsames Amasie, the kyng of Juda, the sone of Joas, sone of Joachaz, and brouyte in to Jerusalem; and he destriede the wallis therof fro the yate of Effraym til to the yate of the corner, bi foure hundrid cubitis.

24 And be ledde ayen in to Samarie al the gold and siluer, and alle vessels whiche he foond in the hows of the Lord, and at Obededom, in the tresouris also of the kyngis hows, also and the sones of ostagis.

25 Forsothe Amasie, kyng of Juda, the sone of Joas, lyuede fiftene yeer aftir that Joas, kyng of Israel, the sone of Joachaz, was deed.

26 Sotheli the residue of the formere and the laste wordis of Amasie ben writun in the book of kyngis of Juda and of Israel.

27 And aftir that he yede awei fro the Lord, thei settiden to hym tresouns in Jerusalem; and whanne he hadde fledde to Lachis, thei senten and killiden hym there;

28 and thei brouyten ayen on horsis, and birieden hym with his fadris in the citee of Dauid.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 26

1 Forsothe al the puple of Juda made kyng, Ozie, his sone, of sixtene yeer, for his fader Amasie.

2 He bildide Hailath, and restoride it to the lordschipe of Juda, after that the kyng slepte with hise fadris.

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3 Ozie was of sixtene yeer, whanne he bigan to regne; and he regnede two and fifti yeer in Jerusalem; the name of his modir was Hiechelia, of Jerusalem.

4 And he dide that, that was riytful in the siyt of the Lord, bi alle thingis whiche Amasie, his fadir, hadde do.

5 And he souyte the Lord in the daies of Zacarie, vndurstondynge and seynge God; and whanne he souyte God, God reulide hym in alle thingis.

6 Forsothe he yede out, and fauyt ayens Filisteis, and distriede the wal of Geth, and the wal of Jabyne, and the wal of Azotus; and he bildide stronge places in Azotus and in Filistiym.

7 And the Lord helpide hym bothe ayens Filisteis, and ayens Arabeis that dwelliden in Garbahal, and ayenus Amonytis.

8 Amonytis paieden yiftis to Ozie, and his name was pupplischid til to the entryng of Egipt for ofte victories.

9 And Ozie bildide touris in Jerusalem ouer the yate of the corner, and ouer the yate of the valey, and othere touris in the same side of the wal; and made tho stidefast.

10 Also he bildide touris in the wildirnesse, and he diggide ful many cisternes; for he hadde many beestis as wel in the feeldi places as in the wastnesse of deseert. Also he hadde vyneris and tiliers of vynes in the hilles, and in Carmele; for he was a man youun to erthetilthe.

11 Forsothe the oost of hise werriours, that yeden forth to batels, vndur the hond of Heiel, scribe, and of Masie, techere, and vndur the hond of Ananye that was of the duykis of the kyng; and al the noumbre of princes, by her meynees, was of stronge men two thousynde and sixe hundrid.

13 And vndur hem was al the oost, thre hundrid thousynde and seuen thousynde and fyue hundrid, that weren able to batel, and fouyten for the king ayens aduersaries.

14 And Ozie made redi to hem, that is, to al the oost, scheldis, and speris, and basynetis, and haburiouns, and bouwis, and slyngis to caste stonys.

15 And he made in Jerusalem engynes of dyuerse kynde, which he settide in touris, and in the corneris of wallis, that tho schulden caste arowis and grete stoonys; and his name yede out fer, for the Lord helpide hym, and hadde maad him strong.

16 But whanne he was maad strong, his herte was reisid in to his perischyng; and he dispiside his Lord God; and he entride in to the temple of the Lord, and wolde brenne encense on the auter of encense.

17 And anoon Azarie, the preest, entride after hym, and with hym the preestis of the Lord, seuenti men ful noble;

18 whiche ayenstoden the kyng, and seiden, Ozie, it is not of thin office, that thou brenne encense to the Lord, but of the preestis of the Lord, that is, of the sones of Aaron, that ben halewid to siche seruyce; go thou out of the seyntuarye; dispise thou not; for this thing schal not be arettid of the Lord God to thee in to glorie.

19 And Ozie was wrooth, and he helde in the hond the censere for to offre encence, and manaasside the preestis; and anoon lepre was sprungun forth in his forheed, bifor the preestis in the hows of the Lord on the auter of encense.

20 And whanne Azarie, the bischop, hadde biholde hym, and alle othere preestis hadden biholde him, thei sien lepre in his forheed, and hiyngli thei puttiden hym out; but also he was aferd, and hastide to go out; for he feelide anoon the veniaunce of the Lord.

21 Therfor kyng Ozie was leprouse til to the dai of his deeth, and dwellide in an hows bi it silf, and he was ful of lepre; for which he was cast out of the hows of the Lord. Forsothe Joathan, his sone, gouernyde the hows of the kyng, and demyde the puple of the lond.

22 Sotheli Ysaie, the prophete, the sone of Amos, wroot the residue of the formere and of the laste wordis of Ozie.

23 And Ozie slepte with hise fadris, and thei birieden not hym in the feeld of the kyngis sepulcris, for he was leprouse; and Joathan, his sone, regnyde for hym.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 27

1 Joathan was of fyue and twenti yeer, whanne he bigan to regne, and he regnede sixtene yeer in Jerusalem; the name of his modir was Jerusa, the douyter of Sadoch.

2 He dide that, that was riytful bifor the Lord, bi alle thingis whiche Ozie, his fadir, hadde do; outakun that he entride not in to the temple of the Lord, and the puple trespasside yit.

3 He bildide the hiy yate of the hous of the Lord, and he bildide manye thingis in the wal of Ophel;

4 also he bildide citees in the hillis of Juda, and he bildide castels and touris in forestis.

5 He fauyt ayens the kyng of the sones of Amon, and ouercam hym; and the sones of Amon yauen to hym in that tyme an hundrid talentis of siluer, and ten thousynde choris of barli, and so many of wheete; the sones of Amon yauen these thingis to hym in the secounde and in the thridde yeer.

6 And Joathan was maad strong, for he hadde dressid hise weies bifor his Lord God.

7 Forsothe the residue of wordis of Joathan, and alle hise batels, and werkis, ben writun in the book of kyngis of Israel and of Juda.

8 He was of fyue and twenti yeer, whanne he bigan to regne, and he regnede sixtene yeer in Jerusalem.

9 And Joathan slepte with hise fadris, and thei birieden hym in the citee of Dauid; and Achaz, his sone, regnede for him.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 28

1 Achaz was of twenti yeer, whanne he bigan to regne, and he regnede sixtene yeer in Jerusalem; he dide not riytfulnesse in the siyt of the Lord, as Dauid, his fadir, dide;

2 but he yede in the weies of the kyngis of Israel. Ferthermore and he yetyde ymagis to Baalym.

3 He it is that brente encense in the valey of Beennon, and purgide hise sones bi fier bi the custom of hethene men, whiche the Lord killide in the comyng of the sones of Israel.

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4 Also he made sacrifice, and brente encense in hiy places, and in hillis, and vndur ech tree ful of bowis.

5 And his Lord God bitook hym in the hond of the kyng of Sirie, which smoot Achaz, and took a greet preie of his empire, and brouyten in to Damask. Also Achaz was bitakun to the hondis of the kyng of Israel, and was smytun with a greet wounde.

6 And Facee, the sone of Romelie, killide of Juda sixe scoore thousynde in o dai, alle the men werriours; for thei hadden forsake the Lord God of her fadris.

7 In the same tyme Zechry, a myyti man of Effraym, killide Maasie, the sone of Rogloth, the kyng; and he killide Ezrica, the duyk of his hows, and Elcana, the secounde fro the kyng.

8 And the sones of Israel token of her britheren two hundrid thousynde of wymmen and of children and of damysels, and prey with out noumbre; and baren it in to Samarie.

9 In that tempest a profete of the Lord, Obed bi name, was there, which yede out ayens the oost comynge in to Samarie, and seide to hem, Lo! the Lord God of youre fadris was wrooth ayens Juda, and bitook hem in youre hondis; and ye han slayn hem crueli, so that youre cruelte stretchide forth in to heuene.

10 Ferthermore ye wolen make suget to you the sones of Juda and of Jerusalem in to seruauntis and handmaidis; which thing is not nedeful to be doon; for ye han synned on this thing to youre Lord God.

11 But here ye my councel, and lede ayen the prisounneris, whyche ye han brouyt of youre britheren; for greet veniaunce of the Lord neiyith to you.

12 Therfor men of the princes of the sones of Effraym, Azarie, the sone of Johannan, Barachie, the sone of Mosollamoth, Jesechie, the sone of Sellum, and Amasie, the sone of Adali, stoden ayens hem that camen fro the batel;

13 and seiden to hem, Ye schulen not brynge in hidur the prisoneris, lest we doen synne ayens the Lord; whi wolen ye ley to on youre synnes, and heepe elde trespassis? For it is greet synne; the ire of the strong veniaunce of the Lord neiyeth on Israel.

14 And the men werriouris leften the prey, and alle thingis whiche thei hadden take, bifor the princes and al the multitude.

15 And the men stoden, whiche we remembriden bifore, and thei token the prisounneris, and clothiden of the spuylis alle that weren nakid; and whanne thei hadden clothid hem, and hadden schod, and hadden refreschid with mete and drynke, and hadden anoyntid for trauel, and hadden youe cure, ether medecyn, to hem; thei puttiden hem on horsis, whiche euere myyten not go, and weren feble of bodi, and brouyten to Jerico, a citee of palmes, to the britheren of hem; and thei turneden ayen in to Samarie.

16 In that tyme kyng Achaz sente to the kyng of Assiriens, and axide help.

17 And Ydumeis camen, and killiden many men of Juda, and token greet prey.

18 Also Filisteis weren spred abrood bi citees of the feeldis, and at the south of Juda; and thei token Bethsames, and Hailon, and Gaderoth, and Socoth, and Thannan, and Zamro, with her villagis; and dwelliden in tho.

19 For the Lord made low Juda for Achaz, the kyng of Juda; for he hadde maad him nakid of help, and hadde dispisid the Lord.

20 And the Lord brouyte ayens him Teglat Phalasar, kyng of Assiriens, that turmentide hym, and waastide hym, while no man ayenstood.

21 Therfor Achaz, after that he hadde spuylid the hows of the Lord, and the hows of the kyng and of princes, yaf yiftis to the kyng of Assiriens, and netheles it profitide no thing to hym.

22 Ferthermore also in the tyme of his angwisch he encreesside dispit ayens God; thilke kyng Achaz bi

23 hym silf offride sacrifices to the goddis of Damask, hise smyteris, and seide, The goddis of the kyngis of Sirie helpen hem, whiche goddis Y schal plese bi sacrifices, and thei schulen help me; whanne ayenward thei weren fallyng to hym, and to al Israel.

24 Therfor aftir that Achaz hadde take awei, and broke alle the vessels of the hows of God, he closide the yatis of Goddis temple, and made auteris to hym silf in alle the corneris of Jerusalem.

25 And in alle citees of Juda he bildide auteris to brenne encence, and he stiride the Lord God of hise fadris to wrathfulnesse.

26 Sotheli the residue of hise wordis and of alle hise werkis, the formere and the laste, ben writun in the book of kyngis of Juda and of Israel.

27 And Achaz slepte with hise fadris, and thei birieden hym in the citee of Jerusalem; for thei resseyueden not hym in the sepulcris of the kyngis of Israel; and Ezechie, his sone, regnede for hym.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 29

1 Therfor Ezechie bigan to regne, whanne he was of fyue and twenti yeer, and he regnede in Jerusalem nyne and twenti yeer; the name of his modir was Abia, the douytir of Zacharie.

2 And he dide that, that was pleasaunt in the siyt of the Lord, bi alle thingis whiche Dauid, his fadir, hadde do.

3 In that yeer and the firste monethe of his rewme he openyde the yatis of the hows of the Lord, and restoride tho;

4 and he brouyte the preestis and dekenes, and gaderide hem in to the eest strete,

5 and seide to hem, Sones of Leuy, here ye me, and be ye halewid; clense ye the hows of the Lord God of youre fadris; do ye awei al vnclennesse fro the seyntuarie.

6 Oure fadris synneden, and diden yuel in the siyt of oure Lord God, and forsoken hym; thei turneden awei her faces fro the tabernacle of oure Lord God, and yauen the bak.

7 Thei closiden the doris that weren in the porche, and quenchiden the lanternes; and thei brenten not encense, and thei offriden not brent sacrifices in the seyntuarie of God of Israel.

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8 Therfor the stronge veniaunce of the Lord was reisid on Juda and Jerusalem; and he yaf hem in to stiryng, and in to perischyng, and in to hisshing, ether scornyng, as ye seen with youre iyen.

9 Lo! oure fadris felden doun bi swerdis; oure sones, and oure douytris, and wyues ben led prisouneris for this greet trespas.

10 Now therfor it plesith me, that we make a boond of pees with the Lord God of Israel, and that he turne fro vs the stronge veniaunce of his ire.

11 My sones, nyle ye be reccheles; the Lord hath chose you, that ye stonde bifor hym, and serue hym, that ye herie hym, and brenne encense to hym.

12 Therfor the dekenes risiden, Mahat, the sone of Amasie, and Johel, the sone of Azarie, of the sones of Caath; sotheli of the sones of Merarye, Cys, the sone of Abdai, and Azarie, the sone of Jelaleel; forsothe of the sones of Jerson, Joha, the sone of Zemma, and Hedem, the sone of Johaa;

13 and sotheli of the sones of Elisaphan, Samri, and Jahiel; and of the sones of Asaph, Zacharie, and Mathanye;

14 also of the sones of Heman, Jahiel, and Semei; but also of the sones of Iditum, Semei, and Oziel.

15 And thei gaderiden to gidere her britheren, and weren halewid; and thei entriden bi comaundement of the kyng, and bi comaundement of the Lord, for to clense the hows of the Lord.

16 Also preestis entriden in to the temple of the Lord, for to halewe it, and thei baren out al vnclennesse, which thei founden ther ynne in the porche, ethir large place, of the hows of the Lord; which vnclennesse the dekenes token, and baren out to the stronde of Cedron with outforth.

17 Sotheli thei bigunnen to clense in the firste dai of the firste monethe, and in the eiyte dai of the same monethe thei entriden in to the porche of the hows of the Lord, and thei clensiden the temple eiyte daies; and in the sixtenthe dai of the same monethe thei filliden that, that thei hadden bigunne.

18 And thei entriden to Ezechie, the king, and seiden to hym, We han halewid al the hows of the Lord, and the auter of brent sacrifice therof, and the vessels therof, also and the boord of settyngforth with alle hise vessels,

19 and al the purtenaunce of the temple, which purtenaunce king Achaz hadde defoulid in his rewme, aftir that he brak the lawe; and lo! alle thingis ben set forth bifor the auter of the Lord.

20 And Ezechie, the kyng, roos in the morwetid, and gaderide togidere alle the princes of the citee, and stiede in to the hows of the Lord;

21 and thei offriden togidere seuene bolis, and seuene rammes, seuene lambren, and seuene buckis of geet, for synne, for the rewme, for the seyntuarye, and for Juda. And he seide to preestis, the sones of Aaron, that thei schulden offre on the auter of the Lord.

22 Therfor thei killiden bolis, and the preestis tooken the blood, and schedden it on the auter; also thei killiden rammes, and the preestis schedden the blood of tho on the auter; thei offriden lambren, and the preestis schedden the blood on the auter.

23 And thei brouyten buckis of geet for synne bifor the kyng and al the multitude, and thei settiden her hondis on tho;

24 and the preestis offriden tho, and spreynten the blood of tho bifor the auter, for the clensyng of al Israel. For the king comaundide, that brent sacrifice shulde be made for al Israel, and for synne.

25 Also he ordeynede dekenes in the hows of the Lord, with cymbalis, and sawtrees, and harpis, bi the ordenaunce of Dauid the kyng, and of Gad, the profete, and of Nathan, the profete; for it was the comaundement of the Lord bi the hond of hise prophetis.

26 And the dekenes stoden, and helden the orguns of Dauid; and preestis helden trumpis.

27 And Ezechie comaundide, that thei schulden offre brent sacrifices on the auter; and whanne brent sacrifices weren offrid, thei bigunnen to synge preisyngis to the Lord, and to sowne with trumpis, and in dyuerse orguns, whiche Dauid, the kyng of Israel, hadde maad redi for to sowne.

28 Forsothe whanne al the cumpenye worschipide, syngeris and thei that helden trumpis weren in her office, til the brent sacrifice was fillid.

29 And whanne the offryng was endid, the kyng was bowid, and alle that weren with hym, and thei worschipiden God.

30 And Ezechie and the princes comaundiden to the dekenes, that thei schulden preise the Lord with the wordis of Dauith, and of Asaph, the profete; whiche preisiden hym with greet gladnesse, and kneliden, and worschipiden.

31 Sothely Ezechie addide also these thingis, Ye han fillid youre hondis to the Lord; neiye ye, and offre sacrifices and preisyngis in the hows of the Lord.

32 Therfor al the multitude offride with deuoute soule sacrifices, and preisyngis, and brent sacrifices. Sotheli this was the noumbre of brent sacrifices, whiche the multitude offride; seuenti bolis, and an hundrid rammes, two hundrid lambren.

33 Also thei halewiden to the Lord sixe hundrid oxis, and thre thousynde sheep.

34 Forsothe the preestis weren fewe, and myyten not suffice for to drawe awei the skynnes of brent sacrifices; wherfor and the dekenes her britheren helpiden hem, til the werk was fillid, and the preestis weren halewid; for the dekenes ben halewid bi liytere custom than the preestis.

35 Therfor there weren ful many brent sacrifices, ynnere fatnessis of pesible sacrifices, and the moyste sacrifices of brent sacrifices, and the worschip, ethir ournyng, of the Lordis hows was fillid.

36 And Ezechie was glad, and al the puple, for the seruyce of the Lord was fillid; for it pleside, that this was doon sodeynly.

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2 PARALIPOMENON (2 CHRONICLES) CHAPTER 30

1 And Ezechie sente to al Israel and to Juda, and he wroot pistlis to Effraym and to Manasses, that thei schulden come in to the hous of the Lord in Jerusalem, and make paske to the Lord God of Israel.

2 Therfor whanne counseil was takun of the kyng, and of princes, and of al the cumpeny of Jerusalem, thei demyden to make paske in the secounde moneth.

3 For thei demyden not to do in his tyme; for the preestis that myyten suffice weren not halewid, and the puple was not yit gaderid in to Jerusalem.

4 And the word pleside the king, and al the multitude.

5 And thei demyden to sende messangeris in to al Israel, fro Bersabee til to Dan, that thei schulden come, and make pask to the Lord God of Israel in Jerusalem; for many men hadden not do, as it is bifor writun in the lawe.

6 And corouris yeden forth with pistlis, bi comaundement of the kyng and of hise princis, in to al Israel and Juda, and prechiden bi that, that the kyng hadde comaundid, Sones of Israel, turne ye ayen to the Lord God of Abraham, and of Isaac, and of Israel; and he schal turne ayen to the residue men, that ascapiden the hondis of the kyng of Assiriens.

7 Nyle ye be maad as youre fadris and britheren, that yeden awei fro the Lord God of her fadris; and he yaue hem in to perischyng, as ye seen.

8 Nyle ye make hard youre nollis, as youre fadris diden; yyue ye hondis to the Lord, and come ye to his seyntuarie, which he halewide withouten ende; serue ye the Lord God of youre fadris, and the ire of his strong veniaunce schal be turned awey fro you.

9 For if ye turnen ayen to the Lord, youre britheren and youre sones schulen haue mercy, bifor her lordis that ledden hem prisoneris; and thei schulen turne ayen in to this lond. For oure Lord God is pitouse, ethir benygne, and merciful; and he schal not turne awey his face fro you, if ye turne ayen to hym.

10 Therfor the corours yeden swiftli fro cytee in to citee thorou the lond of Effraym and of Manasses til to Zabulon, while thei scorniden and bimowiden hem.

11 Netheles sum men of Aser, and of Manasses, and of Zabulon, assentiden to the counsel, and camen in to Jerusalem.

12 Forsothe the hond of the Lord was maad in Juda, that he yaf to hem oon herte, and that thei diden the word of the Lord, bi the comaundement of the kyng and of the princes.

13 And many puplis weren gaderid in to Jerusalem, for to make the solempnyte of therf looues in the secounde monethe.

14 And thei risiden, and destrieden the auteris, that weren in Jerusalem; and thei destriynge alle thingis in whiche encense was brent to idols, castiden forth in to the stronde of Cedron.

15 Forsothe thei offriden pask in the fourtenthe dai of the secounde monethe; also the preestis and the dekenes weren halewid at the laste, and offriden brent sacrifices in the hows of the Lord.

16 And thei stoden in her ordre, bi the ordynaunce and lawe of Moises, the man of God. Sothely the preestis token of the hondis of dekenes the blood to be sched out,

17 for myche cumpeny was not halewid; and therfor the dekenes offriden pask for hem, that myyten not be halewid to the Lord.

18 Also a greet part of the puple of Effraym, and Manasses, and of Ysachar, and of Zabulon, that was not halewid, eet pask not bi that that is writun. And Ezechie preyde for hem, and seide, The good Lord schal do mercy to alle men,

19 that seken in al the herte the Lord God of her fadris; and it schal not be arettid to hem, that thei ben not halewid.

20 And the Lord herde hym, and was plesid to the puple.

21 And the sones of Israel, that weren founden in Jerusalem, maden solempnyte of therf looues seuene daies in greet gladnesse, and herieden the Lord bi ech dai; and dekenes and preestis preisiden the Lord bi orguns, that acordiden to her offices.

22 And Ezechie spak to the herte of alle the dekenes, that hadden good vndurstondyng of the Lord; and thei eeten bi seuene daies of the solempnyte, offrynge sacrifices of pesible thingis, and heriynge the Lord God of her fadris.

23 And it pleside al the multitude to halewe also othere seuene daies; which thing also thei diden with greet ioye.

24 Forsothe Ezechie, kyng of Juda, yaf to the multitude a thousynde bolis, and seuene thousynde of scheep; sotheli the princes yauen to the puple a thousynde bolis, and ten thousynde scheep. Therfor ful greet multitude of preestis was halewid;

25 and al the cumpany of Juda was fillid with gladnesse, as wel of preestis and dekenes, as of al the multitude, that camen fro Israel, and of conuersis of the lond of Israel, and of dwelleris in Juda.

26 And greet solempnytee was maad in Jerusalem, which maner solempnyte was not in that citee fro the daies of Salomon, sone of Dauid, kyng of Israel.

27 Sotheli preestis and dekenes rysyden, and blessiden the puple; and the vois of hem was herd, and the preier cam in to the hooli dwelling place of heuene.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 31

1 And whanne these thingis weren doon riytfuli, al Israel yede out, that was foundun in the citees of Juda; and thei braken simylacris, and kittiden doun woodis, and wastiden hiy places, and distrieden auteris, not oneli of al Juda and Beniamyn, but also and of Effraym and Manasses, til thei distrieden outirli. And alle the sones of Israel turneden ayen in to her possessiouns and citees.

2 Forsothe Ezechie ordeynede cumpenyes of preestis and of dekenes bi her departyngis, ech man in his owne office, that is, as wel of preestis as of dekenes, to brent sacrifices and pesible sacrifices, that thei schulden mynystre, and knowleche, and synge in the yatis of the castels of the Lord.

3 Sotheli the part of the kyng was, that of his owne catel brent sacrifice schulde be offrid euere in the morewtid and

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euentide, also in sabatis, and calendis, and othere solempnytees, as it is writun in the lawe of Moises.

4 Also he comaundide to the puple of hem that dwelliden in Jerusalem, to yyue partis to the preestis and dekenes, that thei myyten yyue tent to the lawe of the Lord.

5 And whanne this was knowun in the eeris of the multitude, the sones of Israel offriden ful many firste fruytis of wheete, of wyn, of oyle, and of hony; and of alle thingis whiche the erthe bringith forth, thei offriden tithis.

6 But also the sones of Israel and of Juda, that dwelliden in the citees of Juda, offriden tithis of oxis and of scheep, and the tithis of holi thingis, whiche thei avowiden to her Lord God, and thei brouyten alle thingis, and maden ful many heepis.

7 In the thridde monethe thei bigunnen to leie the foundementis of the heepis, and in the seuenthe monethe thei filliden tho heepis.

8 And whanne Ezechie and hise princes hadden entrid, thei siyen the heepis, and blessiden the Lord, and the puple of Israel.

9 And Ezechie axide the preestis and dekenes, whi the heepis laien so.

10 Azarie, the firste preest of the generacioun of Sadoch, answeride to hym, and seide, Sithen the firste fruytis bigunnen to be offrid in the hows of the Lord, we han ete and ben fillid, and ful many thingis ben left; for the Lord hath blessid his puple; sotheli this plentee, which thou seest, is of the relifs.

11 Therfor Ezechie comaundide, that thei schulden make redi bernes in the hows of the Lord; and whanne thei hadden do this thing,

12 thei brouyten in feithfuly bothe the firste fruytis, and tithis, and what euere thingis thei hadden avowid. Forsothe Chonenye, the dekene, was the souereyn of tho; and Semei his brother was the secounde;

13 aftir whom Jehiel, and Azarie, and Nabath, and Asahel, and Jerimoth, and Jozabad, and Helyel, and Jesmahie, and Maath, and Banaie, weren souereyns vndur the hondis of Chonenye and Semei, his brother, bi the comaundement of Ezechie the kyng, and of Azarie, the bischop of the hows of the Lord, to whiche alle thingis perteyneden.

14 But Chore, the sone of Jemnya, dekene and portere of the eest yate, was souereyn of tho thingis that weren offrid bi fre wille to the Lord, and of the firste fruytis, and of thingis halewid in to hooli thingis of the noumbre of hooli thingis;

15 and vndur his cure weren Eden, and Beniamyn, Jesue, and Semeye, and Amarie, and Sechenye, in the citees of preestis, that thei schulden departe feithfuli to her britheren the partis, to the lesse and the grettere,

16 outakun malis fro three yeer and aboue, these thingis to alle that entriden in to the temple of the Lord, and what euer thing bi ech dai was hirid in the seruyce and obseruaunces bi her departyngis.

17 To preestis bi meynees, and to dekenes fro the twentithe yeer and aboue bi her ordris and cumpenyes, and to alle the multitude,

18 bothe to the wyues and fre children of hem of euer either kynde, metis weren youun feithfuli of these thingis that weren halewid.

19 But also men of the sones of Aaron weren ordeyned bi the feeldis and subarbis of alle citees, whyche men schulden dele partis to al the male kynde of preestis and dekenes.

20 Therfor Ezechie dide alle thingis, whiche we seiden, in al Juda, and he wrouyte that, that was riytful and good and trewe bifor his Lord God,

21 in al the religioun of the seruyce of the hows of the Lord, bi the lawe and cerymonyes; and he wolde seke his Lord God in al his herte, and he dide, and hadde prosperite.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 32

1 Aftir whiche thingis and sich treuthe, Senacherib, the kyng of Assiriens, cam and entride in to Juda; and he bisegide stronge citees, and wolde take tho.

2 And whanne Ezechie hadde herd this thing, that is, that Senacherib was comun, and that al the fersnesse of batel was turned ayens Jerusalem,

3 he took counsel with the princes and strongest men, that thei schulden stoppe the heedis of wellis, that weren without the citee; and whanne the sentence of alle men demyde this,

4 he gaderide togidere a ful greet multitude, and thei stoppiden alle the wellis, and the ryuer, that flowide in the myddis of the lond; and seiden, Lest the kyngis of Assiriens comen, and fynden abundance of watris.

5 Also he dide wittili, and bildide al the wal that was distride, and he bildide touris aboue, and an other wal withoutforth. And he reparilide Mello in the citee of Dauid; and made armure of al kynde, and scheldis.

6 And he ordeynede princes of werriouris in the oost; and he clepide togidere alle men in the street of the yate of the citee, and spake to the herte of hem,

7 and seide, Do ye manli, and be ye coumfortid; nyle ye drede, nether be ye aferd of the kyng of Assiriens, and of al the multitude which is with him; for many mo ben with vs than with him.

8 Fleischli arm is with him; oure Lord God is with vs, which is oure helpere, and schal fiyte for vs. And the puple was coumfortid with sich wordis of Ezechie, kyng of Juda.

9 And aftir that these thingis weren doon, Sennacherib sente hise seruauntis to Jerusalem; for he with al the oost bisegide Lachis. He sente to Ezechie, kyng of Juda, and to al the puple that was in the citee,

10 and seide, Sennacherib, the kyng of Assiriens, seith these thingis, In whom han ye trist, and sitten bisegid in Jerusalem?

11 Whether Ezechie disseyueth you, that he bitake you to deeth in hungur and thirst, and affermeth, that youre Lord God schal delyuere you fro the hond of the kyng of Assyriens?

12 Whether not this is Ezechie, that distriede hiy places, and auteris of hym, and comaundide to Juda and to Jerusalem, and seide, Ye schulen worschipe bifor oon auter, and therynne ye schulen brenne encense?

13 Whether ye witen not what thingis Y haue do, and my fadir, to alle the puplis of londis? Whether the goddis of

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folkis and of alle londis myyten delyuere her cuntrei fro myn hond?

14 Who is of alle goddis of folkis, whiche my fadris distrieden, that myyte delyuere his puple fro myn hond, that also youre God may delyuere you fro this hond?

15 Therfor Ezechie disseyue not you, nether scorne bi veyn counselyng, nethir bileue ye to hym; for if no god of alle folkis and cuntreis myyte delyuere his puple fro myn hond, and fro the hond of my fadris, suyngli nether youre God schal mowe delyuere you fro this myn hond.

16 But also hise seruauntis spaken many othir thingis ayenus the Lord God, and ayens Ezechie, his seruaunte.

17 Also he wroot epistlis ful of blasfemye ayens the Lord God of Israel, and he spak ayens God, As the goddis of othere folkis myyten not delyuere her puple fro myn hond, so and the God of Ezechie may not delyuere his puple fro myn hond.

18 Ferthermore and with greet cry in the langage of Jewis he sownede ayens the puple, that sat on the wallis of Jerusalem, to make hem aferd, and to take the citee.

19 And he spake ayens God of Israel, as ayens the goddis of the puplis of erthe, the werkis of mennus hondis.

20 Therfor Ezechie, the kyng, and Ysaie, the profete, the sone of Amos, preieden ayens this blasfemye, and crieden til in to heuene.

21 And the Lord sente his aungel, that killide ech strong man and werriour, and the prince of the oost of the kyng of Assiriens; and he turnede ayen with schenship in to his lond. And whanne he hadde entrid in to the hows of his god, the sones, that yeden out of his wombe, killiden hym with swerd.

22 And the Lord sauyde Ezechie, and the dwelleris of Jerusalem, fro the hond of Senacherib, kyng of Assiriens, and fro the hond of alle men; and yaf to hem reste bi cumpas.

23 Also many men brouyten offryngis and sacrifices to the Lord in to Jerusalem, and yiftis to Ezechie, kyng of Juda; which was enhaunsid aftir these thingis bifor alle folkis.

24 In tho daies Ezechie was sijk til to the deth, and he preiede the Lord; and he herde hym, and yaf to hym a signe;

25 but he yeldide not bi the benefices whiche he hadde take, for his herte was reisid; and ire was maad ayens hym, and ayens Juda, and ayens Jerusalem.

26 And he was mekid aftirward, for his herte was reisid; bothe he was mekid, and the dwelleris of Jerusalem; and therfor the ire of the Lord cam not on hem in the daies of Ezechie.

27 Forsothe Ezechie was riche, and ful noble, and gaderide to hym silf ful many tresours of siluer, of gold, and of preciouse stoon, of swete smellynge spices, and of armuris of al kynde, and of vessels of greet prijs.

28 Also he bildide large housis of wheete, of wyn, and of oile, and cratchis of alle beestis,

29 and fooldis to scheep, and sixe citees. For he hadde vnnoumbrable flockis of scheep and of grete beestis; for the Lord hadde youe to hym ful myche catel.

30 Thilke is Ezechie, that stoppide the hiyere welle of the watris of Gion, and turnede tho awei vndur the erthe at the west of the citee of Dauid; in alle hise werkis he dide bi prosperite, what euer thing he wolde.

31 Netheles in the message of the princes of Babiloyne, that weren sent to hym for to axe of the grete wondir, that bifelde on the lond, God forsook hym, that he were temptid, and that alle thingis weren knowun that weren in his herte.

32 Sotheli the residue of wordis of Ezechie, and of hise mercies, ben writun in the profesie of Ysaie, the profete, sone of Amos, and in the book of kyngis of Juda and of Israel.

33 And Ezechie slepte with hise fadris, and thei birieden hym aboue the sepulcris of the sones of Dauid. And al Juda and alle the dwelleris of Jerusalem maden solempne the seruyces of his biriyng; and Manasses, his sone, regnide for him.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 33

1 Manasses was of twelue yeer, whanne he bygan to regne, and he regnyde in Jerusalem fyue and fifti yeer.

2 Forsothe he dide yuel bifor the Lord bi abhomynaciouns of hethene men, whiche the Lord destriede bifor the sones of Israel.

3 And he turnede, and restoride the hiye places, whiche Ezechie, his fadir, hadde destried. And he bildide auteris to Baalym, and made wodis, and worschipide al the knyythod of heuene, and heriede it.

4 And he bildide auteris in the hows of the Lord, of which the Lord hadde seid, My name schal be in Jerusalem with outen ende.

5 Sotheli he bildide tho auteris to al the knyythod of heuene in the twei large places of the hows of the Lord.

6 And he made hise sones to passe thorouy the fier in the valei of Beennon; he kepte dremes; he suede fals diuynyng bi chiteryng of briddis; he seruyde witche craftis; he hadde with hym astronomyeris and enchaunteris, ethir trigetours, that disseyuen mennus wittis, and he wrouyte many yuelis bifor the Lord to terre hym to wraththe.

7 Also he settide a grauun signe and a yotun signe in the hows of the Lord, of which hows God spak to Dauid, and to Salomon, his sone, and seide, Y schal sette my name with outen ende in this hows and in Jerusalem, which Y chees of alle the lynagis of Israel;

8 and Y schal not make the foot of Israel to moue fro the lond which Y yaf to her fadris, so oneli if thei kepen to do tho thingis whiche Y comaundide to hem, and al the lawe, and cerymonyes, and domes, bi the hond of Moises.

9 Therfor Manasses disseyuede Juda, and the dwelleris of Jerusalem, that thei diden yuel, more than alle hethene men, whiche the Lord hadde distriede fro the face of the sones of Israel.

10 And the Lord spak to hym, and to his puple; and thei nolden take heed.

11 Therfor the Lord brouyte on hem the princes of the oost of the kyng of Assiriens; and thei token Manasses, and bounden hym with chaynes, and stockis, and ledden hym in to Babiloyne.

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12 And aftir that he was angwischid, he preiede his Lord God, and dide penaunce gretli bifor the God of hise fadris.

13 And he preiede God, and bisechide ententifli; and God herde his preier, and brouyte hym ayen in to Jerusalem in to his rewme; and Manasses knew, that the Lord hym silf is God.

14 Aftir these thingis he bildide the wal with out the citee of Dauid, at the west of Gion, in the valei, fro the entryng of the yate of fischis, bi cumpas til to Ophel; and he reiside it gretli; and he ordeynede princes of the oost in alle the stronge citees of Juda.

15 And he dide awei alien goddis and symylacris fro the hows of the Lord; and he dide awei the auteris, whiche he hadde maad in the hil of the hows of the Lord, and in Jerusalem, and he castide awei alle with out the citee.

16 Certis he restoride the auter of the Lord, and offride theronne slayn sacrifices, and pesible sacrifices, and preisyng; and he comaundide Juda to serue the Lord God of Israel.

17 Netheles the puple offride yit in hiy places to her Lord God.

18 Forsothe the residue of dedis of Manasses, and his bisechyng to his Lord God, and the wordis of profetis, that spaken to hym in the name of the Lord God of Israel, ben conteyned in the wordis of the kyngis of Israel.

19 And his preier, and the heryng, and alle synnes, and dispisyng, also the places in whiche he bildide hiy thingis, and made wodis and ymagis, bifor that he dide penaunce, ben writun in the bokis of Ozai.

20 Forsothe Manasses slepte with hise fadris, and thei birieden hym in his hows; and Amon, his sone, regnyde for hym.

21 Amon was of two and twenti yeer, whanne he bigan to regne; and he regnyde twei yeer in Jerusalem.

22 And he dide yuel in the siyt of the Lord, as Manasses, his fadir, hadde do; and he offride, and seruyde to alle the idols, whiche Manasses hadde maad.

23 And he reuerenside not the face of the Lord, as Manasses, his fadir, reuerenside; and he dide mych gretter trespassis.

24 And whanne his seruauntis hadden swore to gyder ayens hym, thei killiden hym in his hows.

25 Sotheli the residue multitude of the puple, aftir that thei hadden slayn hem that hadden slayn Amon, ordeyneden Josie, his sone, kyng for hym.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 34

1 Josie was of eiyte yeer, whanne he bigan to regne, and he regnede in Jerusalem oon and thritti yeer.

2 And he dide that, that was riytful in the siyt of the Lord; and yede in the waies of Dauid, his fadir, and bowide not to the riyt side nether to the left side.

3 Forsothe in the eiytethe yeer of the rewme of his empire, whanne he was yit a child, he bigan to seke God of his fadir Dauid; and in the tweluethe yeer after that he bigan, he clenside Juda and Jerusalem fro hiy places, and wodis, and similacris, and grauun ymagis.

4 And thei destrieden bifor hym the auteris of Baalym, and thei destrieden the symylacris, that weren put aboue. Also he hewide doun the wodis, and grauun ymagis, and brak to smale gobetis; and scateride abrood the smale gobetis on the birielis of hem, that weren wont to offre to tho.

5 Ferthermore he brente the boonys of preestis in the auteris of idols, and he clenside Juda and Jerusalem.

6 But also he destriede alle idols in the citees of Manasses, and of Effraym, and of Symeon, til to Neptalym.

7 And whanne he hadde scateride the auteris, and hadde al to-broke in to gobetis the wodis, and grauun ymagis, and hadde destried alle templis of ydols fro al the lond of Israel, he turnede ayen in to Jerusalem.

8 Therfor in the eiytenthe yeer of his rewme, whanne the lond and temple of the Lord was clensid nowe, he sente Saphan, the sone of Helchie, and Masie, the prince of the citee, and Joa, the sone of Joachaz, chaunceler, that thei schulden reparele the hous of his Lord God.

9 Whiche camen to Helchie, the grete preest; and whanne thei hadden take of hym the money, which was brouyt in to the hows of the Lord; and which monei the dekenes and porteris hadden gaderid of Manasses, and of Effraym, and of alle the residue men of Israel, and of al Juda and Beniamyn, and of the dwelleris of Jerusalem,

10 thei yauen it in the hondis of hem that weren souereyns of the werk men in the hows of the Lord, that thei schulden restore the temple, and reparele alle feble thingis.

11 And thei yauen that monei to the crafti men and masouns, for to bie stoonys hewid out of the delues, ether quarreris, and trees to the ioynyngis of the bildyng, and to the coupling of housis, whiche the kingis of Juda hadden destried.

12 Whiche men diden feithfuli alle thingis. Sotheli the souereyns of worcheris weren Jabath, and Abdie, of the sones of Merari; Zacarie, and Mosallam, of the sones of Caath; whiche hastiden the werk; alle weren dekenes, kunnynge to synge with orguns.

13 Sotheli ouer them that baren birthuns to dyuerse vsis weren the scribis, and maistris of the dekenes, and porteris.

14 And whanne thei baren out the monei, that was borun in to the temple of the Lord, Helchie, the preest, foond the book of the lawe of the Lord bi the hond of Moises.

15 And he seide to Saphan, the writere, Y haue founde the book of the lawe in the hows of the Lord.

16 And Helchie took to Saphan, and he bar in the book to the king; and telde to hym, and seide, Lo! alle thingis ben fillid, whiche thou hast youe in to the hondis of thi seruauntis.

17 Thei han wellyd togidere the siluere, which is foundun in the hous of the Lord; and it is youun to the souereyns of the crafti men, and makynge dyuerse werkis;

18 ferthermore Helchie, the preest, took to me this book. And whanne he hadde rehersid this book in the presence of the kyng,

19 and he hadde herd the wordis of the lawe, he to-rente hise clothis; and he comaundide to Helchie,

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20 and to Aichan, the sone of Saphan, and to Abdon, the sone of Mycha, and to Saphan, the scryuen, and to Asaie, the seruaunt of the kyng,

21 and seide, Go ye, and preie the Lord for me, and for the resydue men of Israel and of Juda, on alle the wordis of this book, which is foundun. For greet veniaunce of the Lord hath droppid on vs, for oure fadris kepten not the wordis of the Lord, to do alle thingis that ben writun in this book.

22 Therfor Helchie yede, and thei that weren sent togidere of the king, to Olda, the prophetesse, the wijf of Sellum, sone of Thecuath, sone of Asra, kepere of clothis, which Olda dwellide in Jerusalem in the secounde warde; and thei spaken to hir the wordis, whiche we telden bifore.

23 And sche answeride to hem, The Lord God of Israel seith these thingis, Seie ye to the man, that sente you to me,

24 The Lord seith these thingis, Lo! Y schal brynge ynne yuels on this place, and on the dwelleris therof, and alle the cursyngis that ben writun in this book, which thei redden bifor the kyng of Juda.

25 For thei han forsake me, and han sacrified to alien goddis, for to terre me to wrathfulnesse in alle the werkis of her hondis; therfor my strong veniaunce schal droppe on this place, and it schal not be quenchid.

26 But speke ye thus to the kyng of Juda, that sente you to preye the Lord, The Lord God of Israel seith these thingis, For thou herdist the wordis of the book,

27 and thin herte is maad neisch, and thou art mekid in the siyt of the Lord of these thingis that ben seide ayens this place and the dwelleris of Jerusalem, and thou hast reuerensid my face, and hast to-rente thi clothis, and hast wepte bifor me; also Y haue herd thee, seith the Lord.

28 For now Y schal gadere thee to thi fadris, and thou schalt be borun in to thi sepulcre in pees; and thin iyen schulen not se al yuel, which Y schal brynge yn on this place, and on the dwelleris therof. Therfor thei telden to the king alle thingis, whiche Olda hadde seid.

29 And aftir that he hadde clepid togidere alle the eldere men of Juda and of Jerusalem,

30 he stiede in to the hows of the Lord, and togidere alle the men of Juda, and the dwelleris of Jerusalem, preestis, and dekenes, and al the puple, fro the leeste til to the moste; to whiche herynge in the hows of the Lord, the kyng redde alle the wordis of the book.

31 And he stood in his trone, and smoot a boond of pees bifor the Lord, for to go aftir hym, and to kepe the comaundementis, and witnessyngis, and iustifiyngis of hym, in al his herte and in al his soule; and to do tho thingis that weren writun in that book, which he hadde red.

32 And he chargide greetli on this thing alle men, that weren foundun in Jerusalem and Beniamyn; and the dwellers of Jerusalem diden aftir the couenaunt of the Lord God of her fadris.

33 Therfor Josie dide awei alle abhomynaciouns fro alle the cuntreis of the sones of Israel; and he made alle men, that weren residue in Israel, to serue her Lord God; in alle the daies of his lijf thei yeden not awei fro the Lord God of her fadris.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 35

1 Forsothe Josie made pask to the Lord in Jerusalem, that was offrid in the fourtenthe dai of the firste monethe;

2 and he ordeynede prestis in her offices; and he comaundide hem for to mynystre in the hows of the Lord.

3 And he spak to the dekenes, at whos techyng al Israel was halewid to the Lord, Sette ye the arke in the seyntuarie of the temple, which Salomon, kyng of Israel, the sone of Dauid, bildide; for ye schulen no more bere it. But now serue youre Lord God and his puple Israel,

4 and make you redi bi youre housis and meynees in the departyngis of ech bi hym silf, as Dauid, king of Israel, comaundide, and Salomon, his sone, discryuede;

5 and serue ye in the seyntuarie bi the meynees and cumpenyes of dekenes,

6 and be ye halewid, and offre ye pask; also make redi youre britheren, that thei moun do bi the wordis, whiche the Lord spak in the hond of Moyses.

7 Ferthermore Josie yaf to al the puple, that was foundun there in the solempnytee of pask, lambren, and kidis of the flockis, and of residue scheep he yaf thritti thousynde, and of oxis thre thousynde; these thingis of al the catel of the kyng.

8 And hise duykis offriden tho thingis whiche thei avowiden bi fre wille, as wel to the puple as to prestis and dekenes. Forsothe Elchie, and Zacharie, and Jehiel, princes of the hows of the Lord, yauen to preestis, to make pask in comyn, two thousynde and sixe hundrid scheep, and thre hundrid oxis.

9 Forsothe Chononye, and Semei, and Nathanael and hise britheren, also Asabie, Jahiel, and Josabaz, princis of dekenes, yauen to othere dekenes, to make pask, fyue thousynde of scheep, and fyue hundrid oxis.

10 And the seruyce was maad redi; and preestis stoden in her office, and dekenes in cumpenyes, bi comaundement of the kyng; and pask was offrid.

11 And preestis spreynten her hondis with blood, and dekenes drowen of the skynnes of sacrifices, and departiden tho sacrificis,

12 for to yyue bi the housis and meyneis of alle men; and that tho schulden be offrid to the Lord, as it is writun in the book of Moises; and of oxis thei diden in lijk maner.

13 And thei rostiden pask on the fier, bi that that is writun in the lawe. Sotheli thei sethiden pesible sacrifices in pannes, and cawdruns, and pottis, and in haste thei deliden to al the puple;

14 but thei maden redi aftirward to hem silf, and to prestis; for preestis weren occupied til to nyyt in the offryng of brent sacrifices and of ynnere fatnessis. Wherfor dekenes maden redi to hem silf and to preestis, the sones of Aaron, the laste.

15 Forsothe syngeris, the sones of Asaph, stoden in her ordre, bi the comaundement of Dauid, and of Asaph, and of Eman, and of Yditum, the profetis of the kyng; but the porteris kepten bi ech yate, so that thei yeden not awei fro

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the seruice, sotheli in a poynt; wherfor and dekenes, her britheren, maden redi metis to hem.

16 Therfor al the religioun of the Lord was fillid riytfuli in that day, that thei maden pask, and offriden brent sacrifices on the auter of the Lord, bi the comaundement of kyng Josie.

17 And the sones of Israel, that weren foundun there, maden pask in that tyme, and the solempnite of therf looues seuene daies.

18 No pask was lijk this in Israel, fro the daies of Samuel, the prophete; but nethir ony of the kyngis of Israel made pask as Josie dide, to preestis and dekenes, and to al Juda and Israel, that was foundun, and to the dwelleris of Jerusalem.

19 This pask was halewid in the eiytenthe yeer of the rewme of Josie.

20 Aftir that Josie hadde reparelid the temple, Nechao, the kyng of Egipt, stiede to fiyte in Carcamys bisidis Eufrates; and Josie yede forth in to his metyng.

21 And he seide bi messangeris sent to hym, Kyng of Juda, what is to me and to thee? Y come not ayens thee to dai, but Y fiyte ayens another hows, to which God bad me go in haste; ceesse thou to do ayens God, which is with me, lest he sle thee.

22 Josie nolde turne ayen, but made redi batel ayens hym; and he assentide not to the wordis of Nechao, bi Goddis mouth, but he yede for to fiyte in the feeld of Magedo.

23 And there he was woundide of archeris, and seide to hise children, Lede ye me out of the batel, for Y am woundid greetli.

24 Whiche baren hym ouer fro the chare in to an other chare, that suede hym, bi custom of the kyng, and baren out hym in to Jerusalem; and he diede, and was biried in the sepulcre of hise fadris. And al Juda and Jerusalem biweiliden hym,

25 Jeremye moost, of whom alle syngeris and syngeressis til in to present dai rehersen lamentaciouns, ether weilyngis, on Josie; and it cam forth as a lawe in Israel, Lo! it is seid writun in Lamentaciouns. Forsothe the residue of wordis of Josie, and of hise mercies, that ben comaundid in the lawe of the Lord, and hise werkis, the firste and the laste, ben wryten in the book of kyngis of Israel and of Juda.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 36

1 Therfor the puple of the lond took Joachaz, the sone of Josie, and ordeynede hym kyng for his fadir in Jerusalem.

2 Joachaz was of thre and twenti yeer, whanne he bigan to regne, and he regnede thre monethis in Jerusalem.

3 Sotheli the kyng of Egipt, whan he hadde come to Jerusalem, remouyde hym, and condempnede the lond in an hundrid talentis of siluer and in a talent of gold.

4 And he ordeynede for hym Eliachim, his brother, kyng on Juda and Jerusalem; and turnede his name Joakym. Sotheli he took thilk Joachaz with hym silf, and brouyte in to Egipt.

5 Joakym was of fyue and twenti yeer, whanne he bigan to regne, and he regnyde eleuene yeer in Jerusalem, and he dide yuel bifor his Lord God.

6 Nabugodonosor, kyng of Caldeis, styede ayens this Joakym, and ledde hym boundun with chaynes in to Babiloyne.

7 To which Babiloyne he translatide also the vessels of the Lord, and settide tho in his temple.

8 Sotheli the residue of wordis of Joakym, and of hise abhomynaciouns whiche he wrouyte, and that weren foundun in hym, ben conteyned in the book of kyngis of Israel and of Juda. Therfor Joachym, his sone, regnede for hym.

9 Joachym was of eiyte yeer, whanne he bigan to regne, and he regnede thre monethis and ten daies in Jerusalem, and he dide yuel in the siyt of the Lord.

10 And whanne the cercle of the yeer was turned aboute, Nabugodonosor the kynge sente men, whiche also brouyten hym in to Babiloyne, whanne the moost preciouse vessels of the hows of the Lord weren borun out togidir. Sotheli he ordeynede Sedechie, his fadris brother, kyng on Juda and Jerusalem.

11 Sedechie was of oon and twenti yeer, whanne he bigan to regne, and he regnede eleuene yeer in Jerusalem.

12 And he dide yuel in the siyt of his Lord God, and he was not aschamed of the face of Jeremye, the prophete, spekynge to hym bi the mouth of the Lord.

13 Also he yede awey fro the kyng Nabugodonosor, that hadde made hym to swere bi God; and he made hard his nol and herte, that he nolde turne ayen to the Lord of Israel.

14 But also alle the princes of preestis and the puple trespassiden wickidli, bi alle abhomynaciouns of hethene men; and thei defouliden the hows of the Lord, which he halewide to hym silf in Jerusalem.

15 Forsothe the Lord God of her fadris sente to hem bi the hond of hise messangeris, and roos bi nyyt, and amonestide ech day; for he sparide his puple and dwellyng place.

16 And thei scorneden the messangeris of God, and dispisiden hise wordis, and scorneden hise prophetis; til the greet veniaunce of the Lord stiede on his puple, and noon heelyng were.

17 And he brouyte on hem the kyng of Caldeis; and killide the yonge men of hem bi swerd in the hows of seyntuarie; he hadde not merci of a yong man, and of a vergyn, and of an eld man, and sotheli nether of a man niy the deth for eldnesse, but he bitook alle in the hond of that king of Caldeis.

18 And he translatide in to Babiloyne alle the vessels of the hows of the Lord, bothe the grettere and the lasse vessels, and the tresours of the temple, and of the kyng, and of the princes.

19 Enemyes brenten the hows of the Lord; thei distrieden the wal of Jerusalem; thei brenten alle the touris; and thei distrieden what euer thing was preciouse.

20 If ony man ascapide the swerd, he was led in to Babiloyne, and seruyde the kyng and hise sones; til the kyng of Peersis regnyde,

21 and the word of the Lord bi the mouth of Jeremye was fillid, and til the lond halewide hise sabatis. For in alle the daies of desolacioun it made sabat, til that seuenti yeer weren fillid.

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22 Forsothe in the firste yeer of Cyrus, kyng of Persis, to fille the word of the Lord, which he hadde spoke bi the mouth of Jeremye, the Lord reiside the spirit of Cirus, king of Persis, that comaundide to be prechid in al his rewme, yhe, bi scripture, and seide, Cirus,

23 the king of Persis, seith these thingis, The Lord God of heuene yaf to me alle the rewmes of erthe, and he comaundide to me, that Y schulde bilde to hym an hows in Jerusalem, which is in Judee. Who of you is in al his puple? his Lord God be with hym, and stie he in to Jerusalem.

2 PARALIPOMENON (2 CHRONICLES) CHAPTER 37

1 Lord God Almyyti of our fadris, Abraham, Isaac, and Jacob, and of her iust seed, which madist heuene and erthe with al the ournyng of tho, which hast markid the see bi the word of thi comaundement, which hast closid to gidere the depthe of watris, and hast markid to thi ferdful and preysable name, which alle men dreden, and tremblen of the cheer of thi vertu, and the ire of thi manassyng on synneris is vnsuffrable, ether may not be susteyned. Sotheli the merci of thi biheest is fulgreet and vnserchable, ether may not be comprehendid bi mannus wit; for thou art the Lord moost hiy ouer al erthe; thou art pacient, and myche merciful, and doynge penaunce on the malices of men. Treuli, Lord, thou bi thi goodnesse hast bihiyt penaunce of foryyuenesse of synnes; and thou, God of iust men, hast not set penaunce to iust men, to Abraham, Ysaac, and Jacob, to hem that synneden not ayens thee. For Y haue synned more than the noumbre is of the grauel of the see; my wickidnessis ben multiplied. Y am bowid with myche boond of yrun, and no brething is to me; for Y haue stirid thi wrathfulnesse, and Y haue doon yuel bifor thee, and Y haue set abhomynaciouns, and Y haue multiplied offensiouns. And now Y bowe the knees of myn herte, and biseche goodnesse of thee, Lord. Y haue synned, Lord; Y haue synned, and Y knowleche my wickidnesse. Y axe, and preye thee, Lord; foryyue thou to me, foryyue thou to me; leese thou me not togidire with my wickidnessis, nether reserue thou yuels to me withouten ende. For, Lord, bi thi greet merci thou schalt saue me vnworthi, and Y schal herie thee euere in alle the daies of my lijf; for al the vertu of heuenes herieth thee, and to thee is glorie in to worldis of worldis. Amen.

THE BOOK OF EZRA

(Ezra made the Torah the common law of the land.)
Author: Nehemia (as biographer)
Estimated Range of Dating: mid-5th century B.C.

(Ezra (fl. 480–440 BC) was an important Jewish author (sofer) and priest (kohen) in the early Second Temple period. In the Greek Septuagint, the name is rendered as Esdras, from which the Latin name Esdras comes. His name is just a shortened Aramaic form of the Hebrew name Azaryahu, meaning "Yahweh helps".

In the Hebrew Bible, or the Christian Old Testament, Ezra is an important figure in the books of Ezra and Nehemiah, which he is said to have written and edited, respectively. According to tradition, Ezra was also the author of the Books of Chronicles and the Book of Malachi.

Ezra was instrumental in restoring the Jewish scriptures and religion to the people after the return from the Babylonian Captivity. The canonical Book of Ezra and Book of Nehemiah are the oldest sources for the activity of Ezra, whereas many of the other books ascribed to Ezra (First Esdras, 3–6 Ezra) are later literary works dependent on the canonical books of Ezra and Nehemiah. The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus Find by Eduard Meyer, 1912.) Ezra wrote the Chronicles while his successor Nehemia finished the Chronicles and wrote the book known as Ezra-Nehemia.

According to the Hebrew Bible he was a descendant of Seraiah, the last High Priest to serve in Solomon's Temple, and a close relative of Joshua, the first High Priest of the Second Temple. He returned from Babylonian captivity and reintroduced the Torah in Jerusalem. According to 1 Esdras, a Greek translation of the Book of Ezra still in use in Eastern Orthodox Church, he was also a High Priest. Rabbinic tradition supports the positions that Ezra was an ordinary member of the priesthood, and that he actually served as a Kohen Gadol. Ezra was living in Babylon when in the seventh year of Artaxerxes I, the Achaemenid emperor (c. 457 BC), the emperor sent him to Jerusalem to teach the laws of God to any who did not know them. The Book of Ezra describes how he led a group of Judean exiles living in Babylon to their home city of Jerusalem where he is said to have enforced observance of the Torah.

The first-century Roman-Jewish historian Titus Flavius Josephus deals with Ezra in his Antiquities of the Jews. He uses the name Xerxes for Artaxerxes I reserving the name Artaxerxes for the later Artaxerxes II whom he identifies as the Ahasuerus of Esther, thus placing Ezra before the events of the book of Esther. Josephus' account of the deeds of Ezra

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derives entirely from 1 Esdras, which he cites as the 'Book of Ezra' in his numeration of the Hebrew bible. Contrariwise, Josephus does not appear to recognise Ezra-Nehemiah as a biblical book, does not quote from it, and relies entirely on other traditions in his account of the deeds of Nehemiah.

Traditionally Judaism credits Ezra with establishing the Great Assembly of scholars and prophets, the forerunner of the Sanhedrin, as the authority on matters of religious law.

A disciple of Baruch ben Neriah, Ezra favoured study of the Law over the reconstruction of the Temple and thus because of his studies, he did not join the first party returning to Jerusalem in the reign of Cyrus. According to another opinion, he did not join the first party so as not to compete, even involuntarily, with Joshua ben Jozadak for the office of High Priest of Israel.

Ezra was a priest and "a scribe skilled in the law." He represented the position of stricter Babylonian Jews who had been upset by reports of laxity in Judah and desired to see matters corrected. When Ezra arrived the situation in Judah was discouraging. Religious laxity was prevalent, the Law was widely disregarded, and public and private morality was at a low level. Moreover, intermarriage with foreigners posed the threat that the community would mingle with the pagan environment and lose its identity.

According to the Babylonian Talmud, Ezra the Scribe is said to have enacted ten standing laws and orders, which are as follows:

1. That the public come together to read from the sefer Torah on Shabbatot during the time of the afternoon oblation (Minchah), because of those travelling merchants who loiter in the closed shops in the street corners, and who may have missed the biblical lections that were read during the weekdays.

2. That the courts be opened throughout the Jewish townships on Mondays and Thursdays.

3. That women would not wait beyond Thursday to launder their clothes, because of the honour due to the Sabbath day.

4. That men would accustom themselves to eat [cooked] garlic on the eve of the Sabbath (believed to enhance love between a man and his wife).

5. That women would rise up early on Friday mornings to bake bread, so that a piece of bread would be available for the poor.

6. That Jewish women in every place be girded with a wide belt (waist band), whether from the front or from behind, out of modesty.

7. That Jewish women, during their menses, wash and comb their hair three days prior to their purification in a ritual bath.

8. That the traveling merchants make regular rounds into the Jewish villages and townships because of the honor due to the daughters of Israel (viz., so that jewelry can be purchased by the daughters of Israel).

9. That Jewish women and/or girls, as a precautionary measure, be accustomed to conversing with one another while one of their party goes out to relieve herself in the outhouse.

10. That men who may have suffered a seminal emission (especially after accompanying with their wives) be required to immerse (baptise) themselves in a mikveh (baptisterium) before being permitted to read from the scroll of the Law (Torah).

The order in which Ezra took the various measures attributed to him is uncertain. His actions come close to that what we call a coup d'etat. He took action against mixed marriages and succeeded in persuading the people to divorce their foreign wives voluntarily. His efforts reached their climax when the people engaged in solemn covenant before God to enter into no more mixed marriages, to refrain from work on the sabbath, to levy on themselves an annual tax for the support of the Temple, regularly to present their tithes and offerings, and otherwise to comply with the demands of the Law. It was the xenophobic attitude of Ezra and Nehemia that brought the Jews to total distruction by the Romans.

Nothing further is known of Ezra after his reforms. The 1st-century Roman-Jewish historian Titus Flavius Josephus states in his Antiquities that he died and was buried in Jerusalem. According to another tradition, he returned to Babylonia, where his supposed grave is a holy site.

The contents of Ezra–Nehemiah are structured in a theological rather than chronological order: "The Temple must come first, then the purifying of the community, then the building of the outer walls of the city, and so finally all could reach a grand climax in the reading of the law."

The Book of Ezra consists of ten chapters: chapters 1–6, covering the period from the Cyrus the Great to the dedication of the Second Temple, are told in the third person; chapters 7–10, dealing with the mission of Ezra, are told largely in the first person. The book contains several documents presented as historical inclusions, written in Aramaic while the surrounding text is in Hebrew (1:2–4, 4:8–16, 4:17–22, 5:7–17, 6:3–5, 6:6–12, 12–26)

Chapters 1–6:

1. Decree of Cyrus, first version: Cyrus, inspired by God, returns the Temple vessels to Sheshbazzar, "prince of Judah", and directs the Israelites to return to Jerusalem with him and rebuild the Temple.

2. 42,360 exiles, with men servants, women servants and "singing men and women", return from Babylon to Jerusalem and Judah under the leadership of Zerubbabel and Jeshua the High Priest.

3. Jeshua the High Priest and Zerubbabel build the altar and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid and the dedication takes place with great rejoicing.

4. Letter of the Samaritans to Artaxerxes, and reply of Artaxerxes: The "enemies of Judah and Benjamin" offer to help with the rebuilding, but are rebuffed; they then work to frustrate the builders "down to the reign of Darius." The officials of Samaria write to king Artaxerxes warning him

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that Jerusalem is being rebuilt, and the king orders the work to stop. "Thus the work on the house of God in Jerusalem came to a standstill until the second year of the reign of Darius king of Persia."
5. Tattenai's letter to Darius: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Joshua recommence the building of the Temple. Tattenai, satrap over both Judah and Samaria, writes to Darius warning him that Jerusalem is being rebuilt and advising that the archives be searched to discover the decree of Cyrus.
6. Decree of Cyrus, second version, and decree of Darius: Darius finds the decree, directs Tattenai not to disturb the Jews in their work, and exempts them from tribute and supplies everything necessary for the offerings. The Temple is finished in the month of Adar in the sixth year of Darius, and the Israelites assemble to celebrate its completion.

Chapters 7–10:
7. Letter of Artaxerxes to Ezra (Artaxerxes' rescript): King Artaxerxes is moved by God to commission Ezra "to inquire about Judah and Jerusalem with regard to the Law of your God" and to "appoint magistrates and judges to administer justice to all the people of Trans-Euphrates—all who know the laws of your God." Artaxerxes gives Ezra much gold and directs all Persian officials to aid him.
8. Ezra gathers a large body of returnees and much gold and silver and precious vessels for the Temple and camps by a canal outside Babylon. There he discovers he has no Levites, and so sends messengers to gather some. The exiles then return to Jerusalem, where they distribute the gold and silver and offer sacrifices to God.
9. Ezra is informed that some of the Jews already in Jerusalem have married non-Jewish women. Ezra is appalled at this proof of sin, and prays to God: "O God of Israel, you are righteous! We are left this day as a remnant. Here we are before you in our guilt, though because of it not one of us can stand in your presence."
10. Despite the opposition of some of their number, the Israelites assemble and send away their foreign wives and children.)

1 ESDRAS (1 EZRA) CHAPTER 1

1 In the firste yeer of Cirus, kyng of Persis, that the word of the Lord bi the mouth of Jeremye schulde be fillid, the Lord reiside the spirit of Cyrus, kyng of Persis; and he pupplischide a vois in al his rewme, ye, bi the scripture, and seide, Cirus,

2 the kyng of Persis, seith these thingis, The Lord God of heuene yaf to me alle the rewmes of erthe, and he comaundide to me, that Y schulde bilde to hym an hows in Jerusalem, which is in Judee.

3 Who is among you of al his puple? his God be with hym; stie he in to Jerusalem, which is in Judee, and bilde he the hows of the Lord God of Israel; he is God, which is in Jerusalem.

4 And alle othere men, that dwellen where euere in alle places, helpe hym; the men of her place helpe in siluer, and gold, and catel, and scheep, outakun that that thei offren wilfulli to the temple of God, which is in Jerusalem.

5 And the princis of fadris of Juda and of Beniamyn risiden, and the preestis, and dekenes, and ech man whos spirit God reiside, for to stie to bilde the temple of the Lord, that was in Jerusalem.

6 And alle men that weren in cumpas helpiden the hondis of hem, in vesselis of siluer, and of gold, in catel, in purtenaunce of houshold, and in alle werk beestis, outakun these thingis which thei offriden bi fre wille.

7 Forsothe kyng Cyrus brouyte forth the vessels of the temple of the Lord, whiche Nabugodonosor hadde take fro Jerusalem, and hadde set tho in the temple of his god.

8 Sotheli Cyrus, the kyng of Persis, brouyte forth tho bi the hond of Mytridatis, sone of Gazabar; and noumbride tho to Sasabazar, the prince of Juda.

9 And this is the noumbre of tho vessels; goldun violis, thritti; siluerne viols, a thousynde; grete knyues, nyne and twenti; goldun cuppis, thritti; siluerne cuppis,

10 two thousynde foure hundrid and ten; othere vessels, a thousynde;

11 alle the vessels of gold and siluere weren fyue thousynde foure hundrid. Sasabazar took alle vessels, with hem that stieden fro the transmygracioun of Babiloyne, in to Jerusalem.

1 ESDRAS (1 EZRA) CHAPTER 2

1 Forsothe these ben the sones of prouynce, that stieden fro the caitifte, which Nabugodonosor, kyng of Babiloyne, hadde translatid in to Babiloyne; and thei turneden ayen in to Jerusalem and in to Juda, ech man in to his citee, that camen with Zorobabel;

2 Jesua, Neemie, Saray, Rahelaie, Mardochaa, Belsan, Mesfar, Begnay, Reum, Baana. This is the noumbre of men of the sones of Israel; the sones of Phares,

3 two thousynde an hundrid and two and seuenti; the sones of Arethi, seuene hundrid and fyue and seuenti;

4 the sones of Sephezie, thre hundrid and two and seuenti;

5 the sones of Area, seuene hundrid and fyue and seuenti;

6 the sones of Phe and of Moab, sones of Josue and of Joab, twei thousynde nyne hundrid and twelue;

7 the sones of Helam, a thousynde two hundrid and foure and fifti;

8 the sones of Zechua, nyne hundrid and fyue and fourti;

9 the sones of Zahai, seuene hundrid and sixti;

10 the sones of Bany, sixe hundrid and two and fourti;

11 the sones of Bebai, sixe hundrid and thre and twenti; the sones of Azgad,

12 a thousynde two hundrid and two and twenti;

13 the sones of Adonycam, sixe hundrid and sixe and sixti;

14 the sones of Beguai, two thousynde two hundrid and sixe and fifti; the sones of Adyn,

15 foure hundrid and foure and fifti;

16 the sones of Ather, that weren of Ezechie, nynti and eiyte;

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17 the sones of Besai, thre hundrid and thre and twenti;
18 the sones of Jora, an hundrid and twelue;
19 the sones of Asom, two hundrid and thre and thritti;
20 the sones of Gebar weren nynti and fyue;
21 the sones of Bethleem weren an hundrid and eiyte and twenti;
22 the men of Nechopha, sixe and fifti;
23 the men of Anathot, an hundrid and eiyte and twenti;
24 the sones of Asmaneth, two and fourti;
25 the sones of Cariathiarym, Cephiara, and Berhoc, seuene hundrid and thre and fourti;
26 the sones of Arama and of Gaba, sixe hundrid and oon and twenti;
27 men of Mathmas, an hundrid and two and twenti; men of Bethel and of Gay,
28 two hundrid and thre and twenti;
29 the sones of Nebo, two and fifti;
30 the sones of Nebgis, an hundrid and sixe and fifti;
31 the sones of the tother Helam, a thousynde two hundrid and foure and fifti;
32 the sones of Arym, thre hundrid and twenti;
33 the sones of Loradid and of Ono, seuene hundrid and fyue and twenti;
34 the sones of Jerico, thre hundrid and fyue and fourti;
35 the sones of Sanaa, thre thousynde sixe hundrid and thritti;
36 preestis, the sones of Idaie, in the hows of Jesue, nyne hundrid and thre and seuenti;
37 the sones of Emmeor, a thousynde and two and fifti; the sones of Phesur,
38 a thousynde two hundrid and seuene and fourti;
39 the sones of Arym, a thousynde and seuentene; dekenes,
40 the sones of Jesue and of Cedynyel, sones of Odonye, foure and seuenti; syngeris,
41 the sones of Asaph, an hundrid and eiyte and twenti;
42 the sones of porteris, sones of Sellum, sones of Ather, sones of Thelmon, sones of Accub, sones of Aritha, sones of Sobar, sones of Sobai, alle weren an hundrid and eiyte and thritty;
43 Nathynneis, the sones of Osai, sones of Asupha, sones of Thebaoth, sones of Ceros,
44 sones of Sisaa, sones of Phadon,
45 sones of Jebana, sones of Agaba, sones of Accub,
46 sones of Accab, sones of Selmai,
47 sones of Annam, sones of Gaddel, sones of Gaer,
48 sones of Rahaia, sones of Rasyn, sones of Nethoda, sones of Gazem, sones of Asa,
49 sones of Phasea, sones of Besee,
50 sones of Asennaa, sones of Numyn, sones of Nethusym,
51 sones of Bethuth, sones of Acupha, sones of Aryn, sones of Besluth,
52 sones of Maida, sones of Arsa,
53 sones of Bercos, sones of Sisara, sones of Thema,
54 sones of Nasia, sones of Acupha,
55 the sones of the seruauntis of Salomon, the sones of Sothelthei, the sones of Soforeth, the sones of Pharuda, the sones of Asa,
56 the sones of Delcon, the sones of Gedeb,
57 the sones of Saphata, the sones of Atil, the sones of Phecerethi, that weren of Asebam, the sones of Ammy;
58 alle the Nathyneis, and the sones of the seruauntis of Salomon weren thre hundrid nynti and tweyne.
59 And thei that stieden fro Thelmela, Thelersa, Cherub, and Don, and Mey, and myyten not schewe the hows of her fadris and her seed, whether thei weren of Israel;
60 the sones of Delaya, the sones of Thobie, the sones of Nethoda, sixe hundrid and two and fifti;
61 and of the sones of prestis, the sones of Obia, sones of Accos, sones of Berzellai, which took a wijf of the douytris of Bersellai Galadite, and was clepid bi the name of hem;
62 these souyten the scripture of her genologie, and founden not, and thei weren cast out of preesthod.
63 And Attersatha seide to hem, that thei schulden not ete of the hooli of hooli thingis, til a wijs preest and perfit roos.
64 Al the multitude as o man, two and fourti thousynde thre hundrid and sixti,
65 outakun the seruauntis of hem and the handmaydis, that weren seuene thousynde thre hundrid and seuene and thretti; and among hem weren syngeris and syngeressis twei hundrid.
66 The horsis of hem weren sixe hundrid and sixe and thritti; the mulis of hem weren foure hundrid and fyue and fourti;
67 the camels of hem weren foure hundrid and fyue and thritti; the assis of hem weren sixe thousynde seuene hundrid and twenti.
68 And of the princes of fadris, whanne thei entriden in to the temple of the Lord, which is in Jerusalem, thei offriden of fre wille in to the hows of God, to bilde it in his place;
69 thei yauen bi her myytes the costis of the werk, oon and fourti thousynde platis of gold; fyue thousynde besauntis of siluer; and preestis clothis an hundrid.
70 Therfor preestis and dekenes of the puple, and syngeris, and porteris, and Nathynneis dwelliden in her citees, and al Israel in her cytees.

1 ESDRAS (1 EZRA) CHAPTER 3

1 And thanne the seuenthe monethe was comun, and the sones of Israel weren in her citees.
2 Therfor the puple was gaderid as o man in to Jerusalem. And Josue, the sone of Josedech, roos, and hise britheren, prestis, and Zorobabel, the sone of Salatiel, and hise britheren, and thei bildiden the auter of God of Israel for to offre therynne brent sacrifices, as it is writun in the lawe of Moises, the man of God.
3 Forsothe thei settiden the auter on his foundementis, while the puplis of londis bi cumpas maden hem aferd, and thei offriden on that auter brent sacrifice to the Lord in the morewtid and euentid.

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4 And thei maden solempnytee of tabernaclis, as it is writun, and brent sacrifice ech dai bi ordre, bi the werk of the dai comaundid in his dai.

5 And after this thei offriden contynuel brent sacrifice, bothe in calendis and in alle solempnytees of the Lord, that weren halewid, and in alle solempnytees, in which yifte was offrid to the Lord bi fre wille.

6 In the firste dai of the seuenthe monethe thei bigunnen to offre brent sacrifice to the Lord; certis the temple of God was not foundid yit.

7 But thei yauen monei to heweris of stoon, and to liggeris of stoon, and thei yauen mete, and drynke, and oile, to men of Sidon, and to men of Tire, that thei schulden brynge cedre trees fro the Liban to the see of Joppe, bi that that Cirus, kyng of Persis, hadde comaundid to hem.

8 Forsothe in the secounde yeer of her comyng to the temple of God in Jerusalem, in the secounde monethe, Zorobabel, the sone of Salatiel, and Josue,

9 the sone of Josedech, and othere of her britheren, preestis and dekenes, and alle that camen fro the caitifte in to Jerusalem, bigunnen; and thei ordeyneden dekenes, fro twenti yeer and aboue, for to haste the werk of the Lord; and Josue stood, and hise sones, and hise britheren, Cedynyel and hise sones, and the sones of Juda, as o man, to be bisi ouer hem that maden the werk in the temple of God; the sones of Benadab, her sones and her britheren, dekenes, weren bisy.

10 Therfor whanne the temple of the Lord was foundid of stoon leggeris, prestis stoden in her ournement with trumpis, and dekenes, the sones of Asaph, in cymbalis, for to herie God bi the hond of Dauid, kyng of Israel.

11 And thei sungen togidere in ympnes and knoulechyng to the Lord, For he is good, for his merci is with outen ende on Israel. And al the puple criede with greet cry, in preisynge the Lord, for the temple of the Lord was foundid.

12 Also ful manye of the preestis, and of the dekenes, and the princes of fadris, and the eldre men, that hadden seyn the formere temple, whanne it was foundid, and this temple bifor her iyen, wepten with greet vois, and many men criynge in gladnesse reisiden the vois;

13 and no man myyte knowe the vois of cry of men beynge glad, and the vois of wepyng of the puple; for the puple criede togidere with greet cry, and the vois was herd afer.

1 ESDRAS (1 EZRA) CHAPTER 4

1 Forsothe the enemyes of Juda and of Beniamyn herden, that the sones of caitifte bildiden a temple to the Lord God of Israel;

2 and thei neiyeden to Zorobabel, and to the princes of fadris, and seiden to hem, Bilde we with you, for so as ye, we seken youre God; lo! we han offrid sacrificis fro the daies of Assoraddon, kyng of Assur, that brouyte vs hidur.

3 And Zorobabel, and Josue, and the othere princes of the fadris of Israel, seiden to hem, It is not to vs and to you, that we bilde an hows to oure God; but we vs silf aloone schulen bilde to oure Lord God, as Cirus, the kyng of Persis, comaundide to vs.

4 Forsothe it was doon, that the puple of the lond lettide the hondis of the puple of Juda, and trobliden hem in bildyng.

5 And thei hiriden counselouris ayens the Jewis, that thei schulden destrie the counseil of the Jewis, in alle the daies of Cirus, king of Persis, and til to the rewme of Darius, king of Persis.

6 Forsothe in the rewme of Assueris, he is Artaxersis, in the bigynnyng of his rewme, thei writiden accusing ayens the dwellers of Juda and of Jerusalem;

7 and in the daies of Artaxarses, Besellam wroot, Mytridates, and Thabel, and othere, that weren in the counsel of hem, to Artaxarses, kyng of Persis. For the pistle of accusyng was writun in langage of Sirie, and was red in word of Sirie.

8 Reum, Beel, Theem, and Samsai, the scryuen, writen sich oon epistle fro Jerusalem to the kyng Artaxerses; Reum,

9 Beel, Theem, and Samsai, the writere, and othere counselouris of hem, Dyney, Pharsathei, and Therphalei, Arphasei, Harthuei, men of Babiloyne, Susanne, Thanei, Dacei, men of Helam,

10 and othere of hethene men, whiche the grete and gloriouse Asennaphar translatide, and made hem to dwelle in the citees of Samarie, and in othere cuntrees biyonde the flood, in pees.

11 This is the saumplere of the pistle, which thei senten to the kyng. To Artaxerses, king, thi seruauntis, men that ben biyende the flood, seyn helthe.

12 Be it knowun to the kyng, that the Jewis, that stieden fro thee, ben comun to vs in to Jerusalem, the rebel and worste citee, which thei bilden, and thei maken the ground wallis therof, and arayen the wallis aboue.

13 Nou therfor be it knowun to the kyng, that if thilke citee be bildid, and the wallis therof be restorid, thei schulen not yyue tribut, and tol, and annuel rentis, and this trespas schal come til to the kyng.

14 Therfor we ben myndeful of the salt, which we eeten in the paleis, and for we holden it vnleueful to se the harmes of the kyng, therfor we han sent and teld to the kyng;

15 that thou acounte in the bokis of stories of thi fadris, and thou schalt fynde writun in cronyclis, and thou schalt wite, that thilke citee is a rebel citee, and that it anoieth kyngis and prouynces, and batels ben reisid therynne of elde daies; wherfor also thilke citee was distried.

16 We tellen to the kyng, that if thilke citee be bildid, and the wallis therof be restorid, thou schalt not haue possessioun biyende the flood.

17 The kyng sente word to Reum, Beel, Theem, and to Samsai, the scryuen, and to othere that weren in the counsel of hem, to the dwelleris of Samarie, and to othere biyendis the flood, and seide, Helthe and pees.

18 The accusyng, which ye senten to vs, was red opynli bifor me;

19 and it was comaundid of me, and thei rekenyden, and thei foundun, that thilke citee rebellith of elde daies ayens kyngis, and dissenciouns and batels ben reisid therynne;

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20 for whi and ful stronge kyngis weren in Jerusalem, which also weren lordis of al the cuntrei which is biyende the flood; also thei token tribut, and tol, and rentis.

21 Now therfor here ye the sentence, that ye forbede tho men, and that thilke citee be not bildid, til if perauenture it be comaundid of me.

22 Se ye, that this be not fillid necgligentli, and yuel encreesse litil and litil ayens kyngis.

23 Therfor the saumple of the comaundement of kyng Artaxarses was red bifor Reum, Beel, Theem, and Samsai, the scryueyn, and her counseleris; and thei yeden hastili in to Jerusalem to the Jewis, and forbediden hem with arm and myyt.

24 Thanne the werk of Goddis hows in Jerusalem was left, and it was not maad til to the secounde yeer of Darius, king of Persis.

1 ESDRAS (1 EZRA) CHAPTER 5

1 Forsothe Aggei, the prophete, and Zacharie, the prophete, the sone of Ado, prophesieden, prophesiynge in the name of God of Israel, to the Jewis that weren in Juda and Jerusalem.

2 Thanne Zorobabel, the sone of Salatiel, and Josue, the sone of Josedech, risiden, and bigunnen to bilde the temple of God in Jerusalem; and with hem rysyden the prophetis of God, helpynge hem.

3 Forsothe in that tyme Tatannai, that was duyk biyende the flood, and Starbusannay, and the counselouris of hem, camen to hem, and seiden thus to hem, Who yaf counsel to you to bilde this hows, and to restore these wallis?

4 To which thing we answeriden to hem, whiche weren the names of men, autours of that bildyng.

5 Forsothe the iye of God of hem was maad on the elde men of Jewis, and thei myyten not forbede the Jewis; and it pleside that the thing schulde be teld to Darius, and thanne thei schulden make satisfaccioun ayens that accusyng.

6 This is the saumpler of the pistle, which Tathannai, duyk of the cuntrey biyende the flood, and Starbursannai, and hise counselouris, Arphasacei, that weren biyende the flood, senten to kyng Darius.

7 The word which thei senten to hym was writun thus; Al pees be to the kyng Darius.

8 Be it knowun to the kyng, that we yeden to the prouince of Judee, to the hows of greet God, which is bildid with stoon vnpolischid, and trees ben set in the wallis, and thilke werk is bildid diligently, and encreessith in the hondis of hem.

9 Therfor we axiden tho elde men, and thus we seiden to hem, Who yaf to you power to bilde this hows, and to restore these wallis?

10 But also we axiden of hem the names of hem, that we schulden telle to thee; and we han write the names of men, whiche thei ben, that ben princes among hem.

11 Sotheli thei answeriden bi sich word, and seiden, We ben the seruauntis of God of heuene and of erthe; and we bilden the temple that was bildid bifor these many yeeris, and which temple the greet kyng of Israel hadde bildid, and maad.

12 But aftir that oure fadris stiryden God of heuene and of erthe to wrathfulnesse, bothe he bitook hem in the hond of Nabugodonosor, Caldey, kyng of Babiloyne; and he distriede this hows, and translatide the puple therof in to Babiloyne.

13 Forsothe in the firste yeer of Cirus, king of Babiloyne, Cirus, the king of Babiloyne, settide forth a comaundement, that the hows of God schulde be bildid.

14 For whi kyng Cirus brouyte forth fro the temple of Babiloyne also the goldun and siluerne vessels of Goddis temple, whiche Nabugodonosor hadde take fro the temple, that was in Jerusalem, and hadde bore tho awei in to the temple of Babiloyne; and tho vessels weren youun to Sasabazar bi name, whom he made also prince. And Cirus seide to hym, Take these vessels,

15 and go, and sette tho in the temple, which is in Jerusalem; and the hows of God be bildid in his place.

16 Therfor thanne thilke Sasabazar cam, and settide the foundementis of Goddis temple in Jerusalem; and fro that tyme til to now it is bildid, and is not yit fillid.

17 Now therfor if it semeth good to the king, rikene he in the biblet of the kyng, which is in Babiloyne, whether it be comaundid of kyng Cyrus, that Goddis hows schulde be bildid in Jerusalem; and sende he to vs the wille of the kyng on this thing.

1 ESDRAS (1 EZRA) CHAPTER 6

1 Thanne kyng Darius comaundide, and thei rekenyden in the biblet of bokis, that weren kept in Babiloyne.

2 And o book was foundun in Egbatanys, which is a castel in the prouynce of Medena, and sich a sentence of the kyng was writun therynne.

3 In the first yeer of kyng Cirus, Cirus the kyng demyde, that, Goddis hows, which is in Jerusalem, schulde be bildid in the place where thei offren sacrifices, and that thei sette foundementis supportynge the heiythe of sixti cubitis, and the lengthe of sixti cubitis, thre ordris of stonys vnpolischid,

4 and so ordris of newe trees. Sotheli costis schulen be youun of the kyngis hows.

5 But also the goldun and siluerne vessels of Goddis temple, whiche Nabugodonosor took fro the temple of Jerusalem, and brouyte tho in to Babiloyne, be yoldun, and borun ayen in to the temple of Jerusalem, and in to her place, whiche also be set in the temple of God.

6 Now therfor Tathannai, duyk of the cuntrei which is biyende the flood, and Starbusannai, and youre counseleris, Arphasacei, that ben byyende the flood, departe ye fer fro hem;

7 and suffre ye, that thilke temple of God be maad of the duyk of Jewis, and of the eldre men of hem; and that thei bilde that hows of God in his place.

8 But also it is comaundid of me, that that bihoueth to be maad of tho preestis of Jewys, that the hows of God be bildid, that is, that costis be youun bisili to tho men of the arke of the kyng, that is, of tributis, that ben youun of the contrei biyende the flood, lest the werk be lettid.

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9 That if it be nede, yyue thei bothe calues, and lambren, and kidis in to brent sacrifice to God of heuene; wheete, salt, and wyn, and oile, bi the custom of preestis that ben in Jerusalem, be youun to hem bi ech dai, that no pleynt be in ony thing.

10 And offre thei offryngis to God of heuene; and preye thei for the lijf of the kyng and of hise sones.

11 Therfor the sentence is set of me, that if ony man chaungith this comaundement, a tre be takun of his hows, and be reisid, and be he hangid therynne; sotheli his hows be forfetid.

12 Forsothe God, that makith his name to dwelle there, distrie alle rewmes and puple, that holdith forth her hond to impugne and destrie thilke hows of God, which is in Jerusalem. I Darius haue demyd the sentence, which Y wole be fillid diligentli.

13 Therfor Tathannai, duyk of the cuntrei biyende the flood, and Starbusannai, and hise counseleris, diden execucioun, ether filliden, so diligentli, bi that that kyng Darius hadde comaundid.

14 Sotheli the eldre men of Jewis bildiden, and hadden prosperite, bi the profesie of Aggey, the profete, and of Zacarie, the sone of Ado; and thei bildiden, and maden, for God of Israel comaundide, and for Cirus, and Darius, and Artaxerses, kyngis of Persis, comaundiden;

15 and thei performyden this hows of God til to the thridde dai of the monethe Adar, which is the sixte yeer of the rewme of king Darius.

16 Forsothe the sones of Israel, the preestis and dekenes, and the othere of the sones of transmygracioun, that is, that camen fro transmigracioun, ether caitifte, maden the halewyng of Goddis hows in ioie;

17 and offriden, in the halewyng of Goddis hows, an hundrid caluys, twei hundryd wetheris, foure hundrid lambren, twelue buckis of geet for the synne of al Israel, bi the noumbre of lynagis of Israel.

18 And thei ordeyneden preestis in her ordris, and dekenes in her whilis, on the werkis of God in Jerusalem, as it is writun in the book of Moises.

19 Forsothe the sones of transmygracioun maden pask, in the fourtenthe dai of the firste monethe.

20 For the preestis and dekenes as o man weren clensid, alle weren clene for to offre pask to alle the sones of transmygracioun, and to her britheren preestis, and to hem silf.

21 And the sones of Israel eeten, that turneden ayen fro transmygracioun, and ech man eet, that hadde departid hym silf fro al the defoulyng of hethene men of the lond, for to seke the Lord God of Israel.

22 And thei maden solempnyte of therf looues seuene daies in gladnesse; for the Lord hadde maad hem glad, and hadde turned the herte of the kyng of Assur to hem, that he wolde helpe her hondis in the werk of the hows of the Lord God of Israel.

1 ESDRAS (1 EZRA) CHAPTER 7

1 Forsothe aftir these wordis Esdras, the sone of Saraie, sone of Azarie, sone of Helchie,

2 sone of Sellum, sone of Sadoch, sone of Achitob,

3 sone of Amarie, sone of Azarie,

4 sone of Maraioth, sone of Saraie, sone of Ozi,

5 sone of Bocci, sone of Abisue, sone of Phynees, sone of Eleazar, sone of Aaron, preest at the bigynnyng, was in the rewme of Artaxerses, king of Persis; thilke Esdras stiede fro Babiloyne,

6 and he was a swift writere in the lawe of Moises, which the Lord God of Israel yaf; and the kyng yaf to hym al his axyng, by the goode hoond of his Lord God on hym.

7 And there stieden of the sones of Israel, and of the sones of preestis, and of the sones of dekenes, and of the syngeris, and of the porteris, and of Nathyneis, in to Jerusalem in the seuenthe yeer of Artaxerses, kyng.

8 And thei camen in to Jerusalem in the fyuethe monethe; thilke is the seuenthe of the kyng.

9 For in the firste dai of the firste monethe he bigan to stie fro Babiloyne, and in the firste dai of the fyuethe monethe he cam in to Jerusalem, bi the good hond of his God on hym. Forsothe

10 Esdras made redi his herte to enquere the lawe of the Lord, and to do, and teche in Israel the comaundement and doom.

11 Sotheli this is the saumpler of the pistle of the comaundement, which the kyng Artaxerses yaf to Esdras, preest, writere lerud in the wordis and comaundementis of the Lord, and in hise cerymonyes in Israel.

12 Artaxerses, kyng of kyngis, desirith helthe to Esdras, the preest, moost wijs writere of the lawe of God of heuene.

13 It is demyd of me, that whom euer it plesith in my rewme of the puple of Israel, and of hise preestis, and dekenes, to go in to Jerusalem, go he with thee.

14 For thou art sent fro the face of the kyng and of hise seuene counseleris, that thou visite Judee and Jerusalem in the lawe of thi God, which is in thin hond;

15 and that thou bere siluer and gold, which the kyng and hise counseleris han offrid bi fre wille to God of Israel, whos tabernacle is in Jerusalem.

16 And take thou freli al siluer and gold, which euer thou fyndist in al the prouynce of Babiloyne, and the puple wole offre, and of preestis that offriden bi fre wille to the hows of her God, which is in Jerusalem;

17 and bie thou bisili of this monei calues, rammes, lambren, and sacrifices, and moiste sacrifices of tho; and offre thou tho on the auter of the temple of youre God, which temple is in Jerusalem.

18 But also if ony thing plesith to thee, and to thi britheren, for to do of the residue siluer and gold, do ye bi the wille of youre God;

19 also bitake thou in the siyt of God in Jerusalem the vessels, that ben youun in to the seruyce of the hows of thi God.

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20 But also thou schalt yyue of the tresouris of the kyng, and of the comyn arke, ethir purse, and of me othere thingis, that ben nedeful in the hows of thi God, as myche euere as is nedeful, that thou spende.

21 Y Artaxerses, kyng, haue ordeyned, and demyd to alle the keperis of the comyn arke, that ben biyende the flood, that what euer thing Esdras, the preest, writere of the lawe of God of heuene, axith of you, ye yyue with out tariyng,

22 til to an hundrid talentis of siluer, and to an hundrid mesuris clepid chorus of wheete, and til an hundrid mesuris clepid bathus of wyn, and til to an hundrid mesuris clepid bathus of oile, salt forsothe without mesure.

23 Al thing that perteyneth to the custom, ethir religioun, of God of heuene, be youun diligentli in the hows of God of heuene, lest perauenture he be wrooth ayens the rewme of the kyng and of hise sones.

24 Also we make knowun to you of alle the preestis, and dekenes, syngeris, and porteris, and Nathyneis, and mynystris of the hows of this God, that ye han not power to put on hem tol, and tribute, and costis for keperis of the lond.

25 Forsothe thou, Esdras, bi the wisdom of thi God, which is in thin hond, ordeyne iugis and gouernouris, that thei deme to the puple, which is biyende the flood, that is, to hem that kunnen the lawe of thi God, and the lawe of the kyng; but also teche ye freli vnkunnynge men.

26 And ech man, that doth not the lawe of thi God, and the lawe of the kyng diligentli, doom schal be of hym, ethir in to the deeth, ethir in to exilyng, ethir in to condempnyng of his catel, ethir certis in to prisoun. And Esdras, the writere, seide, Blissid be the Lord God of oure fadris,

27 that yaf this thing in the herte of the kyng, that he schulde glorifie the hows of the Lord,

28 which is in Jerusalem, and bowide his mercy in to me bifor the kyng, and hise counseleris, and bifore alle the myyti princes of the kyng. And Y was coumfortid bi the hond of my Lord God, that was in me, and Y gederide of the sones of Israel princes, that stieden with me.

1 ESDRAS (1 EZRA) CHAPTER 8

1 Therfor these ben the princes of meynees, and this is the genologie of hem, whiche beynge in the rewme of Artaxerses, kyng, stieden with me fro Babiloyne.

2 Of the sones of Phynees, Gerson; of the sones of Ythamar, Danyel; of the sones of Dauid, Arcus;

3 of the sones of Sechemye and of the sones of Pharos, Zacarie, and with hym weren noumbrid an hundrid and fifti men;

4 of the sones of Phet, Moab, and Elioneay, the sone of Zacharie, and with hym two hundrid men;

5 of the sones of Sechemye, the sone of Ezechiel, and with hym thre hundrid men;

6 of the sones of Addam, Nabeth, the sone of Jonathan, and with hym fifti men;

7 of the sones of Elam, Ysaie, the sone of Italie, and with him seuenti men;

8 of the sones of Saphacie, Zebedie, the sone of Mycael, and with him fourescore men;

9 of the sones of Joab, Obedie, the sone of Jehiel, and with him two hundrid and eiytene men;

10 of the sones of Salomyth, the sone of Josphie, and with hym an hundrid and sixti men; of the sones of Belbai,

11 Zacarie, the sone of Belbai, and with hym twenti and eiyte men;

12 of the sones of Ezead, Johannam, the sone of Ezethan, and with hym an hundrid and ten men;

13 of the sones of Adonycam, that weren the laste, and these ben the names of hem, Eliphelech, and Eihel, and Samaie, and with hem weren sexti men;

14 of the sones of Beguy, Vtai, and Zaccur, and with hem weren seuenti men.

15 Forsothe Y gaderide hem togidere at the flood, that renneth doun to Hanna; and we dwelliden there thre daies. And Y souyte in the puple, and in the prestis of the sonus of Leuy, and Y fonde not there.

16 Therfor Y sente Eliezer, and Ariehel, and Semeam, and Helnathan, and Jaubeth, and an other Helnathan, and Nathan, and Zacharie, and Mesollam, princes; and Joarib, and Elnathan, wise men;

17 and Y sente hem to Heldo, which is the firste in the place of Casphie, and Y puttide in the mouth of hem wordis, whiche thei schulden speke to Heldo, and to hise britheren, Natynneis, in the place of Casphie, for to brynge to vs the mynystris of the hows of oure God.

18 And thei brouyten to vs, bi the good hoond of oure God on vs, a ful wijs man of the sones of Mooli, the sone of Leuy, sone of Israel; and Sarabie, and his sones twenti, and his britheren eiytene;

19 and Azabie, and Isaie, with him of the sones of Merari, thei brouyten his britheren, and his sones, twenti;

20 and of Nathynneis, whiche Dauid and the princis hadden youe to the seruyces of dekenes, thei brouyten two hundrid and twenti Nathynneis; alle these weren clepid bi her names.

21 And Y prechide there fastyng bisidis the flood of Hanna, that we schulden be turmentid bifor oure Lord God, and that we schulden axe of him the riytful weie to vs, and to oure sones, and to al oure catel.

22 For Y schamede to axe of the kyng help, and horse men, that schulden defende vs fro enemyes in the weie, for we hadden seid to the king, The hond of oure God is on alle men that seken hym in goodnesse; and his lordschip, and his strengthe, and strong veniaunce ben on alle men that forsaken hym.

23 Forsothe we fastiden, and preieden oure God for this thing, and it bifelde to vs bi prosperite.

24 And Y departide twelue of the princes of prestis, Sarabie, and Asabie, and ten of her britheren with hem;

25 and Y bitook vndur certeyn weiyte and noumbre to hem the siluer and gold, and the halewid vessels of the hows of oure God, whiche the kyng hadde offrid, and hise counseleris, and hise princes, and al Israel, of hem that weren foundun.

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26 And Y bitook vndur certeyn weiyte and noumbre in the hondis of hem sixe hundrid and fifti talentis of siluer, and an hundrid siluerne vessels; an hundrid talentis of gold,

27 and twenti goldun cuppis, that hadden a thousynde peesis of gold; and twei faire vessels of best bras, schynynge as gold.

28 And Y seide to hem, Ye ben the hooli men of the Lord,

29 and wake ye, and kepe the hooli vessels, and siluer and gold, which is offrid bi fre wille to the Lord God of oure fadris, til ye yelde vndur certeyn weiyte and noumbre bifor th princes of prestis, and of dekenes, and bifor the duykis of meynees of Israel in Jerusalem, in to the tresour of Goddis hows.

30 Sotheli the preestis and dekenes token the weiyte of siluer, and of gold, and of vessels, for to bere in to Jerusalem, in to the hows of oure God.

31 Therfor we mouyden forth fro the flood of Hanna, in the tweluethe dai of the firste monethe, for to go in to Jerusalem; and the hond of oure God was on vs, and delyuerde vs fro the hond of enemye and of aspiere in the weie.

32 And we camen to Jerusalem, and we dwelliden there thre daies.

33 Forsothe in the fourthe dai the siluer was yoldun vndur certeyn weiyte and noumbre, and the gold, and the vessels, in the hows of oure God, by the noumbre and weiyte of alle thingis, bi the hond of Remmoth, sone of Vrie, preest; and with him was Eleazar, the sone of Phynees, and with him weren Jozaded, the sone of Josue, and Noadaie, the sone of Bennoy, dekenes;

34 and al the weiyte was discriued in that tyme.

35 But also the sones of transmygracioun, that camen fro caitifte, offriden brent sacrifices to the Lord God of Israel, twelue calues for al the puple of Israel, nynti and sixe rammes, seuene and seuenti lambren, twelue buckis of geet for synne; alle thingis in to brent sacrifice to the Lord.

36 Forsothe thei yauen the comaundementis of the kyng to the princes, that weren of the siyt of the king, and to the duykis biyende the flood; and thei reisiden the puple, and the hows of God.

1 ESDRAS (1 EZRA) CHAPTER 9

1 Forsothe after that these thingis weren fillid, the princes neiyeden to me, and seiden, The puple of Israel, and the prestis, and dekenes, ben not depertid fro the puplis of londis, and fro abhominaciouns of hem, that is, of Cananei, of Ethei, and of Pheresei, and of Jebusei, and of Amonytis, and of Moabitis, and of Egipcians, and of Ammorreis.

2 For thei han take of her douytris wyues to hem silf, and to her sones, and thei han medlid hooli seed with the puplis of londis; also the hond of princes and of magistratis was the firste in this trespassyng.

3 And whanne Y hadde herd this word, Y torente my mentil and coote, and Y pullide awei the heeris of myn heed and berd, and Y sat morenynge.

4 Forsothe alle that dredden the word of God of Israel camen togidere to me, for the trespassyng of hem that weren comun fro caitifte; and Y sat sori til to the sacrifice of euentid.

5 And in the sacrifice of euentid Y roos fro myn afflicioun, and aftir that Y to-rente the mentil and coote, Y bowide my knees, and I spredde abrood myn hondis to my Lord God,

6 and Y seide, My God, Y am confoundid and aschamed to reise my face to thee, for oure wickidnessis ben multiplied on myn heed, and oure trespassis encreessiden til to heuene,

7 fro the daies of oure fadris; but also we vs silf han synned greuousli til to this dai, and for our wickidnessis we, and oure kyngis, and oure prestis ben bitakun in the hondis of kyngis of londis, bothe in to swerd, and in to caitifte, in to raueyn, and in to schenship of cheer, as also in this dai.

8 And now as at a litil and at a moment oure preier is maad anentis oure Lord God, that relikis schulden be left to vs, and that his pees schulde be youun in his hooli place, and that oure God schulde liytne oure iyen, and yyue to vs a litil lijf in oure seruage.

9 For we ben seruauntis, and oure God forsoke vs not in oure seruage; and he bowide merci on vs bifor the king of Persis, that he schulde yyue lijf to vs, and enhaunse the hows of oure God, and that he schulde bilde the wildernessis therof, and yyue to vs hope in Juda and in Jerusalem.

10 And now, oure Lord God, what schulen we seie after these thingis? For we han forsake thi comaundementis,

11 whiche thou comaundidist in the hond of thi seruauntis profetis, and seidist, The lond, to which ye schulen entre, to holde it in possessioun, is an vnclene lond, bi the vnclennesse of puplis, and of othere londis, in the abhomynaciouns of hem, that filliden it with her defoulyng, fro the mouth til to the mouth.

12 Now therfor yiue ye not youre douytris to her sones, and take ye not her douytris to youre sones; and seke ye not the pees of hem and the prosperite of hem til in to with outen ende; that ye be coumfortid, and ete the goodis, that ben of the lond, and that ye haue eiris, youre sones, til in to the world.

13 And after alle thingis that camen on vs in oure werste werkis, and in oure grete trespas, for thou, oure God, hast delyuered vs fro oure wickidnesse, and hast youe helthe to vs,

14 as it is to dai, that we schulden not be turned, and make voide thi comaundementis, and that we schulden not ioyne matrimonyes with the puplis of these abhomynacouns. Whether thou art wrooth to vs til to the endyng, that thou schuldist not leeue to us remenauntis, and helthe?

15 Lord God of Israel, thou art iust; for we ben left, that schulden be sauyd as in this day, lo! we ben bifor thee in oure synne; for me may not stonde bifor thee on this thing.

1 ESDRAS (1 EZRA) CHAPTER 10

1 Therfor while Esdras preiede so, and bisouyte God, and wepte, and lai bifor the temple of God, a ful greet cumpenye of Israel, of men, and of wymmen, and of children, was gaderid to him; and the puple wepte bi myche weping.

2 And Sechenye, the sone of Jehiel, of the sones of Helam, answeride, and seide to Esdras, We han trespasside ayens

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oure God, and han weddid wyues, alien wymmen, of the puplis of the lond. And now, for penaunce is in Israel on this thing,

3 smyte we boond of pees with oure Lord God, and caste we awei alle wyues aliens, and hem that ben borun of tho wyues, bi the wille of the Lord; and of hem that dreden the comaundement of oure God, be it don bi the lawe.

4 Rise thou, it is thin office to deme, and we schulen be with thee; be thou coumfortid, and do.

5 Therfor Esdras roos, and chargide greetli the princes of prestis, and of dekenes, and of al Israel, to do after this word; and thei sworen.

6 And Esdras roos bifor the hows of God, and he yede to the bed of Johannan, sone of Eliasiph, and entride thidur; he eet not breed, and drank not watir; for he biweilide the trespassing of hem, that weren comun fro the caitifte.

7 And a vois of hem was sent in to Juda and Jerusalem, to alle the sones of transmygracioun, that thei schulden be gaderid in to Jerusalem;

8 and ech man that cometh not in thre daies, bi the counsel of the princes and of eldre men, al his catel schal be takun awey fro him, and he schal be cast awei fro the cumpeny of transmygracioun.

9 Therfor alle the men of Juda and of Beniamyn camen togidere in to Jerusalem in thre daies; thilke is the nynthe monethe, in the twentithe dai of the monethe; and al the puple sat in the street of Goddis hows, and trembliden for synne and reyn.

10 And Esdras, the preest, roos, and seide to hem, Ye han trespassid, and han weddid wyues, alien wymmen, that ye schulden leie to on the trespas of Israel.

11 And now yyue ye knowlechyng to the Lord God of oure fadris, and do ye his pleasaunce, and be ye departid fro the puplis of the lond, and fro wyues aliens.

12 And al the multitude answeride, and seide with greet vois, Bi thi word to vs, so be it doon.

13 Netheles for the puple is myche, and the tyme of reyn is, and we suffren not to stonde withoutforth, and it is not werk of o dai, nether of tweyne; for we han synned greetli in this word;

14 princes be ordeyned in al the multitude, and alle men in oure citees, that han weddid wyues aliens, come in tymes ordeyned, and with hem come the eldere men, bi citee and citee, and the iugis therof, til the ire of oure God be turned awei fro vs on this synne.

15 Therfor Jonathan, the sone of Asahel, and Jaazie, the sone of Thecue, stoden on this thing; and Mosollam, and Sebethai, dekenes, helpiden hem.

16 And the sones of transmygracioun diden so. And Esdras, the prest, and men, princes of meynees, yeden into the howsis of her fadris, and alle men bi her names; and thei saten in the firste dai of the tenthe monethe, for to seke the thing.

17 And alle men weren endid, that hadden weddid wyues aliens, til to the firste dai of the firste monethe.

18 And there weren foundun of the sones of preestis, that weddiden wyues aliens; of the sones of Josue, the sone of Josedech, and hise britheren, Maasie, and Eliezer, and Jarib, and Godolie.

19 And thei yauen her hondis, that thei schulden caste out her wyues, and offre for her trespas a ram of the scheep.

20 And of the sones of Semmer; Anam, and Zebedie.

21 And of the sones of Serym; Maasie, and Helie, and Semeie, and Jehiel, and Ozie.

22 And of the sones of Phessur; Helioneai, Maasie, Hismael, Nathanael, and Jozabet, and Elasa.

23 And of the sones of dekenes; Josabeth, and Semey, and Elaie; he is Calithaphataie; Juda, and Elezer.

24 And of syngeris, Eliazub; and of porteris, Sellum, and Thellem, and Vry.

25 And of Israel, of the sones of Pharos; Remea, and Ezia, and Melchia, and Vnanym, and Eliezer, and Melchia, and Banea.

26 And of the sones of Elam; Mathanye, and Zacharie, and Jehil, and Abdi, and Rymoth, and Helia.

27 And of the sones of Zechua; Helioneay, Heliasib, Mathanye, and Jerymuth, and Zaeth, and Aziza.

28 And of the sones of Bebai; Johannan, Ananye, Zabbai, Athalia.

29 And of the sones of Beny; Mosallam, and Melue, and Azaie, Jasub, and Saal, and Ramoth.

30 And of the sones of Phaeth; Moab, Edua, and Calal, Banaie, and Massie, Mathanye, Beseleel, and Bennun, and Manasse.

31 And of the sones of Erem; Elieer, Jesue, Melchie, Semeye, Symeon, Beniamyn, Maloth, Samarie.

32 And of the sones of Asom; Mathanai, Mathetha,

33 Zabeth, Eliphelech, Jermai, Manasse, Semei.

34 Of the sones of Bany; Maddi, Amram,

35 and Huel, Baneas, and Badaie, Cheilian,

36 Biamna, Marymuth, and Eliasiph, Mathanye,

37 and Jasy, and Bany, and Bennan,

39 and Semei, and Salymas, and Nathan, and Daias,

40 Metuedabai, Sisai, Sarai, Ezrel,

41 and Seloman, Semerie, Sellum,

42 Amarie, Joseph.

43 Of the sones of Nebny; Aiel, Mathatie, Zabed, Zabina, Jebdu, and Johel, Banai.

44 Alle these hadden take wyues aliens, and of hem weren wymmen, that hadden bore children.

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THE BOOK OF NEHEMIAH

or Second Book of Ezra or 2 Ezra
Author: Nehemia (as autobiographer)
Estimated Range of Dating: 5th - 4th centuries B.C.

(This book is also known as The Nehemiah Memoir or The Autobiography of Nehemia, names given by scholars to the book because it is written in the first person, and it is considered historically reliable (See Appendix C: The Elephantine Papyrus Find by Eduard Meyer, 1912. Yje Book of Nehemia is the second part of "Ezra-Nehemia" which was separated from the first part only by an empty line in the scroll. Nehemiah (Hebrew for "Yah comforts") was governor of Yehud Medinat (Persian Judaea) under Artaxerxes I of Persia (465–424 BC). Nehemiah wrote both parts of the Ezra-Nehemia work and he describes in his double-book the rebuilding of Jerusalem during the Second Temple period.

Nehemiah's narrative on the Rebuilding of Jerusalem: In the 20th year of Artaxerxes I (445 or 444 BC), Nehemiah was cup-bearer to the king. Learning that the remnant of Jews in Judah were in distress and that the walls of Jerusalem were broken down, he asked the king for permission to return and rebuild the city, around 20 years after Ezra's arrival in Jerusalem in 468 BC. Artaxerxes sent him to Judah as governor of the province with a mission to rebuild, letters explaining his support for the venture, and provision for timber from the king's forest. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within 52 days, from the Sheep Gate in the North, the Hananeel Tower at the North West corner, the Fish Gate in the West, the Furnaces Tower at the Temple Mount's South West corner, the Dung Gate in the South, the East Gate and the gate beneath the Golden Gate in the East. He then took measures to repopulate the city and purify the Jewish community, enforcing the cancellation of debt, assisting Ezra in publicising the law of Moses, and enforcing the divorce of Jewish men from their non-Jewish wives.

After 12 years as governor, during which he ruled with justice and righteousness, he returned to the king in Susa. Appearing in the Queen's presence may indicate that he was a eunuch, and in the Septuagint, the Greek translation of the Hebrew Bible, he is described as such: eunochos (eunuch), rather than oinochoos (wine-cup-bearer). If so, the attempt by his enemy Shemaiah to trick him into entering the Temple is aimed at making him break Jewish law, rather than simply hide from assassins.

After some time in Susa he returned to Jerusalem, only to find that the people had fallen back into their evil ways. Non-Jews were permitted to conduct business inside Jerusalem on the Sabbath and to keep rooms in the Temple. Greatly angered, he purified the Temple and the priests and Levites and enforced the observance of the law of Moses.

The Second Book of Maccabees says Nehemiah is the one who brought the holy fire for the altar back from the diaspora to Jerusalem and founded a library of the Holy Scriptures just as Judas Maccabeus did. Here, Nehemiah's political role sets an example for the Hasmonean dynasty and becomes a role model for pious, national leadership in general. The scene of reading and explaining the Torah in Neh 8 became the model of synagogue worship. See 2 Maccabees 2:13.

Book of Sirach: Ben Sira's hymn in praise of the fathers mentions only Nehemiah (not Ezra) after Zerubbabel and Joshua and praises him for his building activities (Sir 49:15).

The Babylonian Talmud: One rabbinic text, or aggadah, identifies Nehemiah as Zerubbabel, with the latter being considered an epithet and indicating that he was born in Babylon. Another oral tradition, or mishnah, records that Nehemiah was blamed for seeming to boast (Neh. v. 19 & xiii. 31), and disparage his predecessors (Neh. v. 15). This tradition asserts that his book was appended to the Book of Ezra, as a consequence, rather than being a separate book in its own right, as it is in the Christian Old Testament. Another Talmudic text, or Baba Bathra, records that Nehemiah completed the Book of Chronicles, which was said to have been written by Ezra, however, Nehemiah was the real author but was forbidden to claim authorship because of his bad habit of disparaging others.

The historical narrative in the combined book Ezra–Nehemiah has been largely confirmed by the 5th century Elephantine Papyri discovered in southern Egypt in 1904. (See: page 1369 The Elephantine Papyrus find of Elephantine by Eduard Meyer, 1912.) The book is set in the 5th century BC. Judah is one of several provinces within a larger satrapy (a large administrative unit) within the Persian Empire of the Achaemenid Dynasty. The capital of the empire is at Susa (Elam, western Iran). The Book of Nehemiah, in the Hebrew Bible, largely takes the form of a first-person memoir concerning the rebuilding of the walls of Jerusalem after the Babylonian exile by Nehemiah, a Jew who is a high official at the Persian court, and the dedication of the city and its people to God's laws (the Torah, Pebtateuch).

Nehemiah is a cup-bearer to king (emperor) Artaxerxes I (Artakhshasa I, 465-424 BC) of Persia – an important official position. At his own request Nehemiah is sent to Jerusalem as governor of Yehud, the official Persian name for Judah (Judaea). He was provided with an escort and with documents that guaranteed the assistance of Judah's Persian officials. So about 444 BC Nehemiah journeyed to Jerusalem and aroused the people there to the necessity of repopulating the city and rebuilding its walls. Jerusalem had been conquered and destroyed by the Babylonians in 586 BC and Nehemiah finds it still in ruins.

The Temple at Jerusalem had been rebuilt, but the Jewish community there was dispirited and defenseless against its non-Jewish neighbours. His task is to rebuild the walls and to re-populate the city. He faces opposition from three powerful neighbours, the Samaritans, the Ammonites, and the Arabs, as well as the city of Ashdod, but in the space of 52 days the Jews under his direction succeed in rebuilding

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Jerusalem's walls. He then purifies the Jewish community by enforcing its segregation from its neighbours and enforces the laws of Moses.

Since the 16th century it has generally been treated as a separate book within the Christian Bible. Before that date, it had been included in the Book of Ezra; but in Latin Christian bibles from the 13th century onwards, the Vulgate Book of Ezra was divided into two texts, called respectively the First and Second books of Ezra; a separation which became canonised with the first printed bibles in Hebrew and Latin. Mid 16th century Reformed Protestant bible translations produced in Geneva were the first to introduce the name 'Book of Nehemiah' for the text formerly called the 'Second Book of Ezra'.)

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 1

1 The wordis of Neemye, the sone of Helchie. And it was doon in the monethe Casleu, in the twentithe yeer, and Y was in the castel Susis;

2 and Ananye, oon of my britheren, cam to me, he and men of Juda; and Y axide hem of the Jewis, that weren left, and weren alyue of the caitifte, and of Jerusalem.

3 And thei seiden to me, Thei that dwelliden, and ben left of the caitifte there in the prouynce, ben in greet turment, and in schenship; and the wal of Jerusalem is destried, and the yatis therof ben brent with fier.

4 And whanne Y hadde herd siche wordis, Y sat and wepte, and morenede many daies, and Y fastide, and preiede bifor the face of God of heuene;

5 and Y seide, Y biseche, Lord God of heuene, strong, greet, and ferdful, which kepist couenaunt and merci with hem, that louen thee, and kepen thin heestis;

6 thin eere be maad herknynge, and thin iyen openyd, that thou here the preier of thi seruaunt, bi which Y preie bifor thee to dai, bi nyyt and dai, for the sones of Israel, thi seruauntis, and Y knouleche for the synnes of the sones of Israel, bi which thei han synned to thee; bothe Y and the hows of my fadir han synned; we weren disseyued bi vanyte,

7 and we kepten not thi comaundement, and cerymonyes, and domes, which thou comaundidist to Moises, thi seruaunt.

8 Haue mynde of the word, which thou comaundidist to thi seruaunt Moises, and seidist, Whanne ye han trespassid, Y schal scatere you in to puplis;

9 and if ye turnen ayen to me, that ye kepe myn heestis, and do tho, yhe, thouy ye ben led awei to the fertheste thingis of heuene, fro thennus Y schal gadere you togidere, and Y schal brynge you in to the place, which Y chees, that my name schulde dwelle there.

10 And we ben thi seruauntis, and thi puple, whiche thou ayen bouytist in thi greet strengthe, and in thi strong hond.

11 Lord, Y biseche, thin eere be ententif to the preier of thi seruaunt, and to the preier of thi seruauntis, that wolen drede thi name; and dresse thi seruaunt to dai, and yiue thou merci to him bifor this man. For Y was the boteler of the kyng.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 2

1 Forsothe it was doon in the monethe Nysan, in the twentithe yeer of Artaxerses, kyng, and wyn was bifor hym, and Y reyside the wyn, and yaf to the kyng, and Y was as langwischynge bifor his face.

2 And the kyng seide to me, Whi is thi cheer sory, sithen Y se not thee sijk? This is not without cause; but yuel, Y not what, is in thin herte. And Y dredde ful greetli;

3 and seide to the kyng, Kyng, lyue thou withouten ende; whi moreneth not my cheer? for the citee of the hows of the sepulcris of my fadir is desert, ether forsakun, and the yatis therof ben brent with fier.

4 And the kyng seide to me, For what thing axist thou? And Y preiede God of heuene,

5 and seide to the kyng, If it semeth good to the kyng, and if it plesith thi seruauntis bifor thi face, Y biseche, that thou sende me in to Judee, to the citee of the sepulcre of my fadir, and Y schal bilde it.

6 And the kyng seide to me, and the queen sat bisidis him, Til to what tyme schal thi weie be, and whanne schalt thou turne ayen? And Y pleside bifor the cheer of the kyng, and he sente me, and Y ordeynede to hym a time;

7 and Y seide to the kyng, If it semeth good to kyng, yyue he pistlis to me to the duykis of the cuntrey biyende the flood, that thei lede me ouer, til Y come in to Judee;

8 and a pistle to Asaph, kepere of the kyngis forest, that he yyue trees to me, that Y may hile the yatis of the tour of the hows, and of the wal of the citee, and the hows, into which Y schal entre. And the kyng yaf to me, bi the good hond of my God with me.

9 And Y cam to the duykis of the cuntrei biyende the flood, and Y yaf to hem the pistlis of the kyng. Sotheli the kyng hadde sent with me the princes of knyytis, and horsemen.

10 And Sanaballath Oronythes, and Tobie, the seruaunt Amanytes, herden, and thei weren soreuful bi greet turment, for a man was comun, that souyte prosperite of the sones of Israel.

11 And Y cam in to Jerusalem, and Y was there thre daies.

12 And Y roos bi nyyt, Y and a fewe men with me, and Y schewide not to ony man, what thing God hadde youe in myn herte, that Y wolde do in Jerusalem; and no werk beest was with me, no but the beeste, on which Y sat.

13 And Y yede out bi the yate of the valei bi nyyt, and bifor the welle of dragoun, and to the yat of drit; and Y bihelde the wal of Jerusalem distried, and the yatis therof wastid bi fier.

14 And Y passid to the yate of the welle, and to the watir cundit of the kyng, and no place was to the hors, on which Y sat for to passe;

15 and Y stiede bi the stronde in nyyt, and Y bihelde the wal, and Y turnede ayen, and cam to the yate of the valei, and Y yede ayen.

16 Forsothe the magistratis wisten not, whidir Y hadde go, ethir what Y wolde do; but also Y hadde not schewid ony thing to the Jewis, and prestis, and to the best men, and

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magestratis, and to othere men that maden the werk, til to that place, that is, til to that tyme.

17 And Y seide to hem, Ye knowen the turment, in which we ben, for Jerusalem is deseert, and the yatis therof ben wastid with fier; come ye, bilde we the wallis of Jerusalem, and be we no more schenship.

18 And Y schewide to hem the hond of my God, that it was good with me, and the wordis of the kyng, whiche he spak to me; and Y seide, Rise we, and bilde we; and the hondis of hem weren coumfortid in good.

19 Forsothe Sanballath Oronytes, and Tobie, the seruaunt Amanytes, and Gosem Arabs, herden, and scorneden vs, and dispisiden; and seiden, What is this thing, which ye doon? whether ye rebellen ayens the kyng?

20 And Y yeldide to hem a word, and seide to hem, God hym silf of heuene helpith vs, and we ben hise seruauntis; rise we, and bilde; forsothe part and riytfulnesse and mynde in Jerusalem is not to you.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 3

1 And Eliasiph, the greet preest, roos, and hise britheren, and prestis, and thei bildiden the yate of the floc; thei maden it stidfast; and settiden the yatis therof, and til to the tour of an hundrid cubitis, thei maden it stidfast, til to the tour of Ananehel.

2 And bisidis hym the men of Jerico bildiden; and bisidis hem Zaccur, the sone of Amry, bildide.

3 Forsothe the sones of Asamaa bildiden the yatis of fischis; thei hiliden it, and settiden the yatis therof, and lockis, and barris. And Marymuth, sone of Vrye, the sone of Accus, bildide bisidis hem.

4 And Mosolla, sone of Barachie, the sone of Meseze, bildide bisidis hym. And Sadoch, the sone of Baana, bildide bisidis him.

5 And men of Thecue bildiden bisidis hym; but the principal men of hem puttiden not her neckis vndur in the werk of her Lord God.

6 And Joiada, the sone of Phasea, and Mosollam, the sone of Besoyda, bildiden the elde yate; thei hiliden it, and settiden the yatis therof, and lockis, and barris.

7 And Melchie Gabaonyte, and Jaddon Methonatite, men of Gabaon and of Maspha, bildiden bisidis hem, for the duyk that was in the cuntrei biyende the flood.

8 And Eziel, goldsmyyt, the sone of Araie, bildide bisidis hym; and Annany, the sone of a makere of oynement, bildide bisidis him; and thei leften Jerusalem til to the wal of the largere street.

9 And Raphaie, the sone of Hahul, prince of a street of Jerusalem, bildide bisidis him.

10 And Jeieda, the sone of Aramath, bildide bisidis him ayens his owne hous; and Accus, the sone of Asebonye, bildide bisidis hym.

11 Forsothe Melchie, the sone of Herem, and Asub, the sone of Phet Moab, bildiden the half part of the street, and the tour of ouenys.

12 Sellum, the sone of Aloes, prince of the half part of a street of Jerusalem, bildide bisidis hym, he and hise sones.

13 And Amram, and the dwelleris of Zanoe, bildiden the yate of the valei; thei bildiden it, and settiden the yatis therof, and lockis, and barris therof; and thei bildiden a thousynde cubitis in the wal til to the yate of the dunghil.

14 And Melchie, the sone of Rechab, prynce of a street of Bethacarem, bildide the yate of the dunghil; he bildide it, and settide, and hilide the yatis therof, and lockis, and barris.

15 And Sellum, the sone of Colozai, prince of a toun Maspha, bildide the yate of the welle; he bildide it, and hilide, and settide the yatis therof, and lockis, and barris; and he bildide the wallis of the cisterne of Ciloe til in to the orchard of the kyng, and til to the greces of the kyng, that comen doun fro the citee of Dauid.

16 Nemye, the sone of Azboch, prince of the half part of the street of Bethsury, bildide after hym til ayens the sepulcre of Dauid, and til to the cisterne, which is bildide with greet werk, and til to the hous of stronge men.

17 Dekenes bildiden after hym; and Reum, the sone of Beny, bildide aftir hem. Asebie, the prince of half part of the street of Cheile, bildide in his street aftir hym.

18 The britheren of hem, Bethyn, the sone of Enadab, prince of the half part of Cheyla, bildiden after hym.

19 And Aser, the sone of Josue, prince of Maspha, bildide bisidis hym the secounde mesure ayens the stiyng of the moost stidefast corner.

20 Baruch, the sone of Zachay, bildide aftir hym in the hil the secounde mesure fro the corner til to the yate of the hows of Eliasiph, the greet prest.

21 Marymuth, the sone of Vrie, sone of Zaccur, bildide after hym the secounde mesure fro the yate of Eliasiph, as fer as the hows of Eliasiph was stretchid forth.

22 And prestis, men of the feeldi places of Jordan, bildiden aftir hym.

23 Beniamyn and Asub bildiden after hem ayens her hows; and Azarie, the sone of Maasie, sone of Ananye, bildide aftir hym ayens his owne hows.

24 Bennuy, the sone of Senadad, bildide after hym the secounde mesure fro the hows of Azarie til to the bowyng and til to the corner.

25 Phalel, the sone of Ozi, bildide ayens the bowyng, and the tour that stondith forth, fro the hiy hows of the kyng, that is in the large place of the prisoun; Phadaie, the sone of Pheros, bildide after hym.

26 Forsothe Nathynneis dwelliden in Ophel til ayens the yate of watris at the eest, and the tour that apperide.

27 Aftir hym men of Thecue bildiden the secounde mesure euene ayens, fro the greet tour and apperynge til to the wal of the temple.

28 Forsothe prestis bildiden aboue at the yate of horsis, ech man ayens his hows. Seddo, the sone of Enner, bildide ayens his hows aftir hem.

29 And Semeie, the sone of Sechenye, the kepere of the eest yate, bildide after hym.

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30 Ananye, the sone of Selemye, and Anon, the sixte sone of Selon, bildide aftir hym the secounde mesure. Mosallam, the sone of Barachie, bildide ayenus his tresorie after hym. Melchie, the sone of a goldsmiyt, bildide aftir hym til to the hows of Nathynneis, and of men sillynge scheldis ayens the yate of iugis, and til to the soler of the corner.

31 And crafti men and marchauntis bildiden with ynne the soler of the corner and the yate of the kyng.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 4

1 Forsothe it was doon, whanne Sanaballath hadde herd, that we bildiden the wal, he was ful wrooth, and he was stirid greetli, and scornede the Jewis.

2 And he seide bifor hise britheren, and the multitude of Samaritans, What doen the feble Jewis? Whether hethene men schulen suffre hem? Whether thei schulen fille, and make sacrifice in o dai? Whether thei moun bilde stonys of the heepis of the dust, that ben brent?

3 But also Tobie Amanytes, his neiybore, seide, Bilde thei; if a fox stieth, he schal skippe ouer the stony wal of hem.

4 And Neemye seide, Oure God, here thou, for we ben maad dispising; turne thou the schenschip on her heed, and yyue thou hem in to dispisyng in the lond of caytifte;

5 hile thou not the wickidnesse of hem, and her synnes be not doon awei bifor thi face; for thei scorneden bilderis.

6 Therfor we bildiden the wal, and ioyneden togidere al til to the half part, and the herte of the puple was exitid to worche.

7 Forsothe it was doon, whanne Sanaballat hadde herd, and Tobie, and Arabiens, and Amanytys, and men of Azotus hadden herd, that the brekyng of the wal of Jerusalem was stoppid, and that the crasyngis hadden bigunne to be closid togidere, thei weren ful wrothe.

8 And alle weren gaderid togidere to come and fiyte ayens Jerusalem, and to caste tresouns.

9 And we preieden oure Lord God, and we settiden keperis on the wal bi dai and niyt ayens hem.

10 Forsothe Juda seide, The strengthe of the berere is maad feble, and the erthe is ful myche, and we moun not bilde the wal.

11 And oure enemyes seiden, Wite thei not, and knowe thei not, til we comen in to the myddil of hem, and sleen hem, and maken the werk to ceesse.

12 Forsothe it was doon, whanne Jewis came, that dwelliden bisidis hem, and seiden to vs bi ten tymes, fro alle places fro whiche thei camen to vs,

13 Y ordeynede the puple in ordre, with her swerdis, and speris, and bouwis, in a place bihynde the wal bi cumpas.

14 Y bihelde, and roos, and seide to the principal men, and magistratis, and to the tother part of the comyn puple, Nyle ye drede of her face; haue ye mynde of the greet Lord, and ferdful, and fiyte ye for youre britheren, and youre sones, and youre douytris, for youre wyues, and housis.

15 Forsothe it was doon, whanne oure enemyes hadden herd that it was teld to vs, God distriede her counsel; and alle we turneden ayen to the wallis, ech man to his werk.

16 And it was doon fro that dai, the half part of yonge men made werk, and the half part was redi to batel; and speris, and scheldis, and bouwis, and harburiouns, and princes aftir hem, in al the hows of men of Juda,

17 bildynge in the wal, and berynge birthuns, and puttynge on; with her oon hond thei maden werk, and with the tother thei helden swerd.

18 For ech of the bilderis was gird with the swerd on the reynes; and thei bildiden, and sowneden with clariouns bisidis me.

19 And Y seide to the principal men, and magistratis, and to the tothir part of the comyn puple, The werk is greet and brood, and we ben departid fer in the wal, oon from anothir;

20 in what euer place ye heren the sown of the trumpe, renne ye togidere thidur to vs; for oure God schal fiyte for vs.

21 And we vs silf schal make the werk, and the half part of vs holde speris, fro the stiyng of the moreutid til that sterris go out.

22 And in that tyme Y seide to the puple, Ech man with his child dwelle in the myddil of Jerusalem, and whilis be to vs bi nyyt and dai to worche.

23 But Y, and my britheren, and my keperis, and children, that weren after me, diden not of oure clothis; ech man was maad nakid oneli to waischyng.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 5

1 And greet cry of the puple and of her wyues was maad ayens her britheren Jewis.

2 And there weren that seiden, Oure sones and oure douytris ben ful manye; take we wheete for the prijs of hem, and ete we, and lyue.

3 And there weren that seiden, Sette we forth oure feeldis, and vyneris, and oure howsis, and take we wheete in hungur.

4 And othere men seiden, Take we money bi borewyng in to the tributis of the kyng, and yyue oure feeldis and vyneris.

5 And now as the fleischis of oure britheren ben, so and oure fleischis ben; and as ben the sones of hem, so and oure sones ben; lo! we han maad suget oure sones and oure douytris in to seruage, and seruauntissis ben of oure douytris, and we han not wherof thei moun be ayenbouyt; and othere men han in possessioun oure feeldis, and oure vyneris.

6 And Y was ful wrooth, whanne Y hadde herde the cry of hem bi these wordis.

7 And myn herte thouyte with me, and Y blamede the principal men and magistratis; and Y seide to hem, Axe ye not vsuris, ech man of youre britheren. And Y gaderide togidire a greet cumpeny ayens hem,

8 and Y seide to hem, As ye witen, we bi oure power ayenbouyten oure britheren Jewis, that weren seeld to hethene men; and ye therfor sillen youre britheren, and schulen we ayenbie hem? And thei holden silence, and founden not what thei schulen answere.

9 And Y seide to hem, It is not good thing, which ye doon; whi goen ye not in the drede of oure God, and repreef be not seid to vs of hethene men, oure enemyes?

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10 Bothe Y and my britheren, and my children, han lent to ful many men monei and wheete; in comyn axe we not this ayen; foryyue we alien money, which is due to vs.

11 Yelde ye to hem to dai her feeldis, and her vyneris, her olyue places, and her housis; but rather yyue ye for hem bothe the hundrid part of money of wheete, of wyn, and of oile, which we weren wont to take of hem.

12 And thei seiden, We schulen yelde, and we schulen axe no thing of hem; and we schulen do so as thou spekist. And Y clepide the preestis, and Y made hem to swere, that thei schulden do aftir that, that Y hadde seid.

13 Ferthermore Y schook my bosum, and Y seide, So God schake awei ech man, that fillith not this word fro his hows, and hise trauels; and be he schakun awei, and be he maad voide. And al the multitude seide, Amen; and thei herieden God. Therfor the puple dide, as it was seid.

14 Forsothe fro that dai in which the kyng hadde comaundid to me, that Y schulde be duyk in the lond of Juda, fro the twentithe yeer til to the two and threttithe yeer of Artaxerses kyng, bi twelue yeer, Y and my britheren eeten not sustenauncis, that weren due to duykis.

15 But the firste duykis, that weren bifor me, greuyden the puple, and token of hem in breed, and in wiyn, and in monei, ech dai fourti siclis; but also her mynistris oppressiden the puple. Forsothe Y dide not so, for the drede of God;

16 but rather Y bildide in the werk of the wal, and Y bouyte no feeld, and alle my children weren gaderid to the werk.

17 Also Jewis and the magistratis of hem, an hundrid and fifti men; and thei that camen to me fro hethene men, that ben in oure cumpas, weren in my table.

18 Forsothe bi ech dai oon oxe was maad redi to me, sixe chosun wetheris, outakun volatils, and withynne ten daies dyuerse wynes; and Y yaf many othere thingis; ferthermore and Y axide not the sustenauncis of my duchee; for the puple was maad ful pore.

19 My God, haue thou mynde of me in to good, bi alle thingis whiche Y dide to this puple.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 6

1 Forsothe it was doon, whanne Sanaballath hadde herd, and Tobie, and Gosem of Arabie, and oure other enemyes, that Y hadde bildide the wal, and nomore brekyng was therynne; sotheli til to that tyme Y hadde not set leeuys of schittyng in the yatis;

2 Sanaballath, and Tobie, and Gosem of Arabie senten to me, and seiden, Come thou, and smyte we boond of pees in calues, in o feeld; forsothe thei thouyten for to do yuel to me.

3 Therfor Y sente messangeris to hem, and Y seide, Y make a greet werk, and Y mai not go doun, lest perauenture it be doon retchelesli, whanne Y come, and go doun to you.

4 Sotheli thei senten to me bi this word bi foure tymes, and Y answeride to hem by the formere word.

5 And Sanaballath sente to me the fyuethe tyme bi the formere word his child; and he hadde in his hond a pistle writun in this maner;

6 It is herd among hethene men, and Gosem seide, that thou and the Jewis thenken for to rebelle, and therfor ye bilden, and thou wolt reise thee king on hem;

7 for which cause also thou hast set profetis, that prechen of thee in Jerusalem, and seien, A king is in Jerusalem; the king schal here these wordis; therfor come thou now, that we take counsel togidere.

8 And Y sente to hem, and seide, It is not doon bi these wordis whiche thou spekist; for of thin herte thou makist these thingis.

9 Alle these men maden vs aferd, and thouyten that oure hondis schulden ceesse fro werkis, that we schulden reste; for which cause Y coumfortide more myn hond.

10 And Y entride priueli in to the hows of Samaie, sone of Dalie, the sone of Methabehel, which seide, Trete we with vs silf in the hows of God, in the myddis of the temple, and close we the yatis of the hows; for thei schulen come to sle thee, and thei schulen come bi niyt to sle thee.

11 And Y seide, Whether ony man lijk me fledde, and who as Y schal entre in to the temple, and schal lyue?

12 Y schal not entre. And Y vndurstood that God hadde not sent hym, but he spak as profesiynge to me; and Tobie and Sanaballath hadden hirid hym for meede.

13 For he hadde take prijs, that Y schulde be aferd, and do, and that Y schulde do synne; and thei schulden haue yuel, which thei schulden putte to me with schenschip.

14 Lord, haue mynde of me, for Tobye and Sanaballath, bi siche werkis of hem; but also of Noadie, the profete, and of othere profetis, that maden me aferd.

15 Forsothe the wal was fillid in the fyue and twentithe dai of the monethe Ebul, in two and fifti daies.

16 Sotheli it was doon, whanne alle oure enemyes hadden herd, that alle hethene men dredden, that weren in oure cumpas, and thei felden doun with ynne hem silf, and wiste, that this work was maad of God.

17 But also in tho daies many pistlis of the principal men of Jewis weren sent to Tobie, and camen fro Tobie to hem.

18 For many men weren in Judee, and hadden his ooth; for he hadde weddid the douyter of Sechenye, the sone of Rotel; and Johannam, his sone, hadde take the douyter of Mosallam, sone of Barachie.

19 But also thei preisiden hym bifor me, and telden my wordis to hym; and Tobie sente lettris, for to make me aferd.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 7

1 Forsothe aftir that the wal of Jerusalem was bildid, and Y hadde set yatis, and Y hadde noumbrid porters, and syngeris,

2 and dekenys, Y comaundide to Aneny, my brother, and to Ananye, the prince of the hows of Jerusalem; for he semyde a sothefast man, and dredynge God more than othere men diden;

3 and Y seide to hem, The yatis of Jerusalem ben not openyd til to the heete of the sunne; and, whanne Y was yit present, the yatis weren closid, and lockid. And Y settide keperis of the dwelleris of Jerusalem, alle men bi her whilis, and ech man ayens his hows.

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4 Sotheli the citee was ful brood and greet, and litil puple was in myddis therof, and housis weren not bildid.

5 Forsothe God yaf in myn herte, and Y gaderide togidere the principal men, and magistratis, and the comyn puple, for to noumbre hem; and Y foond the book of the noumbre of hem, that hadden stied first. And it was foundun writun ther ynne,

6 These ben the sones of the prouynce, that stieden fro the caitifte of men passynge ouer, whiche Nabugodonosor, the kyng of Babiloyne, hadde translatid, ether led ouer;

7 and thei that weren comun with Zorobabel turneden ayen in to Jerusalem and in to Judee, ech man in to his citee; Josue, Neemye, Azarie, Raanye, Naanum, Mardochee, Bethsar, Mespharath, Beggaay, Naum, Baana. The noumbre of men of the puple of Israel;

8 the sones of Pharos, two thousynde an hundrid and two and seuenti; the sones of Saphaie,

9 thre hundrid and two and seuenti;

10 the sones of Area, sixe hundrid and two and fifti; the sones of Phaeth Moab,

11 of the sones of Josue and of Joab, two thousynde eiyte hundrid and eiytene;

12 the sones of Helam, a thousynde eiyte hundrid and foure and fifti;

13 the sones of Ezecua, eiyte hundrid and fyue and fourti;

14 the sones of Zachai, seuene hundrid and sixti;

15 the sones of Bennuy, sixe hundrid and eiyte and fourti;

16 the sones of Hebahi, sixe hundrid and eiyte and twenti;

17 the sones of Degad, two thousynde thre hundrid and two and twenti;

18 the sones of Azonicam, sixe hundrid and seuene and sixti;

19 the sones of Bagoamy, two thousynde and seuene and sixti;

20 the sones of Adyn, sixe hundrid and fiue and fifti;

21 the sones of Azer, sone of Ezechie, eiyte and twenti;

22 the sones of Asem, thre hundrid and eiyte and twenti; the sones of Bethsai,

23 thre hundrid and foure and twenti;

24 the sones of Areph, an hundrid and seuene and twenti;

25 the sones of Zabaon, fyue and twenti;

26 the men of Bethleem and of Necupha, an hundrid foure score and eiyte;

27 the men of Anatoth, an hundrid and eiyte and twenti;

28 the men of Bethamoth, two and fourti;

29 the men of Cariathiarym, of Cephura, and Beroth, seuene hundrid and thre and fourti;

30 the men of Rama and of Gabaa, sixe hundrid and oon and twenti; the men of Machimas,

31 two hundrid and two and twenti;

32 the men of Bethel and of Hay, an hundrid and thre and twenti; the men of the tother Nebo,

33 two and fifti;

34 the men of the tother Helam, a thousynde two hundrid and foure and fifti;

35 the sones of Arem, thre hundrid and twenti;

36 the sones of Jerico, thre hundrid and fyue and fourti;

37 the sones of Joiadid and Anon, seuene hundrid and oon and twenti;

38 the sones of Senaa, thre thousynde nyne hundrid and thritti; preestis,

39 the sones of Idaie, in the hous of Josua, nyne hundrid and foure and seuenti; the sones of Emmer,

40 a thousynde and two and fifti;

41 the sones of Phassur, a thousynd two hundrid and seuene and fourti;

42 the sones of Arem, a thousynde and eiytene;

43 dekenes, the sones of Josue and of Gadymel,

44 sones of Odyna, foure and seuenti;

45 syngeris, the sones of Asaph, an hundrid and seuene and fourti;

46 porteris, the sones of Sellum, sones of Ater, sones of Thelmon, sones of Accub, sones of Accita, sones of Sobai, an hundrid and eiyte and thretti;

47 Nathynneis, sones of Soa, sones of Aspha, sones of Thebaoth, sones of Cheros,

48 sones of Sicca, sones of Phado, sones of Lebana, sones of Agaba, sones of Selmon,

49 sones of Anan, sones of Geddel,

50 sones of Gaer, sones of Raaie, sones of Rasym,

51 sones of Necuda, sones of Jezem, sones of Asa, sones of Phascha, sones of Besai,

52 sones of Mynum, sones of Nephusym,

53 sones of Bechue, sones of Acupha, sones of Assur,

54 sones of Belloth, sones of Meida,

55 sones of Arsa, sones of Berchos, sones of Sisara,

56 sones of Thema, sones of Nesia,

57 sones of Atipha, sones of the seruauntis of Salomon, sones of Sothai, sones of Sophoreth,

58 sones of Pherida, sones of Jacala, sones of Dalcon, sones of Geddel, sones of Saphatie,

59 sones of Atthal, the sones of Phetereth, that was borun of Abaim, sone of Amon;

60 alle Natynneis, and the sones of the seruauntis of Salomon, weren thre hundrid and two and twenti.

61 Forsothe these it ben that stieden, Dethemel, Mela, Thelarsa, Cherub, Addo, and Emmer, and myyten not schewe the hows of her fadris, and her seed, whether thei weren of Israel; the sones of Dalaie,

62 the sones of Tobie, the sones of Nethoda, sixe hundrid and two and fourti;

63 and of prestis, the sones of Abia, the sones of Achos, the sones of Berzellai, that took a wijf of the douytris of Berzellai of Galaad, and was clepid bi the name of hem;

64 these souyten the scripture of her genelogie, and founden not, and weren cast out of presthod.

65 And Athersata seide to hem, that thei schulden not eete of the hooli thingis of hooli men, til a wijs prest and lerud roos.

66 Al the multitude as o man, two and fourti thousynde sixe hundrid and sixti,

67 outakun the seruauntis and handmaidis of hem, that weren seuene thousynde thre hundrid and seuene and thretti;

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and among the syngeris and syngeressis, sixe hundrid and fyue and fourti.

68 The horsis of hem, sixe hundrid and sixe and thritti; the mulis of hem, two hundrid and fyue and fourti;

69 the camels of hem, foure hundrid and fyue and thritti; the assis of hem, sixe thousynde eiyte hundrid and thritti.

70 Forsothe summe of the princes of meynees yauen costis in to the werk of God; Athersata yaf in to the tresour, a thousynde dragmes of gold, fifti viols, fyue hundrid and thritti cootis of prestis.

71 And of the prynces of meynees thei yauen in to the tresour of the werk, twenti thousynde dragmes of gold, and two thousynde and two hundrid besauntis of siluer.

72 And that that the residue puple yaf, twenti thousynde dragmes of gold, and two thousynde besauntis of siluer, and seuene and sixti cootis of prestis. Sotheli prestis, and dekenes, and porteris, and syngeris, and the residue puple, and Natynneis, and al Israel dwelliden in her citees.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 8

1 And the seuenthe monethe was comun vndur Esdras and Neemye; sotheli the sones of Israel weren in her cytees. And al the puple was gaderid togydere as o man, to the street which is bifor the yate of watris. And thei seiden to Esdras, the scribe, that he schulde brynge the book of the lawe of Moises, which the Lord hadde comaundid to Israel.

2 Therfor Esdras, the preest, brouyte the lawe bifor the multitude of men and of wymmen, and bifor alle that myyten vndurstonde, in the firste day of the seuenth monethe.

3 And he redde in it opynli in the street that was bifor the yate of watris, fro the morewtid til to myddai, in the siyt of men and of wymmen and of wise men; and the eeris of al the puple weren reisid to the book.

4 Forsothe Esdras the writere stood on the grees of tree, which he hadde maad to speke theron; and Mathatie, and Semma, and Ananye, and Vrie, and Elchie, and Maasie stoden bisidis hym at his riyt half; and Phadaie, Mysael, and Melchie, Assum, and Aseph, Dana, and Zacharie, and Mosollam stoden at the left half.

5 And Esdras openyde the book bifor al the puple; for he apperide ouer al the puple; and whanne he hadde openyd the book, al the puple stood.

6 And Esdras blesside the Lord God with greet vois; and al the puple answeride, Amen, Amen, reisynge her hondis. And thei weren bowid, and thei worschipiden God, lowli on the erthe.

7 Forsothe Josue, and Baany, and Serebie, Jamyn, Acub, Septhai, Odia, Maasie, Celitha, Ayarie, Jozabeth, Anan, Phallaie, dekenes, maden silence in the puple for to here the lawe. Sotheli the puple stood in her degree.

8 And thei redden in the book of Goddis lawe distinctli, ether atreet, and opynli to vndurstonde; and thei vndurstoden, whanne it was red.

9 Forsothe Neemye seide, he is Athersata, and Esdras, the preest and writere, and the dekenes, expownynge to al the puple, It is a dai halewid to oure Lord God; nyle ye morne, and nyle ye wepe. For al the puple wepte, whanne it herde the wordis of the lawe.

10 And he seide to hem, Go ye, and ete ye fatte thingis, and drynke ye wiyn maad swete with hony, and sende ye partis to hem, that maden not redi to hem silf, for it is an hooli dai of the Lord; nyle ye be sory, for the ioye of the Lord is youre strengthe.

11 Sotheli the dekenes maden silence in al the puple, and seiden, Be ye stille, for it is an hooli dai, and nyle ye make sorewe.

12 Therfor al the puple yede for to ete, and drynke, and to sende partis, and to make greet gladnesse; for thei vndurstoden the wordis, whiche he hadde tauyt hem.

13 And in the secound dai the princes of meynees, alle the puplis, prestis, and dekenes, weren gaderid togidere to Esdras, the writere, that he schulde expowne to hem the wordis of the lawe.

14 And thei foundun writun in the lawe, that the Lord comaundide in the hond of Moyses, that the sones of Israel dwelle in tabernaclis in the solempne dai, in the seuenthe moneth;

15 and that thei preche, and pupplische a vois in alle her citees, and in Jerusalem; and seie, Go ye out in to the hil, and brynge ye bowis of olyue, and bowis of the faireste tree, the bowis of a myrte tree, and the braunchis of a palm tree, and the bowis of a tree ful of wode, that tabernaclis be maad, as it is writun.

16 And al the puple yede out, and thei brouyten, and maden to hem silf tabernaclis, ech man in his hows roof, and in her stretis, ether foryerdis, and in the large placis of Goddis hows, and in the street of the yate of watris, and in the street of the yate of Effraym.

17 Therfor al the chirche of hem, that camen ayen fro caytifte, made tabernaclis, and thei dwelliden in tabernaclis. For the sones of Israel hadden not do siche thingis fro the daies of Josue, sone of Nun, til to that dai; and ful greet gladnesse was.

18 Forsothe Esdras radde in the book of Goddis lawe bi alle daies, fro the firste dai til to the laste dai; and thei maden solempnytee bi seuene daies, and in the eiyte day thei maden a gaderyng of siluer, bi the custom.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 9

1 Forsothe in the foure and twentithe dai of this monethe, the sones of Israel camen togidere in fastyng,

2 and in sackis, and erthe was on hem. And the seed of the sones of Israel was departid fro ech alien sone. And thei stoden bifor the Lord, and knoulechiden her synnes, and the wickidnessis of her fadris.

3 And thei risiden togidere to stonde; and thei redden in the book of the lawe of her Lord God fouresithis in the dai, and fouresithis in the niyt; thei knoulechiden, and herieden her Lord God.

4 Forsothe thei risiden on the degree, of dekenes, Jesuy, and Bany, Cedynyel, Remmy, Abany, Sarabie, Bany, and Chanany.

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5 And the dekenes crieden with grete vois to her Lord God. And Jesue, and Cedyniel, Bonny, Assebie, Serebie, Arabie, Odaie, Sebua, and Facaia, seiden, Rise ye, and blesse ye youre Lord God fro without bigynnyng and til in to with outen ende; and blesse thei the hiye name of thi glorie in al blessyng and preysyng.

6 And Esdras seide, Thou thi silf, Lord, art aloone; thou madist heuene and the heuene of heuenes, and al the oost of tho heuenes; thou madist the erthe and alle thingis that ben there ynne; thou madist the sees and alle thingis that ben in tho; and thou quikenyst alle these thingis; and the oost of heuene worschipith thee.

7 Thou thi silf art the Lord God, that chesidist Abram, and leddist hym out of the fier of Caldeis, and settidist his name Abraham;

8 and foundist his herte feithful bifor thee, and thou hast smyte with hym a boond of pees, that thou woldist yyue to hym the lond of Cananei, of Ethei, of Euey, and of Ammorrei, and of Pherezei, and of Jebuzei, and of Gergesei, that thou woldist yyue it to his seed; and thou hast fillid thi wordis, for thou art iust.

9 And thou hast seyn the turment of oure fadris in Egipt, and thou herdist the cry of hem on the reed see.

10 And thou hast youe signes and grete wondris in Farao, and in alle hise seruauntis, and in al the puple of that lond; for thou knowist, that thei diden proudli ayens oure fadris; and thou madist to thee a name, as also in this dai.

11 And thou departidist the see bifor hem, and thei passiden thorou the myddis of the see in the drie place; forsothe thou castidist doun the pursueris of hem into depthe, as a stoon in strong watris.

12 And in a piler of cloude thou were the ledere of hem bi dai, and in a piler of fier bi nyyt, that the weie, bi which thei entriden, schulde appere to hem.

13 Also thou camest doun at the hil of Synai, and spakist with hem fro heuene, and thou yauest to hem riytful domes, and the lawe of trewthe, cerymonyes, and goode comaundementis.

14 And thou schewidist to hem an halewid sabat; and thou comaundidist to hem comaundementis, and cerymonyes, and lawe, in the hond of Moises, thi seruaunt.

15 Also thou yauest to hem breed fro heuene in her hungur; and thou leddist out of the stoon watir to hem thirstinge; and thou seidist to hem, that thei schulden entre, and haue in possessioun the lond, on which lond thou reisidist thin hond, that thou schuldist yyue it to hem.

16 But thei and oure fadris diden proudli, and maden hard her nollis, and herden not thi comaundementis.

17 And thei nolden here; and thei hadden not mynde of thi merueils, which thou haddist do to hem; and thei maden hard her nollis; and thei yauen the heed, that thei weren al turned to her seruage as bi strijf; but thou art God helpful, meke, and merciful, abidynge longe, ether pacient, and of myche merciful doyng, and forsokist not hem;

18 and sotheli whanne thei hadden maad to hem a yotun calf, as bi strijf, and hadden seid, This is thi God, that ledde thee out of Egipt, and thei diden grete blasfemyes.

19 But thou in thi many mercyes leftist not hem in deseert; for a piler of cloude yede not awei fro hem bi the dai, that it schulde lede hem in to the weie; and a piler of fier yede not awei fro hem bi nyyt, that it schulde schewe to hem the weie, bi which thei schulden entre.

20 And thou yauest to hem thi good Spirit, that tauyte hem; and thou forbedist not thin aungels mete fro her mouth, and thou yauest to hem water in thirst.

21 Fourti yeer thou feddist hem in deseert, and no thing failide to hem; her clothis wexiden not elde, and her feet weren not hirt.

22 And thou yauest to hem rewmes, and puplis; and thou departidist lottis, ether eritagis, to hem, and thei hadden in possessioun the lond of Seon, and the lond of the kyng of Esebon, and the lond of Og, kyng of Basan.

23 And thou multipliedist the sones of hem, as the sterris of heuene; and thou brouytist hem to the lond, of which thou seidist to her fadris, that thei schulden entre, and holde it in possessioun.

24 And the sones of Israel camen, and hadden the lond in possessioun; and bifor hem thou madist low the dwellers of the lond, Cananeis; and thou yauest hem in to the hondis of the sones of Israel, and the kyngis of hem, and the puplis of the lond, that thei diden to hem, as it pleside hem.

25 And thei token citees maad strong, and fat erthe; and thei hadden in possessioun housis fulle of alle goodis, cisternes maad of othere men, vineris, and places of olyues, and many apple trees. And thei eeten, and weren fillid, and weren maad fat; and hadden plentee of ritchessis in thi greet goodnesse.

26 Sotheli thei terriden thee to wrathfulnesse, and yeden awei fro thee, and castiden awei thi lawe bihynde her backis; and thei killiden thi prophetis, that witnessiden to hem, that thei schulden turne ayen to thee; and thei diden grete blasfemyes.

27 And thou yauest hem in to the hond of her enemyes; and thei turmentiden hem; and in the tyme of her tribulacioun thei crieden to thee; and thou herdist them fro heuyn, and bi thi many merciful doyngis thou yauest hem sauyours, that sauyden hem fro the hond of her enemyes.

28 And whanne thei hadden restid, thei turneden ayen to do yuel in thi siyt; and thou forsokist hem in the hond of her enemyes, and enemyes hadden hem in possessioun; and thei weren conuertid, and thei crieden to thee; forsothe thou herdist hem fro heuene, and delyueridist hem in thi mercies in many tymes.

29 And thou witnessidist to hem, that thei schulden turne ayen to thi lawe; but thei diden proudli, and herden not thin heestis, and synneden in thi domes, whiche a man that schal do schal lyue in tho; and thei yauen the schuldre goynge awei, and thei maden hard her nol.

3 And thou drowist along many yeeris on hem, and thou witnessidist to hem in thi Spirit bi the hond of thi prophetis;

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and thei herden not; and thou yauest hem in to the hond of the puplis of londis.

31 But in thi mercies ful manye thou madist not hem in to wastyng, nethir thou forsokist hem; for thou art God of merciful doynges, and meke.

32 Now therfor, oure Lord God, greet God, strong, and ferdful, kepynge couenaunt and merci, turne thou not awei thi face in al the trauel that foond vs, oure kyngis, and oure princes, and oure fadris, and oure preestis, and oure profetis, and al thi puple, fro the daies of kyng Assur til to this dai.

33 And thou art iust in alle thingis, that camen on vs, for thou didist trewthe to vs; but we han do wickidli.

34 Oure kyngis, and oure princes, oure prestis, and fadris diden not thi lawe; and thei perseyueden not thin heestis and witnessyngis, whiche thou witnessidist in hem.

35 And thei in her good rewmes, and in thi myche goodnesse, which thou yauest to hem, and in the largest lond and fat, whych thou haddist youe in the siyt of hem, serueden not thee, nether turneden ayen fro her werste studies.

36 Lo! we vs silf ben thrallis to dai; and the lond which thou yauest to oure fadris, that thei schulden ete the breed therof, and the goodis that ben therof, is thral; and we vs silf ben thrallis, ethir boonde men, in that lond.

37 And the fruytis therof ben multiplied to kyngis, whiche thou hast set on vs for oure synnes; and thei ben lordis of oure bodies, and of oure beestis, bi her wille, and we ben in greet tribulacioun.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 10

38 Therfor on alle these thingis we vs silf smyten and writen boond of pees, and oure princes, oure dekenes, and oure prestis aseelen.

1 Forsothe the seeleris weren Neemye, Athersata, the sone of Achilai,

2 and Sedechie, Saraie, Azarie, Jeremye, Phasur,

3 Amarie, Melchie,

4 Accus, Sebenye,

5 Mellucarem, Nerymuth, Oddie, Danyel,

6 Genton, Baruc, Mosollam, Abia,

7 Mianymy, Mazie, Belga, and Semeie;

8 these weren prestis.

9 Forsothe dekenes weren Josue, the sone of Azarie, Bennuy, of the sones of Ennadab,

10 Cedinyel, and hise britheren, Sethenye, Odenmye, Telita, Phalaie, Anam,

11 Myca, Roob, Asebie

12 Zaccur, Serebie, Sabanye,

13 Odias, Bany, Hamyn.

14 The heedis of the puple, Phetos, Moab, Elam,

15 Zecu, Banny, Bonny, Azgad, Bebay,

16 Donai, Bogoia, Adyn,

17 Ather, Azochie, Azur,

18 Odenye, Assuyn, Bessaie,

19 Ares, Anatoth, Nebai,

20 Methpie, Mosollam, Azir,

21 Meizabel, Sadoch, Reddua,

22 Pheltie, Ananye, Osee,

23 Anaie, Azub, Aloes,

24 Phaleam, Sobeth,

25 Reu, Asebyne, Mathsie,

26 Ethaie, Anam,

27 Mellucarem, Baana;

28 and othere of the puple, prestis, dekenes, porteris, and syngeris, Natynneis, and alle men that departiden hem silf fro the puplis of londis to the lawe of God, the wyues of hem, and the sones of hem, and the douytris of hem;

29 alle that myyten vndurstonde, bihetynge for her britheren, the principal men of hem, and thei that camen to biheete, and to swere, that thei schulden go in the lawe of the Lord, which he hadde youe bi the hond of Moyses, his seruaunt, that thei schulden do and kepe alle the heestis of oure Lord God, and hise domes, and hise cerymonyes; and that we schulden not yyue

30 oure douytris to the puple of the lond, and that we schulden not take her douytris to oure sones.

31 Also the puplis of the lond, that bryngen in thingis set to sale, and alle thingis to vss, bi the dai of sabat, for to sille, we schulen not take of hem in the sabat, and in a dai halewid; and we schulen leeue the seuenthe yeer, and the axynge of al hond.

32 And we schulen ordeyne comaundementis on vs, that we yyue the thridde part of a sicle bi the yeer to the werk of oure Lord God,

33 to the looues of settyngforth, and to the euerlastynge sacrifice, and in to brent sacrifice euerlastynge, in sabatis, in calendis, that is, bigynnyngis of monethis, in solempnytees, in halewid daies, and for synne, that me preie for Israel, and in to al the vss of the hows of oure God.

34 Therfor we senten lottis on the offryng of trees, bitwixe prestis and dekenes and the puple, that tho schulden be brouyt in to the hows of oure God, bi the housis of oure fadris bi tymes, fro the tymes of a yeer til to a yeer, that tho schulden brenne on the auter of oure Lord God, as it is writun in the lawe of Moyses;

35 and that we bringe the firste gendrid thingis of oure lond, and the firste fruytis of al fruyt of ech tree, fro yeer in to yeer,

36 in to the hows of the Lord, and the firste gendrid thingis of oure sones, and of oure beestis, as it is writun in the lawe, and the firste gendrid thingis of oure oxis, and of oure scheep, that tho be offrid in the hows of oure God, to prestis that mynystren in the hows of oure God;

37 and we schulen brynge the firste fruytis of oure metis, and of oure moiste sacrifices, and the applis of ech tre, and of vendage, and of oile, to prestis, at the treserie of the Lord, and the tenthe part of oure lond to dekenes; thilke dekenes schulen take tithis of alle the citees of oure werkis.

38 Sotheli a prest, the sone of Aaron, schal be with the dekenes in the tithis of dekenes; and the dekenes schulen offre the tenthe part of her tithe in the hows of oure God, at the tresorie, in the hows of tresour.

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39 For the sones of Israel and the sones of Leuy schulen brynge the firste fruytis of wheete, of wiyn, and of oile; and halewid vessels schulen be there, and prestis, and syngeris, and porteris, and mynystris; and we schulen not forsake the hows of oure God.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 11

1 Forsothe the princis of the puple dwelliden in Jerusalem; the principal men dwelliden in the myddis of the puple with out lot; but the residue puple sente lot, for to take o part of ten, whiche schulden dwelle in Jerusalem, in the hooli citee; the tenthe part of the puple is chosun for to dwelle in Jerusalem, for the citee was voide; forsothe the nyne partis dwelliden in citees.

2 Forsothe the puple blesside alle men, that profriden hem silf bi fre wille to dwelle in Jerusalem.

3 And so these ben the princes of prouynce, that dwelliden in Jerusalem, and in the citees of Juda; sothely ech man dwellide in his possessioun, in her citees of Israel, prestis, dekenes, Nathynneis, and the sones of the seruauntis of Salomon.

4 And men of the sones of Juda, and of the sones of Beniamyn dwelliden in Jerusalem; of the sones of Juda, Athaie, the sone of Aziam, sone of Zacarie, sone of Amarie, sone of Saphie, sone of Malaleel;

5 of the sones of Phares, Amasie, the sone of Baruch, the sone of Colozay, the sone of Azie, the sone of Adaie, the sone of Jozarib, the sone of Zacarie, the sone of Salonytes; alle the sones of Phares,

6 that dwelliden in Jerusalem, weren foure hundrid eiyte and sixti, stronge men.

7 Sotheli these ben the sones of Beniamyn; Sellum, the sone of Mosollam, the sone of Joedi, the sone of Sadaie, the sone of Colaie, the sone of Masie, the sone of Ethel, the sone of Saie;

8 and aftir hym Gabai, Sellai, nynti and eiyte and twenti; and Johel, the sone of Zechri, was the souereyn of hem, and Judas, the sone of Semyna, was the secounde man on the citee.

10 And of prestis; Idaie,

11 sone of Joarib, Jachyn, Saraie, the sone of Helchie, the sone of Mossollam, the sone of Sadoch, the sone of Meraioth, the sone of Achitob, the princis of Goddis hows,

12 and her britheren, makynge the werkis of the temple, weren eiyte hundrid and two and twenti. And Adaie, the sone of Jeroam, the sone of Pheler, the sone of Amsi, the sone of Zacarie, the sone of Phessur,

13 the sone of Melchie, and the britheren of hem, the princes of fadris, weren two hundrid and two and fourti. And Amasie, the sone of Azrihel, the sone of Azi, the sone of Mosollamoth, the sone of Semyner,

14 and her britheren, ful myyti men, weren an hundrid and eiyte and twenti; and the souereyn of hem was Zebdiel, the sone of myyty men.

15 And of dekenes; Sechenye, the sone of Azab, the sone of Azarie, the sone of Azabie, the sone of Bone, and Sabathai;

16 and Jozabed was ordened of the princes of dekenes, on alle the werkis that weren with out forth in Goddis hows.

17 And Mathanye, the sone of Mycha, the sone of Zebdai, the sone of Asaph, was prince, to herie and to knowleche in preier; and Bethechie was the secounde of hise britheren, and Abdie, the sone of Sammya, the sone of Galal, the sone of Iditum.

18 Alle the dekenes in the hooli citee, weren two hundrid and foure score and foure.

19 And the porteris, Accub, Thelmon, and the britheren of hem, that kepten the doris, weren an hundrid and two and seuenti.

20 And othere men of Israel, prestis, and dekenes, in alle the citees of Juda, ech man in his possessioun.

21 And Natynneis, that dwelliden in Ophel, and Siacha, and Gaspha; of Natynneis.

22 And bischopis of dekenes in Jerusalem; Azi, the sone of Bany, the sone of Asabie, the sone of Mathanye, the sone of Mychee. Of the sones of Asaph, syngeris in the seruyce of Goddis hows.

23 For the comaundement of the kyng was on hem, and ordre was in syngeris bi alle daies;

24 and Aphataie, the sone of Mosezehel, of the sones of Zara, sone of Juda, in the hond of the kyng, bi ech word of the puple;

25 and in the housis bi alle the cuntreis of hem. Of the sones of Juda dwelliden in Cariatharbe, and in the vilagis therof, and in Dibon, and in the vilagis therof, and in Capseel, and in the townes therof;

26 and in Jesue, and in Molada, and in Bethpheleth,

27 and in Asersual, and in Bersabee, and in the vilagis therof;

28 and in Sicheleg, and in Mochone, and in the vilagis therof;

29 and in Remmon, and in Sara,

30 and in Jerymuth, Zonocha, Odollam, and in the townes of tho; in Lachis, and in the cuntreis therof; in Azecha and the vilagis therof; and thei dwelliden in Bersabee til to the valei of Ennon.

31 Forsothe the sones of Beniamyn dwelliden in Areba, Mechynas, and Aia, and Bethel and vilagis therof;

32 in Anatoth, Nob, Ananya,

33 Asor, Rama, Jethaym,

34 Adid, Soboym,

35 Nebollaloth, and in Onam, the valei of crafti men.

36 And of dekenes, the porciouns of Juda and of Beniamyn.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 12

1 Sotheli these weren prestis and dekenes, that stieden with Zorobabel, the sone of Salatiel, and with Josue; Saraie, Jeremye,

2 Esdras, Amarie, Melluch, Accus,

3 Sechenye, Reum, Merymucth,

4 Addo, Jethon, Myomyn,

5 Abia, Meldaa, Belga, Semeie, and Joarib,

6 Adaie, Sellum, Amoe, Elceia, and Jadie;

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7 these weren the princes of prestis and her britheren, in the daies of Josue.

8 Certis dekenes; Jesua, Bennuy, Cedynyel, Serabie, Juda, Mathanye, weren ouer the ympnes, thei and her britheren;

9 and Bezechie, and Ezanny, and the britheren of hem, ech man in his office.

10 Sotheli Josue gendride Joachym, and Joachym gendride Eliasib, and Eliasib gendride Joiada,

11 and Joiada gendride Jonathan, and Jonathan gendride Jeddaia.

12 Forsothe in the daies of Joachym weren prestis, and princis of meynees of prestis, Saraie, Amarie, Jeremye, Ananye, Esdre,

13 Mosollam, Amarie, Johannam,

14 Mylico, Jonathan, Sebenye,

15 Joseph, Aram, Edua,

16 Maraioth, Elchie, Addaie, Zacharie, Genthon,

17 Mosollam, Abie, Zecherie, Myamyn, and Moadie,

18 Phelti, Belge, Sannya, Semeie,

19 Jonathan, Joarib, Mathanye, Jodaie, Azi,

20 Sellaye, Mochebor, Helchie,

21 Asebie, Idaie, Nathanael.

22 Dekenes in the daies of Eliasib, and of Joiada, and of Jonam, and of Jedda, weren writun princes of meynees, and prestis in the rewme of Darius of Persis.

23 The sones of Leuy, princes of meynees, weren writun in the book of wordis of daies, and til to the daies of Jonathan, sone of Eliasib.

24 And the princes of dekenes weren Asebie, Serebie, and Jesue, the sone of Cedynyel; and the britheren of hem bi her whiles, that thei schulden herie and knowleche bi the comaundement of kyng Dauid, the man of God, and thei schulden kepe euenli bi ordre.

25 Mathanye, and Bethbecie, and Obedie, Mosollam, Thelmon, Accub, weren keperis of the yatis, and of the porchis bifor the yatis.

26 These weren in the daies of Joachym, sone of Josue, sone of Josedech, and in the daies of Neemye, duyk, and of Esdras, the prest and writere.

27 Forsothe in the halewyng of the wal of Jerusalem thei souyten dekenes of alle her places, to bryng hem in to Jerusalem, and to make the halewyng in gladnesse, in the doyng of thankyngis, and in song, and in cymbalis, and in sautrees, and in harpis.

28 Sotheli the sones of syngeris weren gaderid bothe fro the feeldi places aboute Jerusalem, and fro the townes of Nethophati,

29 and fro the hows of Galgal, and fro the cuntreis of Gebez, and of Amanech; for syngeris hadden bildid townes to hem silf in the cumpas of Jerusalem.

30 And prestis and dekenes weren clensid, and thei clensiden the puple, and the yatis, and the wal.

31 Forsothe Y made the princes of Juda to stie on the wal, and Y ordeynede twei greete queris of men heriynge; and thei yeden to the riyt side on the wal, to the yate of the dunghil.

32 And Osaie yede aftir hem, and the half part of prynces of Juda,

33 and Azarie, Esdras, and Mosollam, Juda, and Beniamyn, and Semeye, and Jeremye yeden aftir hem.

34 And of the sones of prestis syngynge in trumpis; Zacharie, the sone of Jonathan, the sone of Semeie, the sone of Mathanye, the sone of Machaie, the sone of Zeccur, the sone of Asaph.

35 And hise britheren; Semeie, and Azarel, Malalai, Galalai, Maai, Nathanael, and Juda, and Amany, in the instrumentis of song of Dauid, the man of God; and Esdras, the wrytere, bifor hem, in the yate of the welle.

36 And thei stieden ayens hem in the greis of the citee of Dauid, in the stiyng of the wal, on the hows of Dauid, and til to the yate of watris at the eest.

37 And the secounde queer of men tellynge thankyngis yede euene ayens, and Y aftir hym; and the half part of the puple was on the wal, and on the tour of ouenys, and til to the broddeste wal;

38 and on the yate of Effraym, and on the elde yate, and on the yate of fischis, and on the toure of Ananeel, and on the tour of Emath, and thei camen til to the yate of the floc;

39 and thei stoden in the yate of kepyng. And twei queeris of men heriynge stoden in the hows of God, and Y and the half part of magistratis with me.

40 And the prestis, Eliachym, Maasie, Myamyn, Mychea, Helioneai, Zacharie, Ananye, in trumpis;

41 and Maasie, and Senea, and Eleazar, and Azi, and Johannan, and Melchia, and Elam, and Ezer; and the syngeris sungen clereli, and Jezraie, the souereyn.

42 And thei offriden in that dai grete sacrifices, and weren glad; for God hadde maad hem glad with grete gladnesse. But also her wyues and lawful childre weren ioiful, and the gladnesse of Jerusalem was herd fer.

43 Also thei noumbriden in that dai men ouer the keping places of tresour, to moiste sacrifices, and to the firste fruytis, and to tithis, that the princes of the citee schulden brynge in bi hem, in the fairenesse of doyng of thankyngis, prestis and dekenes; for Juda was glad in prestis and dekenes present.

44 And thei kepten the kepyng of her God, the kepyng of clensyng; and syngeris, and porteris, bi the comaundement of Dauid and of Salomon, his sone;

45 for in the daies of Dauid and of Asaph fro the bigynnyng princes of syngeris weren ordeyned, heriyng in song, and knoulechynge to God.

46 And al Israel, in the daies of Zorobabel, and in the daies of Neemye, yauen partis to syngeris and to porteris bi alle the daies; and thei halewiden dekenes, and the dekenes halewiden the sones of Aaron.

2 ESDRAS (2 EZRA, NEHEMIA) CHAPTER 13

1 Forsothe in that dai it was red in the book of Moises, in heryng of the puple; and it was foundun writun ther ynne, that Amonytis and Moabitis owen not entre in to the chirche of God til in to with outen ende;

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2 for thei metten not the sones of Israel with breed and watir, and thei hiriden ayens the sones of Israel Balaam, for to curse hem; and oure God turnede the cursyng in to blessyng.

3 Sotheli it was doon, whanne thei hadden herd the lawe, thei departiden ech alien fro Israel.

4 And upon these thingis Eliasib, the prest, was blameful, that was the souereyn in the tresorie of the hows of oure God, and was the neiybore of Tobie.

5 Therfor he made to him a grete treserie, that is, in the hows of God; and men kepynge yiftis, and encence, and vessels, and the tithe of wheete, of wyn, and of oile, the partis of dekenes, and of syngeris, and of porteris, and the firste fruytis of prestis, weren there bifor him.

6 Forsothe in alle these thingis Y was not in Jerusalem; for in the two and thrittithe yeer of Artaxerses, kyng of Babiloyne, Y cam to the kyng, and in the ende of daies Y preiede the kyng.

7 And Y cam in to Jerusalem, and Y vndurstood the yuel, which Eliasib hadde do to Tobie, to make to hym a tresour in the porchis of Goddis hows; and to me it semede ful yuel.

8 And Y castide forth the vessels of the hows of Tobie out of the tresorie;

9 and Y comaundide, and thei clensiden the tresories; and Y brouyte ayen there the vessels of Goddis hous, sacrifice, and encence.

10 And Y knew that the partes of dekenes weren not youun, and that ech man of the dekenes and of the syngeris, and of hem that mynystriden hadde fledde in to his cuntrei;

11 and Y dide the cause ayens magistratis, and Y seide, Whi forsaken we the hous of God? And Y gaderide hem togidere, that is, dekenes and mynystris that hadden go awei, and Y made hem to stonde in her stondyngis.

12 And al Juda brouyte the tithe of wheete, of wiyn, and of oile, in to bernes.

13 And we ordeyneden on the bernes, Selemye, the prest, and Sadoch, the writere, and Phadaie, of the dekenes, and bisidis hem, Anan, the sone of Zaccur, the sone of Mathanye; for thei weren preued feithful men, and the partis of her britheren weren bitakun to hem.

14 My God, haue mynde of me for this thing, and do thou not awei my merciful doyngis, whiche Y dide in the hows of my God, and in hise cerymonyes.

15 Yn tho daies Y siy in Juda men tredinge pressours in the sabat, men bryngynge hepis, and chargynge on assis wiyn, and grapis, and figis, and al birthun, and bringynge in to Jerusalem in the dai of sabat; and Y witnesside to hem, that thei schulden sille in the dai, in which it was leueful to sille.

16 And men of Tire dwelliden in it, and brouyten in fischis, and alle thingis set to sale, and thei selden in the sabatis to the sones of Juda and of Jerusalem.

17 And Y rebuykide the principal men of Juda, and Y seide to hem, What is this yuel thing which ye doen, and maken vnhooli the daie of the sabat?

18 Whether oure fadris diden not these thingis, and oure God brouyte on vs al this yuel, and on this citee? and ye encreessen wrathfulnesse on Israel, in defoulynge the sabat.

19 Forsothe it was doon, whanne the yatis of Jerusalem hadden restid in the dai of sabat, Y seide, Schitte ye the yatis; and thei schittiden the yatis; and I comaundide, that thei schuden not opene tho yatis til aftir the sabat. And of my children Y ordeynede noumbris on the yatis, that no man schulde brynge in a birthun in the dai of sabat.

20 And marchauntis, and men sillinge alle thingis set to sale dwelliden with out Jerusalem onys and twies.

21 And Y aresonyde hem, and Y seide to hem, Whi dwellen ye euene ayens the wal? If ye doon this the secounde tyme, Y schal sette hond on you. Therfor fro that tyme thei camen not in the sabat.

22 Also Y seide to dekenes, that thei schulden be clensid, and that thei schulden come to kepe the yatis, and to halowe the dai of sabat. And therfor for this thing, my God, haue mynde of me, and spare me bi the mychilnesse of thi merciful doyngis.

23 But also in tho daies Y siy Jewys weddinge wyues, wymmen of Azotus, and wymmen of Amonytis, and wymmen of Moabitis.

24 And her children spaken half part bi the speche of Ayotus, and kouden not speke bi the speche of Jewis, and thei spaken bi the langage of puple and of puple.

25 And Y rebuykide hem, and Y curside; and Y beet the men of hem, and Y made hem ballid, and Y made hem to swere bi the Lord, that thei schulden not yyue her douytris to the sones of tho aliens, and that thei schulden not take of the douytris of tho aliens to her sones, and to hem silf;

26 and Y seide, Whether Salomon, the kyng of Israel, synnede not in siche a thing? And certis in many folkis was no kyng lijk hym, and he was loued of his God, and God settide hym kyng on al Israel, and therfor alien wymmen brouyten hym to synne.

27 Whether also we vnobedient schulden do al this grete yuel, that we trespasse ayens oure Lord God, and wedde alien wyues?

28 Forsothe Sanabalath Horonyte hadde weddid a douyter of the sones of Joiada, sone of Eliasib, the grete prest, which Sanaballath Y droof awei fro me.

29 My Lord God, haue mynde ayens hem, that defoulen presthod, and the riyt of prestis and of dekenes. Therfor I clenside hem fro alle aliens, and I ordeynede ordris of prestis and of dekenes,

30 ech man in his seruice, and in the offring,

31 that is, dressing, of trees in tymes ordeyned, and in the firste fruytis. My God, haue mynde of me in to good.

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THE THIRD BOOK OF ESDRAS / EZRA

(3 Esdras; the name Esdras is Greek for Ezra)
Original language: Greek
Estimated Range of Dating: 1st century B.C.

(The name Esdras is the Greek form of the Hebrew name Ezra. 1 Esdras (Greek: "Εσδρας Α'), also Esdras A, Greek Esdras, Greek Ezra, or 3 Esdras , is an ancient Greek version of the biblical Book of Ezra in use among the early church, and many modern Christians with varying degrees of canonicity. 1 Esdras is substantially derived from Masoretic Ezra–Nehemiah, with the passages specific to the career of Nehemiah removed or re-attributed to Ezra, and some additional material.

As part of the Septuagint translation of the Old Testament, it is now regarded as canonical in the churches of the East, but apocryphal in the West; either presented in a separate section, or excluded altogether. 1 Esdras is found in Origen's Hexapla. The Greek Septuagint, the Old Latin bible and related bible versions include both Esdras A' (English title: 1 Esdras) and Esdras B' (Ezra–Nehemiah) as separate books.

There is scope for considerable confusion with references to 1 Esdras. The name refers primarily to translations of the original Greek 'Esdras A'. The Septuagint calls it Esdras A, while the Vulgate calls it 3 Esdras. It was considered apocryphal by Jerome. The Vulgate book of Ezra, translated from the Hebrew was, from the 8th century onwards, occasionally split into two books, which were then denoted 1 Esdras (Ezra) and 2 Esdras (Nehemiah) respectively. Vulgate Bible editions of the 13th century, and in what later became the usage of the Clementine Vulgate and the Anglican Articles of Religion, '1 Esdras' is applied to the Book of Ezra; while the Book of Nehemiah corresponds to '2 Esdras'. Septuagint version Esdras A is called in the Clementine Vulgate 3 Esdras. The 'Apocalypse of Ezra', an additional work associated with the name Ezra, is denoted '4 Esdras' in the Clementine Vulgate and the Articles of Religion, but called '2 Esdras' in the King James Version and in most modern English bibles. 1 Esdras continues to be accepted as canonical by Eastern Orthodoxy and the Ethiopian Orthodox Tewahedo Church, with 2 Esdras varying in canonicity between particular denominations within the Eastern churches.

Overwhelmingly, citations in early Christian writings claimed from the scriptural 'Book of Ezra'(without any qualification) are taken from 1 Esdras, and never from the 'Ezra' sections of Ezra–Nehemiah (Septuagint 'Esdras B') ; the majority of early citations being taken from the 1 Esdras section containing the 'Tale of the Three Guardsmen', which is interpreted as Christological prophecy.

1 Esdras contains the whole of Ezra with the addition of one section; its verses are numbered differently. Just as Ezra begins with the last two verses of 2 Chronicles, 1 Esdras begins with the last two chapters; this suggests that Chronicles and Esdras may have been read as one book at sometime in the past.

Ezra 4:6 includes a reference to a King Ahasuerus. Etymologically, Ahasuerus is the same as Xerxes, who reigned between Darius I and Artaxerxes I. Eighteenth-century expositor John Gill, who deemed the reference to Xerxes out of place, identified Ahasuerus with Cambyses II. Nineteenth-century commentator Adam Clarke identified him with Bardiya, who both reigned before Darius I. In 1 Esdras, the section is reorganised, leading up to the additional section, and the reference to Ahasuerus is removed.

The additional section begins with a story variously known as the 'Darius contest' or 'Tale of the Three Guardsmen' which was interpolated into 1 Esdras 3:4 to 4:4. This section forms the core of 1 Esdras with Ezra 5, which together are arranged in a literary chiasm around the celebration in Jerusalem at the exiles' return. This chiastic core forms 1 Esdras into a complete literary unit, allowing it to stand independently from the book of Nehemiah. Indeed, some scholars, such as W. F. Albright and Edwin M. Yamauchi, believe that Nehemiah came back to Jerusalem before Ezra.

The purpose of the book seems to be the presentation of the dispute among the courtiers, the 'Tale of the Three Guardsmen', to which details from the other books are added to complete the story. Since there are various discrepancies in the account, most scholars hold that the work was written by more than one author. Furthermore, there is disagreement as to what the original language of the work was, Greek, Aramaic, or Hebrew.

Josephus makes use of the 1 Esdras which he treats as Scripture, while generally disregarding the canonical text of Ezra–Nehemiah. Some scholars believe that the composition is likely to have taken place in the first century BC or the first century AD. Many Protestant and Catholic scholars assign no historical value to the sections of the book not duplicated in Ezra–Nehemiah. The citations of the other books of the Bible, however, provide an early alternative to the Septuagint for those texts, which increases its value to scholars.

In the current Greek texts, the book breaks off in the middle of a sentence; that particular verse thus had to be reconstructed from an early Latin translation. However, it is generally presumed that the original work extended to the Feast of Tabernacles, as described in Nehemiah 8:13–18. An additional difficulty with the text appears to readers who are unfamiliar with chiastic structures common in Semitic literature. If the text is assumed to be a Western-style, purely linear narrative, then Artaxerxes seems to be mentioned before Darius, who is mentioned before Cyrus. (Such jumbling of the order of events, however, is also presumed by some readers to exist in the canonical Ezra and Nehemiah.) The Semitic chiasm is corrected in at least one manuscript of

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Josephus in the Antiquities of the Jews, Book 11, chapter 2 where we find that the name of the above-mentioned Artaxerxes is called Cambyses.)

3 ESDRAS (3 EZRA) CHAPTER 1

1 And Josias made pask in Jerusalem to the Lord, and he offride pask the fourtenthe day of the monthe of the first monthe,

2 ordeynynge prestis bi her whiles of daies, clothid in stolis, or longe clothis, in the temple of the Lord.

3 And he seide to the dekens, the holy seruauntis of Israel, that thei schulden halewe hem self to the Lord, in settynge of the holy arke of the Lord in the hous, that kyng Salomon, the sone of Dauid, bildide;

4 It schal not be to you no more to take it upon schuldris; and now serueth to oure Lord, and do ye cure of that folk of Israel, of the part aftir townes,

5 and her lynagis, aftir the writyng of Dauid, kyng of Israel, and aftir the greet wirschipful doyng of Salomon, his sone, in al the temple, and aftir youre litil fadris part of princehood of hem, that stonden in the siyt of the bretheren of the sones of Israel.

6 Offre ye pask, and maketh redy the sacrifices to youre bretheren; and do ye aftir the heest of the Lord, that is youen to Moyses.

7 And Josias yaf to the folc that was founden there, scheep, of lombis, and of kides, and of sche geet, thritti thousynd; calues, thre thousynd.

8 Thes yiftis ben youen of the kingis owne thingis aftir the heest of the Lord to the peple, and to prestis, in to pask; scheep in noumbre two thousynd, and calues an hundrid.

9 And Jechonyas, and Semeias, and Nathanael, his brother, and Azabias, and Oziel, and Coroba, yauen in to pask, fyue thousynd scheep, and fyue hundrid calues.

10 And whanne thes thingis weren nobly don, the prestis and dekens stoden, hauynge therf looues bi lynages.

11 And aftir the partis of the princehood of fadris thei offriden to the Lord in the siyt of the peple, after tho thingis that ben writen in the book of Moyses.

12 And thei rostiden the pask with fijr, as it bihouyde; and thei soden oostis in sethinge vessels and in pottis, with wel willyng.

13 And thei brouyten it to alle that ther weren of the folk; and aftir thes thingis thei maden redy to hem self and to prestis.

14 Forsothe the prestis offriden ynner fatnesse, vnto the hour was endid; and dekens greythiden to hem self, and to her bretheren, and to the sones of Aaron.

15 And men sacrifiynge offriden her douytris, aftir the oordre and the heestis of Dauid; and Azaph, and Zacharie, and Jeddynus, that was of the king;

16 and the porters bi alle the yatis offriden, so that noon passide his yate. Forsothe her bretheren greythiden to hem.

17 And so tho thingis, that perteynyden to the sacrifice of the Lord, ben endid.

18 In that day thei diden pask, and offriden ostis upon the sacrifice of the Lord, aftir the heest of kyng Josie.

19 And the sones of Israel, that weren founden present, diden in that tyme pask, and the feest day of therf looues bi seuen daies.

20 And ther was not solempnyzed sich a paske in Israel, fro the tymes of Samuel, the prophet.

21 And alle the kyngis of Israel halewiden not sich a pask, as diden Josias, and the prestis, and dekens, and Jewis, and al Israel, that weren founden in the commemoracioun, or mynde making, at Jerusalem.

22 In the eiytenthe yer, Josie regnynge, this pask was halewid.

23 And the werkis of Josie ben maad riyt in the siyt of his Lord, in ful dredynge herte;

24 and tho thingis forsothe that weren aboute him ben writen, in the rathere tymes of hem that synnyden, and the whiche weren vnreligious ayen the Lord, bifore or more than al hethen folk, and the whiche synners souyten not the wordis of the Lord upon Israel.

25 And aftir al this deede of Josie, Pharao, king of Egipt, yede up, comynge to casten awey in Carcamys upon Eufraten; and Josias wente in to metyng to him.

26 And the king of Egipt sente to Josiam, seiynge, What is to me and to thee, kyng of Jude?

27 I am not sent of the Lord, upon Eufraten forsothe is my bataile; hastily therfor go doun.

28 And Josias was not turned ayen upon the chare, but he enforside him self to ouercome Pharao, not takinge hede to the word of the prophet, fro the mouth of the Lord;

29 but he sette to him bataile in the feeld of Mecedan; and princis camen doun to kyng Josiam.

30 And thanne the king seide to his children, or seruauntes, Moueth me awey fro the bataile; forsothe I am gretly maad sijk. And anoon his children moueden him awey fro the scheltrun.

31 And he stiede upon his secoundarie chare; and comynge to Jerusalem, he diede, and was biried in his fadris sepulcre.

32 And in al Jude thei biweiliden Josie, and thei that bifore seten with wyues, weiliden him vnto this day; and this is grauntid to be don euer more in al the kynrede of Israel.

33 Thes thingis forsothe ben writen in the book of stories of kyngis of Juda, and the glorie of Josie, and his vndirstonding in the lawe of God, bi alle dedes of the doyng of him; for euenly tho weren don of hym, and the whiche ben not writun in the book of kingis of Israel and of Juda.

34 And thei that weren of the kynrede token Jeconye, the sone of Josie, and setten him king for Josie, his fadir, whanne he was of thre and thritty yeer.

35 And he regnyde upon Israel thre monthis; and thanne the kyng of Egipt putte him awey, that he regnyde not in Jerusalem.

36 And he pilide the folk of an hundrid talentis of siluer, and of a talent of gold.

37 And the kyng of Egipt sette Joachim, his brother, kyng of Jude and of Jerusalem; and he bonde the maistir iuges of

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Joachim, and takynge Saracel, his brother, he brouyte him ayen to Egipt.

39 Joachim was of fyue and twenty yeer, whanne he regnyde in the loond of Juda and of Jerusalem; and he dide yuel thing in the siyt of the Lord.

40 Aftir this forsothe Nabugodonosor, kyng of Babiloyne, stiede up, and byndynge Joachim in a strong boond, brouyte him in to Babiloyne;

41 and Nabugodonosor toke and brouyte the holy vessels of God, and sacride tho in his temple in Babiloyne.

42 Forsothe of his vnclennesse and his vnreligioustee it is writen in the book of the tymes of kyngis.

43 And Joachim, his sone, regnyde for him; whanne forsothe he was ordeyned king, he was of eiyte yeer.

44 Forsothe he regnyde thre monthis and ten daies in Jerusalem; and dide yuel in siyt of the Lord.

45 And aftir a yer Nabugodonosor sente, and brouyte him ouer in to Babiloyne, togidre with the sacrid vessels of the Lord.

46 And he sette Sedechie kyng of Juda and of Jerusalem, whanne he was of oon and twenti yeer.

47 Forsothe he regnyde elleuen yeer; and he dide yuel in siyt of the Lord, and was not adred of the wordis that ben seid of Jeremye, the prophet, fro the mouth of the Lord.

48 And he adiurid, or chargid bi ooth, of kyng Nabugodonosor, forsworn wente awey, and his noll made hard, he ouerpasside the laweful thingis of the Lord God of Israel.

49 And the duykis of the Lordis peple baren hem wickidly many thingis, and thei diden vnpitously ouer alle the wickidnessis of Gentiles; and thei defouliden the temple of the Lord, that was hooly in Jerusalem.

50 And God of her fadris sente bi his aungel to ayenclepe hem, for the whiche thing he sparide to hem, and to her tabernaclis.

51 Thei forsothe scornyden in her corners, and that dai that the Lord spake, thei weren bobbynge his prophetis.

52 The whiche Lord is stirid to wraththe upon his folk, for their irreligiositee. And the kyngis of Caldeis comaundiden, and stiyeden up,

53 thei slowen the younge men of hem with swerd, aboute the hooly temple of hem; and thei spariden not to yonge man, ne to maiden, ne to old man, and to ful woxen man;

54 but also alle thei ben taken in to the hondis of hem; and thei token alle the sacrid vessels of the Lord, and the kyngis coffres, and brouyten tho in to Babiloyne.

55 And thei brenden up the hous of the Lord, and destroieden the wallis of Jerusalem, and thei brenden his touris with fijr.

56 And thei wastiden alle the wurschipful thingis, and brouyten hem to nouyt; and thei brouyten the peple lefte of the swerd in to Babiloyne.

57 And thei weren his thrallis, vn to the tyme that Peersis regnyden, in the fulfillynge of the word of the Lord, in the mouth of Jeremye;

58 til that the loond wolde do benyngnely their sabotis, he sabatisede al the tyme of their forsakyng, in the appliynge of seuenti yer.

3 ESDRAS (3 EZRA) CHAPTER 2

1 Regnynge Cyro, kyng of Peersis, in the fulfillyng of the word of the Lord, in the mouth of Jeremye,

2 the Lord reiside up the spirit of Ciry, kyng of Persis; and he prechide in al his rewme togidre bi scripture, seiynge,

3 Thes thingis seith Cirus, kyng of Persis, The Lord of Israel, the hiye Lord, hath ordeyned me kyng to the world of erthis;

4 and he signyfiede to me to bilde to him an hous in Jerusalem, that is in Juda.

5 If ther is ony man of youre kynrede, his Lord stie up with him in to Jerusalem.

6 Therfor hou many euer dwellen in places aboute, helpe thei hem that dwellen in that place, in gold and siluer,

7 in yiftis, with hors, and bestis, and with othere thingis, the whiche aftir vowes ben leid up in to the hous of the Lord, that is in Jerusalem.

8 And the stondynge princis of lynages of townes of Jude, of the lynage of Beniamyn, and prestis and dekens, whom the Lord stiride to wende up, and to bilde up the hous of the Lord, that is in Jerusalem; and thei, that weren in the enuyroun, or in cumpas, of hem, schulden helpe in al siluer and gold of it,

9 and in bestis, and in many vowis; and many othere, of whom the witt is stirid, helpe thei also.

10 And kyng Cirus brouyte forth the sacrid vessels of the Lord, the whiche Nabugodonosor translatide fro Jerusalem, and sacride hem in his mawmett.

11 And Cirus, king of Persis, bryngynge hem forth, toke tho to Mitridate, that was upon the tresours of him.

12 Forsothe bi him thei ben taken to Salmanasar, gouernour of Jude.

13 Of thes thinges forsothe this is the noumbre; silueren halewid vessels of licours, two thousynd and foure hundrid; thritti silueren drinkynge vessels; thritty goldene violes; and two thousynd and foure hundrid silueren violes; and a thousynd othere vessels.

14 Forsothe alle the golden and silueren vessels weren foure thousynd and foure hundrid and eiyt and sixty.

15 And thei ben delyuered out to Salmanasar, togidere with hem, that weren comen in to Jerusalem of the caytiftee or thraldom of Babiloyne.

16 Forsothe in the tyme of Artaxerses, kyng of Persis, ther wreten to him, of thes that dwelliden in Judee and in Jerusalem, Balsamus, and Mitridatus, and Sabelius, and Ratymus, Baltheneus, and Samelius, the scribe, and othere dwellinge in Samarie, and in othere placis, thei writen this subiect lettre to the kyng Artaxersy.

17 Lord, thi children, Ratymus, and Sabelius, the scribe, and othere domes men of thi court, of thingis that fallen in Coelem Siriem, and Fenycen.

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18 And now be it knowen to the lord the kyng, that Jewis, the whiche stieden up fro you to us, comynge in to Jerusalem, a citee of fleers awei, and a ful yuel citee, thei bilden up the ouenes of it, and thei setten the wallis, and reren the temple.

19 That if this citee and wallis weren maad up, thei shul not suffre to yelde tributis, but also thei shul ayenstonde to kyngis.

20 And for cause that that thing is done aboute the temple, to haue it riytly we haue demed to not despise that same thing,

21 but to make knowen to the lord kyng, that if it schal be seen plesyng to the king, be it souyt in the bookis of thi fadris;

22 and thou schalt fynde in remembrauncis writen of hem, and thou schalt knowe, that thilke citee was ayen flowun, and kyngis and citees smytinge togidre,

23 and Jewis fleynge ayen, and makinge bateilis in it alwey; for the whiche cause this citee was forsake.

24 Now therfor we maken knowen to the lord king, that if this citee were bild up, and the wallis of it weren arerid, ther schal be no comyng doun to thee in to Choelem Cyriem and Fenycen.

25 Thanne the kyng wroot ayen to Ratimym, that wroot tho thingis that bifellen, and to Bellumym, and to Sabellio, the scribe, and to othere ordeyned souereyns, and dwellinge in Cirye and in Fenyce, he wrot to hem thes thingis that ben sett vndir.

26 I haue rad the lettre, that thou sentist to me. Therfor I comaundide it to be souyt; and it was founden, that thilke citee was alwey withstondynge to kyngis,

27 and men ayen fugitijf, and makynge bateilis in it; and moost stronge kingis han ben lordschipinge in Jerusalem, and askinge tributis of Chole Cirie and Fenycem.

28 Now therfore I comaunde to forfende tho men to bilde up the citee, and to loke, that ony thing be not maad her aftir;

29 but that thei passe not in to ful myche, sith thei ben of malice, so that greuauncis be not brouyt ther to kinges.

3 ESDRAS (3 EZRA) CHAPTER 3

30 Thanne aftir thes thingis weren rehersid, that weren writen of Artaxerses, the kyng, Rathinus, and Sabellius, the scribe, and thei that weren with hem ordeyned, ioynynge, hyingly camen in to Jerusalem, with horse men, and peple, and with cumpanye;

31 and thei bigunnen to forfende the buylders. And thei voididen thanne fro the bildyng of the temple, vnto the secounde yeer of the rewme of Darij, kyng of Persis.

1 Kyng Darius made a gret soper to alle his seruauntis, and to alle the maister iuges of Medes and of Persis,

2 and to alle that wereden purpre, and to gouernours, and to counselers, and to prefectis vndir him, fro Ynde vn to Ethiope, to an hundrid and seuen and twenty prouyncis.

3 And whanne thei hadden eten and drunken, and weren fulfillid, thei turneden ayen. Thanne kyng Darius stiede vp in his litil bed place, and slepte, and was waken.

4 Thanne thilke thre younge men, kepers of the bodi, the whiche kepten the bodi of the kyng, seiden oon to an oother,

5 Sey we ech of us a word, that bifore passe in kunnyng; and whos euer word seme wiser than of an oother, kyng Darius schal yiue to him grete yiftis,

6 and to be kouered with purpre, and to drynke in gold, and to slepe upon gold; and he schal yiue him a golden chare, with the bridil, and a mytre of bijs, and a bie aboute the necke;

7 and he schal sitte in the secounde place fro Darius, for his wisdom; and he schal be clepid Daryus cosyn.

8 Thanne ech of hem thre writinge his word, seleden, and putten tho vndir the pelewe of kyng Daryus;

9 and seiden, Whanne the king hath risen, thei wil take to him her thingis writen, and what euer thing the kyng shall deme of thre, and the maistir iuges of Persis, forsothe the word of him is wiser than of the othere, to him schal be youen the victorie, as it is writen.

10 Oon wrot, Wyn is strong.

11 An oother wrot, The kyng is strenger.

12 The thridde wrot, Wymmen ben strengiste; treuthe ouercomith forsothe ouer alle thingis.

13 And whanne the kyng had resen up, thei token her thingis writen, and youen tho to him, and he radde.

14 And he sende and clepede alle the maistre iuges of Persis, and of the lond Medis, and the clothid men in purpre, and the rewlers of prouynces, and prefectis;

15 and thei seten in counsel, and the writingis weren red bifore hem.

16 And the kyng seide, Clepeth the younge men, and thei schul schewe her wordis. And thei weren clepid, and thei camen yn.

17 And Darius seide to hem, Schewe ye to us of thes thingis that ben writen. And the firste, that had seid of the strengthe of wyn, he biganne, and seide to hem, Men!

18 ful passynge strong is wyn; to alle men that drynken it it berith doun the mynde; also it makith the mynde veyn,

19 bothe of kyng and of the fadirles child; also of seruaunt and of fre men, of pore and of riche; and it turnith al the mynde in to sikirnesse,

20 and to gladnesse; and it remembrith not ony serewe and dette;

21 and it makith alle the entrailes honest; and it remembrith not kyng, ne maistir iuge; and alle thingis it makith speke bi talent;

22 and whanne thei han drunken, thei remembren not frendschip ne brotherhed, and not longe aftir thei taken swerdis;

23 and whanne thei han be drowned of wyn, and rijsen, thei han no mynde what thinges thei diden.

24 O men! whether wyn is not passyngly strong, that thus constreynith men to do? And this thing seid, he hilde his pes.

3 ESDRAS (3 EZRA) CHAPTER 4

1 And the nexte folewer biganne to sey, that seide of the strengthe of a kyng,

2 O men! whether men ben not passyngly stronge, the whiche holden loond and see, and alle thingis that ben in hem?

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3 The kyng forsothe passith aboue alle thingis, and he hath lordschip of hem, and thei don al thing, what euer he wil sey to hem.

4 And if he sende hem to fiyters, thei gon, and destroyen hillis, and walles, and toures; thei ben sleyn,

5 and slen, and thei passen not the word of the kyng; for if thei ouercomen, thei bryngen to the king alle thingis, what euer thingis thei han spoiled euermore, and all othere thingis.

6 And hou fele euer beren not knyythod, ne fiyten, but eren the loond, eftsone whanne thei schul repe, thei bringen tributis to the king.

7 And he is oon aloone; and if he bidde to sle, thei sleen; and if he bidde hem to foryiue, thei foryiuen;

8 and if he sey hem to smyten, thei smyten; if he sey to outlawe, thei outlawen; if he bidde hem to bilden, thei bilden;

9 if he bidde to throwe doun, thei throwen adoun; if he bidde to plaunte, thei plaunten;

10 and alle folk and vertues obeishen to him; and ouer alle thes thingis he schal sitte, and drynke, and slepe.

11 Thes forsothe kepen him aboute, and moun not gon echoon, and do her owne werkis, but in his word men obeishen to him.

12 What maner wise passith not the kyng bifore oothere, that thus is loosid?

13 And he helde his pes. The thridde, that had seid of wymmen, and of treuthe; this is seid Sorobabel; he biganne to speke, O men!

14 the kyng is not greet, neither many othere men, ne wyn passith biforn; who is it thanne that hath lordschip of hem?

15 Whether not wymmen, that han goten kyngis, and al the peple, the whiche kingis han lordschip bothe of see and of loond, and of wymmen thei ben born?

16 And thei brouyten forth hem that plauntiden vynes, of the whiche wyn is maad.

17 And thei maken the stoles, or longe clothis, of alle men, and thei don glorie to men, and men moun not be seuered fro wymmen.

18 If thei gedere togidere gold and siluer, and al fair thing, and seen a womman in good aray, and in good fairnesse,

19 thei, forsakynge alle thes thingis, taken heede to here, and the mouth opened, thei biholden hir, and thei drawen more to hir than to gold and siluer, or ony precious thing.

20 A man schal forsake his fadir, that norishide him, and his owne loond, and to a womman he ioynith him togidre,

21 and with a womman he lyuith his lijf, and noither remembrith fadir, ne modir, ne the lond of his birthe.

22 And therfor it bihouith us to knowen, that wymmen han lordschip of us. Whether ye serewen not?

23 And also a man takith his swerd, and goth in the wey to don theftis, and man slauytris, and to seilen ouer the see, and ouer flodes;

24 and he seeth a lioun, and he goth in derkenessis; and whanne he hath don his thefte, and gijles, and raueynes, he bringith it to his leef.

25 And efte a man louith his wijf more than fadir or modir;

26 and many men ben maad woode for their wyues, and many ben maad thrallis for hem;

27 and many perischiden, and weren stranglid, and many han synned for wymmen.

28 And now leeueth me; forsothe a kyng is greet, and his power, for alle regiouns, or kingdoms aboute, ben aferd to touche him.

29 I sawye neuer the latter Apeemen, the douyter of Besacis, the wondirful man, the secoundarie wijf of the kyng, sittynge biside the kyng at the riyt side;

30 and takynge awey the diademe fro his heed, and puttynge it on hir self, and with the pawme of hir lift hoond she smote the kyng.

31 And ouer thes thingis, the mouth opened, he bihilde hir, and if sche lowye to him, he lowye, and if sche were wrooth to him, he glosith or plesith, vnto the tyme that he be recounsilid to grace.

32 O men! whi ben not wymmen strengist? Greet is the erthe, and heuen is hiy, that don thes thingis.

33 Thanne the kyng and the purpred men bihelden either in to oothere; and he biganne to speke of treuthe.

34 O men! wher wymmen ben not stronge? Greet is the eerthe, and heuen is hiy, and the cours of the sunne is swift; it is turned in the cumpas of heuen, and eft it renneth ayen in to the same place in a day.

35 Wher he is not a greet doer, that makith thes thingis? and treuthe greet, and strenger biforn alle thingis?

36 All erthe clepith inwardly trouthe, also it blessith heuene, and alle werkis ben moued and dreden it; and ther is no wickid thing with it.

37 Wickid kyng, and wickid wymmen, and alle the sones of men ben wickid, and ther is not treuthe in hem, and in her wickidnesse thei schul perische;

38 and treuthe dwellith, and wexith in to withouten ende, and it lyuith, and weldith, into worldus of worldis.

39 It is not anentis treuthe to outtake persoones, and differencis; but it doth tho thingis that ben riytful, to alle vnriytwise and yuel men; and alle men ben maad benyngne in his werkis.

40 And ther is not wickidnesse in his doom, but ther is strengthe, and rewme, and power, and magestee of alle duryngis aboue tyme.

41 Blessid be the God of treuthe! And thanne he lefte in spekynge. And alle the peplis crieden, and seiden, Greet is treuthe, and it passith bifore alle othere.

42 Thanne the kyng seide to him, Aske, if thou wilt, ony thing more ouer, than ther ben writen, and I schal yiue to thee, aftir that thou art founden wiser; and next to me thou schalt sitte, and thou schalt be clepid my cosyn.

43 Thanne seide he to the king, Be thou myndeful of the vowy, that thou vowidist, to bilden up Jerusalem, in the day in whiche thou toke the rewme; and to senden ayen alle the vessels,

44 that ben taken fro Jerusalem, the whiche Cyrus departide, whanne he slouy Babiloyne, and wolde sende ayen thoo thingis thidere.

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45 And thou woldist bilde up the temple, that Ydumes brenden, for Judee is put out of her termes, or marchis, of the Caldeis.

46 And now, lord, this it is that I aske, and that I bidde; this is the mageste that I aske of thee, that thou do the vow that thou vowidist to the kyng of heuen, of thi mouth.

47 Thanne Darius, the kyng, risynge kisside him, and wroot epistlis to alle the dispensatours, and prefectis, and to men clothid in purpre, that thei schulden lede him forth, and hem that weren with him, alle wendynge up to bilde Jerusalem.

48 And to alle the prefectis that weren in Sirie, and Fenyce, and Liban, he wroot epistles, that thei schulden drawe cedre trees fro the hill Liban in to Jerusalem, that thei bilde up the citee with hem.

49 And he wroot to alle the Jewis, that steyden up fro the rewme in Judee, for fredam, that ony man of power, or maistir iuge, and prefect, schulden not come ouer to the yatis of hem,

50 and eche regioun, that thei hadden holde, to be fre fro hem; and that Ydumeis leue up the castels of Jewis, that thei withholden,

51 and to yiue yer bi yer twenty talentis, in to making of the temple, vnto the tyme that it be ful bildid;

52 and ech day to offre ostis upon the place of sacrid thingis, as thei ben comaundid; to offre, bi alle yeris, othere ten talentis; and to alle men,

53 that gon forth fro Babiloyne, to make the citee, as fredom were, bothe to hem, and to the sones of hem, and to the prestis that gon bifore.

54 Forsothe also he wroot the quantitee; and he comaundide the sacrid stole, or vestyment, to be youen, in whiche thei schulden serue;

55 and he wroot wagis to be youen to the dekens, vnto the day that the hous schulde be fully endid, and Jerusalem maad out; and he wrot to alle men kepinge the citee,

56 to yiue to the bilders lottis and wagis.

57 And he lefte hem alle the vessels, that Cirus had partid fro Babiloyn; and alle thingis, what euer Cyrus seide, he comaundide it to be don, and to be sent to Jerusalem.

58 And whanne that younge man had gon forth, reisynge his face toward Jerusalem, he blesside the kyng of heuen, and seide,

59 Of thee, Lord, is victorie, and of thee is wisdom, and clernesse, and I am thi seruaunt.

60 Thou art blessid, for thou hast youen to me wisdom, and I knowleche to thee, Lord of oure fadris.

61 And he toke the epistlis, or lettres, and wente forth in to Babiloyne; and he came, and tolde to alle his bretheren, that weren in Babyloyne.

62 And thei blessiden the God of her fadris, that yaf to hem foryiuenesse and refreschyng,

63 that thei schulden stye up, and bilde Jerusalem, and the temple, where his name is nemned in it; and thei ioyeden with musikis and with gladnesse seuen daies.

3 ESDRAS (3 EZRA) CHAPTER 5

1 Aftir thes thingis forsothe ther weren pryncis chosen of townus, that thei schulden wende up, bi housis, bi her lynagis, and the wyues of hem, and the sonus and douytris of hem, and seruauntis and hand maydens of hem, and her bestis.

2 And kyng Darye sende togidre with hem a thousynd hors men, to the tyme that thei brouyte hem in to Jerusalem, with pees, and with musikis, and tymbres, and trumpis; and alle the britheren weren pleiynge.

3 And he made hem to stie up togidre with hem.

4 And thes ben the names of the men, that yeden up, bi her tounnes, in to lynagis, and in to part of the princehod of hem.

5 Prestis; the sones of Fynees, the sones of Aaron, Jesus, the sone of Josedech, Joachim, the sone of Sorobabel, sone of Salathiel, of the hous of Dauid, of the progenye of Phares, of the lynage forsothe of Juda,

6 that spac vndir Darij, king of Persis, merueylous doynge wordis, in the secounde yeer of his rewme, in Aprel, the firste monthe.

7 Forsothe thes it ben, that stieden up of Juda fro the caitiftee, or thraldom, of the transmygracioun, whom Nabugodonosor, kyng of Babiloyne, translatide in to Babiloyne; and ech is turned ayen in to Jerusalem,

8 and in to alle the citees of Judee, ech in to his owne citee, that camen with Sorobabel, and with Jesu; Neemyas, Ariores, and Elymeo, Emmanyo, Mardocheo, Beelsuro, Methsatothor, Olioro, Eboma, oon of the princis of hem.

9 And the noumbre fro the Gentiles of hem, fro the prouostis, or reeuys, of hem; the sones of Phares, two thousynd an hundrid seuenty and two;

10 the sones of Ares, thre thousynd and fifty and seuen;

11 the sones of Phemo, an hundrid and two and fourty; the sones of Jesu and of Joabes, a thousynd thre hundrid and two;

12 the sones of Denny, two thousynd foure hundrid and seuenty; the sones of Choroba, two hundrid and fyue; the sones of Banycha, an hundrid and sixty and eiyte;

13 the sones of Bebeth, foure hundrid and thre; the sones of Arcad, foure hundrid and seuen and twenty;

14 the sones of Thau, seuen and thritty; the sonis of Zozaar, two thousynd sixty and seuen; the sones of Adymy, foure hundrid and oon and sixty;

15 the sones of Azeroectis, an hundrid and eiyte; the sonus of Ziazo and Zelas, an hundrid and seuene; the sones of Azoroch, foure hundrid and nyne and thritty;

16 the sones of Jebdarbone, an hundrid and two and thritty; the sones of Ananye, an hundrid and thritty;

17 the sones of Arsom; the sones of Marsar, foure hundrid and two and twenty; the sones of Saberus, nynty and fyue; the sones of Sophelemon, an hundrid and thre and twenty;

18 the sones of Nepobai, fyue and fifty; the sones of Ecbanatus, an hundrid and eiyt and fifty; the sones of Ebethamus, an hundrid and two and thritty;

19 the sones of Octatarpatros, the whiche weren clepid Enochadies and Modie, foure hundrid and two and twenti; thei that weren of Gramas and Gabia, an hundrid and oon and twenti; the whiche weren of Besellon and of Agie,

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20 fyue and sixty; thei that weren of Bascharo, an hundrid and two and twenty; the whiche of Bethonobes, fyue and fifty;
21 the sones of Lippis, an hundrid and fyue and fifty; the sones of Jabomy, thre hundrid and seuen and fifty;
22 the sones of Sichem, thre hundrid and seuenty; the sones of Sanadon and of Chamus, thre hundrid and seuenty and eiyte;
23 the sones of Ericus, two thousynd an hundrid and fyue and fifty; the sones of Anaas, thre hundrid and seuenty.
24 Prestis; the sones of Jeddus, the sones of Enytem, the sones of Eliazib, thre hundrid and two and seuenty; the sones of Emmechus, two hundrid and two and fifty;
25 the sones of Sasurij, thre hundrid and seuen and fifty; the sones of Charee, two hundrid and seuen and twenty.
26 Dekens; the sonus of Jesu, in Caduel, and Banus, and Serebias, and Edias, foure and seuenty; al the noumbre fro the two and twenty yeer, thritti thousynd foure hundrid and two and sixty; sones,
27 and douytris, and wyues, al the noumbryng, sixty thousynd two hundrid and two and fourty.
28 The sones of prestis, that sungen in the temple; the sones of Asaph, an hundrid and eiyt and twenty.
29 Vschers forsothe; the sones of Esueum, the sones of Ather, the sones of Amon, the sones of Accuba Copa, the sones of Thoby, alle an hundrid and nyne and thritty.
30 Prestis, seruynge in the temple; sones of Sel, the sones of Gasipa, the sones of Tabloth, the sones of Carie, the sones of Su, the sones of Phellu, the sones of Labana, the sones of Acmathi, the sones of Accub, the sones of Vta, the sones of Cetha, the sones of Agab, the sones of Obay, the sones of Anan, the sones of Chayma, the sones of Jeddu,
31 the sones of An, the sones of Radyn, the sones of Desamyn, the sones of Nechoba, the sones of Caseba, the sones of Gase, the sones of Osyn, the sones of Phynoe, the sones of Atren, the sones of Bascem, the sones of Aziana, the sones of Manay, the sones of Naphisym, the sones of Accuphu, the sones of Agista, the sonus of Aria Phausym, the sones of Phasaluon, the sones of Meeda,
32 the sones of Phusia, the sones of Careth, the sones of Barthus, the sones of Caree, the sones of Thoesy, the sones of Nasith, the sones of Agisty, the sones of Pedon.
33 Salmon, the sones of hym, the sones of Asophoth, the sones of Pharida, the sones of Thely, the sones of Dedon, the sones of Gaddahel, the sones of Cephegy,
34 the sones of Aggya, the sones of Phacareth, the sones of Sabathan, the sones of Saroneth, the sones of Malcie, the sones of Ame, the sones of Saphuy, the sones of Addus, the sones of Suba, the sones of Eirra, the sones of Rabatis, the sones of Phasophat, the sonus of Malmon.
35 Alle thes weren in holy seruyng; and the children of Salmon weren foure hundrid foure score and two.
36 These ben the sones that yeden up to Athemel and Thersas; the princis of hem weren Carmellam and Careth; and thei myyten not telle out her citees,
37 and her progenyes, what manere thei ben; and of Israel, the sones of Dalarij, the sones of Tubam, the sones of Nechodaicy.
38 And of the prestis, that vsiden presthod, and weren founden; the sones of Obia, the sones of Achisos, the sones of Addyn, that token Vmyn wijf, of the douytris of Phargelen,
39 and thei ben clepid bi the name of hir; and of thes is souyt the genologie writen of the kynrede, and thei ben forfendid to vsen presthode.
40 And Neemye seide to hem, and Astaras, that thei take not part of the hooly thingis, til the tyme that ther arijse a tauyt bischop, in to schewyng and treuthe.
41 Al Israel forsothe was twelff thousynd, out take seruauntis and hand maidens, two and fourty thousynd thre hundrid and sixti.
42 The seruauntis of hand maidens weren seuen thousynd thre hundrid and seuen and thritty; syngers and singsters, two hundrid and fyue and sixty;
43 cameils, foure hundrid and fyue and thritty; horsis, seuen thousind sixe and thritti; mules, two hundrid thousynd and fyue and fourty; bestis vndir yok, fyue thousynd and fyue and twenty.
44 And of tho prouostis, or reeues, bi tounnes, while thei schulden come in to the temple of God, that was in Jerusalem, to ben avowid to rere up the temple in his place, aftir her vertue;
45 and the hooly tresorie to be youen in to the temple of werkis, weren elleuen thousynd besauntis, and an hundrid prestis stolis.
46 And ther dwelliden prestis, and dekens, and othere, that weren of the peple, in Jerusalem, and in the rewme; and the hooly syngers, and vsshers, and al Israel, in her regiouns.
47 While the seuenthe monthe yitt lastide, and whanne the sonus of Israel weren ech in his owne thingis, thei camen togidre of oon accord in to the porche, that was bifore the eest yate.
48 And while Jesus, the sone of Josedech, and his bretheren, prestis, stoden, and Sorobabel, the sone of Salatiel, and his bretheren, thei maden redy an auter, that thei wolden offre on it brent sacrifices,
49 aftir tho thingis that ben writen in the book of Moyses, the man of God.
50 And ther camen to hem of othere naciouns of the loond, and reriden the holy tresorie in his place, alle the folk of the lond; and thei offriden oostis, and brent sacrifises of the morutijd to the Lord.
51 And thei diden the feest of tabernaclis, and a solempne dai, as it is writen in the lawe, and sacrifises ech day, as it bihouyde.
52 And aftir thes thinges thei ordeyneden offryngis, and oostis of sabotis, and of newe mones, and of alle solempne daies halewid.
53 And hou many euere vowiden to the Lord, fro the tyme of the newe moone of the seuenthe monthe, thei token oostis to offren to God; and the temple of the Lord was not yitt bildid up.

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54 And thei yauen money to masouns, and to wriytis, and drynkis and metis with ioye.

55 And thei yauen carris to Sydonyes and to Tyres, that thei schulden carie ouer to hem fro Lyban wode cedre beemes, and to make a nauee in to the haauen of Joppe, aftir the decree that was writen to hem fro Cyro, kyng of Persis.

56 And in the secounde yeer thei camen in to the temple of God, in to Jerusalem; the secunde monthe Sorobabel biganne, the sone of Salatiel, and Jesus, the sone of Josedech, and the bretheren of hem, and prestis, and Leuytis, and alle thei that camen fro the caitiftee in to Jerusalem; and founden the temple of God,

57 in the newe moone of the secunde monthe of the secunde yeer, whanne thei hadden come in to Judee and to Jerusalem;

58 and setten dekens fro the age of twenty yeer upon the werkis of the Lord. And Jesus stode, his sone, and his bretheren, alle the dekens togidre castynge, and executours, or folewers, of the lawe, and doynge werkis in the hous of the Lord.

59 And ther stoden prestis, hauynge stoles, or longe clothis, with trumpis, and Leuytis, the sones of Asaph,

60 hauynge cymbals, togidre preisyng the Lord, and blessynge him, aftir the maner of Dauid, kyng of Israel.

61 And thei sungen a song to the Lord, for his swetnesse and his worschip in to worldis, or euer, upon al Israel.

62 And al the peple sungen with trumpe, and crieden with gret vois, preisynge togidre the Lord, in the rerynge of the Lordus hous.

63 And ther camen many of the prestis, and of dekens, and of presidentis aftir tounnes, to the eldris that hadden seen the rather hous,

64 and at the bildyng up of this hous, with cry, and with greet weilyng; and many with trumpis,

65 and gret ioye, so that the peple herde not the trumpis, for the gret weilyng of the peple. Forsothe ther was a cumpeny syngynge wirschipfully in trumpe, so that it was herd a ferr.

66 And the enmyes herden the lynagis of Juda and of Beniamyn, and camen to wite, what was this vois of trumpis.

67 And thei knewen, that thei that weren of the caitiftee bildiden the temple to the Lord God of Israel.

68 And the enmyes comynge niy to Sorobabel, and to Jesu, and to the reeues of tounnes, thei seiden to hem, We schul bilde togidre with you.

69 In lijk maner forsothe we haue herd oure Lord, and we haue gon togidre from the daies of Asbasareth, kyng of Assiriens, that ouer passide fro hennes.

70 And Sorobabel, and Jesus, and the princis of the tounnus of Israel seiden to hem,

71 It longith not to us and to you togidere to bilde up the hous of oure God; forsothe we aloone shul bilde the hous of oure God, aftir tho thingis, that Cyrus, kyng of Persis, comaundide.

72 The Gentiles forsothe of the loond leuynge with hem that ben in Judee, and rerynge up the werk of bildyng, and bringynge forth bothe aspies and peple, thei forfendiden hem to bilden up;

73 and thei lettiden men, hauntynge the goynges to, that the bildyng shulde not be endid in al the tyme of the lijf of the kyng Ciry; and thei drowen along the makyng up bi two yeer, vnto the regne of Darij.

3 ESDRAS (3 EZRA) CHAPTER 6

1 Forsothe in the secounde yeer of the rewme of Darij, Agge propheciede, and Zacharias, the sone of Addyn, a prophete, anentis Judee and in Jerusalem, in the name of the Lord God of Israel, upon hem.

2 Thanne stondynge Sorobabel, the sone of Salathiel, and Jesus, the sone of Josedech, thei bigunnen to bilde up the hous of the Lord, that is in Jerusalem;

3 whanne ther weren niy to hem prophetis of the Lord, and helpiden hem. In that tyme came to hem Cysennes, the vndir litil kyng of Cirye and of Fenycis, and Satrabozanes, and her felawis.

4 And thei seiden to hem, Who comaundide to you, that ye bilden this hows, and this roof, and many othere thingis ye perfourmen? and who ben tho bilders, that bilden up thes thingis?

5 And the eldre men of Israel hadden grace of the Lord, whanne the visitacioun of hem was maad upon hem that weren of the caitifte;

6 and thei weren not lettid to bilden up, to the tyme that it were signified to Darij of alle thes thingis, and an answere were taken ayen.

7 This is the ensaumple of the lettre, that Cysennes, the vndir kyng of Cyrie and of Fenyces, and Satrobosanes, and her felawis, rewlers in Sirye and in Fenyce, senden to the king. To kyng Darye, gretyng.

8 Alle thingis be thei knowen to the lord the kyng; forsothe whanne we camen in to the regioun of Judee, and wenten in to Jerusalem, we founden men bildynge a greet hous of God,

9 and a temple of gret polishid stones, and of precious maters in the wallis;

10 and tho werkis besily in makynge, and to help, and to make welsum in the hondis of hem, and in al glorie, ful diligently to be perfourmyd.

11 Thanne we askiden the eldre men, seiynge, Who suffride you to bilde this hous, and to bilde thes werkis?

12 Therfor forsothe we askiden hem, that we myyten make knowen to thee the men, and the prouostis, or reuys; and we askiden hem the writyng of the names of the maistris of the werk.

13 And thei answeriden to vs, seiynge, We ben seruauntis of the Lord, that made bothe heuen and erthe;

14 and this hous was bild bifore thes many yeris of the kyng of Israel, that was greet, and a ful strong kyng, and it was destried ayen.

15 And for oure fadris terriden and synneden ayen God of Israel, he bitook hem in to the hondis of Nabugodonosor, kyng of Babiloyne, kyng of Caldeis;

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16 and thei destrieden and brenden up this hous, and thei brouyten the peple maad thral in to Babiloyne.

17 In the first yeer regnynge Cyro, kyng of Babiloyne, kyng Cyrus wroot to bilden up this hous;

18 and tho hooly golden vessels and silueren, that Nabugodonosor had born awey fro the hous of God, that is in Jerusalem, and had sacrid hem in his temple, efte kyng Cyrus brouyte hem forth fro the temple that was in Babiloyn, and thei weren bitake to Sorobabel, and to Salmanasar, the vndir litil kyng.

19 And it was comaundid to hem, that thei offre thes vessels, and thei schulde ley hem up in the temple, that was in Jerusalem, and to bilde up that temple of God in that place.

20 Thanne Salmanasar vndirleide the foundementis of the hous of the Lord, that is in Jerusalem; and fro thennes vn to now is a bildynge, and hath take no ful endyng.

21 Now thanne, O kyng! if it is demed of thee, that it be perfitly souyt in the kyngis libraries of kyng Cyry, that ben in Babiloyne;

22 and if it were founden in the counseil of kyng Ciry, the makyng of the hous of the Lord, that is in Jerusalem, to be bigunnen, and if it schal be schewid of the lord oure kyng, write he to vs of thes thingis.

23 Thanne kyng Darie comaundid to ben ynwardly souyt in the libraries; and ther was founden in Egbathanys, a borouy town, that is in the myddil regioun, a place, in the whiche weren wreten thes thingis.

24 The firste yer regnynge Cyro kyng, Cyrus comaundide to bilden up the hous of the Lord, that is in Jerusalem, where thei brenden with contynuel fijr; whos heiyt was maad of lx. cubitis,

25 and the brede of sixty cubitis, squarid with thre polischid stones, and with soler tree of the same regioun, and with o newe soler; and costis to be youen of the hous of king Cyrus;

26 and the holy vessels of the hous of the Lord, bothe golden and silueren, that Nabugodonosor bare awey, that tho be putt thidere in to the hous, that is in Jerusalem, where thei weren put.

27 And he comaundide Cysennem, the vndir litil kyng of Cyrie and Fenyce, and Satrabusanam, and his felawis, to do her bisynesse, and thei that weren in Sirie and Fenyce ordeyneden rewlers, that thei schulden absteyne them fro the same place.

28 And I also comaundide to make it up al, and I lokide forth, that thei help them that ben of the caitiftee of Jewis, vnto the tyme that the temple of the hous of the Lord be full endid;

29 and a quantitee to be youen diligently to these men of the traueile of the tributis of Sirye Choles and Fenyces, to the sacrifice of the Lord, to Sorobabel, the prefect, to bolis, and wetheris, and to lombis;

30 also forsothe bothe whete, and salt, wyn, and oile, bisily bi alle yeris, as the prestis, that ben in Jerusalem, ordeyneden to be fulfillid eche day, withoute ony delay;

31 also that ther be offrid offryngis of licours to the hiyest God, for the kyng, and for his children, and preie thei for the lijf of hem.

32 And be it denounsid, that who so euer ouer passen ony thing of these thingis that ben wreten, outher despisen, be ther taken a tree of her owne, and be thei hangid theron, and her goodes be ethchetid to the kyng.

33 Therfor also the Lord, whos name is ynwardly clepid there, outlawe he eche kyng and folk, that strecchen out her hoond to offende, or to yuele trete that hous of the Lord, that is in Jerusalem.

34 I, kyng Darie, haue maad a decree, to be don as moost diligently after thes thingis.

3 ESDRAS (3 EZRA) CHAPTER 7

1 Thanne Cysennes, the litil vndir kyng of Choelem Cyrie and Fenycen, and Satrabusanes, and her felawis, obeisheden to these thingis, that weren demyd of kyng Darie,

2 and stoden ful diligently in to the hooly werkis, wirchinge togidre with the eldre men of Jewis, princis of Cirie.

3 And the hooly werkis ben maad welsum, as the prophetes Agge and Zacharie prophecieden.

4 And thei fulfilliden alle thingis, aftir the heest of the Lord God of Israel, and aftir the counseil of Cyri, and of Darij, and of Artaxersis, kyng of Persis.

5 And oure hous is endid, in the three and twentithe dai of the monthe of Marche, in the sixte yeer of kyng Darij.

6 And the sones of Israel, and the prestis, and dekens, and othere that weren of the caitiftee, the whiche ben sett to, diden aftir thoo thingis that ben writen in the book of Moyses.

7 And thei offreden in to the dedicatioun of the temple of the Lord, an hundrid bolis, two hundrid wetheris, foure hundrid lambren,

8 twelue kides, for the synnes of al Israel, after the noumbre of the xij. lynages of Israel.

9 And the prestis and dekens stoden, clothid with the stolis, bi her lynagis, upon the werkis of the Lord God of Israel, aftir the book of Moyses; and ther weren porters bi alle the yatis.

10 And the sones of Israel diden that pask, with hem that weren of the caitiftee, in the moone of the first monthe, the fourtenthe day, whanne the prestis and dekens ben halewid.

11 And alle the sones of caitiftee thei ben not halewid togidre, for alle the Leuytis ben halewid togidere.

12 And thei offreden pask to alle the sones of caitiftee, and to her bretheren, prestis, and to them selff.

13 And the sonus of Israel, the whiche weren of the caitiftee, alle thei that hadden left fro alle the cursidnessis of Gentiles, or hethen folk, of the eerthe, eeten, and souyten the Lord;

14 and thei halewiden the feest day of therff looues, seuene daies etynge in siyt of the Lord;

15 for he conuertide the counseil of the kyng of Assirijs in hem, to coumforte the hondis of hem to the werkis of the Lord God of Israel.

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3 ESDRAS (3 EZRA) CHAPTER 8

1 And aftir this, while Artaxerse, kyng of Persis, regnyde, ther wente to Esdras, a man that was the sone of Azarie, sone of Elchie, sone of Salome, sone of Sadduch,

2 sone of Achitob, sone of Amarie, sone of Aza, sone of Bocce, sone of Abisae, sone of Phynees, sone of Eleazar, sone of Aaron, the first preest.

3 This Esdras stiede up fro Babiloyne, whanne he was scribe, and witty in the lawe of Moyses, the whiche was youen of the Lord of Israel, to sey it and do it.

4 And the kyng yaaf to him glorie, that he hadde founden grace in al dignytee, and in desijr, in the siyt of him.

5 And ther stiede up with him in to Jerusalem of the sones of Israel, bothe prestis, and dekens, and holy syngers of the temple, and vsshers, and seruauntis of the temple.

6 In the seuenthe yeer regnynge Artaxerse, in the fifthe monthe, this is the seuenthe yeer of the rewme, goynge out forsothe fro Babiloyne in the newe moone of the fifte monthe,

7 thei camen to Jerusalem, aftir the heestis of him, whanne the prosperitee of the wey was grauntid to hem of that Lord.

8 In these thingis forsothe Esdras weldide greet discipline, lest he passide ony thing of tho thingis that weren of the lawe of the Lord, and of the heestis, and in techynge al Israel al riytwisnesse and doom.

9 Thei forsothe that writen the writyngis of kyng Artaxerses, comynge niy, token writen that, that came from kyng Artaxerses to Esdras, the prest, and redere of the lawe of the Lord, the ensaumple of the whiche thing writen is sett next aftir.

10 Kyng Artaxerses to Esdre, the prest, and redere of the lawe of the Lord, sendith gretyng.

11 More benygne I demynge also to benefetis, comaundide to hem that desiren of the folke of Jewis their owne thingis wilfully, and of the prestis, and of dekens, that ben in my rewme, to felawschipe with thee in to Jerusalem.

12 Thanne if ony coueiten to gon with thee, come thei togidre, and go thei forth, as it plesith to me, and to my seuene frendis counseilers; that thei visite tho thingis,

13 that ben don aftir Jude and Jerusalem, kepinge the lawe, as thou hast in the lawe of the Lord;

14 and bere thei yiftis to the Lord of Israel, whom I knew, and the frendis of Jerusalem, and al the gold and the siluer, that weren founde in the rewme of Babiloyne, be it born to the Lord in Jerusalem,

15 with that that is youen of thilke folk in the temple of the Lord, of hem that is in Jerusalem; that this gold be gederid and siluer, to bolis, and wetheris, and to lambis, and kides, and that to these ben couenable; that thei offren oostes to the Lord,

16 upon the auter of the Lord of hem, that is in Jerusalem.

17 And alle thingis what euer thou wilt do with thi bretheren, perfourme it with gold and siluer, for thi will, aftir the heest of the Lord thi God.

18 And the sacrid hooly vessels, the whiche weren youen to thee, to the werkis of the Lordis hous,

19 thi God, that is in Jerusalem, and othere thingis, what euere woln helpe to the werkis of the temple of thi God, thou schalt yiuen it of the kyngis tresorie,

20 whanne thou wilt maken the werk with thi bretheren, with gold and siluer; and parfourme thou al thing aftir the will of thi Lord.

21 And I, kyng Artaxerses, haue comaundid to kepers of the tresours of Cirye and of Fenyce, that what euer thingis Esdras, the preest, and redere of the lawe of the Lord, wrijte fore, bisily be it youen to him, vn to an hundrid talentis of siluer, also and of gold;

22 and vnto an hundrid busshelis of whete, and an hundrid vessels of wyn, and othere thingis, what euer abounden, withoute taxynge.

23 Alle thingis be don to the hiest God, aftir the lawe of God, lest perauenture wraththe arijse up in the rewme of the kyng, and of his sone, and of the sones of him.

24 To you forsothe it was seid, that to alle the prestis, and dekens, and to holy syngers, and seruauntis of the temple, and to scribis of this temple,

25 no tribute, no ony oother forfendyng be born to hem, ne haue ther ony man power to ayen caste ony thing to hem.

26 Thou forsothe, Esdras, aftir the wisdom of God ordeyne domesmen and arbitrours, in al Cirye and Fenyce, and teche alle that knowen the lawe of thi God;

27 that hou fele euere passen the lawe, thei be besely punyshid, or bi deth, or bi tourment, or also bi multyng, or punysching, of money, or bi departyng awey.

28 And Esdras, the scribe, seide, Blessid be the Lord God of oure fadris, that yaaf this will in to the herte of the kyng, to clarifie his hous, that is in Jerusalem;

29 and hath wirschipid me in siyt of the kyng, and of hise counselours, and of hise frendis, and of hise purpred men.

30 And I am maad stidefast in inwitt, aftir the helpyng of the Lord oure God; and I gadride of Israel men, that thei schulden stie up togidre with me.

31 And these ben the prouostis, aftir their cuntrees, and porcionel princehedis of hem, that with me stieden up fro Babiloyne, in the rewme of Artaxerses.

32 Of the sones of Phares was Jersomus; of the sones of Cyemarith, Amenus; of the sones of Dauid, Accus, the sone of Cecelie;

33 of the sones of Phares, Zacharie, and with him ben turned ayen an hundrid men and fifty;

34 of the sonus of Ductor, Moabilonys, Zaraey, and with him two hundrid men and fifty;

35 of the sonus of Sacues, Jechonye, Thetheely, and with him two hundrid men and fifty;

36 of the sones of Salomosias, Gotholie, and with him seuenty men;

37 of the sones of Saphacye, Zarias, Mychely, and with him foure score men;

38 of the sones of Jobab, Dias, Jesely, and with him two hundrid men and twelue;

39 of the sones of Banye, Salymoth, the sone of Josaphie, and with him an hundrid men and sixty;

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40 of the sones of Beer, Zacharie, Bebey, and with him two hundrid men and eiyte;

41 of the sones of Azachie, Channes, Acharie, and with him an hundrid men and ten;

42 of the sones of Adonycam, that ben the laste, and thes ben the names of hem, Elyphalam, the sone of Jebel, and Semeas, and with him seuenty men.

43 And I gedride hem to the flood, that is seid Thia and Methaty; there we weren thre daies, and I knewe hem.

44 And of the sones of prestis and of Leuytis I fonde not there.

45 And I sente to Eleazar, and to Eccelom, and Masman, and Malolan, and Enaathan, and Samea, and Joribum, Nathan, Ennagan, Zacharie, Mosollamym, the whiche weren leders and wise men.

46 And I seide to hem, that thei schulden come to Luddium, that was at the place of the tresorie.

47 And I sente to hem, that they schulden sey to Luddyum, and his bretheren, and to hem that weren in the tresorie, that thei schulden sende to vs hem that schulden vse presthod in the hous of the Lord oure God.

48 And thei brouyten to us, aftir the strong hoond of the Lord oure God, wise men of the sones of Mooly, sone of Leuy, sone of Israel, Sebebian, and sones, and bretheren, that weren eiytene;

49 Asbiam, and Ammum, of the sones of Chananey; and the sonus of hem weren twenti men.

50 And of hem that seruyden in the temple, the whiche Dauid and thei princis yauen, to the wirching to the Leuytis, to the temple, of men seruynge, two hundrid and twenty. The names of alle ben signyfied in scripturis.

51 And I vowide there fastyng to yonge men, in the siyt of the Lord, that I schulde seche of hym a good wey to us, and to hem that weren with us, of sones, and bestis, for aspies.

52 Forsothe I schamyde to aske of the kyng foot men and hors men, in felauschipe of grace, of keping ayen oure aduersaries.

53 Forsothe we seiden to the kyng, For the vertue of the Lord schal be with hem, that inwardly sechen him in al effect.

54 And efte we preieden the Lord oure God, aftir thes thingis, whom also we hadden benyngly; and we ben maad hool to oure God.

55 And I departide of the prouostis of the folc, and of the prestis of the temple, xij men, and Sedebian, and Affamyan, and ten men with hem of her bretheren.

56 And I weiede to hem siluer and gold, and prestis vessels, of the hous of the Lord oure God, the whiche the kyng had youen, and his counseilers, and princis, and al Israel.

57 And whanne I hadde peisid it, I toke an hundrid talentis of siluer and fifty, and silueren vessels of an hundrid talentis, and of gold an hundrid talentis,

58 and of golden vessels seuen score, and twelue brasen vessels of good schynynge metal, yeldinge the liknesse of gold.

59 And I seide to hem, Bothe ye ben holy to the Lord, and the vessels ben holy, and the gold and the siluer is of the avowe to the Lord God of oure fadris.

60 Wake ye, and kepe it, til the tyme that ye take it of the prouostes of the peple, and of the prestis, and of the dekens, and of princis of the citees of Israel and Jerusalem, in the priuey chaumbre of the hous of oure God.

61 And thes prestis and dekens, that token gold and siluer, and vessels, that weren in Jerusalem, thei broyten thoo in to the temple of the Lord.

62 And we moeueden forth fro the flood of Thya, the twelfthe day of the firste monthe, til that we yeden in to Jerusalem.

63 And whanne the thrid day was don, the firthe day forsothe the peisid gold and siluer was bitaken in to the hous of the Lord oure God, to Marymoth, the sone of Jory, the prest;

64 and with him was Eleazar, the sone of Phynees; and ther weren with him Josabdus, the sone of Jesu, and Medias, and Banny, the sone of a deken; alle thingis at noumbre and weiyt.

65 And the weiyt of hem is writen in the same hour.

66 Thoo forsothe, that camen fro the caitifte, offriden sacrifice of the Lord of Israel, twelue bolis for alle Israel, foure score wetheris and sixe,

67 two and seuenty lambren, twelue geet for synne, and twelue kiyn for helthe; alle in to the sacrifice of the Lord.

68 And eft thei redden the hestis of the kyng to the kyngis dispensatours, and to the litle vndir kyngis of Choele, and of Cirye, and of Fenyce; and thei wirschipiden the folc and the temple of the Lord.

69 And aftir thes thingis weren endid, thei camen to me, seiynge, The kynrede of Israel, and the princis, and the prestis,

70 and Leuytis, and alien folkis, and naciouns of the lond, han not partid awey her vnclennessis fro the Chananeis, and Etheis, and fro Pheriseis, and Jebuseis, and fro the Moabitis, and Egipcians, and Ydumeis;

71 forsothe thei weren ioyned to the douytris of hem, bothe thei and their sones; and the hooly seed was mengid togidre with the hethene folk of the loond; and the prouostis and maistre iuges weren parceners of this wickidnesse, fro the bigynnyng of that rewme.

72 And anoon as I herde thes thingis, I kitte my clothis, and the halewid coote, and I taar the heris of myn hed, and the berd, and I sate serewynge, and drury.

73 And ther camen to me thanne as many as euer weren moued in the word of the Lord God of Israel, weilynge me upon this wickidnesse; and I saat serewful vnto the euentijd sacrifice.

74 And thanne I risynge fro fastyng, hauynge my clothis kitt, knelide myche, and strecchinge out myn hondis to the Lord,

75 I seide, Lord, I am confoundid, and I am adred bifore thi face.

76 Forsothe oure synnes ben multiplied upon oure hedis, and oure wickidnessis ben enhaunsid vnto heuen;

77 for fro the tyme of oure fadris we haue be in gret synne vnto this dai.

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78 And for oure owne synnes, and for the synne of oure fadris we ben taken, with oure bretheren, and with oure prestis, and with kyngis of the loond, in to swerd, and caitiftee, and in to prey, with confusion, vnto the dai that is now.

79 And now hou myche is it, that the mercy of thee, Lord God, fallith to us; leue thou to us a roote and a name, in to the place of thin halewyng,

80 to vnkoueren oure yyuere of liyt in the hous of the Lord oure God, to yiue to us mete in the tyme of oure seruage.

81 And whanne we seruyden, we weren not forsaken of the Lord oure God; but he sette us in grace, puttynge to us kyngis of Persis to yiue us mete,

82 and to clarifie the temple of the Lord oure God, and to bilde the deseertis of Syon, and to yiue to us stablenesse in Judee and in Jerusalem.

83 And now, Lord, what sey we, hauynge thes thingis? We haue ouerpassid thin hestis, the whiche thou yiue in to the hondis of thi children,

84 prophetis, that seiden, Forsothe the lond, in whiche ye haue entrid, to welde the heritage of it, is a defoulid lond with the filthis of hethen men of the lond, and the vnclennessis of hem han fulfillid al it in his vnclennesse.

85 And now therfor ye schul not ioyne youre douytris to her sones, and her douytris ye schul not take to youre sones;

86 and ye schul not seche to haue pes with hem al tyme, that comynge aboue ye ete the beste thingis of the lond, and that ye dele the heritage to youre sones, for euere.

87 And thoo thingis that fallen to us, be thei alle don for oure schrewid werkis, and oure grete synnes.

88 And thou hast youen to us sich a roote, and eft we ben turned ayen to ouerpasse thi laweful thingis, that the vnclennessis of the hethen folc of this lond weren mengid.

89 Whether thou schalt not wraththen to us, to lese us, for til the roote be forsaken, and oure seed?

90 Lord God of Israel, thou art sothfast; forsothe the root is forsaken, vnto the day that is now.

91 Lo! now we ben in thi siyt in oure wickidnessis; forsothe it is not yitt to stonde bifore thee in thes thingis.

92 And whanne Esdras honouringe knowlechide, wepinge, he fel doun to the erthe bifore the temple, ther ben gederid bifore him a ful gret multitude of Jerusalem, men, and wymmen, and younge men, and younge wymmen; forsothe the wepynge was gret in that multitude.

93 And whanne Jechonyas, the sone of Jeely, of the sones of Israel, hadde cried, Esdras seide, We haue synned ayen the Lord, for that we haue sett with us in to matrimonye hethen wymmen, of the Gentiles of the lond.

94 And now who so euer is ouer al Israel in thes thingis, be ther to vs an ooth of the Lord, to putten awey alle oure wyues, that ben, with her sones, of the hethene folk;

95 as it is demed to thee of the grettere men, aftir the lawe of the Lord. Arijse now up, and schewe thi will;

96 forsothe to thee abijdith this nede, and we ben with thee; do manly.

97 And Esdras arisynge up, made the princis of prestes, and the dekens, and al Israel, to swere to do aftir alle thes thingis; and thei sworen.

3 ESDRAS (3 EZRA) CHAPTER 9

1 And Esdras risynge up fro the fore porche of the temple, wente in to the celle of Jonathe, the sone of Nazaby.

2 And he herbowrewid there, tastide no bred, ne dronke watir, for the wickidnessis of the multitude.

3 And ther was maad a prechyng in al Judee and in Jerusalem, to alle that weren of the caitiftee gederid in Jerusalem,

4 Who so euer ayen comith not to the secounde or the thrid day, aftir the doom of the eldre men sittynge, his facultees schul be taken awey, and he be demed alien fro the multitude of the caitiftee.

5 And alle, that weren of the lynage of Judee and of Beniamyn, weren gedrid togidre, thre daies in Jerusalem; this is the nynthe monthe, the twentithe day of the monthe.

6 And al the multitude saat in the floor of the temple, tremblynge for wyntir thanne beynge.

7 And Esdras risynge up, seide to Israel, Ye han do wickidly, settynge to you in to matrimonye hethen wyues, that ye adde to the synnes of Israel.

8 And now yiue ye to the Lord God of oure fadris confessioun, and gret worthynesse;

9 and perfourme ye his will, and goth awey fro the hethene folc of the lond, and fro hethene wyues.

10 And al the multitude criede, and thei seiden with a gret voice, We schul do, as thou hast seid.

11 But for the multitude is gret, and the tyme is wyntir, and we mowen not stonde vnholpen, and this werk is not to us of oo day, ne of two; myche we haue synned in thes thingis;

12 therfor stonde the prouostis of the multitude, and alle that dwellen with us, and hou many euere han anentis hem hethen wijues;

13 and stonde thei nyy in the tyme that is take, prestis, and domesmen, til that thei lousen the wraththe of the Lord, of this nede.

14 Jonathas forsothe, the sone of Ezely, and Ozias, Thethan, token aftir thes thingis, and Bosoramus, and Leuys, and Satheus wrouyten togidre with hem.

15 And alle that weren of the caitiftee stoden there, aftir alle thes thingis.

16 And Esdras, prest, chees to him men, grete princis, of the fadris of hem, aftir the names; and thei seten togidre, in the newe moone of the tenthe monthe, to examyne this nede.

17 And it is determyned of the men, that hadden hethen wyues, vnto the newe mones of the firste monthe.

18 And ther ben founden mengid among of the prestis, that hadden hethen wiues;

19 of the sones of Jesu, the sone of Josedech, and of his bretheren, Maseas, and Eleeserus, and Joribus, and Joadeus.

20 And thei leiden her hoondis, that thei schuldn putte awey their wyues, and for to sacrifie a ram, in to preier for their ignoraunce.

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21 And of the sones of Semmery, Masseas, and Esses, and Geley, Azarias;

22 and of the sonus of Phosore, Leomasias, Hismaenis, and Nathanae, Jussio, Jeddus, and Talsas.

23 And of the dekens, Josabdus, and Semeis, and Cholitus, and Calitas, and Phacceas, and Coluas, and Elionas.

24 And of the halewid syngers, Eliazub, Zacturus.

25 And of the vsschers, Salumus, and Thosbanes.

26 And of Israel, of the sones of Phorcosy, and Remyas, and Jeddias, and Melchias, and Mychelus, and Eleazarus, and Jemebias, and Bannas.

27 And of the sones of Jolamani, Anias, and Zacharias, Jerselus, and Jobdius, and Erymath, and Elias.

28 And of the sonus of Sachon, Eleadas, and Eleasumus, and Othias, and Jarymoth, and Zabdis, and Thebedias.

29 And of the sones of Bedo, Johannes, and Amanyas, and Zabdias, and Emetis.

30 And of the sonus of Banny, Olamus, and Mallucus, and Jeddeus, and Jazub, and Azabus, and Jerymoth.

31 And of the sones of Addyn, Naathus, and Moosias, and Calemus, and Raanas, and Baseas, Mathatias, and Bethsel, and Bonnus, and Manasses.

32 And of the sones of Myaie, Nenyas, and Apheas, and Melcheas, and Sameas, and Symon, Beniamyn, and Malchus, and Marias.

33 Of the sones of Azom, Cartaneus, Mathatias, and Bannus, and Eliphalath, and Manasses, and Semey.

34 Of the sones of Banny, Jeremias, and Moodias, and Abramus, and Johel, and Baneas, and Pelias, and Jonas, and Marymoth, and Eliazub, and Mathaneus, and Eleazis, and Ozias, and Dielus, and Samedius, and Zambris, and Josephus.

35 And of the sones of Nobey, Ydelus, and Mathatias, and Zaladus, and Setheda, Sedym, and Jessei, Baneas.

36 Alle these ioyneden to hem hethen wyues, and leften hem, with her sones.

37 And prestis, and dekens, and thei that weren of Israel, dwelliden in Jerusalem in an oo regioun, the newe moone of the seuenthe monthe; and the sones of Israel weren in their abidyngis.

38 And al the multitude gedride togidre in the floor, that is fro the eest of the halewid yate.

39 And thei seiden to Esdre, bisschop and reder, that he schulde brynge forth the lawe of Moises, that was youen of the Lord God of Israel.

40 And Esdras, the bisschop, brouyte forth the lawe to al the multitude of hem, fro man vn to womman, and to alle the prestis, to here the lawe, in the newe moone of the seuenthe monthe.

41 And he radde in the floor, that is bifore the hooly yate of the temple, fro the firste liyt of the daie vnto euyn, bifore men and wymmen; and alle thei yauen witt to the lawe.

42 And Esdras, the prest, and redere of the lawe, stood upon the treen chaier, that was maad therfore.

43 And ther stoden with him Mathatias, and Samus, and Ananyas, Azarias, Vrias, Ezechias, and Balsamus, at the riyt side;

44 and at the left side, Phaleleus, Mysael, Malachias, Abustas, Sabus, Nabadias, and Zacharias.

45 And Esdras took a book bifore al the multitude; forsothe he sate bifore in worschip, in the siyt of alle.

46 And whanne he hadde assoilid the lawe, alle thei stoden upright. And Esdras blesside the Lord God, alther hiyest God of Sabaoth, al myyti.

47 And al the peple answeride, Amen. And efte thei reisyden up her hondis, and fallynge doun vnto the erthe, thei honouriden the Lord.

48 And Esdras comaundide, that these schulden teche the lawe, Jesus, and Banaeus, and Sarabias, and Jadmus, and Accubus, and Sabatheus, and Calithes, and Azarias, and Joradus, and Ananyas, and Philas, dekens.

49 The whiche tauyten the lawe of the Lord, and in the multitude thei radden the lawe of the Lord; and eche bi him self, that vndirstoden the lesson, tolde it before hem.

50 And Atharathes seide to Esdre, the bisschop and redere, and to the Leuytis that tauyten the multitude,

51 seiynge, This day is hooly to the Lord. And alle thei wepten, whanne thei hadden herd the lawe.

52 And Esdras seide, Ye therfore, aftir ye ben gon atwynne, eteth alle moost fatte thingis, and drynketh alle mooste swete, and sende ye yiftis to hem that han not;

53 forsothe this day of the Lord is hooly; and be ye not sory, the Lord forsothe schal clarifie vs.

54 And the dekens denounciden, or schewiden, openly to alle men, seiynge, This day is hooly; wille ye not be sory.

55 And thanne alle thei wenten awey, to ete, and to drynke, and to haue plentee of mete, and to yiue yiftis to hem that han not, wheroff to ete plenteuously. Gretly forsothe thei ben enhaunsid in the wordis, with the whiche thei ben tauyt.

56 And alle thei weren gadrid in to Jerusalem, to make solempne the gladnesse, aftir the testament of the Lord God of Israel.

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THE BOOK OF TOBIT

The Book of Tobias
Estimated Range of Dating: 200 B.C.

(The Book of Tobit is a book of scripture that is part of the Catholic and Orthodox biblical canons. It was recognised as canonical by the Council of Hippo (in 393), the Councils of Carthage of 397 and 417, and the Council of Florence (in 1442), and confirmed in the Counter-Reformation by the Council of Trent (1546). Many Anglicans, Lutherans, and Methodists have it in their canon of scripture.

The Book of Tobit (Greek: Tobias) is listed as a canonical book by the Council of Rome (382 AD), the Council of Hippo (393 AD), the Council of Carthage (397) and (A.D. 419), the Council of Florence (1442) and finally the Council of Trent (1546), and is part of the canon of both the Catholic Church and Eastern Orthodox Churches. Catholics refer to it as deuterocanonical.

Augustine (c. 397 AD) and Pope Innocent I (405 AD) affirmed Tobit as part of the Old Testament Canon. Athanasius (367 AD) mentioned that certain other books, including the book of Tobit, while not being part of the Canon, "were appointed by the Fathers to be read".

According to Rufinus of Aquileia (c. 400 AD) the book of Tobit and other deuterocanonical books were not called Canonical but Ecclesiastical books.

Article VI of the Thirty-Nine Articles of the Church of England lists it as a book of the "Apocrypha". Historically evangelical Anglicans viewed it as worthy to be read and it is still read in churches. Many high church Anglicans view it as part of the canon of scripture.

In Judaism: Before the 1952 discovery of Aramaic and Hebrew fragments of Tobit among the Dead Sea Scrolls in a cave at Qumran, scholars believed Tobit was not included in the Jewish canon because of late authorship, estimated to A.D. 100. Qumran fragments of the text, which were copied between 100 B.C. to A.D. 25, evidence a much earlier origin than previously thought. These fragments evidence authorship no later than the 2nd century BC and, likely, contemporary with the date ascribed, by modern scholars, to the final compilation of the Book of Daniel, which did attain canonical status.

Other scholars have postulated that Tobit was excluded from the Jewish Scriptures for a halakhic reason because Raguel, the bride's father, wrote the marriage document discussed in Tobit 13, instead of the bridegroom, as required by Jewish rabbinical law.

However, some ancient Jewish rabbinic scholars possibly considered Tobit to be canonical. Midrash Bereishit Rabbah, an aggadic commentary on the Book of Genesis compiled circa 400–600 AD, includes a truncated Aramaic version of Tobit. Tobit was also part of the Septuagint, the first Greek translation of the Bible. In more contemporary times, a number of Jews in Israel have sought to reclaim Tobit as part of the canon.

This book tells the story of Tobit, a righteous Israelite of the tribe of Naphtali, living in Nineveh after Sargon II had deported the northern tribes of Israel to Assyria in 721 BC. In the two Greek versions, the first two and a half chapters are written in the first person; in the Vulgate version, they are written in the third person. Tobit, raised by his paternal grandmother, Deborah, remains loyal to the worship of God at the temple in Jerusalem, refusing the cult of the golden calves that Jeroboam, king of the northern kingdom of Israel, set up at Dan. He is particularly noted for his diligence in attempting to provide proper burials for fallen Israelites whom Sargon's successor, Sennacherib, has slain. For this behavior the king seizes his property and exiles him. After Sennacherib's death, Tobit is allowed to return to Nineveh, where he buries a man who has been murdered on the street. That night, he sleeps in the open and is blinded by bird droppings which fall into his eyes. His blindness subsequently leads him to falsely accuse his wife, Anna, of stealing a baby goat she had received as partial payment for work she had done. This strains his marriage and, ultimately, he prays for death.

Meanwhile, in faraway Media, a young woman named Sarah has prayed for death in despair. The demon of lust, Asmodeus ("the worst of demons"), abducts and kills every man Sarah marries on their wedding night before the marriage can be consummated. God sends the angel Raphael, disguised as a human, to heal Tobit and free Sarah from the demon.

The main narrative is dedicated to Tobit's son, Tobiah or Tobiyah (Greek: Τωβίας Tobias), who is sent by his father to collect money that the elder has deposited in distant Media. Raphael presents himself as Tobit's kinsman, Azariah, and offers to aid and protect Tobias. Under Raphael's guidance, Tobias journeys to Media with his dog.

Along the way, while washing his feet in the river Tigris, a fish tries to swallow his foot. By the angel's order, he captures it and removes its heart, liver and gall bladder.

Upon arriving in Media, Raphael tells Tobias of the beautiful Sarah, whom Tobias has the right to marry because he is her cousin and closest relative. The angel instructs the young man to burn the fish's liver and heart to drive away the demon when he attacks on the wedding night. The two marry, and the fumes of the burning organs drive the demon to Upper Egypt, where Raphael follows and binds him. Sarah's father had been digging a grave to secretly bury Tobias under the assumption that he would be killed. Surprised to find his son-in-law alive and well, he orders a double-length wedding feast and has the grave secretly filled. Since the feast prevents him from leaving, Tobias sends Raphael to recover his father's money.

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After the feast, Tobias and Sarah return to Nineveh. There, Raphael tells the youth to use the fish's gall to cure his father's blindness. Raphael then reveals his identity and returns to heaven, and Tobit sings a hymn of praise.

Tobit tells his son to leave Nineveh before God destroys it according to prophecy (compare the Book of Nahum). After the prayer, Tobit dies at an advanced age. After burying his father and mother, Tobias returns to Media with his family.)

TOBIE (TOBIT, TOBIAS) CHAPTER 1

1 Tobie was of the lynage and citee of Neptalym, which is in the hiyere partis of Galilee, aboue Naason, bihynde the weie that ledith to the west, and hath in the lefte side the citee of Sapheth,

2 whanne he was takun in the daies of Salmanazar, kyng of Assiriens, netheles he set in caytifte, ether takun prisoner, forsook not the weie of treuthe,

3 so that he departide ech dai alle thingis whiche he myyte haue, with caitif britheren that weren of his kyn.

4 And whanne he was yongere than alle in the lynage of Neptalym, netheles he dide no childische thing in werk.

5 Forsothe whanne alle Jewis yeden to the goldun calues, whiche Jeroboam, the kyng of Israel, made, this Tobie aloone fledde the cumpenyes of alle men;

6 and he yede to Jerusalem, to the temple of the Lord, and there he worschipide the Lord God of Israel; and he offride feithfuly alle hise firste fruytis, and hise tithis;

7 so that in the thridde yeer he mynystride al the tithe to conuersis and comlyngis.

8 The yonge man kepte these thingis, and thingis lijk these, bi the lawe of God of heuene.

9 Sotheli whanne he was maad a man, he took a wijf, Anne, of his lynage; and he gendride of hir a sone, and puttide his owne name to hym;

10 whom he tauyte fro yong childhed for to drede God, and for to absteyne fro al synne.

11 Therfor whanne bi caitifte he was comun, with his wijf and sone, in to the citee Nynyue,

12 with al his lynage, and alle men eeten of the meetis of hethene men, this Tobie kepte his soule, and was neuere defoulid in the metis of hem.

13 And for he was myndeful of the Lord in al his herte, God yaf grace to hym in the siyt of Salamanazar, the kyng;

14 and he yaf to Tobie power to go whidur euer he wolde, and he hadde fredom to do what euer thingis he wolde.

15 Therfor he yede bi alle men that weren in caitifte, and yaf to hem the heestis of helthe.

16 Sotheli whanne he was comyn in to Rages, a citee of Medeis, and hadde ten talentis of siluer, of these thingis bi whiche he was onourid of the kyng;

17 and siy Gabelus nedi, that was of his lynage, with myche cumpeny of his kyn, Tobie yaf to hym, vndur an obligacioun, the forseid weiyte of siluer.

18 Forsothe after myche tyme, aftir that Salamanazar, the kyng, was deed, whanne Senacherib, his sone, regnyde for hym, and hadde the sones of Israel hateful in his siyt,

19 Tobie yede ech dai bi al his kynrede, and coumfortide hem, and departide of hise catels to ech man, as he myyte;

20 he fedde hungri men, and yaf clothis to nakid men, and he yaf bisili sepulture to deed men and slayn.

21 Sotheli whanne the kyng Senacherib turnede ayen, fleynge fro Judee the veniaunce that God hadde do aboute hym for his blasfemye, and he was wrooth, and killide many of the sones of Israel, Tobie biriede the bodies of hem.

22 And aftir that it was teld to the kyng, he comaundide Tobie to be slayn, and he took awei al his catel.

23 Sotheli Tobie fledde with his sone and with his wijf, and was hid nakid, for many men loueden hym.

24 Forsothe after fyue and fourti daies, the sones of the kyng kyilliden the kyng; and Tobie turnede ayen to his hows,

25 and al his catel was restorid to hym.

TOBIE (TOBIT, TOBIAS) CHAPTER 2

1 Forsothe aftir these thingis, whanne a feeste dai of the Lord was, and a good meete was maad in the hows of Tobie, he seide to his sone,

2 Go thou, and brynge sum men of oure lynage, that dreden God, that thei ete with vs.

3 And whanne he was goon, he turnede ayen, and telde to hym, that oon of the sones of Israel lai stranglid in the street; and anoon he skippide fro his sittyng place, and lefte the mete, and cam fastynge to the bodi; and he took it,

4 and bar to his hows pryuely, for to birie hym warli, whanne the sunne was go doun.

5 And whanne he hadde hid the bodi, he eet breed with morenyng and tremblyng,

6 and remembride that word, which the Lord seide bi Amos, the prophete, Youre feeste daies schulen be turned in to morenyng and lamentacioun, ether weilyng.

7 Sotheli whanne the sunne was go doun, Tobie yede, and biriede hym.

8 Forsothe alle hise neiyboris blameden hym, and seiden, Now for the cause of this thing thou were comaundid to be slayn, and vnnethis thou ascapidist the comaundement of deeth, and eft biriest thou deed men?

9 But Tobie dredde more God than the kyng, and took awei the bodies of slayn men, and hidde in his hows, and biriede tho in the myddil of nyytis.

10 Sotheli it bifelde, that in sum day he was maad wery of biriyng; and he cam hoom, and leide hym silf bisidis a wal, and slepte;

11 and while he slepte, hoote ordures fellen doun fro the nest of swalewis on hise iyen; and he was maad blynd.

12 Forsothe herfor the Lord suffride this temptacioun bifalle to hym, that the saumple of his pacience, as also of seynt Job, schulde be youun to after comeris.

13 For whi whanne he dredde God euere fro his yong childhed, and kepte hise comaundementis, he was not sory ayens God, for the sikenesse of blyndnesse cam to hym;

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14 but he dwellide vnmouable in the drede of God, and dide thankyngis to God in alle the dais of his lijf.

15 For whi as kyngis vpbreididen seynt Job, so it bifelde to this Tobie, hise eldris and kynesmen scorneden his lijf,

16 and seiden, Where is thin hope, for which thou didist almes dedis and biriyngis?

17 Sotheli Tobie blamyde hem, and seide,

18 Nyle ye speke so, for we ben the sones of hooli men, and we abiden that lijf, which God schal yyue to hem that chaungen neuere her feith fro hym.

19 Forsothe Anne, his wijf, yede ech dai to the werk of weuyng, and brouyte lyuelode, which sche myyte gete of the trauel of hir hondis.

20 Wherof it was doon, that sche took a kide of geet, and brouyte hoom.

21 And whanne hir hosebonde hadde herd the vois of this kide bletynge, he seide, Se ye, lest perauenture it be of thefte, but yelde ye it to hise lordis; for it is not leueful to vs, ethir to ete ether to touche ony thing of thefte.

22 At these thingis his wijf was wrooth, and answeride, Opynli thin hope is maad veyn, and thin almes dedis apperiden now.

23 And bi these and othere siche wordis sche seide schenschip to hym.

TOBIE (TOBIT, TOBIAS) CHAPTER 3

1 Thanne Tobie inwardli sorewide, and bigan to preye with teeris, and seide, Lord,

2 thou art iust, and alle thi domes ben iust, and alle thi weies ben mercy, and treuthe, and doom.

3 And now, Lord, haue thou mynde of me, and take thou not veniaunce of my synnes, nether haue thou mynde of my trespassis, ethir of my fadris.

4 For we obeieden not to thi comaundementis, and we ben takun in to rifelyng, and in to caitifte, and in to deth, and in to a fable, and in to schenschip to alle naciouns, among whiche thou hast scaterid vs.

5 And now, Lord, thi domes ben grete; for we han not do aftir thi comaundementis, and we han not go clenli bifor thee.

6 And now, Lord, bi thi wille do thou merci with me, and comaunde thou my spirit to be resseyued in pees; for it spedith more to me to die than to lyue.

7 And so it bifelde in the same dai, that Sare, the douyter of Raguel, was in Rages, a citee of Medeis, and sche herd schenschip of oon of the handmaidis of hir fadir;

8 for sche was youun to seuene hosebondis, and a feend, Asmodeus bi name, killide hem, anoon as thei hadden entrid to hir.

9 Therfor whanne sche blamyde the damysele for her gilt, the damisele answeride to hir, and seide, Thou sleeresse of thin hosebondis, se we no more a sone ether a douyter of thee on erthe;

10 whether also thou wolt sle me, as also thou hast slayn seuene men? At this vois sche yede in to the hiyere closet of hir hows, and thre daies and thre nyytis sche eet not, nether drank;

11 but sche contynuede in preier with teeris, and bisouyte God, that he schulde delyuere hir fro this schenschip.

12 Forsothe it was doon in the thridde dai, while sche hadde fillid the preier,

13 sche blesside the Lord, and seide, God of oure fadris, thi name is blessid, which whanne thou hast be wrooth, schalt do merci, and in tyme of tribulacioun foryyuest synnes to hem, that inwardli clepen thee.

14 Lord, to thee Y turne togidere my face; to thee Y reise myn iyen.

15 Lord, Y axe, that thou assoile me fro the boond of this schenschip, ether certis that thou take me awei fro aboue the erthe.

16 Lord, thou wost, that Y neuere coueitide man, and Y haue kept my soule cleene fro al coueitise.

17 Y medlide me neuere with pleieris, nether Y yaf me parcener with hem that goon in vnstablenesse.

18 But Y consentide to take an hosebonde with thi drede, not with my lust.

19 And ether Y was vnworthi to hem, ether thei perauenture weren not worthi to me; for in hap thou hast kept me to another hosebonde.

20 For thi councel is not in the power of man.

21 Forsothe ech that worschipith thee hath this for a certeyn, that if his lijf is in preuyng, he schal be corowned; sotheli if he is in tribulacioun, he schal be delyuerid; and if he is in chastisyng, it schal be leueful to come to thi merci.

22 For thou delitist not in oure lossis; for after tempest thou makist pesible, and after morenyng and wepyng thou bryngist yn ful ioye.

23 God of Israel, thi name be blessid in to worldis, that is, til in to withouten ende.

24 In that tyme the preieris of bothe weren herd in the siyt of glorie of hiyeste God; and Raphael,

25 the hooli aungel of the Lord, was sent for to heele hem bothe, whose preyeris weren rehersid in o tyme in the siyt of the Lord.

TOBIE (TOBIT, TOBIAS) CHAPTER 4

1 Therfor whanne Tobie gesside his preier to be herd, that he myyte die, he clepide Tobie,

2 his sone, to hym silf, and seide to hym, My sone, here thou the wordis of my mouth, and bilde thou tho as foundementis in thin herte.

3 Whanne God hath take my soule, byrie thou my bodi; and thou schal haue onour to thi modir in alle the daies of hir lijf;

4 for thou owist to be myndeful, what perels and how grete sche suffride for thee in hir wombe.

5 Forsothe whanne also sche hath fillid the tyme of hir lijf, thou schalt birie hir bisidis me.

6 Sotheli in alle the daies of thi lijf haue thou God in mynde, and be thou war, lest ony tyme thou consente to synne, and forsake the heestis of oure God.

7 Of thi catel do thou almes, and nyle thou turne awei thi face fro ony pore man; for so it schal be doon, that the face of the Lord be not turned awei fro thee.

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8 As thou maist, so be thou merciful.
9 If thou hast myche, yyue thou plenteuousli; if thou hast a litil, also be thou bisi to departe wilfuli a litil.
10 For thou tresorist to thee a good meede in the dai of nede;
11 for whi almes delyuereth fro al synne and fro deeth, and schal not suffre the soule to go in to derknessis.
12 Almes schal be grete trist bifor the hiyeste God to alle men doynge it.
13 Sone, take heede to thi silf, and fle fro al fornicacioun, and, outakun thi wijf, suffre thou neuere to know synne.
14 Suffre thou neuere pride to haue lordschip in thi wit, nether in thi word; for al los, ether dampnacioun, took biginnyng in that pride.
15 Who euere worchith ony thing to thee, yelde thou anoon his mede, and outirli the hire of thin hirid man dwelle not at thee.
16 That that thou hatist to be doon to thee of another man, se thou, lest ony tyme thou do to another man.
17 Ete thi breed with hungri men and nedi, and with thi clothis hile thou nakid men.
18 Ordeyne thi breed and thi wiyn on the sepulture of a iust man, and nyle thou ete and drynke therof with synneris.
19 Euere seke thou perfitli a counsel of a wijs man.
20 Al tyme blesse thou God, and axe thou of hym, that he dresse thi weies, and alle thi counsels dwelle in hym.
21 Also, my sone, Y schewe to thee, that the while thou were yit a litil child, Y yaf ten talentis of siluer to Gabelus, in Rages, a citee of Medeis; and Y haue his obligacioun anentis me;
22 and therfor perfitli enquere thou, hou thou schalt come to hym, and resseyue of hym the forseid weiyte of siluer, and restore to hym his obligacioun.
23 My sone, nyle thou drede; forsothe we leden a pore lijf, but we schulen haue many goodis, if we dreden God, and goen awei fro al synne, and doen wel.

TOBIE (TOBIT, TOBIAS) CHAPTER 5

1 Thanne Tobie answeride to his fadir, and seide, Fadir, Y schal do alle thingis, which euer thou comaundidist to me;
2 but Y noot, hou Y schal gete this money; he knowith not me, and Y knowe not him; what tokyn schal Y yyue to hym? but nether Y knew ony tyme the weie, bi which me goith thidur.
3 Thanne his fadir answerid to hym, and seide, Sotheli Y haue this obligacioun at me, which the while thou schewist to him, he schal restore anoon the monei.
4 But go now, and enquere to thee sum feithful man, that schal go with thee for his hire saf, the while Y lyue yit, that thou resseyue that monei.
5 Thanne Tobie yede out, and foond a yong oon stondynge, schynynge, and gird, and as redi to go;
6 and he wiste not, that it was the angel of God. And he grette the yong oon, and seide, Of whennus han we thee, goode yonge man?
7 And he answeride, Of the sones of Israel. And Tobie seide to hym, Knowist thou the weie, that ledith in to the cuntrei of Medeis?
8 To whom he answeride, Y knowe, and Y haue go ofte alle the weies therof, and Y haue dwellid at Gabelus, youre brother, that dwellith in Rages, a citee of Medeis, which is set in the hil of Echbathanis.
9 To whom Tobie seide, Y biseche, abide thou me, til Y telle these thingis to my fader.
10 Thanne Tobie entride, and telde alle these thingis to his fader; on which thingis the fader wondride, and preiede, that he wolde entre to him.
11 Therfor he entride, and grette Tobie, and seide, Ioie be euere to thee!
12 And Tobie seide, What maner ioie schal be to me, that sitte in derknessis, and se not the liyt of heuene?
13 To whom the yong oon seide, Be thou of strong wit; it is in the nexte that thou be heelid of God.
14 Therfor Tobie seide to hym, Whether thou maist lede my sone to Gabelus in to Rages, the citee of Medeis, and whanne thou comest ayen, Y schal restore thi mede to thee?
15 And the aungel seide to hym, Y schal lede, and bringe ayen him hool to thee.
16 To whom Tobie answeride, Y preie thee, schewe to me, of what hows, ether of what lynage thou art?
17 To whom Raphael, the aungel, seide, Axist thou the kyn of the hirid man, ethir the hirid man hym silf, that schal go with thi sone?
18 But lest perauenture Y make thee douteful, Y am Azarie, the sone of grete Ananye.
19 And Tobie answeride, Thou art of greet kyn; but Y axe, that thou be not wrooth, that Y wolde knowe thi kyn.
20 Forsothe the aungel seide to hym, Y schal lede thi sone hool, and Y schal bring ayen to thee thi sone hool.
21 Sotheli Tobie answeride, and seide, Wel go ye, and the Lord be in youre weie, and his aungel go with you.
22 Thanne whanne alle thingis weren redi, that schulden be borun in the weie, Tobie made farewel to his fadir and his modir; and bothe yeden togidere.
23 And whanne thei weren goon forth, his modir bigan to wepe, and to seie, Thou hast take the staf of oure eelde, and hast sent awey fro vs;
24 Y wolde thilke monei were neuere, for which thou sentist him;
25 oure pouert sufficide to vs, that we schulden arette this richessis, that we sien oure sone.
26 And Tobie seide to hir, Nyle thou wepe; oure sone schal come saaf, and he schal turne ayen saaf to vs, and thin iyen schulen se hym.
27 For Y bileue, that the good aungel of God goith with him, and he schal dispose wel alle thingis, that ben doon aboute hym, so that he turne ayen with ioie to vs.
28 At this vois his moder ceesside to wepe, and was stille.

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TOBIE (TOBIT, TOBIAS) CHAPTER 6

1 Forsothe Tobie yede forth, and a dogge suede hym, and he dwellide in the firste dwellyng bisidis the flood of Tigrys.

2 And he yede out to waische hise feet; and lo! a greet fisch yede out to deuoure hym.

3 Which fisch Tobie dredde, and criede with greet vois, and seide, Sire, he assailith me.

4 And the aungel seide to hym, Take thou his gile, ether iowe, and drawe hym to thee. And whanne he hadde do this thing, he drow it in to the drie place, and it bigan to spraule bifor hise feet.

5 Thanne the aungel seide to hym, Drawe out the entrails of this fisch, and kepe to thee his herte and galle and mawe; for these thingis ben nedeful to medicyns profitabli.

6 And whanne he hadde do this thing, he rostide hise fleischis, and thei token with hem in the weie; thei saltiden othere thingis, that schulde suffice to hem in the weie, til thei camen in to Rages, the citee of Medeis.

7 Thanne Tobie axide the aungel, and seide to hym, Azarie, brother, Y biseche thee, that thou seie to me, what remedie these thingis schulen haue, whiche thou comaundidist to be kept of the fisch.

8 And the aungel answeride, and seide to hym, If thou puttist a lytil part of his herte on the coolis, the smoke therof dryueth awei al the kynde of feendis, ethir fro man ether fro womman, so that it neiye no more to hem.

9 And the galle is myche worth to anoynte iyen, in whiche is a web, and tho schulen be heelid.

10 And Tobie seide to him, Where wolt thou, that we dwelle?

11 And the aungel answeride, and seide, Here is a man, Raguel bi name, a nyy man of thi lynage, and he hath a douytir, Sare bi name; but nether he hath male nethir ony other femal, outakun hir.

12 Al his catel is due to thee; and it bihoueth thee haue hir to wijf.

13 Therfor axe thou hir of hir fadir; and he schal yyue hir a wijf to thee.

14 Thanne Tobie answeride, and seide, Y haue herd, that sche was youun to seuene hosebondis, and thei ben deed; but also Y herde this, that a fend killide hem.

15 Therfor Y dredde, lest perauenture also these thingis bifalle to me; and sithen Y am oon aloone to my fadir and modir, Y putte doun with sorewe her eelde to hellis.

16 Thanne the aungel Raphael seide to hym, Here thou me, and Y schal schewe to thee, whiche it ben, ouer whiche the fend hath maistrie; ouer hem,

17 that taken so weddyngys, that thei close out God fro hem and fro her mynde; the fend hath power ouer hem, that yyuen so tent to her letcherie, as an hors and mule doon, that han noon vndurstondyng.

18 But whanne thou hast take hir, entre thou in to the bed, and bi thre daies be thou continent fro hir, and to noon other thing thou schalt yyue tent with hir, no but to preieris.

19 Forsothe in that firste niyt, whanne the mawe of the fisch is brent, the fend schal be dryuun awei.

20 Sotheli in the secounde nyyt thou schalt be resseyued in the couplyng of hooli patriarkis.

21 Forsothe in the thridde nyyt thou schalt gete blessyng, that hoole sones be gendrid of you.

22 But whanne the thridde niyt is passid, thou schalt take the virgyn with the drede of the Lord, and thou schalt be led more bi the loue of children than of lust, that in the seed of Abraham thou gete blessyng in sones.

TOBIE (TOBIT, TOBIAS) CHAPTER 7

1 Forsothe thei entriden to Raguel; and Raguel resseyuede hem with ioie.

2 And Raguel bihelde Tobie, and seide to Anne, his wijf, This yong man is ful lijk my sister sone.

3 And whanne he hadde seid these thingis, he seide, Of whennus ben ye, yonge men, oure britheren? And thei seiden, We ben of the lynage of Neptalym, of the caitifte of Nynyue.

4 And Raguel seide to hem, Knowen ye Tobi, my brother? Whiche answeriden, We knowen him.

5 And whanne he spak manye good thingis of Tobie, the aungel seide to Raguel, Tobie, of whom thou axist, is the fadir of this man.

6 Thanne Raguel bowede doun hym silf, and with teeris he kisside Tobie, and he wepte on his necke,

7 and seide, My sone, blessyng be to thee; for thou art the sone of a good and a ful noble man.

8 And Anne, his wijf, and Sare, the douytir of hem, wepten.

9 Forsothe after that thei hadden spoke, Raguel comaundide a wethir to be slayn, and a feeste to be maad redi. And whanne he excitide hem to sitte doun to mete, Tobie seide,

10 Y schal not ete, nethir drynke here to dai, no but thou conferme first myn axyng, and biheete to yyue to me Sare, thi douyter.

11 And whanne this word was herd, Raguel dredde, witynge what bifelde to tho seuene men; and he bigan for to drede, lest perauenture it schulde bifalle in lijk maner to this Tobie. And whanne he doutide, and yaf noon answere to the axere,

12 the aungel seide to hym, Nyle thou drede to yyue hir to this man; for thi douyter is due wiyf to this man dredynge God; therfor another man myyte not haue hir.

13 Thanne Raguel seide, Y doute not, that God hath resseyued my preieris and teeris in his siyt.

14 And Y bileue, that herfor the Lord made you come to me, that also this womman schulde be ioyned to her kynrede bi the lawe of Moises; and now nyle thou bere doute, that Y schal yyue hir to thee.

15 And he took the riyt hond of his douyter, and yaf to the riyt hond of Tobie, and seide, God of Abraham, and God of Isaac, and God of Jacob, be with you, and he ioyne you togidere, and he fille his blessyng in you.

16 And whanne a chartere was takun, thei maden writyng togidere of the mariage.

17 And aftir these thingis thei eten, and blessiden God.

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18 And Raguel clepide to hym Anne, his wijf, and comaundide hir to make redi another bed.

19 And sche ledde Sare, hir douytir, in to it, and sche wepte; and Anne seide to hir, My douyter, be thou of strong wit; the Lord of heuene yyue to thee ioie, for the anoie that thou suffridist.

TOBIE (TOBIT, TOBIAS) CHAPTER 8

1 Forsothe aftir that thei hadden soupid, thei brouyten in the yong man to hir.

2 Therfor Tobie bithouyte of the wordis of the aungel, and brouyte forth of his scrippe a part of the mawe, and puttide it on quike coolis.

3 Thanne Raphael, the aungel, took the fend, and boond hym in the desert of hiyere Egipte.

4 Thanne Tobie monestide the virgyn, and seide to hir, Sare, rise vp, and preye we God to dai, and to morewe, and the secounde morewe; for in these thre nyytis we ben ioyned to God; sotheli whanne the thridde nyyt is passid, we schulen be in oure mariage;

5 for we ben the children of hooli men, and we moun not so be ioyned togidere as also hethene men, that knowen not God.

6 Sotheli thei risiden togidere, and bothe preyeden togidere bisili, that helthe schulde be youun to hem.

7 And Tobie seide, Lord God of oure fadris, heuenes, and londis, and the see, and wellis, and floodis, and ech creature of thin, which is in tho, blesse thee; thou madist Adam of the sliym of erthe,

8 and yauest to hym an help, Eue.

9 And now, Lord, thou woost, that Y take my sistir not for cause of letcherie, but for loue aloone of eeris, in whiche thi name be blessid in to worldis of worldis.

10 Therfor Sare seide, Lord, haue thou mercy on vs, haue thou merci on vs, and waxe we bothe eelde togidere hoole.

11 And it was doon aboute the cockis crowyng, Raguel made hise seruauntis to be clepid, and thei yeden with hym to digge a sepulcre.

12 For he dredde, lest it bifelde in lijk maner to hym, that bifelde also to seuene othere men, that entriden to hir.

13 And whanne thei hadden maad redi a pit, Raguel yede ayen to his wijf, and seide to hir,

14 Sende oon of thin handmaydis, and se sche, whether he is deed, that Y byrie hym, bifor that the liyt come.

15 And sche sente oon of hir handmaidis, which entride in to the closet, and foond hem saaf and sounde, slepynge togidir with hem silf.

16 And sche turnede ayen, and teld good massage. And thei blessiden the Lord, that is, Raguel and Anne,

17 his wijf, and seiden, Lord God of Israel, we blessen thee, for it bifelde not to vs, as we gessiden;

18 for thou hast do thi merci with vs, and hast schit out fro vs the enemy pursuynge vs.

19 Sotheli thou hast do merci to tweyne aloone. My Lord, make thou hem to blesse thee fulliere, and for to offre to thee the sacrifice of thi preisyng, and of her helthe, that the vnyuersite of folkis knowe, that thou art God aloone in al erthe.

20 And anoon Raguel comaundide hise seruauntis to fille the pit, which thei hadden maad, bifor that the liyt cam.

21 Forsothe he seide to his wijf, that sche schulde araie a feeste, and make redi alle thingis, that weren nedeful to men makynge iournei.

22 Also he made to be slayn twei fatte kien, and foure wetheris, and metis to be maad redi to alle hise neiyboris, and alle hise frendis.

23 And Raguel made Tobie to swere, that he schulde dwelle twei woukis at Raguel.

24 Sotheli of alle thingis, whiche Raguel hadde in possessioun, he yaf the half part to Tobie; and he made this scripture, that the half part, that was left, schulde come to the lordschip of Tobie aftir the deeth of hem.

TOBIE (TOBIT, TOBIAS) CHAPTER 9

1 Thanne Tobie clepide to hym the aungel, whom sotheli he gesside a man. And Tobie seide to hym, Azarie, brother, Y axe, that thou herkne my wordis.

2 Thouy Y bitake my silf seruaunt to thee, Y schal not be euene worthi to thi puruyaunce.

3 Netheles Y biseche thee, that thou take to thee beestis, ethir seruyces, and go thou to Gabelus in to Rages, a citee of Medeis, and yelde to hym his obligacioun; and take of hym the money, and preie hym to come to my weddyngis.

4 For thou woost, that my fadir noumbrith the daies, and yf Y tarie o dai more, his soule schal be maad sorie.

5 And certis thou seest, hou Raguel hath chargid me, whos chargyng Y mai not dispise.

6 Thanne Raphael took foure of the seruauntis of Raguel, and twei camels, and yede in to Rages, a citee of Medeis, and he foond Gabelus, and yaf to hym his obligacioun, and resseyuede of hym al the monei;

7 and he schewide to hym of Tobie, the sone of Tobie, alle thingis that weren doon. And he made Gabelus come with hym to the weddyngis.

8 And whanne he entride in to the hows of Raguel, he foond Tobie sittynge at the mete; and he skippide vp, and thei kissiden hem silf togidere.

9 And Gabelus wepte, and blesside God, and seide, The Lord God of Israel blesse thee, for thou art the sone of a ful good man, and iust, and dredynge God, and doynge almesdedis;

10 and blessing be seid on thi wijf, and on youre fadris and modris,

11 and se ye youre sones, and the sones of youre sones, til in to the thridde and the fourthe generacioun; and youre seed be blessid of God of Israel, that regneth in to the worldis of worldis.

12 And whanne alle men hadden seid Amen, thei yeden to the feeste; but also thei vsiden the feeste of weddyngis with the drede of the Lord.

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TOBIE (TOBIT, TOBIAS) CHAPTER 10

1 Sotheli whanne Tobie made tariyngis for the cause of weddyngis, Tobie his fadir was angwisched, seiynge, Gessist thou, whi my sone tarieth, ethir whi he is witholdun there?

2 Gessist thou, whether Gabelus is deed, and no man yeldith to hym the monei?

3 Forsothe he bigan to be sorie ful myche, and Anne, his wijf, with hym; and bothe bigunnen to wepe togidere, for her sone turnede not ayen to hem in the dai set.

4 Therfor his modir wepte with teeris withouten remedie, and seide, Alas to me! my sone, whi senten we thee a pilgrimage, the liyt of oure iyen, the staf of oure eelde, the solace of oure lijf, the hope of oure eiris?

5 We hadden alle thingis togidere in thee oon, and ouyte not leete thee go fro vs.

6 To whom Tobie seide, Be stille, and nyle thou be troblid; oure sone is hool; thilke man is feithful ynow, with whom we senten hym.

7 Forsothe sche myyte not be coumfortid in ony maner, but ech dai sche skippide forthe, and lokide aboute, and cumpasside alle the weies, bi whiche the hope of comyng ayen was seyn, to se hym comynge afer, if it myyte be doon.

8 And sotheli Raguel seide to the hosebonde of his douytir, Dwelle thou here, and Y schal sende a messanger of helthe of thee to Tobie, thi fadir.

9 To whom Tobie seide, Y knowe, that my fadir and my modir rekynen now the daies, and her spirit is turmentid in hem.

10 And whanne Raguel preiede Tobie with many wordis, and he nolde here Raguel bi ony resoun, Raguel bitook to hym Sare, and half the part of al his catel, in children and damysels, in the scheep and camels, and in kiyn, and in myche monei; and he delyueride fro hym silf Tobie saaf and ioiynge,

11 and seide, The hooli aungel of the Lord be in youre weie, and brynge you sounde, and fynde ye alle thingis riytfuli aboute youre fadir and modir,

12 and myn iyen se youre sones, bifor that Y die. And the fadir and modir token her douyter, and kissiden hir,

13 and leeten hir go, and monestiden hir to onour the fader and modir of hir hosebonde, to loue the hosebonde, to reule the meynee, to gouerne the hows, and to schewe hir self vnrepreuable.

TOBIE (TOBIT, TOBIAS) CHAPTER 11

1 And whanne thei turneden ayen, thei camen to Carram, which is in the myddil of the weie ayens Nynyue, in the eleuenthe dai.

2 And the aungel seide, Tobie brother, thou woost, hou thou leftist thi fadir.

3 Therfor if it plesith thee, go we bifore; and the meineis, with thi wijf togidere and with the beestis, sue oure weie with soft goynge.

4 And whanne this pleside, that thei schulden go, Raphael seide to Tobie, Take with thee of the galle of the fisch, for it schal be nedeful. Therfor Tobie took of that galle, and thei yeden forth.

5 Forsothe Anne sat bisidis the weie ech dai in the cop of the hil, fro whennus sche myyte biholde fro afer.

6 And while sche bihelde fro the same place the comyng of hym, sche siy a fer, and knew anoon hir sone comynge; and sche ran, and telde to hir hosebonde, and seide, Lo! thi sone cometh.

7 And Raphael seide to Tobie, And whanne thou hast entrid in to thin hows, anoon worschipe thi Lord God, and do thou thankyngis to hym, and neiye to thi fadir, and kisse hym.

8 And anoon anoynte on hise iyen of this galle of the fisch, which galle thou berist with thee; for whi wite thou, that anoon hise iyen schulen be openyd, and thi fadir schal se the liyt of heuene, and he schal be ioiful in thi siyt.

9 Thanne the dogge ran bifore, that was togidere in the weie, and made ioie with the faunyng of his tail, as a messanger comynge.

10 And his blynde fadir roos vp, and bigan to renne, hirtynge in the feet, and whanne he hadde youe hond to a child, he ran ayens his sone.

11 And he resseyuede and kisside hym, with his wijf, and bothe bigunnen to wepe for ioie.

12 And whanne thei hadden worschipid God, and hadden do thankyngis, thei saten togidere.

13 Thanne Tobie took of the galle of the fisch, and anoyntide the iyen of his fadir.

14 And he abood as half an our almest, and the web, as the litil skyn of an ey, bigan to go out of hise iyen.

15 Which web Tobie took, and drow fro hise iyen, and anoon he resseyuede siyt.

16 And thei glorifieden God, that is, he, and his wijf, and alle that knewen hym.

17 And Tobie seide, Lord God of Israel, Y blesse thee, for thou hast chastisid me, and thou hast saued me; and lo! Y se Tobie, my sone.

18 Also Sare, the wijf of his sone, entride aftir seuene daies, and alle the meynees, and the beestis hoole, and camels, and miche monei of the wijf, but also the money which he hadde resseyued of Gabelus.

19 And he telde to his fadir and modir alle the benefices of God, whiche he hadde do aboute hym bi the man, that hadde led hym.

20 And Achior and Nabath, the sistir sones of Tobie, camen ioiful to Tobie, and thankiden hym of alle the goodis, whiche God hadde schewid aboute hym.

21 And bi seuene daies thei eeten, and ioyden with greet ioye.

TOBIE (TOBIT, TOBIAS) CHAPTER 12

1 Thanne Tobie clepide to hym his sone, and seide to hym, What moun we yyue to this hooli man, that cam with thee?

2 Tobie answeride, and seide to his fadir, Fadir, what meede schulen we yyue to hym, ether what mai be worthi to hise benefices?

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3 He ledde, and brouyte me hool ayen; he resseyuede of Gabelus the monei; he made me to haue a wijf, and he droof awei the feend fro hir; he made ioie to hir fadir and moder; he delyuerede my silf fro the deuouryng of a fisch; and he made thee to se the liyt of heuene; and we ben fillid with alle goodis bi hym; what thing worthi to these thingis moun we yyue to hym?

4 But, fadir, Y axe thee, that thou preie hym, if perauenture he schal vouche saaf to take to hym the half of alle thingis, what euer thingis ben brouyt.

5 And the fadir and the sone clepiden hym, and token hym asidis half, and bigunnen to preie, that he wolde vouche saaf to haue acceptable the half part of alle thingis, whiche thei hadden brouyt.

6 Thanne he seide to hem priueli, Blesse ye God of heuene, and knouleche ye to hym bifor alle men lyuynge, for he hath do his merci with you.

7 For it is good to hide the priuyte of a kyng; but it is worschipful to schewe and knowleche the werkis of God.

8 Preier is good with fastyng, and almes, more than to hide tresouris of gold;

9 for whi almes delyuereth fro deth, and thilke almes it is that purgith synnes, and makith to fynde euerlastynge lijf.

10 Forsothe thei that doon synne and wickidnesse, ben enemyes of her soule.

11 Therfor Y schewe trewthe to you, and Y schal not hide fro you a pryuy word.

12 Whane thou preyedist with teeris, and biryedist deed men, and forsokist the meete, and hiddist deed men bi dai in thin hows, and biriedist in the nyyt, Y offride thi preier to the Lord.

13 And for thou were acceptable to God, it was nedeful that temptacioun schulde preue thee.

14 And now the Lord sente me for to cure thee, and to delyuere Sare, the wijf of thi sone, fro the fend.

15 For Y am Raphael, the aungel, oon of the seuene that ben present bifor the Lord.

16 And whanne thei hadden herd this, thei weren disturblid, and felden tremblynge on her face.

17 And the aungel seide to hem, Pees be to you, nyle ye drede;

18 for whanne Y was with you, Y was bi Goddis wille. Blesse ye hym, and synge ye to hym.

19 Sotheli Y semyde to ete and drynke with you; but Y vse vnuysible meete, and drynk that mai not be seyn of men.

20 Therfor it is tyme, that Y turne ayen to hym, that sente me; but blesse ye God, and telle ye out alle hise merueils; blesse ye hym, and synge ye to hym.

21 And whanne he hadde seide these thingis, he was takun awei fro her siyt; and thei myyten no more se hym.

22 Thanne thei felden doun bi thre ouris on the face, and blessiden God; and thei risynge vp telden alle hise merueils.

TOBIE (TOBIT, TOBIAS) CHAPTER 13

1 Forsothe the eldere Tobie openyde his mouth, and blesside God, and seide, Lord, thou art greet with outen ende, and thi rewme is in to alle worldis;

2 for thou betist, and makist saaf; thou ledist doun to hellis, and ledist ayen; and noon is that ascapith thin hoond.

3 Sones of Israel, knowleche ye to the Lord, and herye ye hym in the siyt of hethene men;

4 for herfor he scateride you among hethene men, that knowen not God, that ye telle out his merueils, and make hem to wite, that noon othere God is almyyti outakun hym.

5 He chastiside vs for oure wickidnessis; and he schal saue vs for his mercy.

6 Therfor biholde ye, what thingis he hath do with you, and knouleche ye to hym with drede and tremblyng; and enhaunse ye the kyng of worldis in youre werkis.

7 Forsothe Y in the lond of my caitifte schal knouleche to hym; for he schewide his maieste on a synful folc.

8 Therfor, synneris, be ye conuertid, and do ye riytfulnesse bifor God, and bileue ye, that he schal do his merci with you.

9 Sotheli Y and my soule schulen be glad in hym.

10 Alle chosun of the Lord, blesse ye hym; make ye the daies of gladnesse, and knouleche ye to hym.

11 Jerusalem, the citee of God, the Lord hath chastisid thee for the werkis of thin hondis.

12 Knouleche thou to God in thi goodis, and blesse thou God of worldis, that he bilde ayen in thee his tabernacle, and ayen clepe to thee alle thi prisoneris; and that thou haue ioie in to alle worldis of worldis.

13 Thou schalt schyne with briyt liyt, and alle the coostis of erthe schulen worschipe thee.

14 Naciouns schulen come fro fer to thee, and thei schulen brynge yiftis, and schulen worschipe the Lord in thee, and thei schulen haue thi lond in to halewyng;

15 for thei schulen clepe in thee the grete name.

16 And thei schulen be cursid, that dispisen thee, and thei schulen be dampned, that blasfemen thee; and thei schulen be blessid, that bilden thee.

17 Forsothe thou schalt be glad in thi sones, for alle schulen be blessid, and schulen be gaderid togidere to the Lord.

18 Blessid ben alle that louen thee, and that han ioie on thi pees.

19 My soule, blesse thou the Lord, for oure Lord God hath delyuered Jerusalem, his citee, fro alle tribulaciouns therof.

20 Y schal be blessid, if the relikis of my seed schulen be to se the clerenesse of Jerusalem.

21 The yatis of Jerusalem schulen be bildid of saphire and smaragde, and of preciouse stoon; al the cumpas of wallis therof schal be of white and clene stoon.

22 Alle the stretis therof schulen be strewid; and alleluya, that is, the heriyng of God, schal be sungun bi the stretis therof.

23 Blessid be the Lord, that enhaunside it, that his rewme be on it in to worldis of worldis. Amen.

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TOBIE (TOBIT, TOBIAS) CHAPTER 14

1 And the wordis of Tobie [Note: Tobie The preisable knowleching of Tobie, and his profecie of heuenli Jerusalem.] weren endid; and aftir that he was liytned, he lyuede two and fourti yeer, and siy the sones of hise sones sones.

2 For whanne an hundrid yeer and tweyn weren fillid, he was biried worschipfuli in Nynyue.

3 For he of sixe and fifti yeer loste the liyt of iyen; sotheli he sixti yeer eeld resseyuede that liyt.

4 Forsothe the residue of his lijf was in ioie, and he yede in pees with good encresyng of Goddis drede.

5 Forsothe in the our of his deeth he clepide to hym Tobie, his sone, and seuene yonge sones of hym, hise sones sones,

6 and seide to hem, The perischyng of Nynyue schal be niy, for the word of God schal not falle doun [Note: sum is profesie of manaas, and this is chaungid, as the meritis of men chaungen; and in this maner Jonas profeciede the distriyng of Nynyue, but for thei diden penaunce, this peyne was delayed; and whanne thei turneden ayen to her synnes, God yaf ful doom of distriynge of Nynyue bi profesie of predestynacioun ether of ful doom, as it is in Goddis knowyng, and this profesie ether doom is neuere chaungid.]; and youre britheren, that ben scaterid fro the lond of Israel, schulen turne ayen to it.

7 Sotheli al deseert lond therof schal be fillid, and the hows of God, which is brent ther ynne, schal be bildid ayen, and alle that dreden God schulen turne ayen thidur.

8 And hethene men schulen forsake her idols [Note: this profesie was fillid in part, whanne the Jewis turneden ayen fro Babiloyne; but more perfitly it was fillid in the tyme of Crist and hise apostlis, whanne hethen men forsoken her idols, and camen to cristen feith, and serueden Crist truly, King of Israel.], and schulen come to Jerusalem, and schulen enhabite it.

9 And alle the kyngis of erthe schulen haue ioie ther ynne, and schulen worschipe the kyng of Israel.

10 Therfor, my sones, here ye youre fadir; serue ye the Lord in drede and treuthe; and enquere ye to do tho thingis that ben plesaunt to hym.

11 And comaunde ye youre sones to do riytfulnessis and almesdedis; that thei be myndeful of God, and blesse God in al tyme, in treuthe and in al her vertu.

12 Now therfor, my sones, here ye me, and nyle ye dwelle here, but in what euer dai ye han biried youre modir biside me in o sepulcre, fro that dai dresse ye youre steppis, that ye go out fro hennus;

13 for Y se that the wickidnesse therof schal yyue an ende therto.

14 Forsothe it was doon aftir the deeth of his modir, Tobie yede awei fro Nynyue, with his wijf, and sones, and with the sones of sones, and turnede ayen to the fadir and modir of his wijf.

15 And he foond hem sounde in good eelde. And he dide the cure of hem, and he closide her iyen; and he took al the erytage of the hows of Raguel, and he siy the fyuethe generacioun, the sones of hise sones.

16 And whanne nynti yeer and nyne weren fillid in the drede of the Lord, thei birieden hym with ioie.

17 Forsothe al his kynrede, and al his generacioun, dwellide perfitli in good lijf, and in hooli conuersacioun, so that thei weren acceptable bothe to God and to men, and to alle enhabitynge the erthe.

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THE BOOK OF JUDITH

(A parable or analogy, often called
"the first historical novel")
Estimated Range of Dating: 200 B.C. - 200 A.D.

(The name Judith (Hebrew: Yehudit, "Jewess" or "Praised") is the feminine form of Judah, Judas, Jude, etc. meaning "Jew". So, the name Judith simply can mean any Jewish woman. The Book of Judith is a book in the Hebrew Deuterocanon or Second Canon. It is included in the Septuagint and the Catholic and Eastern Orthodox Christian Old Testament of the Bible, and assigned by Protestants to their Apocrypha. It tells of a Jewish widow, Judith, who uses her beauty and charm to destroy an Assyrian general and save Israel from oppression. The surviving Greek manuscripts contain several historical anachronisms, which is why some scholars now consider the book non-historical: a parable, a theological novel, or perhaps the first historical novel.

It is not clear whether the Book of Judith was originally written in Hebrew or in Greek. The oldest existing version is the Septuagint and might either be a translation from Hebrew or composed in Greek. Details of vocabulary and phrasing point to a Greek text written in a language modeled on the Greek developed through translating the other books in the Septuagint. The extant Hebrew language versions, whether identical to the Greek, or in the shorter Hebrew version, date to the Middle Ages. The Hebrew versions name important figures directly such as the Seleucid king Antiochus IV Epiphanes, thus placing the events in the Hellenistic period when the Maccabees battled the Seleucid monarchs. The Greek version uses deliberately cryptic and anachronistic references such as "Nebuchadnezzar", a "King of Assyria", who "reigns in Nineveh", for the same king. The adoption of that name, though unhistorical, has been sometimes explained either as a copyist's addition, or an arbitrary name assigned to the ruler of Babylon.

Although the author was likely Jewish, there is no evidence that the Book of Judith was ever considered authoritative or a candidate for canonicity by any Jewish group.

The Masoretic Text of the Hebrew Bible does not contain it, nor was it found among the Dead Sea Scrolls or referred to in any early Rabbinic literature.

Reasons for its exclusion include the lateness of its composition, possible Greek origin, open support of the Hasmonean dynasty (to which the early rabbinate was opposed), and perhaps the brash and seductive character of Judith herself.

However, after disappearing from circulation among Jews for over a millennium, references to the Book of Judith, and the figure of Judith herself, resurfaced in the religious literature of crypto-Jews who escaped capitulation by the Caliphate of Córdoba. The renewed interest took the form of "tales of the heroine, liturgical poems, commentaries on the Talmud, and passages in Jewish legal codes."

lthough the text itself does not mention Hanukkah, it became customary for a Hebrew midrashic variant of the Judith story to be read on the Shabbat of Hanukkah as the story of Hanukkah takes place during the time of the Hasmonean dynasty.

That midrash, whose heroine is portrayed as gorging the enemy on cheese and wine before cutting off his head, may have formed the basis of the minor Jewish tradition to eat dairy products during Hanukkah.

In that respect, Medieval Jewry appears to have viewed Judith as the Hasmonean counterpart to Queen Esther, the heroine of the holiday of Purim. The textual reliability of the Book of Judith was also taken for granted, to the extent that Biblical commentator Nachmanides (Ramban) quoted several passages from a Peshitta (Syriac version) of Judith in support of his rendering of Deuteronomy 21:14.

Judith is also made reference to in chapter 28 of 1 Meqabyan, a book considered canonical in the Ethiopian Orthodox Tewahedo Church.

The story revolves around Judith, a daring and beautiful widow, who is upset with her Jewish countrymen for not trusting God to deliver them from their foreign conquerors. She goes with her loyal maid to the camp of the enemy general, Holofernes, with whom she slowly ingratiates herself, promising him information on the Israelites. Gaining his trust, she is allowed access to his tent one night as he lies in a drunken stupor. She decapitates him, then takes his head back to her fearful countrymen. The Assyrians, having lost their leader, disperse, and Israel is saved. Though she is courted by many, Judith remains unmarried for the rest of her life.

Literary structure

The Book of Judith can be split into two parts or "acts" of approximately equal length. Chapters 1–7 describe the rise of the threat to Israel, led by the evil king Nebuchadnezzar and his sycophantic general Holofernes, and is concluded as Holofernes' worldwide campaign has converged at the mountain pass where Judith's village, Bethulia, is located. Chapters 8–16 then introduce Judith and depict her heroic actions to save her people. Part I, although at times tedious in its description of the military developments, develops important themes by alternating battles with reflections and rousing action with rest. In contrast, the second half is devoted mainly to Judith's strength of character and the beheading scene.)

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JUDITH CHAPTER 1

1 And so Arphaxat, kyng of Medeis, hadde maad suget many folkis to his empire; and he bildide a ful myyti citee, which he clepide Egbathanys.

2 Of squarid stonys and korfe he made the wallis therof, in the heiythe of thre score cubitis and ten, and in the breede of thritti cubitis. Sotheli he settide the touris therof in the heiythe of an hundrid cubitis.

3 Forsothe bi the square of tho touris euer either side was stretchid forth, bi the space of twenti feet; and he settide the yatis of that citee in the heiythe of the touris.

4 And he hadde glorie, as miyti in the power of his oost, and in the glorie of hise charis.

5 Therfor Nabugodonosor, kyng of Assyriens, that regnede in the grete citee Nynyue, fauyt in the tweluethe yeer of his rewme ayens Arphaxat, and gat him in the greet feeld,

6 which is clepid Ragau, bisidis Eufrates, and Tigris, and Jadasa, in the feeld of Erioch, kyng of Elichoris.

7 Thanne the rewme of Nabugodonosor was enhaunsid, and his herte was reisid; and he sente to alle men, that dwelliden in Cilicie, and in Damask, and in Liban,

8 and to folkis, that weren in Carmele, and in Cedar, and to men dwellynge in Galile, and in the grete feeld of Esdrolon, and to alle men,

9 that weren in Samarie, and biyende the flood Jordan, til to Jerusalem; and to al the lond of Jesse, til me come to the hillis of Ethiope.

10 Nabugodonosor, kyng of Assiriens, sente messangeris to alle these men; which alle ayenseiden with o wille, and senten ayen hem voide, and castiden awei with out onour.

12 Thanne kyng Nabugodonosor was wrooth to al that lond, and swoor bi his rewme and trone, that he wolde defende him fro alle these cuntreis.

JUDITH CHAPTER 2

1 In the thrittenthe yeer of kyng Nabugodonosor, in the two and twentithe dai of the firste monethe, a word was maad in the hows of Nabugodonosor, kyng of Assiriens, that he wolde defende hym.

2 And he clepide to hym alle the eldere men, and alle duykis, hise werriouris; and hadde with hem the priuete of his counsel.

3 And he seide, that his thouyte was in that thing, to make suget ech lond to his empire.

4 And whanne this seiyng hadde plesid alle men, kyng Nabugodonosor clepide Holofernes, prince of his chyualrie,

5 and seide to hym, Go thou out ayens ech rewme of the west, and ayens hem principali, that dispisiden my comaundement.

6 Thin iyen schal not spare ony rewme, and thou schalt make suget to me ech strengthid citee.

7 Thanne Holofernes clepide the duykis and magistratis of the vertu of Assiriens, and he noumbride men in to the makyng redi, as the kyng comaundide to hym, sixe score thousynde of foot men fiyteris, and twelue thousynde horse men and archeris.

8 And he made al his puruyaunce to go bifore in multitude of vnnoumbrable camels, with these thingis that suffisiden plenteuousli to the oostis, and droues of oxis, and flockis of scheep, of which was noon noumbre.

9 He ordeynede whete to be maad redi of al Sirie in his passage.

10 And he took ful myche gold and siluer of the kyngis hows.

11 And he, and al his oost, yede forth with charis, and horse men, and archeris, whiche hiliden the face of the erthe, as locustis doon.

12 And whanne he hadde passid the endis of Assiriens, he came to the grete hillis Auge, that ben at the lift half of Cilicie; and he stiede in to alle the castels of hem, and he gat ech strong place.

13 Forsothe he brak the richeste, ethir famouse, citee Melothi, and robbide alle the sones of Tharsis, and the sones of Ismael, that weren ayens the face of desert, and at the south of the lond Celeon.

14 And he passide Eufrates, and cam in to Mesopotanye, and he brak alle hiye citees that weren there, fro the stronde Manbre til me come to the see.

15 And he occupiede the endis therof fro Cilicie til to the endis of Japhet, that ben at the south.

16 And he brouyte alle the sones of Madian, and he robbide al the richessis of hem; and he killide bi the scharpnesse of swerd alle men ayenstondynge hym.

17 And after these thingis he cam doun in to the feeldis of Damask, in the daies of ripe corn, and he brente alle cornes, and he made alle trees and vynes to be kit doun;

18 and his drede felde on alle men enhabitynge the lond.

JUDITH CHAPTER 3

1 Thanne kyngis and princes of alle citees and prouynces, that is, of Cirie, of Mesopotanye, and of Sirie Sobal, and of Libie, and of Cilicie, sente her messangeris. Whiche comynge to Holofernes, seiden,

2 Thin indignacioun ceesse aboute vs; for it is betere, that we lyue and serue Nabugodonosor, the grete kyng, and be suget to thee, than that we die, and suffre with oure perischyng the harmes of oure seruage.

3 Ech citee of oure, al possessioun, alle munteyns, and litle hillis, and feeldis, and droues of oxes, and flockis of scheep, and of geet,

4 and of horsis, and of camels, and alle oure richessis and meyneis ben in thi siyt; alle thingis be vndur thi lawe.

5 Also we and oure children ben thi seruauntis.

6 Come thou a pesible lord to vs, and vse thou oure seruyce, as it plesith thee.

7 Thanne he cam doun fro the hillis, with knyytis in greet vertu, that is, strengthe, and gat ech citee, and ech man enhabitynge the lond.

8 Forsothe of alle citees he took to hym helperis, stronge men and chosun to batel.

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9 And so grete drede lay on alle prouynces, that enhabiteris of alle citees, princes and onourid men, yeden togidere out with puplis to meete hym comynge,

10 and resseyueden hym with corouns and laumpis, and ledden daunsis with pipis and tympans.

11 Netheles thei doynge these thingis myyten not swage the fersnesse of his herte;

12 for whi bothe he distriede her citees, and hew doun her wodis.

13 For kyng Nabugodonosor hadde comaundid to hym, that he schulde distrie alle the goddis of erthe, that is, that he aloone schulde be seid god of alle these naciouns, that myyten be maad suget bi the power of Holofernes.

14 Forsothe he passide al Sirie Sobal, and al Appanye, and al Mesopotanye, and cam to Idumeis in to the lond of Gabaa;

15 and he took the citees of hem, and dwellide there bi thritti daies, in whiche daies he comaundide al the oost of his power to be gaderid togidere.

JUDITH CHAPTER 4

1 Thanne the sones of Israel, that dwelliden in the lond of Juda, herden these thingis, and dredden greetli of his face.

2 Also tremblyng and hidousnesse asailide the wittis of hem, lest he schulde do this thing to Jerusalem and to the temple of the Lord, which thing he hadde do to othere citees and templis of tho.

3 And thei senten in to al Samarie, bi cumpas til to Jerico, and bifore ocupieden alle the coppis of hillis;

4 and thei cumpassiden her townes with wallis, and gaderiden togidere wheete in to making redi of batel.

5 Also the prest Eliachym wroot to alle men, that weren ayenus Esdrelon, which is ayenus the face of the grete feeld bisidis Dotaym, and to alle men bi whiche passage myyte be,

6 that thei schulden holde the stiyngis of hillis, bi whiche weie myyte be to Jerusalem, and that thei schulden kepe there, where streyt weie miyte be among hillis.

7 And the sones of Israel diden aftir this, that Eliachym, prest of the Lord, hadde ordeyned to hem.

8 And al the puple criede to the Lord with greet instaunce, and thei and the wymmen of hem mekiden her soulis in fastyngis.

9 And the prestis clothiden hem silf with heyris, and yonge children boweden hem silf ayens the face of the temple of the Lord, and thei hiliden the auter of the Lord with an heire.

10 And thei crieden togidere to the Lord God of Israel, lest the children of hem schulden be youun in to prey, and the wyues of hem in to departyng, and her citees in to distriyng, and her hooli thingis in to defoulyng.

11 Thanne Eliachym, the grete prest of the Lord, cumpasside al Israel,

12 and spak to hem, and seide, Wite ye, that the Lord schal here youre preieris, if ye dwellinge dwellen perfitli in fastyngis and preieris in the siyt of the Lord.

13 Be ye myndful of Moises, the seruaunt of the Lord, which not in fiytynge with irun, but in preiynge with hooli preieris, castide doun Amalech tristinge in his vertu, and in his power, and in his oost, and in hise scheldis, and in hise charis, and in hise knyytis;

14 so alle the enemyes of Israel schulen be cast doun, if ye continuen in this werk, which ye han bigunne.

15 Therfor at this excityng of hym thei preieden hertli the Lord, and dwelliden in the siyt of the Lord, so that also thei,

16 that offriden brent sacrifices to the Lord, weren gird with heiris, and thei offriden sacrifices to the Lord, and aische was on her heedis.

17 And alle men of al her herte preieden God, that he wolde visite his puple Israel.

JUDITH CHAPTER 5

1 And it was teld to Holofernes, prince of the chiualrie of Assiriens, that the children of Israel maden redi hem silf to ayenstonde, and that thei hadden closid togidere the weies of hillis.

2 And bi ouer greet woodnesse he brente out in to greet wrathfulnesse; and he clepide alle the princes of Moab, and the duykis of Amon,

3 and seide to hem, Seie ye to me, who this puple is, that bisegith the hilli places; ethir whiche, and what maner, and hou grete ben her citees; also what is the vertu of hem, ether what is the multitude of hem, ethir who is the kyng of her chyualrie;

4 and whi bifor alle men, that dwellen in the eest, han these men dispisid me, and thei han not go out to resseyue vs with pees?

5 Than Achior, duyk of alle the sones of Amon, answerde and seide, My lord, if thou vouchist saaf to here, Y schal seie treuthe in thi siyt of this puple that dwellith in the hilli places, and a fals word schal not go out of my mouth.

6 This puple is of the generacioun of Caldeis;

7 this puple dwellide firste in Mesopotanye; for thei nolden sue the goddis of her fadris, that weren in the lond of Caldeis.

8 Therfor thei forsoken the cerymonyes of her fadris, that weren with the multitude of goddis,

9 and worschipiden o God of heuene, which also comaundide to hem to go out fro thennus, and to dwelle in Carram. And whanne hungur hadde hilid al the lond, thei yeden doun in to Egipt, and there thei weren so multiplied bi foure hundrid yeer, that the oost of hem myyte not be noumbrid.

10 And whanne the kyng of Egipt hadde greuyd hem, and hadde maad hem sugetis in the bildyngis of hise citees in cley and tijl stoon, thei crieden to her God, and he smoot al the lond of Egipt with dyuerse veniaunces.

11 And whanne Egipcians hadden castid out hem fro hem silf, and the veniaunce hadde ceessid fro hem, and efte wolden take hem, and ayen clepe to her seruyce,

12 God of heuene openyde the see to these men fleynge, so that on this side and that side the watris weren maad sad as wallis, and these men with dry foot passiden in walkynge bi the depthe of the see.

13 In which place the while vnnoumbrable oost of Egipcians pursuede hem, it was so kyueryd with watris, that

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there dwellide not nameli oon, that schulde telle the dede to aftir comeris.

14 Also thei yeden out of the Reed See, and ocupieden the desertis of the hil Sina, in whiche neuere man myyte dwelle, nethir the sone of man restyde.

15 There bittir wellis weren maad swete to hem for to drynke; and bi fourti yeer thei gaten lyuelode fro heuene.

16 Where euere thei entriden, her God fauyt for hem, and ouer cam with out bouwe and arowe, and without scheld and swerd.

17 And noon was that castide doun this puple, no but whanne it yede awey fro the worschipyng of her Lord God.

18 Sotheli as ofte euere as thei worschipiden an other outakun thilke her God, thei weren youun in to preye, and in to swerd, and in to schenschip.

19 But as ofte euere as thei repentiden that thei hadden go awei fro the worschipyng of her God, God of heuene yaf to hem vertue to ayenstonde.

20 Forsothe thei castiden doun the kyng Cananei, and Jebusei, and Pheresei, and Ethei, and Euey, and Ammorrei, and alle the myyti men of Esebon, and thei hadden in possessioun the londis of hem, and the citees of hem;

21 and til that thei hadden synned in the siyt of her God, good thingis weren with hem, for the God of hem hatith wickidnesse.

22 For whi and bifor these yeeris, whanne thei hadden go awei fro the weie which God hadde youe to hem, that thei schulden go ther ynne, thei weren distried of naciouns bi many batels, and ful many of hem weren led prisoneris in to a lond not hern.

23 Forsothe a while agoon thei turneden ayen to her Lord God, and weren gaderid togidere fro the scateryng, in which thei weren scaterid; and thei stieden in to alle these hilli places, and eft thei han Jerusalem in possessioun, where the hooli of hooli thingis ben.

24 Now therfor, my lord, enquere thou perfitli, if ony wickidnesse of hem is in the siyt of her God, and stie we to hem; for her God bitakynge schal bitake hem to thee, and thei schulen be maad suget vndur the yok of thi myyt.

25 Trewli if noon offense of this puple is bifor her God, we moun not ayenstonde hem; for the God of hem schal defende hem, and we schulen be in to schenschip to al erthe.

26 And it was doon, whanne Achior hadde ceessid to speke these wordis, alle the grete men of Holofernes weren wrothe, and thei thouyten to sle hym,

27 and seiden togidere, Who is this that seith, that the sones of Israel, men with outen armure, and with out vertu, and with out kunnyng of the craft of fiytynge, moun ayenstonde kyng Nabugodonosor and hise oostis?

28 Therfor that Achior knowe, that he disseyueth vs, stie we in to the hilli places; and whanne the myyti men of hem ben takun, thanne he schal be persid with swerd with the same men;

29 that ech folk knowe, that Nabugodonosor is god of erthe, and outakun hym noon other is.

JUDITH CHAPTER 6

1 Forsothe it was doon, whanne thei hadden ceessid to speke, Holofernes hadde dedeyn gretli,

2 and seide to Achior, For thou propheciedist to vs, and seidist, that the folk of Israel is defendid of her God, that Y schewe to thee, that no god is no but Nabugodonosor;

3 whanne we han slayn hem alle as o man, thanne also thou schalt perische with hem bi the swerd of Assiriens, and al Israel schal perische dyuerseli with thee in perdicioun; and thou schalt preue,

4 that Nabugodonosor is lord of al erthe; and thanne the swerd of my chyualrie schal passe thorouy thi sidis, and thou schalt be persid, and schalt falle among the woundid men of Israel, and thou schalt no more brethe ayen, til thou be distried with hem.

5 But certis if thou gessist thi profecie sothe, thi cheer falle not doun; and the palenesse that hath gete thi face, go awey fro thee, if thou gessist that these my wordis moun not be fillid.

6 But that thou knowe, that thou schalt feele this thing togidere with hem, lo! fro this our thou schalt be felouschipid to the puple of hem, that whanne thei han take worthi peynes of my swerd, thou be suget to lijk veniaunce.

7 Thanne Olofernes comaundide hise seruauntis to take Achior, and to lede hym in to Bethulia, and to bitake hym in to the hondis of the sones of Israel.

8 And the seruauntis of Olofernes token him, and yeden forth bi the feeldi places, but whanne thei hadden neiyid to the hilli places, slingeris yeden out ayens hem.

9 Sotheli thei turneden awei fro the side of the hil, and bounden Achior to a tre bi hondis and feet, and so thei leften hym boundun with withthis, and turneden ayen to her lord.

10 Certis the sones of Israel yeden doun fro Bethulia, and camen to hym, whom thei vnbounden, and ledden to Bethulia, and thei settiden hym in to the myddis of the puple, and axiden, what manere of thinges bifel, that Assiriens hadden left hym boundun.

11 In tho daies princes weren there, Ozias, the sone of Mycha, of the lynage of Symeon, and Charmy, which is also Gothonyel.

12 Therfor in the myddis of eldere men, and in the siyt of alle men, Achior seide alle thingis, whiche he was axid of Holofernes, and hadde spoke, and hou the puple of Holofernes wolde sle hym for this word,

13 and hou Holofernes hym silf was wrooth, and comaundide hym to be bitakun for this cause to men of Israel, that the while he ouercam the sones of Israel, thanne he comaundide that also thilk Achior perische bi dyuerse turmentis, for this that he hadde seid, God of heuene is the defendere of hem.

14 And whanne Achior hadde expowned alle thingis, al the puple felde doun on the face, and worschipide the Lord; and with comyn weilyng and wepyng thei schedden out to the Lord her preyeris of o wille,

15 seiynge, Lord God of heuene and of erthe, biholde the pride of hem, and biholde thou to oure mekenesse, and

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perseyue the face of thi seyntis, and schewe that thou forsakist not men tristynge of thee, and thou makist low men tristynge of hem silf, and men hauynge glorie of her vertu.

16 Therfor whanne the wepyng was endid, and the preier of the puple bi al the dai was fillid,

17 thei coumfortiden Achior, and seiden, God of oure fadris, whos vertu thou prechidist, he is rewardere, and schal yyue to thee this while, that thou se more the perischyng of hem.

18 Forsothe whanne oure Lord God hath youe this fredom to hise seruauntis, also the Lord be with thee in the myddis of vs, that as it plesith thee, so thou lyue with alle thi thingis.

19 Thanne after that the counsel was endid, Ozias resseyuede hym in to his hows, and made a greet soper to hym.

20 And whanne alle the prestis weren clepid togidere, aftir that the fastyng was fillid, thei refreischiden Achior and hem silf.

21 Forsothe aftirward al the puple was clepid togidere, and thei preieden bi al the niyt with ynne the chirche, and axiden help of God of Israel.

JUDITH CHAPTER 7

1 Forsothe in the tother dai Holofernes comaundide hise oostis to stie ayens Bethulia.

2 Forsothe there weren sixe score thousynde foot men of fiyteris, and twelue thousynde knyytis, outakun the makyng redi of tho men, whiche caitifte hadde ocupied, and weren brouyt fro prouynces and citees, of alle yongthe.

3 Alle togidere maden hem redi to batel ayens the sones of Israel; and thei camen bi the side of the hil til to the cop, that biholdith Dothaym, fro the place which is seid Belma til to Selmon, which is ayens Esdrolon.

4 Forsothe the sones of Israel, as thei sien the multitude of hem, bowiden doun hem silf on the erthe, and senten aische on her heedis, and preiden with o wille, that God of Israel schulde schewe his merci on his puple.

5 And thei token her armuris of batel, and saten bi the places that dressen the path of streyt weie bitwixe hilli places, and thei kepten tho places al the dai and nyyt.

6 Certis Holofernes, the while he yede aboute bi cumpas, foonde that the welle, that flowide in to the watir cundit of hem, was dressid at the south part with out the citee, and he comaundide her watir cundit to be kit.

7 Netheles wellis weren not fer fro the wallis, of whiche wellis thei weren seyn to drawe watir bi thefte, rather to refreische than to drynke.

8 But the sones of Amon and of Moab neiyiden to Holofernes, and seiden, The sones of Israel tristen not in spere and arowe, but hillis defenden hem, and litle hillis set in the rooche of stoon maken hem stronge.

9 Therfor that thou maist ouercome hem without asailyng of batel, sette thou keperis of wellis, that thei drawe not of tho; and thou schalt sle hem without swerd, ethir certis thei maad feynt schulen bitake her citee, which thei gessen to mow not be ouercomun in the hillis.

10 And these wordis plesiden bifor Holofernes, and bifor alle hise knyytis; and he ordeynede bi cumpas bi ech welle an hundrid men.

11 And whanne this kepyng was fillid bi twenti daies, cisternes and gaderyngis of watris fayliden to alle men dwellynge in Bethulia, so that there was not with ynne the citee, wherof thei schulden be fillid, nameli o dai, for the watir was youun at mesure to the puplis ech dai.

12 Thanne alle men and wymmen, yonge men and elde, and litle children, weren gaderid togidere to Ozie, and alle thei seiden to gidere with o vois,

13 The Lord deme bitwixe vs and thee, for thou, not wyllynge speke pesibli with Assiriens, hast do yuels ayenus vs, and for this thing God hath seld vs in the hondis of hem.

14 And therfor noon is that helpith, whanne we ben cast doun in thirst, and in greet los bifor her iyen.

15 And now gadere ye togidere alle men, that ben in the citee, that alle we puplis bitake vs bi fre wille to Holofernes.

16 It is betere that we prisoneris blesse God and lyue, than that we die, and be schenschip to ech man, sithen we seen that oure wyues and oure yonge children dien bifor oure iyen.

17 We clepen in to witnessyng to dai heuene and erthe, and the God of oure fadris, that punischith vs aftir oure synnes, that nowe ye bitake the citee in to the hondis of the chyualrie of Holofernes, and oure ende be schort in the scharpnesse of swerd, which ende is maad lengere in the drynesse of thirst.

18 And whanne thei hadden seid these thingis, greet wepyng and yellyng was maad of alle men in the grete chirche, and bi many ouris thei crieden with o vois to the Lord,

19 and seiden, We and oure fadris han synned, we han do vniustli, we diden wickidnesse.

20 Thou, for thou art mercyful, haue mercy on vs, and venge oure wickidnessis in thi scourge; and nyle thou bitake men knoulechynge thee to a puple that knowith not thee,

21 that thei seie not amonge hethene men, Where is the God of hem?

22 And whanne thei weren maad feynt with these cries, and weren maad wery with these wepyngis, and weren stille,

23 Ozie roos up, bisched with teeris, and seide, Britheren, be ye pacient, and bi these fyue daies abide we mercy of the Lord;

24 for in hap he schal kitte a wei his indignacioun, and schal yyue glorie to his name.

25 Sotheli if whanne these fyue daies ben passid, help cometh not, we schulen do these wordis whiche ye han spoke.

JUDITH CHAPTER 8

1 And it was doon, whanne Judith, the widowe, had herd these wordis, whiche Judith was the douyter of Merary, the sone of Idor, the sone of Joseph, the sone of Ozie, the sone of Elai, the sone of Jamnor, the sone of Jedeon, the sone of Raphony, the sone of Achitob, the sone of Melchie, the sone of Euam, the sone of Mathanye, the sone of Salatiel, the sone of Symeon, the sone of Ruben.

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2 And hir hosebonde was Manasses, that was deed in the daies of barli heruest;

3 for he stood bisili ouer men byndynge togidere reepis in the feeld, and heete cam on his heed, and he was deed in Bethulia his citee, and was biried there with hise fadris.

4 Sotheli Judith left of hym was widewe thanne thre yeer and sixe monethis. And in the hiyere partis of hir hows sche made to hir a priuy closet, in which sche dwellide cloos with hir damesels;

6 and sche hadde an heire on her leendis, and fastide alle the daies of hir lijf, outakun sabatis, and the bigynnyngis of monethis, and the feestis of the hows of Israel.

7 Sotheli sche was of ful semeli biholdyng, to whom hir hosebonde hadde left many richessis, and plenteuouse meynee, and possessiouns ful of droues of oxis, and of flockis of scheep.

8 And this Judith was moost famouse among alle men; for sche dredde God greetli, nethir ony was that spak of hir an yuel word.

9 Therfor whanne this Judith hadde herd, that Ozie hadde bihiyte, that whanne the fyuethe day was passid, he wolde bitake the citee, sche sente to the prestis Cambri and Carmy.

10 And thei camen to hir; and sche seide to hem, What is this word, in which Ozie consentide to bitake the citee to Assiriens, if with ynne fyue daies help cometh not to vs?

11 And who ben ye that tempten the Lord?

12 This word is not that stirith merci; but rather that stirith ire, and kyndlith woodnesse.

13 Han ye set tyme of the merciful doynge of the Lord, and in youre wille ye han set a dai to hym?

14 But for the Lord is pacient, do we penaunce for this synne, and axe we with teeris his foryyuenesse;

15 for God schal not manaasse so as man, nethir as a sone of man he schal be enflawmed to wrathfulnesse.

16 And therfor meke we oure soulis to hym, and in contrit spirit and maad meke serue we hym;

17 and seie we wepynge to the Lord, that aftir his wille so he do his merci with vs; and as oure herte is troblid in the pride of hem, so haue we glorie also of oure mekenesse.

18 For we sueden not the synnes of oure fadris, that forsoken her God, and worschipiden alien goddis;

19 for which greet trespas thei weren youun to her enemyes in to swerd, and in to raueyn, and in to confusioun; but we knowen not an othir God outakun hym.

20 Abide we meke his coumfort, and he schal seke oure blood of the turmentis of oure enemies; and he schal make meke alle folkis, whiche euer risen ayens vs; and oure Lord God schal make hem without onour.

21 And now, britheren, for ye ben prestis in the puple of God, and the soule of hem hangith of you, reise ye her hertis at youre speche, that thei be myndeful, that oure fadris weren temptid, that thei schulden be preued, whethir thei worschipiden God verili.

22 Thei owen to be myndeful, hou oure fadir Abraham was temptid, and he was preuyd bi many tribulaciouns, and was maad the frend of God.

23 So Isaac, so Jacob, so Moyses, and alle that plesiden the Lord, passiden feithful bi many tribulaciouns.

24 Sotheli thei that resseyueden not temptaciouns with the drede of the Lord, and brouyten forth her vnpacience, and the schenschip of her grutchyng ayens the Lord,

25 weren distried of a distriere, and perischiden of serpentis.

26 And therfor venge we not vs for these thingis whiche we suffren;

27 but arette we, that these same turmentis ben lesse than oure synnes, and bileue we, as seruauntis of the Lord that ben chastisid, that the betyngis of the Lord ben comun to amendyng, and not to oure perdicioun.

28 And Ozie and the prestis seiden to hir, Alle thingis, whiche thou hast spoke, ben sothe, and no repreuyng is in thi wordis.

29 Now therfor preie thou for vs, for thou art an hooli womman, and dredynge God.

30 And Judith seide to hem, As ye knowen, that this, that Y myyte speke, is of God,

31 so preue ye, if this that Y purposide to do, is of God; and preie ye, that God make stidfast my counsel.

32 Ye schulen stonde at the yate this niyt, and Y schal go out with my fre handmayde; and preie ye, that, as ye seiden, the Lord biholde his puple Israel in fyue daies.

33 But Y nyle, that ye enquere my doyng, and til that Y telle to you, noon othir thing be doon, no but preier for me to oure Lord God.

34 And Ozie, the prince of Juda, seide to hir, Go thou in pees, and the Lord be with thee in the veniaunce of oure enemyes. And thei turneden ayen, and yeden awey.

JUDITH CHAPTER 9

1 And while thei yeden awei, Judith entride in to hir oratorie, and sche clothide hir silf with an heire, and puttide aische on hir heed; and sche bowide doun hir silf to the Lord, and criede to the Lord, and seide,

2 Lord God of my fadir Symeon, which yauest to hym a swerd in to defence of aliens, that weren defouleris in her defoulyng, and maden nakid the hipe of a virgyn in to confusioun;

3 and thou yauest the wymmen of hem in to prey, the douytris of hem in to caitifte, and al the prey in to departyng to thi seruauntis, that loueden feruentli thi feruent loue; Lord, Y biseche, helpe thou me a widewe.

4 For thou madist the formere thingis, and thouytist tho thingis aftir tho, and this thing is maad, which thou woldist.

5 For alle thi weies ben redi, and thou has set thi domes in thi puruyaunce.

6 Biholde thou the castels of Assiriens now, as thou vouchidist saaf to biholde thanne the castels of Egipcians, whanne thei runnen armed after thi seruauntis, and tristiden in charis, and in multitude of her knyytis, and in multitude of werriours.

7 But thou biheldist on the castels of hem, and derknessis maden hem feynt; the botme of the see helde her feet,

8 and watris hiliden hem.

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9 Lord, also these men be maad so, that tristen in her multitude, and in her charis, and in scharp schaftis with oute irun, and in her arowis; and han glorie in her speris;

10 and witen not, that thou thi silf art oure God, that al to-brekist batels fro the bigynnyng, and the Lord is name to thee.

11 Reise thin arm as at the bigynnyng, and hurle doun the power of hem in thi vertu; the power of hem falle doun in thi wrathfulnesse, whiche biheten hem to defoule thin hooli thingis, and to defoule the tabernacle of thi name, and to cast doun with her swerd the horn of thin auter.

12 Lord, make thou that the pride of hem be kit of with her owne swerd;

13 be he takun with the snare of hise iyen in me; and thou schalt smyte hym with the lippis of my charite.

14 Yyue thou to me stidfastnesse in soule, that Y dispise hym and his vertu, and distrie hym.

15 For it schal be a memorial of thi name, whanne the hondis of a womman han cast hym doun.

16 For whi, Lord, thi vertu is not in multitude, nether thi wille is in the strengthis of horsis; and proude spiritis plesiden not thee at the bigynnyng, but the preier of meke men and mylde pleside euere thee.

17 God of heuenes, the creatour of watris, and Lord of alle creature, here thou me wretchid womman preiynge and tristynge of thi merci.

18 Lord, haue thou mynde of thi testament, and yyue thou a word in my mouth, and make thou strong the counsel in myn herte, that thin hows dwelle perfitly in thin halewyng;

19 and that alle folkis knowe, that thou art God, and noon other is outakun thee.

JUDITH CHAPTER 10

1 Forsothe it was doon, whanne sche hadde ceessid to crie to the Lord, sche roos fro the place, in which sche lay bowid doun to the Lord.

2 And sche clepide hir fre handmaide, and cam doun in to hir hows; and sche took awei fro hir the heire, and vnclothide hir silf fro the clothing of hir widewehod.

3 And sche waischide hir bodi, and anoyntide hir with beste myrre, and sche schedide the heer of hir heed, and settide a mytre on hir heed, and sche clothide hir with the clothis of hyr gladnesse, and clothide hir feet with sandalies; and sche took ournementis of the armes, and lilies, and eeryngis, and ryngis, and ournede hir silf with alle hir ournementis.

4 To whom also the Lord yaf briytnesse, for al this ourenement hangide not of letcherie, but of vertu; and therfor the Lord made large this fairnesse on hir, that bi vncomparable fairnesse sche apperide to the iyen of alle men.

5 Therfor sche puttide on hir fre handmaide a botel of wyn, and a vessel of oile, and meet maad of meele, and dried figus, and looues, and cheese, and yeden forth.

6 And whanne thei weren comen to the yate of the citee, thei founden Ozie and the prestis of the citee abidynge hir.

7 And whanne thei hadden seyn hir, thei weren astonyed, and wondriden ful myche on hir fairnesse.

8 Netheles thei axiden hir no thing, and leeten passe, and seiden, The God of oure fadris yyue grace to thee, and make strong with his vertu al the counsel of thin herte, and Jerusalem haue glorie on thee, and thi name be in the noumbre of hooli and iust men.

9 And alle thei, that weren there, seiden with o vois, Be it doon! be it doon!

10 Therfor Judith preiede the Lord, and passide thorouy the yatis, sche and hir fre handmayde.

11 Forsothe it was doon, whanne sche cam doun of the hil aboute the risynge of the dai, the aspieris of Assiriens metten hir, and helden hir, and seiden, Fro whennus comest thou, ether whidur goist thou?

12 And sche answeride, Y am a douyter of Ebreis, and therfor Y fledde fro the face of hem, for Y knew, that it schal come, that thei schulen be youun to you in to prey, for thei dispisiden you, and nolde bitake hem silf wilfuli, that thei schulden fynde grace in youre siyt.

13 For this cause Y thouyte with me, and seide, Y schal go to the face of the prynce Holofernes, for to schewe to hym the priuytees of hem, and Y schal schewe to hym, bi what entryng he mai gete hem, so that not o man of his oost falle doun.

14 And whanne tho men hadden herd the wordis of hir, thei bihelden hir face, and wondryng was in her iyen, for thei wondriden greetli on hir fairnesse.

15 And thei seiden to hir, Thou hast kept thi lijf, for thou hast founde sich a counsel, that thou woldist come doun to oure lord.

16 Sotheli wite thou this, that, whanne thou hast stonde in his siyt, he schal do wel to thee, and thou schalt be moost acceptable in his herte. And thei ledden hir to the tabernacle of Holofernes, and thei schewiden hir to hym.

17 And whanne sche hadde entrid bifor his face, anoon Holofernes was takun bi hise iyen.

18 And hise knyytis seiden to hym, Who schal dispise the puple of Jewis, whiche han so faire wymmen, that we owen not to fiyte skilfuli ayenus hem for these wymmen?

19 Therfor Judith siy Holofernes sittynge in a curteyn, round bynethe and scharp aboue, that was wouun of purpur, and gold, and smaragde, and moost preciouse stoonys,

20 and whanne sche hadde lokid in to his face, sche worschipide hym, and bowide doun hir silf on the erthe; and the seruauntis of Holofernes reisiden hir, for her lord comaundide.

JUDITH CHAPTER 11

1 Thanne Holofernes seide to hir, Be thou coumfortid, and nyle thou drede in thin herte, for Y neuere anoyede man, that wolde serue Nabugodonosor, the kyng.

2 Sotheli if thi puple hadde not dispisid me, Y hadde not reisid myn hond on it.

3 But now seie to me, for what cause yedist thou awei fro hem, and it pleside thee to come to vs.

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4 And Judith seide, Take thou the wordis of thin handmaide; for, if thou suest the wordis of thin handmaide, the Lord schal make a perfit thing with thee.

5 Forsothe Nabugodonosor, the kyng of erthe, lyueth, and his vertu lyueth, which is in thee to the chastisyng of alle soulis errynge; for not oneli men schulen serue hym bi thee, but also beestis of the feeld obeien to hym.

6 For the prudence of thi soule is teld to alle folkis; and it is schewid to al the world, that thou aloon art good and myyti in al his rewme; and thi techyng is prechid in alle prouyncis.

7 Nether this thing is hid, which Achior spak, nether that thing is vnknowun, which thou comaundidist to bifalle to hym.

8 For it is knowun, that oure God is so offendid bi synnes, that he sente bi hise profetis to the puple, that he wolde bitake hem for her synnes.

9 And for the sones of Israel witen, that thei han offendid her Lord God, the tremblyng of hym is on hem.

10 Ferthermore also hungur hath asailid hem, and for drynesse of watir thei ben rikenyd now among deed men.

11 Forsothe thei ordeynen this, that thei sle her beestis, and drynke her blood;

12 and thei thouyten to yyue these hooli thingis of her Lord in wheete, wyn, and oile, whiche God comaundide to be not touchid, and thei wolen waste the thingis, which thei ouyten not touche with hondis; therfor for thei doen these thingis, it is certeyn that thei schulen be youun in to perdicioun.

13 Which thing Y, thin handmaide, knew, and fledde fro hem, and the Lord sente me to telle these same thingis to thee.

14 For Y, thin handmaide, worschipe God, also now at thee; and thin handmaide schal go out, and Y schal preie God;

15 and he schal seie to me, whanne he schal yelde to hem her synne; and Y schal come, and telle to thee, so that Y brynge thee thorouy the myddis of Jerusalem, and thou schalt haue al the puple of Israel as scheep to whiche is no scheepherde, and ther schal not berke ayens thee nameli oon;

16 for these thingis ben seid to me bi the puruyaunce of God.

17 And for God is wrooth to hem, Y am sente to telle to thee these same thingis.

18 Sotheli alle these wordis plesiden bifor Holofernes, and bifore hise children; and thei wondriden at the wisdom of hir; and oon seide to another,

19 Ther is not sich a womman on erthe in siyt, in fairenesse, and in wit of wordis.

20 And Holofernes seide to hir, God dide wel, that sente thee bifor the puple, that thou yyue it in myn hondis;

21 and for thi biheest is good, if thi God doith these thingis to me, he schal be also my God, and thow schalt be greet in the hows of Nabugodonosor, and thi name schal be nemyd in al erthe.

JUDITH CHAPTER 12

1 Thanne Holofernes comaundide hir to entre, where his tresouris weren kept, and he comaundide hir to dwelle there; and he ordeynede, what schulde be youun to hir of his feeste.

2 To whom Judith answeride, and seide, Now Y may not ete of these thingis, which thou comaundidist to be youun to me, lest offence come on me; but Y schal ete of these thingis, whiche Y brouyte with me.

3 To whom Holofernes seide, If these thingis failen, whiche thou brouytist with thee, what schulen we do to thee?

4 And Judith seide, Lord, thi soule lyueth, for thin handmaide schal not spende alle these thingis, til God schal do in myn hondis these thingis which Y thouyte. And hise seruauntis ledden hir in to the tabernacle, whidur he hadde comaundid.

5 And sche axide, the while sche entride, that fredom schulde be youun to hir to go out to preier, in the nyyt, and bifor the liyt, and to biseche the Lord.

6 And he comaundide to his chaumberleyns, that, as it pleside hir, sche schulde go out, and entre, for to preie hir God bi thre daies.

7 And sche yede out in nyytis in to the valei of Bethulia, and waischide hir silf in the welle of watir.

8 And as sche stiede, sche preiede the Lord God of Israel, that he wolde dresse hir weie to the delyueraunce of his puple.

9 And sche entride, and dwellide clene in the tabernacle, til that sche took hir mete in the euentid.

10 And it was doon in the fourthe dai, Holofernes made a soper to hise seruauntis, and he seide to Vagao, the chaumburleyn, Go thou, and councele that Ebrew womman, that sche consente wilfuli to dwelle with me.

11 For it is foul anentis Assiriens, if a womman scorne a man, in doynge that sche passe with out part fro hym.

12 Thanne Vagao entride to Judith, and seide, A good damesele be not aschamed to entre to my lord, that sche be onourid bifor his face, and that sche eete with hym, and drynke wiyn with gladnesse.

13 To whom Judith answeryde, Who am Y, that Y ayenseie my lord?

14 Y schal do al thing, that schal be good and best bifor hise iyen. Sotheli what euer thing plesith hym, this schal be best to me in alle the daies of my lijf.

15 And sche roos, and ournede hir silf with hir clothis, and entride, and stood bifor his face.

16 Forsothe the herte of Holofernes was stirid; for he was brennynge in the coueitise of hir.

17 And Holofernes seide to hir, Drynke thou now, and take mete in gladnesse; for thou hast founde grace bifor me.

18 And Judith seide, Lord, Y schal drynke, for my soule is magnyfied to dai bifor alle the daies of my lijf.

19 And sche took, and eet, and drank bifor hym tho thingis, whiche hir handmayde hadde maad redi to hir.

20 And Holofernes was maad glad to hir, and he drank ful myche wiyn, hou myche he hadde neuere drank in o dai in his lijf.

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JUDITH CHAPTER 13

1 Forsothe as euentid was maad, hise seruauntis hastiden to her ynnes; and Vagao closid togidere the doris of the closet, and yede forth.

2 For alle men weren maad feynt of wiyn;

3 and Judith aloone was in the closet.

4 Certis Holofernes lai in the bed, aslepid with ful myche drunkenesse.

5 And Judith seide to hir damesele, that sche schulde stonde with outforth bifor the dore of the closet, and aspie.

6 And Judith stood bifor the bed, preiynge with teeris, and with stiryng of lippis in silence,

7 seiynge, Lord God of Israel, conferme me, and biholde in this our to the werkis of myn hondis, that, as thou bihiytist, thou reise Jerusalem thi citee; and that Y performe this thing, which thing Y bileuynge thouyte to mow be doon bi thee.

8 And whanne sche hadde seid this, sche neiyede to the piler that was at the heed of his bed, and sche loside his swerd, that hangide boundun ther ynne.

9 And whanne sche hadde drawe out of the scheeth thilke swerd, sche took the heer of his heed; and seide, Lord God of Israel, conferme me in this our.

10 And sche smoot twies on his necke, and kittide awei his heed; and sche took awei his curteyn fro the pileris, and walewide awei his bodi heedles.

11 And aftir a litil sche yede out, and bitook the heed of Holofernes to hir handmaide, and comaundide, that sche schulde putte it in to hir scrippe.

12 And the twei wymmen yeden out bi her custom as to preier, and passiden the castels of Assiriens, and thei cumpassiden the valei, and camen to the yate of the citee.

13 And Judith seide afer to the keperis of the wallis, Opene ye the yatis, for God is with vs, that hath do greet vertu in Israel.

14 And it was doon, whanne the men hadden herd her vois, thei clepiden the prestis of the citee.

15 And alle men fro the leest til to the mooste runnen to hir; for thei hopiden not, that sche schulde come now.

16 And thei teendiden liytis, and alle men cumpassiden aboute hir. Sotheli sche stiede in to an hiyere place, and comaundide silence to be maad. And whanne alle men weren stille,

17 Judith seide, Herie ye oure Lord God, that hath not forsake hem that hopen in hym,

18 and bi me, his handmaide, he hath fillid his merci, which he bihiyte to the hows of Israel, and hath slayn in myn hond the enemye of his puple in this niyt.

19 And sche brouyte forth of the scrippe the heed of Holofernes, and schewide it to hem, and seide, Lo! the heed of Holofernes, prince of the chiualrie of Assiriens; and, lo! his curteyn, in which he lay in his drunkenesse, where also oure Lord God killide hym bi the hond of a womman.

20 Forsothe the Lord God lyueth, for his aungel kepte me, bothe goynge fro hennus, and dwellynge there, and turnynge ayen fro thennus hidur; and the Lord suffride not his handmaide to be defoulid, but with out defoulyng of synne he ayen clepid me to you, and Y haue ioie in his victorie, and in my scapyng, and in youre delyueraunce.

21 Knouleche ye alle to hym, for he is good, for his mercy is in to the world.

22 Sotheli alle men worschipiden the Lord, and seiden to hir, The Lord hath blessid thee in his vertu, for bi thee he hath brouyt to nouyt oure enemyes.

23 Certis Ozie, prince of the puple of Israel, seide to hir, Douytir, thou art blessid of the hiy Lord God, bifor alle wymmen on erthe.

24 Blessid be the Lord, that made heuene and erthe, and that dresside thee in to the woundis of the heed of the prince of oure enemyes;

25 for to dai he hath magnefied so thi name, that thi preisyng go not awei fro the mouth of men, that schulen be myndeful of the vertu of the Lord with outen ende; for whiche thou sparidist not thi lijf for the angwischis and tribulaciouns of thi kyn, but helpidist the fallinge bifor the siyt of oure God.

26 And al the puple seide, Be it! be it!

27 Forsothe Achior was clepid, and cam; and Judith seide to hym, Thilke God of Israel, to whom thou yauest witnessyng, that he auengith hym of hise enemyes, hath kit of the heed of alle vnbileueful men in this niyt bi myn hond.

28 And that thou preue that it is so, lo! the heed of Holofernes, which in the dispit of his pride dispiside God of Israel, and manaasside deth to thee, and seide, Whanne the puple of Israel is takun, Y schal comaunde thi sidis to be persid with a swerd.

29 Sotheli Achior siy the heed of Holofernes, and was angwischid for drede, and felde doun on his face on the erthe, and his soule suffride eneyntisyng.

30 Sotheli aftir that he hadde take ayen spirit, and was coumfortid, he felde doun at hir feet, and worschipide hir,

31 and seide, Blessid art thou of thi God in al the tabernacle of Jacob; for in ech folk, that schal here thi name, God of Israel schal be magnyfied in thee.

JUDITH CHAPTER 14

1 Forsothe Judith seide to al the puple, Britheren, here ye; hang ye this heed on youre wallis.

2 And it schal be, whanne the sunne goith out, ech man take hise armuris, and go ye out with feersnesse, not that ye go doun binethe, but as makyng asauyt.

3 Thanne it schal be nede, that the spieris of the lond fle to reise her prynce to batel.

4 And whanne the duykis of hem rennen togidere to the tabernacle of Holofernes, and fynden hym heedles, waltrid in his blood, dreed schal falle doun on hem.

5 And whanne ye knowen that thei fleen, go ye sikirli aftir hem, for God schal al to-breke hem vndur youre feet.

6 Thanne Achior siy the vertu that God of Israel hadde do, and he forsook the custom of hethenesse, and bileuede to God; and he circumcidede the fleisch of his yerde, and he was put to the puple of Israel, and al the aftircomyng of his kyn til in to this dai.

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7 Forsothe anoon as the dai roos, thei hangiden the heed of Holofernes on the wallis; and ech man took his armuris, and thei yeden out with grete noise and yellyng.

8 Which thing the aspieris sien, and runnen to the tabernacle of Holofernes.

9 Certis thei, that weren in the tabernacle, camen, and maden noise bifore the entryng of the bed, and ymagyneden by craft vnrestfulnesse for cause of reisyng, that Holofernes schulde awake not of the reiseris, but of sowneris.

10 For no man was hardi to opene the tabernacle of the vertu of Assiriens bi knockyng ethir bi entryng.

11 But whanne hise duykis, and tribunes, and alle the grettere men of the oost of the kyng of Assiriens weren comen, thei seiden to the chaumburleyns, Entre ye, and reise ye hym;

12 for myis ben goon out of her caues, and doren excite vs to batel.

13 Thanne Vagao entride in to his closet, and stood bifor the curtyn, and made betyng togidere with hise hondis; for he supposide hym to slepe with Judith.

14 But whanne he perseyuede not with wit of eeris ony stiryng of Holofernes liggynge, he cam neiyynge to the curtyn, and he reiside it, and siy the deed bodi with out the heed of Holofernes maad slow in his blood ligge on the erthe, and he criede bi grete vois with weping, and to-rente hise clothis.

15 And he entride in to the tabernacle of Judith, and foond not hir, and he skippide out to the puple,

16 and seide, Oon Ebrew womman hath maad confusioun in the hows of kyng Nabugodonosor; for lo! Holofernes liggith in the erthe, and his heed is not in hym.

17 And whanne the prynces of the vertu of Assiriens hadden herd this thing, alle thei to-renten her clothis, and vnsuffrable drede and tremblyng felde doun on hem, and her soulis weren troblid greetli.

18 And vncomparable cry was maad bi the myddil of her tentis.

JUDITH CHAPTER 15

1 And whanne al the oost hadde herd Holofernes biheedid, mynde and councel fledde fro hem, and thei schakun bi tremblyng and drede aloone token the help of fliyt,

2 so that no man spak with his neiybore; but whanne the heed was bowid doun, and alle thingis weren forsakun, thei weren bisy to ascape Ebreis, which thei hadden herd to come armed on hem; and thei fledden bi the weies of feeldis, and bi the pathis of litle hillis.

3 Therfor the sones of Israel siyen Assiriens fleynge, and sueden hem, and camen doun, and sowneden with trumpis, and yelliden aftir hem.

4 And for Assiriens not gaderid togidere yeden heedlyng in to fliyt, forsothe the sones of Israel pursuynge with o cumpeny maden feble alle, whiche thei myyten fynde.

5 And Ozie sente messangeris bi alle the citees and cuntreis of Israel.

6 Therfor ech cuntrei and ech citee sente chosun yonge men armed after hem; and thei pursueden thilke Assiriens with the scharpnesse of swerd, til thei camen to the laste part of her coostis.

7 Forsothe the residue men, that weren in Bethulia, entriden in to the tentis of Assiriens, and token awey with hem the prey, which Assiriens fleynge hadden left, and thei weren chargid gretli.

8 But thei that weren ouercomerys, turneden ayen to Bethulia, and thei token awei with hem alle thingis which euer weren of tho Assiriens, so that no noumbre was in scheep, and beestis, and in alle mouable thingis of hem, that fro the leeste til to the mooste alle men weren maad riche of her preies.

9 Forsothe Joachym, the hiyeste bischop, cam fro Jerusalem in to Bethulia with alle the prestis, to se Judith.

10 And whanne sche hadde goon out to hym, alle blessiden hir with o vois, and seiden, Thou art the glorie of Jerusalem, and thou art the gladnesse of Israel, thou art the onour of oure puple,

11 which hast do manli, and thin herte was coumfortid, for thou louedist chastite, and aftir thin hosebonde thou knowist not another; therfor and the hond of the Lord coumfortide thee, and therfor thou schalt be blessid with outen ende.

12 And al the puple seide, Be it! be it!

13 Forsothe bi thritti daies vnnethis the spuylis of Assiriens weren gaderid of the puple of Israel.

14 Certis thei yauen to Judith alle thingis, that weren preued to be propir, ether synguler, of Holofernes, in gold, and siluer, and in clothis, and in gemmes, and in alle purtenaunce of houshold; and alle thingis weren youun to hir of the puple.

15 And alle puplis maden ioye, with wymmen, and vergynes, and yonge men, in organs and harpis.

JUDITH CHAPTER 16

1 Thanne Judith song this song to the Lord, and seide, Bigynne ye in tympans;

2 synge ye to the Lord in cymbalis; synge ye swetli a newe salm to hym; fulli make ye ioye, and inwardli clepe ye his name.

3 The Lord al to-brekith batels, the Lord is name to hym;

4 that hath set hise castels in the myddis of his puple, for to deliuere vs fro the hond of alle oure enemyes.

5 Assur cam fro the hillis, fro the north, in the multitude of his strengthe; whose multitude stoppide strondis, and the horsis of hem hiliden valeis.

6 And he seide, that he schulde brenne my coostis, and sle my yonge men bi swerd, to yiue my yonge children in to prei, virgyns in to caitifte.

7 But the Lord Almyyti anoiede hym, and bitook hym in to the hondis of a womman, and schente hym.

8 For the myyti of hem felde not doun of yonge men, nether the sones of giauntis killiden hym, nether hiye giauntis puttiden hem silf to hym; but Judith, the douytir of Merari, ouercam hym bi the fairnesse of hir face.

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9 For sche vnclothide hir fro the cloth of widewehod, and clothide hir with the cloth of gladnesse, in the ful ioiyng of the sones of Israel.

10 Sche anoyntide hir face with oynement, and boond togidere the tressis of hir heeris with a coronal, to disseyue hym.

11 Hir sandalies rauyschiden hise iyen, hir fairnesse made his soule caitif; with a swerd sche kittide of his necke.

12 Men of Persis hadden hidousnesse of hir stidfastnesse, and Medeis of hyr hardynesse.

13 Thanne the castels of Assiriens yelliden, whanne my meke men, wexinge drie for thirst, apperiden.

14 The sones of damesels prickiden hem, and killiden hem as children fleynge; thei perischiden in batel fro the face of my God.

15 Synge we an ympne to the Lord, synge we a newe ympne to oure God.

16 Lord, Lord God, thou art grete, and ful cleer in thi vertu, and whom no man may ouercome.

17 Ech creature of thin serue thee, for thou seidist, and thingis weren maad; thou sentist thi spirit, and thingis weren maad of nouyt; and noon is that ayenstondith thi comaundement.

18 Hillis schulen be moued fro foundementis with watris; stonys schulen flete a brood as wex bifor thi face.

19 Sotheli thei that dreden thee, schulen be grete anentis thee bi alle thingis.

20 Woo to the folk rysynge on my kyn; for the Lord Almyyti schal take veniaunce in hem, in the dai of doom he schal visite hem.

21 For he schal yyue fier and wormes in the fleischis of hem, that thei be brent, and lyue, and feele til in to with outen ende.

22 And it was doon aftir these thingis, al the puple aftir the victorie cam to Jerusalem to worschipe the Lord; and anoon as thei weren clensid, alle men offriden brent sacrifices, and a vowis, and her biheestis.

23 Certis Judith yaf in to the cursyng of foryetyng alle the armuris of batel of Holofernes, whiche the puple yaf to hir, and the curteyn, which sche hadde take awei.

24 Forsothe al the puple was myrie aftir the face of hooli men; and bi thre monethis the ioye of this victorie was halewid with Judith.

25 Sotheli aftir tho daies ech man yede ayen in to his owne; and Judith was maad greet in Bethulia, and sche was more cleer thanne alle wymmen of the lond of Israel.

26 For chastite was ioyned to hir vertu, so that sche knewe not man alle the daies of hir lijf, sithen Manasses, hir hosebonde, was deed.

27 Sotheli in feeste daies sche cam forth with greet glorie.

28 Forsothe sche dwellide in the hows of hir hosebonde an hundrid yeer and fyue; and sche lefte hir handmaide fre. And sche was deed, and biried with hir hosebonde in Bethulia;

29 and al the puple biweilide hir seuene daies.

30 Forsothe in al the space of her lijf noon was disturblide Israel, and many yeeris aftir hir deeth.

31 Sotheli the day of the victorie of this feeste is takun of Ebreis in the noumbre of hooli daies, and it is worschipid of the Jewis fro that tyme til in to present day.

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THE SCROLL OF ESTHER

Hebrew title: Megilath Esther
Estimated Range of Dating: 4th century B.C.

*(The Scroll of Esther is a book in the third section (Ketuvim, "Writings") of the Jewish Tanakh (the Hebrew Bible) and in the Christian Old Testament. It is one of the five Scrolls (Megillot) in the Hebrew Bible. The Megillat Esther (Scroll of Esther) became the last of the 24 books of the Tanakh to be canonised by the Sages of the "Great Assembly" *. According to the Talmud, it was a redaction by the Great Assembly of an original text by Mordecai. It is usually dated to the 4th century BC.*

The book tells us the story of a Hebrew woman in Persia, born as Hadassah but known as Esther, who becomes Queen of Persia and prevents a genocide of her people. The story forms the core of the Jewish festival of Purim, during which it is read aloud twice: once in the evening and again the next morning. The books of Esther and Song of Songs are the only books in the Hebrew Bible that do not mention God.

*[** The Great Assembly: According to Jewish tradition the Men of the Great Assembly or Anshei Knesset HaGedolah, also known as the Great Synagogue, or Synod, was an assembly of 120 scribes, sages, and prophets, in the period from the end of the Biblical prophets since the early Second Temple period (which started around 516 BC) to the early Hellenistic period (which began with Alexander's conquests of 333-332 BC). It comprised such prophets as Haggai, Zechariah, Malachi (who is Ezra), Daniel, Hananiah, Mishael, Azariah, Nehemiah ben Hachaliah, Mordechai and Zerubabel b. Shaaltiel, among others. Sometimes, the Great Assembly is simply designated as "Ezra and his court of law" (Beit Din). Among the developments in Judaism that are attributed to them are the fixing of the Jewish Biblical canon, including the Book of Ezekiel, Daniel, Esther, and the Twelve Minor Prophets; the introduction of the Feast of Purim; and the institution of the prayer known as the "Shemoneh 'Esreh" as well as the synagogal prayers, rituals, and benedictions.]*

The biblical Book of Esther is set in the Persian capital of Susa (Shushan) in the third year of the reign of the Persian king Ahasuerus. Titus Flavius Josephus identifies Ahasuerus as either Xerxes I (Kheshayarsa I, reigned 465 to 424 BC) or Artaxerxes II (Arta-kheshayarsa II, reigned 404 to 358 BC). The name Ahasuerus is equivalent to Artaxerxes. On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. Ahasuerus (Esther 1:1) as Artaxerxes III (358–338 BC) reconquered Egypt, and therefore may well be the king in whose time the story plays.

Classical sources such as Josephus, the Jewish commentary Esther Rabbah and the Christian theologian Bar-Hebraeus, as well as the Greek Septuagint translation of Esther, instead identify Ahasuerus as either Artaxerxes I (reigned 465 to 424 BC) or Artaxerxes II (reigned 404 to 358 BC).

On his accession, however, Artaxerxes II lost Egypt to pharaoh Amyrtaeus, after which it was no longer part of the Persian empire. In his Historia Scholastica Petrus Comestor identified Ahasuerus (Esther 1:1) as Artaxerxes III (358–38 BC) who reconquered Egypt.

King Ahasuerus, ruler of the Persian Empire, holds a lavish 180-day banquet, initially for his court and dignitaries and afterwards a seven-day banquet for all inhabitants of the capital city, Shushan (Esther 1:1–9). On the seventh day of the latter banquet, Ahasuerus orders the queen, Vashti, to display her beauty before the guests by coming before them wearing her crown (1:10–11). She refuses, infuriating Ahasuerus, who on the advice of his counselors removes her from her position as an example to other women who might be emboldened to disobey their husbands (1:12–19). A decree follows that "every man should bear rule in his own house" (1:20–22).

Ahasuerus then makes arrangements to choose a new queen from a selection of beautiful young women from throughout the empire (2:1–4). Among these women is a Jewish orphan named Esther, who was raised by her cousin or uncle, Mordecai (2:5–7). She finds favour in the King's eyes, and is crowned his new queen, but does not reveal her Jewish heritage (2:8–20). Shortly afterwards, Mordecai discovers a plot by two courtiers, Bigthan and Teresh, to assassinate Ahasuerus. The conspirators are apprehended and hanged, and Mordecai's service to the King is recorded (2:21–23).

Ahasuerus appoints Haman as his viceroy (3:1). Mordecai, who sits at the palace gates, falls into Haman's disfavour, as he refuses to bow down to him (3:2–5). Haman discovers that Mordecai refused to bow on account of his Jewishness, and in revenge plots to kill not just Mordecai, but all the Jews in the empire (3:6). He obtains Ahasuerus' permission to execute this plan, against payment of ten thousand talents of silver, and casts lots ("purim") to choose the date on which to do this – the thirteenth of the month of Adar (3:7–12). A royal decree is issued throughout the kingdom to slay all Jews on that date. (3:13–15).

When Mordecai discovers the plan, he goes into mourning and implores Esther to intercede with the King (4:1–5). But she is afraid to present herself to the King unsummoned, an offense punishable by death (4:6–12). Instead, she directs Mordecai to have all Jews fast for three days for her, and vows to fast as well (4:15–16.). On the third day she goes to Ahasuerus, who stretches out his sceptre to her to indicate that she is not to be punished (5:1–2). She invites him to a feast in the company of Haman (5:3–5). During the feast, she asks them to attend a further feast the next evening (5:6–8). Meanwhile, Haman is again offended by Mordecai and, at his wife's suggestion, has a gallows built to hang him (5:9–14).

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That night, Ahasuerus cannot sleep, and orders the court records be read to him (6:1). He is reminded that Mordecai interceded in the previous plot against his life, and discovers that Mordecai never received any recognition (6:2–3). Just then, Haman appears to request the King's permission to hang Mordecai, but before he can make this request, Ahasuerus asks Haman what should be done for the man that the King wishes to honor (6:4–6). Assuming that the King is referring to Haman himself, Haman suggests that the man be dressed in the King's royal robes, and crown and led around on the King's royal horse, while a herald calls: "See how the King honours a man he wishes to reward!" (6:7–9). To his surprise and horror, the King instructs Haman to do so to Mordecai (6:10–11).

Immediately after, Ahasuerus and Haman attend Esther's second banquet. The King promises to grant her any request, and she reveals that she is Jewish and that Haman is planning to exterminate her people, including her (1–6). Overcome by rage, Ahasuerus leaves the room; meanwhile Haman stays behind and begs Esther for his life, falling upon her in desperation (7). The King returns in at this very moment and thinks Haman is assaulting the queen; this makes him angrier and he orders Haman hanged on the very gallows that Haman had prepared for Mordecai (8–10).

Unable to annul a formal royal decree, the King instead adds one to it, permitting the Jews to assemble and destroy any and all of those seeking to kill them (8:1–14). On 13 Adar, Haman's ten sons and 500 other men are killed in Shushan (9:1–12). Upon hearing of this, Esther requests it be repeated the next day, whereupon 300 more men are killed (9:13–15). Over 75,000 enemies are slaughtered by the Jews, who are careful to take no plunder (9:16–17). Mordecai and Esther send letters throughout the provinces instituting an annual commemoration of the Jewish people's redemption, in a holiday called Purim (9:20–28). Ahasuerus remains very powerful and continues his reign, with Mordecai assuming a prominent position in his court (10:1–3).)

ESTHER CHAPTER 1

1 In the daies of kyng Assuerus, that regnede fro Ynde til to Ethiopie (from India to Kusch, modern Sudan, to the Greeks in Antiquity known as Ethiopia), on an hundrid and seuene and twenti prouynces, whanne he sat in the seete of his rewme,

2 the citee Susa (in Persia, Iran) was the bigynnyng of his rewme.

3 Therfor in the thridde yeer of his empire he made a greet feeste to alle hise princes and children, the strongeste men of Persis, and to the noble men of Medeis, and to the prefectis of prouynces, bifor him silf,

4 to schewe the richessis of the glorie of his rewme, and the gretnesse, and boost of his power in myche tyme, that is, an hundrid and foure scoor daies.

5 And whanne the daies of the feeste weren fillid, he clepide to feeste al the puple that was foundun in Susa, fro the moost til to the leeste; and he comaundide the feeste to be maad redi bi seuene daies in the porche of the orcherd and wode, that was set with the kyngis ournement and hond.

6 And tentis of the colour of the eir, and of gold, and of iacynct, susteyned with coordis of bijs, and of purpur, hangiden on ech side, whiche weren set in cerclis of yuer, and weren vndur set with pilers of marble; also seetis at the maner of beddis of gold and of siluer weren disposid on the pawment arayede with smaragde and dyuerse stoon; which pawment peynture made fair bi wondurful dyuersite.

7 Sotheli thei, that weren clepid to meet, drunkun in goldun cuppis, and metes weren borun in with othere and othere vessels; also plenteuouse wiyn, and the best was set, as it was worthi to the greet doyng of the kyng.

8 And noon was that constreynede men not willynge to drynke; but so the kyng hadde ordeyned, makynge souereyns of hise princes to alle boordis, that ech man schulde take that, that he wolde.

9 Also Vasthi, the queen, made a feeste of wymmen in the paleis, where kyng Assuerus was wont to dwelle.

10 Therfor in the seuenthe dai, whanne the kyng was gladdere, and was hoot of wiyn aftir ful myche drinkyng, he comaundide Nauman, and Baracha, and Arbana, and Gabatha, and Zarath, and Abgatha, and Charchas, seuene oneste and chast seruauntis, that mynistriden in his siyt,

11 that thei schulden brynge in bifor the kyng the queen Vasti, with a diademe set on hir heed, to schewe hir fairnesse to alle the puplis and prynces; for sche was ful fair.

12 And sche forsook, and dispiside to come at the comaundement of the kyng, which he hadde sent bi the oneste and chast seruauntes. Wherfor the kyng was wrooth, and kyndlid bi fulgreet woodnesse; and he axide the wise men,

13 whiche bi the kyngis custom weren euere with hym, and he dide alle thingis bi the counsel of hem, kunnynge the lawis and ritis of grettere men;

14 forsothe the firste and the nexte weren Carsena, and Sechaaba, Admatha, and Tharsis, and Mares, and Marsana, and Manucha, seuene duykis of Persis and of Medeis, that sien the face of the kyng, and weren wont to sitte the firste aftir hym;

15 the kyng axide hem, to what sentence the queen Vasthi schulde be suget, that nolde do the comaundement of kyng Assuerus, which he hadde sent bi the onest and chast seruauntis.

16 And Manucha answeride, in audience of the kyng and of the pryncis, The queen Vasthi hath not oneli dispisid the kyng, but alle the pryncis and puplis, that ben in alle prouynces of kyng Assuerus.

17 For the word of the queen schal go out to alle wymmen, that thei dispise her hosebondis, and seie, Kyng Assuerus comaundide, that the queen Vasthi schulde entre to hym, and sche nolde.

18 And bi this saumple alle the wyues of prynces of Persis and of Medeis schulen dispise the comaundementis of hosebondis; wherfor the indignacioun of the kyng is iust.

19 If it plesith to thee, a comaundement go out fro thi face, and be writun bi the lawe of Persis and of Medeis, which it is

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vnleueful to be passid, that Vasthi entre no more to the kyng, but anothir womman, which is betere than sche, take the rewme of hir.

20 And be this puplischid in to al the empire of thi prouynces, which is ful large, that alle wyues, both of grettere men and of lesse, yyue onour to her hosebondis.

21 His counsel pleside the kyng and the prynces, and the kyng dide bi the counsel of Manucha;

22 and he sente pistlis bi alle the prouyncis of his rewme, as ech folk myyte here and rede, in dyuerse langagis and lettris, that hosebondis ben prynces and the grettere in her housis; and he sente, that this be pupplischid bi alle puplis.

ESTHER CHAPTER 2

1 Therfor whanne these thingis weren doon, aftir that the indignacioun of kyng Assuerus was coold, he bithouyte of Vasthi, and what thingis sche hadde do, ethir what thingis sche suffride.

2 And the children and the mynystris of the kyng seiden to the kyng, Damyselis, virgyns and faire, be souyt to the kyng; and men ben sent,

3 that schulen biholde bi alle prouinces damesels faire and virgyns; and brynge thei hem to the citee Susa, and bitake thei in to the hows of wymmen, vndur the hond of Egei, the onest seruaunt and chast, which is the souereyn and kepere of the kyngis wymmen; and take the damesels ournement of wymmen, and other thingis nedeful to vsis.

4 And which euer damesele among alle plesith the iyen of the kyng, regne sche for Vasti. The word pleside the kyng; and he comaundide to be don so, as thei counceliden.

5 Forsothe a man, a Jew, was in the citee Susa, Mardoche bi name, the sone of Jair, sone of Semei, sone of Cys, of the generacioun of Gemyny;

6 that was translatid fro Jerusalem in that tyme, wherynne Nabugodonosor, kyng of Babiloyne, hadde translatid Jechonye, kyng of Juda;

7 which Mardoche was the nurschere of Edissa, the douyter of his brothir, which douytir was clepid Hester bi anothir name, and sche hadde lost bothe fadir and modir; sche was ful fair, and semeli of face; and whanne hir fadir and modir weren deed, Mardoche purchaside hir in to a douytir to hymsilf.

8 And whanne the comaundement of the kyng was ofte pupplischid, and bi his comaundement many faire virgyns weren brouyt to Susa, and weren bitakun to Egey, the onest seruaunt and chast, also Hester among othere damesels was bytakun to hym, that sche schulde be kept in the noumbre of wymmen.

9 And sche pleside hym, and foond grace in his siyt, that he hastide the ournement of wymmen, and bitook to hir her partis, and seuene the faireste damesels of the kyngis hows; and he ournede and araiede bothe hir and damesels suynge hir feet.

10 And sche nolde schewe to hym hir puple and hir cuntrei; for Mardoche hadde comaundid to hir, that in al maner sche schulde be stille of this thing.

11 And he walkide ech dai bifor the porche of the dore, in which the chosun virgyns weren kept, and he dide the cure of the helthe of Hester, and wolde wite, what bifelde to hyr.

12 And whanne the tyme of alle damesels bi ordre was comun, that thei schulden entre to the kyng, whanne alle thingis weren fillid that perteyneden to wymmens atire, the tweluethe monethe was turned; so oneli that thei weren anoyntid with oile of myrte tre bi sixe monethis, and bi othere sixe monethis thei vsiden summe pymentis and swete-smellynge oynementis.

13 And thei entriden to the kyng, and what euer thing perteynynge to ournement thei axiden, thei token; and thei weren araied as it pleside hem, and passiden fro the chaumbre of wymmen to the kyngis bed.

14 And sche that hadde entrid in the euentid, yede out in the morwetid; and fro thennus thei weren led forth in to the secounde housis, that weren vndur the hond of Sagazi, onest seruaunt and chast, that was gouernour of the kyngis concubyns; and sche hadde not power to go ayen more to the kyng, no but the kyng wolde, and had comaundid hir to come bi name.

15 Sotheli whanne the tyme was turned aboute bi ordre, the dai neiyede, wherynne Hester, the douyter of Abiahel, brother of Mardoche, whom he hadde purchasid in to a douyter to hym silf, ouyte entre to the kyng; and sche axide not wymmenus ournement, but what euer thingis Egei, the onest seruaunt and chast, kepere of virgyns, wolde, he yaf these thingis to hir to ournement; for sche was ful schapli, and of fairnesse that may not liytli be bileuyd, and sche semyde graciouse and amyable to the iyen of alle men.

16 Therfor sche was lad to the bed of kyng Assuerus, in the tenthe monethe, which is clepid Cebeth, in the seuenthe yeer of his rewme.

17 And the kyng feruentli louyde hir more than alle wymmen, and sche hadde grace and mercy bifor hym ouer alle wymmen; and he settide the diademe of rewme on hir heed, and he made hir to regne in the stide of Vasthi.

18 And he comaundide a ful worschipful feeste to be maad redi to alle hise princes and seruauntis, for the ioynyng togidere and the weddyngis of Hester; and he yaf rest to alle prouynces, and yaf yiftis aftir the worschipful doyng of a prynce.

19 And whanne virgyns weren souyt also the secounde tyme, and weren gaderid togidere, Mardochee dwellide at the yate of the kyng.

20 Hester hadde not yit schewid hir cuntrei and puple, bi comaundement of hym; for whi what euer thing he comaundide, Hester kepte, and sche dide so alle thingis, as sche was wont in that tyme, in which he nurschide hir a litil child.

21 Therfor in that tyme, wherynne Mardochee dwellide at the yate of the king, Bagathan and Thares, twei seruauntis of the kyng, weren wrothe, that weren porteris, and saten in the first threisfold of the paleis; and thei wolden rise ayens the kyng, and sle hym.

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22 Which thing was not hid fro Mardochee, and anoon he telde to the queen Hester, and sche to the kyng, bi the name of Mardochee, that hadde teld the thing to hir.

23 It was souyt, and it was foundun, and ech of hem was hangid in a iebat; and it was sent to storyes, and was bitakun to bookis of yeeris, bifor the kyng.

ESTHER CHAPTER 3

1 Aftir these thingis kyng Assuerus enhaunside Aaman, the sone of Amadathi, that was of the kynrede of Agag, and settide his trone aboue alle the princes whiche he hadde.

2 And alle the seruauntis of the kyng, that lyuyden in the yatis of the paleis, kneliden, and worschipiden Aaman; for the emperour hadde comaundid so to hem; Mardochee aloone bowide not the knees, nethir worschipide hym.

3 To whom the children of the kyng seiden, that saten bifore at the yatis of the paleis, Whi kepist thou not the comaundementis of the kyng, othere wise than othere men?

4 And whanne thei seiden ful ofte these thingis, and he nolde here, thei tolden to Aaman, and wolden wite, whether he contynuede in sentence; for he hadde seid to hem, that he was a Jew.

5 And whanne Aaman hadde herd this thing, and hadde preued bi experience, that Mardochee bowide not the kne to hym, nethir worschipide hym, he was ful wrooth,

6 and he ledde for nouyt to sette hise hondis on Mardochee aloone; for he hadde herd, that Mardochee was of the folc of Jewis, and more he wolde leese al the nacioun of Jewis, that weren in the rewme of Assuerus.

7 In the firste monethe, whos nam is Nysan, in the tweluethe yeer of the rewme of Assuerus, lot was sent in to a vessel, which lot is seid in Ebrew phur, bifor Aaman, in what dai and in what monethe the folk of Jewis ouyte to be slayn; and the tweluethe monethe yede out, which is clepid Adar.

8 And Aaman seide to the king Assuerus, A puple is scaterid bi alle the prouynces of thi rewme, and is departid fro it silf togidere, and vsith newe lawis and cerymonyes, and ferthermore it dispisith also the comaundementis of the kyng; and thou knowest best, that it spedith not to thi rewme, that it encreesse in malice bi licence.

9 If it plesith thee, deme thou that it perisch, and Y schal paie ten thousynde of talentis to the keperis of thi tresour.

10 Therfor the kyng took fro his hond the ryng which he vside, and yaf it to Aaman, the sone of Amadathi, of the kynrede of Agag, to the enemy of Jewis.

11 And the kyng seide to hym, The siluer, which thou bihiytist, be thin; do thou of the puple that, that plesith thee.

12 And the scryuens of the kyng weren clepid in the firste monethe Nysan, in the threttenthe dai of the same monethe; and it was writun, as Aaman hadde comaundid, to alle prynces of the kyng, and to domesmen of prouynces and of dyuerse folkis, that ech folk myyte rede and here, for dyuersite of langagis, bi the name of kyng Assuerus. And lettris aseelid with

13 the ring of the kyng weren sent bi the corouris of the kyng to alle hise prouynces, that thei schulden sle, and do awei alle Jewis, fro a child to an eld man, litle children and wymmen, in o dai, that is, in the thrittenthe dai of the tweluethe monethe, which is clepid Adar; and that thei schulden take awei the goodis of Jewis.

14 Forsothe the sentence in schort of the pistlis was this, that alle prouyncis schulden wite, and make hem redi to the forseid dai. And the coroures, that weren sent, hastiden to fille the comaundement of the kyng; and anoon the comaundement hangide in Susa, while the kyng and Aaman maden feeste, and the while that alle Jewis wepten, that weren in the citee.

ESTHER CHAPTER 4

1 And whanne Mardochee hadde herd these thingis, he to-rente hise clothis, and he was clothid in a sak, and spreynt aische on the heed, and he criede with greet vois in the street of the myddis of the citee, and schewide the bitternesse of his soule,

2 and he yede with this yellyng til to the yatis of the paleis; for it was not leueful a man clothid with a sak to entre in to the halle of the kyng.

3 Also in alle prouynces, citees, and places, to which the cruel sentence of the king was comun, was greet weilyng, fastyng, yellyng, and wepyng anentis the Jewis, and many Jewis vsiden sak and aische for bed.

4 Sotheli the dameselis and onest seruauntis and chast of Hester entriden, and telden to hir; which thing sche herde, and was astonyed; and sche sente a cloth to Mardochee, that whanne the sak was takun a wei, he schulde clothe hym therynne; which cloth he nolde take.

5 And aftir that Athac, the onest seruaunt and chast, was clepid, whom the kyng hadde youe a mynystre to hir, sche comaundide, that he schulde go to Mardochee, and lerne of hym, whi he dide this thing.

6 And Athac yede out, and yede to Mardochee stondynge in the street of the citee, bifor the dore of the paleis;

7 which schewide to Athac alle thingis that bifelden, hou Aaman hadde bihiyt to bryng siluer in to tresours of the kyng for the deeth of Jewis.

8 Also he yaf to Athac the copie of the comaundement, that hangide in Susa, to schewe to the queen, and to moneste hir for to entre to the kyng, and to biseche hym for hir puple.

9 And Athac yede ayen, and telde to Hester alle thingis, whiche Mardochee hadde seid.

10 And sche answeryde to hym, and seide, that he schulde seie to Mardochee, Alle the seruauntis of the kyng,

11 and alle prouyncis that ben vndur his lordschip, knowen, that whether a man ether a womman not clepid entrith in to the ynnere halle of the kyng, he schal be slayn anoon with outen ony tariyng, no but in hap the kyng holdith forth the goldun yerde to hym for the signe of merci, and he mai lyue so; therfor hou mai Y entre to the kyng, which am not clepid to hym now bi thritti daies?

12 And whanne Mardochee hadde herd this thing, he sente efte to Hester,

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13 and seide, Gesse thou not, that thou schalt delyuer oonli thi lijf, for thou art in the hows of the kyng, bifor alle Jewis;
14 for if thou art stille now, Jewis schulen be delyuered bi another occasioun, and thou and the hows of thi fadir schulen perische; and who knowith, whether herfor thou camist to the rewme, that thou schuldist be maad redi in sich a tyme?
15 And eft Hester sente these wordis to Mardochee,
16 Go thou, and gadere togidere alle Jewis, whiche thou fyndist in Susa, and preie ye for me; ete ye not, nether drynke ye in thre daies and thre nyytis, and Y with myn handmaydis schal fast in lijk maner; and thanne Y not clepid schal entre to the kyng, and Y schal do ayens the lawe, and Y schal bitake me to deth and to perel.
17 Therfor Mardochee yede, and dide alle thingis, whiche Hester hadde comaundid to hym.

ESTHER CHAPTER 5
1 Forsothe in the thridde dai Hester was clothid in the kyngis clothis, and stood in the porche of the kyngis hows, that was the ynnere ayens the kyngis halle; and he sat on his trone, in the consistorie of the paleis, ayens the dore of the hows.
2 And whanne he hadde seyn Hester, the queen, stondynge, sche pleside hise iyen, and he helde forth ayens hir the goldun yerde, which he helde in the hond; and sche neiyide, and kisside the hiynesse of his yerde.
3 And the king seide to hir, Hester, the queen, what wolt thou? what is thin axyng? Yhe, thouy thou axist the half part of my rewme, it schal be youun to thee.
4 And sche answeride, If it plesith the kyng, Y biseche, that thou come to me to dai, and Aaman with thee, to the feeste, which Y haue maad redi.
5 And anoon the king seide, Clepe ye Aaman soone, that he obeie to the wille of Hester. Therfor the kyng and Aaman camen to the feeste, which the queen hadde maad redi to hem.
6 And the king seide to hir, aftir that he hadde drunk wiyn plenteuousli, What axist thou, that it be youun to thee, and for what thing axist thou? Yhe, thouy thou axist the half part of my rewme, thou schalt gete.
7 To whom Hester answeride, My axyng and preieris ben these.
8 If Y haue founde grace in the siyt of the kyng, and if it plesith the kyng, that he yyue to me that, that Y axe, and that he fille myn axyng, the kyng and Aaman come to the feeste, which Y haue maad redi to hem; and to morewe Y schal opene my wille to the kyng.
9 Therfor Aaman yede out glad and swift in that dai. And whanne he hadde seyn Mardochee sittynge bifor the yatis of the paleys, and not oneli to haue not rise to hym, but sotheli nether moued fro the place of his sittyng, he was ful wrooth;
10 and whanne the ire was dissymelid, he turnede ayen in to his hows, and he clepide togidire to him silf frendis, and Zares, his wijf;
11 and he declaride to hem the greetnesse of his richessis, and the cumpeny of children, and with hou greet glorie the kyng hadde enhaunsid hym aboue alle hise princis and seruauntis.
12 And he seide after these thinges, Also the queen Hester clepide noon other man with the kyng to the feeste, outakun me, anentis which queen Y schal ete also to morewe with the kyng.
13 And whanne Y haue alle these thingis, Y gesse that Y haue no thing, as long as Y se Mardochee, Jew, sittynge bifor the kyngis yatis.
14 And Zares, his wijf, and othere frendis answeriden to hym, Comaunde thou an hiy beem to be maad redi, hauynge fifti cubitis of heiythe; and seie thou eerly to the kyng, that Mardochee be hangid theronne; and so thou schalt go glad with the kyng to the feeste.
15 And the counsel plesyde him, and he comaundide an hiy cros to be maad redi.

ESTHER CHAPTER 6
1 The kyng ledde that nyyt with out sleep, and he comaundide the stories and the bookis of yeeris of formere tymes to be brouyt to hym. And whanne tho weren red in his presense,
2 me cam to the place, where it was writun, hou Mardochee hadde teld the tresouns of Gabathan and Thares, oneste seruauntis, couetynge to strangle kyng Assuerus.
3 And whanne the kyng hadde herd this, he seide, What onour and meede gat Mardochee for this feithfulnesse? And hise seruauntis and mynystris seiden to hym, Outirli he took no meede.
4 And anoon the kyng seide, Who is in the halle? Sotheli Aaman hadde entrid in to the ynnere halle of the kyngis hows, to make suggestioun to the kyng, that he schulde comaunde Mardochee to be hangid on the iebat, which was maad redi to him.
5 And the children answeriden, Aaman stondith in the halle.
6 And the kyng seide, Entre he. And whanne he was comun yn, the kyng seide to hym, What owith to be don to the man, whom the kyng desirith onoure? Aaman thouyte in his herte, and gesside, that the kyng wolde onoure noon othere man no but hym silf;
7 and he answeride, The man, whom the kyng couetith to onoure,
8 owith to be clothid with the kyngis clothis, and to be set on the hors which is of the kyngis sadel, and to take the kyngis diademe on his heed;
9 and the firste of the princes and stronge men of the kyng holde his hors, and go bi the stretis of the citee, and crie, and seie, Thus he schal be onourid, whom euer the kyng wole onoure.
10 Therfor the kyng seide to hym, Haste thou, and whanne a stoole and hors is takun, do thou, as thou hast spoke, to Mardochee the Jew, that sittith bifor the yatis of the paleis; be thou war, that thou leeue not out ony thing of these, whiche thou hast spoke.
11 Therfor Aaman took a stoole and hors, and yede, and criede bifor Mardochee clothid in the strete of the citee, and

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set on the hors, He is worthi this onour, whom euer the kyng wole onoure.

12 And Mardochee turnede ayen to the yate of the paleis, and Aaman hastide to go in to his hows, morenynge, and with the heed hilid.

13 And he teld to Zares, his wijf, and to frendis alle thingis that hadden bifelde to hym. To whom the wise men, whiche he hadde in counsel, and his wijf, answeriden, If Mardochee, bifor whom thou hast bigunne to falle, is of the seed of Jewis, thou schalt not mowe ayenstonde hym, but thou schalt falle in his siyt.

14 Yit while thei spaken, the oneste seruauntis and chast of the kyng camen, and compelliden hym to go soone to the feeste, which the queen hadde maad redi.

ESTHER CHAPTER 7

1 Therfor the kyng and Aaman entriden to the feeste, to drynke with the queen.

2 And the kyng seide to hir, yhe, in the secounde dai, aftir that he was hoot of the wiyn, Hester, what is thin axyng, that it be youun to thee, and what wolt thou be doon? Yhe, thouy thou axist the half part of my rewme, thou schalt gete.

3 To whom sche answeride, A! king, if Y haue founde grace in thin iyen, and if it plesith thee, yyue thou my lijf to me, for which Y preie, and my puple, for which Y biseche.

4 For Y and my puple ben youun, that we be defoulid, and stranglid, and that we perische; and Y wolde, that we weren seeld in to seruauntis and seruauntessis, and the yuel were suffrable, and Y were stille weilynge; but now oure enemy is, whos cruelte turneth in to the kyng.

5 And kyng Assuerus answeride, and seide, Who is this, and of what power, that he be hardi to do these thingis?

6 And Hester seide, Oure worste aduersarie and enemy is this Aaman. Which thing he herde, and was astonyde anoon, and suffride not to bere the semelaunt of the kyng and of the queen.

7 Forsothe the kyng roos wrooth, and fro the place of the feeste he entride in to a gardyn biset with trees. And Aaman roos for to preie Hester, the queen, for his lijf; for he vndurstood yuel maad redi of the kyng to hym.

8 And whanne the kyng turnede ayen fro the gardyn biset with wode, and hadde entrid in to the place of feeste he foond that Aaman felde doun on the bed, wherynne Hester lai. And the king seide, Also he wole oppresse the queen, while Y am present, in myn hows. The word was not yit goon out of the kyngis mouth, and anoon thei hiliden his face.

9 And Arbona seide, oon of the onest seruauntis and chast, that stoden in the seruyce of the kyng, Lo! the tre hauynge fifti cubitis of heiythe stondith in the hows of Aaman, which tre he hadde maad redi to Mardochee, that spak for the kyng. To whom the kyng seide, Hange ye Aaman in that tre.

10 Therfor Aaman was hangid in the iebat, which he hadde maad redi to Mardochee, and the ire of the kyng restide.

ESTHER CHAPTER 8

1 In that dai kyng Assuerus yaf to Hester, the queen, the hows of Aaman, aduersarie of Jewis. And Mardochee entride bifor the face of the kyng; for Hester knoulechide to hym, that he was hir fadris brother.

2 Therfor the kyng took the ryng, which he hadde comaundid to be resseyued fro Aaman, and yaf to Mardochee. Forsothe Hester ordeynede Mardochee ouer hir hows.

3 And Hester was not appaied with these thingis, and felde doun to the feet of the kyng, and wepte, and spak to hym, and preiede, that he schulde comaunde the malice of Aaman of Agag, and hise worste castis, whiche he hadde thouyte out ayens Jewis, to be maad voide.

4 And the kyng bi custom helde forth the goldun yerde of the kyng with his hond, bi which the signe of merci was schewid. Therfor sche roos vp,

5 and stood bifor hym, and seide, If it plesith the kyng, and if Y haue founde grace bifor hise iyen, and if my preier is not seyn to be contrarie to hym, Y biseche, that the elde lettris of Aaman, traitour and enemy of Jewis, by whiche he hadde comaundid hem to perische in alle the prouynces of the kyng, be amendid bi newe pistlis;

6 for hou schal Y mowe suffre the deth, and the sleyng of my puple?

7 And kyng Assuerus answeride to Hester, the queen, and to Mardochee, Jew, Y grauntide the hows of Aaman to Hester, the queen, and Y comaundide hym to be hangid on the cros, for he was hardi to sette hond ayens the Jewis.

8 Therfor write ye to Jewis, as it plesith to you, bi the name of the kyng, and aseele ye the lettris with my ring. For this was the custom, that no man durste ayenseie the pistlis, that weren sente in the kyngis name, and weren aseelid with his ryng.

9 And whanne the dyteris and writeris of the kyng weren clepid; sotheli it was the tyme of the thridde monethe, which is clepid Siban, in the thre and twentithe dai of that monethe; pistlis weren writun, as Mardochee wolde, to Jewis, and to princes, and to procuratouris, and to iugis, that weren souereyns of an hundrid and seuene and twenti prouynces, fro Iynde til to Ethiope, to prouynce and to prouynce, to puple and to puple, bi her langagis and lettris, and to Jewis, that thei myyten rede and here.

10 And tho pistlis, that weren sent bi the kyngis name, weren aseelid with his ryng, and sent bi messangeris, whiche runnen aboute bi alle prouynces, and camen with newe messagis bifor the elde lettris.

11 To whiche the kyng comaundide, that thei schulden clepe togidere the Jewis bi alle citees, and comaunde to be gaderid togidere, that thei schulden stonde for her lyues; and schulden sle, and do awei alle her enemyes, with her wyues and children, and alle howsis.

12 And o dai of veniaunce, that is, in the thrittenthe dai of the tweluethe monethe Adar, was ordeined bi alle prouynces.

13 And the schort sentence of the pistle was this, that it were maad knowun in alle londis and puplis, that weren

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suget to the empire of kyng Assuerus, that the Jewis ben redi to take veniaunce of her enemyes.

14 And the messangeris yeden out, bifor berynge swift messages; and the comaundement of the kyng hangide in Susa.

15 Sotheli Mardochee yede out of the paleis and of the kyngis siyt, and schynede in the kyngis clothis, that is, of iacynct and of colour of the eir, and he bar a goldun coroun in his heed, and was clothid with a mentil of selk and of purpur; and al the citee fulli ioiede, and was glad.

16 Forsothe a newe liyt semede to rise to the Jewis,

17 ioie, onour, and daunsyng, at alle puplis, citees, and alle prouynces, whidur euere the comaundementis of the kyng camen, a wondurful ioie, metis, and feestis, and an hooli dai, in so myche, that many of an other folk and sect weren ioyned to the religioun and cerymonyes of hem; for the greet drede of the name of Jewis hadde asaylid alle hem.

ESTHER CHAPTER 9

1 Therfor in the thrittenthe dai of the tweluethe monethe, which we seiden now bifore to be clepid Adar, whanne sleyng was maad redi to alle Jewis, and her enemyes settiden tresoun to blood, ayenward Jewes bigunnen to be the hiyere, and to venge hem of aduersaries.

2 And thei weren gaderid togidere bi alle citees, castels, and places, to stretche forth hond ayens her enemyes and pursueris; and no man was hardi to ayenstonde, for the drede of her gretnesse hadde persid alle puplis.

3 For whi bothe the iugis, duykis, and procuratouris of prouynces, and ech dignyte, that weren souereyns of alle places and werkis, enhaunsiden Jewis, for the drede of Mardochee,

4 whom thei knewen to be prince of the paleis, and to mow do ful myche; and the fame of his name encreeside ech dai, and flei bi the mouthis of alle men.

5 Therfor the Jewis smytiden her enemyes with greet veniaunce, and killiden hem, and yeldiden to tho enemyes that, that thei hadden maad redi to do to the Jewis,

6 in so myche, that also in Susa thei killiden fyue hundrid men, with out the ten sones of Aaman of Agag, the enemye of Jewis, of whiche these ben the names;

7 Phasandatha, Delphon, and Esphata,

8 and Phorata, and Adalia, and Aridatha,

9 and Ephermesta, and Arisai, and Aridai, and Vaizatha.

10 And whanne the Jewis hadden slayn hem, thei nolden take preies of the catels of hem.

11 And anoon the noumbre of hem, that weren slayn in Susa, was teld to the kyng.

12 Which seide to the queen, Jewis han slayn fyue hundrid men in the citee of Susa, and othere ten sones of Aaman; hou grete sleyng gessist thou, that thei haunten in alle prouynces? what axist thou more? and what wolt thou, that Y comaunde to be doon?

13 To whom sche answeride, If it plesith the kyng, power be youun to the Jewis, that as thei han do to dai in Susa, so do thei also to morewe, and that the ten sones of Aaman be hangid vp in iebatis.

14 And the kyng comaundide, that it schulde be doon so; and anoon the comaundement hangide in Susa, and the ten sones of Aaman weren hangid.

15 Therfor whanne the Jewis weren gaderid togidere, in the fourtenthe dai of the monethe Adar, thre hundrid men weren slayn in Susa, and the Jewis token not awei the catel of tho men.

16 But also bi alle the prouynces, that weren suget to the lordschip of the kyng, Jewis stoden for her lyues, whanne her enemyes and pursueris weren slayn, in so myche, that fyue and seuenti thousynde of slayn men weren fillid, and no man touchide ony thing of the catelis of hem.

17 Forsothe the thrittenthe dai of the monethe Adar was o dai of sleyng at alle Jewis, and in the fourtenthe dai thei ceessiden to sle; which thei ordeyneden to be solempne, that therynne in ech tyme aftirward thei schulden yyue tent to metis, to ioye, and to feestis.

18 And thei, that hauntiden sleyng in the citee of Susa, lyueden in sleyng in the thrittenthe and fourtenthe dai of the same monethe. But in the fiftenthe dai thei ceessiden to sle; and therfor thei ordeyneden the same dai solempne of feestis and of gladnesse.

19 Forsothe these Jewis, that dwelliden in borow townes not wallid and vilagis, demeden the fourtenthe dai of the monethe Adar of feestis, and of ioie, so that thei be ioiful therynne, and sende ech to other partis of feestis and of metis.

20 Therfor Mardochee wroot alle these thingis, and sente these thingis comprehendid bi lettris to the Jewis, that dwelliden in alle prouynces of the kyng, as wel to Jewis set nyy as fer,

21 that thei schulden resseyue the fourtenthe and the fiftenthe dai of the monethe Adar for feestis, and euer whanne the yeer turneth ayen, thei schulden halowe with solempne onour;

22 for in tho daies the Jewis vengiden hem silf of her enemyes, and morenyng and sorewe weren turned in to gladnesse and ioie; and these daies schulden be daies of feestis, and of gladnesse, and that thei schulden sende ech to other partis of metis, and yyue litle yiftis to pore men.

23 Forsothe the Jewis resseyueden in to solempne custom alle thingis, whiche thei bigunnen to do in that tyme, and whiche thingis Mardochee hadde comaundid bi lettris to be doon.

24 Sotheli Aaman, the sone of Amadathi, of the kynrede of Agag, the enemy and aduersarie of Jewis, thouyte yuel ayens hem, to sle hem and to do awei, and he sente phur, which is interpretid in oure langage in to lot.

25 And afterward Hester entride to the kyng, and bisouyte, that hise enforsyngis schulden be maad voide bi the lettris of the kyng, and that the yuel, which he hadde thouyt ayenus the Jewis, schulde turne ayen in to his heed. Forsothe thei hangiden on the cros bothe hym and hise sones.

26 And fro that tyme these daies weren clepid Phurym, that is, of lottis, for phur, that is, lot, was sent in to a vessel; and the Jewis resseyueden on hem silf, and on her seed, and on alle men that wolden be couplid to her religioun, alle thingis

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that weren doon, and ben conteyned in the volym of the pistle, that is, of this book,

27 and whiche thingis thei suffriden, and whiche thingis weren chaungid aftirward, that it be not leueful to ony man to passe with out solempnyte these daies, which the scripture witnessith, and certeyn tymes axen, while the yeeris comen contynuely oon aftir an other.

28 These ben the daies, whiche neuer ony foryetyng schal do awei, and bi alle generaciouns alle prouynces, that ben in al the world, schulen halewe; nether ony citee is, in which the daies of Phurym, that is, of lottis, schulen not be kept of Jewis, and of the generacioun of hem, which is bounden to these cerymonyes.

29 And Hester, the queen, the douyter of Abiahel, and Mardochee, the Jew, writiden also the secounde pistle, that this solempne dai schulde be halewid aftirward with al bisynesse.

30 And thei senten to tho Jewis, that dwelliden in an hundrid and seuene and twenti prouynces of kyng Assuerus, that thei schulden haue pees, and resseyue the trewthe,

31 and kepe the daies of lottis, and halewe with ioie in her tyme, as Mardochee and Hester hadden ordeyned; and thei resseiueden the fastyngis, and the cries, and the daies of lottis, to be kept of hem silf and of her seed,

32 and that thei schulden resseyue among hooli bookis alle thingis that ben conteyned in the storie of this book, which is clepid Hester.

ESTHER CHAPTER 10

1 Forsothe kyng Assuerus made tributarye ech lond, and alle the ilis of the see;

2 whos strengthe and empire and dignyte and hiynesse, by which he enhaunside Mardochee, ben writun in the bookis of Medeis and of Persis;

3 and how Mardochee of the kyn of Jewis was the secounde fro king Assuerus, and was greet anentis Jewis, and acceptable to the puple of hise britheren, and he souyte goodis to his puple, and spak tho thingis, that perteyneden to the pees of his seed..

[Here usually the Book Ester ends, however, Wycliffe had a longer version because a part known as "Additions to Esther" was attached to it.]

ADDITIONS TO THE BOOK OF ESTHER

or The Rest of the Book of Esther
Estimated Range of Dating: 2nd century B.C.

(The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Greek Septuagint Bible. They argue that the following chapters were made later than the original Book of Esther. Therefore, they usully placed in the Deuterocanon of the Hebrew Bible. An additional six chapters appear interspersed in Esther in the Septuagint, the Greek translation of the Bible. This was noted by Jerome in compiling the Latin Vulgate. Additionally, the Greek text contains many small changes in the meaning of the main text. Jerome recognised the former as additions not present in the Hebrew Text and placed them at the end of his Latin translation. This placement and numbering system is used in Catholic Bible translations based primarily on the Vulgate, such as the Douay–Rheims Bible and the Knox Bible. In contrast, the 1979 revision of the Vulgate, the Nova Vulgata, incorporates the additions to Esther directly into the narrative itself, as do most modern Catholic English translations based on the original Hebrew and Greek (e.g., Revised Standard Version Catholic Edition, New American Bible, New Revised Standard Version Catholic Edition). The numbering system for the additions differs with each translation.

These additions include:

- *an opening prologue that describes a dream had by Mordecai [in this version called Mardocheus]*
- *the contents of the decree against the Jews*
- *prayers for God's intervention offered by Mordecai and by Esther*
- *an expansion of the scene in which Esther appears before the king, with a mention of God's intervention*
- *a copy of the decree in favor of the Jews*
- *a passage in which Mordecai interprets his dream (from the prologue) in terms of the events that followed*
- *a colophon appended to the end, which reads: "In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and his son Ptolemy brought to Egypt the preceding Letter about Purim, which they said was authentic and had been translated by Lysimachus son of Ptolemy, one of the residents of Jerusalem" (NRSV). It is unclear to which version of Greek Esther this colophon refers, and who exactly are the figures mentioned in it.*

By the time the Greek version of Esther was written, the foreign power visible on the horizon as a future threat to Judah was the Macedonians of Alexander the Great, who defeated the Persian empire about 150 years after the time of the story of Esther; the Septuagint version noticeably calls Haman a "Bougaion" [incomprehensible] where the Hebrew text describes him as an Agagite.

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The canonicity of these Greek additions has been a subject of scholarly disagreement practically since their first appearance in the Septuagint – Martin Luther, being perhaps the most vocal Reformation-era critic of the work, considered even the original Hebrew version to be of very doubtful value. Luther's complaints against the book carried past the point of scholarly critique and may reflect Luther's antisemitism.

The Council of Trent, the summation of the Roman Catholic Counter-Reformation, reconfirmed the entire book, both Hebrew text and Greek additions, as canonical. The Book of Esther is used twice in commonly used sections of the Catholic Lectionary. In both cases, the text used is not only taken from a Greek addition, the readings also are the prayer of Mordecai, and nothing of Esther's own words is ever used. The Eastern Orthodox Church uses the Septuagint version of Esther, as it does for all of the Old Testament.

In contrast, the additions are included in the Biblical apocrypha, usually printed in a separate section (if at all) in Protestant bibles. The additions, called "The rest of the Book of Esther", are specifically listed in the Thirty-Nine Articles, Article VI, of the Church of England as non-canonical.)

[. . . . .]

4 And Mardochee seide, These thingis ben doon of God.

5 Y haue mynde on the dreem, which Y siy, signifiynge these same thingis, and no thing of tho was voide.

6 A litil welle, that wexide in to a flood, and was turned in to the liyt and sunne, and turnede ayen in to ful many watris, is Hester, whom the kyng took in to wijf, and wolde that sche were his queen.

7 Sotheli twei dragouns, Y am and Aaman;

8 folkis that camen togidere, ben these, that enforsiden to do a wei the name of Jewis.

9 Sotheli my folk Israel it is, that criede to the Lord; and the Lord made saaf his puple, and delyueride vs fro alle yuels, and dide grete signes and wondris among hethene men;

10 and he comaundide twei lottis to be, oon of Goddis puple, and the tother of alle hethene men.

11 And euer either lot cam in to determynd dai thanne fro that tyme bifor God and alle folkis.

12 And the Lord hadde mynde on his puple, and hadde merci on his eritage.

13 And these daies schulen be kept in the monethe Adar, in the fourtenthe and the fiftenthe dai of the same monethe, with al bisynesse and ioie of the puple gaderid in to o cumpenye, in to alle generaciouns of the puple of Israel aftirward.

ESTHER CHAPTER 11

1 In the fourthe yeer, whanne Ptolome and Cleopatra regneden, Dositheus, that seide hym silf to be a prest and of the kyn of Leuy, and Ptolome, his sone, brouyten this pistle of lottis in to Jerusalem, which pistle thei seiden, that Lysimachus, the sone of Ptolome, translatide.

2 In the secounde yeer, whanne Artaxerses the moost regnyde, Mardochee, the sone of Jairy, sone of Semei, sone of Cys, of the lynage of Beniamyn, siy a dreem in the firste dai of the monethe Nysan;

3 and Mardochee was a man Jew, that dwellide in the citee of Susa, a grete man, and amonge the firste men of the kyngis halle.

4 Sotheli he was of that noumbre of prisoneris, which Nabugodonosor, the kyng of Babiloyn, hadde translatid fro Jerusalem with Jeconye, kyng of Judee.

5 And this was his dreem. Voices and noises and thundris and erthemouyngis and troblyng apperiden on the erthe.

6 And lo! twei grete dragouns, and maad redi ayens hem silf in to batel;

7 at the cry of which alle naciouns weren stirid togidere, to fiyte ayens the folc of iust men.

8 And that was a day of derknessis, and of perel, of tribulacioun, and of angwisch, and grete drede was on erthe.

9 And the folc of iust men dredynge her yuels was disturblid, and maad redi to deeth.

10 And thei crieden to God; and whanne thei crieden, a litil welle encreesside in to a ful greet flood, and turnede ayen in to ful many watris.

11 The liyt and the sunne roos; and meke men weren enhaunsid, and deuouriden noble men.

12 And whanne Mardochee hadde seyn this thing, and hadde rise fro the bed, he thouyte, what God wolde do, and he hadde fast set in soule, and couetide to wite, what the dreem signyfiede.

ESTHER CHAPTER 12

1 Forsothe Mardochee dwellide that tyme in the halle of the kyng, with Bagatha and Thara, oneste seruauntis of the kyng, that weren porteris of the paleis.

2 And whanne he hadde vndurstonde the thouytis of hem, and hadde bifor seyn ful diligentli the bisynessis, he lurnyde that thei enforsiden to set hond on kyng Artaxerses, and he telde of that thing to the kyng.

3 And whanne enqueryng was had of euer eithir, the kyng comaundide hem, that knoulechiden, to be led to deth.

4 Forsothe the kyng wroot in bookis that, that was doon, but also Mardochee bitook the mynde of the thing to lettris.

5 And the kyng comaundide hym, that he schulde dwelle in the halle of the paleis, and yaf to hym yiftis for the tellynge.

6 Forsothe Aaman, the sone of Amadathi, a bugei, was moost glorius bifor the kyng, and he wolde anoye Mardochee, and his puple, for the tweyne oneste seruauntis of the king that weren slayn.

ESTHER CHAPTER 13

1 The gretteste kyng Artaxerses, fro Iynde til to Ethiope, seith helthe to the princes and duykys of an hundrid and seuene and twenti prouynces, whiche princes and duykis ben suget to his empire.

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2 Whanne Y was lord of ful many folkis, and Y hadde maad suget al the world to my lordschip, Y wolde not mysuse the greetnesse of power, but gouerne sugetis bi merci and softnesse, that thei, ledynge lijf in silence with outen ony drede, schulden vse pees couetid of alle deedli men.

3 Sotheli whanne Y axide of my counselours, hou this myyte be fillid, oon, Aaman bi name, that passide othere men in wisdom and feithfulnesse, and was the secounde aftir the kyng,

4 schewide to me, that a puple was scaterid in al the roundnesse of londis, which puple vside newe lawis, and dide ayens the custom of alle folkis, and dispiside the comaundementis of kyngis, and defoulide bi his discencioun the acordyng of alle naciouns.

5 And whanne we hadden lerned this thing, and sien, that o folk rebel ayens al the kynde of men vside weiward lawis, and was contrarie to oure comaundementis, and disturblide the pees and acording of prouynces suget to vs,

6 we comaundiden, that whiche euere Aaman schewide, which is souereyn of alle prouynces, and is the secounde fro the kyng, and whom we onouren in the place of fadir, thei with her wiues and children be doon awei of her enemyes, and noon haue merci on hem, in the fourtenthe dai of the twelfithe monethe Adar, of present yeer;

7 that cursid men go doun to hellis in o dai, and yelde pees to oure empire, which thei hadden troblid.

8 Forsothe Mardochee bisouyte the Lord, and was myndeful of alle hise werkys, and seide,

9 Lord God, kyng almyyti, alle thingis ben set in thi lordschip, ethir power, and noon is, that may ayenstonde thi wille; if thou demest for to saue Israel, we schulen be delyuered anoon.

10 Thou madist heuene and erthe, and what euer thing is conteyned in the cumpas of heuene.

11 Thou art Lord of alle thingis, and noon is that ayenstondith thi maieste.

12 Thou knowist alle thingis, and woost, that not for pride and dispit and ony coueytise of glorie Y dide this thing, that Y worschipide not Aaman moost proud;

13 for Y was redi wilfuli to kisse, yhe, the steppis of hise feet for the helthe of Israel, but Y dredde,

14 lest Y schulde bere ouere to a man the onour of my God, and lest Y schulde worschipe ony man outakun my God.

15 And now, Lord kyng, God of Abraham, haue thou merci on thi puple, for oure enemyes wolen leese vs, and do awei thin eritage;

16 dispise not thi part, which thou ayenbouytist fro Egipt.

17 Here thou my preier, and be thou merciful to the lot, and the part of thin eritage; and turne thou oure morenyng in to ioie, that we lyuynge herie thi name, Lord; and close thou not the mouthis of men heriynge thee.

18 And al Israel with lijk mynde and bisechyng criede to the Lord, for certeyn deeth neiyede to hem.

ESTHER CHAPTER 14

1 Also the queen Hester fledde to the Lord, and dredde the perel, that neiyede.

2 And whanne sche hadde put awei the kyngis clothis, sche took clothis couenable to wepyngis and morenyng; and for dyuerse oynementis sche fillide the heed with aische and dust, and made meke hir bodi with fastyngys; and with tobreidyng awei of heeris, sche fillide alle places, in which sche was wont to be glad;

3 and bisouyte the Lord God of Israel, and seide, My Lord, which aloone art oure kyng, helpe me a womman left aloone, and of whom noon othere helpere is outakun thee;

4 my perel is in my hondis.

5 Y haue herd of my fadir, that thou, Lord, tokist awei Israel fro alle folkis, and oure fadris fro alle her grettere men bifore, that thou schuldist welde euerlastynge eritage; and thou hast do to hem, as thou hast spoke.

6 We synneden in thi siyt, and therfor thou hast bitake vs in to the hondis of oure enemyes;

7 for we worschipiden the goddis of hem.

8 Lord, thou art iust; and now it suffisith not to hem, that thei oppressen vs with hardeste seruage, but thei aretten the strengthe of her hondis to the power of idols,

9 and wolen chaunge thi biheestis, and do awei thin eritage, and close the mouthis of men heriynge thee, and quenche the glorie of thi temple and auter,

10 that thei opene the mouthis of hethene men, and preise the strengthe of ydols, and preche a fleischli kyng with outen ende.

11 Lord, yyue thou not thi kyngis yerde to hem, that ben noyt, lest thei leiyen at oure fallyng; but turne thou the councel of hem on hem, and distrie thou hym, that bigan to be cruel ayens vs.

12 Lord, haue thou mynde, and schewe thee to vs in the tyme of tribulacioun; and, Lord, kyng of goddis and of al power, yyue thou trist to me;

13 yyue thou a word wel dressid in my mouth in the siyt of the lioun, and turne ouer his herte in to the hatrede of oure enemy, that bothe he perische, and othere men that consenten to hym.

14 But delyuere vs in thin hond, and helpe me, hauynge noon othere help no but thee, Lord, that hast the kunnyng of alle thingis;

15 and knowist that Y hate the glorie of wickid men, and that Y wlate the bed of vncircumcidid men, and of ech alien.

16 Thou knowist my freelte and nede, that Y holde abhomynable the signe of my pride and glorie, which is on myn heed in the daies of my schewyng, and that Y wlate it as the cloth of a womman hauynge vncleene blood, and Y bere not in the daies of my stillenesse,

17 and that Y eet not in the boord of Aaman, nether the feeste of the kyng pleside me, and Y drank not the wiyn of moiste sacrifices,

18 and that thin handmayde was neuere glad, sithen Y was translatid hidur til in to present dai, no but in thee, Lord God of Abraham.

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19 God stronge aboue alle, here thou the vois of hem, that han noon othere hope, and delyuere thou vs fro the hond of wickid men, and delyuere thou me fro my drede.

ESTHER CHAPTER 15

1 And he sente to hir, no doute that ne Mardochee sente to Hester, that sche schulde entre to the kyng, and preie for hir puple, and for hir cuntrei.

2 He seide, Be thou myndeful of the daies of thi mekenesse, hou thou were nurschid in myn hond; for Aaman, ordeyned the secounde fro the kyng, spak ayens vs in to deth;

3 and thou inwardli clepe the Lord, and speke to the kyng for vs, and delyuere vs fro deeth.

4 Forsothe in the thridde dai sche puttide of the clothis of hir ournyng, and was cumpassid with hir glorie.

5 And whanne sche schinede in the kyngis clothing, and hadde inwardli clepid the Gouernour of alle thingis and the sauyour God, sche took twei seruauntis,

6 and sotheli sche leenyde on oon, as not susteynynge to bere hir body, for delices and ful greet tendirnesse;

7 but the tother of the seruauntessis suede the ladi, and bar vp the clothis fletinge doun in to the erthe.

8 Sotheli sche was bisched with colour of roosis in the cheer, and with pleasaunt and schynynge iyen sche hilide the soreuful soule, and drawun togidere with ful myche drede.

9 Therfor sche entride thorouy alle the doris bi ordre, and stood ayens the kyng, where he sat on the seete of his rewme, and was clothid in the kyngis clothis, and schynyde in gold and preciouse stoonys, and was dredeful in siyt.

10 And whanne he hadde reisid the face, and hadde schewid the woodnesse of herte with brennynge iyen, the queen felde doun; and whanne the colour was chaungid in to palenesse, sche restide the heed slidun on the handmaide.

11 And God turnede the spirit of the kyng in to myldenesse, and he hastide, and dredde, and skippyde out of the seete; and he susteynede hir with hise armes, til sche cam ayen to hir self; and he spak faire bi these wordis,

12 Hester, what hast thou? Y am thi brother; nyle thou drede, thou schalt not die;

13 for this lawe is not maad for thee, but for alle men.

14 Therfor neiye thou, and touche the ceptre, that is, the kyngis yerde.

15 And whanne sche was stille, he took the goldun yerde, and puttide on hir necke; and he kisside hir, and seide, Why spekist thou not to me?

16 And sche answeride, Lord, Y siy thee as an aungel of God, and myn herte was troblid for the drede of thi glorye;

17 for, lord, thou art ful wondurful, and thi face is ful of graces.

18 And whanne sche spak, eft sche felde doun, and was almest deed.

19 Sotheli the kyng was troblid, and alle hise mynystris coumfortiden hir.

ESTHER CHAPTER 16

1 The grete kyng Artaxerses, fro Yinde til to Ethiopie, seith helthe to the duykis and pryncis of an hundrid and seuene and twenti prouynces, that obeien to oure comaundement.

2 Many men mysusen in to pride the goodnesse and onour of princes, which is youun to hem;

3 and not oneli thei enforsen to oppresse sugetis to kyngis, but thei beren not glorie youun to hem, and maken redy tresouns ayens hem, that yauen the glorie.

4 And thei ben not apaied to do not thankyngis for benefices, and to defoule in hem silf the lawis of curtesie; but also thei demen, that thei moun fle the sentence of God seynge alle thingis.

5 And thei breken out in to so mych woodnesse, that thei enforsen with the roopis of leesyngis to distrie hem, that kepen diligentli offices bitakun to hem, and doen so alle thingis, that thei ben worthi the preisyng of alle men;

6 while bi sutil fraude false men disseyuen the symple eeris of kyngis, and gessynge othere men bi her owne kynde.

7 Which thing is preuyd bothe bi elde stories, and bi these thingis that ben doen ech dai; hou the studies of kyngis ben maad schrewid bi yuele suggestiouns of summen.

8 Wherfor it is to purueye for the pees of alle prouynces.

9 And thouy we comaunden dyuerse thingis, ye owen not to gesse, that it cometh of the vnstablenesse of oure soule; but that we yyuen sentence for the maner and nede of tymes, as the profit of the comyn thing axith.

10 And that ye vndurstonde opynliere that, that we seyen; Aaman, the sone of Amadathi, a man of Macedoyne bi soule and folk, and an alien fro the blood of Persis, and defoulynge oure pitee with his cruelte, was a pilgrym, ethir a straunger, and was resseyued of vs;

11 and he feelide in hym silf so grete curtesie of vs, that he was clepid oure fadir, and was worschipid of alle men the secounde aftir the kyng;

12 which Aaman was reisid in to so greet bolnyng of pride, that he enforside to pryue us of the rewme and spirit.

13 For bi summe newe and vnherd castis he axide in to deeth Mardochee, bi whos feith and benefices we liuen, and the felowe of oure rewme Hester, with al hir folk;

14 and he thouyte these thingis, that whanne thei weren slayn, he schulde sette tresoun to oure aloonenesse, and that he schulde translate the rewme of Persis in to Macedoynes.

15 Forsothe we founden not the Jewis in ony gilt outirli, that weren ordeyned to deth by the worste of deedli men; but ayenward that thei vsen iust lawis,

16 and ben the sones of the hiyeste and moste God, and euere lyuynge, bi whos benefice the rewme was youun bothe to oure fadris and to vs, and is kept til to dai.

17 Wherfor wyte ye, that tho lettris ben voide, whiche thilke Aaman sente vndur oure name.

18 For which greet trespas bothe he that ymagynede, and al his kynrede, hangith in iebatis bifor the yatis of this citee, that is, Susa; for not we, but God yeldide to hym that, that he desseruyde.

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19 Forsothe this comaundement, which we senden now, be set forth in alle citees, that it be leueful to Jewis to vse her lawis.

20 Whyche Jewis ye owen helpe, that thei moun sle hem, that maden hem silf redi to the deeth of Jewis, in the thrittenthe dai of the tweluethe monethe, which is clepyd Adar;

21 for Almyyti God turneth this dai of weilyng and morenyng in to ioye to hem.

22 Wherfor and ye han this dai among othere feeste daies, and halowe it with al gladnesse; that it be knowun aftirward,

23 that alle men, that obeien feithfuli to Persis, resseyuen worthi meed for feith; sotheli that thei, that setten tresoun to the rewme of hem, perischen for the felony.

24 Forsothe ech prouynce and citee, that wole not be parcenere of this solempnytee, perische bi swerd and fier; and be it doon awey so, that not oneli it be with out weie to men but also to beestis with outen ende, for ensaumple of dispisyng and vnobedience..

BOOKS OF WISDOM
(OR BOOKS OF POETRY)

THE BOOK OF JOB
Hebrew title: Sefer Iyob
Estimated Range of Dating: 550-450 B.C.

(The Book of Job (Hebrew: Iyob) is a book in the Ketuvim ("Writings") section of the Hebrew Bible (Tanakh), and the first poetic book in the Old Testament of the Christian Bible. Addressing the problem of theodicy – the vindication of the justice of God in the light of humanity's suffering – it is a rich theological work setting out a variety of perspectives. The language of Job stands out for its conservative spelling and for its exceptionally large number of words and forms not found elsewhere in the Bible. It is a masterpiece of wisdom, philosophy and literature.

Job appears in the 6th-century BC Book of Ezekiel as a man of antiquity renowned for his righteousness, and the author of the Book of Job has apparently chosen this legendary hero for his parable. Rabbinic tradition ascribes it to Moses, but scholars generally agree that it was written between the 6th and 5th centuries BC. The anonymous author was almost certainly an Israelite, although he has set his story outside Israel, in southern Edom or northern Arabia, and makes allusion to places as far apart as Mesopotamia and Egypt.

Job, Ecclesiastes and the Book of Proverbs belong to the genre of wisdom literature, sharing a perspective that they themselves call the "way of wisdom". Wisdom means both a way of thinking and a body of knowledge gained through such thinking, as well as the ability to apply it to life. It is attainable in part through human effort and in part as a gift from God, but never in its entirety – except by God. The three books share attitudes and assumptions but differ in their conclusions: Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Wisdom literature from Sumeria and Babylonia can be dated to the second millennium BC. Several texts from ancient Mesopotamia and Egypt offer parallels to Job, and while it is impossible to tell whether the author of Job was influenced by any of them, their existence suggests that he was the recipient of a long tradition of reflection on the existence of inexplicable suffering.)

JOOB (JOB) CHAPTER 1

1 A man, Joob bi name, was in the lond of Hus; and thilke man was symple, and riytful, and dredynge God, and goynge awey fro yuel.

2 And seuene sones and thre douytris weren borun to hym;

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3 and his possessioun was seuene thousynde of scheep, and thre thousynde of camels, and fyue hundrid yockis of oxis, and fyue hundrid of femal assis, and ful myche meynee; and thilke man was grete among alle men of the eest.

4 And hise sones yeden, and maden feestis bi housis, ech man in his day; and thei senten, and clepiden her thre sistris, that thei schulden ete, and drynke wiyn with hem.

5 And whanne the daies of feeste hadden passid in to the world, Joob sente to hem, and halewide hem, and he roos eerli, and offride brent sacrifices bi alle. For he seide, Lest perauenture my sones do synne, and curse God in her hertis. Joob dide so in alle daies.

6 Forsothe in sum day, whanne the sones of God weren comun to be present bifor the Lord, also Sathan cam among hem.

7 To whom the Lord seide, Fro whennus comest thou? Which answeride, and seide, Y haue cumpassid the erthe, and Y haue walkid thorouy it.

8 And the Lord seide to hym, Whether thou hast biholde my seruaunt Joob, that noon in erthe is lyik hym; he is a symple man, and riytful, and dredynge God, and goynge awei fro yuel?

9 To whom Sathan answeride, Whether Joob dredith God veynli?

10 Whethir thou hast not cumpassid hym, and his hows, and al his catel bi cumpas? Thou hast blessid the werkis of hise hondis, and hise possessioun encreesside in erthe.

11 But stretche forth thin hond a litil, and touche thou alle thingis whiche he hath in possessioun; if he cursith not thee in the face, bileue not to me.

12 Therfor the Lord seide to Sathan, Lo! alle thingis, whiche he hath, ben in thin hond; oneli stretche thou not forth thin hond in to hym. And Sathan yede out fro the face of the Lord.

13 Sotheli whanne in sum dai hise sones and douytris eeten, and drunken wiyn in the hows of her firste gendrid brothir,

14 a messanger cam to Job, whiche messanger seide, Oxis eriden, and femal assis weren lesewid bisidis tho;

15 and Sabeis felden yn, and token awey alle thingis, and smytiden the children with swerd; and Y aloone ascapide for to telle to thee.

16 And whanne he spak yit, anothir cam, and seide, Fier of God cam doun fro heuene, and wastide scheep, and children touchid; and Y aloone ascapide for to telle to thee.

17 But yit the while he spak, also anothir cam, and seide, Caldeis maden thre cumpenyes, and assailiden the camels, and token tho awei, and thei smytiden also the children with swerd; and Y aloone ascapide to telle to thee.

18 And yit he spak, and, lo! anothir entride, and seide, While thi sones and douytris eeten, and drunken wiyn in the hows of her firste gendrid brothir,

19 a greet wynde felde yn sudenli fro the coost of desert, and schook foure corneris of the hows, which felde doun, and oppresside thi children, and thei ben deed; and Y aloone fledde to telle to thee.

20 Thanne Joob roos, and to-rente hise clothis, and with pollid heed he felde doun on the erthe, and worschipide God,

21 and seide, Y yede nakid out of the wombe of my modir, Y schal turne ayen nakid thidur; the Lord yaf, the Lord took awei; as it pleside the Lord, so it is doon; the name of the Lord be blessid.

22 In alle these thingis Joob synnede not in hise lippis, nether spak ony fonned thing ayens God.

JOOB (JOB) CHAPTER 2

1 Forsothe it was doon, whanne in sum dai the sones of God weren comun, and stoden bifor the Lord, and Sathan was comun among hem, and stood in his siyt,

2 that the Lord seide to Sathan, Fro whennus comest thou? Which answeride, and seide, Y haue cumpassid the erthe, and Y haue go thury it.

3 And the Lord seide to Sathan, Whethir thou hast biholde my seruaunt Joob, that noon in erthe is lijk hym; he is a symple man, and riytful, and dredynge God, and goynge awei fro yuel, and yit holdynge innocence? But thou hast moued me ayens him, that Y schulde turmente hym in veyn.

4 To whom Sathan answeride, and seide, A man schal yyue skyn for skyn, and alle thingis that he hath for his lijf;

5 ellis sende thin hond, and touche his boon and fleisch, and thanne thou schalt se, that he schal curse thee in the face.

6 Therfor the Lord seide to Sathan, Lo! he is in thin hond; netheles kepe thou his lijf.

7 Therfor Sathan yede out fro the face of the Lord, and smoot Joob with a ful wickid botche fro the sole of the foot til to his top;

8 which Joob schauyde the quytere with a schelle, and sat in the dunghil.

9 Forsothe his wijf seide to hym, Dwellist thou yit in thi symplenesse? Curse thou God, and die.

10 And Joob seide, Thou hast spoke as oon of the fonned wymmen; if we han take goodis of the hond of the Lord, whi forsothe suffren we not yuels? In alle these thingis Joob synnede not in hise lippis.

11 Therfor thre frendis of Joob herden al the yuel, that hadde bifelde to hym, and camen ech man fro his place, Eliphath Temanytes, and Baldach Suythes, and Sophar Naamathites; for thei hadden seide togidere to hem silf, that thei wolden come togidere, and visite hym, and coumforte.

12 And whanne thei hadden reisid afer her iyen, thei knewen not hym; and thei crieden, and wepten, and to-renten her clothis, and spreynten dust on her heed in to heuene.

13 And thei saten with hym in the erthe seuene daies and seuene nyytis, and no man spak a word to hym; for thei sien, that his sorewe was greet.

JOOB (JOB) CHAPTER 3

1 Aftir these thingis Joob openyde his mouth,

2 and curside his dai, and seide, Perische the dai in which Y was borun,

3 and the nyyt in which it was seid, The man is conceyued.

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4 Thilke dai be turnede in to derknessis; God seke not it aboue, and be it not in mynde, nethir be it liytned with liyt.
5 Derknessis make it derk, and the schadewe of deeth and myist occupie it; and be it wlappid with bittirnesse.
6 Derk whirlwynde holde that niyt; be it not rikynyd among the daies of the yeer, nethir be it noumbrid among the monethes.
7 Thilke nyyt be soleyn, and not worthi of preisyng.
8 Curse thei it, that cursen the dai, that ben redi to reise Leuyathan.
9 Sterris be maad derk with the derknesse therof; abide it liyt, and se it not, nethir the bigynnyng of the morwetid risyng vp.
10 For it closide not the doris of the wombe, that bar me, nethir took awei yuels fro min iyen.
11 Whi was not Y deed in the wombe? whi yede Y out of the wombe, and perischide not anoon?
12 Whi was Y takun on knees? whi was Y suclid with teetis?
13 For now Y slepynge schulde be stille, and schulde reste in my sleep,
14 with kyngis, and consuls of erthe, that bilden to hem soleyn places;
15 ethir with prynces that han gold in possessioun, and fillen her housis with siluer;
16 ethir as a thing hid not borun Y schulde not stonde, ethir whiche conseyued sien not liyt.
17 There wickid men ceessiden of noise, and there men maad wery of strengthe restiden.
18 And sum tyme boundun togidere with out disese thei herden not the voys of the wrongful axere.
19 A litil man and greet man be there, and a seruaunt free fro his lord.
20 Whi is liyt youun to the wretche, and lijf to hem that ben in bitternesse of soule?
21 Whiche abiden deeth, and it cometh not;
22 as men diggynge out tresour and ioien greetly, whanne thei han founde a sepulcre?
23 Whi is liyt youun to a man, whos weie is hid, and God hath cumpassid hym with derknessis?
24 Bifore that Y ete, Y siyhe; and as of watir flowynge, so is my roryng.
25 For the drede, which Y dredde, cam to me; and that, that Y schamede, bifelde.
26 Whether Y dissymilide not? whether Y was not stille? whether Y restide not? and indignacioun cometh on me.

JOOB (JOB) CHAPTER 4

1 Forsothe Eliphat Themanytes answeride, and seide,
2 If we bigynnen to speke to thee, in hap thou schalt take it heuyli; but who may holde a word conseyued?
3 Lo! thou hast tauyt ful many men, and thou hast strengthid hondis maad feynt.
4 Thi wordis confermyden men doutynge, and thou coumfortidist knees tremblynge.
5 But now a wounde is comun on thee, and thou hast failid; it touchide thee, and thou art disturblid.
6 Where is thi drede, thi strengthe, and thi pacience, and the perfeccioun of thi weies?
7 Y biseche thee, haue thou mynde, what innocent man perischide euere, ethir whanne riytful men weren doon awei?
8 Certis rathir Y siy hem, that worchen wickidnesse, and sowen sorewis,
9 and repen tho, to haue perischid bi God blowynge, and to be wastid bi the spirit of his ire.
10 The roryng of a lioun, and the vois of a lionesse, and the teeth of whelpis of liouns ben al to-brokun.
11 Tigris perischide, for sche hadde not prey; and the whelpis of a lioun ben distried.
12 Certis an hid word was seid to me, and myn eere took as theueli the veynes of priuy noise therof.
13 In the hidousnesse of nyytis siyt, whanne heuy sleep is wont to occupie men,
14 drede and tremblyng helde me; and alle my boonys weren aferd.
15 And whanne the spirit yede in my presence, the heiris of my fleisch hadden hidousnesse.
16 Oon stood, whos chere Y knewe not, an ymage bifor myn iyen; and Y herde a vois as of softe wynd.
17 Whether a man schal be maad iust in comparisoun of God? ethir whethir a man schal be clennere than his Makere?
18 Lo! thei that seruen hym ben not stidefast; and he findith schrewidnesse in hise aungels.
19 Hou myche more thei that dwellen in housis of cley, that han an ertheli foundement, schulen be wastyd as of a mouyte.
20 Fro morewtid til to euentid thei schulen be kit doun; and for no man vndurstondith, thei schulen perische with outen ende.
21 Sotheli thei, that ben residue, schulen be takun awei; thei schulen die, and not in wisdom.

JOOB (JOB) CHAPTER 5

1 Therfor clepe thou, if ony is that schal answere thee, and turne thou to summe of seyntis.
2 Wrathfulnesse sleeth a fonned man, and enuye sleeth a litil child.
3 Y siy a fool with stidefast rote, and Y curside his feirnesse anoon.
4 Hise sones schulen be maad fer fro helthe, and thei schulen be defoulid in the yate, and noon schal be that schal delyuere hem.
5 Whos ripe corn an hungri man schal ete, and an armed man schal rauysche hym, and thei, that thirsten, schulen drynke hise richessis.
6 No thing is doon in erthe with out cause, and sorewe schal not go out of the erthe.
7 A man is borun to labour, and a brid to fliyt.
8 Wherfor Y schal biseche the Lord, and Y schal sette my speche to my God.
9 That makith grete thingis, and that moun not be souyt out, and wondurful thingis with out noumbre.
10 Which yyueth reyn on the face of erthe, and moistith alle thingis with watris.

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11 Which settith meke men an hiy, and reisith with helthe hem that morenen.
12 Which distrieth the thouytis of yuel willid men, that her hondis moun not fille tho thingis that thei bigunnen.
13 Which takith cautelouse men in the felnesse of hem, and distrieth the counsel of schrewis.
14 Bi dai thei schulen renne in to derknessis, and as in nyyt so thei schulen grope in myddai.
15 Certis God schal make saaf a nedi man fro the swerd of her mouth, and a pore man fro the hond of the violent, ethir rauynour.
16 And hope schal be to a nedi man, but wickidnesse schal drawe togidere his mouth.
17 Blessid is the man, which is chastisid of the Lord; therfor repreue thou not the blamyng of the Lord.
18 For he woundith, and doith medicyn; he smytith, and hise hondis schulen make hool.
19 In sixe tribulaciouns he schal delyuere thee, and in the seuenthe tribulacioun yuel schal not touche thee.
20 In hungur he schal delyuere thee fro deeth, and in batel fro the power of swerd.
21 Thou schalt be hid fro the scourge of tunge, and thou schalt not drede myseiste, ethir wretchidnesse, whanne it cometh.
22 In distriyng maad of enemyes and in hungur thou schalt leiye, and thou schalt not drede the beestis of erthe.
23 But thi couenaunt schal be with the stonys of erthe, and beestis of erthe schulen be pesible to thee.
24 And thou schalt wite, that thi tabernacle hath pees, and thou visitynge thi fairnesse schalt not do synne.
25 And thou schalt wite also, that thi seed schal be many fold, and thi generacioun schal be as an erbe of erthe.
26 In abundaunce thou schalt go in to the sepulcre, as an heep of wheete is borun in his tyme.
27 Lo! this is so, as we han souyt; which thing herd, trete thou in minde.

JOOB (JOB) CHAPTER 6

1 Forsothe Joob answeride, and seide,
2 Y wolde, that my synnes, bi whiche Y desseruede ire, and the wretchidnesse which Y suffre, weren peisid in a balaunce.
3 As the grauel of the see, this wretchidnesse schulde appere greuousere; wherfor and my wordis ben ful of sorewe.
4 For the arowis of the Lord ben in me, the indignacioun of whiche drynkith vp my spirit; and the dredis of the Lord fiyten ayens me.
5 Whether a feeld asse schal rore, whanne he hath gras? Ethir whether an oxe schal lowe, whanne he stondith byfor a ful cratche?
6 Ether whethir a thing vnsauery may be etun, which is not maad sauery bi salt? Ether whether ony man may taaste a thing, which tastid bryngith deeth? For whi to an hungri soule, yhe, bittir thingis semen to be swete; tho thingis whiche my soule nolde touche bifore, ben now my meetis for angwisch.
8 Who yyueth, that myn axyng come; and that God yyue to me that, that Y abide?
9 And he that bigan, al to-breke me; releesse he his hond, and kitte me doun?
10 And this be coumfort to me, that he turmente me with sorewe, and spare not, and that Y ayenseie not the wordis of the hooli.
11 For whi, what is my strengthe, that Y suffre? ethir which is myn ende, that Y do pacientli?
12 Nethir my strengthe is the strengthe of stoonus, nether my fleisch is of bras.
13 Lo! noon help is to me in me; also my meyneal frendis yeden awey fro me.
14 He that takith awei merci fro his frend, forsakith the drede of the Lord.
15 My britheren passiden me, as a stronde doith, that passith ruschyngli in grete valeis.
16 Snow schal come on hem, that dreden frost.
17 In the tyme wherynne thei ben scaterid, thei schulen perische; and as thei ben hoote, thei schulen be vnknyt fro her place.
18 The pathis of her steppis ben wlappid; thei schulen go in veyn, and schulen perische.
19 Biholde ye the pathis of Theman, and the weies of Saba; and abide ye a litil.
20 Thei ben schent, for Y hopide; and thei camen til to me, and thei ben hilid with schame.
21 Now ye ben comun, and now ye seen my wounde, and dreden.
22 Whether Y seide, Brynge ye to me, and yiue ye of youre catel to me? ethir,
23 Delyuere ye me fro the hond of enemy, and rauysche ye me fro the hond of stronge men?
24 Teche ye me, and Y schal be stille; and if in hap Y vnknew ony thing, teche ye me.
25 Whi han ye depraued the wordis of trewthe? sithen noon is of you, that may repreue me.
26 Ye maken redi spechis oneli for to blame, and ye bryngen forth wordis in to wynde.
27 Ye fallen in on a fadirles child, and enforsen to peruerte youre frend.
28 Netheles fille ye that, that ye han bigunne; yyue ye the eere, and se ye, whether Y lie.
29 Y biseche, answere ye with out strijf, and speke ye, and deme ye that, that is iust.
30 And ye schulen not fynde wickidnesse in my tunge, nethir foli schal sowne in my chekis.

JOOB (JOB) CHAPTER 7

1 Knyythod is lijf of man on erthe, and his daies ben as the daies of an hired man.
2 As an hert desireth schadowe, and as an hirede man abideth the ende of his werk;
3 so and Y hadde voide monethis, and Y noumbrede trauailous niytes to me.

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4 If Y schal slepe, Y schal seie, Whanne schal Y rise? and eft Y schal abide the euentid, and Y schal be fillid with sorewis til to derknessis.

5 Mi fleisch is clothid with rot, and filthis of dust; my skyn driede vp, and is drawun togidere.

6 My daies passiden swiftliere thanne a web is kit doun of a webstere; and tho daies ben wastid with outen ony hope.

7 God, haue thou mynde, for my lijf is wynde, and myn iye schal not turne ayen, that it se goodis.

8 Nethir the siyt of man schal biholde me; but thin iyen ben in me, and Y schal not be in deedli lijf.

9 As a cloude is wastid, and passith, so he that goith doun to helle, schal not stie;

10 nether schal turne ayen more in to his hows, and his place schal no more knowe hym.

11 Wherfor and Y schal not spare my mouth; Y schal speke in the tribulacioun of my spirit, Y schal talke togidere with the bitternesse of my soule.

12 Whether Y am the see, ethir a whal, for thou hast cumpassid me with prisoun?

13 If Y seie, My bed schal coumfort me, and Y schal be releeuyd, spekynge with me in my bed;

14 thou schalt make me aferd bi dremys, and thou schalt schake me with orrour, ethir hidousnesse, bi siytis.

15 Wherfor my soule chees hangyng, and my boonys cheesiden deth.

16 Y dispeiride, now Y schal no more lyue; Lord, spare thou me, for my daies ben nouyt.

17 What is a man, for thou magnifiest hym? ether what settist thou thin herte toward hym?

18 Thou visitist hym eerly, and sudeynli thou preuest hym.

19 Hou long sparist thou not me, nether suffrist me, that Y swolowe my spotele?

20 Y haue synned; A! thou kepere of men, what schal Y do to thee? Whi hast thou set me contrarie to thee, and Y am maad greuouse to my silf?

21 Whi doist thou not awei my sinne, and whi takist thou not awei my wickidnesse? Lo! now Y schal slepe in dust, and if thou sekist me eerli, Y schal not abide.

JOOB (JOB) CHAPTER 8

1 Sotheli Baldath Suytes answeride, and seide,

2 Hou longe schalt thou speke siche thingis? The spirit of the word of thi mouth is manyfold.

3 Whether God supplauntith, ethir disseyueth, doom, and whether Almyyti God distrieth that, that is iust?

4 Yhe, thouy thi sones synneden ayens hym, and he lefte hem in the hond of her wickidnesse;

5 netheles, if thou risist eerli to God, and bisechist Almyyti God, if thou goist clene and riytful,

6 anoon he schal wake fulli to thee, and schal make pesible the dwellyng place of thi ryytfulnesse;

7 in so miche that thi formere thingis weren litil, and that thi laste thingis be multiplied greetli.

8 For whi, axe thou the formere generacioun, and seke thou diligentli the mynde of fadris. For we ben men of yistirdai, and kunnen not; for oure daies ben as schadewe on the erthe.

10 And thei schulen teche thee, thei schulen speke to thee, and of her herte thei schulen bring forth spechis.

11 Whether a rusche may lyue with out moysture? ethir a spier may wexe with out watir?

12 Whanne it is yit in the flour, nethir is takun with hond, it wexeth drie bifor alle erbis.

13 So the weies of alle men, that foryeten God; and the hope of an ypocrite schal perische.

14 His cowardise schal not plese hym, and his trist schal be as a web of yreyns.

15 He schal leene, ether reste, on his hows, and it schal not stonde; he schal vndursette it, and it schal not rise togidere.

16 The rusche semeth moist, bifor that the sunne come; and in the risyng of the sunne the seed therof schal go out.

17 Rootis therof schulen be maad thicke on an heep of stoonys, and it schal dwelle among stoonys.

18 If a man drawith it out of his place, his place schal denye it, and schal seie, Y knowe thee not.

19 For this is the gladnesse of his weie, that eft othere ruschis springe out of the erthe.

20 Forsothe God schal not caste a wei a symple man, nethir schal dresse hond to wickid men;

21 til thi mouth be fillid with leiytir, and thi lippis with hertli song.

22 Thei that haten thee schulen be clothid with schenschip; and the tabernacle of wickid men schal not stonde.

JOOB (JOB) CHAPTER 9

1 Joob answeride, and seide, Verili Y woot, that it is so,

2 and that a man comparisound to God schal not be maad iust.

3 If he wole stryue with God, he may not answere to God oon for a thousynde.

4 He is wiys in herte, and strong in myyt; who ayenstood hym, and hadde pees?

5 Which bar hillis fro o place to anothir, and thei wisten not; whiche he distriede in his strong veniaunce.

6 Which stirith the erthe fro his place, and the pilers therof schulen be schakun togidere.

7 Which comaundith to the sunne, and it risith not; and he closith the sterris, as vndur a signet.

8 Which aloone stretchith forth heuenes, and goith on the wawis of the see.

9 Which makith Ariture, and Orionas, and Hiadas, that is, seuene sterris, and the innere thingis of the south.

10 Which makith grete thingis, and that moun not be souyt out, and wondurful thingis, of whiche is noon noumbre.

11 If he cometh to me, that is, bi his grace, Y schal not se hym; if he goith awey, that is, in withdrawynge his grace, Y schal not vndurstonde.

12 If he axith sodeynli, who schal answere to hym? ethir who may seie to hym, Whi doist thou so?

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13 God is he, whos wraththe no man may withstonde; and vndur whom thei ben bowid, that beren the world.

14 Hou greet am Y, that Y answere to hym, and speke bi my wordis with hym?

15 Which also schal not answere, thouy Y haue ony thing iust; but Y schal biseche my iuge.

16 And whanne he hath herd me inwardli clepynge, Y bileue not, that he hath herd my vois.

17 For in a whirlewynd he schal al to-breke me, and he schal multiplie my woundis, yhe, without cause.

18 He grauntith not, that my spirit haue reste, and he fillith me with bittirnesses.

19 If strengthe is souyt, he is moost strong; if equyte of doom is souyt, no man dar yelde witnessynge for me.

20 If Y wole make me iust, my mouth schal dampne me; if Y schal schewe me innocent, he schal preue me a schrewe.

21 Yhe, thouy Y am symple, my soule schal not knowe this same thing; and it schal anoye me of my lijf.

22 O thing is, which Y spak, he schal waste bi deth also the innocent and wickid man.

23 If he betith, sle he onys, and leiye he not of the peynes of innocent men.

24 The erthe is youun in to the hondis of the wickid; he hilith the face of iugis; that if he is not, who therfor is?

25 Mi daies weren swiftere than a corour; thei fledden, and sien not good.

26 Thei passiden as schippis berynge applis, as an egle fleynge to mete.

27 Whanne Y seie, Y schal not speke so; Y chaunge my face, and Y am turmentid with sorewe.

28 Y drede alle my werkis, witynge that thou woldist not spare the trespassour.

29 Sotheli if Y am also thus wickid, whi haue Y trauelid in veyn?

30 Thouy Y am waischun as with watris of snow, and thouy myn hondis schynen as moost cleene,

31 netheles thou schalt dippe me in filthis, and my clothis, that is, werkis, schulen holde me abhomynable.

32 Trewli Y schal not answere a man, which is lijk me; nether that may be herd euenli with me in doom.

33 Noon is, that may repreue euer eithir, and sette his hond in bothe.

34 Do he awei his yerde fro me, and his drede make not me aferd.

35 Y schal speke, and Y schal not drede hym; for Y may not answere dredynge.

JOOB (JOB) CHAPTER 10

1 Yt anoieth my soule of my lijf; Y schal lete my speche ayens me, Y schal speke in the bitternesse of my soule.

2 Y schal seie to God, Nyle thou condempne me; schewe thou to me, whi thou demest me so.

3 Whether it semeth good to thee, if thou falsli chalengist and oppressist me, the werk of thin hondis; and if thou helpist the counsel of wickid men?

4 Whethir fleischli iyen ben to thee, ethir, as a man seeth, also thou schalt se?

5 Whether thi daies ben as the daies of man, and thi yeeris ben as mannus tymes;

6 that thou enquere my wickidnesse, and enserche my synne?

7 And wite, that Y haue do no wickid thing; sithen no man is, that may delyuere fro thin hond?

8 Thin hondis han maad me, and han formed me al in cumpas; and thou castist me doun so sodeynli.

9 Y preye, haue thou mynde, that thou madist me as cley, and schalt brynge me ayen in to dust.

10 Whether thou hast not mylkid me as mylk, and hast cruddid me togidere as cheese?

11 Thou clothidist me with skyn and fleisch; thou hast ioyned me togidere with boonys and senewis.

12 Thou hast youe lijf and mercy to me, and thi visiting hath kept my spirit.

13 Thouy thou helist these thingis in thin herte, netheles Y woot, that thou hast mynde of alle thingis.

14 If Y dide synne, and thou sparidist me at an our; whi suffrist thou not me to be cleene of my wickidnesse?

15 And if Y was wickid, wo is to me; and if Y was iust, Y fillid with turment and wretchidnesse schal not reise the heed.

16 And if Y reise the heed for pride, thou schalt take me as a lionesse; and thou turnest ayen, and turmentist me wondirli.

17 Thou gaderist in store thi witnessis ayens me, and thou multipliest thin yre, that is, veniaunce, ayens me; and peynes holden knyythod in me.

18 Whi hast thou led me out of the wombe? And Y wolde, that Y were wastid, lest an iye schulde se me.

19 That Y hadde be, as if Y were not, and were translatid, ethir borun ouer, fro the wombe to the sepulcre.

20 Whether the fewnesse of my daies schal not be endid in schort? Therfor suffre thou me, that Y biweile a litil my sorewe,

21 bifor that Y go, and turne not ayen, to the derk lond, and hilid with the derknesse of deth, to the lond of wrecchidnesse and of derknessis;

22 where is schadewe of deeth, and noon ordre, but euerlastynge hidousnesse dwellith.

JOOB (JOB) CHAPTER 11

1 Forsothe Sophar Naamathites answeride, and seide,

2 Whether he, that spekith many thingis, schal not also here? ether whethir a man ful of wordis schal be maad iust?

3 Schulen men be stille to thee aloone? whanne thou hast scorned othere men, schalt thou not be ouercomun of ony man?

4 For thou seidist, My word is cleene, and Y am cleene in thi siyt.

5 And Y wolde, that God spak with thee, and openyde hise lippis to thee;

6 to schewe to thee the priuetees of wisdom, and that his lawe is manyfold, and thou schuldist vndurstonde, that thou art requirid of hym to paie myche lesse thingis, than thi wickidnesse disserueth.

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7 In hap thou schalt comprehende the steppis of God, and thou schalt fynde Almyyti God til to perfeccioun.

8 He is hiyere than heuene, and what schalt thou do? he is deppere than helle, and wherof schalt thou knowe?

9 His mesure is lengere than erthe, and brodere than the see.

10 If he distrieth alle thingis, ethir dryueth streitli in to oon, who schal ayenseie hym? Ethir who may seie to hym, Whi doest thou so?

11 For he knowith the vanyte of men; and whether he seynge byholdith not wickidnesse?

12 A veyn man is reisid in to pride; and gessith hym silf borun fre, as the colt of a wilde asse.

13 But thou hast maad stidefast thin herte, and hast spred abrood thin hondis to hym.

14 If thou doest awei fro thee the wickidnesse, which is in thin hond, and vnriytfulnesse dwellith not in thi tabernacle,

15 thanne thou schalt mowe reise thi face with out wem, and thou schalt be stidefast, and thou schalt not drede.

16 And thou schalt foryete wretchidnesse, and thou schalt not thenke of it, as of watris that han passid.

17 And as myddai schynynge it schal reise to thee at euentid; and whanne thou gessist thee wastid, thou schalt rise vp as the dai sterre.

18 And thou schalt haue trist, while hope schal be set forth to thee; and thou biried schalt slepe sikurli.

19 Thou schalt reste, and noon schal be that schal make thee aferd; and ful many men schulen biseche thi face.

20 But the iyen of wickid men schulen faile; and socour schal perische fro hem, and the hope of hem schal be abhominacyioun of soule.

JOOB (JOB) CHAPTER 12

1 Sotheli Joob answeride, and seide,

2 Therfor ben ye men aloone, that wisdom dwelle with you?

3 And to me is an herte, as and to you, and Y am not lowere than ye; for who knowith not these thingis, whiche ye knowen?

4 He that is scorned of his frend, as Y am, schal inwardli clepe God, and God schal here hym; for the symplenesse of a iust man is scorned.

5 A laumpe is dispisid at the thouytis of riche men, and the laumpe is maad redi to a tyme ordeyned.

6 The tabernaclis of robberis ben plenteuouse, ether ful of goodis; and boldli thei terren God to wraththe, whanne he hath youe alle thingis in to her hondis.

7 No wondur, ax thou beestis, and tho schulen teche thee; and axe thou volatilis of the eir, and tho schulen schewe to thee.

8 Speke thou to the erthe, and it schal answere thee; and the fischis of the see schulen telle tho thingis.

9 Who knowith not that the hond of the Lord made alle these thingis?

10 In whos hond the soule is of ech lyuynge thing, and the spirit, that is, resonable soule, of ech fleisch of man.

11 Whether the eere demeth not wordis, and the chekis of the etere demen sauour?

12 Wisdom is in elde men, and prudence is in myche tyme.

13 Wisdom and strengthe is at God; he hath counsel and vndurstondyng.

14 If he distrieth, no man is that bildith; if he schittith in a man, noon is that openith.

15 If he holdith togidere watris, alle thingis schulen be maad drie; if he sendith out tho watris, tho schulen distrie the erthe.

16 Strengthe and wisdom is at God; he knowith bothe hym that disseyueth and hym that is disseyued.

17 And he bryngith conselours in to a fonned eende, and iugis in to wondryng, ethir astonying.

18 He vnbindith the girdil of kyngis, and girdith her reynes with a coorde.

19 He ledith her prestis with out glorie, and he disseyueth the principal men, ethir counselours;

20 and he chaungith the lippis of sothefast men, and takith awei the doctrine of elde men.

21 He schedith out dispisyng on princes, and releeueth hem, that weren oppressid.

22 Which schewith depe thingis fro derknessis; and bryngith forth in to liyt the schadewe of deeth.

23 Which multiplieth folkis, and leesith hem, and restorith hem destried in to the hool.

24 Which chaungith the herte of princes of the puple of erthe; and disseyueth hem, that thei go in veyn out of the weie.

25 Thei schulen grope, as in derknessis, and not in liyt; and he schal make hem to erre as drunken men.

JOOB (JOB) CHAPTER 13

1 Lo! myn iye siy alle thingis, and myn eere herde; and Y vndurstood alle thingis.

2 Euene with youre kunnyng also Y kan, and Y am not lowere than ye.

3 But netheles Y schal speke to Almyyti God, and Y coueite to dispute with God;

4 and firste Y schewe you makeris of leesyng, and louyeris of weyward techyngis.

5 And Y wolde that ye weren stille, that ye weren gessid to be wise men.

6 Therfor here ye my chastisyngis; and perseyue ye the doom of my lippis.

7 Whether God hath nede to youre leesyng, that ye speke gilis for hym?

8 Whether ye taken his face, and enforsen to deme for God?

9 Ethir it schal plese hym, fro whom no thing mai be hid? Whether he as a man schal be disseyued with youre falsnessis?

10 He schal repreue you; for ye taken his face in hiddlis.

11 Anoon as he schal stire hym, he schal disturble you; and his drede schal falle on you.

12 Youre mynde schal be comparisound to aische; and youre nollis schulen be dryuun in to clei.

13 Be ye stille a litil, that Y speke, what euer thing the mynde hath schewid to me.

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14 Whi to-rende Y my fleischis with my teeth, and bere my lijf in myn hondis?
15 Yhe, thouy God sleeth me, Y schal hope in hym; netheles Y schal preue my weies in his siyt.
16 And he schal be my sauyour; for whi ech ypocrite schal not come in his siyt.
17 Here ye my word, and perseyue ye with eeris derke and harde figuratif spechis.
18 Yf Y schal be demed, Y woot that Y schal be foundun iust.
19 Who is he that is demed with me? Come he; whi am Y stille, and am wastid?
20 Do thou not to me twei thingis oneli; and thanne Y schal not be hid fro thi face.
21 Make thin hond fer fro me; and thi drede make not me aferd.
22 Clepe thou me, and Y schal answere thee; ethir certis Y schal speke, and thou schalt answere me.
23 Hou grete synnes and wickidnessis haue Y? Schewe thou to me my felonyes, and trespassis.
24 Whi hidist thou thi face, and demest me thin enemy?
25 Thou schewist thi myyt ayens a leef, which is rauyschid with the wynd; and thou pursuest drye stobil.
26 For thou writist bitternessis ayens me; and wolt waste me with the synnes of my yong wexynge age.
27 Thou hast set my foot in a stok, and thou hast kept alle my pathis; and thou hast biholde the steppis of my feet.
28 And Y schal be wastid as rot, and as a cloth, which is etun of a mouyte.

JOOB (JOB) CHAPTER 14

1 A man is borun of a womman, and lyueth schort tyme, and is fillid with many wretchidnessis.
2 Which goith out, and is defoulid as a flour; and fleeth as schadewe, and dwellith neuere perfitli in the same staat.
3 And gessist thou it worthi to opene thin iyen on siche a man; and to brynge hym in to doom with thee?
4 Who may make a man clene conseyued of vnclene seed? Whether not thou, which art aloone?
5 The daies of man ben schorte, the noumbre of his monethis is at thee; thou hast set, ethir ordeyned, hise termes, whiche moun not be passid.
6 Therfor go thou awey fro hym a litil, that is, bi withdrawyng of bodili lijf, that he haue reste; til the meede coueitid come, and his dai is as the dai of an hirid man.
7 A tree hath hope, if it is kit doun; and eft it wexith greene, and hise braunches spreden forth.
8 If the roote therof is eeld in the erthe, and the stok therof is nyy deed in dust;
9 it schal buriowne at the odour of watir, and it schal make heer, as whanne it was plauntid first.
10 But whanne a man is deed, and maad nakid, and wastid; Y preye, where is he?
11 As if watris goen awei fro the see, and a ryuer maad voide wexe drie,
12 so a man, whanne he hath slept, that is, deed, he schal not rise ayen, til heuene be brokun, that is, be maad newe; he schal not wake, nether he schal ryse togidere fro his sleep.
13 Who yiueth this to me, that thou defende me in helle, and that thou hide me, til thi greet veniaunce passe; and thou sette to me a tyme, in which thou haue mynde on me?
14 Gessist thou, whethir a deed man schal lyue ayen? In alle the daies, in whiche Y holde knyythod, now Y abide, til my chaungyng come.
15 Thou schalt clepe me, and Y schal answere thee; thou schalt dresse the riyt half, that is, blis, to the werk of thin hondis.
16 Sotheli thou hast noumbrid my steppis; but spare thou my synnes.
17 Thou hast seelid as in a bagge my trespassis, but thou hast curid my wickidnesse.
18 An hil fallynge droppith doun; and a rooche of stoon is borun ouer fro his place.
19 Watris maken stoonys holowe, and the erthe is wastid litil and litil bi waischyng a wey of watir; and therfor thou schalt leese men in lijk maner.
20 Thou madist a man strong a litil, that he schulde passe with outen ende; thou schalt chaunge his face, and schalt sende hym out.
21 Whether hise sones ben noble, ether vnnoble, he schal not vndurstonde.
22 Netheles his fleisch, while he lyueth, schal haue sorewe, and his soule schal morne on hym silf.

JOOB (JOB) CHAPTER 15

1 Forsothe Eliphat Themanytes answeride, and seide,
2 Whether a wise man schal answere, as spekynge ayens the wynd, and schal fille his stomac with brennyng, that is, ire?
3 For thou repreuest hym bi wordis, which is not lijk thee, and thou spekist that, that spedith not to thee.
4 As myche as is in thee, thou hast avoidid drede; and thou hast take awey preyeris bifor God.
5 For wickidnesse hath tauyt thi mouth, and thou suest the tunge of blasfemeris.
6 Thi tunge, and not Y, schal condempne thee, and thi lippis schulen answere thee.
7 Whether thou art borun the firste man, and art formed bifor alle little hillis?
8 Whether thou herdist the counsel of God, and his wisdom is lower than thou?
9 What thing knowist thou, whiche we knowen not? What thing vndurstondist thou, whiche we witen not?
10 Bothe wise men and elde, myche eldre than thi fadris, ben among vs.
11 Whether it is greet, that God coumforte thee? But thi schrewid wordis forbeden this.
12 What reisith thin herte thee, and thou as thenkynge grete thingis hast iyen astonyed?
13 What bolneth thi spirit ayens God, that thou brynge forth of thi mouth siche wordis?

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14 What is a man, that he be with out wem, and that he borun of a womman appere iust?
15 Lo! noon among hise seyntis is vnchaungable, and heuenes ben not cleene in his siyt.
16 How myche more a man abhomynable and vnprofitable, that drynkith wickidnesse as water?
17 I schal schewe to thee, here thou me; Y schal telle to thee that, that Y siy.
18 Wise men knoulechen, and hiden not her fadris.
19 To whiche aloone the erthe is youun, and an alien schal not passe bi hem.
20 A wickid man is proud in alle hise daies; and the noumbre of hise yeeris and of his tirauntrie is vncerteyn.
21 The sown of drede is euere in hise eeris, and whanne pees is, he supposith euere tresouns.
22 He bileueth not that he may turne ayen fro derknessis to liyt; and biholdith aboute on ech side a swerd.
23 Whanne he stirith hym to seke breed, he woot, that the dai of derknessis is maad redi in his hond.
24 Tribulacioun schal make hym aferd, and angwisch schal cumpas hym, as a kyng which is maad redi to batel.
25 For he helde forth his hond ayens God, and he was maad strong ayens Almyyti God.
26 He ran with neck reisid ayens God, and he was armed with fat nol.
27 Fatnesse, that is, pride comyng forth of temporal aboundaunce, hilide his face, that is, the knowyng of vndurstondyng, and outward fatnesse hangith doun of his sidis.
28 He schal dwelle in desolat citees, and in deseert, ethir forsakun, housis, that ben turned in to biriels.
29 He schal not be maad riche, nether his catel schal dwelle stidefastli; nether he schal sende his roote in the erthe,
30 nether he schal go awei fro derknessis. Flawme schal make drie hise braunchis, and he schal be takun a wey bi the spirit of his mouth.
31 Bileue he not veynli disseyued bi errour, that he schal be ayenbouyt bi ony prijs.
32 Bifor that hise daies ben fillid, he schal perische, and hise hondis schulen wexe drye;
33 he schal be hirt as a vyne in the firste flour of his grape, and as an olyue tre castinge awei his flour.
34 For the gaderyng togidere of an ipocrite is bareyn, and fier schal deuoure the tabernaclis of hem, that taken yiftis wilfuli.
35 He conseyuede sorewe, and childide wickidnesse, and his wombe makith redi tretcheries.

JOOB (JOB) CHAPTER 16

1 Forsothe Joob answeride, and seide, Y herde ofte siche thingis;
2 alle ye ben heuy coumfortouris.
3 Whether wordis ful of wynd schulen haue an ende? ether ony thing is diseseful to thee, if thou spekist?
4 Also Y myyte speke thingis lijk to you, and Y wolde, that youre soule were for my soule;
5 and Y wolde coumfort you by wordis, and Y wolde moue myn heed on you;
6 Y wolde make you stronge bi my mouth, and Y wolde moue lippis as sparynge you.
7 But what schal Y do? If Y speke, my sorewe restith not; and if Y am stille, it goith not awei fro me.
8 But now my sorewe hath oppressid me, and alle my lymes ben dryuun in to nouyt.
9 My ryuelyngis seien witnessyng ayens me, and a fals spekere is reisid ayens my face, and ayenseith me.
10 He gaderide togidere his woodnesse in me, and he manaasside me, and gnastide ayens me with his teeth; myn enemye bihelde me with ferdful iyen.
11 Thei openyden her mouthis on me, and thei seiden schenschip, and smytiden my cheke; and thei ben fillid with my peynes.
12 God hath closid me togidere at the wickid, and hath youe me to the hondis of wickid men.
13 Y thilke riche man and famouse sum tyme, am al to brokun sudeynli; he helde my nol; he hath broke me, and hath set me as in to a signe.
14 He hath cumpasside me with hise speris, he woundide togidere my leendis; he sparide not, and schedde out myn entrails in to the erthe.
15 He beet me with wounde on wounde; he as a giaunt felde in on me.
16 Y sewide togidere a sak on my skyn; and Y hilide my fleisch with aische.
17 My face bolnyde of wepynge, and myn iyeliddis wexiden derke.
18 Y suffride these thingis with out wickidnesse of myn hond, that is, werk, whanne Y hadde cleene preieris to God.
19 Erthe, hile thou not my blood, and my cry fynde not in thee a place of hidyng.
20 For, lo! my witnesse is in heuene; and the knowere of my consience is in hiye places.
21 A! my frendis, ful of wordis, myn iye droppith to God.
22 And Y wolde, that a man were demed so with God, as the sone of man is demed with his felowe.
23 For lo! schorte yeeris passen, and Y go a path, bi which Y schal not turne ayen.

JOOB (JOB) CHAPTER 17

1 Mi spirit schal be maad feble; my daies schulen be maad schort, and oneli the sepulcre is left to me.
2 Y have not synned, and myn iye dwellith in bittirnessis.
3 Lord, delyuere thou me, and sette thou me bisidis thee; and the hond of ech fiyte ayens me.
4 Thou hast maad the herte of hem fer fro doctryn, ethir knowyng of treuthe; therfor thei schulen not be enhaunsid.
5 He bihetith prey to felowis, and the iyen of hise sones schulen faile.
6 He hath set as in to a prouerbe of the comyn puple, and his saumple bifor hem.
7 Myn iye dasewide at indignacioun; and my membris ben dryuun as in to nouyt.

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8 Iust men schulen wondre on this thing; and an innocent schal be reisid ayens an ypocrite.
9 And a iust man schal holde his weie, and he schal adde strengthe to clene hondis.
10 Therfor alle ye be conuertid, and come ye; and Y schal not fynde in you ony wiys man.
11 My daies ben passid; my thouytis ben scaterid, turmentynge myn herte.
12 Tho han turned the nyyt in to day; and eft aftir derknessis hope liyt.
13 If Y susteyne, ether suffre pacientli, helle is myn hous; and Y haue arayede my bed in derknessis.
14 Y seide to rot, Thou art my fadur; and to wormes, Ye ben my modir and my sister.
15 Therfor where is now myn abidyng? and who biholdith my pacience?
16 Alle my thingis schulen go doun in to deppeste helle; gessist thou, whether reste schal be to me, nameli there.

JOOB (JOB) CHAPTER 18

1 Forsothe Baldach Suythes answeride, and seide,
2 Til to what ende schalt thou booste with wordis? Vndurstonde thou first, and so speke we.
3 Whi ben we arettid as beestis, and han we be foule bifor thee?
4 What leesist thou thi soule in thi woodnes? Whether the erthe schal be forsakun for thee, and hard stoonys schulen be borun ouer fro her place?
5 Whethir the liyt of a wickid man schal not be quenchid; and the flawme of his fier schal not schyne?
6 Liyt schal wexe derke in his tabernacle; and the lanterne, which is on hym, schal be quenchid.
7 The steppis of his vertu schulen be maad streit; and his counsel schal caste hym doun.
8 For he hath sent hise feet in to a net; and he goith in the meschis therof.
9 His foot schal be holdun with a snare; and thirst schal brenne out ayens hym.
10 The foot trappe of hym is hid in the erthe, and his snare on the path.
11 Dredis schulen make hym aferd on ech side, and schulen biwlappe hise feet.
12 His strengthe be maad feble bi hungur; and pouert asaile hise ribbis.
13 Deuoure it the fairnesse of his skyn; the firste gendrid deth waste hise armes.
14 His trist be takun awei fro his tabernacle; and perischyng, as a kyng, aboue trede on hym.
15 The felowis of hym that is not, dwelle in his tabernacle; brymston be spreynt in his tabernacle.
16 The rootis of hym be maad drie bynethe; sotheli his ripe corn be al to-brokun aboue.
17 His mynde perische fro the erthe; and his name be not maad solempne in stretis.
18 He schal put hym out fro liyt in to derknessis; and he schal bere hym ouer fro the world.
19 Nethir his seed nether kynrede schal be in his puple, nether ony relifs in hise cuntreis.
20 The laste men schulen wondre in hise daies; and hidousnesse schal asaile the firste men.
21 Therfor these ben the tabernaclis of a wickid man; and this is the place of hym, that knowith not God.

JOOB (JOB) CHAPTER 19

1 Forsothe Joob answeride, and seide, Hou long turmente ye my soule,
2 and al to-breken me with wordis?
3 Lo! ten sithis ye schenden me, and ye ben not aschamed, oppressynge me.
4 Forsothe and if Y koude not, myn vnkynnyng schal be with me.
5 And ye ben reisid ayens me, and repreuen me with my schenschipis.
6 Nameli now vndurstonde ye, that God hath turmentid me not bi euene doom, and hath cumpassid me with hise betyngis.
7 Lo! Y suffrynge violence schal crye, and no man schal here; Y schal crye loude, and noon is that demeth.
8 He bisette aboute my path, and Y may not go; and he settide derknessis in my weie.
9 He hath spuylid me of my glorye, and hath take awey the coroun fro myn heed.
10 He hath distried me on ech side, and Y perischide; and he hath take awei myn hope, as fro a tre pullid vp bi the roote.
11 His stronge veniaunce was wrooth ayens me; and he hadde me so as his enemye.
12 Hise theues camen togidere, and maden to hem a wei bi me; and bisegiden my tabernacle in cumpas.
13 He made fer my britheren fro me; and my knowun as aliens yeden awei fro me.
14 My neiyboris forsoken me; and thei that knewen me han foryete me.
15 The tenauntis of myn hows, and myn handmaydis hadden me as a straunger; and Y was as a pilgrym bifor her iyen.
16 Y clepide my seruaunt, and he answeride not to me; with myn owne mouth Y preiede hym.
17 My wijf wlatide my breeth; and Y preiede the sones of my wombe.
18 Also foolis dispisiden me; and whanne Y was goon awei fro hem, thei bacbitiden me.
19 Thei, that weren my counselouris sum tyme, hadden abhomynacioun of me; and he, whom Y louede moost, was aduersarie to me.
20 Whanne fleischis weren wastid, my boon cleuyde to my skyn; and oneli lippis ben left aboute my teeth.
21 Haue ye merci on me, haue ye merci on me, nameli, ye my frendis; for the hond of the Lord hath touchid me.
22 Whi pursuen ye me, as God pursueth; and ben fillid with my fleischis?
23 Who yyueth to me, that my wordis be writun? Who yyueth to me,

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24 that tho be writun in a book with an yrun poyntil, ethir with a plate of leed; ethir with a chisel be grauun in a flynt?
25 For Y woot, that myn ayenbiere lyueth, and in the laste dai Y schal rise fro the erthe;
26 and eft Y schal be cumpassid with my skyn, and in my fleisch Y schal se God, my sauyour.
27 Whom Y my silf schal se, and myn iyen schulen biholde, and not an other man. This myn hope is kept in my bosum.
28 Whi therfor seien ye now, Pursue we hym, and fynde we the roote of a word ayens hym?
29 Therfor fle ye fro the face of the swerd; for the swerd is the vengere of wickidnessis, and wite ye, that doom schal be.

JOOB (JOB) CHAPTER 20

1 Forsothe Sophar Naamathites answeride, and seide,
2 Therfor my thouytis dyuerse comen oon aftir anothir; and the mynde is rauyischid in to dyuerse thingis.
3 Y schal here the techyng, bi which thou repreuest me; and the spirit of myn vndurstondyng schal answere me.
4 Y woot this fro the bigynnyng, sithen man was set on erthe,
5 that the preisyng of wickid men is schort, and the ioie of an ypocrite is at the licnesse of a poynt.
6 Thouy his pride stieth in to heuene, and his heed touchith the cloudis,
7 he schal be lost in the ende, as a dunghil; and, thei that sien hym, schulen seie, Where is he?
8 As a dreem fleynge awei he schal not be foundun; he schal passe as a nyytis siyt.
9 The iye that siy hym schal not se; and his place schal no more biholde him.
10 Hise sones schulen be al to-brokun with nedynesse; and hise hondis schulen yelde to hym his sorewe.
11 Hise boonys schulen be fillid with the vices of his yong wexynge age; and schulen slepe with hym in dust.
12 For whanne yuel was swete in his mouth, he hidde it vndur his tunge.
13 He schal spare it, and schal not forsake it; and schal hide in his throte.
14 His breed in his wombe schal be turned in to galle of snakis withynne.
15 He schal spue out the richessis, whiche he deuouride; and God schal drawe tho ritchessis out of his wombe.
16 He schal souke the heed of snakis; and the tunge of an addre schal sle hym.
17 Se he not the stremys of the flood of the stronde, of hony, and of botere.
18 He schal suffre peyne for alle thingis whiche he hath do, netheles he schal not be wastid; aftir the multitude of his fyndyngis, so and he schal suffre.
19 For he brake, and made nakid the hows of a pore man; he rauyschide, and bildide it not.
20 And his wombe was not fillid; and whanne he hath that, that he couetide, he may not holde in possessioun.
21 No thing lefte of his mete; and therfor no thing schal dwelle of his goodis.
22 Whanne he is fillid, he schal be maad streit; he schal be hoot, and alle sorewe schal falle in on hym.
23 Y wolde, that his wombe be fillid, that he sende out in to hym the ire of his strong veniaunce, and reyne his batel on hym.
24 He schal fle yrun armuris, and he schal falle in to a brasun boowe.
25 Led out, and goynge out of his schethe, and schynynge, ether smytinge with leit, in to his bittirnesse; orrible fendis schulen go, and schulen come on hym.
26 Alle derknessis ben hid in hise priuytees; fier, which is not teendid, schal deuoure hym; he schal be turmentid left in his tabernacle.
27 Heuenes schulen schewe his wickidnesse; and erthe schal rise togidere ayens hym.
28 The seed of his hows schal be opyn; it schal be drawun doun in the dai of the strong veniaunce of the Lord.
29 This is the part of a wickid man, which part is youun of God, and the eritage of hise wordis of the Lord.

JOOB (JOB) CHAPTER 21

1 Forsothe Joob answeride, and seide,
2 Y preye, here ye my wordis, and do ye penaunce.
3 Suffre ye me, that Y speke; and leiye ye aftir my wordis, if it schal seme worthi.
4 Whether my disputyng is ayens man, that skilfuli Y owe not to be sori?
5 Perseyue ye me, and be ye astonyed; and sette ye fyngur on youre mouth.
6 And whanne Y bithenke, Y drede, and tremblyng schakith my fleisch.
7 Whi therfor lyuen wickid men? Thei ben enhaunsid, and coumfortid with richessis.
8 Her seed dwellith bifor hem; the cumpeny of kynesmen, and of sones of sones dwellith in her siyt.
9 Her housis ben sikur, and pesible; and the yerde of God is not on hem.
10 The cow of hem conseyuede, and caluede not a deed calf; the cow caluyde, and is not priued of hir calf.
11 Her litle children goen out as flockis; and her yonge children maken fulli ioye with pleies.
12 Thei holden tympan, and harpe; and ioien at the soun of orgun.
13 Thei leden in goodis her daies; and in a point thei goen doun to hellis.
14 Whiche men seiden to God, Go thou awei fro us; we nylen the kunnyng of thi weies.
15 Who is Almiyti God, that we serue him? and what profitith it to vs, if we preien him?
16 Netheles for her goodis ben not in her hond, that is, power, the counsel of wickid men be fer fro me.
17 Hou ofte schal the lanterne of wickid men be quenchid, and flowing schal come on hem, and God schal departe the sorewis of his stronge veniaunce?
18 Thei schulen be as chaffis bifor the face of the wynd; and as a deed sparcle, whiche the whirlewynd scaterith abrood.

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19 God schal kepe the sorewe of the fadir to hise sones; and whanne he hath yoldun, thanne he schal wite.
20 Hise iyen schulen se her sleyng; and he schal drynke of the stronge veniaunce of Almyyti God.
21 For whi what perteyneth it to hym of his hows aftir hym, thouy the noumbre of his monethis be half takun awey?
22 Whether ony man schal teche God kunnyng, which demeth hem that ben hiye?
23 This yuel man dieth strong and hool, riche and blesful, that is, myrie.
24 Hise entrails ben ful of fatnesse; and hise boonys ben moistid with merowis.
25 Sotheli anothir wickid man dieth in the bittirnesse of his soule, and with outen ony richessis.
26 And netheles thei schulen slepe togidere in dust, and wormes schulen hile hem.
27 Certis Y knowe youre wickid thouytis, and sentensis ayens me.
28 For ye seien, Where is the hows of the prince? and where ben the tabernaclis of wickid men?
29 Axe ye ech of the weie goeris; and ye schulen knowe, that he vndurstondith these same thingis,
30 that an yuel man schal be kept in to the dai of perdicioun, and schal be led to the dai of woodnesse.
31 Who schal repreue hise weies bifor hym? and who schal yelde to hym tho thingis, whiche he hath doon?
32 He schal be led to the sepulcris; and he schal wake in the heep of deed men.
33 He was swete to the stoonys, ether filthis, of helle; and drawith ech man aftir hym, and vnnoumbrable men bifor him.
34 Hou therfor coumforten ye me in veyn, sithen youre answeris ben schewid to repugne to treuthe?

JOOB (JOB) CHAPTER 22

1 Forsothe Eliphat Themanytes answeride, and seide,
2 Whether a man, yhe, whanne he is of perfit kunnyng, mai be comparisound to God?
3 What profitith it to God, if thou art iust? ethir what schalt thou yyue to hym, if thi lijf is without wem?
4 Whether he schal drede, and schal repreue thee, and schal come with thee in to doom,
5 and not for thi ful myche malice, and thi wickidnessis with out noumbre, these peynes bifelden iustli to thee?
6 For thou hast take awei with out cause the wed of thi britheren; and hast spuylid nakid men of clothis.
7 Thou yauest not watir to the feynt man; and thou withdrowist breed fro the hungri man.
8 In the strengthe of thin arm thou haddist the lond in possessioun; and thou moost myyti heldist it.
9 Thou leftist widewis voide; and al to-brakist the schuldris of fadirles children.
10 Therfor thou art cumpassid with snaris; and sodeyn drede disturblith thee.
11 And thou gessidist, that thou schuldist not se derknessis; and that thou schuldist not be oppressid with the fersnesse of watris flowyng.
12 Whether thou thenkist, that God is hiyere than heuene, and is enhaunsid aboue the coppe of sterris?
13 And thou seist, What sotheli knowith God? and, He demeth as bi derknesse.
14 A cloude is his hidyng place, and he biholdith not oure thingis, and he goith aboute the herris of heuene.
15 Whether thou coueitist to kepe the path of worldis, which wickid men han ofte go?
16 Whiche weren takun awei bifor her tyme, and the flood distriede the foundement of hem.
17 Whiche seiden to God, Go thou awei fro vs; and as if Almyyti God may do no thing, thei gessiden hym,
18 whanne he hadde fillid her housis with goodis; the sentence of whiche men be fer fro me.
19 Iust men schulen se, and schulen be glad; and an innocent man schal scorne hem.
20 Whether the reisyng of hem is not kit doun, and fier schal deuoure the relifs of hem?
21 Therfor assente thou to God, and haue thou pees; and bi these thingis thou schalt haue best fruytis.
22 Take thou the lawe of his mouth, and sette thou hise wordis in thin herte.
23 If thou turnest ayen to Almyyti God, thou schalt be bildid; and thou schalt make wickidnesse fer fro thi tabernacle.
24 He schal yyue a flynt for erthe, and goldun strondis for a flynt.
25 And Almyyti God schal be ayens thin enemyes; and siluer schal be gaderid togidere to thee.
26 Thanne on Almyyti God thou schalt flowe with delicis; and thou schalt reise thi face to God.
27 Thou schalt preye hym, and he schal here thee; and thou schalt yelde thi vowis.
28 Thou schalt deme a thing, and it schal come to thee; and lyyt schal schyne in thi weies.
29 For he that is mekid, schal be in glorie; and he that bowith doun hise iyen, schal be saued.
30 An innocent schal be saued; sotheli he schal be saued in the clennesse of hise hondis.

JOOB (JOB) CHAPTER 23

1 Sotheli Joob answeride, and seide,
2 Now also my word is in bitternesse, and the hond of my wounde is agreggid on my weilyng.
3 Who yyueth to me, that Y knowe, and fynde hym, and come til to his trone?
4 Y schal sette doom bifor hym, and Y schal fille my mouth with blamyngis;
5 that Y kunne the wordis, whiche he schal answere to me, and that Y vnderstonde, what he schal speke to me.
6 Y nyle, that he stryue with me bi greet strengthe, nether oppresse me with the heuynesse of his greetnesse.

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7 Sette he forth equite ayens me, and my doom come perfitli to victorie.
8 If Y go to the eest, God apperith not; if Y go to the west, Y schal not vndurstonde hym; if Y go to the left side,
9 what schal Y do? Y schal not take hym; if Y turne me to the riyt side, Y schal not se hym.
10 But he knowith my weie, and he schal preue me as gold, that passith thorouy fier.
11 My foot suede hise steppis; Y kepte his weie, and Y bowide not awey fro it.
12 Y yede not awei fro the comaundementis of hise lippis; and Y hidde in my bosum the wordis of his mouth.
13 For he is aloone, and no man may turne awei hise thouytis; and what euer thing he wolde, his wille dide this thing.
14 Whanne he hath fillid his wille in me, also many othere lijk thingis ben redi to hym.
15 And therfor Y am disturblid of his face, and Y biholdynge hym am anguyschid for drede.
16 God hath maad neische myn herte, and Almyyti God hath disturblid me.
17 For Y perischide not for derknessis neiyynge; nethir myist hilide my face.

JOOB (JOB) CHAPTER 24

1 Tymes ben not hid fro Almyyti God; sotheli thei that knowen hym, knowen not hise daies.
2 Othere men turneden ouer the termes of neiyboris eritage, thei token awei flockis, and fedden tho.
3 Thei driueden awei the asse of fadirlesse children, and token awei the cow of a widewe for a wed.
4 Thei distrieden the weie of pore men, and thei oppressiden togidere the mylde men of erthe.
5 Othere men as wielde assis in deseert goon out to her werk; and thei waken to prey, and bifor maken redy breed to her children.
6 Thei kitten doun a feeld not hern, and thei gaderen grapis of his vyner, whom thei han oppressid bi violence.
7 Thei leeuen men nakid, and taken awei the clothis, to whiche men is noon hiling in coold;
8 whiche men the reynes of munteyns weeten, and thei han noon hilyng, and biclippen stoonys.
9 Thei diden violence, and robbiden fadirles and modirles children; and thei spuyliden, ether robbiden, the comynte of pore men.
10 Thei token awey eeris of corn fro nakid men, and goynge with out cloth, and fro hungry men.
11 Thei weren hid in myddai among the heepis of tho men, that thirsten, whanne the presses ben trodun.
12 Thei maden men of citees to weile, and the soulis of woundid men schulen crye; and God suffrith it not to go awei vnpunyschid.
13 Thei weren rebel to liyt; thei knewen not the weyes therof, nether thei turneden ayen bi the pathis therof.
14 A mansleere risith ful eerli, and sleeth a nedi man, and a pore man; sotheli bi nyyt he schal be as a nyyt theef.
15 The iye of avouter kepith derknesse, and seith, An yye schal not se me; and he schal hile his face.
16 Thei mynen housis in derknessis, as thei seiden togidere to hem silf in the dai; and thei knewen not liyt.
17 If the morewtid apperith sudeynli, thei demen the schadewe of deth; and so thei goon in derknessis as in liyt.
18 He is vnstablere than the face of the water; his part in erthe be cursid, and go he not bi the weie of vyneris.
19 Passe he to ful greet heete fro the watris of snowis, and the synne of hym til to hellis.
20 Merci foryete hym; his swetnesse be a worm; be he not in mynde, but be he al to-brokun as a tre vnfruytful.
21 For he fedde the bareyn, and hir that childith not, and he dide not wel to the widewe.
22 He drow doun stronge men in his strengthe; and whanne he stondith in greet state, he schal not bileue to his lijf.
23 God yaf to hym place of penaunce, and he mysusith that in to pride; for the iyen of God ben in the weies of that man.
24 Thei ben reisid at a litil, and thei schulen not stonde; and thei schulen be maad low as alle thingis, and thei schulen be takun awei; and as the hyynessis of eeris of corn thei schulen be al to-brokun.
25 That if it is not so, who may repreue me, that Y liede, and putte my wordis bifor God?

JOOB (JOB) CHAPTER 25

1 Forsothe Baldach Suytes answeride, and seide,
2 Power and drede is anentis hym, that is, God, that makith acordyng in hise hiye thingis.
3 Whether noumbre is of hise knyytis? and on whom schyneth not his liyt?
4 Whether a man comparisound to God mai be iustified, ether borun of a womman mai appere cleene?
5 Lo! also the moone schyneth not, and sterris ben not cleene in his siyt;
6 hou miche more a man rot, and the sone of a man a worm, is vncleene and vile, if he is comparisound to God.

JOOB (JOB) CHAPTER 26

1 Forsothe Joob answeride, and seide, Whos helpere art thou?
2 whether of the feble, and susteyneste the arm of hym, which is not strong?
3 To whom hast thou youe counsel? In hap to hym that hath not wisdom; and thou hast schewid ful myche prudence.
4 Ether whom woldist thou teche? whether not hym, that made brething?
5 Lo! giauntis weilen vnder watris, and thei that dwellen with hem.
6 Helle is nakid bifor hym, and noon hilyng is to perdicioun.
7 Which God stretchith forth the north on voide thing, and hangith the erthe on nouyt.
8 Which God byndith watris in her cloudis, that tho breke not out togidere dounward.

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9 Whych God holdith the cheer of his seete, and spredith abrood theron his cloude.
10 He hath cumpassid a terme to watris, til that liyt and derknessis be endid.
11 The pilers of heuene tremblen, and dreden at his wille.
12 In the strengthe of hym the sees weren gaderid togidere sudeynly, and his prudence smoot the proude.
13 His spiryt ournede heuenes, and the crokid serpent was led out bi his hond, ledynge out as a mydwijf ledith out a child.
14 Lo! these thingis ben seid in partie of hise weyes; and whanne we han herd vnnethis a litil drope of his word, who may se the thundur of his greetnesse?

JOOB (JOB) CHAPTER 27

1 Also Joob addide, takynge his parable, and seide,
2 God lyueth, that hath take awey my doom, and Almyyti God, that hath brouyt my soule to bitternesse.
3 For as long as breeth is in me, and the spirit of God is in my nose thirlis,
4 my lippis schulen not speke wickidnesse, nether my tunge schal thenke a leesyng.
5 Fer be it fro me, that Y deme you iust; til Y faile, Y schal not go awei fro myn innocence.
6 Y schal not forsake my iustifiyng, which Y bigan to holde; for myn herte repreueth me not in al my lijf.
7 As my wickid enemy doth; myn aduersarie is as wickid.
8 For what is the hope of an ypocrite, if he rauyschith gredili, and God delyuerith not his soule?
9 Whether God schal here the cry of hym, whanne angwisch schal come on hym?
10 ether whether he may delite in Almyyti God, and inwardli clepe God in al tyme?
11 Y schal teche you bi the hond of God, what thingis Almyyti God hath; and Y schal not hide.
12 Lo! alle ye knowen, and what speken ye veyn thingis with out cause?
13 This is the part of a wickid man anentis God, and the eritage of violent men, ether rauenours, whiche thei schulen take of Almyyti God.
14 If hise children ben multiplied, thei schulen be slayn in swerd; and hise sones sones schulen not be fillid with breed.
15 Thei, that ben residue of hym, schulen be biried in perischyng; and the widewis of hym schulen not wepe.
16 If he gaderith togidere siluer as erthe, and makith redi clothis as cley;
17 sotheli he made redi, but a iust man schal be clothid in tho, and an innocent man schal departe the siluer.
18 As a mouyte he hath bildid his hous, and as a kepere he made a schadewyng place.
19 A riche man, whanne he schal die, schal bere no thing with hym; he schal opene hise iyen, and he schal fynde no thing.
20 Pouert as water schal take hym; and tempeste schal oppresse hym in the nyyt.
21 Brennynge wynd schal take hym, and schal do awei; and as a whirlewynd it schal rauysche hym fro his place.
22 He schal sende out turmentis on hym, and schal not spare; he fleynge schal fle fro his hond.
23 He schal streyne hise hondis on him, and he schal hisse on hym, and schal biholde his place.

JOOB (JOB) CHAPTER 28

1 Siluer hath bigynnyngis of his veynes; and a place is to gold, in which it is wellid togidere.
2 Irun is takun fro erthe, and a stoon resolued, ethir meltid, bi heete, is turned in to money.
3 God hath set tyme to derknessis, and he biholdith the ende of alle thingis.
4 Also a stronde departith a stoon of derknesse, and the schadewe of deth, fro the puple goynge in pilgrymage; it departith tho hillis, whiche the foot of a nedi man foryat, and hillis with out weie.
5 The erthe, wher of breed cam forth in his place, is destried bi fier.
6 The place of saphir ben stoonys therof, and the clottis therof ben gold.
7 A brid knewe not the weie, and the iye of a vultur, ethir rauenouse brid, bihelde it not.
8 The sones of marchauntis tretiden not on it, and a lyonesse passide not therbi.
9 God stretchide forth his hond to a flynt; he distriede hillis fro the rootis.
10 He hewide doun ryuers in stoonys; and his iye siy al precious thing.
11 And he souyte out the depthis of floodis; and he brouyte forth hid thingis in to liyt.
12 But where is wisdom foundun, and which is the place of vndurstondyng?
13 A man noot the prijs therof, nether it is foundun in the lond of men lyuynge swetli, ether delicatli.
14 The depthe of watris seith, It is not in me; and the see spekith, It is not with me.
15 Gold ful cleene schal not be youun for wisdom, nether siluer schal be weied in the chaungyng therof.
16 It schal not be comparysound to the died colours of Iynde, not to the moost preciouse stoon of sardius, nether to saphir.
17 Nether gold, nether glas schal be maad euene worth therto;
18 and hiye and fer apperynge vessels of gold schulen not be chaungid for wisdom, nether schulen be had in mynde in comparisoun therof. Forsothe wisdom is drawun of pryuy thingis;
19 topasie of Ethiope schal not be maad euene worth to wisdom, and moost preciouse diyngis schulen not be set togidere in prijs, ether comparisound, therto.
20 Therfor wherof cometh wisdom, and which is the place of vndurstondyng?
21 It is hid fro the iyen of alle lyuynge men; also it is hid fro briddis of heuene.

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22 Perdicioun and deeth seiden, With oure eeris we herden the fame therof.
23 God vndurstondith the weye therof, and he knowith the place therof.
24 For he biholdith the endis of the world, and biholdith alle thingis that ben vndur heuene.
25 Which God made weiyte to wyndis, and weiede watris in mesure.
26 Whanne he settide lawe to reyn, and weie to tempestis sownynge;
27 thanne he siy wisdom, and telde out, and made redi, and souyte out.
28 And he seide to man, Lo! the drede of the Lord, thilke is wisdom; and to go awei fro yuel, is vndurstondyng.

JOOB (JOB) CHAPTER 29

1 Also Joob addide, takynge his parable, and seide,
2 Who yyueth to me, that I be bisidis the elde monethis, bi the daies in whiche God kepte me?
3 Whanne his lanterne schynede on myn heed, and Y yede in derknessis at his liyt.
4 As Y was in the daies of my yongthe, whanne in priuete God was in my tabernacle.
5 Whanne Almyyti God was with me, and my children weren in my cumpas;
6 whanne Y waischide my feet in botere, and the stoon schedde out to me the stremes of oile;
7 whanne Y yede forth to the yate of the citee, and in the street thei maden redi a chaier to me.
8 Yonge men, that is, wantoun, sien me, and weren hid, and elde men risynge vp stoden;
9 princes ceessiden to speke, and puttiden the fyngur on her mouth;
10 duykis refreyneden her vois, and her tunge cleuyde to her throte.
11 An eere herynge blesside me, and an iye seynge yeldide witnessyng to me;
12 for Y hadde delyueride a pore man criynge, and a fadirles child, that hadde noon helpere.
13 The blessyng of a man to perische cam on me, and Y coumfortide the herte of a widewe.
14 Y was clothid with riytfulnesse; and Y clothide me as with a cloth, and with my doom a diademe.
15 Y was iye to a blynde man, and foot to a crokyd man.
16 Y was a fadir of pore men; and Y enqueride most diligentli the cause, which Y knew not.
17 Y al tobrak the grete teeth of the wickid man, and Y took awei prey fro hise teeth.
18 And Y seide, Y schal die in my nest; and as a palm tre Y schal multiplie daies.
19 My roote is openyde bisidis watris, and deew schal dwelle in my repyng.
20 My glorie schal euere be renulid, and my bouwe schal be astorid in myn hond.
21 Thei, that herden me, abiden my sentence; and thei weren ententif, and weren stille to my counsel.
22 Thei dursten no thing adde to my wordis; and my speche droppide on hem.
23 Thei abididen me as reyn; and thei openyden her mouth as to the softe reyn comynge late.
24 If ony tyme Y leiyide to hem, thei bileueden not; and the liyt of my cheer felde not doun in to erthe.
25 If Y wolde go to hem, Y sat the firste; and whanne Y sat as kyng, while the oost stood aboute, netheles Y was comfortour of hem that morenyden.

JOOB (JOB) CHAPTER 30

1 But now yongere men in tyme scornen me, whos fadris Y deynede not to sette with the doggis of my flok.
2 Of whiche men the vertu of hondis was for nouyt to me, and thei weren gessid vnworthi to that lijf.
3 Thei weren bareyn for nedynesse and hungur; that gnawiden in wildirnesse, and weren pale for pouert and wretchidnesse;
4 and eeten eerbis, aud the ryndis of trees; and the roote of iunyperis was her mete.
5 Whiche men rauyschiden these thingis fro grete valeis; and whanne thei hadden foundun ony of alle, thei runnen with cry to tho.
6 Thei dwelliden in deseertis of strondis, and in caues of erthe, ethir on grauel, ethir on cley.
7 Whiche weren glad among siche thingis, and arettiden delices to be vndur buschis.
8 The sones of foolis and of vnnoble men, and outirli apperynge not in erthe.
9 But now Y am turned in to the song of hem, and Y am maad a prouerbe to hem.
10 Thei holden me abhomynable, and fleen fer fro me, and dreden not to spete on my face.
11 For God hath openyd his arowe caas, and hath turmentid me, and hath set a bridil in to my mouth.
12 At the riytside of the eest my wretchidnessis risiden anoon; thei turneden vpsedoun my feet, and oppressiden with her pathis as with floodis.
13 Thei destrieden my weies; thei settiden tresoun to me, and hadden the maistri; and noon was that helpide.
14 Thei felden in on me as bi a brokun wal, and bi yate openyd, and weren stretchid forth to my wretchidnessis.
15 Y am dryuun in to nouyt; he took awei my desir as wynd, and myn helpe passide awei as a cloude.
16 But now my soule fadith in my silf, and daies of turment holden me stidfastly.
17 In nyyt my boon is persid with sorewis; and thei, that eten me, slepen not.
18 In the multitude of tho my cloth is wastid, and thei han gird me as with coler of a coote.
19 Y am comparisound to cley, and Y am maad lijk to a deed sparcle and aisch.
20 Y schal cry to thee, and thou schalt not here me; Y stonde, and thou biholdist not me.
21 Thou art chaungid in to cruel to me, and in the hardnesse of thin hond thou art aduersarie to me.

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22 Thou hast reisid me, and hast set as on wynd; and hast hurtlid me doun strongli.
23 Y woot, that thow schalt bitake me to deeth, where an hows is ordeyned to ech lyuynge man.
24 Netheles thou sendist not out thin hond to the wastyng of hem; and if thei fallen doun, thou schalt saue.
25 Y wepte sum tyme on him, that was turmentid, and my soule hadde compassioun on a pore man.
26 Y abood goodis, and yuelis ben comun to me; Y abood liyt, and derknessis braken out.
27 Myn ynnere thingis buyliden out with outen my reste; daies of turment camen bifor me.
28 Y yede morenynge, and Y roos with out woodnesse in the cumpenye, and criede.
29 Y was the brother of dragouns, and the felow of ostrigis.
30 My skyn was maad blak on me, and my boonys drieden for heete.
31 Myn harpe is turned in to morenyng, and myn orgun in to the vois of weperis.

JOOB (JOB) CHAPTER 31
1 I made couenaunt with myn iyen, that Y schulde not thenke of a virgyn.
2 For what part schulde God aboue haue in me, and eritage Almyyti God of hiye thingis?
3 Whether perdicioun is not to a wickid man, and alienacioun of God is to men worchynge wickidnesse?
4 Whether he biholdith not my weies, and noumbrith alle my goyngis?
5 If Y yede in vanyte, and my foot hastide in gile,
6 God weie me in a iust balaunce, and knowe my symplenesse.
7 If my step bowide fro the weie; if myn iye suede myn herte, and a spotte cleuede to myn hondis;
8 sowe Y, and another ete, and my generacioun be drawun out bi the root.
9 If myn herte was disseyued on a womman, and if Y settide aspies at the dore of my frend; my wijf be the hoore of anothir man,
10 and othir men be bowid doun on hir.
11 For this is vnleueful, and the moost wickidnesse.
12 Fier is deourynge til to wastyng, and drawynge vp bi the roote alle generaciouns.
13 If Y dispiside to take doom with my seruaunt and myn hand mayde, whanne thei stryueden ayens me.
14 What sotheli schal Y do, whanne God schal rise to deme? and whanne he schal axe, what schal Y answere to hym?
15 Whether he, that wrouyte also hym, made not me in the wombe, and o God formede me in the wombe?
16 If Y denyede to pore men that, that thei wolden, and if Y made the iyen of a wydewe to abide;
17 if Y aloone eet my mussel, and a faderles child eet not therof;
18 for merciful doyng encreesside with me fro my yong childhed, and yede out of my modris wombe with me;
19 if Y dispiside a man passynge forth, for he hadde not a cloth, and a pore man with out hilyng;
20 if hise sidis blessiden not me, and was not maad hoot of the fleeces of my scheep;
21 if Y reiside myn hond on a fadirles child, yhe, whanne Y siy me the hiyere in the yate;
22 my schuldre falle fro his ioynt, and myn arm with hise boonys be al to-brokun.
23 For euere Y dredde God, as wawis wexynge gret on me; and Y myyte not bere his birthun.
24 If Y gesside gold my strengthe, and if Y seide to purid gold, Thou art my trist;
25 if Y was glad on my many ritchessis, and for myn hond foond ful many thingis;
26 if Y siy the sunne, whanne it schynede, and the moone goynge clereli;
27 and if myn herte was glad in priuyte, and if Y kisside myn hond with my mouth;
28 which is the moost wickidnesse, and deniyng ayens hiyeste God;
29 if Y hadde ioye at the fallyng of hym, that hatide me, and if Y ioide fulli, that yuel hadde founde hym;
30 for Y yaf not my throte to do synne, that Y schulde asaile and curse his soule;
31 if the men of my tabernacle seiden not, Who yyueth, that we be fillid of hise fleischis? a pilgryme dwellide not with outforth;
32 my dore was opyn to a weiegoere;
33 if Y as man hidde my synne, and helide my wickidnesse in my bosum;
34 if Y dredde at ful greet multitude, and if dispisyng of neyyboris made me aferd; and not more Y was stille, and yede not out of the dore;
35 who yyueth an helpere to me, that Almyyti God here my desire? that he that demeth,
36 write a book, that Y bere it in my schuldre, and cumpasse it as a coroun to me?
37 Bi alle my degrees Y schal pronounce it, and Y schal as offre it to the prynce.
38 If my lond crieth ayens me, and hise forewis wepen with it;
39 if Y eet fruytis therof with out money, and Y turmentide the soule of erthetileris of it;
40 a brere growe to me for wheete, and a thorn for barli.

JOOB (JOB) CHAPTER 32
1 Forsothe these thre men leften of to answere Joob, for he semyde a iust man to hem.
2 And Helyu, the sone of Barachel Buzites, of the kynrede of Ram, was wrooth, and hadde indignacioun; forsothe he was wrooth ayens Joob, for he seide hym silf to be iust bifor God.
3 Sotheli Helyu hadde indignacioun ayens the thre frendis of hym, for thei hadden not founde resonable answere, but oneli hadde condempned Joob.

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4 Therfor Helyu abood Joob spekynge, for thei, that spaken, weren eldere men.

5 But whanne he hadde seyn, that thre men myyten not answere, he was wrooth greetly.

6 And Helyu, the sone of Barachel Buzites, answeride, and seyde, Y am yongere in tyme, sotheli ye ben eldere; therfor with heed holdun doun Y dredde to schewe to you my sentence.

7 For Y hopide that lengere age schulde speke, and that the multitude of yeeris schulden teche wisdom.

8 But as Y se, spirit is in men, and the enspiryng ether reuelacioun, of Almyyti God yyueth vndurstondyng.

9 Men of long lijf ben not wise, and elde men vndurstonden not doom.

10 Therfor Y schal seie, Here ye me, and Y also schal schewe my kunnyng to you.

11 For Y abood youre wordis, Y herde youre prudence, as long as ye dispuytiden in youre wordis.

12 And as long as Y gesside you to seie ony thing, Y bihelde; but as Y se, noon is of you, that may repreue Joob, and answere to hise wordis;

13 lest perauenture ye seien, We han founde wisdom; God, and not man, hath cast hym awei.

14 Joob spak no thing to me, and Y not bi youre wordis schal answere hym.

15 Thei dredden, and answeriden no more, and token awei speche fro hem silf.

16 Therfor for Y abood, and thei spaken not, thei stoden, and answeriden no more; also Y schal answere my part,

17 and Y schal schewe my kunnyng.

18 For Y am ful of wordis, and the spirit of my wombe, that is, mynde, constreyneth me.

19 Lo! my wombe is as must with out spigot, ether a ventyng, that brekith newe vessels.

20 Y schal speke, and brethe ayen a litil; Y schal opene my lippis, and Y schal answere.

21 Y schal not take the persoone of man, and Y schal not make God euene to man.

22 For Y woot not hou long Y schal abide, and if my Makere take me awei after a litil tyme.

JOOB (JOB) CHAPTER 33

1 Therfor, Joob, here thou my spechis, and herkene alle my wordis.

2 Lo! Y haue openyd my mouth, my tunge schal speke in my chekis.

3 Of symple herte ben my wordis, and my lippis schulen speke clene sentence.

4 The spirit of God made me, and the brething of Almyyti God quykenyde me.

5 If thou maist, answere thou to me, and stoonde thou ayens my face.

6 Lo! God made me as and thee; and also Y am formyd of the same cley.

7 Netheles my myracle make thee not afeerd, and myn eloquence be not greuouse to thee.

8 Therfor thou seidist in myn eeris, and Y herde the vois of thi wordis;

9 Y am cleene, and with out gilt, and vnwemmed, and wickidnesse is not in me.

10 For God foond querels in me, therfor he demyde me enemy to hym silf.

11 He hath set my feet in a stok; he kepte alle my pathis.

12 Therfor this thing it is, in which thou art not maad iust; Y schal answere to thee, that God is more than man.

13 Thou stryuest ayenus God, that not at alle wordis he answeride to thee.

14 God spekith onys, and the secounde tyme he rehersith not the same thing.

15 God spekith bi a dreem in the visioun of nyyt, whanne sleep fallith on men, and thei slepen in the bed.

16 Thanne he openith the eeris of men, and he techith hem, and techith prudence;

17 that he turne awei a man fro these thingis whiche he made, and delyuere hym fro pride; delyuerynge his soule fro corrupcioun,

18 and his lijf, that it go not in to swerd.

19 Also God blameth a synnere bi sorewe in the bed, and makith alle the boonys of hym to fade.

20 Breed is maad abhomynable to hym in his lijf, and mete desirable bifor to his soule.

21 His fleisch schal faile for rot, and hise boonys, that weren hilid, schulen be maad nakid.

22 His soule schal neiye to corrupcioun, and his lijf to thingis bryngynge deeth.

23 If an aungel, oon of a thousynde, is spekynge for hym, that he telle the equyte of man, God schal haue mercy on hym,

24 and schal seie, Delyuere thou hym, that he go not doun in to corrupcioun; Y haue founde in what thing Y schal do merci to hym.

25 His fleisch is wastid of turmentis; turne he ayen to the daies of his yonge wexynge age.

26 He schal biseche God, and he schal be quemeful to hym; and he schal se his face in hertly ioye, and he schal yelde to man his riytfulnesse.

27 He schal biholde men, and he schal seie, Y haue synned, and verili Y haue trespassid; and Y haue not resseyued, as Y was worthi.

28 For he delyueride his soule, that it schulde not go in to perischyng, but that he lyuynge schulde se liyt.

29 Lo! God worchith alle these thingis in thre tymes bi alle men;

30 that he ayen clepe her soulis fro corrupcioun, and liytne in the liyt of lyuynge men.

31 Thou, Joob, perseyue, and here me, and be thou stille, the while Y speke.

32 Sotheli if thou hast what thou schalt speke, answere thou to me, speke thou; for Y wole, that thou appere iust.

33 That if thou hast not, here thou me; be thou stille, and Y schal teche thee wisdom.

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JOOB (JOB) CHAPTER 34

1 And Helyu pronounside, and spak also these thingis,

2 Wise men, here ye my wordis, and lerned men, herkne ye me; for the eere preueth wordis,

3 and the throte demeth metis bi taast.

4 Chese we doom to vs; and se we among vs, what is the betere.

5 For Job seide, Y am iust, and God hath distried my doom.

6 For whi lesynge is in demynge me, and myn arowe is violent with out ony synne.

7 Who is a man, as Joob is, that drynkith scornyng as watir?

8 that goith with men worchynge wickidnesse, and goith with vnfeithful men?

9 For he seide, A man schal not plese God, yhe, thouy he renneth with God.

10 Therfor ye men hertid, that is, vndurstonde, here ye me; vnpite, ethir cruelte, be fer fro God, and wickidnesse fro Almyyti God.

11 For he schal yelde the werk of man to hym; and bi the weies of ech man he schal restore to hym.

12 For verili God schal not condempne with out cause; nether Almyyti God schal distrie doom.

13 What othere man hath he ordeyned on the lond? ether whom hath he set on the world, which he made?

14 If God dressith his herte to hym, he schal drawe to hym silf his spirit and blast.

15 Ech fleisch schal faile togidere; and a man schal turne ayen in to aisch.

16 Therfor if thou hast vndurstondyng, here thou that that is seid, and herkne the vois of my speche.

17 Whether he that loueth not doom may be maad hool? and hou condempnest thou so myche him, that is iust?

18 Which seith to the kyng, Thou art apostata; which clepith the duykis vnpitouse, ethir vnfeithful.

19 Which takith not the persoones of princes, nether knew a tyraunt, whanne he stryuede ayens a pore man; for alle men ben the werk of hise hondis.

20 Thei schulen die sudeynli, and at mydnyyt puplis schulen be troblid, ethir schulen be bowid, as othere bookis han; and schulen passe, and schulen take awei a violent man with out hond.

21 For the iyen of God ben on the weies of men, and biholdith alle goyngis of hem.

22 No derknessis ben, and no schadewe of deeth is, that thei, that worchen wickidnesse, be hid there;

23 for it is no more in the power of man, that he come to God in to doom.

24 God schal al to-breke many men and vnnoumbrable; and schal make othere men to stonde for hem.

25 For he knowith the werkis of hem; therfor he schal brynge yn niyt, and thei schulen be al to-brokun.

26 He smoot hem, as vnpitouse men, in the place of seinge men.

27 Whiche yeden awei fro hym bi castyng afore, and nolden vndurstonde alle hise weies.

28 That thei schulden make the cry of a nedi man to come to hym, and that he schulde here the vois of pore men.

29 For whanne he grauntith pees, who is that condempneth? Sithen he hidith his cheer, who is that seeth hym? And on folkis and on alle men he hath power to do siche thingis.

30 Which makith a man ypocrite to regne, for the synnes of the puple.

31 Therfor for Y haue spoke to God, also Y schal not forbede thee.

32 If Y erride, teche thou me; if Y spak wickidnesse, Y schal no more adde.

33 Whether God axith that wickidnesse of thee, for it displeside thee? For thou hast bigunne to speke, and not Y; that if thou knowist ony thing betere, speke thou.

34 Men vndurstondynge, speke to me; and a wise man, here me.

35 Forsothe Joob spak folili, and hise wordis sownen not techyng.

36 My fadir, be Joob preuede til to the ende; ceesse thou not fro the man of wickidnesse,

37 that addith blasfemye ouer hise synnes. Be he constreyned among vs in the meene tyme; and thanne bi hise wordis stire he God to the doom.

JOOB (JOB) CHAPTER 35

1 Therfor Helyu spak eft these thingis, Whethir thi thouyt semeth euene,

2 ether riytful, to thee, that thou schuldist seie, Y am riytfulere than God?

3 For thou seidist, That, that is good, plesith not thee; ethir what profitith it to thee, if Y do synne?

4 Therfor Y schal answere to thi wordis, and to thi frendis with thee.

5 Se thou, and biholde heuene, and biholde thou the eir, that God is hiyere than thou.

6 If thou synnest ayens hym, what schalt thou anoye hym? and if thi wickidnessis ben multiplied, what schalt thou do ayens hym?

7 Certis if thou doist iustli, what schalt thou yyue to hym; ether what schal he take of thin hond?

8 Thi wickidnesse schal anoie a man, which is lijk thee; and thi riytfulnesse schal helpe the sone of a man.

9 Thei schulen cry for the multitude of fals chalengeris, and thei schulen weile for the violence of the arm of tirauntis.

10 And Joob seide not, Where is God, that made me, and that yaf songis in the nyyt?

11 Which God techith vs aboue the beestis of erthe, and he schal teche vs aboue the briddis of heuene.

12 There thei schulen crye, and God schal not here, for the pride of yuele men.

13 For God schal not here with out cause, and Almyyti God schal biholde the causis of ech man.

14 Yhe, whanne thou seist, He biholdith not; be thou demed bifor hym, and abide thou hym.

15 For now he bryngith not in his strong veniaunce, nether vengith greetli felonye.

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16 Therfor Joob openith his mouth in veyn, and multiplieth wordis with out kunnyng.

JOOB (JOB) CHAPTER 36

1 Also Helyu addide, and spak these thingis,
2 Suffre thou me a litil, and Y schal schewe to thee; for yit Y haue that, that Y schal speke for God.
3 Y schal reherse my kunnyng fro the bigynnyng; and Y schal preue my worchere iust.
4 For verili my wordis ben with out leesyng, and perfit kunnyng schal be preued to thee.
5 God castith not awei myyti men, sithen he is myyti;
6 but he saueth not wickid men, and he yyueth dom to pore men.
7 He takith not awei hise iyen fro a iust man; and he settith kyngis in seete with out ende, and thei ben reisid there.
8 And if thei ben in chaynes, and ben boundun with the roopis of pouert,
9 he schal shewe to hem her werkis, and her grete trespassis; for thei weren violent, ethir rauenours.
10 Also he schal opene her eere, that he chastise; and he schal speke, that thei turne ayen fro wickidnesse.
11 If thei heren, and kepen, thei schulen fille her daies in good, and her yeris in glorie.
12 Sotheli if thei heren not, thei schulen passe bi swerd, and thei schulen be wastid in foli.
13 Feyneris and false men stiren the ire of God; and thei schulen not crye, whanne thei ben boundun.
14 The soule of hem schal die in tempest; and the lijf of hem among men of wymmens condiciouns.
15 He schal delyuere a pore man fro his angwisch; and he schal opene the eere of hym in tribulacioun.
16 Therfor he schal saue thee fro the streit mouth of the broddeste tribulacioun, and not hauynge a foundement vndur it; sotheli the rest of thi table schal be ful of fatnesse.
17 Thi cause is demed as the cause of a wickid man; forsothe thou schalt resseyue thi cause and doom.
18 Therfor ire ouercome thee not, that thou oppresse ony man; and the multitude of yiftis bowe thee not.
19 Putte doun thi greetnesse with out tribulacioun, and putte doun alle stronge men bi strengthe.
20 Dilaie thou not nyyt, that puplis stie for hem.
21 Be thou war, that thou bowe not to wickidnesse; for thou hast bigunne to sue this wickidnesse aftir wretchidnesse.
22 Lo! God is hiy in his strengthe, and noon is lijk hym among the yyueris of lawe.
23 Who mai seke out the weies of God? ethir who dar seie to hym, Thou hast wrouyt wickidnesse?
24 Haue thou mynde, that thou knowist not his werk, of whom men sungun.
25 Alle men seen God; ech man biholdith afer.
26 Lo! God is greet, ouercomynge oure kunnyng; the noumbre of hise yeeris is with out noumbre.
27 Which takith awei the dropis of reyn; and schedith out reynes at the licnesse of floodyatis,
28 whiche comen doun of the cloudis, that hilen alle thingis aboue.
29 If he wole stretche forthe cloudis as his tente,
30 and leite with his liyt fro aboue, he schal hile, yhe,
31 the herris of the see. For bi these thingis he demeth puplis, and yyueth mete to many deedli men.

JOOB (JOB) CHAPTER 37

32 In hondis he hidith liyt; and comaundith it, that it come eft.
33 He tellith of it to his freend, that it is his possessioun; and that he may stie to it.
1 Myn herte dredde of this thing, and is moued out of his place.
2 It schal here an heryng in the feerdfulnesse of his vois, and a sown comynge forth of his mouth.
3 He biholdith ouere alle heuenes; and his liyt is ouere the termes of erthe.
4 Sown schal rore aftir hym, he schal thundre with the vois of his greetnesse; and it schal not be souyt out, whanne his vois is herd.
5 God schal thundre in his vois wondurfulli, that makith grete thingis and that moun not be souyt out.
6 Which comaundith to the snow to come doun on erthe, and to the reynes of wijntir, and to the reynes of his strengthe.
7 Which markith in the hond of alle men, that alle men knowe her werkis.
8 An vnresonable beeste schal go in to his denne, and schal dwelle in his caue, ethir derke place.
9 Tempestis schulen go out fro the ynnere thingis, and coold fro Arturus.
10 Whanne God makith blowyng, frost wexith togidere; and eft ful brood watris ben sched out.
11 Whete desirith cloudis, and cloudis spreeden abrood her liyt.
12 Whiche cloudes cumpassen alle thingis bi cumpas, whidur euere the wil of the gouernour ledith tho, to al thing which he comaundith to tho on the face of the world;
13 whether in o lynage, ethir in his lond, ether in what euer place of his merci he comaundith tho to be foundun.
14 Joob, herkene thou these thingis; stonde thou, and biholde the meruels of God.
15 Whethir thou woost, whanne God comaundide to the reynes, that tho schulen schewe the liyt of hise cloudis?
16 Whether thou knowist the grete weies of cloudis, and perfit kunnyngis?
17 Whether thi cloothis ben not hoote, whanne the erthe is blowun with the south?
18 In hap thou madist with hym heuenes, which moost sad ben foundid, as of bras.
19 Schewe thou to vs, what we schulen seie to hym; for we ben wlappid in derknessis.
20 Who schal telle to hym, what thingis Y speke? yhe, if he spekith, a man schal be deuourid.

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21 And now men seen not liyt; the eir schal be maad thicke sudenli in to cloudis, and wynd passynge schal dryue awei tho.

22 Gold schal come fro the north, and ferdful preisyng of God.

23 For we moun not fynde him worthili; he is greet in strengthe, and in doom, and in riytfulnesse, and may not be teld out.

24 Therfor men schulen drede hym; and alle men, that semen to hem silf to be wise, schulen not be hardi to biholde.

JOOB (JOB) CHAPTER 38

1 Forsothe the Lord answeride fro the whirlewynd to Joob,

2 and seide, Who is this man, wlappynge sentences with vnwise wordis?

3 Girde thou as a man thi leendis; Y schal axe thee, and answere thou to me.

4 Where were thou, whanne Y settide the foundementis of erthe? schewe thou to me, if thou hast vndurstondyng.

5 Who settide mesures therof, if thou knowist? ethir who stretchide forth a lyne theronne?

6 On what thing ben the foundementis therof maad fast? ether who sente doun the corner stoon therof,

7 whanne the morew sterris herieden me togidere, and alle the sones of God sungun ioyfuli?

8 Who closide togidere the see with doris, whanne it brak out comynge forth as of the wombe?

9 Whanne Y settide a cloude the hilyng therof, and Y wlappide it with derknesse, as with clothis of yong childhed.

10 Y cumpasside it with my termes, and Y settide a barre, and doris;

11 and Y seide, Til hidur thou schalt come, and thou schalt not go forth ferthere; and here thou schalt breke togidere thi bolnynge wawis.

12 Whethir aftir thi birthe thou comaundist to the bigynnyng of dai, and schewidist to the morewtid his place?

13 Whethir thou heldist schakynge togidere the laste partis of erthe, and schakedist awei wickid men therfro?

14 A seeling schal be restorid as cley, and it schal stonde as a cloth.

15 The liyt of wickid men schal be takun awey fro hem, and an hiy arm schal be brokun.

16 Whethir thou entridist in to the depthe of the see, and walkidist in the laste partis of the occian?

17 Whether the yatis of deeth ben openyd to thee, and siest thou the derk doris?

18 Whethir thou hast biholde the brede of erthe? Schewe thou to me, if thou knowist alle thingis,

19 in what weie the liyt dwellith, and which is the place of derknesse;

20 that thou lede ech thing to hise termes, and thou vndurstonde the weies of his hows.

21 Wistist thou thanne, that thou schuldist be borun, and knew thou the noumbre of thi daies?

22 Whethir thou entridist in to the tresours of snow, ether biheldist thou the tresours of hail?

23 whiche thingis Y made redy in to the tyme of an enemy, in to the dai of fiytyng and of batel.

24 Bi what weie is the liyt spred abrood, heete is departid on erthe?

25 Who yaf cours to the strongeste reyn,

26 and weie of the thundur sownynge? That it schulde reyne on the erthe with out man in desert, where noon of deedli men dwellith?

27 That it schulde fille a lond with out weie and desolat, and schulde brynge forth greene eerbis?

28 Who is fadir of reyn, ether who gendride the dropis of deew?

29 Of whos wombe yede out iys, and who gendride frost fro heuene?

30 Watris ben maad hard in the licnesse of stoon, and the ouer part of occian is streyned togidere.

31 Whether thou schalt mowe ioyne togidere schynynge sterris Pliades, ethir thou schalt mowe distrie the cumpas of Arturis?

32 Whether thou bryngist forth Lucifer, that is, dai sterre, in his tyme, and makist euene sterre to rise on the sones of erthe?

33 Whether thou knowist the ordre of heuene, and schalt sette the resoun therof in erthe?

34 Whethir thou schalt reise thi vois in to a cloude, and the fersnesse of watris schal hile thee?

35 Whethir thou schalt sende leitis, and tho schulen go, and tho schulen turne ayen, and schulen seie to thee, We ben present?

36 Who puttide wisdoom in the entrailis of man, ethir who yaf vndurstondyng to the cok?

37 Who schal telle out the resoun of heuenes, and who schal make acordyng of heuene to sleep?

38 Whanne dust was foundid in the erthe, and clottis weren ioyned togidere?

39 Whether thou schalt take prey to the lionesse, and schalt fille the soulis of hir whelpis,

40 whanne tho liggen in caues, and aspien in dennes?

41 Who makith redi for the crowe his mete, whanne hise briddis crien to God, and wandren aboute, for tho han not meetis?

JOOB (JOB) CHAPTER 39

1 Whethir thou knowist the tyme of birthe of wielde geet in stoonys, ethir hast thou aspied hyndis bryngynge forth calues?

2 Hast thou noumbrid the monethis of her conseyuyng, and hast thou knowe the tyme of her caluyng?

3 Tho ben bowid to the calf, and caluen; and senden out roryngis.

4 Her calues ben departid, and goen to pasture; tho goen out, and turnen not ayen to tho hyndis.

5 Who let go the wielde asse fre, and who loside the boondis of hym?

6 To whom Y haue youe an hows in wildirnesse, and the tabernacles of hym in the lond of saltnesse.

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7 He dispisith the multitude of citee; he herith not the cry of an axere.
8 He lokith aboute the hillis of his lesewe, and he sekith alle greene thingis.
9 Whether an vnycorn schal wilne serue thee, ethir schal dwelle at thi cratche?
10 Whether thou schalt bynde the vnicorn with thi chayne, for to ere, ethir schal he breke the clottis of valeis aftir thee?
11 Whether thou schalt haue trist in his grete strengthe, and schalt thou leeue to hym thi traueils?
12 Whether thou schalt bileue to hym, that he schal yelde seed to thee, and schal gadere togidere thi cornfloor?
13 The fethere of an ostriche is lijk the fetheris of a gerfawcun, and of an hauk;
14 which ostrige forsakith hise eirun in the erthe, in hap thou schalt make tho hoot in the dust.
15 He foryetith, that a foot tredith tho, ethir that a beeste of the feeld al tobrekith tho.
16 He is maad hard to hise briddis, as if thei ben not hise; he traueilide in veyn, while no drede constreynede.
17 For God hath priued hym fro wisdom, and yaf not vnderstondyng to hym.
18 Whanne tyme is, he reisith the wengis an hiy; he scorneth the hors, and his ridere.
19 Whether thou schalt yyue strengthe to an hors, ether schal yyue neiyng aboute his necke?
20 Whether thou schalt reyse hym as locustis? The glorie of hise nosethirlis is drede.
21 He diggith erthe with the foot, he fulli ioieth booldli; he goith ayens armed men.
22 He dispisith ferdfulnesse, and he yyueth not stide to swerd.
23 An arowe caas schal sowne on hym; a spere and scheeld schal florische.
24 He is hoot, and gnastith, and swolewith the erthe; and he arettith not that the crie of the trumpe sowneth.
25 Whanne he herith a clarioun, he seith, Joie! he smellith batel afer; the excityng of duykis, and the yellyng of the oost.
26 Whether an hauk spredinge abrood hise wyngis to the south, bigynneth to haue fetheris bi thi wisdom?
27 Whether an egle schal be reisid at thi comaundement, and schal sette his nest in hiy places?
28 He dwellith in stoonys, and he dwellith in flyntis brokun bifor, and in rochis, to whiche me may not neiye.
29 Fro thennus he biholdith mete, and hise iyen loken fro fer.
30 Hise briddis souken blood, and where euere a careyn is, anoon he is present.
31 And the Lord addide, and spak to Joob,
32 Whether he, that stryueth with God, schal haue rest so liytli? Sotheli he, that repreueth God, owith for to answere to hym.
33 Forsothe Joob answeride to the Lord,
34 and seide, What may Y answere, which haue spoke liytli? Y schal putte myn hond on my mouth.
35 Y spak o thing, which thing Y wold, that Y hadde not seid; and Y spak anothir thing, to which Y schal no more adde.

JOOB (JOB) CHAPTER 40

1 Forsothe the Lord answeride to Joob fro the whirlewynd,
2 and seide, Girde thou as a man thi leendis, and Y schal axe thee, and schewe thou to me.
3 Whether thou schalt make voide my doom, and schalt condempne me, that thou be maad iust?
4 And if thou hast an arm, as God hath, and if thou thundrist with lijk vois, take thou fairnesse aboute thee,
5 and be thou reisid an hiy, and be thou gloriouse, and be thou clothid in faire clothis.
6 Distrie thou proude men in thi woodnesse, and biholde thou, and make lowe ech bostere.
7 Biholde thou alle proude men, and schende thou hem; and al to-breke thou wickid men in her place.
8 Hide thou hem in dust togidere, and drenche doun her faces in to a diche.
9 And Y schal knowleche, that thi riyt hond may saue thee.
10 Lo! behemot, whom Y made with thee, schal as an oxe ete hey.
11 His strengthe is in hise leendis, and his vertu is in the nawle of his wombe.
12 He streyneth his tail as a cedre; the senewis of his stones of gendrure ben foldid togidere.
13 Hise boonys ben as the pipis of bras; the gristil of hym is as platis of yrun.
14 He is the bigynnyng of the weies of God; he, that made hym, schal sette his swerd to hym.
15 Hillis beren eerbis to this behemot; alle the beestis of the feeld pleien there.
16 He slepith vndur schadewe, in the pryuete of rehed, in moiste places.
17 Schadewis hilen his schadewe; the salewis of the ryuer cumpassen hym.
18 He schal soupe vp the flood, and he schal not wondre; he hath trist, that Jordan schal flowe in to his mouth.
19 He schal take hem bi the iyen of hym, as bi an hook; and bi scharpe schaftis he schal perse hise nosethirlis.
20 Whether thou schalt mowe drawe out leuyathan with an hook, and schalt bynde with a roop his tunge?
21 Whethir thou schalt putte a ryng in hise nosethirlis, ethir schalt perse hyse cheke with an hook?
22 Whether he schal multiplie preieris to thee, ether schal speke softe thingis to thee?
23 Whether he schal make couenaunt with thee, and thou schalt take him a seruaunt euerlastinge?
24 Whether thou schalt scorne hym as a brid, ethir schalt bynde hym to thin handmaidis?
25 Schulen frendis kerue hym, schulen marchauntis departe hym?
26 Whether thou schalt fille nettis with his skyn, and a leep of fischis with his heed?

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27 Schalt thou putte thin hond on hym? haue thou mynde of the batel, and adde no more to speke.

28 Lo! his hope schal disseyue hym; and in the siyt of alle men he schal be cast doun.

JOOB (JOB) CHAPTER 41

1 I not as cruel schal reise hym; for who may ayenstonde my face?

2 And who yaf to me bifore, that Y yelde to hym? Alle thingis, that ben vndur heuene, ben myne.

3 Y schal not spare hym for myyti wordis, and maad faire to biseche.

4 Who schal schewe the face of his clothing, and who schal entre in to the myddis of his mouth?

5 Who schal opene the yatis of his cheer? ferdfulnesse is bi the cumpas of hise teeth.

6 His bodi is as yotun scheldys of bras, and ioyned togidere with scalis ouerleiynge hem silf.

7 Oon is ioyned to another; and sotheli brething goith not thorouy tho.

8 Oon schal cleue to anothir, and tho holdynge hem silf schulen not be departid.

9 His fnesynge is as schynynge of fier, and hise iyen ben as iyelidis of the morewtid.

10 Laumpis comen forth of his mouth, as trees of fier, that ben kyndlid.

11 Smoke cometh forth of hise nosethirlis, as of a pot set on the fier and boilynge.

12 His breeth makith colis to brenne, and flawme goith out of his mouth.

13 Strengthe schal dwelle in his necke, and nedynesse schal go bifor his face.

14 The membris of hise fleischis ben cleuynge togidere to hem silf; God schal sende floodis ayens hym, and tho schulen not be borun to an other place.

15 His herte schal be maad hard as a stoon; and it schal be streyned togidere as the anefeld of a smith.

16 Whanne he schal be takun awei, aungels schulen drede; and thei aferd schulen be purgid.

17 Whanne swerd takith hym, it may not stonde, nethir spere, nether haburioun.

18 For he schal arette irun as chaffis, and bras as rotun tre.

19 A man archere schal not dryue hym awei; stoonys of a slynge ben turned in to stobil to hym.

20 He schal arette an hamer as stobil; and he schal scorne a florischynge spere.

21 The beemys of the sunne schulen be vndur hym; and he schal strewe to hym silf gold as cley.

22 He schal make the depe se to buyle as a pot; and he schal putte, as whanne oynementis buylen.

23 A path schal schyne aftir hym; he schal gesse the greet occian as wexynge eld.

24 No power is on erthe, that schal be comparisound to hym; which is maad, that he schulde drede noon.

25 He seeth al hiy thing; he is kyng ouer alle the sones of pride.

JOOB (JOB) CHAPTER 42

1 Forsothe Joob answeride to the Lord, and seide,

2 Y woot, that thou maist alle thingis, and no thouyt is hid fro thee [Note: Joob wiste wel, that in remembringe his riytfulnesse he suffride sum stiring of veynglorie, which is wont to come liytly in siche thingis, yhe, in men that ben perfit. in preisinge my riytfulnesse. in enqueringe ouer myche the resouns of Goddis domes.].

3 Who is this, that helith counsel with out kunnyng? Therfor Y spak vnwiseli, and tho thingis that passiden ouer mesure my kunnyng.

4 Here thou, and Y schal speke; Y schal axe thee, and answere thou to me.

5 Bi heryng of eere Y herde thee, but now myn iye seeth thee.

6 Therfor Y repreue me, and do penaunce in deed sparcle and aische.

7 Forsothe aftir that the Lord spak these wordis to Joob, he seide to Eliphat Themanytes, My stronge veniaunce is wrooth ayens thee, and ayens thi twey frendis [Note: God seith not ayenus Helyu, ether ayenus Joob; for whi to do synne bi presumpcioun, ether bi vnwar speking, as Helyu and Joob diden, is not so greuouse synne as to do synne bi afermyng of falsnesse, which bifelde to these thre men. for he synnede liytly, and dide penaunce therfor perfitly.]; for ye spaken not bifor me riytful thing, as my seruaunt Joob dide.

8 Therfor take ye to you seuene bolis, and seuene rammes; and go ye to my seruaunt Joob, and offre ye brent sacrifice for you. Forsothe Joob, my seruaunt, schal preie for you; Y schal resseyue his face, that foli be not arettid to you [Note: to euerlastinge peyne.]; for ye spaken not bifor me riytful thing, as my seruaunt Joob dide.

9 Therfor Eliphat Themanytes, and Baldach Suythes, and Sophar Naamathites, yeden, and diden, as the Lord hedde spoke to hem; and the Lord resseyuede the face of Joob.

10 Also the Lord was conuertid to the penaunce of Joob, whanne he preiede for hise frendis. And the Lord addide alle thingis double, whiche euere weren of Joob.

11 Sotheli alle hise britheren, and alle hise sistris, and alle that knewen hym bifore, camen to hym; and thei eeten breed with hym in his hows, and moueden the heed on hym; and thei coumfortiden hym of al the yuel, which the Lord hadde brouyt in on hym; and thei yauen to hym ech man o scheep, and o goldun eere ring.

12 Forsothe the Lord blesside the laste thingis of Joob, more than the bigynnyng of hym; and fouretene thousynde of scheep weren maad to hym, and sixe thousinde of camels, and a thousynde yockis of oxis, and a thousynde femal assis.

13 And he hadde seuene sones [Note: the formere sones and douytris weren in the weye of saluacioun, and so not deed outirly.], and thre douytris; and he clepide the name of o douytir Dai, and the name of the secounde douytir Cassia, and the name of the thridde douytir An horn of wymmens oynement.

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14 Sotheli no wymmen weren foundun so faire in al erthe, as the douytris of Joob; and her fadir yaf eritage to hem among her britheren.

15 Forsothe Joob lyuede aftir these betyngis an hundrid and fourti yeer, and siy hise sones, and the sones of hise sones, til to the fourthe generacioun; and he was deed eld, and ful of daies.

THE BOOK OF PSALMS

Hebrew title: Tehillim (& 151-155)
("Praises"; or: Hymns, Odes, Lyrics and Poems to God)
Estimated Range of Dating: c. 5th to 1st centuries B.C.

(The Book of Psalms (Tehillim, "praises"), commonly referred to simply as Psalms, the Psalter or "the Psalms", is the first book of the Ketuvim ("Writings"), the third section of the Hebrew Bible, and thus a book of the Christian Old Testament. The title is derived from the Greek translation, psalmoi, meaning "instrumental music" and, by extension, "the words accompanying the music". The book is an anthology of individual psalms, with 150 in the Jewish and Western Christian tradition and more in the Eastern Christian churches. Many are linked to the name of David, but his authorship is not accepted by modern scholars.

The Psalter is poetry, though it has many prayers and not all Old Testament prayers were poetic. In fact, not all praise was poetic either. The Psalms are full of images, comparisons and metaphor. The Hebrew text often plays with words and repeats the same words, adding synonyms (words with the same meaning) to fill out the description. Important words show the main themes in the prayer or song.

The Psalms were written not merely as poems, but as songs for singing. More than a third of the psalms are addressed to the Director of Music. Some psalms exhort the worshipper to sing (e.g. Pss. 33:1-3; 92:1-3; 96:1-3; 98:1; 101:1; 150). Some headings denote the musical instruments on which the psalm should be played (Pss. 4, 5, 6, 8, 67). Some refer to singing at the sheminit or octave (Pss. 6, 12). And others preserve the name for ancient eastern modes, like mut la-ben (Death of the son; Ps. 9), ayelet ha-shachar (hind of the dawn; Ps. 22); shoshanim (Lilies; Ps. 45); or alamoth (Maidens?; Ps. 46).

USE IN JEWISH RITUAL

The reading of psalms is viewed in Jewish tradition as a vehicle for gaining God's favour. They are thus often specially recited in times of trouble, such as poverty, disease, or physical danger; in many synagogues, Psalms are recited after services for the security of the State of Israel. Sefer ha-Chinuch states that this practice is designed not to achieve favor, as such, but rather to inculcate belief in Divine Providence into one's consciousness, consistently with Maimonides' general view on Providence. (Relatedly, the Hebrew verb for prayer, hitpalal, is in fact the reflexive form of palal, to judge. Thus, "to pray" conveys the notion of "judging oneself": ultimately, the purpose of prayer—tefilah—is to transform ourselves.)

Many Jews complete the Book of Psalms on a weekly or monthly basis. Each week, some also say a Psalm connected

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to that week's events or the Torah portion read during that week. In addition, many Jews (notably Lubavitch, and other Chasidim) read the entire Book of Psalms prior to the morning service, on the Sabbath preceding the calculated appearance of the new moon.

Some of the titles given to the Psalms have descriptions which suggest their use in worship:

• Some bear the Hebrew description shir (Greek: 'ode', 'song'). Thirteen have this description. It means the flow of speech, as it were, in a straight line or in a regular strain. This description includes secular as well as sacred song.

• Fifty-eight Psalms bear the description mizmor, a lyric ode, or a song set to music; a sacred song accompanied with a musical instrument.

• Psalm 145 alone has the designation tehillah, meaning a song of praise; a song the prominent thought of which is the praise of God.

• Thirteen psalms are described as maskil ('wise'): 32, 42, 44, 45, 52–55, 74, 78, 88, 89, and 142. Psalm 41:2, although not in the above list, has the description ashrei maskil.

• Six Psalms (16, 56–60) have the title michtam ('gold'). Rashi suggests that michtam refers to an item that a person carries with him at all times, hence, these Psalms contain concepts or ideas that are pertinent at every stage and setting throughout life, deemed vital as part of day-to-day spiritual awareness.

• Psalm 7 (along with Habakkuk chapter 3) bears the title shigayon. There are three interpretations: (1st) According to Rashi and others, this term stems from the root shegaga, meaning "mistake"—David committed some sin and is singing in the form of a prayer to redeem himself from it; (2nd) shigayon was a type of musical instrument; (3rd) Ibn Ezra considers the word to mean "longing", as for example in the verse in Proverbs 5:19 tishge tamid.

USE IN CHRISTIAN RITUAL:

New Testament references show that the earliest Christians used the Psalms in worship, and the Psalms have remained an important part of worship in most Christian Churches. The Roman Catholic, Eastern Orthodox, Oriental Orthodox, Eastern Catholic, Presbyterian, Lutheran and Anglican Churches have always made systematic use of the Psalms, with a cycle for the recitation of all or most of them over the course of one or more weeks. In the early centuries of the Church, it was expected that any candidate for bishop would be able to recite the entire Psalter from memory, something they often learned automatically during their time as monks.

Several conservative Protestant denominations sing only the Psalms (some churches also sing the small number of hymns found elsewhere in the Bible) in worship, and do not accept the use of any non-Biblical hymns; examples are the Reformed Presbyterian Church of North America, the Presbyterian Reformed Church (North America) and the Free Church of Scotland.

• Psalm 22 is of particular importance during the season of Lent as a Psalm of continued faith during severe testing.

• Psalm 23, The LORD is My Shepherd, offers an immediately appealing message of comfort and is widely chosen for church funeral services, either as a reading or in one of several popular hymn settings;

• Psalm 51, Have mercy on me O God, called the Miserere from the first word in its Latin version, in both Divine Liturgy and Hours, in the sacrament of repentance or confession, and in other settings;

• Psalm 82 is found in the Book of Common Prayer as a funeral recitation.

• Psalm 137, By the rivers of Babylon, there we sat down and wept, the Eastern Orthodox Church uses this hymn during the weeks preceding Great Lent.

New translations and settings of the Psalms continue to be produced. An individually printed volume of Psalms for use in Christian religious rituals is called a Psalter.

Psalms have often been set as part of a larger work. The psalms feature large in settings of Vespers, including those by Claudio Monteverdi, Antonio Vivaldi, and Wolfgang Amadeus Mozart, who wrote such settings as part of their responsibilities as church musicians. Psalms are inserted in Requiem compositions, such as Psalm 126 in A German Requiem of Johannes Brahms and Psalms 130 and 23 in John Rutter's Requiem.

The Septuagint, present in Eastern Orthodox churches, includes a Psalm 151; a Hebrew version of this was found in the Psalms Scroll of the Dead Sea Scrolls. Some versions of the Peshitta (the Bible used in Syriac churches in the Middle East) include Psalms 152–155. There are also the Psalms of Solomon, which are a further 18 psalms of Jewish origin, likely originally written in Hebrew, but surviving only in Greek and Syriac translation. These and other indications suggest that the current Western Christian and Jewish collection of 150 psalms were selected from a wider set.)

THE PSALMS

(The Psalms are prayers and poetry for singing. Most of the following chapters have a brief introduction giving advice to the chief musician, who here is refered to as "overseer" of the congregation. It seems that these little musical notes have been misunderstood as "chapter titles" by Wycliffe and his translators. These very old musical notes belong to the original Bible text; they appear here always as Verse 1 und we print them in *italic* font style.

Attention: the numbering of verses and chapters differs slightly from the numbers in modern Bibles. So the largest Psalm in Wycliffe's Bible bears the number 118 while in modern Bibles it appears as number 119.)

PSALMS CHAPTER 1

1 Blessid is the man, that yede not in the councel of wickid men; and stood not in the weie of synneris, and sat not in the chaier of pestilence.

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2 But his wille is in the lawe of the Lord; and he schal bithenke in the lawe of hym dai and nyyt.

3 And he schal be as a tree, which is plauntid bisidis the rennyngis of watris; which tre schal yyue his fruyt in his tyme. And his leef schal not falle doun; and alle thingis which euere he schal do schulen haue prosperite.

4 Not so wickid men, not so; but thei ben as dust, which the wynd castith awei fro the face of erthe.

5 Therfor wickid men risen not ayen in doom; nethir synneres in the councel of iust men.

6 For the Lord knowith the weie of iust men; and the weie of wickid men schal perische.

PSALMS CHAPTER 2

1 Whi gnastiden with teeth hethene men; and puplis thouyten veyn thingis?

2 The kyngis of erthe stoden togidere; and princes camen togidere ayens the Lord, and ayens his Crist?

3 Breke we the bondis of hem; and cast we awei the yok of hem fro vs.

4 He that dwellith in heuenes schal scorne hem; and the Lord schal bimowe hem.

5 Thanne he schal speke to hem in his ire; and he schal disturble hem in his stronge veniaunce.

6 Forsothe Y am maad of hym a kyng on Syon, his hooli hil; prechynge his comaundement.

7 The Lord seide to me, Thou art my sone; Y haue gendrid thee to dai.

8 Axe thou of me, and Y schal yyue to thee hethene men thin eritage; and thi possessioun the termes of erthe.

9 Thou schalt gouerne hem in an yrun yerde; and thou schalt breke hem as the vessel of a pottere.

10 And now, ye kyngis, vndurstonde; ye that demen the erthe, be lerud.

11 Serue ye the Lord with drede; and make ye ful ioye to hym with tremblyng.

12 Take ye lore; lest the Lord be wrooth sumtyme, and lest ye perischen fro iust waie.

13 Whanne his ire brenneth out in schort tyme; blessed ben alle thei, that tristen in hym.

PSALMS CHAPTER 3

1 The title of the thridde salm. The salm of Dauid, whanne he fledde fro the face of Absolon, his sone.

2 Lord, whi ben thei multiplied that disturblen me?

3 many men rysen ayens me. Many men seien of my soule, Noon helthe is to hym in his God.

4 But thou, Lord, art myn vptakere; my glorye, and enhaunsyng myn heed.

5 With my vois Y criede to the Lord; and he herde me fro his hooli hil.

6 I slepte, and was quenchid, and Y roos vp; for the Lord resseyuede me.

7 I schal not drede thousyndis of puple cumpassynge me; Lord, rise thou vp; my God, make thou me saaf.

8 For thou hast smyte alle men beynge aduersaries to me with out cause; thou hast al to-broke the teeth of synneris.

9 Helthe is of the Lord; and thi blessyng, Lord, is on thi puple.

PSALMS CHAPTER 4

1 The title of the fourthe salm. To the victorie in orguns; the salm of Dauid.

2 Whanne Y inwardli clepid, God of my riytwisnesse herde me; in tribulacioun thou hast alargid to me.

3 Haue thou mercy on me; and here thou my preier. Sones of men, hou long ben ye of heuy herte? whi louen ye vanite, and seken a leesyng?

4 And wite ye, that the Lord hath maad merueilous his hooli man; the Lord schal here me, whanne Y schal crye to hym.

5 Be ye wrothe, and nyle ye do synne; and for tho thingis whiche ye seien in youre hertis and in youre beddis, be ye compunct.

6 Sacrifie ye the sacrifice of riytfulnesse, and hope ye in the Lord; many seien, Who schewide goodis to vs?

7 Lord, the liyt of thi cheer is markid on vs; thou hast youe gladnesse in myn herte.

8 Thei ben multiplied of the fruit of whete, and of wyn; and of her oile.

9 In pees in the same thing; Y schal slepe, and take reste.

10 For thou, Lord; hast set me syngulerli in hope.

PSALMS CHAPTER 5

1 The title of the fyuethe salm. To the ouercomere on the eritagis, the song of Dauid.

2 Lord, perseyue thou my wordis with eeris; vndurstonde thou my cry.

3 Mi kyng, and my God; yyue thou tent to the vois of my preier.

4 For, Lord, Y schal preie to thee; here thou eerly my vois.

5 Eerli Y schal stonde nyy thee, and Y schal se; for thou art God not willynge wickidnesse.

6 Nethir an yuel willid man schal dwelle bisidis thee; nethir vniust men schulen dwelle bifor thin iyen.

7 Thou hatist alle that worchen wickidnesse; thou schalt leese alle that speken leesyng. The Lord schal holde abhomynable a manquellere, and gileful man.

8 But, Lord, in the multitude of thi merci Y schal entre in to thin hows; Y schal worschipe to thin hooli temple in thi drede.

9 Lord, lede thou forth me in thi riytfulnesse for myn enemyes; dresse thou my weie in thi siyt.

10 For whi treuthe is not in her mouth; her herte is veyn.

11 Her throte is an opyn sepulcre, thei diden gilefuli with her tungis; God, deme thou hem. Falle thei doun fro her thouytis, vp the multitude of her wickidnessis caste thou hem doun; for, Lord, thei han terrid thee to ire. And alle that hopen in thee, be glad; thei schulen make fulli ioye with outen ende, and thou schalt dwelle in hem.

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12 And alle that louen thi name schulen haue glorie in thee;
13 for thou schalt blesse a iust man. Lord, thou hast corouned vs, as with the scheeld of thi good wille.

PSALMS CHAPTER 6

1 The title of the sixte salm. To the ouercomere in salmes, the salm of Dauid, on the eiythe.

2 Lord, repreue thou not me in thi stronge veniaunce; nether chastice thou me in thin ire.
3 Lord, haue thou merci on me, for Y am sijk; Lord, make thou me hool, for alle my boonys ben troblid.
4 And my soule is troblid greetli; but thou, Lord, hou long?
5 Lord, be thou conuertid, and delyuere my soule; make thou me saaf, for thi merci.
6 For noon is in deeth, which is myndful of thee; but in helle who schal knouleche to thee?
7 I traueilide in my weilyng, Y schal waische my bed bi ech nyyt; Y schal moiste, ether make weet, my bedstre with my teeris.
8 Myn iye is disturblid of woodnesse; Y waxe eld among alle myn enemyes.
9 Alle ye that worchen wickidnesse, departe fro me; for the Lord hath herd the vois of my wepyng.
10 The Lord hath herd my bisechyng; the Lord hath resseyued my preier.
11 Alle my enemyes be aschamed, and be disturblid greetli; be thei turned togidere, and be thei aschamed ful swiftli.

PSALMS CHAPTER 7

1 The title of the seuenthe salm. For the ignoraunce of Dauid, which he songe to the Lord on the wordis of Ethiopien (Kush), the sone of Gemyny.

2 Mi Lord God, Y haue hopid in thee; make thou me saaf fro alle that pursuen me, and delyuere thou me.
3 Lest ony tyme he as a lioun rauysche my soule; the while noon is that ayenbieth, nether that makith saaf.
4 Mi Lord God, if Y dide this thing, if wickidnesse is in myn hondis;
5 if Y yeldide to men yeldynge to me yuels, falle Y bi disseruyng voide fro myn enemyes;
6 myn enemy pursue my soule, and take, and defoule my lijf in erthe; and brynge my glorie in to dust.
7 Lord, rise thou vp in thin ire; and be thou reysid in the coostis of myn enemyes.
8 And, my Lord God, rise thou in the comaundement, which thou hast comaundid; and the synagoge of puplis schal cumpasse thee.
9 And for this go thou ayen an hiy; the Lord demeth puplis. Lord, deme thou me bi my riytfulnesse; and bi myn innocence on me.
10 The wickidnesse of synneris be endid; and thou, God, sekyng the hertis and reynes, schalt dresse a iust man.
11 Mi iust help is of the Lord; that makith saaf riytful men in herte.
12 The Lord is a iust iuge, stronge and pacient; whether he is wrooth bi alle daies?
13 If ye ben not conuertid, he schal florische his swerd; he hath bent his bouwe, and made it redi.
14 And therynne he hath maad redi the vessels of deth; he hath fulli maad his arewis with brennynge thingis.
15 Lo! he conseyuede sorewe; he peynfuli brouyte forth vnriytfulnesse, and childide wickidnesse.
16 He openide a lake, and diggide it out; and he felde in to the dich which he made.
17 His sorewe schal be turned in to his heed; and his wickidnesse schal come doun in to his necke.
18 I schal knouleche to the Lord bi his riytfulnesse; and Y schal synge to the name of the hiyeste Lord.

PSALMS CHAPTER 8

1 The title of the eiythe salm. To the ouercomere, for pressours, the salm of Dauid.

2 Lord, thou art oure Lord; thi name is ful wonderful in al erthe. For thi greet doyng is reisid, aboue heuenes.
3 Of the mouth of yonge children, not spekynge and soukynge mylk, thou madist perfitli heriyng, for thin enemyes; that thou destrie the enemy and avengere.
4 For Y schal se thin heuenes, the werkis of thi fyngris; the moone and sterris, whiche thou hast foundid.
5 What is a man, that thou art myndeful of hym; ethir the sone of a virgyn, for thou visitist hym?
6 Thou hast maad hym a litil lesse than aungels; thou hast corouned hym with glorie and onour,
7 and hast ordeyned hym aboue the werkis of thin hondis.
8 Thou hast maad suget alle thingis vndur hise feet; alle scheep and oxis, ferthermore and the beestis of the feeld;
9 the briddis of the eir, and the fischis of the see; that passen bi the pathis of the see.
10 Lord, thou art oure Lord; thi name is wondurful in al erthe.

PSALMS CHAPTER 9

1 The title of the nynthe salm. In to the ende, for the pryuytees of the sone, the salm of Dauid.

2 Lord, Y schal knouleche to thee in al myn herte; Y schal telle alle thi merueils.
3 Thou hiyeste, Y schal be glad, and Y schal be fulli ioieful in thee; Y schal synge to thi name.
4 For thou turnest myn enemy abac; thei schulen be maad feble, and schulen perische fro thi face.
5 For thou hast maad my doom and my cause; thou, that demest riytfulnesse, hast set on the trone.
6 Thou blamedist hethene men, and the wickid perischide; thou hast do awei the name of hem in to the world, and in to the world of world.
7 The swerdis of the enemy failiden in to the ende; and thou hast distried the citees of hem. The mynde of hem perischide with sown;
8 and the Lord dwellith with outen ende. He made redi his trone in doom; and he schal deme the world in equite,
9 he schal deme puplis in riytfulnesse.

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10 And the Lord is maad refuyt, ether help, to a pore man; an helpere in couenable tymes in tribulacioun.

11 And thei, that knowen thi name, haue hope in thee; for thou, Lord, hast not forsake hem that seken thee.

12 Synge ye to the Lord, that dwellith in Syon; telle ye hise studyes among hethene men.

13 God foryetith not the cry of pore men; for he hath mynde, and sekith the blood of hem.

14 Lord, haue thou merci on me; se thou my mekenesse of myn enemyes.

15 Which enhaunsist me fro the yatis of deeth; that Y telle alle thi preisyngis in the yatis of the douyter of Syon.

16 Y schal be fulli ioyeful in thin helthe; hethene men ben fast set in the perisching, which thei maden. In this snare, which thei hidden, the foot of hem is kauyt.

17 The Lord makynge domes schal be knowun; the synnere is takun in the werkis of hise hondis.

18 Synneris be turned togidere in to helle; alle folkis, that foryeten God.

19 For the foryetyng of a pore man schal not be in to the ende; the pacience of pore men schal not perische in to the ende.

20 Lord, rise thou vp, a man be not coumfortid; folkis be demyd in thi siyt.

21 Lord, ordeine thou a lawe makere on hem; wite folkis, that thei ben men.

22 Lord, whi hast thou go fer awei? thou dispisist in couenable tymes in tribulacioun.

23 While the wickid is proud, the pore man is brent; thei ben taken in the counsels, bi whiche thei thenken.

24 Forwhi the synnere is preisid in the desiris of his soule; and the wickid is blessid.

25 The synnere wraththide the Lord; vp the multitude of his ire he schal not seke.

26 God is not in his siyt; hise weies ben defoulid in al tyme. God, thi domes ben takun awei fro his face; he schal be lord of alle hise enemyes.

27 For he seide in his herte, Y schal not be moued, fro generacioun in to generacioun without yuel.

28 Whos mouth is ful of cursyng, and of bitternesse, and of gyle; trauel and sorewe is vndur his tunge.

29 He sittith in aspies with ryche men in priuytees; to sle the innocent man.

30 Hise iyen biholden on a pore man; he settith aspies in hid place, as a lioun in his denne. He settith aspies, for to rauysche a pore man; for to rauysche a pore man, while he drawith the pore man.

31 In his snare he schal make meke the pore man; he schal bowe hym silf, and schal falle doun, whanne he hath be lord of pore men.

32 For he seide in his herte, God hath foryete; he hath turned awei his face, that he se not in to the ende.

33 Lord God, rise thou vp, and thin hond be enhaunsid; foryete thou not pore men.

34 For what thing terride the wickid man God to wraththe? for he seide in his herte, God schal not seke.

35 Thou seest, for thou biholdist trauel and sorewe; that thou take hem in to thin hondis. The pore man is left to thee; thou schalt be an helpere to the fadirles and modirles.

36 Al to-breke thou the arme of the synnere, and yuel willid; his synne schal be souyt, and it schal not be foundun.

37 The Lord schal regne with outen ende, and in to the world of world; folkis, ye schulen perische fro the lond of hym.

38 The Lord hath herd the desir of pore men; thin eere hath herd the makyng redi of her herte.

39 To deme for the modirles and meke; that a man leie to no more to magnyfie hym silf on erthe.

PSALMS CHAPTER 10

1 The title of the tenthe salm. To the victorie of Dauid.

2 I triste in the Lord; hou seien ye to my soule, Passe thou ouere in to an hil, as a sparowe doith?

3 For lo! synneris han bent a bouwe; thei han maad redi her arowis in an arowe caas; for to schete in derknesse riytful men in herte.

4 For thei han distryed, whom thou hast maad perfit; but what dide the riytful man?

5 The Lord is in his hooli temple; he is Lord, his seete is in heuene. Hise iyen biholden on a pore man; hise iyelidis axen the sones of men.

6 The Lord axith a iust man, and vnfeithful man; but he, that loueth wickidnesse, hatith his soule.

7 He schal reyne snaris on synful men; fier, brymston, and the spirit of tempestis ben the part of the cuppe of hem.

8 For the Lord is riytful, and louede riytfulnessis; his cheer siy equite, ethir euennesse.

PSALMS CHAPTER 11

1 The title of the eleuenthe salm. To the victorie on the eiyte, the song of Dauid.

2 Lord, make thou me saaf, for the hooli failide; for treuthis ben maad litle fro the sones of men.

3 Thei spaken veyn thingis, ech man to hys neiybore; thei han gileful lippis, thei spaken in herte and herte.

4 The Lord destrie alle gileful lippis; and the greet spekynge tunge.

5 Whiche seiden, We schulen magnyfie oure tunge, our lippis ben of vs; who is oure lord?

6 For the wretchednesse of nedy men, and for the weilyng of pore men; now Y schal ryse vp, seith the Lord. I schal sette inhelt he; Y schal do tristili in hym.

7 The spechis of the Lord ben chast spechis; siluer examynyd bi fier, preued fro erthe, purgid seuen fold.

8 Thou, Lord, schalt kepe vs; and thou schalt kepe vs fro this generacioun with outen ende.

9 Wickid men goen in cumpas; bi thin hiynesse thou hast multiplied the sones of men.

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PSALMS CHAPTER 12

1 The title of the twelfthe salm. To the victorie of Dauid.

Lord, hou long foryetist thou me in to the ende? hou long turnest thou awei thi face fro me?

2 Hou long schal Y sette counsels in my soule; sorewe in my herte bi dai?

3 Hou long schal myn enemy be reisid on me?

4 My Lord God, biholde thou, and here thou me. Liytne thou myn iyen, lest ony tyme Y slepe in deth;

5 lest ony tyme myn enemye seie, Y hadde the maistri ayens hym. Thei, that troblen me, schulen haue ioie, if Y schal be stirid; forsothe Y hopide in thi merci.

6 Myn herte schal fulli haue ioie in thin helthe; Y schal synge to the Lord, that yyueth goodis to me, and Y schal seie salm to the name of the hiyeste Lord.

PSALMS CHAPTER 13

1 The title of the threttenthe salm. To the victorie of Dauid.

The vnwise man seide in his herte, God is not. Thei ben corrupt, and ben maad abhomynable in her studies; noon is that doith good, noon is til to oon.

2 The Lord bihelde fro heuene on the sones of men; that he se, if ony is vndurstondynge, ethir sekynge God.

3 Alle bowiden awei, togidere thei ben maad vnprofitable; noon is that doth good, noon is til to oon. The throte of hem is an open sepulcre, thei diden gilefuli with her tungis; the venym of snakis is vndur her lippis. Whos mouth is ful of cursyng and bittirnesse; her feet ben swift to schede out blood. Sorewe and cursidnesse is in the weies of hem, and thei knewen not the weie of pees; the drede of God is not bifor her iyen.

4 Whether alle men that worchen wickidnesse schulen not knowe; that deuowren my puple, as mete of breed?

5 Thei clepeden not the Lord; thei trembliden there for dreed, where was no drede;

6 for the Lord is in a riytful generacioun. Thou hast schent the counsel of a pore man; for the Lord is his hope.

7 Who schal yyue fro Syon helthe to Israel? Whanne the Lord hath turned awei the caitifte of his puple; Jacob schal fulli be ioiful, and Israel schal be glad.

PSALMS CHAPTER 14

1 Lord, who schal dwelle in thi tabernacle; ether who schal reste in thin hooli hil?

2 He that entrith with out wem; and worchith riytfulnesse.

3 Which spekith treuthe in his herte; which dide not gile in his tunge. Nethir dide yuel to his neiybore; and took not schenschip ayens hise neiyboris.

4 A wickid man is brouyt to nouyt in his siyt; but he glorifieth hem that dreden the Lord. Which swerith to his neiybore, and disseyueth not;

5 which yaf not his money to vsure; and took not yiftis on the innocent. He, that doith these thingis, schal not be moued with outen ende.

PSALMS CHAPTER 15

1 The title of the fiuetenthe salm. Of the meke and symple, the salm of Dauid.

Lord, kepe thou me, for Y haue hopid in thee;

2 Y seide to the Lord, Thou art my God, for thou hast no nede of my goodis.

3 To the seyntis that ben in the lond of hym; he made wondurful alle my willis in hem.

4 The sikenessis of hem ben multiplied; aftirward thei hastiden. I schal not gadire togidere the conuenticulis, ethir litle couentis, of hem of bloodis; and Y schal not be myndeful of her names bi my lippis.

5 The Lord is part of myn eritage, and of my passion; thou art, that schalt restore myn eritage to me.

6 Coordis felden to me in ful clere thingis; for myn eritage is ful cleer to me.

7 I schal blesse the Lord, that yaf vndurstondyng to me; ferthermore and my reynes blameden me til to nyyt.

8 I purueide euere the Lord in my siyt; for he is on the riythalf to me, that Y be not moued.

9 For this thing myn herte was glad, and my tunge ioyede fulli; ferthermore and my fleisch schal reste in hope.

10 For thou schalt not forsake my soule in helle; nether thou schalt yyue thin hooli to se corrupcioun. Thou hast maad knowun to me the weies of lijf; thou schalt fille me of gladnesse with thi cheer; delityngis ben in thi riythalf til in to the ende.

PSALMS CHAPTER 16

1 The title of the sixtenthe salm. The preier of Dauid.

Lord, here thou my riytfulnesse; biholde thou my preier. Perseuye thou with eeris my preier; not maad in gileful lippis.

2 Mi doom come forth of thi cheer; thin iyen se equite.

3 Thou hast preued myn herte, and hast visitid in niyt; thou hast examynyd me bi fier, and wickidnesse is not foundun in me.

4 That my mouth speke not the werkis of men; for the wordis of thi lippis Y haue kept harde weies.

5 Make thou perfit my goyngis in thi pathis; that my steppis be not moued.

6 I criede, for thou, God, herdist me; bowe doun thin eere to me, and here thou my wordis.

7 Make wondurful thi mercies; that makist saaf men hopynge in thee.

8 Kepe thou me as the appil of the iye; fro men ayenstondynge thi riyt hond. Keuere thou me vndur the schadewe of thi wyngis;

9 fro the face of vnpitouse men, that han turmentid me. Myn enemyes han cumpassid my soule;

10 thei han closide togidere her fatnesse; the mouth of hem spak pride.

11 Thei castiden me forth, and han cumpassid me now; thei ordeyneden to bowe doun her iyen in to erthe.

12 Thei, as a lioun maad redi to prey, han take me; and as the whelp of a lioun dwellynge in hid places.

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13 Lord, rise thou vp, bifor come thou hym, and disseyue thou hym; delyuere thou my lijf fro the vnpitouse,
14 delyuere thou thi swerd fro the enemyes of thin hond. Lord, departe thou hem fro a fewe men of the lond in the lijf of hem; her wombe is fillid of thin hid thingis. Thei ben fillid with sones; and thei leften her relifis to her litle children.
15 But Y in riytfulnesse schal appere to thi siyt; Y schal be fillid, whanne thi glorie schal appere.

PSALMS CHAPTER 17

1 The title of the seuenetenthe salm. To victorie, the word of the Lord to Dauid; which spak the wordis of this song, in the dai in which the Lord delyuerede hym fro the hond of alle hise enemyes, and fro the hond of Saul; and he seide:
2 Lord, my strengthe, Y schal loue thee; the Lord is my stidfastnesse, and my refuyt, and mi deliuerere.
3 Mi God is myn helpere; and Y schal hope in to hym. My defendere, and the horn of myn helthe; and myn vptakere.
4 I schal preise, and ynwardli clepe the Lord; and Y schal be saaf fro myn enemyes.
5 The sorewis of deth cumpassiden me; and the strondis of wickidnesse disturbliden me.
6 The sorewis of helle cumpassiden me; the snaris of deeth bifor ocupieden me.
7 In my tribulacioun Y inwardli clepide the Lord; and Y criede to my God. And he herde my vois fro his hooli temple; and my cry in his siyt entride in to hise eeris.
8 The erthe was mouede togidere, and tremblede togidere; the foundementis of hillis weren troblid togidere, and weren moued togidere; for he was wrooth to hem.
9 Smoke stiede in the ire of hym, and fier brente out fro his face; coolis weren kyndlid of hym.
10 He bowide doun heuenes, and cam doun; and derknesse was vndur hise feet.
11 And he stiede on cherubym, and flei; he fley ouer the pennes of wyndis.
12 And he settide derknesses his hidyng place, his tabernacle in his cumpas; derk water was in the cloudes of the lowere eir.
13 Ful cleer cloudis passiden in his siyt; hail and the coolis of fier.
14 And the Lord thundrid fro heuene; and the hiyeste yaf his vois, hail and the coolis of fier camen doun.
15 And he sente hise arowis, and distriede tho men; he multipliede leytis, and disturblide tho men.
16 And the wellis of watris apperiden; and the foundementis of the erthe weren schewid. Lord, of thi blamyng; of the brething of the spirit of thin ire.
17 He sente fro the hiyeste place, and took me; and he took me fro many watris.
18 He delyuerede me fro my strongeste enemyes; and fro hem that hatiden me, fro thei weren coumfortid on me.
19 Thei camen bifor me in the dai of my turment; and the Lord was maad my defendere.
20 And he ledde out me in to breede; he maad me saaf, for he wolde me.
21 And the Lord schal yelde to me bi my riytfulnesse; and he schal yelde to me bi the clennesse of myn hondis.
22 For Y kepte the weies of the Lord; and Y dide not vnfeithfuli fro my God.
23 For alle hise domes ben in my siyt; and Y puttide not awei fro me hise riytfulnessis.
24 And Y schal be vnwemmed with hym; and Y schal kepe me fro my wickidnesse.
25 And the Lord schal yelde to me bi my riytfulnesse; and bi the clennesse of myn hondis in the siyt of hise iyen.
26 With the hooli, thou schalt be hooli; and with a man innocent, thou schalt be innocent.
27 And with a chosun man, thou schalt be chosun; and with a weiward man, thou schalt be weiward.
28 For thou schalt make saaf a meke puple; and thou schalt make meke the iyen of proude men.
29 For thou, Lord, liytnest my lanterne; my God, liytne thou my derknessis.
30 For bi thee Y schal be delyuered fro temptacioun; and in my God Y schal go ouer the wal.
31 Mi God, his weie is vndefoulid, the speches of the Lord ben examyned bi fier; he is defendere of alle men hopynge in hym.
32 For whi, who is God out takun the Lord? ethir who is God outakun oure God?
33 God that hath gird me with vertu; and hath set my weie vnwemmed.
34 Which made perfit my feet as of hertis; and ordeynynge me on hiye thingis.
35 Which techith myn hondis to batel; and thou hast set myn armys as a brasun bouwe.
36 And thou hast youe to me the kyueryng of thin helthe; and thi riythond hath vptake me. And thi chastisyng amendide me in to the ende; and thilke chastisyng of thee schal teche me.
37 Thou alargidist my paaces vndur me; and my steppis ben not maad vnstidefast.
38 Y schal pursue myn enemyes, and Y schal take hem; and Y schal not turne til thei failen.
39 I schal al to-breke hem, and thei schulen not mowe stonde; thei schulen falle vndur my feet.
40 And thou hast gird me with vertu to batel; and thou hast supplauntid, ether disseyued, vndur me men risynge ayens me.
41 And thou hast youe myn enemyes abac to me; and thou hast distried men hatynge me.
42 Thei crieden, and noon was that maad hem saaf; thei crieden to the Lord, and he herde not hem.
43 And Y schal al to-breke hem, as dust bifor the face of wynd; Y schal do hem awei, as the cley of stretis.
44 Thou schalt delyuere me fro ayenseiyngis of the puple; thou schalt sette me in to the heed of folkis.
45 The puple, which Y knewe not, seruede me; in the herynge of eere it obeiede to me.
46 Alien sones lieden to me, alien sones wexiden elde; and crokiden fro thi pathis.

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47 The Lord lyueth, and my God be blessid; and the God of myn helthe be enhaunsid.
48 God, that yauest veniaunces to me, and makist suget puplis vndur me; my delyuerere fro my wrathful enemyes.
49 And thou schalt enhaunse me fro hem, that risen ayens me; thou schalt delyuere me fro a wickid man.
50 Therfor, Lord, Y schal knouleche to thee among naciouns; and Y schal seie salm to thi name.
51 Magnyfiynge the helthis of his kyng; and doynge merci to his crist Dauid, and to his seed til in to the world.

PSALMS CHAPTER 18

1 The title of the eiytenthe salm. To victorie, the salm of Dauid.

2 Heuenes tellen out the glorie of God; and the firmament tellith the werkis of hise hondis.
3 The dai tellith out to the dai a word; and the nyyt schewith kunnyng to the nyyt.
4 No langagis ben, nether wordis; of whiche the voices of hem ben not herd.
5 The soun of hem yede out in to al erthe; and the wordis of hem yeden out in to the endis of the world.
6 In the sunne he hath set his tabernacle; and he as a spouse comynge forth of his chaumbre. He fulli ioyede, as a giaunt, to renne his weie;
7 his goynge out was fro hiyeste heuene. And his goyng ayen was to the hiyeste therof; and noon is that hidith hym silf fro his heet.
8 The lawe of the Lord is with out wem, and conuertith soulis; the witnessyng of the Lord is feithful, and yyueth wisdom to litle children.
9 The riytfulnessis of the Lord ben riytful, gladdynge hertis; the comaundement of the Lord is cleere, liytnynge iyen.
10 The hooli drede of the Lord dwellith in to world of world; the domes of the Lord ben trewe, iustified in to hem silf.
11 Desirable more than gold, and a stoon myche preciouse; and swettere than hony and honycoomb.
12 Forwhi thi seruaunt kepith thoo; myche yeldyng is in tho to be kept.
13 Who vndurstondith trespassis? make thou me cleene fro my priuy synnes;
14 and of alien synnes spare thi seruaunt. If the forseid defautis ben not, Lord, of me, than Y schal be with out wem; and Y schal be clensid of the mooste synne.
15 And the spechis of my mouth schulen be, that tho plese; and the thenkynge of myn herte euere in thi siyt. Lord, myn helpere; and myn ayenbiere.

PSALMS CHAPTER 19

1 The title of the nyntenthe salm. To victorie, the salm of Dauid.

2 The Lord here thee in the dai of tribulacioun; the name of God of Jacob defende thee.
3 Sende he helpe to thee fro the hooli place; and fro Syon defende he thee.
4 Be he myndeful of al thi sacrifice; and thi brent sacrifice be maad fat.
5 Yyue he to thee aftir thin herte; and conferme he al thi counsel.
6 We schulen be glad in thin helthe; and we schulen be magnyfied in the name of oure God.
7 The Lord fille alle thin axyngis; nowe Y haue knowe, that the Lord hath maad saaf his crist. He schal here hym fro his hooly heuene; the helthe of his riyt hond is in poweris.
8 Thes in charis, and these in horsis; but we schulen inwardli clepe in the name of oure Lord God.
9 Thei ben boundun, and felden doun; but we han rise, and ben reisid.
10 Lord, make thou saaf the kyng; and here thou vs in the dai in which we inwardli clepen thee.

PSALMS CHAPTER 20

1 The title of the twentithe salm. To victorie, the salm of Dauid.

2 Lord, the kyng schal be glad in thi vertu; and he schal ful out haue ioye greetli on thin helthe.
3 Thou hast youe to hym the desire of his herte; and thou hast not defraudid hym of the wille of hise lippis.
4 For thou hast bifor come hym in the blessyngis of swetnesse; thou hast set on his heed a coroun of preciouse stoon.
5 He axide of thee lijf, and thou yauest to hym; the lengthe of daies in to the world, and in to the world of world.
6 His glorie is greet in thin helthe; thou schalt putte glorie, and greet fayrnesse on hym.
7 For thou schalt yyue hym in to blessing in to the world of world; thou schalt make hym glad in ioye with thi cheer.
8 For the kyng hopith in the Lord; and in the merci of the hiyeste he schal not be moued.
9 Thyn hond be foundun to alle thin enemyes; thi riythond fynde alle hem that haten thee.
10 Thou schalt putte hem as a furneis of fier in the tyme of thi cheer; the Lord schal disturble hem in his ire, and fier schal deuoure hem.
11 Thou schalt leese the fruyt of hem fro erthe; and thou schalt leese the seed of hem fro the sones of men.
12 For thei bowiden yuels ayens thee; thei thouyten counseils, whiche thei myyten not stablische.
13 For thou schalt putte hem abac; in thi relifs thou schalt make redi the cheer of hem.
14 Lord, be thou enhaunsid in thi vertu; we schulen synge, and seie opinly thi vertues.

PSALMS CHAPTER 21

1 The title of the oon and twentithe salm. To ouercome, for the morewtid hynd; the salm of Dauid.

2 God, my God, biholde thou on me, whi hast thou forsake me? the wordis of my trespassis ben fer fro myn helthe.
3 Mi God, Y schal crye bi dai, and thou schalt not here; and bi nyyt, and not to vnwisdom to me.

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4 Forsothe thou, the preisyng of Israel, dwellist in holynesse;
5 oure fadris hopiden in thee, thei hopiden, and thou delyueridist hem.
6 Thei crieden to thee, and thei weren maad saaf; thei hopiden in thee, and thei weren not schent.
7 But Y am a worm, and not man; the schenschip of men, and the outcastyng of the puple.
8 Alle men seynge me scorneden me; thei spaken with lippis, and stiriden the heed.
9 He hopide in the Lord, delyuere he hym; make he hym saaf, for he wole hym.
10 For thou it art that drowist me out of the wombe, thou art myn hope fro the tetis of my modir;
11 in to thee Y am cast forth fro the wombe. Fro the wombe of my modir thou art my God; departe thou not fro me.
12 For tribulacioun is next; for noon is that helpith.
13 Many calues cumpassiden me; fatte bolis bisegiden me.
14 Thei openyden her mouth on me; as doith a lioun rauyschynge and rorynge.
15 I am sched out as watir; and alle my boonys ben scaterid. Myn herte is maad, as wex fletynge abrood; in the myddis of my wombe.
16 Mi vertu driede as a tiyl stoon, and my tunge cleuede to my chekis; and thou hast brouyt forth me in to the dust of deth.
17 For many doggis cumpassiden me; the counsel of wickid men bisegide me. Thei delueden myn hondis and my feet;
18 thei noumbriden alle my boonys. Sotheli thei lokiden, and bihelden me;
19 thei departiden my clothis to hem silf, and thei senten lot on my cloth.
20 But thou, Lord, delaie not thin help fro me; biholde thou to my defence.
21 God, delyuere thou my lijf fro swerd; and delyuere thou myn oon aloone fro the hond of the dogge.
22 Make thou me saaf fro the mouth of a lioun; and my mekenesse fro the hornes of vnycornes.
23 I schal telle thi name to my britheren; Y schal preise thee in the myddis of the chirche.
24 Ye that dreden the Lord, herie hym; alle the seed of Jacob, glorifie ye hym.
25 Al the seed of Israel drede hym; for he forsook not, nethir dispiside the preier of a pore man. Nethir he turnede awei his face fro me; and whanne Y criede to hym, he herde me.
26 Mi preisyng is at thee in a greet chirche; Y schal yelde my vowis in the siyt of men dredynge hym.
27 Pore men schulen ete, and schulen be fillid, and thei schulen herie the Lord, that seken hym; the hertis of hem schulen lyue in to the world of world.
28 Alle the endis of erthe schulen bithenke; and schulen be conuertid to the Lord. And alle the meynees of hethene men; schulen worschipe in his siyt.
29 For the rewme is the Lordis; and he schal be Lord of hethene men.
30 Alle the fatte men of erthe eeten and worschipiden; alle men, that goen doun in to erthe, schulen falle doun in his siyt.
31 And my soule schal lyue to hym; and my seed schal serue him.
32 A generacioun to comyng schal be teld to the Lord; and heuenes schulen telle his riytfulnesse to the puple that schal be borun, whom the Lord made.

PSALMS CHAPTER 22

1 The title of the two and twentithe salm. The salm, ether the song of Dauid.

The Lord gouerneth me, and no thing schal faile to me;
2 in the place of pasture there he hath set me. He nurschide me on the watir of refreischyng;
3 he conuertide my soule. He ledde me forth on the pathis of riytfulnesse; for his name.
4 For whi thouy Y schal go in the myddis of schadewe of deeth; Y schal not drede yuels, for thou art with me. Thi yerde and thi staf; tho han coumfortid me.
5 Thou hast maad redi a boord in my siyt; ayens hem that troblen me. Thou hast maad fat myn heed with oyle; and my cuppe, fillinge greetli, is ful cleer.
6 And thi merci schal sue me; in alle the daies of my lijf. And that Y dwelle in the hows of the Lord; in to the lengthe of daies.

PSALMS CHAPTER 23

1 The title of the thre and twentithe salm. The song of Dauid. The erthe and the fulnesse therof is the Lordis; the world, and alle that dwellen therynne is the Lordis.
2 For he foundide it on the sees; and made it redi on floodis.
3 Who schal stie in to the hil of the Lord; ethir who schal stonde in the hooli place of hym?
4 The innocent in hondis, and in cleene herte; whiche took not his soule in veyn, nether swoor in gile to his neiybore.
5 This man schal take blessyng of the Lord; and mercy of God his helthe.
6 This is the generacioun of men sekynge hym; of men sekynge the face of God of Jacob.
7 Ye princes, take vp youre yatis, and ye euerelastynge yatis, be reisid; and the kyng of glorie schal entre.
8 Who is this kyng of glorie? the Lord strong and myyti, the Lord myyti in batel.
9 Ye princes, take vp youre yatis, and ye euerlastynge yatis, be reisid; and the kyng of glorie schal entre.
10 Who is this kyng of glorie? the Lord of vertues, he is the kyng of glorie.

PSALMS CHAPTER 24

1 The title of the foure and twentithe salm. To Dauid.

2 Lord, to thee Y haue reisid my soule; my God, Y truste in thee, be Y not aschamed.
3 Nethir myn enemyes scorne me; for alle men that suffren thee schulen not be schent.

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4 Alle men doynge wickyd thingis superfluli; be schent. Lord, schewe thou thi weies to me; and teche thou me thi pathis.

5 Dresse thou me in thi treuthe, and teche thou me, for thou art God my sauyour; and Y suffride thee al dai.

6 Lord, haue thou mynde of thi merciful doyngis; and of thi mercies that ben fro the world.

7 Haue thou not mynde on the trespassis of my yongthe; and on myn vnkunnyngis. Thou, Lord, haue mynde on me bi thi merci; for thi goodnesse.

8 The Lord is swete and riytful; for this he schal yyue a lawe to men trespassynge in the weie.

9 He schal dresse deboner men in doom; he schal teche mylde men hise weies.

10 Alle the weies of the Lord ben mercy and treuthe; to men sekynge his testament, and hise witnessyngis.

11 Lord, for thi name thou schalt do merci to my synne; for it is myche.

12 Who is a man, that dredith the Lord? he ordeyneth to hym a lawe in the weie which he chees.

13 His soule schal dwelle in goodis; and his seed schal enerite the lond.

14 The Lord is a sadnesse to men dredynge hym; and his testament is, that it be schewid to hem.

15 Myn iyen ben euere to the Lord; for he schal breide awey my feet fro the snare.

16 Biholde thou on me, and haue thou mercy on me; for Y am

17 oon aloone and pore The tribulaciouns of myn herte ben multiplied; delyuere thou me of my nedis.

18 Se thou my mekenesse and my trauel; and foryyue thou alle my trespassis.

19 Bihold thou myn enemyes, for thei ben multiplied; and thei haten me bi wickid hatrede.

20 Kepe thou my soule, and delyuere thou me; be Y not aschamed, for Y hopide in thee.

21 Innocent men and riytful cleuyden to me; for Y suffride thee.

22 God, delyuere thou Israel; fro alle hise tribulaciouns.

PSALMS CHAPTER 25

1 The title of the fyue and twentithe salm. To Dauid.

Lord, deme thou me, for Y entride in myn innocens; and Y hopynge in the Lord schal not be made vnstidfast.

2 Lord, preue thou me, and asaie me; brenne thou my reynes, and myn herte.

3 For whi thi merci is bifor myn iyen; and Y pleside in thi treuthe.

4 I sat not with the counsel of vanyte; and Y schal not entre with men doynge wickid thingis.

5 I hatide the chirche of yuele men; and Y schal not sitte with wickid men.

6 I schal waische myn hondis among innocentis; and, Lord, Y schal cumpasse thin auter.

7 That Y here the vois of heriyng; and that Y telle out alle thi merueils.

8 Lord, Y haue loued the fairnesse of thin hows; and the place of the dwellyng of thi glorie.

9 God, leese thou not my soule with vnfeithful men; and my lijf with men of bloodis.

10 In whose hondis wyckidnessis ben; the riythond of hem is fillid with yiftis.

11 But Y entride in myn innocens; ayenbie thou me, and haue merci on me.

12 Mi foot stood in riytfulnesse; Lord, Y schal blesse thee in chirchis.

PSALMS CHAPTER 26

1 The title of the sixe and twentithe salm. To Dauid. The Lord is my liytnyng, and myn helthe; whom schal Y drede? The Lord is defendere of my lijf; for whom schal Y tremble?

2 The while noiful men neiyen on me; for to ete my fleischis. Myn enemyes, that trobliden me; thei weren maad sijk and felden doun.

3 Thouy castels stonden togidere ayens me; myn herte schal not drede. Thouy batel risith ayens me; in this thing Y schal haue hope.

4 I axide of the Lord o thing; Y schal seke this thing; that Y dwelle in the hows of the Lord alle the daies of my lijf. That Y se the wille of the Lord; and that Y visite his temple.

5 For he hidde me in his tabernacle in the dai of yuelis; he defendide me in the hid place of his tabernacle.

6 He enhaunside me in a stoon; and now he enhaunside myn heed ouer myn enemyes. I cumpasside, and offride in his tabernacle a sacrifice of criyng; Y schal synge, and Y schal seie salm to the Lord.

7 Lord, here thou my vois, bi which Y criede to thee; haue thou merci on me, and here me.

8 Myn herte seide to thee, My face souyte thee; Lord, Y schal seke eft thi face.

9 Turne thou not awei thi face fro me; bouwe thou not awei in ire fro thi seruaunt. Lord, be thou myn helpere, forsake thou not me; and, God, myn helthe, dispise thou not me.

10 For my fadir and my modir han forsake me; but the Lord hath take me.

11 Lord, sette thou a lawe to me in thi weie; and dresse thou me in thi path for myn enemyes.

12 Bitake thou not me in to the soules of hem, that troblen me; for wickid witnessis han rise ayens me, and wickydnesse liede to it silf.

13 I bileue to see the goodis of the Lord; in the lond of hem that lyuen.

14 Abide thou the Lord, do thou manli; and thin herte be coumfortid, and suffre thou the Lord.

PSALMS CHAPTER 27

1 The title of the seuen and twentithe salm. To Dauid.

Lord, Y schal crye to thee; my God, be thou not stille fro me, be thou not stille ony tyme fro me; and Y schal be maad lijk to hem, that goen doun in to the lake.

2 Lord, here thou the vois of my bisechyng, while Y preie to thee; whyle Y reise myn hondis to thin hooli temple.

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3 Bitake thou not me togidere with synneris; and leese thou not me with hem that worchen wickidnesse. Whyche speken pees with her neiybore; but yuels ben in her hertis.

4 Yyue thou to hem vpe the werkis of hem; and vpe the wickidnesse of her fyndyngis. Yyue thou to hem vpe the werkis of her hondis; yelde thou her yeldyng to hem.

5 For thei vndurstoden not the werkis of the Lord, and bi the werkis of hise hondis thou schalt destrie hem; and thou schalt not bilde hem.

6 Blissid be the Lord; for he herde the vois of my bisechyng.

7 The Lord is myn helpere and my defendere; and myn herte hopide in hym, and Y am helpid. And my fleisch flouride ayen; and of my wille Y schal knowleche to hym.

8 The Lord is the strengthe of his puple; and he is defendere of the sauyngis of his crist.

9 Lord, make thou saaf thi puple, and blesse thou thin eritage; and reule thou hem, and enhaunse thou hem til in to with outen ende.

PSALMS CHAPTER 28

1 The title of the eiyt and twentithe salm. The salm, ethir song of Dauid. Ye sones of God, brynge to the Lord; brynge ye to the Lord the sones of rammes.

2 Brynge ye to the Lord glorie and onour; brynge ye to the Lord glorie to his name; herie ye the Lord in his hooli large place.

3 The vois of the Lord on watris, God of mageste thundride; the Lord on many watris.

4 The vois of the Lord in vertu; the vois of the Lord in greet doyng.

5 The vois of the Lord brekynge cedris; and the Lord schal breke the cedris of the Liban.

6 And he schal al to-breke hem to dust as a calf of the Liban; and the derling was as the sone of an vnycorn.

7 The vois of the Lord departynge the flawme of fier;

8 the vois of the Lord schakynge desert; and the Lord schal stire togidere the desert of Cades.

9 The vois of the Lord makynge redi hertis, and he schal schewe thicke thingis; and in his temple alle men schulen seie glorie.

10 The Lord makith to enhabite the greet flood; and the Lord schal sitte kyng with outen ende.

11 The Lord schal yyue vertu to his puple; the Lord schal blesse his puple in pees.

PSALMS CHAPTER 29

1 The title of the nyne and twentithe salm. The salm of song, for the halewyng of the hows of Dauid.

2 Lord, Y schal enhaunse thee, for thou hast vp take me; and thou delitidist not myn enemyes on me.

3 Mi Lord God, Y criede to thee; and thou madist me hool.

4 Lord, thou leddist out my soule fro helle; thou sauedist me fro hem that goen doun into the lake.

5 Ye seyntis of the Lord, synge to the Lord; and knowleche ye to the mynde of his hoolynesse.

6 For ire is in his indignacioun; and lijf is in his wille. Wepyng schal dwelle at euentid; and gladnesse at the morewtid.

7 Forsothe Y seide in my plentee; Y schal not be moued with outen ende.

8 Lord, in thi wille; thou hast youe vertu to my fairnesse. Thou turnedist awei thi face fro me; and Y am maad disturblid.

9 Lord, Y schal crye to thee; and Y schal preye to my God.

10 What profit is in my blood; while Y go doun in to corrupcioun? Whether dust schal knouleche to thee; ethir schal telle thi treuthe?

11 The Lord herde, and hadde merci on me; the Lord is maad myn helpere.

12 Thou hast turned my weilyng in to ioye to me; thou hast to-rent my sak, and hast cumpassid me with gladnesse.

13 That my glorie synge to thee, and Y be not compunct; my Lord God, Y schal knouleche to thee with outen ende.

PSALMS CHAPTER 30

1 The title of the thrittithe salm. To victorie, the salm of Dauid.

2 Lord, Y hopide in thee, be Y not schent with outen ende; delyuere thou me in thi riytfulnesse.

3 Bouwe doun thin eere to me; haaste thou to delyuere me. Be thou to me in to God defendere, and in to an hows of refuyt; that thou make me saaf.

4 For thou art my strengthe and my refuyt; and for thi name thou schalt lede me forth, and schalt nurische me.

5 Thou schalt lede me out of the snare, which thei hidden to me; for thou art my defendere.

6 I bitake my spirit in to thin hondis; Lord God of treuthe, thou hast ayen bouyt me.

7 Thou hatist hem that kepen vanytees superfluli.

8 Forsothe Y hopide in the Lord; Y schal haue fulli ioie, and schal be glad in thi merci. For thou byheldist my mekenesse; thou sauedist my lijf fro nedis.

9 And thou closidist not me togidere withynne the hondis of the enemy; thou hast sett my feet in a large place.

10 Lord, haue thou merci on me, for Y am troblid; myn iye is troblid in ire, my soule and my wombe ben troblid.

11 For whi my lijf failide in sorewe; and my yeeris in weilynges. Mi vertu is maad feble in pouert; and my boonys ben disturblid.

12 Ouer alle myn enemyes Y am maad schenship greetli to my neiyboris; and drede to my knowun. Thei that sien me with outforth, fledden fro me; Y am youun to foryetyng,

13 as a deed man fro herte. I am maad as a lorun vessel;

14 for Y herde dispisyng of many men dwellynge in cumpas. In that thing the while thei camen togidere ayens me; thei counceliden to take my lijf.

15 But, Lord, Y hopide in thee; Y seide, Thou art my God; my tymes ben in thin hondis.

16 Delyuer thou me fro the hondis of mynen enemyes; and fro hem that pursuen me.

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17 Make thou cleer thi face on thi seruaunt; Lord, make thou me saaf in thi merci;
18 be Y not schent, for Y inwardli clepide thee. Unpitouse men be aschamed, and be led forth in to helle;
19 gileful lippys be maad doumbe. That speken wickidnesse ayens a iust man; in pride, and in mysusyng.
20 Lord, the multitude of thi swetnesse is ful greet; which thou hast hid to men dredynge thee. Thou hast maad a perfit thing to hem, that hopen in thee; in the siyt of the sones of men.
21 Thou schalt hide hem in the priuyte of thi face; fro disturblyng of men. Thou schalt defende hem in thi tabernacle; fro ayenseiyng of tungis.
22 Blessid be the Lord; for he hath maad wondurful his merci to me in a strengthid citee.
23 Forsothe Y seide in the passyng of my soule; Y am cast out fro the face of thin iyen. Therfor thou herdist the vois of my preier; while Y criede to thee.
24 Alle ye hooli men of the Lord, loue hym; for the Lord schal seke treuthe, and he schal yelde plenteuousli to hem that doen pride.
25 Alle ye that hopen in the Lord, do manli; and youre herte be coumfortid.

PSALMS CHAPTER 31

1 The title of the oon and thrittithe salm. Lernyng to Dauid. Blessid ben thei, whose wickidnessis ben foryouun; and whose synnes ben hilid.
2 Blessid is the man, to whom the Lord arrettide not synne; nethir gile is in his spirit.
3 For Y was stille, my boonys wexiden elde; while Y criede al dai.
4 For bi dai and nyyt thin hond was maad greuouse on me; Y am turned in my wretchednesse, while the thorn is set in.
5 I made my synne knowun to thee; and Y hidde not my vnriytfulnesse. I seide, Y schal knouleche ayens me myn vnriytfulnesse to the Lord; and thou hast foryoue the wickidnesse of my synne.
6 For this thing ech hooli man schal preye to thee; in couenable tyme. Netheles in the greet flood of many watris; tho schulen not neiye to thee.
7 Thou art my refuyt fro tribulacioun, that cumpasside me; thou, my fulli ioiyng, delyuere me fro hem that cumpassen me.
8 Y schal yyue vnderstondyng to thee, and Y schal teche thee; in this weie in which thou schalt go, Y schal make stidefast myn iyen on thee.
9 Nile ye be maad as an hors and mule; to whiche is noon vndurstondyng. Lord, constreyne thou the chekis of hem with a bernacle and bridil; that neiyen not to thee.
10 Many betyngis ben of the synnere; but merci schal cumpasse hym that hopith in the Lord.
11 Ye iust men, be glad, and make fulli ioie in the Lord; and alle ye riytful of herte, haue glorie.

PSALMS CHAPTER 32

1 The two and threttithe salm hath no title. Ye iust men, haue fulli ioye in the Lord; presyng togidere bicometh riytful men.
2 Knouleche ye to the Lord in an harpe; synge ye to hym in a sautre of ten strengis.
3 Synge ye to hym a newe song; seie ye wel salm to hym in criyng.
4 For the word of the Lord is riytful; and alle hise werkis ben in feithfulnesse.
5 He loueth merci and doom; the erthe is ful of the merci of the Lord.
6 Heuenes ben maad stidfast bi the word of the Lord; and al the vertu of tho bi the spirit of his mouth.
7 And he gaderith togidere the watris of the see as in a bowge; and settith depe watris in tresours.
8 Al erthe drede the Lord; sotheli alle men enhabitynge the world ben mouyd of hym.
9 For he seide, and thingis weren maad; he comaundide, and thingis weren maad of nouyt.
10 The Lord distrieth the counsels of folkis, forsothe he repreueth the thouytis of puplis; and he repreueth the counsels of prynces.
11 But the counsel of the Lord dwellith with outen ende; the thouytis of his herte dwellen in generacioun and into generacioun.
12 Blessid is the folk, whose Lord is his God; the puple which he chees into eritage to hym silf.
13 The Lord bihelde fro heuene; he siy alle the sones of men.
14 Fro his dwellyng place maad redi bifor; he bihelde on alle men, that enhabiten the erthe.
15 Which made syngulerli the soules of hem; which vndurstondith all the werkis of hem.
16 A kyng is not sauyd bi myche vertu; and a giaunt schal not be sauyd in the mychilnesse of his vertu.
17 An hors is false to helthe; forsothe he schal not be sauyd in the habundaunce, ether plentee, of his vertu.
18 Lo! the iyen of the Lord ben on men dredynge hym; and in hem that hopen on his merci.
19 That he delyuere her soules fro deth; and feede hem in hungur.
20 Oure soule suffreth the Lord; for he is oure helpere and defendere.
21 For oure herte schal be glad in him; and we schulen haue hope in his hooli name.
22 Lord, thi merci be maad on vs; as we hopiden in thee.

PSALMS CHAPTER 33

1 The title of the thre and thrittithe salm. To Dauid, whanne he chaungide his mouth bifor Abymalech, and he droof out Dauid, and he yede forth.
2 I schal blesse the Lord in al tyme; euere his heriyng is in my mouth.
3 Mi soule schal be preisid in the Lord; mylde men here, and be glad.

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4 Magnyfie ye the Lord with me; and enhaunse we his name into it silf.

5 I souyte the Lord, and he herde me; and he delyueride me fro alle my tribulaciouns.

6 Neiye ye to him, and be ye liytned; and youre faces schulen not be schent.

7 This pore man criede, and the Lord herde hym; and sauyde hym fro alle hise tribulaciouns.

8 The aungel of the Lord sendith in the cumpas of men dredynge hym; and he schal delyuere hem.

9 Taaste ye, and se, for the Lord is swete; blessid is the man, that hopith in hym.

10 Alle ye hooli men of the Lord, drede hym; for no nedynesse is to men dredynge hym.

11 Riche men weren nedi, and weren hungri; but men that seken the Lord schulen not faile of al good.

12 Come, ye sones, here ye me; Y schal teche you the drede of the Lord.

13 Who is a man, that wole lijf; loueth to se good daies?

14 Forbede thi tunge fro yuel; and thi lippis speke not gile.

15 Turne thou awei fro yuel, and do good; seke thou pees, and perfitli sue thou it.

16 The iyen of the Lord ben on iust men; and hise eeren ben to her preiers.

17 But the cheer of the Lord is on men doynge yuels; that he leese the mynde of hem fro erthe.

18 Just men cryeden, and the Lord herde hem; and delyueride hem fro alle her tribulaciouns.

19 The Lord is nyy hem that ben of troblid herte; and he schal saue meke men in spirit.

20 Many tribulaciouns ben of iust men; and the Lord schal delyuere hem fro alle these.

21 The Lord kepith alle the boonys of hem; oon of tho schal not be brokun.

22 The deth of synneris is werst; and thei that haten a iust man schulen trespasse.

23 The Lord schal ayenbie the soulis of hise seruauntis; and alle, that hopen in him, schulen not trespasse.

PSALMS CHAPTER 34

1 The title of the foure and thrittithe salm. To Dauid.

Lord, deme thou hem, that anoien me; ouercome thou hem, that fiyten ayens me.

2 Take thou armeris and scheeld; and rise vp into help to me.

3 Schede out the swerd, and close togidere ayens hem that pursuen me; seie thou to my soule, Y am thin helthe.

4 Thei that seken my lijf; be schent, and aschamed. Thei that thenken yuels to me; be turned awei bacward, and be schent.

5 Be thei maad as dust bifor the face of the wynd; and the aungel of the Lord make hem streit.

6 Her weie be maad derknesse, and slydirnesse; and the aungel of the Lord pursue hem.

7 For with out cause thei hidden to me the deth of her snare; in veyn thei dispisiden my soule.

8 The snare which he knoweth not come to hym, and the takyng which he hidde take hym; and fall he in to the snare in that thing.

9 But my soule schal fulli haue ioye in the Lord; and schal delite on his helthe.

10 Alle my boonys schulen seie, Lord, who is lijk thee? Thou delyuerist a pore man fro the hond of his strengere; a nedi man and pore fro hem that diuersely rauischen hym.

11 Wickid witnessis risynge axiden me thingis, whiche Y knewe not.

12 Thei yeldiden to me yuels for goodis; bareynnesse to my soule.

13 But whanne thei weren diseseful to me; Y was clothid in an heire. I mekide my soule in fastyng; and my preier schal be turned with ynne my bosum.

14 I pleside so as oure neiybore, as oure brother; Y was maad meke so as morenynge and sorewful.

15 And thei weren glad, and camen togidere ayens me; turmentis weren gaderid on me, and Y knew not.

16 Thei weren scaterid, and not compunct, thei temptiden me, thei scornyden me with mowyng; thei gnastiden on me with her teeth.

17 Lord, whanne thou schalt biholde, restore thou my soule fro the wickidnesse of hem; restore thou myn oon aloone fro liouns.

18 I schal knowleche to thee in a greet chirche; Y schal herie thee in a sad puple.

19 Thei that ben aduersaries wickidli to me, haue not ioye on me; that haten me with out cause, and bikenen with iyen.

20 For sotheli thei spaken pesibli to me; and thei spekynge in wrathfulnesse of erthe thouyten giles.

21 And thei maden large her mouth on me; thei seiden, Wel, wel! oure iyen han sien.

22 Lord, thou hast seen, be thou not stille; Lord, departe thou not fro me.

23 Rise vp, and yyue tent to my doom; my God and my Lord, biholde in to my cause.

24 Mi Lord God, deme thou me bi thi riytfulnesse; and haue thei not ioye on me.

25 Seie thei not in her hertis, Wel, wel, to oure soule; nether seie thei, We schulen deuoure hym.

26 Shame thei, and drede thei togidere; that thanken for myn yuels. Be thei clothid with schame and drede; that speken yuele thingis on me.

27 Haue thei ful ioie, and be thei glad that wolen my riytfulnesse; and seie thei euere, The Lord be magnyfied, whiche wolen the pees of his seruaunt.

28 And my tunge schal bithenke thi riytfulnesse; al day thin heriyng.

PSALMS CHAPTER 35

1 The title of the fyue and thrittithe salm. To victorie, to Dauid, the seruaunt of the Lord.

2 The vniust man seide, that he trespasse in hym silf; the drede of God is not bifor hise iyen.

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3 For he dide gilefuli in the siyt of God; that his wickidnesse be foundun to hatrede.
4 The wordis of his mouth ben wickidnesse and gile, he nolde vndirstonde to do wel.
5 He thouyte wickidnesse in his bed, he stood nyy al weie not good; forsothe he hatide not malice.
6 Lord, thi merci is in heuene; and thi treuthe is til to cloudis.
7 Thi riytfulnesse is as the hillis of God; thi domes ben myche depthe of watris. Lord, thou schalt saue men and beestis;
8 as thou, God, hast multiplied thi merci. But the sones of men; schulen hope in the hilyng of thi wyngis.
9 Thei schulen be fillid gretli of the plentee of thin hows; and thou schalt yyue drynke to hem with the steef streem of thi likyng.
10 For the wel of life is at thee; and in thi liyt we schulen se liyt.
11 Lord, sette forth thi mercy to hem, that knowen thee; and thi ryytfulnesse to hem that ben of riytful herte.
12 The foot of pryde come not to me; and the hond of the synnere moue me not.
13 There thei felden doun, that worchen wickidnesse; thei ben cast out, and myyten not stonde.

PSALMS CHAPTER 36
1 The title of the sixe and thrittithe salm. To Dauith.
Nile thou sue wickid men; nether loue thou men doynge wickidnesse.
2 For thei schulen wexe drie swiftli as hey; and thei schulen falle doun soone as the wortis of eerbis.
3 Hope thou in the Lord, and do thou goodnesse; and enhabite thou the lond, and thou schalt be fed with hise richessis.
4 Delite thou in the Lord; and he schal yyue to thee the axyngis of thin herte.
5 Schewe thi weie to the Lord; and hope thou in hym, and he schal do.
6 And he schal lede out thi riytfulnesse as liyt, and thi doom as myddai;
7 be thou suget to the Lord, and preye thou hym. Nile thou sue hym, that hath prosperite in his weie; a man doynge vnriytfulnessis.
8 Ceese thou of ire, and forsake woodnesse; nyle thou sue, that thou do wickidli.
9 For thei, that doen wickidli, schulen be distried; but thei that suffren the Lord, schulen enerite the lond.
10 And yit a litil, and a synnere schal not be; and thou schalt seke his place, and schalt not fynde.
11 But mylde men schulen enerite the lond; and schulen delite in the multitude of pees.
12 A synnere schal aspie a riytful man; and he schal gnaste with hise teeth on hym.
13 But the Lord schal scorne the synnere; for he biholdith that his day cometh.
14 Synners drowen out swerd; thei benten her bouwe. To disseyue a pore man and nedi; to strangle riytful men of herte.
15 Her swerd entre in to the herte of hem silf; and her bouwe be brokun.
16 Betere is a litil thing to a iust man; than many richessis of synneris.
17 For the armes of synneris schal be al to-brokun; but the Lord confermeth iust men.
18 The Lord knowith the daies of vnwemmed; and her heritage schal be withouten ende.
19 Thei schulen not be schent in the yuel tyme, and thei schulen be fillid in the dayes of hungur;
20 for synneris schulen perische. Forsothe anoon as the enemyes of the Lord ben onourid, and enhaunsid; thei failynge schulen faile as smoke.
21 A synnere schal borewe, and schal not paie; but a iust man hath merci, and schal yyue.
22 For thei that blessen the Lord schulen enerite the lond; but thei that cursen hym schulen perische.
23 The goyng of a man schal be dressid anentis the Lord; and he schal wilne his weie.
24 Whanne he fallith, he schal not be hurtlid doun; for the Lord vndursettith his hond.
25 I was yongere, and sotheli Y wexide eld, and Y siy not a iust man forsakun; nethir his seed sekynge breed.
26 Al dai he hath merci, and leeneth; and his seed schal be in blessyng.
27 Bouwe thou awei fro yuel, and do good; and dwelle thou in to the world of world.
28 For the Lord loueth doom, and schal not forsake hise seyntis; thei schulen be kept with outen ende. Vniust men schulen be punyschid; and the seed of wickid men schal perische.
29 But iust men schulen enerite the lond; and schulen enabite theronne in to the world of world.
30 The mouth of a iust man schal bithenke wisdom; and his tunge schal speke doom.
31 The lawe of his God is in his herte; and hise steppis schulen not be disseyued.
32 A synnere biholdith a iust man; and sekith to sle hym.
33 But the Lord schal not forsake hym in hise hondis; nethir schal dampne hym, whanne it schal be demed ayens hym.
34 Abide thou the Lord, and kepe thou his weie, and he schal enhaunse thee, that bi eritage thou take the lond; whanne synneris schulen perische, thou schalt se.
35 I siy a wickid man enhaunsid aboue; and reisid vp as the cedris of Liban.
36 And Y passide, and lo! he was not; Y souyte hym, and his place is not foundun.
37 Kepe thou innocence, and se equite; for tho ben relikis to a pesible man.
38 Forsothe vniust men schulen perische; the relifs of wickid men schulen perische togidere.
39 But the helthe of iust men is of the Lord; and he is her defendere in the tyme of tribulacioun.

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40 And the Lord schal helpe hem, and schal make hem fre, and he schal delyuere hem fro synneris; and he schal saue hem, for thei hopiden in hym.

PSALMS CHAPTER 37

1 The title of the seuene and thrittithe salm. The salm of Dauid, to bythenke on the sabat.

2 Lord, repreue thou not me in thi strong veniaunce; nether chastice thou me in thin ire.

3 For thin arowis ben fitchid in me; and thou hast confermed thin hond on me.

4 Noon helthe is in my fleisch fro the face of thin ire; no pees is to my boonys fro the face of my synnes.

5 For my wickidnessis ben goon ouer myn heed; as an heuy birthun, tho ben maad heuy on me.

6 Myn heelid woundis weren rotun, and ben brokun; fro the face of myn vnwisdom.

7 I am maad a wretche, and Y am bowid doun til in to the ende; al dai Y entride sorewful.

8 For my leendis ben fillid with scornyngis; and helthe is not in my fleisch.

9 I am turmentid, and maad low ful greetli; Y roride for the weilyng of myn herte.

10 Lord, al my desire is bifor thee; and my weilyng is not hid fro thee.

11 Myn herte is disturblid in me, my vertu forsook me; and the liyt of myn iyen forsook me, and it is not with me.

12 My frendis and my neiyboris neiyiden; and stoden ayens me. And thei that weren bisidis me stoden afer;

13 and thei diden violence, that souyten my lijf. And thei that souyten yuels to me, spaken vanytees; and thouyten gilis al dai.

14 But Y as a deef man herde not; and as a doumb man not openynge his mouth.

15 And Y am maad as a man not herynge; and not hauynge repreuyngis in his mouth.

16 For, Lord, Y hopide in thee; my Lord God, thou schalt here me.

17 For Y seide, Lest ony tyme myn enemyes haue ioye on me; and the while my feet ben mouyd, thei spaken grete thingis on me.

18 For Y am redi to betyngis; and my sorewe is euere in my siyt.

19 For Y schal telle my wickidnesse; and Y schal thenke for my synne.

20 But myn enemyes lyuen, and ben confermed on me; and thei ben multiplyed, that haten me wickidli.

21 Thei that yelden yuels for goodis, backbitiden me; for Y suede goodnesse.

22 My Lord God, forsake thou not me; go thou not awei fro me.

23 Lord God of myn helthe; biholde thou in to myn help.

PSALMS CHAPTER 38

1 The title of the eiyte and threttithe salm. For victorie, to Iditum, the song of Dauid.

2 I seide, Y schal kepe my weies; that Y trespasse not in my tunge. I settide kepyng to my mouth; whanne a synnere stood ayens me.

3 I was doumb, and was mekid ful gretli, and was stille fro goodis; and my sorewe was renulid.

4 Myn herte was hoot with ynne me; and fier schal brenne out in my thenkyng.

5 I spak in my tunge; Lord, make thou myn eende knowun to me. And the noumbre of my daies what it is; that Y wite, what failith to me.

6 Lo! thou hast set my daies mesurable; and my substaunce is as nouyt bifor thee. Netheles al vanytee; ech man lyuynge.

7 Netheles a man passith in ymage; but also he is disturblid veynli. He tresorith; and he noot, to whom he schal gadere tho thingis.

8 And now which is myn abiding? whether not the Lord? and my substaunce is at thee.

9 Delyuere thou me fro alle my wickidnessis; thou hast youe me schenschip to the vnkunnynge.

10 I was doumbe, and openyde not my mouth; for thou hast maad,

11 remoue thou thi woundis fro me.

12 Fro the strengthe of thin hond Y failide in blamyngis; for wickidnesse thou hast chastisid man. And thou madist his lijf to faile as an yreyne; netheles ech man is disturblid in veyn.

13 Lord, here thou my preier and my bisechyng; perseyue thou with eeris my teeris.

14 Be thou not stille, for Y am a comelyng at thee; and a pilgrime, as alle my fadris.

15 Foryyue thou to me, that Y be refreischid, bifor that Y go; and Y schal no more be.

PSALMS CHAPTER 39

1 The title of the nyne and threttithe salm. For victorie, the song of Dauid.

2 Y abidynge abood the Lord; and he yaf tent to me.

3 And he herde my preieris; and he ledde out me fro the lake of wretchidnesse, and fro the filthe of draft. And he ordeynede my feet on a stoon; and he dresside my goyngis.

4 And he sente in to my mouth a newe song; a song to oure God. Many men schulen se, and schulen drede; and schulen haue hope in the Lord.

5 Blessid is the man, of whom the name of the Lord is his hope; and he bihelde not in to vanitees, and in to false woodnesses.

6 Mi Lord God, thou hast maad thi merueils manye; and in thi thouytis noon is, that is lijk thee. I teld, and Y spak; and thei ben multiplied aboue noumbre.

7 Thou noldist sacrifice and offryng; but thou madist perfitli eeris to me. Thou axidist not brent sacrifice, and sacrifice for synne;

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8 thanne Y seide, Lo! Y come. In the heed of the book it is writun of me,
9 that Y schulde do thi wille; my God, Y wolde; and thi lawe in the myddis of myn herte.
10 I telde thi riytfulnesse in a greet chirche; lo! Y schal not refreine my lippis, Lord, thou wistist.
11 I hidde not thi riytfulnesse in myn herte; Y seide thi treuthe and thin helthe. I hidde not thi mercy and thi treuthe; fro a myche counsel.
12 But thou, Lord, make not fer thi merciful doyngis fro me; thi mercy and treuthe euere token me vp.
13 For whi yuels, of whiche is no noumbre, cumpassiden me; my wickidnessis token me, and y myyte not, that Y schulde se. Tho ben multiplied aboue the heeris of myn heed; and myn herte forsook me.
14 Lord, plese it to thee, that thou delyuere me; Lord, biholde thou to helpe me.
15 Be thei schent, and aschamed togidere; that seken my lijf, to take awei it. Be thei turned abac, and be thei schamed; that wolen yuels to me.
16 Bere thei her confusioun anoon; that seien to me, Wel! wel! that is, in scorn.
17 Alle men that seken thee, be fulli ioyful, and be glad on thee; and seie thei, that louen thin helthe, The Lord be magnyfied euere.
18 Forsothe Y am a beggere and pore; the Lord is bisi of me. Thou arte myn helpere and my defendere; my God, tarie thou not.

PSALMS CHAPTER 40

1 The title of the fourtithe salm. For victorie, the song of Dauid.

2 Blessid is he that vndurstondith on a nedi man and pore; the Lord schal delyuere hym in the yuel dai.
3 The Lord kepe hym, and quykene hym, and make hym blesful in the lond; and bitake not hym in to the wille of his enemyes.
4 The Lord bere help to hym on the bed of his sorewe; thou hast ofte turned al his bed stre in his sijknesse.
5 I seide, Lord, haue thou mercy on me; heele thou my soule, for Y synnede ayens thee.
6 Myn enemyes seiden yuels to me; Whanne schal he die, and his name schal perische?
7 And if he entride for to se, he spak veyn thingis; his herte gaderide wickidnesse to hym silf.
8 He yede with out forth; and spak to the same thing. Alle myn enemyes bacbitiden pryuyli ayens me; ayens me thei thouyten yuels to me.
9 Thei ordeineden an yuel word ayens me; Whether he that slepith, schal not leie to, that he rise ayen?
10 For whi the man of my pees, in whom Y hopide, he that eet my looues; made greet disseit on me.
11 But thou, Lord, haue merci on me, and reise me ayen; and Y schal yelde to hem.
12 In this thing Y knew, that thou woldist me; for myn enemye schal not haue ioye on me.
13 Forsothe thou hast take me vp for ynnocence; and hast confermed me in thi siyt with outen ende.
14 Blessid be the Lord God of Israel, fro the world and in to the world; be it doon, be it doon.

PSALMS CHAPTER 41

1 The title of the oon and fourtithe salm. To victorie, to the sones of Chore.

2 As an hert desirith to the wellis of watris; so thou, God, my soule desirith to thee.
3 Mi soule thirstide to God, that is a quik welle; whanne schal Y come, and appere bifor the face of God?
4 Mi teeris weren looues to me bi dai and nyyt; while it is seid to me ech dai, Where is thi God?
5 I bithouyte of these thingis, and Y schedde out in me my soule; for Y schal passe in to the place of the wondurful tabernacle, til to the hows of God. In the vois of ful out ioiyng and knoulechyng; is the sown of the etere.
6 Mi soule, whi art thou sory; and whi disturblist thou me? Hope thou in God, for yit Y schal knouleche to hym; he is the helthe of my cheer,
7 and my God. My soule is disturblid at my silf; therfor, God, Y schal be myndeful of thee fro the lond of Jordan, and fro the litil hil Hermonyim.
8 Depthe clepith depthe; in the vois of thi wyndows. Alle thin hiye thingis and thi wawis; passiden ouer me.
9 The Lord sente his merci in the dai; and his song in the nyyt.
10 At me is a preier to the God of my lijf; Y schal seie to God, Thou art my takere vp. Whi foryetist thou me; and whi go Y sorewful, while the enemy turmentith me?
11 While my boonys ben brokun togidere; myn enemyes, that troblen me, dispiseden me. While thei seien to me, bi alle daies; Where is thi God?
12 Mi soule, whi art thou sori; and whi disturblist thou me? Hope thou in God, for yit Y schal knouleche to hym; he is the helthe of my cheer, and my God.

PSALMS CHAPTER 42

1 The two and fourtithe salm. God, deme thou me, and departe thou my cause fro a folc not hooli; delyuere thou me fro a wickid man, and gileful.
2 For thou art God, my strengthe; whi hast thou put me abac, and whi go Y soreuful, while the enemy turmentith me?
3 Sende out thi liyt, and thi treuthe; tho ledden me forth, and brouyten in to thin hooli hil, and in to thi tabernaclis.
4 And Y schal entre to the auter of God; to God, that gladith my yongthe. God, my God, Y schal knowleche to thee in an harpe; my soule,
5 whi art thou sory, and whi troblist thou me? Hope thou in God, for yit Y schal knouleche to hym; he is the helthe of my cheer, and my God.

PSALMS CHAPTER 43

1 The title of the thre and fourtithe salm. To victorie, lernyng to the sones of Chore.

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2 God, we herden with oure eeris; oure fadris telden to vs. The werk, which thou wrouytist in the daies of hem; and in elde daies.

3 Thin hond lost hethene men, and thou plauntidist hem; thou turmentidist puplis, and castidist hem out.

4 For the children of Israel weldiden the lond not bi her swerd; and the arm of hem sauyde not hem. But thi riyt hond, and thin arm, and the liytnyng of thi cheer; for thou were plesid in hem.

5 Thou art thi silf, my kyng and my God; that sendist helthis to Jacob.

6 Bi thee we schulen wyndewe oure enemyes with horn; and in thi name we schulen dispise hem, that risen ayen vs.

7 For Y schal not hope in my bouwe; and my swerd schal not saue me.

8 For thou hast saued vs fro men turmentinge vs; and thou hast schent men hatinge vs.

9 We schulen be preisid in God al dai; and in thi name we schulen knouleche to thee in to the world.

10 But now thou hast put vs abac, and hast schent vs; and thou, God, schalt not go out in oure vertues.

11 Thou hast turned vs awei bihynde aftir oure enemyes; and thei, that hatiden vs, rauyschiden dyuerseli to hem silf.

12 Thou hast youe vs as scheep of meetis; and among hethene men thou hast scaterid vs.

13 Thou hast seeld thi puple with out prijs; and multitude was not in the chaungyngis of hem.

14 Thou hast set vs schenschip to oure neiyboris; mouwyng and scorn to hem that ben in oure cumpas.

15 Thou hast set vs into licnesse to hethene me; stiryng of heed among puplis.

16 Al dai my schame is ayens me; and the schenschipe of my face hilide me.

17 Fro the vois of dispisere, and yuele spekere; fro the face of enemy, and pursuere.

18 Alle these thingis camen on vs, and we han not foryete thee; and we diden not wickidli in thi testament.

19 And oure herte yede not awei bihynde; and thou hast bowid awei oure pathis fro thi weie.

20 For thou hast maad vs lowe in the place of turment; and the schadewe of deth hilide vs.

21 If we foryaten the name of oure God; and if we helden forth oure hondis to an alien God.

22 Whether God schal not seke these thingis? for he knowith the hid thingis of herte. For whi we ben slayn al dai for thee; we ben demed as scheep of sleyng.

23 Lord, rise vp, whi slepist thou? rise vp, and putte not awei in to the ende.

24 Whi turnest thou awei thi face? thou foryetist oure pouert, and oure tribulacioun.

25 For oure lijf is maad low in dust; oure wombe is glued togidere in the erthe.

26 Lord, rise vp thou, and helpe vs; and ayenbie vs for thi name.

PSALMS CHAPTER 44

1 The title of the foure and fourtithe salm. To the ouercomere for the lilies, the most loued song of lernyng of the sones of Chore.

2 Myn herte hath teld out a good word; Y seie my workis to the kyng. Mi tunge is a penne of a writere; writynge swiftli.

3 Crist, thou art fairer in schap than the sones of men; grace is spred abrood in thi lippis; therfor God blessid thee withouten ende.

4 Be thou gird with thi swerd; on thi hipe most myytili.

5 Biholde thou in thi schaplynesse and thi fairnesse; come thou forth with prosperite, and regne thou. For treuthe, and myldenesse, and riytfulnesse; and thi riyt hond schal lede forth thee wondurfuli.

6 Thi scharpe arowis schulen falle in to the hertis of the enemyes of the kyng; puplis schulen be vndur thee.

7 God, thi seete is in to the world of world; the yerde of thi rewme is a yerde of riyt reulyng, ethir of equite.

8 Thou louedist riytfulnesse, and hatidist wickidnesse; therfor thou, God, thi God, anoyntide thee with the oile of gladnesse, more than thi felowis.

9 Mirre, and gumme, and cassia, of thi clothis, of the housis yuer;

10 of whiche the douytris of kyngis delitiden thee. A queen stood nyy on thi riyt side in clothing ouergildid; cumpassid with dyuersitee.

11 Douyter, here thou, and se, and bowe doun thin eere; and foryete thi puple, and the hows of thi fadir.

12 And the kyng schal coueyte thi fairnesse; for he is thi Lord God, and thei schulen worschipe hym.

13 And the douytris of Tire in yiftis; alle the riche men of the puple schulen biseche thi cheer.

14 Al the glorye of that douyter of the kyng is with ynne in goldun hemmes;

15 sche is clothid aboute with dyuersitees. Virgyns schulen be brouyt to the kyng aftir hir; hir neiyboressis schulen be brouyt to thee.

16 Thei schulen be brouyt in gladnesse, and ful out ioiyng; thei schulen be brouyt in to the temple of the kyng.

17 Sones ben borun to thee, for thi fadris; thou schalt ordeyne hem princes on al erthe.

18 Lord, thei schulen be myndeful of thi name; in ech generacioun, and in to generacioun. Therfor puplis schulen knouleche to thee withouten ende; and in to the world of world.

PSALMS CHAPTER 45

1 The title of the five and fourtithe salm. To the ouercomere, the song of the sones of Chore, for yongthis.

2 Oure God, thou art refuyt, and vertu; helpere in tribulacions, that han founde vs greetly.

3 Therfor we schulen not drede, while the erthe schal be troblid; and the hillis schulen be borun ouer in to the herte of the see.

4 The watris of hem sowneden, and weren troblid; hillis weren troblid togidere in the strengthe of hym.

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5 The feersnesse of flood makith glad the citee of God; the hiyeste God hath halewid his tabernacle.
6 God in the myddis therof schal not be moued; God schal helpe it eerli in the grey morewtid.
7 Hethene men weren disturblid togidere, and rewmes weren bowid doun; God yaf his vois, the erthe was moued.
8 The Lord of vertues is with vs; God of Jacob is oure vptakere.
9 Come ye, and se the werkis of the Lord; whiche wondris he hath set on the erthe.
10 He doynge awei batels til to the ende of the lond; schal al to-brese bouwe, and schal breke togidere armuris, and schal brenne scheldis bi fier.
11 Yyue ye tent, and se ye, that Y am God; Y schal be enhaunsid among hethene men; and Y schal be enhaunsid in erthe.
12 The Lord of vertues is with vs; God of Jacob is oure vptakere.

PSALMS CHAPTER 46
1 The title of the sixte and fourtithe salm. To victorie, a salm to the sones of Chore.
2 Alle ye folkis, make ioie with hondis; synge ye hertli to God in the vois of ful out ioiyng.
3 For the Lord is hiy and ferdful; a greet kyng on al erthe.
4 He made puplis suget to vs; and hethene men vndur oure feet.
5 He chees his eritage to vs; the fairnesse of Jacob, whom he louyde.
6 God stiede in hertli song; and the Lord in the vois of a trumpe.
7 Synge ye to oure God, synge ye; synge ye to oure kyng, synge ye.
8 For God is kyng of al erthe; synge ye wiseli.
9 God schal regne on hethene men; God sittith on his hooli seete.
10 The princes of puplis ben gaderid togidere with God of Abraham; for the stronge goddis of erthe ben reisid greetli.

PSALMS CHAPTER 47
1 The title of the seuene and fourtithe salm. The song of salm, of the sones of Chore.
2 The Lord is greet, and worthi to be preisid ful myche; in the citee of oure God, in the hooli hil of hym.
3 It is foundid in the ful out ioiyng of al erthe; the hil of Syon; the sidis of the north, the citee of the greet kyng.
4 God schal be knowun in the housis therof; whanne he schal take it.
5 For lo! the kyngis of erthe weren gaderid togidere; thei camen into o place.
6 Thei seynge so wondriden; thei weren disturblid, thei weren mouyd togidere, tremblyng took hem.
7 There sorewis as of a womman trauelynge of child;
8 in a greet spirit thou schalt al to-breke the schippis of Tharsis.
9 As we herden, so we sien, in the citee of the Lord of vertues, in the citee of oure God; God hath foundid that citee with outen ende.
10 God, we han resseyued thi mercy; in the myddis of thi temple.
11 Aftir thi name, God, so thin heriyng is spred abrood in to the endis of erthe; thi riyt hond is ful of riytfulnesse.
12 The hil of Sion be glad, and the douytris of Judee be fulli ioiful; for thi domes, Lord.
13 Cumpasse ye Syon, and biclippe ye it; telle ye in the touris therof.
14 Sette ye youre hertis in the vertu of him; and departe ye the housis of hym, that ye telle out in an other generacioun.
15 For this is God, oure God, in to withouten ende, and in to the world of world; he schal gouerne vs in to worldis.

PSALMS CHAPTER 48
1 The title of the eiyte and fourtithe salm. To victorie, a salm to the sones of Chore.
2 Alle ye folkis, here these thingis; alle ye that dwellen in the world, perseyue with eeris.
3 Alle the sones of erthe and the sones of men; togidere the riche man and the pore in to oon.
4 Mi mouth schal speke wisdom; and the thenkyng of myn herte schal speke prudence.
5 I schal bouwe doun myn eere in to a parable; Y schal opene my resoun set forth in a sautree.
6 Whi schal Y drede in the yuel dai? the wickidnesse of myn heele schal cumpasse me.
7 Whiche tristen in her owne vertu; and han glorie in the multitude of her richessis.
8 A brother ayenbieth not, schal a man ayenbie? and he schal not yyue to God his plesyng.
9 And he schal not yyue the prijs of raunsum of his soule; and he schal trauele with outen ende,
10 and he schal lyue yit in to the ende.
11 He schal not se perischyng, whanne he schal se wise men diynge; the vnwise man and fool schulen perische togidere. And thei schulen leeue her richessis to aliens;
12 and the sepulcris of hem ben the housis of hem with outen ende. The tabernaclis of hem ben in generacioun and generacioun; thei clepiden her names in her londis.
13 A man, whanne he was in honour, vndurstood not; he is comparisound to vnwise beestis, and he is maad lijk to tho.
14 This weie of hem is sclaundir to hem; and aftirward thei schulen plese togidere in her mouth.
15 As scheep thei ben set in helle; deth schal gnawe hem. And iust men schulen be lordis of hem in the morewtid; and the helpe of hem schal wexe eld in helle, for the glorie of hem.
16 Netheles God schal ayenbie my soule from the power of helle; whanne he schal take me.
17 Drede thou not, whanne a man is maad riche; and the glorie of his hows is multiplied.
18 For whanne he schal die, he schal not take alle thingis; and his glorie schal not go doun with him.

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19 For his soule schal be blessid in his lijf; he schal knouleche to thee, whanne thou hast do wel to hym.
20 He schal entre til in to the generaciouns of hise fadris; and til in to with outen ende he schal not se liyt.
21 A man, whanne he was in honour, vndurstood not; he is comparisound to vnwise beestis, and is maad lijk to tho.

PSALMS CHAPTER 49

1 The title of the nyne and fourtithe salm. The salm of Asaph. God, the Lord of goddis, spak; and clepide the erthe,
2 fro the risynge of the sunne til to the goyng doun. The schap of his fairnesse fro Syon,
3 God schal come opynli; oure God, and he schal not be stille. Fier schal brenne an hiye in his siyt; and a strong tempest in his cumpas.
4 He clepide heuene aboue; and the erthe, to deme his puple.
5 Gadere ye to hym hise seyntis; that ordeynen his testament aboue sacrifices.
6 And heuenes schulen schewe his riytfulnesse; for God is the iuge.
7 Mi puple, here thou, and Y schal speke to Israel; and Y schal witnesse to thee, Y am God, thi God.
8 I schal not repreue thee in thi sacrifices; and thi brent sacrifices ben euere bifor me.
9 I schal not take calues of thin hows; nethir geet buckis of thi flockis.
10 For alle the wyelde beestis of wodis ben myne; werk beestis, and oxis in hillis.
11 I haue knowe alle the volatils of heuene; and the fairnesse of the feeld is with me.
12 If Y schal be hungry, Y schal not seie to thee; for the world and the fulnesse therof is myn.
13 Whether Y schal eete the fleischis of boolis? ethir schal Y drynke the blood of geet buckis?
14 Offre thou to God the sacrifice of heriyng; and yelde thin avowis to the hiyeste God.
15 And inwardli clepe thou me in the dai of tribulacioun; and Y schal delyuere thee, and thou schalt onoure me.
16 But God seide to the synnere, Whi tellist thou out my riytfulnessis; and takist my testament bi thi mouth?
17 Sotheli thou hatidist lore; and hast cast awey my wordis bihynde.
18 If thou siyest a theef, thou hast runne with hym; and thou settidist thi part with avowtreris.
19 Thi mouth was plenteuouse of malice; and thi tunge medlide togidere giles.
20 Thou sittynge spakist ayens thi brother, and thou settidist sclaundir ayens the sone of thi modir;
21 thou didist these thingis, and Y was stille. Thou gessidist wickidli, that Y schal be lijk thee; Y schal repreue thee, and Y schal sette ayens thi face.
22 Ye that foryeten God, vndurstonde these thingis; lest sum tyme he rauysche, and noon be that schal delyuere.
23 The sacrifice of heriyng schal onoure me; and there is the weie, where ynne Y schal schewe to hym the helthe of God.

PSALMS CHAPTER 50

1 The title of the fiftithe salm. To victorie, the salm of Dauid;
2 whanne Nathan the prophete cam to hym, whanne he entride to Bersabee.
3 God, haue thou merci on me; bi thi greet merci. And bi the mychilnesse of thi merciful doyngis; do thou awei my wickidnesse.
4 More waische thou me fro my wickidnesse; and clense thou me fro my synne.
5 For Y knouleche my wickidnesse; and my synne is euere ayens me.
6 I haue synned to thee aloone, and Y haue do yuel bifor thee; that thou be iustified in thi wordis, and ouercome whanne thou art demed. For lo!
7 Y was conseyued in wickednessis; and my modir conceyuede me in synnes.
8 For lo! thou louedist treuthe; thou hast schewid to me the vncerteyn thingis, and pryuy thingis of thi wisdom.
9 Lord, sprenge thou me with ysope, and Y schal be clensid; waische thou me, and Y schal be maad whijt more than snow.
10 Yyue thou ioie, and gladnesse to myn heryng; and boonys maad meke schulen ful out make ioye.
11 Turne awei thi face fro my synnes; and do awei alle my wickidnesses.
12 God, make thou a clene herte in me; and make thou newe a riytful spirit in my entrailis.
13 Caste thou me not awei fro thi face; and take thou not awei fro me thin hooli spirit.
14 Yiue thou to me the gladnesse of thyn helthe; and conferme thou me with the principal spirit.
15 I schal teche wickid men thi weies; and vnfeithful men schulen be conuertid to thee.
16 God, the God of myn helthe, delyuere thou me fro bloodis; and my tunge schal ioyfuli synge thi riytfulnesse.
17 Lord, opene thou my lippis; and my mouth schal telle thi preysyng.
18 For if thou haddist wold sacrifice, Y hadde youe; treuli thou schalt not delite in brent sacrifices.
19 A sacrifice to God is a spirit troblid; God, thou schalt not dispise a contrit herte and maad meke.
20 Lord, do thou benygneli in thi good wille to Syon; that the wallis of Jerusalem be bildid.
21 Thanne thou schalt take plesauntli the sacrifice of riytfulnesse, offryngis, and brent sacrifices; thanne thei schulen putte calues on thin auter.

PSALMS CHAPTER 51

1 The title of the oon and fiftithe salm. To victorie, the salm of Dauid,
2 whanne Doech Idumei cam, and telde to Saul, and seide to him, Dauid cam in to the hows of Abymelech.
3 What hast thou glorie in malice; which art miyti in wickidnesse?
4 Al dai thi tunge thouyte vnriytfulnesse; as a scharp rasour thou hast do gile.

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5 Thou louedist malice more than benygnite; thou louedist wickidnesse more than to speke equite.
6 Thou louedist alle wordis of casting doun; with a gileful tunge.
7 Therfor God schal distrie thee in to the ende, he schal drawe thee out bi the roote, and he schal make thee to passe awei fro thi tabernacle; and thi roote fro the lond of lyuynge men.
8 Iust men schulen se, and schulen drede; and thei schulen leiye on hym, and thei schulen seie, Lo!
9 the man that settide not God his helpere. But he hopide in the multitude of his richessis; and hadde maistrie in his vanite.
10 Forsothe Y, as a fruytful olyue tre in the hous of God; hopide in the merci of God with outen ende, and in to the world of world.
11 Y schal knowleche to thee in to the world, for thou hast do mercy to me; and Y schal abide thi name, for it is good in the siyt of thi seyntis.

PSALMS CHAPTER 52

1 The title of the two and fiftithe salm. To the ouercomer bi the quere, the lernyng of Dauid. The vnwise man seide in his herte; God is not.
2 Thei ben corrupt, and maad abhomynable in her wickidnessis; noon is that doith good.
3 God bihelde fro heuene on the sones of men; that he se, if ony is vndurstondynge, ether sekynge God.
4 Alle boweden awei, thei ben maad vnprofitable togidre; noon is that doith good, ther is not til to oon.
5 Whether alle men, that worchen wickidnesse, schulen not wite; whiche deuouren my puple as the mete of breed?
6 Thei clepiden not God; there thei trembliden for drede, where no drede was. For God hath scaterid the boones of hem, that plesen men; thei ben schent, for God hath forsake hem.
7 Who schal yyue fro Syon helthe to Israel? whanne the Lord hath turned the caitifte of his puple, Jacob schal ful out make ioie, and Israel schal be glad.

PSALMS CHAPTER 53

1 The title of the thre and fiftithe salm. To victorie in orguns, ether in salmes, the lernyng of Dauid,
2 whanne Zyfeys camen, and seiden to Saul, Whethir Dauid is not hid at vs?
3 God, in thi name make thou me saaf; and in thi vertu deme thou me.
4 God, here thou my preier; with eeris perseyue thou the wordis of my mouth.
5 For aliens han rise ayens me, and stronge men souyten my lijf; and thei settiden not God bifor her siyt.
6 For, lo! God helpith me; and the Lord is vptaker of my soule.
7 Turne thou awei yuelis to myn enemyes; and leese thou hem in thi treuthe.
8 Wilfuli Y schal make sacrifice to thee; and, Lord, Y schal knouleche to thi name, for it is good.
9 For thou delyueridist me fro al tribulacioun; and myn iye dispiside on myn enemyes.

PSALMS CHAPTER 54

1 The title of the foure and fiftithe salm. In Ebreu thus, To victorie in orguns, the lernyng of Dauid. In Jeroms translacioun thus, To the ouercomer in salmes of Dauid lernid. (*Saint Jerome c. 347-420 AD, Latin name: Eusebius Hieronymus, pseudonym: Sophronius, is known particularly for his Latin translation of the Bible, the Vulgate which Wycliffe used for this translation. The Vulgate was not a very exact translation and this caused translators like Luther and Tyndale to translate from the original Hebrew and Greek texts.)*
2 God, here thou my preier, and dispise thou not my biseching;
3 yyue thou tent to me, and here thou me. I am sorewful in myn exercising; and Y am disturblid of the face of the enemye,
4 and of the tribulacioun of the synner. For thei bowiden wickidnessis in to me; and in ire thei weren diseseful to me.
5 Myn herte was disturblid in me; and the drede of deth felde on me.
6 Drede and trembling camen on me; and derknessis hiliden me.
7 And Y seide, Who schal yyue to me fetheris, as of a culuer; and Y schal fle, and schal take rest?
8 Lo! Y yede fer awei, and fledde; and Y dwellide in wildirnesse.
9 I abood hym, that made me saaf fro the litilnesse, ether drede, of spirit; and fro tempest.
10 Lord, caste thou doun, departe thou the tungis of hem; for Y siy wickidnesse and ayenseiyng in the citee.
11 Bi dai and nyyt wickidnesse schal cumpasse it on the wallis therof;
12 and trauel and vnriytfulnesse ben in the myddis therof. And vsure and gile failide not; fro the stretis therof.
13 For if myn enemye hadde cursid me; sotheli Y hadde suffride. And if he, that hatide me, hadde spoke greet thingis on me; in hap Y hadde hid me fro hym.
14 But thou art a man of o wille; my leeder, and my knowun.
15 Which tokist togidere swete meetis with me; we yeden with consent in the hous of God.
16 Deth come on hem; and go thei doun quyk in to helle. For weiwardnessis ben in the dwelling places of hem; in the myddis of hem.
17 But Y criede to thee, Lord; and the Lord sauede me.
18 In the euentid and morewtid and in myddai Y schal telle, and schewe; and he schal here my vois.
19 He schal ayenbie my soule in pees fro hem, that neiyen to me; for among manye thei weren with me.
20 God schal here; and he that is bifore the worldis schal make hem low. For chaungyng is not to hem, and thei dredden not God;
21 he holdith forth his hoond in yelding. Thei defouliden his testament,

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22 the cheris therof weren departid fro ire; and his herte neiyede. The wordis therof weren softer than oyle; and tho ben dartis.

23 Caste thi cure on the Lord, and he schal fulli nurische thee; and he schal not yyue with outen ende flotering to a iust man.

24 But thou, God, schalt lede hem forth; in to the pit of deth. Menquelleris and gilours schulen not haue half her daies; but, Lord, Y schal hope in thee.

PSALMS CHAPTER 55

1 The title of the fyue and fiftithe salm. In Ebreu thus, To the ouercomyng on the doumb culuer of fer drawing awei, the comely song of Dauid, whanne Filisteis helden hym in Geth. In Jeroms translacioun thus, To the ouercomer for the doumb culuer, for it yede awei fer. Dauid meke and symple made this salm, whanne Palesteyns helden hym in Geth.

2 God, haue thou merci on me, for a man hath defoulid me; al dai he impugnyde, and troublide me.

3 Myn enemyes defouliden me al dai; for manye fiyteris weren ayens me.

4 Of the hiynesse of dai Y schal drede; but God Y schal hope in thee.

5 In God Y schal preise my wordis; Y hopide in God, Y schal not drede what thing fleisch schal do to me.

6 Al dai thei cursiden my wordis; ayens me alle her thouytis weren in to yuel.

7 Thei schulen dwelle, and schulen hide; thei schulen aspie myn heele.

8 As thei abiden my lijf, for nouyt schalt thou make hem saaf; in ire thou schalt breke togidre puplis.

9 God, Y schewide my lijf to thee; thou hast set my teeris in thi siyt. As and in thi biheest, Lord;

10 thanne myn enemyes schulen be turned abak. In what euere dai Y schal inwardli clepe thee; lo! Y haue knowe, that thou art my God.

11 In God Y schal preise a word; in the Lord Y schal preyse a word. Y schal hope in God; Y schal not drede what thing a man schal do to me.

12 God, thin auowis ben in me; whiche Y schal yelde heriyngis to thee.

13 For thou hast delyuerid my lijf fro deth, and my feet fro slidyng; that Y pleese bifore God in the liyt of hem that lyuen.

PSALMS CHAPTER 56

1 The title of the sixte and fiftithe salm. In Ebreu thus, To the victorie, lese thou not the semeli song, ether the swete song of Dauid, whanne he fledde fro the face of Saul in to the denne. In Jeroms translacioun thus, For victorie, that thou lese not Dauid, meke and simple, whanne he fledde fro the face of Saul in to the denne.

2 God, haue thou merci on me, haue thou merci on me; for my soule tristith in thee. And Y schal hope in the schadewe of thi wyngis; til wickidnesse passe.

3 I schal crye to God altherhiyeste; to God that dide wel to me.

4 He sente fro heuene, and delyuerede me; he yaf in to schenschip hem that defoulen me. God sente his merci and his treuthe,

5 and delyuerede my soule fro the myddis of whelpis of liouns; Y slepte disturblid. The sones of men, the teeth of hem ben armuris and arowis; and her tunge is a scharp swerd.

6 God, be thou enhaunsid aboue heuenes; and thi glorie aboue al erthe.

7 Thei maden redi a snare to my feet; and thei greetly boweden my lijf. Thei delueden a diche bifore my face; and thei felden doun in to it.

8 God, myn herte is redi, myn herte is redi; Y schal singe, and Y schal seie salm.

9 Mi glorie, rise thou vp; sautrie and harpe, rise thou vp; Y schal rise vp eerli.

10 Lord, Y schal knouleche to thee among puplis; and Y schal seie salm among hethene men.

11 For thi merci is magnified til to heuenes; and thi treuthe til to cloudis.

12 God, be thou enhaunsid aboue heuenes; and thi glorie ouer al erthe.

PSALMS CHAPTER 57

1 The title of the seuene and fiftithe salm. In Ebreu thus, To victorie; lese thou not the swete song, ether the semely salm, of Dauid. In Jeroms translacioun thus, To the ouercomere, that thou lese not Dauid, meke and simple.

2 Forsothe if ye speken riytfulnesse verili; ye sones of men, deme riytfuli.

3 For in herte ye worchen wickidnesse in erthe; youre hondis maken redi vnriytfulnessis.

4 Synneris weren maad aliens fro the wombe; thei erriden fro the wombe, thei spaken false thingis.

5 Woodnesse is to hem, bi the licnesse of a serpent; as of a deef snake, and stoppynge hise eeris.

6 Which schal not here the vois of charmeris; and of a venym makere charmynge wiseli.

7 God schal al to-breke the teeth of hem in her mouth; the Lord schal breke togidere the greet teeth of liouns.

8 Thei schulen come to nouyt, as water rennynge awei; he bente his bouwe, til thei ben maad sijk.

9 As wexe that fletith awei, thei schulen be takun awei; fier felle aboue, and thei siyen not the sunne.

10 Bifore that youre thornes vndurstoden the ramne; he swolewith hem so in ire, as lyuynge men.

11 The iust man schal be glad, whanne he schal se veniaunce; he schal waische hise hondis in the blood of a synner.

12 And a man schal seie treuli, For fruyt is to a iust man; treuli God is demynge hem in erthe.

PSALMS CHAPTER 58

1 The title of the eiyte and fiftithe salm. In Jeroms translacioun thus, To the ouercomer, that thou lese not Dauid, meke and simple, whanne Saul sente and kepte the hous, to slee hym. In Ebreu thus, To the ouercomyng, leese thou not the semeli song of Dauid, and so forth.

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2 Mi God, delyuer thou me fro myn enemyes; and delyuer thou me fro hem that risen ayens me.

3 Delyuer thou me fro hem that worchen wickidnesse; and saue thou me fro menquelleris.

4 For lo! thei han take my soule; stronge men fellen in on me.

5 Nethir my wickidnesse, nether my synne; Lord, Y ran with out wickidnesse, and dresside my werkis.

6 Rise vp thou in to my meetyng, and se; and thou, Lord God of vertues, art God of Israel. Yyue thou tent to visite alle folkis; do thou not merci to alle that worchen wickidnesse.

7 Thei schulen be turned at euentid, and thei as doggis schulen suffre hungir; and thei schulen cumpas the citee.

8 Lo! thei schulen speke in her mouth, and a swerd in her lippis; for who herde?

9 And thou, Lord, schalt scorne hem; thou schalt bringe alle folkis to nouyt.

10 I schal kepe my strengthe to thee;

11 for God is myn vptaker, my God, his mercy schal come byfore me.

12 God schewide to me on myn enemyes, slee thou not hem; lest ony tyme my puples foryete. Scatere thou hem in thi vertu; and, Lord, my defender, putte thou hem doun.

13 Putte thou doun the trespas of her mouth, and the word of her lippis; and be thei takun in her pride. And of cursyng and of leesyng; thei schulen be schewid in the endyng.

14 In the ire of ending, and thei schulen not be; and thei schulen wite, that the Lord schal be Lord of Jacob, and of the endis of erthe.

15 Thei schulen be turned at euentid, and thei as doggis schulen suffre hungur; and thei schulen cumpas the citee.

16 Thei schulen be scaterid abrood, for to eete; sotheli if thei ben not fillid, and thei schulen grutche.

17 But Y schal synge thi strengthe; and eerli Y schal enhaunse thi merci. For thou art maad myn vptaker; and my refuyt, in the dai of my tribulacioun.

18 Myn helper, Y schal synge to thee; for thou art God, myn vptaker, my God, my mercy.

PSALMS CHAPTER 59

1 The title of the nyne and fiftithe salm. In Ebreu thus, To victorie, on the witnessyng of roose, the swete song of Dauid, to teche, whanne he fauyte ayens Aram of floodis, and Sirie of Soba; and Joab turnede ayen, and smoot Edom in the valei of salt pittis, twelue thousynde. In Jeroms translacioun thus,

2 To the ouercomer for lilies, the witnessing of meke and parfit Dauid, to teche, whanne he fauyte ayens Sirie of Mesopotamye, and Soba, and so forth.

3 God, thou hast put awei vs, and thou hast distried vs; thou were wrooth, and thou hast do merci to vs.

4 Thou mouedist the erthe, and thou disturblidist it; make thou hool the sorewis therof, for it is moued.

5 Thou schewidist harde thingis to thi puple; thou yauest drynk to vs with the wyn of compunccioun.

6 Thou hast youe a signefiyng to hem that dreden thee; that thei fle fro the face of the bouwe. That thi derlyngis be delyuered;

7 make thou saaf with thi riyt hond the puple of Israel, and here thou me.

8 God spak bi his hooli; Y schal be glad, and Y schal departe Siccimam, and Y schal meete the greet valei of tabernaclis.

9 Galaad is myn, and Manasses is myn; and Effraym is the strengthe of myn heed.

10 Juda is my king; Moab is the pot of myn hope. In to Idumee Y schal stretche forth my scho; aliens ben maad suget to me.

11 Who schal lede me in to a citee maad strong; who schal leede me til in to Ydumee?

12 Whether not thou, God, that hast put awei vs; and schalt thou not, God, go out in oure vertues?

13 Lord, yyue thou to vs help of tribulacioun; for the heelthe of man is veyn.

14 In God we schulen make vertu; and he schal bringe to nouyt hem that disturblen vs.

PSALMS CHAPTER 60

1 The titil of the sixtithe salm. To the victorie on orgun, to Dauid hym silf.

2 God, here thou my biseching; yyue thou tent to my preyer.

3 Fro the endis of the lond Y criede to thee; the while myn herte was angwischid, thou enhaunsidist me in a stoon.

4 Thou laddest me forth, for thou art maad myn hope; a tour of strengthe fro the face of the enemye.

5 I schal dwelle in thi tabernacle in to worldis; Y schal be keuered in the hilyng of thi wengis.

6 For thou, my God, hast herd my preier; thou hast youe eritage to hem that dreden thi name.

7 Thou schalt adde daies on the daies of the king; hise yeeris til in to the dai of generacioun and of generacioun.

8 He dwellith with outen ende in the siyt of God; who schal seke the merci and treuthe of hym?

9 So Y schal seie salm to thi name in to the world of world; that Y yelde my vowis fro dai in to dai.

PSALMS CHAPTER 61

1 The titil of the oon and sixtithe salm. To the victorie on Iditum, the salm of Dauid.

2 Whether my soule schal not be suget to God; for myn heelthe is of hym.

3 For whi he is bothe my God, and myn heelthe; my taker vp, Y schal no more be moued.

4 Hou longe fallen ye on a man? alle ye sleen; as to a wal bowid, and a wal of stoon with out morter cast doun.

5 Netheles thei thouyten to putte awei my prijs, Y ran in thirst; with her mouth thei blessiden, and in her herte thei cursiden.

6 Netheles, my soule, be thou suget to God; for my pacience is of hym.

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7 For he is my God, and my saueour; myn helpere, Y schal not passe out.
8 Myn helthe, and my glorie is in God; God is the yyuer of myn help, and myn hope is in God.
9 Al the gaderyng togidere of the puple, hope ye in God, schede ye out youre hertis bifore hym; God is oure helpere with outen ende.
10 Netheles the sones of men ben veyne; the sones of men ben liers in balauncis, that thei disseyue of vanytee in to the same thing.
11 Nile ye haue hope in wickidnesse, and nyle ye coueyte raueyns; if ritchessis be plenteuouse, nyle ye sette the herte therto.
12 God spak onys, Y herde these twei thingis, that power is of God, and, thou Lord, mercy is to thee;
13 for thou schalt yelde to ech man bi hise werkis.

PSALMS CHAPTER 62
1 The titil of the two and sixtithe salm. The salm of Dauid, whanne he was in the desert of Judee.
2 God, my God, Y wake to thee ful eerli. Mi soule thirstide to thee; my fleisch thirstide to thee ful many foold.
3 In a lond forsakun with out wei, and with out water, so Y apperide to thee in hooli; that Y schulde se thi vertu, and thi glorie.
4 For thi merci is betere than lyues; my lippis schulen herie thee.
5 So Y schal blesse thee in my lijf; and in thi name Y schal reise myn hondis.
6 Mi soule be fillid as with inner fatnesse and vttermere fatnesse; and my mouth schal herie with lippis of ful out ioiyng.
7 So Y hadde mynde on thee on my bed, in morewtidis Y shal thenke of thee;
8 for thou were myn helpere. And in the keueryng of thi wyngis Y schal make ful out ioye, my soule cleuede after thee;
9 thi riythond took me vp.
10 Forsothe thei souyten in veyn my lijf, thei schulen entre in to the lower thingis of erthe;
11 thei schulen be bitakun in to the hondis of swerd, thei schulen be maad the partis of foxis.
12 But the king schal be glad in God; and alle men schulen be preysid that sweren in hym, for the mouth of hem, that speken wickid thingis, is stoppid.

PSALMS CHAPTER 63
1 The titil of the thre and sixtithe salm. In Ebrewe thus, To the victorie, the salm of Dauid. In Jerom thus, To the ouercomer, the song of Dauid.
2 God, here thou my preier, whanne Y biseche; delyuere thou my soule fro the drede of the enemy.
3 Thou hast defendid me fro the couent of yuele doers; fro the multitude of hem that worchen wickidnesse.
4 For thei scharpiden her tungis as a swerd, thei benten a bowe, a bittir thing;
5 for to schete in priuetees hym that is vnwemmed.
6 Sodeynli thei schulen schete hym, and thei schulen not drede; thei maden stidefast to hem silf a wickid word. Thei telden, that thei schulden hide snaris; thei seiden, Who schal se hem?
7 Thei souyten wickidnessis; thei souyten, and failiden in sekinge. A man neiyhe to deep herte;
8 and God schal be enhaunsid. The arowis of litle men ben maad the woundis of hem;
9 and the tungis of hem ben maad sijk ayens hem. Alle men ben disturblid, that sien hem;
10 and ech man dredde. And thei telden the werkis of God; and vndurstoden the dedis of God.
11 The iust man schal be glad in the Lord, and schal hope in hym; and alle men of riytful herte schulen be preisid.

PSALMS CHAPTER 64
1 The titil of the foure and sixtithe salm. To victorie, the salm of the song of Dauid.
2 God, heriyng bicometh thee in Syon; and a vow schal be yolden to thee in Jerusalem.
3 Here thou my preier; ech man schal come to thee.
4 The wordis of wickid men hadden the maistrye ouer vs; and thou schalt do merci to oure wickidnessis.
5 Blessid is he, whom thou hast chose, and hast take; he schal dwelle in thin hallis. We schulen be fillid with the goodis of thin hous;
6 thi temple is hooli, wondurful in equite. God, oure heelthe, here thou vs; thou art hope of alle coostis of erthe, and in the see afer.
7 And thou makest redi hillis in thi vertu, and art gird with power;
8 which disturblist the depthe of the see, the soun of the wawis therof.
9 Folkis schulen be disturblid, and thei that dwellen in the endis schulen drede of thi signes; thou schalt delite the outgoingis of the morewtid and euentid.
10 Thou hast visitid the lond, and hast greetli fillid it; thou hast multiplied to make it riche. The flood of God was fillid with watris; thou madist redi the mete of hem, for the makyng redi therof is so.
11 Thou fillynge greetli the stremes therof, multiplie the fruytis therof; the lond bringinge forth fruytis schal be glad in goteris of it.
12 Thou schalt blesse the coroun of the yeer of thi good wille; and thi feeldis schulen be fillid with plentee of fruytis.
13 The feire thingis of desert schulen wexe fatte; and litle hillis schulen be cumpassid with ful out ioiyng.
14 The wetheris of scheep ben clothid, and valeis schulen be plenteuouse of wheete; thei schulen crye, and sotheli thei schulen seye salm.

PSALMS CHAPTER 65
1 The titil of the fyue and sixtithe salm. To the victorie, the song of salm.
2 Al the erthe, make ye ioie hertli to God, seie ye salm to his name; yyue ye glorie to his heriyng.

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3 Seie ye to God, Lord, thi werkis ben dredeful; in the multitude of thi vertu thin enemyes schulen lie to thee.

4 God, al the erthe worschipe thee, and synge to thee; seie it salm to thi name.

5 Come ye and se ye the werkis of God; ferdful in counseils on the sones of men.

6 Which turnede the see in to drie lond; in the flood thei schulen passe with foot, there we schulen be glad in hym.

7 Which is Lord in his vertu withouten ende, hise iyen biholden on folkis; thei that maken scharp be not enhaunsid in hem silf.

8 Ye hethen men, blesse oure God; and make ye herd the vois of his preising.

9 That hath set my soule to lijf, and yaf not my feet in to stiryng.

10 For thou, God, hast preued vs; thou hast examyned vs bi fier, as siluer is examyned.

11 Thou leddist vs in to a snare, thou puttidist tribulaciouns in oure bak;

12 thou settidist men on oure heedis. We passiden bi fier and water; and thou leddist vs out in to refreschyng.

13 I schal entre in to thin hous in brent sacrifices; Y schal yelde to thee my vowis,

14 which my lippis spaken distinctly. And my mouth spake in my tribulacioun;

15 Y shal offre to thee brent sacrificis ful of merowy, with the brennyng of rammes; Y schal offre to thee oxis with buckis of geet.

16 Alle ye that dreden God, come and here, and Y schal telle; hou grete thingis he hath do to my soule.

17 I criede to hym with my mouth; and Y ioyede fulli vndir my tunge.

18 If Y bihelde wickidnesse in myn herte; the Lord schal not here.

19 Therfor God herde; and perseyuede the vois of my bisechyng.

20 Blessid be God; that remeued not my preyer, and took not awei his merci fro me.

PSALMS CHAPTER 66

1 The titil of the sixe and sixtithe salm. In Ebreu thus, To the victorie in orguns, the salm of the song. In Jerom thus, To the ouercomer in salmes, the song of writing of a delitable thing with metre.

2 God haue merci on vs, and blesse vs; liytne he his cheer on vs, and haue merci on vs.

3 That we knowe thi weie on erthe; thin heelthe in alle folkis.

4 God, puplis knowleche to thee; alle puplis knouleche to thee.

5 Hethen men be glad, and make fulli ioye, for thou demest puplis in equite; and dressist hethene men in erthe.

6 God, puplis knouleche to thee, alle puplis knouleche to thee;

7 the erthe yaf his fruyt. God, oure God blesse vs, God blesse vs; and alle the coostis of erthe drede hym.

PSALMS CHAPTER 67

1 The titil of the seuene and sixtithe salm. To the victorie, the salm of the song of Dauid.

2 God rise vp, and hise enemyes be scaterid; and thei that haten hym fle fro his face.

3 As smoke failith, faile thei; as wax fletith fro the face of fier, so perische synneris fro the face of God.

4 And iust men eete, and make fulli ioye in the siyt of God; and delite thei in gladnesse.

5 Synge ye to God, seie ye salm to his name; make ye weie to hym, that stieth on the goyng doun, the Lord is name to hym. Make ye fulli ioye in his siyt, enemyes schulen be disturblid fro the face of hym,

6 which is the fadir of fadirles and modirles children; and the iuge of widewis.

7 God is in his hooli place; God that makith men of o wille to dwelle in the hous. Which leedith out bi strengthe hem that ben boundun; in lijk maner hem that maken scharp, that dwellen in sepulcris.

8 God, whanne thou yedist out in the siyt of thi puple; whanne thou passidist forth in the desert.

9 The erthe was moued, for heuenes droppiden doun fro the face of God of Synay; fro the face of God of Israel.

10 God, thou schalt departe wilful reyn to thin eritage, and it was sijk; but thou madist it parfit.

11 Thi beestis schulen dwelle therynne; God, thou hast maad redi in thi swetnesse to the pore man.

12 The Lord schal yyue a word; to hem that prechen the gospel with myche vertu.

13 The kyngis of vertues ben maad loued of the derlyng; and to the fairnesse of the hous to departe spuylis.

14 If ye slepen among the myddil of eritagis, the fetheris of the culuer ben of siluer; and the hyndrere thingis of the bak therof ben in the shynyng of gold.

15 While the king of heuene demeth kyngis theronne, thei schulen be maad whitter then snow in Selmon;

16 the hille of God is a fat hille. The cruddid hil is a fat hil;

17 wherto bileuen ye falsli, cruddid hillis? The hil in which it plesith wel God to dwelle ther ynne; for the Lord schal dwelle in to the ende.

18 The chare of God is manyfoold with ten thousynde, a thousynde of hem that ben glad; the Lord was in hem, in Syna, in the hooli.

19 Thou stiedist an hiy, thou tokist caitiftee; thou resseyuedist yiftis among men. For whi thou tokist hem that bileueden not; for to dwelle in the Lord God.

20 Blessid be the Lord ech dai; the God of oure heelthis schal make an eesie wei to vs.

21 Oure God is God to make men saaf; and outgoyng fro deeth is of the Lord God.

22 Netheles God schal breke the heedis of hise enemyes; the cop of the heere of hem that goen in her trespassis.

23 The Lord seide, Y schal turne fro Basan; Y schal turne in to the depthe of the see.

24 That thi foot be deppid in blood; the tunge of thi doggis be dippid in blood of the enemyes of hym.

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25 God, thei sien thi goyngis yn; the goyngis yn of my God, of my king, which is in the hooli.

26 Prynces ioyned with syngeris camen bifore; in the myddil of yonge dameselis syngynge in tympans.

27 In chirchis blesse ye God; blesse ye the Lord fro the wellis of Israel.

28 There Beniamyn, a yonge man; in the rauyschyng of mynde. The princis of Juda weren the duykis of hem; the princis of Zabulon, the princis of Neptalym.

29 God, comaunde thou to thi vertu; God, conferme thou this thing, which thou hast wrouyt in vs.

30 Fro thi temple, which is in Jerusalem; kyngis schulen offre yiftis to thee.

31 Blame thou the wielde beestis of the reheed, the gaderyng togidere of bolis is among the kien of puplis; that thei exclude hem that ben preuyd bi siluer. Distrie thou folkis that wolen batels,

32 legatis schulen come fro Egipt; Ethiopie schal come bifore the hondis therof to God.

33 Rewmes of the erthe, synge ye to God; seie ye salm to the Lord.

34 Singe ye to God; that stiede on the heuene of heuene at the eest. Lo! he schal yyue to his vois the vois of vertu, yyue ye glorie to God on Israel;

35 his greet doyng and his vertu is in the cloudis.

36 God is wondirful in hise seyntis; God of Israel, he schal yyue vertu, and strengthe to his puple; blessid be God.

PSALMS CHAPTER 68

1 The title of the eiyte and sixtithe salm. In Ebreu thus, To the victorie, on the roosis of Dauid. In Jerom thus, To the ouercomer, for the sones of Dauid.

2 God, make thou me saaf; for watris entriden til to my soule.

3 I am set in the sliym of the depthe; and substaunce is not. I cam in to the depthe of the see; and the tempest drenchide me.

4 I traueilide criynge, my cheekis weren maad hoose; myn iyen failiden, the while Y hope in to my God.

5 Thei that hatiden me with out cause; weren multiplied aboue the heeris of myn heed. Myn enemyes that pursueden me vniustli weren coumfortid; Y paiede thanne tho thingis, whiche Y rauischide not.

6 God, thou knowist myn vnkunnyng; and my trespassis ben not hid fro thee.

7 Lord, Lord of vertues; thei, that abiden thee, be not aschamed in me. God of Israel; thei, that seken thee, be not schent on me.

8 For Y suffride schenschipe for thee; schame hilide my face.

9 I am maad a straunger to my britheren; and a pilgryme to the sones of my modir.

10 For the feruent loue of thin hous eet me; and the schenschipis of men seiynge schenschipis to thee fellen on me.

11 And Y hilide my soule with fastyng; and it was maad in to schenschip to me.

12 And Y puttide my cloth an heire; and Y am maad to hem in to a parable.

13 Thei, that saten in the yate, spaken ayens me; and thei, that drunken wien, sungen of me.

14 But Lord, Y dresse my preier to thee; God, Y abide the tyme of good plesaunce. Here thou me in the multitude of thi mercy; in the treuthe of thin heelthe.

15 Delyuer thou me fro the cley, that Y be not faste set in; delyuere thou me fro hem that haten me, and fro depthe of watris.

16 The tempest of watir drenche not me, nethir the depthe swolowe me; nethir the pit make streit his mouth on me.

17 Lord, here thou me, for thi merci is benygne; vp the multitude of thi merciful doyngis biholde thou in to me.

18 And turne not awei thi face fro thi child; for Y am in tribulacioun, here thou me swiftli.

19 Yyue thou tente to my soule, and delyuer thou it; for myn enemyes delyuere thou me.

20 Thou knowist my schenschip, and my dispysyng; and my schame.

21 Alle that troblen me ben in thi siyt; myn herte abood schendschipe, and wretchidnesse. And Y abood hym, that was sory togidere, and noon was; and that schulde coumforte, and Y foond not.

22 And thei yauen galle in to my meete; and in my thirst thei yauen to me drinke with vynegre.

23 The boord of hem be maad bifore hem in to a snare; and in to yeldyngis, and in to sclaundir.

24 Her iyen be maad derk, that thei se not; and euere bouwe doun the bak of hem.

25 Schede out thin ire on hem; and the strong veniaunce of thin ire take hem.

26 The habitacioun of hem be maad forsakun; and noon be that dwelle in the tabernaclis of hem.

27 For thei pursueden hym, whom thou hast smyte; and thei addiden on the sorewe of my woundis.

28 Adde thou wickidnesse on the wickidnesse of hem; and entre thei not in to thi riytwisnesse.

29 Be thei don awei fro the book of lyuynge men; and be thei not writun with iust men.

30 I am pore and sorewful; God, thin heelthe took me vp.

31 I schal herye the name of God with song; and Y schal magnefye hym in heriyng.

32 And it schal plese God more than a newe calf; bryngynge forth hornes and clees.

33 Pore men se, and be glad; seke ye God, and youre soule schal lyue.

34 For the Lord herde pore men; and dispiside not hise boundun men.

35 Heuenes and erthe, herye hym; the se, and alle crepynge bestis in tho, herye hym.

36 For God schal make saaf Syon; and the citees of Juda schulen be bildid. And thei schulen dwelle there; and thei schulen gete it bi eritage.

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37 And the seed of hise seruauntis schal haue it in possessioun; and thei that louen his name, schulen dwelle ther ynne.

PSALMS CHAPTER 69

1 The titil of the nyne and sixtithe salm. To the victorie of Dauid, to haue mynde.

2 God, biholde thou in to myn heelp; Lord, hast thou to helpe me.

3 Be thei schent, and aschamed; that seken my lijf. Be thei turned a bak; and schame thei, that wolen yuels to me.

4 Be thei turned awei anoon, and schame thei; that seien to me, Wel! wel!

5 Alle men that seken thee, make fulli ioie, and be glad in thee; and thei that louen thin heelthe, seie euere, The Lord be magnyfied.

6 Forsothe Y am a nedi man, and pore; God, helpe thou me. Thou art myn helper and my delyuerere; Lord, tarye thou not.

PSALMS CHAPTER 70

1 The seuentithe salm hath no title. Lord, Y hopide in thee, be Y not schent with outen ende;

2 in thi riytwisnesse delyuere thou me, and rauysche me out. Bowe doun thin eere to me; and make me saaf.

3 Be thou to me in to God a defendere; and in to a strengthid place, that thou make me saaf. For thou art my stidefastnesse; and my refuit.

4 My God, delyuere thou me fro the hoond of the synner; and fro the hoond of a man doynge ayens the lawe, and of the wickid man.

5 For thou, Lord, art my pacience; Lord, thou art myn hope fro my yongthe.

6 In thee Y am confermyd fro the wombe; thou art my defendere fro the wombe of my modir.

7 My syngyng is euere in thee; Y am maad as a greet wonder to many men; and thou art a strong helpere.

8 My mouth be fillid with heriyng; that Y synge thi glorie, al dai thi greetnesse.

9 Caste thou not awei me in the tyme of eldnesse; whanne my vertu failith, forsake thou not me.

10 For myn enemyes seiden of me; and thei that kepten my lijf maden counsel togidere.

11 Seiynge, God hath forsake hym; pursue ye, and take hym; for noon is that schal delyuere.

12 God, be thou not maad afer fro me; my God, biholde thou in to myn help.

13 Men that bacbiten my soule, be schent, and faile thei; and be thei hilid with schenschip and schame, that seken yuels to me.

14 But Y schal hope euere; and Y schal adde euere ouer al thi preising.

15 Mi mouth schal telle thi riytfulnesse; al dai thin helthe. For Y knewe not lettrure, Y schal entre in to the poweres of the Lord;

16 Lord, Y schal bithenke on thi riytfulnesse aloone.

17 God, thou hast tauyt me fro my yongthe, and til to now; Y schal telle out thi merueilis.

18 And til in to the eldnesse and the laste age; God, forsake thou not me. Til Y telle thin arm; to eche generacioun, that schal come. Til Y telle thi myyt,

19 and thi riytfulnesse, God, til in to the hiyeste grete dedis which thou hast do; God, who is lijk thee?

20 Hou grete tribulaciouns many and yuele hast thou schewid to me; and thou conuertid hast quykenyd me, and hast eft brouyt me ayen fro the depthis of erthe.

21 Thou hast multiplied thi greet doyng; and thou conuertid hast coumfortid me.

22 For whi and Y schal knowleche to thee, thou God, thi treuthe in the instrumentis of salm; Y schal synge in an harpe to thee, that art the hooli of Israel.

23 Mi lippis schulen make fulli ioye, whanne Y schal synge to thee; and my soule, which thou ayen bouytist.

24 But and my tunge schal thenke al dai on thi riytfulnesse; whanne thei schulen be schent and aschamed, that seken yuelis to me.

PSALMS CHAPTER 71

1 The title of the oon and seuentithe salm. To Salomon.

2 God, yyue thi doom to the king; and thi riytfulnesse to the sone of a king. To deme thi puple in riytfulnesse; and thi pore men in doom.

3 Mounteyns resseyue pees to the puple; and litle hillis resseyue riytfulnesse.

4 He schal deme the pore men of the puple, and he schal make saaf the sones of pore men; and he schal make low the false chalengere.

5 And he schal dwelle with the sunne, and bifore the moone; in generacioun and in to generacioun.

6 He schal come doun as reyn in to a flees; and as goteris droppinge on the erthe.

7 Riytfulnesse schal come forth in hise dayes, and the aboundaunce of pees; til the moone be takun awei.

8 And he schal be lord fro the-see til to the see; and fro the flood til to the endis of the world.

9 Ethiopiens schulen falle doun bifore hym; and hise enemyes schulen licke the erthe.

10 The kyngis of Tarsis and ilis schulen offre yiftis; the kyngis of Arabie and of Saba schulen brynge yiftis.

11 And alle kyngis schulen worschipe hym; alle folkis schulen serue hym.

12 For he schal delyuer a pore man fro the miyti; and a pore man to whom was noon helpere.

13 He schal spare a pore man and nedi; and he schal make saaf the soulis of pore men.

14 He schal ayen bie the soulis of hem fro vsuris, and wickidnesse; and the name of hem is onourable bifor hym.

15 And he schal lyue, and me schal yyue to hym of the gold of Arabie; and thei schulen euere worschipe of hym, al dai thei schulen blesse hym.

16 Stidefastnesse schal be in the erthe, in the hiyeste places of mounteyns; the fruyt therof schal be enhaunsid aboue the

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Liban; and thei schulen blosme fro the citee, as the hey of erthe doith.

17 His name be blessid in to worldis; his name dwelle bifore the sunne. And all the lynagis of erthe schulen be blessid in hym; alle folkis schulen magnyfie hym.

18 Blessid be the Lord God of Israel; which aloone makith merueiylis.

19 Blessid be the name of his maieste with outen ende; and al erthe schal be fillid with his maieste; be it doon, be it doon.

20 The preieris of Dauid, the sone of Ysay, ben endid.

PSALMS CHAPTER 72

1 The title of the two and seuentithe salm. The salm of Asaph. God of Israel is ful good; to hem that ben of riytful herte.

2 But my feet weren moued almeest; my steppis weren sched out almeest.

3 For Y louede feruentli on wickid men; seynge the pees of synneris.

4 For biholdyng is not to the deth of hem; and stidefastnesse in the sikenesse of hem.

5 Thei ben not in the trauel of men; and thei schulen not be betun with men.

6 Therfore pride helde hem; thei weren hilid with her wickidnesse and vnfeithfulnesse.

7 The wickidnesse of hem cam forth as of fatnesse; thei yeden in to desire of herte.

8 Thei thouyten and spaken weiwardnesse; thei spaken wickidnesse an hiy.

9 Thei puttiden her mouth in to heuene; and her tunge passide in erthe.

10 Therfor my puple schal be conuertid here; and fulle daies schulen be foundun in hem.

11 And thei seiden, How woot God; and whether kunnyng is an heiye, that is, in heuene?

12 Lo! thilke synneris and hauynge aboundance in the world; helden richessis.

13 And Y seide, Therfor without cause Y iustifiede myn herte; and waischide myn hoondis among innocentis.

14 And Y was betun al dai; and my chastisyng was in morutidis.

15 If Y seide, Y schal telle thus; lo! Y repreuede the nacioun of thi sones.

16 I gesside, that Y schulde knowe this; trauel is bifore me.

17 Til Y entre in to the seyntuarie of God; and vndurstonde in the last thingis of hem.

18 Netheles for gilis thou hast put to hem; thou castidist hem doun, while thei weren reisid.

19 Hou ben thei maad into desolacioun; thei failiden sodeynli, thei perischiden for her wickidnesse.

20 As the dreem of men that risen; Lord, thou schalt dryue her ymage to nouyt in thi citee.

21 For myn herte is enflaumed, and my reynes ben chaungid;

22 and Y am dryuun to nouyt, and Y wiste not.

23 As a werk beeste Y am maad at thee; and Y am euere with thee.

24 Thou heldist my riythond, and in thi wille thou leddist me forth; and with glorie thou tokist me vp.

25 For whi what is to me in heuene; and what wolde Y of thee on erthe?

26 Mi fleische and myn herte failide; God of myn herte, and my part is God withouten ende.

27 For lo! thei that drawen awei fer hem silf fro thee, bi deedli synne, schulen perische; thou hast lost alle men that doen fornycacioun fro thee.

28 But it is good to me to cleue to God; and to sette myn hope in the Lord God. That Y telle alle thi prechyngis; in the yatis of the douyter of Syon.

PSALMS CHAPTER 73

1 The title of the thre and seuentithe salm. The lernyng of Asaph. God, whi hast thou put awei in to the ende; thi strong veniaunce is wrooth on the scheep of thi leesewe?

2 Be thou myndeful of thi gadering togidere; which thou haddist in possessioun fro the bigynnyng. Thou ayenbouytist the yerde of thin eritage; the hille of Syon in which thou dwellidist ther ynne.

3 Reise thin hondis in to the prides of hem; hou grete thingis the enemy dide wickidli in the hooli.

4 And thei that hatiden thee; hadden glorie in the myddis of thi solempnete.

5 Thei settiden her signes, ethir baneris, signes on the hiyeste, as in the outgoing; and thei knewen not.

6 As in a wode of trees thei heweden doun with axis the yatis therof in to it silf; thei castiden doun it with an ax, and a brood fallinge ax.

7 Thei brenten with fier thi seyntuarie; thei defouliden the tabernacle of thi name in erthe.

8 The kynrede of hem seiden togidere in her herte; Make we alle the feest daies of God to ceesse fro the erthe.

9 We han not seyn oure signes, now no profete is; and he schal no more knowe vs.

10 God, hou long schal the enemye seie dispit? the aduersarie territh to ire thi name in to the ende.

11 Whi turnest thou awei thin hoond, and to drawe out thi riythond fro the myddis of thi bosum, til in to the ende?

12 Forsothe God oure kyng bifore worldis; wrouyte heelthe in the mydis of erthe.

13 Thou madist sad the see bi thi vertu; thou hast troblid the heedis of dragouns in watris.

14 Thou hast broke the heedis of the dragoun; thou hast youe hym to mete to the puplis of Ethiopiens.

15 Thou hast broke wellis, and strondis; thou madist drie the flodis of Ethan.

16 The dai is thin, and the niyt is thin; thou madist the moreutid and the sunne.

17 Thou madist alle the endis of erthe; somer and veer tyme, thou fourmedist tho.

18 Be thou myndeful of this thing, the enemye hath seid schenschip to the Lord; and the vnwijs puple hath excitid to ire thi name.

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19 Bitake thou not to beestis men knoulechenge to thee; and foryete thou not in to the ende the soulis of thi pore men.
20 Biholde in to thi testament; for thei that ben maad derk of erthe, ben fillid with the housis of wickidnessis.
21 A meke man be not turned awei maad aschamed; a pore man and nedi schulen herie thi name.
22 God, rise vp, deme thou thi cause; be thou myndeful of thin vpbreidyngis, of tho that ben al dai of the vnwise man.
23 Foryete thou not the voices of thin enemyes; the pride of hem that haten thee, stieth euere.

PSALMS CHAPTER 74

1 The title of the foure and seuentithe salm. To the ouercomere; leese thou not the salm of the song of Asaph.

2 God, we schulen knouleche to thee, we schulen knouleche; and we schulen inwardli clepe thi name.
3 We schulen telle thi merueilis; whanne Y schal take tyme, Y schal deme riytfulnesses.
4 The erthe is meltid, and alle that duellen ther ynne; Y confermede the pileris therof.
5 I seide to wickid men, Nyle ye do wickidli; and to trespassouris, Nyle ye enhaunce the horn.
6 Nyle ye reise an hiy youre horn; nyle ye speke wickidnesse ayens God.
7 For nether fro the eest, nethir fro the west, nethir fro desert hillis; for God is the iuge.
8 He mekith this man, and enhaunsith hym; for a cuppe of cleene wyn ful of meddling is in the hoond of the Lord.
9 And he bowide of this in to that; netheles the drast therof is not anyntischid; alle synneris of erthe schulen drinke therof.
10 Forsothe Y schal telle in to the world; Y schal synge to God of Jacob.
11 And Y schal breke alle the hornes of synneris; and the hornes of the iust man schulen be enhaunsid.

PSALMS CHAPTER 75

1 The title of the fyue and seuentithe salm. To the victorie in orguns, the salm of the song of Asaph.

2 God is knowun in Judee; his name is greet in Israel.
3 And his place is maad in pees; and his dwellyng is in Syon.
4 Ther he brak poweris; bowe, scheeld, swerd, and batel.
5 And thou, God, liytnest wondirfuli fro euerlastynge hillis;
6 alle vnwise men of herte weren troblid. Thei slepten her sleep; and alle men founden no thing of richessis in her hondis.
7 Thei that stieden on horsis; slepten for thi blamyng, thou God of Jacob.
8 Thou art feerful, and who schal ayenstonde thee? fro that tyme thin ire.
9 Fro heuene thou madist doom herd; the erthe tremblide, and restide.
10 Whanne God roos vp in to doom; to make saaf al the mylde men of erthe.
11 For the thouyt of man schal knouleche to thee; and the relifs of thouyt schulen make a feeste dai to thee.
12 Make ye a vow, and yelde ye to youre Lord God; alle that bringen yiftis in the cumpas of it.
13 To God ferdful, and to him that takith awei the spirit of prynces; to the ferdful at the kyngis of erthe.

PSALMS CHAPTER 76

1 The title of the sixte and seuentithe salm. To the ouercomere on Yditum, the salm of Asaph.

2 With my vois Y criede to the Lord; with my vois to God, and he yaf tent to me.
3 In the dai of my tribulacioun Y souyte God with myn hondis; in the nyyt to fore hym, and Y am not disseyued. Mi soule forsook to be coumfortid;
4 Y was myndeful of God, and Y delitide, and Y was exercisid; and my spirit failide.
5 Myn iyen bifore took wakyngis; Y was disturblid, and Y spak not.
6 I thouyte elde daies; and Y hadde in mynde euerlastinge yeeris.
7 And Y thouyte in the nyyt with myn herte; and Y was exercisid, and Y clensid my spirit.
8 Whether God schal caste awei with outen ende; ether schal he not lei to, that he be more plesid yit?
9 Ethir schal he kitte awei his merci into the ende; fro generacioun in to generacioun?
10 Ethir schal God foryete to do mercy; ethir schal he withholde his mercies in his ire?
11 And Y seide, Now Y bigan; this is the chaunging of the riythond of the hiye God.
12 I hadde mynde on the werkis of the Lord; for Y schal haue mynde fro the bigynnyng of thi merueilis.
13 And Y schal thenke in alle thi werkis; and Y schal be occupied in thi fyndyngis.
14 God, thi weie was in the hooli; what God is greet as oure God?
15 thou art God, that doist merueilis. Thou madist thi vertu knowun among puplis;
16 thou ayenbouytist in thi arm thi puple, the sones of Jacob and of Joseph.
17 God, watris sien thee, watris sien thee, and dredden; and depthis of watris weren disturblid.
18 The multitude of the soun of watris; cloudis yauen vois.
19 For whi thin arewis passen; the vois of thi thundir was in a wheel. Thi liytnyngis schyneden to the world; the erthe was moued, and tremblid.
20 Thi weie in the see, and thi pathis in many watris; and thi steppis schulen not be knowun.
21 Thou leddist forth thi puple as scheep; in the hond of Moyses and of Aaron.

PSALMS CHAPTER 77

1 The title of the seuene and seuentithe salm. The lernyng of Asaph. Mi puple, perseyue ye my lawe; bowe youre eere in to the wordis of my mouth.
2 I schal opene my mouth in parablis; Y schal speke perfite resouns fro the bigynnyng.

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3 Hou grete thingis han we herd, aud we han knowe tho; and oure fadris. telden to vs.

4 Tho ben not hid fro the sones of hem; in anothir generacioun. And thei telden the heriyngis of the Lord, and the vertues of hym; and hise merueilis, whyche he dide.

5 And he reiside witnessyng in Jacob; and he settide lawe in Israel. Hou grete thingis comaundide he to oure fadris, to make tho knowun to her sones;

6 that another generacioun knowe. Sones, that schulen be born, and schulen rise vp; schulen telle out to her sones.

7 That thei sette her hope in God, and foryete not the werkis of God; and that thei seke hise comaundementis.

8 Lest thei be maad a schrewid generacioun; and terrynge to wraththe, as the fadris of hem. A generacioun that dresside not his herte; and his spirit was not bileued with God.

9 The sones of Effraym, bendinge a bouwe and sendynge arowis; weren turned in the dai of batel.

10 Thei kepten not the testament of God; and thei nolden go in his lawe.

11 And thei foryaten hise benefices; and hise merueils, whiche he schewide to hem.

12 He dide merueils bifore the fadris of hem in the loond of Egipt; in the feeld of Taphneos.

13 He brak the see, and ledde hem thorou; and he ordeynede the watris as in a bouge.

14 And he ledde hem forth in a cloude of the dai; and al niyt in the liytnyng of fier.

15 He brak a stoon in deseert; and he yaf watir to hem as in a myche depthe.

16 And he ledde watir out of the stoon; and he ledde forth watris as floodis.

17 And thei leiden to yit to do synne ayens hym; thei excitiden hiye God in to ire, in a place with out water.

18 And thei temptiden God in her hertis; that thei axiden meetis to her lyues.

19 And thei spaken yuel of God; thei seiden, Whether God may make redi a bord in desert?

20 For he smoot a stoon, and watris flowiden; and streemys yeden out in aboundaunce. Whether also he may yyue breed; ether make redi a bord to his puple?

21 Therfor the Lord herde, and delaiede; and fier was kindelid in Jacob, and the ire of God stiede on Israel.

22 For thei bileueden not in God; nether hopiden in his heelthe.

23 And he comaundide to the cloudis aboue; and he openyde the yatis of heuene.

24 And he reynede to hem manna for to eete; and he yaf to hem breed of heuene.

25 Man eet the breed of aungels; he sent to hem meetis in aboundance.

26 He turnede ouere the south wynde fro heuene; and he brouyte in bi his vertu the weste wynde.

27 And he reynede fleischis as dust on hem; and he reinede volatils fethered, as the grauel of the see.

28 And tho felden doun in the myddis of her castels; aboute the tabernaclis of hem.

29 And thei eeten, and weren fillid greetli, and he brouyte her desire to hem;

30 thei weren not defraudid of her desier. Yit her metis weren in her mouth;

31 and the ire of God stiede on hem. And he killide the fatte men of hem; and he lettide the chosene men of Israel.

32 In alle these thingis thei synneden yit; and bileuede not in the merueils of God.

33 And the daies of hem failiden in vanytee; and the yeeris of hem faileden with haste.

34 Whanne he killide hem, thei souyten hym; and turneden ayen, and eerli thei camen to hym.

35 And thei bithouyten, that God is the helper of hem; and the hiy God is the ayenbier of hem.

36 And thei loueden hym in her mouth; and with her tunge thei lieden to hym.

37 Forsothe the herte of hem was not riytful with hym; nethir thei weren had feithful in his testament.

38 But he is merciful, and he schal be maad merciful to the synnes of hem; and he schal not destrie hem. And he dide greetli, to turne awei his yre; and he kyndelide not al his ire.

39 And he bithouyte, that thei ben fleische; a spirit goynge, and not turnynge ayen.

40 Hou oft maden thei hym wrooth in desert; thei stireden hym in to ire in a place with out watir.

41 And thei weren turned, and temptiden God; and thei wraththiden the hooli of Israel.

42 Thei bithouyten not on his hond; in the dai in the which he ayen bouyte hem fro the hond of the trobler.

43 As he settide hise signes in Egipt; and hise grete wondris in the feeld of Taphneos.

44 And he turnede the flodis of hem and the reynes of hem in to blood; that thei schulden not drynke.

45 He sente a fleisch flie in to hem, and it eet hem; and he sente a paddok, and it loste hem.

46 And he yaf the fruytis of hem to rust; and he yaf the trauels of hem to locustis.

47 And he killide the vynes of hem bi hail; and the moore trees of hem bi a frost.

48 And he bitook the beestis of hem to hail; and the possessioun of hem to fier.

49 He sente in to hem the ire of his indignacioun; indignacioun, and ire, and tribulacioun, sendingis in bi iuel aungels.

50 He made weie to the path of his ire, and he sparide not fro the deth of her lyues; and he closide togidere in deth the beestis of hem.

51 And he smoot al the first gendrid thing in the lond of Egipt; the first fruytis of alle the trauel of hem in the tabernaclis of Cham.

52 And he took awei his puple as scheep; and he ledde hem forth as a flok in desert.

53 And he ledde hem forth in hope, and thei dredden not; and the see hilide the enemyes of hem.

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54 And he brouyte hem in to the hil of his halewyng; in to the hil which his riythond gat. And he castide out hethene men fro the face of hem; and bi lot he departide to hem the lond in a cord of delyng.

55 And he made the lynagis of Israel to dwelle in the tabernaclis of hem.

56 And thei temptiden, and wraththiden heiy God; and thei kepten not hise witnessyngis.

57 And thei turneden awei hem silf, and thei kepten not couenaunt; as her fadris weren turned in to a schrewid bouwe.

58 Thei stiriden him in to ire in her litle hillis; and thei terriden hym to indignacioun of her grauen ymagis.

59 God herde, and forsook; and brouyte to nouyt Israel greetli.

60 And he puttide awei the tabernacle of Sylo; his tabernacle where he dwellide among men.

61 And he bitook the vertu of hem in to caitiftee; and the fairnesse of hem in to the hondis of the enemye.

62 And he closide togidere his puple in swerd; and he dispisside his erytage.

63 Fier eet the yonge men of hem; and the virgyns of hem weren not biweilid.

64 The prestis of hem fellen doun bi swerd; and the widewis of hem weren not biwept.

65 And the Lord was reisid, as slepynge; as miyti greetli fillid of wiyn.

66 And he smoot hise enemyes on the hynderere partis; he yaf to hem euerlastyng schenschipe.

67 And he puttide awei the tabernacle of Joseph; and he chees not the lynage of Effraym.

68 But he chees the lynage of Juda; he chees the hil of Syon, which he louede.

69 And he as an vnicorn bildide his hooli place; in the lond, which he foundide in to worldis.

70 And he chees Dauid his seruaunt, and took hym vp fro the flockis of scheep; he took hym fro bihynde scheep with lambren.

71 To feed Jacob his seruaunt; and Israel his eritage.

72 And he fedde hem in the innocens of his herte; and he ledde hem forth in the vndurstondyngis of his hondis.

PSALMS CHAPTER 78

1 The title of the eiyte and seuentithe salm. Of Asaph.

God, hethene men cam in to thin eritage; thei defouliden thin hooli temple, thei settiden Jerusalem in to the keping of applis.

2 Thei settiden the slayn bodies of thi seruauntis, meetis to the volatilis of heuenes; the fleischis of thi seyntis to the beestis of the erthe.

3 Thei schedden out the blood of hem, as watir in the cumpas of Jerusalem; and noon was that biriede.

4 We ben maad schenschipe to oure neiyboris; mowynge and scornynge to hem, that ben in oure cumpas.

5 Lord, hou longe schalt thou be wrooth in to the ende? schal thi veniaunce be kyndelid as fier?

6 Schede out thin ire in to hethene men, that knowen not thee; and in to rewmes, that clepiden not thi name.

7 For thei eeten Jacob; and maden desolat his place.

8 Haue thou not mynde on oure elde wickidnesses; thi mercies bifore take vs soone, for we ben maad pore greetli.

9 God, oure heelthe, helpe thou vs, and, Lord, for the glorie of thi name delyuer thou vs; and be thou merciful to oure synnes for thi name.

10 Lest perauenture thei seie among hethene men, Where is the God of hem? and be he knowun among naciouns bifore oure iyen. The veniaunce of the blood of thi seruauntis, which is sched out; the weilyng of feterid men entre in thi siyt.

11 Vpe the greetnesse of thin arm; welde thou the sones of slayn men.

12 And yelde thou to oure neiyboris seuenfoold in the bosum of hem; the schenschip of hem, which thei diden schenschipfuli to thee, thou Lord.

13 But we that ben thi puple, and the scheep of thi leesewe; schulen knouleche to thee in to the world. In generacioun and in to generacioun; we schulen telle thin heriyng.

PSALMS CHAPTER 79

1 The title of the nyne and seuentithe salm. To victorie; this salm is witnessing of Asaph for lilies.

2 Thou that gouernest Israel, yyue tent; that leedist forth Joseph as a scheep. Thou that sittist on cherubym; be schewid bifore Effraym,

3 Beniamyn, and Manasses. Stire thi power, and come thou; that thou make vs saaf.

4 God of vertues, turne thou vs; and schewe thi face, and we schulen be saaf.

5 Lord God of vertues; hou longe schalt thou be wrooth on the preier of thi seruaunt?

6 Hou longe schalt thou feede vs with the breed of teeris; and schalt yyue drynke to vs with teeris in mesure?

7 Thou hast set vs in to ayenseiyng to oure neiyboris; and oure enemyes han scornyde vs.

8 God of vertues, turne thou vs; and schewe thi face, and we schulen be saaf.

9 Thou translatidist a vyne fro Egipt; thou castidist out hethene men, and plauntidist it.

10 Thou were leeder of the weie in the siyt therof; and thou plauntidist the rootis therof, and it fillide the lond.

11 The schadewe therof hilide hillis; and the braunchis therof filliden the cedris of God.

12 It streiyte forth hise siouns til to the see, and the generacioun ther of til to the flood.

13 Whi hast thou destried the wal therof; and alle men that goen forth bi the weie gaderiden awei the grapis therof?

14 A boor of the wode distriede it; and a singuler wielde beeste deuouride it.

15 God of vertues, be thou turned; biholde thou fro heuene, and se, and visite this vyne.

16 And make thou it perfit, which thi riythond plauntide; and biholde thou on the sone of man, which thou hast confermyd to thee.

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17 Thingis brent with fier, and vndurmyned; schulen perische for the blamyng of thi cheer.
18 Thin hond be maad on the man of thi riythond; and on the sone of man, whom thou hast confermed to thee.
19 And we departiden not fro thee; thou schalt quykene vs, and we schulen inwardli clepe thi name.
20 Lord God of vertues, turne thou vs; and schewe thi face, and we schulen be saaf.

PSALMS CHAPTER 80

1 The title of the eiytetithe salm. To the ouercomer in the pressours of Asaph.

2 Make ye fulli ioye to God, oure helpere; synge ye hertli to God of Jacob.
3 Take ye a salm, and yyue ye a tympan; a myrie sautere with an harpe.
4 Blowe ye with a trumpe in Neomenye; in the noble dai of youre solempnite.
5 For whi comaundement is in Israel; and doom is to God of Jacob.
6 He settide that witnessing in Joseph; whanne he yede out of the lond of Egipt, he herde a langage, which he knew not.
7 He turnede a wei his bak fro birthens; hise hondis serueden in a coffyn.
8 In tribulacioun thou inwardli clepidist me, and Y delyuerede thee; Y herde thee in the hid place of tempest, Y preuede thee at the water of ayenseiyng.
9 My puple, here thou, and Y schal be witnesse ayens thee;
10 Israel, if thou herist me, a fresche God schal not be in thee, and thou schalt not worschipe an alien god.
11 For Y am thi Lord God, that ladde thee out of the lond of Egipt; make large thi mouth, and Y schal fille it.
12 And my puple herde not my vois; and Israel yaue not tente to me.
13 And Y lefte hem aftir the desiris of her herte; thei schulen go in her fyndyngis.
14 If my puple hadde herde me; if Israel hadde go in my weies.
15 For nouyt in hap Y hadde maad low her enemyes; and Y hadde send myn hond on men doynge tribulacioun to hem.
16 The enemyes of the Lord lieden to hym; and her tyme schal be in to worldis.
17 And he fedde hem of the fatnesse of whete; and he fillide hem with hony of the stoon.

PSALMS CHAPTER 81

1 The title of the oon and eiytetithe salm. Of Asaph. God stood in the synagoge of goddis; forsothe he demeth goddis in the myddil.

2 Hou longe demen ye wickidnesse; and taken the faces of synneris?
3 Deme ye to the nedi man, and to the modirles child; iustifie ye the meke man and pore.
4 Raueische ye out a pore man; and delyuere ye the nedi man fro the hond of the synner.
5 Thei knewen not, nether vndirstoden, thei goen in derknessis; alle the foundementis of erthe schulen be moued.
6 I seide, Ye ben goddis; and alle ye ben the sones of hiy God.
7 But ye schulen die as men; and ye schulen falle doun as oon of the princis.
8 Ryse, thou God, deme thou the erthe; for thou schalt haue eritage in alle folkis.

PSALMS CHAPTER 82

1 The title of the two and eiytetithe salm. The song of the salm of Asaph.

2 God, who schal be lijk thee? God, be thou not stille, nether be thou peesid.
3 For lo! thin enemyes sowneden; and thei that haten thee reisiden the heed.
4 Thei maden a wickid counsel on thi puple; and thei thouyten ayens thi seyntis.
5 Thei seiden, Come ye, and leese we hem fro the folk; and the name of Israel be no more hadde in mynde.
6 For thei thouyten with oon acord;
7 the tabernaclis of Ydumeys, and men of Ismael disposiden a testament togidere ayens thee. Moab, and Agarenus, Jebal, and Amon, and Amalech;
8 alienys with hem that dwellen in Tyre.
9 For Assur cometh with hem; thei ben maad in to help to the sones of Loth.
10 Make thou to hem as to Madian, and Sisara; as to Jabyn in the stronde of Sison.
11 Thei perischiden in Endor; thei weren maad as a toord of erthe.
12 Putte thou the prynces of hem as Oreb and Zeb; and Zebee and Salmana. Alle the princis of hem, that seiden;
13 Holde we bi eritage the seyntuarie of God.
14 My God, putte thou hem as a whele; and as stobil bifor the face of the wynde.
15 As fier that brenneth a wode; and as flawme brynnynge hillis.
16 So thou schalt pursue hem in thi tempeste; and thou schalt disturble hem in thin ire.
17 Lord, fille thou the faces of hem with schenschipe; and thei schulen seke thi name.
18 Be thei aschamed, and be thei disturblid in to world of world; and be thei schent and perische thei.
19 And knowe thei, that the Lord is name to thee; thou aloone art the hiyeste in ech lond.

PSALMS CHAPTER 83

1 The title of the thre and eiytetithe salm. The salm of the sones of Chore.

2 Lord of vertues, thi tabernaclis ben greetli loued;
3 my soule coueitith, and failith in to the porchis of the Lord. Myn herte and my fleische; ful out ioyeden in to quyk God.

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4 For whi a sparewe fyndith an hous to it silf; and a turtle fyndith a neste to it silf, where it schal kepe hise bryddis. Lord of vertues, thin auteris; my king, and my God.

5 Lord, blessid ben thei that dwellen in thin hous; thei schulen preise thee in to the worldis of worldis.

6 Blessid is the man, whos help is of thee; he hath disposid stiyngis in his herte,

7 in the valei of teeris, in the place which he hath set.

8 For the yyuer of the lawe schal yyue blessyng, thei schulen go fro vertu in to vertu; God of goddis schal be seyn in Sion.

9 Lord God of vertues, here thou my preier; God of Jacob, perseyue thou with eeris.

10 God, oure defender, biholde thou; and biholde in to the face of thi crist.

11 For whi o dai in thin hallis is bettere; than a thousynde. I chees to be an out cast in the hous of my God; more than to dwelle in the tabernaclis of synneris.

12 For God loueth merci and treuthe; the Lord schal yyue grace and glorie.

13 He schal not depriue hem fro goodis, that gon in innocence; Lord of vertues, blessid is the man, that hopith in thee.

PSALMS CHAPTER 84

1 The title of the foure and eiytetithe salm. Of the sones of Chore.

2 Lord, thou hast blessid thi lond; thou hast turned awei the caitifte of Jacob.

3 Thou hast foryoue the wickidnesse of thi puple; thou hast hilid alle the synnes of hem.

4 Thou hast aswagid al thin ire; thou hast turned awei fro the ire of thin indignacioun.

5 God, oure helthe, conuerte thou vs; and turne awei thin ire fro vs.

6 Whether thou schalt be wrooth to vs withouten ende; ether schalt thou holde forth thin ire fro generacioun in to generacioun?

7 God, thou conuertid schalt quykene vs; and thi puple schal be glad in thee.

8 Lord, schewe thi merci to vs; and yyue thin helthe to vs.

9 I schal here what the Lord God schal speke in me; for he schal speke pees on his puple. And on hise hooli men; and on hem that ben turned to herte.

10 Netheles his helthe is niy men dredynge him; that glorie dwelle in oure lond.

11 Merci and treuthe metten hem silf; riytwisnesse and pees weren kissid.

12 Treuthe cam forth of erthe; and riytfulnesse bihelde fro heuene.

13 For the Lord schal yyue benignyte; and oure erthe schal yyue his fruyt.

14 Riytfulnesse schal go bifore him; and schal sette hise steppis in the weie.

PSALMS CHAPTER 85

1 The title of the fyue and eiytetithe salm. The preier of Dauid. Lord, bowe doun thin eere, and here me; for Y am nedi and pore.

2 Kepe thou my lijf, for Y am holi; my God, make thou saaf thi seruaunt hopynge in thee.

3 Lord, haue thou merci on me, for Y criede al day to thee;

4 make thou glad the soule of thi seruaunt, for whi, Lord, Y haue reisid my soule to thee.

5 For thou, Lord, art swete and mylde; and of myche merci to alle men inwardli clepynge thee.

6 Lord, perseyue thou my preier with eeris; and yyue thou tente to the vois of my bisechyng.

7 In the dai of my tribulacioun Y criede to thee; for thou herdist me.

8 Lord, noon among goddis is lijk thee; and noon is euene to thi werkis.

9 Lord, alle folkis, whiche euere thou madist, schulen come, and worschipe bifore thee; and thei schulen glorifie thi name.

10 For thou art ful greet, and makinge merueils; thou art God aloone.

11 Lord, lede thou me forth in thi weie, and Y schal entre in thi treuthe; myn herte be glad, that it drede thi name.

12 Mi Lord God, Y schal knouleche to thee in al myn herte; and Y schal glorifie thi name withouten ende.

13 For thi merci is greet on me; and thou deliueridist my soule fro the lower helle.

14 God, wickid men han rise vp on me; and the synagoge of myyti men han souyt my lijf; and thei han not set forth thee in her siyt.

15 And thou, Lord God, doynge merci, and merciful; pacient, and of myche merci, and sothefast.

16 Biholde on me, and haue mercy on me, yyue thou the empire to thi child; and make thou saaf the sone of thin handmayden.

17 Make thou with me a signe in good, that thei se, that haten me, and be aschamed; for thou, Lord, hast helpid me, and hast coumfortid me.

PSALMS CHAPTER 86

1 The title of the sixte and eiytetithe salm. The salm of the song of the sones of Chore.

The foundementis therof ben in hooli hillis;

2 the Lord loueth the yatis of Sion, more than alle the tabernaclis of Jacob.

3 Thou citee of God, with outen ende; gloriouse thingis ben seide of thee.

4 I schal be myndeful of Raab, and Babiloyne; knowynge me. Lo! aliens, and Tyre, and the puple of Ethiopiens; thei weren there.

5 Whether a man schal seie to Sion, And a man is born ther ynne; and that man altherhiyeste foundide it?

6 The Lord schal telle in the scripturis of puplis; and of these princis, that weren ther ynne.

7 As the dwellyng of alle that ben glad; is in thee.

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PSALMS CHAPTER 87

1 The title of the seuene and eiytetithe salm. The song of salm, to the sones of Chore, to victorie on Mahalat, for to answere, the lernyng of Heman Ezraite.

2 Lord God of myn helthe; Y criede in dai and nyyt bifore thee.

3 Mi preier entre bifore thi siyt; bowe doun thin eere to my preier.

4 For my soule is fillid with yuels; and my lijf neiyede to helle.

5 I am gessid with hem that goon doun in to the lake; Y am maad as a man with outen help,

6 and fre among deed men. As men woundid slepinge in sepulcris, of whiche men noon is myndeful aftir; and thei ben put awei fro thin hond.

7 Thei han put me in the lower lake; in derke places, and in the schadewe of deth.

8 Thi strong veniaunce is confermed on me; and thou hast brouyt in alle thi wawis on me.

9 Thou hast maad fer fro me my knowun; thei han set me abhomynacioun to hem silf. I am takun, and Y yede not out;

10 myn iyen weren sijk for pouert. Lord, Y criede to thee; al dai Y spredde abrood myn hondis to thee.

11 Whethir thou schalt do merueils to deed men; ether leechis schulen reise, and thei schulen knouleche to thee?

12 Whether ony man in sepulcre schal telle thi merci; and thi treuthe in perdicioun?

13 Whether thi merueilis schulen be knowun in derknessis; and thi riytfulnesse in the lond of foryetyng?

14 And, Lord, Y criede to thee; and erli my preier schal bifor come to thee.

15 Lord, whi puttist thou awei my preier; turnest awei thi face fro me?

16 I am pore, and in traueils fro my yongthe; sotheli Y am enhaunsid, and Y am maad low, and disturblid.

17 Thi wraththis passiden on me; and thi dredis disturbliden me.

18 Thei cumpassiden me as watir al dai; thei cumpassiden me togidere.

19 Thou madist fer fro me a frend and neiybore; and my knowun fro wretchidnesse.

PSALMS CHAPTER 88

1 The title of the eiyte and eiytetithe salm. The lernyng of Ethan, Ezraite.

2 I schal synge with outen ende; the mercies of the Lord. In generacioun and in to generacioun; Y schal telle thi treuthe with my mouth.

3 For thou seidist, With outen ende merci schal be bildid in heuenes; thi treuthe schal be maad redi in tho.

4 I disposide a testament to my chosun men; Y swoor to Dauid, my seruaunt,

5 Til in to with outen ende I schal make redi thi seed. And Y schal bilde thi seete; in generacioun, and in to generacioun.

6 Lord, heuenes schulen knouleche thi merueilis; and thi treuthe in the chirche of seyntis.

7 For who in the cloudis schal be maad euene to the Lord; schal be lijk God among the sones of God?

8 God, which is glorified in the counsel of seyntis; is greet, and dreedful ouere alle that ben in his cumpas.

9 Lord God of vertues, who is lijk thee? Lord, thou art miyti, and thi treuthe is in thi cumpas.

10 Thou art Lord of the power of the see; forsothe thou aswagist the stiryng of the wawis therof.

11 Thou madist lowe the proude, as woundid; in the arm of thi vertu thou hast scaterid thin enemyes.

12 Heuenes ben thin, and erthe is thin; thou hast foundid the world, and the fulnesse therof;

13 thou madist of nouyt the north and the see. Thabor and Hermon schulen make ful out ioye in thi name;

14 thin arm with power. Thin hond be maad stidefast, and thi riythond be enhaunsid;

15 riytfulnesse and doom is the makyng redy of thi seete. Merci and treuthe schulen go bifore thi face;

16 blessid is the puple that kan hertli song. Lord, thei schulen go in the liyt of thi cheer;

17 and in thi name thei schulen make ful out ioye al dai; and thei schulen be enhaunsid in thi riytfulnesse.

18 For thou art the glorie of the vertu of hem; and in thi good plesaunce oure horn schal be enhaunsid.

19 For oure takyng vp is of the Lord; and of the hooli of Israel oure kyng.

20 Thanne thou spakist in reuelacioun to thi seyntis, and seidist, Y haue set help in the myyti; and Y haue enhaunsid the chosun man of my puple.

21 I foond Dauid, my seruaunt; Y anoyntide hym with myn hooli oile.

22 For myn hond schal helpe him; and myn arm schal conferme hym.

23 The enemye schal no thing profite in him; and the sone of wickidnesse schal not ley to, for to anoye him.

24 And Y schal sle hise enemyes fro his face; and Y schal turne in to fliyt hem that haten hym.

25 And my treuthe and mercy schal be with him; and his horn schal be enhaunsid in my name.

26 And Y schal sette his hond in the see; and his riyt hoond in flodis.

27 He schal inwardli clepe me, Thou art my fadir; my God, and the vptaker of myn heelthe.

28 And Y schal sette him the firste gendrid sone; hiyer than the kyngis of erthe.

29 With outen ende Y schal kepe my merci to hym; and my testament feithful to him.

30 And Y schal sette his seed in to the world of world; and his trone as the daies of heuene.

31 Forsothe if hise sones forsaken my lawe; and goen not in my domes.

32 If thei maken vnhooli my riytfulnessis; and kepen not my comaundementis.

33 I schal visite in a yerde the wickidnessis of hem; and in betyngis the synnes of hem.

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34 But Y schal not scatere my mercy fro hym; and in my treuthe Y schal not anoye hym.
35 Nethir Y schal make vnhooli my testament; and Y schal not make voide tho thingis that comen forth of my lippis.
36 Onys Y swoor in myn hooli;
37 Y schal not lie to Dauid, his seed schal dwelle with outen ende.
38 And his trone as sunne in my siyt, and as a perfit mone with outen ende; and a feithful witnesse in heuene.
39 But thou hast put awei, and hast dispisid; and hast dilaied thi crist.
40 Thou hast turned awei the testament of thi seruaunt; thou madist vnhooli his seyntuarie in erthe.
41 Thou distriedist alle the heggis therof; thou hast set the stidefastnesse therof drede.
42 Alle men passynge bi the weie rauyschiden him; he is maad schenschipe to hise neiyboris.
43 Thou hast enhaunsid the riythond of men oppressinge him; thou hast gladid alle hise enemyes.
44 Thou hast turned awei the help of his swerd; and thou helpidist not hym in batel.
45 Thou destriedist him fro clensing; and thou hast hurtlid doun his seete in erthe.
46 Thou hast maad lesse the daies of his time; thou hast bisched him with schenschip.
47 Lord, hou longe turnest thou awei in to the ende; schal thin ire brenne out as fier?
48 Bithenke thou what is my substaunce; for whether thou hast ordeyned veynli alle the sones of men?
49 Who is a man, that schal lyue, and schal not se deth; schal delyuere his soule fro the hond of helle?
50 Lord, where ben thin elde mercies; as thou hast swore to Dauid in thi treuthe?
51 Lord, be thou myndeful of the schenschipe of thi seruauntis, of many hethene men; whiche Y helde togidere in my bosum.
52 Whiche thin enemyes, Lord, diden schenschipfuli; for thei dispisiden the chaungyng of thi crist.
53 Blessid be the Lord with outen ende; be it don, be it don.

PSALMS CHAPTER 89

1 The title of the nyne and eiytetithe salm. The preier of Moises, the man of God. Lord, thou art maad help to vs; fro generacioun in to generacioun.
2 Bifore that hillis weren maad, ether the erthe and the world was formed; fro the world and in to the world thou art God.
3 Turne thou not awei a man in to lownesse; and thou seidist, Ye sones of men, be conuertid.
4 For a thousynde yeer ben bifore thin iyen; as yistirdai, which is passid, and as keping in the niyt.
5 The yeeris of hem schulen be; that ben had for nouyt.
6 Eerli passe he, as an eerbe, eerli florische he, and passe; in the euentid falle he doun, be he hard, and wexe drie.
7 For we han failid in thin ire; and we ben disturblid in thi strong veniaunce.
8 Thou hast set oure wickidnessis in thi siyt; oure world in the liytning of thi cheer.
9 For alle oure daies han failid; and we han failid in thin ire. Oure yeris schulen bithenke, as an yreyn;
10 the daies of oure yeeris ben in tho seuenti yeeris. Forsothe, if fourescoor yeer ben in myyti men; and the more tyme of hem is trauel and sorewe. For myldenesse cam aboue; and we schulen be chastisid.
11 Who knew the power of thin ire; and durste noumbre thin ire for thi drede?
12 Make thi riythond so knowun; and make men lerned in herte bi wisdom.
13 Lord, be thou conuertid sumdeel; and be thou able to be preied on thi seruauntis.
14 We weren fillid eerli with thi merci; we maden ful out ioye, and we delitiden in alle oure daies.
15 We weren glad for the daies in whiche thou madist vs meke; for the yeeris in whiche we siyen yuels.
16 Lord, biholde thou into thi seruauntis, and in to thi werkis; and dresse thou the sones of hem.
17 And the schynyng of oure Lord God be on vs; and dresse thou the werkis of oure hondis on vs, and dresse thou the werk of oure hondis.

PSALMS CHAPTER 90

1 The nyntithe salm. He that dwellith in the help of the hiyeste God; schal dwelle in the protecciоun of God of heuene.
2 He schal seie to the Lord, Thou art myn vptaker, and my refuit; my God, Y schal hope in him.
3 For he delyuered me fro the snare of hunteris; and fro a scharp word.
4 With hise schuldris he schal make schadowe to thee; and thou schalt haue hope vnder hise fetheris.
5 His treuthe schal cumpasse thee with a scheld; thou schalt not drede of nyytis drede.
6 Of an arowe fliynge in the dai, of a gobelyn goynge in derknessis; of asailing, and a myddai feend.
7 A thousynde schulen falle doun fro thi side, and ten thousynde fro thi riytside; forsothe it schal not neiye to thee.
8 Netheles thou schalt biholde with thin iyen; and thou schalt se the yelding of synneris.
9 For thou, Lord, art myn hope; thou hast set thin help altherhiyeste.
10 Yuel schal not come to thee; and a scourge schal not neiye to thi tabernacle.
11 For God hath comaundid to hise aungels of thee; that thei kepe thee in alle thi weies.
12 Thei schulen beere thee in the hondis; leste perauenture thou hirte thi foot at a stoon.
13 Thou schalt go on a snake, and a cocatrice; and thou schalt defoule a lioun and a dragoun.
14 For he hopide in me, Y schal delyuere hym; Y schal defende him, for he knew my name.
15 He criede to me, and Y schal here him, Y am with him in tribulacioun; Y schal delyuere him, and Y schal glorifie hym.

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16 I schal fille hym with the lengthe of daies; and Y schal schewe myn helthe to him.

PSALMS CHAPTER 91

1 The title of the oon and nyntithe salm. The salm of song, in the dai of sabath.

2 It is good to knouleche to the Lord; and to synge to thi name, thou hiyeste.

3 To schewe eerli thi merci; and thi treuthe bi nyyt.

4 In a sautrie of ten cordis; with song in harpe.

5 For thou, Lord, hast delitid me in thi makyng; and Y schal make ful out ioye in the werkis of thin hondis.

6 Lord, thi werkis ben magnefied greetli; thi thouytis ben maad ful depe.

7 An vnwise man schal not knowe; and a fool schal not vndirstonde these thingis.

8 Whanne synneris comen forth, as hey; and alle thei apperen, that worchen wickidnesse.

9 That thei perische in to the world of world; forsothe thou, Lord, art the hiyest, withouten ende. For lo!

10 Lord, thin enemyes, for lo! thin enemyes schulen perische; and alle schulen be scaterid that worchen wickidnesse.

11 And myn horn schal be reisid as an vnicorn; and myn eelde in plenteuouse merci.

12 And myn iye dispiside myn enemyes; and whanne wickid men rysen ayens me, myn eere schal here.

13 A iust man schal floure as a palm tree; he schal be multiplied as a cedre of Liban.

14 Men plauntid in the hous of the Lord; schulen floure in the porchis of the hous of oure God.

15 Yit thei schulen be multiplied in plenteuouse elde; and thei schulen be suffryng wel. That thei telle, that oure Lord God is riytful; and no wickidnesse is in hym.

PSALMS CHAPTER 92

1 The two and nyntithe salm. The Lord hath regned, he is clothid with fairnesse; the Lord is clothid with strengthe, and hath gird hym silf.

2 For he made stidefast the world; that schal not be moued.

3 God, thi seete was maad redi fro that tyme; thou art fro the world. Lord, the flodis han reisid; the flodis han reisid her vois. Flodis reisiden her wawis; of the voicis of many watris.

4 The reisyngis of the see ben wondurful; the Lord is wondurful in hiye thingis.

5 Thi witnessingis ben maad able to be bileued greetli; Lord, holynesse bicometh thin hous, in to the lengthe of daies.

PSALMS CHAPTER 93

1 The thre and nyntithe salm. God is Lord of veniauncis; God of veniauncis dide freli.

2 Be thou enhaunsid that demest the erthe; yelde thou yeldinge to proude men.

3 Lord, hou longe synneris; hou longe schulen synneris haue glorie?

4 Thei schulen telle out, and schulen speke wickidnesse; alle men schulen speke that worchen vnriytfulnesse.

5 Lord, thei han maad lowe thi puple; and thei han disesid thin eritage.

6 Thei killiden a widowe and a comelyng; and thei han slayn fadirles children and modirles.

7 And thei seiden, The Lord schal not se; and God of Jacob schal not vndurstonde.

8 Ye vnwise men in the puple, vndirstonde; and, ye foolis, lerne sum tyme.

9 Schal not he here, that plauntide the eere; ethere biholdith not he, that made the iye?

10 Schal not he repreue, that chastisith folkis; which techith man kunnyng?

11 The Lord knowith the thouytis of men; that tho ben veyne.

12 Blessid is the man, whom thou, Lord, hast lerned; and hast tauyt him of thi lawe.

13 That thou aswage hym fro yuele daies; til a diche be diggid to the synner.

14 For the Lord schal not putte awei his puple; and he schal not forsake his eritage.

15 Til riytfulnesse be turned in to dom; and who ben niy it, alle that ben of riytful herte.

16 Who schal rise with me ayens mysdoeris; ether who schal stonde with me ayens hem that worchen wickidnesse?

17 No but for the Lord helpide me; almest my soule hadde dwellid in helle.

18 If Y seide, My foot was stirid; Lord, thi merci helpide me.

19 Aftir the multitude of my sorewis in myn herte; thi coumfortis maden glad my soule.

20 Whether the seete of wickidnesse cleueth to thee; that makist trauel in comaundement?

21 Thei schulen take ayens the soule of a iust man; and thei schulen condempne innocent blood.

22 And the Lord was maad to me in to refuyt; and my God was maad in to the help of myn hope.

23 And he schal yelde to hem the wickidnesse of hem; and in the malice of hem he schal lese hem, oure Lord God schal lese hem.

PSALMS CHAPTER 94

1 The foure and nyntithe salm. Come ye, make we ful out ioie to the Lord; hertli synge we to God, oure heelthe.

2 Bifore ocupie we his face in knowleching; and hertli synge we to him in salmes.

3 For God is a greet Lord, and a greet king aboue alle goddis; for the Lord schal not putte awei his puple.

4 For alle the endis of erthe ben in his hond; and the hiynesses of hillis ben hise.

5 For the see is his, and he made it; and hise hondis formeden the drie lond.

6 Come ye, herie we, and falle we doun bifore God, wepe we bifore the Lord that made vs;

7 for he is oure Lord God. And we ben the puple of his lesewe; and the scheep of his hond.

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8 If ye han herd his vois to dai; nyle ye make hard youre hertis.
9 As in the terryng to wraththe; bi the dai of temptacioun in desert. Where youre fadris temptiden me; thei preueden and sien my werkis.
10 Fourti yeer I was offendid to this generacioun; and Y seide, Euere thei erren in herte.
11 And these men knewen not my weies; to whiche Y swoor in myn ire, thei schulen not entre in to my reste.

PSALMS CHAPTER 95

1 The fyue and nyntithe salm hath no title. Singe ye a newe song to the Lord; al erthe, synge ye to the Lord.
2 Synge ye to the Lord, and blesse ye his name; telle ye his heelthe fro dai in to dai.
3 Telle ye his glorie among hethene men; hise merueilis among alle puplis.
4 For the Lord is greet, and worthi to be preisid ful myche; he is ferdful aboue alle goddis.
5 For alle the goddis of hethene men ben feendis; but the Lord made heuenes.
6 Knouleching and fairnesse is in his siyt; hoolynesse and worthi doyng is in his halewing.
7 Ye cuntrees of hethene men, brynge to the Lord, bringe ye glorye and onour to the Lord;
8 bringe ye to the Lord glorie to hys name. Take ye sacrificis, and entre ye in to the hallis of hym;
9 herie ye the Lord in his hooli halle. Al erthe be moued of his face;
10 seie ye among hethene men, that the Lord hath regned. And he hath amendid the world, that schal not be moued; he schal deme puplis in equite.
11 Heuenes be glad, and the erthe make ful out ioye, the see and the fulnesse therof be moued togidere; feeldis schulen make ioye,
12 and alle thingis that ben in tho. Thanne alle the trees of wodis schulen make ful out ioye, for the face of the Lord, for he cometh;
13 for he cometh to deme the erthe. He schal deme the world in equite; and puplis in his treuthe.

PSALMS CHAPTER 96

1 The sixe and nyntithe salm. The Lord hath regned, the erthe make ful out ioye; many ilis be glad.
2 Cloude and derknesse in his cumpas; riytfulnesse and doom is amending of his seete.
3 Fier schal go bifore him; and schal enflawme hise enemyes in cumpas.
4 Hise leitis schyneden to the world; the erthe siy, and was moued.
5 Hillis as wax fletiden doun fro the face of the Lord; al erthe fro the face of the Lord.
6 Heuenes telden his riytfulnesse; and alle puplis sien his glorie.
7 Alle that worschipen sculptilis be schent, and thei that han glorie in her symelacris; alle ye aungels of the Lord, worschipe him.
8 Sion herde, and was glad, and the douytris of Juda maden ful out ioye; for thi domes, Lord.
9 For thou, Lord, art the hiyeste on al erthe; thou art greetli enhaunsid ouere alle goddis.
10 Ye that louen the Lord, hate yuel; the Lord kepith the soulis of hise seyntis; he schal delyuer hem fro the hond of the synner.
11 Liyt is risun to the riytful man; and gladnesse to riytful men of herte.
12 Juste men, be ye glad in the Lord; and knouleche ye to the mynde of his halewyng.

PSALMS CHAPTER 97

1 The seuen and nyntithe salm hath no title. Singe ye a newe song to the Lord; for he hath do merueils. His riyt hond and his hooli arm; hath maad heelthe to hym.
2 The Lord hath maad knowun his heelthe; in the siyt of hethene men he hath schewid his riytfulnesse.
3 He bithouyte on his merci; and on his treuthe, to the hous of Israel. Alle the endis of erthe; sien the heelthe of oure God.
4 Al erthe, make ye hertli ioye to God; synge ye, and make ye ful out ioye, and seie ye salm.
5 Singe ye to the Lord in an harpe, in harpe and vois of salm;
6 in trumpis betun out with hamer, and in vois of a trumpe of horn. Hertli synge ye in the siyt of the Lord, the king; the see and the fulnesse therof be moued;
7 the world, and thei that dwellen therynne.
8 Flodis schulen make ioie with hond, togidere hillis schulen make ful out ioye, for siyt of the Lord;
9 for he cometh to deme the erthe. He schal deme the world in riytfulnesse; and puplis in equite.

PSALMS CHAPTER 98

1 The eiyte and nyntithe salm. The Lord hath regned, puplis ben wrooth; thou that sittist on cherubyn, the erthe be moued.
2 The Lord is greet in Sion; and hiy aboue alle puplis.
3 Knouleche thei to thi greet name, for it is ferdful and hooli;
4 and the onour of the king loueth doom. Thou hast maad redi dressyngis; thou hast maad doom and riytfulnesse in Jacob.
5 Enhaunse ye oure Lord God; and worschipe ye the stool of hise feet, for it is hooli.
6 Moises and Aaron weren among hise preestis; and Samuel was among hem that inwardli clepen his name. Thei inwardli clepiden the Lord, and he herde hem;
7 in a piler of cloude he spak to hem. Thei kepten hise witnessyngis; and the comaundement which he yaf to hem.
8 Oure Lord God, thou herdist hem; God, thou were merciful to hem, and thou tokist veniaunce on al her fyndyngis.

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9 Enhaunse ye oure Lord God, and worschipe ye in his hooli hil; for oure Lord God is hooli.

PSALMS CHAPTER 99

1 The titil of the nyne and nyntithe salm. A salm to knouleche; in Ebrew thus, A salm for knouleching.

2 Al erthe, singe ye hertli to God; serue ye the Lord in gladnesse. Entre ye in his siyt; in ful out ioiyng.

3 Wite ye, that the Lord hym silf is God; he made vs, and not we maden vs. His puple, and the scheep of his lesewe,

4 entre ye in to hise yatis in knoulechyng; entre ye in to hise porchis, knouleche ye to him in ympnes.

5 Herye ye his name, for the Lord is swete, his merci is with outen ende; and his treuthe is in generacioun and in to generacioun.

PSALMS CHAPTER 100

1 The titil of the hundrid salm. The salm of Dauid. Lord, Y schal synge to thee; merci and doom.

2 I schal synge, and Y schal vndurstonde in a weie with out wem; whanne thou schalt come to me. I yede perfitli in the innocence of myn herte; in the myddil of myn hous.

3 I settide not forth bifore myn iyen an vniust thing; Y hatide hem that maden trespassyngis.

4 A schrewide herte cleuede not to me; Y knewe not a wickid man bowynge awei fro me.

5 I pursuede hym; that bacbitide priueli his neiybore. With the proude iye and an herte vnable to be fillid; Y eet not with this.

6 Myn iyen weren to the feithful men of erthe, that thei sitte with me; he that yede in a weie with out wem, mynystride to me.

7 He that doith pride, schal not dwelle in the myddil of myn hous; he that spekith wickid thingis, seruede not in the siyt of myn iyen.

8 In the morutid Y killide alle the synners of erthe; that Y schulde leese fro the citee of the Lord alle men worchynge wickidnesse.

PSALMS CHAPTER 101

1 The title of the hundrid and o salm. The preier of a pore man, whanne he was angwishid, and schedde out his speche bifore the Lord.

2 Lord, here thou my preier; and my crie come to thee.

3 Turne not awei thi face fro me; in what euere dai Y am troblid, bowe doun thin eere to me. In what euere day Y schal inwardli clepe thee; here thou me swiftli.

4 For my daies han failid as smoke; and my boonus han dried vp as critouns.

5 I am smytun as hei, and myn herte dried vp; for Y haue foryete to eete my breed.

6 Of the vois of my weilyng; my boon cleuede to my fleische.

7 I am maad lijk a pellican of wildirnesse; Y am maad as a niyt crowe in an hous.

8 I wakide; and Y am maad as a solitarie sparowe in the roof.

9 Al dai myn enemyes dispisiden me; and thei that preisiden me sworen ayens me.

10 For Y eet aschis as breed; and Y meddlide my drinke with weping.

11 Fro the face of the ire of thin indignacioun; for thou reisinge me hast hurtlid me doun.

12 Mi daies boweden awei as a schadewe; and Y wexede drie as hei.

13 But, Lord, thou dwellist with outen ende; and thi memorial in generacioun and in to generacioun.

14 Lord, thou risinge vp schalt haue merci on Sion; for the tyme to haue merci therof cometh, for the tyme cometh.

15 For the stones therof plesiden thi seruauntis; and thei schulen haue merci on the lond therof.

16 And, Lord, hethen men schulen drede thi name; and alle kingis of erthe schulen drede thi glori.

17 For the Lord hath bildid Sion; and he schal be seen in his glorie.

18 He bihelde on the preier of meke men; and he dispiside not the preier of hem.

19 Be these thingis writun in an othere generacioun; and the puple that schal be maad schal preise the Lord.

20 For he bihelde fro his hiye hooli place; the Lord lokide fro heuene in to erthe.

21 For to here the weilingis of feterid men; and for to vnbynde the sones of slayn men.

22 That thei telle in Sion the name of the Lord; and his preising in Jerusalem.

23 In gaderinge togidere puplis in to oon; and kingis, that thei serue the Lord.

24 It answeride to hym in the weie of his vertu; Telle thou to me the fewnesse of my daies.

25 Ayenclepe thou not me in the myddil of my daies; thi yeris ben in generacioun and in to generacioun.

26 Lord, thou foundidist the erthe in the bigynnyng; and heuenes ben the werkis of thin hondis.

27 Tho schulen perische, but thou dwellist perfitli; and alle schulen wexe eelde as a clooth. And thou schalt chaunge hem as an hiling, and tho schulen be chaungid;

28 but thou art the same thi silf, and thi yeeris schulen not faile.

29 The sones of thi seruauntis schulen dwelle; and the seed of hem schal be dressid in to the world.

PSALMS CHAPTER 102

1 The title of hundred and secounde salm. Of Dauid. Mi soule, blesse thou the Lord; and alle thingis that ben with ynne me, blesse his hooli name.

2 Mi soule, blesse thou the Lord; and nyle thou foryete alle the yeldyngis of him.

3 Which doith merci to alle thi wickidnessis; which heelith alle thi sijknessis.

4 Which ayenbieth thi lijf fro deth; which corowneth thee in merci and merciful doyngis.

5 Which fillith thi desijr in goodis; thi yongthe schal be renulid as the yongthe of an egle.

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6 The Lord doynge mercies; and doom to alle men suffringe wrong.
7 He made hise weies knowun to Moises; hise willis to the sones of Israel.
8 The Lord is merciful doer, and merciful in wille; longe abidinge, and myche merciful.
9 He schal not be wrooth with outen ende; and he schal not thretne with outen ende.
10 He dide not to vs aftir oure synnes; nether he yeldide to vs aftir oure wickidnessis.
11 For bi the hiynesse of heuene fro erthe; he made strong his merci on men dredynge hym.
12 As myche as the eest is fer fro the west; he made fer oure wickidnessis fro vs.
13 As a fadir hath merci on sones, the Lord hadde merci on men dredynge him;
14 for he knewe oure makyng.
15 He bithouyte that we ben dust, a man is as hey; his dai schal flowre out so as a flour of the feeld.
16 For the spirit schal passe in hym, and schal not abide; and schal no more knowe his place.
17 But the merci of the Lord is fro with out bigynnyng, and til in to with outen ende; on men dredinge hym. And his riytfulnesse is in to the sones of sones;
18 to hem that kepen his testament. And ben myndeful of hise comaundementis; to do tho.
19 The Lord hath maad redi his seete in heuene; and his rewme schal be lord of alle.
20 Aungels of the Lord, blesse ye the Lord; ye myyti in vertu, doynge his word, to here the vois of hise wordis.
21 Alle vertues of the Lord, blesse ye the Lord; ye mynystris of hym that doen his wille.
22 Alle werkis of the Lord, blesse ye the Lord, in ech place of his lordschipe; my soule, blesse thou the Lord.

PSALMS CHAPTER 103
1 The hundrid and thridde salm. Mi soule, blesse thou the Lord; my Lord God, thou art magnyfied greetli. Thou hast clothid knouleching and fairnesse; and thou art clothid with liyt,
2 as with a cloth. And thou stretchist forth heuene as a skyn;
3 and thou hilist with watris the hiyer partis therof. Which settist a cloude thi stiyng; which goest on the fetheris of wyndis.
4 Which makist spiritis thin aungels; and thi mynystris brennynge fier.
5 Which hast foundid the erthe on his stablenesse; it schal not be bowid in to the world of world.
6 The depthe of watris as a cloth is the clothing therof; watris schulen stonde on hillis.
7 Tho schulen fle fro thi blamyng; men schulen be aferd of the vois of thi thundur.
8 Hillis stien vp, and feeldis goen doun; in to the place which thou hast foundid to tho.
9 Thou hast set a terme, which tho schulen not passe; nether tho schulen be turned, for to hile the erthe.
10 And thou sendist out wellis in grete valeis; watris schulen passe bitwix the myddil of hillis.
11 Alle the beestis of the feeld schulen drynke; wielde assis schulen abide in her thirst.
12 Briddis of the eir schulen dwelle on tho; fro the myddis of stoonys thei schulen yyue voices.
13 And thou moistist hillis of her hiyer thingis; the erthe schal be fillid of the fruyt of thi werkis.
14 And thou bringist forth hei to beestis; and eerbe to the seruyce of men. That thou bringe forth breed of the erthe;
15 and that wiyn make glad the herte of men. That he make glad the face with oile; and that breed make stidefast the herte of man.
16 The trees of the feeld schulen be fillid, and the cedris of the Liban, whiche he plauntide;
17 sparewis schulen make nest there. The hous of the gerfaukun is the leeder of tho;
18 hiye hillis ben refute to hertis; a stoon is refutt to irchouns.
19 He made the moone in to tymes; the sunne knewe his goyng doun.
20 Thou hast set derknessis, and nyyt is maad; alle beestis of the wode schulen go ther ynne.
21 Liouns whelpis rorynge for to rauysche; and to seke of God meete to hem silf.
22 The sunne is risun, and tho ben gaderid togidere; and tho schulen be set in her couchis.
23 A man schal go out to his werk; and to his worching, til to the euentid.
24 Lord, thi werkis ben magnefiede ful myche, thou hast maad alle thingis in wisdom; the erthe is fillid with thi possessioun.
25 This see is greet and large to hondis; there ben crepinge beestis, of which is noon noumbre. Litil beestis with grete;
26 schippis schulen passe there. This dragoun which thou hast formyd; for to scorne hym.
27 Alle thingis abiden of thee; that thou yyue to hem meete in tyme.
28 Whanne thou schalt yyue to hem, thei schulen gadere; whanne thou schalt opene thin hond, alle thingis schulen be fillid with goodnesse.
29 But whanne thou schalt turne awey the face, thei schulen be disturblid; thou schalt take awei the spirit of them, and thei schulen faile; and thei schulen turne ayen in to her dust.
30 Sende out thi spirit, and thei schulen be formed of the newe; and thou schalt renule the face of the erthe.
31 The glorie of the Lord be in to the world; the Lord schal be glad in hise werkis.
32 Which biholdith the erthe, and makith it to tremble; which touchith hillis, and tho smoken.
33 I schal singe to the Lord in my lijf; Y schal seie salm to my God, as longe as Y am.
34 Mi speche be myrie to him; forsothe Y schal delite in the Lord.
35 Synneris faile fro the erthe, and wickid men faile, so that thei be not; my soule, blesse thou the Lord.

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PSALMS CHAPTER 104

1 The title of the hundrid and fourthe salm. Alleluya. Knouleche ye to the Lord, and inwardli clepe ye his name; telle ye hise werkis among hethen men.

2 Synge ye to hym, and seie ye salm to him, and telle ye alle hise merueylis;

3 be ye preisid in his hooli name. The herte of men sekynge the Lord be glad;

4 seke ye the Lord, and be ye confermed; seke ye euere his face.

5 Haue ye mynde on hise merueilis, whiche he dide; on his grete wondris, and domes of his mouth.

6 The seed of Abraham, his seruaunt; the sones of Jacob, his chosun man.

7 He is oure Lord God; hise domes ben in al the erthe.

8 He was myndeful of his testament in to the world; of the word which he comaundide in to a thousynde generaciouns.

9 Which he disposide to Abraham; and of his ooth to Isaac.

10 And he ordeynede it to Jacob in to a comaundement; and to Israel in to euerlastinge testament.

11 And he seide, I shal yiue to thee the lond of Canaan; the cord of youre eritage.

12 Whanne thei weren in a litil noumbre; and the comelingis of hem weren ful fewe.

13 And thei passiden fro folk in to folk; and fro a rewme in to another puple.

14 He lefte not a man to anoye hem; and he chastiside kyngis for hem.

15 Nile ye touche my cristis; and nyle ye do wickidli among my prophetis.

16 And God clepide hungir on erthe; and he wastide al the stidefastnesse of breed.

17 He sente a man bifore hem; Joseph was seeld in to a seruaunt.

18 Thei maden lowe hise feet in stockis, irun passide by his soule; til the word of him cam.

19 The speche of the Lord enflawmede him;

20 the king sente and vnbond hym; the prince of puplis sente and delyuerede him.

21 He ordeynede him the lord of his hous; and the prince of al his possessioun.

22 That he schulde lerne hise princis as him silf; and that he schulde teche hise elde men prudence.

23 And Israel entride in to Egipt; and Jacob was a comeling in the lond of Cham.

24 And God encreesside his puple greetli; and made hym stidefast on hise enemyes.

25 He turnede the herte of hem, that thei hatiden his puple; and diden gile ayens hise seruauntis.

26 He sent Moises, his seruaunt; thilke Aaron, whom he chees.

27 He puttide in hem the wordis of hise myraclis; and of hise grete wondris in the lond of Cham.

28 He sente derknessis, and made derk; and he made not bitter hise wordis.

29 He turnede the watris of hem in to blood; and he killide the fischis of hem.

30 And the lond of hem yaf paddoks; in the priue places of the kyngis of hem.

31 God seide, and a fleische flie cam; and gnattis in alle the coostis of hem.

32 He settide her reynes hail; fier brennynge in the lond of hem.

33 And he smoot the vynes of hem, and the fige trees of hem; and al to-brak the tree of the coostis of hem.

34 He seide, and a locuste cam; and a bruk of which was noon noumbre.

35 And it eet al the hey in the lond of hem; and it eet al the fruyt of the lond of hem.

36 And he killide ech the firste gendrid thing in the lond of hem; the firste fruitis of alle the trauel of hem.

37 And he ledde out hem with siluer and gold; and noon was sijk in the lynagis of hem.

38 Egipt was glad in the goyng forth of hem; for the drede of hem lai on Egipcians.

39 He spredde abrood a cloude, in to the hiling of hem; and fier, that it schynede to hem bi nyyt.

40 Thei axiden, and a curlew cam; and he fillide hem with the breed of heuene.

41 He brak a stoon, and watris flowiden; floodis yeden forth in the drye place.

42 For he was myndeful of his hooli word; which he hadde to Abraham, his child.

43 And he ledde out his puple in ful out ioiyng; and hise chosun men in gladnesse.

44 And he yaf to hem the cuntreis of hethen men; and thei hadden in possessioun the trauels of puplis.

45 That thei kepe hise iustifiyngis; and seke his lawe.

PSALMS CHAPTER 105

1 The title of the hundrid and fifthe salm. Alleluya. Kouleche ye to the Lord, for he is good; for his mercy is with outen ende.

2 Who schal speke the powers of the Lord; schal make knowun alle hise preisyngis?

3 Blessid ben thei that kepen dom; and doon riytfulnesse in al tyme.

4 Lord, haue thou mynde on vs in the good plesaunce of thi puple; visite thou vs in thin heelthe.

5 To se in the goodnesse of thi chosun men, to be glad in the gladnes of thi folk; that thou be heried with thin eritage.

6 We han synned with oure fadris; we han do vniustli, we han do wickidnesse.

7 Oure fadris in Egipt vndirstoden not thi merueils; thei weren not myndeful of the multitude of thi merci. And thei stiynge in to the see, in to the reed see, terreden to wraththe;

8 and he sauede hem for his name, that he schulde make knowun his power.

9 And he departide the reed see, and it was dried; and he lede forth hem in the depthis of watris as in deseert.

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10 And he sauede hem fro the hond of hateris; and he ayen bouyte hem fro the hond of the enemye.
11 And the watir hilide men troublynge hem; oon of hem abood not.
12 And thei bileueden to hise wordis; and thei preisiden the heriynge of hym.
13 Thei hadden soone do, thei foryaten hise werkis; and thei abididen not his councel.
14 And thei coueitiden coueitise in deseert; and temptiden God in a place with out watir.
15 And he yaf to hem the axyng of hem; and he sente fulnesse in to the soulis of hem.
16 And thei wraththiden Moyses in the castels; Aaron, the hooli of the Lord.
17 The erthe was opened, and swolewid Datan; and hilide on the congregacioun of Abiron.
18 And fier brente an hiye in the synagoge of hem; flawme brente synneris.
19 And thei maden a calf in Oreb; and worschipiden a yotun ymage.
20 And thei chaungiden her glorie; in to the liknesse of a calf etynge hei.
21 Thei foryaten God, that sauede hem, that dide grete werkis in Egipt,
22 merueils in the lond of Cham; feerdful thingis in the reed see.
23 And God seide, that he wolde leese hem; if Moises, his chosun man, hadde not stonde in the brekyng of his siyt. That he schulde turne awei his ire; lest he loste hem.
24 And thei hadden the desirable lond for nouyt, thei bileueden not to his word, and thei grutchiden in her tabernaclis;
25 thei herden not the vois of the Lord.
26 And he reiside his hond on hem; to caste doun hem in desert.
27 And to caste awei her seed in naciouns; and to leese hem in cuntreis.
28 And thei maden sacrifice to Belfagor; and thei eeten the sacrificis of deed beestis.
29 And thei wraththiden God in her fyndyngis; and fallyng was multiplied in hem.
30 And Fynees stood, and pleeside God; and the veniaunce ceesside.
31 And it was arrettid to hym to riytfulnesse; in generacioun and in to generacioun, til in to with outen ende.
32 And thei wraththiden God at the watris of ayenseiyng; and Moises was trauelid for hem, for thei maden bittere his spirit,
33 and he departide in his lippis.
34 Thei losten not hethen men; whiche the Lord seide to hem.
35 And thei weren meddlid among hethene men, and lerneden the werkis of hem,
36 and serueden the grauen ymagis of hem; and it was maad to hem in to sclaundre.
37 And thei offriden her sones; and her douytris to feendis.
38 And thei schedden out innocent blood, the blood of her sones and of her douytris; whiche thei sacrificiden to the grauun ymagis of Chanaan.
39 And the erthe was slayn in bloodis, and was defoulid in the werkis of hem; and thei diden fornicacioun in her fyndyngis.
40 And the Lord was wrooth bi strong veniaunce ayens his puple; and hadde abhominacioun of his eritage.
41 And he bitook hem in to the hondis of hethene men; and thei that hatiden hem, weren lordis of hem.
42 And her enemyes diden tribulacioun to hem, and thei weren mekid vndir the hondis of enemyes;
43 ofte he delyuerede hem. But thei wraththiden hym in her counsel; and thei weren maad low in her wickidnessis.
44 And he siye, whanne thei weren set in tribulacioun; and he herde the preyer of hem.
45 And he was myndeful of his testament; and it repentide hym bi the multitude of his merci.
46 And he yaf hem in to mercies; in the siyt of alle men, that hadden take hem.
47 Oure Lord God, make thou vs saaf; and gadere togidere vs fro naciouns. That we knouleche to thin hooli name; and haue glorie in thi preisyng.
48 Blessid be the Lord God of Israel fro the world and til in to the world; and al the puple schal seye, Be it don, be it don.

PSALMS CHAPTER 106

1 The title of the hundrid and sixte salm. Alleluya. Knouleche ye to the Lord, for he is good; for his merci is in to the world.
2 Sei thei, that ben ayen bouyt of the Lord; whiche he ayen bouyte fro the hond of the enemye, fro cuntreis he gaderide hem togidere.
3 Fro the risyng of the sunne, and fro the goyng doun; fro the north, and fro the see.
4 Thei erriden in wildirnesse, in a place with out watir; thei founden not weie of the citee of dwellyng place.
5 Thei weren hungri and thirsti; her soule failide in hem.
6 And thei crieden to the Lord, whanne thei weren set in tribulacioun; and he delyuerede hem fro her nedynesses.
7 And he ledde forth hem in to the riyt weie; that thei schulden go in to the citee of dwelling.
8 The mercies of the Lord knouleche to hym; and hise merueilis knouleche to the sones of men.
9 For he fillide a voide man; and he fillide with goodis an hungry man.
10 God delyuerede men sittynge in derknessis, and in the schadowe of deth; and men prisoned in beggerye and in yrun.
11 For thei maden bitter the spechis of God; and wraththiden the councel of the hiyeste.
12 And the herte of hem was maad meke in trauelis; and thei weren sijk, and noon was that helpide.
13 And thei crieden to the Lord, whanne thei weren set in tribulacioun; and he delyuerede hem from her nedynessis.
14 And he ledde hem out of derknessis, and schadowe of deth; and brak the boondis of hem.

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15 The mercies of the Lord knouleche to hym; and hise merueils knouleche to the sones of men.
16 For he al to-brak brasun yatis; and he brak yrun barris.
17 He vptook hem fro the weie of her wickidnesse; for thei weren maad lowe for her vnriytfulnesses.
18 The soule of hem wlatide al mete; and thei neiyeden til to the yatis of deth.
19 And thei crieden to the Lord, whanne thei weren set in tribulacioun; and he delyuerede hem fro her nedynessis.
20 He sente his word, and heelide hem; and delyuerede hem fro the perischingis of hem.
21 The mercies of the Lord knouleche to hym; and hise merueils to the sones of men.
22 And offre thei the sacrifice of heriyng; and telle thei hise werkis in ful out ioiyng.
23 Thei that gon doun in to the see in schippis; and maken worching in many watris.
24 Thei sien the werkis of the Lord; and hise merueilis in the depthe.
25 He seide, and the spirit of tempest stood; and the wawis therof weren arerid.
26 Thei stien til to heuenes, and goen doun til to the depthis; the soule of hem failide in yuelis.
27 Thei weren troblid, and thei weren moued as a drunkun man; and al the wisdom of hem was deuourid.
28 And thei crieden to the Lord, whanne thei weren set in tribulacioun; and he ledde hem out of her nedynessis.
29 And he ordeynede the tempest therof in to a soft wynde; and the wawis therof weren stille.
30 And thei weren glad, for tho weren stille; and he ladde hem forth in to the hauene of her wille.
31 The mercies of the Lord knouleche to hym; and hise merueilis to the sones of men.
32 And enhaunse thei him in the chirche of the puple; and preise thei him in the chaier of eldre men.
33 He hath set floodis in to deseert; and the out goingis of watris in to thirst.
34 He hath set fruytful lond in to saltnesse; for the malice of men dwellyng ther ynne.
35 He hath set deseert in to pondis of watris; and erthe with out watir in to outgoyngis of watris.
36 And he settide there hungri men; and thei maden a citee of dwelling.
37 And thei sowiden feeldis, and plauntiden vynes; and maden fruyt of birthe.
38 And he blesside hem, and thei weren multiplied greetli; and he made not lesse her werk beestis.
39 And thei weren maad fewe; and thei weren trauelid of tribulacioun of yuelis and of sorewis.
40 Strijf was sched out on princes; and he made hem for to erre without the weie, and not in the weie.
41 And he helpide the pore man fro pouert; and settide meynees as a scheep bringynge forth lambren.
42 Riytful men schulen se, and schulen be glad; and al wickidnesse schal stoppe his mouth.
43 Who is wijs, and schal kepe these thingis; and schal vndirstonde the mercies of the Lord?

PSALMS CHAPTER 107

1 The title of the hundrid and seuenthe salm. The song of the salm of Dauid.

2 Min herte is redi, God, myn herte is redi; Y schal singe, and Y schal seie salm in my glorie.
3 My glorie, ryse thou vp, sautrie and harp, rise thou vp; Y schal rise vp eerli.
4 Lord, Y schal knouleche to thee among puplis; and Y schal seie salm to thee among naciouns.
5 For whi, God, thi merci is greet on heuenes; and thi treuthe is til to the cloudis.
6 God, be thou enhaunsid aboue heuenes; and thi glorie ouer al erthe.
7 That thi derlingis be delyuerid, make thou saaf with thi riythond, and here me; God spak in his hooli.
8 I schal make ful out ioye, and Y schal departe Siccimam; and Y schal mete the grete valei of tabernaclis.
9 Galaad is myn, and Manasses is myn; and Effraym is the vptaking of myn heed. Juda is my king; Moab is the caudron of myn hope.
10 In to Ydume Y schal stretche forth my scho; aliens ben maad frendis to me.
11 Who schal lede me forth in to a stronge citee; who schal lede me forth til in to Idume?
12 Whether not thou, God, that hast put vs awei; and, God, schalt thou not go out in oure vertues?
13 Yyue thou help to vs of tribulacioun; for the heelthe of man is veyn.
14 We schulen make vertu in God; and he schal bringe oure enemyes to nouyt.

PSALMS CHAPTER 108

1 The title of the hundrid and eiytthe salm. To victorye, the salm of Dauid.

2 God, holde thou not stille my preisyng; for the mouth of the synner, and the mouth of the gileful man is openyd on me.
3 Thei spaken ayens me with a gileful tunge, and thei cumpassiden me with wordis of hatrede; and fouyten ayens me with out cause.
4 For that thing that thei schulden loue me, thei bacbitiden me; but Y preiede.
5 And thei settiden ayens me yuelis for goodis; and hatrede for my loue.
6 Ordeyne thou a synner on him; and the deuel stonde on his riyt half.
7 Whanne he is demed, go he out condempned; and his preier be maad in to synne.
8 Hise daies be maad fewe; and another take his bischopriche.
9 Hise sones be maad faderles; and his wijf a widewe.
10 Hise sones tremblinge be born ouer, and begge; and be cast out of her habitaciouns.

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11 An vsurere seke al his catel; and aliens rauysche hise trauelis.
12 Noon helpere be to him; nether ony be that haue mercy on hise modirles children.
13 Hise sones be maad in to perisching; the name of him be don awei in oon generacioun.
14 The wickidnesse of hise fadris come ayen in to mynde in the siyt of the Lord; and the synne of his modir be not don awei.
15 Be thei maad euere ayens the Lord; and the mynde of hem perische fro erthe.
16 For that thing that he thouyte not to do merci,
17 and he pursuede a pore man and beggere; and to slee a man compunct in herte.
18 And he louede cursing, and it schal come to hym; and he nolde blessing, and it schal be maad fer fro him. And he clothide cursing as a cloth, and it entride as water in to hise ynnere thingis; and as oile in hise boonus.
19 Be it maad to him as a cloth, with which he is hilyd; and as a girdil, with which he is euere gird.
20 This is the werk of hem that bacbiten me anentis the Lord; and that speke yuels ayens my lijf.
21 And thou, Lord, Lord, do with me for thi name; for thi merci is swete.
22 Delyuere thou me, for Y am nedi and pore; and myn herte is disturblid with ynne me.
23 I am takun awei as a schadowe, whanne it bowith awei; and Y am schakun awei as locustis.
24 Mi knees ben maad feble of fasting; and my fleische was chaungid for oile.
25 And Y am maad schenschipe to hem; thei sien me, and moueden her heedis.
26 Mi Lord God, helpe thou me; make thou me saaf bi thi merci.
27 And thei schulen wite, that this is thin hond; and thou, Lord, hast do it.
28 Thei schulen curse, and thou schalt blesse, thei that risen ayens me, be schent; but thi seruaunt schal be glad.
29 Thei that bacbiten me, be clothid with schame; and be thei hilid with her schenschipe as with a double cloth.
30 I schal knouleche to the Lord greetli with my mouth; and Y schal herie hym in the myddil of many men.
31 Which stood nyy on the riyt half of a pore man; to make saaf my soule fro pursueris.

PSALMS CHAPTER 109

1 The title of the hundrid and nynthe salm. The salm of Dauith. The Lord seide to my Lord; Sitte thou on my riyt side. Til Y putte thin enemyes; a stool of thi feet.
2 The Lord schal sende out fro Syon the yerde of thi vertu; be thou lord in the myddis of thin enemyes.
3 The bigynnyng is with thee in the dai of thi vertu, in the briytnessis of seyntis; Y gendride thee of the wombe before the dai sterre.
4 The Lord swoor, and it schal not repente him; Thou art a preest with outen ende, bi the ordre of Melchisedech.
5 The Lord on thi riyt side; hath broke kyngis in the dai of his veniaunce.
6 He schal deme among naciouns, he schal fille fallyngis; he schal schake heedis in the lond of many men.
7 He dranke of the stronde in the weie; therfor he enhaunside the heed.

PSALMS CHAPTER 110

1 The title of the hundrid and tenthe salm. Alleluya. Lord, Y schal knouleche to thee in al myn herte; in the counsel and congregacioun of iust men.
2 The werkis of the Lord ben greete; souyt out in to alle hise willis.
3 His werk is knoulechyng and grete doyng; and his riytfulnesse dwellith in to the world of world.
4 The Lord merciful in wille, and a merciful doere, hath maad a mynde of hise merueilis;
5 he hath youe meete to men dredynge hym. He schal be myndeful of his testament in to the world;
6 he schal telle to his puple the vertu of hise werkis.
7 That he yyue to hem the eritage of folkis; the werkis of hise hondis ben treuthe and doom.
8 Alle hise comaundementis ben feithful, confermed in to the world of world; maad in treuthe and equite.
9 The Lord sente redempcioun to hys puple; he comaundide his testament with outen ende. His name is hooli and dreedful;
10 the bigynnyng of wisdom is the drede of the Lord. Good vndirstondyng is to alle that doen it; his preising dwellith in to the world of world.

PSALMS CHAPTER 111

1 The title of the hundrid and enleuenthe salm. Alleluya. Blissid is the man that dredith the Lord; he schal wilne ful myche in hise comaundementis.
2 His seed schal be myyti in erthe; the generacioun of riytful men schal be blessid.
3 Glorie and richessis ben in his hous; and his riytfulnesse dwellith in to the world of world.
4 Liyt is risun vp in derknessis to riytful men; the Lord is merciful in wille, and a merciful doere, and riytful.
5 The man is merye, that doith merci, and leeneth; he disposith hise wordis in dom;
6 for he schal not be moued with outen ende.
7 A iust man schal be in euerlastinge mynde; he schal not drede of an yuel heryng. His herte is redi for to hope in the Lord;
8 his herte is confermed, he schal not be moued, til he dispise hise enemyes.
9 He spredde abrood, he yaf to pore men; his riytwisnesse dwellith in to the world of world; his horn schal be reisid in glorie.
10 A synner schal se, and schal be wrooth; he schal gnaste with hise teeth, and schal faile; the desijr of synneris schal perische.

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PSALMS CHAPTER 112

1 The title of the hundrid and twelfthe salm. Alleluya. Children, preise ye the Lord; preise ye the name of the Lord.

2 The name of the Lord be blessid; fro this tyme now and til in to the world.

3 Fro the risyng of the sunne til to the goyng doun; the name of the Lord is worthi to be preisid.

4 The Lord is hiy aboue alle folkis; and his glorie is aboue heuenes.

5 Who is as oure Lord God, that dwellith in hiye thingis;

6 and biholdith meke thingis in heuene and in erthe?

7 Reisynge a nedi man fro the erthe; and enhaunsinge a pore man fro drit.

8 That he sette hym with princes; with the princes of his puple.

9 Which makith a bareyn womman dwelle in the hous; a glad modir of sones.

PSALMS CHAPTER 113

1 The titil of the hundrid and thrittenthe salm. Alleluya. In the goyng out of Israel fro Egipt; of the hous of Jacob fro the hethene puple.

2 Judee was maad the halewyng of hym; Israel the power of hym.

3 The see siy, and fledde; Jordan was turned abac.

4 Munteyns ful out ioyeden as rammes; and litle hillis as the lambren of scheep.

5 Thou see, what was to thee, for thou fleddist; and thou, Jordan, for thou were turned abak?

6 Munteyns, ye maden ful out ioye as rammes; and litle hillis, as the lambren of scheep.

7 The erthe was moued fro the face of the Lord; fro the face of God of Jacob.

8 Which turnede a stoon in to pondis of watris; and an hard rooch in to wellis of watris.

9 Lord, not to vs, not to vs; but yyue thou glorie to thi name.

10 On thi merci and thi treuthe; lest ony tyme hethene men seien, Where is the God of hem?

11 Forsothe oure God in heuene; dide alle thingis, whiche euere he wolde.

12 The symulacris of hethene men ben siluer and gold; the werkis of mennus hondis.

13 Tho han mouth, and schulen not speke; tho han iyen, and schulen not se.

14 Tho han eeris, and schulen not here; tho han nose thurls, and schulen not smelle.

15 Tho han hondis, and schulen not grope; tho han feet, and schulen not go; tho schulen not crye in her throte.

16 Thei that maken tho ben maad lijk tho; and alle that triste in tho.

17 The hous of Israel hopide in the Lord; he is the helpere of hem, and the defendere of hem.

18 The hous of Aaron hopide in the Lord; he is the helpere of hem, and the defendere of hem.

19 Thei that dreden the Lord, hopiden in the Lord; he is the helpere of hem, and the defendere of hem.

20 The Lord was myndeful of vs; and blesside vs. He blesside the hous of Israel; he blesside the hous of Aaron.

21 He blesside alle men that dreden the Lord; he blesside litle men with the grettere.

22 The Lord encreesse on you; on you and on youre sones.

23 Blessid be ye of the Lord; that made heuene and erthe.

24 Heuene of heuene is to the Lord; but he yaf erthe to the sones of men.

25 Lord, not deed men schulen herie thee; nether alle men that goen doun in to helle.

26 But we that lyuen, blessen the Lord; fro this tyme now and til in to the world.

PSALMS CHAPTER 114

1 The titil of the hundrid and fourtenthe salm. Alleluia. I louede the Lord; for the Lord schal here the vois of my preier.

2 For he bowide doun his eere to me; and Y schal inwardli clepe in my daies.

3 The sorewis of deth cumpassiden me; and the perelis of helle founden me.

4 I foond tribulacioun and sorewe; and Y clepide inwardli the name of the Lord. Thou, Lord, delyuere my soule;

5 the Lord is merciful, and iust; and oure God doith merci.

6 And the Lord kepith litle children; Y was mekid, and he delyuerede me.

7 Mi soule, turne thou in to thi reste; for the Lord hath do wel to thee.

8 For he hath delyuered my soule fro deth; myn iyen fro wepingis, my feet fro fallyng doun.

9 I schal plese the Lord; in the cuntrei of hem that lyuen.

PSALMS CHAPTER 115

1 I bileuede, for which thing Y spak; forsoth Y was maad low ful myche.

2 I seide in my passing; Ech man is a lier.

3 What schal Y yelde to the Lord; for alle thingis which he yeldide to me?

4 I schal take the cuppe of heelthe; and Y schal inwardli clepe the name of the Lord.

5 I schal yelde my vowis to the Lord bifor al his puple;

6 the deth of seyntis of the Lord is precious in his siyt.

7 O! Lord, for Y am thi seruant; Y am thi seruaunt, and the sone of thi handmaide. Thou hast broke my bondys,

8 to thee Y schal offre a sacrifice of heriyng; and Y schal inwardli clepe the name of the Lord.

9 I schal yelde my vowis to the Lord, in the siyt of al his puple;

10 in the porchis of the hous of the Lord, in the myddil of thee, Jerusalem.

PSALMS CHAPTER 116

1 The title of the hundrid and sixtenthe salm. Alleluya. Alle hethen men, herie ye the Lord; alle puplis, herie ye hym.

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2 For his merci is confermyd on vs; and the treuthe of the Lord dwellith with outen ende.

PSALMS CHAPTER 117

1 The titil of the hundrid and seuententhe salm. Alleluia. Knouleche ye to the Lord, for he is good; for his merci is with outen ende.

2 Israel seie now, for he is good; for his merci is with outen ende.

3 The hous of Aaron seie now; for his merci is with outen ende.

4 Thei that dreden the Lord, seie now; for his merci is withouten ende.

5 Of tribulacioun Y inwardli clepide the Lord; and the Lord herde me in largenesse.

6 The Lord is an helpere to me; Y schal not drede what a man schal do to me.

7 The Lord is an helpere to me; and Y schal dispise myn enemyes.

8 It is betere for to trist in the Lord; than for to triste in man.

9 It is betere for to hope in the Lord; than for to hope in princes.

10 Alle folkis cumpassiden me; and in the name of the Lord it bifelde, for Y am auengide on hem.

11 Thei cumpassinge cumpassiden me; and in the name of the Lord, for Y am auengid on hem.

12 Thei cumpassiden me as been, and thei brenten out as fier doith among thornes; and in the name of the Lord, for Y am avengid on hem.

13 I was hurlid, and turnede vpsedoun, that Y schulde falle doun; and the Lord took me vp.

14 The Lord is my strengthe, and my heryyng; and he is maad to me in to heelthe.

15 The vois of ful out ioiyng and of heelthe; be in the tabernaclis of iust men.

16 The riyt hond of the Lord hath do vertu, the riyt hond of the Lord enhaunside me; the riyt hond of the Lord hath do vertu.

17 I schal not die, but Y schal lyue; and Y schal telle the werkis of the Lord.

18 The Lord chastisinge hath chastisid me; and he yaf not me to deth.

19 Opene ye to me the yatis of riytfulnesse, and Y schal entre bi tho, and Y schal knouleche to the Lord;

20 this yate is of the Lord, and iust men schulen entre bi it.

21 I schal knouleche to thee, for thou herdist me; and art maad to me in to heelthe.

22 The stoon which the bilderis repreueden; this is maad in to the heed of the corner.

23 This thing is maad of the Lord; and it is wonderful bifore oure iyen.

24 This is the dai which the Lord made; make we ful out ioye, and be we glad ther ynne.

25 O! Lord, make thou me saaf, O! Lord, make thou wel prosperite;

26 blessid is he that cometh in the name of the Lord. We blesseden you of the hous of the Lord;

27 God is Lord, and hath youe liyt to vs. Ordeyne ye a solempne dai in thicke puplis; til to the horn of the auter.

28 Thou art my God, and Y schal knouleche to thee; thou art my God, and Y schal enhaunse thee. I schal knouleche to thee, for thou herdist me; and thou art maad to me in to heelthe.

29 Knouleche ye to the Lord, for he is good; for his merci is with outen ende.

PSALMS CHAPTER 118

(The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline the paragraphs of this chapter. Letter names and their meaning, see detailed information at the end of Appendix B.)

[ALEPH.]

1 The titil of the hundrid and eiytenthe salm. Alleluia. Blessid ben men with out wem in the weie; that gon in the lawe of the Lord.

2 Blessid ben thei, that seken hise witnessingis; seken him in al the herte.

3 For thei that worchen wickidnesse; yeden not in hise weies.

4 Thou hast comaundid; that thin heestis be kept greetly.

5 I wolde that my weies be dressid; to kepe thi iustifiyngis.

6 Thanne Y schal not be schent; whanne Y schal biholde perfitli in alle thin heestis.

7 I schal knouleche to thee in the dressing of herte; in that that Y lernyde the domes of thi riytfulnesse.

8 I schal kepe thi iustifiyngis; forsake thou not me on ech side.

[BETH.]

9 In what thing amendith a yong waxinge man his weie? in keping thi wordis.

10 In al myn herte Y souyte thee; putte thou me not awei fro thin heestis.

11 In myn herte Y hidde thi spechis; that Y do not synne ayens thee.

12 Lord, thou art blessid; teche thou me thi iustifiyngis.

13 In my lippis Y haue pronounsid; alle the domes of thi mouth.

14 I delitide in the weie of thi witnessingis; as in alle richessis.

15 I schal be ocupied in thin heestis; and Y schal biholde thi weies.

16 I schal bithenke in thi iustifiyngis; Y schal not foryete thi wordis.

[GIMEL.]

17 Yelde to thi seruaunt; quiken thou me, and Y schal kepe thi wordis.

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18 Liytne thou myn iyen; and Y schal biholde the merueils of thi lawe.
19 I am a comeling in erthe; hide thou not thin heestis fro me.
20 Mi soule coueitide to desire thi iustifiyngis; in al tyme.
21 Thou blamedist the proude; thei ben cursid, that bowen awei fro thin heestis.
22 Do thou awei fro me schenschipe and dispising; for Y souyte thi witnessingis.
23 For whi princis saten, and spaken ayens me; but thi seruaunt was exercisid in thi iustifiyngis.
24 For whi and thi witnessyngis is my thenkyng; and my counsel is thi iustifiyngis.

[DALETH.]
25 Mi soule cleuede to the pawment; quykine thou me bi thi word.
26 I telde out my weies, and thou herdist me; teche thou me thi iustifiyngis.
27 Lerne thou me the weie of thi iustifiyngis; and Y schal be exercisid in thi merueils.
28 Mi soule nappide for anoye; conferme thou me in thi wordis.
29 Remoue thou fro me the weie of wickidnesse; and in thi lawe haue thou merci on me.
30 I chees the weie of treuthe; Y foryat not thi domes.
31 Lord, Y cleuede to thi witnessyngis; nyle thou schende me.
32 I ran the weie of thi comaundementis; whanne thou alargidist myn herte.

[HE.]
33 Lord, sette thou to me a lawe, the weie of thi iustifiyngis; and Y schal seke it euere.
34 Yyue thou vndurstonding to me, and Y schal seke thi lawe; and Y schal kepe it in al myn herte.
35 Lede me forth in the path of thin heestis; for Y wolde it.
36 Bowe thou myn herte in to thi witnessingus; and not in to aueryce.
37 Turne thou awei myn iyen, that tho seen not vanyte; quykene thou me in thi weie.
38 Ordeyne thi speche to thi seruaunt; in thi drede.
39 Kitte awey my schenschip, which Y supposide; for thi domes ben myrie.
40 Lo! Y coueitide thi comaundementis; quikene thou me in thin equite.

[VAW.]
41 And, Lord, thi merci come on me; thin heelthe come bi thi speche.
42 And Y schal answere a word to men seiynge schenschipe to me; for Y hopide in thi wordis.
43 And take thou not awei fro my mouth the word of treuthe outerli; for Y hopide aboue in thi domes.
44 And Y schal kepe thi lawe euere; in to the world, and in to the world of world.
45 And Y yede in largenesse; for Y souyte thi comaundementis.
46 And Y spak of thi witnessyngis in the siyt of kingis; and Y was not schent.
47 And Y bithouyte in thin heestis; whiche Y louede.
48 And Y reiside myn hondis to thi comaundementis, whiche Y louede; and Y schal be excercisid in thi iustifiyngis.

[ZAYIN.]
49 Lord, haue thou mynde on thi word to thi seruaunt; in which word thou hast youe hope to me.
50 This coumfortide me in my lownesse; for thi word quikenede me.
51 Proude men diden wickidli bi alle thingis; but Y bowide not awei fro thi lawe.
52 Lord, Y was myndeful on thi domes fro the world; and Y was coumfortid.
53 Failing helde me; for synneris forsakinge thi lawe.
54 Thi iustifiyngis weren delitable to me to be sungun; in the place of my pilgrimage.
55 Lord, Y hadde mynde of thi name bi niyt; and Y kepte thi lawe.
56 This thing was maad to me; for Y souyte thi iustifiyngis.

[KHETH.]
57 Lord, my part; Y seide to kepe thi lawe.
58 I bisouyte thi face in al myn herte; haue thou merci on me bi thi speche.
59 I bithouyte my weies; and Y turnede my feet in to thi witnessyngis.
60 I am redi, and Y am not disturblid; to kepe thi comaundementis.
61 The coordis of synneris han biclippid me; and Y haue not foryete thi lawe.
62 At mydnyyt Y roos to knouleche to thee; on the domes of thi iustifiyngis.
63 I am parcener of alle that dreden thee; and kepen thin heestis.
64 Lord, the erthe is ful of thi merci; teche thou me thi iustifiyngis.

[TSETH.]
65 Lord, thou hast do goodnesse with thi seruaunt; bi thi word.
66 Teche thou me goodnesse, and loore, and kunnyng; for Y bileuede to thin heestis.
67 Bifor that Y was maad meke, Y trespasside; therfor Y kepte thi speche.
68 Thou art good; and in thi goodnesse teche thou me thi iustifiyngis.
69 The wickidnesse of hem that ben proude, is multiplied on me; but in al myn herte Y schal seke thin heestis.
70 The herte of hem is cruddid as mylk; but Y bithouyte thi lawe.
71 It is good to me, that thou hast maad me meke; that Y lerne thi iustifiyngis.

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72 The lawe of thi mouth is betere to me; than thousyndis of gold and of siluer.

[YODH.]

73 Thin hondis maden me, and fourmeden me; yyue thou vndurstondyng to me, that Y lerne thin heestis.

74 Thei that dreden thee schulen se me, and schulen be glad; for Y hopide more on thi wordis.

75 Lord, Y knewe, that thi domes ben equite; and in thi treuth thou hast maad me meke.

76 Thi merci be maad, that it coumforte me; bi thi speche to thi seruaunt.

77 Thi merciful doyngis come to me, and Y schal lyue; for thi lawe is my thenkyng.

78 Thei that ben proude be schent, for vniustli thei diden wickidnesse ayens me; but Y schal be exercisid in thin heestis.

79 Thei that dreden thee be turned to me; and thei that knowen thi witnessyngis.

80 Myn herte be maad vnwemmed in thi iustifiyngis; that Y be not schent.

[KAPH.]

81 Mi soule failide in to thin helthe; and Y hopide more on thi word.

82 Myn iyen failiden in to thi speche; seiynge, Whanne schalt thou coumforte me?

83 For Y am maad as a bowge in frost; Y haue not foryete thi iustifiyngis.

84 Hou many ben the daies of thi seruaunt; whanne thou schalt make doom of hem that pursuen me?

85 Wickid men telden to me ianglyngis; but not as thi lawe.

86 Alle thi comaundementis ben treuthe; wickid men han pursued me, helpe thou me.

87 Almeest thei endiden me in erthe; but I forsook not thi comaundementis.

88 Bi thi mersi quikene thou me; and Y schal kepe the witnessingis of thi mouth.

[LAMEDH.]

89 Lord, thi word dwellith in heuene; with outen ende.

90 Thi treuthe dwellith in generacioun, and in to generacioun; thou hast foundid the erthe, and it dwellith.

91 The dai lastith contynueli bi thi ordynaunce; for alle thingis seruen to thee.

92 No but that thi lawe was my thenking; thanne perauenture Y hadde perischid in my lownesse.

93 With outen ende Y schal not foryete thi iustifiyngis; for in tho thou hast quikened me.

94 I am thin, make thou me saaf; for Y haue souyt thi iustifiyngis.

95 Synneris aboden me, for to leese me; Y vndurstood thi witnessingis.

96 I siy the ende of al ende; thi comaundement is ful large.

[MEM.]

97 Lord, hou louede Y thi lawe; al dai it is my thenking.

98 Aboue myn enemyes thou madist me prudent bi thi comaundement; for it is to me with outen ende.

99 I vndurstood aboue alle men techinge me; for thi witnessingis is my thenking.

100 I vndirstood aboue eelde men; for Y souyte thi comaundementis.

101 I forbeed my feet fro al euel weie; that Y kepe thi wordis.

102 I bowide not fro thi domes; for thou hast set lawe to me.

103 Thi spechis ben ful swete to my cheekis; aboue hony to my mouth.

104 I vnderstood of thin heestis; therfor Y hatide al the weie of wickidnesse.

[NUN.]

105 Thi word is a lanterne to my feet; and liyt to my pathis.

106 I swoor, and purposide stidefastli; to kepe the domes of thi riytfulnesse.

107 I am maad low bi alle thingis; Lord, quykene thou me bi thi word.

108 Lord, make thou wel plesinge the wilful thingis of my mouth; and teche thou me thi domes.

109 Mi soule is euere in myn hondis; and Y foryat not thi lawe.

110 Synneris settiden a snare to me; and Y erride not fro thi comaundementis.

111 I purchasside thi witnessyngis bi eritage with outen ende; for tho ben the ful ioiyng of myn herte.

112 I bowide myn herte to do thi iustifiyngis with outen ende; for reward.

[SAMEKH.]

113 I hatide wickid men; and Y louede thi lawe.

114 Thou art myn helpere, and my taker vp; and Y hopide more on thi word.

115 Ye wickide men, bowe awei fro me; and Y schal seke the comaundementis of my God.

116 Vp take thou me bi thi word, and Y schal lyue; and schende thou not me fro myn abydyng.

117 Helpe thou me, and Y schal be saaf; and Y schal bithenke euere in thi iustifiyngis.

118 Thou hast forsake alle men goynge awey fro thi domes; for the thouyt of hem is vniust.

119 I arettide alle the synneris of erthe brekeris of the lawe; therfor Y louede thi witnessyngis.

120 Naile thou my fleischis with thi drede; for Y dredde of thi domes.

[AYIN.]

121 I dide doom and riytwisnesse; bitake thou not me to hem that falsli chalengen me.

122 Take vp thi seruaunt in to goodnesse; thei that ben proude chalenge not me.

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123 Myn iyen failiden in to thin helthe; and in to the speche of thi riytfulnesse.
124 Do thou with thi seruaunt bi thi merci; and teche thou me thi iustifiyngis.
125 I am thi seruaunt, yyue thou vndurstondyng to me; that Y kunne thi witnessingis.
126 Lord, it is tyme to do; thei han distried thi lawe.
127 Therfor Y louede thi comaundementis; more than gold and topazion.
128 Therfor Y was dressid to alle thin heestis; Y hatide al wickid weie.

[PE.]
129 Lord, thi witnessingis ben wondirful; therfor my soule souyte tho.
130 Declaring of thi wordis liytneth; and yyueth vnderstonding to meke men.
131 I openede my mouth, and drouy the spirit; for Y desiride thi comaundementis.
132 Biholde thou on me, and haue merci on me; bi the dom of hem that louen thi name.
133 Dresse thou my goyingis bi thi speche; that al vnriytfulnesse haue not lordschip on me.
134 Ayeyn bie thou me fro the false chalengis of men; that Y kepe thin heestis.
135 Liytne thi face on thi seruaunt; and teche thou me thi iustifiyngis.
136 Myn iyen ledden forth the outgoynges of watris; for thei kepten not thi lawe.

[TSADE.]
137 Lord, thou art iust; and thi dom is riytful.
138 Thou hast comaundid riytfulnesse, thi witnessingis; and thi treuthe greetli to be kept.
139 Mi feruent loue made me to be meltid; for myn enemys foryaten thi wordis.
140 Thi speche is greetli enflawmed; and thi seruaunt louede it.
141 I am yong, and dispisid; Y foryat not thi iustifiyngis.
142 Lord, thi riytfulnesse is riytfulnesse with outen ende; and thi lawe is treuthe.
143 Tribulacioun and angwische founden me; thin heestis is my thenking.
144 Thi witnessyngis is equite with outen ende; yyue thou vndirstondyng to me, and Y schal lyue.

[QOPH.]
145 I criede in al myn herte, Lord, here thou me; and Y schal seke thi iustifiyngis.
146 I criede to thee, make thou me saaf; that Y kepe thi comaundementis.
147 I bifor cam in ripenesse, and Y criede; Y hopide aboue on thi wordis.
148 Myn iyen bifor camen to thee ful eerli; that Y schulde bithenke thi speches.
149 Lord, here thou my vois bi thi merci; and quykene thou me bi thi doom.
150 Thei that pursuen me neiyden to wickidnesse; forsothe thei ben maad fer fro thi lawe.
151 Lord, thou art nyy; and alle thi weies ben treuthe.
152 In the bigynnyng Y knewe of thi witnessingis; for thou hast foundid tho with outen ende.

[RESH.]
153 Se thou my mekenesse, and delyuere thou me; for Y foryat not thi lawe.
154 Deme thou my dom, and ayenbie thou me; quikene thou me for thi speche.
155 Heelthe is fer fro synners; for thei souyten not thi iustifiyngis.
156 Lord, thi mercies ben manye; quykene thou me bi thi dom.
157 Thei ben manye that pursuen me, and doen tribulacioun to me; Y bowide not awei fro thi witnessingis.
158 I siy brekers of the lawe, and Y was meltid; for thei kepten not thi spechis.
159 Lord, se thou, for Y louede thi comaundementis; quikene thou me in thi merci.
160 The bigynnyng of thi wordis is treuthe; alle the domes of thi riytwisnesse ben withouten ende.

[SHIN.]
161 Princes pursueden me with outen cause; and my herte dredde of thi wordis.
162 I schal be glad on thi spechis; as he that fyndith many spuylis.
163 I hatide and wlatide wickidnesse; forsothe Y louede thi lawe.
164 I seide heriyngis to thee seuene sithis in the dai; on the domes of thi riytfulnesse.
165 Miche pees is to hem that louen thi lawe; and no sclaundir is to hem.
166 Lord, Y abood thin heelthe; and Y louede thin heestis.
167 Mi soule kepte thi witnessyngis; and louede tho greetli.
168 I kepte thi comaundementis, and thi witnessingis; for alle my weies ben in thi siyt.

[TAW.]
169 Lord, my biseching come niy in thi siyt; bi thi speche yyue thou vndurstonding to me.
170 Myn axing entre in thi siyt; bi thi speche delyuere thou me.
171 Mi lippis schulen telle out an ympne; whanne thou hast tauyte me thi iustifiyngis.
172 Mi tunge schal pronounce thi speche; for whi alle thi comaundementis ben equite.
173 Thin hond be maad, that it saue me; for Y haue chose thin heestis.
174 Lord, Y coueitide thin heelthe; and thi lawe is my thenking.

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175 Mi soule schal lyue, and schal herie thee; and thi domes schulen helpe me.

176 I erride as a scheep that perischide; Lord, seke thi seruaunt, for Y foryat not thi comaundementis.

PSALMS CHAPTER 119

1 The title of the hundrid and nyntenthe salm. The song of greces. Whanne Y was set in tribulacioun, Y criede to the Lord; and he herde me.

2 Lord, delyuere thou my soule fro wickid lippis; and fro a gileful tunge.

3 What schal be youun to thee, ether what schal be leid to thee; to a gileful tunge?

4 Scharpe arowis of the myyti; with colis that maken desolat.

5 Allas to me! for my dwelling in an alien lond is maad long, Y dwellide with men dwellinge in Cedar; my soule was myche a comelyng.

6 I was pesible with hem that hatiden pees;

7 whanne Y spak to hem, thei ayenseiden me with outen cause.

PSALMS CHAPTER 120

1 The title of the hundrid and twentithe salm. The song of greces. I reiside myn iyen to the hillis; fro whannus help schal come to me.

2 Myn help is of the Lord; that made heuene and erthe.

3 The Lord yyue not thi foot in to mouyng; nether he nappe, that kepith thee.

4 Lo! he schal not nappe, nether slepe; that kepith Israel.

5 The Lord kepith thee; the Lord is thi protecciоun aboue thi riythond.

6 The sunne schal not brenne thee bi dai; nether the moone bi nyyt.

7 The Lord kepe thee fro al yuel; the Lord kepe thi soule.

8 The Lord kepe thi goyng in and thi goyng out; fro this tyme now and in to the world.

PSALMS CHAPTER 121

1 The title of the hundrid and oon and twentithe salm. The song of the grecis of Dauid. I am glad in these thingis, that ben seid to me; We schulen go in to the hous of the Lord.

2 Oure feet weren stondynge; in thi hallis, thou Jerusalem.

3 Jerusalem, which is bildid as a citee; whos part taking therof is in to the same thing.

4 For the lynagis, the lynagis of the Lord stieden thidir, the witnessing of Israel; to knouleche to the name of the Lord.

5 For thei saten there on seetis in doom; seetis on the hous of Dauid.

6 Preie ye tho thingis, that ben to the pees of Jerusalem; and abundaunce be to hem that louen thee.

7 Pees be maad in thi vertu; and abundaunce in thi touris.

8 For my britheren and my neiyboris; Y spak pees of thee.

9 For the hous of oure Lord God; Y souyte goodis to thee.

PSALMS CHAPTER 122

1 The title of the hundrid and two and twentithe salm. The song of grecis. To thee Y haue reisid myn iyen; that dwellist in heuenes.

2 Lo! as the iyen of seruauntis; ben in the hondis of her lordis. As the iyen of the handmaide ben in the hondis of her ladi; so oure iyen ben to oure Lord God, til he haue mercy on vs.

3 Lord, haue thou merci on vs, haue thou merci on vs; for we ben myche fillid with dispisyng.

4 For oure soule is myche fillid; we ben schenschipe to hem that ben abundaunte with richessis, and dispising to proude men.

PSALMS CHAPTER 123

1 The title of the hundrid and thre and twentithe salm. The song of grecis of Dauith. Israel seie now, No but for the Lord was in vs;

2 no but for the Lord was in vs. Whanne men risiden vp ayens vs;

3 in hap thei hadden swalewid vs quike. Whanne the woodnesse of hem was wrooth ayens vs;

4 in hap watir hadde sope vs vp.

5 Oure soule passide thoruy a stronde; in hap oure soule hadde passide thoruy a watir vnsuffrable.

6 Blessid be the Lord; that yaf not vs in taking to the teeth of hem.

7 Oure soule, as a sparowe, is delyuered; fro the snare of hunters. The snare is al to-brokun; and we ben delyuered.

8 Oure helpe is in the name of the Lord; that made heuene and erthe.

PSALMS CHAPTER 124

1 The title of the hundrid and foure and twentithe salm. The song of greces. Thei that tristen in the Lord ben as the hil of Syon; he schal not be moued with outen ende,

2 that dwellith in Jerusalem. Hillis ben in the cumpas of it, and the Lord is in the cumpas of his puple; fro this tyme now and in to the world.

3 For the Lord schal not leeue the yerde of synneris on the part of iust men; that iust men holde not forth her hondis to wickidnesse.

4 Lord, do thou wel; to good men, and of riytful herte.

5 But the Lord schal lede them that bowen in to obligaciouns, with hem that worchen wickidnesse; pees be on Israel.

PSALMS CHAPTER 125

1 The title of the hundrid and fyue and twentithe salm. The song of grecis. Whanne the Lord turnede the caitifte of Sion; we weren maad as coumfortid.

2 Thanne oure mouth was fillid with ioye; and oure tunge with ful out ioiyng. Thanne thei schulen seie among hethene men; The Lord magnefiede to do with hem.

3 The Lord magnefiede to do with vs; we ben maad glad.

4 Lord, turne thou oure caitifte; as a stronde in the south.

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5 Thei that sowen in teeris; schulen repe in ful out ioiyng.
6 Thei goynge yeden, and wepten; sendynge her seedis. But thei comynge schulen come with ful out ioiyng; berynge her handfullis.

PSALMS CHAPTER 126

1 The title of the hundrid and sixe and twentithe salm. The song of greces of Salomon. No but the Lord bilde the hous; thei that bilden it han trauelid in veyn. No but the Lord kepith the citee; he wakith in veyn that kepith it.
2 It is veyn to you to rise bifore the liyt; rise ye after that ye han sete, that eten the breed of sorewe. Whanne he schal yyue sleep to his loued; lo!
3 the eritage of the Lord is sones, the mede is the fruyt of wombe.
4 As arowis ben in the hond of the miyti; so the sones of hem that ben schakun out.
5 Blessid is the man, that hath fillid his desier of tho; he schal not be schent, whanne he schal speke to hise enemyes in the yate.

PSALMS CHAPTER 127

1 The title of the hundrid and seuene and twentithe salm. The song of greces. Blessid ben alle men, that dreden the Lord; that gon in hise weies.
2 For thou schalt ete the trauels of thin hondis; thou art blessid, and it schal be wel to thee.
3 Thi wijf as a plenteous vyne; in the sidis of thin hous. Thi sones as the newe sprenges of olyue trees; in the cumpas of thi bord.
4 Lo! so a man schal be blessid; that dredith the Lord.
5 The Lord blesse thee fro Syon; and se thou the goodis of Jerusalem in alle the daies of thi lijf.
6 And se thou the sones of thi sones; se thou pees on Israel.

PSALMS CHAPTER 128

1 The title of the hundrid and eiyte and twentithe salm. The song of greces. Israel seie now; Ofte thei fouyten ayens me fro my yongth.
2 Ofte thei fouyten ayens me fro my yongthe; and sotheli thei miyten not to me.
3 Synneris forgeden on my bak; thei maden long her wickidnesse.
4 The iust Lord schal beete the nollis of synneris;
5 alle that haten Sion be schent, and turned abak.
6 Be thei maad as the hey of hous coppis; that driede vp, bifore that it be drawun vp.
7 Of which hei he that schal repe, schal not fille his hond; and he that schal gadere hondfullis, schal not fille his bosum.
8 And thei that passiden forth seiden not, The blessing of the Lord be on you; we blessiden you in the name of the Lord.

PSALMS CHAPTER 129

1 The title of the hundrid and nyne and twentithe salm. The song of greces. Lord, Y criede to thee fro depthes; Lord, here thou mi vois.
2 Thin eeris be maad ententif; in to the vois of my biseching.
3 Lord, if thou kepist wickidnessis; Lord, who schal susteyne?
4 For merci is at thee; and, Lord, for thi lawe Y abood thee. Mi soule susteynede in his word; my soule hopide in the Lord.
5 Fro the morewtid keping til to niyt;
6 Israel hope in the Lord.
7 For whi merci is at the Lord; and plenteous redempcioun is at hym.
8 And he schal ayen bie Israel; fro alle the wickidnessis therof.

PSALMS CHAPTER 130

1 The title of the hundrid and thrittithe salm. The song of greces, to Dauith himself. Lord, myn herte is not enhaunsid; nether myn iyen ben reisid. Nether Y yede in the grete thingis; nether in merueilis aboue me.
2 If Y feelide not mekely; but enhaunside my soule. As a childe wenyde on his modir; so yelding be in my soule.
3 Israel hope in the Lord; fro this tyme now and in to the world.

PSALMS CHAPTER 131

1 The title of the hundrid and oon and thrittithe salm. The song of greces. Lord, haue thou mynde on Dauid; and of al his myldenesse.
2 As he swoor to the Lord; he made a vowe to God of Jacob.
3 I schal not entre in to the tabernacle of myn hous; Y schal not stie in to the bed of mi restyng.
4 I schal not yyue sleep to myn iyen; and napping to myn iye liddis.
5 And rest to my templis, til Y fynde a place to the Lord; a tabernacle to God of Jacob.
6 Lo! we herden that arke of testament in Effrata, that is, in Silo; we founden it in the feeldis of the wode.
7 We schulen entre in to the tabernacle of hym; we schulen worschipe in the place, where hise feet stoden.
8 Lord, rise thou in to thi reste; thou and the ark of thin halewing.
9 Thi prestis be clothid with riytfulnesse; and thi seyntis make ful out ioye.
10 For Dauid, thi seruaunt; turne thou not awei the face of thi crist.
11 The Lord swoor treuthe to Dauid, and he schal not make hym veyn; of the fruyt of thi wombe Y schal sette on thi seete.
12 If thi sones schulen kepe my testament; and my witnessingis, these whiche Y schal teche hem. And the sones of hem til in to the world; thei schulen sette on thi seete.
13 For the Lord chees Sion; he chees it in to dwelling to hym silf.
14 This is my reste in to the world of world; Y schal dwelle here, for Y chees it.
15 I blessynge schal blesse the widewe of it; Y schal fille with looues the pore men of it.

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16 I schal clothe with heelthe the preestis therof; and the hooli men therof schulen make ful out ioye in ful reioisinge.
17 Thidir Y schal bringe forth the horn of Dauid; Y made redi a lanterne to my crist.
18 I schal clothe hise enemyes with schame; but myn halewing schal floure out on hym.

PSALMS CHAPTER 132

1 The title of the hundrid and two and thrittithe salm. The song of grecis. Lo! hou good and hou myrie it is; that britheren dwelle togidere.
2 As oynement in the heed; that goith doun in to the beerd, in to the beerd of Aaron. That goith doun in to the coler of his cloth; as the dew of Ermon,
3 that goith doun in to the hil of Sion. For there the Lord sente blessing; and lijf til in to the world.

PSALMS CHAPTER 133

1 The title of the hundrid and thre and thrittithe salm. The song of greces. Lo! now blesse ye the Lord; alle the seruauntis of the Lord. Ye that stonden in the hous of the Lord; in the hallis of the hous of oure God.
2 In nyytis reise youre hondis in to hooli thingis; and blesse ye the Lord.
3 The Lord blesse thee fro Syon; which Lord made heuene and erthe.

PSALMS CHAPTER 134

1 The title of the hundrid and foure and thrittithe salm. Alleluya. Herie ye the name of the Lord; ye seruauntis of the Lord, herie ye.
2 Ye that stonden in the hous of the Lord; in the hallis of the hous of oure God.
3 Herie ye the Lord, for the Lord is good; singe ye to his name, for it is swete.
4 For the Lord chees Jacob to him silf; Israel in to possessioun to him silf.
5 For Y haue knowe, that the Lord is greet; and oure God bifore alle goddis.
6 The Lord made alle thingis, what euere thingis he wolde, in heuene and in erthe; in the see, and in alle depthis of watris.
7 He ledde out cloudis fro the ferthest part of erthe; and made leitis in to reyn. Which bringith forth wyndis fro hise tresours;
8 which killide the firste gendrid thingis of Egipt, fro man til to beeste.
9 He sente out signes and grete wondris, in the myddil of thee, thou Egipt; in to Farao and in to alle hise seruauntis.
10 Which smoot many folkis; and killide stronge kingis.
11 Seon, the king of Ammorreis, and Og, the king of Basan; and alle the rewmes of Chanaan.
12 And he yaf the lond of hem eritage; eritage to Israel, his puple.
13 Lord, thi name is with outen ende; Lord, thi memorial be in generacioun and in to generacioun.
14 For the Lord schal deme his puple; and he schal be preied in hise seruauntis.
15 The symulacris of hethene men ben siluer and gold; the werkis of the hondis of men.
16 Tho han a mouth, and schulen not speke; tho han iyen, and schulen not se.
17 Tho han eeris, and schulen not here; for nether spirit is in the mouth of tho.
18 Thei that maken tho, be maad lijk tho; and alle that tristen in tho.
19 The hous of Israel, blesse ye the Lord; the hous of Aaron, blesse ye the Lord.
20 The hous of Leuy, blesse ye the Lord; ye that dreden the Lord, blesse ye the Lord.
21 Blessid be the Lord of Syon; that dwellith in Jerusalem.

PSALMS CHAPTER 135

1 The title of the hundrid and fyue and thrittithe salm. Alleluya. Knouleche ye to the Lord, for he is good, for his merci is withouten ende.
2 Knouleche ye to the God of goddis.
3 Knouleche ye to the Lord of lordis.
4 Which aloone makith grete merueils.
5 Which made heuenes bi vndurstondyng.
6 Which made stidefast erthe on watris.
7 Which made grete liytis.
8 The sunne in to the power of the dai.
9 The moone and sterris in to the power of the niyt.
10 Which smoot Egipt with the firste gendrid thingis of hem.
11 Which ledde out Israel fro the myddil of hem.
12 In a miyti hond and in an hiy arm.
13 Whiche departide the reed see in to departyngis.
14 And ledde out Israel thoruy the myddil therof.
15 And he caste a down Farao and his pouer in the reed see.
16 Which ledde ouer his puple thoruy desert.
17 Which smoot grete kingis.
18 And killide strong kingis.
19 Seon, the king of Amorreis.
20 And Og, the king of Baasan.
21 And he yaf the lond of hem eritage.
22 Eritage to Israel, his seruaunt.
23 For in oure lownesse he hadde mynde on vs.
24 And he ayenbouyte vs fro oure enemyes.
25 Which yyueth mete to ech fleisch. Knouleche ye to God of heuene.
26 Knouleche ye to the Lord of lordis; for his merci is with outen ende.

PSALMS CHAPTER 136

1 The hundrid and sixe and thrittithe salm. On the floodis of Babiloyne there we saten, and wepten; while we bithouyten on Syon.
2 In salewis in the myddil therof; we hangiden vp oure orguns.

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3 For thei that ledden vs prisoners; axiden vs there the wordis of songis. And thei that ledden awei vs seiden; Synge ye to vs an ympne of the songis of Syon.

4 Hou schulen we singe a songe of the Lord; in an alien lond?

5 If Y foryete thee, Jerusalem; my riyt hond be youun to foryeting.

6 Mi tunge cleue to my chekis; if Y bithenke not on thee. If Y purposide not of thee, Jerusalem; in the bigynnyng of my gladnesse.

7 Lord, haue thou mynde on the sones of Edom; for the dai of Jerusalem. Whiche seien, Anyntische ye, anyntische ye; til to the foundement ther ynne.

8 Thou wretchid douyter of Babiloyne; he is blessid, that schal yelde to thee thi yelding, which thou yeldidist to vs.

9 He is blessid, that schal holde; and hurtle doun hise litle children at a stoon.

PSALMS CHAPTER 137

1 The title of the hundrid and seuene and thrittithe salm. To Dauith him silf. Lord, Y schal knouleche to thee in al myn herte; for thou herdist the wordis of my mouth. Mi God, Y schal singe to thee in the siyt of aungels;

2 Y schal worschipe to thin hooli temple, and Y schal knouleche to thi name. On thi merci and thi treuthe; for thou hast magnefied thin hooli name aboue al thing.

3 In what euere dai Y schal inwardli clepe thee, here thou me; thou schalt multipli vertu in my soule.

4 Lord, alle the kingis of erthe knouleche to thee; for thei herden alle the wordis of thi mouth.

5 And singe thei in the weies of the Lord; for the glorie of the Lord is greet.

6 For the Lord is hiy, and biholdith meke thingis; and knowith afer hiy thingis.

7 If Y schal go in the myddil of tribulacioun, thou schalt quikene me; and thou stretchidist forth thin hond on the ire of myn enemyes, and thi riyt hond made me saaf.

8 The Lord schal yelde for me, Lord, thi merci is with outen ende; dispise thou not the werkis of thin hondis.

PSALMS CHAPTER 138

1 The title of the hundrid and eiyte and thrittithe salm. To victorie, the salm of Dauith. Lord, thou hast preued me, and hast knowe me;

2 thou hast knowe my sitting, and my rising ayen.

3 Thou hast vndirstonde my thouytis fro fer; thou hast enquerid my path and my corde.

4 And thou hast bifor seien alle my weies; for no word is in my tunge.

5 Lo! Lord, thou hast knowe alle thingis, the laste thingis and elde; thou hast formed me, and hast set thin hond on me.

6 Thi kunnyng is maad wondirful of me; it is coumfortid, and Y schal not mowe to it.

7 Whidir schal Y go fro thi spirit; and whider schal Y fle fro thi face?

8 If Y schal stie in to heuene, thou art there; if Y schal go doun to helle, thou art present.

9 If Y schal take my fetheris ful eerli; and schal dwelle in the last partis of the see.

10 And sotheli thider thin hond schal leede me forth; and thi riyt hond schal holde me.

11 And Y seide, In hap derknessis schulen defoule me; and the nyyt is my liytnyng in my delicis.

12 For whi derknessis schulen not be maad derk fro thee, aud the niyt schal be liytned as the dai; as the derknessis therof, so and the liyt therof.

13 For thou haddist in possessioun my reines; thou tokist me vp fro the wombe of my modir.

14 I schal knouleche to thee, for thou art magnefied dreedfuli; thi werkis ben wondirful, and my soule schal knouleche ful miche.

15 Mi boon, which thou madist in priuete, is not hyd fro thee; and my substaunce in the lower partis of erthe.

16 Thin iyen sien myn vnperfit thing, and alle men schulen be writun in thi book; daies schulen be formed, and no man is in tho.

17 Forsothe, God, thi frendis ben maad onourable ful myche to me; the princeheed of hem is coumfortid ful myche.

18 I schal noumbre hem, and thei schulen be multiplied aboue grauel; Y roos vp, and yit Y am with thee.

19 For thou, God, schalt slee synneris; ye menquelleris, bowe awei fro me.

20 For ye seien in thouyt; Take thei her citees in vanite.

21 Lord, whether Y hatide not hem that hatiden thee; and Y failide on thin enemyes?

22 Bi perfite haterede Y hatide hem; thei weren maad enemyes to me.

23 God, preue thou me, and knowe thou myn herte; axe thou me, and knowe thou my pathis.

24 And se thou, if weie of wickidnesse is in me; and lede thou me forth in euerlastinge wei.

PSALMS CHAPTER 139

1 The title of the hundrid and nyne and thrittithe salm. To victorie, the salm of Dauith.

2 Lord, delyuere thou me fro an yuel man; delyuere thou me fro a wickid man.

3 Whiche thouyten wickidnesses in the herte; al dai thei ordeyneden batels.

4 Thei scharpiden her tungis as serpentis; the venym of snakis vndir the lippis of hem.

5 Lord, kepe thou me fro the hond of the synnere; and delyuere thou me fro wickid men. Which thouyten to disseyue my goyngis;

6 proude men hidden a snare to me. And thei leiden forth cordis in to a snare; thei settiden sclaundir to me bisidis the weie.

7 I seide to the Lord, Thou art mi God; Lord, here thou the vois of my biseching.

8 Lord, Lord, the vertu of myn heelthe; thou madist schadowe on myn heed in the dai of batel.

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9 Lord, bitake thou not me fro my desire to the synnere; thei thouyten ayens me, forsake thou not me, lest perauenture thei ben enhaunsid.

10 The heed of the cumpas of hem; the trauel of her lippis schal hile hem.

11 Colis schulen falle on hem, thou schalt caste hem doun in to fier; in wretchidnessis thei schulen not stonde.

12 A man a greet ianglere schal not be dressid in erthe; yuels schulen take an vniust man in perisching.

13 I haue knowe, that the Lord schal make dom of a nedi man; and the veniaunce of pore men.

14 Netheles iust men schulen knouleche to thi name; and riytful men schulen dwelle with thi cheer.

PSALMS CHAPTER 140

1 The title of the hundrid and fourtithe salm. The salm of Dauith. Lord, Y criede to thee, here thou me; yyue thou tent to my vois, whanne Y schal crye to thee.

2 Mi preier be dressid as encense in thi siyt; the reisyng of myn hondis be as the euentid sacrifice.

3 Lord, sette thou a keping to my mouth; and a dore of stonding aboute to my lippis.

4 Bowe thou not myn herte in to wordis of malice; to excuse excusingis in synne. With men worchinge wickidnesse; and Y schal not comyne with the chosun men of hem.

5 A iust man schal repreue me in mersi, and schal blame me; but the oile of a synner make not fat myn heed. For whi and yit my preier is in the wel plesaunt thingis of hem;

6 for the domesmen of hem ioyned to the stoon weren sopun vp. Here thei my wordis,

7 for tho weren myyti. As fatnesse is brokun out on the erthe; oure bonys ben scatered niy helle. Lord, Lord,

8 for myn iyen ben to thee, Y hopide in thee; take thou not awei my soule.

9 Kepe thou me fro the snare which thei ordeyneden to me; and fro the sclaundris of hem that worchen wickidnesse. Synneris schulen falle in the nett therof;

10 Y am aloone til Y passe.

PSALMS CHAPTER 141

1 The title of the hundrid and oon and fourtithe salm. The lernyng of Dauid; his preier, whanne he was in the denne.

2 With my vois Y criede to the Lord; with my vois Y preiede hertli to the Lord.

3 I schede out my preier in his siyt; and Y pronounce my tribulacioun bifor him.

4 While my spirit failith of me; and thou hast knowe my pathis. In this weie in which Y yede; proude men hidden a snare to me.

5 I bihelde to the riyt side, and Y siy; and noon was that knew me. Fliyt perischide fro me; and noon is that sekith my soule.

6 Lord, Y criede to thee, Y seide, Thou art myn hope; my part in the lond of lyueris.

7 Yyue thou tent to my biseching; for Y am maad low ful greetli. Delyuere thou me fro hem that pursuen me; for thei ben coumfortid on me.

8 Lede my soule out of keping to knouleche to thi name; iust men abiden me, til thou yelde to me.

PSALMS CHAPTER 142

1 The title of the hundrid and two and fourtithe salm. The salm of Dauid. Lord, here thou my preier, with eeris perseyue thou my biseching; in thi treuthe here thou me, in thi riytwisnesse.

2 And entre thou not in to dom with thi seruaunt; for ech man lyuynge schal not be maad iust in thi siyt.

3 For the enemy pursuede my soule; he made lowe my lijf in erthe. He hath set me in derk placis, as the deed men of the world,

4 and my spirit was angwischid on me; myn herte was disturblid in me.

5 I was myndeful of elde daies, Y bithouyte in alle thi werkis; Y bithouyte in the dedis of thin hondis.

6 I helde forth myn hondis to thee; my soule as erthe with out water to thee.

7 Lord, here thou me swiftli; my spirit failide. Turne thou not a wei thi face fro me; and Y schal be lijk to hem that gon doun in to the lake.

8 Make thou erli thi merci herd to me; for Y hopide in thee. Make thou knowun to me the weie in which Y schal go; for Y reiside my soule to thee.

9 Delyuere thou me fro myn enemyes, Lord, Y fledde to thee;

10 teche thou me to do thi wille, for thou art my God. Thi good spirit schal lede me forth in to a riytful lond;

11 Lord, for thi name thou schalt quikene me in thin equite. Thou schalt lede my soule out of tribulacioun;

12 and in thi merci thou schalt scatere alle myn enemyes. And thou schalt leese alle them, that troublen my soule; for Y am thi seruaunt.

PSALMS CHAPTER 143

1 The title of the hundrid and thre and fourtithe salm. A salm. Blessid be my Lord God, that techith myn hondis to werre; and my fyngris to batel.

2 Mi merci, and my refuyt; my takere vp, and my delyuerer. Mi defender, and Y hopide in him; and thou makist suget my puple vnder me.

3 Lord, what is a man, for thou hast maad knowun to him; ether the sone of man, for thou arettist him of sum valu?

4 A man is maad lijk vanyte; hise daies passen as schadow.

5 Lord, bowe doun thin heuenes, and come thou doun; touche thou hillis, and thei schulen make smoke.

6 Leite thou schynyng, and thou schalt scatere hem; sende thou out thin arowis, and thou schalt disturble hem.

7 Sende out thin hond fro an hiy, rauysche thou me out, and delyuere thou me fro many watris; and fro the hond of alien sones.

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8 The mouth of which spak vanite; and the riythond of hem is the riyt hond of wickidnesse.
9 God, Y schal synge to thee a new song; I schal seie salm to thee in a sautre of ten stringis.
10 Which yyuest heelthe to kingis; which ayen bouytist Dauid, thi seruaunt, fro the wickid swerd rauische thou out me.
11 And delyuere thou me fro the hond of alien sones; the mouth of whiche spak vanyte, and the riythond of hem is the riyt hond of wickidnesse.
12 Whose sones ben; as new plauntingis in her yongthe. The douytris of hem ben arayed; ourned about as the licnesse of the temple.
13 The selers of hem ben fulle; bringinge out fro this vessel in to that. The scheep of hem ben with lambre, plenteuouse in her goingis out;
14 her kien ben fatte. No falling of wal is, nether passing ouere; nether cry is in the stretis of hem.
15 Thei seiden, The puple is blessid, that hath these thingis; blessid is the puple, whos Lord is the God of it.

PSALMS CHAPTER 144
1 The title of the hundrid and foure and fourtithe salm. The ympne of Dauith. Mi God king, Y schal enhaunse thee; and Y schal blesse thi name in to the world, and in to the world of world.
2 Bi alle daies Y schal blesse thee; and Y schal herie thi name in to the world, and in to the world of the world.
3 The Lord is greet, and worthi to be preisid ful myche; and noon ende is of his greetnesse.
4 Generacioun and generacioun schal preise thi werkis; and thei schulen pronounse thi power.
5 Thei schulen speke the greet doyng of the glorie of thin holynesse; and thei schulen telle thi merueils.
6 And thei schulen seye the vertu of thi ferdful thingis; and thei schulen telle thi greetnesse.
7 Thei schulen bringe forth the mynde of the abundaunce of thi swetnesse; and thei schulen telle with ful out ioiyng thi riytfulnesse.
8 The Lord is a merciful doere, and merciful in wille; paciente, and myche merciful.
9 The Lord is swete in alle thingis; and hise merciful doyngis ben on alle hise werkis.
10 Lord, alle thi werkis knouleche to thee; and thi seyntis blesse thee.
11 Thei schulen seie the glorie of thi rewme; and thei schulen speke thi power.
12 That thei make thi power knowun to the sones of men; and the glorie of the greetnesse of thi rewme.
13 Thi rewme is the rewme of alle worldis; and thi lordschipe is in al generacioun and in to generacioun. The Lord is feithful in alle hise wordis; and hooli in alle hise werkis.
14 The Lord liftith vp alle that fallen doun; and reisith alle men hurtlid doun.
15 Lord, the iyen of alle beestis hopen in thee; and thou yyuest the mete of hem in couenable tyme.
16 Thou openest thin hond; and thou fillist ech beeste with blessing.
17 The Lord is iust in alle hise weies; and hooli in alle hise werkis.
18 The Lord is niy to alle that inwardli clepen him; to alle that inwardli clepen him in treuthe.
19 He schal do the wille of hem, that dreden him, and he schal here the biseching of hem; and he schal make hem saaf.
20 The Lord kepith alle men louynge him; and he schal leese alle synners.
21 Mi mouth schal speke the heriyng of the Lord; and ech man blesse his hooli name in to the world, and in to the world of world.

PSALMS CHAPTER 145
1 The title of the hundred and fyue and fourtithe salm. Alleluya.
2 Mi soule, herie thou the Lord; Y schal herie the Lord in my lijf, Y schal synge to my God as longe as Y schal be. Nile ye triste in princis;
3 nether in the sones of men, in whiche is noon helthe.
4 The spirit of hym schal go out, and he schal turne ayen in to his erthe; in that dai alle the thouytis of hem schulen perische.
5 He is blessid, of whom the God of Jacob is his helpere, his hope is in his Lord God, that made heuene and erthe;
6 the see, and alle thingis that ben in tho.
7 Which kepith treuthe in to the world, makith dom to hem that suffren wrong; yyueth mete to hem that ben hungri. The Lord vnbyndith feterid men;
8 the Lord liytneth blynde men. The Lord reisith men hurtlid doun; the Lord loueth iust men.
9 The Lord kepith comelyngis, he schal take vp a modirles child, and widewe; and he schal distrie the weies of synners.
10 The Lord schal regne in to the worldis; Syon, thi God schal regne in generacioun and in to generacioun.

PSALMS CHAPTER 146
1 The title of the hundrid and sixe and fourtithe salm. Alleluya. Herie ye the Lord, for the salm is good; heriyng be myrie, and fair to oure God.
2 The Lord schal bilde Jerusalem; and schal gadere togidere the scateryngis of Israel.
3 Which Lord makith hool men contrit in herte; and byndith togidere the sorewes of hem.
4 Which noumbrith the multitude of sterris; and clepith names to alle tho.
5 Oure Lord is greet, and his vertu is greet; and of his wisdom is no noumbre.
6 The Lord takith vp mylde men; forsothe he makith low synneris til to the erthe.
7 Bifore synge ye to the Lord in knoulechyng; seye ye salm to oure God in an harpe.

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8 Which hilith heuene with cloudis; and makith redi reyn to the erthe. Which bryngith forth hei in hillis; and eerbe to the seruice of men.
9 Which yyueth mete to her werk beestis; and to the briddys of crowis clepinge hym.
10 He schal not haue wille in the strengthe of an hors; nether it schal be wel plesaunt to hym in the leggis of a man.

PSALMS CHAPTER 147
1 It is wel plesaunt to the Lord on men that dreden hym; and in hem that hopen on his mercy.
2 Jerusalem, herie thou the Lord; Syon, herie thou thi God.
3 For he hath coumfortid the lockis of thi yatis; he hath blessid thi sones in thee.
4 Which hath set thi coostis pees; and fillith thee with the fatnesse of wheete.
5 Which sendith out his speche to the erthe; his word renneth swiftli.
6 Which yyueth snow as wolle; spredith abrood a cloude as aische.
7 He sendith his cristal as mussels; who schal suffre bifore the face of his cooldnesse?
8 He schal sende out his word, and schal melte tho; his spirit schal blowe, and watris schulen flowe.
9 Which tellith his word to Jacob; and hise riytfulnessis and domes to Israel.
10 He dide not so to ech nacioun; and he schewide not hise domes to hem.

PSALMS CHAPTER 148
1 The title of the hundrid and eiyte and fourtithe salm. Alleluya. Ye of heuenes, herie the Lord; herie ye hym in hiye thingis.
2 Alle hise aungels, herie ye hym; alle hise vertues, herye ye hym.
3 Sunne and moone, herie ye hym; alle sterris and liyt, herie ye hym.
4 Heuenes of heuenes, herie ye hym; and the watris that ben aboue heuenes,
5 herie ye the name of the Lord.
6 For he seide, and thingis weren maad; he comaundide, and thingis weren maad of nouyt. He ordeynede tho thingis in to the world, and in to the world of world; he settide a comaundement, and it schal not passe.
7 Ye of erthe, herie ye the Lord; dragouns, and alle depthis of watris.
8 Fier, hail, snow, iys, spiritis of tempestis; that don his word.
9 Mounteyns, and alle litle hillis; trees berynge fruyt, and alle cedris.
10 Wielde beestis, and alle tame beestis; serpentis, and fetherid briddis.
11 The kingis of erthe, and alle puplis; the princis, and alle iugis of erthe.
12 Yonge men, and virgyns, elde men with yongere, herie ye the name of the Lord;
13 for the name of hym aloone is enhaunsid.
14 His knouleching be on heuene and erthe; and he hath enhaunsid the horn of his puple. An ympne be to alle hise seyntis; to the children of Israel, to a puple neiyynge to hym.

PSALMS CHAPTER 149
1 The title of the hundrid and nyne and fourtithe salm. Alleluya. Synge ye to the Lord a newe song; hise heriyng be in the chirche of seyntis.
2 Israel be glad in hym that made hym; and the douytris of Syon make ful out ioye in her king.
3 Herie thei his name in a queer; seie thei salm to hym in a tympan, and sautre.
4 For the Lord is wel plesid in his puple; and he hath reisid mylde men in to heelthe.
5 Seyntis schulen make ful out ioye in glorie; thei schulen be glad in her beddis.
6 The ful out ioiyngis of God in the throte of hem; and swerdis scharp on ech side in the hondis of hem.
7 To do veniaunce in naciouns; blamyngis in puplis.
8 To bynde the kyngis of hem in stockis; and the noble men of hem in yrun manaclis.
9 That thei make in hem doom writun; this is glorye to alle hise seyntis.

PSALMS CHAPTER 150
1 The title of the hundrid and fiftithe salm. Alleluya. Herie ye the Lord in hise seyntis; herie ye hym in the firmament of his vertu.
2 Herie ye hym in hise vertues; herie ye hym bi the multitude of his greetnesse.
3 Herie ye hym in the soun of trumpe; herie ye hym in a sautre and harpe.
4 Herie ye hym in a tympane and queer; herie ye hym in strengis and orgun.
5 Herie ye hym in cymbalis sownynge wel, herye ye hym in cymbalis of iubilacioun;
6 ech spirit, herye the Lord.

THE HIDDEN OR LOST PSALMS 151-155
The Apocryphal Psalms in Syriac Aramaic

(The psalms 151-155 were considered fake by most Jewish and Christian authorities, but not by the Eastern Orthodox communities were we can find them in copies of the Greek Septuagint, Ethiopic, Syriac and Armenian Bibles. With the Dead Sea Scrolls found in the caves of Qumran in 1947 and 1956, we know that at least Psalms 151, 154 and 155 are authentic. For this reason, we show them here.)

PSALMS CHAPTER 151
(Dead Sea scroll 11QPs(a) or 11Q5) This Psalm narrates the story of David when he slew Goliath in single combat.)

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Superscription:

This psalm was written by David himself after he fought single-handedly with Goliath.

1 I was the youngest among my brethren, and a youth in my father's house.

2 I used to feed my father's flock, and I found a lion and a wolf, and slew them and rent them.

3 My hands made a harp, and my fingers fashioned a lyre.

4 Who will show me my Lord? He, my Lord, is become my God.

5 He sent His angel and took me away from my father's sheep, and anointed me with the oil of anointing.

6 My brethren, the fair and the tall, in them the Lord had no pleasure.

7 And I went forth to meet the Philistine, and he cursed me by his idols.

8 But I drew his sword and cut off his head, and took away the reproach from the children of Israel.

PSALMS CHAPTER 152

(This text survived only in Syriac. The original language may be Hebrew from about 323-31 BC.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.)

1 With a loud voice glorify ye God; in the assembly of many proclaim ye His glory.

2 Amid the multitude of the upright glorify His praise; and speak of His glory with the righteous.

3 Join yourselves literally, your soul to the good and to the perfect, to glorify the Most High.

4 Gather yourselves together to make known His strength; and be not slow in showing forth His deliverance [and His strength] and His glory to all babes.

5 That the honour of the Lord may be known, wisdom hath been given; and to tell of His works it hath been made known to men:

6 to make known unto babes His strength, and to make them that lack understanding literally, heart to comprehend His glory;

7 who are far from His entrances and distant from His gates:

8 because the Lord of Jacob is exalted, and His glory is upon all His works.

9 And a man who glorifies the Most High, in him will He take pleasure; as in one who offers fine meal, and as in one who offers he-goats and calves;

10 and as in one who makes fat the altar with a multitude of burnt offerings; and as the smell of incense from the hands of the just.

11 From thy upright gates 2 shall be heard His voice, and from the voice of the upright admonition.

12 And in their eating shall be satisfying in truth, and in their drinking, when they share together.

13 Their dwelling is in the law of the Most High, and their speech is to make known His strength.

14 How far from the wicked is speech of Him, and from all transgressors to know Him!

15 Lo, the eye of the Lord taketh pity on the good, and unto them that glorify Him will He multiply mercy, and from the time of evil will He deliver their soul.

16 Blessed be the Lord, who hath delivered the wretched from the hand of the wicked; who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

17 that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

PSALMS CHAPTER 153

(Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them. This text survived only in Syriac. Date and provenance are like Psalm 152.)

1 O Lord, I have cried unto Thee; hearken Thou unto me.

2 I have lifted up my hands to Thy holy dwelling-place; incline Thine ear unto me.

3 And grant me my request;3 my prayer withhold not from me.

4 Build up my soul, and destroy it not; and lay it not bare before the wicked.

5 Them that recompense evil things turn Thou away from me, O judge of truth.

6 O Lord, judge me not according to my sins, because no flesh is innocent before Thee.

7 Make plain to me, O Lord, Thy law, and teach me Thy judgements;

8 and many shall hear of Thy works, and the nations shall praise Thine honour.

9 Remember me and forget me not; and lead me not into things that be too hard for me.

10 The sins of my youth make Thou to pass from me, and my chastisement let them not remember against me.

11 Cleanse me, O Lord, from the evil leprosy, and let it no more come unto me.

12 Dry up its roots in literally, from me, and let not its leaves sprout within me.

13 Great art Thou, O Lord; therefore my request shall be fulfilled from before Thee.

14 To whom shall I complain that he may give unto me? and what can the strength of men add [unto me]?

15 From before Thee, O Lord, is my confidence; I cried unto the Lord and He heard me, and healed the breaking of my heart.

16 I slumbered and slept; I dreamed and was helped, and the Lord sustained me.

17 They sorely pained my heart; I will return thanks because the Lord delivered me.

18 Now will I rejoice in their shame; I have hoped in Thee, and I shall not be ashamed.

19 Give Thou honour for ever, even for ever and ever.

20 Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

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PSALMS CHAPTER 154

(This Psalm survived in Syriac biblical manuscripts and also was found in Hebrew, in the Dead Sea scroll 11QPs(a)154 (also known as 11Q5), a first-century AD manuscript.) Spoken by David when he was contending with the lion and the wolf which took a sheep from his flock.).

1 O God, O God, come to my aid; help Thou me and save me; deliver Thou my soul from the slayer.
2 Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?
3 Was it not enough for them that they lay in wait for my father's flock, and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?
4 Have pity, O Lord, and save Thy holy one from destruction; that he may rehearse Thy glories in all his times, and may praise Thy great name:
5 when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf, and when Thou hast rescued my captivity from the hands of the wild beasts.
6 Quickly, O my Lord Adonai, send from before Thee a deliverer, and draw me out of the gaping pit, which imprisons me in its depths.

PSALMS CHAPTER 155

(This psalm is extant in Syriac and was also found in the Dead Sea scroll 11QPs(a)155 (also called 11Q5), a first-century AD Hebrew manuscript. The theme of this psalm is similar to Psalm 22, date and origin unclear but its origin is clearly pre-Christian.) Spoken by David when returning thanks to God, who had delivered him from the lion and the wolf and he had slain both of them.)

1 Praise the Lord, all ye nations; glorify Him, and bless His name:
2 Who rescued the soul of His elect from the hands of death, and delivered His holy one from destruction:
3 and saved me from the nets of Sheol, and my soul from the pit that cannot be fathomed.
4 Because, ere my deliverance could go forth from before Him, I was well nigh rent in two pieces by two wild beasts.
5 But He sent His angel, and shut up from me the gaping mouths, and rescued my life from destruction.
6 My soul shall glorify Him and exalt Him, because of all His kindnesses which He hath done and will do unto me.

THE BOOK OF PROVERBS

Proverbs of Solomon
Hebrew title: Mishle Shlomoh
Estimated Range of Dating: c. 5th - 1st centuries B.C.

(The Book of Proverbs (Hebrew: Mishle (Shlomoh), "Proverbs (of Solomon)") is a book in the third section (called Ketuvim) of the Hebrew Bible and a book of the Christian Old Testament. When translated into Greek and Latin, the title took on different forms: in the Greek Septuagint (LXX) it became Paroimiai ("Proverbs"); in the Latin Vulgate the title was Proverbia, from which the English name is derived.

Proverbs is not merely an anthology but a "collection of collections" relating to a pattern of life which lasted for more than a millennium. It is an example of the Biblical wisdom tradition, and raises questions of values, moral behaviour, the meaning of human life, and right conduct. The repeated theme is that "the fear of God (meaning submission to the will of God) is the beginning of wisdom." Wisdom is praised for her role in creation; God acquired her before all else, and through her he gave order to chaos; and since humans have life and prosperity by conforming to the order of creation, seeking wisdom is the essence and goal of the religious life.

The superscriptions divide the collections as follows:

- *Proverbs 1–9: "Proverbs of Solomon, Son of David, King of Israel"*
- *Proverbs 10–22:16: "Proverbs of Solomon"*
- *Proverbs 22:17–24:22: "The Sayings of the Wise"*
- *Proverbs 24:23–34: "These Also are Sayings of the Wise"*
- *Proverbs 25–29: "These are Other Proverbs of Solomon that the Officials of King Hezekiah of Judah Copied"*
- *Proverbs 30: "The Words of Agur"*
- *Proverbs 31:1–9: "The Words of King Lemuel of Massa, Which his Mother Taught Him"*
- *Proverbs 31:10–31: the ideal wise woman (elsewhere called the "woman of substance").*

It is impossible to offer precise dates for the sayings in Proverbs, a "collection of collections" relating to a pattern of life which lasted for more than a millennium. The phrase conventionally used for the title is taken from chapter 1:1, mishley shelomoh, Proverbs of Solomon (the phrase is repeated at 10:1 and 25:1), is likely more concerned with labeling the material than ascribing authorship.)

PROVERBS CHAPTER 1

1 The parablis of Salomon, the sone of Dauid, king of Israel;
2 to kunne wisdom and kunnyng;

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3 to vndurstonde the wordis of prudence; and to take the lernyng of teching; to take riytfulnesse, and dom, and equyte;
4 that felnesse be youun to litle children, and kunnyng, and vndurstonding to a yong wexynge man.
5 A wise man heringe schal be wisere; and a man vndurstondinge schal holde gouernails.
6 He schal perseyue a parable, and expownyng; the wordis of wise men, and the derk figuratif spechis of hem.
7 The drede of the Lord is the bigynning of wisdom; foolis dispisen wisdom and teching.
8 My sone, here thou the teching of thi fadir, and forsake thou not the lawe of thi modir;
9 that grace be addid, ethir encreessid, to thin heed, and a bie to thi necke.
10 Mi sone, if synneris flateren thee, assente thou not to hem.
11 If thei seien, Come thou with vs, sette we aspies to blood, hide we snaris of disseitis ayens an innocent without cause;
12 swolowe we him, as helle swolowith a man lyuynge; and al hool, as goynge doun in to a lake; we schulen fynde al preciouse catel,
13 we schulen fille oure housis with spuylis; sende thou lot with vs,
14 o purs be of vs alle;
15 my sone, go thou not with hem; forbede thi foot fro the pathis of hem.
16 For the feet of hem rennen to yuel; and thei hasten to schede out blood.
17 But a net is leid in veyn bifore the iyen of briddis, that han wengis.
18 Also thilke wickid disseyueris setten aspies ayens her owne blood; and maken redi fraudis ayens her soulis.
19 So the pathis of ech auerouse man rauyschen the soulis of hem that welden.
20 Wisdom prechith with outforth; in stretis it yyueth his vois.
21 It crieth ofte in the heed of cumpenyes; in the leeues of yatis of the citee it bringith forth hise wordis,
22 and seith, Hou long, ye litle men in wit, louen yong childhod, and foolis schulen coueyte tho thingis, that ben harmful to hem silf, and vnprudent men schulen hate kunnyng?
23 Be ye conuertid at my repreuyng; lo, Y schal profre forth to you my spirit, and Y schal schewe my wordis.
24 For Y clepide, and ye forsoken; Y helde forth myn hond, and noon was that bihelde.
25 Ye dispisiden al my councel; and chargiden not my blamyngis.
26 And Y schal leiye in youre perisching; and Y schal scorne you, whanne that, that ye dreden, cometh to you.
27 Whanne sodeyne wretchidnesse fallith in, and perisching bifallith as tempest; whanne tribulacioun and angwisch cometh on you.
28 Thanne thei schulen clepe me, and Y schal not here; thei schulen rise eerli, and thei schulen not fynde me.
29 For thei hatiden teching, and thei token not the drede of the Lord,
30 nether assentiden to my councel, and depraueden al myn amendyng.
31 Therfor thei schulen ete the fruytis of her weie; and thei schulen be fillid with her counseils.
32 The turnyng awei of litle men in wit schal sle hem; and the prosperite of foolis schal leese hem.
33 But he that herith me, schal reste with outen drede; and he schal vse abundaunce, whanne the drede of yuels is takun awei.

PROVERBS CHAPTER 2

1 Mi sone, if thou resseyuest my wordis, and hidist myn heestis anentis thee;
2 that thin eere here wisdom, bowe thin herte to knowe prudence.
3 For if thou inwardli clepist wisdom, and bowist thin herte to prudence;
4 if thou sekist it as money, and diggist it out as tresours;
5 thanne thou schalt vndirstonde the drede of the Lord, and schalt fynde the kunnyng of God.
6 For the Lord yyueth wisdom; and prudence and kunnyng is of his mouth.
7 He schal kepe the heelthe of riytful men, and he schal defende hem that goen sympli.
8 And he schal kepe the pathis of riytfulnesse, and he schal kepe the weies of hooli men.
9 Thanne thou schalt vndirstonde riytfulnesse, and dom, and equytee, and ech good path.
10 If wysdom entrith in to thin herte, and kunnyng plesith thi soule,
11 good councel schal kepe thee, and prudence schal kepe thee; that thou be delyuered fro an yuel weie,
12 and fro a man that spekith weiward thingis.
13 Whiche forsaken a riytful weie, and goen bi derk weies;
14 whiche ben glad, whanne thei han do yuel, and maken ful out ioye in worste thingis;
15 whose weies ben weywerd, and her goyingis ben of yuel fame.
16 That thou be delyuered fro an alien womman, and fro a straunge womman, that makith soft hir wordis;
17 and forsakith the duyk of hir tyme of mariage,
18 and hath foryete the couenaunt of hir God. For the hous of hir is bowid to deeth, and hir pathis to helle.
19 Alle that entren to hir, schulen not turne ayen, nether schulen catche the pathis of lijf.
20 That thou go in a good weie, and kepe the pathis of iust men.
21 Forsothe thei that ben riytful, schulen dwelle in the lond; and symple men schulen perfitli dwelle ther ynne.
22 But vnfeithful men schulen be lost fro the loond; and thei that doen wickidli, schulen be takun awey fro it.

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PROVERBS CHAPTER 3

1 Mi sone, foryete thou not my lawe; and thyn herte kepe my comaundementis.

2 For tho schulen sette to thee the lengthe of daies, and the yeeris of lijf, and pees.

3 Merci and treuthe forsake thee not; bynde thou tho to thi throte, and write in the tablis of thin herte.

4 And thou schalt fynde grace, and good teching bifore God and men.

5 Haue thou trist in the Lord, of al thin herte; and triste thou not to thi prudence.

6 In alle thi weies thenke thou on hym, and he schal dresse thi goyngis.

7 Be thou not wijs anentis thi silf; drede thou God, and go awei fro yuel.

8 For whi helthe schal be in thi nawle, and moisting of thi boonys.

9 Onoure thou the Lord of thi catel, and of the beste of alle thi fruytis yyue thou to pore men;

10 and thi bernes schulen be fillid with abundaunce, and pressours schulen flowe with wiyn.

11 My sone, caste thou not awei the teching of the Lord; and faile thou not, whanne thou art chastisid of him.

12 For the Lord chastisith hym, whom he loueth; and as a fadir in the sone he plesith hym.

13 Blessid is the man that fyndith wisdom, and which flowith with prudence.

14 The geting therof is betere than the marchaundie of gold and of siluer; the fruytis therof ben the firste and clenneste.

15 It is preciousere than alle richessis; and alle thingis that ben desirid, moun not be comparisound to this.

16 Lengthe of daies is in the riythalf therof, and richessis and glorie ben in the lifthalf therof.

17 The weies therof ben feire weies, and alle the pathis therof ben pesible.

18 It is a tre of lijf to hem that taken it; and he that holdith it, is blessid.

19 The Lord foundide the erthe bi wisdom; he stablischide heuenes bi prudence.

20 The depthis of watris braken out bi his wisdom; and cloudis wexen togidere bi dewe.

21 My sone, these thingis flete not awey fro thin iyen; kepe thou my lawe, and my counsel;

22 and lijf schal be to thi soule, and grace schal be to thi chekis.

23 Thanne thou schalt go tristili in thi weie; and thi foot schal not snapere.

24 If thou schalt slepe, thou schalt not drede; thou schalt reste, and thi sleep schal be soft.

25 Drede thou not bi sudeyne feer, and the powers of wickid men fallynge in on thee.

26 For the Lord schal be at thi side; and he schal kepe thi foot, that thou be not takun.

27 Nil thou forbede to do wel him that mai; if thou maist, and do thou wel.

28 Seie thou not to thi frend, Go, and turne thou ayen, and to morewe Y schal yyue to thee; whanne thou maist yyue anoon.

29 Ymagyne thou not yuel to thi freend, whanne he hath trist in thee.

30 Stryue thou not ayens a man with out cause, whanne he doith noon yuel to thee.

31 Sue thou not an vniust man, sue thou not hise weies.

32 For ech disseyuer is abhomynacioun of the Lord; and his speking is with simple men.

33 Nedinesse is sent of the Lord in the hous of a wickid man; but the dwelling places of iust men schulen be blessid.

34 He schal scorne scorneris; and he schal yyue grace to mylde men.

35 Wise men schulen haue glorie; enhaunsing of foolis is schenschipe.

PROVERBS CHAPTER 4

1 Sones, here ye the teching of the fadir; and perseiue ye, that ye kunne prudence.

2 Y schal yyue to you a good yifte; forsake ye not my lawe.

3 For whi and Y was the sone of my fadir, a tendir sone, and oon gendride bifore my modir.

4 And my fadir tauyte me, and seide, Thin herte resseyue my wordis; kepe thou myn heestis, and thou schalt lyue.

5 Welde thou wisdom, welde thou prudence; foryete thou not, nethir bowe thou awey fro the wordis of my mouth.

6 Forsake thou not it, and it schal kepe thee; loue thou it, and it schal kepe thee.

7 The bigynnyng of wisdom, welde thou wisdom; and in al thi possessioun gete thou prudence.

8 Take thou it, and it schal enhaunse thee; thou schalt be glorified of it, whanne thou hast biclippid it.

9 It schal yyue encresyngis of graces to thin heed; and a noble coroun schal defende thee.

10 Mi sone, here thou, and take my wordis; that the yeris of lijf be multiplied to thee.

11 Y schal schewe to thee the weie of wisdom; and Y schal lede thee bi the pathis of equyte.

12 In to whiche whanne thou hast entrid, thi goyngis schulen not be maad streit; and thou schalt rennen, and schalt not haue hirtyng.

13 Holde thou teching, and forsake it not; kepe thou it, for it is thi lijf.

14 Delite thou not in the pathis of wyckid men; and the weie of yuele men plese not thee.

15 Fle thou fro it, and passe thou not therbi; bowe thou awei, and forsake it.

16 For thei slepen not, no but thei han do yuele; and sleep is rauyschid fro hem, no but thei han disseyued.

17 Thei eten the breed of vnpite, and drinken the wyn of wickidnesse.

18 But the path of iust men goith forth as liyt schynynge, and encreessith til to perfit dai.

19 The weie of wickid men is derk; thei witen not where thei schulen falle.

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20 Mi sone, herkene thou my wordis; and bowe doun thin eeris to my spechis.
21 Go not tho awei fro thyn iyen; kepe thou hem in the myddil of thin herte.
22 For tho ben lijf to men fyndynge thoo, and heelthe of al fleisch.
23 With al keping kepe thin herte, for lijf cometh forth of it.
24 Remoue thou a schrewid mouth fro thee; and backbitynge lippis be fer fro thee.
25 Thin iyen se riytful thingis; and thin iyeliddis go bifore thi steppis.
26 Dresse thou pathis to thi feet, and alle thi weies schulen be stablischid.
27 Bowe thou not to the riytside, nether to the leftside; turne awei thi foot fro yuel. For the Lord knowith the weies that ben at the riytside; but the weies ben weiward, that ben at the leftside. Forsothe he schal make thi goyngis riytful; and thi weies schulen be brouyt forth in pees.

PROVERBS CHAPTER 5
1 Mi sone, perseyue thou my wisdom, and bowe doun thin eere to my prudence; that thou kepe thi thouytis,
2 and thi lippis kepe teching. Yyue thou not tent to the falsnesse of a womman;
3 for the lippis of an hoore ben an hony coomb droppinge, and hir throte is clerere than oile;
4 but the last thingis ben bittir as wormod, and hir tunge is scharp as a swerd keruynge on ech side.
5 Hir feet gon doun in to deeth; and hir steppis persen to hellis.
6 Tho goon not bi the path of lijf; hir steppis ben vncerteyn, and moun not be souyt out.
7 Now therfor, my sone, here thou me, and go not awei fro the wordis of my mouth.
8 Make fer thi weie fro hir, and neiye thou not to the doris of hir hous.
9 Yyue thou not thin onour to aliens, and thi yeeris to the cruel;
10 lest perauenture straungeris be fillid with thi strengthis, and lest thi trauels be in an alien hous;
11 and thou biweile in the laste daies, whanne thou hast wastid thi fleschis, and thi bodi; and thou seie,
12 Whi wlatide Y teching, and myn herte assentide not to blamyngis;
13 nether Y herde the voys of men techinge me, and Y bowide not doun myn eere to maistris?
14 Almest Y was in al yuel, in the myddis of the chirche, and of the synagoge.
15 Drinke thou watir of thi cisterne, and the floodis of thi pit.
16 Thi wellis be stremed forth; and departe thi watris in stretis.
17 Haue thou aloone tho watris; and aliens be not thi parceneris.
18 Thi veyne be blessid; and be thou glad with the womman of thi yong wexynge age.
19 An hynde moost dereworthe; and an hert calf moost acceptable. Hir teetis fille thee in al tyme; and delite thou contynueli in the loue of hir.
20 Mi sone, whi art thou disseyued of an alien womman; and art fostrid in the bosum of an othere?
21 The Lord seeth the weie of a man; and biholdith alle hise steppis.
22 The wickidnessis of a wyckid man taken hym; and he is boundun with the roopis of hise synnes.
23 He schal die, for he hadde not lernyng; and he schal be disseyued in the mychilnesse of his fooli.

PROVERBS CHAPTER 6
1 Mi sone, if thou hast bihiyt for thi freend; thou hast fastned thin hoond at a straunger.
2 Thou art boundun bi the wordis of thi mouth; and thou art takun with thin owne wordis.
3 Therfor, my sone, do thou that that Y seie, and delyuere thi silf; for thou hast fallun in to the hond of thi neiybore. Renne thou aboute, haste thou, reise thi freend;
4 yyue thou not sleep to thin iyen, nether thin iyeliddis nappe.
5 Be thou rauyschid as a doo fro the hond; and as a bridde fro aspiyngis of the foulere.
6 O! thou slowe man, go to the amte, ether pissemyre; and biholde thou hise weies, and lerne thou wisdom.
7 Which whanne he hath no duyk, nethir comaundour, nether prince;
8 makith redi in somer mete to hym silf, and gaderith togidere in heruest that, that he schal ete.
9 Hou long schalt thou, slow man, slepe? whanne schalt thou rise fro thi sleep?
10 A litil thou schalt slepe, a litil thou schalt nappe; a litil thou schalt ioyne togidere thin hondis, that thou slepe.
11 And nedynesse, as a weigoere, schal come to thee; and pouert, as an armed man. Forsothe if thou art not slow, thi ripe corn schal come as a welle; and nedynesse schal fle fer fro thee.
12 A man apostata, a man vnprofitable, he goith with a weiward mouth;
13 he bekeneth with iyen, he trampith with the foot, he spekith with the fyngur,
14 bi schrewid herte he ymagyneth yuel, and in al tyme he sowith dissenciouns.
15 His perdicioun schal come to hym anoon, and he schal be brokun sodeynli; and he schal no more haue medecyn.
16 Sixe thingis ben, whyche the Lord hatith; and hise soule cursith the seuenthe thing.
17 Hiye iyen, a tunge liere, hondis schedinge out innocent blood,
18 an herte ymagynynge worste thouytis, feet swifte to renne in to yuel,
19 a man bringynge forth lesingis, a fals witnesse; and him that sowith discordis among britheren.
20 Mi sone, kepe the comaundementis of thi fadir; and forsake not the lawe of thi modir.

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21 Bynde thou tho continueli in thin herte; and cumpasse to thi throte.
22 Whanne thou goist, go tho with thee; whanne thou slepist, kepe tho thee; and thou wakynge speke with tho.
23 For the comaundement of God is a lanterne, and the lawe is liyt, and the blamyng of techyng is the weie of lijf;
24 that the comaundementis kepe thee fro an yuel womman, and fro a flaterynge tunge of a straunge womman.
25 Thin herte coueite not the fairnesse of hir; nether be thou takun bi the signes of hir.
26 For the prijs of an hoore is vnnethe of o loof; but a womman takith the preciouse soule of a man.
27 Whether a man mai hide fier in his bosum, that hise clothis brenne not;
28 ethir go on colis, and hise feet be not brent?
29 So he that entrith to the wijf of his neiybore; schal not be cleene, whanne he hath touchid hir.
30 It is not greet synne, whanne a man stelith; for he stelith to fille an hungri soule.
31 And he takun schal yelde the seuenthe fold; and he schal yyue al the catel of his hous, and schal delyuere hym silf.
32 But he that is avouter; schal leese his soule, for the pouert of herte.
33 He gaderith filthe, and sclaundrith to hym silf; and his schenschip schal not be don awei.
34 For the feruent loue and strong veniaunce of the man schal not spare in the dai of veniaunce,
35 nether schal assente to the preieris of ony; nether schal take ful many yiftis for raunsum.

PROVERBS CHAPTER 7

1 Mi sone, kepe thou my wordis; and kepe myn heestis to thee. Sone, onoure thou the Lord, and thou schalt be myyti; but outakun hym drede thou not an alien.
2 Kepe thou myn heestis, and thou schalt lyue; and my lawe as the appil of thin iyen.
3 Bynde thou it in thi fyngris; write thou it in the tablis of thin herte.
4 Seie thou to wisdom, Thou art my sistir; and clepe thou prudence thi frendesse.
5 That it kepe thee fro a straunge womman; and fro an alien womman, that makith hir wordis swete.
6 For whi fro the wyndow of myn hous bi the latijs Y bihelde; and Y se litle children.
7 I biholde a yong man coward,
8 that passith bi the stretis, bisidis the corner; and he
9 goith niy the weie of hir hous in derk tyme, whanne the dai drawith to niyt, in the derknessis and myst of the nyyt.
10 And lo! a womman, maad redi with ournement of an hoore to disseyue soulis, meetith hym, and sche is a ianglere, and goynge about,
11 and vnpacient of reste, and mai not stonde in the hous with hir feet;
12 and now without forth, now in stretis, now bisidis corneris sche aspieth.
13 And sche takith, and kissith the yong man; and flaterith with wowynge cheer, and seith, Y ouyte sacrifices for heelthe;
14 to dai Y haue yolde my vowis.
15 Therfor Y yede out in to thi meetyng, and Y desiride to se thee; and Y haue founde thee.
16 Y haue maad my bed with coordis, Y haue arayed with tapetis peyntid of Egipt;
17 Y haue bispreynt my bed with myrre, and aloes, and canel.
18 Come thou, be we fillid with tetis, and vse we collyngis that ben coueitid; til the dai bigynne to be cleer.
19 For myn hosebonde is not in his hows; he is goon a ful long weie.
20 He took with hym a bagge of money; he schal turne ayen in to his hous in the dai of ful moone.
21 Sche boonde hym with many wordis; and sche drow forth hym with flateryngis of lippis.
22 Anoon he as an oxe led to slayn sacrifice sueth hir, and as a ioli lomb and vnkunnynge; and the fool woot not, that he is drawun to bondys,
23 til an arowe perse his mawe. As if a brid hastith to the snare; and woot not, that it is don of the perel of his lijf.
24 Now therfor, my sone, here thou me; and perseyue the wordis of my mouth.
25 Lest thi soule be drawun awei in the weies of hir; nether be thou disseyued in the pathis of hir.
26 For sche castide doun many woundid men; and alle strongeste men weren slayn of hir.
27 The weies of helle is hir hous; and persen in to ynnere thingis of deeth.

PROVERBS CHAPTER 8

1 Whether wisdom crieth not ofte; and prudence yyueth his vois?
2 In souereyneste and hiy coppis, aboue the weie, in the myddis of pathis,
3 and it stondith bisidis the yate of the citee, in thilke closyngis, and spekith, and seith, A!
4 ye men, Y crie ofte to you; and my vois is to the sones of men.
5 Litle children, vndirstonde ye wisdom; and ye vnwise men, perseyue wisdom.
6 Here ye, for Y schal speke of grete thingis; and my lippis schulen be openyd, to preche riytful thingis.
7 My throte schal bithenke treuthe; and my lippis schulen curse a wickid man.
8 My wordis ben iust; no schrewid thing, nether weiward is in tho.
9 My wordis ben riytful to hem that vndurstonden; and ben euene to hem that fynden kunnyng.
10 Take ye my chastisyng, and not money; chese ye teching more than tresour.
11 For wisdom is betere than alle richessis moost preciouse; and al desirable thing mai not be comparisound therto.
12 Y, wisdom, dwelle in counsel; and Y am among lernyd thouytis.

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13 The drede of the Lord hatith yuel; Y curse boost, and pride, and a schrewid weie, and a double tungid mouth.
14 Counseil is myn, and equyte is myn; prudence is myn, and strengthe is myn.
15 Kyngis regnen bi me; and the makeris of lawis demen iust thingis bi me.
16 Princis comaunden bi me; and myyti men demen riytfulnesse bi me.
17 I loue hem that louen me; and thei that waken eerli to me, schulen fynde me.
18 With me ben rychessis, and glorie; souereyn richessis, and riytfulnesse.
19 My fruyt is betere than gold, and precyouse stoon; and my seedis ben betere than chosun siluer.
20 Y go in the weies of riytfulnesse, in the myddis of pathis of doom;
21 that Y make riche hem that louen me, and that Y fille her tresouris.
22 The Lord weldide me in the bigynnyng of hise weies; bifore that he made ony thing, at the bigynnyng.
23 Fro with out bigynnyng Y was ordeined; and fro elde tymes, bifor that the erthe was maad.
24 Depthis of watris weren not yit; and Y was conseyued thanne. The wellis of watris hadden not brokun out yit,
25 and hillis stoden not togidere yit bi sad heuynesse; bifor litil hillis Y was born.
26 Yit he hadde not maad erthe; and floodis, and the herris of the world.
27 Whanne he made redi heuenes, Y was present; whanne he cumpasside the depthis of watris bi certeyn lawe and cumpas.
28 Whanne he made stidfast the eir aboue; and weiede the wellis of watris.
29 Whanne he cumpasside to the see his marke; and settide lawe to watris, that tho schulden not passe her coostis. Whanne he peiside the foundementis of erthe;
30 Y was making alle thingis with him. And Y delitide bi alle daies, and pleiede bifore hym in al tyme,
31 and Y pleiede in the world; and my delices ben to be with the sones of men.
32 Now therfor, sones, here ye me; blessid ben thei that kepen my weies.
33 Here ye teching, and be ye wise men; and nile ye caste it awei.
34 Blessid is the man that herith me, and that wakith at my yatis al dai; and kepith at the postis of my dore.
35 He that fyndith me, schal fynde lijf; and schal drawe helthe of the Lord.
36 But he that synneth ayens me, schal hurte his soule; alle that haten me, louen deeth.

PROVERBS CHAPTER 9

1 Wisdom bildide an hous to him silf; he hewide out seuene pileris,
2 he offride his slayn sacrifices, he medlide wijn, and settide forth his table.
3 He sente hise handmaides, that thei schulden clepe to the tour; and to the wallis of the citee.
4 If ony man is litil; come he to me. And wisdom spak to vnwise men,
5 Come ye, ete ye my breed; and drynke ye the wiyn, which Y haue medlid to you.
6 Forsake ye yong childhed, and lyue ye; and go ye bi the weyes of prudence.
7 He that techith a scornere, doith wrong to him silf; and he that vndirnymmeth a wickid man, gendrith a wem to him silf.
8 Nile thou vndirnyme a scornere; lest he hate thee. Vndirnyme thou a wise man; and he schal loue thee.
9 Yyue thou occasioun to a wise man; and wisdom schal be encreessid to hym. Teche thou a iust man; and he schal haste to take.
10 The bigynnyng of wisdom is the dreed of the Lord; and prudence is the kunnyng of seyntis.
11 For thi daies schulen be multiplied bi me; and yeeris of lijf schulen be encreessid to thee.
12 If thou art wijs; thou schalt be to thi silf, and to thi neiyboris. Forsothe if thou art a scornere; thou aloone schalt bere yuel.
13 A fonned womman, and ful of cry, and ful of vnleueful lustis, and that kan no thing outirli,
14 sittith in the doris of hir hous, on a seete, in an hiy place of the cite;
15 to clepe men passinge bi the weie, and men goynge in her iournei.
16 Who is a litil man of wit; bowe he to me. And sche spak to a coward,
17 Watris of thefte ben swettere, and breed hid is swettere.
18 And wiste not that giauntis ben there; and the gestis of hir ben in the depthis of helle. Sotheli he that schal be applied, ether fastned, to hir; schal go doun to hellis. For whi he that goith awei fro hir; schal be saued.

PROVERBS CHAPTER 10

1 The parablis of Salomon. A wijs sone makith glad the fadir; but a fonned sone is the sorewe of his modir.
2 Tresouris of wickidnesse schulen not profite; but riytfulnesse schal delyuere fro deth.
3 The Lord schal not turmente the soule of a iust man with hungur; and he schal distrie the tresouns of vnpitouse men.
4 A slow hond hath wrouyt nedynesse; but the hond of stronge men makith redi richessis. Forsothe he that enforsith to gete ony thing bi leesyngis, fedith the wyndis; sotheli the same man sueth briddis fleynge.
5 He that gaderith togidere in heruest, is a wijs sone; but he that slepith in sommer, is a sone of confusioun.
6 The blessing of God is ouer the heed of a iust man; but wickidnesse hilith the mouth of wickid men.
7 The mynde of a iust man schal be with preisingis; and the name of wickid men schal wexe rotun.
8 A wijs man schal resseyue comaundementis with herte; a fool is betun with lippis.

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9 He that goith simpli, goith tristili; but he that makith schrewid hise weies, schal be opyn.
10 He that bekeneth with the iye, schal yyue sorewe; a fool schal be betun with lippis.
11 The veyne of lijf is the mouth of a iust man; but the mouth of wickid men hilith wickidnesse.
12 Hatrede reisith chidingis; and charite hilith alle synnes.
13 Wisdom is foundun in the lippis of a wise man; and a yerd in the bak of him that is nedi of herte.
14 Wise men hiden kunnyng; but the mouth of a fool is nexte to confusioun.
15 The catel of a riche man is the citee of his strengthe; the drede of pore men is the nedynesse of hem.
16 The werk of a iust man is to lijf; but the fruyt of a wickid man is to synne.
17 The weie of lijf is to him that kepith chastising; but he that forsakith blamyngis, errith.
18 False lippis hiden hatrede; he that bringith forth dispisinge is vnwijs.
19 Synne schal not faile in myche spekyng; but he that mesurith hise lippis, is moost prudent.
20 Chosun siluer is the tunge of a iust man; the herte of wickid men is for nouyt.
21 The lippis of a iust man techen ful manye men; but thei that ben vnlerned, schulen die in nedinesse of herte.
22 The blessing of the Lord makith riche men; and turment schal not be felowschipid to hem.
23 A fool worchith wickidnesse as bi leiyyng; but wisdom is prudence to a man.
24 That that a wickid man dredith, schal come on hym; the desire of iust men schalbe youun to hem.
25 As a tempeste passynge, a wickid man schal not be; but a iust man schal be as an euerlastynge foundement.
26 As vynegre noieth the teeth, and smoke noieth the iyen; so a slow man noieth hem that senten hym in the weie.
27 The drede of the Lord encreesith daies; and the yeeris of wickid men schulen be maad schort.
28 Abiding of iust men is gladnesse; but the hope of wickid men schal perische.
29 The strengthe of a symple man is the weie of the Lord; and drede to hem that worchen yuel.
30 A iust man schal not be moued with outen ende; but wickid men schulen not dwelle on the erthe.
31 The mouth of a iust man schal bringe forth wisdom; the tunge of schrewis schal perische.
32 The lippis of a iust man biholden pleasaunt thingis; and the mouth of wickid men byholdith weiward thingis.

PROVERBS CHAPTER 11

1 A gileful balaunce is abhominacioun anentis God; and an euene weiyte is his wille.
2 Where pride is, there also dispising schal be; but where meeknesse is, there also is wisdom.
3 The simplenesse of iust men schal dresse hem; and the disseyuyng of weiward men schal destrie hem.
4 Richessis schulen not profite in the dai of veniaunce; but riytfulnesse schal delyuere fro deth.
5 The riytfulnesse of a simple man schal dresse his weie; and a wickid man schal falle in his wickidnesse.
6 The riytfulnesse of riytful men schal delyuere hem; and wickid men schulen be takun in her aspiyngis.
7 Whanne a wickid man is deed, noon hope schal be ferther; and abidyng of bisy men schal perische.
8 A iust man is delyuered from angwisch; and a wickid man schal be youun for hym.
9 A feynere bi mouth disseyueth his freend; but iust men schulen be deliuered bi kunnyng.
10 A citee schal be enhaunsid in the goodis of iust men; and preysyng schal be in the perdicioun of wickid men.
11 A citee schal be enhaunsid bi blessing of iust men; and it schal be distried bi the mouth of wickid men.
12 He that dispisith his freend, is nedi in herte; but a prudent man schal be stille.
13 He that goith gilefuli, schewith priuetees; but he that is feithful, helith the priuetee of a freend.
14 Where a gouernour is not, the puple schal falle; but helthe of the puple is, where ben many counsels.
15 He that makith feith for a straunger, schal be turmentid with yuel; but he that eschewith snaris, schal be sikur.
16 A graciouse womman schal fynde glorie; and stronge men schulen haue richessis.
17 A merciful man doith wel to his soule; but he that is cruel, castith awei, yhe, kynnesmen.
18 A wickid man makith vnstable werk; but feithful mede is to hym, that sowith riytfulnesse.
19 Merci schal make redi lijf; and the suyng of yuels schal make redi deth.
20 A schrewid herte is abhomynable to the Lord; and his wille is in hem, that goen symply.
21 Thouy hond be in the hond, an yuel man schal not be innocent; but the seed of iust men schal be sauyd.
22 A goldun sercle, ether ryng, in the nose thrillis of a sowe, a womman fair and fool.
23 The desir of iust men is al good; abiding of wickid men is woodnesse.
24 Sum men departen her owne thingis, and ben maad richere; other men rauyschen thingis, that ben not hern, and ben euere in nedynesse.
25 A soule that blessith, schal be maad fat; and he that fillith, schal be fillid also.
26 He that hidith wheete in tyme, schal be cursid among the puplis; but blessyng schal come on the heed of silleris.
27 Wel he risith eerli, that sekith good thingis; but he that is a serchere of yuels, schal be oppressid of tho.
28 He that tristith in hise richessis, schal falle; but iust men schulen buriowne as a greene leef.
29 He that disturblith his hows, schal haue wyndis in possessioun; and he that is a fool, schal serue a wijs man.
30 The fruyt of a riytful man is the tre of lijf; and he that takith soulis, is a wijs man.

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31 If a iust man receyueth in erthe, how miche more an vnfeithful man, and synnere.

PROVERBS CHAPTER 12

1 He that loueth chastisyng, loueth kunnyng; but he that hatith blamyngis, is vnwijs.

2 He that is good, schal drawe to hym silf grace of the Lord; but he that tristith in hise thouytis, doith wickidli.

3 A man schal not be maad strong by wyckidnesse; and the root of iust men schal not be moued.

4 A diligent womman is a coroun to hir hosebond; and rot is in the boonys of that womman, that doith thingis worthi of confusioun.

5 The thouytis of iust men ben domes; and the counselis of wickid men ben gileful.

6 The wordis of wickid men setten tresoun to blood; the mouth of iust men schal delyuere hem.

7 Turne thou wickid men, and thei schulen not be; but the housis of iust men schulen dwelle perfitli.

8 A man schal be knowun bi his teching; but he that is veyn and hertles, schal be open to dispising.

9 Betere is a pore man, and sufficient to him silf, than a gloriouse man, and nedi of breed.

10 A iust man knowith the soulis of hise werk beestis; but the entrailis of wickid men ben cruel.

11 He that worchith his lond, schal be fillid with looues; but he that sueth idilnesse, is moost fool. He that is swete, lyueth in temperaunces; and in hise monestyngis he forsakith dispisyngis.

12 The desir of a wickid man is the memorial of worste thingis; but the roote of iust men schal encreesse.

13 For the synnes of lippis falling doun neiyeth to an yuel man; but a iust man schal scape fro angwisch.

14 Of the fruyt of his mouth ech man schal be fillid with goodis; and bi the werkis of hise hondis it schal be yoldun to him.

15 The weie of a fool is riytful in hise iyen; but he that is wijs, herith counsels.

16 A fool schewith anoon his ire; but he that dissymelith wrongis, is wijs.

17 He that spekith that, that he knowith, is a iuge of riytfulnesse; but he that lieth, is a gileful witnesse.

18 A man is that bihetith, and he is prickid as with the swerd of conscience; but the tunge of wise men is helthe.

19 The lippe of treuthe schal be stidfast with outen ende; but he that is a sudeyn witnesse, makith redi the tunge of leesyng.

20 Gile is in the herte of hem that thenken yuels; but ioye sueth hem, that maken counsels of pees.

21 What euere bifallith to a iust man, it schal not make hym sori; but wickid men schulen be fillid with yuel.

22 False lippis is abhominacioun to the Lord; but thei that don feithfuli, plesen him.

23 A fel man hilith kunnyng; and the herte of vnwise men stirith foli.

24 The hond of stronge men schal haue lordschip; but the hond that is slow, schal serue to tributis.

25 Morenynge in the herte of a iust man schal make hym meke; and he schal be maad glad bi a good word.

26 He that dispisith harm for a frend, is a iust man; but the weie of wickid men schal disseyue hem.

27 A gileful man schal not fynde wynnyng; and the substaunce of man schal be the prijs of gold.

28 Lijf is in the path of riytfulnesse; but the wrong weie leedith to deeth.

PROVERBS CHAPTER 13

1 A wijs sone is the teching of the fadir; but he that is a scornere, herith not, whanne he is repreuyd.

2 A man schal be fillid with goodis of the fruit of his mouth; but the soule of vnpitouse men is wickid.

3 He that kepith his mouth, kepith his soule; but he that is vnwar to speke, schal feel yuels.

4 A slow man wole, and wole not; but the soule of hem that worchen schal be maad fat.

5 A iust man schal wlate a fals word; but a wickid man schendith, and schal be schent.

6 Riytfulnesse kepith the weie of an innocent man; but wickidnesse disseyueth a synnere.

7 A man is as riche, whanne he hath no thing; and a man is as pore, whanne he is in many richessis.

8 Redempcioun of the soule of man is hise richessis; but he that is pore, suffrith not blamyng.

9 The liyt of iust men makith glad; but the lanterne of wickid men schal be quenchid.

10 Stryues ben euere a mong proude men; but thei that don alle thingis with counsel, ben gouerned bi wisdom.

11 Hastid catel schal be maad lesse; but that that is gaderid litil and litil with hond, schal be multiplied.

12 Hope which is dilaied, turmentith the soule; a tre of lijf is desir comyng.

13 He that bacbitith ony thing, byndith hym silf in to tyme to comynge; but he that dredith the comaundement, schal lyue in pees.

14 The lawe of a wise man is a welle of lijf; that he bowe awei fro the falling of deth.

15 Good teching schal yyue grace; a swolowe is in the weie of dispiseris.

16 A fel man doith alle thingis with counsel; but he that is a fool, schal opene foli.

17 The messanger of a wickid man schal falle in to yuel; a feithful messanger is helthe.

18 Nedynesse and schenschip is to him that forsakith techyng; but he that assentith to a blamere, schal be glorified.

19 Desir, if it is fillid, delitith the soule; foolis wlaten hem that fleen yuels.

20 He that goith with wijs men, schal be wijs; the freend of foolis schal be maad lijk hem.

21 Yuel pursueth synneris; and goodis schulen be yoldun to iust men.

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22 A good man schal leeue aftir him eiris, sones, and the sones of sones; and the catel of a synnere is kept to a iust man.
23 Many meetis ben in the new tilid feeldis of fadris; and ben gaderid to othere men with out doom.
24 He that sparith the yerde, hatith his sone; but he that loueth him, techith bisili.
25 A iust man etith, and fillith his soule; but the wombe of wickid men is vnable to be fillid.

PROVERBS CHAPTER 14

1 A wijs womman bildith hir hous; and an unwijs womman schal distrie with hondis an hous bildid.
2 A man goynge in riytful weie, and dredinge God, is dispisid of hym, that goith in a weie of yuel fame.
3 The yerde of pride is in the mouth of a fool; the lippis of wijs men kepen hem.
4 Where oxis ben not, the cratche is void; but where ful many cornes apperen, there the strengthe of oxe is opyn.
5 A feithful witnesse schal not lie; a gileful witnesse bringith forth a leesing.
6 A scornere sekith wisdom, and he fyndith not; the teching of prudent men is esy.
7 Go thou ayens a man a fool; and he schal not knowe the lippis of prudence.
8 The wisdom of a fel man is to vndirstonde his weie; and the vnwarnesse of foolis errith.
9 A fool scorneth synne; grace schal dwelle among iust men.
10 The herte that knowith the bittirnesse of his soule; a straunger schal not be meddlid in the ioie therof.
11 The hous of wickid men schal be don awei; the tabernaclis of iust men schulen buriowne.
12 Sotheli a weie is, that semeth iust to a man; but the laste thingis therof leden forth to deth.
13 Leiyyng schal be medlid with sorewe; and morenyng ocupieth the laste thingis of ioye.
14 A fool schal be fillid with hise weies; and a good man schal be aboue hym.
15 An innocent man bileueth to eche word; a felle man biholdith hise goyngis.
16 A wijs man dredith, and bowith awei fro yuel; a fool skippith ouer, and tristith.
17 A man vnpacient schal worche foli; and a gileful man is odiouse.
18 Litle men of wit schulen holde foli; and felle men schulen abide kunnyng.
19 Yuel men schulen ligge bifor goode men; and vnpitouse men bifor the yatis of iust men.
20 A pore man schal be hateful, yhe, to his neiybore; but many men ben frendis of riche men.
21 He that dispisith his neiybore, doith synne; but he that doith merci to a pore man, schal be blessid. He that bileueth in the Lord, loueth merci;
22 thei erren that worchen yuel. Merci and treuthe maken redi goodis;
23 abundaunce schal be in ech good werk. Sotheli where ful many wordis ben, there nedynesse is ofte.
24 The coroun of wise men is the richessis of hem; the fooli of foolis is vnwarnesse.
25 A feithful witnesse delyuereth soulis; and a fals man bringith forth leesyngis.
26 In the drede of the Lord is triste of strengthe; and hope schal be to the sones of it.
27 The drede of the Lord is a welle of lijf; that it bowe awei fro the fallyng of deth.
28 The dignite of the king is in the multitude of puple; and the schenschipe of a prince is in the fewnesse of puple.
29 He that is pacient, is gouerned bi myche wisdom; but he that is vnpacient, enhaunsith his foli.
30 Helthe of herte is the lijf of fleischis; enuye is rot of boonys.
31 He that falsli chalengith a nedi man, dispisith his maker; but he that hath merci on a pore man, onourith that makere.
32 A wickid man is put out for his malice; but a iust man hopith in his deth.
33 Wisdom restith in the herte of a wijs man; and he schal teche alle vnlerned men.
34 Riytfulnesse reisith a folc; synne makith puplis wretchis.
35 A mynystre vndurstondynge is acceptable to a kyng; a mynystre vnprofitable schal suffre the wrathfulnesse of him.

PROVERBS CHAPTER 15

1 A soft answere brekith ire; an hard word reisith woodnesse.
2 The tunge of wise men ourneth kunnyng; the mouth of foolis buylith out foli.
3 In ech place the iyen of the Lord biholden good men, and yuel men.
4 A plesaunt tunge is the tre of lijf; but the tunge which is vnmesurable, schal defoule the spirit.
5 A fool scorneth the techyng of his fadir; but he that kepith blamyngis, schal be maad wisere. Moost vertu schal be in plenteuouse riytfulnesse; but the thouytis of wickid men schulen be drawun vp bi the roote.
6 The hous of a iust man is moost strengthe; and disturbling is in the fruitis of a wickid man.
7 The lippis of wise men schulen sowe abrood kunnyng; the herte of foolis schal be vnlijc.
8 The sacrifices of wickyd men ben abhomynable to the Lord; avowis of iust men ben plesaunt.
9 The lijf of the vnpitouse man is abhomynacioun to the Lord; he that sueth riytfulnesse, schal be loued of the Lord.
10 Yuel teching is of men forsakinge the weie of lijf; he that hatith blamyngis, schal die.
11 Helle and perdicioun ben open bifor the Lord; hou myche more the hertis of sones of men.
12 A man ful of pestilence loueth not hym that repreueth him; and he goith not to wyse men.
13 A ioiful herte makith glad the face; the spirit is cast doun in the morenyng of soule.
14 The herte of a wijs man sekith techyng; and the mouth of foolis is fed with vnkunnyng.

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15 Alle the daies of a pore man ben yuele; a sikir soule is a contynuel feeste.

16 Betere is a litil with the drede of the Lord, than many tresouris and vnfillable.

17 It is betere to be clepid to wortis with charite, than with hatrede to a calf maad fat.

18 A wrathful man reisith chidyngis; he that is pacient, swagith chidyngis reisid.

19 The weie of slow men is an hegge of thornes; the weie of iust men is with out hirtyng.

20 A wise sone makith glad the fadir; and a fonned man dispisith his modir.

21 Foli is ioye to a fool; and a prudent man schal dresse hise steppis.

22 Thouytis ben distried, where no counsel is; but where many counseleris ben, tho ben confermyd.

23 A man is glad in the sentence of his mouth; and a couenable word is best.

24 The path of lijf is on a lernyd man; that he bowe awei fro the laste helle.

25 The Lord schal distrie the hows of proude men; and he schal make stidefast the coostis of a widewe.

26 Iuele thouytis is abhomynacioun of the Lord; and a cleene word moost fair schal be maad stidfast of hym.

27 He that sueth aueryce, disturblith his hous; but he that hatith yiftis schal lyue. Synnes ben purgid bi merci and feith; ech man bowith awei fro yuel bi the drede of the Lord.

28 The soule of a iust man bithenkith obedience; the mouth of wickid men is ful of yuelis.

29 The Lord is fer fro wickid men; and he schal here the preyers of iust men.

30 The liyt of iyen makith glad the soule; good fame makith fat the boonys.

31 The eere that herith the blamyngis of lijf, schal dwelle in the myddis of wise men.

32 He that castith awei chastisyng, dispisith his soule; but he that assentith to blamyngis, is pesible holdere of the herte.

33 The drede of the Lord is teching of wisdom; and mekenesse goith bifore glorie.

PROVERBS CHAPTER 16

1 It perteyneth to man to make redi the soule; and it perteyneth to the Lord to gouerne the tunge.

2 Alle the weies of men ben opyn to the iyen of God; the Lord is a weiere of spiritis.

3 Schewe thi werkys to the Lord; and thi thouytis schulen be dressid.

4 The Lord wrouyte alle thingis for hym silf; and he made redi a wickid man to the yuel dai.

5 Abhomynacioun of the Lord is ech proude man; yhe, thouy the hond is to the hond, he schal not be innocent. The bigynnyng of good weie is to do riytwisnesse; forsothe it is more acceptable at God, than to offre sacrifices.

6 Wickidnesse is ayen bouyt bi merci and treuthe; and me bowith awei fro yuel bi the drede of the Lord.

7 Whanne the weyes of man plesen the Lord, he schal conuerte, yhe, hise enemyes to pees.

8 Betere is a litil with riytfulnesse, than many fruytis with wickidnesse.

9 The herte of a man schal dispose his weie; but it perteyneth to the Lord to dresse hise steppis.

10 Dyuynyng is in the lippis of a king; his mouth schal not erre in doom.

11 The domes of the Lord ben weiyte and a balaunce; and hise werkis ben alle the stoonys of the world.

12 Thei that don wickidli ben abhomynable to the king; for the trone of the rewme is maad stidfast bi riytfulnesse.

13 The wille of kyngis is iust lippis; he that spekith riytful thingis, schal be dressid.

14 Indignacioun of the kyng is messangeris of deth; and a wijs man schal plese him.

15 Lijf is in the gladnesse of the cheer of the king; and his merci is as a reyn comynge late.

16 Welde thou wisdom, for it is betere than gold; and gete thou prudence, for it is precyousere than siluer.

17 The path of iust men bowith awei yuelis; the kepere of his soule kepith his weie.

18 Pride goith bifore sorewe; and the spirit schal be enhaunsid byfor fallyng.

19 It is betere to be maad meke with mylde men, than to departe spuylis with proude men.

20 A lerned man in word schal fynde goodis; and he that hopith in the Lord is blessid.

21 He that is wijs in herte, schal be clepid prudent; and he that is swete in speche, schal fynde grettere thingis.

22 The welle of lijf is the lernyng of him that weldith; the techyng of foolis is foli.

23 The herte of a wijs man schal teche his mouth; and schal encreesse grace to hise lippis.

24 Wordis wel set togidere is a coomb of hony; helthe of boonys is the swetnesse of soule.

25 A weye is that semeth riytful to a man; and the laste thingis therof leden to deth.

26 The soule of a man trauelinge trauelith to hym silf; for his mouth compellide hym.

27 An vnwijs man diggith yuel; and fier brenneth in hise lippis.

28 A weiward man reisith stryues; and a man ful of wordis departith princis.

29 A wickid man flaterith his frend; and ledith hym bi a weie not good.

30 He that thenkith schrewid thingis with iyen astonyed, bitith hise lippis, and parformeth yuel.

31 A coroun of dignyte is eelde, that schal be foundun in the weies of riytfulnesse.

32 A pacient man is betere than a stronge man; and he that is lord of his soule, is betere than an ouercomere of citees.

33 Lottis ben sent into the bosum; but tho ben temperid of the Lord.

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PROVERBS CHAPTER 17

1 Betere is a drie mussel with ioye, than an hous ful of sacrifices with chidyng.

2 A wijs seruaunt schal be lord of fonned sones; and he schal departe eritage among britheren.

3 As siluer is preued bi fier, and gold is preued bi a chymnei, so the Lord preueth hertis.

4 An yuel man obeieth to a wickid tunge; and a fals man obeieth to false lippis.

5 He that dispisith a pore man, repreueth his maker; and he that is glad in the fallyng of another man, schal not be vnpunyschid.

6 The coroun of elde men is the sones of sones; and the glorie of sones is the fadris of hem.

7 Wordis wel set togidere bisemen not a fool; and a liynge lippe bicometh not a prince.

8 A preciouse stoon moost acceptable is the abiding of hym that sekith; whidur euere he turneth hym silf, he vndurstondith prudentli.

9 He that helith trespas, sekith frenschipis; he that rehersith bi an hiy word, departith hem, that ben knyt togidere in pees.

10 A blamyng profitith more at a prudent man, than an hundryd woundis at a fool.

11 Euere an yuel man sekith stryues; forsothe a cruel aungel schal be sent ayens hym.

12 It spedith more to meete a femal bere, whanne the whelpis ben rauyschid, than a fool tristynge to hym silf in his foli.

13 Yuel schal not go a wei fro the hous of hym, that yeldith yuels for goodis.

14 He that leeueth watir, is heed of stryues; and bifor that he suffrith wrong, he forsakith dom.

15 Bothe he that iustifieth a wickid man, and he that condempneth a iust man, euer ethir is abhomynable at God.

16 What profitith it to a fool to haue richessis, sithen he mai not bie wisdom? He that makith his hous hiy, sekith falling; and he that eschewith to lerne, schal falle in to yuels.

17 He that is a frend, loueth in al tyme; and a brother is preuyd in angwischis.

18 A fonned man schal make ioie with hondis, whanne he hath bihiyt for his frend.

19 He that bithenkith discordis, loueth chidingis; and he that enhaunsith his mouth, sekith fallyng.

20 He that is of weiward herte, schal not fynde good; and he that turneth the tunge, schal falle in to yuel.

21 A fool is borun in his schenschipe; but nether the fadir schal be glad in a fool.

22 A ioiful soule makith likinge age; a sorewful spirit makith drie boonys.

23 A wickid man takith yiftis fro the bosum, to mys turne the pathis of doom.

24 Wisdom schyneth in the face of a prudent man; the iyen of foolis ben in the endis of erthe.

25 A fonned sone is the ire of the fadir, and the sorewe of the modir that gendride hym.

26 It is not good to brynge in harm to a iust man; nether to smyte the prince that demeth riytfuli.

27 He that mesurith his wordis, is wijs and prudent; and a lerud man is of preciouse spirit.

28 Also a foole, if he is stille, schal be gessid a wijs man; and, if he pressith togidre hise lippis, he schal be gessid an vndurstondynge man.

PROVERBS CHAPTER 18

1 He that wole go a wei fro a frend, sekith occasiouns; in al tyme he schal be dispisable.

2 A fool resseyueth not the wordis of prudence; no but thou seie tho thingis, that ben turned in his herte.

3 A wickid man, whanne he cometh in to depthe of synnes, dispisith; but sclaundre and schenschipe sueth hym.

4 Deep watir is the wordis of the mouth of a man; and a stronde fletinge ouer is the welle of wisdom.

5 It is not good to take the persoone of a wickid man in doom, that thou bowe awei fro the treuthe of dom.

6 The lippis of a fool medlen hem silf with chidyngis; and his mouth excitith stryues.

7 The mouth of a fool is defoulyng of hym; and hise lippis ben the fallynge of his soule.

8 The wordis of a double tungid man ben as symple; and tho comen til to the ynnere thingis of the wombe. Drede castith doun a slowe man; forsothe the soulis of men turned in to wymmens condicioun schulen haue hungur.

9 He that is neisch, and vnstidfast in his werk, is the brother of a man distriynge hise werkis.

10 A strongeste tour is the name of the Lord; a iust man renneth to hym, and schal be enhaunsid.

11 The catel of a riche man is the citee of his strengthe; and as a stronge wal cumpassinge hym.

12 The herte of man is enhaunsid, bifor that it be brokun; and it is maad meke, bifore that it be glorified.

13 He that answerith bifore that he herith, shewith hym silf to be a fool; and worthi of schenschipe.

14 The spirit of a man susteyneth his feblenesse; but who may susteyne a spirit liyt to be wrooth?

15 The herte of a prudent man schal holde stidfastli kunnyng; and the eere of wise men sekith techyng.

16 The yift of a man alargith his weie; and makith space to hym bifore princes.

17 A iust man is the first accusere of hym silf; his frend cometh, and schal serche hym.

18 Lot ceessith ayenseiyngis; and demeth also among miyti men.

19 A brother that is helpid of a brothir, is as a stidfast citee; and domes ben as the barris of citees.

20 A mannus wombe schal be fillid of the fruit of his mouth; and the seedis of hise lippis schulen fille hym.

21 Deth and lijf ben in the werkis of tunge; thei that louen it, schulen ete the fruytis therof.

22 He that fyndith a good womman, fyndith a good thing; and of the Lord he schal drawe vp myrthe. He that puttith a

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wey a good womman, puttith awei a good thing; but he that holdith auowtresse, is a fool and vnwijs.

23 A pore man schal speke with bisechingis; and a riche man schal speke sterneli.

24 A man freendli to felouschipe schal more be a frend, than a brothir.

PROVERBS CHAPTER 19

1 Betere is a pore man, that goith in his simplenesse, than a riche man bitynge hise lippis, and vnwijs.

2 Where is not kunnyng of the soule, is not good; and he that is hasti, in feet hirtith.

3 The foli of a man disseyueth hise steppis; and he brenneth in his soule ayens God.

4 Richessis encreessen ful many freendis; forsothe also thei ben departid fro a pore man, whiche he hadde.

5 A fals witnesse schal not be vnpunyschid; and he that spekith leesingis, schal not ascape.

6 Many men onouren the persoone of a myyti man; and ben frendis of hym that deelith yiftis.

7 The britheren of a pore man haten hym; ferthermore and the freendis yeden awei fer fro hym. He that sueth wordis oonli, schal haue no thing;

8 but he that holdith stabli the mynde, loueth his soule, and the kepere of prudence schal fynde goodis.

9 A fals witnesse schal not be vnpunyschid; and he that spekith leesyngis, schal perische.

10 Delices bicomen not a fool; nether it bicometh a seruaunt to be lord of princes.

11 The teching of a man is knowun bi pacience; and his glorie is to passe ouere wickid thingis.

12 As the gnasting of a lioun, so and the ire of the king; and as deewe on eerbe, so and the gladnesse of the kyng.

13 The sorewe of the fadir is a fonned sone; and roofes droppynge contynueli is a womman ful of chiding.

14 Housis and richessis ben youun of fadir and modir; but a prudent wijf is youun propirli of the Lord.

15 Slouth bringith in sleep; and a negligent soule schal haue hungur.

16 He that kepith the comaundement of God, kepith his soule; but he that chargith not his weie, schal be slayn.

17 He that hath mercy on a pore man, leeneth to the Lord; and he schal yelde his while to hym.

18 Teche thi sone, and dispeire thou not; but sette thou not thi soule to the sleyng of hym.

19 Forsothe he that is vnpacient, schal suffre harm; and whanne he hath rauyschid, he schal leie to anothir thing.

20 Here thou counsel, and take thou doctryn; that thou be wijs in thi laste thingis.

21 Many thouytis ben in the herte of a man; but the wille of the Lord schal dwelle.

22 A nedi man is merciful; and betere is a pore iust man, than a man liere.

23 The drede of the Lord ledith to lijf of blis; and he that dredith God schal dwelle in plentee, with outen visityng of the worste.

24 A slow man hidith his hond vndur the armpit; and putteth it not to his mouth.

25 Whanne a man ful of pestilence is betun, a fool schal be wisere. If thou blamist a wijs man, he schal vndurstonde techyng.

26 He that turmentith the fadir, and fleeth fro the modir, schal be ful of yuel fame, and schal be cursid.

27 Sone, ceesse thou not to here techyng; and knowe thou the wordis of kunnyng.

28 A wickid witnesse scorneth doom; and the mouth of vnpitouse men deuourith wickidnesse.

29 Domes ben maad redi to scorneris; and hameris smytynge ben maad redi to the bodies of foolis.

PROVERBS CHAPTER 20

1 Wiyn is a letcherouse thing and drunkenesse is ful of noise; who euere delitith in these, schal not be wijs.

2 As the roryng of a lioun, so and the drede of the kyng; he that territh hym to ire, synneth ayens his owne lijf.

3 It is onour to a man that departith hym silf fro stryuyngis; but fonned men ben medlid with dispisyngis.

4 A slow man nolde ere for coold; therfor he schal begge in somer, and me schal not yyue to hym.

5 As deep watir, so counsel is in the herte of a man; but a wijs man schal drawe it out.

6 Many men ben clepid merciful; but who schal fynde a feithful man?

7 Forsothe a iust man that goith in his simplenesse, schal leeue blessid sones aftir hym.

8 A king that sittith in the seete of doom, distrieth al yuel bi his lokyng.

9 Who may seie, Myn herte is clene; Y am clene of synne?

10 A weiyte and a weiyte, a mesure and a mesure, euer eithir is abhomynable at God.

11 A child is vndurstondun bi hise studies, yf his werkis ben riytful and cleene.

12 An eere heringe, and an iye seynge, God made euere eithir.

13 Nyle thou loue sleep, lest nedynesse oppresse thee; opene thin iyen, and be thou fillid with looues.

14 Ech biere seith, It is yuel, it is yuel; and whanne he hath go awey, thanne he schal haue glorie.

15 Gold, and the multitude of iemmes, and a preciouse vessel, ben the lippis of kunnyng.

16 Take thou awei the cloth of hym, that was borewe of an othere man; and for straungeris take thou awei a wed fro hym.

17 The breed of a leesing is sweet to a man; and aftirward his mouth schal be fillid with rikenyng.

18 Thouytis ben maad strong bi counselis; and bateils schulen be tretid bi gouernals.

19 Be thou not medlid with him that schewith pryuetees, and goith gylefulli, and alargith hise lippis.

20 The liyt of hym that cursith his fadir and modir, schal be quenchid in the myddis of derknessis.

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21 Eritage to which me haastith in the bigynnyng, schal wante blessing in the laste tyme.
22 Seie thou not, Y schal yelde yuel for yuel; abide thou the Lord, and he schal delyuere thee.
23 Abhomynacioun at God is weiyte and weiyte; a gileful balaunce is not good.
24 The steppis of man ben dressid of the Lord; who forsothe of men mai vndurstonde his weie?
25 Falling of man is to make auow to seyntis, and aftirward to withdrawe the vowis.
26 A wijs kyng scaterith wickid men; and bowith a bouwe of victorie ouer hem.
27 The lanterne of the Lord is the spirit of man, that sekith out alle the priuetees of the wombe.
28 Merci and treuthe kepen a kyng; and his trone is maad strong bi mekenesse.
29 The ful out ioiyng of yonge men is the strengthe of hem; and the dignyte of elde men is hoornesse.
30 The wannesse of wounde schal wipe aweie yuels, and woundis in the priuyere thingis of the wombe.

PROVERBS CHAPTER 21

1 As departyngis of watris, so the herte of the kyng is in the power of the Lord; whidur euer he wole, he schal bowe it.
2 Ech weye of a man semeth riytful to hym silf; but the Lord peisith the hertis.
3 To do merci and doom plesith more the Lord, than sacrifices doen.
4 Enhaunsyng of iyen is alargyng of the herte; the lanterne of wickid men is synne.
5 The thouytis of a stronge man ben euere in abundaunce; but ech slow man is euere in nedynesse.
6 He that gaderith tresours bi the tunge of a leesing, is veyne, and with outen herte; and he schal be hurtlid to the snaris of deth.
7 The raueyns of vnpitouse men schulen drawe hem doun; for thei nolden do doom.
8 The weiward weie of a man is alien fro God; but the werk of hym that is cleene, is riytful.
9 It is betere to sitte in the corner of an hous with oute roof, than with a womman ful of chydyng, and in a comyn hous.
10 The soule of an vnpitouse man desirith yuel; he schal not haue merci on his neiybore.
11 Whanne a man ful of pestilence is punyschid, a litil man of wit schal be the wisere; and if he sueth a wijs man, he schal take kunnyng.
12 A iust man of the hous of a wickid man thenkith, to withdrawe wickid men fro yuel.
13 He that stoppith his eere at the cry of a pore man, schal crye also, and schal not be herd.
14 A yift hid quenchith chidyngis; and a yift in bosum quenchith the moost indignacioun.
15 It is ioye to a iust man to make doom; and it is drede to hem that worchen wickidnesse.
16 A man that errith fro the weie of doctryn, schal dwelle in the cumpany of giauntis.
17 He that loueth metis, schal be in nedynesse; he that loueth wiyn and fatte thingis, schal not be maad riche.
18 An vnpitouse man schal be youun for a iust man; and a wickid man schal be youun for a riytful man.
19 It is betere to dwelle in a desert lond, than with a womman ful of chidyng, and wrathful.
20 Desirable tresoure and oile is in the dwelling places of a iust man; and an vnprudent man schal distrie it.
21 He that sueth riytfulnesse and mercy, schal fynde lijf and glorie.
22 A wijs man stiede in to the citee of stronge men, and distriede the strengthe of trist therof.
23 He that kepith his mouth and his tunge, kepith his soule from angwischis.
24 A proude man and boosteere is clepid a fool, that worchith pride in ire.
25 Desiris sleen a slow man; for hise hondis nolden worche ony thing.
26 Al dai he coueitith and desirith; but he that is a iust man, schal yyue, and schal not ceesse.
27 The offringis of wickid men, that ben offrid of greet trespas, ben abhomynable.
28 A fals witnesse schal perische; a man obedient schal speke victorie.
29 A wickid man makith sad his cheer vnschamefastli; but he that is riytful, amendith his weie.
30 No wisdom is, no prudence is, no counsel is ayens the Lord.
31 An hors is maad redi to the dai of batel; but the Lord schal yyue helthe.

PROVERBS CHAPTER 22

1 Betere is a good name, than many richessis; for good grace is aboue siluer and gold.
2 A riche man and a pore man metten hem silf; the Lord is worchere of euer eithir.
3 A felle man seeth yuel, and hidith him silf; and an innocent man passid, and he was turmentid bi harm.
4 The ende of temperaunce is the drede of the Lord; richessis, and glorye, and lijf.
5 Armuris and swerdis ben in the weie of a weiward man; but the kepere of his soule goith awey fer fro tho.
6 It is a prouerbe, A yong wexynge man bisidis his weie, and whanne he hath wexe elde, he schal not go awei fro it.
7 A riche man comaundith to pore men; and he that takith borewyng, is the seruaunt of the leenere.
8 He that sowith wickidnes, schal repe yuels; and the yerde of his yre schal be endid.
9 He that is redi to merci, schal be blessid; for of his looues he yaf to a pore man. He that yyueth yiftis, schal gete victorie and onour; forsothe he takith awei the soule of the takeris.
10 Caste thou out a scornere, and strijf schal go out with hym; and causis and dispisyngis schulen ceesse.
11 He that loueth the clennesse of herte, schal haue the kyng a freend, for the grace of hise lippis.

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12 The iyen of the Lord kepen kunnyng; and the wordis of a wickid man ben disseyued.
13 A slow man schal seie, A lioun is withoutforth; Y schal be slayn in the myddis of the stretis.
14 The mouth of an alien womman is a deep diche; he to whom the Lord is wrooth, schal falle in to it.
15 Foli is boundun togidere in the herte of a child; and a yerde of chastisyng schal dryue it awey.
16 He that falsli chalengith a pore man, to encreesse hise owne richessis, schal yyue to a richere man, and schal be nedi.
17 My sone, bowe doun thin eere, and here thou the wordis of wise men; but sette thou the herte to my techyng.
18 That schal be fair to thee, whanne thou hast kept it in thin herte, and it schal flowe ayen in thi lippis.
19 That thi trist be in the Lord; wherfor and Y haue schewid it to thee to dai.
20 Lo! Y haue discryued it in thre maneres, in thouytis and kunnyng,
21 that Y schulde schewe to thee the sadnesse and spechis of trewthe; to answere of these thingis to hem, that senten thee.
22 Do thou not violence to a pore man, for he is pore; nethir defoule thou a nedi man in the yate.
23 For the Lord schal deme his cause, and he schal turmente hem, that turmentiden his soule.
24 Nyle thou be freend to a wrathful man, nether go thou with a wood man;
25 lest perauenture thou lerne hise weies, and take sclaundir to thi soule.
26 Nyle thou be with hem that oblischen her hondis, and that proferen hem silf borewis for dettis; for if he hath not wherof he schal restore,
27 what of cause is, that thou take awei hilyng fro thi bed?
28 Go thou not ouer the elde markis, whiche thi faders han set.
29 Thou hast seyn a man smert in his werk; he schal stonde bifore kyngis, and he schal not be bifor vnnoble men.

PROVERBS CHAPTER 23

1 Whanne thou sittist, to ete with the prince, perseyue thou diligentli what thingis ben set bifore thi face,
2 and sette thou a withholding in thi throte. If netheles thou hast power on thi soule,
3 desire thou not of his metis, in whom is the breed of a leesing.
4 Nyle thou trauele to be maad riche, but sette thou mesure to thi prudence.
5 Reise not thin iyen to richessis, whiche thou maist not haue; for tho schulen make to hem silf pennes, as of an egle, and tho schulen flee in to heuene.
6 Ete thou not with an enuyouse man, and desire thou not hise metis;
7 for at the licnesse of a fals dyuynour and of a coniectere, he gessith that, that he knowith not. He schal seie to thee, Ete thou and drinke; and his soule is not with thee.
8 Thou schalt brake out the metis, whiche thou hast ete; and thou schalt leese thi faire wordis.
9 Speke thou not in the eeris of vnwise men; for thei schulen dispise the teching of thi speche.
10 Touche thou not the termes of litle children; and entre thou not in to the feeld of fadirles and modirles children.
11 For the neiybore of hem is strong, and he schal deme her cause ayens thee.
12 Thin herte entre to techyng, and thin eeris be redi to the wordis of kunnyng.
13 Nile thou withdrawe chastisyng fro a child; for thouy thou smyte hym with a yerde, he schal not die.
14 Thou schalt smyte hym with a yerde, and thou schalt delyuere his soule fro helle.
15 Mi sone, if thi soule is wijs, myn herte schal haue ioye with thee;
16 and my reynes schulen make ful out ioye, whanne thi lippis speken riytful thing.
17 Thin herte sue not synneris; but be thou in the drede of the Lord al dai.
18 For thou schalt haue hope at the laste, and thin abidyng schal not be don awei.
19 Mi sone, here thou, and be thou wijs, and dresse thi soule in the weie.
20 Nyle thou be in the feestis of drinkeris, nether in the ofte etyngis of hem, that bryngen togidere fleischis to ete.
21 For men yyuynge tent to drinkis, and yyuyng mussels togidere, schulen be waastid, and napping schal be clothid with clothis.
22 Here thi fadir, that gendride thee; and dispise not thi modir, whanne sche is eld.
23 Bie thou treuthe, and nyle thou sille wisdom, and doctryn, and vndurstonding.
24 The fadir of a iust man ioieth ful out with ioie; he that gendride a wijs man, schal be glad in hym.
25 Thi fadir and thi modir haue ioye, and he that gendride thee, make ful out ioye.
26 My sone, yyue thin herte to me, and thin iyen kepe my weyes.
27 For an hoore is a deep diche, and an alien womman is a streit pit.
28 Sche settith aspie in the weie, as a theef; and sche schal sle hem, whiche sche schal se vnwar.
29 To whom is wo? to whos fadir is wo? to whom ben chidingis? to whom ben dichis? to whom ben woundis with out cause? to whom is puttyng out of iyen?
30 Whether not to hem, that dwellen in wyn, and studien to drynke al of cuppis?
31 Biholde thou not wyn, whanne it sparclith, whanne the colour therof schyneth in a ver.
32 It entrith swetli, but at the laste it schal bite as an eddre doith, and as a cocatrice it schal schede abrood venyms.
33 Thin iyen schulen se straunge wymmen, and thi herte schal speke weiwerd thingis.
34 And thou schalt be as a man slepinge in the myddis of the see, and as a gouernour aslepid, whanne the steere is lost.

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35 And thou schalt seie, Thei beeten me, but Y hadde not sorewe; thei drowen me, and Y feelide not; whanne schal Y wake out, and Y schal fynde wynes eft?

PROVERBS CHAPTER 24

1 Sue thou not yuele men, desire thou not to be with hem.
2 For the soule of hem bithenkith raueyns, and her lippis speken fraudis.
3 An hous schal be bildid bi wisdom, and schal be maad strong bi prudence.
4 Celeris schulen be fillid in teching, al riches preciouse and ful fair.
5 A wijs man is strong, and a lerned man is stalworth and miyti.
6 For whi batel is bigunnun with ordenaunce, and helthe schal be, where many counsels ben.
7 Wisdom is hiy to a fool; in the yate he schal not opene his mouth.
8 He that thenkith to do yuels, schal be clepid a fool.
9 The thouyte of a fool is synne; and a bacbitere is abhomynacioun of men.
10 If thou that hast slide, dispeirist in the dai of angwisch, thi strengthe schal be maad lesse.
11 Delyuere thou hem, that ben led to deth; and ceesse thou not to delyuere hem, that ben drawun to deth.
12 If thou seist, Strengthis suffisen not; he that is biholdere of the herte, vndirstondith, and no thing disseyueth the kepere of thi soule, and he schal yelde to a man bi hise werkis.
13 Mi sone, ete thou hony, for it is good; and an honycomb ful swete to thi throte.
14 So and the techyng of wisdom is good to thi soule; and whanne thou hast founde it, thou schalt haue hope in the laste thingis, and thin hope schal not perische.
15 Aspie thou not, and seke not wickidnesse in the hous of a iust man, nether waste thou his reste.
16 For a iust man schal falle seuene sithis in the dai, and schal rise ayen; but wickid men schulen falle in to yuele.
17 Whanne thin enemye fallith, haue thou not ioye; and thin herte haue not ful out ioiyng in his fal;
18 lest perauenture the Lord se, and it displese hym, and he take awei his ire fro hym.
19 Stryue thou not with the worste men, nether sue thou wickid men.
20 For whi yuele men han not hope of thingis to comynge, and the lanterne of wickid men schal be quenchid.
21 My sone, drede thou God, and the kyng; and be thou not medlid with bacbiteris.
22 For her perdicioun schal rise togidere sudenli, and who knowith the fal of euer either?
23 Also these thingis that suen ben to wise men. It is not good to knowe a persoone in doom.
24 Puplis schulen curse hem, that seien to a wickid man, Thou art iust; and lynagis schulen holde hem abhomynable.
25 Thei that repreuen iustli synners, schulen be preisid; and blessing schal come on hem.
26 He that answerith riytful wordis, schal kisse lippis.
27 Make redi thi werk with outforth, and worche thi feelde dilygentli, that thou bilde thin hous aftirward.
28 Be thou not a witnesse with out resonable cause ayens thi neiybore; nether flatere thou ony man with thi lippis.
29 Seie thou not, As he dide to me, so Y schal do to him, and Y schal yelde to ech man aftir his werk.
30 I passide bi the feeld of a slow man, and bi the vyner of a fonned man; and, lo!
31 nettlis hadden fillid al, thornes hadden hilid the hiyere part therof, and the wal of stoonys with out morter was distried.
32 And whanne Y hadde seyn this thing, Y settide in myn herte, and bi ensaumple Y lernyde techyng.
33 Hou longe slepist thou, slow man? whanne schalt thou ryse fro sleep? Sotheli thou schalt slepe a litil, thou schalt nappe a litil, thou schalt ioyne togidere the hondis a litil, to take reste;
34 and thi nedynesse as a currour schal come to thee, and thi beggerie as an armed man.

PROVERBS CHAPTER 25

1 Also these ben the Parablis of Salomon, whiche the men of Ezechie, kyng of Juda, translatiden.
2 The glorie of God is to hele a word; and the glorie of kyngis is to seke out a word.
3 Heuene aboue, and the erthe bynethe, and the herte of kyngis is vnserchable.
4 Do thou a wei rust fro siluer, and a ful cleene vessel schal go out.
5 Do thou awei vnpite fro the cheer of the kyng, and his trone schal be maad stidfast bi riytfulnesse.
6 Appere thou not gloriouse bifore the kyng, and stonde thou not in the place of grete men.
7 For it is betere, that it be seid to thee, Stie thou hidur, than that thou be maad low bifore the prince.
8 Brynge thou not forth soone tho thingis in strijf, whiche thin iyen sien; lest aftirward thou maist not amende, whanne thou hast maad thi frend vnhonest.
9 Trete thi cause with thi frend, and schewe thou not priuyte to a straunge man;
10 lest perauenture he haue ioye of thi fal, whanne he hath herde, and ceesse not to do schenschipe to thee. Grace and frenschip delyueren, whiche kepe thou to thee, that thou be not maad repreuable.
11 A goldun pomel in beddis of siluer is he, that spekith a word in his time.
12 A goldun eere ryng, and a schinynge peerle is he, that repreueth a wijs man, and an eere obeiynge.
13 As the coold of snow in the dai of heruest, so a feithful messanger to hym that sente thilke messanger, makith his soule to haue reste.
14 A cloude and wind, and reyn not suynge, is a gloriouse man, and not fillynge biheestis.
15 A prince schal be maad soft bi pacience; and a soft tunge schal breke hardnesse.

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16 Thou hast founde hony, ete thou that that suffisith to thee; lest perauenture thou be fillid, and brake it out.
17 Withdrawe thi foot fro the hous of thi neiybore; lest sum tyme he be fillid, and hate thee.
18 A dart, and a swerd, and a scharp arowe, a man that spekith fals witnessing ayens his neiybore.
19 A rotun tooth, and a feynt foot is he, that hopith on an vnfeithful man in the dai of angwisch,
20 and leesith his mentil in the dai of coold. Vynegre in a vessel of salt is he, that singith songis to the worste herte. As a mouyte noieth a cloth, and a worm noieth a tree, so the sorewe of a man noieth the herte.
21 If thin enemy hungrith, feede thou him; if he thirstith, yyue thou watir to hym to drinke;
22 for thou schalt gadere togidere coolis on his heed; and the Lord schal yelde to thee.
23 The north wind scatereth reynes; and a sorewful face distrieth a tunge bacbitinge.
24 It is betere to sitte in the corner of an hous without roof, than with a womman ful of chidyng, and in a comyn hous.
25 Coold watir to a thirsti man; and a good messanger fro a fer lond.
26 A welle disturblid with foot, and a veyne brokun, a iust man fallinge bifore a wickid man.
27 As it is not good to hym that etith myche hony; so he that is a serchere of maieste, schal be put doun fro glorie.
28 As a citee opyn, and with out cumpas of wallis; so is a man that mai not refreyne his spirit in speking.

PROVERBS CHAPTER 26

1 As snow in somer, and reyn in heruest; so glorie is vnsemeli to a fool.
2 For whi as a brid fliynge ouer to hiy thingis, and a sparowe goynge in to vncerteyn; so cursing brouyt forth with out resonable cause schal come aboue in to sum man.
3 Beting to an hors, and a bernacle to an asse; and a yerde in the bak of vnprudent men.
4 Answere thou not to a fool bi his foli, lest thou be maad lijk hym.
5 Answere thou a fool bi his fooli, lest he seme to him silf to be wijs.
6 An haltinge man in feet, and drinkinge wickidnesse, he that sendith wordis by a fonned messanger.
7 As an haltinge man hath faire leggis in veyn; so a parable is vnsemeli in the mouth of foolis.
8 As he that casteth a stoon in to an heep of mercurie; so he that yyueth onour to an vnwijs man.
9 As if a thorn growith in the hond of a drunkun man; so a parable in the mouth of foolis.
10 Doom determyneth causis; and he that settith silence to a fool, swagith iris.
11 As a dogge that turneth ayen to his spuyng; so is an vnprudent man, that rehersith his fooli.
12 Thou hast seyn a man seme wijs to hym silf; an vnkunnyng man schal haue hope more than he.
13 A slow man seith, A lioun is in the weie, a liounnesse is in the foot pathis.
14 As a dore is turned in his hengis; so a slow man in his bed.
15 A slow man hidith hise hondis vndur his armpit; and he trauelith, if he turneth tho to his mouth.
16 A slow man semeth wysere to hym silf, than seuene men spekynge sentensis.
17 As he that takith a dogge bi the eeris; so he that passith, and is vnpacient, and is meddlid with the chiding of anothir man.
18 As he is gilti, that sendith speris and arowis in to deth;
19 so a man that anoieth gilefuli his frend, and whanne he is takun, he schal seie, Y dide pleiynge.
20 Whanne trees failen, the fier schal be quenchid; and whanne a priuy bacbitere is withdrawun, stryues resten.
21 As deed coolis at quic coolis, and trees at the fier; so a wrathful man reisith chidyngis.
22 The wordis of a pryuei bacbitere ben as symple; and tho comen til to the ynneste thingis of the herte.
23 As if thou wolt ourne a vessel of erthe with foul siluer; so ben bolnynge lippis felouschipid with the werste herte.
24 An enemy is vndirstondun bi hise lippis, whanne he tretith giles in the herte.
25 Whanne he makith low his vois, bileue thou not to hym; for seuene wickidnessis ben in his herte.
26 The malice of hym that hilith hatrede gilefuli, schal be schewid in a counsel.
27 He that delueth a diche, schal falle in to it; and if a man walewith a stoon, it schal turne ayen to hym.
28 A fals tunge loueth not treuth; and a slidir mouth worchith fallyngis.

PROVERBS CHAPTER 27

1 Haue thou not glorie on the morewe, not knowynge what thing the dai to comynge schal bringe forth.
2 Another man, and not thi mouth preise thee; a straunger, and not thi lippis preise thee.
3 A stoon is heuy, and grauel is chariouse; but the ire of a fool is heuyere than euer eithir.
4 Ire hath no merci, and woodnesse brekynge out hath no merci; and who mai suffre the fersnesse of a spirit stirid?
5 Betere is opyn repreuyng, than loue hid.
6 Betere ben the woundis of hym that loueth, than the gileful cossis of hym that hatith.
7 A man fillid schal dispise an hony coomb; but an hungri man schal take, yhe, bittir thing for swete.
8 As a brid passinge ouer fro his nest, so is a man that forsakith his place.
9 The herte delitith in oynement, and dyuerse odours; and a soule is maad swete bi the good counsels of a frend.
10 Forsake thou not thi frend, and the frend of thi fadir; and entre thou not in to the hous of thi brothir, in the dai of thi turment. Betere is a neiybore nyy, than a brothir afer.

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11 Mi sone, studie thou a boute wisdom, and make thou glad myn herte; that thou maist answere a word to a dispisere.

12 A fel man seynge yuel was hid; litle men of wit passinge forth suffriden harmes.

13 Take thou awei his clooth, that bihiyte for a straunger; and take thou awei a wed fro hym for an alien man.

14 He that blessith his neiybore with greet vois; and risith bi niyt, schal be lijk hym that cursith.

15 Roouys droppynge in the dai of coold, and a womman ful of chidyng ben comparisond.

16 He that withholdith hir, as if he holdith wynd; and auoidith the oile of his riyt hond.

17 Yrun is whettid bi irun; and a man whettith the face of his frend.

18 He that kepith a fige tre, schal ete the fruytis therof; and he that is a kepere of his lord, schal be glorified.

19 As the cheris of men biholdinge schynen in watris; so the hertis of men ben opyn to prudent men.

20 Helle and perdicioun schulen not be fillid; so and the iyen of men moun not be fillid.

21 As siluer is preuyd in a wellyng place, and gold is preued in a furneys; so a man is preued bi the mouth of preyseris. The herte of a wickid man sekith out yuels; but a riytful herte sekith out kunnyng.

22 Thouy thou beetist a fool in a morter, as with a pestel smytynge aboue dried barli; his foli schal not be don awei fro him.

23 Knowe thou diligentli the cheere of thi beeste; and biholde thou thi flockis.

24 For thou schalt not haue power contynueli; but a coroun schal be youun to thee in generacioun and in to generacioun.

25 Medewis ben openyd, and greene eerbis apperiden; and hey is gaderid fro hillis.

26 Lambren be to thi clothing; and kidis be to the prijs of feeld.

27 The mylke of geete suffice to thee for thi meetis; in to the necessarie thingis of thin hous, and to lijflode to thin handmaidis.

PROVERBS CHAPTER 28

1 A wickid man fleeth, whanne no man pursueth; but a iust man as a lioun tristynge schal be with out ferdfulnesse.

2 For the synnes of the lond ben many princis therof; and for the wisdom of a man, and for the kunnyng of these thingis that ben seid, the lijf of the duyk schal be lengere.

3 A pore man falsli calengynge pore men, is lijk a grete reyn, wherynne hungur is maad redi.

4 Thei that forsaken the lawe, preisen a wickid man; thei that kepen the lawe, ben kyndlid ayens hym.

5 Wickid men thenken not doom; but thei that seken the Lord, perseyuen alle thingis.

6 Betere is a pore man goynge in his sympilnesse, than a riche man in schrewid weies.

7 He that kepith the lawe, is a wijs sone; but he that fedith glotouns, schendith his fadir.

8 He that gaderith togidere richessis bi vsuris, and fre encrees, gaderith tho togidere ayens pore men.

9 His preyer schal be maad cursid, that bowith awei his eere; that he here not the lawe.

10 He that disseyueth iust men in an yuel weye, schal falle in his perisching; and iuste men schulen welde hise goodis.

11 A ryche man semeth wijs to him silf; but a pore man prudent schal serche him.

12 In enhaunsing of iust men is miche glorie; whanne wickid men regnen, fallyngis of men ben.

13 He that hidith hise grete trespassis, schal not be maad riytful; but he that knoulechith and forsakith tho, schal gete merci.

14 Blessid is the man, which is euere dredeful; but he that is harde of soule, schal falle in to yuel.

15 A rorynge lioun, and an hungry bere, is a wickid prince on a pore puple.

16 A duyk nedi of prudence schal oppresse many men bi fals chalenge; but the daies of hym that hatith aueryce, schulen be maad longe.

17 No man susteyneth a man that falsly chalengith the blood of a man, if he fleeth til to the lake.

18 He that goith simpli, schal be saaf; he that goith bi weiward weies, schal falle doun onys.

19 He that worchith his lond, schal be fillid with looues; he that sueth ydelnesse, schal be fillid with nedynesse.

20 A feithful man schal be preisid myche; but he that hastith to be maad riche, schal not be innocent.

21 He that knowith a face in doom, doith not wel; this man forsakith treuthe, yhe, for a mussel of breed.

22 A man that hastith to be maad riche, and hath enuye to othere men; woot not that nedinesse schal come on hym.

23 He that repreueth a man, schal fynde grace aftirward at hym; more than he that disseyueth bi flateryngis of tunge.

24 He that withdrawith ony thing fro his fadir and fro his modir, and seith that this is no synne, is parcener of a manquellere.

25 He that auauntith hym silf, and alargith, reisith stryues; but he that hopith in the Lord, schal be sauyd.

26 He that tristith in his herte, is a fool; but he that goith wiseli,

27 schal be preysid. He that yyueth to a pore man, schal not be nedi; he that dispisith a pore man bisechynge, schal suffre nedynesse.

28 Whanne vnpitouse men risen, men schulen be hid; whanne tho vnpitouse men han perischid, iust men schulen be multiplied.

PROVERBS CHAPTER 29

1 Sodeyn perischyng schal come on that man, that with hard nol dispisith a blamere; and helth schal not sue hym.

2 The comynalte schal be glad in the multipliyng of iust men; whanne wickid men han take prinshod, the puple schal weyle.

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3 A man that loueth wisdom, makith glad his fadir; but he that nurschith an hoore, schal leese catel.

4 A iust king reisith the lond; an auerouse man schal distrie it.

5 A man that spekith bi flaterynge and feyned wordis to his frend; spredith abrood a net to hise steppis.

6 A snare schal wlappe a wickid man doynge synne; and a iust man schal preise, and schal make ioye.

7 A iust man knowith the cause of pore men; an vnpitouse man knowith not kunnyng.

8 Men ful of pestilence distryen a citee; but wise men turnen awei woodnesse.

9 If a wijs man stryueth with a fool; whether he be wrooth, ether he leiyith, he schal not fynde reste.

10 Menquelleris haten a simple man; but iust men seken his soule.

11 A fool bringith forth al his spirit; a wise man dilaieth, and reserueth in to tyme comynge afterward.

12 A prince that herith wilfuli the wordis of a leesyng; schal haue alle mynystris vnfeithful.

13 A pore man and a leenere metten hem silf; the Lord is liytnere of euer ethir.

14 If a kyng demeth pore men in treuthe; his trone schal be maad stidfast with outen ende.

15 A yerde and chastisyng schal yyue wisdom; but a child, which is left to his wille, schendith his modir.

16 Grete trespassis schulen be multiplied in the multipliyng of wickid men; and iust men schulen se the fallyngis of hem.

17 Teche thi sone, and he schal coumforte thee; and he schal yyue delicis to thi soule.

18 Whanne prophesie faylith, the puple schal be distried; but he that kepith the lawe, is blessid.

19 A seruaunt mai not be tauyt bi wordis; for he vndirstondith that that thou seist, and dispisith for to answere.

20 Thou hast seyn a man swift to speke; foli schal be hopid more than his amendyng.

21 He that nurschith his seruaunt delicatli fro childhod; schal fynde hym rebel aftirward.

22 A wrathful man territh chidingis; and he that is liyt to haue indignacioun, schal be more enclynaunt to synnes.

23 Lownesse sueth a proude man; and glorie schal vp take a meke man of spirit.

24 He that takith part with a theef, hatith his soule; he herith a man chargynge greetli, and schewith not.

25 He that dredith a man, schal falle soon; he that hopith in the Lord, shal be reisid.

26 Many men seken the face of the prince; and the doom of alle men schal go forth of the Lord.

27 Iust men han abhomynacioun of a wickid man; and wickid men han abhomynacioun of hem, that ben in a riytful weye. A sone kepynge a word, schal be out of perdicioun.

PROVERBS CHAPTER 30

1 The wordis of hym that gaderith, of the sone spuynge. The prophesie which a man spak, with whom God was, and which man was coumfortid bi God dwellyng with hym,

2 and seide, Y am the moost fool of men; and the wisdom of men is not with me.

3 Y lernede not wisdom; and Y knew not the kunnyng of hooli men.

4 Who stiede in to heuene, and cam doun? Who helde togidere the spirit in hise hondis? who bonde togidere watris as in a cloth? Who reiside alle the endis of erthe? What is name of hym? and what is the name of his sone, if thou knowist?

5 Ech word of God is a scheld set a fiere, to alle that hopen in hym.

6 Adde thou not ony thing to the wordis of hym, and thou be repreued, and be foundun a liere.

7 I preiede thee twei thingis; denye not thou to me, bifor that Y die.

8 Make thou fer fro me vanyte and wordis of leesyng; yyue thou not to me beggery and richessis; yyue thou oneli necessaries to my lijflode;

9 lest perauenture Y be fillid, and be drawun to denye, and seie, Who is the Lord? and lest Y compellid bi nedynesse, stele, and forswere the name of my God.

10 Accuse thou not a seruaunt to his lord, lest perauenture he curse thee, and thou falle doun.

11 A generacioun that cursith his fadir, and that blessith not his modir.

12 A generacioun that semeth cleene to it silf, and netheles is not waischun fro hise filthis.

13 A generacioun whose iyen ben hiy, and the iye liddis therof ben reisid in to hiy thingis.

14 A generacioun that hath swerdis for teeth, and etith with hise wank teeth; that it ete nedi men of erthe, and the porails of men.

15 The watir leche hath twei douytris, seiynge, Brynge, bringe. Thre thingis ben vnable to be fillid, and the fourthe, that seith neuere, It suffisith;

16 helle, and the mouth of the wombe, and the erthe which is neuere fillid with water; but fier seith neuere, It suffisith.

17 Crowis of the stronde picke out thilke iye, that scorneth the fadir, and that dispisith the child beryng of his modir; and the briddis of an egle ete that iye.

18 Thre thingis ben hard to me, and outirli Y knowe not the fourthe thing;

19 the weye of an egle in heuene, the weie of a serpent on a stoon, the weie of a schip in the myddil of the see, and the weie of a man in yong wexynge age.

20 Siche is the weie of a womman auowtresse, which etith, and wipith hir mouth, and seith, Y wrouyte not yuel.

21 The erthe is moued bi thre thingis, and the fourthe thing, which it may not susteyne;

22 bi a seruaunt, whanne he regneth; bi a fool, whanne he is fillid with mete;

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23 bi an hateful womman, whanne sche is takun in matrymonye; and bi an handmaide, whanne sche is eir of hir ladi.

24 Foure ben the leeste thingis of erthe, and tho ben wisere than wise men;

25 amtis, a feble puple, that maken redi mete in heruest to hem silf;

26 a hare, a puple vnmyyti, that settith his bed in a stoon;

27 a locust hath no kyng, and al goith out bi cumpanyes; an euete enforsith with hondis,

28 and dwellith in the housis of kingis.

29 Thre thingis ben, that goon wel, and the fourthe thing, that goith richeli.

30 A lioun, strongeste of beestis, schal not drede at the meetyng of ony man;

31 a cok gird the leendis, and a ram, and noon is that schal ayenstonde him.

32 He that apperith a fool, aftir that he is reisid an hiy; for if he hadde vndurstonde, he hadde sett hond on his mouth.

33 Forsothe he that thristith strongli teetis, to drawe out mylk, thristith out botere; and he that smytith greetli, drawith out blood; and he that stirith iris, bringith forth discordis.

PROVERBS CHAPTER 31

1 The wordis of Lamuel, the king; the visioun bi which his modir tauyte hym.

2 What my derlyng? what the derlyng of my wombe? what the derlyng of my desiris?

3 Yyue thou not thi catel to wymmen, and thi richessis to do awei kyngis.

4 A! Lamuel, nyle thou yiue wyn to kingis; for no pryuete is, where drunkenesse regneth.

5 Lest perauenture thei drynke, and foryete domes, and chaunge the cause of the sones of a pore man.

6 Yyue ye sidur to hem that morenen, and wyn to hem that ben of bitter soule.

7 Drinke thei, and foryete thei her nedinesse; and thenke thei no more on her sorewe.

8 Opene thi mouth for a doumb man,

9 and opene thi mouth for the causes of alle sones that passen forth. Deme thou that that is iust, and deme thou a nedi man and a pore man.

10 Who schal fynde a stronge womman? the prijs of her is fer, and fro the laste endis.

11 The herte of hir hosebond tristith in hir; and sche schal not haue nede to spuylis.

12 Sche schal yelde to hym good, and not yuel, in alle the daies of hir lijf.

13 Sche souyte wolle and flex; and wrouyte bi the counsel of hir hondis.

14 Sche is maad as the schip of a marchaunt, that berith his breed fro fer.

15 And sche roos bi nyyt, and yaf prey to hir meyneals, and metis to hir handmaidis.

16 Sche bihelde a feeld, and bouyte it; of the fruyt of hir hondis sche plauntide a vyner.

17 Sche girde hir leendis with strengthe, and made strong hir arm.

18 Sche taastide, and siy, that hir marchaundie was good; hir lanterne schal not be quenchid in the niyt.

19 Sche putte hir hondis to stronge thingis, and hir fyngris token the spyndil.

20 Sche openyde hir hond to a nedi man, and stretchide forth hir hondis to a pore man.

21 Sche schal not drede for hir hous of the cooldis of snow; for alle hir meyneals ben clothid with double clothis.

22 Sche made to hir a ray cloth; bijs and purpur is the cloth of hir.

23 Hir hosebonde is noble in the yatis, whanne he sittith with the senatours of erthe.

24 Sche made lynnun cloth, and selde; and yaf a girdil to a Chananei.

25 Strengthe and fairnesse is the clothing of hir; and sche schal leiye in the laste dai.

26 Sche openyde hir mouth to wisdom; and the lawe of merci is in hir tunge.

27 Sche bihelde the pathis of hir hous; and sche eet not breed idili.

28 Hir sones risiden, and prechiden hir moost blessid; hir hosebonde roos, and preiside hir.

29 Many douytris gaderiden richessis; thou passidist alle.

30 Fairnesse is disseiuable grace, and veyn; thilke womman, that dredith the Lord, schal be preisid.

31 Yyue ye to hir of the fruyt of hir hondis; and hir werkis preise hir in the yatis.

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THE SCROLL OF ECCLESIASTES

Hebrew title: Megilath Kohelet
Estimated Range of Dating: 400-200 B.C.

(Ecclesiastes (Hebrew: Kohelet) is one of 24 books of the Tanakh (Hebrew Bible), where it is classified as one of the Ketuvim (Writings). The book takes its name from the Greek ekklesiastes, a translation of the title by which the central figure refers to himself: Kohelet, meaning something like "one who convenes or addresses an assembly" or "one who preaches." Originally written c. 400–200 BC, it is also among the canonical Wisdom literature of the Old Testament in most denominations of Christianity.

According to rabbinic tradition, Ecclesiastes was written by Solomon in his old age (an alternative tradition that "Hezekiah and his colleagues wrote Isaiah, Proverbs, the Song of Songs and Ecclesiastes" probably means simply that the book was edited under Hezekiah), but critical scholars have long rejected the idea of a pre-exilic origin. The presence of Persian loan-words and Aramaisms points to a date no earlier than about 450 BC, while the latest possible date for its composition is 180 BC, when the Jewish writer Ben Sira quotes from it. The dispute as to whether Ecclesiastes belongs to the Persian or the Hellenistic periods (i.e., the earlier or later part of this period) revolves around the degree of Hellenization (influence of Greek culture and thought) present in the book. Scholars arguing for a Persian date (c. 450–330 BC) hold that there is a complete lack of Greek influence; those who argue for a Hellenistic date (c. 330–180 BC) argue that it shows internal evidence of Greek thought and social setting.

Contents and Structure:

- *Title (1:1)*
- *Initial poem (1:2–11)*
- *I: Kohelet's investigation of life (1:12–6:9)*
- *II: Kohelet's conclusions (6:10–11:6)*
- *Introduction (6:10–12)*
- *A: Man cannot discover what is good for him to do (1–8:17)*
- *B: Man does not know what will come after him (9:1–11:6)*
- *Concluding poem (11:7–12:8)*
- *Epilogue (12:9–14)*

Ecclesiastes has taken its literary form from the Middle Eastern tradition of the fictional autobiography, in which a character, often a king, relates his experiences and draws lessons from them, often self-critical: Kohelet likewise identifies himself as a king, speaks of his search for wisdom, relates his conclusions, and recognises his limitations. It belongs to the category of wisdom literature, the body of biblical writings which give advice on life, together with reflections on its problems and meanings—other examples include the Book of Job, Proverbs, and some of the Psalms.

Ecclesiastes is presented as biography of "Kohelet". Kohelet's story is framed by voice of the narrator, who refers to Kohelet in the third person, praises his wisdom, but reminds the reader that wisdom has its limitations and is not man's main concern. Kohelet reports what he planned, did, experienced and thought. His journey to knowledge is, in the end, incomplete. The reader is not only to hear Kohelet's wisdom, but to observe his journey towards understanding and acceptance of life's frustrations and uncertainties: the journey itself is important.)

ECCLESIASTES (PREACHER) CHAPTER 1

1 The wordis of Ecclesiastes, sone of Dauid, the kyng of Jerusalem.

2 The vanyte of vanytees, seide Ecclesiastes; the vanyte of vanytees, and alle thingis ben vanite.

3 What hath a man more of alle his trauel, bi which he traueilith vndur the sunne?

4 Generacioun passith awei, and generacioun cometh; but the erthe stondith with outen ende.

5 The sunne risith, and goith doun, and turneth ayen to his place;

6 and there it risith ayen, and cumpassith bi the south, and turneth ayen to the north. The spirit cumpassynge alle thingis goith in cumpas, and turneth ayen in to hise cerclis.

7 Alle floodis entren in to the see, and the see fletith not ouer the markis set of God; the floodis turnen ayen to the place fro whennus tho comen forth, that tho flowe eft.

8 Alle thingis ben hard; a man may not declare tho thingis bi word; the iye is not fillid bi siyt, nether the eere is fillid bi hering.

9 What is that thing that was, that that schal come? What is that thing that is maad, that that schal be maad?

10 No thing vndir the sunne is newe, nether ony man may seie, Lo! this thing is newe; for now it yede bifore in worldis, that weren bifore vs.

11 Mynde of the formere thingis is not, but sotheli nether thenkyng of tho thingis, that schulen come afterward, schal be at hem that schulen come in the last tyme.

12 I Ecclesiastes was king of Israel in Jerusalem;

13 and Y purposide in my soule to seke and enserche wiseli of alle thingis, that ben maad vndur the sunne. God yaf this werste ocupacioun to the sones of men, that thei schulden be ocupied therynne.

14 I siy alle thingis that ben maad vndur the sunne, and lo! alle thingis ben vanyte and turment of spirit.

15 Weiward men ben amendid of hard; and the noumbre of foolis is greet with outen ende.

16 I spak in myn herte, and Y seide, Lo! Y am made greet, and Y passide in wisdom alle men, that weren bifore me in Jerusalem; and my soule siy many thingis wiseli, and Y lernede.

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17 And Y yaf myn herte, that Y schulde knowe prudence and doctryn, and errours and foli. And Y knew that in these thingis also was trauel and turment of spirit;

18 for in myche wisdom is myche indignacioun, and he that encressith kunnyng, encreessith also trauel.

ECCLESIASTES (PREACHER) CHAPTER 2

1 Therfor Y seide in myn hertez, Y schal go, and Y schal flowe in delicis, and Y schal vse goodis; and Y siy also that this was vanyte.

2 And leiyyng Y arrettide errour, and Y seide to ioye, What art thou disseyued in veyn?

3 I thouyte in myn herte to withdrawe my fleisch fro wyn, that Y schulde lede ouer my soule to wisdom, and that Y schulde eschewe foli, til Y schulde se, what were profitable to the sones of men; in which dede the noumbre of daies of her lijf vndur the sunne is nedeful.

4 Y magnefiede my werkis, Y bildide housis to me, and Y plauntide vynes; Y made yerdis and orcherdis,

5 and Y settide tho with the trees of al kynde;

6 and Y made cisternes of watris, for to watre the wode of trees growynge.

7 I hadde in possessioun seruauntis and handmaidis; and Y hadde myche meynee, and droues of grete beestis, and grete flockis of scheep, ouer alle men that weren bifore me in Jerusalem.

8 Y gaderide togidere to me siluer and gold, and the castels of kingis and of prouyncis; Y made to me syngeris and syngeressis, and delicis of the sones of men, and cuppis and vessels in seruyce, to helde out wynes;

9 and Y passide in richessis alle men, that weren bifor me in Jerusalem. Also wisdom dwellide stabli with me,

10 and alle thingis whiche myn iyen desiriden, Y denyede not to hem; nether Y refreynede myn herte, that ne it vside al lust, and delitide it silf in these thingis whiche I hadde maad redi; and Y demyde this my part, if Y vside my trauel.

11 And whanne Y hadde turned me to alle werkis whiche myn hondys hadden maad, and to the trauels in whiche Y hadde swet in veyn, Y siy in alle thingis vanyte and turment of the soule, and that no thing vndir sunne dwellith stabli.

12 I passide to biholde wisdom, errours, and foli; Y seide, What is a man, that he may sue the king, his maker?

13 And Y siy, that wisdom yede so mych bifor foli, as miche as liyt is dyuerse fro derknessis.

14 The iyen of a wijs man ben in his heed, a fool goith in derknessis; and Y lernede, that o perisching was of euer either.

15 And Y seide in myn herte, If o deth schal be bothe of the fool and of me, what profitith it to me, that Y yaf more bisynesse to wisdom? And Y spak with my soule, and perseyuede, that this also was vanyte.

16 For mynde of a wijs man schal not be, in lijk maner as nether of a fool with outen ende, and tymes to comynge schulen hile alle thingis togidere with foryetyng; a lerned man dieth in lijk maner and an vnlerned man.

17 And therfor it anoiede me of my lijf, seynge that alle thingis vndur sunne ben yuele, and that alle thingis ben vanyte and turment of the spirit.

18 Eft Y curside al my bisynesse, bi which Y trauelide moost studiousli vndur sunne, and Y schal haue an eir after me,

19 whom Y knowe not, whether he schal be wijs ether a fool; and he schal be lord in my trauels, for whiche Y swatte greetli, and was bisi; and is ony thing so veyn?

20 Wherfor Y ceesside, and myn herte forsook for to trauele ferthere vnder sunne.

21 For whi whanne another man trauelith in wisdom, and techyng, and bisynesse, he leeueth thingis getun to an idel man; and therfor this is vanyte, and greet yuel.

22 For whi what schal it profite to a man of al his trauel, and turment of spirit, bi which he was turmentid vndur sunne?

23 Alle hise daies ben ful of sorewis and meschefs, and bi nyyt he restith not in soule; and whether this is not vanyte?

24 Whether it is not betere to ete and drynke, and to schewe to hise soule goodis of hise trauels? and this thing is of the hond of God.

25 Who schal deuoure so, and schal flowe in delicis, as Y dide?

26 God yaf wisdom, and kunnyng, and gladnesse to a good man in his siyt; but he yaf turment, and superflu bisynesse to a synnere, that he encreesse, and gadere togidere, and yyue to hym that plesith God; but also this is vanyte, and veyn bisynesse of soule.

ECCLESIASTES (PREACHER) CHAPTER 3

1 Alle thingis han tyme, and alle thingis vndur sunne passen bi her spaces.

2 Tyme of birthe, and time of diyng; tyme to plaunte, and tyme to drawe vp that that is plauntid.

3 Tyme to sle, and tyme to make hool; tyme to distrie, and tyme to bilde.

4 Tyme to wepe, and tyme to leiye; tyme to biweile, and tyme to daunse.

5 Tyme to scatere stoonys, and tyme to gadere togidere; tyme to colle, and tyme to be fer fro collyngis.

6 Tyme to wynne, and tyme to leese; tyme to kepe, and tyme to caste awei.

7 Tyme to kitte, and tyme to sewe togidere; tyme to be stille, and tyme to speke.

8 Tyme of loue, and tyme of hatrede; tyme of batel, and tyme of pees.

9 What hath a man more of his trauel?

10 I siy the turment, which God yaf to the sones of men, that thei be occupied therynne.

11 God made alle thingis good in her tyme, and yaf the world to disputyng of hem, that a man fynde not the werk which God hath wrouyt fro the bigynnyng til in to the ende.

12 And Y knew that no thing was betere to a man, no but to be glad, and to do good werkis in his lijf.

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13 For whi ech man that etith and drinkith, and seeth good of his trauel; this is the yifte of God.

14 I haue lerned that alle werkis, whiche God made, lasten stidfastli til in to with outen ende; we moun not adde ony thing to tho, nether take awei fro tho thingis, whiche God made, that he be dred.

15 That thing that is maad, dwellith perfitli; tho thingis that schulen come, weren bifore; and God restorith that, that is goon.

16 I siy vndur sunne vnfeithfulnesse in the place of doom; and wickidnesse in the place of riytfulnesse.

17 And Y seide in myn herte, The Lord schal deme a iust man, and an vnfeithful man; and the tyme of ech thing schal be thanne.

18 I seide in myn herte of the sones of men, that God schulde preue hem, and schewe that thei ben lijk vnresonable beestis.

19 Therfor oon is the perisching of man and of beestis, and euene condicioun is of euer eithir; as a man dieth, so and tho beestis dien; alle beestis brethen in lijk maner, and a man hath no thing more than a beeste.

20 Alle thingis ben suget to vanyte, and alle thingis goen to o place; tho ben maad of erthe, and tho turnen ayen togidere in to erthe.

21 Who knowith, if the spirit of the sones of Adam stieth vpward, and if the spirit of beestis goith dounward?

22 And Y perseyuede that no thing is betere, than that a man be glad in his werk, and that this be his part; for who schal brynge hym, that he knowe thingis that schulen come after hym?

ECCLESIASTES (PREACHER) CHAPTER 4

1 I turnede me to othere thingis, and Y siy fals chalengis, that ben don vndur the sunne, and the teeris of innocentis, and no man coumfortour; and that thei forsakun of the help of alle men, moun not ayenstonde the violence of hem.

2 And Y preiside more deed men than lyuynge men;

3 and Y demyde hym, that was not borun yit, and siy not the yuels that ben don vndur the sunne, to be blisfulere than euer eithir.

4 Eft Y bihelde alle the trauelis of men, and bisynesses; and Y perseyuede that tho ben opyn to the enuye of neiybore; and therfor in this is vanyte, and superflu bisynesse.

5 A fool foldith togidere hise hondis, and etith hise fleischis,

6 and seith, Betere is an handful with reste, than euer either hondful with trauel and turment of soule.

7 I bihelde and foond also another vanytee vndir the sunne;

8 oon is, and he hath not a secounde; not a sone, not a brother; and netheles he ceesith not for to trauele, nether hise iyen ben fillid with richessis; nether he bithenkith, and seith, To whom trauele Y, and disseyue my soule in goodis? In this also is vanyte, and the worste turment.

9 Therfor it is betere, that tweyne be togidere than oon; for thei han profite of her felouschipe.

10 If oon fallith doun, he schal be vndurset of the tothere; wo to hym that is aloone, for whanne he fallith, he hath noon reisynge him.

11 And if tweyne slepen, thei schulen be nurschid togidere; hou schal oon be maad hoot?

12 And if ony man hath maistri ayens oon, tweyne ayen stonden hym; a threfolde corde is brokun of hard.

13 A pore man and wijs is betere than an eld kyng and fool, that kan not bifore se in to tyme to comynge.

14 For sum tyme a man goith out bothe fro prysoun and chaynes to a rewme; and anothir borun in to a rewme is wastid bi nedynesse.

15 I siy alle men lyuynge that goen vndur the sunne, with the secounde yong wexynge man, that schal rise for hym.

16 The noumbre of puple, of alle that weren bifore hym, is greet with outen mesure, and thei that schulen come aftirward, schulen not be glad in hym; but also this is vanyte and turment of the spirit.

17 Thou that entrist in to the hous of God, kepe thi foot, and neiye thou for to here; for whi myche betere is obedience than the sacrifices of foolis, that witen not what yuel thei don.

1 Speke thou not ony thing folily, nether thin herte be swift to brynge forth a word bifore God; for God is in heuene, and thou art on erthe, therfor thi wordis be fewe.

2 Dremes suen many bisynessis, and foli schal be foundun in many wordis.

3 If thou hast avowid ony thing to God, tarie thou not to yelde; for an vnfeithful and fonned biheest displesith hym; but yelde thou what euer thing thou hast avowid;

4 and it is myche betere to make not a vowe, than aftir a vowe to yelde not biheestis.

5 Yyue thou not thi mouth, that thou make thi fleisch to do synne; nether seie thou bifor an aungel, No puruyaunce is; lest perauenture the Lord be wrooth on thi wordis, and distruye alle the werkis of thin hondis.

6 Where ben many dremes, ben ful many vanytees, and wordis with out noumbre; but drede thou God.

7 If thou seest false chalengis of nedi men, and violent domes, and that riytfulnesse is distried in the prouynce, wondre thou not on this doyng; for another is hiyere than an hiy man, and also othere men ben more hiye aboue these men;

8 and ferthermore the kyng of al erthe comaundith to the seruaunt.

ECCLESIASTES (PREACHER) CHAPTER 5

9 An auerouse man schal not be fillid of monei; and he that loueth richessis schal not take fruytis of tho; and therfor this is vanyte.

10 Where ben many richessis, also many men ben, that eten tho; and what profitith it to the haldere, no but that he seeth richessis with hise iyen?

11 Slepe is swete to hym that worchith, whether he etith litil ether myche; but the fulnesse of a ryche man suffrith not hym to slepe.

12 Also anothir sijknesse is ful yuel, which Y siy vndur the sunne; richessis ben kept in to the yuel of her lord.

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13 For thei perischen in the worste turment; he gendride a sone, that schal be in souereyn nedynesse.

14 As he yede nakid out of his modris wombe, so he schal turne ayen; and he schal take awei with hym no thing of his trauel.

15 Outirli it is a wretchid sijknesse; as he cam, so he schal turne ayen. What therfor profitith it to hym, that he trauelide in to the wynde?

16 In alle the daies of his lijf he eet in derknessis, and in many bisinessis, and in nedynesse, and sorewe.

17 Therfor this semyde good to me, that a man ete, and drynke, and vse gladnesse of his trauel, in which he trauelide vndir the sunne, in the noumbre of daies of his lijf, which God yaf to hym; and this is his part.

18 And to ech man, to whom God yaf richessis, and catel, and yaf power to hym to ete of tho, and to vse his part, and to be glad of his trauel; this is the yifte of God.

19 For he schal not bithenke miche on the daies of his lijf, for God ocupieth his herte with delicis.

ECCLESIASTES (PREACHER) CHAPTER 6

1 Also another yuel is, which Y siy vndur the sunne; and certis it is oft vsid anentis men.

2 A man is, to whom God yaf richessis, and catel, and onour; and no thing failith to his soule of alle thingis which he desirith; and God yyueth not power to hym, that he ete therof, but a straunge man shal deuoure it. This is vanyte, and a greet wretchidnesse.

3 If a man gendrith an hundrid fre sones, and lyueth many yeris, and hath many daies of age, and his soule vsith not the goodis of his catel, and wantith biriyng; Y pronounce of this man, that a deed borun child is betere than he.

4 For he cometh in veyn, and goith to derknessis; and his name schal be don a wei bi foryetyng.

5 He siy not the sunne, nether knew dyuersyte of good and of yuel;

6 also thouy he lyueth twei thousynde yeeris, and vsith not goodis; whether alle thingis hasten not to o place?

7 Al the trauel of a man is in his mouth, but the soule of hym schal not be fillid with goodis.

8 What hath a wijs man more than a fool? and what hath a pore man, no but that he go thidur, where is lijf?

9 It is betere to se that, that thou coueitist, than to desire that, that thou knowist not; but also this is vanyte, and presumpcioun of spirit.

10 The name of hym that schal come, is clepid now, and it is knowun, that he is a man, and he mai not stryue in doom ayens a strongere than hym silf.

11 Wordis ben ful manye, and han myche vanyte in dispuytinge.

1 What nede is it to a man to seke grettere thingis than hym silf; sithen he knowith not, what schal bifalle to hym in his lijf, in the noumbre of daies of his pilgrimage, and in the tyme that passith as schadowe? ether who may schewe to hym, what thing vndur sunne schal come aftir hym?

ECCLESIASTES (PREACHER) CHAPTER 7

2 A good name is betere than preciouse oynementis; and the dai of deth is betere than the dai of birthe.

3 It is betere to go to the hous of morenyng, than to the hous of a feeste; for in that hous of morenyng the ende of alle men is monestid, and a man lyuynge thenkith, what is to comynge.

4 Yre is betere than leiyyng; for the soule of a trespassour is amendid bi the heuynesse of cheer.

5 The herte of wise men is where sorewe is; and the herte of foolis is where gladnesse is.

6 It is betere to be repreued of a wijs man, than to be disseyued bi the flateryng of foolis;

7 for as the sown of thornes brennynge vndur a pot, so is the leiyyng of a fool. But also this is vanyte.

8 Fals chalenge disturblith a wijs man, and it schal leese the strengthe of his herte.

9 Forsothe the ende of preyer is betere than the bigynnyng. A pacient man is betere than a proud man.

10 Be thou not swift to be wrooth; for ire restith in the bosum of a fool.

11 Seie thou not, What gessist thou is of cause, that the formere tymes weren betere than ben now? for whi siche axyng is fonned.

12 Forsothe wisdom with richessis is more profitable, and profitith more to men seynge the sunne.

13 For as wisdom defendith, so money defendith; but lernyng and wisdom hath this more, that tho yyuen lijf to her weldere.

14 Biholde thou the werkis of God, that no man may amende hym, whom God hath dispisid.

15 In a good day vse thou goodis, and bifore eschewe thou an yuel day; for God made so this dai as that dai, that a man fynde not iust playnyngis ayens hym.

16 Also Y siy these thingis in the daies of my natyuyte; a iust man perischith in his riytfulnesse, and a wickid man lyueth myche tyme in his malice.

17 Nyle thou be iust myche, nether vndurstonde thou more than is nedeful; lest thou be astonyed.

18 Do thou not wickidli myche, and nyle thou be a fool; lest thou die in a tyme not thin.

19 It is good, that thou susteyne a iust man; but also withdrawe thou not thin hond from hym; for he that dredith God, is not necligent of ony thing.

20 Wisdom hath coumfortid a wise man, ouer ten pryncis of a citee.

21 Forsothe no iust man is in erthe, that doith good, and synneth not.

22 But also yyue thou not thin herte to alle wordis, that ben seid; lest perauenture thou here thi seruaunt cursynge thee;

23 for thi conscience woot, that also thou hast cursid ofte othere men.

24 I asayede alle thingis in wisdom; Y seide, I schal be maad wijs, and it yede awei ferthere fro me, myche more than it was;

25 and the depthe is hiy, who schal fynde it?

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26 I cumpasside alle thingis in my soule, to kunne, and biholde, and seke wisdom and resoun, and to knowe the wickidnesse of a fool, and the errour of vnprudent men.

27 And Y foond a womman bitterere than deth, which is the snare of hunteris, and hir herte is a net, and hir hondis ben boondis; he that plesith God schal ascape hir, but he that is a synnere, schal be takun of hir.

28 Lo! Y foond this, seide Ecclesiastes, oon and other, that Y schulde fynde resoun, which my soule sekith yit;

29 and Y foond not. I foond o man of a thousynde; Y foond not a womman of alle.

30 I foond this oonli, that God made a man riytful; and he medlide hym silf with questiouns with out noumbre. Who is siche as a wijs man? and who knowith the expownyng of a word?

1 The wisdom of a man schyneth in his cheer; and the myytieste schal chaunge his face.

ECCLESIASTES (PREACHER) CHAPTER 8

2 I kepe the mouth of the kyng, and the comaundementis and sweryngis of God.

3 Haste thou not to go awei fro his face, and dwelle thou not in yuel werk. For he schal do al thing, that he wole;

4 and his word is ful of power, and no man mai seie to hym, Whi doist thou so?

5 He that kepith the comaundement of God in this lijf, schal not feele ony thing of yuel; the herte of a wijs man vndurstondith tyme and answer.

6 Tyme and cesoun is to ech werk; and myche turment is of a man,

7 for he knowith not thingis passid, and he mai not knowe bi ony messanger thingis to comynge.

8 It is not in the power of man to forbede the spirit, nethir he hath power in the dai of deth, nethir he is suffrid to haue reste, whanne the batel neiyeth; nethir wickidnesse schal saue a wickid man.

9 I bihelde alle thes thingis, and Y yaf myn herte in alle werkis, that ben don vndur the sunne. Sum tyme a man is lord of a man, to his yuel.

10 Y siy wickid men biryed, which, whanne thei lyueden yit, weren in hooli place; and thei weren preisid in the citee, as men of iust werkis; but also this is vanyte.

11 Forsothe for the sentence is not brouyt forth soone ayens yuele men, the sones of men doon yuels with outen ony drede.

12 Netheles of that, that a synnere doith yuel an hundrid sithis, and is suffrid bi pacience, Y knew that good schal be to men dredynge God, that reuerensen his face.

13 Good be not to the wickid man, nethir hise daies be maad longe; but passe thei as schadewe, that dreden not the face of the Lord.

14 Also another vanyte is, which is don on erthe. Iust men ben, to whiche yuels comen, as if thei diden the werkis of wickid men; and wickid men ben, that ben so sikur, as if thei han the dedis of iust men; but Y deme also this moost veyn.

15 Therfor Y preysid gladnesse, that no good was to a man vndur the sunne, no but to ete, and drynke, and to be ioiful; and that he schulde bere awei with hym silf oneli this of his trauel, in the daies of his lijf, whiche God yaf to hym vndur the sunne.

16 And Y settide myn herte to knowe wisdom, and to vndurstonde the departing, which is turned in erthe. A man is, that bi daies and niytis takith not sleep with iyen.

17 And Y vndurstood, that of alle the werkis of God, a man may fynde no resoun of tho thingis, that ben don vndur the sunne; and in as myche as he traueilith more to seke, bi so myche he schal fynde lesse; yhe, thouy a wijs man seith that he knowith, he schal not mow fynde.

ECCLESIASTES (PREACHER) CHAPTER 9

1 I tretide alle these thingis in myn herte, to vndirstonde diligentli. Iust men, and wise men ben, and her werkis ben in the hond of God; and netheles a man noot, whether he is worthi of loue or of hatrede.

2 But alle thingis ben kept vncerteyn in to tyme to comynge; for alle thingis bifallen euenli to a iust man and to a wickid man, to a good man and to an yuel man, to a cleene man and to an vnclene man, to a man offrynge offryngis and sacrifices, and to a man dispisynge sacrifices; as a good man, so and a synnere; as a forsworun man, so and he that greetli swerith treuthe.

3 This thing is the worste among alle thingis, that ben don vndur the sunne, that the same thingis bifallen to alle men; wherfor and the hertis of the sones of men ben fillid with malice and dispisyng in her lijf; and aftir these thingis thei schulen be led doun to hellis.

4 No man is, that lyueth euere, and that hath trist of this thing; betere is a quik dogge than a deed lioun.

5 For thei that lyuen witen that thei schulen die; but deed men knowen no thing more, nether han meede ferthere; for her mynde is youun to foryetyng.

6 Also the loue, and hatrede, and enuye perischiden togidere; and thei han no part in this world, and in the werk that is don vndur the sunne.

7 Therfor go thou, iust man, and ete thi breed in gladnesse, and drynke thi wiyn with ioie; for thi werkis plesen God.

8 In ech tyme thi clothis be white, and oile faile not fro thin heed.

9 Vse thou lijf with the wijf which thou louest, in alle the daies of lijf of thin vnstablenesse, that ben youun to thee vndur sunne, in al the tyme of thi vanyte; for this is thi part in thi lijf and trauel, bi which thou trauelist vndur the sunne.

10 Worche thou bisili, what euer thing thin hond mai do; for nether werk, nether resoun, nethir kunnyng, nether wisdom schulen be at hellis, whidir thou haastist.

11 I turnede me to another thing, and Y siy vndur sunne, that rennyng is not of swift men, nethir batel is of stronge men, nether breed is of wise men, nether richessis ben of techeris, ne grace is of crafti men; but tyme and hap is in alle thingis.

12 A man knowith not his ende; but as fischis ben takun with an hook, and as briddis ben takun with a snare, so men ben takun in yuel tyme, whanne it cometh sudeynli on hem.

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13 Also Y siy this wisdom vndur the sunne, and Y preuede it the mooste.

14 A litil citee, and a fewe men ther ynne; a greet kyng cam ayens it, and cumpasside it with palis, and he bildide strengthis bi cumpas; and bisegyng was maad perfit.

15 And a pore man and a wijs was foundun ther ynne; and he delyuerede the citee bi his wisdom, and no man bithouyte aftirward on that pore man.

16 And Y seide, that wisdom is betere than strengthe; hou therfor is the wisdom of a pore man dispisid, and hise wordis ben not herd?

17 The wordis of wise men ben herd in silence, more than the cry of a prince among foolis.

ECCLESIASTES (PREACHER) CHAPTER 10

18 Betere is wisdom than armuris of batel; and he that synneth in o thing, schal leese many goodis.

1 Flies that dien, leesen the swetnesse of oynement. Litil foli at a tyme is preciousere than wisdom and glorie.

2 The herte of a wijs man is in his riyt side; and the herte of a fool is in his left side.

3 But also a fool goynge in the weie, whanne he is vnwijs, gessith alle men foolis.

4 If the spirit of hym, that hath power, stieth on thee, forsake thou not thi place; for heeling schal make gretteste synnes to ceesse.

5 An yuel is, which Y siy vndur the sunne, and goith out as bi errour fro the face of the prince; a fool set in hiy dignyte,

6 and riche men sitte bynethe.

7 I siy seruauntis on horsis, and princes as seruauntis goynge on the erthe.

8 He that diggith a diche, schal falle in to it; and an eddre schal bite hym, that distrieth an hegge.

9 He that berith ouer stoonys, schal be turmentid in tho; and he that kittith trees, schal be woundid of tho.

10 If yrun is foldid ayen, and this is not as bifore, but is maad blunt, it schal be maad scharp with myche trauel; and wisdom schal sue aftir bisynesse.

11 If a serpent bitith, it bitith in silence; he that bacbitith priueli, hath no thing lesse than it.

12 The wordis of the mouth of a wijs man is grace; and the lippis of an vnwijs man schulen caste hym doun.

13 The bigynnyng of hise wordis is foli; and the laste thing of his mouth is the worste errour.

14 A fool multiplieth wordis; a man noot, what was bifore hym, and who mai schewe to hym that, that schal come aftir hym?

15 The trauel of foolis shal turment hem, that kunnen not go in to the citee.

16 Lond, wo to thee, whos kyng is a child, and whose princes eten eerli.

17 Blessid is the lond, whos kyng is noble; and whose princis eten in her tyme, to susteyne the kynde, and not to waste.

18 The hiynesse of housis schal be maad low in slouthis; and the hous schal droppe in the feblenesse of hondis.

19 In leiyyng thei disposen breed and wyn, that thei drynkynge ete largeli; and alle thingis obeien to monei.

20 In thi thouyt bacbite thou not the kyng, and in the priuete of thi bed, curse thou not a riche man; for the briddis of heuene schulen bere thi vois, and he that hath pennys, schal telle the sentence.

ECCLESIASTES (PREACHER) CHAPTER 11

1 Sende thi breed on watris passynge forth, for aftir many tymes thou schalt fynde it.

2 Yyue thou partis seuene, and also eiyte; for thou woost not, what yuel schal come on erthe.

3 If cloudis ben filled, tho schulen schede out reyn on the erthe; if a tre fallith doun to the south, ether to the north, in what euer place it fallith doun, there it schal be.

4 He that aspieth the wynd, sowith not; and he that biholdith the cloudis, schal neuere repe.

5 As thou knowist not, which is the weye of the spirit, and bi what resoun boonys ben ioyned togidere in the wombe of a womman with childe, so thou knowist not the werkis of God, which is makere of alle thingis.

6 Eerli sowe thi seed, and thin hond ceesse not in the euentid; for thou woost not, what schal come forth more, this ethir that; and if euer eithir cometh forth togidere, it schal be the betere.

7 The liyt is sweet, and delitable to the iyen to se the sunne.

8 If a man lyueth many yeeris, and is glad in alle these, he owith to haue mynde of derk tyme, and of many daies; and whanne tho schulen come, thingis passid schulen be repreued of vanyte.

9 Therfor, thou yonge man, be glad in thi yongthe, and thin herte be in good in the daies of thi yongthe, and go thou in the weies of thin herte, and in the biholdyng of thin iyen; and wite thou, that for alle these thingis God shal brynge thee in to doom.

10 Do thou awei ire fro thin herte, and remoue thou malice fro thi fleisch; for whi yongthe and lust ben veyne thingis.

ECCLESIASTES (PREACHER) CHAPTER 12

1 Haue thou mynde on thi creatour in the daies of thi yongthe, bifore that the tyme of thi turment come, and the yeris of thi deth neiye, of whiche thou schalt seie, Tho plesen not me.

2 Haue thou mynde on thi creatour, bifor that the sunne be derk, and the liyt, and sterrys, and the mone; and cloude turne ayen after reyn.

3 Whanne the keperis of the hous schulen be mouyd, and strongeste men schulen tremble; and grynderis schulen be idel, whanne the noumbre schal be maad lesse, and seeris bi the hoolis schulen wexe derk;

4 and schulen close the doris in the street, in the lownesse of vois of a gryndere; and thei schulen rise at the vois of a brid, and alle the douytris of song schulen wexe deef.

5 And hiy thingis schulen drede, and schulen be aferd in the weie; an alemaunde tre schal floure, a locuste schal be maad fat, and capparis schal be distried; for a man schal go in to

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the hous of his euerlastyngnesse, and weileris schulen go aboute in the street.

6 Haue thou mynde on thi creatour, byfore that a siluerne roop be brokun, and a goldun lace renne ayen, and a watir pot be al to-brokun on the welle, and a wheele be brokun togidere on the cisterne;

7 and dust turne ayen in to his erthe, wherof it was, and the spirit turne ayen to God, that yaf it.

8 The vanyte of vanytees, seide Ecclesiastes, the vanyte of vanytees, and alle thingis ben vanyte.

9 And whanne Ecclesiastes was moost wijs, he tauyte the puple, and he telde out the thingis whiche he dide,

10 and he souyte out wisdom, and made many parablis; he souyte profitable wordis, and he wroot moost riytful wordis, and ful of treuthe.

11 The wordis of wise men ben as prickis, and as nailis fastned deepe, whiche ben youun of o scheepherde bi the counsels of maistris.

12 My sone, seke thou no more than these; noon ende is to make many bookis, and ofte thenkyng is turment of fleisch.

13 Alle we here togydere the ende of spekyng. Drede thou God, and kepe hise heestis; that is to seie, ech man.

14 God schal brynge alle thingis in to dom, that ben don; for ech thing don bi errour, whether it be good, ether yuel.

THE SCROLL OF THE SONG OF SOLOMON

Song of Songs or Song for Solomon
Hebrew title: Megilath Shir Hashirim
Estimated Range of Dating: 4th to 3rd centuries B.C.

(The Song of Songs, also Song of Solomon or Canticles (Hebrew: Shir Hashirim, Greek and Ancient Greek: Asma Asmaton; Latin: Canticum Canticorum), is one of the megillot (scrolls) found in the last section of the Tanakh, known as the Ketuvim (or "Writings"), and a book of the Old Testament. The Song of Songs is unique within the Hebrew Bible: it shows no interest in Law or Covenant or the God of Israel, nor does it teach or explore wisdom like Proverbs or Ecclesiastes (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates); instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy". The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

The Song offers no clue to its author or to the date, place, or circumstances of its composition. The superscription states that it is "Solomon's", but even if this is meant to identify the author, it cannot be read as strictly as a similar modern statement. The most reliable evidence for its date is its language: Aramaic gradually replaced Hebrew after the end of the Babylonian exile in the late 6th century BC, and the evidence of vocabulary, morphology, idiom and syntax clearly points to a late date, centuries after King Solomon to whom it is traditionally attributed.

It has parallels with Mesopotamian and Egyptian love poetry from the first half of the 1st millennium, and with the pastoral idylls of Theocritus, a Greek poet who wrote in the first half of the 3rd century BC; as a result of these conflicting signs, speculation ranges from the 10th to the 2nd centuries BC, with the language supporting a date around the 3rd century.

There is widespread consensus that, although the book has no plot, it does have what can be called a framework, as indicated by the links between its beginning and end. Beyond this, however, there appears to be little agreement and attempts to find a structure can only be indicative:

- *Introduction (1:1–6)*
- *Dialogue between the lovers (1:7–2:7)*
- *The woman recalls a visit from her lover (2:8–17)*
- *The woman addresses the daughters of Zion (3:1–5)*
- *Sighting a royal wedding procession (3:6–11)*
- *The man describes his lover's beauty (4:1–5:1)*

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• The woman addresses the daughters of Jerusalem (5:2–6:4)
• The man describes his lover, who visits him (6:5–12)
• Observers describe the woman's beauty (6:13–8:4)
• Appendix (8:5–14)

In modern Judaism the Song is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish tradition reads it as an allegory of the relationship between God and Israel, Christianity as an allegory of Christ and his "bride", the Church.)

SONGS OF SOLOMON CHAPTER 1

1 Kisse he me with the cos of his mouth.

2 For thi tetis ben betere than wyn, and yyuen odour with beste oynementis. Thi name is oile sched out; therfor yonge damesels loueden thee.

3 Drawe thou me after thee; we schulen renne in to the odour of thin oynementis. The kyng ledde me in to hise celeris; we myndeful of thi teetis aboue wyn, schulen make ful out ioye, and schulen be glad in thee; riytful men louen thee.

4 Ye douytris of Jerusalem, Y am blak, but fair, as the tabernaclis of Cedar, as the skynnes of Salomon.

5 Nyle ye biholde me, that Y am blak, for the sunne hath discolourid me; the sones of my modir fouyten ayens me, thei settiden me a kepere in vyners; Y kepte not my vyner.

6 Thou spouse, whom my soule loueth, schewe to me, where thou lesewist, where thou restist in myddai; lest Y bigynne to wandre, aftir the flockis of thi felowis.

7 A! thou fairest among wymmen, if thou knowist not thi silf, go thou out, and go forth aftir the steppis of thi flockis; and feede thi kidis, bisidis the tabernaclis of scheepherdis.

8 Mi frendesse, Y licnede thee to myn oost of knyytis in the charis of Farao.

9 Thi chekis ben feire, as of a turtle; thi necke is as brochis.

10 We schulen make to thee goldun ournementis, departid and maad dyuerse with silver.

11 Whanne the kyng was in his restyng place, my narde yaf his odour.

12 My derlyng is a bundel of myrre to me; he schal dwelle bitwixe my tetis.

13 My derlyng is to me a cluster of cipre tre, among the vyneres of Engaddi.

14 Lo! my frendesse, thou art fair; lo! thou art fair, thin iyen ben the iyen of culueris.

15 Lo, my derling, thou art fair, and schapli; oure bed is fair as flouris.

16 The trees of oure housis ben of cedre; oure couplis ben of cipresse.

1 I am a flour of the feeld, and a lilye of grete valeis.

2 As a lilie among thornes, so is my frendesse among douytris.

3 As an apple tre among the trees of wodis, so my derlyng among sones.

SONGS OF SOLOMON CHAPTER 2

I sat vndur the shadewe of hym, whom Y desiride; and his fruyt was swete to my throte.

4 The king ledde me in to the wyn celer; he ordeynede charite in me.

5 Bisette ye me with flouris, cumpasse ye me with applis; for Y am sijk for loue.

6 His left hond is vndur myn heed; and his riyt hond schal biclippe me.

7 Ye douytris of Jerusalem, Y charge you greetli, bi capretis, and hertis of feeldis, that ye reise not, nether make to awake the dereworthe spousesse, til sche wole. The vois of my derlyng; lo!

8 this derlyng cometh leepynge in mounteyns, and skippynge ouer litle hillis.

9 My derlyng is lijk a capret, and a calf of hertis; lo! he stondith bihynde oure wal, and biholdith bi the wyndows, and lokith thorouy the latisis.

10 Lo! my derlyng spekith to me, My frendesse, my culuer, my faire spousesse, rise thou, haaste thou, and come thou;

11 for wyntir is passid now, reyn is goon, and is departid awei.

12 Flouris apperiden in oure lond, the tyme of schridyng is comun; the vois of a turtle is herd in oure lond,

13 the fige tre hath brouyt forth hise buddis; vyneris flourynge han youe her odour. My frendesse, my fayre spousesse, rise thou, haaste thou, and come thou.

14 My culuer is in the hoolis of stoon, in the chyne of a wal with out morter. Schewe thi face to me, thi vois sowne in myn eeris; for thi vois is swete, and thi face is fair.

15 Catche ye litle foxis to vs, that destrien the vyneris; for oure vyner hath flourid.

16 My derlyng is to me, and Y am to hym, which is fed among lilies;

17 til the dai sprynge, and schadewis be bowid doun. My derlyng, turne thou ayen; be thou lijk a capret, and a calf of hertis, on the hillis of Betel.

SONGS OF SOLOMON CHAPTER 3

1 In my litle bed Y souyte hym bi niytis, whom my soule loueth; Y souyte hym, and Y foond not.

2 I shal rise, and Y schal cumpasse the citee, bi litle stretis and large stretis; Y schal seke hym, whom my soule loueth; I souyte hym, and Y foond not.

3 Wakeris, that kepen the citee, founden me. Whether ye sien hym, whom my soule loueth?

4 A litil whanne Y hadde passid hem, Y foond hym, whom my soule loueth; Y helde hym, and Y schal not leeue hym, til Y brynge him in to the hous of my modir, and in to the closet of my modir.

5 Ye douytris of Jerusalem, Y charge you greetli, bi the capretis, and hertis of feeldis, that ye reise not, nether make to awake the dereworthe spousesse, til sche wole.

6 Who is this womman, that stieth bi the deseert, as a yerde of smoke of swete smellynge spices, of mirre, and of encence, and of al poudur of an oynement makere?

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7 Lo! sixti stronge men of the strongeste men of Israel cumpassen the bed of Salomon; and alle thei holden swerdis,
8 and ben moost witti to batels; the swerd of ech man is on his hipe, for the drede of nyytis.
9 Kyng Salomon made to hym a seete, of the trees of Liban;
10 he made the pilers therof of siluer; he made a goldun restyng place, a stiyng of purpur; and he arayede the myddil thingis with charite, for the douytris of Jerusalem.
11 Ye douytris of Sion, go out, and se kyng Salomon in the diademe, bi which his modir crownede hym, in the dai of his spousyng, and in the dai of the gladnesse of his herte.

SONGS OF SOLOMON CHAPTER 4

1 Mi frendesse, thou art ful fair; thin iyen ben of culueris, with outen that that is hid with ynne; thin heeris ben as the flockis of geete, that stieden fro the hil of Galaad.
2 Thi teeth ben as the flockis of clippid sheep, that stieden fro waischyng; alle ben with double lambren, and no bareyn is among tho.
3 Thi lippis ben as a reed lace, and thi speche is swete; as the relif of an appil of Punyk, so ben thi chekis, with outen that, that is hid with ynne.
4 Thi necke is as the tour of Dauid, which is bildid with strengthis maad bifore for defense; a thousynde scheldis hangen on it, al armure of stronge men.
5 Thi twei tetis ben as twey kidis, twynnes of a capret, that ben fed in lilies,
6 til the dai sprynge, and shadewis ben bowid doun. Y schal go to the mounteyn of myrre, and to the litil hil of encense.
7 My frendesse, thou art al faire, and no wem is in thee.
8 My spousesse, come thou fro the Liban; come thou fro the Liban, come thou; thou schalt be corowned fro the heed of Amana, fro the cop of Sanyr and Hermon, fro the dennys of liouns, fro the hillis of pardis.
9 My sister spousesse, thou hast woundid myn herte; thou hast woundid myn herte, in oon of thin iyen, and in oon heer of thi necke.
10 My sistir spousesse, thi tetis ben ful faire; thi tetis ben feirere than wyn, and the odour of thi clothis is aboue alle swete smellynge oynementis.
11 Spousesse, thi lippis ben an hony coomb droppynge; hony and mylk ben vndur thi tunge, and the odour of thi clothis is as the odour of encence.
12 Mi sister spousesse, a gardyn closid togidere; a gardyn closid togidere, a welle aseelid.
13 Thi sendingis out ben paradis of applis of Punyk, with the fruytis of applis, cipre trees, with narde;
14 narde, and saffrun, an erbe clepid fistula, and canel, with alle trees of the Liban, myrre, and aloes, with alle the beste oynementis.
15 A welle of gardyns, a pit of wallynge watris, that flowen with fersnesse fro the Liban.
16 Rise thou north wynd, and come thou, south wynd; blowe thou thorouy my gardyn, and the swete smellynge oynementis therof schulen flete.

SONGS OF SOLOMON CHAPTER 5

1 Mi derlyng, come in to his gardyn, to ete the fruyt of hise applis. Mi sister spousesse, come thou in to my gardyn. Y have rope my myrre, with my swete smellynge spices; Y haue ete an hony combe, with myn hony; Y haue drunke my wyn, with my mylk. Frendis, ete ye, and drynke; and dereworthestе frendis, be ye fillid greetli.
2 Y slepe, and myn herte wakith. The vois of my derlyng knockynge; my sister, my frendesse, my culuer, my spousesse vnwemmed, opene thou to me; for myn heed is ful of dew, and myn heeris ben ful of dropis of niytis.
3 I have vnclothid me of my coote; hou schal Y be clothid ther ynne? I haue waische my feet; hou schal Y defoule tho?
4 Mi derlyng putte his hond bi an hoole; and my wombe tremblide at the touchyng therof.
5 Y roos, for to opene to my derlyng; myn hondis droppiden myrre, and my fyngris weren ful of myrre moost preued.
6 Y openede the wiket of my dore to my derlyng; and he hadde bowid awei, and hadde passid. My soule was meltid, as the derlyng spak; Y souyte, and Y foond not hym; Y clepide, and he answerde not to me.
7 Keperis that cumpassiden the citee founden me; thei smytiden me, and woundiden me; the keperis of wallis token awey my mentil.
8 Ye douytris of Jerusalem, Y biseche you bi an hooli thing, if ye han founde my derlyng, that ye telle to hym, that Y am sijk for loue.
9 A! thou faireste of wymmen, of what manner condicioun is thi derlyng of the louede? of what manner condicioun is thi derling of a derling? for thou hast bisouyt vs bi an hooli thing.
10 My derling is whyt and rodi; chosun of thousyndis.
11 His heed is best gold; hise heeris ben as the bowis of palm trees, and ben blake as a crowe.
12 Hise iyen ben as culueris on the strondis of watris, that ben waischid in mylk, and sitten besidis fulleste ryueris.
13 Hise chekis ben as gardyns of swete smellynge spices, set of oynement makeris; hise lippis ben lilies, droppynge doun the best myrre.
14 Hise hondis ben able to turne aboute, goldun, and ful of iacynctis; his wombe is of yuer, ourned with safiris.
15 Hise lippis ben pilers of marble, that ben foundid on foundementis of gold; his schapplinesse is as of the Liban, he is chosun as cedris.
16 His throte is moost swete, and he is al desirable. Ye douytris of Jerusalem, siche is my derlyng, and this is my freend.
17 Thou faireste of wymmen, whidur yede thi derlyng? whidur bowide thi derlyng? and we schulen seke hym with thee.

SONGS OF SOLOMON CHAPTER 6

1 My derlyng yede doun in to his orcherd, to the gardyn of swete smellynge spices, that he be fed there in orcherdis, and gadere lilyes.

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2 Y to my derlyng; and my derlyng, that is fed among the lilies, be to me.

3 Mi frendesse, thou art fair, swete and schappli as Jerusalem, thou art ferdful as the scheltrun of oostis set in good ordre.

4 Turne awei thin iyen fro me, for tho maden me to fle awei; thin heeris ben as the flockis of geet, that apperiden fro Galaad.

5 Thi teeth as a flok of scheep, that stieden fro waischyng; alle ben with double lambren, ether twynnes, and no bareyn is among tho. As the rynde of a pumgranate, so ben thi chekis, without thi priuytees.

7 Sixti ben queenys, and eiyti ben secundarie wyues; and of yong damesels is noon noumbre.

8 Oon is my culuer, my perfit spousesse, oon is to hir modir, and is the chosun of hir modir; the douytris of Syon sien hir, and prechiden hir moost blessid; queenys, and secundarie wyues preisiden hir.

9 Who is this, that goith forth, as the moreutid risynge, fair as the moone, chosun as the sunne, ferdful as the scheltrun of oostis set in good ordre?

10 Y cam doun in to myn orcherd, to se the applis of grete valeis, and to biholde, if vyneris hadden flourid, and if pumgranate trees hadden buriowned.

11 Y knew not; my soule disturblide me, for the charis of Amynadab.

12 Turne ayen, turne ayen, thou Sunamyte; turne ayen, turne ayen, that we biholde thee. What schalt thou se in the Sunamyte, no but cumpenyes of oostis?

SONGS OF SOLOMON CHAPTER 7

1 Douytir of the prince, thi goyngis ben ful faire in schoon; the ioyncturis of thi heppis ben as brochis, that ben maad bi the hond of a crafti man.

2 Thi nawle is as a round cuppe, and wel formed, that hath neuere nede to drynkis; thi wombe is as an heep of whete, biset aboute with lilies.

3 Thi twei teetis ben as twei kidis, twynnes of a capret.

4 Thi necke is as a tour of yuer; thin iyen ben as cisternes in Esebon, that ben in the yate of the douyter of multitude; thi nose is as the tour of Liban, that biholdith ayens Damask.

5 Thin heed is as Carmele; and the heeres of thin heed ben as the kyngis purpur, ioyned to trowyis.

6 Dereworthe spousesse, thou art ful fair, and ful schappli in delices.

7 Thi stature is licned to a palm tree, and thi tetis to clustris of grapis.

8 I seide, Y schal stie in to a palm tree, and Y schal take the fruytis therof. And thi tetis schulen be as the clustris of grapis of a vyner; and the odour of thi mouth as the odour of pumgranatis;

9 thi throte schal be as beste wyn. Worthi to my derlyng for to drynke, and to hise lippis and teeth to chewe.

10 Y schal cleue by loue to my derlyng, and his turnyng schal be to me.

11 Come thou, my derlyng, go we out in to the feeld; dwelle we togidere in townes.

12 Ryse we eerli to the vyner; se we, if the vyner hath flourid, if the flouris bryngen forth fruytis, if pumgranatis han flourid; there I schal yyue to thee my tetis.

13 Mandrogoris han youe her odour in oure yatis; my derlyng, Y haue kept to thee alle applis, new and elde.

SONGS OF SOLOMON CHAPTER 8

1 Who mai grante to me thee, my brother, soukynge the tetis of my modir, that Y fynde thee aloone without forth, and that Y kisse thee, and no man dispise me thanne?

2 Y schal take thee, and Y schal lede thee in to the hous of my modir, and in to the closet of my modir; there thou schalt teche me, and Y schal yyue to thee drink of wyn maad swete, and of the must of my pumgranatis.

3 His lefthond vndur myn heed, and his riythond schal biclippe me.

4 Ye douytris of Jerusalem, Y charge you greetli, that ye reise not, nether make the dereworthe spousesse to awake, til sche wole.

5 Who is this spousesse, that stieth fro desert, and flowith in delices, and restith on hir derlynge? Y reiside thee vndur a pumgranate tre; there thi modir was corrupt, there thi modir was defoulid.

6 Set thou me as a signet on thin herte, as a signet on thin arm; for loue is strong as deth, enuy is hard as helle; the laumpis therof ben laumpis of fier, and of flawmes.

7 Many watris moun not quenche charite, nether floodis schulen oppresse it. Thouy a man yyue al the catel of his hous for loue, he schal dispise that catel as nouyt.

8 Oure sistir is litil, and hath no tetys; what schulen we do to oure sistir, in the dai whanne sche schal be spokun to?

9 If it is a wal, bilde we theronne siluerne touris; if it is a dore, ioyne we it togidere with tablis of cedre.

10 I am a wal, and my tetis ben as a tour; sithen Y am maad as fyndynge pees bifore hym.

11 A vyner was to the pesible; in that citee, that hath puplis, he bitook it to keperis; a man bryngith a thousynde platis of siluer for the fruyt therof.

12 The vyner is bifore me; a thousynde ben of thee pesible, and two hundrid to hem that kepen the fruytis therof.

13 Frendis herkene thee, that dwellist in orchertis; make thou me to here thi vois.

14 My derlyng, fle thou; be thou maad lijk a capret, and a calf of hertis, on the hillis of swete smellynge spices..

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WISDOM OF SOLOMON

The Book of Wisdom
Estimated Range of Dating: 1st century B.C.

(The Book of Wisdom, or the Wisdom of Solomon, is a Jewish work written in Greek and most likely composed in Alexandria, Egypt, in the late 1st century BC or early 1st century AD. The central theme of the work is "Wisdom" itself, appearing under two principal aspects. In its relation to man, Wisdom is the perfection of knowledge of the righteous as a gift from God showing itself in action. In direct relation to God, Wisdom is with God from all eternity. It is one of the seven Sapiential or wisdom books comprising the Septuagint, the others being Psalms, Proverbs, Ecclesiastes, Song of Songs (Song of Solomon), Job, and Sirach. It is included in the canon of Deuterocanonical books by the Roman Catholic Church and of the Eastern Orthodox Church. Most Protestants consider it part of the Apocrypha.

The author's prime literary source was the Septuagint, in particular the Wisdom literature and the Book of Isaiah, and he was familiar with late Jewish works as the Book of Enoch and with Greek philosophical literature. It is uncertain whether the book has a single author or comes from a school of writers, but recent scholarship has favoured regarding it as a unified work. In either case its blend of Greek and Jewish features suggests a learned Hellenistic background, and despite the address to the "rulers of the world" the actual audience was probably members of the author's own community who were tempted to give up their Jewishness in the face of the temptations of Greek culture and the hostile conditions facing Jews in the Greek world.

The book is addressed to the rulers of the earth, urging them to love righteousness and seek wisdom; the wicked think that all is chance and that they should enjoy each day, but they are deluded. In the second section Solomon (not explicitly named, but strongly implied) tells of his search for wisdom.

The Wisdom of Solomon can be linked to several forms of ancient literature, both Jewish and non-Jewish, but it clearly belongs with biblical Wisdom books such as the Book of Job, one of only five such books among ancient Jewish literature. In terms of classical genre it has been identified as an encomium and with the Greek genre of the "exhortatory discourse", by which a teacher attempts to persuade others to a certain course of action.

Structure and content

The structure can be divided into three sections:

1. Book of Eschatology
• exhortation to justice
• speech of the impious, contrasts of the wicked and the just
• exhortation to wisdom
2. Book of Wisdom
• Solomon's speech concerning wisdom, wealth, power and prayer
3. Book of History
• introduction, followed by diptychs of plagues
• digression on God's power and mercy
• digression on false worship and further plagues
• recapitulation and concluding doxology.

Melito of Sardis in the 2nd century AD, Augustine (c. 397 AD) and Pope Innocent I (405 AD) considered Wisdom of Solomon as part of the Old Testament. Athanasius writes that the Book of Wisdom along with three other deuterocanonical books, while not being part of the Canon, "were appointed by the Fathers to be read". Epiphanius of Salamis (c. 385 AD) mentions that the Wisdom of Solomon was of disputed canonicity. According to the monk Rufinus of Aquileia (c. 400 AD) the Book of Wisdom was not called a canonical but ecclesiastical book.)

WISDOM OF SOLOMON CHAPTER 1

1 Ye that demen the erthe, loue riytfulnesse; feele ye of the Lord in goodnesse, and seke ye hym in the symplenesse of herte.

2 For he is foundun of hem, that tempten not hym; forsothe he apperith to hem, that han feith in to hym.

3 For whi weiward thouytis departen fro God; but preued vertu repreueth vnwise men.

4 For whi wisdom schal not entre in to an yuel willid soule; nethir schal dwelle in a bodi suget to synnes.

5 Forsothe the Hooli Goost of wisdom schal fle awei fro a feyned man, and he schal take awei hym silf fro thouytis, that ben with out vnderstondyng; and the man schal be punyschid of wyckidnesse comynge aboue.

6 For the spirit of wisdom is benyngne, and he schal not delyuere a cursid man fro hise lippis; for whi God is witnesse of hise reynes, and the serchere of his herte is trewe, and the herere of his tunge.

7 For whi the Spirit of the Lord hath fillid the world; and this thing, that conteyneth alle thingis, hath the kunnyng of vois.

8 For this he that spekith wickid thingis, may not be hid; and doom punyschynge schal not passe hym.

9 For whi axyng schal be in the thouytis of a wickid man.

10 Forsothe the heryng of hise wordis schal come to God, and to the punyschyng of hise wickidnessis; for the eere of feruent loue herith alle thingis, and the noise of grutchyngis schal not be hyd.

11 Therfor kepe ye you fro grutchyng, that profitith no thing, and fro bacbityng spare ye the tunge; for a derk word schal not go in to veyn; forsothe the mouth that lieth, sleeth the soule.

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12 Nyle ye coueyte deth, in the errour of youre lijf, nether gete ye perdicioun in the werkis of youre hondis; for God made not deth,
13 nether is glad in the perdicioun of lyuynge men.
14 For whi God made of nouyt alle thingis, that tho schulden be; and he made the naciouns of the world able to be heelid. Forwhi medecyn of distriyng is not in tho men, nether the rewme of hellis is in erthe.
15 For riytfulnesse is euerlastynge, and vndeedli; but vnriytfulnesse is getyng of deeth.
16 Forsothe wickid men clepiden that vnriytfulnesse bi hondis and wordis, and thei gessiden it a frendesse, and fletiden awei, and thei puttiden biheestis to it; for thei ben worthi the deth, that ben of the part therof.

WISDOM OF SOLOMON CHAPTER 2

1 Forsothe wickid men seiden, thenkynge anentis hem silf not riytfuli, The tyme of oure lijf is litil, and with anoye; no refreisching is in the ende of a man, and noon is, that is knowun, that turnede ayen fro hellis.
2 For we weren borun of nouyt, and aftir this tyme we schulen be, as if we hadden not be; forwhi smoke is blowun out in oure nose thirlis, and a word of sparcle to stire oure herte.
3 For oure bodi schal be quenchid aische, and the spirit schal be scaterid abrood as soft eir; and oure lijf schal passe as the step of a cloude, and it schal be departid as a myst, which is dryuun awey of the beemys of the sunne, and is greued of the heete therof.
4 And oure name schal take foryeting bi tyme; and no man schal haue mynde of oure werkis.
5 Forwhi oure tyme is the passyng of a schadewe, and no turnyng ayen of oure ende is; for it is aseelid, and no man turneth ayen.
6 Therfor come ye, and vse we the goodis that ben, and vse we a creature, as in yongthe, swiftli.
7 Fille we vs with preciouse wyn and oynementis; and the flour of tyme passe not vs.
8 Corowne we vs with roosis, bifor that tho welewen; no medewe be, bi which oure letcherie passe not.
9 No man of vs be with out part of oure letcherie; euery where leeue we the signes of gladnesse; for this is oure part, and this is oure eritage.
10 Oppresse we a pore iust man, and spare we not a widewe, nether reuerence we hoor heeris of an old man of myche tyme.
11 But oure strengthe be the lawe of riytfulnesse; forwhi that that is feble, is foundun vnprofitable.
12 Therfor disseyue we a iust man, for he is vnprofitable to vs, and he is contrarie to oure werkis; and he vpbreidith to vs the synnes of lawe, and he defameth on vs the synnes of oure techyng.
13 He biheetith that he hath the kunnyng of God, and he nemeth hym silf the sone of God.
14 He is maad to us in to schewyng of oure thouytis.
15 He is greuouse to vs, yhe, to se; forwhi his lyf is vnlijk to other men, and hise weies ben chaungid.
16 We ben gessid of hym to be triffleris, and he absteyneth hym silf fro oure weies, as fro vnclenessis; and he bifore settith the laste thingis of iust men, and he hath glorie, that he hath God a fadir.
17 Therfor se we, if hise wordis ben trewe; and asaie we, what thingis schulen come to hym; and we schulen wite, what schulen be the laste thingis of hym.
18 For if he is the very sone of God, he schal vp take hym, and schal delyuere hym fro the hondis of hem that ben contrarie.
19 Axe we hym bi dispisyng and turment, that we knowe his reuerence, and that we preue his pacience.
20 Bi fouleste deth condempne we hym; for whi biholdyng schal be of hise wordis.
21 Thei thouyten these thingis, and thei erriden; for whi her malice blyndide hem.
22 And thei knewen not the sacramentis of God, nethir thei hopiden the meede of riytfulnesse, nether thei demyden the onour of hooli soulis.
23 For whi God made man vnable to be distried, and God made man to the ymage of his licnesse.
24 But bi enuye of the deuel deth entride in to the world;
25 for sothe thei suen hym, that ben of his part.

WISDOM OF SOLOMON CHAPTER 3

1 Forsothe the soulis of iust men ben in the hond of God; and the turment of deth schal not touche hem.
2 Thei semyden to the iyen of vnwise men to die; and turment was demed the outgoyng of hem.
3 And fro iust weie thei yeden in to distriyng, and that that is of vs the weie of distriyng; but thei ben in pees.
4 Thouy thei sufriden turmentis bifore men, the hope of hem is ful of vndeedlynesse.
5 Thei weren trauelid in a fewe thingis, and thei schulen be disposid wel in many thingis; for whi God asaiede hem, and foond hem worthi to hym silf.
6 He preuede hem as gold in a furneis, and he took hem as the offryng of brent sacrifice; and the biholdyng of hem schal be in tyme of yelding.
7 Iust men schulen schyne, and schulen renne aboute as sparclis in a place of rehed.
8 Thei schulen deme naciouns, and schulen be lordis of puplis; and the Lord of hem schal regne with outen ende.
9 Thei that trusten on hym, schulen vnderstonde treuthe; and feithful men in loue schulen assente to hym; for whi yifte and pees is to hise chosun men.
10 But wickid men, bi tho thingis that thei thouyten, schulen haue punyschyng; whiche dispisiden iust thing, and yeden awei fro the Lord.
11 For he that castith awei wisdom and lore, is cursid; and the hope of wickid men is voide, and her trauels ben without fruyt, and her werkis ben vnhabitable, and vnprofitable.
12 The wymmen of hem ben vnwitti, and the sones of hem ben ful weiward.

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13 The creature of hem is cursid; for whi a womman bareyn and vndefoulid is blessid, that knew not bed in trespas; sche schal haue fruyt in the biholdyng of holy soulis.

14 And a man vnmyyti to gendre is blessid, that wrouyte not wickidnesse bi hise hondis, nether thouyte moost weiward thingis ayens the Lord; for whi a chosun yifte of feith schal be youun to hym, and a most acceptable eritage in the temple of God.

15 For whi the fruyt of good trauels is gloriouse, and the roote of wisdom that fallith not doun.

16 But the sones of avowtreris schulen be in distriyng, and the seed of a wickid bed schal be destried.

17 And sotheli thouy thei schulen be of long lijf, thei schulen be arettid in to nouyt; and the laste eelde of hem schal be withouten onour.

18 And if thei ben deed swiftliere, thei schulen not haue hope, nether alowyng in the dai of knowyng.

19 Forsothe wickide naciouns ben of hard ending.

WISDOM OF SOLOMON CHAPTER 4

1 A! hou fair is chast generacioun with clerenesse; for the mynde therof is vndeedli, for it is knowun, both anentis God, and anentis men.

2 Whanne it is present, thei suen it; and thei desiren it, whanne it hath led out it silf, and it ouercomyng getith bi victorie the mede of batels vndefoulid, and is corouned with outen ende.

3 But the many fold gendrid multitude of wickid men schal not be profitable; and plauntyngis of auoutrie schulen not yyue deepe rootis, nether schulen sette stable stidfastnesse.

4 Thouy thei buriounen in bowis in time, thei set vnstidfastli schulen be moued of the wynd, and schulen be drawun out bi the roote of the greetnesse of wyndys.

5 For whi bowis vnperfit schulen be brokun togidere; and the fruytis of hem ben vnprofitable, and soure to ete, and couenable to no thing.

6 For whi alle sones, that ben borun of wickid men, ben witnessis of wickidnesse ayens fadirs and modris, in her axyng.

7 But a iust man, thouy he be bifore ocupied bi deth, schal be in refreischyng.

8 For whi worschipful eelde is not of long tyme, nether is rikened bi the noumbre of yeeris; the wittis of a man ben hoore,

9 and the age of eelde is lijf withouten wem.

10 He pleside God, and was maad dereworth, and he lyuynge among synneris was borun ouer; he was rauyschid,

11 lest malice schulde chaunge his vnderstondyng, ethir lest feynyng schulde disseyue his soule.

12 For whi disseyuyng of trifelyng makith derk goode thingis, and the vnstablenesse of coueitise turneth ouer the wit without malice.

13 He was endid in schort tyme, and fillide many tymes;

14 for whi his soule was plesant to God; for this thing God hastide to lede hym out fro the myddis of wickidnesses; but puplis sien and vndurstoden not, nether settiden siche thingis in the inwardnesses.

15 For whi the grace and merci of God is on hise seyntis, and biholdyng of Goddis coumfort is on hise chosun men.

16 Forsothe a iust man deed condempneth quyke wickid men; and yongthe endid swiftliere condempneth long lijf of an vniust man.

17 For thei schulen se the ende of a wise man, and thei schulen not vndurstonde, what thing God thouyte of hym, and whi the Lord made hym lesse.

18 For thei schulen se, and schulen dispise hym; but the Lord schal scorne hem.

19 And aftir these thingis thei schulen be fallynge doun withouten onour, and in dispisyng among deed men with outen ende. For he schal al to-breke hem bolnyd with out vois, and he schal moue hem fro the foundementis; and thei schulen be desolat til to the laste thing. And thei schulen be weilynge, and the mynde of hem schal perische.

20 Thei schulen come ferdful in the thouyt of her synnes; and her wickidnessis on the contrarie side schulen lede hem ouer.

WISDOM OF SOLOMON CHAPTER 5

1 Thanne iust men schulen stonde in greet stidfastnesse ayens hem that angwischiden iust men, and whiche token awei her trauelis.

2 Thei schulen se, and schulen be disturblyd with orrible drede, and thei schulen wondre in the sudeynte of heelthe vnhopid; and thei schulen weile for angwisch of spirit,

3 and thei schulen seie, doynge penaunce withynne hem silf, and weilyng for the angwysch of spirit, These men it ben, whiche we hadden sum tyme in to scorn, and in to licnesse of vpbreidyng.

4 We woode men gessiden her lijf woodnesse, and the ende of hem with oute onour;

5 hou therfor ben thei rekened among the sones of God, and her part is among seyntis?

6 Therfor we erriden fro the weie of treuthe, and the liyt of riytfulnesse schynede not to us, and the sunne of vndurstondyng roos not vp to us.

7 We weren maad weri in the weie of wickidnesse and of perdicioun; and we yeden hard weies.

8 But we knewen not the weie of the Lord; what profitide pride to vs, ethir what brouyte the boost of richessis to vs?

9 All tho thingis passiden as schadewe, and as a messanger bifore rennynge.

10 And as a schip, that passith thorou the flowynge watir, of which whanne it hath passid, it is not to fynde a step, nethir the path of the botme therof in wawys.

11 Ethir as a bryd, that flieth ouer in the eir, of which no preef is foundun of the weie therof, but oneli the sown of wengis betynge liyt wynde, and keruynge the eir by the myyt of weie, and with wyngis moued togidere it flei ouer, and aftir this no signe is foundun of the weie therof.

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12 Ethir as an arowe shot out in to a place ordeyned, the eir is departid, and is closid ayen anoon, that the passyng therof be not knowun.

13 So and we borun ceessiden anoon to be, and sotheli we myyten schewe no signe of vertu; but we weren wastid in oure malice.

14 Thei that synneden, seiden siche thingis in helle.

15 For the hope of a wickid man is as the flour of a brere which is takun awei of the wynd, and as smal froth which is scaterid of a tempest, and as smoke which is spred abrood of wynd, and as the mynde of an herborid man of o dai, that passith forth.

16 But iust men schulen lyue withouten ende, and the meede of hem is anentis the Lord; and the thouyt of hem is anentis the hiyeste.

17 Therfor thei schulen take of the hond of the Lord the rewme of fairnesse, and the diademe of comelynesse; for he schal gouerne hem with his riythond, and he schal defende hem with his hooli arm.

18 And his feruent loue schal take armure, and he schal arme the creature to the venieaunce of enemyes.

19 He schal clothe riytfulnesse for an haburioun, and he schal take certeyn doom for a basynet;

20 he schal take a scheeld that may not be ouercomun, equyte;

21 forsothe he schal whette hard wraththe in to a spere, and the world schal fiyte with him ayens vnwitti men.

22 Streiyte sendyngis out of leytis schulen go, and as the sidis of a reynbouwe, whanne the bouwe of cloudis is crokid, thei schulen be destried; and thei schulen skippe in to a certeyn place.

23 And fulle hailstones schulen be sent fro a stony wreththe, and the watir of the see schal wexe whijt ayens hem, and floodis schulen renne togider harde.

24 The spirit of vertu schal stonde ayens hem, and as the whirlyng of wind it schal departe hem; and the wickidnesse of hem schal brynge al the lond to desert, and malice schal distrye the seetis of myyti men.

WISDOM OF SOLOMON CHAPTER 6

1 Wisdom is beter than strengthis, and a prudent man doith more than a strong man.

2 Therfor, ye kyngis, here, and vndurstonde; and ye iugis of the coostis of erthe, lerne.

3 Ye that holden togidere multitudis, and plesen you in the cumpenyes of naciouns, yyue eeris;

4 forwhi power is youun of the Lord to you, and vertu is youun of the hiyeste, that schal axe youre werkis, and schal serche thouytis.

5 For whanne ye weren mynystris of his rewme, ye demeden not riytfuli, nether ye kepten the lawe of riytfulnesse, nether ye yeden bi the wille of God.

6 Hidousli and soone he schal appere to you; forwhi hardeste doom schal be maad in hem, that ben souereyns.

7 Forsothe merci is grauntid to a litil man; but miyti men schulen suffre turmentis miytili.

8 For the Lord, which is lord of alle thingis, schal not withdrawe the persoone of ony man, nether he schal drede the greetnesse of ony man; for he made the litil man and the greet man, and charge is to hym euenli of alle men.

9 But strongere turment neiyeth to strongere men.

10 Therfor, ye kyngis, these my wordis ben to you, that ye lerne wisdom, and that ye falle not doun.

11 For thei that kepen riytfulnesse, schulen be deemed riytfuli; and thei, that lernen iust thingis, schulen fynde, what thei schulen answere.

12 Therfor coueite ye my wordis, and loue ye tho; and ye schulen haue techyng.

13 Wisdom is cleer, and that schal neuer fade; and it is seyn liytli of hem that louen it, and it is foundun of hem that seken it.

14 It bifore ocupieth hem that coueyten it, that it schewe it silf the formere to hem.

15 He that wakith bi liyt to it, schal not trauele; forsothe he schal fynde it sittynge nyy hise yatis.

16 Therfor to thenke on wisdom is parfit wit, and he that wakith for it, schal soone be sikir.

17 For whi it goith aboute, and sekith men worthi to it; and in her weies it schal schewe it silf gladli to hem, and in al puruyaunce it schal meete hem.

18 For whi the bigynnyng of wisdom is the verieste coueytise of lernyng.

19 Therfor the bisynesse of lernyng is loue; and loue is the kepyng of lawis therof. Sotheli the kepyng of lawis is perfecciou of vncorrupcioun;

20 forsothe vncorrupcioun makith to be next to God.

21 Therfor the coueitise of wisdom schal brynge to euerlastynge rewme.

22 Therfor if ye, kyngis of the puple, deliten in seetis, and in kyngis yerdis, ether regaltees, loue ye wisdom, that ye regne with outen ende.

23 Alle ye, that ben souereyns to puplis, loue the liyt of wisdom.

24 Sotheli what is wisdom, and hou it is maad, Y schal telle; and Y schal not hide fro you the sacramentis of God; but fro the bigynnyng of birthe Y schal seke, and Y schal sette in to the liyt the kunnyng therof, and Y schal not passe treuthe.

25 And Y schal not haue weye with enuye wexynge rotun; for siche a man schal not be parcener of wisdom.

26 Forsothe the multitude of wise men is the helthe of the world; and a wijs kyng is the stablischyng of the puple.

27 Therfor take ye techyng bi my wordis, and it schal profite to you.

WISDOM OF SOLOMON CHAPTER 7

1 Forsothe and Y am a deedli man, lijk men, and of erthli kynde of hym that was maad first, and in the wombe of the modir Y was fourmed fleische.

2 In the time of ten monethis Y was cruddid togidere in blood, of the seed of man, and bi acordynge delit of sleep.

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3 And Y was borun, and took comyn eir, and in lijk maner Y felle doun in to the erthe maad; and Y wepynge sente out the firste vois, lijk alle men.

4 Y was nurschid in wrappyngis, and in greet bisynesses;

5 for whi no man of kyngis hadde othere bigynnyng of birthe.

6 Therfor oon entryng to lijf is to alle men, and lijk goyng out.

7 Herfor Y desiride, and wit was youun to me; and Y inwardli clepide, and the spirit of wisdom cam in to me.

8 And Y settide wisdom bifore rewmes, and seetis; and Y seide, that richessis ben nouyt in comparisoun therof,

9 and Y comparisonede not a preciouse stoon to it; forwhi al gold in comparisoun therof is a litil grauel, and siluer schal be arettid as cley in the siyt therof.

10 Y louyde wisdom more than helthe and fairnesse; and Y purposide to haue it for liyt, for the liyt therof may not be quenchid.

11 Forsothe alle goodis camen togidere to me with it; and vnnoumbrable oneste is by the werkys therof.

12 And Y was glad in alle thingis; for this wisdom yede bifore me, and Y knew not, for it is the modir of alle goodis.

13 Which wisdom Y lernyde with out feynyng, and Y comyne without enuye; and Y hide not the oneste therof.

14 For it is tresour with out noumbre to men, and thei, that vsiden that tresour, weren maad parceneris of Goddis frenschip, and weren preisid for the yiftis of kunnyng.

15 Forsothe God yaf to me to seie of sentence, and to bifore take worthi thingis of these thingis that ben youun to me; for he is the ledere of wisdom, and amendere of wise men.

16 For whi bothe we, and oure wordis, and al wisdom, and lernyng of kunnyng of werkis ben in his hond.

17 Forsothe he yaf to me the veri kunnyng of these thingis that ben, that Y knowe the disposicioun of the world, and the vertues of elementis;

18 the bigynnyng, and the endyng, and the myddil of tymes; the chaungyngis of whilis, and the endyngis of tymes; the chaungyngis of maneres, and departyngis of tymes; the coursis of the yeer,

19 and the disposiciouns of sterris;

20 the kyndis of beestis, and the wraththis of wielde beestis; the strengthe of wyndis, and the thouytis of men; the differences of trees, and the vertues of rootis.

21 And Y lernede what euer thingis ben hid and vnpurueyed; for whi wisdom, the crafti maker of alle thingis, tauyte me.

22 For in that wisdom vnmaad is the spirit of vndurstonding, hooli, many fold, oon aloone, sutil, temperat, wijs, mouable, vndefoulid, certeyn, swete, louynge a good dede, which spirit forbedith no thing to do wel;

23 curteis, benynge, stable, sikur, hauynge al vertu, biholdynge alle thingis, and which takith alle spiritis able to vndurstonde, and he is clene, and sutil.

24 For whi wisdom is more mouable than alle mouable thingis; forsothe it stretchith forth euery where, for his clennesse.

25 For it is a brething of Goddis vertu, and it is sum cleene comyngforth of the clerenesse of Almiyti God;

26 and therfor no defoulid thing renneth in to it. For it is briytnesse of euerlastynge liyt, and it is a myrrour with out wem of Goddis maieste, and it is an ymage of his goodnesse.

27 And whanne it is oon, it may alle thingis; and it dwellith in it silf, and renulith alle thingis, and bi naciouns it berith ouer it silf in to hooli soulis; it makith the frendis of God and profetis.

28 For God loueth no man, no but hym that dwellith with wisdom.

29 Forwhi this wisdom is fairere than the sunne, and is aboue al the disposicioun of sterris; wisdom comparisound to liyt, is foundun the formere.

30 Forwhi niyt cometh aftir that liyt; but wysdom ouercometh malice.

1 Therfor wisdom stretchith forth fro the ende til to the ende strongli, and disposith alle thingis swetly.

WISDOM OF SOLOMON CHAPTER 8

2 I louede this wisdom maad, and Y souyte it out fro my yongthe; and Y souyte to take it a spousesse to me, and Y am maad a louyere of the fairnesse therof.

3 He that hath the felouschip of God, glorifieth the gentilnesse therof; but also the Lord of alle thingis louede it.

4 For it is the techeresse of the lernyng of God, and cheseresse of hise werkis.

5 And if richessis ben coueitid in lijf, what is richere than wisdom, that worchith alle thingis?

6 Sotheli if wit worchith, who is a crafti maker more than wisdom, of these thingis that ben?

7 And if a man loueth riytfulnesse, the trauels of this wisdom han grete vertues; for it techith sobrenesse, and prudence, and riytfulnesse, and vertu; and no thing is profitablere than these in lijf to men.

8 And if a man desirith multitude of kunnyng, wisdom knowith thingis passid, and gessith of thingis to comynge; it kan the felnessis of wordis, and asoilyngis of argumentis; it kan signes and schewyngis of thingis to comynge, bifore that tho ben maad; and the bifallyngis of tymes and of worldus.

9 Therfor Y purposide to brynge to me this wisdom, to lyue togidere; witynge that it schal comyne with me of goodis, and spekyng togidere of my thouyt, and of myn anoi schal be.

10 For this wisdom Y schal haue clerenesse at cumpenyes, and onour at eldre men;

11 Y schal be foundun yong and scharp in doom, and in the siyt of myyti men Y schal be wondurful, and the faces of princes schulen worschipe me.

12 Thei schulen abide me, beynge stille, and thei schulen biholde me, spekynge; and the while I speke many thingis, thei schulen sette hondis on her mouth.

13 Ferthermore bi this wisdom Y schal haue vndedlynesse; and Y schal leeue euerlastynge mynde to hem, that schulen come aftir me.

14 I schal dispose puplis; and naciouns schulen be suget to me.

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15 Hidouse kyngis herynge me schulen drede; and in multitude Y schal be seyn good, and strong in batel.
16 Y schal entre in to myn hous, and Y schal reste with wisdom; for the conuersacioun therof hath no bitternesse, and the dwellynge togidere therof hath noon anoye, but gladnesse and ioye.
17 Y thouyte these thingis at me, and Y remembride in myn herte; forwhi wisdom is vndeedli in thouyt,
18 and good delityng is in the frendschipe therof; and onestee without defaute is in the werkis of hondis therof; and wisdom is in the strijf of speche therof; and greet clerenesse is in the comyning of wordis therof; Y yede aboute, sekinge to take wisdom to me.
19 Forsothe Y was a witti child, and Y gat a good soule.
20 And whanne Y was more good, Y cam to a bodi vndefoulid.
21 And as Y knew, that ellis Y mai not be chaste, no but God yyue, and this same thing was wisdom, to wite whos this yifte was; Y yede to the Lord, and Y bisouyte hym, and Y seide, of alle myn entralis.

WISDOM OF SOLOMON CHAPTER 9

1 God of my fadris, and Lord of merci, that madist alle thingis bi thi word,
2 and ordeynedist man bi thi wisdom, that he schulde be lord of creature, which is maad of thee,
3 that he dispose the world in equite and riytfulnesse, and deme doom in riyt reulyng of herte;
4 yyue thou to me wisdom, that stondith nyy thi seetis; and nyle thou repreue me fro thi children.
5 For Y am thi seruaunt, and the sone of thin hand mayde; Y am a sijk man, and of litil tyme, and lesse to the vndurstondyng of doom and of lawis.
6 And if ony man is perfit among the sones of men, if thi wisdom fleeth awei fro hym, he schal be rikenyd in to nouyt.
7 Forsothe thou hast chose me kyng to thi puple, and a iuge of thi sones and douytris;
8 and thou seidist, that Y schulde bilde a temple in thin holi hil, and an auter in the citee of thi dwellyng place; the licnesse of thin hooli tabernacle, which thou madist redi at the bigynnyng.
9 And thi wisdom is with thee, that knowith thi werkis, which also was present thanne, whanne thou madist the world, and wiste what was plesaunt to thin iyen, and what was dressid in thi comaundementis.
10 Sende thou that wisdom fro thin hooli heuenes, and fro the seete of thi greetnesse, that it be with me, and trauele with me; and that Y wyte what is acceptable anentis thee.
11 Forwhi thilke wisdom knowith and vndirstondith alle thingis; and it schal lede me forth in my werkis sobrely, and it schal kepe me in his power.
12 And my werkis schulen be acceptable, and Y schal dispose thi puple iustli, and Y schal be worthi of the seetis of my fadir.
13 For who of men mai knowe the counsel of God? ether who mai thenke, what wole God?
14 For whi the thouytis of deedli men ben dreedful, and oure puruyaunces ben vncerteyn.
15 For whi the bodi that is corrupt, greueth the soule; and ertheli dwellyng pressith doun the wit, thenkynge many thingis.
16 And of hard we gessen tho thingis, that ben in erthe; and we fynden with trauel tho thingis, that ben in biholdyng.
17 But who schal serche tho thingis, that ben in heuenes? But who schal knowe thi wit, no but thou yyue wisdom, and sende thin Hooli Spirit fro hiyeste thingis?
18 And if the pathis of hem, that ben in londis, ben amendid, and if men han lernyd tho thingis, that plesen thee.
19 For whi, Lord, whiche euer plesiden thee fro the bigynnyng, weren maad hool bi wisdom.

WISDOM OF SOLOMON CHAPTER 10

1 This wisdom of God kepte hym, that was formed first of God, the fadir of the world, whanne he aloone was maad of nouyt.
2 And this wisdom ledde hym out of his trespas, and ledde hym out of the sliym of erthe, and yaf to hym vertu to holde togider alle thingis.
3 As the vnjust man in his ire yede awei fro this wisdom, brotherhed perischide bi the ire of manquellyng.
4 For which thing whanne watir dide awei the erthe, wisdom heelide eft; gouernynge a iust man bi a dispisable tre.
5 This wisdom also in the consent of pride, whanne naciouns hadden reisid hem silf, knew a iust man, and kept with out playnt to God; and this wisdom kepte strong merci in sones.
6 This wisdom deliuerede a iust man fleynge fro wickid men perischinge, whanne fier cam doun in to the place of fyue cytees.
7 For whiche wickid men the lond smokynge is maad deseert, in to witnessyng of weiwardnesse, and trees hauynge fruytis in vncerteyn tyme; and the mynde of an vnbileueful soule stondynge an ymage of salt.
8 For whi men passynge wisdom, not oneli fellen in this, that thei knewen not goodis, but also thei leften to men the mynde of her vnwisdom, that in these synnes, whiche thei diden, thei miyten not be hid.
9 Forsothe wisdom delyuerede hem fro sorewis, that kepen it.
10 Sotheli this wisdom ledde forth a iust man bi riytful weies, that fledde fro the ire of his brother; and it schewide to hym the rewme of God, and yaf to hym the kunnyng of seyntis; it made hym onest in trauels, and fillide hise trauelis.
11 It helpide hym in the fraude of disseyueris, and made hym onest.
12 It kepte hym fro enemyes and defendide hym fro disseyueris; and it yaf to him a strong batel, that he shulde ouercome, and wite, that wisdom is the myytieste of alle.
13 This wisdom forsook not a iust man seeld, but delyuerede hym fro synneris;
14 and it yede doun with hym in to a diche; and it forsook not hym in boondis, til it brouyte to hym the ceptre of the

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rewme, and power ayens hem that oppressiden hym; and it schewide hem lieris, that defouliden hym, and it yaf to hym euerlastynge clerenesse.

15 This wisdom delyuerede a iust puple, and hooli without pleynt, fro naciouns that oppressiden it.

16 Wisdom entride in to the soule of Goddis seruaunt, and he stood ayens hidouse kyngis, in grete wondris and myraclis.

17 And it yeldide to iust men the meede of her trauelis, and ledde hem forth in a wondurful weie; and it was to hem in hilyng of the dai, and in the liyt of sterris bi nyyt.

18 And it ledde ouer hem thorouy the reede see; and bar hem ouer thoruy ful myche watir.

19 But it drenchide doun the enemyes of hem in to the see; and ledde hem out fro the depthe of hellis. Therfor iust men taken awei the spuylis of wickid men;

20 and, Lord, thei magnefieden in song thin hooli name, and preyseden togidere thin hond ouercomer.

21 Forwhi wisdom openyde the mouth of doumbe men, and made the tungis of yonge children not spekynge to be wise.

1 He dresside the werkis of hem, in the hondis of an hooli profete.

WISDOM OF SOLOMON CHAPTER 11

2 Thei maden iourney bi desertis, that weren not enhabitid; and thei maden litle housis in desert places.

3 Thei stoden ayens kyngis, and vengiden hem of enemyes.

4 Thei thirstiden, and thei inwardli clepiden thee; and watir of a ful hiy stoon was youun to hem, and reste of thirst was youun to hem of an hard stoon.

5 For bi whiche thingis the enemyes of hem suffriden peynes, for defaute of her drink, and the sones of Israel weren glad, whanne thei hadden plentee;

6 bi these thingis, whanne these failiden to tho enemyes, it was don wel with hem.

7 For sotheli for the welle of euerlastynge flood, thou yauest mannus blood to vniust men.

8 And whanne thei weren maad lesse, in the leding awei of yonge children slayn, thou yauest sudeynli plenteuouse watir to hem; and schewidist bi the thirst,

9 that was thanne, hou thou woldist enhaunse thi seruauntis, and woldist sle the aduersaries of hem.

10 For whanne thei weren asaied, sotheli thei token chastisyng with merci; thei wisten, hou wickid men demed with ire, schulden suffre turmentis.

11 Sotheli thou amonestynge as a fadir, preuedist these men; but thou as an hard kyng axynge condempnedist hem.

12 For whi men absent and men present weren turmentid in lijk maner.

13 For whi double anoye hadde take hem, and weilyng with the mynde of thingis passid.

14 Sotheli whanne thei herden, that it was don wel with hem silf bi her turmentis, thei bithouyten on the Lord, and wondriden on the ende of the out goyng.

15 For at the ende of the bifallyng, thei worschipiden him, whom thei scorneden cast out in schrewid puttyng forth; and thou didist not in lijk maner to iust men.

16 Forsothe for vnwise thouytis the wickidnessis of hem weren punyschid; for summen errynge worschipiden doumbe serpentis, and superflu beestis, thou sentist in to hem a multitude of doumbe beestis, in to veniaunce; that thei schulden wite,

17 that bi what thingis a man synneth, he is turmentid also bi these thingis.

18 For whi thin hond almyyti, that made the world of mater vnseyn, was not vnmyyti to sende in to hem a multitude of beeris, ether hardi liouns,

19 ether beestis of newe kynde ful of ire, and vnknowun beestis, ether beestis frothinge heete of firis, ethir bryngynge forth the odour of smoke, ethir sendynge out fro the iyen hidouse sparclis;

20 of whiche beestis not oneli the hirtyng myyte distrie hem, but also the siyt myyte sle bi drede.

21 For whi and with oute these beestis thei myyten be slayn bi o spirit, and suffre persecucioun of tho her owne dedis, and be scaterid by the spirit of thi vertu. But and thou hast disposid alle thingis in mesure, and in noumbre, and in weiyte;

22 for it was left euere to thee aloone to mow do myche; and who schal ayenstonde the vertu of thin arm?

23 For as the tunge of a balaunce, so is the world bifore thee; and as a drope of dew rysynge bifore the liyt, that cometh doun in to erthe.

24 And thou hast merci of alle thingis, for thou maist alle thingis; and thou dissymelist the synnes of men, for penaunce.

25 For thou louest alle thingis that ben, and thou hatist no thing of tho, that thou madist; for thou not hatynge ony thing ordeynedist, ether madist.

26 But hou myyte ony thing dwelle, no but thou woldist? ether hou schulde a thing be kept, that were not clepid of thee?

27 But, Lord, that louest soulis, thou sparist alle thingis; for tho thingis ben thine.

WISDOM OF SOLOMON CHAPTER 12

1 Lord, hou good, and hou swete is thi Spirit in alle thingis;

2 and therfor thou chastisist bi partis these men that erren; and thou monestist; of whiche thingis thei synnen, and thou spekist to hem, that whanne thei han forsake malice, thei bileue in thee, Lord.

3 For thou woldist leese thilke elde dwelleris of thin hooli lond, whiche thou wlatidist;

4 for thei diden werkis hateful to thee, bi medicynes, and vniust sacrifices;

5 and the slears of her sones, with out merci, and eteris of entrailis of men,

6 and deuowreris of blood; and bi the hondis of oure fadris thou woldist leese fro thi myddil sacrament fadris and modris, autours of soulis vnhelpid;

7 that oure fadris schulden take the worthi pilgrymage of Goddis children, which is to thee the derewortheste lond of alle.

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8 But also thou sparidist these as men, and thou sentist waspis, the bifore goeris of thin oost, that tho schulden destrie hem litil and litil.

9 Not for thou were vnmyyti to make wickid men suget to iust men in batel;

10 but thou demydist bi partis, and yauest place to penaunce, and wistist, that the nacioun of hem was weiward, and her malice was kyndli, and that her thouyt myyte not be chaungid with outen ende.

11 For it was a cursid seed at the bigynnyng. And thou not dredynge ony man, yauest foryyuenesse to the synnes of hem.

12 For whi who schal seie to thee, What hast thou do? ether who schal stonde ayens thi doom? ethir who schal come in thi siyt, to be auengere of wickid men? ether who schal arette to thee, if naciouns perischen, whiche thou madist?

13 For whi noon other than thou is God, to whom is charge of alle thingis, that thou schewe, that thou demest doom not vniustli.

14 Nether king nether tiraunt in thi siyt schulen enquere of these men, whiche thou hast lost.

15 Therfor sithen thou art iust, thou disposist iustli alle thingis; also, fadir, thou condempnest hym, that owith not to be punyschid, and thou gessist hym a straunger fro thi vertu.

16 For whi thi vertu is the bigynnyng of riytfulnesse; and for this, that thou art lord of alle men, thou makist thee to spare alle men.

17 For thou, that art not bileued to be perfit in vertu, schewist vertu; and thou ledist ouer these men, that knowen not thee, in hardynesse.

18 But thou, lord of vertu, demest with pesiblenesse, and disposist vs with greet reuerence; for it is suget to thee to mow, whanne thou wolt.

19 Forsothe thou hast tauyt thi puple bi siche werkis, that it bihoueth a iuge to be iust, and benygne; and thou madist thi sones of good hope, for thou demest, and yyuest place to penaunce in synnes.

20 For if thou turmentidist the enemyes of thi seruauntis, and men due to deth with so greet perseyuyng, and delyueridist, and yauest tyme and place, bi which thei myyten be chaungid fro malice;

21 with hou greet diligence demest thou thi sones, to whos fadris thou yauest othis and couenauntis of good biheestis?

22 Therfor whanne thou yyuest chastisyng to vs, thou betist many fold oure enemyes, that we demynge thenke thi goodnesse; and whanne it is demyd of vs, that we hope thi merci.

23 Wherfor and to hem, that lyueden vnwiseli, and vniustli in her lijf, thou yauest souereyn turmentis, bi these thingis whiche thei worschipiden.

24 For thei erriden ful longe in the weie of errour, and gessiden goddis these thingis that ben superflu in beestis, and lyueden bi custom of yonge children vnwitti.

25 For this thing thou yauest doom, in to scorn, as to children vnwitti;

26 but thei, that weren not amendid bi scornyngis and blamyngis, feeliden the worthi doom of God.

27 For thei baren heuyli in these thingis, whiche thei suffriden, in whiche thingis thei suffrynge hadden indignacioun; thei seynge hym, whom thei denyeden sum tyme hem to knowe, knewen hym veri God, bi these thingis whiche thei gessiden goddis among hem, whanne tho weren destried; for which thing and the ende of her condempnacioun schal come on hem.

WISDOM OF SOLOMON CHAPTER 13

1 Forsothe alle men ben veyn, in whiche the kunnyng of God is not; and of these thingis that ben seyn goode, thei myyten not vndurstonde him, that is, and thei perseyuynge the werkis knewen not, who was the worchere;

2 but thei gessiden goddis gouernours of the world, ethir the fier, ether the wynd, ethir the eir maad swift, ether the cumpas of sterris, ether ful myche watir, ethir the sunne and moone;

3 and if thei delitiden in the fairnesse of tho thingis, and gessiden tho goddis, wite thei, hou myche the lord of tho is fairere than tho; for whi the gendrere of fairnesse made alle these thingis.

4 Ethir if thei wondriden on the vertu and werkis of tho thingis, vndurstonde thei of tho, that he that made these thingis, is strongere than tho;

5 for bi the greetnesse of fairnesse and of creature the creatour of these thingis myyte be seyn knowyngli.

6 But netheles yit in these men is lesse playnt; for thei erren, in hap sekynge God, and willynge to fynde.

7 For whanne thei lyuen in hise werkis, thei seken, and holden for a soth, that tho thingis ben goode, that ben seyn.

8 Eft sotheli it owith not to be foryouun to these men.

9 For if thei miyten wite so myche, that thei miyten gesse the world, hou founden thei not liytliere the lord therof?

10 forsothe thei ben cursid, and the hope of hem is among deed men, that clepiden goddis the werkis of mennus hondis, gold, and siluer, the fyndyng of craft, and licnessis of beestis, ether a stoon vnprofitable, the werk of an eld hond.

11 Ethir if ony crafti man, a carpenter, hewith doun of the wode a streiyt tre, and rasith awei perfitli al the riynde therof, and vsith his craft diligentli, and makith a vessel ful profitable in to conuersacioun of lijf;

12 sotheli he vsith the relifs of this werk to the makyng redi of mete; and the residue of these thingis,

13 which he makith to no werk, a crokid tre, and ful of knottis, he graueth diligentli bi his voidnesse, and bi the kunnyng of his craft he figurith it, and licneth it to the ymage of a man,

14 ether makith it lijk to sum of beestis, and anoyntith with reed colour, and makith the colour therof rodi with peynture, and anoyntith eche spotte which is in it,

15 and makith to it a worthi dwellyng place, and settith it in the wal, and he fastneth it with irun,

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16 lest perauenture it falle doun; and he purueyeth for it, and woot, that it may not helpe it silf; for it is an ymage, and help is nedeful therto.

17 And he makith auowe, and enquerith of his catel, and of hise sones, and of weddyngis; he is not aschamed to speke with hym, that is with out soule;

18 and sotheli for helthe he bisechith a thing vnmyyti, and for lijf he preieth a thing with out lijf, and he clepith an vnprofitable thing in to help.

19 And for iourney he axith of that thing, that mai not go; and of getyng, and of worchyng, and of bifallyng of alle thingis he axith of hym, which is vnprofitable in alle thingis.

WISDOM OF SOLOMON CHAPTER 14

1 Eft an other man thenkynge to seile in schip, and bigynnynge to make iournei thorouy ferse wawis, inwardli clepith a tre frelere than the tre that berith hym.

2 For whi couetise to gete money foond that idol; and a crafti man made it bi his wisdom.

3 But thou, fadir, gouernest bi puruyaunce, for thou yauest weie in the see, and a most stidfast path among wawis;

4 schewynge that thou art miyti to make hool of alle thingis, yhe, if a man goith to the see with out schip;

5 but that the werkis of thi wisdom schulden not be voide, for this thing men bitaken her lyues, yhe, to a litil tre, and thei passen the see, and ben delyuered bi a schip.

6 But at the bigynnyng, whanne proude giauntis perischiden, the hope of the world fledde to a schip, and sente efte seed of birthe to the world, which was gouerned bi thin hond.

7 For whi blessid is the tree, bi which riytfulnesse was maad.

8 But the idol which is maad bi hond is cursid, bothe it, and he that made it, for sotheli he wrouyte grete trespas; sotheli that idol, whanne it was freel, was nemyd God.

9 Forsothe in lijk maner the wickid man and his wickidnesse ben hateful to God.

10 For whi that that is maad schal suffre turmentis, with hym that made it.

11 For this thing and to the idols of naciouns schal not be biholdyng; for the creaturis of God ben maad in to hatrede, and in to temptacioun to the soule of men, and in to a trappe to the feet of vnwise men.

12 For the bigynnyng of fornycacioun is the sekyng out of idols, and the fynding of tho idols is the corrupcioun of lijf.

13 Forsothe tho weren not at the bigynnyng, nethir tho schulen be with out ende.

14 For whi the voidnesse of men foond these idols in to the world; and therfor the ende of tho is foundun schort.

15 For whi the fadir makinge sorewe with bittir morenyng, made soone to hym an ymage of the sone that was rauyschid; and bigan to worschipe hym now as a god, that was deed thanne as a man; and he ordeynede hooli thingis and sacrifices among hise seruauntis.

16 Aftirward in tyme comynge bitwixe, whanne the wickid custom was strong, this errour was kept as a lawe, and ymagis weren worschipid bi lordschip of tirauntis.

17 The figure of hem was brouyt fro fer, whiche the men miyten not onoure in opyn, for thei weren fer; and thei maden an opyn ymage of the kyng, whom thei wolden onoure; that bi her bisynesse thei schulden worschipe hym as present, that was absent.

18 Forsothe the noble diligence of a crafti man brouyte in also hem, that knewen not, to the worschipyng of thes kyngis.

19 For he willynge more to plese that kyng, that took hym, trauelide perfitli bi his craft, to make a licnesse in to betere.

20 Sotheli the multitude of men, disseyued bi the fairnesse of werk, gessiden hym now a god, that was onourid as a man bifore that tyme.

21 And this was the disseit of mannys lijf; for whi men seruynge greetli, ethir to affeccioun, ethir to kyngis, puttiden to stoonys and trees the name that mai not be comynyd.

22 And it suffiside not, that thei erriden aboute the kunnyng of God; but also thei lyuynge in greet batel of vnkunnyng, clepen so many and so grete yuels pees.

23 For ethir thei sleynge her sones in sacrifice, ethir makynge derk sacrifices, ethir hauynge wakyngis ful of woodnesse,

24 kepen now nether cleene lijf, nether cleene weddyngis; but also o man sleeth another man bi enuye, ethir doynge auowtrie makith sory his neiybore.

25 And alle thingis ben medlid togidere, blood, mansleyng, thefte, and feynyng, corrupcioun, vnfeithfulnesse, disturblyng, and forsweryng,

26 noise, foryetyng of goodis of the Lord, defoulyng of soulis, chaungyng of birthe, vnstidfastnesse of weddyngis, vnordeyning of letcherie and of vnchastite.

27 For whi the worschipyng of cursid idols is the cause, and the bigynnyng, and the ende of al yuel.

28 For whi ethir thei wexen woode, while thei ben glad; ether certis thei profecien false thingis, ethir thei lyuen vniustli, ethir thei forsweren soone.

29 For the while thei tristen in idols, that ben with out soule, thei sweren yuele, and hopen not, that thei schulen be anoyed.

30 Therfor euer eithir schulen come to hem worthili; for thei demeden yuele of God, and yauen tent to idols, and thei sworen vniustli in an idol, and thei dispisiden riytfulnesse.

31 For whi an ooth is not vertu, but the peyne of synneris goith forth euere, in to the breking of iust thingis.

WISDOM OF SOLOMON CHAPTER 15

1 Forsothe thou, oure God, art swete, and trewe, and pacient, and disposist alle thingis in merci.

2 For if we synnen, we ben thin, and knowen thi greetnesse; and if we synnen not, we witen, that we ben acountid at thee.

3 For whi to knowe thee, is parfit riytfulnesse; and to kunne thi riytfulnesse and vertu, is the root of vndedlynesse.

4 Forsothe the thenkyng out of yuel craft of men brouyte not vs in to errour, nether the schadewe of peynture trauel without fruyt, an ymage gravun bi dyuerse colours;

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5 whos biholdyng yyueth coueytise to an vnwise man, and he loueth the licnesse of a deed ymage with out soule.

6 The louyers of yuels ben worthi the deeth, that han hope in siche; and thei that maken tho, and thei that louen, and thei that worschipen ben worthi the deth.

7 But also a pottere, thristynge neische erthe, bi greet trauel makith ech vessel to oure vsis; and of the same clei he makith vessels that ben clene to vss, and in lijk maner tho that ben contrarie to these; forsothe what vss is of these vessels, the pottere is iuge.

8 And he that was maad of erthe a litil bifore, makith a god of the same clei with veyn trauel; and the pottere, axid to yelde the dette of soule which he hadde, ledith hym silf aftir a litil tyme to the erthe, fro whennus he was takun.

9 But he hath care, not for he schal trauele, nether for his lijf is schort, but he stryueth with gold smythis and siluer smythis; but also he sueth worcheris of bras, and settith bifore glorie; for he makith superflu thingis.

10 For the herte of hym is aische, and superflu erthe is his hope, and his lijf is vilere than clei.

11 For he knew not God, that made him, and that enspiride a soule to hym; and he loueth tho thingis whiche he hath wrouyt; and he knew not God, that blowide in hym a spirit of lijf.

12 But thei gessiden fleischli delityng to be oure lijf, and the conuersacioun of lijf to be maad to wynnyng, and that it bihoueth to gete on ech side, yhe, of yuel.

13 Forsothe this man that makith freele vessels, and grauun ymagis of the mater of erthe, woot that he trespassith aboue alle men.

14 Forsothe, Lord, alle vnwise men and cursid ben proude ouer the mesure of her soule, and ben enemyes of thi puple, and vpbreyden it;

15 for thei gessiden alle the idols of naciouns to be goddis, that han nethir siyt of iyen to se, nethir nose thirlis to perseyue a spirit, ethir wynd, nether eeris to here, nethir fyngris of hondis to touche, but also her feet ben slowe to go.

16 For whi a man made tho, and he that borewide a spirit, made tho; forwhi no man mai make a god lijk hym silf.

17 For sithen he is deedli, bi wickid hondis he makith a deed idol; for he is betere than these goddis, whiche he worschipith; for sotheli he liuyde, whanne he was deedli, but thei lyueden neuere.

18 But also moost wretchid men worschipen beestis; for whi vnresonable beestis, comparisound to these men, ben worse than thei.

19 But nether bi siyt ony man mai of these beestis biholde goodis; forsothe thei han dryue awei the heriyng of God, and his blessyng.

WISDOM OF SOLOMON CHAPTER 16

1 For these thingis, and thingis lijk these, thei suffriden turmentis worthili, and thei weren destried bi multitude of beestis.

2 For whiche turmentis thou disposidist wel thi puple, to whiche thou yauest coueitise of her delityng a new sauour, makynge redi mete to hem a curlew.

3 That sotheli thei coueitynge mete, weren turned awei, yhe, fro nedeful coueityng, for tho thingis that weren schewid, and sent to hem; but these men maad pore in schort tyme, tastiden newe mete.

4 For sotheli it bihofte perischyng to come on hem with outen excusyng, vsynge tirauntri; but to schewe oneli to these Ebries, hou her enemyes weren destried.

5 Forsothe whanne the feers ire of beestis cam on hem, thei weren destried bi the bityngis of weiward serpentis.

6 But, Lord, thin ire dwellide not with outen ende; but thei weren troblid in schort time to amendyng, and hadden a signe of helthe, to remembryng of the comaundement of thi lawe.

7 For he that was conuertid, was heelid not bi that he siy, but bi thee, sauyour of alle men.

8 Forsothe in this thou schewidist to oure enemyes, that thou it art, that delyuerist fro al yuel.

9 Forsothe the bityngis of locustis and of flies killiden hem, and heelthe of her lijf was not foundun; for thei weren worthi to be destried of siche thingis.

10 But nether the teeth of dragouns, nethir of venemouse beestis ouercamen thi children; for whi thi merci cam, and heelide hem.

11 For thei weren turmentid in mynde of thi wordis, and thei weren heelid swiftli; lest thei fallynge in to deep foryetyng of God, miyten not vse thin help.

12 For nethir eerbe, nethir plastere heelide hem; but, Lord, thi word, that heelith alle thingis.

13 Lord, thou art, that hast power of lijf and of deth; and ledist forth to the yatis of deth, and ledist ayen.

14 But sotheli a man sleeth his soule bi malice; and whanne the spirit is goen out, it schal not turne ayen, nether the bodi schal ayen clepe the soule, which is resseyued;

15 but it is vnpossible to ascape thin hond.

16 Forwhi wickid men, denying to knowe thee, weren turmentid bi strengthe of thin arm; thei suffriden persecusioun bi newe watris, and hailis, and reines, and weren wastid bi fier.

17 For whi that was wondurful, the fier hadde more miyt in the watir, that quenchith alle thingis; for whi the world was veniere of iust men.

18 For whi sum tyme the fier was mylde, lest the beestis schulden be brent, that weren sent to wickid men; but that thei seynge schulden wite, that thei suffren persecucioun bi the doom of God.

19 And sum tyme the fier brente an hiy on ech side in the water, aboue the vertu of fier, to destrie the wickid nacioun of the lond.

20 For whiche thingis thou nurischidist thi puple with mete of aungels, and thou yauest fro heuene breed maad redi to hem, with out trauel; hauynge al delityng in it silf, and the swetnesse of al sauour.

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21 For thou schewidist thi catel, and thi swetnesse, which thou hast, to sones; and the breed seruynge to the wille of eche man, was turned to that, that ech man wolde.

22 Forsothe snow and iys suffriden the miyt of fier, and meltiden not; that thei schulden wite, that fier brennynge, in hail and reyn leytynge, destryede the fruytis of enemyes.

23 Sotheli eft this was wondirful, also fier foryat his vertu, that iust men schulden be nurschid.

24 For whi the creature seruynge to thee the makere, wexith whijt in to turment ayens vniust men, and is maad liytere to do wel, for hem that tristen in thee.

25 For this thing and alle thingis transfigurid thanne seruyden to thi grace, nurischere of alle thingis, to the wille of hem, that ben desirid of thee;

26 that, Lord, thi sones schulden wite, whiche thou louedist, that not the fruytis of birthe feeden men, but thi word kepeth hem, that bileuen in thee.

27 For whi that that miyte not be distried of fier, meltide anoon as it was maad hoot of a litil beem of the sunne;

28 that it were knowun to alle men, that it bihoueth to come bifore the sunne to thi blessing, and to worschipe thee at the risyng of the liyt.

29 Forsothe the hope of an vnkynde man schal melte awei as iys of wyntir, and schal perische as superflu watir.

WISDOM OF SOLOMON CHAPTER 17

1 Forsothe, Lord, thi domes ben greet, and thi wordis moun not be fulli teld out; vnlerned soulis erriden for these.

2 For the while wickid men holden for stidfast, that thei moun be lordis of hooli nacioun, thei weren feterid with boondis of derknessis, and of long niyt, and weren closid vndur rooues; and thei fugityues weren suget to euerlastinge puruyaunce.

3 And the while thei gessen hem to be hid in derk synnes, thei weren scaterid bi derk hidyng of foryetyng, dredynge hidousli, and disturblid with ful greet wondryng.

4 For the denne that withhelde hem, kepte not with out drede; for whi sown comynge doun disturblide hem, and soreuful persoones apperynge to hem, yauen drede to hem.

5 And sotheli no myyt of fier myyte yyue liyt to hem, and the cleer flawmes of sterris myyten not liytne that hidouse nyyt.

6 Sotheli sodeyn fier ful of drede apperide to hem; and thei weren smytun with the drede of that face, that was not seyn, and gessiden tho thingis to be worse, that weren seyn.

7 And scornes of whitche craft weren leid to, and the glorie of wisdom was chastisyng with dispisyng.

8 For thei, that bihiyten hem silf to putte awei dredis and disturblyngis fro a sijk soule, weren ful with scorn, and weren sijk for drede.

9 For whi thouy no thing of the wondris ayens kynde disturblide hem, thei weren mouyd bi the passyng of beestis, and bi the hissyng of eddris, and trembliden, and perischiden; and denyeden, that thei sien the eyr, which a man myyte not ascape bi ony resoun; for whi worste thingis bifore ocupien ofte, while the conscience repreueth.

10 For sithen wickidnesse is dreedful, it is youun in to condempnacioun of alle men; for whi a conscience disturblid presumeth euere wickid thingis.

11 For whi drede is no thing, no but help of presumpcioun, and schewyng of thouyt of helpis.

12 And the while lesse abydyng is fro with ynne, it gessith gretter power of that cause, of which it yyueth turment.

13 Forsothe thei, that camen in to a myyti niyt, and comynge aboue fro loweste thingis, and fro hiyeste thingis, thei slepynge the same sleep,

14 weren hurlid sum tyme bi drede of wondris ayens kynde, sum tyme the soulis failiden bi ledyng ouer; for why sudeyn drede and vnhopid, cam on hem.

15 Afterward if ony of hem hadde fel doun, he was kept closid in prisoun, with out yrun;

16 for if ony cheerl was, ethir scheepherd, ethir a werk man of feeldis, and was bifore ocupied, he suffride nede that miyte not be ascapid.

17 For whi alle men weren boundun togidere bi o chayne of derknessis; ether a wynd hissynge, ether swete sown of briddis bitwixe the thicke bowis of trees, ethir the feersnesse of watir rennynge doun greetli,

18 ethir a strong soun of stoonys cast doun, ethir the rennyng vnseyn of beestis pleiynge, ethir the strong vois of beestis lowynge, ethir ecco sownynge ayen fro hiyeste hillis, maden hem failynge for drede.

19 Forsothe al the world was liytned with cleer liyt, and was not withholdun in werkis lettid.

20 But a greuouse niyt, the ymage of derknessis, that was to comyng on hem, was set on hem aloone; therfor thei weren greuousere to hem silf than the derknessis.

WISDOM OF SOLOMON CHAPTER 18

1 But ful greet liyt was to thin hooli seruauntis, and sotheli enemyes herden the vois of hem, but thei sien not the figure, ethir schap; and for also thei suffriden not bi the same thingis, thei magnefieden thee.

2 And for thei weren hirt bifore, thei diden thankyngis to thee, for thei weren not hirt; and that difference schulde be bitwixe hem and Egipcians, thei axiden thee, God.

3 For which thing thei hadden a brennynge piler of fier, the ledere of vnknowun weie; and thou yauest the sunne, with out hirtyng of good herbore.

4 Forsothe thei weren worthi to wante liyt, and to suffre the prisoun of derknessis, whiche helden thi sones enclosid; bi whiche sones the vncorrupt lijt of lawe bigan to be youun to the world.

5 Whanne thei thouyten to sle the yonge children of iust men; and whanne o sone was put forth, and delyuered, thou tokist awei the multitude of sones, for the ledyng ouer of hem, and thou lostist hem togidere in strong watir.

6 Forsothe thilke nyyt was knowun bifore of oure fadris, that thei witynge verili to whiche othis thei bileuyden, schulden be more paciente.

7 Forsothe helthe of iust men was resseyued verili of thi puple, and also distriyng of vniust men.

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8 For as thou hirtidist oure aduersaries, so thou excitidist also vs, and magnefiedist vs.

9 For whi iust children of goode men maden sacrifice priueli, and disposiden the lawe of riytfulnesse in to acordyng; thei disposiden iust men to resseyue goodis and yuels in lijk maner, and sungen heriyngis to the fadir of alle men.

10 But vnsemeli vois of enemyes sownede, and wepeful weilyng of biweperis of yonge children was herd.

11 Forsothe the seruaunt was turmentid bi lijk peyne with the lord; and a man of the puple suffride thingis lijk the kyng.

12 Therfor in lijk maner alle men bi o name of deth hadden deed men vnnoumbrable, for nether quyke men suffiseden to birie; for whi the nacioun of hem, that was clerere than othere, was destried in o moment.

13 Forsothe of alle Egipcians men not bileuynge for benefices, bihiyten hem thanne to be Goddis puple, whanne the distriyng of the firste gendryd thingis was first.

14 Forsothe whanne alle thingis helden restful silence, and the nyyt hadde the myddil weie in his cours,

15 Lord, thi word almyyti comynge swiftli fro heuene, cam fro the kyngis seetis;

16 a scharp swerd berynge thi comaundement not feyned, cam forth, ouercomere in to the myddil of the lond of destriyng; and it stood, and fillide alle thingis with deeth, and it stood in erthe, and stretchide forth til to heuene.

17 Thanne anoon the siytis of yuel dremes disturbliden hem, and dredis not hopid camen aboue.

18 And another man cast forth half quyk in an other place, schewide for what cause of deth he diede.

19 For whi siytis that disturbliden hem, bifore warneden these thingis, that thei schulden perische not vnwityngli, why thei suffriden yuels.

20 Forsothe temptacioun of deth touchide thanne also iust men, and mouyng togidere of multitude was maad in desert; but thin ire dwellide not longe.

21 For a man without pleynt hastide to biseche for puplis, and he brouyte forth preier the scheld of his seruyce, and he aleggide preier bi encence, and ayen stood ire; and he settide an ende to the nede, and schewide that he was thi seruaunt.

22 Forsothe he ouercam cumpenyes, not bi vertu of bodi, nether bi armure of power; but he remembride the othis, and the testament of fadris, and bi word he made hym suget, that trauelide hym silf.

23 For whanne deed men fellen doun bi heepis, ech on other, he stood bitwixe deed men and lyuynge, and kittide awei the feersnesse of brennyng, and departide that weie, that ledde to quyke men.

24 For whi al the world was in the cloth lastynge to the heelis, which he hadde; and the grete thingis of fadris weren grauun in foure ordris of stoonys; and, Lord, thi magnyficence was writun in the diademe of his heed.

25 Forsothe he that distriede, yaf stide to these thingis, and dredde these thingis; for whi the temptacioun aloone was sufficient to ire.

WISDOM OF SOLOMON CHAPTER 19

1 Forsothe ire with out merci cam on wickid men til in to the laste; forwhi God bifore knew also the thingis to comynge of hem.

2 For whanne thei weren turned, and hadden suffrid, that thei schulden lede out hem, and hadden bifor sent hem with greet bysynesse, the dedis of repentyng sueden hem.

3 For thei hauynge yit morenyng bitwixe the hondis, and thei biwepynge at the sepulcris of deed men, token to hem anothir thouyt of vnkunnyng; and thei pursueden tho Ebreis, as fleeris awei, whiche thei preiynge hadden sent forth.

4 For whi worthi nede ledde hem to this ende, and thei losten remembryng of these thingis, that hadden bifeld, that punyschyng schulde fille tho thingis, that failiden of turmentis,

5 and that sotheli thi puple schulde passe wondurfuli; forsothe that thei schulden fynde a newe deth.

6 For whi ech creature seruynge to thin heestis, was refourmed to his kynde at the bigynnyng, that thi children schulden be kept vnhirt.

7 For whi a cloude bischadewide the castels of hem, and drie erthe apperide in watir that was bifore; and a weie with out letting apperide in the reed see, and a feeld buriownynge fro ful greet depthe; bi which feeld al the nacioun passide,

8 that was hilid with thin hond; forsothe thei sien thi merueilis and wondris.

9 For thei as horsis deuouriden mete, and as lambren thei maden ful out ioye, magnefiynge thee, Lord, that delyueredist hem.

10 For thei weren myndeful yit of tho thingis, that weren don in the dwellyng of hem among Egipcians; hou the lond brouyte forth flies, for the nacioun of beestis, and the flood brouyte forth multitude of paddokis, for fischis.

11 Forsothe at the last thei sien a newe creature of briddis, whanne thei weren led bi coueitise, and axiden metis of feeste.

12 For in the spekynge to of her desir, a curlew stiede to hem fro the see; and diseesis camen on synneris, and not with out preuyngis of tho thingis, that weren don bifor bi the feersnesse of floodis. For thei suffriden iustli, bi her wickidnessis;

13 for thei ordeyneden more abhomynable vnospitalite. Sotheli summe resseyueden not vnknowun comelyngis; sotheli othere token good men herborid in to thraldom.

14 And not oneli thei diden these thingis, but sotheli also another biholding of hem was, that thei ayens her wille resseyueden straungeris.

15 Forsothe thei that vsiden the same ordynaunces, turmentiden with cruelest sorewis hem, that resseyueden with gladnesse.

16 Forsothe thei weren smytun with blyndnesse, as thei in the yatis of the iust man, whanne thei weren hilid with sudeyne derknessis; ech man souyte the passyng of his dore.

17 Forsothe while elementis ben turned in to hem silf, as the sown of maner is chaungid in orgun, and alle thingis kepen her sown; wherfor it mai be gessid of that certeyn siyt.

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18 Beestis of the feeld weren turned in to beestis of watir; what euer weren swymmynge thingis, yeden in the lond.

19 Fier in watir hadde power aboue his vertu; and water foryat the kynde quenchynge.

20 Ayenward flawmes of corruptible beestis disesiden not the fleischis of Ebreis goynge togidere; nethir departiden that good mete, that was departid liytly as iys. Forsothe, Lord, thou magnefiedist thi puple in alle thingis, and onouridist; and dispisidist not, and helpidist hem in ech tyme and in ech place.

ECCLESIASTICUS
WISDOM OF JESUS BEN SIRACH

Hokhmat Yoshua ben Sira / The Wisdom of Jesus ben Sirach
Sefer ben Sira / The Book of ben Sirach
Mishley ben Sira / Proverbs of ben Sirach
Sophia Iesou Hyiou Sirakh
The Wisdom of Jesus the son of Sirach
Author: Yeshua ben Eliezer ben Sira
Estimated Range of Dating: 200 - 175 B.C.

(This work has many names. The common title Ecclesiasticus means "belonging to the Church" or "used in the Church." The title was bestowed on certain books, which, although they had not been admitted into the Canon, were recognised as suitable for use in public teaching. The original Hebrew title was probably Hokhmat Yeshua ben Sira, the Wisdom of ben Sira. In the Latin Bible and in Greek manuscripts it is known as Sophia Iesou hyiou Sirach (the Wisdom of Jesus the Son of Sirach). Written in Hebrew about 200–175 BC, it was translated into Greek by the author's grandson in Egypt. A Syriac translation also was made. Portions (about three-fifths) of the Hebrew text were found in medieval copies in a synagogue of Cairo and a part of the book in a fragment of a scroll from Massada in Palestine (written c. 75 BC). Small Hebrew fragments also were found among the Dead Sea Scrolls; one of them, the Psalms scroll, contains a large part of a poem about wisdom that is a part of the appendix (chapter 51) and that was not written by the author. The Proverbs of Ben-Sira are often quoted in rabbinic literature.

The book is written in the poetical style of the wisdom books of the Old Testament (e.g., Proverbs, Job) and deals with the themes of practical and theoretical morality. The religious and moral position of the author is conservative—he does not believe in the afterlife, but he reflects the contemporary religious positions. He identifies wisdom, the origin of which is divine, with "the Law which Moses commanded," an idea that became important for later Judaism. He also reflects contemporary debates about freedom of will and determinism, and, though realistic in his basic opinions, he sometimes expresses eschatological hopes of salvation for his people. His piety is ethical, though lacking in asceticism; and he invites his readers to enjoy life, which is short (in this point some Greek influence is palpable, but it is not very deep). At the end of the book the author praises, in chronological order, "the fathers of old," from the beginning of history to his contemporary, the high priest Simon, whose appearance in the Temple is poetically described. After some verses comes the colophon with the author's name—the last chapter being an appendix not composed by the author.

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Joshua ben Sirach, in Greek texts called "Jesus the son of Sirach of Jerusalem", was a Jewish scribe who originally came from Jerusalem but may have authored the work in Alexandria, Egypt ca. 200–175 BC, where he is thought to have established a school. Ben Sirach is unique among all Old Testament and Apocryphal writers in that he signed his work. His work has in content and style some similarities with Old-Egyptian works such as The Teaching of Kagemna, Egypt c. 2613-2589 BC; The Teachings of Ptah-Hotep, Egypt c. 2500-2345 BC; and particularly with The Instructions of Shuruppak, Sumer c. 2600-2550 BC. In antiquity, these works were very popular for educational purposes. Ben Sira might have found some copies in the Library of Alexandria and then re-designed them for Hebrew schools.

The Prologue, attributed to Ben Sira's grandson and dated to 132 BC, is generally considered the earliest witness to a canon of the books of the prophets. Thus the date of the text, has been the subject of intense scrutiny by biblical scholars.

Joshua ben Sirach's grandson was in Egypt, translating and editing after the usurping Hasmonean line had definitively ousted Simon's heirs in long struggles and was finally in control of the High Priesthood in Jerusalem. Comparing the Hebrew and Greek versions shows that he altered the prayer for Simon and broadened its application ("may He entrust to us his mercy"), in order to avoid closing a work praising God's covenanted faithfulness on an unanswered prayer.

In Egypt, the book was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

The Greek translator states in his preface that he was the grandson of the author, and that he came to Egypt in the thirty-eighth year of the reign of "Euergetes". This epithet was borne by only two of the Ptolemies. Of these, Ptolemy III Euergetes reigned only twenty-five years (247–222 BC) and thus Ptolemy VIII Euergetes must be intended; he ascended the throne in the year 170 BC, together with his brother Ptolemy VI Philometor, but he soon became sole ruler of Cyrene, and from 146 to 117 BC held sway over all Egypt. He dated his reign from the year in which he received the crown (i.e., from 170 BC). The translator must therefore have gone to Egypt in 132 BC.

The translation into Greek is believed to have been done after 117 BC. In Egypt, it was translated into Greek by the author's unnamed grandson, who added a prologue. This prologue is generally considered the earliest witness to a canon of the books of the prophets, and thus the date of the text is the subject of intense scrutiny. The book itself is the largest wisdom book from antiquity to have survived.

***Manuscripts:** The work of Sirach is presently known through various versions, which scholars still struggle to disentangle. The Greek version of Sirach is found in many codices of the Septuagint.*

As early as 1896, several substantial Hebrew texts of Sirach, copied in the 11th and 12th centuries, were found in the Cairo Geniza (a synagogue storage room for damaged manuscripts). Although none of these manuscripts is complete, together they provide the text for about two-thirds of the Wisdom of Sirach. According to scholars including Solomon Schechter and Frederic Kenyon, this shows that the book was originally written in Hebrew.

In the 1950s and 1960s three copies of portions of Sirach were found among the Dead Sea Scrolls. The largest scroll was discovered at Masada, the Jewish fortress destroyed in 73 AD. The earliest of these scrolls (2Q18) has been dated to the second part of the 1st century BC, approximately 150 years after Sirach was first composed. These early Hebrew texts are in substantial agreement with the Hebrew texts discovered in Cairo, although there are numerous minor textual variants. With these findings, scholars are now more confident that the Cairo texts are reliable witnesses to the Hebrew original.

Language and alternative titles: The "Book of ben Sirach" (Sefer ben Sira) was originally written in Hebrew, and was also known in Hebrew as the "Proverbs of ben Sirach" (Misley ben Sira) or the "Wisdom of ben Sirach" (Hokhmat ben Sira). The book was not accepted into the Hebrew Bible and the original Hebrew text was not preserved in the Jewish canon. However, various original Hebrew versions have since been recovered, including fragments recovered within the Dead Sea Scrolls and the Cairo Genizah, the latter of which includes fragments from six separate manuscripts.

The Greek translation was accepted in the Septuagint under the (abbreviated) name of the author: Sirakh. Some Greek manuscripts give as the title the "Wisdom of Iesous Son of Sirakh" or in short the "Wisdom of Sirakh". The older Latin versions were based on the Septuagint, and simply transliterated the Greek title in Latin letters: Sirach. In the Vulgate the book is called Liber Iesu filii Sirach ("Book of Joshua Son of Sirach").

The Greek Church Fathers also called it the "All-Virtuous Wisdom", while the Latin Church Fathers, beginning with Cyprian, termed it Ecclesiasticus because it was frequently read in churches, leading the early Latin Fathers to call it liber ecclesiasticus (Latin and Latinised Greek for "church book"). Similarly, the Nova Vulgata and many modern English translations of the Apocrypha use the title Ecclesiasticus, literally "of the Church" because of its frequent use in Christian teaching and worship.

The Babylonian Talmud occasionally cites Ben-Sira (Sanhedrin 100b; Hagigah 13a, Baba Bathra 98b, etc.), but even so, it only paraphrases his citations, without quoting from him verbatim. This is shown by comparing fragmented texts of the original Hebrew "Book of Wisdom" (Ecclesiasticus) discovered in Qumran with the same quotes as given in the Babylonian Talmud.

***Structure and Contents:** As with other wisdom books, there is no easily recognizable structure in Sirach; in many parts it is difficult to discover a logical progression of thought or to discern the principles of arrangement.*

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However, a series of six poems about the search for and attainment of wisdom (1:1–10, 4:11–19; 6:18–37; 14:20–15:10; 24:1–33; and 38:24–39:11) divide the book into something resembling chapters, although the divisions are not thematically based. The exceptions are the first two chapters, whose reflections on wisdom and fear of God provide the theological framework for what follows, and the last nine chapters, which function as a sort of climax, first in an extended praise of God's glory as manifested through creation (42:15–43:33) and second in the celebration of the heroes of ancient Israel's history dating back to before the Great Flood through contemporary times (see previous section).

Despite the lack of structure, there are certain themes running through the Book that reappear at various points. The New Oxford Annotated Apocrypha identifies ten major recurring topics:

1. The Creation (16:24–124, 18:1–14; 33:7–15; 39:12–35; and 42:15–43:33);

2. Death (11:26–28; 22:11–12; 38:16–23; and 41:1–13);

3. Friendship (6:5–17; 9:10–16: 19:13–17; 22:19–26: 216–21; and 36:23–315);

4. Happiness (25:1–11; 30:14–25; and 40:1–30);

5. Honour and shame (4:20–6:4; 10:19–11:6; and 41:14–42:8);

6. Money matters (3:30–4:10; 11:7–28; 13:1–14:19; 29:1–28; and 31:1–11);

7. Sin (1–17; 15:11–20; 16:1–132; 18:30–19:3; 21:1–10; 22:27–23:27; and 26:28–28:7);

8. Social justice (4:1–10; 34:21–27; and 35:14–26);

9. Speech (5:6,9-15; 18:15–29; 19:4–17; 20:1–31; 23:7–15; 24–7; 211–15; and 28:8–26); and

10. Women (9:1–9; 23:22–27; 25:13–26:27; 36:26–31; and 42:9–14).

Sirach is accepted as part of the Canon by Catholics, Eastern Orthodox, and most of Oriental Orthodoxy. Anglican tradition considers Sirach (which was published with other Greek Jewish books in a separate section of the King James Bible) among the apocryphal or deuterocanonical books, and read them "for example of life and instruction of manners; but yet [do] not apply them to establish any doctrine." The Lutheran Churches take a similar position. It was cited in some writings in early Christianity.)

ECCLESIASTICUS - WISDOM OF BEN SIRACH

(The following Prologue stems from Jesus ben Sirach's grandson who translated Sirach's Hebrew work into Greek. Wycliffe either did not translate the Prologue or its translation went lost later. We have supplemented the translation of the Prologue from the Douay-Rheims Bible.)

THE PROLOGUE

The knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skilful, but strangers also, both speaking and writing, may by their means become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom; that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book; and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

WISDOM OF BEN SIRACH CHAPTER 1

1 Al wisdom is of the Lord God, and was euere with hym, and is bifore the world.

2 Who noumbride the grauel of the see, and the dropis of reyn, and the daies of the world? Who mesuride the hiynesse of heuene, and the breed of erthe, and the depthe of the see?

3 Who enserchide the wisdom of God, that goith bifore alle thingis?

4 Wisdom was formed firste of alle thingis, and the vndurstonding of prudence, fro the world.

5 The welle of wisdom is the sone of God in hiy thingis; and the entryng of that wisdom is euerlastynge comaundementis.

6 To whom was the roote of wisdom schewid? and who knewe the sutilites therof?

7 To whom was the lore of wisdom shewid, and maad opyn? and who vndurstood the multipliyng of the entryng therof?

8 Oon is the hiyeste creatour of alle thingis, almyyti, and a myyti kyng, and worthi to be dred ful miche, sittynge on the trone of that wisdom, and God hauynge lordschipe.

9 He fourmyde that wisdom in the Hooli Ghost, and he siy, and noumbride, and he mesuride.

10 And he schedde out it on alle hise werkis, and on ech fleisch bi his yifte; he yyueth it to hem that louen hym.

11 The drede of the Lord is glorie, and gloriyng, and gladnesse, and a coroun of ful out ioiyng.

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12 The drede of the Lord schal delite the herte; and schal yyue gladnesse and ioie in to lengthe of daies.
13 To hym that dredith God, it schal be wel in the laste thingis; and he schal be blessid in the dai of his deth.
14 Forsothe thei to whiche wisdom apperith in siyt, louen it in siyt, and in knowyng of hise grete thingis.
15 The loue of God is onourable wisdom.
16 The bigynnyng of wisdom is the drede of the Lord; and it is formyd togidere in the wombe with feithful men, and it goith with chosun wymmen, and is knowun with iust men and feithful.
17 The drede of the Lord is religiouste of kunnyng.
18 Religiouste schal kepe, and schal iustifie the herte; and schal yyue myrthe and ioie.
19 It schal be wel to hym that dredith God; and he schal be blessid in the daies of his coumfort.
20 The fulnesse of wisdom is for to drede God; and fulnesse is of the fruytis therof.
21 It schal fille ech yifte of hym of generaciouns, and reseitis of the tresouris therof.
22 The coroun of wisdom is the drede of the Lord, and fillith pees, and the fruyt of heelthe.
23 And he siy, and noumbride it; forsothe euer eithir ben the yiftis of God.
24 Wisdom schal departe the kunnyng and vndurstondyng of prudence; and it enhaunsith the glorie of hem, that holden it.
25 The roote of wisdom is for to drede God; forsothe the braunchis therof ben longe durynge.
26 Vndurstonding, and religiouste of kunnyng ben in the tresouris of wisdom; but wisdom is abhomynacioun to synners.
27 The drede of the Lord puttith awei synne,
28 for he that is with out drede, mai not be iustified; for whi the wrathfulnesse of his pride is the destriyng of hym.
29 A pacient man schal suffre til in to tyme; and aftirward schal be yelding of mirthe.
30 Good wit schal hide the wordis of hym til in to a tyme; and the lippis of many men schulen telle out the wit of hym.
31 In the tresouris of wisdom is signefiyng of kunnyng;
32 but the worschipyng of God is abhomynacioun to a synnere.
33 A! sone, coueitynge wisdom, kepe thou riytfulnesse, and God schal yyue it to thee.
34 For whi the drede of the Lord is wisdom, and kunnyng, and that
35 that is wel plesaunt to hym is feith and myldenesse; and God schal fille the tressours of hym.
36 Be thou not rebel, and vnbileueful to the drede of the Lord; and neiye thou not to hym in double herte.
37 Be thou not an ypocrite in the siyt of men; and be thou not sclaundrid in thi lippis.
38 Take thou kepe to tho, lest thou falle, and brynge disonour to thi soule; and lest God schewe thi priuytees,
39 and hurtle thee doun in the myddis of the synagoge;
40 for thou neiyidist wickidli to the Lord, and thin herte was ful of gile and of falsnesse.

WISDOM OF BEN SIRACH CHAPTER 2

1 Sone, neiyynge to the seruyce of God, stonde thou in riytfulnesse, and drede; and make redi thi soule to temptacioun.
2 Bere doun thin herte, and suffre, and bowe doun thin eere, and take the wordis of vndirstonding, and haaste thou not in to the tyme of deeth.
3 Suffre thou the susteynyngis of God; be thou ioyned to God, and abide thou, that thi lijf wexe in the last tyme.
4 Take thou alle thing that is set to thee, and suffre thou in sorewe, and haue thou pacience in thi lownesse.
5 For whi gold and siluer is preued in fier; forsothe men worthi to be resseyued ben preued in the chymeney of lownesse.
6 Bileue thou to God, and he schal rekeuere thee; and dresse thou thi weie, and hope thou in to hym. Kepe thou his drede, and wexe thou eld ther ynne.
7 Ye that dreden the Lord, abide his merci, and boowe ye not awei fro hym, lest ye falle doun.
8 Ye that dreden the Lord, bileue to hym, and youre mede schal not be auoidid.
9 Ye that dreden the Lord, hope into hym, and merci schal come to you into delityng.
10 Ye that dreden the Lord, loue hym, and youre hertis schulen be liytned.
11 Sones, biholde ye the naciouns of men, and wite ye, that no man hopide in the Lord, and was schent;
12 noon dwellide in hise heestis, and was forsakun; ether who inwardli clepide hym, and he despiside hym that clepide?
13 For whi God is pitouse, and merciful, and he schal foryyue synnes in the dai of tribulacioun; and he is defendere to alle men, that seken hym in treuthe.
14 Woo to the man with double herte, and with cursid lippis, and misdoynge hondys; and to a synnere entrynge in to the lond bi twei weies.
15 Wo to hem that ben dissolute of herte, that bileuen not to God; and therfor thei schulen not be defendid of him.
16 Wo to hem that han lost pacience, and that han forsake riytful weies, and han turned awei in to schrewid weies.
17 And what schulen thei do, whanne the Lord schal bigynne to biholde?
18 Thei that dreden the Lord, schulen not be vnbileueful to his word; and thei that louen hym, schulen kepe his weie.
19 Thei that dreden the Lord, schulen enquere tho thingis, that ben wel plesaunt to hym; and thei that louen him, schulen be fillid with his lawe.
20 Thei that dreden the Lord, schulen make redi her hertis, and schulen halewe her soulis in his siyt.
21 Thei that dreden the Lord, schulen kepe hise comaundementis, and schulen haue pacience til to the biholdyng of hym;

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22 and schulen seie, If we doon not penaunce, we schulen falle in to the hondis of the Lord, and not in to the hondis of men.

23 For bi the greetnesse of hym, so and his merci is with hym.

WISDOM OF BEN SIRACH CHAPTER 3

1 The sones of wisdom ben the chirche of iust men, and the nacioun of hem is obedience and loue.

2 Dereworthe sones, here ye the doom of the fadir; and do ye so, that ye be saaf.

3 For whi God onouride the fadir in sones, and he sekith, and hath maad stidfast the doom of the modir in to sones.

4 He that loueth God, schal preie for synnes, and he schal absteyne hym silf fro tho, and he schal be herd in the preier of daies.

5 And as he that tresourith, so and he that onourith his modir.

6 He that onourith his fadir, schal be maad myrie in sones, and he schal be herd in the dai of his preier.

7 He that onourith his fadir, schal lyue bi lengere lijf; and he that obeieth to the fader, schal refreische the modir.

8 He that dredith the Lord, onourith fadir and modir; and he schal serue in werk, and word,

9 and al pacience to hem that gendriden hym as to lordis.

10 Onoure thi fadir, that the blessyng of God come to thee; and his blessing dwellith in the laste.

11 The blessyng of the fadir makith stidfast the housis of sones; but the cursyng of the modir drawith out the foundementis.

12 Haue thou not glorie in the dispisyng of thi fadir; for it is not glorie to thee, but confusioun.

13 For whi the glorie of a man is of the onour of his fadir; and the schenschip of the sone is a fadir with out onour.

14 Sone, resseyue the elde of thi fadir, and make thou not hym sori in his lijf;

15 and if he failith in wit, yyue thou foryyuenesse, and dispise thou not hym in thi vertu; for whi the almes of the fadir schal not be foryetyng.

16 For whi good schal be restorid to thee for the synne of the modir,

17 and bildyng schal be maad to thee in riytfulnesse; and it schal remembre of thee in dai of tribulacioun, and thi synnes schulen be releessid, as iys in clerenesse of the sunne.

18 He is of ful yuel fame, that forsakith the fadir; and he that wraththith the modir, is cursid of God.

19 Sone, performe thi werkis in myldenesse, and thou schalt be loued ouer the glorie of men.

20 In as myche as thou art greet, make thee meke in alle thingis, and thou schalt fynde grace bifore God; for whi the power of God aloon is greet,

21 and he is onourid of meke men.

22 Seke thou not hiyere thingis than thou, and enquere thou not strongere thingis than thou; but euere thenke thou tho thingis, whiche God comaundide to thee; and be thou not curiouse in ful many werkis of hym.

23 For it is not nedeful to thee to se with thin iyen tho thingis, that ben hid.

24 In superflu thingis nyle thou seke manyfold; and be thou not curiouse in many werkis of hym;

25 for whi ful many thingis aboue the wit of men ben schewid to thee.

26 For the suspecioun of many men hath disseyued hem, and withhelde her wittis in vanytee.

27 And hard herte schal haue yuel in the laste tyme; and he that loueth perel, schal perische ther ynne.

28 An herte that entrith bi tweie weies, schal not haue prosperitees, ether reste; and a man of schrewid herte schal be sclaundrid in tho.

29 A wickid herte schal be greuyd in sorewis; and a synnere schal hepe to do synne.

30 Helthe schal not be to the synagoge of proude men; for whi the thicke wode of synne schal be drawun out bi the roote in hem, and it schal not be vndurstondun.

31 The herte of a wise man is vndurstondun in wisdom, and a good eere schal here wisdom with al coueitise.

32 A wijs herte and able to vndurstonde schal absteyne it silf fro synnes, and schal haue prosperitees in the werkis of riytfulnesse.

33 Watir quenchith fier brennynge, and almes ayenstondith synnes.

34 And God, the biholdere of hym that yeldith grace, hath mynde aftirward; and he schal fynde stidefastnesse in the tyme of his fal.

WISDOM OF BEN SIRACH CHAPTER 4

1 Sone, defraude thou not the almes of a pore man, and turne not ouere thin iyen fro a pore man.

2 Dispise thou not an hungri man, and wraththe thou not a pore man in his nedynesse.

3 Turmente thou not the herte of a nedi man, and tarie thou not the yifte to a man that is set in angwisch.

4 Caste thou not awei the preiyng of a man set in tribulacioun, and turne not awei thi face fro a nedi man.

5 Turne not awei thi iyen fro a pore man for ire, and yyue not occasioun to men axynge to curse thee byhynde.

6 For the preyer of hym that cursith thee in the bitternesse of soule, schal be herd; forsothe he that made hym, schal here hym.

7 Make thee eesi to speke to the congregacioun of pore men, and make meke thi soule to a preest, and make meke thin heed to a greet man.

8 Boowe doun with out sorewe thin eere to a pore man, and yelde thi debt, and answere thou pesibli in myldenesse.

9 Delyuere thou hym that suffrith wrong fro the hond of a proude man, and bere thou not heuyli in thi soule.

10 In demynge be thou merciful as a fadir to fadirles children, and be thou for an hosebonde to the modir of hem;

11 and thou schalt be as an obedient sone of the hiyeste, and he schal haue merci on thee more than a modir hath merci on hir child.

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12 Wisdom enspirith lijf to hise sones, and resseyueth men sekinge hym, and schal go bifore in the wei of riytfulnesse; and he that loueth that wisdom,
13 loueth lijf, and thei that waken to it, schulen biclipe the pesiblenesse, ether swetnesse, therof.
14 Thei that holden it, schulen enherite lijf; and whidir it schal entre, God schal blesse.
15 Thei that seruen it, schulen be obeiynge to the hooli; and God loueth hem, that louen it.
16 He that herith it, demeth folkis; and he that biholdith it, schal dwelle tristili.
17 If a man bileueth to it, he schal dwelle, and enherite it; and the creaturis of hem schulen be in confermyng.
18 For in temptacioun it goith with hym, and among the firste it chesith hym.
19 It schal brynge in on hym drede, and feer, and preuyng, and it schal turmente hym in the tribulacioun of his doctryn, til it tempte hym in hise thouytis, and bileue to his soule.
20 And it schal make hym stidefast, and schal brynge riyt weie to hym, and it schal make hym glad;
21 and schal make nakid hise priuytees to hym, and schal tresore on hym kunnyng, and vndurstondyng of riytfulnesse.
22 Forsothe if he errith, God schal forsake hym, and schal bitake hym in to the hondis of his enemy.
23 Sone, kepe thou tyme, and eschewe thou fro yuel.
24 Be thou not aschamed for thi lijf to seie treuthe; for whi ther is schame that bryngith synne,
25 and ther is schame that bryngith glorie and grace.
26 Take thou not a face ayens thi face, nethir a leesyng ayens thi soule.
27 Schame thou not thi neiybore in his fal,
28 nether withholde thou a word in the tyme of helthe. Hide not thi wisdom in the fairnesse therof;
29 for whi wisdom is knowun in tunge, and wit, and kunnyng, and techyng in the word of a wijs man; and stidfastnesse is in the werkis of riytfulnesse.
30 Ayenseie thou not the word of treuthe in ony maner; and be thou aschamed of the leesyng of thi mislernyng.
31 Be thou not aschamed to knouleche thi synnes; and make thee not suget to ech man for synne.
32 Nyle thou stonde ayens the face of the myyti, nethir enforse thou ayens the strok of the flood.
33 For riytfulnesse fiyte thou for thi soule, and til to the deth stryue thou for riytfulnesse; and God schal ouercome thin enemyes for thee.
34 Nyle thou be swift in thi tunge, and vnprofitable and slak in thi werkis.
35 Nyle thou be as a lioun in thin hous, turnynge vpsedoun thi meneals, and oppressynge hem that ben sugetis to thee.
36 Thin hond be not redi to take, and closid togidere to yyue.

WISDOM OF BEN SIRACH CHAPTER 5

1 Nile thou take heed to wickid possessiouns, and seie thou not, Sufficient lijf is to me; for it schal no thing profite in the tyme of veniaunce, and of failynge, ether deth.
2 Sue thou not the coueitise of thin herte in thi strengthe,
3 and seie thou not, As Y myyte, ether who schal make me suget for my dedis? For whi God vengynge schal venge.
4 Seie thou not, Y haue synned, and what sorewful thing bifelle to me? For the hiyeste is a pacient yeldere.
5 Of the foryyuenesse of synnes, nyle thou be without drede, nether heepe thou synne on synne.
6 And seie thou not, The merciful doyng of God is greet; he schal haue merci on the multitude of my synnes.
7 For whi merci and ire neiyeth soone fro hym, and his ire biholdith on synneris.
8 Tarie thou not to be conuertid to the Lord, and dilaie thou not fro dai in to dai.
9 For whi his ire schal come sodeynli, and he schal leese thee in the time of veniaunce.
10 Nyle thou be angwischid in vniust richessis; for tho schulen not profite in the dai of failing, ether of deth, and of veniaunce.
11 Wyndewe thee not in to ech wynd, and go thou not in to ech weie; for so a synnere is preued in double tunge.
12 Be thou stidfast in the weie of the Lord, and in treuthe and kunnyng of thi wit; and the word of pees and riytfulnesse sue thee perfitli.
13 Be thou mylde to here the word of God, that thou vndurstonde, and with wisdom brynge thou forth a trewe answere.
14 If thou hast vndirstondyng, answere thi neiybore; ellis thin hond be on thi mouth, lest thou be takun in a word vnwiseli tauyt, and be aschamed.
15 Onour and glorie is in the word of a wijs man; but the tunge of an vnprudent man is his distriyng.
16 Be thou not clepid a preuy yuel spekere in thi lijf, and be thou not takun in thi tunge, and be aschamed.
17 Schame and penaunce is on a theef, and worst schenschip is on a man of double tunge. Forsothe hatrede and enemytee and dispisyng is to a preuy bacbitere.
18 Iustifie thou a litil man and a greet man in lijk maner.

WISDOM OF BEN SIRACH CHAPTER 6

1 Nile thou for a freend be maad enemye to the neiybore; for whi an yuele man schal enherite vpbreidyng and dispisyng, and ech synnere enuyouse and double tungid.
2 Enhaunse thee not in the thouyt of thi soule, as a bole doith; lest thi vertu be hurtlid doun bi foli,
3 and it ete thi leeues, and leese thi fruytis, and thou be left as a drye tree in deseert.
4 Forsothe a wickid soule schal leese hym that hath it, and it yyueth hym in to the ioie of the enemye, and it schal leede forth in to the part of wickid men.
5 A swete word multiplieth frendis, and swagith enemyes; and a tunge wel graciouse schal be plenteuouse in a good man.
6 Many pesible men be to thee, and oon of a thousynde be a counselour to thee.
7 If thou hast a frend, haue hym in temptacioun, and bitake not liytli thi silf to hym.

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8 For ther is a frend bi his time, and he schal not dwelle in the dai of tribulacioun.

9 And ther is a frend which is turned to enemytee; and ther is a freend, that schal schewe opynli hatrede, and chiding, and dispisyngis.

10 Forsothe ther is a frend, felowe of table, and dwellith not in the dai of nede.

11 If a frend dwellith stidfast, he schal be as a man euene with thee, and he schal do tristili in thi meyneal thingis.

12 If he mekith hym silf bifore thee, and hidith hym fro thi face, thou schalt haue good frendschip of oon acord.

13 Be thou departid fro thin enemyes, and take heede of thi frendis.

14 A feithful frend is a strong defendyng; forsothe he that fyndith him, fyndith tresour.

15 No comparisoun is to a feithful frend; weiyng of gold and of siluer is not worthi ayens the goodnesse of his feithfulnesse.

16 A feithful frend is medicyn of lijf, and of vndeedlynesse; and thei that dreden the Lord, schulen fynde hym.

17 He that dredith the Lord, schal haue euenli good frendschip; for whi his frend schal be at the licnesse of hym.

18 Sone, fro thi yongthe take thou doctryn, and til to hoor heeris thou schalt fynde wisdom.

19 As he that erith, and that sowith, neiye thou to it, and abide thou the goode fruytis therof.

20 For thou schalt trauele a litil in the werk therof, and thou schalt ete soone of the generaciouns therof.

21 Wisdom is ouer scharp to vntauyt men, and an hertles man schal not dwelle there ynne.

22 As the vertu of a stoon, preuyng schal be in hem; and thei schulen not tarie to caste awei it.

23 Forsothe the wisdom of techyng is bi the name therof, and it is not opyn to many men; but it dwellith with hem, of whiche it is knowun, til to the siyt of God.

24 Sone, here thou, and take the counsel of vndurstondyng, and caste thou not awei my counsel.

25 Set in thi foot in to the stockis therof, and thi necke in to the bies therof.

26 Make suget thi schuldir, and bere it, and be thou not anoied in the boondis therof.

27 In al thi wille go to it, and in al thi vertu kepe the weies therof.

28 Enquere thou it, and it schal be maad opyn to thee; and thou made holdinge wisdom forsake not it.

29 For in the laste thingis thou schalt fynde reste ther ynne, and it schal turne to thee in to deliting.

30 And the stockis therof schulen be to thee in defence of strengthe, and the foundementis of vertu, and the bie therof in a stoole of glorie.

31 For whi the fairnesse of lijf is in wisdom, and the boondis therof ben heelful byndyng.

32 Thou schalt were it as a stoole of glorie, and thou schalt sette on thee a coroun of thankyng.

33 Sone, if thou takist heede to me, thou schalt lerne wisdom; and if thou yyuest thi wille, thou schalt be wijs.

34 If thou bowist doun thin eere, thou schalt take teching; and if thou louest for to here, thou schalt be wijs.

35 Stonde thou in the multitude of prudent preestis, and be thou ioyned of herte to the wisdom of hem; that thou maist here ech telling of God, and the prouerbis of preisyng fle not awey fro thee.

36 And if thou seest a wijs man, wake thou to hym, and thi foot trede on the greeces of his doris.

37 Haue thou thouyt in the comaundementis of God, and be thou most bisi in his heestis; and he schal yyue to thee herte, and coueitise of wisdom schal be youun to thee.

WISDOM OF BEN SIRACH CHAPTER 7

1 Nile thou do yuels, and tho schulen not take thee.

2 Departe thou fro wickidnesse, and yuels schulen faile fro thee.

3 Sowe thou not yuels in the forewis of vnriytfulnesse, and thou schalt not repe tho in seuene fold.

4 Nyle thou seke of a man ledyng, nethir of a kyng the chaier of onour.

5 Iustifie thou not thee bifore God, for he is the knowere of the herte; and nyle thou wilne to be seyn wijs anentis the king.

6 Nile thou seke to be maad a iuge, no but thou maist breke wickidnessis bi vertu; lest thou drede the face of a myyti man, and sette sclaundre in thi swiftnesse.

7 Do thou not synne in the multitude of a cytee, nether sende thee in to the puple;

8 nether bynde thou double synnes, for thou schalt not be giltles in oon.

9 Nyle thou be a coward in thi soule, to preie;

10 and dispise thou not to do almes.

11 Seie thou not, God schal biholde in the multitude of my yiftis; and whanne Y schal offre to God alther hiyeste, he schal take my yiftis.

12 Scorne thou not a man in the bitternesse of soule; for whi God is the biholdere, that makith meke, and enhaunsith.

13 Nyle thou loue a leesyng ayens thi brother; nether do thou in lijk maner ayens a frend.

14 Nyle thou wilne to lie ony leesing; for whi the contynuaunce therof is not good.

15 Nyle thou be a ianglere in the multitude of preestis; and reherse thou not a word in thi preier.

16 Haate thou not trauelouse werkis, and erthetilthe maad of the hiyeste.

17 Arette thou not thee in the multitude of vnlernyd men.

18 Haue thou mynde on ire, for it schal not tarie.

19 Make thou meke greetli thi spirit, for whi the veniaunce of the fleisch of an vnpitouse man is fier, and worm.

20 Nyle thou trespasse ayens thi frend dilaiynge monei; nether dispise thou a ful dereworth brother for gold.

21 Nyle thou departe fro a wijs womman, and good, whom thou hast gete in the drede of the Lord; for whi the grace of hir schamefastnesse is aboue gold.

22 Hirte thou not a seruaunt worchynge in treuthe, nether an hirid man yyuynge his lijf.

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23 A witti seruaunt be dereworthe to thee as thi soule; defraude thou not hym of fredom, nether forsake thou hym nedi.

24 Beestis ben to thee? take thou heede to tho; and if tho ben profitable, dwelle tho stille at thee.

25 Sones ben to thee? teche thou hem, and bowe thou hem fro her childheed.

26 Douytris ben to thee? kepe thou the bodi of hem, and schewe thou not glad face to hem.

27 Yyue thi douyter to mariage, and thou doist a greet werk; and yyue thou hir to a wijs man.

28 If a womman is to thee aftir thi soule, caste hir not awei; and bitake thou not thee in alle thin herte to an hateful womman.

29 Onoure thi fadir; and foryete thou not the weilyngis of thi modir.

30 Haue thou mynde that thou haddist not be, no but bi hem, and yelde thou to hem as and thei diden to thee.

31 In al thi soule drede thou God, and halewe thou hise preestis.

32 In al thi vertu loue thou him that made thee; and forsake thou not hise mynystris.

33 Onoure thou God of al thi soule; and onoure thou preestis, and clense thee with armes.

34 Yyue thou to hem the part of the firste fruytis, and of purgyng, as also it is comaundid to thee; and of thi negligence purge thou thee with fewe men.

35 Thou schalt offre to the Lord the yyfte of thin armes, and the sacrifice of halewyng, the bigynnyngis of hooli men.

36 And dresse thin hond to a pore man, that thi merci and blessyng be performyd.

37 Grace is youun in the siyt of ech that lyueth; and forbede thou not grace to a deed man.

38 Faile thou not in coumfort to hem that wepen; and go thou with hem that morenen.

39 Be thou not slow to visite a sijk man; for bi these thingis thou schalt be maad stidfast in loue.

40 In alle thi werkis haue thou mynde on thi laste thingis; and thou schalt not do synne withouten ende.

WISDOM OF BEN SIRACH CHAPTER 8

1 Chide thou not with a miyti man, leste thou falle in to hise hondis.

2 Stryue thou not with a riche man, lest perauenture he make ple ayenward to thee.

3 For whi gold and siluer hath lost many men; and it stretchith forth til to the herte of kyngis, and turneth.

4 Chide thou not with a man, a ianglere, and leie thou not trees in to his fier.

5 Comyne thou not with an vntauyt man, lest he speke yuele of thi kynrede.

6 Dispise thou not a man turnynge awei hym silf fro synne, nether vpbreide thou hym; haue thou mynde, that alle we ben in corrupcioun.

7 Dispise thou not a man in his eelde; for whi of vs men wexen eld.

8 Nyle thou make ioye of thin enemy deed, witynge that alle we dien, and wolen not come in to ioie of oure enemys.

9 Dispise thou not the tellyng of wise preestes, and be thou conuersaunt in the prouerbis of hem;

10 for of hem thou schalt lerne wisdom, and techyng of vndurstondyng, and to serue without pleynt to grete men.

11 The tellyng of eldere men passe not thee; for thei han lerned of her fadris.

12 For of hem thou schalt lerne vndurstondyng; and in the tyme of nede thou schalt yyue answere.

13 Kyndle thou not the coolis of synneris, and repreue hem; and be thou not brent with the flawme of fier of her synnes.

14 Stonde thou not ayens the face of a man ful of dispisyng; lest he sitte as a spiere to thi mouth.

15 Nyle thou leene to a man strongere than thou; that if thou hast lent, haue thou it as lost.

16 Biheete thou not aboue thi power; that if thou hast bihiyt, bithenke thou as yeldynge.

17 Deme thou not ayens a iuge; for he demeth vp that, that is iust.

18 Go thou not in the weie with an hardi man, lest perauenture he agregge hise yuels in thee; for he goith aftir his wille, and thou schalt perische togidere with his foli.

19 Make thou not chidyng with a wrathful man, and go thou not in to desert with an hardi man; for whi blood is as nouyt bifore hym, and where noon help is, he schal hurtle thee doun.

20 Haue thou not councel with foolis; for thei moun not loue, no but tho thingis that plesen hem.

21 Make thou not a counsel bifore a straunger; for thou noost, what he schal bringe forth. Make not thin herte knowun to ech man; lest perauenture he brynge to thee fals grace, and dispise thee.

WISDOM OF BEN SIRACH CHAPTER 9

1 Loue thou not gelousli the womman of thi bosum; lest sche schewe on thee the malice of yuel doctryn.

2 Yyue thou not to a womman the power of thi soule; lest sche entre in thi vertu, and thou be schent.

3 Biholde thou not a womman of many willis; lest perauenture thou falle in to the snaris of hir.

4 Be thou not customable with a daunseresse, nethir here thou hir; lest perauenture thou perische in the spedi werk of hir.

5 Biholde thou not a virgyn; lest perauenture thou be sclaundrid in the feirnesse of hir.

6 Yyue not thi soule to hooris in ony thing; lest thou leese thee, and thi soule, and thin eritage.

7 Nyle thou biholde aboute in the lanys of the cytee; nethir erre thou in the large streetis therof.

8 Turne awei thi face fro a womman wel arayed; and biholde thou not aboute the fairnesse of othere.

9 Many men han perischid for the fairnesse of a womman; and herbi couetise brenneth an hiy as fier.

10 Ech womman which is an hoore, ethir customable to fornycacioun, schal be defoulid as a fen in the weie.

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11 Many men wondrynge on the fairnesse of an alien womman weren maad repreuable, for whi the speche of hir brenneth an hiy as fier.

12 Sitte thou not in ony maner with an alien womman, nether reste thou with hir on a bed;

13 and iangle thou not with hir in wyn, lest perauenture thin herte boowe in to hir, and thou falle in to perdicioun bi thi blood.

14 Forsake thou not an eld frend; for a newe frend schal not be lijk hym.

15 Newe wijn is a newe frend; it schal wexe eld, and thou schalt drinke it with swetnesse.

16 Coueyte thou not the glorie and richessis of a synnere; for thou noost, what distriyng of hym schal come.

17 The wrong of vniust men plese not thee, and wite thou that a wickid man schal not plese til to hellis.

18 Be thou fer fro a man that hath power to sle, and thou schalt not haue suspicioun of the drede of deth;

19 and if thou neiyest to hym, nyle thou do ony trespasse, lest perauenture he take awei thi lijf.

20 Knowe thou the comynyng of deth; for thou schalt entre in to the myddis of snaris, and thou schalt go on the armuris of hem that sorewen.

21 Bi thi vertu kepe thee fro thi neiybore; and trete thou with wise men and prudent men.

22 Just men be gestis, ethir mete feris, to thee; and gloriyng be to thee in the dreed of God.

23 And the thouyt of God be to thee in wit; and al thi tellynge be in the heestis of the hiyeste.

24 Werkis schulen be preisid in the hond of crafti men, and the prince of the puple in the wisdom of his word; forsothe in the wit of eldere men a word.

25 A man, a ianglere, is dredeful in his citee; and a fool hardi man in his word schal be hateful.

WISDOM OF BEN SIRACH CHAPTER 10

1 A wijs iuge schal deme his puple; and the prinshed of a witti man schal be stidfast.

2 Aftir the iuge of the puple, so and hise mynystris; and what maner man is the gouernour of the citee, siche ben also men dwellinge ther ynne.

3 An vnwijs king schal leese his puple; and citees schulen be enhabitid bi the wit of prudent men.

4 The power of erthe is in the hond of God, and al the wickidnesse of hethene men is abhomynable; and he schal reise a profitable gouernour at a tyme on it.

5 The power of man is in the hond of God; and he schal sette his onour on the face of a wijs man in the lawe.

6 Haue thou not mynde on al the wrong of the neiybore; and do thou no thing in the werkis of wrong.

7 Pride is hateful bifore God and men; and al the wickidnesse of hethene men is abhomynable.

8 A rewme is translatid fro a folk in to folk, for vnriytfulnessis, and wrongis, and dispisyngis, and dyuerse gilis.

9 No thing is cursidere than an auerouse man. What art thou proude, thou erthe and aische?

10 No thing is worse, than for to loue monei; for whi this man hath also his soule set to sale, for in his lijf he hath cast awei hise ynneste thingis.

11 Ech power is schort lijf; lengere siknesse greueth the leche.

12 A leche kittith awei schort siknesse; so and a king is to dai, and to morewe he schal die.

13 Forsothe whanne a man schal die, he schal enherite serpentis, and beestis, and wormes.

14 The bigynnyng of pride of man was to be apostata fro God;

15 for his herte yede awei fro hym that made hym. For whi pride is the bigynnyng of al synne; he that holdith it, schal be fillid with cursyngis, and it schal distrye hym in to the ende.

16 Therfor the Lord hath schent the couentis of yuele men, and hath destried hem til in to the ende.

17 God destriede the seetis of proude duykis; and made mylde men to sitte for hem.

18 God made drie the rootis of proude folkis; and plauntide meke men of tho folkis.

19 The Lord destriede the londis of folkis; and loste tho til to the foundement.

20 He made drie the rootis of hem, and loste hem; and made the mynde of hem to ceesse fro the erthe.

21 God loste the mynde of proude men; and lefte the mynde of meke men in wit.

22 Pride was not maad to men; nether wrathfulnesse to the nacioun of wymmen.

23 This seed of men that dredith God, schal be onourid; but this seed schal be disonourid, that passith the comaundementis of the Lord.

24 In the myddis of britheren the gouernour of hem is in onour; and thei that dreden God, schulen be in hise iyen.

25 The glorie of riche men onourid and of pore men is the drede of God.

26 Nyle thou dispise a iust pore man; and nyle thou magnefie a riche synful man.

27 The iuge is greet, and is miyti in onour; and he is not grettere than that man that dredith God.

28 Fre children seruen a witti seruaunt; and a prudent man and lerned schal not grutche, whanne he is blamed, and an vnkunnynge man schal not be onourid.

29 Nyle thou enhaunse thee in thi werk to be don; and nyle thou be slow in the tyme of angwisch.

30 He is betere that worchith, and hath plente in alle thingis, than he that hath glorie, and nedith breed.

31 Sone, kepe thi soule in myldenesse; and yyue thou onour to it, aftir his merit.

32 Who schal iustifie hym that synneth ayens his soule? and who schal onoure hym that disonourith his soule?

33 A pore man hath glorie bi his lernyng and drede; and ther is a man that is onourid for his catel.

34 Forsothe if a man hath glorie in pouert, hou myche more in catel? and he that hath glorie in catel, drede pouerte.

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WISDOM OF BEN SIRACH CHAPTER 11

1 The wisdom of a man maad meke schal enhaunse his heed; and schal make hym to sitte in the middis of grete men.

2 Preise thou not a man in his fairnesse; nether dispise thou a man in his siyt.

3 A bee is litil among briddis; and his fruyt hath the bigynnyng of swetnesse.

4 Haue thou neuere glorie in clothing, and be thou not enhaunsid in the dai of thin onour; for whi the werkis of the hiyeste aloon ben wondurful, and hise werkis ben gloriouse, and hid, and vnseyn.

5 Many tyrauntis han sete in trone; and a man of whom was no supposyng bar the diademe.

6 Many myyty men ben oppressid strongli; and gloriouse men ben youun in to the hondis of othere men.

7 Bifore that thou axe, blame thou not ony man; and whanne thou hast axid, blame thou iustli.

8 Bifor that thou here, answere thou not a word; and in the myddis of eldere men adde thou not to speke.

9 Stryue thou not, of that thing that disesith not thee; and stonde thou not in the dom of synnes.

10 Sone, thi dedis be not in many thingis; and if thou art riche, thou schalt not be with out part of gilt. For if thou suest, thou schalt not take; and thou schalt not ascape, if thou rennist bifore.

11 Ther is a man trauelynge, and hastynge, and sorewynge, and vnpitouse; and bi so myche more he schal not haue plentee.

12 Ther is a man fade, nedi of rekyueryng, failynge more in vertu, and plenteuouse in pouert;

13 and the iye of God bihelde hym in good, and reiside hym fro his lownesse, and enhaunsid his heed; and many men wondriden in him, and onouriden God.

14 Goodis and yuels, lijf and deth, pouert and oneste, ben of God.

15 Wisdom, and lernyng, and kunnyng of the lawe ben anentis the Lord; loue and the weies of goode men ben at him.

16 Errour and derknessis ben maad togidere to synneris; forsothe thei that maken ful out ioye in yuel, wexen eld togidere in to yuels.

17 The yifte of God dwellith to iust men; and encreessyngis of hym schulen haue prosperitees without ende.

18 A man is that is maad riche in doynge scarsli, and this is the part of his mede,

19 in that that he seith, Y haue founden reste to me, and now Y aloone schal ete of my goodis.

20 And he noot that tyme passith hym, and deth neiyeth, and he schal leeue alle thingis to othere men, and schal die.

21 Stonde thou in thi testament, and speke thou togidere in it; and wexe thou eld in the werk of thin heestis.

22 Dwelle thou not in the werkis of synneris; but triste thou in God, and dwelle in thi place.

23 For it is esy in the iyen of God, sudeynli to make onest a pore man.

24 The blessing of God haastith in to the meede of a iust man; and the going forth of hym makith fruyt in swift onour.

25 Seie thou not, What is nede to me? and what goodis schulen be me her aftir?

26 Seie thou not, Y am sufficient, and what schal Y be maad worse heraftir?

27 In the dai of goodis be thou not vnmyndeful of yuels, and in the dai of yuels be thou not vnmyndeful of goodis;

28 for it is esi bifor God to yelde in the dai of deth to ech man aftir hise weies.

29 The malice of oon our makith foryeting of moost letcherie; and in the ende of a man is makyng nakid of hise werkis.

30 Preise thou not ony man bifore his deth; for whi a man is knowun in hise sones.

31 Brynge thou not ech man in to thin hous; for whi many tresouns ben of a gileful man.

32 For whi as the entrailis of stynkynge thingis breken out, and as a partrich is led in to a trap, ether net, and as a capret is led in to a snare, so and the herte of proude men; and as a biholdere seynge the fal of his neiybore.

33 For he turneth goodis in to yuels, and settith tresouns, and puttith a wem on chosun men.

34 Fier is encreessid of a sparcle, and blood is encreessid of a gileful man; for whi a synful man settith tresoun to blood.

35 Take heede to thee fro a gileful man, for he makith yuels; lest perauenture he bringe yn on thee scornyng with outen ende.

36 Resseyue thou an alien to thee, and he schal distrie thee in whirlwynd, and he schal make thee alien fro thin owne weies.

WISDOM OF BEN SIRACH CHAPTER 12

1 If thou doist wel, wite thou to whom thou doist; and miche grace schal be to thi goodis.

2 Do thou wel to a iust man, and thou schalt fynde greet yelding; thouy not of hym, certis of the Lord.

3 It is not wel to hym that is customable in yuels, and to hym that yyueth not almes; for whi the hiyeste bothe hatith synneris, and doith merci to hem that doen penaunce.

4 Yyue thou to a merciful man, and resseyue thou not a synnere; God schal yelde veniaunce bothe to vnfeithful men and to synneris, kepynge hem in the dai of veniaunce.

5 Yyue thou to a good man, and resseyue thou not a synnere.

6 Do thou good to a meke man, and yyue thou not to an vnpitouse man; forbede thou to yyue looues to hym, lest in tho he be myytiere than thou.

7 For thou schalt fynde double yuels in alle goodis, whiche euere thou doist to hym; for whi the hiyeste bothe hatith synneris, and schal yelde veniaunce to vnfeithful men.

8 A frend schal not be knowun in goodis, and an enemy schal not be hid in yuels.

9 In the goodis of a man hise enemyes ben sori; and a frend is knowun in the sorewe and malice of him.

10 Bileue thou neuer to thin enemy; for his wickidnesse roustith as irun.

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11 Thouy he be maad meke, and go lowe, caste awei thi soule, and kepe thee fro him.

12 Sette thou not him bisidis thee, nether sitte he at thi riytside, lest he turne and stonde in thi place; lest perauenture he turne in to thi place, and enquere thi chaier, and in the laste tyme thou know mi wordis, and be prickid in my wordis.

13 Who schal do medecyn to an enchauntere smytun of a serpent, and to alle men that neiyen to beestis, and to him that goith with an yuel man, and is wlappid in the synnes of him?

14 In oon our he schal dwelle with thee; sotheli if thou bowist awei, he schal not bere vp.

15 The enemy makith swete in hise lippis, and in his herte he settith tresoun to ouerturne thee in to the dich.

16 The enemy wepith in hise iyen; and if he fyndith tyme, he schal not be fillid of blood.

17 If yuels bifallen to thee, thou schalt fynde hym the formere there.

18 The enemy schal wepe bifore thin iyen, and he as helpynge schal vndurmyne thi feet.

19 He schal stire his heed, and he schal beete with hond; and he schal speke priuyli many yuels of thee, and schal chaunge his chere.

WISDOM OF BEN SIRACH CHAPTER 13

1 He that touchith pitch, schal be defoulid of it; and he that comyneth with a proude man, schal clothe pride.

2 He reisith a weiyte on hym silf, that comyneth with a more onest man than hym silf; and be thou not felowe to a man richere than thou.

3 What schal a cawdroun comyne to a pot? for whanne tho hirtlen hem silf togidere, the pot schal be brokun.

4 A riche man schal do vniustli, and schal gnaste; but a pore man hirt schal be stille.

5 If thou yyuest, he schal take thee; and if thou hast not, he schal forsake thee.

6 If thou hast, he schal lyue togidere with thee, and schal make thee voide; and he schal not haue sorewe on thee.

7 If thou art nedeful to hym, he schal disseyue thee; and he schal flatere, and schal yyue hope, tellinge to thee alle goodis; and schal seie, What is nede to thee?

8 And he schal schende thee in hise metis, til he anyntische thee twies and thries, and at the laste he schal scorne thee; aftirward he schal se, and schal forsake thee, and he schal moue his heed to thee.

9 Be thou maad meke to God, and abide thou hise hondis.

10 Take heede, lest thou be disseyued, and be maad lowe in foli.

11 Nyle thou be lowe in thi wisdom, lest thou be maad low, and be disseyued in to foli.

12 Whanne thou art clepid of a miytiere man, go thou awei; for bi this he schal more clepe thee.

13 Be thou not greetli pressyng, lest thou be hurtlid doun; and be thou not fer fro hym, lest thou go in to foryetyng.

14 Witholde thou not to speke with hym euenli, and bileue thou not to hise many wordis; for of myche speche he schal tempte thee, and he schal leiye priuyli, and schal axe thee of thin hid thingis.

15 His cruel soule schal kepe thi wordis, and he schal not spare of malice, and of bondis.

16 Be war to thee, and take heede diligentli to thin heryng; for thou goist with thi distriyng.

17 But thou heringe tho thingis, se as in sleep, and thou schalt wake.

18 In al thi lijf loue thou God, and inwardli clepe thou him in thin heelthe.

19 Ech beeste loueth a beeste lijk it silf; so and ech man owith to loue his neiybore.

20 Ech fleisch schal be ioyned to fleisch lijk it silf, and ech man schal be felouschipid to a man lijk hym silf.

21 As a wulf schal comyne sum tyme with a lomb, so a synnere with a iust man.

22 What cominge is of an hooli man to a dogge? ethir what good part is of a riche man to a pore man?

23 The huntyng of a lioun is a wielde asse in desert; so the lesewis of riche men ben pore men.

24 And as mekenesse is abhomynacioun to a proude man, so and a pore man is abhomynacioun of a riche man.

25 A riche man moued is confermed of hise frendis; but a meke man, whanne he fallith, schal be cast out, yhe, of knowun men.

26 Many rekyuereris ben to a riche man disseyued; he spak proudli, and thei iustifieden hym.

27 A meke man is disseiued, ferthermore also he is repreuyd; he spak wiseli, and no place was youun to hym.

28 The riche man spak, and alle men weren stille; and thei schulen brynge his word til to the cloudis.

29 A pore man spak, and thei seien, Who is this? and if he offendith, thei schulen destrye hym.

30 Catel is good to hym, to whom is no synne in conscience; and the worste pouert is in the mouth of a wickid man.

31 The herte of a man chaungith his face, ethir in good ethir in yuel.

32 Of hard and with trauel thou schalt fynde the step of a good herte, and a good face.

WISDOM OF BEN SIRACH CHAPTER 14

1 Blessid is the man, that stood not bi the word of his mouth, and was not prickid in the sorewe of trespas.

2 He is blessid, that hath not sorewe of his soule, and fallith not doun fro his hope.

3 Catel is with out resoun to a coueitouse man, and hard nygard; and wherto is gold to an enuyouse man?

4 He that gaderith of his wille vniustli, gaderith to othere men; and another man schal mak wast in hise goodis.

5 To what othere man schal he be good, which is wickid to hym silf? and he schal not be myrye in hise goodis.

6 No thing is worse, than he that hath enuye to hym silf; and this is the yelding of his malice.

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7 And if he doith good, he doith vnwityngli, and not wilfuli; and at the laste he schewith his malice.

8 The iye of an enuyous man is wickid, and turnynge awei the face, and dispisynge his soule.

9 The iye of the coueitouse man is neuere fillid; he schal not be fillid in to the part of wickidnesse, til he performe vnriytfulnesse, and make drie his soule.

10 An yuel iye to yuels, and the nedi man schal not be fillid of breed; and he schal be in sorewe on his table.

11 Sone, if thou hast, do wel with thi silf, and offre thou worthi offryngis to God.

12 Be thou myndeful that deth schal not tarie, and the testament of hellis, which is schewid to thee; for whi the testament of this world schal die bi deth.

13 Bifore deth do thou good to thi frend, and bi thi miytis stretche thou forth, and yyue to a pore man.

14 Be thou not disseyued of a good dai, and a litil part of a good day passe not thee.

15 Whether thou schalt not leeue to othere men thi sorewis, and trauels?

16 In the departyng of lot yyue thou, and take; and iustifie thi soule.

17 Bifore thi deth worche thou riytfulnesse; for at hellis it is not to fynde mete.

18 Ech man schal wexe eld as hey, and as a leef bryngynge fruit in a greene tree.

19 Othere ben gendrid, and othere ben cast doun; so the generacioun of fleisch and blood, another is endid, and another is borun.

20 Ech corruptible werk schal faile in the ende; and he that worchith it, schal go with it.

21 And al chosun werk schal be iustified; and he that worchith it, schal be onourid in it.

22 Blessid is the man, that schal dwelle in wisdom, and that schal bithenke in riytfulnesse, and schal thenke in wit the biholding of God.

23 Which thenkith out, ether fyndith out, the weies of hym in his herte, and schal be vndurstondynge in the hid thingis of hym; goynge as a serchere aftir it, and stondynge in the weies of it.

24 Which biholdith bi the wyndows therof, and herith in the yatis therof;

25 which restith nyy the hous therof, and settith a stak in the wallis therof. He schal sette his litil hous at the hondis of hym, and goodis schulen reste in his litil hous, bi duryng of the world;

26 he schal sette hise sones vndur the hilyng therof, and he schal dwelle vndur the boowis therof;

27 he schal be kyuerid vndur the hilyng therof fro heete, and he schal reste in the glorie therof.

WISDOM OF BEN SIRACH CHAPTER 15

1 He that dredith God, schal do goode werkis; and he that holdith riytfulnesse, schal take it.

2 And it as a modir onourid schal meete hym, and as a womman fro virgynyte it schal take hym.

3 It shal feede hym with the breed of lijf, and of vndurstonding; and it schal yyue drynke to hym with watir of heelful wisdom; it schal be maad stidfast in hym, and he schal not be bowid.

4 And it schal holde hym, and he schal not be schent; and it schal enhaunse hym at his neiyboris.

5 And in the myddis of the chirche he schal opene his mouth; and God schal fille hym with the spirit of wisdom, and of vndurstonding, and schal clothe hym with the stoole of glorie.

6 God schal tresore on hym myrthe, and ful out ioiyng; and schal enherite hym with euerlastynge name.

7 Fonned men schulen not take that wisdom, and witti men schulen meete it. Fonned men schulen not se it; for whi it goith awey fer fro pride, and gile.

8 Men leesyngmongeris schulen not be myndful therof, and sothefast men ben foundun ther ynne; and schulen haue prosperite til to the biholding of God.

9 Preisyng is not fair in the mouth of a synnere, for he is not sent of the Lord.

10 For whi wisdom yede forth fro God; forsothe heriyng schal stonde nyy the wisdom of God, and it schal be plenteuouse in a feithful mouth, and the Lord schal yyue it to him.

11 Seie thou not, It goith awei bi God; for whi do thou not tho thingis, whiche God hatith.

12 Seie thou not, He made me for to erre; for whi wickid men ben not nedeful to hym.

13 The Lord hatith al cursidnesse of errour, and it schal not be amyable to hem, that dreden hym.

14 At the bigynnyng God made man, and lefte him in the hond of his councel.

15 He addide hise comaundementis, and lawis;

16 if thou wolt kepe the comaundementis, tho schulen kepe thee, and kepe plesaunt feith with outen ende.

17 He hath set to thee watir and fier; dresse thin hond to that, that thou wolt.

18 Bifor man is lijf and deth, good and yuel; that, that plesith hym, schal be youun to hym.

19 For whi the wisdom of God is myche, and he is strong in power, and seeth alle men without ceessing.

20 The iyen of the Lord ben to hem, that dreden hym; and he knowith al the trauel of man.

21 He comaundide not to ony man to do wickidli; and he yaf not to ony man space to do synne.

22 For he coueytith not the multitude of sones vnfeithful and vnprofitable.

WISDOM OF BEN SIRACH CHAPTER 16

1 Be thou not glad in wickid sones, if thei ben multiplied; nether delite thou on hem, if the drede of God is not in hem.

2 Bileue thou not to the lijf of hem, and biholde thou not in to the trauels of hem.

3 For whi betere is oon dredynge God, than a thousynde wickid sones.

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4 And it is more profitable to die with out sones, than to leeue wickid sones.

5 A cuntrei shal be enhabitid of o witti man; and it schal be maad desert of thre wickid men.

6 Myn iye siy many othere thingis, and myn eere herde strongere thingis than these.

7 Fier schal brenne an hiy in the synagoge of synneris, and yre schal brenne an hiy in a folk vnbileuful.

8 Elde giauntis that weren distried, tristynge on her vertu, preieden not for her synnes;

9 and God sparide not the pilgrymage of hem, but he killide hem, and curside hem, for the pride of her word.

10 He hadde not merci on hem, and he loste al the folk enhaunsynge hem silf in her synnes.

11 And as he killide sixe hundrid thousynde of foot men, that weren gaderid togidere in the hardnesse of her herte; and if oon hadde be hard nollid, wondur if he hadde be giltles.

12 For whi merci and ire is with hym; preier is myyti, and schedynge out ire.

13 Bi his merci, so is the chastisyng of ech man; he is demyd bi hise werkis.

14 A synnere in raueyn schal not ascape; and the sufferaunce of hym that doith merci schal not tarie.

15 Al merci schal make place to ech man, aftir the merit of his werkis, and aftir the vndurstonding of his pilgrymage.

16 Seie thou not, Y schal be hid fro God; and fro the hiyeste, who schal haue mynde on me?

17 Seie thou not, Y schal not be knowun in a greet puple; for whi which is my soule in so greet a creature?

18 Lo! heuene, and the heuenes of heuenes, the greet occian, and al erthe, and tho thingis that ben in tho, schulen be mouyd in his siyt;

19 munteyns togidere, and litle hillis, and the foundementis of erthe; and whanne God biholdith tho, tho schulen be schakun togidere with tremblyng.

20 And in alle these thingis the herte is vnwijs, and ech herte is vndurstondun of hym.

21 And who vndurstondith hise weies? and who vndurstondith a tempest, which the iye of man siy not?

22 For whi ful many werkis of hym ben in hid thingis, but who schal telle out the werkis of his riytfulnesse, ether who schal suffre? For whi the testament is fer fro summe men; and the axyng of men is in the endyng.

23 He that is maad litil in herte, thenkith veyn thingis; and a man vnprudent and a fool thenkith fonned thingis.

24 Sone, here thou me, and lerne thou techyng of wit, and yyue thou tent to my wordis in thin herte; and Y schal seie techyng in equyte, and Y schal seke to telle out wisdom. And yyue thou tent to my wordis in thin herte;

25 and Y seie in equyte of spirit the vertues, whiche God hath set on hise werkis at the bigynnyng, and in treuthe Y telle out the kunnyng of him.

26 In the doom of God ben hise werkis fro the bigynnyng; and in the ordynaunce of tho he departyde the partis of tho, and he departide the bigynnyngis of tho in hise folkis.

27 He ournede with outen ende the werkis of hem; thei hungriden not, nether traueliden, and thei ceessiden not of her werkis.

28 Ech schal not make streit the nexte to hym, til in to with outen ende.

29 Be thou not vnbileueful to the word of him.

30 Aftir these thingis God bihelde in to the erthe, and fillide it with hise goodis.

31 Forsothe the soule of ech lyuynge thing teld bifore his face; and thilke soule is eft the turnyng ayen of tho thinges.

WISDOM OF BEN SIRACH CHAPTER 17

1 God formede man of erthe; and aftir his ymage he made man.

2 And eft he turnede man in to that ymage; and aftir hym silf he clothide hym with vertu.

3 He yaf to hym the noumbre of daies, and tyme; and he yaf to him power of tho thingis that ben on erthe.

4 He settide the drede of man on al fleisch, and he was lord of beestis and fliynge briddis.

5 He formyde of man an help lijk hym; he yaf to hem councel, and tunge, and iyen, and eeris, and herte to thenke out; and he fillide hem with techyng of vndurstondyng.

6 He made to hem the kunnyng of spirit, he fillide the herte of hem with wit; and he schewide to hem yuels and goodis.

7 He settide the iye of hem on the hertes of hem, to schewe to hem the grete thingis of hise werkis,

8 that thei preise togidere the name of halewyng; and to haue glorie in hise meruels, that thei telle out the grete thingis of hise werkis.

9 He addide to hem techyng; and he enheritide hem with the lawe of lijf.

10 He ordeynyde an euerlastynge testament with hem; and he schewide to hem hise riytfulnesse, and domes.

11 And the iye of hem siy the grete thingis of his onour, and the eeris of hem herden the onour of vois; and he seide to hem, Take heede to you fro al wickid thing.

12 And he comaundide to hem, to ech man of his neiybore.

13 The weies of hem ben euere bifore hym; tho ben not hid fro hise iyen.

14 On ech folk he made souereyn a gouernour;

15 and Israel was maad the opyn part of God.

16 And alle the werkis of hem ben as the sunne in the siyt of God; and hise iyen biholden with out ceessyng in the weies of hem.

17 Testamentis weren not hid fro the wickidnesse of hem; and alle the wickydnessis of hem weren in the siyt of God.

18 The almes of a man is as a bagge with hym, and it schal kepe the grace of a man as the appil of the iye;

19 and afterward man schal rise ayen, and it schal yelde to hem a yelding, to ech man in to the heed of hem; and schal turne in to the lower partis of erthe.

20 Forsothe it yaf to men repentinge the weie of riytfulnesse, and confermede men failynge to suffre, and ordeynede to hem the part of treuthe.

21 Turne thou to the Lord, and forsake thi synnes;

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22 preye thou bifore the face of the Lord, and make thou lesse hirtingis.
23 Turne thou ayen to the Lord, and turne thou awei fro thin vnriytfulnesse, and hate thou greetli cursyng.
24 And knowe thou the riytfulnessis, and domes of God; and stonde thou in the part of good purpos, and of preier of the hiyeste God.
25 Go thou in to the partis of the hooli world, with men lyuynge, and yyuynge knouleching to God.
26 Dwelle thou not in the errour of wickid men. Knouleche thou bifore deth; knouleching perischith fro a deed man, as no thing.
27 Lyuynge thou schalt knouleche, lyuynge and hool thou schalt knowleche, and schalt herie God; and thou schalt haue glorie in the merciful doyngis of hym.
28 The merci of God is ful greet, and his help to hem that conuerten to hym.
29 For whi not alle thingis moun be in men; for whi the sone of man is not vndeedli, and malices plesiden in to vanyte.
30 What is clerere than the sunne? and this schal faile; ethir what is worse than that, that fleisch and blood thouyte out? and of this he schal be repreued.
31 He biholdith the vertu of hiynesse of heuene; and alle men ben erthe and aische.

WISDOM OF BEN SIRACH CHAPTER 18

1 He that lyueth with out bigynnyng and ende, made of nouyt alle thingis togidere; God alone schal be iustified, and he dwellith a king vnouercomun with outen ende.
2 Who schal suffice to telle out his werkis?
3 for whi who schal seke the grete thingis of hym?
4 But who schal telle out the vertu of his greetnesse? ether who schal leie to for to telle out his mercy?
5 It is not to make lesse, nether to leie to; nethir it is to fynde the grete thingis of God.
6 Whanne a man hath endid, thanne he schal bigynne; and whanne he hath restid, he schal worche.
7 What is a man, and what is the glorie of him? and what is good, ether what is the wickid thing of him?
8 The noumbre of the daies of men, that ben comynli an hundrid yeer, ben arettid as the dropis of the watir of the see; and as the stoon of grauel, so a fewe yeeris in the dai of euerlastyngnesse.
9 For this thing God is pacient in hem, and schedith out on hem his merci.
10 He siy the presumpcioun of her herte, for it was yuel; and he knew the distriyng of hem, for it was wickid.
11 Therfor he fillide his merci in hem, and schewide to hem the weie of equite.
12 The merciful doyng of man is aboute his neiybore; but the merci of the Lord is ouer ech fleisch.
13 He that hath merci, and techith, and chastisith as a scheepherde his floc,
14 do merci, takynge the techyng of merciful doyng; and he that hastith in the domes therof.
15 Sone, in goodis yyue thou not pleynt, and in ech yifte yyue thou not heuynesse of an yuel word.
16 Whether dew schal not kele heete? so and a word is betere than yifte.
17 Lo! whether a word is not aboue a good yifte? but euer ethir is with a man iustified.
18 A fool schal vpbreide scharpli; and the yifte of an vntauyt man makith iyen to faile.
19 Bifore the doom make thou redi riytfulnesse to thee; and lerne thou, bifore that thou speke.
20 Bifore sikenesse yyue thou medicyn; and bifore the doom axe thi silf, and thou schalt fynde merci in the siyt of God.
21 Bifore sikenesse make the meke, and in the tyme of sikenesse schewe thi lyuyng.
22 Be thou not lettid to preye euere, and drede thou not to be iustified til to deth; for whi the meede of God dwellith with outen ende.
23 Bifore preier make redi thi soule; and nyle thou be as a man that temptith God.
24 Haue thou mynde of ire in the dai of endyng; and make thou in lyuyng the tyme of yelding.
25 Haue thou mynde of pouert in the dai of abundaunce; and the nede of pouert in the tyme of richessis.
26 Fro the morewtid til to the euentid the tyme schal be chaungid; and alle these thingis ben swift in the iyen of God.
27 A wise man schal drede in alle thingis; and in the daies of trespassis he schal fle fro vnkunnyng, ether slouthe.
28 Ech fel man knowith wisdom; and to hym that fyndith it, he schal yyue knouleching.
29 Witti men in wordis also thei diden wiseli, and vndurstoden treuthe, and riytfulnesse; and bisouyten prouerbis and domes.
30 Go thou not aftir thi coueitises; and be thou turned awei fro thi wille.
31 If thou yyuest to thi soule the coueitisis therof, it schal make thee in to ioie to thin enemyes.
32 Delite thou not in cumpenyes, nether in litle cumpenyes; for whi the synnyng of hem is contynuel.
33 Be thou not meene in the stryuyng of looue, and sum thing is to thee in the world; for whi thou schalt be enuyouse to thi soule.

WISDOM OF BEN SIRACH CHAPTER 19

1 A drunkelew werk man schal not be maad riche; and he that chargith not litle synnes, fallith doun litil and litil.
2 Wyn and wymmen maken to be apostataas, yhe, wise men; and thei repreuen witti men.
3 And he that ioyneth hym silf to hooris, schal be wickid; rot and wormes schulen enherite hym, and he schal be set an hiy in to more ensaumple, and his soule schal be takun awei fro noumbre.
4 He that bileueth soone, is vnstable in herte, and schal be maad lesse; and he that trespassith ayens his soule, schal be had ferthermore.

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5 He that ioieth in wickidnesse, schal be cursid; and he that hatith blamyng, schal be maad lesse in lijf; and he that hatith ianglyng, quenchith malice.

6 He that synneth ayens his soule, schal repente; and he that is myrie in malice, schal be cursid.

7 Reherse thou not an hard word, and wickid; and thou schalt not be maad lesse.

8 Nyle thou telle thi wit to frend and enemye; and if trespas is to thee, nyle thou make nakid.

9 For he schal here thee, and schal kepe thee, and he as defendynge the synne schal hate thee; and so he schal be euere with thee.

10 Thou hast herd a word ayens thi neiybore; die it togidere in thee, and triste thou that it schal not breke thee.

11 A fool trauelith greetli of the face of a word, as the sorewe of beryng of a yong child.

12 An arowe fastned in the hipe of a dogge, so a word in the herte of a fool.

13 Repreue thou a frend, lest perauenture he vndurstonde not, and seie, Y dide not; ether if he hath do, lest he adde to do eft.

14 Repreue thou a neiybore, lest perauenture he seie not; and if he seith, lest perauenture he reherse.

15 Repreue thou a frend, for whi trespassynge is don ofte;

16 and bileue thou not to ech word. Ther is a man that fallith bi his tunge, but not of wille.

17 For whi who is he, that trespassith not in his tunge? Repreue thou a neiybore, bifore that thou manaasse;

18 and yyue thou place to the drede of the hiyeste. For whi al wisdom is the drede of God, and in that wisdom for to drede God; and the ordynaunce of lawe is in al wisdom.

19 And the teching of wickidnesse is not wisdom; and the prudence of synnes is not good thouyt.

20 Ther is wickidnesse of prudence, and cursidnesse is ther ynne; and ther is an vnwijs man, which is maad litil in wisdom.

21 Betere is a man that hath litil in wisdom, and failynge in wit in the drede of God, than he that hath plentee of wit, and brekith the lawe of the hiyeste.

22 Ther is certeyn sutilte, and it is wickid.

23 And ther is a man, that sendith out a certeyn word, tellynge out treuthe. Ther is a man, that mekith hym silf wickidly; and hise ynnere thingis ben ful of gile.

24 And ther is a iust man, that makith low greetli hym silf of myche mekenesse; and ther is a iust man, that bowith the face, and feyneth hym to se not that, that is vnknowun.

25 Thouy he is forbodun of feblenesse of strengthis to do synne; if he fyndith tyme to do yuele, he schal do yuel.

26 A man is knowun bi siyt; and a witti man is knowun bi meetyng of face.

27 The clothing of bodi, and the leiyyng of teeth, and the entring of a man, tellen out of hym.

28 Ther is fals repreuyng in the ire of a man ful of dispisyng; and ther is dom which is not preued to be good; and ther is a stille man, and he is prudent.

WISDOM OF BEN SIRACH CHAPTER 20

1 It is ful good to repreue, more than to be wrooth, and to forbede not a man knoulechyng in preiere.

2 The coueitise of a geldyng hath defoulid the maidynhed of a yong womman,

3 so he that makith wickid dom bi violence.

4 It is ful good, that a man that is repreued schewe opynli penaunce; for so thou schalt ascape wilful synne.

5 Ther is a stil man, which is foundun wijs; and he is hateful, which is fool hardi to speke.

6 Sotheli ther is a stille man, not hauynge wit of speche; and ther is a stille man, knowynge the sesoun of couenable tyme.

7 A wijs man schal be stille til to tyme; but a ioli man and vnprudent man schulen not kepe tyme.

8 He that vsith many wordis, hirtith his soule; and he that takith power to hym silf vniustli, schal be hatid.

9 Ther is goyng forth in yuels to a man vnlernyd; and ther is fyndyng in to peiryng.

10 Ther is a yifte, which is not profitable; and ther is a yifte, whos yeldyng is double.

11 Ther is makyng lesse for glorie; and ther is a man, which schal reise the heed fro mekenesse.

12 Ther is a man, that ayen bieth many synnes for litil prijs, and restorith tho in seuenfold.

13 A wijs man in wordis makith hym silf amyable; but the graces of foolis schulen be sched out.

14 The yifte of an vnwijs man schal not be profitable to thee; for hise iyen ben seuenfold.

15 He schal yyue litle thingis, and he schal vpbreide many thingis; and the openyng of his mouth is enflawming.

16 To dai a man leeneth, and to morewe he axith; and siche a man is hateful.

17 A frend schal not be to a fool, and grace schal not be to hise goodis.

18 For thei that eten his breed, ben of fals tunge; hou ofte and hou many men schulen scorne hym?

19 For he departith not bi euene wit that, that was worthi to be had; in lijk maner and that, that was not worthi to be had.

20 The falling of a fals tunge is as he that fallith in the pawment; so the fallis of yuele men schulen come hastili.

21 A man with out grace is as a veyn fable; and it schal be customable in the mouth of vnlerned men.

22 A parable schal be repreued of the mouth of a fool; for he seith not it in his tyme. Ther is a man, that is forbodun to do synne, for pouert; and he schal be prickid in his reste.

23 Ther is a man, that schal leese his soule for schame; and for the vnprudence of a persoone he schal leese it.

24 Forsothe he schal leese hym silf for the takyng of a persoone.

25 Ther is a man, that for schame biheetith to a frend; and he hath gete hym enemy with out cause.

26 Leesyng is a wickid schenschip in a man; and it schal be customabli in the mouth of vnlerned men.

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27 Betere is a theef than the customablenesse of a man, a leesyngmongere; forsothe bothe thei schulen enherite perdicioun.

28 The maneres of men leesyngmongeris ben with outen onour; and her schenschype is with hem with out ceessyng.

29 A wijs man in wordis schal brynge forth hym silf; and a prudent man schal pleese grete men.

30 He that worchith his lond, shal make hiy the heep of fruytis; and he that worchith riytfulnesse, schal be enhaunsid. Sotheli he that plesith grete men, schal ascape wickidnesse.

31 Presentis and yiftis blynden the iyen of iugis; and as doumb in the mouth it turneth awei the chastisyngis of hem.

32 Wisdom hid, and tresour vnseyn, what profit is in euer eithir?

33 He is betere, that hidith his vnwisdom, than a man that hidith his wisdom.

WISDOM OF BEN SIRACH CHAPTER 21

1 Sone, thou hast do synne? adde thou not eft; but biseche thou for the formere synnes, that tho be foryouun to thee.

2 As fro the face of a serpent fle thou synnes; and if thou neiyest to tho synnes, tho schulen take thee.

3 The teeth of a lioun ben the teeth therof, that sleen the soulis of men.

4 Al wickidnesse is as a scharp swerd on either syde; heelthe is not to the wounde therof.

5 Chidyngis and wrongis schulen distrie catel; and an houe that is ouer riche, schal be distriede bi pride; so the catel of a proude man schal be drawun vp bi the roote.

6 The preyer of a pore man schal come fro the mouth til to eeris; and doom schal come to hym hastili.

7 He that hatith repreuyng, is a step of the synnere; and he that dredith God, schal be turned to his herte.

8 A miyti man with an hardi tunge is knowun afer; and a witti man kan kepe him silf fro that man.

9 He that bildith his hous with othere mennus costis, is as he that gaderith hise stonys in wyntir.

10 Scheuys gaderid togidere is the synagoge of synneris; and the endyng of hem is the flawme of fier.

11 The weie of synneris is set togidere with stoonys; and in the ende of hem ben hellis, and derknessis, and peynes.

12 He that kepith riytfulnesse, schal holde the wit therof.

13 The perfeccioun of Goddis drede is wisdom and wit.

14 He schal not be tauyt, which is not wijs in good.

15 Forsothe vnwisdom is, which is plenteuouse in yuel; and wit is not, where is bittirnesse.

16 The kunnyng of a wijs man schal be plenteuouse as flowyng; and the councel of hym dwellith as a welle of lijf.

17 The herte of a fool is as a brokun vessel; and it schal not holde ony wisdom.

18 What euer wijs word a kunnynge man herith, he schal preise, and leie to. A letcherouse man herde, and it schal displese hym; and he schal caste it awei bihynde his bak.

19 The tellynge of a fool is as a birthun in the weie; for whi grace schal be foundun in the lippis of a wijs man.

20 The mouth of a prudent man is souyt in the chirche; and men schulen thenke hise wordis in her hertis.

21 As an hous distried, so is wisdom to a fool; and the kunnyng of an vnwijs man is wordis that moun not be teld out.

22 Stockis in the feet is techyng to a fool; and as bondis of hondis on the riyt hond.

23 A fool enhaunsith his vois in leiyyng; but a wijs man schal leiye vnnethis stilli.

24 Techyng is a goldun ournement to a prudent man; and as an ournement of the arm in the riyt arm.

25 The foot of a fool is liyt in to the hous of a neiybore; and a wijs man schal be aschamed of the persoone of a miyti man.

26 A fool biholdith fro the wyndow in to the hous; but a lerned man schal stonde with out forth.

27 It is foli of a man to herkene bi the dore; and a prudent man schal be greuyd bi dispisyng.

28 The lippis of vnprudent men schulen telle fonned thingis; but the wordis of prudent men schulen be weied in a balaunce.

29 The herte of foolis is in her mouth; and the mouth of wise men is in her herte.

30 Whanne a wickid man cursith the deuel, he cursith his owne soule.

31 A priuy bacbitere schal defoule his soule, and in alle thingis he schal be hatid, and he that dwellith, schal be hatid; a stil man and wijs schal be onourid.

WISDOM OF BEN SIRACH CHAPTER 22

1 A slow man is stonyd in a stoon of cley; and alle men schulen speke on the dispisyng of him.

2 A slow man is stonyd of the dung of oxis; and ech man that touchith hym, schal schake the hondis.

3 The schame of a fadir is of a sone vnlerned; but a fonned douyter schal be in decreessyng.

4 A prudent douyter is eritage to hir hosebonde; for sche that schendith hir hosebonde, is in dispisyng of the fadir.

5 A schameles womman schendith the fadir and hosebonde, and schal not be maad lesse than vnfeithful men; forsothe sche schal not be onourid of euer either.

6 Melodie in morenyng is vncouuenable tellyng; betyngis and techyng in al tyme with wisdom.

7 He that techith a fool, as he that glueth togidere a tiel stoon.

8 He that tellith a word to hym that herith not, is as he that reisith a man slepynge fro a greuouse sleep.

9 He that tellith wisdom to a fool, spekith with a man slepynge; and in the ende of the tellyng he schal seie, Who is this?

10 Wepe thou on a deed man, for whi his liyt failide; and wepe thou on a fool, for he failide of wit.

11 Wepe thou a litil on a deed man, for he hath restid.

12 Forsothe the lijf of a ful wickid man is ful wickid, more than the deth of a fool.

13 The morenyng of a deed man is seuene daies; but the morenyng of a fool and of a wickid man is alle the daies of her lijf.

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14 Speke thou not myche with a fool, and go thou not with an vnwijs man.

15 Keep thee fro hym, that thou haue not disese; and thou schalt not be defoulid in the synne of hym.

16 Boowe thou awei fro hym, and thou schalt fynde reste; and be thou not anoied by his foly.

17 What schal be maad heuyere than leed? and what othere name than a fool is to it?

18 It is liytere to bere grauel, and salt, and a gobet of yrun, than a man vnprudent, and a fool, and vnfeithful.

19 As an heep of trees, boundun togidere in the foundement of the bilding, schal not be vnboundun, so and an herte confermed in the thouyt of counsel.

20 The thouyt of a wijs man shal not be maad schrewid in ony tyme, nether drede.

21 As chaffis in hiye places, and soond with out medling of hym, set ayens the face of wynd, schulen not dwelle;

22 so and a dreedful herte in the thouyt of a fool ayenstondith not ayens the feersnesse of drede.

23 As ournyng, ether pargetyng, ful of grauel in a cleer wal, so and a ferdful herte in the thouyt of a fool schal not drede in ony tyme; so and he that dwellith euere in the heestis of God.

24 He that prickith the iye, schal leede out teeris; and he that prickith the herte, bryngith forth wit.

25 He that castith a stoon to briddis, schal caste doun tho; so and he that doith wrong to a frend, departith frenschipe.

26 Thouy thou bryngist forth a swerd to a frend, dispeire thou not; for ther is going ayen to the frend.

27 If he openeth a soreuful mouth, drede thou not; for whi ther is acordyng, outakun dispisynge, and schenschipe, and pride, and schewyng of preuyte, and a tretcherouse wounde; in alle these thingis a frend schal fle awei.

28 Haue thou feith with a frend in his pouert, that thou be glad also in hise goodis.

29 In the tyme of his tribulacioun dwelle thou feithful to hym, that also thou be euene eir in the eritage of hym.

30 Heete and smook of fier is maad hiy bifore the fier of a chymenei; so and cursyngis, and dispisyngis, and manaassis, comen bifore blood.

31 I schal not be aschamed for to grete a frend, and Y schal not hide me fro his face; thouy yuels comen to me bi hym, Y schal suffre.

32 Ech man that schal here, schal kepe warli hym silf fro hym.

33 Who schal yyue keping to my mouth, and a certeyn ceelyng on my lippis, that Y falle not bi tho, and that my tunge leese not me?

WISDOM OF BEN SIRACH CHAPTER 23

1 Lord, fadir, and lordli gouernour of my lijf, forsake thou me not in the thouyt and counsel of hem; nether suffre thou me to falle in that schenschipe.

2 Who settith aboue in my thouyt beetyngis, and in myn hert the techyng of wisdom, that in the vnkunnyngis of hem he spare not me, and that the trespassis of hem appere not?

3 Lest myn vnkunnyngis encreesse, and my trespassis be multiplied, and my synnes be plenteuouse; and lest Y falle in the siyt of myn aduersaries, and myn enemy haue ioie.

4 Lord, fadir, and God of my lijf, forsake thou not me in the thouyt of hem.

5 Yyue thou not to me enhaunsyng of myn iyen; and turne thou awei fro me al schrewid desijr.

6 Do thou awei fro me the coueitisis of the wombe, and the coueitisis of letcherie take me not; and yyue thou not me to a soule vnreuerent and vndiscreet.

7 Sones, here ye the techyng of mouth; and he that kepith it, schal not perische bi hise lippis, nether schal be

8 sclaundrid in worste werkis A synnere and proude man schal be takun in his vanite; and a cursid man schal be sclaundrid in tho.

9 Thy mouth be not customable to swering; for whi many fallyngis ben ther ynne.

10 Forsothe the nemyng of God be not customable in thi mouth, and be thou not meddlid to the names of seyntis; for thou schalt not be giltles of hem.

11 For as a seruaunt that is axid bisili, schal not wante wannesse; so ech man swerynge and nemynge schal not be purgid of synne in al.

12 A man swerynge myche schal be fillid with wickidnesse; and veniaunce schal not go awei fro his hous.

13 And if he disseyueth a brother, his trespas schal be aboue hym; and if he feyneth, he schal trespasse doubli.

14 And if he swerith in veyn, he schal not be iustified; for whi his hous schal be fillid with worst yelding.

15 Also ayenward another speche is in to deth; be it not found in the eritage of Jacob.

16 For whi alle these thingis schulen be don awei fro merciful men; and thei schulen not delite in trespassis.

17 Thi mouth be not customable to vnreuerent speche; for whi a word of synne is in it.

18 Haue thou mynde on thi fadir and modir; for thou stondist in the myddis of grete men.

19 Lest perauenture God foryete thee in the siyt of hem; and lest thou maad a fool bi thi customablenesse, suffre schenschipe, and haddist leuere to be not borun, and curse the dai of thi birthe.

20 A man customable in the wordis of schenschipe, in alle daies schal not be tauyt.

21 Twei kyndis ben plenteuouse in synnes, and the thridde bringith ire and perdicioun.

22 An hoot soule brennynge as fier schal not be quenchid, til it swolewe sum thing;

23 and a wickid man in the mouth of his fleisch schal not faile, til he kyndle fier.

24 Ech breed is swete to a letcherouse man; he schal not be maad weri, trespassynge til to the ende.

25 Ech man that passith his bed, doith dispit ayens his soule, and seith, Who seeth me?

26 Derknessis cumpassen me, and wallis kyueren me, and no man biholdith me. Whom drede Y? The hiyeste schal not haue mynde on my synnes.

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27 And he vndirstondith not, that the iye of him seeth alle thingis; for whi the drede of siche a man puttith awei fro him the drede of God, and the iyen of men that dreden hym putten awei fro hym Goddis drede.

28 And he knew not, that the iyen of the Lord ben myche more clerere than the sunne, and biholden alle the weies of men, and the depthe of the see, and biholden the hertis of men in to hid partis.

29 For whi alle thingis weren knowun to the Lord, bifore that thei weren maad of nouyt; so and aftir the makyng he biholdith alle thingis.

30 This man schal be punyschid in the stretis of the citee; he schal be dryuun a wei as an horse colt, and he schal be takun, where he hopith not.

31 And he schal be schenschip to alle men; for he vndurstood not the drede of the Lord.

32 So and ech womman forsakynge hir hosebonde schal do synne, and ordeynynge eritage of an alien matrimonye.

33 For firste sche was vnbileueful in the lawe of the hiyeste, and the secounde tyme sche forsook hir hosebonde; and the thridde tyme sche was defoulid in auowtrie, and ordeynede to hym sones of another man.

34 This womman schal be brouyt in to the chirche, and me schal biholde on hir sones.

35 Hir sones schulen not yyue rootis, and hir braunchis schulen not yyue fruyt.

36 Thei schulen leeue the mynde of hir in to cursyng, and the schenschipe of hir schal not be don awei.

37 And thei that ben left schulen knowe, that no thing is betere than the drede of God, and nothing is swettere than to biholde in the comaundementis of the Lord.

38 It is greet glorie to sue the Lord; for whi lengthe of daies schulen be takun of hym.

WISDOM OF BEN SIRACH CHAPTER 24

1 Wisdom schal preise his soule, and he schal be onourid in God; and he schal haue glorie in the myddis of his puple.

2 And he schal opene his mouth in the chirchis of the hiyeste; and he schal haue glorie in the siyt of his vertu.

3 And he schal be enhaunsid in the myddis of his puple; and he schal wondre in hooli plentee.

4 And in the multitude of chosun men he schal haue preisyng; and among blessid men he schal be blessid,

5 and seie, I, the firste gendrid bifore ech creature, cam forth fro the mouth of the hiyeste.

6 I made in heuenes, that liyt neuere failynge roos vp, and as a cloude Y hilide al erthe.

7 Y dwellide in hiyeste thingis, and my trone in a piler of cloude.

8 Y aloone yede aboute the cumpas of heuene, and Y perside the depthe of the see; and Y yede in the wawis of the see,

9 and Y stood in al the lond.

10 And Y hadde the firste dignite in ech puple, and in ech folk;

11 and Y trad bi vertu on the neckis of alle excelent men and meke; and in alle these men Y souyte reste, and Y schal dwelle in the eritage of the Lord.

12 Thanne the creatour of alle comaundide, and seide to me; and he that formyde me, restide in my tabernacle; and he seide to me,

13 Dwelle thou in Jacob, and take thou eritage in Israel, and sende thou rootis in my chosun men.

14 Y was gendrid of the bigynnyng and bifore worldis, and Y schal not faile til to the world to comynge; and Y mynystride in an hooli dwellyng bifore hym.

15 And so Y was maad stidfast in Syon, and in lijk maner Y restide in a citee halewid, and my power was in Jerusalem.

16 And Y rootid in a puple onourid; and the eritage therof in to the partis of my God, and my witholding in the plentee of seyntis.

17 Y was enhaunsid as a cedre in Liban, and as a cipresse tree in the hil of Syon.

18 Y was enhaunsid as a palm tree in Cades, and as the plauntyng of roose in Jeryco.

19 As a fair olyue tree in feeldis; and Y was enhaunsid as a plane tree bisidis watir in stretis.

20 As canel and bawme yyuynge greet smelle, Y yaf odour; as chosun myrre Y yaf the swetnesse of odour.

21 And as storax, and galban, and vngula, and gumme, and as Liban not kit doun, Y made hoot my dwellyng place; and myn odour as bawme not meddlid.

22 Y as a terebynte stretchide forth my boowis; and my boowis ben boowis of onour, and of glorie.

23 Y as a vyne made fruyt the swetnesse of odour; and my flouris ben the fruytis of onour, and of oneste.

24 I am a modir of fair loue, and of drede, and of knowyng, and of hooli hope.

25 In me is al grace of weie, and of treuthe; in me is al hope of lijf and of vertu.

26 Alle ye that coueiten me, passe to me; and be ye fillid of my generaciouns.

27 For whi my spirit is swete aboue hony; and myn eritage is aboue hony, and hony comb.

28 My mynde is in the generacioun of worldis.

29 Thei that eten me, schulen hungre yit; and thei that drynken me, schulen thirste yit.

30 He that herith me, shal not be schent; and thei that worchen in me, schulen not do synne; and thei that declaren me,

31 schulen haue euere lastynge lijf.

32 Alle these thingis is the book of lijf, and the testament of the hiyeste, and the knowyng of treuthe.

33 Moises comaundide a lawe in the comaundementis of riytfulnessis, and eritage to the hous of Jacob, and biheestis to Israel.

34 He settide to Dauid, his child, to reise of hym a kyng moost strong, and sittynge with outen ende in the trone of onour.

35 Which kyng fillith wisdom, as Phison schedith out watir; and as Tigris in the daies of newe thingis.

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36 Which, as Eufrates, fillith wit; which multiplieth, as Jordan in the tyme of heruest.
37 Which sendith techyng as liyt; and is niy alle men, as Gion in the dai of vendage.
38 Which makith perfitli first to knowe that wisdom; and a feblere man schal not enserche it.
39 For whi the thouyt therof schal be plenteuouse of the see; and his counsel in the greet occian.
40 Y wisdom schedde out floodis;
41 Y as a weie of ful greet watir of the flood. Y as the flood Dorix, and as a watir cundit Y yede out of paradis.
42 Y seide, I schal watir my gardyn of plauntyngis; and Y schal greetli fille the fruyt of my child beryng.
43 And lo! a plenteuouse weie of watir is maad to me; and my flood neiyede to the see.
44 For Y liytne techyng as the cheer morewtid to alle men; and Y schal telle out it til to fer.
45 Y schal perse alle the lowere partis of erthe, and Y schal biholde alle that slepen; and Y schal liytne alle that hopen in the Lord.
46 Yit Y schal schede out teching as profesie, and Y schal leeue it to hem that seken wisdom; and Y schal not faile in to the generaciouns of hem, til in to the hooli world.
47 Se ye, that Y trauelide not to me aloone, but to alle that seken out treuthe.

WISDOM OF BEN SIRACH CHAPTER 25

1 In thre thingis it is plesid to my spirit, which ben appreued bifore God and men; acordyng of britheren,
2 and loue of neiyboris, a man and womman wel consentynge to hem silf.
3 My soule hatide thre spicis, and Y am greued greetli to the soule of hem;
4 a pore man proud, and a riche man liere, and an eld man a fool and vnwitti.
5 Hou schalt thou fynde in thin eelde tho thingis, whiche thou gaderist not in thi yongthe?
6 Doom is ful fair in hoornesse, and to preestis to knowe councel.
7 Wisdom is ful fair to eelde men, and gloriouse vndirstondyng, and councel.
8 The coroun of eelde men is in myche kunnyng; and the glorie of hem is the drede of God.
9 I magnefiede nyne thingis vnsuspect of the herte; and Y schal seie the tenthe thing bi tunge to men.
10 A man which lyuynge is myrie in sones, and seynge the distriyng of hise enemyes.
11 He is blessid that dwellith with a witty womman, and he that felle not bi his tunge, and he that seruyde not to men vnworthi to hym silf.
12 He is blessid that fyndith a very frend, and he that tellith out riytfulnesse to an eere heringe.
13 He is ful greet that fyndith wisdom and kunnyng; but he is not aboue him that dredith God.
14 The drede of God hath set it silf aboue alle thingis.
15 Blessid is the man to whom it is youun to have the drede of God; to whom schal he be licned, that holdith that drede?
16 The drede of God is the bigynnyng of his loue; forsothe the bigynnyng of feith is to be faste ioyned therto.
17 The sorewe of herte is ech wounde; and the wickidnesse of a womman is al malice.
18 A leche shal se ech wounde, and not the wounde of herte; and al wickidnesse,
19 and not the wickidnesse of a womman;
20 and ech hilyng, and not hilyng of hateris;
21 and ech veniaunce, and not the veniaunce of enemyes.
22 Noon heed is worse than the heed of an eddre dwellynge in schadewe;
23 and noon ire is aboue the ire of a womman. It schal plese more to dwelle with a lioun and a dragoun, than to dwelle with a wickid womman.
24 The wickidnesse of a womman chaungith hir face; and sche blyndide her cheer as a beer doith, and sche schal schewe as a sak in the myddis of neiyboris.
25 Hir hosebonde weilide; and his wickid wijf herde, and siyyide a litil.
26 Al malice is schort on the malice of a womman; the parte of synneris falle on hir.
27 As a stiynge ful of grauel in the feet of an elde man, so is a womman a greet ianglere to a pesible man.
28 Biholde thou not the fairnesse of a womman, and coueyte thou not a womman for fairnesse.
29 The ire and vnreuerence of a womman is grete schenschipe.
30 If a womman hath the firste dignyte, ethir cheef gouernail, sche is contrarie to hir hosebonde.
31 A low herte, and soreuful face, and wounde of deeth, is a wickid womman.
32 Feble hondis and knees vnboundun, a womman that blessith not hir hosebonde.
33 The bygynnyng of synne was maad of a womman; and alle we dien bi hir.
34 Yyue thou not issu to thi watir, yhe, not a litil issu; nether to a wickid womman fredom of goyng forth.
35 If sche goith not at thin hond, sche schal schende thee in the siyt of enemyes.
36 Kitte hir a wei fro thi fleischis, lest euere sche mysvse thee.

WISDOM OF BEN SIRACH CHAPTER 26

1 The hosebonde of a good womman is blessid; for whi the noumbre of her yeeris is double.
2 A strong womman delitith hir hosebonde; and shal fille in pees the yeeris of his lijf.
3 A good womman is a good part; in the good part of hem that dreden God, sche schal be youun to a man for goode dedis.
4 Forsothe the herte of a riche man and of a pore man is good; in al tyme her cheer is glad.
5 Myn herte dredde of thre thingis, and my face dredde in the fourthe thing.

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6 Bitraiyng of a citee, and the gadering togidere of puple,
7 and fals chaleng; alle thingis greuouse on deth.
8 The sorewe of herte, and morenyng is a ielouse womman.
9 In a gelouse womman is betyng of tunge, and sche comyneth with alle men.
10 As a yok of oxis which is mouyd, so and a wickid womman; he that holdith hir, is as he that takith a scorpioun.
11 A drunkelew womman is greet ire, and dispisyng; and hir filthe schal not be hilid.
12 The fornycacioun of a womman is in the reisyng of yyen; and schal be knowun in the iye liddis of hir.
13 Make thou sad kepyng in a douytir not turnynge a wei hir silf; lest sche mysvse hir silf, if sche fyndith occasioun.
14 Be thou war of al vnreuerence of hir iyen; and wondre thou not, if sche dispisith thee.
15 As a weiegoere thirstynge schal opene the mouth at a welle, and schal drynke of ech watir next; and the forseid douytir schal sitte ayens ech pale, and schal opene the arowe caas ayens ech arowe, til sche faile.
16 The grace of a bisi womman schal delite hir hosebonde; and schal make fat hise boonus.
17 The kunnyng of hir is the yifte of God.
18 A wijs womman and stille is not chaungyng of a lernyd soule.
19 Grace on grace is an hooli womman, and schamfast.
20 Forsothe al weiyng is not worth a contynent soule.
21 As the sunne risynge in the world in the hiyeste thingis of God, so the fairnesse of a good womman is in to the ournement of hir hous.
22 A lanterne schynynge on an hooli candilstike, and the fairnesse of a face on stidfast age.
23 Goldun pileris on siluerne foundementis, and stidfast feet on the soolis of a stidfast womman.
24 Euerlastynge foundementis on a sad stoon, and the heestis of God in the herte of an hooli womman.

WISDOM OF BEN SIRACH CHAPTER 27

25 In twei thingis myn herte was maad sori, and in the thridde thing wrathfulnesse cam to me.
26 A man a werriour failynge bi nedynesse, and a wijs man dispisid.
27 And God hath maad hym redi to the swerd, that passith ouer fro riytfulnesse to synne.
28 Twei spices apperiden harde and perilouse to me; a marchaunt is delyuered of hard fro his necgligence, and a tauerner schal not be iustified of synnes of lippis.
1 Many men han trespassid for nedynesse; and he that sekith to be maad riche, turneth a wei his iye.
2 As a stake is fastned in the myddis of a heep of stoonys, so and a man schal be angwischid bi synnes bitwixe the middis of sillyng and biyng.
3 Trespas schal be al to-brokun with hym that trespassith.
4 If thou holdist not thee diligentli in the drede of the Lord, thin hous schal soone be turned vpsedoun.
5 As dust schal dwelle in the hoolis of a riddil, so the angwisch of a man schal dwelle in the thouyt of hym.
6 A furneis preueth the vessels of a pottere; and the temptacioun of tribulacioun preueth iust men.
7 As cherliche trauel aboute a tree schewith the fruyt therof, so a word of thouyt schewith the herte of man.
8 Preise thou not a man bifore a word; for whi this is the temptacioun of men.
9 If thou suest riytfulnesse, thou schalt take it; thou schalt clothe it as a long cloth of onour, and thou schalt dwelle with it, and it schal defende thee with outen ende, and in the dai of knowing thou shalt fynde stidfastnesse.
10 Volatilis comen togidere to briddis lijk hem silf; and treuthe schal turne ayen to hem that worchen it.
11 A lioun settith aspies euere to huntyng; so synnes to hem that worchen wickidnesse.
12 An hooly man dwellith in wisdom, as the sunne dwellith stabli; for whi a fool is chaungid as the moone.
13 In the myddis of vnwise men kepe thou a word to tyme; but be thou bisi in the myddis of hem that thenken the lawe of God.
14 The tellyng of synneris is hateful; and the leiyyng of hem is in the trespassis of synne.
15 Speche sweringe myche schal make stondyng up of heeris, for astonying, to the heed; and vnreuerence therof is stoppyng of eeris.
16 The schedyng out of blood is in the chidyng of proude men; and the cursyng of hem is greuouse heryng.
17 He that schewith opynli the priuytees of a frend, leesith feithfulnesse; and he schal not fynde a frend to his soule.
18 Loue thou a neiybore, and be thou ioyned with hym in feith.
19 For if thou schewist opynli the priuytees of hym, thou schalt not perfitli sue aftir hym.
20 For as a man that leesith his frend, so he that leesith the frenschipe of his neiybore.
21 And as a man that latith go a brid fro his hond, so thou that hast forsake thi neiybore, and thou schalt not take hym.
22 Thou schalt not sue hym, for he is fer absent; for he ascapid as a capret fro a snare, for the soule of hym is woundid.
23 Thou schalt no more mow bynde hym togidere; but of yuel seiyng is acordyng.
24 Sotheli to schewe opynli the pryuytees of a frend, is dispeir of a soule vnblessid.
25 He that twynclith with the iye, makith wickid thingis;
26 and no man schal caste hym awei. In the siyt of thin iyen he schal defoule his mouth, and he schal wondre on thi wordis; but at the laste he schal turne weiwerdli his mouth, and in his wordis he schal yyue sclaundre.
27 Y herde mani thingis, and Y made not euene to hym; and the Lord schal hate hym.
28 If a man throwith a stoon an hiy, it schal falle on his heed; and the gileful wounde of a gyleful man schal departe woundis.
29 And he that diggith a diche, schal falle in to it; and he that settith a stoon to a neiybore, schal offende therynne; and

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he that settith a snare to a nother man, schal perische ther ynne.

30 If a man makith worst councel, it schal be turned on hym; and he schal not knowe fro whennus it schal come to him.

31 The scornyng and dispisyng of proude men and veniaunce schal sette a spie to hym, as a lioun doith.

32 Thei that deliten in the fal of iust men, schulen perische bi a snare; forsothe sorewe schal waste hem, bifore that thei dien.

33 Ire and woodnesse, euer either ben abhomynable; and a synful man schal holde tho.

WISDOM OF BEN SIRACH CHAPTER 28

1 He that wole be vengid, schal fynde of the Lord veniaunce; and he kepynge schal kepe hise synnes.

2 Foryyue thou to thi neiybore that anoieth thee, and thanne synnes schulen be releessid to thee preiynge.

3 A man kepith ire to man; and sekith he of God medicyn?

4 He hath no merci on a man lijk hym silf; and bisechith he the hiyeste for hise owne synnes?

5 He the while he is fleisch, reserueth ire; and axith he of God merci? who schal preie for hise synnes?

6 Haue thou mynde on the laste thingis, and ceesse thou to be enemy.

7 For whi failyng and deth neiyen not in the comaundementis of God.

8 Haue thou mynde on the drede of the Lord, and be thou not wrooth to the neiybore.

9 Haue thou mynde on the testament of the hiyeste, and dispise thou the ignoraunce of thi neiybore.

10 Absteyne thee fro strijf, and thou schalt abregge synnes.

11 For whi a wrathful man kyndlith strijf; and a synful man schal disturble frendis, and he schal sende in enemyte in the myddis of men hauynge pees.

12 For whi aftir the trees of the wode, so fier schal brenne an hiy; and after the myyte of a man, so his wrathfulnesse schal be, and aftir his catel he schal enhaunse his ire.

13 Hasti stryuyng schal kyndle fier, and hasti chidyng schal schede out blood; and a tunge berynge witnessing schal brynge deth.

14 If thou blowist, as fier it schal brenne an hiy; and if thou spetist theron, it schal be quenchid; euer either comen forth of the mouth.

15 A preuy bacbiter, and a double tungid man is cursid; for he disturblide many men hauynge pees.

16 The thridde tunge hath stirid many men, and hath scaterid hem fro folc in to folc.

17 It hath distried wallid citees of riche men, and hath myned doun the housis of grete men.

18 It hath kit doun the vertues of puplis, and hath vnknit strong folkis.

19 The thridde tunge hath cast out weddid wymmen, and hath priued hem of her trauelis.

20 He that biholdith the thridde tunge, schal not haue rest; nether schal haue a frend, in whom he schal reste.

21 The wounde of betyng makith wannesse; but the wounde of tunge schal make lesse the boonys.

22 Many men fellen doun bi the scharpnesse of swerd; but not so as thei that perischiden bi her tunge.

23 He is blessid that is kyuerid fro a wickid tunge; and he that passide not in the wrathfulnesse therof, and he that drow not the yok therof, and was not boundun in the bondis therof.

24 For whi the yok therof is an irun yok, and the boond therof is a brasun boond.

25 The deth therof is the worste deth; and helle is more profitable than it.

26 The perseueraunce therof schal not dwelle, but it schal holde the weies of vniust men; in his flawme it schal not brenne iust men.

27 Thei that forsaken God, schulen falle in to it; and it schal brenne greetli in hem, and it schal not be quenchid; and as a lioun it schal be sent in to hem, and as a parde it schal hirte hem.

28 Bisette thin eeris with thornes, and nyle thou here a wickid tunge; and make thou doris to thi mouth, and lockis to thin eeris.

29 Welle thou togidere thi gold, and thi siluer; and make thou a balaunce to thi wordis, and riytful bridels to thi mouth.

30 And take heede, lest perauenture thou slide in tunge, and falle in the siyt of enemyes, settynge tresoun to thee, and thi falle be vncurable in to deth.

WISDOM OF BEN SIRACH CHAPTER 29

1 He that doith merci, leeneth to his neiybore; and he that is ful myyti in hond, kepith the comaundementis.

2 Leene thou to thi neiybore in the tyme of his nede; and eft yelde thou to a neiybore in his tyme.

3 Conferme thou a word, and do thou feithfuli with hym; and in al tyme thou schalt fynde that, that is nedeful to thee.

4 Many men gessiden borewyng as fyndyng, and yauen disese to tho men that helpiden hem.

5 Til thei taken, thei kissen the hondis of the yyuer; and in biheestis thei maken meke her vois.

6 And in the time of yelding he schal axe tyme, and he schal speke wordis of anoie, and of grutchingis, and he schal calenge falsli the tyme.

7 Forsothe if he mai yelde, he schal be aduersarie; of a schilling vnnethis he schal yelde the half, and he schal rekyn that as fyndyng.

8 Ellis he schal defraude him in his monei, and the leenere schal haue him an enemy with outen cause.

9 And he schal yelde to hym, that is, to the leenere, wrongis and cursyngis; and for onour and benefice he schal yelde to hym dispisyng.

10 Many men lenten not to pore neiyboris, not for cause of wickidnesse, but thei dredden to be defraudid with outen cause.

11 Netheles on a meke man in soule be thou strongere; and for almes drawe thou not hym.

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12 For the comaundement of God take thou a pore man; and for his nedynesse leeue thou not hym voide.

13 Leese thou monei for a brother and frend, and hide thou not it vndur a stoon, in to perdicioun.

14 Putte thi tresour in the comaundementis of the hiyeste; and it schal profite to thee more than gold schal profite.

15 Close thou almes in the bosum of a pore man; and this almes schal preye for thee to be delyuered of God fro al yuel.

16 The almes of a man is as a bagge with hym; and it schal kepe the grace of man as the appil of the iye.

17 And aftirward it schal rise ayen, and schal yelde to hem a yelding, to ech man in to the heed of hem.

18 Aboue a scheld of the myyti man, and aboue a spere it schal fiyte ayens thin enemye.

19 A good man makith feith to his neiybore; and he that leesith, schal leeue schame to hym.

20 Foryete thou not the grace of the borewe; for he yaf his lijf for thee.

21 A synful man and vncleene fleeth the biheetere.

22 A synnere arretteth to hym silf the goode wordis of the borowe; and the vnkynde man in wit forsakith a man delyuerynge hym.

23 A man biheetith for his neiybore; and whanne the neiybore hath lost reuerence, the borew schal be forsakun of hym.

24 Worst biheest hath lost many louynge men, and hath moued hem as the wawis of the see.

25 It goynge in cumpas made myyti men to passe ouer; and thei wandriden aboute among alien folkis.

26 A synnere brekynge the comaundement of the Lord schal falle in to a wickid biheest; and he that enforsith to do many thingis, schal falle in to dom.

27 Rekiuere thi neiybore bi thi vertu; and take heed to thi silf, lest thou falle.

28 The bigynnyng of lijf of a man is watir, and breed, and clothing, and hous hilynge filthe.

29 Betere is the lijflode of a pore man vndur the hilyng of sparris, than schynynge feestis in pilgrymage with outen hous.

30 The leeste thing pleese thee for a greet thing; and thou schalt not here the schenschipe of pilgrymage.

31 It is wickid lijf to seke herbore fro hous in to hous; and where he schal be herborid, he schal not do tristili, nethir he schal opene the mouth.

32 He schal be herborid, and he schal feede, and yyue drinke to vnkynde men; and yit he schal here bittir thingis.

33 Passe, thou that art herborid, and araye a table; and yyue thou meetis to othere men, tho thingis that thou hast in the hond.

34 Go thou out fro the face of the onour of my frendis, for the frendschipe, ethir affinyte, of myn hous; bi herboryng thou art maad a brother to me.

35 These thingis ben greuouse to a man hauynge wit; the repreuyng of hous, and the dispising of the vsurer.

WISDOM OF BEN SIRACH CHAPTER 30

1 He that loueth his sone, yyueth bisili betingis to hym, that he be glad in hise laste thing, and that the sone touche not the doris of neiyboris.

2 He that techith his sone, schal be preisid in hym; and schal haue glorie in hym in the myddis of menyals.

3 He that techith his sone, sendith the enemye in to enuye; and in the myddis of frendis he schal haue glorie in that sone.

4 The fadir of hym is deed, and he is as not deed; for he hath left aftir hym a sone lijk hym.

5 He siy in his lijf, and was glad in hym; and in his deth he was not sori, nether was aschamed bifore enemyes.

6 For he lefte a defendere of the hous ayens enemyes; and yeldynge grace to frendis.

7 For the soulis of sones he schal bynde togidere hise woundis; and hise entrails schulen be disturblid on ech vois.

8 An hors vntemyd, ether vnchastisid, schal ascape hard, and a sone vnchastisid schal ascape heedi.

9 Flatere thou the sone, and he schal make thee dredinge; pleie thou with hym, and he schal make thee sory.

10 Leiye thou not with hym, lest thou haue sorewe togidere, and at the laste thi teeth schulen be astonyed.

11 Yyue thou not power to hym in yongthe, and dispise thou not hise thouytis.

12 Boowe thou his necke in yongthe, and bete thou hise sidis, while he is a yong child; lest perauenture he wexe hard, and bileue not to thee, and he schal be sorewe of soule to thee.

13 Teche thi sone, and worche in hym; lest thou offende in to the filthe of hym.

14 Betere is a pore man hool, and strong in myytis, than a riche man feble, and betun with malice.

15 The helthe of soule is in the hoolynesse of riytfulnesse, and it is betere than ony gold and siluer; and a strong bodi is betere than ful myche catel.

16 No catel is aboue the catel of helthe of bodi; and no likyng is aboue the ioie of herte.

17 Betere is deth than bittir lijf, and euerlastinge reste is betere than siknesse dwellynge contynueli.

18 Goodis hid in a closid mouth ben as settyngis forth of metis set aboute a sepulcre.

19 What schal sacrifice profite to an idol? for whi it schal not ete, nether schal smelle.

20 So he that is dryuun awei fro the Lord, and berith the medis of wickidnesse,

21 seynge with iyen and weilynge inwardli, as a geldynge biclippynge a virgyn, and siyyynge.

22 Yyue thou not sorewe to thi soule, and turmente not thi silf in thi counsel.

23 Mirthe of herte, this is the lijf of man, and is tresour of hoolynesse with outen failyng; and ful out ioiyng of a man is long lijf.

24 Haue thou mercy on thi soule, and plese thou God; and holde togidere and gadere togidere thin herte in the hoolynesse of hym, and putte fer awei sorewe fro thee.

25 For whi sorewe hath slayn many men; and noon heelthe is ther ynne.

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26 Enuye and wrathfulnesse schulen make lesse daies; and thouytys schulen brynge eldnesse bifore the tyme.

27 A schynynge herte is good in metis; for whi meetis therof ben maad diligentli.

WISDOM OF BEN SIRACH CHAPTER 31

1 Wakyng of oneste schal make fleischis to faile; and thouyt therof schal take awei sleep.

2 Thouyt of bifore knowyng turneth awey wit; and greuouse siknesse makith sobre the soule.

3 A ryche man trauelide in the gaderyng of catel; and in his reste he schal be fillyd with hise goodis.

4 A pore man trauelide in decreessyng of lijflode; and in the ende he is maad nedi.

5 He that loueth gold, schal not be iustified; and he that sueth wastyng, schal be fillid therof.

6 Many men ben youun in to the fallyngis of gold; and the perdicioun of hem was maad in the feirnesse therof.

7 A tre of offencioun is the gold of hem that maken sacrifice; wo to hem that suen it, and ech vnprudent man schal perische ther ynne.

8 Blissid is a riche man, which is foundun with out wem; and that yede not aftir gold, nether hopide in money, and tresouris.

9 Who is this, and we schulen preyse hym? for he dide merueils in his lijf.

10 Which is preued ther ynne, and is foundun perfit, and euerlastynge glorye schal be to hym? which myyte trespasse, and trespasside not, and do yuels, and dide not.

11 Therfor hise goodis ben stablischid in the Lord; and al the chirche of seyntis schal telle out hise almesdedis.

12 Thou hast sete at a greet boord; opene thou not firste thi cheke on it.

13 Seie thou not, whether tho ben many thingis, that ben on it.

14 Haue thou mynde, that an yuel iye is weiward.

15 What thing worse, than an iye is maad? therfor of al his face he schal wepe, whanne he seeth.

16 Stretche thou not forth first thin hond; and thou defoulid bi enuye, be aschamed.

17 Be thou not oppressid of wyn in a feeste.

18 Vnderstonde of thi silf the thingis, that ben of thi neiybore.

19 Vse thou as a discreet and temperat man these thingis that ben set forth to thee; and be thou not hatid, whanne thou etist myche.

20 Ceesse thou first bicause of lernyng, ethir nurture; and nyle thou be outrageouse, lest perauenture thou offende.

21 And if thou hast sete in the myddis of many men, stretche not forth thin hond sunnere than thei; and axe thou not firste for to drynke.

22 A litil wyn is ful sufficient to a lerned man; and in slepynge thou schalt not trauele for that wyn, and thou schalt not feele trauel.

23 Wakyng, and colre, ether bittir moisture, and gnawyng to an vndiscreet either vntemperat man.

24 But the sleep of heelthe is in a scars man; he schal slepe til to the morewtid, and his soule schal delite with hym.

25 And if thou art constreyned in etyng myche, ryse thou fro the myddis, and brake thou; and it schal refreische thee, and thou schalt not brynge sikenesse to thi bodi.

26 Sone, here thou me, and dispise thou not me; and at the laste thou schalt fynde my wordis.

27 In alle thi werkis be thou swift; and al sikenesse schal not come to thee.

28 The lippis of many men schulen blesse a schynynge man in looues; and the witnessyng of his treuthe is feithful.

29 The citee schal grutche in the worste breed; and the witnessyng of wickidnesse therof is soth.

30 Nyle thou excite hem that ben diligent in wyn; for whi wyn hath distried many men.

31 Fier preueth hard irun; so wyn drunkun in drunkenesse schal repreue the hertis of proude men.

32 Euene lijf to men is wyn drunkun in sobrenesse; if thou drynkist it mesurably, thou schalt be sobre.

33 What is the lijf which is maad lesse bi wyn?

34 What defraudith lijf? deth.

35 Wyn was maad in gladnesse, not in drunkenesse, at the bigynnyng.

36 Wyn drunkun mesurabli is ful out ioiyng of soule and of bodi.

37 Sobre drynk is helthe of soule and of bodi.

38 Wyn drunkun myche makith avoiding, and ire, and many fallyngis.

39 Wyn drunkun myche is bitternesse of soule.

40 Strengthe of drunkenesse and hirting of an vnprudent man makith vertu lesse, and makynge woundis.

41 In the feeste of wyn repreue thou not a neiybore; and dispise thou not hym in his mirthe.

42 Seye thou not wordis of schenschipe to hym; and oppresse thou not hym in axynge.

WISDOM OF BEN SIRACH CHAPTER 32

1 Thei han set thee a gouernour, nyle thou be enhaunsid; be thou among hem as oon of hem.

2 Haue thou cure of hem, and so biholde thou; and whanne al thi cure is fillid, sitte thou to mete.

3 That thou be glad for hem, and take the ournement of grace; and gete coroun, and dignyte of congregacioun.

4 Speke thou the gretter man in birthe;

5 for whi the word of hym that loueth kunnyng bicome thee first; and lette thou not musik.

6 Where heryng is not, schede thou not out a word; and nyle thou be enhaunsid vncouenabli in thi wisdom.

7 A iemme of carbuncle in the ournement of gold; and comparisoun of musikis in the feeste of wyn.

8 As in the makyng of gold is a signe of smaragde, so the noumbre of musikis is in myrie and mesurable wyn.

9 Here thou stille, and good grace schal come to thee for reuerence.

10 Yonge man, speke thou vnnethis in thi cause, whanne nede is.

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11 If thou art axid twies, the heed haue thin answere.
12 In many thingis be thou as vnkunnyng, and here thou stille togidere and axynge.
13 And presume thou not to speke in the myddis of grete men; and where elde men ben, speke thou not myche.
14 Leityng schal go bifore hail, and grace schal go bifore schamfastnesse, and good grace schal come to thee for reuerence.
15 And in the our of risyng tifle thee not; forsothe renne thou bifore first in to thin hous, and there clepe thou thee to answer, and there pleie thou.
16 And do thi conseitis, and not in synnes, and in a proud word.
17 On alle these thingis blesse thou the Lord, that made thee, and fillynge thee greetli of alle hise goodis.
18 He that dredith God, schal take his techyng; and thei that waken to hym, schulen fynde blessyng.
19 He that sekith the lawe, schal be fillid therof; and he that doith tretourousli, schal be sclaundrid ther ynne.
20 Thei that dreden God, schulen fynde iust dom; and schulen kyndle riytfulnesse as liyt.
21 A synful man schal eschewe blamyng; and aftir his wille he schal fynde comparisoun.
22 A man of counsel schal not leese vndirstonding; a man alien and proud schal not drede dredyng.
23 Yhe, aftir that he hath do with that drede with out councel, and he schal be repreued bi hise suyngis.
24 Sone, do thou no thing with out councel; and aftir the dede thou schalt not repente.
25 Go thou not in the weie of fallyng, and offende thou not ayens stoonys. Bitake thou not thee to a trauelouse weie, lest thou sette sclaundir to thi soule;
26 and be thou war of thi sones, and perseyue thou of thi meyneals.
27 In al thi werk bileue thou bi feith of thi soule; for whi this is the keping of comaundementis.
28 He that bileueth to God, takith heede to the comaundementis; and he that tristith in hym, schal not be maad lesse.

WISDOM OF BEN SIRACH CHAPTER 33

1 Iuelis schulen not come to hym that dredith God; but God schal kepe hym in temptacioun, and schal delyuere fro yuelis.
2 A wijs man hatith not the comaundementis, and riytfulnessis; and he schal not be hurtlid doun, as in the tempest of a schip.
3 A wijs man bileeueth to the lawe of God, and the lawe is feithful to hym.
4 He that makith opene axyng, schal make redi a word; and so he schal preie, and schal be herd, and he schal kepe techyng, and thanne he schal answere.
5 The entraylis of a fool ben as a wheel of a carte, and his thouytis as an extre able to turne aboute.
6 An hors a staloun, so and a frend a scornere, neiyeth vndur ech sittynge aboue.
7 Whi a dai ouercometh a dai, and eft the liyt ouercometh liyt, and a yeer ouercometh a yeer, the sunne ouercometh the sunne?
8 Tho ben departid of the kunnyng of the Lord, bi the sunne maad, and kepynge the comaundement of God.
9 And it schal chaunge tymes and the feeste daies of hem, and in tho tymes the Jewis halewiden hali daies at an our.
10 God enhaunside and magnyfiede of tho hali daies; and of tho he settide in to the noumbre of daies; and God made alle men of sad erthe, and of neische erthe, whereof Adam was formed.
11 In the multitude of kunnyng of the Lord he departide hem, and chaungide the weies of hem.
12 Of hem God blesside, and enhaunside; and of hem he halewide, and chees to hym silf; of hem he curside, and made lowe, and turnyde hem fro the departyng of hem.
13 As cley of a pottere is in the hond of hym,
14 to make and dispose, that alle the weies therof ben aftir the ordynaunce of hym; so a man is in the hond of hym that made hym; and he schal yelde to hym bi his dom.
15 Ayens yuel is good, and ayens lijf is deth; so and a synnere is ayens a iust man. And so biholde thou in to alle the werkis of the hiyeste; twey thingis ayens tweyne, and o thing ayens oon.
16 And Y the laste wakide, and as he that gaderith draf of grapis, aftir the gadereris of grapis.
17 And Y hopide in the blessyng of God; and as he that gaderith grapis, Y fillide the pressour.
18 Biholde ye, for Y trauelide not to me aloone, but to alle that seken kunnyng.
19 Grete men, and alle puplis, here ye me; and ye gouernouris of the chirche, perseyue with eeris.
20 Yyue thou not power ouer thee in thi lijf to a sone, and to a womman, to a brothir, and to a freend; and yyue thou not thi possessioun to another man, lest perauenture it repente thee, and thou biseche for tho.
21 While thou art alyue, and brethist yit, ech man schal not chaunge thee.
22 For it is betere, that thi sones preye thee, than that thou biholde in to the hondis of thi sones.
23 In alle thi werkis be thou souereyn;
24 yyue thou not a wem in to thi glorie. In the day of endyng of daies of thi lijf, and in tyme of thi goyng out departe thin erytage.
25 Metis, and a yerde, and birthun to an asse; breed, and chastisyng, and werk to a seruaunt.
26 He worchith in chastisyng, and sekith to haue reste; slake thou hondis to hym, and he sekith fredom.
27 A yok and bridil bowen doun an hard necke; and bisi worchingis bowen doun a seruaunt.
28 Turment and stockis to an yuel willid seruaunt; sende thou hym in to worchyng, lest he be ydel;
29 for whi idilnesse hath tauyte miche malice.
30 Ordeyne thou hym in werk, for so it bicometh hym; that if he obeieth not, bowe thou doun hym in stockis, and make

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thou not hym large ouer ony man, but with out dom do thou no thing greuouse.

31 If a feithful seruaunt is to thee, be he as thi soule to thee; trete thou him so as a brother, for thou hast bouyt hym in the blood of lijf.

32 If thou hurtist hym vniustli, he schal be turned in to fleyng awei;

33 and if he enhaunsynge goith awei, thou noost whom thou schalt seke, and in what weie thou schalt seke hym.

WISDOM OF BEN SIRACH CHAPTER 34

1 Veyn hope and a leesyng to an vnwijs man; and dremes enhaunsen vnprudent men.

2 As he that takith schadewe, and pursueth wynd, so and he that takith heede to leesyngis seyn.

3 Vpe this thing is the siyt of dremes; bifore the face of a man is the licnesse of another man.

4 What schal be clensid of him that is vnclene, and what trewe thing schal be seid of a liere?

5 Fals dyuynyng of errour, and fals dyuynyngis bi chiteryng of briddis, and dremes of witchis, is vanyte.

6 And as the herte of a womman trauelynge of child, thin herte suffrith fantasies; no but visitacioun is sent out of the hiyeste, yyue thou not thin herte in tho dremes.

7 For whi dremes han maad many men for to erre, and men hopynge in tho fellen doun.

8 The word of the lawe of God and of hise profetis, schal be maad perfit with out leesyng; and wisdom in the mouth of a feithful man schal be maad pleyn.

9 What kan he, that is not asaied? A man asaied in many thingis, schal thenke many thingis; and he that lernyde many thingis, schal telle out vndirstondyng.

10 He that is not asaied, knowith fewe thingis; forsothe he that is a fool in many thingis, schal multiplie malice.

11 What maner thingis kan he, that is not asaied? He that is not plauntid, schal be plenteuouse in wickidnesse.

12 I siy many thingis in tellyng out, and ful many customs of wordis.

13 Sum tyme Y was in perel til to deth, for the cause of these thingis; and Y was delyuered bi the grace of God.

14 The spirit of hem that dreden God is souyt, and schal be blessid in the biholding of hym.

15 For whi the hope of hem is in to God sauynge hem; and the iyen of the Lord ben in to hem, that louen hym.

16 He that dredith God, schal not tremble for ony thing, and he schal not drede; for whi God is his hope.

17 The soule of hym that dredith the Lord, is blessid.

18 To whom biholdith he, and who is his strengthe?

19 The iyen of the Lord ben on hem that dreden hym. God is a defendere of myyt, stidfastnesse of vertu, hilyng of heete, and a schadewyng place of myddai;

20 bisechyng of offendyng, and help of fallyng, enhaunsynge the soule, and liytnynge the iyen, and yyuynge heelthe, and lijf, and blessyng.

21 The offryng of hym that offrith of wickid thing, is defoulid; and the scornyngis of vniust men ben not wel plesaunt.

22 The Lord aloone is to hem that abiden hym in the weie of treuthe, and of riytfulnesse.

23 The hiyeste appreueth not the yiftis of wickid men, nethir biholdith in the offryngis of wickid men, nether in the multitude of her sacrifices he schal do mercy to synnes.

24 He that offrith sacrifice of the catel of pore men, is as he that sleeth the sone in the siyt of his fadir.

25 The breed of nedi men is the lijf of a pore man; he that defraudith hym, is a man of blood.

26 He that takith awei breed in swoot, is as he that sleeth his neiybore.

27 He that schedith out blood, and he that doith fraude to an hirid man, ben britheren.

28 Oon bildynge, and oon distriynge; what profitith it to hem, no but trauel?

29 Oon preiynge, and oon cursynge; whos vois schal the Lord here?

30 What profitith the waischyng of hym, that is waischun for a deed bodi, and touchith eft a deed bodi?

31 So a man that fastith in hise synnes, and eft doynge the same synnes, what profitith he in mekynge hym silf? who schal here his preyer?

WISDOM OF BEN SIRACH CHAPTER 35

1 He that kepith the word, multiplieth preier.

2 Heelful sacrifice is to take heede to the comaundementis, and to departe fro al wickidnesse.

3 And to offre the plesyng of sacrifice for vnriytfulnesses, and bisechyng for synnes, is to go awey fro vnriytfulnesse.

4 He that offrith purest flour of wheete, schal yelde grace; and he that doith merci, offrith a sacrifice.

5 It is wel plesaunt to the Lord, to go awei fro wickidnesse; and preier is to go awei fro vnriytfulnesse.

6 Thou schalt not appere voide bifore the siyt of God;

7 for whi alle these thingis ben doon for the heestis of God.

8 The offryng of a iust man makith fat the auter, and is odour of swetnesse in the siyt of the hiyeste.

9 The sacrifice of a iust man is acceptable, and the Lord schal not foryete the mynde of hym.

10 With good wille yelde thou glorie to God, and make thou not lesse the firste fruytis of thin hondis.

11 In ech yifte make glad thi cheer, and in ful out ioiyng halewe thi tithis.

12 Yyue thou to the hiyeste aftir his yifte; and with good iye make thou the fyndyng of thin hondis.

13 For whi the Lord is a yeldere, and he schal yelde seuene fold so myche to thee.

14 Nyle thou offre schrewid yiftis; for he schal not resseyue tho.

15 And nyle thou biholde an vniust sacrifice; for the Lord is iuge, and glorie of persoone is not at hym.

16 The Lord schal not take a persoone ayens a pore man; and he schal here the preier of hym that is hirt.

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17 He schal not dispise the preyeris of a fadirles child, nether a widewe, if sche schedith out speche of weilyng.

18 Whether the teeris of a widew goen not doun to the cheke, and the criyng of hir on hym that ledith forth tho teeris?

19 For whi tho stien fro the cheke til to heuene, and the Lord herere schal not delite in tho.

20 He that worschipith God in delityng, schal be resseyued; and his preyer schal neiye til to the clowdis.

21 The preier of hym that mekith hym silf schal perse clowdis, and til it neiyeth, he schal not be coumfortid, and he schal not go awey, til the hiyeste biholde.

22 And the Lord schal not be fer, but he schal iuge iust men, and schal make doom; and the strongeste schal not haue pacience in tho, that he troble the bak of hem.

23 And he schal yelde veniaunce to folkis, til he take awei the fulnesse of proude men, and troble togidere the ceptris of wickid men;

24 til he yelde to men aftir her dedis, and aftir the werkis of Adam, and aftir the presumpcioun of hym;

25 til he deme the dome of his puple, and schal delite iust men in his merci.

26 The merci of God is fair in the tyme of tribulacioun, as clowdis of reyn in the tyme of drynesse.

WISDOM OF BEN SIRACH CHAPTER 36

1 God of alle thingis, haue thou merci on vs; and biholde thou vs, and schewe thou to vs the liyt of thi merciful doyngis.

2 And sende thi drede on hethene men, that souyten not thee, that thei knowe that no God is, no but thou; that thei telle out thi grete dedis.

3 Reise thin hond on hethene men aliens, that thei se thi power.

4 For as thou were halewid in vs in the siyt of hem, so in oure siyt thou schalt be magnefyed in hem;

5 that thei knowe thee, as and we han knowe, that noon othere is God, outakun thee, Lord.

6 Make thou newe signes, and chaunge thou merueilis;

7 glorifie the hond, and the riyt arm.

8 Reise thou stronge veniaunce, and schede out ire;

9 take awei the aduersarie, and turmente the enemye.

10 Haaste thou the tyme, and haue thou mynde on the ende, that thei telle out thi merueils.

11 And he that is sauyd, be deuourid in the ire of flawme; and thei that treten worst thi puple, fynde perdicioun.

12 Al to-breke thou the heed of princis, and of enemyes, seiynge, Noon othere is, outakun vs.

13 Gadere thou togidere alle the lynagis of Jacob, and knowe thei that no God is, no but thou, that thei telle out thi grete dedis; and thou schalt enherite hem, as at the bigynnyng.

14 Haue thou merci on thi puple, on which thi name is clepid in to help; and on Israel, whom thou madist euene to thi firste gendrid sone.

15 Haue thou merci on Jerusalem, the citee of thin halewyng, on the citee of thi reste.

16 Fille thou Syon with thi vertues, that moun not be teld out, and fille thi puple with thi glorie.

17 Yyue thou witnessyng, that at the bigynnyng thei weren thi creaturis; and reise thou preieris, whiche the formere profetis spaken in thi name.

18 Lord, yyue thou meede to hem that abiden thee, that thi prophetis be foundun trewe; and here thou the preier of thi seruauntis.

19 Aftir the blessyng of Aaron yyue thou to thi puple, and dresse thou vs in to the weie of riytfulnesse; that alle men wite, that dwellen in erthe, that thou art God, the biholdere of worldis.

20 The wombe schal ete alle mete, and o mete is betere than another mete.

21 Chekis touchen mete almest, and an vnwise herte resseyueth false wordis.

22 A schrewid herte schal yyue heuynesse, and a wijs man schal ayenstonde it.

23 A womman schal take ech knaue child, and a douytir is betere than a sone.

24 The fairnesse of a womman makith glad the face of hir hosebonde, and sche schal brynge desir ouer al the coueitise of man.

25 If ther is a tunge of heelyng, ther is also of swagyng, and of merci; the hosebonde of hir is not aftir the sones of men.

26 He that hath in possessioun a good womman, bigynneth possessioun; sche is an help lijk hym, and a piler as reste.

27 Where an hegge is not, the possessioun schal be rauyschid awei; and where a womman is not, a nedi man weilith.

28 To whom bileueth he that hath no nest, and bowith doun where euer it is derk, as a theef girt, skippynge out fro citee in to citee?

WISDOM OF BEN SIRACH CHAPTER 37

1 Ech frend schal seie, And Y haue couplid frenschip; but that is a frend, a frend bi name aloone. Whether sorewe is not til to deth?

2 Forsothe a felowe of table and a frend schulen be turned to enemyte.

3 A! the worste presumpcioun, wherof art thou maad to hile drie malice, and the gilefulnesse therof?

4 A felowe of table schal be myrie with a frend in delityngis, and in the dai of tribulacioun he schal be aduersarie.

5 A felowe of table schal haue sorewe with a frend, for cause of the wombe; and he schal take scheeld ayens an enemye.

6 Foryete thou not thi frend in thi soule, and be thou not vnmyndeful of hym in thi werkis.

7 Nyle thou take councel with the fadir of thi wijf; and hide thou councel fro hem that han enuye to thee.

8 Ech councelour schewith councel, but ther is a councelour to hym silf.

9 Kepe thi soule fro an yuel counselour; firste wite thou, what is his nede, and what he schal thenke in his soule;

10 lest perauenture he sende a stake in to the erthe, and seie to thee,

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11 Thi weie is good, and he stonde ayenward, to se what schal bifalle to thee.

12 With an vnreligiouse man trete thou of holynesse, and with an vniust man of riytfulnesse, and with a womman of these thingis whiche sche hatith. With a ferdful man trete thou of batel, with a marchaunt, of cariyng ouer of marchaundies to chepyng; with a biere, of sillyng, with an enuyouse man, of graces to be don;

13 with an vnpitouse man, of pytee, with an vnonest man, of oneste, with a werk man of the feeld, of ech werk;

14 with a werk man hirid bi the yeer, of the endyng of the yeer, with a slowe seruaunt, of myche worchyng. Yyue thou not tent to these men in al councel,

15 but be thou bisi with an hooli man, whom euere thou knowist kepynge Goddis drede,

16 whos soule is aftir thi soule. Who euer doutith in derknessis, schal not haue sorewe with thee.

17 And stablische thou the herte of good councel with thee; for whi another thing is not more than it to thee.

18 The soule of an hooli man tellith out treuthis sum tyme; more than seuene biholderis sittynge an hiy for to biholde.

19 And in alle these thingis biseche thou the hiyeste, that he dresse thi weie in treuthe.

20 Bifore alle werkis a sothefast word go bifore thee; and a stidfast councel go bifore ech dede.

21 A wickid word schal chaunge the herte, of which herte foure partis comen forth; good and yuel, lijf and deth; and a bisi tunge is lord of tho.

22 A wijs man hath tauyt many men, and he is swete to his soule.

23 He that spekith bi soffym, is hateful; he schal be defraudid in ech thing.

24 For whi grace is not youun of the Lord to hym, for he is defraudid of al wisdom.

25 A wijs man is wijs to his soule, and the fruytis of his wit ben worthi to be preisid.

26 A wijs man techith his puple, and the fruytis of his wit ben feithful.

27 A wijs man schal be fillid with blessyngis, and thei that seen hym schulen preise hym.

28 The lijf of a man is in the noumbre of daies; but the daies of Israel ben vnnoumbrable.

29 A wijs man in the puple schal enherite onour, and his name schal be lyuynge with outen ende.

30 Sone, asaie thi soule in thi lijf; and if it is wickid, yyue thou not power to it;

31 for whi not alle thingis speden to alle men, and not ech kynde plesith ech soule.

32 Nyle thou be gredi in ech etyng, and schede thou not out thee on ech mete.

33 For in many metis schal be sikenesse, and gredynesse schal neiye til to colrye.

34 Many men dieden for glotenye; but he that is abstinent, schal encreesse lijf.

WISDOM OF BEN SIRACH CHAPTER 38

1 Onoure thou a leche, for nede; for whi the hiyeste hath maad hym.

2 For whi al medicyn is of God; and he schal take of the kyng a yifte.

3 The kunnyng of a leche schal enhaunse his heed; and he schal be preisid in the siyt of grete men.

4 The hiyeste hath maad of the erthe medicyn; and a prudent man schal not wlate it.

5 Whether bittir watir was not maad swete of a tre?

6 The vertu of tho thingis cam bi experience to the knowing of men; and the hiyeste yaf kunnyng to men, for to be onourid in his merueils.

7 A man heelynge in these thingis schal aswage sorewe, and an oynement makere schal make pymentis of swetnesse, and schal make anoyntyngis of heelthe; and hise werkis schulen not be endid.

8 For whi the pees of God is on the face of erthe.

9 Mi sone, dispise not thi silf in thi sikenesse; but preie thou the Lord, and he schal heele thee.

10 Turne thou awei fro synne, and dresse thin hondis, and clense thin herte fro al synne.

11 Yyue thou swetnesse, and the mynde of cleene flour of wheete, and make thou fat offryng; and yyue thou place to a leche.

12 For the Lord made hym, and departe he not fro thee; for hise werkis ben nedeful to thee.

13 For whi tyme is, whanne thou schalt falle in to the hondis of hem.

14 Forsothe thei schulen biseche the Lord, that he dresse the werk of hem, and helthe for her lyuyng.

15 He that trespassith in the siyt of hym, that made hym, schal falle in to the hondis of the leche.

16 Sone, brynge thou forth teeris on a deed man, and thou as suffrynge hard thingis bigynne to wepe; and bi doom hile thou the bodi of hym, and dispise thou not his biriyng.

17 But for bacbityng bere thou bittirli the morenyng of hym o dai; and be thou coumfortid for sorewe.

18 And make thou morenyng aftir his merit o dai, ether tweyne, for bacbityng.

19 For whi deth hastith of sorewe, and hilith vertu; and the sorewe of herte bowith the heed.

20 Sorewe dwellith in ledyng awei; and the catel of a nedi man is aftir his herte.

21 Yyue thou not thin herte in sorewe, but put it awei fro thee; and haue thou mynde on the laste thingis, and nyle thou foryete.

22 For whi no turning is, and thou schalt no thing profite to this deed man; and thou schalt harme worste thi silf.

23 Be thou myndeful of mi dom; for also thin schal be thus, to me yistirdai, and to thee to dai.

24 In the reste of a deed man make thou hys mynde to haue reste; and coumforte thou hym in the goyng out of his spirit.

25 Write thou wisdom in the tyme of voidenesse; and he that is made lesse in dede, schal perseyue wisdom; for he schal be fillid of wisdom.

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26 He that holdith the plow, and he that hath glorie in a gohode, dryueth oxis with a pricke, and he lyueth in the werkis of tho; and his tellyng is in the sones of bolis.

27 He schal yyue his herte to turne forewis; and his wakyng schal be aboute the fatnesse of kien.

28 So ech carpenter, and principal werk man, that passith the niyt as the dai; that graueth ymagis grauun, and the bisynesse of hym dyuersith the peynture; he schal yyue his herte to the licnesse of peynture, and bi his wakyng he perfourmeth the werk.

29 So a smyth sittynge bisidis the anefelt, and biholdynge the werk of yrun, the heete of fier brenneth hise fleischis; and he stryueth in the heete of the furneis.

30 The vois of a hamer makith newe his eere; and his iye is ayens the licnesse of a vessel.

31 He schal yyue his herte in to the perfourmyng of werkis; and bi his wakyng he schal ourne vnperfeccioun.

32 So a potter sittynge at his werk, turnynge a wheel with hise feet, which is put euere in bisynesse for his werk; and al his worchyng is vnnoumbrable.

33 In his arm he schal fourme clei; and bifore hise feet he schal bowe his vertu.

34 He schal yyue his herte to ende perfitli sum thing; and bi his wakyng he schal clense the furneis.

35 Alle these men hopiden in her hondis; and ech man is wijs in his craft.

36 A citee is not bildid with outen alle these men.

37 And thei schulen not dwelle, nether go; and thei schulen not skippe ouer in to the chirche.

38 Thei schulen not sitte on the seete of a iuge; and thei schulen not vndirstonde the testament of doom, nether thei schulen make opyn techyng and doom; and thei schulen not be foundun in parablis.

39 But thei schulen conferme the creature of the world, and her preyer is in the worching of craft; and thei yyuen her soule, and thei axen togidere in the lawe of the hiyeste.

WISDOM OF BEN SIRACH CHAPTER 39

1 A wijs man schal seke out the wisdom of alle elde men; and he schal yyue tent in profetis.

2 He schal kepe the tellyng of named men; and he schal entre togidere in to the hard sentensis of parablis.

3 He schal seke out the pryuy thingis of prouerbis; and he schal be conuersaunt in the hid thingis of parablis.

4 He schal mynystre in the myddis of grete men; and he schal appere in the siyt of the cheef iuge.

5 He schal passe in to the lond of alien folkis; for he schal asaie goodis, and yuels in alle thingis.

6 He schal yyue his herte to wake eerli to the Lord that made hym; and he schal biseche in the siyt of the hiyeste.

7 He schal opene his mouth in preier; and he schal biseche for hise trespassis.

8 For if the grete Lord wole, he schal fille hym with the spirit of vndurstondyng.

9 And he schal sende the wordis of his wisdom, as reynes; and in preier he schal knouleche to the Lord.

10 And he schal dresse his counsel, and techyng; and schal councele in hise hid thingis.

11 He schal make opene the wisdom of his techyng; and he schal haue glorie in the lawe of the testament of the Lord.

12 Many men schulen preyse his wisdom; and it schal not be don awey til in to the world.

13 His mynde schal not go awei; and his name schal be souyt fro generacioun in to generacioun.

14 Folkis schulen telle out his wisdom; and the chirche schal telle his preisyng.

15 If his name dwellith, he schal leeue more than a thousynde; and if he restith, it schal profite to hym.

16 Yit Y schal take councel to telle out, for Y am fillid as with woodnesse;

17 and myn ynnere spirit seith in vois, Ye fruytis of God, here me, and make ye fruyt, as roosis plauntide on the ryuers of watris.

18 Haue ye odour of swetnesse, as the Liban hath.

19 Bringe forth flouris, as a lilee; yyue ye odour, and make ye boowis in to grace. And preise ye togidere a song; and blesse ye the Lord in hise werkis.

20 Yyue ye greet onour to his name, and knouleche ye to him in the vois of youre lippis, in songis of lippis, and in harpis; and thus ye schulen seie in knouleching,

21 Alle the werkis of the Lord ben ful goode.

22 Forsothe watir as an heepe of stoonys stood at his word; and as resettis of watris in the word of his mouth.

23 For whi pesiblenesse is maad in his comaundement; and no defaute is in the heelthe of hym.

24 The werkis of ech fleisch ben bifore hym; and no thing is hid fro hise iyen.

25 He biholdith fro the world til in to the world; and no thing is wondurful in his siyt.

26 It is not to seie, What is this thing, ether, What is that thing? for whi alle thingis schulen be souyt in her tyme.

27 The blessyng of hym schal flowe as a flood;

28 and as the grete flood fillide greteli the erthe, so his yre schal enherite in folkis, that souyten not hym.

29 As he turnede watris in to drynessis, and the erthe was dried, and hise weies weren dressid to the weies of hem; so offenciouns in his ire ben dressid to synneris.

30 Goode thingis weren maad at the bigynnyng to goode men; so goode thingis and yuele ben maad to worste men.

31 The bigynnyng of nedeful thing to the lijf of men, watir, fier, and yrun, and salt, and mylk, and breed of cleene flour of whete, and hony, and a clustre of grape, and oile, and cloth.

32 Alle these thingis schulen turne to hooli men in to goodis; so and to vnfeithful men and synneris in to yuels.

33 Spiritis ben that ben maad to veniaunce; and in her woodnesse thei confermyden her turmentis.

34 And in the tyme of endyng thei schulen schede out vertu; and thei schulen confounde the strong veniaunce of hym that made hem.

35 Fier, hail, hungur, and deth; alle these thingis ben maad to veniaunce; the teeth of beestis,

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36 and scorpiouns, and serpentis, and a swerd punyschynge wickid men in to destriyng.
37 In the comaundementis of hym tho schulen ete, and tho schulen be maad redi on the erthe in nede; and in her tymes tho schulen not passe o word.
38 Therfor fro the bigynnyng Y was confermed; and Y counselide, and thouyte, and lefte writun.
39 Alle the werkis of the Lord ben goode; and ech werk schal serue in his our.
40 It is not to seie, This is worse than that; for whi alle thingis schulen be preued in her tyme.
41 And now in al the herte and mouth preise ye togidere, and blesse ye the name of the Lord.

WISDOM OF BEN SIRACH CHAPTER 40

1 Greet occupacioun is maad to alle men, and an heuy yok on the sones of Adam, fro the dai of the goyng out of the wombe of her modir, til in to the dai of biriyng in to the modir of alle men.
2 The thouytis of hem, and the dredis of herte, fyndyngis of abidyng, and the dai of endyng;
3 fro hym that sittith bifore on a gloriouse seete, til to a man maad lowe in to erthe and aische;
4 fro hym that vsith iacynct, and berith a coroun, til to hym that is hilid with raw lynnun cloth, woodnesse, enuye, noise, doutyng, and drede of deth, wrathfulnesse dwellynge contynueli, and strijf;
5 and in the tyme of restyng in the bed, the sleep of nyyt chaungith his kunnyng.
6 Forsothe a litil is as nouyt in reste; biholdyng is of hym in sleep as in the dai.
7 He is disturblid in the siyt of his herte, as he that ascapith in the dai of batel. He roos vp in the dai of his helthe, and dredynge not at ony drede, with al fleisch,
8 fro man til to beeste, and seuenefold schal come on synneris.
9 At these thingis, deth, blood, stryuyng, and swerd, oppressyngis, hungur, and sorewe, and beetyngis;
10 alle these thingis ben maad on wickid men, and the greet flood was maad for hem.
11 For whi alle thingis that ben of the erthe, schulen turne in to the erthe; and alle watris schulen turne in to the see.
12 Al yifte and wickidnesse schal be don awei; and feith schal stonde in to the world.
13 The richessis of vniust men schulen be maad drie as a flood; and schulen sowne as a greet thundur in reyn.
14 An vniust man schal be glad in openynge hise hondis; so trespassouris schulen faile in the ende.
15 The sones of sones of wickid men schulen not multiplie braunchis; and vncleene rootis sownen on the cop of a stoon.
16 Grenenesse bisidis ech watir; and at the brynk of the flood it schal be drawun out bi the roote bifor al hey.
17 Grace as paradiss in blessyngis; and merci dwellith in to the world.
18 The lijf of a werk man sufficient to hym silf schal be maad swete; and thou schalt fynde tresour ther ynne.
19 Bildyng of a citee schal conferme a name; and a womman with out wem schal be rikenyd aboue this.
20 Wyn and musik maken glad the herte; and loue of wisdom gladith aboue euer either.
21 Pipis and sawtree maken swete melodie; and a swete tunge aboue euer either.
22 An yye schal desire grace and fairnesse; and greene sowyngis aboue these thingis.
23 A frend and felowe comynge togidere in tyme; and a womman with man aboue euer either.
24 Britheren in to help in the tyme of tribulacioun coumforten myche; and merci schal delyuere more than thei.
25 Gold and siluer, and settyng of feet; and counsel wel plesing is aboue euer either.
26 Richessis and vertues enhaunsen the herte; and the drede of the Lord more than this.
27 Making lesse is not in the drede of the Lord; and in that drede it is not to seke help.
28 The drede of the Lord is as paradijs of blessyng; and the blessyngis of God kyueriden hym aboue al glorie.
29 Sone, in the tyme of thi lijf be thou not nedi; for it is betere to die, than to be nedi.
30 A man biholdinge in to another mannus boord, his lijf is not in the thouyt of lijflode; for he susteyneth his lijf with othere mennus metis.
31 Forsothe a chastisid man and lernd schal kepe him silf.
32 Nedynesse schal be defoulid in the mouth of an vnprudent man; and fier schal brenne in his wombe.

WISDOM OF BEN SIRACH CHAPTER 41

1 A! deth, thi mynde is ful bittir to an vniust man, and hauynge pees in hise richessis;
2 to a restful man, and whose weies ben dressid in alle thingis, and yit myyti to take mete.
3 A! deth, thi doom is good to a nedi man, and which is maad lesse in strengthis,
4 and failith for age, and to whom is care of alle thingis, and vnbileueful, that leesith wisdom.
5 Nyle thou drede the doom of deth; haue thou mynde what thingis weren byfore thee, and what thingis schulen come on thee; this dom is of the Lord to ech man.
6 And tho thingis that schulen come on thee in the good plesaunce of the hiyeste; whethir ten yeer, ether an hundrid, ether a thousynde.
7 For whi noon accusyng of lijf is in helle.
8 The sones of abhomynaciouns ben the sones of synneris; and thei that dwellen bisidis the housis of wickid men.
9 The eritage of the sones of synneris schal perische; and the contynuaunce of schenschipe with the seed of hem.
10 Sones playnen of a wickid fadir; for thei ben in schenschip for hym.
11 Wo to you, ye wickid men, that han forsake the lawe of the hiyeste.
12 And if ye be borun, ye schulen be borun in cursidnesse; and if ye ben deed, youre part schal be in cursidnesse.

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13 Alle thingis that ben of the erthe, schulen turne in to the erthe; so wickid men schulen turne fro cursyng in to perdicioun.

14 The morenyng of men is in the bodi of hem; but the name of wickid men schal be doon awei.

15 Haue thou bisynesse of a good name; for whi this schal dwelle more with thee, than a thousynde tresouris grete and preciouse.

16 The noumbre of daies is the terme of good lijf; but a good name schal dwelle with outen ende.

17 Sones, kepe ye techyng in pees; for whi wisdom hid, and tresour vnseyn, what profit is in euer either?

18 Betere is a man that hidith his foli, than a man that hidith his wisdom.

19 Netheles turne ye ayen in these thingis that comen forth of my mouth.

20 For it is not good to kepe alle vnreuerence, and not alle thingis plesen alle men in feith.

21 Be ye aschamed of fornycacioun, bifor fadir, and bifor modir; and of a leesyng, bifore a iustice, and bifore a myyti man;

22 and of trespas, bifor a prince, and bifore a iuge; and of wickidnesse, bifore a synagoge, and a puple; and of vnriytwisnesse,

23 bifore a felow, and a frend;

24 and of thefte, in the place where ynne thou dwellist; of the treuthe and testament of God; of sittyng at the mete in looues, and of the blemyschyng of yifte, and takyng;

25 of stilnesse, bifore hem that greeten; of the biholdyng of a letcherouse womman, and of the turnyng a wey of the cheer of a cosyn.

26 Turne thou not awey the face fro thi neiybore; and be thou war of takyng a wei a part, and not restorynge.

27 Biholde thou not the womman of an othere man; and enserche thou not her hand maide, nether stonde thou at hir bed.

28 Be thou war of frendis, of the wordis of vpbreidyng; and whanne thou hast youe, vpbreide thou not.

WISDOM OF BEN SIRACH CHAPTER 42

1 Double thou not a word of heryng, of the schewyng of an hid word; and thou schalt be verily with out schame, and thou schalt fynde grace in the siyt of alle men. Be thou not schent for alle these thingis; and take thou not a persoone, that thou do trespas.

2 Be thou war of the lawe and testament of the hiyeste, of doom to iustifie a wickid man;

3 of the word of felowis, and of weigoeris, and of the yyuyng of eritage of frendis;

4 of the euennesse of balaunce, and of weiytis, of the getyng of many thingis, and of fewe thingis;

5 of corrupcioun of biyng, and of marchauntis, and of myche chastising of sones; and of a worste seruaunt, to make the side to bleede.

6 A seelyng is good on a wickid man.

7 Where ben many hondis, close thou; and what euer thing thou schalt bitake, noumbre thou, and weie thou; forsothe discryue thou, ether write, ech yifte, and takyng.

8 Absteine thou fro the techyng of an vnwitti man, and fool, and of eldere men that ben demed of yonge men; and thou schalt be lernd in alle thingis, and thou schalt be comendable in the siyt of alle men.

9 An hid douyter of a fadir is wakynge and bisynesse of hym; sche schal take awei sleep; lest perauenture sche be maad auowtresse in hir yong wexynge age, and lest sche dwellynge with the hosebonde, be maad hateful;

10 lest ony tyme sche be defoulid in hir virginytee, and be foundun with child in the kepyng of hir fadir; leste perauenture sche dwellynge with the hosebonde, do trespasse, ether certis be maad bareyn.

11 Ordeyne thou kepyng on a letcherouse douyter, lest ony tyme sche make thee to come in to schenschipe to enemyes, of bacbityng in the citee, and of castyng out of the puple; and sche make thee aschamed in the multitude of puple.

12 Nyle thou take heed to ech man in the fairnesse; and nyle thou dwelle in the myddis of wymmen.

13 For whi a mouyte cometh forth of clothis, and the wickidnesse of a man cometh forth of a womman.

14 For whi the wickidnesse of a man is betere than a womman doynge wel, and a womman schendyng in to schenschipe.

15 Therfor be thou myndeful of the werkis of the Lord; and Y schal telle the werkis of the Lord, whiche Y siy, in the wordis of the Lord.

16 The sunne liytnynge bihelde by alle thingis; and the werk therof is ful of the glorie of the Lord.

17 Whether the Lord made not hooli men to telle out alle hise merueilis, whiche the Lord almyyti stidfast in his glorie schal conferme?

18 He schal enserche the depthe, and the herte of men; and he schal thenke in the felnesse of hem.

19 For the Lord knew al kunnyng, and bihelde in to the signe of the world; tellynge tho thingis that ben passid, and tho thingis that schulen come; schewynge the steppis of hid thingis.

20 And no thouyt passith hym, and no word hidith it silf fro hym.

21 He made fair the grete werkis of his wisdom, which is bifore the world, and til in to the world; nether ony thing is encreessid,

22 nether is decreessid, and he hath no nede to the counsel of ony.

23 Alle hise werkis ben ful desirable, and to biholde, as a sparcle which is.

24 Alle these thingis lyuen, and dwellen in to the world; and alle thingis obeien to hym in al nede.

25 Alle thingis ben double, oon ayens oon; and he made not ony thing to faile. He schal conferme the goodis of ech; and who schal be fillid, seynge his glorie?

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WISDOM OF BEN SIRACH CHAPTER 43

1 The firmament of hiynesse is the fairnesse therof; the fairnesse of heuene in the siyt of glorie.

2 The sunne in biholdyng, tellynge in goyng out, is a woundurful vessel, the werk of hiy God.

3 In the tyme of myddai it brenneth the erthe; and who schal mow suffre in the siyt of his heete? Kepynge a furneis in the werkis of heete;

4 the sunne brennynge hillis in thre maneris, sendynge out beemys of fier, and schynynge ayen with hise beemys, blyndith iyen.

5 The Lord is greet, that made it; and in the wordis of hym it hastide iourney.

6 And the moone in alle men in his tyme is shewing of tyme, and a signe of the world.

7 A signe of the feeste dai is takun of the moone; the liyt which is maad litil in the ende.

8 The monethe is encreessynge bi the name therof, wondirfuli in to the ending.

9 A vessel of castels in hiy thingis, schynynge gloriousli in the firmament of heuene.

10 The fairnesse of heuene is the glorie of sterris; the Lord an hiy liytneth the world.

11 In the wordis of the hooli tho schulen stonde at the doom; and tho schulen not faile in her wakyngis.

12 Se thou the bouwe, and blesse thou hym that made it; it is ful fair in his schynyng.

13 It yede aboute heuene in the cumpas of his glorie; the hondis of hiy God openyden it.

14 Bi his comaundement he hastide the snow; and he hastith to sende out the leiytyngis of his dom.

15 Therfor tresouris weren opened, and clowdis fledden out as been.

16 In his greetnesse he settide clowdis; and stoonys of hail weren brokun.

17 Hillis schulen be moued in his siyt; and the south wynd schal blowe in his wille.

18 The vois of his thundur schal beete the erthe; the tempest of the north, and the gaderyng togidere of wynd.

19 And as a brid puttynge doun to sitte sprengith snow, and the comyng doun of that snow is as a locust drenchynge doun.

20 The iye schal wondre on the fairnesse of whitnesse therof; and an herte dredith on the reyn therof.

21 He schal schede out frost as salt on the erthe; and while the wynd blowith, it schal be maad as coppis of a brere.

22 The coold northun wynd blew, and cristal of watir frees togidre; it restith, on al the gedering togidere of watris, and it clothith it silf with watris, as with an haburioun.

23 And it schal deuoure hillis, and it schal brenne the desert; and it schal quenche grene thing as fier.

24 The medicyn of alle thingis is in the haasting of a cloude; a deewe, meetynge the heete comynge of brennyng, schal make it low.

25 The wynd was stille in the word of God; bi his thouyt he made peesible the depthe of watris; and the Lord Jhesu plauntide it.

26 Thei that seilen in the see, tellen out the perels therof; and we heeringe with oure eeris schulen wondre.

27 There ben ful cleer werkis, and wonderful, dyuerse kindis of beestis, and of alle litle beestis, and the creature of wondurful fischis.

28 The ende of weie is confermyd for it; and alle thingis ben maad in the word of hym.

29 We seien many thingis, and we faylen in wordis; forsothe he is the endyng of wordis.

30 To what thing schulen we be myyti, that han glorie in alle thingis? for he is al myyti aboue alle hise werkis.

31 The Lord is ferdful, and ful greet; and his power is wondurful.

32 Glorifie ye the Lord as myche as euere ye moun, yit he schal be myytiere; and his grete doynge is wondurful.

33 Ye blessynge the Lord, enhaunse hym as myche as ye moun; for he is more than al preisyng.

34 Ye enhaunsynge hym schulen be fillid with vertu; trauele ye not, for ye schulen not take perfitli.

35 Who siy hym, and schal telle out? and who schal magnefie hym, as he is fro the bigynnyng?

36 Many thingis gretter than these ben hid fro vs; for we han seyn fewe thingis of hise werkis.

37 Forsothe the Lord made alle thingis; and he yaf wisdom to men doynge feithfuli.

WISDOM OF BEN SIRACH CHAPTER 44

1 Preise we gloriouse men, and oure fadris in her generacioun.

2 The Lord made myche glorie bi his greet doyng, fro the world.

3 Grete men in vertu weren lordis in her poweris, and riche in her prudence; tellynge in profetis the dignete of profetis, and comaundynge in present puple,

4 and tellynge hoolieste wordis to puplis, bi the vertu of prudence.

5 Sekynge maneres of musik in her childhod, and tellynge songis of scripturis.

6 Riche men in vertu, hauynge the studie of fairnesse, makynge pees in her housis.

7 Alle these men gaten glorie in the generaciouns of her folk; and ben had in preysyngis in her daies.

8 Thei that weren borun of hem, leften a name to telle the preisyngis of hem.

9 And summe ben, of whiche is no mynde; thei perischiden as thei that weren not, and thei weren borun as not borun; and her sones perischiden with hem.

10 But also tho men of mercy ben, whose pitees failiden not;

11 and good eritage dwellide contynueli with the seed of hem.

12 And the seed of her sones sones stood in testament,

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13 and the eritage of her sones dwellith for hem, til in to with outen ende; the seed of hem, and the glorie of hem, schal not be forsakun.

14 The bodies of hem ben biried in pees; and the name of hem schal lyue in to generaciouns and generaciouns.

15 Puplis tellen the wisdom of hem; and the chirche tellith the preysyng of hem.

16 Enok pleside God, and was translatid in to paradis, that he yyue wisdom to folkis.

17 Noe was foundun parfit and iust, and he was maad recouncelynge in the tyme of wrathfulnesse.

18 Therfor residue seed was left to erthe, whanne the greet flood was maad.

19 Testamentis of the world weren set anentis hym, lest al fleisch myyte be doon awei bi the greet flood.

20 Abraham was the greet fadir of the multitude of folkis; and noon was foundun lijk hym in glorie, which kepte the lawe of hiy God, and was in the testament with hym.

21 He made a testament to stonde in his fleisch; and he was foundun feithful in temptacioun.

22 Therfor God with an ooth yaf to hym glorie in his folk; God made hym to encreesse, as an heep of erthe,

23 and to enhaunse his seed as sterris, and to enherite hem fro the see til to the see, and fro the flood til to the endis of erthe.

24 And to Isaac God dide in the same maner, for Abraham, his fadir.

25 The Lord yaf to hym the blessing of alle folkis; and confermyde his testament on the heed of Jacob.

26 He knew hym in hise blessyngis, and yaf eritage to hym; and departide to hym a part in twelue lynagis.

27 And he kepte to hym men of merci, fyndynge grace in the siyt of eche man.

WISDOM OF BEN SIRACH CHAPTER 45

1 Moises was loued of God and of men; whose mynde is in blessyng.

2 He made him lijk in the glorie of seyntis, and he magnefiede hym in the drede of enemyes; and in his wordis he made peesible the wondris ayens kynde.

3 He glorifiede hym in the siyt of kyngis, and he comaundide to hym bifore his puple, and schewide his glorie to hym.

4 In the feith and myldenesse of hym God made hym hooli; and chees him of alle men.

5 For he herde hym, and his vois; and ledde in hym in a cloude.

6 And yaf to hym an herte to comaundementis, and to the lawe of lijf, and of techyng; to teche Jacob a testament, and Israel hise domes.

7 He made hiy Aaron, his brother, and lijk hym of the lynage of Leuy.

8 He ordeynede to hym euerlastynge testament, and yaf to hym the preesthod of the folk. And he made hym blissful in glorie,

9 and girte hym with a girdil of riytfulnesse; and clothide hym with a stoole of glorie, and crownede hym in the ournementis of vertu.

10 He settide on hym sandalies, and breeches, and a clooth on the schuldur, and girte hym aboute with ful many small goldun bellis in cumpas;

11 to yyue soun in his goyng, to make soun herd in the temple, in to mynde to the sones of his folk.

12 God yaf to hym an hooli stoole, a wouun werk, with gold, and iacynct, and purpur, the werk of a wijs man, maad riche with doom and treuthe;

13 the werk of a crafti man, in writhun reed threed, with preciouse iemmes grauun in the byndyng of gold, and grauun bi the werk of a crafti man of stoonys, in to mynde, bi the noumbre of the lynagis of Israel.

14 A goldun coroun on his mytre, set forth with the signe of hoolynesse, the glorie of onour, and the werk of vertu, ourned to desijr of iyen.

15 Siche thingis so faire weren not bifore hym, til to the eest.

16 Noon alien was clothid ther ynne, but oneli hise sones, and hise sones sones aloone, bi al tyme.

17 Hise sacrifices weren endid ech dai bi fyer.

18 Moises fillide hise hondis, and anoyntide hym with hooli oile.

19 It was maad to hym in to euerlastynge testament, and to his seed as the daies of heuene, to vse presthod, and to haue preisyng, and to glorifie his puple in his name.

20 God chees hym of ech lyuynge man, to offre sacrifice to God, encense, and good odour, in to mynde, for to plese for his puple.

21 And he yaf to hym power in hise comaundementis, and in the testamentis of domes, to teche Jacob witnessyngis, and in his lawe to yyue liyt to Israel.

22 For aliens stooden ayens hym, and men that weren with Datan and Abiron, and the congregacioun of Chore, in wrathfulnesse cumpassiden hym for enuye, in desert.

23 The Lord siy, and it pleside not hym; and thei weren wastid in the feersnesse of wrathfulnesse.

24 He made to hem wondris ayens kynde, and in the flawme of fier he wastide hem.

25 And he encreesside glorie to Aaron, and yaf eritage to hym; and he departide to Aaron the firste thingis of fruytis of the erthe.

26 He made redi his breed in the firste thingis, in to fulnesse; for whi and thei shulen ete the sacrifices of the Lord, whiche he yaf to hym, and to his seed.

27 But in the lond of his folk he schal not haue eritage, and no part is to hym among the folk; for whi God is the part and eritage of hym.

28 Fynees, the sone of Eleazarus, was the thridde in glorie, in suynge hym in the drede of God,

29 and to stonde in the reuerence of folk; in the goodnesse and gladnesse of his soule he pleside God of Israel.

30 Therfor God ordeynede to hym the testament of pees, and made hym prince of hooli men, and of his folk; that the

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dignete of presthod be to hym and to his seed, with outen ende.

31 And the testament of Dauid, the sone of Jesse, of the lynage of Juda, was eritage to hym, and to his seed; that he schulde yyue wisdom in to oure herte, to deme his folk in riytfulnesse, lest her goodis schulen be don awei; and he made the glorie of hem to be euerlastinge, in the folk of hem.

WISDOM OF BEN SIRACH CHAPTER 46

1 Jhesus Naue, the successour of Moises in profetis, was strong in batel, that was greet bi his name.

2 The gretteste in to the helthe of chosun men of God, to ouercome enemyes risynge ayens hem, that he schulde gete the erytage of Israel.

3 Which glorie he gat in reysynge his hondis, and in castynge scharpe arowis ayens citees.

4 Who bifore hym ayenstood so? for whi the Lord hym silf smoot the enemyes.

5 Whether the sunne was not lettid in the wrathfulnesse of hym, and o dai was maad as tweyne?

6 He clepide to help the hiyeste God, myyti in ouercomynge enemyes on ech side; and God, greet and hooli, herde hym, in stoonys of hail of ful greet vertu.

7 He made asauyt ayens the folk enemy, and in the comynge doun he loste the aduersaries;

8 that hethene men knowe the myyt of hym, for it is not esy to fiyte ayens the Lord; and he suede myyti men at the bak.

9 And in the daies of Moises he and Caleph, the sone of Jephone, diden merci; to stonde ayens the enemye, and to forbede the folk fro synnes, and to refreyne the grutchyng of malice.

10 And thei tweyne weren stidfast, and weren delyuered fro perel, of the noumbre of sixe hundrid thousynde foot men, to brynge hem in to the eritage, in to the lond that flowith mylk and hony.

11 And the Lord yaf strengthe to thilke Caleph, and til in to elde vertu dwellide perfitli to hym; that he stiede in to the hiy place of the lond, and his seed gat eritage.

12 And alle the children of Israel sien, that it is good to obeie to hooli God.

13 And alle iugis bi her name, the herte of whiche was not corrupt, weren strong in batel, which weren not turned awei fro the Lord;

14 that the mynde of hem be in blessyng, and her boonys apperen fro her place;

15 and her name dwellith with outen ende, for the glorie of hooli men dwellith at the sones of hem.

16 Samuel, the profete of the Lord, that was louyd of his Lord God, made newe the empire, and anoyntide prynces in his folk.

17 In the lawe of the Lord he demyde the congregacioun, and he siy the Lord of Jacob, and in his feith he was preued a profete.

18 And he was knowun feithful in hise wordis, for he siy the Lord of liyt.

19 And he clepide in to help the Lord almyyti, in ouercomynge enemyes stondynge aboute on ech side, in the offrynge of a man vndefoulid.

20 And the Lord thundride fro heuene, and in greet soun he made his vois herd.

21 And he al to-brak the princes of men of Tyre, and alle the duykis of Filisteis.

22 And bifore the tyme of ende of his lijf, and of the world, he yaf witnessyng in the siyt of the Lord, and of Crist; he took not of ony man richessis, yhe, til to schoon; and no man accuside hym.

23 And after this he slepte, and he made knowun to the kyng, and he schewide to hym the ende of his lijf; and he enhaunside his vois fro the erthe in profesie, to do awei the wickidnesse of the folc.

WISDOM OF BEN SIRACH CHAPTER 47

1 Aftir these thingis Nathan, the profete, roos, in the daies of Dauid.

2 And as ynnere fatnesse departide fro the fleisch, so Dauid fro the sones of Israel.

3 He pleiede with liouns, as with lambren; he dide in lijk maner with beris, as with lambren of scheep.

4 Whether in his yongthe he killide not a giaunt, and took awei schenschip fro the folk?

5 In reisynge the hond in a stoon of a slynge, he castide doun the ful out ioiyng of Golias,

6 where he clepide to help the Lord almyyti; and he yaf in his riyt hond to do awei a stronge man in batel, and to enhaunse the horn of his folk.

7 So he glorifiede hym in ten thousynde, and he preiside hym in the blessyngis of the Lord, in offrynge to hym the coroun of glorie.

8 For he al to-brak enemyes on ech side, and drow out bi the roote Filisteis contrarie, til in to this dai; he al to-brak the horn of hem, til in to with outen ende.

9 Dauid in ech werk yaf knouleching to hooli God, and hiy in the word of glorie.

10 Of al his herte he heriede God, and he louyde the Lord that made hym, and yaf to hym power ayens enemyes.

11 And he made syngeris to stonde ayens the auter; and he made swete motetis in the soun of hem.

12 And he yaf fairnesse in halewyngis, and he ournede tymes til to the endyng of lijf; that thei schulden preise the hooli name of the Lord, and make large eerli the hoolynesse of God.

13 Crist purgide the synnes of hym, and enhaunside his horn with outen ende; and he yaf to hym the testament of kyngis, and the seete of glorie in Israel.

14 Aftir hym roos a witti sone; and for hym he castide doun al the power of enemyes.

15 Salomon regnede in the daies of pees, to whom God made suget alle enemyes, that he schulde make an hous in the name of God, and make redi hoolynesse with outen ende, as he was lerned in his yongthe.

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16 And he was fillid with wisdom as a flood is fillid; and his soule vnhilide the erthe.
17 And thou, Salomon, fillidist derk figuratif spechis in licnessis; and thi name was pupplischid to ilis afer, and thou were louyde in thi pees.
18 Londis wondriden in songis, and in prouerbis, and in licnessis, and interpretyngis, ether exposiciouns; and in the name of the Lord,
19 to whom the surname is God of Israel.
20 Thou gaderidist togidere gold as latoun, and thou fillidist siluer as leed.
21 And thou bouwidist thi thies to wymmen; thou haddist power in thi bodi.
22 Thou hast youe a wem in thi glorie, and madist vnhooli thi seed, to brynge in wrathfulnesse to thi children, and thi foli in othere men;
23 that thou schuldist make the rewme departid in to tweyne, and of Effrem to comaunde an hard comaundement.
24 But God schal not forsake his merci, and schal not distrie, nether do awei hise werkis, nether he schal leese fro generacioun the sones sones of his chosun kyng Dauid; and he schal not distrie the seed of hym that loueth the Lord.
25 Forsothe God yaf remenaunt to Jacob, and to Dauid of that generacioun.
26 And Salomon hadde an ende with hise fadris.
27 And he lefte aftir hym of his seed Roboam,
28 the foli of the folk, and made lesse fro prudence; which Roboam turnede awei the folk bi his councel.
29 And Jeroboam, the sone of Nabath, that made Israel to do synne, and yaf to Effraym weie to do synne; and ful many synnes of hem weren plenteuouse,
30 for thei turneden hem awei greetli fro her lond.
31 And the lynage of Effraym souyte al wickidnessis, til defence cam to hem; and delyuerede hem fro alle synnes.

WISDOM OF BEN SIRACH CHAPTER 48

1 And Elie, the profete, roos as fier; for whi his word brente as a brond.
2 Which brouyte yn hungur on hem, and thei suynge hym weren maad fewe for enuye; for thei myyten not suffre the comaundementis of the Lord.
3 Bi the word of the Lord he held togidere heuene, and castide doun fro it fier to the erthe.
4 So Elie was alargid in his merueils; and who may haue glorie in lijk maner with thee, which tokist awei a deed man fro hellis,
5 fro the eritage of deth, in the word of the Lord God?
6 Which castidist doun kyngis to deth, and hast broke togidere liytli the power of hem, and gloriouse men fro her bed.
7 Which herdist dom in Syna, and in Oreb domes of defence.
8 Which anoyntist kyngis to penaunce, and makist prophetis successouris aftir thee.
9 Which were reseyued in a whirlwynde of fier, in a chare of horsis of fier.
10 Which art writun in the domes of tymes, to plese the wrathfulnesse of the Lord, to recounsele the herte of the fadir to the sone, and to restore the lynagis of Jacob.
11 Thei ben blessid, that siyen thee, and weren maad feir in thi frenschipe;
12 for whi we lyuen oneli in lijf, but after deth oure name schal not be siche.
13 Elie, that was hilid in a whirlewynd; and his spirit was fillid in Elisee. Elisee in hise daies dredde not the prince, and no man ouercam hym bi power;
14 nether ony word ouercam hym, and his deed bodi profesiede.
15 In his lijf he dide wondris ayens kynde; and in deth he wrouyte merueilis.
16 In alle these thingis the puple dide not penaunce, and yeden not awei fro her synnes, til whanne thei weren cast awei fro her lond, and weren scatered in to ech lond.
17 And a ful fewe folk was left, and a prince in the hous of Dauid.
18 Summe of hem diden that, that pleside God; but othere diden many synnes.
19 Ezechie maad strong his citee, and brouyte watir in to the myddis therof; and diggide a rooche with irun, and bildide a pit to watir.
20 In hise daies Senacherib stiede, and sente Rapsaces; and he reiside his hond ayens hem, and he reiside his hond ayens Syon, and was maad proud in his power.
21 Thanne the hertis and hondis of hem weren moued; and thei hadden sorewe as wymmen trauelynge of child.
22 And thei clepiden to help the merciful Lord, and thei spredden abrood the hondis, and reisiden to heuene; and the hooli Lord God herde soone the vois of hem.
23 He hadde not mynde on her synnes, nether yaf hem to her enemyes; but he purgide hem in the hond of Isaie, the hooli profete.
24 The aungel of the Lord castide doun the castels of Assiriens, and al to-brak hem.
25 For whi Ezechie dide that that pleside the Lord, and yede strongli in the weie of Dauith, his fadir; which weie Isaie, the grete profete, and feithful in the siyt of God, comaundide to hym.
26 In the daies of hym the sunne yede ayen abak; and God encreesside lijf to the kyng.
27 With greet spirit Ysaie siy the laste thingis; and he coumfortide the moreneris in Sion, in to with outen ende.
28 He schewide thingis to comynge, and hid thingis, bifore that tho camen.

WISDOM OF BEN SIRACH CHAPTER 49

1 The mynde of Josie maad in the makyng of odour, is the werk of a pyment makere.
2 In ech mouth his mynde schal be maad swete as hony, and as musik in the feeste of wyn.
3 He was dressid of God in the penaunce of folk; and he took awei the abhomynaciouns of wickidnesse.

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4 And the herte of hym gouernede to the Lord; and in the daies of synnes he strengthide pitee.

5 Outakun Dauid, Ezechie and Josie, alle kyngis diden synne.

6 For whi the kyngis of Juda leften the lawe of myyti God, and dispisiden the drede of God.

7 For thei yauen her rewme to othere men, and her glorie to an alien folk.

8 Thei brenten the chosun citee of hoolynesse; and thei maden the weies therof forsakun in the hond of Jeremye.

9 For thei tretiden yuel hym, which from the wombe of the modir was halewid a profete, to turne vpsedoun, and to leese, and efte to bilde, and make newe.

10 Ezechiel, that siy the siyt of glorie, which the Lord schewide to hym in the chare of cherubyn.

11 For he made mynde of enemyes in reyn, to do wel to hem, that schewiden riytful weies.

12 And the boonys of twelue profetis apperen fro her place; and thei strengthiden Jacob, and ayenbouyten hem in the feith of her vertu.

13 Hou schulen we alarge Zorobabel? for whi and he was a signe in the riyt hond of God to Israel;

14 and Jhesu, the sone of Josedech? whiche in her daies bildiden an hous, and enhaunsiden the hooli temple to the Lord, maad redi in to euerlastynge glorie.

15 And Neemye in the mynde of myche tyme, that reiside to vs the wallis, that weren cast doun, and made the yatis and lockis to stonde; which Neemye reiside oure housis.

16 No man borun in erthe was such as Enok; for whi and he was resseyued fro the erthe.

17 And Joseph, that was borun a man, the prince of britheren, the stidfastnesse of folk, the gouernour of britheren, the stablischyng of puple;

18 and his boonys weren visitid, and profesieden after deth.

19 Seth and Sem, these gaten glorie anentis men, and ouer ech man in the generacioun of Adam.

WISDOM OF BEN SIRACH CHAPTER 50

1 Symount, the sone of Onyas, was a greet preest, which in his lijf vndursettide the hous, and in hise daies strengthide the temple.

2 Also the hiynesse of the temple was bildide of hym, the double bildyng, and hiy wallis of the temple.

3 In the daies of hym the pittis of watris camen forth; and as the see tho weren fillid aboue mesure.

4 Which Symount helide his folk, and delyuerede it fro perdicioun.

5 Which was myyti to alarge the citee; which gat glorie in the conuersacioun of folk; and alargide the entryng of the hous, and of the large cumpas aboute.

6 As the dai sterre in the myddis of a cloude, and as a ful moone schyneth in hise daies;

7 and as the sunne schynynge, so he schynede in the temple of God;

8 as a reyn bouwe schynynge among the cloudis of glorie, and as a flour of rosis in the daies of veer, and as lilies, that ben in the passyng of watir, and as encense smellynge in the daies of somer; as fier schynynge,

9 and ensence brennynge in fier;

10 as a sad vessel of gold, ourned with ech preciouse stoon;

11 as an olyue tree spryngynge forth, and a cipresse tree reisynge it silf an hiy; while he took the stoole of glorie, and was clothid in the perfeccioun of vertu.

12 In the stiyng of the hooli auter, the clothing of hoolynesse yaf glorie.

13 Forsothe in takynge partis of the hoond of prestis, and he stood bisidis the auter. The coroun of britheren, as a plauntyng of cedre in the hil Liban, was aboute hym;

14 so thei stoden aboute hym as boowis of palm tree, and alle the sones of Aaron stoden in her glorie.

15 Sotheli the offryng of the Lord was in the hondis of hem, bifore al the synagoge of Israel; and he vside ful endyng on the auter, to alarge the offryng of the hiy kyng.

16 And he dresside his hond in moiste sacrifice; and sacrifiside in the blood of grape.

17 He schedde out in the foundement of the auter, the odour of God to the hiy prince.

18 Thanne the sones of Aaron crieden lowde; thei sowneden in trumpis betun out with hameris, and maden a grete vois herd in to mynde bifore God.

19 Thanne al the puple hastiden togidere, and fellen doun on the face on the erthe, for to worschipe her Lord God, and to yyue preyers to almyyti God an hiy.

20 And men syngynge in her voices alargiden; and a soun ful of swetnesse was maad in the greet hous.

21 And the puple preiede the hiy Lord in preier, til that the onour of the Lord was doon perfitli, and thei parformeden her yifte.

22 Thanne Symount cam doun, and reiside hise hondis in to al the congregacioun of the sones of Israel, to yyue glorie to God bi hise lippis, and to haue glorie in the name of hym.

23 And he reherside his preier, willynge to schewe the vertu of God.

24 And he preyede more the Lord of alle, that made grete thingis in ech lond; which encreesside oure daies fro the wombe of oure modir, and dide with vs bi his mercy.

25 Yyue he gladnesse of herte to vs, and that pees be maad in Israel bi euerlastynge daies;

26 that Israel bileue, that Goddis merci is with vs, that he delyuere hem in her dayes.

27 Mi soule hatith twei folkis; but the thridde is not a folk, whom Y hate.

28 Thei that sitten in the hil of Seir, and the Filisteis, and the fonned puple, that dwellith in Sichemys.

29 Jhesus, the sone of Sirach, a man of Jerusalem, wroot in this book the techyng of wisdom, and of kunnyng; and he renulide wisdom of his herte.

30 He is blessid, that dwellith in these goodis; he that settith tho in his herte, schal euere be wijs.

31 For if he doith these thingis, he schal be miyti to alle thingis; for whi the liyt of God is the step of hym.

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WISDOM OF BEN SIRACH CHAPTER 51

1 Lord kyng, Y schal knouleche to thee; and Y schal togidere herie thee, my sauyour.

2 Y schal knouleche to thi name, for thou art maad an helpere and defendere to me;

3 and thou hast delyuered my bodi fro perdicioun, fro the snare of a wickid tunge, and fro the lippis of hem that worchen a leesyng; and in the siyt of hem that stonden nyy thou art maad an helpere to me.

4 And thou hast delyuered me, bi the multitude of merci of thi name, fro roreris maad redi to mete;

5 fro the hondis of hem that souyten my soule, and fro many tribulaciouns that cumpassiden me;

6 fro ouerleiyng of flawme that cumpasside me, and in the myddis of fier Y was not brent;

7 fro the depthe of the wombe of helle, and fro a tunge defoulyd, and fro a word of leesyng; fro a wickid kyng, and fro a tunge vniust.

8 Til to the deth my soule schal preise thee, Lord;

9 and my lijf was neiyynge in helle bynethe.

10 Thei cumpassiden me on ech side, and noon was that helpide; Y was biholdynge to the help of men, and noon was.

11 Lord, Y hadde mynde on thi merci, and on thi worchyng togidere, that ben fro the world;

12 for thou delyuerst hem that abiden thee, and thou delyuerst hem fro the hond of hethene men.

13 Thou enhaunsidist my dwellyng on erthe; and Y bisouyte for deth fletynge doun.

14 Y clepyde to help the Lord, fadir of my Lord, that he forsake not me in the dai of my tribulacioun, and forsake not me with outen help, in the tyme of hem that ben proude.

15 Y schal preise thi name contynueli, and Y schal herie it togidere in knoulechyng; and my preier is herd.

16 And thou hast delyuered me fro perdicioun, and thou hast delyuered me fro the wickid tyme.

17 Therfor Y schal knouleche, and Y schal seie heriyng to thee; and Y schal blesse the name of the Lord.

18 Whanne yit Y was yongere, bifore that Y erride, Y souyte wisdom opynli in my preier.

19 Bifore the tyme of eelde Y axide for it, and til in to the laste thingis Y schal enquere it; and it schal flour as a grape ripe bifore othere.

20 Myn herte was glad ther ynne, my foot yede a riytful weye; fro my yongthe Y souyte it.

21 Y bowide doun a litil myn eere, and Y took it.

22 Y foonde myche wisdom in my silf, and Y profitide myche ther ynne.

23 Y schal yyue glorie to hym, that yyueth wisdom to me.

24 For whi Y took councel to do it; Y loued feruentli good, and Y schal not be schent.

25 My soule wrastlide togidere ther ynne; and Y was confermyd in doynge it.

26 Y stretchide forth myn hondis an hiy; and my soule schynede in the wisdom of hym, and he liytnyde myn vnkunnyngis.

27 Y dresside my soule to it; and Y foond it in knowyng.

28 Y hadde pesibli fro the bigynnyng an herte with tho; for this thing Y schal not be forsakun.

29 My soule was disturblid in sekynge it; therfor Y schal haue pesibli a good possessioun.

30 For whi the Lord yaf to me a tunge my meede; and in it Y schal preise hym.

31 Ye vntauyt men, neiye to me; and gadere ye you in to the hous of techyng.

32 What tarien ye yit? and what seien ye in these thingis? youre soules thristen greetli.

33 Y openyde my mouth, and Y spak, Bie ye wisdom to you with out siluer,

34 and make youre necke suget to the yok therof, and youre soule resseyue techyng; for whi it is in the nexte to fynde it.

35 Se ye with youre iyen, that Y trauelide a litil, and Y foond myche reste to me.

36 Take ye techyng in myche noumbre of siluere, and welde ye plenteuouse gold ther ynne.

37 Youre soule be glad in the merci of hym; and ye schulen not be schent in the preysing of hym.

38 Worche ye youre werk bifore the tyme; and he schal yyue to you youre meede in his tyme.

Yeshua ben Eliezer ben Sira.

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MAJOR PROPHETS

THE BOOK OF THE PROPHET ISAIAH

Hebrew title: Sefer Yeshayahu
Author: Yeshayahu ben Amoz (Isaiah Son of Amoz)
Estimated Range of Dating: c. 8th and 5th centuries B.C.

(The Book of Isaiah is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets or Teachers in the Christian Old Testament. It is identified by a superscription as the words of the 8th-century BC teacher Isaiah ben Amoz, but there is extensive evidence that much of it was composed during the Babylonian captivity and later. Isaiah, the son of Amoz lived in the Kingdom of Judah during the time of four kings from the mid to late 8th-century BC. During this time, Assyria was growing to the west from Mesopotamia (Iraq) towards the Mediterranean, destroying first Aram [modern Syria] in 734–732 BC, then the Kingdom of Israel in 722–721, and Judah in 701.

The Book of Isaiah is one of the major prophetical writings of the Old Testament. The superscription identifies Isaiah as the son of Amoz and his book as "the vision of Isaiah . . . concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." According to 6:1, Isaiah received his call "in the year that King Uzziah died" (742 BC), and his latest recorded activity is dated in 701 BC.

The work is a compilation of 3 distinct parts: Chapters 1–39 can be assigned to Isaiahs lifetime. Chapters 40–55 are much later in origin and therefore known as Deutero-Isaiah (Second Isaiah). And even more distant in time are the chapters 56–66 and Trito-Isaiah (Third Isaiah).

Chapters 1–39 consist of numerous sayings and reports of Isaiah along with several narratives about the prophet that are attributed to his disciples. The growth of the book (1–39) was a gradual process, its final form dating from perhaps as late as the 5th century BC, a date suggested by the arrangement of the materials and the late additions. In spite of the lengthy and complicated literary history of the book, however, Isaiah's message is clearly discernible. He was much influenced by the cult in Jerusalem, and the exalted view of Yahweh in the Zion traditions is reflected in his message. He was convinced that only an unshakable trust in Yahweh, rather than in political or military alliances, could protect Judah and Jerusalem from the advances of their enemies—specifically, in this period, the Assyrians. He called for a recognition of the sovereignty of Yahweh and passionately denounced anything that worked against or obscured Yahweh's purposes—from social injustices to meaningless cultic observances. Although Isaiah pronounced Yahweh's judgement upon Judah and Jerusalem for their unfaithfulness, he also announced a new future for those who relied on Yahweh.

Deutero-Isaiah (40–55), consisting of a collection of oracles, songs, and discourses, dates from the Babylonian Exile (6th century BC). The anonymous prophet is in exile and looks forward to the deliverance of his people. The destruction of Babylon is prophesied and the return of the exiles to their homeland is promised. The servant-of-Yahweh songs in Deutero-Isaiah (42:1–4; 49:1–6; 50:4–9; 52:13–53:12) have generated animated discussions among scholars, but the ideas reflected in the songs suggest that they were written under the influence of the ideology of the king—the anointed one who, through his righteous rule, had the power to effect his people's deliverance.

Trito-Isaiah (56–66), coming from a still later period, reflects a Palestinian point of view, with the latter chapters in particular addressed to the cultic concerns of the restored community. The diversity of materials in these chapters suggests multiple authorship. How the three "Isaiahs" came together is not known.

The Isaiah Scroll, designated 1QIsaa and also known as the Great Isaiah Scroll, is one of the seven Dead Sea Scrolls that were first discovered in 1947 from Qumran Cave 1. The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions. It is the oldest complete copy of the Book of Isaiah, being approximately 1,000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery. 1QIsaa is also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text. The exact authors of 1QIsa are unknown, as is the exact date of writing. Pieces of the scroll have been dated using both radiocarbon dating and palaeographic/scribal dating. These methods resulted in calibrated date ranges between 356 and 103 BC. The text of the Great Isaiah Scroll is generally consistent with the Masoretic version and preserves all sixty-six chapters of the Hebrew version in the same sequence.

It seems likely that Isaiah was the teacher of Hezekiah. King Hezekiah [reigned c. 715 and 686 BC.] was, according to the Bible, the son of Ahaz and the 13th king of Judah. He is considered a very righteous king in the Books of Kings. Hezekiah is most important to Jewish history because it was him who enacted sweeping religious reforms, including a strict mandate for the sole worship of Yahweh and a prohibition on venerating other deities within the Temple of Jerusalem. So, the is no surprise that Isaiah 44:6 contains the first clear statement of monotheism: "I am the first and I am the last; beside me there is no God". In Isaiah 44:09–20, this is developed into a satire [a genre of literture which we also find in the gospels] on the making and worship of idols, mocking the foolishness of the carpenter who worships the

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idol that he himself has carved. While Yahweh had shown his superiority to other gods before, in Second Isaiah, he becomes the sole God of the world. This model of monotheism became later the basis for Christianity and Islam.

The defeat of Jerusalem by Babylon and the exile of its ruling elite in 586 BC followed. Chapters 40 to 55 are given to the Jews in exile, telling them about the hope of return. This was the time of king Kurush II (Cyrus the Great). In 559 BC he became ruler of a small kingdom in what is today Iran. By 540 he ruled a big empire from the Mediterranean to Central Asia, and in 539 he conquered Babylon. Isaiah's "predictions" of the fall of Babylon and his talk about the glory of Cyrus as one who would help Israel mean these prophecies are about the period of 550–539 BC. [* It is better called 'report' because this passage was most likely written after the fall of Babylon. This is a literary tool which was used in the gospels too. There it talks about the "predictions" of Jerusalem's encirclement and fall.]*

The Persians ended the exile of Jewish teachers and leaders, and by 515 BC some of the exiles had returned to Jerusalem and rebuilt the Temple. This is what the final chapters of Isaiah are about. The Cyrus Cylinder, a Cunei script document, states that Cyrus was responsible for sending all captives home from Babylonia although it does not mention the Jews by name. Cyrus was a master of religious propaganda and presented himself as liberator rather than conqueror. It appears to have been effective with Jews as well. In the lengthy prophetic book attributed to the prophet Isaiah, the author explicitly states that Cyrus is God's anointed: "Thus says the Lord to his Anointed [Messiah], to Cyrus whom I took by his right hand" (Isa 45:1). The overwhelming majority of scholars believe that the Chapters 40—55 of Isaiah were written around the time of the return from exile and the years that followed.

Speculations florish as to the reasoning for Cyrus' release of the Jews from Babylon. The strongest argument is that Cyrus was a follower of Zoroaster [Zarathustra] the monotheistic prophet. His Zoroastrianism played a dominant religious role in Persia throughout its history until the Islamic conquest. As such, Cyrus would have felt a kindred spirit with the monotheistic Jews.)

ISAIAH CHAPTER 1

1 The visioun, ether profesie, of Ysaie, the sone of Amos, which he siy on Juda and Jerusalem, in the daies of Osie, of Joathan, of Achas, and of Ezechie, kyngis of Juda.

2 Ye heuenes, here, and thou erthe, perseyue with eeris, for the Lord spak. Y haue nurschid and Y haue enhaunsid sones; sotheli thei han dispisid me.

3 An oxe knew his lord, and an asse knew the cratche of his lord; but Israel knewe not me, and my puple vndurstood not.

4 Wo to the synful folk, to the puple heuy in wickidnesse, to the weiward seed, to the cursid sones; thei han forsake the Lord, thei han blasfemyd the hooli of Israel, thei ben aliened bacward.

5 On what thing schal Y smyte you more, that encreessen trespassyng? Ech heed is sijk, and ech herte is morenynge.

6 Fro the sole of the foot til to the nol, helthe is not ther ynne; wounde, and wannesse, and betyng bolnynge is not boundun aboute, nether curid bi medicyn, nether nurschid with oile.

7 Youre lond is forsakun, youre citees ben brent bi fier; aliens deuouren youre cuntrei bifore you, and it schal be disolat as in the distriyng of enemyes.

8 And the douytir of Sion, that is, Jerusalem, schal be forsakun as a schadewynge place in a vyner, and as an hulke in a place where gourdis wexen, and as a citee which is wastid.

9 If the Lord of oostis hadde not left seed to vs, we hadden be as Sodom, and we hadden be lijk as Gomorre.

10 Ye princes of men of Sodom, here the word of the Lord; and ye puple of Gommorre, perseyue with eeris the lawe of youre God.

11 Wherto offren ye to me the multitude of youre sacrifices? seith the Lord. Y am ful; Y wolde not the brent sacrifices of wetheris, and the ynnere fatnesse of fatte beestis, and the blood of calues, and of lambren, and of buckis of geet.

12 Whanne ye camen bifore my siyt, who axide of youre hondis these thingis, that ye schulden go in myn hallys?

13 Offre ye no more sacrifice in veyn; encense is abhomynacioun to me; Y schal not suffre neomenye, and sabat, and othere feestis.

14 Youre cumpenyes ben wickid; my soule hatith youre calendis and youre solempnytees; tho ben maad diseseful to me, Y trauelide suffrynge.

15 And whanne ye stretchen forth youre hondis, Y schal turne awei myn iyen fro you; and whanne ye multiplien preyer, Y schal not here; for whi youre hondis ben ful of blood.

16 Be ye waischun, be ye clene; do ye awei the yuel of youre thouytis fro myn iyen; ceesse ye to do weiwardli, lerne ye to do wel.

17 Seke ye doom, helpe ye hym that is oppressid, deme ye to the fadirles and modirles child, defende ye a widewe.

18 And come ye, and repreue ye me, seith the Lord. Thouy youre synnes ben as blood reed, tho schulen be maad whijt as snow; and thouy tho ben reed as vermylioun, tho schulen be whijt as wolle.

19 If ye wolen, and heren me, ye schulen ete the goodis of erthe.

20 That if ye nylen, and ye terren me to wrathfulnesse, swerd schal deuoure you; for whi the mouth of the Lord spak.

21 Hou is the feithful citee ful of dom maad an hoore? riytfulnesse dwellide ther ynne; but now menquelleris dwellen ther ynne.

22 Thi siluer is turned in to dros, ether filthe; thi wyn is medlid with watir.

23 Thi princes ben vnfeithful, the felowis of theuys; alle louen yiftis, suen meedis; thei demen not to a fadirles child, and the cause of a widewe entrith not to hem.

24 For this thing, seith the Lord God of oostis, the stronge of Israel, Alas! Y schal be coumfortid on myn enemyes, and Y schal be vengid on myn enemyes.

25 And Y schal turne myn hond to thee, and Y schal sethe out thi filthe to the cleene, and Y schal do awei al thi tyn.

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26 And Y schal restore thi iuges, as thei weren bifor to, and thi counselours, as in elde tyme. Aftir these thingis thou schalt be clepid the citee of the riytful, a feithful citee.
27 Sion schal be ayen bouyt in dom, and thei schulen bringe it ayen in to riytfulnesse;
28 and God schal al to-breke cursid men and synneris togidere, and thei that forsoken the Lord, schulen be wastid.
29 For thei schulen be aschamed of idols, to whiche thei maden sacrifice; and ye shulen be aschamid on the orcherdis, whiche ye chesiden.
30 Whanne ye schulen be as an ook, whanne the leeues fallen doun, and as an orcherd with out watir.
31 And youre strengthe schal be as a deed sparcle of bonys, ether of herdis of flex, and youre werk schal be as a quyk sparcle; and euer either schal be brent togidere, and noon schal be that schal quenche.

ISAIAH CHAPTER 2
1 The word which Ysaie, the sone of Amos, siy on Juda and Jerusalem.
2 And in the laste daies the hil of the hous of the Lord schal be maad redi in the cop of hillis, and schal be reisid aboue litle hillis. And alle hethene men schulen flowe to hym;
3 and many puplis schulen go, and schulen seie, Come ye, stie we to the hil of the Lord, and to the hous of God of Jacob; and he schal teche vs hise weies, and we schulen go in the pathis of hym. For whi the lawe schal go out of Syon, and the word of the Lord fro Jerusalem.
4 And he schal deme hethene men, and he schal repreue many puplis; and thei schulen welle togidere her swerdes in to scharris, and her speris in to sikelis, ether sithes; folk schal no more reise swerd ayens folk, and thei schulen no more be exercisid to batel.
5 Come ye, the hous of Jacob, and go we in the liyt of the Lord.
6 Forsothe thou hast cast awei thi puple, the hous of Jacob, for thei ben fillid as sum tyme bifore; and thei hadden false dyuynouris bi the chiteryng of briddis, as Filisteis, and thei cleuyden to alien children.
7 The lond is fillid with siluer and gold, and noon ende is of the tresouris therof; and the lond therof is fillid with horsis, and the foure horsid cartis therof ben vnnoumbrable.
8 And the lond therof is fillid with ydols, and thei worschipiden the werk of her hondis, which her fyngris maden;
9 and a man bowide hymsilf, and a man of ful age was maad low. Therfor foryyue thou not to hem.
10 Entre thou, puple of Juda, in to a stoon, be thou hid in a diche in erthe, fro the face of the drede of the Lord, and fro the glorie of his mageste.
11 The iyen of an hiy man ben maad low, and the hiynesse of men schal be bowid doun; forsothe the Lord aloone schal be enhaunsid in that dai.
12 For the dai of the Lord of oostis schal be on ech proud man and hiy, and on ech boostere, and he schal be maad low;
13 and on alle the cedres of the Liban hiye and reisid, and on alle the ookis of Baisan,
14 and on alle hiy munteyns, and on alle litle hillis, that ben reisid;
15 and on ech hiy tour, and on ech strong wal;
16 and on alle schippis of Tharsis, and on al thing which is fair in siyt.
17 And al the hiynesse of men schal be bowid doun, and the hiynesse of men schal be maad low; and the Lord aloone schal be reisid in that dai,
18 and idols schulen be brokun togidere outirli.
19 And thei schulen entre in to dennes of stoonys, and in to the swolewis of erthe, fro the face of the inward drede of the Lord, and fro the glorie of his maieste, whanne he schal ryse to smyte the lond.
20 In that dai a man schal caste awei the idols of his siluer, and the symylacris of his gold, whiche he hadde maad to hym silf, for to worschipe moldewarpis and backis, ether rere myis.
21 And he schal entre in to chynnis, ethir crasyngis, of stoonys, and in to the caues of hard roochis, fro the face of the inward drede of the Lord, and fro the glorie of his mageste, whanne he schal ryse to smyte the lond.
22 Therfor ceesse ye fro a man, whos spirit is in hise nose thirlis, for he is arettid hiy.

ISAIAH CHAPTER 3
1 For lo! the lordli gouernour, the Lord of oostis, schal take awei fro Jerusalem and fro Juda a myyti man, and strong, and al the strengthe of breed, and al the strengthe of watir;
2 a strong man, and a man a werriour, and a domesman, and a profete, and a false dyuynour in auteris, and an elde man,
3 a prince ouer fifti men, and a worschipful man in cheer, and a counselour, and a wijs man of principal crafti men, and a prudent man of mystik, ethir goostli, speche.
4 And Y schal yyue children the princes of hem, and men of wymmens condiciouns schulen be lordis of hem.
5 And the puple schal falle doun, a man to a man, ech man to his neiybore; a child schal make noyse ayens an eld man, and an vnnoble man ayens a noble man.
6 For a man schal take his brother, the meneal of his fadir, and schal seie, A clooth is to thee, be thou oure prince; forsothe this fallyng be vndur thin hond.
7 And he schal answere in that dai, and seie, Y am no leche, and nether breed, nether cloth is in myn hous; nyle ye make me prince of the puple.
8 For whi Jerusalem felle doun, and Juda felle doun togidere; for the tunge of hem, and the fyndingis of hem weren ayens the Lord, for to terre to wraththe the iyen of his mageste.
9 The knowyng of her cheer schal answere to hem; and thei prechiden her synne, as Sodom dide, and hidden not. Wo to the soule of hem, for whi yuels ben yoldun to hem.
10 Seie ye to the iust man, that it schal be to hym wel; for he schal ete the fruyt of hise fyndyngis.
11 Wo to the wickid man in to yuel; for whi the yeldyng of hise hondis schal be maad to hym.
12 The wrongful axeris of my puple robbiden it, and wymmen weren lordis therof. Mi puple, thei that seien thee blessid, disseyuen thee, and distrien the weie of thi steppis.
13 The Lord stondith for to deme, and the Lord stondith for to deme puplis;

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14 the Lord schal come to doom, with the eldere men of his puple, and with hise princes; for ye han wastid my vyner, and the raueyn of a pore man is in youre hous.

15 Whi al to-breken ye my puple, and grynden togidere the faces of pore men? seith the Lord God of oostis.

16 And the Lord God seide, For that that the douytris of Syon weren reisid, and yeden with a necke stretchid forth, and yeden bi signes of iyen, and flappiden with hondis, and yeden, and with her feet yeden in wel araied goyng,

17 the Lord schal make ballyd the nol of the douytris of Sion, and the Lord schal make nakid the heer of hem.

18 In that dai the Lord schal take awei the ournement of schoon, and goldun litle bellis lijk the moone,

19 and ribans, and brochis, and ournementis of armes nyy the schuldris, and mytris, ether chapelettis,

20 and coombis, and ournementis of armes niy the hondis, and goldun ourenementis lijk laumpreis, and litil vessels of oynementis,

21 and eere ryngis, and ryngis, and preciouse stoonys hangynge in the forheed,

22 and chaungynge clothis, and mentils, and schetis, ether smockis, and needlis,

23 and myrouris, and smal lynun clothis aboute the schuldris, and kercheues, and roketis.

24 And stynk shal be for swete odour, and a corde for the girdil; ballidnesse schal be for crispe heer, and an heire for a brest girdil.

25 Also thi faireste men schulen falle bi swerd, and thi stronge men schulen falle in batel.

26 And the yatis therof schulen weile, and morene; and it schal sitte desolat in erthe.

ISAIAH CHAPTER 4

1 And seuene wymmen schulen catche o man in that dai, and schulen seie, We schulen ete oure breed, and we schulen be hilid with oure clothis; oneli thi name be clepid on vs, do thou awei oure schenschip.

2 In that dai the buriownyng of the Lord schal be in greet worschip and glorie; and the fruyt of erthe schal be hiy, and ful out ioye schal be to hem that schulen be sauyd of Israel.

3 And it schal be, ech that is left in Sion, and is resydue in Jerusalem, schal be clepid hooli; ech that is writun in lijf in Jerusalem;

4 if the Lord waischith awei the filthis of the douytris of Sion, and waischith the blood of Jerusalem fro the myddis therof, in the spirit of doom, and in the spirit of heete.

5 And the Lord made on ech place of the hille of Sion, and where he was clepid to help, a cloude bi dai, and smoke, and briytnesse of fier flawmynge in the niyt; for whi hilyng schal be aboue al glorie.

6 And a tabernacle schal be in to a schadewynge place of the dai, fro heete, and in to sikirnesse and in to hidyng, fro whirlewynd and fro reyn.

ISAIAH CHAPTER 5

1 I schal synge for my derlyng the song of myn vnclis sone, of his vyner. A vyner was maad to my derlyng, in the horne in the sone of oile.

2 And he heggide it, and chees stoonys therof, and plauntide a chosun vyner; and he bildide a tour in the myddis therof, and rerede a presse ther ynne; and he abood, that it schulde bere grapis, and it bare wielde grapis.

3 Now therfor, ye dwelleris of Jerusalem, and ye men of Juda, deme bitwixe me and my viner.

4 What is it that Y ouyt to do more to my vyner, and Y dide not to it? whether that Y abood, that it schulde bere grapis, and it bare wielde grapis?

5 And now Y schal schewe to you, what Y schal do to my vyner. Y schal take awei the hegge therof, and it schal be in to rauyschyng; Y schal caste doun the wal therof, and it schal be in to defoulyng; and Y schal sette it desert,

6 ether forsakun. It schal not be kit, and it schal not be diggid, and breris and thornes schulen growe vp on it; and Y schal comaunde to cloudis, that tho reyne not reyn on it.

7 Forsothe the vyner of the Lord of oostis is the hous of Israel, and the men of Juda ben the delitable buriownyng of hym. Y abood, that it schal make doom, and lo! wickidnesse; and that it schulde do riytfulnesse, and lo! cry.

8 Wo to you that ioynen hows to hous, and couplen feeld to feeld, til to the ende of place. Whether ye aloone schulen dwelle in the myddis of the lond?

9 These thingis ben in the eeris of me, the Lord of oostis; if many housis ben not forsakun, grete housis and faire, with outen dwellere, bileue ye not to me.

10 For whi ten acris of vynes schulen make a potel, and thretti buschels of seed schulen make thre buschels.

11 Wo to you that risen togidere eerli to sue drunkennesse, and to drinke til to euentid, that ye brenne with wyn.

12 Harpe, and giterne, and tympan, and pipe, and wyn ben in youre feestis; and ye biholden not the werk of the Lord, nether ye biholden the werkis of hise hondis.

13 Therfor my puple is led prisoner, for it hadde not kunnyng; and the noble men therof perischiden in hungur, and the multitude therof was drye in thirst.

14 Therfor helle alargide his soule, and openyde his mouth with outen ony ende; and strong men therof, and the puple therof, and the hiy men, and gloriouse men therof, schulen go doun to it.

15 And a man schal be bowid doun, and a man of age schal be maad low; and the iyen of hiy men schulen be pressid doun.

16 And the Lord of oostis schal be enhaunsid in doom, and hooli God schal be halewid in riytfulnesse.

17 And lambren schulen be fed bi her ordre, and comelyngis schulen ete desert places turned in to plentee.

18 Wo to you that drawen wickydnesse in the cordis of vanyte, and drawen synne as the boond of a wayn; and ye seien,

19 The werk of hym haaste, and come soone, that we se; and the counsel of the hooli of Israel neiy, and come, and we schulen knowe it.

20 Wo to you that seien yuel good, and good yuel; and putten derknessis liyt, and liyt derknessis; and putten bittir thing in to swete, and swete thing in to bittir.

21 Wo to you that ben wise men in youre iyen, and ben prudent bifor you silf.

22 Wo to you that ben myyti to drynke wyn, and ben stronge to meddle drunkenesse;

23 and ye iustifien a wickid man for yiftis, and ye taken awei the riytfulnesse of a iust man fro hym.

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24 For this thing, as the tunge of fier deuourith stobil, and the heete of flawme brenneth, so the roote of hem schal be as a deed sparcle, and the seed of hem schal stie as dust; for thei castiden awei the lawe of the Lord of oostis, and blasfemyden the speche of the hooli of Israel.

25 Therfor the strong veniaunce of the Lord was wrooth ayens his puple, and he stretchide forth his hond on it, and smoot it; and hillis weren disturblid, and the deed bodies of hem weren maad as a toord in the myddis of stretis. In alle these thingis the stronge vengeaunce of him was not turned awei, but yit his hond was stretchid forth.

26 And he schal reise a signe among naciouns afer, and he schal hisse to hym fro the endis of erthe; and lo! he schal haaste, and schal come swiftli.

27 Noon is failynge nethir trauelynge in that oost; he schal not nappe, nether slepe, nether the girdil of his reynes schal be vndo, nether the lace of his scho schal be brokun.

28 Hise arowis ben scharpe, and alle hise bowis ben bent; the houys of hise horsis ben as a flynt, and hise wheelis ben as the feersnesse of tempest.

29 His roryng schal be as of lioun; he schal rore as the whelpis of liouns; and he schal gnaste, and schal holde prey, and schal biclippe, and noon schal be, that schal delyuere.

30 And he schal sowne on it in that dai, as doith the soun of the see; we schulen biholde in to the erthe, and lo! derknessis of tribulacioun, and liyt is maad derk in the derknesse therof.

ISAIAH CHAPTER 6

1 In the yeer in which the kyng Osie was deed, Y siy the Lord sittynge on an hiy seete, and reisid; and the hous was ful of his mageste, and tho thingis that weren vndur hym, filliden the temple.

2 Serafyn stoden on it, sixe wyngis weren to oon, and sixe wyngis to the tothir; with twei wyngis thei hiliden the face of hym, and with twei wyngis thei hiliden the feet of hym, and with twei wyngis thei flowen.

3 And thei crieden the toon to the tother, and seiden, Hooli, hooli, hooli is the Lord God of oostis; al erthe is ful of his glorie.

4 And the lyntels aboue of the herris were moued togidere of the vois of the criere, and the hous was fillid with smoke.

5 And Y seide, Wo to me, for Y was stille; for Y am a man defoulid in lippis, and Y dwelle in the myddis of the puple hauynge defoulid lippis, and Y siy with myn iyen the kyng Lord of oostis.

6 And oon of serafyn flei to me, and a brennynge cole was in his hond, which cole he hadde take with a tonge fro the auter.

7 And he touchide my mouth, and seide, Lo! Y haue touchid thi lippis with this cole, and thi wickidnesse schal be don awei, and thi synne schal be clensid.

8 And Y herde the vois of the Lord, seiynge, Whom schal Y sende, and who schal go to you? And Y seide, Lo! Y; sende thou me.

9 And he seide, Go thou, and thou schalt seie to this puple, Ye herynge here, and nyle ye vndurstonde; and se ye the profesie, and nyle ye knowe.

10 Make thou blynde the herte of this puple, and aggrege thou the eeris therof, and close thou the iyen therof; lest perauenture it se with hise iyen, and here with hise eeris, and vndurstonde with his herte, and it be conuertid, and Y make it hool.

11 And Y seide, Lord, hou long? And he seide, Til citees ben maad desolat with out dwellere, and housis with out man. And the lond schal be left desert,

12 and the Lord schal make men fer. And that that was forsakun in the myddil of erthe, schal be multiplied, and yit tithing schal be ther ynne;

13 and it schal be conuertid, and it schal be in to schewyng, as a terebynte is, and as an ook, that spredith abrood hise boowis; that schal be hooli seed, that schal stonde ther ynne.

ISAIAH CHAPTER 7

1 And it was don in the daies of Achas, the sone of Joathan, the sone of Osias, kyng of Juda, Rasyn, the kyng of Sirie, and Facee, the sone of Romelie, the kyng of Israel, stieden to Jerusalem, for to fiyte ayens it; and thei myyten not ouercome it.

2 And thei telden to the hous of Dauid, and seiden, Sirie hath restid on Effraym, and the herte of hym and of his puple was mouyd togidere, as the trees of wodis ben mouyd of the face of the wynd.

3 And the Lord seide to Isaie, Go thou out, and Jasub, thi sone, which is left, in to the meetyng of Achas, at the laste ende of the water cundijt of the hiyere cisterne, in the weie of the feeld of the fullere.

4 And thou schalt seie to hym, Se thou, that thou be stille; nyle thou drede, and thin herte be not aferd of twei tailis of these brondis smokynge in the wraththe of woodnesse, of Rasyn, kynge of Sirie, and of the sone of Romelye.

5 For Sirie, and Effraym, and the sone of Romelie, han bigunne yuel councel ayens thee, and seien,

6 Stie we to Juda, and reise we hym, and drawe we hym out to vs; and sette we a kyng in the myddis therof, the sone of Tabeel.

7 The Lord God seith these thingis, This schal not be, and it schal not stonde;

8 but Damask schal be the heed of Sirie, and Rasyn schal be the heed of Damask; and yit sixti yeer and fiue, and Effraym schal faile to be a puple;

9 and Samarie shal faile to be the heed of Effraym, and the sone of Romelie schal faile to be heed of Samarie. Forsothe if ye schulen not bileue, ye schulen not dwelle.

10 And the Lord addide to speke to Achas,

11 and seide, Axe thou to thee a signe of thi Lord God, in to the depthe of helle, ethir in to heiythe aboue.

12 And Achas seide, Y schal not axe, and Y schal not tempte the Lord.

13 And Ysaie seide, Therfor the hous of Dauid, here ye; whether it is litil to you to be diseseful to men, for ye ben diseseful also to my God?

14 For this thing the Lord hym silf schal yyue a signe to you. Lo! a virgyn schal conseyue, and schal bere a sone; and his name schal be clepid Emanuel.

15 He schal ete botere and hony, that he kunne repreue yuel, and cheese good.

16 For whi bifore that the child kunne repreue yuel, and chese good, the lond, which thou wlatist, schal be forsakun of the face of her twei kyngis.

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17 The Lord schal brynge on thee, and on thi puple, and on the hous of thi fadir, daies that camen not fro the daies of departyng of Effraym fro Juda, with the kyng of Assiriens.
18 And it schal be, in that dai the Lord schal hisse to a flie, which is in the laste parte of the floodis of Egipt; and to a bee, which is in the lond of Assur;
19 and alle so schulen come, and schulen reste in the strondis of valeis, and in caues of stoonis, and in alle places of buyschis, and in alle hoolis.
20 And in that dai the Lord schal schaue with a scharp rasour in these men, that ben biyendis the flood, in the kyng of Assiriens, the heed, and heeris of the feet, and al the beerd.
21 And it schal be, in that day a man schal nurische a cow of oxis, and twei scheep,
22 and for the plentee of mylk he schal ete botere; for whi ech man that schal be left in the myddis of the lond, schal ete boter and hony.
23 And it schal be, in that dai ech place where a thousand vyneris schulen be worth a thousynde platis of siluer, and schulen be in to thornes and breeris,
24 men schulen entre thidur with bouwis and arowis; for whi breris and thornes schulen be in al the lond.
25 And alle hillis that schulen be purgid with a sarpe, the drede of thornes and of breris schal not come thidir; and it schal be in to lesewe of oxen, and in to treding of scheep.

ISAIAH CHAPTER 8

1 And the Lord seide to me, Take to thee a greet book, and write ther ynne with the poyntil of man, Swiftli drawe thou awei spuylis, take thou prey soone.
2 And Y yaf to me faithful witnessis, Vrie, the prest, and Sacarie, the sone of Barachie.
3 And Y neiyede to the profetesse; and sche conseyuede, and childide a sone. And the Lord seide to me, Clepe thou his name Haste thou to drawe awei spuylis, haaste thou for to take prey.
4 For whi bifor that the child kan clepe his fadir and his modir, the strengthe of Damask schal be doon awei, and the spuylis of Samarie, bifor the kyng of Assiriens.
5 And the Lord addide to speke yit to me, and he seide,
6 For that thing that this puple hath caste awei the watris of Siloe, that goen with silence, and hath take more Rasyn, and the sone of Romelie, for this thing lo!
7 the Lord schal brynge on hem the stronge and many watris of the flood, the king of Assiriens, and al his glorie; and he schal stiye on alle the stremes therof, and he schal flowe on alle the ryueris therof.
8 And he schal go flowynge bi Juda, and he schal passe til to the necke, and schal come; and the spredyng forth of hise wyngis schal be, and schal fille the breede of thi lond, thou Emanuel.
9 Puplis, be ye gaderid togidere, and be ye ouercomun; and alle londis afer, here ye. Be ye coumfortid, and be ye ouercomun; gird ye you, and be ye ouercomun;
10 take ye councel, and it schal be destried; speke ye a word, and it schal not be doon, for God is with vs.
11 For whi the Lord seith these thingis to me, as he tauyte me in a stronge hond, that Y schulde not go in to the weie of this puple,
12 and seide, Seie ye not, It is sweryng togidere, for whi alle thingis which this puple spekith is sweryng togidere; and drede ye not the ferdfulnesse therof, nether be ye aferd.
13 Halowe ye the Lord hym silf of oostis; and he schal be youre inward drede, and he schal be youre ferdfulnesse, and he schal be to you in to halewyng.
14 Forsothe he schal be in to a stoon of hirtyng, and in to a stoon of sclaundre, to tweyne housis of Israel; in to a snare, and in to fallyng, to hem that dwellen in Jerusalem.
15 And ful many of hem schulen offende, and schulen falle, and thei schulen be al to-brokun, and thei schulen be boundun, and schulen be takun.
16 Bynde thou witnessyng, mark thou the lawe in my disciplis.
17 Y schal abide the Lord, that hath hid his face fro the hous of Jacob, and Y schal abide hym.
18 Lo! Y and my children, whiche the Lord yaf to me in to a signe, and greet wondur to Israel, of the Lord of oostis that dwellith in the hil of Sion.
19 And whanne thei seien to you, Axe ye of coniureris, and of false dyuynouris, that gnasten in her enchauntyngis, whether the puple schal not axe of her God a reuelacioun for quyke men and deed?
20 It is to go to the lawe more and to the witnessyng, that if thei seien not after this word, morewtide liyt schal not be to hem.
21 And it schal passe bi that, and it schal falle doun, and it schal hungre. And whanne it schal hungre, it schal be wrooth, and schal curse his kyng and his God, and it schal biholde vpward.
22 And it schal loke to the erthe, and lo! tribulacioun, and derknessis, and vnbyndyng, ether discoumfort, and angwisch, and myist pursuynge; and it schal not mow fle awei fro his angwisch.

ISAIAH CHAPTER 9

1 In the firste tyme the lond of Zabulon and the lond of Neptalym was releessid; and at the laste the weie of the see biyende Jordan of Galile of hethene men was maad heuy.
2 The puple that yede in derknessis siy a greet liyt; whanne men dwelliden in the cuntre of schadewe of deth, liyt roos vp to hem.
3 Thou multipliedist folk, thou magnefiedist not gladnesse; thei schulen be glad bifore thee, as thei that ben glad in heruest, as ouercomeris maken ful out ioie, whanne thei han take a prey, whanne thei departen the spuylis.
4 For thou hast ouercome the yok of his birthun, and the yerde of his schuldre, and the ceptre of his wrongful axere, as in the day of Madian.
5 For whi al violent raueyn with noise, and a cloth meddlid with blood schal be in to brennyng, and schal be the mete of fier.
6 Forsothe a litil child is borun to vs, and a sone is youun to vs, and prinsehod is maad on his schuldre; and his name schal be clepid Wondurful, A counselour, God, Strong, A fadir of the world to comynge, A prince of pees.
7 His empire schal be multiplied, and noon ende schal be of his pees; he schal sitte on the seete of Dauid, and on the rewme of hym, that he conferme it, and make stronge in doom and riytfulnesse, fro hennus forth and til in to with

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outen ende. The feruent loue of the Lord of oostis schal make this.

8 The Lord sente a word in to Jacob, and it felle in Israel.

9 And al the puple of Effraym schal wite, and thei that dwellen in Samarie, seiynge in the pride and greetnesse of herte,

10 Tijl stoonys fellen doun, but we schulen bilde with square stoonys; thei han kit doun sicomoris, but we schulen chaunge cedris.

11 And the Lord schal reise the enemyes of Rasyn on hym, and he schal turne the enemyes of hym in to noyse;

12 God schal make Sirie to come fro the eest, and Filisteis fro the west; and with al the mouth thei schulen deuoure Israel. In alle these thingis the stronge veniaunce of the Lord is not turned awei, but yit his hond is stretchid forth;

13 and the puple is not turned ayen to the Lord smytynge it, and thei souyten not the Lord of oostis.

14 And the Lord schal leese fro Israel the heed and the tail; crokynge and bischrewynge, ether refreynynge, in o dai.

15 An elde man and onourable, he is the heed, and a profete techynge a leesyng, he is the tail.

16 And thei that blessen his puple, schulen be disseyueris, and thei that ben blessid, schulen be cast doun.

17 For this thing the Lord schal not be glad on the yonge men therof, and he schal not haue merci on the fadirles children and widewis therof; for ech man is an ypocrite and weiward, and ech mouth spak foli. In alle these thingis the stronge veniaunce of hym is not turned awei, but yit his hond is stretchid forth;

18 and the puple is not turned ayen to the Lord smytynge it. For whi wickidnesse is kyndlid as fier; it schal deuoure the breris and thornes, and it schal be kyndlid in the thickenesse of the forest, and it schal be wlappid togidere in the pride of smoke.

19 In the wraththe of the Lord of oostis the lond schal be disturblid, and the puple schal be as the mete of fier; a man schal not spare his brothir.

20 And he schal boowe to the riyt half, and he schal hungre, and he schal ete at the left half, and he schal not be fillid; ech man schal deuoure the fleisch of his arm. Manasses schal deuoure Effraym, and Effraym schal deuoure Manasses, and thei togidere ayens Juda.

21 In alle these thingis the strong veniaunce of hym is not turned awei, but yit his hoond is stretchid forth.

ISAIAH CHAPTER 10

1 Wo to them that maken wickid lawis, and thei writynge han wryte vnriytfulnesse, for to oppresse pore men in doom,

2 and to do violence to the cause of meke men of my puple; that widewis schulen be the prey of them, and that thei schulden rauysche fadirles children.

3 What schulen ye do in the dai of visitacioun, and of wretchidnesse comynge fro fer? To whos help schulen ye fle? and where schulen ye leeue youre glorie,

4 that ye be not bowid doun vndur boond, and falle not doun with slayn men? On alle these thingis his strong veniaunce is not turned awei, but yit his hond is stretchid forth.

5 Wo to Assur, he is the yerde and staf of my strong veniaunce; myn indignacioun is in the hond of them.

6 Y schal send hym to a fals folk, and Y schal comaunde to hym ayens the puple of my strong veniaunce; that he take awei the spuylis, and departe prey, and that he sette that puple in to defouling, as the fen of stretis.

7 Forsothe he schal not deme so, and his herte schal not gesse so, but his herte schal be for to al to-breke, and to the sleynge of many folkis.

8 For he schal seie, Whether my princes ben not kyngis to gidere?

9 Whether not as Carcamys, so Calanno; and as Arphat, so Emath? whether not as Damask, so Samarie?

10 As myn hond foond the rewmes of idol, so and the symylacris of hem of Jerusalem and of Samarie.

11 Whether not as Y dide to Samarie, and to the idols therof, so Y schal do to Jerusalem, and to the simylacris therof?

12 And it schal be, whanne the Lord hath fillid alle hise werkis in the hil of Syon and in Jerusalem, Y schal visite on the fruit of the greet doynge herte of the kyng of Assur, and on the glorie of the hiynesse of hise iyen.

13 For he seide, Y haue do in the strengthe of myn honde, and Y haue understonde in my wisdom; and Y haue take awei the endis of peplis, and Y haue robbid the princes of them, and Y as a myyti man haue drawun doun them that saten an hiy.

14 And myn hond foond the strengthe of puplis as a nest, and as eirun ben gaderid togidere that ben forsakun, so Y gaderid togidere al erthe; and noon was that mouyde a fethere, and openyde the mouth, and grutchide.

15 Whether an ax schal haue glorie ayens hym that kittith with it? ether a sawe schal be enhaunsid ayens hym of whom it is drawun? as if a yerde is reisid ayens hym that reisith it, and a staf is enhaunsid, which sotheli is a tre.

16 For this thing the lordli gouernour, Lord of oostis, schal sende thinnesse in the fatte men of hym, and his glorie kyndlid vndur schal brenne as the brenning of fier.

17 And the liyt of Israel schal be in fier, and the hooli of it in flawme; and the thorn of him and brere schal be kyndlid and deuourid in o dai.

18 And the glorie of his forest and of his Carmele schal be wastid, fro the soule til to fleisch; and he schal be fleynge awei for drede.

19 And the relifs of the tree of his forest schulen be noumbrid for fewnesse, and a child schal write hem.

20 And it schal be in that dai, the remenaunt of Israel, and thei that fledden of the house of Jacob, schal not adde for to triste on hym that smytith hem; but it schal triste on the hooli Lord of Israel, in treuthe.

21 The relifs, Y seie, the relifs of Jacob, schulen be conuertid to the stronge Lord.

22 Forwhi, Israel, if thi puple is as the grauel of the see, the relifs schulen be turned therof; an endyng maad schort schal make riytfulnesse to be plenteuouse.

23 For whi the Lord God of oostis schal make an endyng and a breggyng in the myddis of al erthe.

24 For this thing the Lord God of oostis seith these thingis, My puple, the dwellere of Sion, nyle thou drede of Assur, for he schal smite thee in a yerde, and he schal reise his staf on thee in the weie of Egipt.

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25 Forwhi yit a litil, and a litil, and myn indignacioun and my strong veniaunce schal be endid on the greet trespas of hem.
26 And the Lord of oostis schal reise a scourge on hym bi the veniaunce of Madian in the stoon of Oreb, and bi his yerde on the see; and he schal reise that yerde in the wei of Egipt.
27 And it schal be in that dai, his birthun schal be takun awei fro thi schuldre, and his yok fro thi necke; and the yok schal wexe rotun fro the face of oile.
28 He schal come in to Aioth, he schal passe in to Magron, at Magynas he schal bitake his vessels to kepyng.
29 Thei passiden swiftli, Gabaa is oure seete, Rama was astonyed, Gabaa of Saul fled.
30 Thou douytir of Gallym, weile with thi vois; thou Laisa, perseyue, thou pore Anatot.
31 Medemena passide; the dwelleris of Gabyn fledden; be ye coumfortid.
32 Yit it is dai, that me stonde in Nobe; he schal dryue his hond on the hil of the douyter of Syon, on the litil hil of Jerusalem.
33 Lo! the lordli gouernour, the Lord of oostis, schal breke a potel in drede, and hiy men of stature schulen be kit doun.
34 And proude men schulen be maade low, and the thicke thingis of the forest schulen be distried bi irun; and the Liban with hiy thingis schal falle doun.

ISAIAH CHAPTER 11
1 And a yerde schal go out of the roote of Jesse, and a flour schal stie of the roote of it.
2 And the Spirit of the Lord schal reste on hym, the spirit of wisdom and of vndurstondyng, the spirit of counsel and of strengthe, the spirit of kunnyng and of pitee;
3 and the spirit of the drede of the Lord schal fille him. He schal deme not bi the siyt of iyen, nether he schal repreue bi the heryng of eeris;
4 but he schal deme in riytfulnesse pore men, and he schal repreue in equyte, for the mylde men of erthe. And he schal smyte the lond with the yerde of his mouth, and bi the spirit of his lippis he schal sle the wickid man.
5 And riytfulnesse schal be the girdil of hise leendis, and feith schal be the girdyng of hise reynes.
6 A wolf schal dwelle with a lombe, and a parde schal reste with a kide; a calf, and a lioun, and a scheep schulen dwelle togidere, and a litil child schal dryue hem.
7 A calf and a beere schulen be lesewid togidere; the whelpis of hem schulen reste, and a lioun as an oxe schal ete stre.
8 And a yonge soukyng child fro the tete schal delite on the hole of a snake, and he that is wenyd schal putte his hond in the caue of a cocatrice.
9 Thei schulen not anoye, and schulen not sle in al myn hooli hil; forwhi the erthe is fillid with the kunnyng of the Lord, as watris of the see hilynge.
10 In that dai the roote of Jesse, that stondith in to the signe of puplis; hethene men schulen biseche hym, and his sepulchre schal be gloriouse.
11 And it schal be in that day, the Lord schal adde the secounde tyme his hond to haue in possessioun the residue of his puple that schal be left, of Assiriens, and of Egipt, and of Fethros, and of Ethiope, and of Elan, and of Sennar, and of Emath, and of ylis of the see.
12 And he schal reise a sygne to naciouns, and schal gadere togidere the fleeris awei of Israel; and he schal gadere togidere the scaterid men of Juda fro foure coostis of erthe.
13 And the enuye of Effraym schal be don awei, and the enemyes of Juda schulen perische; Effraym schal not haue enuye to Juda, and Juda schal not fiyte ayens Effraym.
14 And thei schulen flie in to the schuldris of Filisteis bi the see, thei schulen take prey togidere of the sones of the eest; Ydume and Moab schulen be the comaundement of the hond of hem, and the sones of Amon schulen be obedient.
15 And the Lord schal make desolat the tunge of the see of Egipt, and he schal reise his hond on the flood in the strengthe of his spirit; and he schal smyte, ethir departe, it in seuene ryueris, so that schood men passe bi it.
16 And a weie schal be to my residue puple that schal be left, of Assiriens, as it was to Israel, in the dai in which it stiede fro the lond of Egipt.

ISAIAH CHAPTER 12
1 And thou schalt seie in that dai, Lord, Y schal knouleche to thee, for thou were wrooth to me; thi strong venieaunce is turned, and thou hast coumfortid me.
2 Lo! God is my sauyour, Y schal do feithfuli, and Y schal not drede. For whi the Lord is my strengthe and my preysyng, and he is maad to me in to helthe.
3 Ye schulen drawe watris with ioie of the wellis of the sauyour.
4 And ye schulen seie in that dai, Knouleche ye to the Lord, and clepe ye his name in to help; make ye knowun hise fyndyngis among puplis; haue ye mynde, that his name is hiy.
5 Synge ye to the Lord, for he hath do worschipfuli; telle ye this in al erthe.
6 Thou dwellyng of Syon, make ful out ioie, and preise; for whi the hooli of Israel is greet in the myddis of thee.

ISAIAH CHAPTER 13
1 The birthun of Babiloyne, which birthun Ysaie, the sone of Amos, siy.
2 Reise ye a signe on a myisti hil, and enhaunse ye vois; reise ye the hond, and duykis entre bi the yatis.
3 Y haue comaundid to myn halewid men, and Y clepid my stronge men in my wraththe, that maken ful out ioie in my glorie.
4 The vois of multitude in hillis, as of many puplis; the vois of sown of kyngis, of hethene men gaderit togidere. The Lord of oostis comaundide to the chyualry of batel,
5 to men comynge fro a fer lond. The Lord cometh fro the hiynesse of heuene, and the vessels of his strong veniaunce, that he distrie al the lond.
6 Yelle ye, for the dai of the Lord is niy; as wastyng it schal come of the Lord.
7 For this thing alle hondis schulen be vnmyyti, and eche herte of man schal faile,
8 and schal be al to-brokun. Gnawyngis and sorewis schulen holde Babiloyns; thei schulen haue sorewe, as they that trauelen of child. Ech man schal wondre at his neiybore; her cheris schulen be brent faces.

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9 Lo! the dai of the Lord schal come, cruel, and ful of indignacioun, and of wraththe, and of woodnesse; to sette the lond into wildirnesse, and to al to-breke the synneris therof fro that lond.

10 For whi the sterris of heuene and the schynyng of tho schulen not sprede abrood her liyt; the sunne is maade derk in his risyng, and the moone schal not schine in hir liyt.

11 And Y schal visite on the yuels of the world, and Y schal visite ayens wickid men the wickidnesse of hem; and Y schal make the pride of vnfeithful men for to reste, and Y schal make low the boost of stronge men.

12 A man of ful age schal be preciousere than gold, and a man schal be preciousere than pure gold and schynyng.

13 On this thing I schal disturble heuene, and the erthe schal be moued fro his place; for the indignacioun of the Lord of oostis, and for the dai of wraththe of his strong veniaunce.

14 And it schal be as a doo fleynge, and as a scheep, and noon schal be that schal gadere togidere; ech man schal turne to his puple, and alle bi hem silf schulen fle to her lond.

15 Ech man that is foundun, schal be slayn; and ech man that cometh aboue, schal falle doun bi swerd.

16 The yonge children of them schulen be hurtlid doun bifore the iyen of them; her housis schulen be rauischid, and her wyues schulen be defoulid.

17 Lo! Y schal reise on them Medeis, that seken not siluer, nethir wolen gold;

18 but thei shulen sle litle children bi arowis, and thei schulen not haue merci on wombis yyuynge mylk, and the iye of them schal not spare on sones.

19 And Babiloyne, thilke gloriouse citee in rewmes, noble in the pride of Caldeis, schal be destried, as God destried Sodom and Gomore.

20 It shall not be enhabitid til in to the ende, and it schal not be foundid til to generacioun and generacioun; a man of Arabie schal not sette tentis there, and scheepherdis schulen not reste there.

21 But wielde beestis schulen reste there, and the housis of hem schulen be fillid with dragouns; and ostrichis schulen dwelle there, and heeri beestis schulen skippe there.

22 And bitouris schulen answere there in the housis therof, and fliynge serpentis in the templis of lust.

ISAIAH CHAPTER 14

1 It is niy that the tyme therof come, and the daies therof schulen not be maad fer; for whi the Lord schal haue merci of Jacob, and he schal chese yit of Israel, and schal make them for to reste on her lond; a comelyng schal be ioyned to them, and schal cleue to the house of Jacob.

2 And puplis schulen holde hem, and schulen brynge hem in to her place. And the hous of Israel schal haue hem in possessioun in to seruauntis and handmaidis on the lond of the Lord; and thei schulen take tho men that token hem, and thei schulen make suget her wrongful axeris.

3 And it schal be in that dai, whanne God schal yyue to thee reste of thi trauel, and of thi shakyng, and of hard seruage, in which thou seruedist bifore,

4 thou schalt take this parable ayens the kyng of Babiloyne, and thou schalt sei, Hou ceesside the wrongful axere, restide tribute?

5 The Lord hath al to-broke the staf of wickid men, the yerde of lordis,

6 that beet puplis in indignacioun, with vncurable wounde, that sugetide folkis in woodnesse, that pursuede cruely.

7 Ech lond restide, and was stille; it was ioiful, and made ful out ioie.

8 Also fir trees and cedris of the Liban weren glad on thee; sithen thou sleptist, noon stieth that kittith vs doun.

9 Helle vndur thee is disturblid for the meeting of thi comyng; he schal reise giauntis to thee; alle the princes of erthe han rise fro her seetis, alle the princes of naciouns.

10 Alle thei schulen answere, and thei shulen seie to thee, And thou art woundid as and we, thou art maad lijk vs.

11 Thi pride is drawun doun to hellis, thi deed careyn felle doun; a mouyte schal be strewyd vndur thee, and thin hilyng schal be wormes.

12 A! Lucifer, that risidist eerli, hou feldist thou doun fro heuene; thou that woundist folkis, feldist doun togidere in to erthe.

13 Which seidist in thin herte, Y schal stie in to heuene, Y schal enhaunse my seete aboue the staris of heuene; Y schal sitte in the hil of testament, in the sidis of the north.

14 Y schal stie on the hiynesse of cloudis; Y schal be lijk the hiyeste.

15 Netheles thou schalt be drawun doun to helle, in to the depthe of the lake.

16 Thei that schulen se thee, schulen be bowid doun to thee, and schulen biholde thee. Whether this is the man, that disturblid erthe, that schook togidere rewmes?

17 that settide the world desert, and distried the citees therof, and openyde not the prisoun to the boundun men of hym?

18 Alle the kyngis of hethene men, alle slepten in glorie, a man in his hous.

19 But thou art cast out of thi sepulcre, as an vnprofitable stok, as defoulid with rot; and wlappid with hem that ben slayn with swerd, and yeden doun to the foundement of the lake.

20 As a rotun careyn, thou schalt not haue felouschipe, nethir with hem in sepulture, for thou hast lost thi lond, thou hast slayn the puple; the seed of the worst men schal not be clepid with outen ende.

21 Make ye redi hise sones to sleying, for the wickidnesse of her fadris; thei schulen not rise, nether thei schulen enherite the lond, nether thei schulen fille the face of the roundenesse of citees.

22 And Y schal rise on hem, seith the Lord of oostis, and Y schal leese the name of Babyloyne, and the relifs, and generacioun, and seed, seith the Lord.

23 And Y schal sette that Babiloyne in to possessioun of an irchoun, and in to mareisis of watris; and Y schal swepe it with a beesme, and Y schal stampe, seith the Lord of oostis.

24 The Lord of oostis swoor, seiynge, Whether it schal not be so, as Y gesside, and it schal bifalle so, as Y tretide in soule?

25 That Y al to-breke the kyng of Assiriens in my lond, and that Y defoule hym in myn hillis; and his yok schal be takun awei fro hem, and his birthun schal be takun awei fro the schuldur of hem.

26 This is the councel which Y thouyte on al the lond, and this is the hond stretchid forth on alle folkis.

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27 For whi the Lord of oostis hath demed, and who mai make vnstidfaste? and his hond is stretchid forth, and who schal turne it awei?
28 The birthun of Filisteis. In the yeer wheryne kyng Achas diede, this birthun was maad.
29 Al thou Filistea, be not glad, for the yerde of thi smytere is maad lesse; for whi a cocatrice schal go out of the roote of an eddre, and his seed schal soupe up a brid.
30 And the firste gendrid of pore men schulen be fed, and pore men schulen reste feithfuli; and Y schal make thi throte to perisch in hungur, and Y schal sle thi relifs.
31 Yelle, thou yate; cry, thou citee, al Filistea is cast doun; for whi smoke schal come fro the north, and noon is that schal ascape his oost.
32 And what schal be answerid to the messangeris of folk? for the Lord hath foundid Sion, and the pore men of his puple schulen hope in hym.

ISAIAH CHAPTER 15
1 The birthun of Moab. For Ar was destried in niyt, Moab was stille; for the wal was distried in the niyt, Moab was stille.
2 The kingis hous, and Dybon stieden to hiy places, in to weilyng; on Nabo, and on Medaba Moab schal yelle. In alle hedis therof schal be ballidnesse, and ech beerd schal be schauun.
3 In the meetyng of thre weies therof thei ben gird in a sak, alle yellyng on the housis therof and in the stretis therof; it schal go doun in to wepyng.
4 Esebon schal crie, and Eleale, the vois of hem is herd til to Jasa; on this thing the redi men of Moab schulen yelle, the soule therof schal yelle to it silf.
5 Myn herte schal crie to Moab, the barris therof til to Segor, a cow calf of thre yeer. For whi a wepere schal stie bi the stiyng of Luith, and in the weie of Oronaym thei schulen reise cry of sorewe.
6 For whi the watris of Nemrym schulen be forsakun; for the eerbe dried up, buriownyng failide, al grenenesse perischide.
7 Bi the greetnesse of werk, and the visityng of hem, to the stronde of salewis thei schulen lede hem.
8 For whi cry cumpasside the ende of Moab; til to Galym the yellyng therof, and the cry therof til to the pit of Helym.
9 For the watris of Dibon ben fillid with blood; for Y schal sette encreessyngis on Dibon, to tho men of Moab that fledden fro the lioun, and to the relifs of the lond.

ISAIAH CHAPTER 16
1 Lord, sende thou out a lomb, the lordli gouernour of erthe, fro the stoon of desert to the hil of the douyter of Sion.
2 And it schal be as a foule fleynge, and briddis fleynge awei fro the nest, so schulen be the douytris of Moab in the passyng ouer of Arnon.
3 Take thou councel, constreyne thou councel; sette thou as niyt thi schadewe in myddai, hide thou hem that fleen, and bitraye thou not men of vnstidfast dwellyng.
4 My fleeris awei schulen dwelle at thee. Moab, be thou the hidyng place of hem fro the face of distriere. For whi dust is endid, the wretchid is wastid; he that defoulide the lond failude.
5 And the kyngis seete schal be maade redi in merci, and he schal sitte on it in treuthe, in the tabernacle of Dauid, demynge, and sekynge doom, and yeldynge swiftli that that is iust.
6 We han herd the pride of Moab, he is ful proud; his pride, and his boost, and his indignacioun is more than his strengthe.
7 Therfor Moab schal yelle to Moab, al Moab shal yelle to hem that ben glad on the wallis of bakun tijl stoon; speke ye her woundis.
8 For whi the subarbis of Esebon and the vyner of Sabama ben forsakun. The lordis of hethene men han kit doun the siouns therof; thei camen til to Jaser, thei erriden in desert. The bowis therof ben forsakun, thei passiden the see.
9 On this thing Y schal wepe in the weping of Jaser, and on the vyner of Sabama. Esebon and Eleale, Y schal fille thee with my teer; for the vois of defouleris fellen on thi vyndage, and on thi heruest.
10 And gladnesse and ful out ioiyng schal be takun awei fro Carmele; and noon schal make ful out ioye, nether schal synge hertli song in vyneris. He that was wont to wringe out, schal not wrynge out wyn in a pressour; Y haue take awei the vois of wryngeris out.
11 On this thing my wombe schal sowne as an harpe to Moab, and myn entrails to the wal of bakun tiel stoon.
12 And it schal be, whanne it schal appere, that Moab hath trauelid on hise places, it schal entre to hise hooli thingis, that it biseche, and it schal not be worth.
13 This is the word which the Lord spak to Moab fro that tyme.
14 And now the Lord spak, seiynge, In thre yeer that weren as the yeeris of an hirid man, the glorie of Moab schal be takun awei on al the myche puple; and ther schal be left in it as a litil rasyn, and a litil, and not myche.

ISAIAH CHAPTER 17
1 The birthun of Damask. Lo! Damask schal faile to be a citee, and it schal be as an heep of stoonys in fallyng.
2 The forsakun citees of Aroer schulen be to flockis; and tho schulen reste there, and noon schal be that schal make aferd.
3 And help schal ceesse fro Effraym, and a rewme fro Damask; and the relifs of Sirie schulen be as the glorie of the sones of Israel, seith the Lord of oostis.
4 And it schal be, in that dai the glorie of Jacob schal be maad thinne, and the fatnesse of his fleisch shal fade.
5 And it schal be as gaderyng togidere that that is left in heruest, and his arm schal gadere eeris of corn, and it schal be as sekynge eeris of corn in the valei of Raphaym.
6 And there schal be left in it as a rasyn, and as the schakyng doun of the fruyt of olyue tre, as of tweyne ether of thre olyue trees in the hiynesse of a braunche, ether of foure ether of fyue; in the cooppis therof schal be the fruyt therof, seith the Lord God of Israel.
7 In that dai a man schal be bowid to his maker, and hise iyen schulen biholde to the hooli of Israel.
8 And he schal not be bowid to the auteris, whiche hise hondis maden, and whiche hise fyngris wrouyten; he schal not biholde wodis, and templis of idols.

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9 In that dai the citees of strengthe therof schulen be forsakun as plowis, and cornes that weren forsakun of the face of the sones of Israel; and thou schalt be forsakun.

10 For thou hast foryete God, thi sauyour, and haddist not mynde on thi stronge helpere; therfor thou schalt plaunte a feithful plauntyng, and thou schalt sowe an alien seed.

11 In the dai of thi plauntyng schal be a wielde vyne, and erli thi seed schal floure; ripe corne is takun awei in the dai of eritage, and Israel schal make sorewe greuousli.

12 Wo to the multitude of many puplis, as the multitude of the see sownynge, and the noise of cumpenyes as the sown of many watris.

13 Puplis schulen sowne as the sown of flowynge watris, and God schal blame hym; and he schal fle fer, and he schal be rauyschid as the dust of hillis fro the face of the wynd, and as a whirlewynd bifor tempest.

14 In the time of euentide, and lo! disturbling; in the morewtid, and he schal not abide. This is the part of hem that destrieden vs, and the part of hem that rauyschiden vs.

ISAIAH CHAPTER 18

1 Wo to the lond, the cymbal of wyngis, which is biyende the flood of Ethiopie; that sendith messangeris bi the see,

2 and in vessels of papirus on watris. Go, ye messangeris, to the folk drawun up and to-rent; to a ferdful puple, aftir which is noon other; to the folk abidynge and defoulid, whos lond the flodis han rauyschid; to the hil of the name of the Lord of oostis, to the hil of Sion.

3 Alle ye dwelleris of the world, that dwellen in the lond, schulen se whanne a signe schal be reisid in the hillis, and ye schulen here the cry of a trumpe.

4 For whi the Lord seith these thingis to me, Y schal reste, and Y schal biholde in my place, as the myddai liyt is cleer, and as a cloude of dew in the dai of heruest.

5 For whi al flouride out bifore heruest, aud vnripe perfeccioun buriownede; and the litle braunchis therof schulen be kit doun with sithis, and tho that ben left, schulen be kit awei. Thei schulen be schakun out,

6 and schulen be left togidere to the briddis of hillis, and to the beestis of erthe; and briddis schulen be on hym by a somer euerlastinge, and alle the beestis of erthe schulen dwelle bi wyntir on hym.

7 In that tyme a yifte schal be brouyt to the Lord of oostis, of the puple drawun up and to-rent; of the puple ferdful, aftir which was noon other; of the folk abidynge and defoulid, whos lond floodis rauyschiden; the yifte schal be brouyt to the place of the name of the Lord of oostis, to the hil of Sion.

ISAIAH CHAPTER 19

1 The birthun of Egipt. Lo! the Lord schal stie on a liyt cloude, and he schal entre in to Egipt; and the symilacris of Egipt schulen be mouyd fro his face, and the herte of Egipt schal faile in the myddis therof.

2 And Y schal make Egipcians to renne togidere ayens Egipcians, and a man schal fiyte ayens his brother, and a man ayens his frend, a citee ayens a citee, and a rewme ayens a rewme.

3 And the spirit of Egipt schal be brokun in the entrailis therof, and Y schal caste doun the councel therof; and thei schulen axe her symylacris, and her false diuinouris, and her men that han vncleene spiritis spekinge in the wombe, and her dyuynouris bi sacrifices maad on auteris to feendis.

4 And Y schal bitake Egipt in to the hond of cruel lordis, and a strong kyng schal be lord of hem, seith the Lord God of oostis.

5 And watir of the see schal wexe drie, and the flood schal be desolat, and schal be dried.

6 And the floodis schulen faile, and the strondis of the feeldis schulen be maad thynne, and schulen be dried; a rehed and spier schal fade.

7 The botme of watir schal be maad nakid, and stremys fro her welle; and the moiste place of al seed schal be dried, schal waxe drie, and schal not be.

8 And fischeris schulen morne, and alle that casten hook in to the flood, schulen weile; and thei that spreden abrood a net on the face of watris, schulen fade.

9 Thei schulen be schent, that wrouyten flex, foldynge and ordeynynge sutil thingis.

10 And the watir places therof schulen be drye; alle that maden poondis to take fischis, schulen be schent.

11 The fonned princes of Tafnys, the wise counselouris of Farao, yauen vnwise counsel; hou schulen ye seie to Farao, Y am the sone of wise men, the sone of elde kyngis?

12 Where ben now thi wise men? Telle thei to thee, and schewe thei, what the Lord of oostis thouyte on Egipt.

13 The princes of Tafnys ben maad foolis; the princes of Memphis fadiden; thei disseyueden Egipt, a corner of the puplis therof.

14 The Lord meddlid a spirit of errour in the myddis therof; and thei maden Egipt for to erre in al his werk, as a drunkun man and spuynge errith.

15 And werk schal not be to Egipt, that it make an heed and tail bowynge and refreynynge.

16 In that dai Egipt schal be as wymmen, and thei schulen be astonyed, and schulen drede of the face of the mouynge of the hoond of the Lord of oostis, which he mouede on it.

17 And the lond of Juda schal be to Egipt in to drede; ech that schal thenke on it, schal drede of the face of the counsel of the Lord of oostis, whiche he thouyte on it.

18 In that dai fyue citees schulen be in the lond of Egipt, and schulen speke with the tunge of Canaan, and schulen swere bi the Lord of oostis; the citee of the sunne schal be clepid oon.

19 In that dai the auter of the Lord schal be in the myddis of the lond of Egipt, and the title of the Lord schal be bisidis the ende therof;

20 and it schal be in to a signe and witnessyng to the Lord of oostis, in the lond of Egipt. For thei schulen crie to the Lord fro the face of the troblere, and he schal sende a sauyour to hem, and a forfiytere, that schal delyuere hem.

21 And the Lord schal be knowun of Egipt, and Egipcians schulen knowe the Lord in that dai; and thei schulen worschipe hym in sacrifices and yiftis, and thei schulen make vowis to the Lord, and thei schulen paie.

22 And the Lord schal smyte Egipt with a wounde, and schal make it hool; and Egipcians schulen turne ayen to the Lord, and he schal be plesid in hem, and he schal make hem hool.

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23 In that dai a wei schal be fro Egipt in to Assiriens, and Egipcians schulen serue Assur; and Assur schal entre in to Egipt, and Egipt in to Assiriens.
24 In that dai Israel schal be the thridde to Egipt and to Assur, the blessyng in the myddil of erthe;
25 whom the Lord of oostis blesside, seiynge, Blessid be my puple of Egipt, and the werk of myn hondis be to Assiriens; but myne eritage be to Israel.

ISAIAH CHAPTER 20
1 In the yeer wherynne Tharthan entride in to Azotus, whanne Sargon, the kyng of Assiriens, hadde sent hym, and he hadde fouyte ayens Azotus, and hadde take it;
2 in that tyme the Lord spak in the hond of Isaye, the sone of Amos, and seide, Go thou, and vnbynde the sak fro thi leendis, and take awei thi schoon fro thi feet. And he dide so, goynge nakid and vnschood.
3 And the Lord seide, As my seruaunt Ysaie yede nakid and vnschood, a signe and greet wondur of thre yeer schal be on Egipt, and on Ethiopie;
4 so the kyng of Assiriens schal dryue the caitifte of Egipt, and the passyng ouer of Ethiopie, a yong man and an eld man, nakid and vnschood, with the buttokis vnhilid, to the schenschipe of Egipt.
5 And thei schulen drede, and schulen be schent of Ethiopie, her hope, and of Egipt, her glorie.
6 And a dwellere of this ile schal seie in that dai, This was our hope, to which we fledden for help, that thei schulden delyuere vs fro the face of the kyng of Assiryens; and hou moun we ascape?

ISAIAH CHAPTER 21
1 The birthun of the forsakun see. As whirlewyndis comen fro the southwest, it cometh fro desert, fro the orible lond.
2 An hard reuelacioun is teld to me; he that is vnfeithful, doith vnfeithfuli; and he that is a distriere, distrieth. Thou Helam, stie, and thou, Meda, biseche; Y made al the weilyng therof for to ceesse.
3 Therfor my leendis ben fillid with sorewe; angwische weldide me, as the angwisch of a womman trauelynge of child; Y felle doun, whanne Y herde; Y was disturblid, whanne Y siy.
4 Myn herte fadide, derknessis astonieden me; Babiloyne, my derlyng, is set to me in to myracle.
5 Sette thou a boord, biholde thou in to a toting place; rise, ye princes, etynge and drynkynge, take ye scheeld.
6 For whi the Lord seide these thingis to me, Go thou, and sette a lokere; and telle he, what euer thing he seeth.
7 And he siy the chare of tweyne horse men, the stiere of an asse, and the stiere of a camel; and he bihelde diligentli with myche lokyng,
8 and criede as a lioun, Y stonde contynueli bi dai on the totyng place of the Lord, and Y stonde bi alle nyytis on my kepyng.
9 Lo! this cometh, a man stiere of a carte of horse men. And Isaie criede, and seide, Babiloyne felle doun, felle doun; and alle the grauun ymagis of goddis therof ben al to-brokun in to erthe.
10 Mi threschyng, and the douyter of my cornfloor, Y haue teld to you what thingis Y herde of the Lord of oostis, of God of Israel.
11 The birthun of Duma. It crieth fro Seir to me, Kepere, what our of the niyt? kepere, what our of the niyt?
12 The kepere seide, Morewtid cometh, and niyt; if ye seken, seke ye, and be ye conuertid, and come ye.
13 The birthun in Arabie. In the forest at euentid ye schulen slepe, in the pathis of Dodanym.
14 Ye that dwellen in the lond of the south, renne, and bere watir to the thristi; and renne ye with looues to hym that fleeth.
15 For thei fledden fro the face of swerdis, fro the face of swerd neiyynge, fro the face of bouwe bent, fro the face of greuouse batel.
16 For the Lord seith these thingis to me, Yit in o yeer, as in the yeer of an hirid man, and al the glorie of Cedar schal be takun awei.
17 And the remenauntis of the noumbre of stronge archeris of the sones of Cedar schulen be maad lesse; for whi the Lord God of Israel spak.

ISAIAH CHAPTER 22
1 The birthun of the valei of visioun. What also is to thee, for and al thou stiedist in to roouys,
2 thou ful of cry, a citee of myche puple, a citee ful out ioiynge? thi slayn men weren not slayn bi swerd, nether thi deed men weren deed in batel.
3 Alle thi princes fledden togidere, and weren boundun harde; alle that weren foundun, weren boundun togidere, thei fledden fer.
4 Therfor Y seide, Go ye awei fro me, Y schal wepe bittirli; nyle ye be bisie to coumforte me on the distriyng of the douyter of my puple.
5 For whi a dai of sleyng, and of defoulyng, and of wepyngis, is ordeined of the Lord God of oostis, in the valei of visioun; and he serchith the walle, and is worschipful on the hil.
6 And Helam took an arowe caas, and the chare of an horse man; and the scheeld made nakid the wal.
7 And thi chosun valeis, Jerusalem, schulen be ful of cartis; and knyytis schulen putte her seetis in the yate.
8 And the hilyng of Juda schal be schewid; and thou schalt se in that dai the place of armuris of the hous of the forest;
9 and ye schulen se the crasyngis of the citee of Dauid, for tho ben multiplied. Ye gaderiden togidere the watris of the lowere cisterne,
10 and ye noumbriden the housis of Jerusalem, and ye distrieden housis, to make strong the wal; and ye maden a lake bitwixe twei wallis,
11 and ye restoriden the watir of the elde sisterne; and ye biholden not to hym, that made thilke Jerusalem, and ye sien not the worchere therof afer.
12 And the Lord God of oostis schal clepe in that dai to wepyng, and to morenyng, and to ballidnesse, and to a girdil of sak; and lo!
13 ioie and gladnesse is to sle caluys, and to strangle wetheris, to ete fleisch, and to drynke wyn; ete we, and drynke we, for we schulen die to morewe.

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14 And the vois of the Lord of oostis is schewid in myn eeris, This wickidnesse schal not be foryouun to you, til ye dien, seith the Lord God of oostis.

15 The Lord God of oostis seith these thingis, Go thou, and entre to hym that dwellith in the tabernacle, to Sobna, the souereyn of the temple; and thou schalt seie to hym,

16 What thou here, ethir as who here? for thou hast hewe to thee a sepulcre here, thou hast hewe a memorial in hiy place diligentli, a tabernacle in a stoon to thee.

17 Lo! the Lord schal make thee to be borun out, as a kapoun is borun out, and as a cloth, so he shal reise thee.

18 He crowninge schal crowne thee with tribulacioun; he schal sende thee as a bal in to a large lond and wijd; there thou schalt die, and there schal be the chare of thi glorie, and the schenschipe of the hous of thi Lord.

19 And Y schal caste thee out of thi stondyng, and Y schal putte thee doun of thi seruyce.

20 And it schal be, in that dai Y schal clepe my seruaunt Eliachim, the sone of Helchie; and Y schal clothe hym in thi coote,

21 and Y schal coumforte hym with thi girdil, and Y shal yyue thi power in to the hondis of hym; and he schal be as a fadir to hem that dwellen in Jerusalem, and to the hous of Juda.

22 And Y schal yyue the keie of the hous of Dauyd on his schuldre; and he schal opene, and noon schal be that schal schitte; and he schal schitte, and noon schal be that schal opene.

23 And Y schal sette hym a stake in a feithful place, and he schal be in to the seete of glorie of the hous of his fadir.

24 And thou schalt hange on hym al the glorie of the hous of his fadir, diuerse kindis of vessels, eche litil vessel, fro the vesselis of cuppis til to ech vessel of musikis.

25 In that dai, seith the Lord of oostis, the stake that was set in the feithful place, schal be takun awei, and it schal be brokun, and schal falle doun; and schal perische that hangide therynne, for the Lord spak.

ISAIAH CHAPTER 23

1 The birthun of Tire. Ye schippis of the see, yelle, for the hous is distried, fro whennus coumfort was wont to come; fro the lond of Cethym, and was schewid to hem.

2 Be ye stille, that dwellen in the ile, the marchaundie of Sidon; men passynge the see filliden thee in many watris;

3 the seed of Nylus is heruest, the flood is the corn therof, and it is maad the marchaundie of hethene men.

4 Thou, Sidon, be aschamed, seide the see, the strengthe of the see, and seide, Y trauelide not of child, and Y childide not, and Y nurschide not yonge men, and Y brouyte not fulli virgyns to encreessyng.

5 Whanne it schal be herd in Egipt, thei schulen make sorewe, whanne thei heren of Tire.

6 Passe ye the sees; yelle ye, that dwellen in the ile.

7 Whether this citee is not youre, that hadde glorie fro elde daies in his eldnesse? the feet therof schulen lede it fer, to go in pilgrymage.

8 Who thouyte this thing on Tire sum tyme crownede, whos marchauntis weren princes, the selleris of marchaundie therof weren noble men of erthe?

9 The Lord of oostis thouyte this thing, that he schulde drawe doun the pride of al glorie, and that he schulde bringe to schenschipe alle the noble men of erthe.

10 Thou douyter of the see, passe thi lond as a flood; a girdil is no more to thee.

11 It stretchide forth his hond aboue the see, and disturblide rewmes. The Lord sente ayenes Canaan, for to al to-breke the stronge men therof;

12 and he seide, Thou maide, the douyter of Sidon, that suffrist caleng, schalt no more adde, that thou haue glorie. Rise thou, and passe ouer the see in to Sechym; there also no reste schal be to thee.

13 Lo! the lond of Caldeis, sich a puple was not; Assur foundide that Tyre; thei ledden ouer in to caitifte the strong men therof; thei myneden the housis therof, thei settiden it in to fallyng.

14 Yelle, ye schippis of the see, for youre strengthe is distried.

15 And it schal be, in that dai, thou Tire, schalt be in foryetyng bi seuenti yeer, as the daies of o king; but aftir seuenti yeer, as the song of an hoore schal be to Tyre.

16 Thou hoore, youun to foryetyng, take an harpe, cumpasse the citee; synge thou wel, vse thou ofte a song, that mynde be of thee.

17 And it schal be, aftir seuenti yeer, the Lord schal visite Tire, and schal brynge it ayen to hise hiris; and eft it schal be, whanne it schal do fornycacioun with alle rewmes of erthe, on the face of erthe.

18 And the marchaundies therof and the meedis therof schulen be halewid to the Lord; tho schulen not be hid, nethir schulen be leid vp; for whi the marchaundie therof schal be to hem that dwellen bifore the Lord, that thei ete to fulnesse, and be clothid til to eldnesse.

ISAIAH CHAPTER 24

1 Lo! the Lord schal distrie the erthe, and schal make it nakid, and schal turmente the face therof; and he schal scater abrood the dwelleris therof.

2 And it schal be, as the puple, so the preest; as the seruaunt, so his lord; as the handmaide, so the ladi of hir; as a biere, so he that sillith; as the leenere, so he that takith borewyng; as he that axith ayen, so he that owith.

3 Bi distriyng the lond schal be distried, and schal be maad nakid by rauyschyng; for whi the Lord spak this word.

4 The erthe morenyde, and fleet awei, and is maad sijk; the world fleet awei, the hiynesse of the puple of erthe is maad sijk,

5 and the erthe is slayn of hise dwelleris. For thei passiden lawis, chaungiden riyt, distrieden euerlastynge boond of pees.

6 For this thing cursyng schal deuoure the erthe, and the dwelleris therof schulen do synne; and therfor the louyeris therof schulen be woode, and fewe men schulen be left.

7 Vyndage morenyde, the vyne is sijk; alle men that weren glad in herte weiliden.

8 The ioie of tympans ceesside, the sowne of glad men restide; the swetnesse of harpe with song was stille.

9 Thei schulen not drynke wyn; a bittere drynk schal be to hem that schulen drynke it.

10 The citee of vanyte is al to-brokun; ech hous is closid, for no man entrith.

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11 Cry schal be on wyn in streetis, al gladnesse is forsakun, the ioie of erthe is takun awei.
12 Desolacioun is left in the citee, and wretchidnesse schal oppresse the yatis.
13 For these thingis schulen be in the myddis of erthe, in the myddis of puplis, as if a fewe fruitis of olyue trees that ben left ben schakun of fro the olyue tre, and racyns, whanne the vyndage is endid.
14 These men schulen reise her vois, and schulen preise, whanne the Lord schal be glorified; thei schulen schewe signes of gladnesse fro the see.
15 For this thing glorifie ye the Lord in techyngis; in the ilis of the see glorifie ye the name of the Lord God of Israel.
16 Fro the endis of erthe we han herd heriyngis, the glorye of the iust. And Y seide, My priuyte to me, my pryuyte to me. Wo to me, trespassours han trespassid, and han trespassid bi trespassyng of brekeris of the lawe.
17 Ferdfulnesse, and a diche, and a snare on thee, that art a dwellere of erthe.
18 And it schal be, he that schal fle fro the face of ferdfulnesse, schal falle in to the diche; and he that schal delyuere hym silf fro the dich, schal be holdun of the snare; for whi the wyndows of hiye thingis ben openyd, and the foundementis of erthe schulen be schakun togidere.
19 The erthe schal be brokun with brekyng,
20 the erthe schal be defoulid with defoulyng, the erthe schal be mouyd with mouyng, the erthe schal be schakun with schakyng, as a drunkun man.
21 And it schal be takun awei, as the tabernacle of o nyyt, and the wickidnesse therof schal greue it; and it schal falle down, and it schal not adde, for to rise ayen. And it schal be, in that dai the Lord schal visite on the knyythod of heuene an hiy, and on the kyngis of erthe, that ben on erthe.
22 And thei schulen be gaderid togidere in the gadering togidere of a bundel in to the lake, and thei schulen be closid there in prisoun; and aftir many daies thei schulen be visited.
23 And the moone schal be aschamed, and the sunne schal be confoundid, whanne the Lord of oostis schal regne in the hil of Sion, and in Jerusalem, and schal be glorified in the siyt of hise eldre men.

ISAIAH CHAPTER 25

1 Lord, thou art my God, Y schal enhaunse thee, and Y schal knouleche to thi name; for thou hast do marueils, thin elde feithful thouytis.
2 Amen. For thou hast set the citee in to a biriel, a strong citee in to fallyng, the hous of aliens, that it be not a citee, and be not bildid with outen ende.
3 For this thyng a strong puple schal herie thee, the citee of strong folkis schal drede thee.
4 For thou art maad strengthe to a pore man, strengthe to a nedi man in his tribulacioun, hope fro whirlwynd, a schadewyng place fro heete; for whi the spirit of stronge men is as a whirlewynd hurlynge the wal.
5 As bi heete in thirst, thou schalt make meke the noise of aliens; and as bi heete vndur a cloude brennynge, thou schalt make the siouns of stronge men to fade.
6 And the Lord of oostis schal make in this hil to alle puplis the feeste of fatte thingis, the feeste of vyndage of fatte thingis ful of merow, of vyndage wel fyned.
7 And he schal caste doun in this hil the face of boond, boundun togidere on alle puplis, and the web which he weuyde on alle naciouns.
8 And he schal caste doun deth with outen ende, and the Lord God schal do awey ech teer fro ech face; and he schal do awei the schenschipe of his puple fro ech lond; for the Lord spak.
9 And thei schulen seie in that dai, Lo! this is oure God; we abididen hym, and he schal saue vs; this is the Lord; we suffriden him, and we schulen make ful out ioie, and schulen be glad in his helthe.
10 For whi the hond of the Lord schal reste in this hil, and Moab schal be threischid vndur hym, as chaffis ben stampid in a wayn.
11 And he schal stretche forth hise hondis vndur hym, as a swymmere stretchith forth to swymme; and he schal make low the glorye of him with hurtlyng doun of hise hondis.
12 And the strengthingis of thin hiy wallis schulen falle doun, and schulen be maad low, and schulen be drawun doun to the erthe, til to the dust.

ISAIAH CHAPTER 26

1 In that dai this song schal be sungun in the lond of Juda. The citee of oure strengthe; the sauyour schal be set ther ynne, the wal and the fore wal.
2 Opene ye the yatis, and the iust folk schal entre, kepynge treuthe.
3 The elde errour is gon awei; thou schalt kepe pees, pees, for thou, Lord, we hopiden in thee.
4 Ye han hopid in the Lord, in euerlastynge worldis, in the Lord God, strong with outen ende.
5 For he schal bowe doun hem that dwellen an hiy, and he schal make low an hiy citee; he schal make it low til to the erthe; he schal drawe it doun til to the dust.
6 The foot of a pore man schal defoule it, and the steppis of nedi men schulen defoule it.
7 The weie of a iust man is riytful, the path of a iust man is riytful to go.
8 And in the weie of thi domes, Lord, we suffriden thee; thi name, and thi memorial is in desir of soule.
9 My soule schal desire thee in the niyt, but also with my spirit in myn entrails; fro the morewtid Y schal wake to thee. Whanne thou schalt make thi domes in erthe, alle dwelleris of the world schulen lerne riytfulnesse.
10 Do we merci to the wickid man, and he schal not lerne to do riytfulnesse; in the lond of seyntis he dide wickid thingis, and he schal not se the glorie of the Lord.
11 Lord, thin hond be enhaunsid, that thei se not; puplis hauynge enuye se, and be schent, and fier deuoure thin enemyes.
12 Lord, thou schalt yyue pees to vs, for thou hast wrouyt alle oure werkis in vs.
13 Oure Lord God, lordis hadden vs in possessioun, withouten thee; oneli in thee haue we mynde of thi name.
14 Thei that dien, lyue not, and giauntis risen not ayen. Therfor thou hast visityd, and hast al-to broke hem, and thou hast lost al the mynde of hem; and Lord, thou hast foryoue to a folc,
15 thou hast foryoue to a folc. Whether thou art glorified? thou hast maad fer fro thee all the endis of erthe.

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16 Lord, in angwisch thei souyten thee; in the tribulacioun of grutchyng thi doctryn to hem.
17 As sche that conseyuede, whanne sche neiyeth sorewful to the child beryng, crieth in her sorewis, so we ben maad, Lord, of thi face.
18 We han conseyued, and we han as trauelid of child, and we han childid the spirit of helthe; we diden not riytfulnesse in erthe. Therfor the dwelleris of erthe fellen not doun; thi deed men schulen lyue,
19 and my slayn men schulen rise ayen. Ye that dwellen in dust, awake, and herie; for whi the deew of liyt is thi deew, and thou schalt drawe doun the lond of giauntis in to fallyng.
20 Go thou, my puple, entre in to thi beddis, close thi doris on thee, be thou hid a litil at a moment, til indignacioun passe.
21 For lo! the Lord schal go out of his place, to visite the wickidnesse of the dwellere of erthe ayens hym; and the erthe schal schewe his blood, and schal no more hile hise slayn men.

ISAIAH CHAPTER 27

1 In that dai the Lord schal visite in his hard swerd, and greet, and strong, on leuyathan, serpent, a barre, and on leuyathan, the crookid serpent; and he schal sle the whal, which is in the see.
2 In that dai the vyner of cleen wyn and good schal synge to him.
3 Y am the Lord that kepe that vyner; sudeynli Y schal yyue drynke to it, lest perauenture it be visitid ayens it;
4 nyyt and dai Y kepe it, indignacioun is not to me. Who schal yyue me a thorn and brere? In batel Y schal go on it, Y schal brenne it togidere.
5 Whether rathere Y schal holde my strengthe? It schal make pees to me, it schal make pees to me, for
6 the merit of hem that schulen go out with fersnesse fro Jacob. Israel schal floure and brynge forth seed, and thei schulen fille the face of the world with seed.
7 Whether he smoot it bi the wounde of the puple of Jewis smytynge hym? ether as it killide the slayn men of hym, so it was slayn?
8 In mesure ayens mesure, whanne it schal be cast awei, he schal deme it; he bithouyte in his hard spirit, bi the dai of heete.
9 Therfor on this thing wickidnesse schal be foryouun to the hous of Jacob, and this schal be al the fruyt, that the synne therof be don awei, whanne it hath set all the stoonys of the auter as the stoonys of aische hurtlid doun. Wodis and templis schulen not stonde.
10 Forsothe the strong citee schal be desolat, the fair citee schal be left, and schal be forsakun as a desert; there a calf schal be lesewid, and schal ligge there, and schal waste the hiynessis therof.
11 In the drynesse of ripe corn therof wymmen comynge, and thei that techen it, schulen be al to-brokun. Forsothe it is not a wijs puple, therfor he that made it, schal not haue mercy on it; and he that formyde it, schal not spare it.
12 And it schal be, in that dai the Lord schal smyte thee, fro the botme of the flood til to the stronde of Egipt; and ye sones of Israel, schulen be gaderid oon and oon.
13 And it schal be, in that dai me schal come with a greet trumpe, and thei that weren lost, schulen come fro the lond of Assiriens, and thei that weren cast out, schulen come fro the lond of Egipt; and they schulen worschipe the Lord, in the hooli hil in Jerusalem.

ISAIAH CHAPTER 28

1 Wo to the coroun of pride, to the drunkun men of Effraym, and to the flour fallynge doun of the glorie of the ful out ioiyng therof, that weren in the cop of the fatteste valei, and erriden of wyn.
2 Lo! the myyti and strong Lord, as the feersnesse of hail, a whirlwynd brekynge togidere, as the fersnesse of many watris flowynge, and sent out on a large lond.
3 The coroun of pride of the drunken men of Effraym schal be defoulid with feet,
4 and the flour of glorie of the ful out ioiyng of hym, that is on the cop of valei of fat thingis, schal be fallyng doun, as a tymeli thing bifore the ripenesse of heruest; which whanne a man seynge biholdith, anoon as he takith with hond, he schal deuoure it.
5 In that dai the Lord of oostis schal be a coroun of glorie, and a garlond of ful out ioiyng, to the residue of his puple;
6 and a spirit of doom to hym that sittith on the trone, and strengthe to hem that turnen ayen fro batel to the yate.
7 But also thei knewen not for wyn, and erriden for drunkenesse; the preest and profete knewen not for drunkenesse; thei weren sopun up of wyn, thei erriden in drunkenesse; thei knewen not a profete, thei knewen not doom.
8 For whi alle bordis weren fillid with spuyng and filthis, so that ther was no more place.
9 Whom schal he teche kunnyng, and whom schal he make to vndurstonde heryng? Men wenyd fro mylk, men drawun awei fro tetis.
10 For whi comaunde thou, comaunde thou ayen; comaunde thou, comaunde thou ayen; abide thou, abide thou ayen; abide thou, abide thou ayen; a litil there, a litil there.
11 For whi in speche of lippe, and in other langage he schal speke to this puple,
12 to which he seide, This is my reste; refreische ye a weri man, and this is my refreischyng; and thei nolden here.
13 And the word of the Lord schal be to hem, Sende thou, sende thou ayen; send thou, sende thou ayen; abide thou, abide thou ayen; abide thou, abide thou ayen; a litil there, a litil there; that thei go, and falle backward, and be al to-brokun, and be snarid, and be takun.
14 For this thing, ye men scorneris, that ben lordis ouer my puple which is in Jerusalem, here the word of the Lord.
15 For ye seiden, We han smyte a boond of pees with deth, and we han maad couenaunt with helle; a scourge flowynge whanne it schal passe, schal not come on vs, for we han set a leesyng oure hope, and we ben kyuered with a leesyng.
16 Therfor the Lord God seith these thingis, Lo! Y schal sende in the foundementis of Sion a corner stoon preciouse, preuyd, foundid in the foundement; he that bileueth, schal not haaste.

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17 And Y schal sette doom in weiyte, and riytfulnesse in mesure; and hail schal distrie the hope of leesyng, and watris schulen flowe on protecciouN. And youre boond of pees with deth schal be don awei,

18 and youre couenaunt with helle schal not stonde; whanne the scourge flowynge schal passe, ye schulen be to it in to defoulyng.

19 Whanne euer it schal passe, it schal take awei yow; for whi erli in the grey morewtid it schal passe, in dai and niyt; and oonli trauel aloone schal yyue vndurstondyng to heryng.

20 Forsothe the bed is streit, so that the tother falle doun; and a schort mentil schal not hile euer either.

21 For as in the hil of departyngis the Lord schal stonde, as in the valei, which is in Gabaon, he schal be wroth, that he do his werk; his werk alien, that he worche his werk; his werk is straunge fro hym.

22 And now nyle ye scorne, lest perauenture youre boondis be maad streit togidere; for Y herde of the Lord God of oostis, endyng and abreggyng on al erthe.

23 Perseyue ye with eeris, and here ye my vois; perseyue ye, and here ye my speche.

24 Whether he that erith, schal ere al dai, for to sowe, and schal be kerue, and purge his londe?

25 Whether whanne he hath maad euene the face therof, schal he not sowe gith, and sprenge abrood comyn? and he schal not sette wheete bi ordre, and barli, and mylium, and fetchis in his coostis?

26 And his God schal teche hym, in doom he schal teche hym.

27 Forsothe gith schal not be threischid in sawis, and a wheel of a wayn schal not cumpasse on comyn; but gith schal be betun out with a yerd, and comyn with a staf.

28 Sotheli breed schal be maad lesse, but he that threischith schal not threische it with outen ende, nether schal trauele it with a wheel of a wayn, nether schal make it lesse with hise clees.

29 And this thing yede out of the Lord God of oostis, that he schulde make wondirful councel, and magnefie riytfulnesse.

ISAIAH CHAPTER 29

1 Wo! Ariel, Ariel, the citee which Dauid ouercam; yeer is addid to yeer, solempnytees ben passyd.

2 And Y schal cumpasse Ariel, and it schal be soreuful and morenynge; and Jerusalem schal be to me as Ariel.

3 And Y schal cumpasse as a round trendil in thi cumpasse, and Y schal caste erthe ayens thee, and Y schal sette engynes in to thi bisegyng.

4 Thou schalt be maad low, thou schalt speke of erthe, and thi speche schal be herd fro the erthe; and thi vois schal be as the vois of a deed man reisid bi coniuring, and thi speche schal ofte grutche of the erthe.

5 And the multitude of hem that wyndewen thee, schal be as thynne dust; and the multitude of hem that hadden the maistrie ayens thee, schal be as a deed sparcle passynge.

6 And it schal be sudenli, anoon it schal be visitid of the Lord of oostis, in thundur, and in mouyng of the erthe, and in greet vois of whirlwynd, and of tempest, and of flawme of fier deuowrynge.

7 And the multitude of alle folkis that fouyten ayens Ariel schal be as the dreem of a nyytis visioun; and alle men that fouyten, and bisegiden, and hadden the maistrie ayens it.

8 And as an hungry man dremyth, and etith, but whanne he is awakid, his soule is voide; and as a thirsti man dremeth, and drynkith, and after that he is awakid, he is weri, and thirstith yit, and his soule is voide, so schal be the multitude of alle folkis, that fouyten ayens the hil of Sion.

9 Be ye astonyed, and wondre; wake ye, and douyte ye; be ye drunken, and not of wyn; be ye moued, and not with drunkenesse.

10 For the Lord hath meddlid to you the spirit of sleep; he schal close youre iyen, and schal hile youre profetis, and princes that sien visiouns.

11 And the visioun of alle profetis schal be to you as the wordis of a book aseelid; which whanne thei schulen yyue to hym that kan lettris, thei schulen seie, Rede thou this book; and he schal answere, Y may not, for it is aseelid.

12 And the book schal be youun to him that kan not lettris, and it schal be seid to hym, Rede thou; and he schal answere, Y kan no lettris.

13 And the Lord seide, For that this puple neiyeth with her mouth, and glorifieth me with her lippis, but her herte is fer fro me; and thei dredden me for the comaundement and techyngis of men, therfor lo!

14 Y schal adde, that Y make wondryng to this puple, in a greet myracle and wondurful; for whi wisdom schal perische fro wise men therof, and the vndurstondyng of prudent men therof schal be hid.

15 Wo to you that ben hiye of herte, that ye hide counsel fro the Lord; the werkis of whiche ben in derknessis, and thei seien, Who seeth vs, and who knowith vs?

16 This thouyt of you is weiward, as if cley thenke ayens a pottere, and the werk seie to his makere, Thou madist not me; and a thing that is maad, seie to his makere, Thou vndurstondist not.

17 Whether not yit in a litil time and schort the Liban schal be turned in to Chermel, and Chermel schal be arettid in to the forest?

18 And in that dai deef men schulen here the wordis of the book, and the iyen of blynde men schulen se fro derknessis and myisty;

19 and mylde men schulen encreesse gladnesse in the Lord, and pore men schulen make ful out ioie in the hooli of Israel.

20 For he that hadde the maistrie, failide, and the scornere is endid, and alle thei ben kit doun that walkiden on wickidnesse;

21 whiche maden men to do synne in word, and disseyueden a repreuere in the yate, and bowiden awey in veyn fro a iust man.

22 For this thing the Lord, that ayen bouyte Abraham, seith these thingis to the hous of Jacob, Jacob schal not be confoundid now, nether now his cheer schal be aschamed; but whanne he schal se hise sones,

23 the werkis of myn hondis, halewynge my name in the myddis of hym. And thei schulen halewe the hooli of Jacob, and thei schulen preche God of Israel;

24 and thei that erren in spirit, schulen knowe vndurstondyng, and idil men schulen lerne the lawe.

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ISAIAH CHAPTER 30

1 Wo! sones forsakeris, seith the Lord, that ye schulden make a councel, and not of me; and weue a web, and not bi my spirit, that ye schulden encreesse synne on synne.

2 Whiche goen, to go doun in to Egipt, and ye axiden not my mouth; ye hopynge help in the strengthe of Farao, and ye hauynge trist in the schadewe of Egipt.

3 And the strengthe of Farao schal be to you in to confusioun, and the trist of the schadewe of Egipt in to schenschipe.

4 For whi thi princes weren in Taphnys, and thi messangeris camen til to Anes.

5 Alle thei weren schent on the puple, that myyten not profite to hem; thei weren not in to help, and in to ony profit, but in to schame and schenschip.

6 The birthun of werk beestis of the south. In the lond of tribulacioun and of angwisch, a lionesse, and a lioun, of hem a serpent, and a cocatrice; thei weren berynge her richessis on the schuldris of werk beestis, and her tresours on the botche of camels, to a puple that myyte not profite to hem.

7 For whi Egipt schal helpe in veyn, and idili. Therfor Y criede on this thing, It is pride oneli; ceesse thou.

8 Now therfor entre thou, and write to it on box, and write thou it diligentli in a book; and it schal be in the last dai in to witnessyng, til in to with outen ende.

9 For it is a puple terrynge to wrathfulnesse, and sones lieris, sones that nylen here the lawe of God.

10 Whiche seien to profetis, Nyle ye prophesie; and to biholderis, Nyle ye biholde to vs tho thingis that ben riytful; speke ye thingis plesynge to vs, se ye errouris to vs.

11 Do ye awei fro me the weie, bowe ye awei fro me the path; the hooli of Israel ceesse fro oure face.

12 Therfor the hooli of Israel seith these thingis, For that that ye repreuiden this word, and hopiden on fals caleng, and on noise, and tristiden on it,

13 therfor this wickidnesse schal be to you as a brekyng fallynge doun, and souyt in an hiy wal; for sudeynli while it is not hopid, the brekyng therof schal come.

14 And it schal be maad lesse, as a galoun of a pottere is brokun with ful strong brekyng; and a scherd schal not be foundun of the gobetis therof, in which scherd a litil fier schal be borun of brennyng, ethir a litil of watir schal be drawun of the diche.

15 For whi the Lord God, the hooli of Israel, seith these thingis, If ye turnen ayen, and resten, ye schulen be saaf; in stilnesse and in hope schal be youre strengthe. And ye nolden.

16 And ye seiden, Nai, but we schulen fle to horsis; therfor ye schulen fle. And we schulen stie on swifte horsis; therfor thei schulen be swiftere, that schulen pursue you.

17 A thousynde men schulen fle fro the face of the drede of oon; and ye schulen fle fro the face of drede of fyue, til ye be left as the mast of a schip in the cop of a munteyn, and as a signe on a litil hil.

18 Therfor the Lord abidith, that he haue mercy on you, and therfor he schal be enhaunsid sparynge you; for whi God is Lord of doom, blessid ben alle thei that abiden hym.

19 Forsothe the puple of Sion schal dwelle in Jerusalem; thou wepynge schal not wepe, he doynge merci schal haue merci on thee; at the vois of thi cry, anoon as he herith, he schal answere to thee.

20 And the Lord schal yyue to thee streyt breed, and schort watir, and schal no more make thi techere to fle awei fro thee; and thin iyen schulen be seynge thi comaundour,

21 and thin eeris schulen here a word bihynde the bak of hym that monestith; This is the weie, go ye therynne, nether to the riyt half nether to the left half.

22 And thou schalt defoule the platis of the grauun ymagis of thi siluer, and the cloth of the yotun ymage of thi gold; and thou schalt scatere tho, as the vnclennesse of a womman in vncleene blood; Go thou out, and thou schalt seie to it.

23 And reyn schal be youun to thi seed, where euere thou schalt sowe in erthe, and the breed of fruytis of erthe schal be moost plenteuouse and fat; in that dai a lomb schal be fed largeli in thi possessioun.

24 And thi bolis and coltis of assis, that worchen the lond, schulen ete barli with chaf meynd togidere, as it is wyndewid in the cornfloor.

25 And strondis of rennynge watris schulen be on ech hiy munteyn, and on ech litil hil reisid, in the dai of sleyng of many men, whanne touris fallen doun.

26 And the liyt of the moone schal be as the liyt of the sunne, and the liyt of the sunne schal be seuenfold, as the liyt of seuene daies, in the dai in which the Lord schal bynde togidere the wounde of his puple, and schal make hool the smytynge of the wounde therof.

27 Lo! the name of the Lord cometh doun fro fer; his strong veniaunce is brennynge and greuouse to bere; hise lippis ben fillid of indignacioun, and his tunge is as fier deuouringe.

28 His spirit is as a stef streem, flowynge til to the myddis of the necke, to leese folkis in to nouyt, and the bridil of errour, that was in the chekis of puplis.

29 Song schal be to you, as the vois of an halewid solempnyte; and gladnesse of herte, as he that goth with a pipe, for to entre in to the hil of the Lord, to the stronge of Israel.

30 And the Lord schal make herd the glorie of his vois, and he schal schewe the ferdfulnesse of his arm in manassyng of strong veniaunce, and in flawme of fier brennynge; he schal hurtle doun in whirlewynd, and in stoon of hail.

31 For whi Assur smytun with a yerde schal drede of the vois of the Lord;

32 and the passyng of the yerd schal be foundid, which yerde the Lord schal make for to reste on hym. In tympans, and harpis, and in souereyn batels he schal ouercome hem.

33 For whi Tophet, that is, helle, deep and alargid, is maad redi of the kyng fro yistirdai; the nurschyngis therof ben fier and many trees; the blast of the Lord as a streem of brymstoon kyndlith it.

ISAIAH CHAPTER 31

1 Wo to hem that goon doun in to Egipt to help, and hopen in horsis, and han trist on cartis, for tho ben manye, and on knyytis, for thei ben ful stronge; and thei tristiden not on the hooli of Israel, and thei souyten not the Lord.

2 Forsothe he that is wijs, hath brouyt yuel, and took not awei hise wordis; and he schal rise togidere ayens the hous of worste men, and ayens the helpe of hem that worchen wickidnesse.

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3 Egipt is a man, and not God; and the horsis of hem ben fleisch, and not spirit; and the Lord schal bowe doun his hond, and the helpere schal falle doun, and he schal falle, to whom help is youun, and alle schulen be wastid togidere.

4 For whi the Lord seith these thingis to me, If a lioun rorith, and a whelp of a lioun on his prey, whanne the multitude of schipherdis cometh ayens hym, he schal not drede of the vois of hem, and he schal not drede of the multitude of hem; so the Lord of oostis schal come doun, for to fiyte on the mounteyn of Sion, and on the litil hil therof.

5 As briddis fleynge, so the Lord of oostis schal defende Jerusalem; he defendynge and delyuerynge, passynge forth and sauynge.

6 Ye sones of Israel, be conuertid, as ye hadden go awei in to depthe.

7 Forsothe in that dai a man schal caste awei the idols of his siluer, and the idols of his gold, whiche youre hondis maden to you in to synne.

8 And Assur schal falle bi swerd, not of man, and a swerd, not of man, schal deuoure hym; and he schal fle, not fro the face of swerd, and hise yonge men schulen be tributaries;

9 and the strengthe of hym schal passe fro ferdfulnesse, and hise princes fleynge schulen drede. The Lord seide, whos fier is in Sion, and his chymeney is in Jerusalem.

ISAIAH CHAPTER 32

1 Lo! the kyng schal regne in riytfulnesse, and princes schulen be souereyns in doom.

2 And a man schal be, as he that is hid fro wynd, and hidith hym silf fro tempest; as stremes of watris in thirst, and the schadewe of a stoon stondynge fer out in a desert lond.

3 The iyen of profetis schulen not dasewe, and the eeris of heereris schulen herke diligentli;

4 and the herte of foolis schal vndurstonde kunnyng, and the tunge of stuttynge men schal speke swiftli, and pleynli.

5 He that is vnwijs, schal no more be clepid prince, and a gileful man schal not be clepid the grettere.

6 Forsothe a fool shal speke foli thingis, and his herte schal do wickidnesse, that he performe feynyng, and speke to the Lord gilefuli; and he schal make voide the soule of an hungry man, and schal take awei drynke fro a thirsti man.

7 The vessels of a gileful man ben worste; for he schal make redi thouytis to leese mylde men in the word of a leesyng, whanne a pore man spak doom.

8 Forsothe a prince schal thenke tho thingis that ben worthi to a prince, and he schal stonde ouer duykis.

9 Riche wymmen, rise ye, and here my vois; douytris tristynge, perseyue ye with eeris my speche.

10 For whi aftir daies and a yeer, and ye that tristen schulen be disturblid; for whi vyndage is endid, gaderyng schal no more come.

11 Ye riche wymmen, be astonyed; ye that tristen, be disturblid; vnclothe ye you, and be ye aschamed;

12 girde youre leendis; weile ye on brestis, on desirable cuntrei, on the plenteuouse vyner.

13 Thornes and breris schulen stie on the erthe of my puple; hou myche more on alle the housis of ioie of the citee makynge ful out ioie?

14 For whi the hous is left, the multitude of the citee is forsakun; derknessis and gropyng ben maad on dennes, til in to with outen ende. The ioie of wield assis is the lesewe of flockis;

15 til the spirit be sched out on us fro an hiy, and the desert schal be in to Chermel, and Chermel schal be arettid in to a forest.

16 And doom schal dwelle in wildirnesse, and riytfulnesse schal sitte in Chermel;

17 and the werk of riytfulnesse schal be pees, and the tilthe of riytfulnesse schal be stilnesse and sikirnesse, til in to with outen ende.

18 And my puple schal sitte in the fairnesse of pees, and in the tabernaclis of trist, and in riche reste.

19 But hail schal be in the coming doun of the foreste, and bi lownesse the citee schal be maad low.

20 Blessid ben ye, that sowen on alle watris, and putten yn the foot of an oxe and of an asse.

ISAIAH CHAPTER 33

1 Wo to thee, that robbest; whether and thou schalt not be robbid? and that dispisist, whether and thou schalt not be dispisid? Whanne thou hast endid robbyng, thou schalt be robbid; and whanne thou maad weri ceessist to dispise, thou schalt be dispisid.

2 Lord, haue thou merci on vs, for we abiden thee; be thou oure arm in the morewtid, and oure helthe in the tyme of tribulacioun.

3 Puplis fledden fro the vois of the aungel; hethene men ben scaterid of thin enhaunsyng.

4 And youre spuylis schulen be gaderid togidere, as a bruke is gaderid togidere, as whanne dichis ben ful therof.

5 The Lord is magnefied, for he dwellide an hiy, he fillid Sion with doom and riytfulnesse.

6 And feith schal be in thi tymes; the ritchessis of helthe is wisdom and kunnynge; the drede of the Lord, thilke is the tresour of hym.

7 Lo! seeris withoutenforth schulen crye, aungels of pees schulen wepe bittirli.

8 Weies ben distried, a goere bi the path ceesside; the couenaunt is maad voide, he castide doun citees, he arettide not men.

9 The lond morenyde, and was sijk; the Liban was schent, and was foul; and Saron is maad as desert, and Basan is schakun, and Carmele.

10 Now Y schal ryse, seith the Lord, now I schal be enhaunsid, and now I schal be reisid vp.

11 Ye schulen conseyue heete, ye schulen brynge forth stobil; youre spirit as fier schal deuoure you.

12 And puplis schulen be as aischis of the brennyng; thornes gaderid togidere schulen be brent in fier.

13 Ye that ben fer, here what thingis Y haue do; and, ye neiyboris, knowe my strengthe.

14 Synneris ben al to-brokun in Syon, tremblyng weldide ipocritis; who of you mai dwelle with fier deuowringe? who of you schal dwelle with euerlastinge brennyngis?

15 He that goith in riytfulnessis, and spekith treuthe; he that castith awei aueryce of fals calenge, and schakith awei his hondis fro al yifte; he that stoppith his eeris, that he heere not blood, and closith his iyen, that he se not yuel.

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16 This man schal dwelle in hiy thingis, the strengthis of stoonys ben the hiynesse of hym; breed is youun to hym, hise watris ben feithful.
17 Thei schulen se the kyng in his fairnesse; the iyen of hym schulen biholde the londe fro fer.
18 Eliachym, thin herte schal bithenke drede; where is the lettrid man? Where is he that weieth the wordis of the lawe? where is the techere of litle children?
19 Thou schalt not se a puple vnwijs, a puple of hiy word, so that thou maist not vndurstonde the fair speking of his tunge, in which puple is no wisdom.
20 Biholde thou Sion, the citee of youre solempnyte; thin iyen schulen se Jerusalem, a riche citee, a tabernacle that mai not be borun ouer, nether the nailis therof schulen be takun awei withouten ende; and alle the cordis therof schulen not be brokun.
21 For oneli the worschipful doere oure Lord God is there; the place of floodis is strondis ful large and opyn; the schip of roweris schal not entre bi it, nethir a greet schip schal passe ouer it.
22 For whi the Lord is oure iuge, the Lord is oure lawe yyuere, the Lord is oure kyng; he schal saue vs.
23 Thi roopis ben slakid, but tho schulen not auaile; thi mast schal be so, that thou mow not alarge a signe. Thanne the spuylis of many preyes schulen be departid, crokid men schulen rauysche raueyn.
24 And a neiybore schal seie, Y was not sijk; the puple that dwellith in that Jerusalem, wickidnesse schal be takun awei fro it.

ISAIAH CHAPTER 34

1 Neiye, ye hethene men, and here; and ye puplis, perseyue; the erthe, and the fulnesse therof, the world, and al buriownyng therof, here ye.
2 For whi indignacioun of the Lord is on alle folkis, and strong veniaunce on al the chyualrie of hem; he killide hem, and yaf hem in to sleyng.
3 The slayn men of hem schulen be cast forth, and stynk schal stie of the careyns of hem; hillis schulen flete of the blood of hem.
4 And al the chyualrie of heuenys schal faile, and heuenys schulen be foldid togidere as a book, and al the knyythod of tho schal flete doun, as the leef of a vyner and of a fige tre fallith doun.
5 For my swerd is fillid in heuene; lo! it schal come doun on Ydumee, and on the puple of my sleyng, to doom.
6 The swerd of the Lord is fillid of blood, it is maad fat of the ynner fatnesse of the blood of lambren and of buckis of geet, of the blood of rammes ful of merow; for whi the slayn sacrifice of the Lord is in Bosra, and greet sleyng is in the lond of Edom.
7 And vnycornes schulen go doun with hem, and bolis with hem that ben myyti; the lond of hem schal be fillid with blood, and the erthe of hem with ynnere fatnesse of fatte beestis;
8 for it is a dai of veniaunce of the Lord, a yeer of yeldyng of the dom of Sion.
9 And the strondis therof schulen be turned in to pitche, and the erthe therof in to brymstoon; and the lond therof schal be in to brennyng pitch, niyt and dai.
10 It schal not be quenchid withouten ende, the smoke therof schal stie fro generacioun in to generacioun, and it schal be desolat in to worldis of worldis; noon schal passe therbi.
11 And onocrotalus, and an irchoun schulen welde it; and a capret, and a crowe schulen dwelle therynne; and a mesure schal be stretchid forth theronne, that it be dryuun to nouyt, and an hangynge plomet in to desolacyoun.
12 The noble men therof schulen not be there; rathere thei schulen clepe the kyng in to help, and alle the princes therof schulen be in to nouyt.
13 And thornes and nettlis schulen growe in the housis therof, and a tasil in the strengthis therof; and it schal be the couche of dragouns, and the lesewe of ostrichis.
14 And fendis, and wondurful beestis, lijk men in the hiyere part and lijk assis in the nethir part, and an heeri schulen meete; oon schal crie to an other.
15 Lamya schal ligge there, and foond rest there to hir silf; there an irchoun hadde dichis, and nurschide out whelpis, and diggide aboute, and fostride in the schadewe therof; there kitis weren gaderid togidere, oon to another.
16 Seke ye diligentli in the book of the Lord, and rede ye; oon of tho thingis failide not, oon souyte not another; for he comaundide that thing, that goith forth of my mouth, and his spirit he gaderide tho togidere.
17 And he sente to hem eritage, and his hond departide it in mesure; til in to withouten ende tho schulen welde that lond, in generacioun and in to generacioun tho schulen dwelle ther ynne.

ISAIAH CHAPTER 35

1 The forsakun Judee and with outen weie schal be glad, and wildirnesse schal make ful out ioye, and schal floure as a lilie.
2 It buriownynge schal buriowne, and it glad and preisynge schal make ful out ioie. The glorie of Liban is youun to it, the fairnesse of Carmele and of Saron; thei schulen se the glorie of the Lord, and the fairnesse of oure God.
3 Coumforte ye comelid hondis, and make ye strong feble knees.
4 Seie ye, Men of litil coumfort, be ye coumfortid, and nyle ye drede; lo! oure God schal brynge the veniaunce of yeldyng, God hym silf schal come, and schal saue vs.
5 Thanne the iyen of blynde men schulen be openyd, and the eeris of deef men schulen be opyn.
6 Thanne a crokid man schal skippe as an hert, and the tunge of doumbe men schal be openyd; for whi watris ben brokun out in desert, and stremes in wildirnesse.
7 And that that was drie, is maad in to a poond, and the thirsti is maad in to wellis of watris. Grenenesse of rehed, and of spier schal growe in dennes, in whiche dwelliden dragouns bifore. And a path and a weie schal be there,
8 and it schal be clepid an hooli weie, he that is defoulid schal not passe therbi; and this schal be a streiyt weie to you, so that foolis erre not therbi.
9 A lioun schal not be there, and an yuel beeste schal not stie therbi, nether schal be foundun there.
10 And thei schulen go, that ben delyuered and ayenbouyt of the Lord; and thei schulen be conuertid, and schulen come in to Sion with preisyng; and euerlastynge gladnesse schal be

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on the heed of hem; thei schulen haue ioie and gladnesse, and sorewe and weilyng schulen fle awei.

ISAIAH CHAPTER 36

1 And it was don in the fourtenthe yeer of kyng Ezechie, Sennacherib, the kyng of Assiriens, stiede on alle the stronge citees of Juda, and took tho.

2 And the kyng of Assiriens sente Rapsases fro Lachis to Jerusalem, to kyng Ezechie, with greet power; and he stood at the watir cundit of the hiyere sisterne, in the weie of the feeld of a fullere.

3 And Eliachym, the sone of Elchie, that was on the hous, yede out to hym, and Sobna, the scryuen, and Joae, the sone of Asaph, the chaunceler.

4 And Rapsases seide to hem, Seie ye to Ezechie, The greet king, the king of Assiriens, seith these thingis, What is the trist, in which thou tristist?

5 ethir bi what councele ether strengthe disposist thou for to rebelle? on whom hast thou trist, for thou hast go awei fro me?

6 Lo! thou tristist on this brokun staf of rehed, on Egipt, on which if a man restith, it schal entre in to his hoond, and schal perse it; so doith Farao, the kyng of Egipt, to alle men that tristen in hym.

7 That if thou answerist to me, We tristen in oure Lord God; whether it is not he, whose hiye places and auteris Esechie dide awei, and he seide to Juda and to Jerusalem, Ye schulen worschipe bifore this auter?

8 And now bitake thee to my lord, the kyng of Assiriens, and Y schal yyue to thee twei thousynde of horsis, and thou maist not yyue of thee stieris of tho horsis.

9 And hou schalt thou abide the face of the iuge of o place of the lesse seruauntis of my lord? That if thou tristist in Egipt, and in cartis, and in knyytis;

10 and now whethir Y stiede to this lond with out the Lord, that Y schulde distrie it? The Lord seide to me, Stie thou on this lond, and distrie thou it.

11 And Eliachym, and Sobna, and Joae, seiden to Rapsaces, Speke thou to thi seruauntis bi the langage of Sirie, for we vndurstonden; speke thou not to vs bi the langage of Jewis in the eeris of the puple, which is on the wal.

12 And Rapsaces seide to hem, Whether mi lord sente me to thi lord, and to thee, that Y schulde speke alle these wordis, and not rathere to the men that sitten on the wal, that thei ete her toordis, and drynke the pisse of her feet with you?

13 And Rapsaces stood, and criede with greet vois in the langage of Jewis, and seide, Here ye the wordis of the greet kyng, the kyng of Assiriens.

14 The kyng seith these thingis, Esechie disseyue not you, for he may not delyuere you;

15 and Ezechie yyue not to you trist on the Lord, and seie, The Lord delyuerynge schal delyuere vs; this citee schal not be youun in to the hoond of the kyng of Assiriens.

16 Nyle ye here Ezechie. For whi the kyng of Assiriens seith these thingis, Make ye blessyng with me, and go ye out to me; and ete ye ech man his vyner, and ech man his fige tre, and drynke ye ech man the water of his cisterne,

17 til Y come, and take awei you to a lond which is as youre lond; to a lond of whete and of wyn, to a lond of looues and of vyneris.

18 Ezechie disturble not you, and seie, The Lord schal delyuere vs. Whether the goddis of folkis delyuereden ech his lond fro the hond of the kyng of Assiriens?

19 Where is the god of Emath, and of Arphat? Where is the god of Sepharuaym? Whethir thei delyueriden Samarie fro myn hond?

20 Who is of alle goddis of these londis, that delyueride his lond fro myn hond, that the Lord delyuere Jerusalem fro myn hond?

21 And thei weren stille, and answeriden not to hym a word. For whi the kyng comaundide to hem, and seide, Answere ye not to him.

22 And Eliachym, the sone of Elchie, that was on the hous, and Sobna, the scryueyn, and Joae, the sone of Asaph, chaunceler, entriden with to-rent clothis to Ezechie, and telde to hym the wordis of Rapsaces.

ISAIAH CHAPTER 37

1 And it was don, whanne kyng Ezechie hadde herd, he to-rente hise clothis, and he was wlappid in a sak, and entride in to the hous of the Lord.

2 And he sente Eliachym, that was on the hous, and Sobna, the scryuen, and the eldre men of prestis, hilid with sackis, to Isaie, the prophete, the sone of Amos.

3 And thei seiden to hym, Ezechie seith these thingis, A dai of tribulacioun, and of angwisch, and of chastisyng, and of blasfemye is this dai; for children camen til to childberyng, and vertu of childberyng is not.

4 Therfor reise thou preier for the relifs that ben foundun, if in ony maner thi Lord God here the wordis of Rapsaces, whom the king of Assiriens, his lord, sente, for to blasfeme lyuynge God, and to dispise bi the wordis, whiche thi Lord God herde.

5 And the seruauntis of kyng Esechie camen to Isaie;

6 and Isaie seide to hem, Ye schulen seie these thingis to youre lord, The Lord seith these thingis, Drede thou not of the face of wordis whiche thou herdist, bi whiche the children of the kyng of Assiriens blasfemyden me.

7 Lo! Y schal yyue to hym a spirit, and he schal here a messanger; and he schal turne ayen to his londe, and Y schal make hym to falle doun bi swerd in his lond.

8 Forsothe Rapsaces turnede ayen, and foond the kyng of Assiriens fiytynge ayens Lobna; for he hadde herd, that the kyng was gon fro Lachis.

9 And the kyng herde messangeris seiynge of Theracha, kyng of Ethiopiens, He is gon out to fiyte ayens thee. And whanne he hadde herd this thing, he sente messangeris to Ezechie, and seide, Ye schulen seie,

10 spekynge these thingis to Ezechye, kyng of Juda, Thi God disseyue not thee, in whom thou tristist, and seist, Jerusalem schal not be youun in to the hond of the kyng of Assiriens.

11 Lo! thou herdist alle thingis whiche the kynges of Assiriens diden to alle londis whiche thei distrieden; and maist thou be delyuered?

12 Whethir the goddis of folkis delyuereden hem, whiche my fadris distrieden; Gosan, and Aran, and Reseph, and the sones of Eden, that weren in Thalasar?

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13 Where is the kyng of Emath, and the kyng of Arphath, and the kyng of the citee of Sepharuaym, and of Ana, and of Aua?
14 And Ezechie took the bookis fro the hond of messangeris, and redde tho; and he stiede in to the hous of the Lord, and spredde abrood tho bifore the Lord;
15 and preiede to the Lord,
16 and seide, Lord of oostis, God of Israel, that sittist on cherubyn, thou art God aloone of alle the rewmes of erthe; thou madist heuene and erthe.
17 Lord, bowe doun thin eere, and here; Lord, open thin iyen, and se; and here thou alle the wordis of Sennacherib, whiche he sente for to blasfeme lyuynge God.
18 For verili, Lord, the kyngis of Assiriens maden londis dissert, and the cuntreis of tho, and yauen the goddis of tho to fier;
19 for thei weren not goddis, but the werkis of mennus hondis, trees and stoonys; and thei al to-braken tho goddis.
20 And now, oure Lord God, saue thou vs fro the hond of hym; and alle rewmes of erthe knowe, that thou art Lord God aloone.
21 And Isaie, the sone of Amos, sente to Ezechie, and seide, The Lord God of Israel seith these thingis, For whiche thingis thou preidist me of Sennacherib, the kyng of Assiriens,
22 this is the word which the Lord spak on hym, Thou virgyn, the douyter of Sion, he dispiside thee, he scornede thee; thou virgyn, the douyter of Jerusalem, he moued his heed aftir thee.
23 Whom despisist thou, and whom blasfemedist thou? and on whom reisidist thou thi vois, and reisidist the hiynesse of thin iyen?
24 To the hooli of Israel. Bi the hond of thi seruauntis thou dispisidist the Lord, and seidist, In the multitude of my cartis Y stiede on the hiynesses of hillis, on the yockis of Liban; and Y schal kitte doun the hiy thingis of cedris therof, and the chosun beechis therof; and Y schal entre in to the hiynesse of the cop therof, in to the forest of Carmele therof.
25 Y diggide, and drank watir; and Y made drie with the step of my foot all the strondis of feeldis.
26 Whether thou, Sennacherib, herdist not what thingis Y dide sum tyme? Fro elde daies Y fourmyde that thing, and now Y haue brouyt; and it is maad in to drawyng vp bi the roote of litle hillis fiytynge togidere, and of strong citees.
27 The dwelleris of tho citees trembliden togidere with hond maad schort, and ben aschamed; thei ben maad as hei of the feeld, and the gras of lesewe, and as erbe of roouys, that driede vp bifore that it wexide ripe.
28 Y knew thi dwellyng, and thi goyng out, and thin entryng, and thi woodnesse ayens me.
29 Whanne thou were wood ayens me, thi pride stiede in to myn eeris; therfor Y schal sette a ryng in thi nosethirlis, and a bridil in thi lippis; and Y schal lede thee ayen in to the weie, bi which thou camest.
30 Forsothe to thee, Ezechie, this schal be a signe; ete thou in this yeer tho thingis that growen bi her fre wille, and in the secunde yeer ete thou applis; but in the thridde yeer sowe ye, and repe ye, and plaunte ye vyneris, and ete ye the fruyt of tho.
31 And that that is sauyd of the hous of Juda, and that, that is left, schal sende roote bynethe, and schal make fruyt aboue;
32 for whi relifs schulen go out of Jerusalem, and saluacioun fro the hil of Sion; the feruent loue of the Lord of oostis schal do this thing.
33 Therfor the Lord seith these thingis of the kyng of Assiriens, He schal not entre in to this citee, and he schal not schete there an arowe; and a scheeld schal not ocupie it, and he schal not sende erthe in the cumpas therof.
34 In the weie in which he cam, he schal turne ayen bi it; and he schal not entre in to this citee, seith the Lord.
35 And Y schal defende this citee, that Y saue it, for me, and for Dauid, my seruaunt.
36 Forsothe the aungel of the Lord yede out, and killide an hundride thousynde and fourscoor and fyue thousynde in the tentis of Assiriens; and thei risen eerli, and lo! alle men weren careyns of deed men.
37 And Sennacherib yede out of Jude, and wente awei. And Sennacherib, the kyng of Assiriens, turnede ayen, and dwellide in Nynyue.
38 And it was don, whanne he worschipide Mesrach, his god, in the temple, Aramalech and Sarasar, hise sones, killiden hym with swerd, and fledden in to the lond of Ararath; and Asaradon, his sone, regnyde for hym.

ISAIAH CHAPTER 38

1 In tho daies Esechie was sijk til to the deth; and Isaie, the profete, the sone of Amos, entride to hym, and seide to hym, The Lord seith these thingis, Dispose thi hous, for thou schalt die, and thou schalt not lyue.
2 And Esechie turnede his face to the wal, and preiede the Lord, and seide, Lord, Y biseche;
3 haue thou mynde, Y biseche, hou Y yede bifore thee in treuthe, and in perfit herte, and Y dide that that was good bifore thin iyen. And Ezechye wept with greet wepyng.
4 And the word of the Lord was maad to Isaie, and seide,
5 Go thou, and seie to Ezechye, The Lord God of Dauid, thi fadir, seith these thingis, I haue herd thi preier, and Y siy thi teeris. Lo! Y schal adde on thi daies fiftene yeer;
6 and Y schal delyuere thee and this citee fro the hond of the kyng of Assiriens, and Y schal defende it.
7 Forsothe this schal be to thee a signe of the Lord, that the Lord schal do this word, which he spak.
8 Lo! Y schal make the schadewe of lynes, bi which it yede doun in the orologie of Achas, in the sunne, to turne ayen backward bi ten lynes. And the sunne turnede ayen bi ten lynes, bi degrees bi whiche it hadde go doun.
9 The scripture of Ezechie, kyng of Juda, whanne he hadde be sijk, and hadde rekyuered of his sikenesse.
10 I seide, in the myddil of my daies Y schal go to the yatis of helle.
11 Y souyte the residue of my yeeris; Y seide, Y schal not se the Lord God in the lond of lyueris; Y schal no more biholde a man, and a dwellere of reste.
12 My generacioun is takun awei, and is foldid togidere fro me, as the tabernacle of scheepherdis is foldid togidere. Mi lijf is kit doun as of a webbe; he kittide doun me, the while Y was wouun yit. Fro the morewtid til to the euentid thou schalt ende me;

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13 Y hopide til to the morewtid; as a lioun, so he al to-brak alle my boonys. Fro the morewtid til to the euentid thou schalt ende me; as the brid of a swalewe, so Y schal crie;
14 Y schal bithenke as a culuer. Myn iyen biholdynge an hiy, ben maad feble. Lord, Y suffre violence, answere thou for me; what schal Y seie,
15 ether what schal answere to me, whanne I mysilf haue do? Y schal bithenke to thee alle my yeeris, in the bitternisse of my soule.
16 Lord, if me lyueth so, and the lijf of my spirit is in siche thingis, thou schalt chastise me, and schalt quykene me.
17 Lo! my bitternesse is moost bittir in pees; forsothe thou hast delyuered my soule, that it perischide not; thou hast caste awey bihynde thi bak alle my synnes.
18 For not helle schal knowleche to thee, nethir deth schal herie thee; thei that goon doun in to the lake, schulen not abide thi treuthe.
19 A lyuynge man, a lyuynge man, he schal knouleche to thee, as and Y to dai; the fadir schal make knowun thi treuthe to sones.
20 Lord, make thou me saaf, and we schulen synge oure salmes in all the daies of oure lijf in the hous of the Lord.
21 And Ysaie comaundide, that thei schulden take a gobet of figus, and make a plaster on the wounde; and it schulde be heelid.
22 And Ezechie seide, What signe schal be, that Y schal stie in to the hous of the Lord?

ISAIAH CHAPTER 39

1 In that tyme Marodach Baladan, the sone of Baladam, the kyng of Babiloyne, sente bookis and yiftis to Ezechie; for he hadde herd, that Ezechie hadde be sijk, and was rekyuerid.
2 Forsothe Ezechie was glad on hem, and schewide to hem the selle of swete smellynge spices, and of siluer, and of gold, and of smellynge thingis, and of best oynement, and alle the schoppis of his purtenaunce of houshold, and alle thingis that weren foundun in hise tresours; no word was, which Ezechie schewide not to hem in his hous, and in al his power.
3 Sotheli Ysaie, the prophete, entride to kyng Ezechie, and seide to hym, What seiden thes men, and fro whennus camen thei to thee? And Ezechie seide, Fro a fer lond thei camen to me, fro Babiloyne.
4 And Ysaie seide, What siyen thei in thin hous? And Ezechie seide, Thei sien alle thingis that ben in myn hous; no thing was in my tresours, which Y schewide not to hem.
5 And Ysaie seide to Ezechie, Here thou the word of the Lord of oostis.
6 Lo! daies schulen come, and alle thingis that ben in thin hous, and whiche thingis thi fadris tresoriden til to this dai, schulen be takun awei in to Babiloyne; not ony thing schal be left, seith the Lord.
7 And thei schulen take of thi sones, that schulen go out of thee, whiche thou schalt gendre; and thei schulen be onest seruauntis and chast in the paleis of the kyng of Babiloyne.
8 And Ezechie seide to Ysaie, The word of the Lord is good, which he spak. And Ezechie seide, Pees and treuthe be maad oneli in my daies.

ISAIAH CHAPTER 40

1 My puple, be ye coumfortid, be ye coumfortid, seith youre Lord God.
2 Speke ye to the herte of Jerusalem, and clepe ye it, for the malice therof is fillid, the wickidnesse therof is foryouun; it hath resseyued of the hond of the Lord double thingis for alle hise synnes.
3 The vois of a crier in desert, Make ye redi the weie of the Lord, make ye riytful the pathis of oure God in wildirnesse.
4 Ech valey schal be enhaunsid, and ech mounteyn and litil hil schal be maad low; and schrewid thingis schulen be in to streiyt thingis, and scharpe thingis schulen be in to pleyn weies.
5 And the glorie of the Lord schal be schewid, and ech man schal se togidere, that the mouth of the Lord hath spoke.
6 The vois of God, seiynge, Crie thou. And Y seide, What schal Y crie? Ech fleisch is hei, and al the glorie therof is as the flour of the feeld.
7 The hei is dried vp, and the flour felle doun, for the spirit of the Lord bleew therynne.
8 Verely the puple is hey; the hey is dried vp, and the flour felle doun; but the word of the Lord dwellith with outen ende.
9 Thou that prechist to Sion, stie on an hiy hil; thou that prechist to Jerusalem, enhaunse thi vois in strengthe; enhaunse thou, nyle thou drede; seie thou to the citees of Juda, Lo! youre God.
10 Lo! the Lord God schal come in strengthe, and his arm schal holde lordschipe; lo! his mede is with hym, and his werk is bifore hym.
11 As a scheepherd he schal fede his flok, he schal gadere lambreen in his arm, and he schal reise in his bosom; he schal bere scheep with lomb.
12 Who mat watris in a fist, and peiside heuenes with a spanne? Who peiside the heuynesse of the erthe with thre fyngris, and weide mounteyns in a weihe, and litle hillis in a balaunce?
13 Who helpide the Spirit of the Lord, ether who was his councelour, and schewide to hym?
14 With whom took he councel, and who lernyde hym, and tauyte hym the path of riytfulnesse, and lernyde hym in kunnyng, and schewyde to him the weie of prudence?
15 Lo! folkis ben as a drope of a boket, and ben arettid as the tunge of a balaunce; lo!
16 ylis ben as a litil dust, and the Liban schal not suffice to brenne his sacrifice, and the beestis therof schulen not suffice to brent sacrifice.
17 Alle folkis ben so bifore hym, as if thei ben not; and thei ben rettid as no thing and veyn thing to hym.
18 To whom therfor maden ye God lijk? ether what ymage schulen ye sette to hym?
19 Whether a smyth schal welle togidere an ymage, ether a gold smyth schal figure it in gold, and a worchere in siluer schal diyte it with platis of siluer?
20 A wijs crafti man chees a strong tre, and vnable to be rotun; he sekith how he schal ordeyne a symylacre, that schal not be mouyd.
21 Whether ye witen not? whether ye herden not? whether it was not teld to you fro the begynnynge? whether ye vndurstoden not the foundementis of erthe?

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22 Which sittith on the cumpas of erthe, and the dwelleris therof ben as locustis; which stretchith forth heuenes as nouyt, and spredith abrood tho as a tabernacle to dwelle.
23 Which yyueth the sercheris of priuytees, as if thei be not, and made the iugis of erthe as a veyn thing.
24 And sotheli whanne the stok of hem is nether plauntid, nether is sowun, nether is rootid in erthe, he bleew sudenli on hem, and thei drieden vp, and a whirle wynd schal take hem awei as stobil.
25 And to what thing ye han licned me, and han maad euene? seith the hooli.
26 Reise youre iyen an hiy, and se ye, who made these thingis of nouyt; which ledith out in noumbre the kniythod of tho, and clepith alle bi name, for the multitude of his strengthe, and stalworthnesse, and vertu; nether o residue thing was.
27 Whi seist thou, Jacob, and spekist thou, Israel, My weie is hid fro the Lord, and my doom passide fro my God?
28 Whether thou knowist not, ether herdist thou not? God, euerlastynge Lord, that made of nouyt the endis of erthe, schal not faile, nether schal trauele, nether enserchyng of his wisdom is.
29 That yyueth vertu to the weeri, and strengthe to hem that ben not, and multiplieth stalworthnesse.
30 Children schulen faile, and schulen trauele, and yonge men schulen falle doun in her sikenesse.
31 But thei that hopen in the Lord, schulen chaunge strengthe, thei schulen take fetheris as eglis; thei schulen renne, and schulen not trauele; thei schulen go, and schulen not faile.

ISAIAH CHAPTER 41

1 Iles, be stille to me, and folkis chaunge strengthe; neiye thei, and thanne speke thei; neiye we togidere to doom.
2 Who reiside the iust man fro the eest, and clepide hym to sue hym silf? He schal yyue folkis in his siyt, and he schal welde kyngis; he schal yyue as dust to his swerd, and as stobil that is rauyschid of the wynd, to his bowe.
3 He schal pursue hem, he schal go in pees; a path schal not appere in hise feet.
4 Who wrouyte and dide these thingis? clepynge generaciouns at the bigynnyng. Y am the Lord; and Y am the firste and the laste.
5 Ilis sien, and dredden; the laste partis of erthe were astonyed; thei camen niy, and neiyiden.
6 Ech man schal helpe his neiybore, and schal seie to his brother, Be thou coumfortid.
7 A smyth of metal smytynge with an hamer coumfortide him that polischyde, ethir made fair, in that tyme, seiynge, It is good, to glu; and he fastenede hym with nailis, that he schulde not be mouyd.
8 And thou, Israel, my seruaunte, Jacob, whom Y chees, the seed of Abraham, my frend, in whom Y took thee;
9 fro the laste partis of erthe, and fro the fer partis therof Y clepide thee; and Y seide to thee, Thou art my seruaunt; Y chees thee, and castide not awei thee.
10 Drede thou not, for Y am with thee; boowe thou not awei, for Y am thi God. Y coumfortide thee, and helpide thee; and the riythond of my iust man vp took thee.
11 Lo! alle men schulen be schent, and schulen be aschamed, that fiyten ayens thee; thei schulen be as if thei ben not, and men schulen perische, that ayen seien thee.
12 Thou schalt seke hem, and thou schalt not fynde thi rebel men; thei schulen be, as if thei ben not, and as the wastyng of a man fiytynge ayens thee.
13 For Y am thi Lord God, takynge thin hond, and seiynge to thee, Drede thou not, Y helpide thee.
14 Nyle thou, worm of Jacob, drede, ye that ben deed of Israel. Y helpide thee, seith the Lord, and thin ayen biere, the hooli of Israel.
15 Y haue set thee as a newe wayn threischynge, hauynge sawynge bilis; thou schalt threische mounteyns, and schalt make smal, and thou schalt sette litle hillis as dust.
16 Thou schalt wyndewe hem, and the wynd schal take hem awei, and a whirlewynd schal scatere hem; and thou schalt make ful out ioie in the Lord, and thou schalt be glad in the hooli of Israel.
17 Nedi men and pore seken watris, and tho ben not; the tunge of hem driede for thirst. Y the Lord schal here hem, I God of Israel schal not forsake hem.
18 Y schal opene floodis in hiy hillis, and wellis in the myddis of feeldis; Y schal sette the desert in to poondis of watris, and the lond without weie in to ryuers of watris.
19 Y schal yyue in wildirnesse a cedre, and a thorn, and a myrte tre, and the tre of an olyue; Y schal sette in the desert a fir tre, an elm, and a box tre togidere.
20 That thei se, and knowe, and bithenke, and vndurstonde togidere; that the hond of the Lord dide this thing, and the hooli of Israel made that of nouyt.
21 Make ye niy youre doom, seith the Lord; brynge ye, if in hap ye han ony thing, seith the kyng of Jacob.
22 Neiy tho, and telle to vs, what euer thingis schulen come; telle ye the formere thingis that weren, and we schulen sette oure herte, and schulen wite; schewe ye to vs the laste thingis of hem, and tho thingis that schulen come.
23 Telle ye what thingis schulen come in tyme to comynge, and we schulen wite, that ye ben goddis; al so do ye wel, ethir yuele, if ye moun; and speke we, and see we togidere.
24 Lo! ye ben of nouyt, and youre werk is of that that is not; he that chees you, is abhomynacioun.
25 I reiside fro the north, and he schal come fro the risyng of the sunne; he schal clepe my name. And he schal brynge magistratis as cley, and as a pottere defoulynge erthe.
26 Who tolde fro the bigynnyng, that we wite, and fro the bigynnyng, that we seie, Thou art iust? noon is tellynge, nether biforseiynge, nether herynge youre wordis.
27 The firste schal seie to Sion, Lo! Y am present; and Y schal yyue a gospellere to Jerusalem.
28 And Y siy, and noon was of these, that token councel, and he that was axid, answeride a word.
29 Lo! alle men ben vniust, and her werkis ben wynd and veyn; the symylacris of hem ben wynd, and voide thing.

ISAIAH CHAPTER 42

1 Lo! my seruaunt, Y schal vptake hym, my chosun, my soule pleside to it silf in hym. I yaf my spirit on hym, he schal brynge forth doom to hethene men.
2 He schal not crie, nether he schal take a persoone, nether his vois schal be herd withoutforth.

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3 He schal not breke a schakun rehed, and he schal not quenche smokynge flax; he schal brynge out doom in treuthe.
4 He schal not be sorewful, nether troblid, til he sette doom in erthe, and ilis schulen abide his lawe.
5 The Lord God seith these thingis, makynge heuenes of noyt, and stretchynge forth tho, makynge stidfast the erthe, and tho thingis that buriownen of it, yyuynge breeth to the puple, that is on it, and yyuynge spirit to hem that treden on it.
6 Y the Lord haue clepid thee in riytfulnesse, and Y took thin hond, and kepte thee, and Y yaf thee in to a boond of pees of the puple, and in to liyt of folkis.
7 That thou schuldist opene the iyen of blynde men; that thou schuldist lede out of closyng togidere a boundun man, fro the hous of prisoun men sittynge in derknessis.
8 Y am the Lord, this is my name; Y schal not yyue my glorie to an othere, and my preisyng to grauun ymagis.
9 Lo! tho thingis that weren the firste, ben comun, and Y telle newe thingis; Y schal make herd to you, bifore that tho bigynnen to be maad.
10 Synge ye a newe song to the Lord; his heriyng is fro the laste partis of erthe; ye that goon doun in to the see, and the fulnesse therof, ilis, and the dwelleris of tho.
11 The desert be reisid, and the citees therof; he schal dwelle in the housis of Cedar; ye dwelleris of the stoon, herie ye; thei schulen crie fro the cop of hillis.
12 Thei schulen sette glorie to the Lord, and they schulen telle his heriyng in ilis.
13 The Lord as a strong man schal go out, as a man a werryour he schal reise feruent loue; he schal speke, and schal crie; he schal be coumfortid on hise enemyes.
14 Y was stille, euere Y helde silence; Y was pacient, Y schal speke as a womman trauelynge of child; Y schal scatere, and Y schal swolowe togidere.
15 Y schal make desert hiy mounteyns and litle hillis, and Y schal drie vp al the buriownyng of tho; and Y schal sette floodis in to ilis, and Y schal make poondis drie.
16 And Y schal lede out blynde men in to the weie, which thei knowen not, and Y schal make hem to go in pathis, whiche thei knewen not; Y schal sette the derknessis of hem bifore hem in to liyt, and schrewid thingis in to riytful thingis; Y dide these wordis to hem, and Y forsook not hem.
17 Thei ben turned abac; be thei schent with schenschipe, that trusten in a grauun ymage; whiche seien to a yotun ymage, Ye ben oure goddis.
18 Ye deef men, here; and ye blynde men, biholde to se.
19 Who is blynd, no but my seruaunt? and deef, no but he to whom Y sente my messangeris? Who is blynd, no but he that is seeld? and who is blynd, no but the seruaunt of the Lord?
20 Whether thou that seest many thingis, schalt not kepe? Whether thou that hast open eeris, schalt not here?
21 And the Lord wolde, that he schulde halewe it, and magnefie the lawe, and enhaunse it.
22 But thilke puple was rauyschid, and wastid; alle thei ben the snare of yonge men, and ben hid in the housis of prisouns. Thei ben maad in to raueyn, and noon is that delyuereth; in to rauyschyng, and noon is that seith, Yelde thou.
23 Who is among you, that herith this, perseyueth, and herkneth thingis to comynge?
24 Who yaf Jacob in to rauyschyng, and Israel to distrieris? Whether not the Lord? He it is, ayens whom thei synneden; and thei nolden go in hise weies, and thei herden not his lawe.
25 And he schedde out on hem the indignacioun of his strong veniaunce, and strong batel; and thei brenten it in cumpas, and it knewe not; and he brente it, and it vndurstood not.

ISAIAH CHAPTER 43

1 And now the Lord God, makynge of nouyt thee, Jacob, and formynge thee, Israel, seith these thingis, Nyle thou drede, for Y ayenbouyte thee, and Y clepide thee bi thi name; thou art my seruaunt.
2 Whanne thou schalt go bi watris, Y schal be with thee, and floodis schulen not hile thee; whanne thou schalt go in fier, thou schalt not be brent, and flawme schal not brenne in thee.
3 For Y am thi Lord God, the hooli of Israel, thi sauyour. I yaf thi merci Egipt; Ethiopie and Saba for thee.
4 Sithen thou art maad onourable, and gloriouse in myn iyen; Y louyde thee, and Y schal yyue men for thee, and puplis for thi soule.
5 Nyle thou drede, for Y am with thee; Y schal brynge thi seed fro the eest, and Y schal gadere thee togidere fro the west.
6 Y schal seie to the north, Yyue thou, and to the south, Nyle thou forbede; brynge thou my sones fro afer, and my douytris fro the laste partis of erthe.
7 And ech that clepith my name to help, in to my glorie Y made hym of nouyt; Y fourmyde hym, and made hym.
8 Lede thou forth the blynde puple, and hauynge iyen; the deef puple, and eeris ben to it.
9 Alle hethene men ben gaderid togidere, and lynagis be gaderid togidere. Who among you, who schal telle this, and schal make you to here tho thingis, that ben the firste? yyue thei witnessis of hem, and be thei iustified, and here thei, and seie.
10 Verili ye ben my witnessis, seith the Lord, and my seruaunt, whom Y chees; that ye wite, and bileue to me, and vndurstonde, for Y mysilf am; bifore me is no God formere, and after me schal noon be.
11 Y am, Y am the Lord, and with out me is no sauyour.
12 I telde, and sauyde; Y made heryng, and noon alien God was among you. Ye ben my witnessis, seith the Lord;
13 and Y am God fro the bigynnyng, Y my silf am, and noon is that delyuerith fro myn hoond; Y schal worche, and who schal distrie it?
14 The Lord, youre ayenbiere, the hooli of Israel, seith these thingis, For you Y sente out in to Babiloyne, and Y drow doun alle barris, and Caldeis hauynge glorie in her schippis.
15 Y am the Lord, youre hooli, youre king, makynge Israel of nouyt.
16 The Lord seith these thingis, that yaf weie in the see, and a path in rennynge watris;
17 which ledde out a carte, and hors, a cumpany, and strong man; thei slepten togidere, nether thei schulen rise ayen; thei ben al tobrokun as flex, and ben quenchid.
18 Thenke ye not on the formere thingis, and biholde ye not olde thingis.

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19 Lo! Y make newe thingis, and now tho schulen bigynne to be maad; sotheli ye schulen know tho. Y schal sette weie in desert, and floodis in a lond without weie.
20 And a beeste of the feelde schal glorifie me, dragouns and ostrigis schulen glorifie me; for Y yaf watris in desert, and floodis in the lond without weie, that Y schulde yyue drynk to my puple, to my chosun puple.
21 Y fourmyde this puple to me, it schal telle my preysyng.
22 Jacob, thou clepidist not me to help; and thou, Israel, trauelidist not for me.
23 Thou offridist not to me the ram of thi brent sacrifice, and thou glorifiedist not me with thi slayn sacrifices. Y made not thee to serue in offryng, nethir Y yaf to thee trauel in encense.
24 Thou bouytist not to me swete smellynge spicerie for siluer, and thou fillidist not me with fatnesse of thi slayn sacrifices; netheles thou madist me to serue in thi synnes, thou yauest trauel to me in thi wickidnessis.
25 Y am, Y my silf am, that do awei thi wickidnessis for me, and Y schal not haue mynde on thy synnes.
26 Brynge me ayen in to mynde, and be we demyd togidere; telle thou, if thou hast ony thing, that thou be iustified.
27 Thi firste fadir synnede, and thin interpretours trespassiden ayens me.
28 And Y made foul hooli princes, and Y yaf Jacob to deth, and Israel in to blasfemye.

ISAIAH CHAPTER 44

1 And now, Jacob, my seruaunt, here thou, and Israel, whom I chees.
2 The Lord makynge and foryyuynge thee, thin helpere fro the wombe, seith these thingis, My seruaunt, Jacob, nyle thou drede, and thou moost riytful, whom Y chees.
3 For Y schal schede out watris on the thirsti, and floodis on the dry lond; Y schal schede out my spirit on thi seed, and my blessyng on thi generacioun.
4 And thei schulen buriowne among erbis, as salewis bisidis rennynge watris.
5 This man schal seie, Y am of the Lord, and he schal clepe in the name of Jacob; and this man schal write with his hoond to the Lord, and schal be licned in the name of Israel.
6 The Lord, kyng of Israel, and ayenbiere therof, the Lord of oostis seith these thingis, Y am the firste and Y am the laste, and with outen me is no God.
7 Who is lijk me? clepe he, and telle, and declare ordre to me, sithen Y made elde puple; telle he to hem thingis to comynge, and that schulen be.
8 Nyle ye drede, nether be ye disturblid; fro that tyme Y made thee for to here, and Y telde; ye ben my witnessis. Whethir a God is with out me, and a formere, whom Y knew not?
9 Alle the fourmeris of an idol ben no thing, and the moost louyd thingis of hem schulen not profite; thei ben witnessis of tho, that tho seen not, nether vndurstonden, that thei be schent.
10 Who fourmyde a god, and yetide an ymage, not profitable to ony thing?
11 Lo! alle the parteneris therof schulen be schent; for the smythis ben of men. Whanne alle schulen come, thei schulen stonde, and schulen drede, and schulen be schent togidere.
12 A smith wrouyte with a file; he fourmyde it in coolis, and in hameris, and he wrouyte with the arm of his strengthe. He schal be hungri, and he schal faile; he schal not drynke watre, and he schal be feynt.
13 A carpenter stretchide forth a reule, he fourmyde it with an adese; he made it in the corner places, and he turnede it in cumpas; and he made the ymage of a man, as a fair man, dwellynge in the hous.
14 He kittide doun cedris, he took an hawthorn, and an ook, that stood among the trees of the forest; he plauntide a pyne apple tre, which he nurschide with reyn,
15 and it was maad in to fier to men. He took of tho, and was warmed, and he brente, and bakide looues; but of the residue he wrouyte a god, and worschipide it, and he made a grauun ymage, and he was bowid bifore that.
16 He brente the myddil therof with fier, and of the myddil therof he sethide fleischis, and eet; he sethide potage, and was fillid; and he was warmed, and he seide, Wel!
17 Y am warmed; Y siy fier. Forsothe the residue therof he made a god, and a grauun ymage to hym silf; he is bowide bifore that, and worschipith that, and bisechith, and seith, Delyuere thou me, for thou art my god.
18 Thei knewen not, nether vndurstoden, for thei han foryete, that her iye se not, and that thei vndurstonde not with her herte.
19 Thei bythenken not in her soule, nether thei knowen, nether thei feelen, that thei seie, Y brente the myddil therof in fier, and Y bakide looues on the coolis therof, and Y sethide fleischis, and eet; and of the residue therof schal Y make an idol? schal Y falle doun bifore the stok of a tree?
20 A part therof is aische; an vnwijs herte schal worschipe it, and he schal not delyuere his soule, nether he schal seie, A strong leesyng is in my riythond.
21 Thou, Jacob, and Israel, haue mynde of these thingis, for thou art my seruaunt; Y formyde thee, Israel, thou art my seruaunt; thou schalt not foryete me.
22 Y dide awei thi wickidnessis as a cloude, and thi synnes as a myist; turne thou ayen to me, for Y ayenbouyte thee.
23 Ye heuenes, herie, for the Lord hath do merci; the laste partis of erth, synge ye hertli song; hillis, sowne ye preisyng; the forest and ech tre therof, herie God; for the Lord ayenbouyte Jacob, and Israel schal haue glorie.
24 The Lord, thin ayenbiere, and thi fourmere fro the wombe, seith these thingis, Y am the Lord, makynge alle thingis, and Y aloone stretche forth heuenes, and stablische the erthe, and noon is with me;
25 and Y make voide the signes of false dyuynours, and Y turne in to woodnesse dyuynours, that dyuynen by sacrifices offrid to feendis; and Y turne wise men bacward, and Y make her science fonned.
26 And the Lord reisith the word of his seruaunt, and fillith the councel of hise messangeris; and Y seie, Jerusalem, thou schalt be enhabitid; and to the citees of Juda, Ye schulen be bildid, and Y schal reise the desertis therof;
27 and Y seie to the depthe, Be thou desolat, and Y shal make drie thi floodis;
28 and Y seie to Cirus, Thou art my scheepherde, and thou schalt fille al my wille; and Y seie to Jerusalem, Thou schalt be bildid; and to the temple, Thou schalt be foundid.

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ISAIAH CHAPTER 45

1 The Lord seith these thingis to my crist, Cirus, whos riythond Y took, that Y make suget folkis bifor his face, and turne the backis of kyngis; and Y schal opene yatis bifore hym, and yatis schulen not be closid.

2 Y schal go bifore thee, and Y schal make lowe the gloriouse men of erthe; Y schal al to-breke brasun yatis, and Y schal breke togidere irun barris.

3 And Y schal yyue hid tresours to thee, and the priuy thingis of priuytees, that thou wite, that Y am the Lord, that clepe thi name, God of Israel,

4 for my seruaunt Jacob, and Israel my chosun, and Y clepide thee bi thi name; Y licnyde thee, and thou knewist not me.

5 Y am the Lord, and ther is no more; with out me is no God. Y haue gird thee, and thou knewist not me.

6 That thei that ben at the risyng of the sunne, and thei that ben at the west, know, that with out me is no God.

7 Y am the Lord, and noon other God is; fourmynge liyt, and makynge derknessis, makynge pees, and fourmynge yuel; Y am the Lord, doynge alle these thingis.

8 Heuenes, sende ye out deew fro aboue, and cloudis, reyne a iust man; the erthe be openyde, and brynge forth the sauyour, and riytfulnesse be borun togidere; Y the Lord haue maad hym of nouyt.

9 Wo to hym that ayen seith his maker, a tiel stoon of erthe of Sannys. Whether clei seith to his pottere, What makist thou, and thi werk is withouten hondis?

10 Wo to hym that seith to the fadir, What gendrist thou? and to a womman, What childist thou?

11 The Lord, the hooli of Israel, the fourmere therof, seith these thingis, Axe ye me thingis to comynge on my sones, and sende ye to me on the werkis of myn hondis.

12 Y made erthe, and Y made a man on it; myn hondis helden abrood heuenes, and Y comaundide to al the knyythod of tho.

13 Y reiside hym to riytfulnesse, and Y schal dresse alle hise weies; he schal bilde my citee, and he schal delyuere my prisoneris, not in prijs, nether in yiftis, seith the Lord of oostis.

14 The Lord God seith these thingis, The trauel of Egipt, and the marchaundie of Ethiopie, and of Sabaym; hiy men schulen go to thee, and schulen be thine; thei schulen go aftir thee, thei schulen go boundun in manyclis, and schulen worschipe thee, and schulen biseche thee. God is oneli in thee, and with out thee is no God.

15 Verili thou art God hid, God, the sauyour of Israel.

16 Alle makeris of errours ben schent, and weren aschamed; thei yeden togidere in to confusioun.

17 Israel is sauyde in the Lord, bi euerlastynge helthe; ye schulen not be schent, and ye schulen not be aschamed, til in to the world of world.

18 For whi the Lord makynge heuenes of nouyt, seith these thingis; he is God fourmynge erthe, and makinge it, he is the makere therof; he made it of noyt, not in veyn, but he formyde it, that it be enhabitid; Y am the Lord, and noon other is.

19 Y spak not in hid place, not in a derk place of erthe; I seide not to the seed of Jacob, Seke ye me in veyn. Y am the Lord spekynge riytfulnesse, tellynge riytful thingis.

20 Be ye gaderid, and come ye, and neiye ye togidere, that ben sauyd of hethene men; thei that reisen a signe of her grauyng, knewen not, and thei preien a god that saueth not.

21 Telle ye, and come ye, and take ye councel togidere. Who made this herd fro the bigynnyng? fro that tyme Y bifor seide it. Whether Y am not the Lord, and no God is ferthere with out me? God riytful and sauynge is noon, outakun me.

22 Alle the coostis of erthe, be ye conuertid to me, and ye schulen be saaf; for Y am the Lord, and noon other is.

23 Y swoor in my silf, a word of riytfulnesse schal go out of my mouth, and it schal not turne ayen;

24 for ech kne schal be bowid to me, and ech tunge schal swere.

25 Therfor thei schulen sei in the Lord, Riytfulnessis and empire ben myne; alle that fiyten ayens hym schulen come to hym, and schulen be aschamed.

26 Al the seed of Israel schal be iustified and preysid in the Lord.

ISAIAH CHAPTER 46

1 Bel is brokun, Nabo is al to-brokun; her symylacris lijk to wielde beestis and werk beestis ben brokun; youre birthuns

2 with heuy charge til to werynesse weren rotun, and ben al to-brokun togidere; tho miyten not saue the berere, and the soule of hem schal go in to caitifte.

3 The hous of Jacob, and al the residue of the hous of Israel, here ye me, whiche ben borun of my wombe, whiche ben borun of my wombe.

4 Til to eelde Y my silf, and til to hoor heeris Y schal bere; Y made, and Y schal bere, and Y schal saue.

5 To whom han ye licned me, and maad euene, and han comparisound me, and han maad lijk?

6 Whiche beren togidere gold fro the bagge, and peisen siluer with a balaunce, and hiren a goldsmyth to make a god, and thei fallen doun, and worschipen; thei berynge beren in schuldris,

7 and settynge in his place; and he schal stonde, and schal not be mouyd fro his place; but also whanne thei crien to hym, he schal not here, and he schal not saue hem fro tribulacioun.

8 Haue ye mynde of this, and be ye aschamed; ye trespassouris, go ayen to the herte.

9 Bithenke ye on the formere world, for Y am God, and no God is ouer me, nether is lijk me.

10 And Y telle fro the bigynnyng the laste thing, and fro the bigynnyng tho thingis that ben not maad yit; and Y seie, My councel schal stonde, and al my wille schal be don.

11 And Y clepe a brid fro the eest, and the man of my wille fro a ferr lond; and Y spak, and Y schal brynge that thing; Y haue maad of nouyt, and Y schal make that thing.

12 Ye of hard herte, here me, that ben fer fro riytfulnesse.

13 Y made nyy myn riytfulnesse, it schal not be drawun afer, and myn helthe shal not tarie; Y schal yyue helthe in Sion, and my glorie in Israel.

ISAIAH CHAPTER 47

1 Thou virgyn, the douytir Babiloyne, go doun, sitte thou in dust, sitte thou in erthe; a kyngis seete is not to the douyter of Caldeis, for thou schalt no more be clepid soft and tendir.

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2 Take thou a queerne stoon, and grynde thou mele; make thou nakid thi filthe, diskeuere the schuldur, schewe the hippis, passe thou floodis.

3 Thi schame schal be schewid, and thi schenschipe schal be seen; Y schal take veniaunce, and no man schal ayenstonde me.

4 Oure ayen biere, the Lord of oostis is his name, the hooli of Israel.

5 Douyter of Caldeis, sitte thou, be thou stille, and entre in to derknessis, for thou schalt no more be clepid the ladi of rewmes.

6 I was wrooth on my puple, Y defoulid myn eritage, and Y yaf hem in thin hond, and thou settidist not mercies to hem; thou madist greuouse the yok greetli on an eld man,

7 and thou seidist, With outen ende Y schal be ladi; thou puttidist not these thingis on thin herte, nether thou bithouytist on thi laste thing.

8 And now, thou delicat, and dwellynge tristili, here these thingis, which seist in thin herte, Y am, and outakun me ther is no more; Y schal not sitte widewe, and Y schal not knowe bareynesse.

9 These twei thingis, bareynesse and widewhod schulen come to thee sudenli in o dai; alle thingis camen on thee for the multitude of thi witchecraftis, and for the greet hardnesse of thin enchauntours, ether tregetours.

10 And thou haddist trist in thi malice, and seidist, Noon is that seeth me; this thi wisdom and thi kunnyng disseyuede thee; and thou seidist in thin herte,

11 Y am, and outakun me ther is noon other. Yuel schal come on thee, and thou schalt not knowe the bigynning therof; and wrecchidnesse schal falle on thee, which thou schalt not mowe clense; wretchidnesse which thou knowist not, schal come on thee sudenly.

12 Stonde thou with thin enchauntours, and with the multitude of thi witchis, in whiche thou trauelidist fro thi yongthe; if in hap thei profiten ony thing to thee, ether if thou maist be maad the strongere.

13 Thou failidist in the multitude of thi councels; the false dyuynours of heuene stonde, and saue thee, whiche bihelden staris, and noumbriden monethis, that thei schulden telle bi tho thingis to comynge to thee.

14 Lo! thei ben maad as stobil, the fier hath brent hem; thei schulen not delyuere her lijf fro the power of flawme; colis ben not, bi whiche thei schulen be warmed, nether fier, that thei sitte at it.

15 So tho thingis ben maad to thee in whiche euere thou trauelidist; thi marchauntis fro thi yongthe erriden, ech man in his weie; noon is, that schal saue thee.

ISAIAH CHAPTER 48

1 The hows of Jacob, that ben clepid bi the name of Israel, and yeden out of the watris of Juda, here these thingis, whiche sweren in the name of the Lord, and han mynde on God of Israel, not in treuthe, nether in riytfulnesse.

2 For thei ben clepid of the hooli citee, and ben stablischid on the God of Israel, the Lord of oostis is his name.

3 Fro that tyme Y telde the former thingis, and tho yeden out of my mouth; and Y made tho knowun; sudenli Y wrouyte, and tho thingis camen.

4 For Y wiste that thou art hard, and thi nol is a senewe of irun, and thi forhed is of bras.

5 Y biforseide to thee fro that tyme, bifore that tho thingis camen, Y schewide to thee, lest perauenture thou woldist seie, Myn idols diden these thingis, and my grauun ymagis and my yotun

6 ymagis senten these thingis whiche thou herdist. Se thou alle thingis, but ye telden not. Y made herd newe thyngis to thee fro that tyme, and thingis ben kept whiche thou knowist not;

7 now tho ben maad of nouyt, and not fro that tyme, and bifor the dai, and thou herdist not tho thingis; lest perauenture thou seie, Lo! Y knew tho thingis.

8 Nether thou herdist, nether thou knewist, nether thin eere was openyd fro that tyme; for Y woot, that thou trespassynge schal trespasse, and Y clepide thee a trespassour fro the wombe.

9 For my name Y schal make fer my strong veniaunce, and with my preysyng Y schal refreyne thee, lest thou perische.

10 Lo! Y haue sode thee, but not as siluer; Y chees thee in the chymeney of pouert.

11 Y schal do for me, that Y be not blasfemyd, and Y schal not yyue my glorie to another.

12 Jacob and Israel, whom Y clepe, here thou me; Y my silf, Y am the firste and Y am the laste.

13 And myn hond foundide the erthe, and my riyt hond mat heuenes; Y schal clepe tho, and tho schulen stonde togidere.

14 Alle ye be gaderid togidere, and here; who of hem telde these thingis? The Lord louyde hym, he schal do his wille in Babiloyne, and his arm in Caldeis.

15 Y, Y spak, and clepide hym; Y brouyte hym, and his weie was dressid.

16 Neiye ye to me, and here ye these thingis; at the bigynnyng Y spak not in priuete; fro tyme, bifore that thingis weren maad, Y was there, and now the Lord God and his Spirit sente me.

17 The Lord, thin ayen biere, the hooli of Israel, seith these thingis, Y am thi Lord God, techynge thee profitable thingis, and Y gouerne thee in the weie, wher ynne thou goist.

18 Y wolde that thou haddist perseyued my comaundementis, thi pees hadde be maad as flood, and thi riytfulnesse as the swolowis of the see;

19 and thi seed hadde be as grauel, and the generacioun of thi wombe, as the litle stoonys therof; the name of it hadde not perischid, and hadde not be al to-brokun fro my face.

20 Go ye out of Babiloyne, fle ye fro Caldeis; telle ye in the vois of ful out ioiying; make ye this herd, and bere ye it til to the laste partis of erthe; seie ye, The Lord ayenbouyte his seruaunt Jacob.

21 Thei thirstiden not in desert, whanne he ladde hem out; he brouyte forth to hem watir of a stoon, and he departide the stoon, and watris flowiden.

22 Pees is not to wickid men, seith the Lord.

ISAIAH CHAPTER 49

1 Ilis, here ye, and puplis afer, perseyue ye; the Lord clepide me fro the wombe, he thouyte on my name fro the wombe of my modir.

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2 And he hath set my mouth as a scharp swerd, he defendide me in the schadewe of his hond, and settide me as a chosun arowe; he hidde me in his arowe caas,
3 and seide to me, Israel, thou art my seruaunt, for Y schal haue glorie in thee.
4 And Y seide, Y trauelide in veyn, Y wastide my strengthe with out cause, and veynli; therfor my doom is with the Lord, and my werk is with my God.
5 And now the Lord, formynge me a seruaunt to hym silf fro the wombe, seith these thingis, that Y brynge ayen Jacob to hym. And Israel schal not be gaderid togidere; and Y am glorified in the iyen of the Lord, and my God is maad my strengthe.
6 And he seyde, It is litil, that thou be a seruaunt to me, to reise the lynages of Jacob, and to conuerte the drastis of Israel; Y yaf thee in to the liyt of hethene men, that thou be myn helthe til to the laste part of erthe.
7 The Lord, ayenbiere of Israel, the hooli therof, seith these thingis to a dispisable soule, and to a folk had in abhomynacioun, to the seruaunt of lordis, Kyngis schulen se, and princes schulen rise togidere, and schulen worschipe, for the Lord, for he is feithful, and for the hooli of Israel, that chees thee.
8 The Lord seith these thingis, In a plesaunt tyme Y herde thee, and in the dai of helthe Y helpide thee; and Y kepte thee, and yaf thee in to a bonde of pees of the puple, that thou schuldist reise the erthe, and haue in possessioun eritagis, that ben distried;
9 that thou schuldist seie to hem that ben boundun, Go ye out, and to hem that ben in derknessis, Be ye schewid. Thei schulen be fed on weies, and the lesewis of hem schulen be in alle pleyn thingis.
10 Thei schulen not hungre, and thei schulen no more thirste, and heete, and the sunne schal not smyte hem; for the merciful doere of hem schal gouerne hem, and schal yyue drynk to hem at the wellis of watris.
11 And Y schal sette alle myn hillis in to weie, and my pathis schulen be enhaunsid.
12 Lo! these men schulen come fro fer, and lo! thei schulen come fro the north, and see, and these fro the south lond.
13 Heuenes, herie ye, and, thou erthe, make ful out ioie; hillis, synge ye hertli heriyng; for the Lord coumfortide his puple, and schal haue merci on hise pore men.
14 And Syon seide, The Lord hath forsake me, and the Lord hath foryete me.
15 Whether a womman may foryete hir yonge child, that sche haue not merci on the sone of hir wombe? thouy sche foryetith, netheles Y schal not foryete thee.
16 Lo! Y haue write thee in myn hondis; thi wallis ben euer bifore myn iyen.
17 The bilderis ben comun; thei that distrien thee, and scateren, schulen go awei fro thee.
18 Reise thin iyen in cumpas, and se; alle these men ben gaderid togidere, thei ben comun to thee. Y lyue, seith the Lord, for thou schalt be clothid with alle these as with an ournement, and thou as a spousesse schalt bynde hem to thee.
19 For whi thi desertis, and thi wildirnessis, and the lond of thi fallyng now schulen be streit for enhabiteris; and thei schulen be dryuun awei fer, that swolewiden thee.
20 Yit the sones of thi bareynesse schulen seie in thin eeris, The place is streit to me, make thou a space to me for to dwelle.
21 And thou schalt seie in thin herte, Who gendride these sones to me? Y am bareyn, not berynge child; Y am led ouer, and prisoner; and who nurschide these sones? Y am destitute, and aloone; and where weren these?
22 The Lord God seith these thingis, Lo! Y reise myn hond to hethene men, and Y schal enhaunce my signe to puplis; and thei schulen brynge thi sones in armes, and thei schulen bere thi douytris on shuldris.
23 And kingis shulen be thi nurseris, and quenys shulen be thi nursis; with cheer cast doun in to erthe thei schulen worschipe thee, and thei schulen licke the dust of thi feet; and thou schalt wite, that Y am the Lord, on whom thei schulen not be schent, that abiden hym.
24 Whether prey schal be takun awei fro a strong man? ether that that is takun of a stalworthe man, mai be saaf?
25 For the Lord seith these thingis, Sotheli and caitifte schal be takun awey fro the stronge man, and that that is takun awei of a stalworthe man, schal be saued. Forsothe Y schal deme hem, that demyden thee, and Y schal saue thi sones.
26 And Y schal fede thin enemyes with her fleischis, and thei schulen be greetli fillid with her blood as with must; and eche man schal wite, that Y am the Lord, sauynge thee, and thin ayenbiere, the strong of Jacob.

ISAIAH CHAPTER 50

1 The Lord seith these thingis, What is this book of forsakyng of youre modir, bi which Y lefte her? ether who is he, to whom Y owe, to whom Y seeld you? For lo! ye ben seeld for youre wickidnessis, and for youre grete trespassis Y lefte youre modir.
2 For Y cam, and no man was; Y clepide, and noon was that herde. Whether myn hond is abreggid, and maad litil, that Y mai not ayenbie? ether vertu is not in me for to delyuere? Lo! in my blamyng Y schal make the see forsakun, ether desert, Y schal sette floodis in the drie place; fischis without watir schulen wexe rotun, and schulen dye for thirst.
3 Y schal clothe heuenes with derknessis, and Y schal sette a sak the hilyng of tho.
4 The Lord yaf to me a lerned tunge, that Y kunne susteyne hym bi word that failide; erli the fadir reisith, erli he reisith an eere to me, that Y here as a maister.
5 The Lord God openede an eere to me; forsothe Y ayenseie not, Y yede not abak.
6 I yaf my bodi to smyteris, and my chekis to pulleris; Y turnede not a wei my face fro men blamynge, and spetynge on me.
7 The Lord God is myn helpere, and therfor Y am not schent; therfor Y haue set my face as a stoon maad hard, and Y woot that Y schal not be schent.
8 He is niy, that iustifieth me; who ayenseith me? stonde we togidere. Who is myn aduersarie? neiye he to me.
9 Lo! the Lord God is myn helpere; who therfor is he that condempneth me? Lo! alle schulen be defoulid as a cloth, and a mouyte schal ete hem.

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10 Who of you dredith the Lord, and herith the vois of his seruaunt? Who yede in dercnessis and liyt is not to hym, hope he in the name of the Lord, and triste he on his God.

11 Lo! alle ye kyndlynge fier, and gird with flawmes, go in the liyt of youre fier, and in the flawmes whiche ye han kyndlid to you. This is maad of myn hond to you, ye schulen slepe in sorewis.

ISAIAH CHAPTER 51

1 Here ye me, that suen that that is iust, and seken the Lord. Take ye hede to the stoon, fro whennys ye ben hewun doun, and to the caue of the lake, fro which ye ben kit doun.

2 Take ye heede to Abraham, youre fadir, and to Sare, that childide you; for Y clepide hym oon, and Y blesside hym, and Y multipliede hym.

3 Therfor the Lord schal coumforte Sion, and he schal coumforte alle the fallyngis therof; and he schal sette the desert therof as delices, and the wildirnesse therof as a gardyn of the Lord; ioie and gladnesse schal be foundun therynne, the doyng of thankyngis and the vois of heriyng.

4 Mi puple, take ye heede to me, and, my lynage, here ye me; for whi a lawe schal go out fro me, and my doom schal reste in to the liyt of puplis.

5 My iust man is nyy, my sauyour is gon out, and myn armes schulen deme puplis; ilis schulen abide me, and schulen suffre myn arm.

6 Reise youre iyen to heuene, and se ye vndur erthe bynethe; for whi heuenes schulen melte awei as smoke, and the erthe schal be al to-brokun as a cloth, and the dwelleris therof schulen perische as these thingis; but myn helthe schal be withouten ende, and my riytfulnesse schal not fayle.

7 Ye puple, that knowen the iust man, here me, my lawe is in the herte of hem; nyle ye drede the schenschipe of men, and drede ye not the blasfemyes of hem.

8 For whi a worm schal ete hem so as a cloth, and a mouyte schal deuoure hem so as wolle; but myn helthe schal be withouten ende, and my riytfulnesse in to generaciouns of generaciouns.

9 Rise thou, rise thou, arm of the Lord, be thou clothyd in strengthe; rise thou, as in elde daies, in generaciouns of worldis. Whether thou smytidist not the proude man, woundidist not the dragoun?

10 Whether thou driedist not the see, the watir of the greet depthe, which settidist the depthe of the see a weie, that men that weren delyuered, schulden passe?

11 And now thei that ben ayenbouyt of the Lord schulen turne ayen, and schulen come heriynge in to Syon, and euerlastynge gladnesse on the heedis of hem; thei schulen holde ioie and gladnesse, sorewe and weilyng schal fle awei.

12 Y my silf schal coumforte you; what art thou, that thou drede of a deedli man, and of the sone of man, that schal wexe drie so as hei?

13 And thou hast foryete the Lord, thi creatour, that stretchide abrood heuenes, and foundide the erthe; and thou dreddist contynueli al dai of the face of his woodnesse, that dide tribulacioun to thee, and made redi for to leese. Where is now the woodnesse of the troblere?

14 Soone he schal come, goynge for to opene; and he schal not sle til to deth, nether his breed schal faile.

15 Forsothe Y am thi Lord God, that disturble the see, and the wawis therof wexen greet; the Lord of oostis is my name.

16 Y haue put my wordis in thi mouth, and Y defendide thee in the schadewe of myn hond; that thou plaunte heuenes, and founde the erthe, and seie to Sion, Thou art my puple.

17 Be thou reisid, be thou reisid, rise thou, Jerusalem, that hast drunke of the hond of the Lord the cuppe of his wraththe; thou hast drunke til to the botme of the cuppe of sleep, thou hast drunke of til to the drastis.

18 Noon is that susteyneth it, of alle the sones whiche it gendride; and noon is that takith the hond therof, of alle the sones whiche it nurshide.

19 Twei thingis ben that camen to thee; who schal be sori on thee? distriyng, and defoulyng, and hungur, and swerd. Who schal coumforte thee?

20 Thi sones ben cast forth, thei slepten in the heed of alle weies, as the beeste orix, takun bi a snare; thei ben ful of indignacioun of the Lord, of blamyng of thi God.

21 Therfor, thou pore, and drunkun, not of wyn, here these thingis.

22 Thi lordli gouernour, the Lord, and thi God, that fauyt for his puple, seith these thingis, Lo! Y haue take fro thyn hond the cuppe of sleep, the botme of the cuppe of myn indignacioun; Y schal not leie to, that thou drynke it ony more.

23 And Y schal sette it in the hond of hem that maden thee low, and seiden to thi soule, Be thou bowid that we passe; and thou hast set thi bodi as erthe, and as a weye to hem that goen forth.

ISAIAH CHAPTER 52

1 Rise thou, Sion, rise thou, be thou clothid in thi strengthe; Jerusalem, the citee of the hooli, be thou clothid in the clothis of thi glorie; for a man vncircumcidid and a man vncleene schal no more leie to, that he passe by thee.

2 Jerusalem, be thou schakun out of dust; rise thou, sitte thou; thou douyter of Sion, prisoner, vnbynde the boondis of thi necke.

3 For the Lord seith these thingis, Ye ben seeld without cause, and ye schulen be ayenbouyt with out siluer.

4 For the Lord God seith these thingis, Mi puple in the bigynnyng yede doun in to Egipt, that it schulde be there an erthe tiliere, and Assur falsli calengide it with out ony cause.

5 And now what is to me here? seith the Lord; for my puple is takun awei with out cause; the lordis therof doen wickidli, seith the Lord, and my name is blasfemyd contynueli al dai.

6 For this thing my puple schal knowe my name in that day, for lo! Y my silf that spak, am present.

7 Ful faire ben the feet of hym that tellith, and prechith pees on hillis, of hym that tellith good, of hym that prechith helthe, and seith, Sion, thi God schal regne.

8 The vois of thi biholderis; thei reisiden the vois, thei schulen herie togidere; for thei schulen se with iye to iye, whanne the Lord hath conuertid Sion.

9 The forsakun thingis of Jerusalem, make ye ioie, and herie ye togidere; for the Lord hath coumfortid his puple, he hath ayenbouyt Jerusalem.

10 The Lord hath maad redi his hooli arm in the iyen of alle folkis, and alle the endis of the erthe schulen se the helthe of oure God.

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11 Go ye awei, go ye awei, go ye out fro thennus; nyle ye touche defoulid thing, go ye out fro the myddis therof; be ye clensid, that beren the vessels of the Lord.
12 For ye schulen not go out in noyse, nether ye schulen haaste in fleynge awei; for whi the Lord schal go bifore you, and the God of Israel schal gadere you togidere.
13 Lo! my seruaunt schal vndirstonde, and he schal be enhaunsid, and he schal be reisid, and he schal be ful hiy.
14 As many men wondriden on hym, so his biholdyng schal be with out glorie among men, and the fourme of hym among the sones of men.
15 He schal bisprenge many folkis; kyngis schulen holde togidere her mouth on him; for thei schulen se, to whiche it was not teld of hym, and thei that herden not, bihelden.

ISAIAH CHAPTER 53
1 Who bileuyde to oure heryng? and to whom is the arm of the Lord schewide?
2 And he schal stie as a yerde bifore hym, and as a roote fro thirsti lond. And nether schap nether fairnesse was to hym; and we sien hym, and no biholdyng was;
3 and we desiriden hym, dispisid, and the laste of men, a man of sorewis, and knowynge sikenesse. And his cheer was as hid and dispisid; wherfor and we arettiden not hym.
4 Verili he suffride oure sikenessis, and he bar oure sorewis; and we arettiden hym as a mesel, and smytun of God, and maad low.
5 Forsothe he was woundid for oure wickidnessis, he was defoulid for oure greet trespassis; the lernyng of oure pees was on hym, and we ben maad hool bi his wannesse.
6 Alle we erriden as scheep, ech man bowide in to his owne weie, and the Lord puttide in hym the wickidnesse of vs alle.
7 He was offrid, for he wolde, and he openyde not his mouth; as a scheep he schal be led to sleyng, and he schal be doumb as a lomb bifore hym that clippith it, and he schal not opene his mouth.
8 He is takun awey fro angwisch and fro doom; who schal telle out the generacioun of hym? For he was kit doun fro the lond of lyueris. Y smoot hym for the greet trespas of my puple.
9 And he schal yyue vnfeithful men for biriyng, and riche men for his deth; for he dide not wickidnesse, nether gile was in his mouth;
10 and the Lord wolde defoule hym in sikenesse. If he puttith his lijf for synne, he schal se seed long durynge, and the wille of the Lord schal be dressid in his hond.
11 For that that his soule trauelide, he schal se, and schal be fillid. Thilke my iust seruaunt schal iustifie many men in his kunnyng, and he schal bere the wickidnessis of hem.
12 Therfor Y schal yelde, ethir dele, to hym ful many men, and he schal departe the spuilis of the stronge feendis; for that that he yaf his lijf in to deth, and was arettid with felenouse men; and he dide a wei the synne of many men, and he preiede for trespassouris.

ISAIAH CHAPTER 54
1 Thou bareyn, that childist not, herie; thou that childist not, synge heriyng, and make ioie; for whi many sones ben of the forsakun womman more than of hir that hadde hosebonde, seith the Lord.
2 Alarge thou the place of thi tente, and stretche forth the skynnes of thi tabernaclis; spare thou not, make longe thi roopis, and make sad thi nailis.
3 For thou schalt perse to the riytside and to the leftside; and thi seed schal enherite hethene men, and schal dwelle in forsakun citees.
4 Nile thou drede, for thou schal not be schent, nether thou schalt be aschamed. For it schal not schame thee; for thou schalt foryete the schenschipe of thi yongthe, and thou schalt no more thenke on the schenschipe of thi widewehod.
5 For he that made thee, schal be lord of thee; the Lord of oostis is his name; and thin ayenbiere, the hooli of Israel, schal be clepid God of al erthe.
6 For the Lord hath clepid thee as a womman forsakun and morenynge in spirit, and a wijf, that is cast awei fro yongthe.
7 Thi Lord God seide, At a poynt in litil tyme Y forsook thee, and Y schal gadere thee togidere in greete merciful doyngis.
8 In a moment of indignacioun Y hidde my face a litil fro thee, and in merci euerlastynge Y hadde merci on thee, seide thin ayenbiere, the Lord.
9 As in the daies of Noe, this thing is to me, to whom Y swoor, that Y schulde no more bringe watris of the greet flood on the erthe; so Y swoor, that Y be no more wrooth to thee, and that Y blame not thee.
10 Forsothe hillis schulen be mouyd togidere, and litle hillis schulen tremble togidere; but my merci schal not go a wei fro thee, and the boond of my pees schal not be mouyd, seide the merciful doere, the Lord.
11 Thou litle and pore, drawun out bi tempest, with outen ony coumfort, lo! Y schal strewe thi stoonys bi ordre, and Y schal founde thee in safiris;
12 and Y schal sette iaspis thi touris, and thi yatis in to grauun stoonys, and alle thin eendis in to desirable stoonys.
13 Y schal make alle thi sones tauyt of the Lord; and the multitude of pees to thi sones,
14 and thou schalt be foundid in riytfulnesse. Go thou awei fer fro fals caleng, for thou schalt not drede; and fro drede, for it schal not neiye to thee.
15 Lo! a straunger schal come, that was not with me; he, that was sum tyme thi comelyng, schal be ioyned to thee.
16 Lo! Y made a smyth blowynge coolis in fier, and bringynge forth a vessel in to his werk; and Y haue maad a sleere, for to leese.
17 Ech vessel which is maad ayens thee, schal not be dressid; and in the doom thou schalt deme ech tunge ayenstondynge thee. This is the eritage of the seruauntis of the Lord, and the riytfulnesse of hem at me, seith the Lord.

ISAIAH CHAPTER 55
1 Alle that thirsten, come ye to watris, and ye han not siluer, haaste, bie ye, and ete ye; come ye, bie ye, with out siluer and with outen ony chaungyng, wyn and mylk.
2 Whi peisen ye siluer, and not in looues, and youre trauel, not in fulnesse? Ye herynge here me, and ete ye good, and youre soule schal delite in fatnesse.
3 Bowe ye youre eere, and come ye to me; here ye, and youre soule schal lyue; and Y schal smyte with you a couenaunt euerlastynge, the feithful mercies of Dauid.

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4 Lo! Y yaf hym a witnesse to puplis, a duyk and a comaundour to folkis.
5 Lo! thou schalt clepe folkis, whiche thou knewist not; and folkis, that knewen not thee, schulen renne to thee; for thi Lord God, and the hooli of Israel, for he glorifiede thee.
6 Seke ye the Lord, while he mai be foundun; clepe ye hym to help, while he is niy.
7 An vnfeithful man forsake his weie, and a wickid man forsake hise thouytis; and turne he ayen to the Lord, and he schal haue merci on hym, and to oure God, for he is myche to foryyue.
8 For why my thouytis ben not youre thouytis, and my weies ben not youre weies, seith the Lord.
9 For as heuenys ben reisid fro erthe, so my weies ben reisid fro youre weies, and my thouytis fro youre thouytis.
10 And as reyn and snow cometh doun fro heuene, and turneth no more ayen thidur, but it fillith the erthe, and bischedith it, and makith it to buriowne, and yyueth seed to hym that sowith, and breed to hym that etith,
11 so schal be my word, that schal go out of my mouth. It schal not turne ayen voide to me, but it schal do what euer thingis Y wolde, and it schal haue prosperite in these thingis to whiche Y sente it.
12 For ye schulen go out in gladnesse, and ye schulen be led forth in pees; mounteyns and litil hillis schulen synge heriynge bifore you, and alle the trees of the cuntrei schulen make ioie with hond.
13 A fir tre schal grow for a firse, and a mirte tre schal wexe for a nettil; and the Lord schal be nemyd in to a signe euerlastynge, that schal not be doon awei.

ISAIAH CHAPTER 56

1 The Lord seith these thingis, Kepe ye doom, and do ye riytfulnesse, for whi myn helthe is niy, that it come, and my riytfulnesse, that it be schewid.
2 Blessid is the man, that doith this, and the sone of man, that schal take this; kepynge the sabat, that he defoule not it, kepynge hise hondis, that he do not ony yuel.
3 And seie not the sone of a comelyng, that cleueth faste to the Lord, seiynge, Bi departyng the Lord schal departe me fro his puple; and a geldyng, ether a chast man, seie not, Lo! Y am a drie tree.
4 For the Lord seith these thingis to geldingis, that kepen my sabatis, and chesen what thingis Y wolde, and holden my boond of pees.
5 Y schal yyue to hem a place in myn hous, and in my wallis, and the beste name of sones and douytris; Y schal yyue to hem a name euerlastynge, that schal not perische.
6 And Y schal brynge in to blis the sones of a comelyng, that cleuen faste to the Lord, that thei worschipe hym, and loue his name, that thei be to hym in to seruauntis; ech man kepynge the sabat, that he defoule it not, and holdynge my boond of pees;
7 Y schal brynge hem in to myn hooli hil, and Y schal make hem glad in the hous of my preier; her brent sacrifices and her slayn sacrifices schulen plese me on my auter; for whi myn hous schal be clepid an hous of preier to alle puplis,
8 seith the Lord God, that gaderith togidere the scaterid men of Israel. Yit Y schal gadere togidere to hym alle the gaderid men therof.
9 Alle beestis of the feeld, come ye to deuoure, alle beestis of the forest.
10 Alle the biholderis therof ben blinde, alle thei knewen not; doumbe doggis, that moun not berke, seynge veyn thingis, slepynge, and louynge dremes;
11 and moost vnschamefast doggis knewen not fulnesse. Tho scheepherdis knewen not vndurstondyng; alle thei bowyden in to her weie, ech man to his aueryce, fro the hiyeste til to the laste.
12 Come ye, take we wyn, and be we fillid of drunkenesse; and it schal be as to dai, so and to morewe, and myche more.

ISAIAH CHAPTER 57

1 A iust man perischith, and noon is, that thenkith in his herte; and men of merci ben gaderid togidere, for noon is that vndurstondith; for whi a iust man is gaderid fro the face of malice.
2 Pees come, reste he in his bed, that yede in his dressyng.
3 But ye, sones of the sekere of fals dyuynyng bi chiteryng of briddys, neiye hidur, the seed of auowtresse, and of an hoore.
4 On whom scorneden ye? on whom maden ye greet the mouth, and puttiden out the tunge? Whethir ye ben not cursid sones, a seed of leesyngis?
5 which ben coumfortid in goddis, vndur ech tree ful of bowis, and offren litle children in strondis, vndur hiye stoonys.
6 Thi part is in the partis of the stronde, this is thi part; and to tho thou scheddist out moist offryng, thou offridist sacrifice. Whether Y schal not haue indignacioun on these thingis?
7 Thou puttidist thi bed on an hiy hil and enhaunsid, and thidur thou stiedist to offre sacrifices;
8 and thou settidist thi memorial bihynde the dore, and bihynde the post. For bisidis me thou vnhilidist, and tokist auouter; thou alargidist thi bed, and madist a boond of pees with hem; thou louedist the bed of hem with openyd hond,
9 and ournedist thee with kyngis oynement, and thou multipliedist thi pymentis; thou sentist fer thi messangeris, and thou art maad low til to hellis.
10 Thou trauelidist in the multitude of thi weie, and seidist not, Y schal reste; thou hast founde the weie of thin hond,
11 therfor thou preiedist not. For what thing dreddist thou bisy, for thou liedist, and thouytist not on me? And thou thouytist not in thin herte, that Y am stille, and as not seynge; and thou hast foryete me.
12 Y schal telle thi riytfulnesse, and thi werkis schulen not profite to thee.
13 Whanne thou schalt crie, thi gaderid tresours delyuere thee; and the wynd schal take awei alle tho, a blast schal do awei hem; but he that hath trist on me, schal enherite the lond, and schal haue in possessioun myn hooli hil.
14 And Y schal seie, Make ye weie, yyue ye iurney, bowe ye fro the path, do ye awei hirtyngis fro the weie of my puple.
15 For the Lord hiy, and enhaunsid, seith these thingis, that dwellith in euerlastyngnesse, and his hooli name in hiy place, and that dwellith in hooli, and with a contrite and meke spirit, that he quykene the spirit of meke men, and quykene the herte of contrit men.

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16 For Y schal not stryue with outen ende, nether Y schal be wrooth til to the ende; for whi a spirit schal go out fro my face, and Y schal make blastis.
17 Y was wrooth for the wickidnesse of his aueryce, and Y smoot hym. Y hidde my face fro thee, and Y hadde indignacioun; and he yede with out stidfast dwellyng, in the weie of his herte.
18 Y siy hise weies, and Y helide hym, and Y brouyte hym ayen; and Y yaf coumfortyngis to hym, and to the moreneris of hym.
19 Y made the fruyt of lippis pees, pees to hym that is fer, and to hym that is niy, seide the Lord; and Y heelide hym.
20 But wickid men ben as the buyling see, that may not reste; and the wawis therof fleten ayen in to defoulyng, and fen.
21 The Lord God seide, Pees is not to wickid men.

ISAIAH CHAPTER 58
1 Crye thou, ceesse thou not; as a trumpe enhaunse thi vois, and schewe thou to my puple her grete trespassis, and to the hous of Jacob her synnes.
2 For thei seken me fro dai in to dai, and thei wolen knowe my weies; as a folk, that hath do riytfulnesse, and that hath not forsake the doom of her God; thei preien me domes of riytfulnesse, and wolen neiy to God.
3 Whi fastiden we, and thou biheldist not; we mekiden oure soulis, and thou knewist not? Lo! youre wille is foundun in the dai of youre fastyng, and ye axen alle youre dettouris.
4 Lo! ye fasten to chidyngis and stryuyngis, and smyten with the fist wickidli. Nyl ye fast, as til to this dai, that youre cry be herd an hiy.
5 Whether sich is the fastyng which Y chees, a man to turmente his soule bi dai? whether to bynde his heed as a sercle, and to make redi a sak and aische? Whethir thou schalt clepe this a fastyng, and a dai acceptable to the Lord?
6 Whether not this is more the fastyng, which Y chees? Vnbynde thou the byndingis togidere of vnpitee, releesse thou birthuns pressynge doun; delyuere thou hem free, that ben brokun, and breke thou ech birthun.
7 Breke thi breed to an hungri man, and brynge in to thin hous nedi men and herborles; whanne thou seest a nakid man, hile thou hym, and dispise not thi fleisch.
8 Thanne thi liyt schal breke out as the morewtid, and thin helthe schal rise ful soone; and thi riytfulnesse schal go bifore thi face, and the glorie of the Lord schal gadere thee.
9 Thanne thou schalt clepe to help, and the Lord schal here; thou schalt crie, and he schal seie, Lo! Y am present, for Y am merciful, thi Lord God. If thou takist awei a chayne fro the myddis of thee, and ceessist to holde forth the fyngur, and to speke that profitith not;
10 whanne thou schedist out thi soule to an hungri man, and fillist a soule, that is turmentid, thi liyt schal rise in derknessis, and thi derknessis schulen be as myddai.
11 And the Lord thi God schal yyue euere reste to thee, and schal fille thi soule with schynyngis, and schal delyuere thi boonys; and thou schalt be as a watri gardyn, and as a welle of watris, whose waters schulen not faile.
12 And the forsakun thingis of worldis schulen be bildid in thee, and thou schalt reise the foundementis of generacioun and generacioun; and thou schalt be clepid a bildere of heggis, turnynge awei the pathis of wickidnessis.
13 If thou turnest awei thi foot fro the sabat, to do thi wille in myn hooli dai, and clepist the sabat delicat, and hooli, the gloriouse of the Lord, and glorifiest him, while thou doist not thi weies, and thi wille is not foundun, that thou speke a word;
14 thanne thou schalt delite on the Lord, and Y schal reise thee on the hiynesse of erthe, and Y schal fede thee with the eritage of Jacob, thi fadir; for whi the mouth of the Lord spak.

ISAIAH CHAPTER 59
1 Lo! the hoond of the Lord is not abreggid, that he mai not saue, nether his eere is maad hard, that he here not;
2 but youre wickidnessis han departid bitwixe you and youre God, and youre synnes han hid his face fro you, that he schulde not here.
3 For whi youre hondis ben defoulid with blood, and youre fyngris with wickidnesse; youre lippis spaken leesyng, and youre tunge spekith wickidnesse.
4 Noon is, that clepith riytfulnesse to help, and noon is, that demeth verili; but thei tristen in nouyt, and speken vanytees; thei conseyueden trauel, and childiden wickidnesse.
5 Thei han broke eiren of snakis, and maden webbis of an yreyn; he that etith of the eiren of hem, schal die, and that that is nurschid, ether brouyt forth, schal breke out in to a cocatrice.
6 The webbis of hem schulen not be in to cloth, nethir thei schulen be hilid with her werkis; the werkis of hem ben vnprofitable werkis, and the werk of wickidnesse is in the hondis of hem.
7 The feet of hem rennen to yuel, and haasten to schede out innocent blood; the thouytis of hem ben vnprofitable thouytis; distriyng and defouling ben in the weies of hem.
8 Thei knewen not the weie of pees, and doom is not in the goyngis of hem; the pathis of hem ben bowid to hem; ech that tredith in tho, knowith not pees.
9 Therfor doom is made fer fro vs, and riytfulnesse schal not take vs; we abididen liyt, and lo! derknessis ben; we abididen schynyng, and we yeden in derknessis.
10 We gropiden as blynde men the wal, and we as with outen iyen touchiden; we stumbliden in myddai, as in derknessis, in derk places, as deed men.
11 Alle we schulen rore as beeris, and we schulen weile thenkynge as culueris; we abididen doom, and noon is; we abididen helthe, and it is maad fer fro vs.
12 For whi oure wickidnessis ben multiplied bifore thee, and oure synnes answeriden to vs; for our grete trespassis ben with vs, and we knewen oure wickidnessis,
13 to do synne, and to lie ayens the Lord. And we ben turned awei, that we yeden not aftir the bak of oure God, that we speken fals caleng, and trespassyng. We conseyueden, and spaken of herte wordis of leesyng; and doom was turned abak,
14 and riytfulnesse stood fer; for whi treuthe felle doun in the street, and equite miyt not entre.
15 And treuthe was maad in to foryetyng, and he that yede awei fro yuel, was opyn to robbyng. And the Lord siy, and it apperide yuel in hise iyen, for ther is no doom.

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16 And God siy, that a man is not, and he was angwischid, for noon is that renneth to. And his arm schal saue to hym silf, and his riytfulnesse it silf schal conferme hym.

17 He is clothid with riytfulnesse as with an harburioun, and the helm of helthe is in his heed; he is clothid with clothis of veniaunce, and he is hilid as with a mentil of feruent worchyng.

18 As to veniaunce, as to yeldyng of indignacioun to hise enemyes, and to quityng of tyme to hise aduersaries, he schal yelde while to ylis.

19 And thei that ben at the west, schulen drede the name of the Lord, and thei that ben at the risyng of the sunne, schulen drede the glorie of hym; whanne he schal come as a violent flood, whom the spirit of the Lord compellith.

20 Whan ayen biere schal come to Syon, and to hem that goen ayen fro wickidnesse in Jacob, seith the Lord.

21 This is my boond of pees with hem, seith the Lord; My spirit which is in thee, and my wordis whiche Y haue set in thi mouth, schulen not go awei fro thi mouth, and fro the mouth of thi seed, seith the Lord, fro hennus forth and til into with outen ende.

ISAIAH CHAPTER 60

1 Rise thou, Jerusalem, be thou liytned, for thi liyt is comun, and the glorie of the Lord is risun on thee.

2 For lo! derknessis schulen hile the erthe, and myist schal hile puplis; but the Lord schal rise on thee, and his glorie schal be seyn in thee.

3 And hethene men schulen go in thi liyt, and kyngis schulen go in the schynyng of thi risyng.

4 Reise thin iyen in cumpas, and se; alle these men ben gaderid togidere, thei ben comun to thee; thi sones schulen come fro fer, and thi douytris schulen rise fro the side.

5 Thanne thou schalt se, and schalt flowe; and thin herte schal wondre, and schal be alargid, whanne the multitude of the see is conuertid to thee, the strengthe of hethene men is comun to thee;

6 the flowyng of camels schal hile thee, the lederis of dromedis of Madian and of Effa; alle men of Saba schulen come, bryngynge gold and encense, and tellynge heriyng to the Lord.

7 Ech scheep of Cedar schal be gaderid to thee, the rammes of Nabaioth schulen mynystre to thee; thei schulen be offrid on myn acceptable auter, and Y schal glorifie the hous of my maieste.

8 Who ben these, that fleen as cloudis, and as culueris at her wyndowis?

9 Forsothe ilis abiden me, and the schippis of the see in the bigynnyng; that Y brynge thi sones fro fer, the siluer of hem, and the gold of hem is with hem, to the name of thi Lord God, and to the hooli of Israel; for he schal glorifie thee.

10 And the sones of pilgrymes schulen bilde thi wallis, and the kyngis of hem schulen mynystre to thee. For Y smoot thee in myn indignacioun, and in my recounselyng Y hadde merci on thee.

11 And thi yatis schulen be openyd contynueli, day and niyt tho schulen not be closid; that the strengthe of hethene men be brouyt to thee, and the kyngis of hem be brouyt.

12 For whi the folk and rewme that serueth not thee, schal perische, and hethene men schulen be distried bi wildirnesse.

13 The glorie of the Liban schal come to thee, a fir tre, and box tre, and pyne appil tre togidere, to ourne the place of myn halewyng; and Y schal glorifie the place of my feet.

14 And the sones of hem that maden thee lowe, schulen come lowe to thee, and alle that bacbitiden thee, schulen worschipe the steppis of thi feet; and schulen clepe thee A citee of the Lord of Sion, of the hooli of Israel.

15 For that that thou were forsakun, and hatid, and noon was that passide bi thee, Y schal sette thee in to pryde of worldis, ioie in generacioun and in to generacioun.

16 And thou schalt souke the mylke of folkis, and thou schalt be soclid with the tete of kyngis; and thou schalt wite that Y am the Lord, sauynge thee, and thin ayen biere, the stronge of Jacob.

17 For bras Y schal brynge gold, and for irun Y schal brynge siluer; and bras for trees, and yrun for stoonys; and Y schal sette thi visitacioun pees, and thi prelatis riytfulnesse.

18 Wickidnesse schal no more be herd in thi lond, nether distriyng and defoulyng in thi coostis; and helthe schal ocupie thi wallis, and heriyng schal ocupie thi yatis.

19 The sunne schal no more be to thee for to schyne bi dai, nether the briytnesse of the moone schal liytne thee; but the Lord schal be in to euerlastynge liyt to thee, and thi God schal be in to thi glorie.

20 Thi sunne schal no more go doun, and thi moone schal not be decreessid; for the Lord schal be in to euerlastynge liyt to thee, and the daies of thi mourenyng schulen be fillid.

21 Forsothe thi puple alle iust men, withouten ende schulen enherite the lond, the seed of my plauntyng, the werk of myn hond for to be glorified.

22 The leeste schal be in to a thousynde, and a litil man schal be in to a ful stronge folk. Y, the Lord, schal make this thing sudenli, in the tyme therof.

ISAIAH CHAPTER 61

1 The spirit of the Lord is on me, for the Lord anoyntide me; he sente me to telle to mylde men, that Y schulde heele men contrite in herte, and preche foryyuenesse to caitifs, and openyng to prisoneris; and preche a plesaunt yeer to the Lord,

2 and a dai of veniaunce to oure God; that Y schulde coumforte alle that mourenen;

3 that Y schulde sette coumfort to the moureneris of Sion, and that Y schulde yyue to them a coroun for aische, oile of ioie for mourenyng, a mentil of preysyng for the spirit of weilyng. And stronge men of riytfulnesse schulen be clepid ther ynne, the plauntyng of the Lord for to glorifie.

4 And thei schulen bilde thingis that ben forsakun fro the world, and thei schulen reise elde fallyngis, and thei schulen restore citees that ben forsakun and distried, in generacioun and in to generacioun.

5 And aliens schulen stonde, and fede youre beestis; and the sones of pilgrymes schulen be youre erthe tilieris and vyn tilieris.

6 But ye schulen be clepid the preestis of the Lord; it schal be seid to you, Ye ben mynystris of oure God. Ye schulen ete the strengthe of hethene men, and ye schulen be onourid in the glorie of hem.

7 For youre double schenschip and schame thei schulen preise the part of hem; for this thing thei schulen haue pesibli

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double thingis in her lond, and euerlastynge gladnesse schal be to hem.

8 For Y am the Lord, louynge doom, and hatynge raueyn in brent sacrifice. And Y schal yyue the werk of hem in treuthe, and Y schal smyte to hem an euerlastynge boond of pees.

9 And the seed of hem schal be knowun among folkis, and the buriownyng of hem in the myddis of puplis. Alle men that seen hem, schulen knowe hem, for these ben the seed, whom the Lord blesside.

10 I ioiynge schal haue ioie in the Lord, and my soule schal make ful out ioiyng in my God. For he hath clothid me with clothis of helthe, and he hath compassid me with clothis of riytfulnesse, as a spouse made feir with a coroun, and as a spousesse ourned with her brochis.

11 For as the erthe bryngith forth his fruyt, and as a gardyn buriowneth his seed, so the Lord God schal make to growe riytfulnesse, and preysyng bifore alle folkis.

ISAIAH CHAPTER 62

1 For Sion Y schal not be stille, and for Jerusalem Y schal not reste, til the iust man therof go out as schynyng, and the sauyour therof be teendid as a laumpe.

2 And hethene men schulen se thi iust man, and alle kyngis schulen se thi noble man; and a newe name, which the mouth of the Lord nemyde, schal be clepid to thee.

3 And thou schalt be a coroun of glorie in the hond of the Lord, and a diademe of the rewme in the hond of thi God.

4 Thou schalt no more be clepid forsakun, and thi lond schal no more be clepid desolat; but thou schalt be clepid My wille in that, and thi lond schal be enhabitid; for it plesid the Lord in thee, and thi lond schal be enhabited.

5 For a yong man schal dwelle with a virgyn, and thi sones schulen dwelle in thee; and the spouse schal haue ioie on the spousesse, and thi God schal haue ioie on thee.

6 Jerusalem, Y haue ordeyned keperis on thi wallis, al dai and al niyt with outen ende thei schulen not be stille. Ye that thenken on the Lord, be not stille,

7 and yyue ye not silence to him, til he stablische, and til he sette Jerusalem preisyng in erthe.

8 The Lord swoor in his riyt hond and in the arm of his strengthe, Y schal no more yyue thi wheete mete to thin enemyes, and alien sones schulen not drynke thi wyn, in which thou hast trauelid.

9 For thei that schulen gadere it togidere, schulen ete it, and schulen herie the Lord; and thei that beren it togidere, schulen drynke in myn hooli hallis.

10 Passe ye, passe ye bi the yatis; make ye redi weie to the puple, make ye a playn path; and chese ye stoonys, and reise ye a signe to puplis.

11 Lo! the Lord made herd in the laste partis of the erthe. Seie ye to the douytir of Sion, Lo! thi sauyour cometh; lo! his meede is with hym, and his werk is bifore hym.

12 And thei schulen clepe hem the hooli puple, ayenbouyt of the Lord. Forsothe thou schalt be clepid a citee souyt, and not forsakun.

ISAIAH CHAPTER 63

1 Who is this that cometh fro Edom, in died clothis fro Bosra? this fair man in his long cloth, goynge in the multitude of his vertu? Y that speke riytfulnesse, and am a forfiytere for to saue.

2 Whi therfor is thi clothing reed? and thi clothis ben as of men stampynge in a pressour?

3 Y aloone stampide the presse, and of folkis no man is with me; Y stampide hem in my stronge veniaunce, and Y defoulide hem in my wraththe; and her blood is spreynt on my clothis, and Y made foul alle my clothis.

4 For whi a dai of veniaunce is in myn herte, and the yeer of my yeldyng cometh.

5 I lokide aboute, and noon helpere was; Y souyte, and noon was that helpide; and myn arm sauyde to me, and myn indignacioun, that helpide me.

6 And Y defoulide puplis in my stronge veniaunce; and Y made hem drunkun in myn indignacioun, and Y drow doun her vertu in to erthe.

7 I schal haue mynde on the merciful doyngis of the Lord, Y schal preche the heriyng of the Lord on alle thingis whiche the Lord yeldide to vs, and on the multitude of goodis of the hous of Israel, whiche he yaf to hem bi his foryyuenesse, and bi the multitude of hise mercies.

8 And the Lord seide, Netheles it is my puple, sones not denyynge, and he was maad a sauyour to hem in al the tribulacioun of hem.

9 It was not set in tribulacioun, and the aungel of his face sauyde hem. In his loue and in his foryyuenesse he ayenbouyte hem, and he bar hem, and reiside hem in alle daies of the world.

10 Forsothe thei excitiden hym to wrathfulnesse, and turmentiden the spirit of his hooli; and he was turned in to an enemye to hem, and he ouercam hem in batel.

11 And he hadde mynde on the daies of the world, of Moises, and of his puple. Where is he, that ledde hem out of the see, with the scheepherdis of his floc? Where is he, that settide the spirit of his holi in the myddil therof;

12 whiche ledde out Moises to the riyt half in the arm of his maieste? which departide watris bifore hem, that he schulde make to hym silf a name euerlastynge;

13 whiche ledde hem out thoruy depthis of watris, as an hors not stumblynge in desert,

14 as a beeste goynge doun in the feeld? The Spirit of the Lord was the ledere therof; so thou leddist thi puple, that thou madist to thee a name of glorie.

15 Biholde thou fro heuene, and se fro thin hooli dwellyng place, and fro the seete of thi glorie. Where is thi feruent loue, and thi strengthe, the multitude of thin entrailis, and of thi merciful doyngis?

16 Tho withelden hem silf on me. Forsothe thou art oure fadir, and Abraham knew not vs, and Israel knew not vs.

17 Thou, Lord, art oure fadir, and oure ayenbiere; thi name is fro the world. Lord, whi hast thou maad vs to erre fro thi weies? thou hast made hard oure herte, that we dredden not thee? be thou conuertid, for thi seruauntis, the lynages of thin eritage.

18 Thei hadden as nouyt thin hooli puple in possessioun, and oure enemyes defouliden thin halewyng.

19 We ben maad as in the bigynnyng, whanne thou were not Lord of vs, nethir thi name was clepid to help on vs.

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ISAIAH CHAPTER 64

1 I wolde that thou brakist heuenes, and camest doun, that hillis fletiden awei fro thi face,

2 and failiden as brennyng of fier, and brente in fier; that thi name were made knowun to thin enemyes, and folkis weren disturblid of thi face.

3 Whanne thou schalt do merueils, we schulen not abide. Thou camest doun, and hillis fletiden awei fro thi face.

4 Fro the world thei herden not, nethir perseyueden with eeris; God, non iye siy, withouten thee, what thingis thou hast maad redi to hem that abiden thee.

5 Thou mettist hym that is glad, and doith riytfulnesse; in thi weies thei schulen bithenke on thee. Lo! thou art wrooth, and we synneden; in tho synnes we weren euere, and we schulen be saued.

6 And alle we ben maad as an vncleene man; alle oure riytfulnessis ben as the cloth of a womman in vncleene blood; and alle we fellen doun as a leef, and our wickidnessis as wynd han take awei vs.

7 Noon is, that clepith thi name to help, that risith, and holdith thee; thou hast hid thi face fro vs, and thou hast hurtlid doun vs in the hond of oure wickidnesse.

8 And now, Lord, thou art oure fadir; forsothe we ben cley, and thou art oure maker, and alle we ben the werkis of thin hondis.

9 Lord, be thou not wrooth ynow, and haue thou no more mynde on oure wickidnesse. Lo! Lord, biholde thou, alle we ben thi puple.

10 The citee of thi seyntuarie is forsakun, Sion is maad deseert, Jerusalem is desolat;

11 the hous of oure halewyng and of oure glorie, where oure fadris herieden thee, is maad in to brennyng of fier; and alle oure desirable thingis ben turned in to fallyngis.

12 Lord, whether on these thingis thou schalt witholde thee? schalt thou be stille, and schalt thou turmente vs greetli?

ISAIAH CHAPTER 65

1 Thei souyten me, that axiden not bifore; thei that souyten not me, founden me. Y seide, Lo! Y, lo! Y, to hethene men that knewen not me, and that clepiden not mi name to help.

2 I stretchide forth myn hondis al dai to a puple vnbileueful, that goith in a weie not good, aftir her thouytis.

3 It is a puple that stirith me to wrathfulnesse, euere bifore my face; whiche offren in gardyns, and maken sacrifice on tiel stoonys;

4 whiche dwellen in sepulcris, and slepen in the templis of idols; whiche eten swynes fleisch, and vnhooli iwisch is in the vessels of hem;

5 whiche seien to an hethene man, Go thou awei fro me, neiy thou not to me, for thou art vncleene; these schulen be smoke in my stronge veniaunce, fier brennynge al dai.

6 Lo! it is writun bifore me; Y schal not be stille, but Y schal yelde, and Y schal quyte in to the bosum of hem youre wickidnessis,

7 and the wickidnessis of youre fadris togidere, seith the Lord, whiche maden sacrifice on mounteyns, and diden schenschipe to me on litle hillis; and Y schal mete ayen the firste werk of hem in her bosum.

8 The Lord seith thes thingis, As if a grape be foundun in a clustre, and it be seid, Distrie thou not it, for it is blessyng; so Y schal do for my seruantis, that Y leese not al.

9 And Y schal lede out of Jacob seed, and of Juda a man hauynge in possessioun myn hooli hillis; and my chosun men schulen enherite it, and my seruauntis schulen dwelle there.

10 And the feeldi places schulen be into floodis of flockis, and the valei of Achar in to a restyng place of droues of neet, to my puple that souyten me.

11 And Y schal noumbre you in swerd, that forsoken the Lord, that foryaten myn hooli hil, whiche setten a boord to fortune, and maken sacrifice theronne,

12 and alle ye schulen falle bi sleyng; for that that Y clepide, and ye answeriden not; Y spak, and ye herden not; and ye diden yuel bifor myn iyen, and ye chesiden tho thingis whiche Y nolde.

13 For these thingis, the Lord God seith these thingis, Lo! my seruauntis schulen ete, and ye schulen haue hungur; lo! my seruauntis schulen drynke, and ye schulen be thirsti;

14 lo! my seruauntis schulen be glad, and ye schulen be aschamed; lo! my seruauntis schulen herie, for the ful ioie of herte, and ye schulen crie, for the sorewe of herte, and ye schulen yelle, for desolacioun of spirit.

15 And ye schulen leeue youre name in to an ooth to my chosun men; and the Lord God schal sle thee, and he schal clepe hise seruauntis bi another name.

16 In which he that is blessid on erthe, schal be blessid in God amen; and he that swerith in erthe, shal swere in God feithfuli; for the formere angwischis ben youun to foryetyng, and for tho ben hid fro youre iyen.

17 For lo! Y make newe heuenes and a newe erthe, and the formere thingis schulen not be in mynde, and schulen not stie on the herte.

18 But ye schulen haue ioie, and make ful out ioiyng til in to with outen ende, in these thingis whiche Y make; for lo! Y make Jerusalem ful out ioiynge, and the puple therof ioie.

19 And Y schal make ful out ioiyng in Jerusalem, and Y schal haue ioie in my puple; and the vois of weping and the vois of cry schal no more be herd ther ynne.

20 A yong child of daies schal no more be there, and an eld man that fillith not hise daies; for whi a child of an hundrid yeer schal die, and a synnere of an hundrid yeer schal be cursid.

21 And thei schulen bilde housis, and schulen enhabite hem, and thei schulen plaunte vynes, and schulen ete the fruytis of tho.

22 Thei schulen not bilde housis, and an othir schal enhabite hem, thei schulen not plaunte, and an othir schal ete; for whi the daies of my puple schulen be after the daies of the tree, and the werkis of

23 her hondis schulen be elde to my chosun men. Thei schulen not trauele in veyn, nether thei schulen gendre in disturblyng; for it is the seed of hem that ben blessid of the Lord, and the cosyns of hem ben with hem.

24 And it schal be, bifor that thei crien, Y schal here; yit while thei speken, Y schal here.

25 A wolf and a lomb schulen be fed togidere, and a lioun and an oxe schulen ete stree, and to a serpent dust schal be his breed; thei schulen not anoie, nether schulen sle, in al myn hooli hil, seith the Lord.

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ISAIAH CHAPTER 66

1 The Lord seith these thingis, Heuene is my seete, and the erthe is the stool of my feet. Which is this hous, which ye schulen bilde to me, and which is this place of my reste?

2 Myn hond made alle these thingis, and alle these thingis ben maad, seith the Lord; but to whom schal Y biholde, no but to a pore man and contrit in spirit, and greetli dredynge my wordis?

3 He that offrith an oxe, is as he that sleeth a man; he that sleeth a scheep, is as he that brayneth a dogge; he that offrith an offryng, is as he that offrith swynes blood; he that thenketh on encense, is as he that blessith an idol; thei chesiden alle thes thingis in her weies, and her soule delitide in her abhomynaciouns.

4 Wherfor and Y schal chese the scornyngis of hem, and Y schal brynge to hem tho thingis whiche thei dredden; for Y clepide, and noon was that answeride; Y spak, and thei herden not; and thei diden yuel bifor myn iyen, and chesiden tho thingis whiche Y nolde.

5 Here ye the word of the Lord, whiche quaken at his word; youre britheren hatynge you, and castynge a wey for my name, seiden, The Lord be glorified, and we schulen se in youre gladnesse; forsothe thei schulen be schent.

6 The vois of the puple fro the citee, the vois fro the temple, the vois of the Lord yeldynge a reward to hise enemyes.

7 Bifor that sche trauelide of child, sche childide; bifor that the sorewe of hir child beryng cam, sche childide a sone.

8 Who herde euere suche a thing, and who siy a thing lijk this? Whether the erthe schal trauele of child in o dai, ether whether a folk schal be childide togidere? For whi Sion trauelede of child, and childide hir sones.

9 Whether that Y my silf that make othere to bere child, schal not ber child? seith the Lord. Whether Y that yyue generacioun to othere men, schal be bareyn? seith thi Lord God.

10 Be ye glad with Jerusalem, and alle ye that louen that, make ful out ioye ther ynne; alle ye that mourenen on that Jerusalem, make ye ioye with it in ioie;

11 that bothe ye souke, and be fillid of the tetis and coumfort therof, that ye mylke, and flowe in delicis, of al maner glorie therof.

12 For whi the Lord seith these thingis, Lo! Y schal bowe doun on it, as a flood of pees, and as a flowynge streem the glorie of hethene men, which ye schulen souke; ye schulen be borun at tetis, and on knees thei schulen speke plesauntly to you.

13 As if a modir spekith faire to ony child, so Y schal coumforte you, and ye schulen be coumfortid in Jerusalem.

14 Ye schulen se, and youre herte schal haue ioie, and youre boonys schulen buriowne as an erbe. And the hond of the Lord schal be knowun in hise seruauntis, and he schal haue indignacioun to hise enemyes.

15 For lo! the Lord schal come in fier, and as a whirlwynd hise charis, to yelde in indignacioun hise strong veniaunce, and his blamyng in the flawme of fier.

16 For whi the Lord schal deme in fier, and in hys swerd to ech fleisch; and slayn men of the Lord schulen be multiplied,

17 that weren halewid, and gessiden hem cleene, in gardyns aftir o yate with ynne; that eten swynes fleisch, and abhomynacioun, and a mows, thei schulen be waastid togidere, seith the Lord.

18 Forsothe Y come to gadere togidere the werkis of hem, and the thouytis of hem, with alle folkis and langagis; and thei schulen come, and schulen se my glorie.

19 And Y schal sette a signe in hem, and Y schal sende of hem that ben sauyd to hethene men, in to the see, in to Affrik, and in to Liddia, and to hem that holden arowe, in to Italie, and Greek lond, to ilis fer, to hem that herden not of me, and sien not my glorie. And thei schulen telle my glorie to hethene men,

20 and thei schulen brynge alle youre britheren of alle folkis a yifte to the Lord, in horsis, and charis, and in literis, and in mulis, and in cartis, to myn hooli hil, Jerusalem, seith the Lord; as if the sones of Israel bryngen a yifte in a cleene vessel in to the hous of the Lord.

21 And Y schal take of hem in to preestis and dekenes, seith the Lord.

22 For as newe heuenes and newe erthe, whiche Y make to stonde bifore me, seith the Lord, so youre seed schal stonde, and youre name.

23 And a monethe schal be of monethe, and a sabat of sabat; ech man schal come for to worschipe bifore my face, seith the Lord.

24 And thei schulen go out, and schulen se the careyns of men, that trespassiden ayens me; the worm of hem schal not die, and the fier of hem schal not be quenchid; and thei schulen be til to fillyng of siyt to ech man.

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THE BOOK OF THE PROPHET JEREMIAH

Hebrew title: Sefer Yirmeyahu
Author: Baruch ben Neriah (Baruch Son of Neriah)
Estimated Range of Dating: c. 7th–6th century B.C.

(The Book of Jeremiah (Hebrew: Sefer Yirmeyahu), is part of the Hebrew Bible and the Old Testament. Jeremiah Chapter 1, verses 1 to 3 says that the book is "the words of Jeremiah son of Hilkiah". Jeremiah is seen as a real person, talking to his scribe Baruch about his role as a servant of God who had bad news for the people. His book is a message to the Jews in exile in Babylon, saying that the disaster of exile is God's response to Israel's pagan worship.

Jeremiah began began his work in the thirteenth year of king Josiah (about 627 BC) and finished in the eleventh year of king Zedekiah (586 BC), when Jerusalem went into exile. During this period, Josiah reformed their religion, Babylon destroyed Assyria and Egypt briefly made Judah their subject. Then Babylon defeated Egypt and made Judah their subject (605 BC). Judah revolted several times and after the final time, Babylon destroyed Jerusalem and its Temple and took away its king and many of the leading people in 586 BC.

It is generally agreed that the three types of material interspersed through the book – poetic, narrative, and biographical – come from different sources or circles. Authentic oracles of Jeremiah are probably to be found in the poetic sections of chapters 1–25, but the book as a whole has been heavily edited and added to by followers (including perhaps the prophet's companion, the scribe Baruch) and later generations of Deuteronomists. The date of the final versions of the book (Greek and Hebrew) can be suggested by the fact that the Greek shows concerns typical of the early Persian period, while the Masoretic (i.e., Hebrew) shows perspectives which, although known in the Persian period, did not reach their realisation until the 2nd century BC.

Jeremiah exists in two versions, a Greek translation, called the Septuagint, dating from the last few centuries before Christ and found in the earliest Christian manuscripts, and the Masoretic Hebrew text of traditional Jewish bibles – the Greek version is shorter than the Hebrew by about one eighth, and arranges the material differently. Equivalents of both versions were found among the Dead Sea Scrolls, so that is clear that the differences mark important stages in the transmission of the text. Most scholars hold that the Hebrew text underlying the Septuagint version is older than the Masoretic text, and that the Masoretic evolved either from this or from a closely related version. The shorter version ultimately became canonical in Greek Orthodox churches, while the longer was adopted in Judaism and in Western Christian churches.)

JEREMIAH CHAPTER 1

1 The wordis of Jeremye, sone of Helchie, of the preestis that weren in Anathot, in the lond of Beniamyn.

2 For the word of the Lord was maad to hym in the daies of Josie, the sone of Amon, kyng of Juda, in the threttenethe yeer of his rewme.

3 And it was don in the daies of Joachym, the sone of Josie, the king of Juda, til to the endyng of the enleuenthe yeer of Sedechie, sone of Josie, kyng of Juda, til the passyng ouer, ether caitifte, of Jerusalem, in the fyuethe monethe.

4 And the word of the Lord was maad to me,

5 and seide, Bifor that Y fourmede thee in the wombe, Y knewe thee; and bifor that thou yedist out of the wombe, Y halewide thee; and Y yaf thee a profete among folkis.

6 And Y seide, A! A! A! Lord God, lo! Y kan not speke, for Y am a child.

7 And the Lord seide to me, Nyle thou seie, that Y am a child; for thou schalt go to alle thingis, to whiche Y schal sende thee, and thou schalt speke alle thingis, what euer thingis Y schal comaunde to thee.

8 Drede thou not of the face of hem, for Y am with thee, to delyuere thee, seith the Lord.

9 And the Lord sente his hond, and touchide my mouth; and the Lord seide to me, Lo! Y haue youe my wordis in thi mouth; lo!

10 Y haue ordeynede thee to day on folkis, and on rewmes, that thou drawe vp, and distrie, and leese, and scatere, and bilde, and plaunte.

11 And the word of the Lord was maad to me, and seide, What seest thou, Jeremye?

12 And Y seide, Y se a yerde wakynge. And the Lord seide to me, Thou hast seen wel, for Y schal wake on my word, to do it.

13 And the word of the Lord was maad the secounde tyme to me, and seide, What seest thou? Y se a pot buylynge, and the face therof fro the face of the north.

14 And the Lord seide to me, Fro the north schal be schewid al yuel on alle the dwelleris of the lond.

15 For lo! Y schal clepe togidere alle the naciouns of rewmes of the north, seith the Lord, and thei schulen come, and sette ech man his seete in the entryng of the yatis of Jerusalem, and on alle the wallis therof in cumpas, and on alle the citees of Juda.

16 And Y schal speke my domes with hem on al the malice of hem, that forsoken me, and maden sacrifice to alien goddis, and worschipiden the werk of her hondis.

17 Therfor girde thou thi leendis, and rise thou, and speke to hem alle thingis whiche Y comaunde to thee; drede thou not of the face of hem, for Y schal not make thee for to drede the cheer of hem.

18 For Y yaf thee to dai in to a strong citee, and in to an yrun piler, and in to a brasun wal, on al the lond, to the kyngis of Juda, and to the princis therof, and to the preestis therof, and to al the puple of the lond.

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19 And thei schulen fiyte ayens thee, and thei schulen not haue the maistrie; for Y am with thee, seith the Lord, that Y delyuere thee.

JEREMIAH CHAPTER 2

1 And the word of the Lord was maad to me,

2 and seide, Go thou, and crye in the eeris of Jerusalem, and seie, The Lord seith these thingis, Y hadde mynde on thee, and Y hadde merci on thee in thi yong wexynge age, and on the charite of thi spousyng, whanne thou suedist me in desert, in the lond which is not sowun.

3 Israel was hooli to the Lord, the firste of fruytis of hym; alle men that deuouren that Israel, trespassen; yuelis schulen come on hem, seith the Lord.

4 The hous of Jacob, and alle the lynagis of the hous of Israel, here ye the word of the Lord.

5 The Lord seith these thingis, What of wickidnesse foundun youre fadris in me, for thei yeden fer awey fro me, and yeden after vanyte, and weren maad veyn?

6 And thei seiden not, Where is the Lord, that made vs to stie fro the lond of Egipt, that ledde vs ouer thorou desert, bi the lond vnabitable and with out weie, bi the lond of thirst, and bi the ymage of deeth, bi the lond in whiche a man yede not, nether a man dwellide.

7 And Y brouyte you in to the lond of Carmele, that ye schulden ete the fruyt therof, and the goodis therof; and ye entriden, and defouliden my lond, and settiden myn eritage in to abhomynacioun.

8 Preestis seiden not, Where is the Lord? and thei that helden the lawe, knewen not me; and scheepherdis trespassiden ayens me, and profetis profesieden in Baal, and sueden idols.

9 Therfor yit Y schal stryue with you in doom, seith the Lord, and Y schal dispute with youre sones.

10 Go ye to the ilis of Cethym, and se ye; and sende ye in to Cedar, and biholde ye greetli; and se ye,

11 if siche a thing is doon, if a folk chaungide hise goddis; and certeynli thei ben no goddis; but my puple chaungide hise glorie in to an ydol.

12 Heuenes, be ye astonyed on this thing, and, ye yatis of heuene, be ye desolat greetli, seith the Lord.

13 For whi my puple hath don tweyne yuels; thei han forsake me, the welle of quyke watir, and han diggid to hem cisternes, that weren distried, that moun not holde watris.

14 Whether Israel is a boond man, ether is borun boonde?

15 Whi therfor is he maad in to prey? Liouns roriden on hym, and yauen her vois; thei han set the londe of hym in to wildernesse, the citees of him ben brent, and noon is that dwellith in tho.

16 Also the sones of Menfis and of Tafnys han defoulid thee, til to the cop of the heed.

17 Whether this is not don to thee, for thou forsokist thi Lord God, in that tyme in which he ledde thee bi the weie?

18 And now what wolt thou to thee in the weie of Egipt, that thou drynke troblid watir? And what is to thee with the weie of Assiriens, that thou drynke water of the flood?

19 Thi malice schal repreue thee, and thi turnyng awei schal blame thee; wite thou and se, that it is yuel and bittir that thou hast forsake thi Lord God, and that his drede is not at thee, seith the Lord God of oostis.

20 Fro the world thou hast broke my yok, thou hast broke my bondis, and seidist, Y schal not serue. For thou hoore didist hordom in ech hiy litil hil, and vndur ech tree ful of bowis.

21 Forsothe Y plauntide thee a chosun vyner, al trewe seed; hou therfor art thou, alien vyner, turned to me in to a schrewid thing?

22 Thouy thou waischist thee with fulleris clei, and multypliest to thee the erbe borith, thou art defoulid in thi wickidnesse bifore me, seith the Lord God.

23 Hou seist thou, Y am not defoulid, Y yede not aftir Baalym? Se thi weies in the greet valei, wite thou what thou hast do; a swifte rennere ordeynynge hise weies.

24 A wielde asse customable in wildirnesse drow the wynd of his loue in the desire of his soule; no man schal turne awei it. Alle that seken it, schulen not faile; thei schulen fynde it in the flux of vncleene blood therof.

25 Forbede thi foot fro nakidnesse, and thi throte fro thirst; and thou seidist, Y dispeiride, Y schal not do; for Y louede brennyngli alien goddis, and Y schal go aftir hem.

26 As a theef is schent, whanne he is takun, so the hous of Israel ben schent; thei, and kyngis of hem, the princes, and prestis, and the prophetis of hem,

27 that seien to a tree, Thou art my fadir; and to a stoon, Thou hast gendrid me. Thei turneden to me the bak, and not the face; and in the tyme of her turment thei schulen seie, Ryse thou, and delyuere vs.

28 Where ben thi goddis, whiche thou madist to thee? Rise thei, and delyuere thee in the tyme of thi turment; for aftir the noumbre of thi citees weren thi goddis, thou Juda.

29 What wolen ye stryue with me in doom? Alle ye han forsake me, seith the Lord.

30 In veyn Y smoot youre sones, thei resseyueden not chastisyng; youre swerd deouride youre prophetis, youre generacioun is distried as a lioun.

31 Se ye the word of the Lord, whether Y am maad a wildirnesse to Israel, ether a lond late bryngynge forth fruyt? Whi therfor seide my puple, We han go awei, we schulen no more come to thee?

32 Whethir a virgyn schal foryete hir ournement? and a spousesse schal foryete hir brest girdil? But mi puple hath foryete me bi daies with out noumbre.

33 What enforsist thou to schewe thi weie good to seke loue, which ferthermore bothe hast tauyt thi malices thi weies,

34 and the blood of pore men and innocentis is foundun in thi wyngis? Y fond not hem in dichis, but in alle thingis whiche Y remembride bifore.

35 And thou seidist, Y am with out synne and innocent; and therfor thi stronge veniaunce be turned awei fro me. Lo! Y schal stryue with thee in doom; for thou seidist, Y synnede not.

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36 Hou vijl art thou maad, rehersynge thi weies? and thou schalt be schent of Egipt, as thou were schent of Assur.

37 For whi and thou schalt go out of this lond, and thin hondis schulen be on thin heed; for whi the Lord hath al to-broke thi trist, and thou schalt haue no thing to prosperite.

JEREMIAH CHAPTER 3

1 It is seid comunli, If a man forsakith his wijf, and sche go awei fro hym, and be weddid to an othere hosebonde, whether he schal turne ayen more to hir? whether thilke womman schal not be defoulid, and maad vncleene? Forsothe thou hast do fornycacioun with many loueris; netheles turne thou ayen to me, seith the Lord, and Y schal resseyue thee.

2 Reise thin iyen in to streiyt, and se, where thou art not cast doun. Thou hast setun in weies, abidynge hem as a theef in wildirnesse, and thou hast defoulid the erthe in thi fornicaciouns and in thi malices.

3 Wherfor the dropis of reynes weren forbodun, and no late reyn was. The forhed of a womman hoore is maad to thee; thou noldist be aschamed.

4 Nameli fro this tyme forth clepe thou me, Thou art my fadir, the ledere of my virginyte.

5 Whether thou schalt be wrooth with outen ende, ether schalt contynue in to the ende? Lo! thou hast spoke, and hast do yuels, and thou were myyti. And for wordis of penaunce thou blasfemydist bi wordis of pride; and thou fillidist thin yuel thouyt, and schewidist thi strengthe ayens thi hosebonde, that thou maist do that thing that thou tretidist bi word.

6 And the Lord seide to me, in the daies of Josie, the kyng, Whether thou hast seyn what thing the aduersarie, Israel, hath do? Sche yede to hir silf on ech hiy hil, and vndur ech tre ful of boowis, and dide fornycacioun there.

7 And Y seide, whanne sche hadde do alle these thingis, Turne thou ayen to me; and sche turnede not ayen. And hir sistir, Juda, brekere of the lawe,

8 siy, that for the aduersarie, Israel, dide auowtrie, Y hadde left hir, and Y hadde youe to hir a libel of forsakyng; and Juda, hir sistir, brekere of the lawe, dredde not, but also sche yede, and dide fornycacioun.

9 And bi liytnesse of hir fornicacioun sche defoulide the erthe, and dide auowtrie with a stoon, and with a tree.

10 And in alle these thingis hir sistir, Juda, brekere of the lawe, turnede not ayen to me, in al hir herte, but in a leesyng, seith the Lord God.

11 And the Lord seide to me, The aduersarie, Israel, hath iustified hir soule, in comparisoun of Juda, brekere of the lawe.

12 Go thou, and crye these wordis ayens the north; and thou schalt seie, Thou aduersarie, Israel, turne ayen, seith the Lord, and Y schal not turne awei my face fro you; for Y am hooli, seith the Lord, and Y schal not be wrooth with outen ende.

13 Netheles knowe thou thi wickidnesse; for thou hast trespassid ayens thi Lord God, and thou hast spred abrood thi weies to aliens vndur ech tre ful of bowis; and thou herdist not my vois, seith the Lord.

14 Be ye conuertid, sones, turnynge ayen, seith the Lord, for Y am youre hosebonde; and Y schal take you oon of a citee, and tweyne of a kynrede, and Y schal lede you in to Sion;

15 and Y schal yyue to you scheepherdis after myn herte, and thei schulen feede you with kunnyng and teching.

16 And whanne ye schulen be multiplied, and encreesse in the lond, in tho daies, seith the Lord, thei schulen no more seie, The arke of testament of the Lord; nether it schal stie on the herte, nether thei schulen thenke on it, nether it schal be visitid, nether it schal be ferthere.

17 In that tyme thei schulen clepe Jerusalem The seete of the Lord, and alle hethene men schulen be gaderid togidere to it, in the name of the Lord, in Jerusalem; and thei schulen not go aftir the schrewidnesse of her worste herte.

18 In tho daies the hous of Juda schal go to the hous of Israel; and thei schulen come togidere fro the lond of the north to the lond which Y yaf to youre fadris.

19 Forsothe Y seide, Hou schal Y sette thee among sones, and schal yyue to thee a desirable lond, a ful cleer eritage of the oostis of hethene men? And Y seide, Thou schalt clepe me fadir, and thou schalt not ceesse to entre aftir me.

20 But as if a womman dispisith hir louyere, so the hous of Israel dispiside me, seith the Lord.

21 A vois is herd in weies, the weping and yellyng of the sones of Israel; for thei maden wickid her weie, thei foryaten her Lord God.

22 Be ye conuertid, sones, turnynge ayen, and Y schal heele youre turnyngis awei. Lo! we comen to thee; for thou art oure Lord God.

23 Verili litil hillis weren lieris, the multitude of mounteyns was fals; verili in oure Lord God is the helthe of Israel.

24 Schenschipe eete the trauel of oure fadris, fro oure yongthe; schenschipe eet the flockis of hem, and the droues of hem, the sones of hem, and the douytris of hem.

25 We schulen slepe in oure schenschipe, and oure sclaundir schal hile vs; for we synneden to oure Lord God, bothe we and oure fadris, fro oure yongthe til to this dai; and we herden not the vois of oure Lord God.

JEREMIAH CHAPTER 4

1 Israel, if thou turnest ayen, seith the Lord, turne thou to me; if thou takist awei thin offendyngis fro my face, thou schalt not be mouyd.

2 And thou schalt swere, The Lord lyueth, in treuthe and in doom and in riytfulnesse; and alle folkis schulen blesse hym, and schulen preise hym.

3 For the Lord God seith these thingis to a man of Juda and to a dwellere of Jerusalem, Make ye newe to you a lond tilid of the newe, and nyle ye sowe on thornes.

4 Men of Juda, and dwelleris of Jerusalem, be ye circumcidid to the Lord, and do ye awey the filthis of youre hertis; lest perauenture myn indignacioun go out as fier, and be kyndlid, and noon be that quenche, for the malice of youre thouytis.

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5 Telle ye in Juda, and make ye herd in Jerusalem; speke ye, and synge ye with a trumpe in the lond; crye ye strongli, and seie ye, Be ye gaderid togidere, and entre we in to stronge citees.

6 Reise ye a signe in Sion, coumforte ye, and nyle ye stonde; for Y bringe yuel fro the north, and a greet sorewe.

7 A lioun schal rise vp fro his denne, and the robbere of folkis schal reise hym silf. He is goon out of his place, to sette thi lond in to wildirnesse; thi citees schulen be distried, abidynge stille with out dwellere.

8 On this thing girde you with heiris; weile ye, and yelle, for the wraththe of the strong veniaunce of the Lord is not turned awei fro you.

9 And it schal be, in that dai, seith the Lord, the herte of the king schal perische, and the herte of princis; and the prestis schulen wondre, and the prophetis schulen be astonyed.

10 And Y seide, Alas! alas! alas! Lord God; therfor whether thou hast disseyued this puple and Jerusalem, seiynge, Pees schal be to you, and lo! a swerd is comun til to the soule?

11 In that tyme it schal be seide to this puple and to Jerusalem, A brennynge wynd in the weies that ben in desert, ben the weies of the douytir of my puple, not to wyndewe, and not to purge.

12 A spirit ful of hem schal come to me; and now Y, but Y schal speke my domes with hem.

13 Lo! he schal stie as a cloude, and hise charis as a tempest; hise horsis ben swifter than eglis; wo to vs, for we ben distried.

14 Thou Jerusalem, waische thin herte fro malice, that thou be maad saaf. Hou long schulen noiful thouytis dwelle in thee?

15 For whi the vois of a tellere fro Dan, and makynge knowun an idol fro the hil of Effraym.

16 Reise, ye folkis; lo! it is herd in Jerusalem that keperis ben comun fro a fer lond, and yyuen her vois on the citees of Juda.

17 As the keperis of feeldis thei ben maad on it in cumpas; for it stiride me to wrathfulnesse, seith the Lord.

18 Thi weyes and thi thouytis han maad this to thee; this malice of thee, for it is bittir, for it touchide thin herte.

19 Mi wombe akith, my wombe akith; the wittis of myn herte ben disturblid in me. Y schal not be stille, for my soule herde the vois of a trumpe, the cry of batel.

20 Sorewe is clepid on sorewe, and al the lond is distried; my tabernaclis ben wastid sudeynli, my skynnes ben wastid sudeynli.

21 Hou longe schal Y se hem that fleen, schal Y here the vois of a clarioun?

22 For my fonned puple knew not me; thei ben vnwise sones, and cowardis; thei ben wise to do yuels, but thei kouden not do wel.

23 Y bihelde the lond, and lo! it was void, and nouyt; and Y bihelde heuenes, and no liyt was in tho.

24 Y siy munteyns, and lo! tho weren mouyd, and all litle hillis weren disturblid.

25 Y lokide, and no man was, and ech brid of heuene was gon a wey.

26 Y bihelde, and lo! Carmele is forsakun, and alle citees therof ben distried fro the face of the Lord, and fro the face of the ire of his strong veniaunce.

27 For the Lord seith these thingis, Al the lond schal be forsakun, but netheles Y schal not make an endyng.

28 The erthe schal mourne, and heuenys aboue schulen make sorewe, for that Y spak; Y thouyte, and it repentide not me, nether Y am turned awei fro it.

29 Ech citee fledde fro the vois of a knyyt, and of a man schetynge an arowe; thei entriden in to hard places, and stieden in to roochis of stoon; alle citees ben forsakun, and no man dwellith in tho.

30 But what schalt thou destried do? Whanne thou schalt clothe thee with reed scarlet, whanne thou schalt be ourned with a goldun broche, and schalt anoynte thin iyen with wommans oynement, thou schalt be araied in veyn; thi louyeris han dispisid thee, thei schulen seke thi soule.

31 For Y herd a vois as of a womman trauelynge of child, the angwischis as of a womman childynge; the vois of the douyter of Sion among hem that dien, and spreden abrood her hondis; Wo to me, for my soule failide for hem that ben slayn.

JEREMIAH CHAPTER 5

1 Cumpasse ye the weies of Jerusalem, and loke, and biholde ye, and seke ye in the stretis therof, whether ye fynden a man doynge doom, and sekynge feith; and Y schal be merciful to hem.

2 That if also thei seien, The Lord lyueth, yhe, thei schulen swere this falsli.

3 Lord, thin iyen biholden feith; thou hast smyte hem, and thei maden not sorewe; thou hast al tobroke hem, and thei forsoken to take chastisyng; thei maden her faces hardere than a stoon, and nolden turne ayen.

4 Forsothe Y seide, In hap thei ben pore men, and foolis, that knowen not the weie of the Lord, and the doom of her God.

5 Therfor Y schal go to the principal men, and Y schal speke to hem; for thei knewen the weie of the Lord, and the doom of her God. And lo! thei han more broke togidere the yok, and han broke boondis.

6 Therfor a lioun of the wode smoot hem; a wolf at euentid wastide hem, a parde wakynge on the citees of hem. Ech man that goith out of hem, schal be takun; for the trespassyngis of hem ben multiplied, the turnyngis awei of hem ben coumfortid.

7 On what thing mai Y be merciful to thee? Thi sones han forsake me, and sweren bi hem that ben not goddis. Y fillide hem, and thei diden auowtrie, and in the hous of an hoore thei diden letcherie.

8 Thei ben maad horsis, and stalouns, louyeris to wymmen; ech man neiyede to the wijf of his neiybore.

9 Whether Y schal not visite on these thingis, seith the Lord, and schal not my soule take veniaunce in siche a folk?

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10 Stye ye on the wallis therof, and distrie ye; but nyle ye make an endyng. Do ye awei the siouns therof, for thei ben not seruauntis of the Lord.

11 For whi the hous of Israel and the hous of Juda hath trespassid bi trespassyng ayens me, seith the Lord;

12 thei denyeden the Lord, and seiden, He is not, nether yuel schal come on vs; we schulen not se swerd and hungur.

13 The profetis spaken ayens the wynd, and noon answer was in hem; therfor these thingis schulen come to hem.

14 The Lord God of oostis seith these thingis, For ye spaken this word, lo! Y yyue my wordis in thi mouth in to fier, and this puple in to trees, and it schal deuoure hem.

15 Lo! thou hous of Israel, seith the Lord, Y schal brynge on you a folk fro fer; a strong folk, an eeld folk, a folk whos langage thou schalt not knowe, nether schalt vndurstonde what it spekith.

16 The arowe caas therof is as an opyn sepulcre; alle ben stronge men.

17 And it schal ete thi cornes, and it schal deuoure thi breed, thi sones and thi douytris; it schal ete thi flok, and thi droues, it schal ete also thi vyner, and thi fige tre; and it schal al to-breke thi stronge citees bi swerd, in whiche thou hast trist.

18 Netheles in tho daies, seith the Lord, Y schal not make you in to endyng.

19 That if ye seien, Whi hath oure Lord God do alle these thingis to vs? thou schalt seie to hem, As ye forsoken me, and serueden an alien god in youre lond, so ye schulen serue alien goddis in a lond not youre.

20 Telle ye this to the hous of Jacob, and make ye herd in Juda, and seie ye,

21 Here, thou fonned puple, that hast noon herte; whiche han iyen, and seen not, and eeris, and heren not.

22 Therfor schulen not ye drede me, seith the Lord, and schulen not ye make sorewe for my face? Whiche haue set grauel a terme, ether ende, to the see, an euerlastynge comaundement, whiche it schal not passe; and the wawis therof schulen be mouyd, and schulen not haue power; and schulen wexe greet, and schulen not passe it.

23 Forsothe an herte vnbileueful and terrynge to wraththe is maad to this puple; thei departiden,

24 and yeden awei, and thei seiden not in her herte, Drede we oure Lord God, that yiueth to vs reyn tymeful, and lateful in his tyme; that kepith to vs the plente of heruest of the yeer.

25 Youre wickidnessis diden awei these thingis, and youre synnes forbediden good fro you.

26 For ther ben foundun in my puple wickid men, settynge tresoun, as fouleres settynge snaris and trappis, to take men.

27 As a net, ether a trap, ful of briddis, so the housis of hem ben ful of gile. Therfor thei ben magnefied,

28 and maad riche, maad fat with ynne, and maad fat with outforth, and thei passiden worst my wordis; thei demyden not a cause of a widewe, thei dressiden not the cause of a fadirles child, and thei demyden not the doom of pore men.

29 Whether Y schal not visite on these thingis, seith the Lord, ether schal not my soule take veniaunce on sich a folk?

30 Wondur and merueilouse thingis ben maad in the lond;

31 profetis profesieden leesyng, and prestis ioieden with her hondis, and my puple louyde siche thingis. What therfor schal be don in the laste thing therof?

JEREMIAH CHAPTER 6

1 Sones of Beniamyn, be ye coumfortid in the myddil of Jerusalem, and make ye noise with a clarioun in Thecua, and reise ye a baner on Bethecarem; for whi yuel and greet sorewe is seyn fro the north.

2 Y haue licned the douytir of Sion to a fair womman and delicat.

3 Scheepherdis and her flockis schulen come to it; thei han piyt tentis in it in cumpas; ech man schal feede hem, that ben vndur his hond.

4 Halewe ye batel on it. Rise ye togidire, and stie we in myddai. Wo to vs, for the dai is bowid doun, for shadewis ben maad lengere in the euentid.

5 Rise ye, and stie we in the niyt, and distry we the housis therof.

6 For the Lord of oostis seith these thingis, Kitte ye doun the tre therof, and schede ye erthe aboute Jerusalem; this is the citee of visitacioun; al fals caleng is in the myddis therof.

7 As a cisterne makith his water coold, so it made his malice coold; wickidnesse and distriyng schal euer be herd ther ynne bifore me, sikenesse and wounde.

8 Jerusalem, be thou tauyt, lest perauenture my soule go awei fro thee; lest perauenture Y sette thee forsakun, a loond vnhabitable.

9 The Lord of oostis seith these thingis, Thei schulen gadere til to a racyn, thei schulen gadere the remenauntis of Israel as in a vyner; turne thin hond, as a gaderer of grapis to the bascat.

10 To whom schal Y speke, and to whom schal Y seie witnessing, that he here? Lo! the eeris of hem ben vncircumcidid, and thei moun not here; lo! the word of the Lord is maad to hem in to dispit, and thei schulen not resseiue it.

11 Therfor Y am ful of the strong veniaunce of the Lord, and Y trauelide suffrynge. Schede thou out on a litil child with outforth, and on the counsel of yonge men togidere; for a man with his wijf schal be takun, and an eeld man with him that is ful of daies.

12 And the housis of hem, the feeldis and wyues togidere, schulen go to othere men; for Y schal stretche forth myn hond on the dwelleris of the lond, seith the Lord.

13 For fro the lesse til to the grettere, alle studien to auerise; and alle doon gile, fro the profete til to the preest.

14 And thei heeliden the sorewe of the douyter of my puple with yuel fame, seiynge, Pees, pees, and no pees was.

15 Thei ben schent, that diden abhomynacioun; yhe, rathere thei weren not schent bi confusioun, and thei kouden not be aschamed. Wherfor thei schulen falle doun among hem that schulen falle doun; thei schulen falle doun in the tyme of her visitacioun, seith the Lord.

16 The Lord seith these thingis, Stonde ye on weies, and se ye, and axe ye of elde pathis, which is the good weie; and go

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ye ther ynne, and ye schulen fynde refreischyng to youre soulis. And thei seiden, We schulen not go.

17 And Y ordeynede aspieris on you, and Y seide, Here ye the vois of a trumpe. And thei seiden, We schulen not here.

18 Therfor, hethene men, here ye, and, thou congregacioun, knowe, hou grete thingis Y schal do to hem.

19 Thou erthe, here, lo! Y schal brynge yuels on this puple, the fruit of her thouytis; for thei herden not my wordis, and castiden awei my lawe.

20 Wherto bryngen ye to me encense fro Saba, and a tre of spicerie smellynge swetli fro a fer lond? Youre brent sacrifices ben not acceptid, and youre slayn sacrifices plesiden not me.

21 Therfor the Lord God seith these thingis, Lo! Y schal yyue fallyngis in to this puple, and fadris and sones togidere, a neiybore and kynesman, schulen falle in hem, and schulen perische.

22 The Lord God seith these thingis, Lo! a puple cometh fro the lond of the north, and a greet folk schal rise togidere fro the endis of erthe.

23 It schal take an arowe and scheld; it is cruel, and schal not haue merci; the vois therof schal sowne as the see, and thei maad redi as a man to batel schulen stie on horsis ayens thee, thou douyter of Sion.

24 We herden the fame therof, oure hondis ben a clumsid; tribulacioun hath take vs, sorewis han take vs as a womman trauelinge of child.

25 Nyle ye go out to the feeldis, and go ye not in the weie, for the swerd of the enemye, drede in cumpas.

26 The douytir of my puple, be thou gird with heire, and be thou spreynt togidere with aische; make to thee mourenyng of oon aloone gendrid sone, a bitter weilyng, for whi a wastere schal come sodenli on you.

27 I yaf thee a strong preuere in my puple, and thou schalt knowe, and preue the weie of hem.

28 Alle these princis bowynge awei, goynge gilefuli, ben metal and irun; alle ben corrupt.

29 The belu failide, leed is waastid in the fier, the wellere wellide in veyn; for the malices of hem ben not wastid.

30 Clepe ye hem repreuable siluer, for the Lord hath cast hem awei.

JEREMIAH CHAPTER 7

1 The word that was maad of the Lord to Jeremye,

2 and seide, Stonde thou in the yate of the hous of the Lord, and preche there this word, and seie, Al Juda, that entren bi these yatis for to worschipe the Lord, here ye the word of the Lord.

3 The Lord of oostis, God of Israel, seith these thingis, Make ye good youre weies, and youre studies, and Y schal dwelle with you in this place.

4 Nyle ye triste in the wordis of leesyng, and seie, The temple of the Lord, the temple of the Lord, the temple of the Lord is.

5 For if ye blessen youre weies, and your studies; if ye doon doom bitwixe a man and his neiybore;

6 if ye maken not fals caleng to a comelyng, and to a fadirles child, and to a widewe; nether scheden out innocent blood in this place, and goen not after alien goddis, in to yuel to you silf,

7 Y schal dwelle with you in this place, in the lond which Y yaf to youre fadris, fro the world and til in to the world.

8 Lo! ye trusten to you in the wordis of leesyng, that shulen not profite to you;

9 to stele, to sle, to do auowtrie, to swere falsli, to make sacrifice to Baalym, and to go aftir alien goddys, whiche ye knowen not.

10 And ye camen, and stoden bifor me in this hous, in which my name is clepid to help; and ye seiden, We ben delyuered, for we han do alle these abhomynaciouns.

11 Whether therfor this hous, wherynne my name is clepid to help bifore youre iyen, is maad a denne of theues? I, Y am, Y siy, seith the Lord.

12 Go ye to my place in Silo, where my name dwellide at the bigynnyng, and se ye what thingis Y dide to it, for the malice of my puple Israel.

13 And now, for ye han do alle these werkis, seith the Lord, and Y spak to you, and roos eerli, and Y spak, and ye herden not, and Y clepide you, and ye answeriden not;

14 Y schal do to this hous, wherynne my name is clepid to help, and in which hous ye han trist, and to the place which Y yaf to you and to youre fadris, as Y dide to Silo.

15 And Y schal caste you forth fro my face, as Y castide forth alle youre britheren, al the seed of Effraym.

16 Therfor nyl thou preie for this puple, nether take thou heriyng and preier for hem; and ayenstonde thou not me, for Y schal not here thee.

17 Whether thou seest not, what these men don in the citees of Juda, and in the stretis of Jerusalem?

18 The sones gaderen stickis, and the fadris kyndlen a fier; and wymmen sprengen togidere ynnere fatnesse, to make kakis to the queen of heuene, to make sacrifice to alien goddis, and to terre me to wrathfulnesse.

19 Whether thei stiren me to wrathfulnesse? seith the Lord; whether thei stiren not hem silf in to schenschip of her cheer?

20 Therfor the Lord God seith these thingis, Lo! my strong veniaunce and myn indignacioun is wellid togidere on this place, on men, and on beestis, and on the tree of the cuntrei, and on the fruitis of erthe; and it schal be kyndlid, and it schal not be quenchid.

21 The Lord of oostis, God of Israel, seith these thingis, Heepe ye youre brent sacrifices to youre slayn sacrifices, and ete ye fleischis.

22 For Y spak not with youre fadris, and Y comaundide not to hem of the word of brent sacrifices, and of slayn sacrifices, in the dai in which Y ledde hem out of the lond of Egipt.

23 But Y comaundide this word to hem, and Y seide, Here ye my vois, and Y schal be God to you, and ye schulen be a puple to me; and go ye in al the weie which Y comaundide to you, that it be wel to you.

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24 And thei herden not, nether bowiden doun her eere, but thei yeden in her lustis, and in the schrewidnesse of her yuel herte; and thei ben put bihynde, and not bifore,

25 fro the dai in which her fadris yeden out of the lond of Egipt til to this dai. And Y sente to you alle my seruauntis profetis, and Y roos eerli bi the dai, and Y sente.

26 And thei herden not me, nether bowiden doun her eere; but thei maden hard her nol, and wrouyten worse than the fadris of hem.

27 And thou schalt speke to hem alle these wordis, and thei schulen not heere thee; and thou schalt clepe hem, and thei schul not answere to thee.

28 And thou schalt seie to hem, This is the folc, that herde not the vois of her Lord God, nether resseyuede chastysyng; feith perischide, and is takun awei fro the mouth of hem.

29 Clippe thin heer, and cast awei, and take thou weilyng streiytli; for the Lord hath cast awei, and hath forsake the generacioun of his strong veniaunce.

30 For the sones of Juda han do yuel bifor myn iyen, seith the Lord; thei han set her offendyngis in the hous, in which my name is clepid to help, that thei schulden defoule that hous;

31 and thei bildiden hiye thingis in Tophet, which is in the valei of the sone of Ennon, that thei schulden brenne her sones and her douytris bi fier, whiche thingis Y comaundide not, nether thouyte in myn herte.

32 Therfor lo! daies comen, seith the Lord, and it schal no more be seid Tophet, and the valei of the sone of Ennon, but the valey of sleyng; and thei schulen birie in Tophet, for ther is no place.

33 And the deed careyn of this puple schal be in to mete to the briddis of heuene, and to the beestis of erthe; and noon schal be that schal dryue awei.

34 And Y schal make to ceesse the vois of ioye, and the vois of gladnesse, and the vois of spouse, and the vois of spousesse fro the citees of Juda, and fro the stretis of Jerusalem; for the lond schal be in desolacioun.

JEREMIAH CHAPTER 8

1 In that tyme, seith the Lord, thei schulen caste out the boonys of the kingis of Juda, and the boonys of princes therof, and the boonys of prestis, and the boonys of profetis, and the boonys of hem that dwelliden in Jerusalem fro her sepulcris;

2 and thei schulen leie abrood tho boonys to the sunne, and moone, and to al the knyythod of heuene, which thei louyden, and which thei seruyden, and aftir whiche thei yeden, and whiche thei souyten, and worschipiden; tho schulen not be gaderid, and schulen not be biried; tho schulen be in to a dunghil on the face of erthe.

3 And alle men schulen cheese deth more than lijf, whiche ben left of this worst kynrede, in alle places that ben left, to whiche places Y castide hem out, seith the Lord of oostis.

4 And thou schalt seie to hem, The Lord seith these thingis, Whether he that schal falle, schal not rise ayen? and whether he that is turned awei, schal not turne ayen?

5 Whi therfor is this puple in Jerusalem turned awei bi turnyng awei ful of strijf? Thei han take leesyng, and nolden turne ayen.

6 Y perseyuede, and herknede; no man spekith that that is good, noon is that doith penaunce for his synne, and seith, What haue Y do? Alle ben turnede togidere to her cours, as an hors goynge bi fersnesse to batel.

7 A kite in the eir knew his tyme; a turtle, and a swalewe, and a siconye, kepten the tyme of her comyng; but my puple knew not the doom of the Lord.

8 Hou seien ye, We ben wise men, and the lawe of the Lord is with vs? Verili the fals writyng of scribis wrouyte leesyng.

9 Wise men ben schent, ben maad aferd and takun. For thei castiden awei the word of the Lord, and no wisdom is in hem.

10 Therfor Y schal yyue the wymmen of hem to straungeris, and the feeldis of hem to alien eiris; for fro the leeste til to the mooste alle suen aueryce, fro a profete til to the preest alle maken leesyng;

11 and thei heeliden the sorowe of the douytir of my puple to schenschipe, seiynge, Pees, pees, whanne no pees was.

12 Thei ben schent, for thei diden abhomynacioun; yhe, rather thei weren not schent bi schenschipe, and kouden not be aschamed. Therfor thei schulen falle among falleris, in the tyme of her visitacioun thei schulen falle, seith the Lord.

13 I gaderynge schal gadere hem, seith the Lord; no grape is in the vynes, and figis ben not in the fige tre; a leef felle doun, and Y yaf to hem tho thingis that ben go out ouer.

14 Whi sitten we? come ye togidere, entre we in to a strong citee, and be we stille there; for oure Lord hath maad vs to be stille, and yaf to vs drynk the watir of galle; for we han synned to the Lord.

15 We abididen pees, and no good was; we abididen tyme of medicyn, and lo! drede is.

16 Gnastyng of horsis therof is herd fro Dan; al the lond is moued of the vois of neiyngis of hise werriours; and thei camen, and deuouriden the lond, and the plente therof, the citee, and the dwelleris therof.

17 For lo! Y schal sende to you the werste serpentis, to whiche is no charmyng; and thei schulen bite you, seith the Lord.

18 My sorewe is on sorewe, myn herte is mourenynge in me.

19 And lo! the vois of cry of the douyter of my puple cometh fro a fer lond. Whether the Lord is not in Sion, ethir the kyng therof is not therynne? Whi therfor stiriden thei me to wrathfulnesse bi her grauun ymagis, and bi alien vanytees?

20 Heruest is passid, somer is endid; and we ben not sauyd.

21 Y am turmentid, and sori on the sorewe of the douyter of my puple; astonying helde me.

22 Whether resyn is not in Galaad, ether a leche is not there? Whi therfor the wounde of the douytir of my puple is not heelid perfitli?

JEREMIAH CHAPTER 9

1 Who schal yyue watir to myn heed, and a welle of teeris to myn iyen? And Y schal biwepe dai and niyt the slayn men of the douyter of my puple.

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2 Who schal yyue me in to a wildirnesse of dyuerse weigoeris? And I schal forsake my puple, and Y schal go awei fro hem. For whi alle ben auowteris, and the cumpenyes of trespassouris ayens the lawe;

3 and thei helden forth her tunge as a bouwe of leesyng, and not of treuthe Thei ben coumfortid in erthe, for thei yeden out fro yuel to yuel, and thei knewen not me, seith the Lord.

4 Ech man kepe hym fro his neiybore, and haue no trist in ony brother of hym; for whi ech brother disseyuyng schal disseyue, and ech frend schal go gilefuli.

5 And a man schal scorne his brother, and schal not speke treuthe; for thei tauyten her tunge to speke leesyng; thei traueliden to do wickidli.

6 Thi dwellyng is in the myddis of gile; in gile thei forsoken to knowe me, seith the Lord.

7 Therfor the Lord of oostis seith these thingis, Lo! Y schal welle togidere, and Y schal preue hem; for whi what other thing schal Y do fro the face of the douyter of my puple?

8 The tunge of hem is an arowe woundynge, and spak gile; in his mouth he spekith pees with his frend, and priueli he settith tresouns to hym.

9 Whether Y schal not visite on these thingis, seith the Lord, ether schal not my soule take veniaunce on siche a folc?

10 On hillis Y schal take wepyng and mournyng, and weilyng on the faire thingis of desert, for tho ben brent; for no man is passynge forth, and thei herden not the vois of hym that weldith; fro a brid of the eir til to scheep, tho passiden ouer, and yeden awei.

11 And Y schal yyue Jerusalem in to heepis of grauel, and in to dennes of dragouns; and Y schal yyue the citees of Juda in to desolacioun, for ther is no dwellere.

12 Who is a wise man that schal vndurstonde these thingis, and to whom the word of the mouth of the Lord schal be maad, that he telle this? Whi the erthe perischide, it is brent as desert, for noon is that passith?

13 And the Lord seide, For thei forsoken my lawe, which Y yaf to hem, and thei herden not my vois, and thei yeden not therynne;

14 and thei yeden aftir the schrewidnesse of her herte, and aftir Baalym, which thei lerneden of her fadris;

15 therfor the Lord of oostis, God of Israel, seith these thingis, Lo! Y schal fede this puple with wermod, and Y schal yyue to hem drynke the watir of galle.

16 And Y schal scatere hem among hethene men, whiche thei and her fadris knewen not; and Y schal sende swerd aftir hem, til thei ben wastid.

17 The Lord of oostis, God of Israel, seith these thingis, Biholde ye, and clepe ye wymmen that weilen, and come thei; and sende ye to tho wymmen that ben wise, and haste thei.

18 Haste thei, and take thei weilynge on you; youre iyen brynge doun teeris, and youre iyelidis flowe with watris;

19 for the vois of weilyng is herd fro Sion. Hou ben we distried, and schent greetli? for we han forsake the lond, for oure tabernaclis ben forsakun.

20 Therfor, wymmen, here ye the word of the Lord, and youre eeris take the word of his mouth; and teche ye youre douytris weilyng, and ech womman teche hir neiybore mournyng.

21 For whi deth stiede bi youre wyndows, it entride in to youre housis, to leese litle children with outforth, and yonge men fro the stretis.

22 Speke thou, the Lord seith, these thingis, And the deed bodi of a man schal fal doun as a toord on the face of the cuntrei, and as hei bihynde the bak of the mowere, and noon is that gaderith.

23 The Lord seith these thingis, A wise man haue not glorie in his wisdom, and a strong man haue not glorie in his strengthe, and a riche man haue not glorie in hise richessis; but he that hath glorie,

24 haue glorie in this, to wite and knowe me, for Y am the Lord, that do merci and dom and riytfulnesse in erthe. For whi these thingis plesen me, seith the Lord.

25 Lo! daies comen, seith the Lord, and Y schal visite on ech man that hath prepucie vncircumcidid; on Egipt,

26 and on Juda, and on Edom, and on the sones of Amon, and on Moab, and on alle men that ben clippid on long heer, and dwellen in desert; for whi alle hethene men han prepucie, forsothe al the hous of Israel ben vncircumcidid in herte.

JEREMIAH CHAPTER 10

1 The hous of Israel, here ye the word which the Lord spak on you.

2 The Lord seith these thingis, Nyle ye lerne aftir the weies of hethene men, and nyle ye drede of the signes of heuene, whiche signes hethene men dreden.

3 For the lawis of puplis ben veyn, for whi the werk of hondis of a crafti man hath kit doun with an axe a tre of the forest.

4 He made it fair with siluer and gold; with naylis and hameris he ioynede it togidere, that it be not loosid.

5 Idols ben maad in the licnesse of a palm tree, and schulen not speke; tho schulen be takun and be borun, for tho moun not go; therfor nyle ye drede tho, for tho moun nether do yuel, nethir wel.

6 Lord, noon is lijk thee; thou art greet, and thi name is greet in strengthe.

7 A! thou king of folkis, who schal not drede thee? for whi onour is thin among alle wise men of hethene men, and in alle the rewmes of hem noon is lijk thee.

8 Thei schulen be preued, vnwise and foolis togidere; the techyng of her vanyte is a tre.

9 Siluer wlappid is brouyt fro Tharsis, and gold fro Ophaz; it is the werk of a crafti man, and of the hond of a worchere in metel; iacynct and purpur ben the clothing of tho; alle these thingis ben the werk of werk men.

10 Forsothe the Lord is veri God; he is God lyuynge, and a kyng euerlastynge; the erthe schal be mouyd togidere of his indignacioun, and hethene men schulen not suffre the manaassing of hym.

11 Therfor thus ye schulen seie to hem, Goddis that maden not heuene and erthe, perische fro erthe, and fro these thingis that ben vndur heuene.

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12 He is God, that makith the erthe in his strengthe, makith redi the world in his wisdom, and stretchith forth heuenes bi his prudence.

13 At his vois he yyueth the multitude of watris in heuene, and he reisith mystis fro the endis of erthe; he makith leitis into reyn, and ledith out wynd of his tresouris.

14 Ech man is maad a fool of kunnyng, ech crafti man is schent in a grauun ymage; for whi that that he wellide togidere is fals, and no spirit is in tho.

15 Tho ben veyn, and a werk worthi of scorn; tho schulen perische in the tyme of her visitacioun.

16 The part of Jacob is not lijk these, for he that formede alle thingis is God of Jacob, and Israel is the yerde of his eritage; the Lord of oostis is name to hym.

17 Thou that dwellist in bisegyng, gadere fro the lond thi schenschipe;

18 for the Lord seith these thingis, Lo! Y schal caste awei fer the dwelleris of the loond in this while; and Y schal yyue tribulacioun to hem, so that thei be not foundun.

19 Wo to me on my sorewe, my wounde is ful yuel; forsothe Y seide, Pleynli this is my sikenesse, and Y schal bere it.

20 My tabernacle is distried, alle my roopis ben brokun; my sones yeden out fro me, and ben not; noon is that schal stretche forth more my tente, and schal reyse my skynnes.

21 For the scheepherdis diden folili, and souyten not the Lord; therfor thei vndurstoden not, and alle the flok of hem is scaterid.

22 Lo! the vois of hering cometh, and a greet mouynge togidere fro the lond of the north, that it sette the citees of Juda in to wildirnesse, and a dwellynge place of dragouns.

23 Lord, Y woot, that the weie of a man is not of hym, nether it is of a man that he go, and dresse hise steppis.

24 Lord, chastise thou me; netheles in doom and not in thi strong veniaunce, lest perauenture thou dryue me to nouyt.

25 Schede out thin indignacioun on hethene men that knewen not thee, and on prouynces that clepiden not thi name to help; for thei eeten Jacob, and deuouriden hym, and wastiden hym, and destrieden the onour of hym.

JEREMIAH CHAPTER 11

1 The word that was maad of the Lord to Jeremye,

2 and seide, Here ye the wordis of this couenaunt, and speke ye to the men of Juda, and to the dwelleris of Jerusalem; and thou schalt seie to hem,

3 The Lord God of Israel seith these thingis, Cursid be the man that herith not the wordis of this couenaunt,

4 which Y comaundide to youre fadris, in the dai in which Y ledde hem out of the lond of Egipt, fro the irone furneis; and Y seide, Here ye my vois, and do ye alle thingis whiche Y comaundide to you, and ye schulen be in to a puple to me, and Y schal be in to God to you;

5 that Y reise the ooth which Y swoor to youre fadris, that Y schulde yyue to hem a lond flowynge with mylk and hony, as this dai is. And Y answeride, and seide, Amen, Lord.

6 And the Lord seide to me, Crye thou alle these wordis in the citees of Juda, and with out Jerusalem, and seie thou, Here ye the wordis of this couenaunt, and do ye tho;

7 for Y witnessynge haue witnessid to youre fadris, in the dai in which Y ledde hem out of the lond of Egipt, til to this dai; Y roos eerli, and witnesside, and seide, Here ye my vois.

8 And thei herden not, nether bowiden doun her eere, but thei yeden forth ech man in the schrewidnesse of his yuel herte; and Y brouyte in on hem alle the wordis of this couenaunt, which Y comaundide that thei schulden do, and thei diden not.

10 And the Lord seide to me, Sweryng togidere is foundun in the men of Juda, and in the dwelleris of Jerusalem; thei turneden ayen to the formere wickidnessis of her fadris, that nolden here my wordis; and therfor these men yeden aftir alien goddis, for to serue hem; the hous of Israel and the hous of Juda maden voide my couenaunt, which Y made with the fadris of hem.

11 Wherfor the Lord seith these thingis, Lo! Y schal bringe in on hem yuels, of whiche thei schulen not mow go out; and thei schulen crie to me, and Y schal not here hem.

12 And the citees of Juda and the dwellers of Jerusalem schulen go, and schulen crye to hem, to whiche thei offren sacrifices; and thei schulen not saue hem in the tyme of her turment.

13 For thou, Juda, thi goddis weren bi the noumbre of thi citees, and thou settidist auters of schenschipe, bi the noumbre of the weies of Jerusalem, auters to offre sacrifices to Baalym.

14 Therfor nyle thou preie for this puple, and take thou not heriyng and preier for hem; for Y schal not here in the tyme of the cry of hem to me, in the tyme of the turment of hem.

15 What is it, that my derlyng doith many greet trespassis in myn hous? whether hooli fleischis schulen do awei fro thee thi malice, in which thou hast glorie?

16 The Lord clepide thi name an olyue tre, fair, ful of fruyt, schapli; at the vois of a greet speche fier brent an hiy ther ynne, and the buyschis therof ben brent.

17 And the Lord of oostis that plauntide thee, spak yuel on thee, for the yuels of the hous of Israel, and of the hous of Juda, whiche thei diden to hem silf, and offriden to Baalym, to terre me to wraththe.

18 Forsothe, Lord, thou schewidist to me, and Y knew; thou schewidist to me the studies of hem.

19 And Y am as a mylde lomb, which is borun to slayn sacrifice; and Y knew not, that thei thouyten counsels on me, and seiden, Sende we a tre in to the brede of hym, and rase we hym awei fro the lond of lyueris, and his name be no more hadde in mynde.

20 But thou, Lord of oostis, that demest iustli, and preuest reynes and hertis, se Y thi veniaunce of hem; for to thee Y schewide my cause.

21 Therfor the Lord seith these thingis to the men of Anathot, that seken thi lijf, and seien, Thou schalt not prophesie in the name of the Lord, and thou schalt not die in oure hondis.

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22 Therfor the Lord of oostis seith these thingis, Lo! Y schal visite on hem; the yonge men of hem schulen die bi swerd, the sones of hem and the douytris of hem schulen die for hungur;
23 and no relifs, ether children abidynge, schulen be of hem; for Y schal bringe ynne yuel on the men of Anathot, the yeer of the visitacioun of hem.

JEREMIAH CHAPTER 12

1 Forsothe, Lord, thou art iust; if Y dispute with thee, netheles Y schal speke iust thingis to thee. Whi hath the weie of wickid men prosperite? It is wel to alle men that breken the lawe, and doen wickidli?
2 Thou hast plauntid hem, and thei senten roote; thei encreessen, and maken fruyt; thou art niy to the mouth of hem, and fer fro the reynes of hem.
3 And thou, Lord, hast knowe me, thou hast seyn me, and hast preued myn herte with thee. Gadere thou hem togidere as a flok to slayn sacrifice, and halewe thou hem in the dai of sleyng.
4 Hou long schal the erthe mourne, and ech eerbe of the feeld schal be dried, for the malice of hem that dwellen ther ynne? A beeste is wastid, and a brid, for thei seiden, The Lord schal not se oure laste thingis.
5 If thou trauelist rennynge with foot men, hou schalt thou mow stryue with horsis? but whanne thou art sikur in the lond of pees, what schalt thou do in the pride of Jordan?
6 For whi bothe thi britheren and the hous of thi fadir, yhe, thei fouyten ayens thee, and crieden with ful vois aftir thee; bileue thou not to hem, whanne thei speken goodis to thee.
7 I haue left myn hous, Y haue forsake myn eritage; Y yaf my loued soule in to the hondis of enemyes therof.
8 Myn eritage is maad as a lioun in the wode to me; it yaf vois ayens me, therfor Y hate it.
9 Whether myn eritage is a brid of dyuerse colours to me? whether it is a brid died thorou out? Alle beestis of the feeld, come ye, be ye gaderid togidere; haste ye for to deuoure.
10 Many scheepherdis distrieden my vyner, defouliden my part, yauen my desirable porcioun in to desert of wildirnesse;
11 thei settiden it in to scateryng, and it mourenyde on me; al the lond is desolat bi desolacioun, for noon is that ayenthenkith in herte.
12 Alle distrieris of the lond camen on alle the weies of desert, for the swerd of the Lord schal deuoure fro the laste part of the lond til to the laste part therof; no pees is to al fleisch.
13 Thei sowiden wheete, and repiden thornes; thei token erytage, and it schal not profite to hem. Ye schulen be schent of youre fruytis, for the wraththe of the stronge veniaunce of the Lord.
14 The Lord seith these thingis ayens alle my worst neiyboris, that touchen the eritage which Y departide to my puple Israel, Lo! Y schal drawe hem out of her lond, and Y schal drawe the hous of Juda out of the myddis of hem.
15 And whanne Y schal drawe out thilke Jewis, Y schal conuerte, and haue merci on hem; and Y schal lede hem ayen, a man to his eritage, and a man in to his lond.
16 And it schal be, if thei that ben tauyt lernen the weies of my puple, that thei swere in my name, The Lord lyueth, as thei tauyten my puple to swere in Baal, thei schulen be bildid in the myddis of my puple.
17 That if thei heren not, Y schal drawe out that folk by drawyng out and perdicioun, seith the Lord.

JEREMIAH CHAPTER 13

1 The Lord seith these thingis to me, Go, and take in possessioun to thee a lynnun breigirdil; and thou schalt putte it on thi leendis, and thou schalt not bere it in to watir.
2 And Y took in possessioun a breigirdil, bi the word of the Lord; and Y puttide aboute my leendis.
3 And the word of the Lord was maad to me in the secounde tyme,
4 and seide, Take the brigirdil, which thou haddist in possessioun, which is aboute thi leendis; and rise thou, and go to Eufrates, and hide thou it there, in the hoole of a stoon.
5 And Y yede, and hidde it in Eufrates, as the Lord comaundide to me.
6 And it was don aftir ful many daies, the Lord seide to me, Rise thou, and go to Eufrates, and take fro thennus the brigirdil, whiche Y comaundide to thee, that thou schuldist hide it there.
7 And Y yede to Eufrates, and diggide out, and Y took the breigirdil fro the place, where Y hadde hidde it; and lo! the breigirdil was rotun, so that it was not able to ony vss.
8 And the word of the Lord was maad to me,
9 and seide, The Lord seith these thingis, So Y schal make rotun the pride of Juda, and the myche pride of Jerusalem,
10 and this worste puple, that nylen here my wordis, and goen in the schrewidnesse of her herte; and thei yeden aftir alien goddis, to serue hem, and to worschipe hem; and thei schulen be as this breigirdil, which is not able to ony vss.
11 For as a breigirdil cleueth to the leendis of a man, so Y ioynede faste to me al the hous of Israel, and al the hous of Juda, seith the Lord, that thei schulden be to me in to a puple, and in to name, and in to heriyng, and in to glorie; and thei herden not.
12 Therfor thou schalt seie to hem this word, The Lord God of Israel seith these thingis, Ech potel schal be fillid of wyn. And thei schulen seie to thee, Whether we witen not, that ech potel schal be fillid of wyn?
13 And thou schalt seie to hem, The Lord seith these thingis, Lo! Y shal fille with drunkenesse alle the dwelleris of this lond, and the kyngis of the generacioun of Dauith, that sitten on his trone, and the prestis, and profetis, and alle the dwelleris of Jerusalem.
14 And Y schal scatere hem, a man fro his brother, and the fadris and sones togidere, seith the Lord; Y schal not spare, and Y schal not graunte, nether Y schal do mercy, that I leese not hem.

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15 Here ye, and perseyue with eeris; nyle ye be reisid, for the Lord spak.

16 Yyue ye glorie to youre Lord God, bifore that it wexe derk, and bifor that youre feet hirte at derk hillis; ye schulen abide liyt, and he schal sette it in to the schadewe of deeth, and in to derknesse.

17 That if ye heren not this, my soule schal wepe in hid place for the face of pride; it wepynge schal wepe, and myn iye shal caste out a teer, for the floc of the Lord is takun.

18 Seye thou to the kyng, and to the ladi, Be ye mekid, sitte ye, for the coroun of youre glorie schal go doun fro youre heed.

19 The cities of the south ben closid, and noon is that openith; al Juda is translatid bi perfit passyng ouere, ether goynge out of her lond.

20 Reise ye youre iyen, and se ye, what men comen fro the north; where is the floc which is youun to thee, thi noble scheep?

21 What schalt thou seie, whanne he schal visite thee? for thou hast tauyt hem ayens thee, and thou hast tauyt ayens thin heed. Whether sorewis han not take thee, as a womman trauelynge of child?

22 That if thou seist in thin herte, Whi camen these thingis to me? for the multitude of thi wickidnesse thi schamefulere thingis ben schewid, thi feet ben defoulid.

23 If a man of Ethiopie mai chaunge his skyn, ether a pard mai chaunge hise dyuersitees, and ye moun do wel, whanne ye han lerned yuel.

24 And Y schal sowe hem abrood, as stobil which is rauyschid of the wynd in desert.

25 This is thi lot, and the part of thi mesure of me, seith the Lord; for thou foryetidist me, and tristidist in a leesyng.

26 Wherfor and Y made nakid thin hipis ayens thi face, and thi schenschipe apperide,

27 thin auowtries, and thin neyyng, and the felonye of thi fornycacioun on litle hillis in the feeld; Y siy thin abhomynaciouns. Jerusalem, wo to thee, thou schalt not be clensid after me til yit.

JEREMIAH CHAPTER 14

1 The word of the Lord, that was maad to Jeremye, of the wordis of dryenesse.

2 Jude weilide, and the yatis therof fellen doun, and ben maad derk in erthe, and the cry of Jerusalem stiede.

3 Grettere men senten her lesse men to water; thei camen to drawe watir, and thei foundun no water, thei brouyten ayen her vessels voide; thei weren schent and turmentid,

4 and thei hiliden her heedis for distriyng of the lond, for reyn cam not in the lond. Erthe tilieris weren schent, thei hiliden her heedis.

5 For whi and an hynde caluyde in the feeld, and lefte her calues, for noon eerbe was;

6 and wield assis stoden in rochis, and drowen wynde as dragouns; her iyen failiden, for noon eerbe was.

7 If oure wickidnessis answeren to vs, Lord, do thou for thi name, for oure turnyngis awei ben manye; we han synned ayens thee.

8 Thou abidyng of Israel, the sauyour therof in the tyme of tribulacioun,

9 whi schalt thou be as a comelyng in the lond, and as a weigoere bowynge to dwelle? whi schalt thou be as a man of vnstable dwellyng, as a strong man that mai not saue? Forsothe, Lord, thou art in vs, and thin hooli name is clepid to help on vs; forsake thou not vs.

10 The Lord seith these thingis to this puple, that louede to stire hise feet, and restide not, and pleside not the Lord; now he schal haue mynde on the wickidnesses of hem, and he schal visite the synnes of hem.

11 And the Lord seide to me, Nyle thou preie for this puple in to good.

12 Whanne thei schulen faste, Y schal not here the preieris of hem; and if thei offren brent sacrifices and slayn sacrifices, Y schal not resseyue tho, for Y schal waste hem bi swerd and hungur and pestilence.

13 And Y seide, A! A! A! Lord God, profetis seien to hem, Ye schulen not se swerd, and hungur schal not be in you, but he schal yyue to you veri pees in this place.

14 And the Lord seide to me, The profetis profesien falsli in my name; Y sente not hem, and Y comaundide not to hem, nether Y spak to hem; thei profesien to you a fals reuelacioun, and a gileful dyuynyng, and the disseyuyng of her herte.

15 Therfor the Lord seith these thingis of the profetis that profesien in my name, whiche Y sente not, and seien, Swerd and hungur schal not be in this lond; Tho profetis schulen be wastid bi swerd and hungur.

16 And the puplis, to whiche thei profesieden, schulen be cast forth in the weies of Jerusalem, for hungur and swerd, and noon schal be, that schal birie hem; they and the wyues of hem, the sones and the douytris of hem schulen be cast forth; and Y schal schede out on hem her yuel.

17 And thou schalt seie to hem this word, Myn iyen lede doun a teer bi niyt and dai, and be not stille, for the virgyn, the douyter of my puple, is defoulid bi greet defoulying, with the worste wounde greetli.

18 If Y go out to feeldis, lo! men ben slayn bi swerd; and if Y entre in to the citee, lo! men ben maad leene for hungur; also a profete and a prest yeden in to the lond which thei knewen not.

19 Whether thou castynge awei hast cast awei Juda, ether thi soule hath wlatid Sion? whi therfor hast thou smyte vs, so that noon heelthe is? We abididen pees, and no good is; and we abididen time of heeling, and lo! disturbling is.

20 Lord, we han know oure vnfeithfulnessis, and the wickidnessis of oure fadris, for we han synned to thee.

21 Yyue thou not vs in to schenschip, for thi name, nether do thou dispite to vs; haue thou mynde on the seete of thi glorie, make thou not voide thi boond of pees with vs.

22 Whether in grauun ymagis of hethene men ben thei that reynen, ethir heuenes moun yyue reynes? whether thou art

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not oure Lord God, whom we abididen? For thou madist alle these thingis.

JEREMIAH CHAPTER 15

1 And the Lord seide to me, Thouy Moises and Samuel stoden bifore me, my soule is not to this puple; caste thou hem out fro my face, and go thei out.

2 That if thei seien to thee, Whidur schulen we go out? thou schalt seie to hem, The Lord seith these thingis, Thei that to deth, to deth, and thei that to swerd, to swerd, and thei that to hungur, to hungur, and thei that to caitiftee, to caitifte.

3 Y schal visite on hem foure spices, seith the Lord; a swerd to sleeynge, and doggis for to reende, and volatilis of the eir, and beestis of the erthe to deuoure and to distrie.

4 And Y schal yyue hem in to feruour to alle rewmes of erthe, for Manasses, the sone of Ezechie, king of Juda, on alle thingis whiche he dide in Jerusalem.

5 For whi who schal haue merci on thee, Jerusalem, ethir who schal be sori for thee, ether who schal go to preie for thi pees?

6 Thou hast forsake me, seith the Lord, thou hast go abac; and Y schal stretche forth myn hond on thee, and Y schal sle thee; Y trauelide preiyng.

7 And Y schal scatere hem with a wyndewynge instrument in the yatis of erthe; Y killide, and loste my puple, and netheles thei turneden not ayen fro her weies.

8 The widewis therof ben multiplied to me aboue the grauel of the see; and Y brouyte in to hem a distriere in myddai on the modir of a yonge man, Y sente drede sudeynli on citees.

9 Sche was sijk that childide seuene, hir soule failide; the sunne yede doun to hir, whanne dai was yit. Sche was schent, and was aschamed; and Y schal yyue the residue therof in to swerd in the siyt of her enemyes, seith the Lord.

10 Mi modir, wo to me; whi gendridist thou me a man of chidyng, a man of discord in al the lond? Y lente not, nether ony man lente to me; alle men cursen me, the Lord seith.

11 No man bileue to me, if thi remenauntis be not in to good, if Y ranne not to thee in the tyme of turment, and in the tyme of tribulacioun and of anguysch, ayens the enemye.

12 Whether yrun and metal schal be ioyned bi pees to irun fro the north?

13 And Y schal yyue freli thi ritchessis and thi tresouris in to rauyschyng, for alle thi synnes, and in alle thin endis.

14 And Y schal brynge thin enemyes fro the lond which thou knowist not; for fier is kyndlid in my strong veniaunce, and it schal brenne on you.

15 Lord, thou knowist, haue thou mynde on me, and visite me, and delyuere me fro hem that pursuen me; nyle thou take me in thi pacience, knowe thou, that Y suffride schenschipe for thee.

16 Thi wordis ben foundun, and Y eet tho; and thi word was maad to me in to ioye, and in to gladnesse of myn herte; for thi name, Lord God of oostis, is clepid to help on me.

17 Y sat not in the counsel of pleieris, and Y hadde glorie for the face of thin hond; Y sat aloone, for thou fillidist me with bittirnesse.

18 Whi is my sorewe maad euerlastinge, and my wounde dispeirid forsook to be curid? it is maad to me, as a leesyng of vnfeithful watris.

19 For this thing the Lord seith these thingis, If thou turnest, Y schal turne thee, and thou schalt stonde bifore my face; and if thou departist preciouse thing fro vijl thing, thou schalt be as my mouth; thei schulen be turned to thee, and thou schalt not be turned to hem.

20 And Y schal yyue thee in to a brasun wal and strong to this puple, and thei schulen fiyte ayens thee, and schulen not haue the victorie; for Y am with thee, to saue thee, and to delyuere thee, seith the Lord.

21 And Y schal delyuere thee fro the hond of the worste men, and Y schal ayenbie thee fro the hond of stronge men.

JEREMIAH CHAPTER 16

1 And the word of the Lord was maad to me,

2 and seide, Thou schalt not take a wijf, and sones and douytris schulen not be to thee in this place.

3 For the Lord seith these thingis on sones and douytris, that ben gendrid in this place, and on the modris of hem, that gendride hem, and on the fadris of hem, of whos generacioun thei ben borun in this lond.

4 Thei schulen die bi dethis of sikenessis, thei schulen not be biweilid, and thei schulen not be biried; thei schulen be in to a dunghil on the face of erthe, and thei schulen be wastid bi swerd and hungur; and the careyn of hem schal be in to mete to the volatilis of heuene, and to beestis of erthe.

5 For the Lord seith these thingis, Entre thou not in to an hous of feeste, nethir go thou to biweile, nether comfourte thou hem; for Y haue take awei my pees fro this puple, seith the Lord, Y haue take awei merci and merciful doyngis.

6 And greete and smalle schulen die in this lond; thei schulen not be biried, nethir schulen be biweilid; and thei schulen not kitte hem silf, nethir ballidnesse schal be maad for hem.

7 And thei schulen not breke breed among hem to hym that mourneth, to coumforte on a deed man, and thei schulen not yyue to hem drynk of a cuppe, to coumforte on her fadir and modir.

8 And thou schalt not entre in to the hous of feeste, that thou sitte with hem, and ete, and drynke.

9 For whi the Lord of oostis, God of Israel, seith these thingis, Lo! Y schal take awei fro this place, bifore youre iyen and in youre daies, the vois of ioie, and the vois of gladnesse, and the vois of spouse, and the vois of spousesse.

10 And whanne thou schalt telle alle these wordis to this puple, and thei schulen seie to thee, Whi spak the Lord al this greet yuel on vs? what is oure wickidnesse, ether what is oure synne which we synneden to oure Lord God?

11 thou schalt seie to hem, For youre fadris forsoken me, seith the Lord, and yeden aftir alien goddis, and seruyden hem, and worschipiden hem, and thei forsoken me, and kepten not my lawe.

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12 But also ye wrouyten worse than youre fadris; for lo! ech man goith aftir the schrewidnesse of his yuel herte, that he here not me.

13 And Y schal caste you out of this lond, in to the lond which ye and youre fadris knowen not; and ye schulen serue there to alien goddis dai and niyt, whiche schulen not yiue reste to you.

14 Therfor lo! daies comen, seith the Lord, and it schal no more be seid, The Lord lyueth, that ledde the sones of Israel out of the lond of Egipt;

15 but the Lord lyueth, that ledde the sones of Israel fro the lond of the north, and fro alle londis to whiche Y castide hem out; and Y schal lede hem ayen in to her lond which Y yaf to the fadris of hem.

16 Lo! Y schal sende many fischeris to hem, seith the Lord, and thei schulen fische hem; and aftir these thingis Y schal sende many hunteris to hem, and thei schulen hunte hem fro ech mounteyn, and fro ech litil hil, and fro the caues of stoonys.

17 For myn iyen ben on alle the weies of hem; tho weies ben not hid fro my face, and the wickidnesse of hem was not priuy fro myn iyen.

18 And Y schal yelde first the double wickidnessis and synnes of hem, for thei defouliden my lond in the slayn beestis of her idols, and filliden myn eritage with her abhomynaciouns.

19 Lord, my strengthe, and my stalworthnesse, and my refuyt in the dai of tribulacioun, hethene men schulen come to thee fro the fertheste places of erthe, and schulen seie, Verili oure fadris helden a leesyng in possessioun, vanyte that profitide not to hem.

20 Whether a man schal make goddis to hym silf? and tho ben no goddis.

21 Therfor lo! Y schal schewe to hem bi this while, Y schal schewe to hem myn hond, and my vertu; and thei schulen wite, that the name to me is Lord.

JEREMIAH CHAPTER 17

1 The synne of Juda is writun with an irone poyntel, in a nail of adamaunt; it is writun on the breede of the herte of hem, and in the hornes of the auteris of hem.

2 Whanne the sones of hem bithenken on her auteris, and woodis, and on the trees ful of boowis, makynge sacrifice in the feld in hiye munteyns,

3 Y schal yyue thi strengthe and alle thi tresouris in to rauyschyng, thin hiye thingis for synnes in alle thin endis.

4 And thou schalt be left aloone fro thin eritage which Y yaf to thee; and Y schal make thee to serue thin enemyes, in the lond which thou knowist not; for thou hast kyndlid fier in my strong veniaunce, it schal brenne til in to with outen ende.

5 The Lord seith these thingis, Cursid is the man that trestith in man, and settith fleisch his arm, and his herte goith awei fro the Lord.

6 For he schal be as bromes in desert, and he schal not se, whanne good schal come; but he schal dwelle in drynesse in desert, in the lond of saltnesse, and vnabitable.

7 Blessid is the man that tristith in the Lord, and the Lord schal be his trist.

8 And he schal be as a tre, which is plauntid ouer watris, which sendith hise rootis to moisture; and it schal not drede, whanne heete schal come; and the leef therof schal be greene, and it schal not be moued in the tyme of drynesse, nether ony tyme it schal faile to make fruyte.

9 The herte of man is schrewid, and may not be souyt; who schal knowe it?

10 Y am the Lord sekynge the herte, and preuynge the reynes, and Y yyue to ech man after his weye, and aftir the fruyt of his fyndyngis.

11 A partriche nurschide tho thingis whiche sche bredde not; he made richessis, and not in doom; in the myddis of hise daies he schal forsake tho, and in hise laste tyme he schal be vnwijs.

12 The seete of glorie of hiynesse was at the bigynnyng the place of oure halewyng, the abidyng of Israel.

13 Lord, alle thei that forsaken thee, schulen be schent; thei that goen aweie fro thee, schulen be writun in erthe, for thei han forsake the Lord, a veyne of quyk watirs.

14 Lord, heele thou me, and Y schal be heelid; make thou me saaf, and Y schal be saaf; for thou art myn heriyng.

15 Lo! thei seien to me, Where is the word of the Lord? come it.

16 And Y am not disturblid, suynge thee scheepherd, and Y desiride not the dai of man, thou woost. That that yede out of my lippis was riytful in thi siyt.

17 Be thou not to drede to me; thou art myn hope in the dai of turment.

18 Be thei schent, that pursuen me, and be Y not schent; drede thei, and drede not Y; brynge in on hem a dai of turment, and defoule thou hem bi double defouling.

19 The Lord seith these thingis to me, Go thou, and stonde in the yate of the sones of the puple, bi whiche the kingis of Juda entren and goen out, and in alle the yatis of Jerusalem.

20 And thou schalt seie to hem, Here the word of the Lord, ye kingis of Juda, and al Judee, and alle the dwelleris of Jerusalem, that entren bi these yatis.

21 The Lord God seith these thingis, Kepe ye youre soulis, and nyle ye bere birthuns in the dai of sabat, nether bringe in bi the yatis of Jerusalem.

22 And nyle ye caste birthuns out of youre housis in the dai of sabat, and ye schulen not do ony werk; halewe ye the dai of sabat, as Y comaundide to youre fadris.

23 And thei herden not, nether bowiden doun her eere, but thei maden hard her nol, that thei schulden not here me, and that thei schulden not take chastisyng.

24 And it schal be, if ye heren me, seith the Lord, that ye bere not in birthuns bi the yatis of this citee in the dai of sabat, and if ye halewen the dai of sabat, that ye do not werk ther ynne,

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25 kingis and princes sittynge on the seete of Dauid schulen entre bi the yatis of this citee, and stiynge in charis and horsis; thei, and the princis of hem, the men of Juda, and the dwelleris of Jerusalem; and this citee schal be enhabitid withouten ende.

26 And thei schulen come fro the citees of Juda, and fro the cumpas of Jerusalem, and fro the lond of Beniamyn, and fro feeldi places, and fro hilli places, and fro the south, beringe brent sacrifice, and slayn sacrifice, and encense; and thei schulen bringe offring in to the hous of the Lord.

27 Forsothe if ye heren not me, that ye halewe the dai of sabat, and that ye bere not a birthun, and that ye bringe not in bi the yatis of Jerusalem in the dai of sabat, Y schal kyndle fier in the yatis therof; and it schal deuoure the housis of Jerusalem, and it schal not be quenchid.

JEREMIAH CHAPTER 18

1 The word that was maad of the Lord to Jeremye,

2 and seide, Rise thou, and go doun in to the hous of a pottere, and there thou schalt here my wordis.

3 And Y yede doun in to the hous of a pottere, and lo! he made a werk on a wheel.

4 And the vessel was distried, which he made of clei with hise hondis; and he turnede it, and made it another vessel, as it pleside in hise iyen to make.

5 And the word of the Lord was maad to me,

6 and he seide, Whether as this pottere doith, Y mai not do to you, the hous of Israel? seith the Lord. Lo! as cley is in the hond of a pottere, so ye, the hous of Israel, ben in myn hond.

7 Sudenli Y schal speke ayens a folk, and ayens a rewme, that Y drawe out, and distrie, and leese it.

8 If thilke folk doith penaunce of his yuel, which Y spak ayens it, also Y schal do penaunce on the yuel, which Y thouyte to do to it.

9 And Y schal speke sudenli of a folk, and of a rewme, that Y bilde, and plaunte it.

10 If it doith yuel bifore myn iyen, that it here not my vois, Y schal do penaunce on the good which Y spak, that Y schulde do to it.

11 Now therfor seie thou to a man of Juda, and to the dwellere of Jerusalem, and seie, The Lord seith these thingis, Lo! Y make yuel ayens you, and Y thenke a thouyte ayens you; ech man turne ayen fro his yuel weie, and dresse ye youre weies and youre studies.

12 Whiche seiden, We han dispeirid, for we schulen go after oure thouytis, and we schulen do ech man the schrewidnesse of his yuel herte.

13 Therfor the Lord seith these thingis, Axe ye hethene men, who herde siche orible thingis, whiche the virgyn of Israel hath do greetli?

14 Whether snow of the Liban schal fail fro the stoon of the feeld? ether coolde watris brekynge out, and fletynge doun moun be takun awei?

15 For my puple hath foryete me, and offriden sacrifices in veyn, and snaperiden in her weies, and in the pathis of the world, that thei yeden bi tho in a weie not trodun;

16 that the lond of hem schulde be in to desolacioun, and in to an hissyng euerlastinge; for whi ech that passith bi it, schal be astonyed, and schal moue his heed.

17 As a brennynge wynd Y schal scatere hem bifor the enemy; Y schal schewe to hem the bak and not the face, in the dai of the perdicioun of hem.

18 And thei seiden, Come ye, and thenke we thouytis ayens Jeremye; for whi the lawe schal not perische fro a preest, nether councel schal perische fro a wijs man, nether word schal perische fro a profete; come ye, and smyte we hym with tunge, and take we noon heede to alle the wordis of hym.

19 Lord, yyue thou tent to me, and here thou the vois of myn aduersaries.

20 Whether yuel is yoldun for good, for thei han diggid a pit to my soule; haue thou mynde, that Y stoode in thi siyt, to speke good for hem, and to turne awei thin indignacioun fro hem.

21 Therfor yyue thou the sones of hem in to hungur, and lede forth hem in to the hondis of swerd; the wyues of hem be maad with out children, and be maad widewis, and the hosebondis of hem be slayn bi deth; the yonge men of hem be persid togidere bi swerd in batel.

22 Cry be herd of the housis of hem, for thou schalt bringe sudenli a theef on hem; for thei diggiden a pit to take me, and hidden snaris to my feet.

23 But thou, Lord, knowist al the councel of hem ayens me in to deth; do thou not merci to the wickidnesse of hem, and the synne of hem be not doon awei fro thi face; be thei maad fallynge doun in thi siyt, in the tyme of thi stronge veniaunce; vse thou hem to othir thing than thei weren ordeyned.

JEREMIAH CHAPTER 19

1 The Lord seith these thingis, Go thou, and take an erthene potel of a pottere, of the eldre men of the puple, and of the eldre men of preestis.

2 And go thou out to the valei of the sones of Ennon, which is bisidis the entring of the erthene yate; and there thou schalt preche the wordis whiche Y schal speke to thee;

3 and thou schalt seie, Kyngis of Juda, and the dwelleris of Jerusalem, here ye the word of the Lord. The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal bringe in turment on this place, so that ech man that herith it, hise eeris tyngle.

4 For thei han forsake me, and maad alien this place, and offriden sacrifices to alien goddis ther ynne, whiche thei, and the fadris of hem, and the kingis of Juda, knewen not; and thei filliden this place with the blood of innocentis,

5 and bildiden hiy thingis to Baalym, to brenne her sones in fier, in to brent sacrifice to Baalym; whiche thingis Y comaundide not, nether spak, nether tho stieden in to myn herte.

6 Therfor the Lord seith, Lo! daies comen, and this place schal no more be clepid Tophet, and the valei of the sone of Ennon, but the valei of sleyng.

7 And Y schal distrie the councel of Juda and of Jerusalem in this place, and Y schal distrie hem bi swerd, in the siyt of

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her enemyes, and in the hond of men sekynge the lyues of hem; and Y schal yyue her deed bodies mete to the briddis of the eir, and to beestis of erthe.

8 And Y schal sette this citee in to wondring, and in to hissing; ech that passith bi it, schal wondre, and hisse on al the veniaunce therof.

9 And Y schal feede hem with the fleischis of her sones, and with the fleischis of her douytris; and ech man schal ete the fleischis of his frend in the bisegyng and angwisch, in which the enemyes of hem, and thei that seken the lyues of hem, schulen close hem togidere.

10 And thou schalt al to-breke the potel bifore the iyen of the men, that schulen go with thee.

11 And thou schalt seie to hem, The Lord of oostis seith these thingis, So Y schal al to-breke this puple, and this citee, as the vessel of a pottere is al to-brokun, which mai no more be restorid; and thei schulen be biried in Tophet, for noon other place is to birie.

12 So Y schal do to this place, seith the Lord, and to dwelleris therof, that Y sette this citee as Tophet.

13 And the housis of Jerusalem, and the housis of the kingis of Juda, schulen be as the place of Tophet; alle the vncleene housis, in whose roouys thei sacrifieden to al the chyualrie of heuene, and offriden moist sacrifices to alien goddis.

14 Forsothe Jeremye cam fro Tophet, whidur the Lord hadde sente hym for to profesie; and he stood in the porche of the hous of the Lord,

15 and seide to al the puple, The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal bringe in on this citee, and on alle the citees therof, alle the yuelis whiche Y spak ayens it; for thei maden hard her nol, that thei herden not my wordis.

JEREMIAH CHAPTER 20

1 And Phassur, the sone of Emyner, the preest, that was ordeyned prince in the hous of the Lord, herde Jeremye profesiynge these wordis.

2 And Phassur smoot Jeremye, the profete, and sente hym in to the stockis, that weren in the hiyere yate of Beniamyn, in the hous of the Lord.

3 And whanne it was cleer in the morewe, Phassur ledde Jeremye out of the stockis. And Jeremye seide to hym, The Lord clepide not Phassur thi name, but Drede on ech side.

4 For the Lord seith these thingis, Lo! Y schal yyue thee and alle thi freendis in to drede, and thei schulen falle doun bi the swerd of her enemyes; and thin iyen schulen se; and Y schal yyue al Juda in the hond of the king of Babiloyne, and he schal lede hem ouer in to Babiloyne, and he schal smyte hem bi swerd.

5 And Y schal yyue al the catel of this citee, and al the trauel therof, and al the prijs; and Y schal yyue alle the tresours of the kingis of Juda in the hond of her enemyes; and thei schulen rauysche tho, and schulen take, and lede forth in to Babiloyne.

6 Forsothe thou, Phassur, and alle the dwelleris of thin hous, schulen go in to caitifte; and thou schalt come in to Babiloyne, and thou schalt die there; and thou schalt be biried there, thou and alle thi freendis, to whiche thou profesiedist a leesyng.

7 Lord, thou disseyuedist me, and Y am disseyued; thou were strongere than Y, and thou haddist the maistrie; Y am maad in to scorn al dai.

8 Alle men bymowen me, for now a while ago Y speke criynge wickidnesse, and Y criede distriynge. And the word of the Lord is maad to me in to schenschip, and in to scorn al dai.

9 And Y seide, Y schal not haue mynde on hym, and Y schal no more speke in his name. And the word of the Lord was maad, as fier swalynge in myn herte, and cloosid in my boonys; and Y failide, not suffryng to bere.

10 For Y herde dispisyngis of many men, and drede in cumpas, Pursue ye, and pursue we hym, of alle men that weren pesible to me, and kepynge my side; if in ony maner he be disseyued, and we haue the maistrie ayens hym, and gete veniaunce of hym.

11 Forsothe the Lord as a stronge werriour is with me, therfor thei that pursuen me schulen falle, and schulen be sijk; and thei schulen be schent greetli, for thei vndurstoden not euerlastynge schenschip, that schal neuere be don awei.

12 And thou, Lord of oostis, the preuere of a iust man, which seest the reynes and herte, Y biseche, se Y thi veniaunce of hem; for Y haue schewid my cause to thee.

13 Synge ye to the Lord, herie ye the Lord, for he delyueride the soule of a pore man fro the hond of yuel men.

14 Cursid be the dai where ynne Y was borun, the dai where ynne my modir childide me, be not blessid.

15 Cursid be the man, that telde to my fadir, and seide, A knaue child is borun to thee, and made hym glad as with ioye.

16 Thilke man be as the citees ben, whiche the Lord distriede, and it repentide not hym;

17 he that killide not me fro the wombe, here cry eerli, and yellynge in the tyme of myddai; that my modir were a sepulcre to me, and hir wombe were euerlastinge conseyuyng.

18 Whi yede Y out of the wombe, that Y schulde se trauel and sorewe, and that mi daies schulen be waastid in schenschipe?

JEREMIAH CHAPTER 21

1 The word which was maad of the Lord to Jeremye, whanne king Sedechie sente to hym Phassur, the sone of Helchie, and Sofonye, the preest, the sone of Maasie, and seide,

2 Axe thou the Lord for vs, for Nabugodonosor, the kyng of Babiloyne, fiytith ayens vs; if in hap the Lord do with vs bi alle hise merueilis, and he go awei fro vs.

3 And Jeremye seide to hem, Thus ye schulen seie to Sedechie,

4 The Lord God of Israel seith these thingis, Lo! Y schal turne the instrumentis of batel that ben in youre hondis, and with which ye fiyten ayens the king of Babiloyne, and ayens Caldeis, that bisegen you in the cumpas of wallis; and Y schal gadere tho togidere in the myddis of this citee.

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5 And Y schal ouercome you in hond stretchid forth, and in strong arm, and in stronge veniaunce, and indignacioun, and in greet wraththe;

6 and Y schal smyte the dwelleris of this citee, men and beestis schulen die bi greet pestilence.

7 And after these thingis, seith the Lord, Y schal yyue Sedechie, kyng of Juda, and hise seruauntis, and his puple, and that ben left in this citee fro pestilence, and swerd, and hungur, in the hond of Nabugodonosor, kyng of Babiloyne, and in the hond of her enemyes, and in the hond of men sekynge the lijf of hem; and he schal smyte hem bi the scharpnesse of swerd; and he schal not be bowid, nether schal spare, nether schal haue mercy.

8 And thou schalt seie to this puple, The Lord God seith these thingis, Lo! Y yyue bifore you the weie of lijf, and the weie of deth.

9 He that dwellith in this citee, schal die bi swerd, and hungur, and pestilence; but he that goith out, and fleeth ouer to Caldeis that bisegen you, schal lyue, and his lijf schal be as a prey to hym.

10 For Y haue set my face on this citee in to yuel, and not in to good, seith the Lord; it schal be youun in the hond of the king of Babiloyne, and he schal brenne it with fier.

11 And thou schalt seie to the hous of the king of Juda, the hous of Dauid, Here ye the word of the Lord.

12 The Lord seith these thingis, Deme ye eerli doom, and delyuere ye hym that is oppressid bi violence fro the hond of the fals chalenger; lest perauenture myn indignacioun go out as fier, and be kyndlid, and noon be that quenche, for the malice of youre studies.

13 Lo! Y to thee, dwelleresse of the sad valei and pleyn, seith the Lord, which seien, Who schal smyte vs, and who schal entre in to oure housis?

14 And Y schal visite on you bi the fruyt of youre studies, seith the Lord; and Y schal kyndle fier in the forest therof, and it schal deuoure alle thingis in the cumpas therof.

JEREMIAH CHAPTER 22

1 The Lord seith these thingis, Go thou doun in to the hous of the kyng of Juda, and thou schalt speke there this word, and schalt seie,

2 Thou kyng of Juda, that sittist on the seete of Dauid, here the word of the Lord, thou, and thi seruauntis, and thi puple, that entren bi these yatis.

3 The Lord seith these thingis, Do ye doom, and riytfulnesse, and delyuere ye hym that is oppressid bi violence fro the hond of the fals chalenger; and nyle ye make sori, nether oppresse ye wickidli a comelyng, and a fadirles child, and a widewe, and schede ye not out innocent blood in this place.

4 For if ye doynge don this word, kyngis of the kyn of Dauid sittynge on his trone schulen entre bi the yatis of this hous, and schulen stie on charis and horsis, thei, and the seruauntis, and the puple of hem.

5 That if ye heren not these wordis, Y swoore in my silf, seith the Lord, that this hous schal be in to wildirnesse.

6 For the Lord seith these thingis on the hous of the kyng of Juda, Galaad, thou art to me the heed of the Liban; credence be not youun to me, if Y sette not thee a wildirnesse, citees vnhabitable.

7 And Y schal halewe on thee a man sleynge, and hise armuris; and thei schulen kitte doun thi chosun cedris, and schulen caste doun in to fier.

8 And many folkis schulen passe bi this citee, and ech man schal seie to his neiybore, Whi dide the Lord thus to this greet citee?

9 And thei schulen answere, For thei forsoken the couenaunt of her Lord God, and worschipiden alien goddis, and serueden hem.

10 Nyle ye biwepe hym that is deed, nether weile ye on hym bi wepyng; biweile ye hym that goith out, for he schal no more turne ayen, nether he schal se the lond of his birthe.

11 For the Lord seith these thingis to Sellum, the sone of Josie, the kyng of Juda, that regnede for Josye, his fadir, He that yede out of this place, schal no more turne ayen hidur;

12 but in the place to which Y translatide him, there he schal die, and he schal no more se this lond.

13 Wo to him that bildith his hous in vnriytfulnesse, and his soleris not in doom; he schal oppresse his freend in veyn, and he schal not yelde his hire to hym.

14 Which seith, Y schal bilde to me a large hous, and wide soleris; which openeth wyndows to hym silf, and makith couplis of cedre, and peyntith with reed colour.

15 Whether thou schalt regne, for thou comparisonest thee to a cedre? whether thi fadir eet not, and drank, and dide doom and riytfulnesse thanne, whanne it was wel to hym?

16 He demyde the cause of a pore man, and nedi, in to his good; whether not therfor for he knew me? seith the Lord.

17 Forsothe thin iyen and herte ben to aueryce, and to schede innocent blood, and to fals caleng, and to the perfourmyng of yuel werk.

18 Therfor the Lord seith these thingis to Joachym, the sone of Josie, the kyng of Juda, Thei schulen not biweile hym, Wo brother! and wo sistir! thei schulen not sowne togidere to hym, Wo lord! and wo noble man!

19 He schal be biried with the biriyng of an asse, he schal be rotun, and cast forth without the yatis of Jerusalem.

20 Stie thou on the Liban, and cry thou, and yyue thi vois in Basan, and cry to hem that passen forth, for alle thi louyeris ben al to-brokun.

21 Y spak to thee in thi plentee, and thou seidist, Y schal not here; this is thi weie fro thi yongthe, for thou herdist not my vois.

22 Wynd schal feede alle thi scheepherdis, and thi louyeris schulen go in to caitifte;

23 and thanne thou that sittist in the Liban, and makist nest in cedris, schalt be schent, and be aschamed of al thi malice. Hou weilidist thou, whanne sorewis weren comun to thee, as the sorew of a womman trauelynge of child?

24 I lyue, seith the Lord, for thouy Jeconye, the sone of Joachym, kyng of Juda, were a ring in my riyt hond, fro thennus Y schal drawe awei hym.

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25 And Y schal yyue thee in the hond of hem that seken thi lijf, and in the hond of hem whos face thou dredist, and in the hond of Nabugodonosor, kyng of Babiloyne, and in the hond of Caldeis.

26 And Y schal sende thee, and thi moder that gendride thee, in to an alien lond, in which ye weren not borun, and there ye schulen die;

27 and thei schulen not turne ayen in to the lond, to which thei reisen her soule, that thei turne ayen thidur.

28 Whether this man Jeconye is an erthene vessel, and al to-brokun? whether a vessel withouten al likyng? Whi ben he and his seed cast awei, and cast forth in to a lond which thei knewen not?

29 Erthe, erthe, erthe, here thou the word of the Lord.

30 The Lord seith these thingis, Write thou this man bareyn, a man that schal not haue prosperite in hise daies; for of his seed schal be no man, that schal sitte on the seete of Dauid, and haue powere ferthere in Juda.

JEREMIAH CHAPTER 23

1 Wo to the scheepherdis, that scateren and to-drawen the floc of my lesewe, seith the Lord.

2 Therfor the Lord God of Israel seith these thingis to the scheepherdis, that feeden my puple, Ye han scaterid my floc, and han cast hem out, and han not visitid hem; lo! Y schal visite on you the malice of youre studies, seith the Lord.

3 And Y schal gadere togidere the remenauntis of my floc fro alle londis, to whiche Y schal caste hem out thidur; and Y schal turne hem to her feeldis, and thei schulen encreesse, and schulen be multiplied.

4 And Y schal reise schepherdis on hem, and thei schulen feede hem; thei schulen no more drede, and schulen not be aferd; and noon schal be souyt of the noumbre seith the Lord.

5 Lo! daies comen, seith the Lord, and Y schal reise a iust buriownyng to Dauid; and he schal regne a kyng, and he schal be wijs, and he schal make doom and riytfulnesse in erthe.

6 In tho daies Juda schal be sauid, and Israel schal dwelle tristili; and this is the name which thei schulen clepe hym, The Lord oure riytful.

7 For this thing lo! daies comen, seith the Lord, and thei schulen no more seie, The Lord lyueth, that ledde the sones of Israel out of the lond of Egipt;

8 but, The Lord lyueth, that ledde out, and brouyte the seed of the hous of Israel fro the lond of the north, and fro alle londis to whiche Y hadde cast hem out thidur; and thei schulen dwelle in her lond.

9 To the prophetis; Myn herte is contrit in the myddis of me, alle my boonys trembliden togidere; Y am maad as a man drunkun, and as a man weet of wyn, of the face of the Lord, and of the face of the hooli wordis of hym;

10 for the lond is fillid with auowteris. For the erthe mourenede of the face of cursyng; the feeldis of desert ben maad drie, the cours of hem is maad yuel, and her strengthe is vnlijk.

11 For whi the profete and the prest ben defoulid; and in myn hous, seith the Lord, Y foond the yuel of hem.

12 Therfor the weie of hem schal be as slidur in derknessis, for thei schulen be hurtlid, and schulen falle doun therynne; for Y schal bringe on hem yuels, the yeer of visitacioun of hem, seith the Lord.

13 And in the profetis of Samarie Y siy fonnednesse, and thei profesieden in Baal, and disseyueden my puple Israel.

14 And in the profetis of Jerusalem Y siy licnesse, auoutrie, and the weie of leesyng; and thei confortiden the hondis of the worste men, that ech man schulde not conuerte fro his malice; alle thei ben maad as Sodom to me, and alle the dwellers therof ben maad as Gommorre.

15 Therfor the Lord of oostis seith these thingis to the prophetis, Lo! Y schal feed hem with wermod, and Y schal yyue drynke to hem with galle; for whi defoulyng is goen out of the profetis of Jerusalem on al the lond.

16 The Lord of oostis seith these thingis, Nyle ye here the wordis of profetis, that profesien to you, and disseyuen you; thei speken the visioun of her herte, not of the mouth of the Lord.

17 Thei seien to hem that blasfemen me, The Lord spak, Pees schal be to you; and thei seiden to ech man that goith in the schrewidnesse of his herte, Yuel schal not come on you.

18 For whi who is present in the councel of the Lord, and siy, and herde his word? who bihelde, and herde the word of hym?

19 Lo! the whirlewynd of the Lordis indignacioun schal go out, and tempest brekynge schal come on the heed of wickid men.

20 The strong veniaunce of the Lord schal not turne ayen, til that he do, and til that he fille the thouyt of his herte. In the laste daies ye schulen vndurstonde the councel of hym.

21 Y sente not the profetis, and thei runnen; Y spak not to hem, and thei profesieden.

22 If thei hadden stonde in my councel, and hadde maad knowun my wordis to my puple, forsothe Y hadde turned hem awei fro her yuel weie, and fro her worste thouytis.

23 Gessist thou, whether Y am God of niy, seith the Lord, and not God afer?

24 A man schal not be priuy in hid places, and Y schal not se hym, seith the Lord. Whether Y fille not heuene and erthe? seith the Lord.

25 Y herde what thingis the profetis seiden, profesiynge a leesyng in my name, and seiynge, Y dremede dremes.

26 Hou longe is this thing in the herte of profetis, profesiynge a leesyng, and profesiynge the disseite of her herte?

27 Whiche wolen make, that my puple foryete my name for the dremes of hem, which ech man tellith to his neiybore, as the fadris of hem foryaten my name for Baal.

28 A profete that hath a dreme, telle a dreem; and he that hath my word, speke verili my word. What is with chaffis to the wheete? seith the Lord.

29 Whether my wordis ben not as fier brennynge, seith the Lord, and as an hamer al to-brekynge a stoon?

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30 Therfor lo! Y am redi to the profetis, seith the Lord, that stelen my wordis, ech man fro his neiybore.

31 Lo! Y to the profetis, seith the Lord, that taken her tungis, and seien, The Lord seith.

32 Lo! Y to the profetis, dremynge a leesyng, seith the Lord; which telden tho, and disseyueden my puple in her leesyng, and in her myraclis, whanne Y hadde not sente hem, nether hadde comaundide to hem; whiche profitiden no thing to this puple, seith the Lord.

33 Therfor if this puple, ether profete, ether prest, axith thee, and seith, What is the birthun of the Lord? thou schalt seie to hem, Ye ben the birthun, for Y schal caste you awei, seith the Lord;

34 and a profete, and a prest, and the puple, that seith, The birthun of the Lord, Y schal visite on that man, and on his hous.

35 Ye schulen seie these thingis, ech man to his neiybore, and to his brother, What answeride the Lord? and what spak the Lord?

36 For the birthun of the Lord schal no more be remembrid, and the word of ech man schal be birthun to hym; and ye han peruertid the wordis of lyuynge God, of the Lord of oostis, youre God.

37 Thou schalt seie these thingis to the profete, What answeride the Lord to thee? and what spak the Lord?

38 Forsothe if ye seien, The birthin of the Lord, for this thing the Lord seith these thingis, For ye seiden this word, The birthun of the Lord, and Y sente to you, and Y seide, Nyle ye seie, The birthun of the Lord; therfor lo!

39 Y schal take you awei, and schal bere, and Y schal forsake you, and the citee which Y yaf to you, and to youre fadris, fro my face.

40 And Y schal yyue you in to euerlastynge schenschipe, and in to euerlastynge sclaundir, that schal neuere be doon awei bi foryetyng.

JEREMIAH CHAPTER 24

1 The Lord schewide to me, and lo! twei panyeris ful of figys weren set bifor the temple of the Lord, aftir that Nabugodonosor, kyng of Babiloyne, translatide Jeconye, the sone of Joachym, the kyng of Juda, and the princes of hym, and a sutil crafti man, and a goldsmith fro Jerusalem, and brouyte hem in to Babiloyne.

2 And o panyere hadde ful good figis, as figis of the firste tyme ben wont to be; and o panyere hadde ful yuel figis, that miyten not be etun, for tho weren yuel figis.

3 And the Lord seide to me, Jeremye, what thing seest thou? And Y seide, Figis, goode figis, ful goode, and yuele figis, ful yuele, that moun not be etun, for tho ben yuele figis.

4 And the word of the Lord was maad to me,

5 and seide, The Lord God of Israel seith these thingis, As these figis ben goode, so Y schal knowe the transmygracioun of Juda, which I sente out fro this place in to the lond of Caldeis, in to good.

6 And Y schal sette myn iyen on hem to plese, and Y schal brynge hem ayen in to this lond; and Y schal bilde hem, and Y schal not distrie hem; and Y schal plaunte hem, and Y schal not drawe vp bi the roote.

7 And Y schal yyue to hem an herte, that thei knowe me, for Y am the Lord; and thei schulen be in to a puple to me, and Y schal be in to God to hem, for thei schulen turne ayen to me in al her herte.

8 And as the worste figis ben, that moun not be etun, for tho ben yuele figis, the Lord seith these thingis, So Y schal yyue Sedechie, the kyng of Juda, and the princes of hym, and other men of Jerusalem, that dwelliden in this citee, and that dwellen in the lond of Egipt.

9 And Y schal yyue hem into trauelyng and turment in alle rewmes of erthe, in to schenschipe, and in to parable, and in to a prouerbe, and in to cursyng, in alle places to whiche Y castide hem out.

10 And Y schal sende in hem a swerd, and hungur, and pestilence, til thei be wastid fro the lond which Y yaf to hem, and to the fadris of hem.

JEREMIAH CHAPTER 25

1 The word of the Lord, that was maad to Jeremye, of al the puple of Juda, in the fourthe yeer of Joachym, the sone of Josie, the king of Juda, aftir that Jeconye was translatid in to Babiloyne; thilke is the firste yeer of Nabugodonosor, kyng of Babiloyne; which word Jeremy,

2 the prophete, spak to al the puple of Juda, and to alle the dwelleris of Jerusalem, and seide,

3 Fro the threttenthe yeer of the rewme of Josie, the sone of Amon, the kyng of Juda, til to this dai, this is the three and twentithe yeer, the word of the Lord was maad to me; and Y spak to you, and Y roos bi niyt and spak, and ye herden not.

4 And the Lord sente to you alle hise seruauntis profetis, and roos ful eerli, and sente, and ye herden not, nether ye bowiden youre eeris, for to here;

5 whanne he seide, Turne ye ayen, ech man fro his yuel weie, and fro youre worste thouytis, and ye schulen dwelle in the lond whiche the Lord yaf to you, and to youre fadris, fro the world and til in to the world.

6 And nyle ye go aftir alien goddis, that ye serue hem, and worschipe hem, nether terre ye me to wrathfulnesse, in the werkis of youre hondis, and Y schal not turmente you.

7 And ye herden not me, seith the Lord, that ye terreden me to wrathfulnesse in the werkis of youre hondis, in to youre yuel.

8 Therfor the Lord of oostis seith these thingis, For that that ye herden not my wordis, lo!

9 Y schal sende, and take alle the kynredis of the north, seith the Lord, and Nabugodonosor, my seruaunt, the kyng of Babiloyne; and Y schal bringe hem on this lond, and on the dwelleris therof, and on alle naciouns, that ben in the cumpas therof; and Y schal sle hem, and Y schal sette hem in to wondryng, and in to hissyng, and in to euerlastynge wildirnessis.

10 And Y schal leese of hem the vois of ioye, and the vois of gladnesse, the vois of spouse, and the vois of spousesse, the vois of queerne, and the liyt of the lanterne.

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11 And al the lond therof schal be in to wildirnesse, and in to wondring; and alle these folkis schulen serue the king of Babiloyne seuenti yeer.

12 And whanne seuenti yeer ben fillid, Y schal visite on the kyng of Babiloyne, and on that folc the wickidnesse of hem, seith the Lord, and on the lond of Caldeis, and Y schal set it in to euerlastynge wildirnesses.

13 And Y schal brynge on that lond alle my wordis whiche Y spak ayens it, al thing that is writun in this book; what euer thingis Jeremye profeside ayens alle folkis;

14 for thei serueden to hem, whanne thei weren many folkis, and grete kingis; and Y schal yelde to hem aftir the werkis of hem, and aftir the dedis of her hondis.

15 For the Lord of oostis, God of Israel, seith thus, Take thou the cuppe of wyn of this woodnesse fro myn hond, and thou schal birle therof to alle hethene men, to whiche Y schal sende thee.

16 And thei schulen drynke, and schulen be disturblid, and schulen be woode of the face of swerd, which Y schal sende among hem.

17 And Y took the cuppe fro the hond of the Lord, and Y birlide to alle folkis, to whiche the Lord sente me;

18 to Jerusalem, and to alle the citees of Juda, and to the kyngis therof, and to the princes therof; that Y schulde yyue hem in to wildirnesse, and in to wondring, and in to hissyng, and in to cursing, as this dai is; to Farao,

19 the king of Egipt, and to hise seruauntis, and to hise princes, and to al hise puple;

20 and to alle men generali, to alle the kyngis of the lond Ansitidis, and to alle the kyngis of the lond of Filistiym, and to Ascalon, and to Gaza, and to Acoron, and to the residues of Azotus;

21 to Idumee, and to Moab, and to the sones of Amon;

22 and to alle the kyngis of Tirus, and to alle the kingis of Sidon, and to the kingis of the lond of ilis that ben biyendis the see;

23 and to Dedan, and Theman, and Buz, and to alle men that ben clippid on the long heer;

24 and to alle the kingis of Arabie, and to alle the kingis of the west, that dwellen in desert;

25 and to alle the kingis of Zambri, and to alle the kingis of Elam, and to alle the kyngis of Medeis; and to alle the kingis of the north,

26 of niy and of fer, to ech man ayens his brothir; and to alle the rewmes of erthe, that ben on the face therof; and kyng Sesac schal drynke after hem.

27 And thou schalt seie to hem, The Lord of oostis, God of Israel, seith these thingis, Drynke ye, and be ye drunkun, and spue ye, and falle ye doun, and nyle ye rise fro the face of swerd which Y schal sende among you.

28 And whanne thei nylen take the cuppe fro thin hond, that thei drynke, thou schalt seie to hem, The Lord of oostis seith these thingis, Ye drynkynge schulen drynke;

29 for lo! in the citee in which my name is clepid to help, Y bigynne to turmente, and schulen ye as innocentis be with out peyne? ye schulen not be with out peyne, for Y clepe swerd on alle the dwelleris of erthe, seith the Lord of oostis.

30 And thou schalt profesie to hem alle these wordis, and thou schalt seie to hem, The Lord schal rore fro an hiy, and fro his hooli dwellyng place he schal yyue his vois; he rorynge schal rore on his fairnesse; a myry song, as of men tredynge in pressouris, schal be sungun ayens alle dwelleris of erthe.

31 Sown is comun til to the laste partis of erthe, for whi doom is to the Lord with folkis, he is demed with ech fleisch; the Lord seith, Y haue youe wickid men to the swerd.

32 The Lord of oostis seith these thingis, Lo! turment schal go out fro folk in to folk, and a greet whirlwynd schal go out fro the endis of erthe.

33 And the slayn men of the Lord schulen be in that dai fro the ende of the erthe til to the ende therof; thei schulen not be biweilid, nether schulen be gaderid togidere, nether schulen be biried; thei schulen ligge in to a dunghil on the face of erthe.

34 Yelle, ye scheepherdis, and crye, and, ye princypals of the floc, bispreynge you with aische; for youre daies ben fillid, that ye be slayn, and youre scateryngis ben fillid, and ye schulen falle as precious vessels.

35 And fleyng schal perische fro scheepherdis, and sauyng schal perische fro the principals of the floc.

36 The vois of the crye of scheepherdis, and the yellyng of the principals of the floc, for the Lord hath wastid the lesewis of hem.

37 And the feeldis of pees weren stille, for the face of wraththe of the strong veniaunce of the Lord.

38 He as a lion hath forsake his tabernacle, for the lond of hem is maad in to desolacioun, of the face of wraththe of the culuer, and of the face of wraththe of the strong veniaunce of the Lord.

JEREMIAH CHAPTER 26

1 In the bigynnyng of the rewme of Joachym, the sone of Josie, kyng of Juda, this word was maad of the Lord, and seide,

2 The Lord seide these thingis, Stonde thou in the porche of the hous of the Lord, and thou schalt speke to alle the citees of Juda, fro whiche thei comen for to worschipe in the hous of the Lord, alle the wordis whiche Y comaundide to thee, that thou speke to hem; nyle thou withdrawe a word;

3 if perauenture thei heren, and ben conuertid, ech man fro his yuele weie, and it repente me of the yuel which Y thouyte to do to hem for the malices of her studies.

4 And thou schalt seie to hem, The Lord seith these thingis, If ye heren not me, that ye go in my lawe which Y yaf to you,

5 that ye here the wordis of my seruauntis, profetis, whiche Y risynge bi niyte, and dressynge, sente to you, and ye herden not;

6 Y schal yyue this hous as Silo, and Y schal yyue this citee in to cursyng to alle folkis of erthe.

7 And the prestis, and profetis, and al the puple herden Jeremye spekynge these wordis in the hous of the Lord.

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8 And whanne Jeremye hadde fillid spekynge alle thingis, whiche the Lord hadde comaundid to hym, that he schulde speke to al the puple, the prestis, and profetis, and al the puple token hym, and seiden, Die he bi deeth;

9 whi profesiede he in the name of the Lord, and seide, This hous schal be as Silo, and this citee schal be desolat, for no dwellere is? And al the puple was gaderid togidere ayens Jeremye, in the hous of the Lord.

10 And the princes of Juda herden alle these wordis; and thei stieden fro the kyngis hous in to the hous of the Lord, and saten in the entryng of the newe yate of the hous of the Lord.

11 And the prestis and profetis spaken to the princes, and to al the puple, and seiden, Doom of deth is to this man, for he profesiede ayens this citee, as ye herden with youre eeris.

12 And Jeremye seide to alle the princes, and to al the puple, and seide, The Lord sente me, that Y schulde prophesie to this hous, and to this citee, alle the wordis whiche ye herden.

13 Now therfor make ye good youre weies, and youre studies, and here ye the vois of youre Lord God; and it schal repente the Lord of the yuel which he spak ayens you.

14 Lo! forsothe Y am in youre hondis; do ye to me, as it is good and riytful bifore youre iyen.

15 Netheles wite ye, and knowe, that if ye sleen me, ye schulen bitraie innocent blood ayens you silf, and ayens this citee, and the dwelleris therof; for in trewthe the Lord sente me to you, that Y schulde speke in youre eeris alle these wordis.

16 And the princes and al the puple seiden to the preestis and profetis, Doom of deth is not to this man; for he spak to vs in the name of oure Lord God.

17 Therfor men of the eldere men of the lond rysiden vp, and seiden to al the cumpanye of the puple,

18 and spaken, Mychee of Morasten was a profete in the daies of Ezechie, king of Juda; and he seide to al the puple of Juda, and seide, The Lord of oostis seith these thingis, Sion schal be erid as a feeld, and Jerusalem schal be in to an heep of stoonys, and the hil of the hous of the Lord schal be in to hiy thingis of woodis.

19 Whether Ezechie, kyng of Juda, and al Juda condempnede hym bi deth? Whether thei dredden not the Lord, and bisouyten the face of the Lord? and it repentide the Lord of the yuel which he spak ayens hem. Therfor do we not greet yuel ayens oure soulis.

20 Also Vrye, the sone of Semey, of Cariathiarym, was a man profesiynge in the name of the Lord; and he profesiede ayens this citee, and ayens this lond, bi alle the wordis of Jeremye.

21 And kyng Joachym, and alle the myyti men, and princes of hem, herden these wordis; and the kyng souyte to sle hym; and Vrye herde, and dredde, and he fledde, and entride in to Egipt.

22 And kyng Joachym sente men in to Egipt, Elnathan, the sone of Achobor, and men with hym, in to Egipt;

23 and thei ledden Vrye out of Egipt, and brouyten hym to kyng Joachym; and the kyng killide hym bi swerd, and castide forth his careyn in the sepulcris of the comyn puple vnnoble.

24 Therfor the hond of Aicham, sone of Saphan, was with Jeremye, that he was not bitakun in to the hondis of the puple, and that it killide not hym.

JEREMIAH CHAPTER 27

1 In the bigynnyng of the rewme of Joachym, the sone of Josie, kyng of Juda, this word was maad of the Lord to Jeremye, and seide,

2 The Lord seith these thingis to me, Make thou to thee boondis and chaynes, and thou schalt putte tho in thi necke;

3 and thou schalt sende tho to the kyng of Edom, and to the kyng of Moab, and to the kyng of the sones of Amon, and to the kyng of Tyre, and to the kyng of Sidon, bi the hond of messangeris that camen to Jerusalem, and to Sedechie, kyng of Juda.

4 And thou schalt comaunde to hem, that thei speke to her lordis, The Lord of oostis, God of Israel, seith these thingis, Ye schulen seie these thingis to youre lordis,

5 Y made erthe, and man, and beestis that ben on the face of al erthe, in my greet strengthe, and in myn arm holdun forth; and Y yaf it to hym that plesyde bifore myn iyen.

6 And now therfor Y yaf alle these londis in the hond of Nabugodonosor, my seruaunt, the kyng of Babiloyne; ferthermore and Y yaf to hym the beestis of the feeld, that thei serue hym.

7 And alle folkis schulen serue hym, and his sone, and the sone of his sone, til the tyme of his lond and of hym come; and many folkis and grete kyngis schulen serue hym.

8 Forsothe the folk and rewme that serueth not Nabugodonosor, kyng of Babiloyne, and whoeuer bowith not his necke vndur the yok of the kyng of Babiloyne, Y schal visite on that folk in swerd, and hungur, and pestilence, seith the Lord, til Y waaste hem in his hond.

9 Therfor nyle ye here youre profetis, and false dyuynouris, and dremeris, and dyuyneris bi chiteryng and fleyng of briddis, and witchis, that seien to you, Ye schulen not serue the kyng of Babiloyne;

10 for thei profesien a lessyng to you, that thei make you fer fro youre lond, and caste out you, and ye perische.

11 Certis the folk that makith suget her nol vndur the yok of the kyng of Babiloyne, and serueth hym, Y schal dismytte it in his lond, seith the Lord; and it schal tile that lond, and schal dwelle therynne.

12 And Y spak bi alle these wordis to Sedechie, kyng of Juda, and Y seide, Make ye suget youre neckis vndur the yok of the kyng of Babiloyne, and serue ye hym, and his puple, and ye schulen lyue.

13 Whi schulen ye die, thou and thi puple, bi swerd, and hungur, and pestilence, as the Lord spak to the folk, that nolde serue to the kyng of Babiloyne?

14 Nyle ye here the wordis of profetis seiynge to you, Ye schulen not serue the kyng of Babiloyne; for thei speken leesyng to you, for Y sente not hem, seith the Lord;

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15 and thei profesien falsly in my name, that thei caste out you, and that ye perische, bothe ye and the profetis that profesien to you.

16 And Y spak to the preestis, and to this puple, and Y seide, The Lord God seith these thingis, Nyle ye here the wordis of youre profetis, that profesien to you, and seien, Lo! the vessels of the Lord schulen turne ayen now soone fro Babiloyne; for thei profesien a leesyng to you.

17 Therfor nyle ye here hem, but serue ye to the kyng of Babiloyne, that ye lyue; whi is this citee youun in to wildirnesse?

18 And if thei ben profetis, and if the word of God is in hem, renne thei to the Lord of oostis, that the vessels whiche weren left in the hous of the Lord, and in the hous of the kyng of Juda, and in Jerusalem, come not in to Babiloyne.

19 For the Lord of oostis seith these thingis to the pilers, and to the see, that is, a greet waischyng vessel, and to the foundementis, and to the remenauntis of vessels, that weren left in this citee,

20 whiche Nabugodonosor, king of Babiloyne, took not, whanne he translatide Jeconye, the sone of Joachim, king of Juda, fro Jerusalem in to Babiloyne, and alle the principal men of Juda and of Jerusalem.

21 For the Lord of oostis, God of Israel, seith these thingis to the vessels that ben left in the hous of the Lord, and in the hous of the king of Juda, and in Jerusalem, Tho schulen be translatid in to Babiloyne,

22 and schulen be there til to the dai of her visitacioun, seith the Lord; and Y schal make tho to be brouyt, and to be restorid in this place.

JEREMIAH CHAPTER 28

1 And it was don in that yeer, in the bigynnyng of the rewme of Sedechie, kyng of Juda, in the fourthe yeer, in the fyuethe monethe, Ananye, the sone of Azur, a profete of Gabaon, seide to me in the hous of the Lord, bifor the preestis, and al the puple,

2 and seide, The Lord of oostis, God of Israel, seith these thingis, Y haue al to-broke the yok of the kyng of Babiloyne.

3 Yit twei yeeris of daies ben, and Y schal make to be brouyt ayen to this place alle the vessels of the Lord, whiche Nabugodonosor, kyng of Babiloyne, took fro this place, and translatide tho in to Babiloyne.

4 And Y schal turne to this place, seith the Lord, Jeconye, the sone of Joachym, the kyng of Juda, and al the passyng ouer of Juda, that entriden in to Babiloyne; for Y schal al to-breke the yok of the kyng of Babiloyne.

5 And Jeremye, the profete, seide to Ananye, the profete, bifore the iyen of preestis, and bifore the iyen of al the puple that stoden in the hous of the Lord.

6 And Jeremye, the profete, seide to Ananye, Amen! so do the Lord; the Lord reise thi wordis whiche thou profesiedist, that the vessels be brouyt ayen in to the hous of the Lord, and al the passyng ouer fro Babiloyne, to this place.

7 Netheles here thou this word, which Y speke in thin eeris, and in the eeris of al the puple.

8 Profetis that weren bifore me, and bifor thee, fro the bigynnyng, and profesieden on many londis, and on many rewmes, of batel, and of turment, and of hungur.

9 The profete that profesiede pees, whanne his word cometh, shal be knowun the profete whom the Lord sente in treuthe.

10 And Ananye, the profete, took the chayne fro the necke of Jeremye, the profete, and brak it.

11 And Ananye, the profete, seide in the siyt of al the puple, and seide, The Lord seith these thingis, So Y schal breke the yok of Nabugodonosor, kyng of Babiloyne, aftir twei yeeris of daies, fro the necke of alle folkis.

12 And Jeremye, the profete, yede in to his weie. And the word of the Lord was maad to Jeremye, aftir that Ananye, the profete, brak the chayne fro the necke of Jeremye; and the Lord seide,

13 Go thou, and seie to Ananye, The Lord seith these thingis, Thou hast al to-broke the chaynes of tre, and thou schalt make yrun chaynes for tho.

14 For the Lord of oostis, God of Israel, seith these thingis, Y haue set an yrun yok on the necke of alle these folkis, that thei serue Nabugodonosor, the king of Babiloyne, and thei schulen serue hym; ferthermore and Y yaf to hym the beestis of erthe.

15 And Jeremye, the profete, seide to Ananye, the profete, Ananye, here thou; the Lord sente not thee, and thou madist this puple for to triste in a leesyng.

16 Therfor the Lord seith these thingis, Lo! Y schal sende thee out fro the face of erthe; in this yeer thou schalt die, for thou spakest ayens the Lord.

17 And Ananye, the profete, diede in that yeer, in the seuenthe monethe.

JEREMIAH CHAPTER 29

1 And these ben the wordis of the book, whiche Jeremye, the profete, sente fro Jerusalem to the residues of eldere men of passyng ouer, and to the preestis, and to the profetis, and to al the puple, whom Nabugodonosor hadde ledde ouer fro Jerusalem in to Babiloyne,

2 after that Jeconye, the kyng, yede out, and the ladi, and the onest seruauntis and chast, and the princis of Juda yeden out of Jerusalem, and a sutel crafti man, and a goldsmyth of Jerusalem,

3 in the hond of Elasa, sone of Saphan, and of Gamalie, the sone of Elchie, whiche Sedechie, the kyng of Juda, sente to Nabugodonosor, the kyng of Babiloyne, in to Babiloyne.

4 And Jeremye seide, The Lord of oostis, God of Israel, seith these thingis to al the passyng ouer, which Y translatide fro Jerusalem in to Babiloyne,

5 Bilde ye housis, and enhabite, and plaunte ye orcherdis, and ete ye fruyt of tho;

6 take ye wyues, and gendre ye sones and douytris, and yyue ye wyues to youre sones, and yyue ye youre douytris to hosebondis, and bere thei sones and douytris; and be ye multiplied there, and nyle ye be fewe in noumbre.

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7 And seke ye pees of the citees, to whiche Y made you to passe ouer; and preie ye the Lord for it, for in the pees therof schal be pees to you.

8 The Lord of oostis, God of Israel, seith these thingis, Youre profetis, that ben in the myddis of you, and youre dyuynours disseyue you not; and take ye noon heede to youre dremes, whiche ye dremen;

9 for thei profesien falsli to you in my name, and Y sente not hem, seith the Lord.

10 For the Lord seith thes thingis, Whanne seuenti yeer bigynnen to be fillid in Babiloyne, Y schal visite you, and Y schal reise on you my good word, and Y schal brynge you ayen to this place.

11 For Y knowe the thouytis whiche Y thenke on you, seith the Lord, the thouytis of pees, and not of turment, that Y yyue to you an ende and pacience.

12 And ye schulen clepe me to help, and ye schulen go, and schulen worschipe me, and Y schal here you;

13 ye schulen seke me, and ye schulen fynde, whanne ye seken me in al youre herte.

14 And Y schal be foundun of you, seith the Lord, and Y schal brynge ayen youre caitifte, and Y schal gadere you fro alle folkis, and fro alle places, to whiche Y castide out you, seith the Lord; and Y schal make you to turne ayen fro the place, to which Y made you to passe ouer.

15 For ye seiden, The Lord schal reise profetis to vs in Babiloyne.

16 For the Lord seith these thingis to the kyng, that sittith on the seete of Dauid, and to al the puple, dwellere of this citee, to youre britheren, that yeden not out with you in to the passyng ouer,

17 The Lord of oostis seith these thingis, Lo! Y schal sende among hem swerd, and hungur, and pestilence; and Y schal sette hem as yuele figis, that moun not be etun, for tho ben ful yuele.

18 And Y schal pursue hem in swerd, and in hungur, and in pestilence; and Y schal yyue hem in to trauelyng in alle rewmes of erthe, in to cursyng, and in to wondryng, and in to scornyng, and in to schenschipe to alle folkis, to whiche Y castide hem out.

19 For thei herden not my wordis, seith the Lord, which Y sente to hem bi my seruauntis, profetis, and roos bi nyyt, and sente, and ye herden not, seith the Lord.

20 Therfor al the passyng ouer, which Y sente out fro Jerusalem in to Babiloyne, here ye the word of the Lord.

21 The Lord of oostis, God of Israel, seith these thingis to Achab, the sone of Chulie, and to Sedechie, the sone of Maasie, that profesien to you a leesyng in my name, Lo! Y schal bitake hem in to the hond of Nabugodonosor, kyng of Babiloyne, and he schal smyte hem bifore youre iyen.

22 And cursyng schal be takun of hem to al the passyng ouer of Juda, which is in Babiloyne, of men seiynge, The Lord sette thee as Sedechie, and as Achab, whiche the kyng of Babiloyne friede in fier,

23 for thei diden foli in Israel, and diden auowtrie on the wyues of her frendis; and thei spaken a word falsli in my name, which Y comaundide not to hem; Y am iuge and witnesse, seith the Lord.

24 And thou schalt seie to Semei Neelamyte,

25 The Lord of oostis, God of Israel, seith these thingis, For that that thou sentist bookis in my name to al the puple, which is in Jerusalem, and to Sofony, the sone of Maasie, the preest, and to alle the prestis,

26 and seidist, The Lord yaf thee the preest for Joiada, the preest, that thou be duyk in the hous of the Lord on ech man that is trauelid of the fend, and profesiynge, that thou sende hym in to stockis, and in to prisoun.

27 And now whi blamest thou not Jeremye of Anathot, that profesieth to you?

28 For on this thing he sente to vs in to Babiloyne, and seide, It is long; bielde ye housis, and enhabite, and plaunte ye orcherdis, and ete ye the fruit of tho.

29 Therfor Sofonye, the preest, redde this book in the eeris of Jeremye, the prophete.

30 And the word of the Lord was maad to Jeremye,

31 and seide, Sende thou to al the passyng ouer, and seie, The Lord seith these thingis to Semeye Neelamite, For that that Semeye profesiede to you, and Y sente not hym, and he made you to triste in a leesyng;

32 therfor the Lord seith thes thingis, Lo! Y schal visite on Semeye Neelamyte, and on his seed; and no man sittynge in the myddis of this puple schal be to hym; and he schal not se the good, which Y schal do to my puple, seith the Lord, for he spak trespassyng ayens the Lord.

JEREMIAH CHAPTER 30

1 This is the word, that was maad of the Lord to Jeremye,

2 and seide, The Lord God of Israel seith these thingis, and spekith, Write to thee in a book, alle these wordis whiche Y spak to thee.

3 For lo! daies comen, seith the Lord, and Y schal turne the turnyng of my puple Israel and Juda, seith the Lord; and Y schal turne hem to the lond which Y yaf to the fadris of hem, and thei schulen haue it in possessioun.

4 And these ben the wordis, whiche the Lord spak to Israel, and to Juda,

5 For the Lord seith these thingis, We herden a word of drede; inward drede is, and pees is not.

6 Axe ye, and se, if a male berith child; whi therfor siy Y the hond of ech man on his leende, as of a womman trauelynge of child, and alle faces ben turned in to yelow colour?

7 Wo! for thilke day is greet, nether ony is lyk it; and it is a tyme of tribulacioun to Jacob, and of hym schal be sauyd.

8 And it schal be, in that dai, seith the Lord of oostis, Y schal al to-breke the yok of hym fro thi necke, and Y schal breke hise boondis; and aliens schulen no more be lordis of it,

9 but thei schulen serue to her Lord God, and to Dauid, her kyng, whom Y schal reyse for hem.

10 Therfor, Jacob, my seruaunt, drede thou not, seith the Lord, and Israel, drede thou not; for lo! Y schal saue thee fro a fer lond, and thi seed fro the lond of the caitiftee of hem.

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And Jacob schal turne ayen, and schal reste, and schal flowe with alle goodis; and noon schal be whom he schal drede.

11 For Y am with thee, seith the Lord, for to saue thee. For Y schal make endyng in alle folkis, in whiche Y scateride thee; sotheli Y schal not make thee in to endyng, but Y schal chastise thee in doom, that thou be not seyn to thee to be gilteles.

12 For the Lord seith these thingis, Thi brekyng is vncurable, thi wounde is the worste.

13 Noon is, that demeth thi doom to bynde togidere; the profit of heelyngis is not to thee.

14 Alle thi louyeris han foryete thee, thei schulen not seke thee; for Y haue smyte thee with the wounde of an enemy, with cruel chastisyng; for the multitude of thi wickidnesse, thi synnes ben maad hard.

15 What criest thou on thi brekynge? thi sorewe is vncurable; for the multitude of thi wickidnesse, and for thin hard synnes, Y haue do these thingis to thee.

16 Therfor alle that eeten thee, schulen be deuourid, and alle thin enemyes schulen be led in to caitifte; and thei that distrien thee, schulen be distried, and Y schal yyue alle thi robberis in to raueyn.

17 For Y schal heele perfitli thi wounde, and Y schal make thee hool of thi woundis, seith the Lord; for thou, Sion, thei clepeden thee cast out; this is it that hadde no sekere.

18 The Lord seith these thingis, Lo! Y schal turne the turnyng of the tabernaclis of Jacob, and Y schal haue merci on the housis of hym; and the citee schal be bildid in his hiynesse, and the temple schal be foundid bi his ordre.

19 And heriyng and the vois of pleiers schal go out of hem, and Y schal multiplie hem, and thei schulen not be decreessid; and Y schal glorifie hem, and thei schulen not be maad thynne.

20 And the sones therof schulen be as at the bigynnyng, and the cumpeny therof schal dwelle bifore me; and Y schal visite ayens alle that doon tribulacioun to it.

21 And the duyk therof schal be of it, and a prince schal be brouyt forth of the myddis therof; and Y schal applie hym, and he schal neiye to me; for who is this, that schal applie his herte, that he neiye to me? seith the Lord.

22 And ye schulen be in to a puple to me, and Y schal be in to God to you.

23 Lo! the whirlewynd of the Lord, a strong veniaunce goynge out, a tempest fallynge doun, schal reste in the heed of wickid men.

24 The Lord schal not turne awey the ire of indignacioun, til he do, and fille the thouyt of his herte; in the laste of daies ye schulen vndurstonde tho thingis.

1 In that tyme, seith the Lord, Y schal be God to alle the kynredis of Israel; and thei schulen be in to a puple to me.

JEREMIAH CHAPTER 31

2 The Lord seith these thingis, The puple that was left of swerd, foond grace in desert; Israel schal go to his reste.

3 Fer the Lord apperide to me, and in euerlastynge charite Y louede thee; therfor Y doynge merci drow thee.

4 And eft Y schal bilde thee, and thou, virgyn Israel, schalt be bildid; yit thou schalt be ourned with thi tympans, and schalt go out in the cumpenye of pleieris.

5 Yit thou schalt plaunte vynes in the hillis of Samarie; men plauntynge schulen plaunte, and til the tyme come, thei schulen not gadere grapis.

6 For whi a dai schal be, wherynne keperis schulen crye in the hil of Samarie, and in the hil of Effraym, Rise ye, and stie we in to Sion, to oure Lord God.

7 For the Lord seith these thingis, Jacob, make ye ful out ioye in gladnesse, and neye ye ayens the heed of hethene men; sowne ye, synge ye, and seie ye, Lord, saue thi puple, the residues of Israel.

8 Lo! Y schal brynge hem fro the loond of the north, and Y schal gadere hem fro the fertheste partis of erthe; among whiche schulen be a blynd man, and crokid, and a womman with childe, and trauelynge of child togidere, a greet cumpeny of hem that schulen turne ayen hidur.

9 Thei schulen come in wepyng, and Y schal brynge hem ayen in merci; and Y schal brynge hem bi the strondis of watris in a riytful weie, thei schulen not spurne therynne; for Y am maad a fadir to Israel, and Effraym is my gendrid sone.

10 Ye hethene men, here ye the word of the Lord, and telle ye in ylis that ben fer, and seie, He that scateride Israel, schal gadere it, and schal kepe it, as a scheepherde kepith his floc.

11 For the Lord ayenbouyte Jacob, and delyuerede hym fro the hond of the myytiere.

12 And thei schulen come, and herye in the hil of Sion; and thei schulen flowe togidere to the goodis of the Lord, on wheete, wyn, and oile, and on the fruyt of scheep, and of neet; and the soule of hem schal be as a watri gardyn, and thei schulen no more hungre.

13 Thanne a virgyn schal be glad in a cumpenye, yonge men and elde togidere; and Y schal turne the morenyng of hem in to ioie, and Y schal coumforte hem, and Y schal make hem glad of her sorewe.

14 And Y schal greetli fille the soule of prestis with fatnesse, and my puple schal be fillid with my goodis, seith the Lord.

15 The Lord seith these thingis, A vois of weilyng, and of wepyng, and of mourenyng, was herd an hiy; the vois of Rachel biwepynge hir sones, and not willynge to be coumfortid on hem, for thei ben not.

16 The Lord seith these thingis, Thi vois reste of wepyng, and thin iyen reste of teeres; for whi mede is to thi werk, seith the Lord; and thei schulen turne ayen fro the lond of the enemy.

17 And hope is to thi laste thingis, seith the Lord, and thi sones schulen turne ayen to her endis.

18 I heringe herde Effraym passinge ouer; thou chastisidist me, and Y am lerned as a yong oon vntemyd; turne thou me, and Y schal be conuertid, for thou art my Lord God.

19 For aftir that thou conuertidist me, Y dide penaunce; and aftir that thou schewidist to me, Y smoot myn hipe; Y am schent, and Y schamede, for Y suffride the schenschipe of my yongthe.

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20 For Effraym is a worschipful sone to me, for he is a delicat child; for sithen Y spak of hym, yit Y schal haue mynde on hym; therfor myn entrails ben disturblid on him, Y doynge merci schal haue merci on hym, seith the Lord.

21 Ordeyne to thee an hiy totyng place, sette to thee bitternesses; dresse thin herte in to a streiyt weie, in which thou yedist; turne ayen, thou virgyn of Israel, turne ayen to these thi citees.

22 Hou longe, douyter of vnstidfast dwellyng, art thou maad dissolut in delices? for the Lord hath maad a newe thing on erthe, a womman schal cumpasse a man.

23 The Lord of oostis, God of Israel, seith these thingis, Yit thei schulen seie this word in the lond of Juda, and in the citees therof, whane Y schal turne the caytifte of hem, The Lord blesse thee, thou fairnesse of riytfulnesse, thou hooli hil.

24 And Juda, and alle citees therof schulen dwelle in it togidere, erthetilieris, and thei that dryuen flockis.

25 For Y fillide greetli a feynt soule, and Y haue fillid ech hungri soule.

26 Therfor Y am as reisid fro sleep, and Y siy; and my sleep was swete to me.

27 Lo! daies comen, seith the Lord, and Y schal sowe the hous of Israel and the hous of Juda with the seed of men, and with the seed of werk beestis.

28 And as Y wakide on hem, to drawe vp bi the roote, and to distrie, and to scatere, and to leese, and to turmente; so Y schal wake on hem, to bilde, and to plaunte, seith the Lord.

29 In tho daies thei schulen no more seie, The fadres eeten a sour grape, and the teeth of sones weren astonyed; but ech man schal die in his wickidnesse,

30 ech man that etith a sour grape, hise teeth schulen be astonyed.

31 Lo! daies comen, seith the Lord, and Y schal smyte a newe boond of pees to the hous of Israel, and to the hous of Juda;

32 not bi the couenaunte which Y made with youre fadris, in the dai in which Y took the hond of hem, to lede hem out of the lond of Egipt, the couenaunte which thei made voide; and Y was Lord of hem, seith the Lord.

33 But this schal be the couenaunte, which Y schal smyte with the hous of Israel aftir tho daies, seith the Lord; Y schal yyue my lawe in the entrails of hem, and Y schal write it in the herte of hem, and Y schal be in to God to hem, and thei schulen be in to a puple to me.

34 And a man schal no more teche his neiybore, and a man his brother, and seie, Knowe thou the Lord; for alle schulen knowe me, fro the leeste of hem til to the mooste, seith the Lord; for Y schal be merciful to the wickidnessis of hem, and Y schal no more be myndeful on the synne of hem.

35 The Lord seith these thingis, that yyueth the sunne in the liyt of dai, the ordre of the moone and of sterris in the liyt of the niyt, whiche disturblith the see, and the wawis therof sownen, the Lord of oostis is name to hym.

36 If these lawis failen bifore me, seith the Lord, thanne and the seed of Israel schal faile, that it be not a folk bifore me in alle daies.

37 The Lord seith these thingis, If heuenes aboue moun be mesurid, and the foundementis of erthe bynethe be souyt out, and Y schal caste awei al the seed of Israel, for alle thingis whiche thei diden, seith the Lord.

38 Lo! daies comen, seith the Lord, and a citee schal be bildid to the Lord, fro the tour of Ananeel til to the yate of the corner.

39 And it schal go out ouer the reule of mesure, in the siyt therof, on the hil Gareb, and it schal cumpasse Goatha,

40 and al the valei of careyns, and it schal cumpasse aischis, and al the cuntrei of deth, til to the stronde of Cedron, and til to the corner of the eest yate of horsis; the hooli thing of the Lord schal not be drawun out, and it schal no more be destried with outen ende.

JEREMIAH CHAPTER 32

1 The word that was maad of the Lord to Jeremye, in the tenthe yeer of Sedechie, kyng of Juda; thilke is the eiytenthe yeer of Nabugodonosor.

2 Thanne the oost of the kyng of Babiloyne bisegide Jerusalem; and Jeremye, the profete, was closid in the porche of the prisoun, that was in the hous of the kyng of Juda.

3 For whi Sedechie, the kyng of Juda, hadde closid hym, and seide, Whi profesiest thou, seiynge, The Lord seith these thingis, Lo! Y schal yyue this citee in the hond of the kyng of Babyloyne, and he schal take it; and Sedechie,

4 the kyng of Juda, schal not ascape fro the hond of Caldeis, but he schal be bitake in to the hond of the kyng of Babiloyne; and his mouth schal speke with the mouth of hym, and hise iyen schulen se the iyen of hym;

5 and he schal lede Sedechie in to Babiloyne, and he schal be there, til Y visyte hym, seith the Lord; forsothe if ye fiyten ayens Caldeis, ye schulen haue no thing in prosperite?

6 And Jeremye seide, The word of the Lord was maad to me, and seide, Lo!

7 Ananeel, the sone of Sellum, the sone of thi fadris brothir, schal come to thee, and seie, Bi thou to thee my feeld, which is in Anathot; for it bifallith to thee by niy kynrede, that thou bie it.

8 And Ananeel, the sone of my fadris brothir, cam to me, bi the word of the Lord, to the porche of the prisoun, and seide to me, Welde thou my feeld, which is in Anathot, in the lond of Beniamyn; for whi the erytage bifallith to thee, and thou art the next of blood, that thou welde it. Forsothe Y vndirstood, that it was the word of the Lord.

9 And Y bouyte the feeld, which is in Anathot, of Ananeel, the sone of my fadris brothir. And Y paiede to hym siluer, seuene stateris, and ten platis of siluer;

10 and Y wroot in a book, and Y seelide, and Y yaf witnessis. And Y weiede siluer in a balaunce;

11 and Y took the book aseelid of possessioun, and axingis and answerys of the seller and bier, and couenauntis, and seelis withoutforth.

12 And Y yaf the book of possessioun to Baruc, the sone of Neri, sone of Maasie, bifore the iyen of Ananeel, the sone of my fadris brother, and bifore the iyen of witnessis that weren

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writun in the book of biyng, bifore the iyen of alle Jewis, that saten in the porche of the prisoun.

13 And Y comaundide to Baruc bifore hem,

14 and Y seide, The Lord of oostis, God of Israel, seith these thingis, Take thou these bookis, this seelid book of biyng, and this book which is opyn, and putte thou tho in an erthen vessel, that tho moun dwelle bi many daies.

15 For whi the Lord of oostis, God of Israel, seith these thingis, Yit housis, and feeldis, and vynes schulen be weldid in this lond.

16 And Y preiede to the Lord, aftir that Y bitook the book of possessioun to Baruc, the sone of Nery; and Y seide, Alas!

17 alas! alas! Lord God, Lord, thou madist heuene and erthe in thi greet strengthe, and in thin arm stretchid forth; ech word schal not be hard to thee;

18 which doist merci in thousyndis, and yeldist the wickidnesse of fadris in to the bosum of her sones aftir hem. Thou strongeste, greet, myyti, Lord of oostis is name to thee;

19 greet in councel, and vncomprehensible in thouyt, whose iyen ben open on alle the weies of the sones of Adam, that thou yelde to ech aftir hise weies, and aftir the fruyt of hise fyndyngis;

20 which settidist signes and greet woundris in the lond of Egipt, til to this dai, bothe in Israel and in men; and madist to thee a name, as this dai is.

21 And thou leddist thi puple Israel out of the lond of Egipt, in signes and in greet woundris, and in a strong hond, and in an arm holdun forth, and in greet dreed; and thou yauest to hem this lond,

22 which thou sworist to the fadris of hem, that thou woldist yyue to hem, a lond flowynge with milk and hony.

23 And thei entriden, and hadden it in possessioun; and thei obeieden not to thi vois, and thei yeden not in thi lawe; alle thingis whiche thou comaundidist to hem to do, thei diden not; and alle these yuels bifellen to hem.

24 Lo! strengthis ben bildid ayens the citee, that it be takun, and the citee is youun in to the hondis of Caldeis, and in to the hondis of the kyng of Babiloyne, that fiyten ayens it, of the face of swerd, and of hungur, and of pestilence; and what euer thingis thou spakest, bifellen, as thou thi silf seest.

25 And Lord God, thou seist to me, Bie thou a feeld for siluer, and yyue thou witnessis, whanne the citee is youun in the hondis of Caldeis.

26 And the word of the Lord was maad to Jeremye, and seide, Lo!

27 Y am the Lord God of al fleisch. Whether ony word schal be hard to me?

28 Therfor the Lord seith these thingis, Lo! Y schal bitake this citee in to the hondis of Caldeis, and in to the hond of the kyng of Babiloyne, and he schal take it.

29 And Caldeis schulen come, and fiyte ayens this citee, and thei schulen brenne it with fier, and thei schulen brenne it, and housis, in whose rooues thei sacrifieden to Baal, and offriden moist sacrifices to alien goddis, to terre me to wraththe.

30 For whi the sones of Israel and the sones of Juda diden yuel contynueli, fro her yonge waxynge age, bifore myn iyen, the sones of Israel, whiche til to now wraththen me bi the werk of her hondis, seith the Lord.

31 For whi this citee is maad to me in my strong veniaunce and indignacioun, fro the day in which thei bildiden it, til to this dai, in which it schal be takun awei fro my siyt;

32 for the malice of the sones of Israel, and of the sones of Juda, which thei diden, terrynge me to wrathfulnesse, thei, and the kyngis of hem, the princes of hem, and the prestis, and profetis of hem, the men of Juda, and the dwelleris of Jerusalem.

33 And thei turneden to me the backis, and not the faces, whanne Y tauyte, and enformede hem erli; and thei nolden here, that thei schulden take techyng.

34 And thei settiden her idols in the hous, in which my name is clepid to help, that thei schulden defoule it.

35 And thei bildiden hiy thingis to Baal, that ben in the valei of the sones of Ennon, that thei schulden halewe her sones and her douytris to Moloc, which thing Y comaundide not to hem, nether it stiede in to myn herte, that thei schulden do this abhomynacioun, and brynge Juda in to synne.

36 And now for these thingis, the Lord God of Israel seith these thingis to this citee, of whiche ye seien, that it schal be bitakun in to the hondis of the kyng of Babiloyne, in swerd, and in hungur, and in pestilence, Lo!

37 Y schal gadere hem fro alle londis, to whiche Y castide hem out in my strong veniaunce, and in my wraththe, and in greet indignacioun; and Y schal brynge hem ayen to this place, and Y schal make hem to dwelle tristili.

38 And thei schulen be in to a puple to me, and Y schal be in to God to hem.

39 And Y schal yyue to hem oon herte and o soule, that thei drede me in alle daies, and that it be wel to hem, and to her sones aftir hem.

40 And Y schal smyte to hem a couenaunt euerlastynge, and Y schal not ceese to do wel to hem, and Y schal yyue my drede in the herte of hem, that thei go not awey fro me.

41 And Y schal be glad on hem, whanne Y schal do wel to hem; and Y schal plaunte hem in this lond in treuthe, in al myn herte, and in al my soule.

42 For the Lord seith these thingis, As Y brouyte on this puple al this greet yuel, so Y schal brynge on hem al the good, which Y schal speke to hem.

43 And feeldis schulen be weldid in this lond, of which ye seien, that it is desert, for no man and beeste is left; and it is youun in to the hondis of Caldeis.

44 Feeldis schulen be bouyt for money, and schulen be writun in a book, and a seel schal be preentid; and witnessis schulen be youun, in the lond of Beniamyn, and in the cumpas of Jerusalem, and in the citees of Juda, and in the citees in hilli places, and in the citees in feeldi places, and in the citees that ben at the south; for Y schal turne the caitiftee of hem, seith the Lord.

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JEREMIAH CHAPTER 33

1 And the word of the Lord was maad to Jeremye, in the secounde tyme, whanne he was closid yit in the porche of the prisoun, and seide,

2 The Lord seith these thingis, The Lord is name of hym, that schal do, and fourme, and make redi that thing;

3 Crye thou to me, and Y schal here thee, and Y schal telle to thee grete thingis, and stidfast, whiche thou knowist not.

4 For the Lord God of Israel seith these thingis to the housis of this citee, and to the housis of the kyng of Juda, that ben distried, and to the strengthingis,

5 and to the swerd of men comynge to fiyte with Caldeis, and to fille tho housis with careyns of men, which Y smoot in my strong veniaunce, and in myn indignacioun; and Y hidde my face fro this citee, for al the malice of hem.

6 Lo! Y schal close togidere to hem a wounde and helthe, and Y schal make hem hool, and Y schal schewe to hem the bisechyng of pees and of treuthe;

7 and Y schal conuerte the conuersioun of Juda, and Y schal conuerte the conuersioun of Jerusalem, and Y schal bilde hem, as at the bigynnyng.

8 And Y schal clense hem fro al her wickidnesse, in which thei synneden to me, and Y schal be merciful to alle the wickidnessis of hem, in which thei trespassiden to me, and forsoken me.

9 And thei schulen be to me in to a name, and in to ioye, and in to heriyng, and in to ful out ioiyng to alle folkis of erthe, that herden alle the goodis whiche Y schal do to hem; and thei schulen drede, and schulen be disturblid in alle goodis, and in al the pees, which Y schal do to hem.

10 The Lord seith these thingis, Yit in this place, which ye seien to be forsakun, for no man is nether beeste in the citees of Juda, and in the yatis of Jerusalem, that ben desolat, without man, and with out dwellere,

11 and with out beeste, the vois of ioye schal be herd, and the vois of gladnesse, the vois of spouse, and the vois of spousesse, the vois of men, seiynge, Knowleche ye to the Lord of oostis, for the Lord is good, for his merci is with outen ende, and of men berynge vowis in to the hous of the Lord; for Y schal brynge ayen the conuersioun of the lond, as at the bigynnyng, seith the Lord.

12 The Lord of oostis seith these thingis, Yit in this forsakun place, with out man, and with out beeste, and in alle citees therof, schal be a dwellyng place of scheepherdis, of flockis ligynge.

13 And in the citees in hilli places, and in the citees in feeldi places, and in the citees that ben at the south, and in the lond of Beniamyn, and in the cumpas of Jerusalem, and in the citees of Juda, yit flockis schulen passe, at the hond of the noumbrere, seith the Lord.

14 Lo! daies comen, seith the Lord, and Y schal reise the good word, which Y spak to the hous of Israel, and to the hous of Juda.

15 In tho daies, and in that tyme, Y schal make the seed of riytfulnesse to buriowne to Dauid, and he schal make doom and riytfulnesse in erthe.

16 In tho daies Juda schal be sauyd, and Israel schal dwelle tristili; and this is the name which thei schulen clepe hym, Oure riytful Lord.

17 For the Lord seith these thingis, A man of Dauid schal not perische, that shal sitte on the trone of the hous of Israel;

18 and of preestis and dekenes a man schal not perische fro my face, that schal offre brent sacrifices, and brenne sacrifice, and sle sacrifice, in alle daies.

19 And the word of the Lord was maad to Jeremye,

20 and seide, The Lord seith these thingis, If my couenaunt with the dai and my couenaunt with the niyt mai be maad voide, that the dai and the niyt be not in his tyme;

21 and my couenaunt with Dauid, my seruaunt, mai be voide, that of hym be no sone, that schal regne in his trone, and no dekenes, and preestis, my mynistris;

22 as the sterris of heuene moun not be noumbrid, and the grauel of the see mai not be metun, so Y schal multiplie the seed of Dauid, my seruaunt, and dekenes, my mynystris.

23 And the word of the Lord was maad to Jeremye, and seide, Whether thou hast not seyn,

24 that this puple spak, seiynge, Twei kynredis whiche the Lord chees, ben cast awei, and thei dispisiden my puple, for it is no more a folc bifore hem.

25 The Lord seith these thingis, If Y settide not my couenaunt bitwixe dai and niyt, and if Y settide not lawis to heuene and erthe;

26 sotheli and Y schal caste awei the seed of Jacob, and of Dauid, my seruaunt, that Y take not of the seed of hym princes, of the seed of Abraham, of Isaac, and of Jacob; for Y schal brynge ayen the conuersioun of hem, and Y schal haue merci on hem.

JEREMIAH CHAPTER 34

1 The word that was maad of the Lord to Jeremye, whanne Nabugodonosor, kyng of Babiloyne, and al his oost, and alle the rewmes of erthe, that weren vndur the power of his hond, and alle puplis fouyten ayens Jerusalem, and ayens alle citees therof; and he seide,

2 The Lord God of Israel seith these thingis, Go thou, and speke to Sedechie, kyng of Juda; and thou schalt seie to hym, The Lord seith these thingis, Lo! Y schal bitake this citee in to the hond of the kyng of Babiloyne, and he schal brenne it bi fier.

3 And thou schalt not ascape fro his hond, but thou schalt be takun bi takyng, and thou schalt be bitakun in to his hond; and thin iyen schulen se the iyen of the kyng of Babiloyne, and his mouth schal speke with thi mouth, and thou schalt entre in to Babiloyne.

4 Netheles Sedechie, the kyng of Juda, here thou the word of the Lord; the Lord seith these thingis to thee, Thou schalt not die bi swerd,

5 but thou schalt die in pees, and bi the brennyngis of thi fadris, the formere kyngis that weren bifore thee, so thei schulen brenne thee, and thei schulen biweile thee, Wo! lord; for Y spak a word, seith the Lord.

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6 And Jeremye, the profete, spak to Sedechie, kyng of Juda, alle these wordis in Jerusalem.

7 And the oost of the kyng of Babiloyne fauyt ayens Jerusalem, and ayens alle the citees of Juda, that weren left; ayens Lachis, and ayens Azecha; for whi these strong citees weren left of the citees of Juda.

8 The word that was maad of the Lord to Jeremye, aftir that kyng Sedechie smoot boond of pees with al the puple in Jerusalem,

9 and prechide, that ech man schulde delyuere his seruaunt, and ech man his handmaide, an Ebreu man and an Ebru womman fre, and that thei schulden not be lordis of hem, that is, in a Jew, and her brothir.

10 Therfor alle the princes and al the puple herden, whiche maden couenaunt, that thei schulden delyuere ech man his seruaunt, and ech man his handmaide fre, and schulde no more be lordis of hem; therfor thei herden, and delyueriden;

11 and thei weren turned aftirward, and drowen ayen her seruauntis, and handmaidis, whiche thei hadden left fre, and thei maden suget in to seruauntis, and in to seruauntessis.

12 And the word of the Lord was maad of the Lord to Jeremye, and seide,

13 The Lord God of Israel seith these thingis, Y smoot a boond of pees with youre fadris, in the dai in which Y ledde hem out of the lond of Egipt, out of the hous of seruage; and Y seide, Whanne seuene yeeris ben fillid,

14 ech man delyuere his brother, an Ebreu man, which is seeld to hym, and he schal serue thee sixe yeer, and thou schalt delyuere hym fro thee; and youre fadris herden not me, nether bowiden her eere.

15 And ye ben conuertid to dai, and ye diden that, that is riytful bifore myn iyen, that ye precheden ech man fredom to his frend, and ye maden couenaunt in my siyt, in the hous wherynne my name is clepid to help on that fredom.

16 And ye turneden ayen, and defouliden my name, and ye brouyten ayen ech man his seruaunt, and ech man his handmaide, whiche ye delyueriden, that thei schulden be fre, and of her owne power; and ye maden hem suget, that thei be seruauntis and haundmaidis to you.

17 Therfor the Lord seith thes thingis, Ye herden not me, that ye prechiden fredom, ech man to his brothir, and ech man to his freend; lo! Y preeche to you fredom, seith the Lord, and to swerd, and to hungur, and to pestilence, and Y schal yyue you in to stiryng to alle rewmes of erthe.

18 And Y schal yyue the men, that breken my boond of pees, and kepten not the wordis of boond of pees, to whiche thei assentiden in my siyt, and kepten not the calf, which thei kittiden in to twei partis; and the princes of Juda,

19 and the princes of Jerusalem, and the onest seruauntis, and preestis yeden bytwixe the partyngis therof, and al the puple of the lond, that yeden bitwixe the departyngis of the calf;

20 and Y schal yyue hem in to the hond of her enemyes, and in to the hond of hem that seken her lijf; and the deed careyn of hem schal be in to mete to the volatilis of the eir, and to the beestis of erthe.

21 And Y schal yyue Sedechie, the kyng of Juda, and hise princes, in to the hond of her enemyes, and in to the hond of hem that seken her lijf, and in to the hond of the oostis of the kyng of Babiloyne, that yeden awei fro you.

22 Lo! Y comaunde, seith the Lord, and Y schal brynge hem ayen in to this citee, and thei schulen fiyte ayens it, and schulen take it, and schulen brenne it with fier; and Y schal yyue the citees of Juda in to wildirnesse, for ther is no dwellere.

JEREMIAH CHAPTER 35

1 The word that was maad of the Lord to Jeremye, in the daies of Joachym, sone of Josie,

2 kyng of Juda, and seide, Go thou to the hous of Recabitis, and speke thou to hem; and thou schalt brynge hem in to the hous of the Lord, in to o chaumbre of tresouris, and thou schalt yyue to hem to drynke wyn.

3 And Y took Jeconye, the sone of Jeremye, sone of Absanye, and hise britheren, and alle the sones of hym, and al the hous of Recabitis.

4 And Y ledde hem in to the hous of the Lord, to the treserie of the sones of Eman, sone of Godolie, the man of God; which treserie was bisidis the treserie of princes, aboue the tresour of Maasie, sone of Sellum, that was kepere of the vestiarie.

5 And Y settide bifore the sones of the hous of Recabitis pecis, and grete cowpis ful of wyn; and Y seide to hem, Drinke ye wyn.

6 And thei answeriden, We schulen not drinke wyn; for whi Jonadab, oure fadir, the sone of Recab, comaundide to vs, and seide, Ye schulen not drinke wyn, ye and youre sones, til in to withouten ende;

7 and ye schulen not bilde an hous, and ye schulen not sowe seed, and ye schulen not plaunte vynes, nether schulen haue, but ye schulen dwelle in tabernaclis in alle youre daies, that ye lyue many daies on the face of erthe, in which ye goen in pilgrymage.

8 Therfor we obeieden to the vois of Jonadab, oure fadir, the sone of Recab, in alle thingis whiche he comaundide to vs; so that we drunken not wyn in alle oure dayes, we, and oure wymmen, oure sones, and douytris;

9 and we bildiden not housis to dwelle, and we hadden not a vyner, and a feeld, and seed;

10 but we dwelliden in tabernaclis, and weren obeiynge, and diden bi alle thingis, whiche Jonadab, oure fadir, comaundide to vs.

11 But whanne Nabugodonosor, kyng of Babiloyne, hadde stied to this lond, we seiden, Come ye, and entre we in to Jerusalem, fro the face of the oost of Caldeis, and fro the face of the oost of Sirie; and we dwelliden in Jerusalem.

12 And the word of the Lord was maad to Jeremye,

13 and seide, The Lord of oostis, God of Israel, seith these thingis, Go thou, and seie to the men of Juda, and to the dwelleris of Jerusalem, Whether ye schulen not take techyng, that ye obeie to my wordis, seith the Lord?

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14 The wordis of Jonadab, sone of Rechab, hadden the maistrie, whiche he comaundide to hise sones, that thei schulden not drynke wyn; and thei drynken not, til to this dai; for thei obeieden to the comaundement of her fadir; but Y spak to you, and Y roos ful eerli, and spake, and ye obeieden not to me.

15 And Y sente to you alle my seruauntis profetis, and Y roos ful eerli, and Y sente, and seide, Be ye conuertid, ech man fro his worste weye, and make ye good youre studies, and nyle ye sue alien goddis, nether worschipe ye hem, and ye schulen dwelle in the lond, which Y yaf to you, and to youre fadris; and ye bowiden not youre eere, nether herden me.

16 Therfor the sones of Jonadab, sone of Recab, maden stidfast the comaundement of her fadir, which he comaundide to hem; but this puple obeiede not to me.

17 Therfor the Lord of oostis, God of Israel, seith these thingis, Lo! Y schal bringe on Juda, and on alle the dwelleris of Jerusalem, al the turment which Y spak ayens hem; for Y spak to hem, and thei herden not; Y clepide hem, and thei answeriden not to me.

18 Forsothe Jeremye seide to the hous of Recabitis, The Lord of oostis, God of Israel, seith these thingis, For that that ye obeieden to the comaundement of Jonadab, youre fadir, and kepten alle hise comaundementis, and diden alle thingis, whiche he comaundide to you;

19 therfor the Lord of oostis, God of Israel, seith these thingis, A man of the generacioun of Jonadab, sone of Recab, schal not faile stondynge in my siyt in alle daies.

JEREMIAH CHAPTER 36

1 And it was don, in the fourthe yeer of Joachym, sone of Josie, kyng of Juda, this word was maad of the Lord to Jeremye, and seide,

2 Take thou the volym of a book, and thou schalt write therynne alle the wordis, whiche Y spake to thee ayens Israel and Juda, and ayens alle folkis, fro the dai in whiche Y spak to thee, fro the daies of Josie til to this dai.

3 If perauenture whanne the hous of Juda herith alle the yuels whiche Y thenke to do to hem, ech man turne ayen fro his worste weye, and Y schal be merciful to the wickidnesse and synne of hem.

4 Therfor Jeremye clepide Baruk, the sone of Nerye; and Baruk wroot of the mouth of Jeremye in the volym of a book alle the wordis of the Lord, whiche he spak to hym.

5 And Jeremye comaundide to Baruk, and seide, Y am closid, and Y may not entre in to the hous of the Lord.

6 Therfor entre thou, and rede of the book, in which thou hast write of my mouth the wordis of the Lord, in hering of the puple, in the hous of the Lord, in the dai of fastyng; ferthermore and in heryng of al Juda, that comen fro her citees, thou schalt rede to hem;

7 if perauenture the preier of hem falle in the siyt of the Lord, and eche man turne ayen fro his worste weie; for whi the strong veniaunce and indignacioun is greet, which the Lord spak ayens this puple.

8 And Baruk, the sone of Nerie, dide aftir alle thingis, which Jeremye, the prophete, comaundide to hym; and he redde of the book the wordis of the Lord, in the hous of the Lord.

9 Forsothe it was doon, in the fyueth yeer of Joachym, sone of Josie, kyng of Juda, in the nynthe monethe, thei prechiden fastynge in the siyt of the Lord, to al the puple in Jerusalem, and to al the multitude, that cam togidere fro the citees of Juda in to Jerusalem.

10 And Baruc redde of the volym the wordis of Jeremye, in the hous of the Lord, in the treserie of Gamarie, sone of Saphan, scryuen, in the hiyere porche, in the entring of the newe yate of the hous of the Lord, in audience of al the puple.

11 And whanne Mychie, the sone of Gamarie, sone of Saphan, hadde herd alle the wordis of the Lord,

12 of the book, he yede doun in to the hous of the kyng, to the treserye of the scryuen. And lo! alle the princes saten there, Elisama, the scryuen, and Dalaie, the sone of Semeye, and Elnathan, the sone of Achabor, and Gamarie, the sone of Saphan, and Sedechie, the sone of Ananye, and alle princes.

13 And Mychee telde to hem alle the wordis, whiche he herde Baruc redynge of the book, in the eeris of the puple.

14 Therfor alle the princes senten to Baruc Judi, the sone of Nathathie, sone of Selemye, sone of Chusi, and seiden, Take in thin hond the book, of which thou reddist in audience of the puple, and come thou. Therfor Baruc, the sone of Nereie, took the book in his hoond, and cam to hem.

15 And thei seiden to hym, Sitte thou, and rede these thingis in oure eeris; and Baruc redde in the eeris of hem.

16 Therfor whanne thei hadden herd alle the wordis, thei wondriden ech man to his neiybore, and thei seiden to Baruc, Owen we to telle to the kyng alle these wordis?

17 And thei axiden hym, and seiden, Schewe thou to vs, hou thou hast write alle these wordis of his mouth.

18 Forsothe Baruc seide to hem, Of his mouth he spak, as redynge to me, alle these wordis; and Y wroot in a book with enke.

19 And alle the princes seiden to Baruc, Go, be thou hid, thou and Jeremye; and no man wite where ye ben.

20 And thei entriden to the kyng, in to the halle; forsothe thei bitoken the book to be kept in to the treserie of Elisame, the scryuen. And thei telden alle the wordis, in audience of the kyng.

21 Therfor the kyng sente Judi, that he schulde take the book. Which took the book fro the treserie of Elysame, the scryuen, and redde in audience of the kyng, and of alle the princes, that stoden aboute the kyng.

22 Forsothe the kyng sat in the wyntir hous, in the nynthe monethe; and a panne ful of coolis was set bifore hym.

23 And whanne Judi hadde red thre pagyns, ethir foure, he kittide it with the knyf of a scryueyn, and castide in to the fier, that was in the panne, til al the book was wastid bi the fier, that was on the panne.

24 And the kyng and alle hise seruauntis, that herden alle these wordis, dredden not, nethir to-renten her clothis.

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25 Netheles Elnathan, and Dalaie, and Gamarie ayenseiden the kyng, that he schulde not brenne the book; and he herde not hem.

26 And the kyng comaundide to Jeremyel, sone of Amalech, and to Saraie, sone of Esreel, and to Selemye, sone of Abdehel, that thei schulden take Baruc, the writer, and Jeremye, the profete; forsothe the Lord hidde hem.

27 And the word of the Lord was maad to Jeremye, the profete, aftir that the kyng hadde brent the book and wordis, whiche Baruc hadde write of Jeremyes mouth;

28 and he seid, Eft take thou another book, and write therynne alle the former wordis, that weren in the firste book, which Joachym, the kyng of Juda, brente.

29 And thou schalt seie to Joachym, kyng of Juda, The Lord seith these thingis, Thou brentist that book, and seidist, What hast thou write therynne, tellynge, The kyng of Babiloyne schal come hastynge, and schal distrie this lond, and schal make man and beeste to ceesse therof?

30 Therfor the Lord seith these thingis ayens Joachym, king of Juda, Noon schal be of hym, that schal sitte on the seete of Dauid; and his careyn schal be cast forth to the heete bi dai, and to the forst bi niyt.

31 And Y schal visite ayens hym, and ayens his seed, and ayens hise seruauntis, her wickidnessis. And Y schal bryng on hem, and on the dwelleris of Jerusalem, and on the men of Juda, al the yuel which Y spak to hem, and thei herden not.

32 Forsothe Jeremye took an other book, and yaf it to Baruc, the writer, the sone of Nerie, which wroot therynne of Jeremyes mouth alle the wordis of the book, which book Joachym, the kyng of Juda, hadde brent bi fier; and ferthermore many mo wordis weren addid than weren bifore.

JEREMIAH CHAPTER 37

1 And kyng Sedechie, the sone of Josie, regnede for Jeconye, the sone of Joachym, whom Nabugodonosor, kyng of Babiloyne, made kyng in the lond of Juda.

2 And he, and hise seruauntis, and his puple obeieden not to the wordis of the Lord, whiche he spak in the hond of Jeremye, the profete.

3 And kyng Sedechie sente Jothal, the sone of Selemye, and Sofonye, the preest, the sone of Maasie, to Jeremye, the profete, and seide, Preie thou for vs oure Lord God.

4 Forsothe Jeremye yede freli in the myddis of the puple; for thei hadden not sente hym in to the kepyng of the prisoun. Therfor the oost of Farao yede out of Egipt, and Caldeis, that bisegiden Jerusalem, herden sich a message, and yeden awei fro Jerusalem.

5 And the word of the Lord was maad to Jeremye, the profete,

6 and seide, The Lord God of Israel seith these thingis, Thus ye schulen seie to the kyng of Juda, that sente you to axe me, Lo! the oost of Farao, which yede out to you in to help, schal turne ayen in to his lond, in to Egipt.

7 And Caldeis schulen come ayen, and schulen fiyte ayens this citee, and schulen take it, and schulen brenne it bi fier.

8 The Lord seith these thingis, Nyle ye disseyue youre soulis, seiynge, Caldeis goynge schulen go a wey, and schulen departe fro vs; for thei schulen not go a wei.

9 But thouy ye sleen al the oost of Caldeis, that fiyten ayens you, and summe woundid men of hem be left, ech man schal rise fro his tente, and thei schulen brenne this citee bi fier.

10 Therfor whanne the oost of Caldeis hadde goon awei fro Jerusalem, for the oost of Farao, Jeremye yede out of Jerusalem,

11 to go in to the lond of Beniamyn, and to departe there the possessioun in the siyt of citeseyns.

12 And whanne he was comun to the yate of Beniamyn, ther was a kepere of the yate bi whiles, Jerie bi name, the sone of Selemye, sone of Ananye; and he took Jeremye, the prophete, and seide, Thou fleest to Caldeis.

13 And Jeremye answeride, It is fals; Y fle not to Caldeis. And he herde not Jeremye, but Jerie took Jeremye, and brouyte hym to the princes.

14 Wherfor the princes weren wrooth ayens Jeremye, and beeten hym, and senten hym in to the prisoun, that was in the hous of Jonathas, the scryuen; for he was souereyn on the prisoun.

15 Therfor Jeremye entride in to the hous of the lake, and in to the prisoun of trauel; and Jeremye sat there manye daies.

16 Therfor kyng Sedechie sente, and took hym a wei, and axide hym priuyli in his hous, and seide, Gessist thou, whether a word is of the Lord? And Jeremye seide, Ther is. And Jeremye seide, Thou schalt be bitakun in to the hond of the kyng of Babiloyne.

17 And Jeremye seide to Sedechie, the kyng, What haue Y synned to thee, and to thi seruauntis, and to thi puple, for thou hast sent me in to the hous of prisoun?

18 Where ben youre profetis, that profesieden to you, and seiden, The king of Babiloyne schal not come on you, and on this lond?

19 Now therfor, my lord the kyng, Y biseche, here thou, my preier be worth in thi siyt, and sende thou not me ayen in to the hous of Jonathas, the scryuen, lest Y die there.

20 Therfor Sedechie comaundide, that Jeremye schulde be bitakun in to the porche of the prisoun, and that a cake of breed schulde be youun to hym ech dai, outakun seew, til alle looues of the citee weren wastid; and Jeremye dwellide in the porche of the prisoun.

JEREMIAH CHAPTER 38

1 Forsothe Safacie, sone of Nathan, and Jedelie, sone of Fassur, and Jothal, sone of Selemye, and Fassour, sone of Melchie, herden the wordis whiche Jeremye spak to al the puple,

2 and seide, The Lord seith these thingis, Who euer dwellith in this citee, schal die bi swerd, and hungur, and pestilence; but he that flieth to Caldeis, shal lyue, and his soule schal be hool and lyuynge.

3 The Lord seith these thingis, This citee to be bitakun schal be bitakun in to the hond of the oost of the kyng of Babiloyne, and he schal take it.

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4 And the princes seiden to the kyng, We preien, that this man be slayn; for of bifore castyng he discoumfortith the hondis of men werriours, that dwelliden in this citee, and the hondis of al the puple, and spekith to hem bi alle these wordis. For whi this man sekith not pees to this puple, but yuel.

5 And kyng Sedechie seide, Lo! he is in youre hondis, for it is not leueful that the kyng denye ony thing to you.

6 Therfor thei token Jeremye, and castiden hym doun in to the lake of Elchie, sone of Amalech, which was in the porche of the prisoun; and thei senten doun Jeremye bi cordis in to the lake, wherynne was no watir, but fen; therfor Jeremye yede doun in to the filthe.

7 Forsothe Abdemalech Ethiopien, a chast man and oneste, herde, that was in the kyngis hous, that thei hadden sent Jeremye in to the lake; sotheli the king sat in the yate of Beniamyn.

8 And Abdemalech yede out of the kyngis hous, and spak to the kyng,

9 and seide, My lord the kyng, these men diden yuele alle thingis, what euer thingis thei diden ayens Jeremye, the profete, sendynge hym in to the lake, that he die there for hungur; for whi looues ben no more in the citee.

10 Therfor the kyng comaundide to Abdemelech Ethiopien, and seide, Take with thee thretti men fro hennus, and reise thou Jeremye, the profete, fro the lake, bifor that he die.

11 Therfor whanne Abdemelech hadde take men with hym, he entride in to the hous of the kyng, that was vndur the celer; and he took fro thennus elde clothis, and elde ragges, that weren rotun; and he sente tho doun to Jeremye, in to the lake, bi cordis.

12 And Abdemelech Ethiopien seide to Jeremye, Putte thou elde clothis, and these to-rent and rotun thingis vndur the cubit of thin hondis, and on the cordis. Therfor Jeremye dide so.

13 And thei drowen out Jeremye with cordis, and ledden hym out of the lake. Forsothe Jeremye dwellide in the porche of the prisoun.

14 And kyng Sedechie sente, and took hym Jeremye, the profete, at the thridde dore that was in the hous of the Lord. And the kyng seide to Jeremye, Y axe of thee a word; hide thou not ony thing fro me.

15 Forsothe Jeremye seide to Sedechie, If Y telle to thee, whether thou schalt not sle me? And if Y yyue councel to thee, thou schalt not here me.

16 Therfor Sedechie the king swoor to Jeremye priueli, and seide, The Lord lyueth, that maad to vs this soule, Y schal not sle thee, and Y schal not bitake thee in to the hondis of these men, that seken thi lijf.

17 And Jeremye seide to Sedechie, The Lord of oostis, God of Israel, seith these thingis, If thou goest forth, and goest out to the princes of the kyng of Babiloyne, thi soule schal lyue, and this citee schal not be brent with fier, and thou schalt be saaf, thou and thin hous.

18 Forsothe if thou goest not out to the princes of the kyng of Babiloyne, this citee schal be bitakun in to the hondis of Caldeis; and thei schulen brenne it with fier, and thou schalt not ascape fro the hond of hem.

19 And kyng Sedechie seide to Jeremye, Y am angwischid for the Jewis that fledden ouer to Caldeis, lest perauenture Y be bitakun in to the hondis of hem, and thei scorne me.

20 Forsothe Jeremye answeride, and seide to hym, Thei schulen not bitake thee; Y biseche, here thou the vois of the Lord, which Y schal speke to thee, and it schal be wel to thee, and thi soule schal lyue.

21 That if thou wolt not go out, this is the word which the Lord schewide to me, Lo!

22 alle the wymmen, that weren left in the hous of the kyng of Juda, schulen be led out to the princes of the kyng of Babiloyne; and tho wymmen schulen seie, Thi pesible men disseyueden thee, and hadden the maistrye ayens thee; thei drenchiden thee in filthe, and thi feet in slidirnesse, and yeden awei fro thee.

23 And alle thi wyues and thi sones schulen be led out to Caldeis, and thou schalt not ascape the hondis of hem; but thou schalt be bitakun in to the hondis of the kyng of Babiloyne, and he schal brenne this citee bi fier.

24 Therfore Sedechie seide to Jeremye, No man wite these wordis, and thou schalt not die.

25 Sotheli if the princes heren, that Y spak with thee, and comen to thee, and seien to thee, Schewe thou to vs what thou spakest with the kyng, hide thou not fro vs, and we schulen not sle thee; and what the kyng spak with thee,

26 thou schalt seie to hem, Knelyngli Y puttide forth my preiris bifore the kyng, that he schulde not comaunde me to be led ayen in to the hous of Jonathan, and Y schulde die there.

27 Therfor alle the princes camen to Jeremye, and axiden hym; and he spak to hem bi alle the wordis whiche the kyng hadde comaundid to hym, and thei ceessiden fro hym; for whi no thing was herd.

28 Therfor Jeremye dwellide in the porche of the prisoun, til to the dai wherynne Jerusalem was takun; and it was don, that Jerusalem schulde be takun.

JEREMIAH CHAPTER 39

1 In the nynethe yeer of Sedechie, kyng of Juda, in the tenthe monethe, Nabugodonosor, kyng of Babiloyne, and al his oost cam to Jerusalem, and thei bisegiden it.

2 Forsothe in the enleuenthe yeer of Sedechie, in the fourthe monethe, in the fyuethe day of the monethe, the citee was opened;

3 and alle the princes of the kyng of Babiloyne entriden, and saten in the myddil yate, Veregel, Fererer, Semegar, Nabusarrachym, Rapsaces, Neregel, Sereser, Rebynag, and alle othere princes of the kyng of Babiloyne.

4 And whanne Sedechie, the kyng of Juda, and alle the men werriouris hadden seien hem, thei fledden, and yeden out bi niyt fro the citee, bi the weie of the gardyn of the kyng, and bi the yate that was bitwixe twei wallis; and thei yeden out to the weie of desert.

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5 Forsothe the oost of Caldeis pursueden hem, and thei token Sedechie in the feeld of wildirnesse of Jericho; and thei token hym, and brouyten to Nabugodonosor, kyng of Babiloyne, in Reblatha, which is in the lond of Emath; and Nabugodonosor spak domes to hym.

6 And the kyng of Babiloyne killide the sones of Sedechye in Reblatha, bifor hise iyen; and the kyng of Babyloyne killide alle the noble men of Juda.

7 Also he puttide out the iyen of Sedechie, and boond hym in feteris, that he schulde be led in to Babiloyne.

8 And Caldeis brenten with fier the hous of the kyng, and the hous of the comun puple, and distrieden the wal of Jerusalem.

9 And Nabusardan, the maister of knyytis, translatide in to Babiloyne the residues of the puple, that dwelliden in the citee, and the fleeris awei, that hadden fled ouer to hym, and the superflue men of the comyn puple, that weren left.

10 And Nabusardan, the maistir of knyytis, lefte in the lond of Juda, of the puple of pore men, and yaf to hem vyneris and cisternes in that dai.

11 Forsothe Nabugodonosor, kyng of Babiloyne, hadde comaundid of Jeremye to Nabusardan, maister of chyualrie, and seide,

12 Take thou him, and sette thin iyen on hym, and do thou no thing of yuel to him; but as he wole, so do thou to hym.

13 Therfor Nabusardan, the prynce of chyualrie, sente Nabu, and Lesban, and Rapsases, and Veregel, and Sereser, and Rebynag, and alle the principal men of the kyng of Babiloyne,

14 senten, and token Jeremye fro the porche of the prisoun, and bitokun hym to Godolie, the sone of Aicham, sone of Saphan, that he schulde entre in to the hous, and dwelle among the puple.

15 Forsothe the word of the Lord was maad to Jeremye, whanne he was closid in the porche of the prisoun, and seide,

16 Go thou, and seie to Abdemelech Ethiopien, and speke thou, The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal brynge my wordis on this citee in to yuel, and not in to good; and tho schulen be in thi siyt in that dai.

17 And Y schal delyuere thee in that day, seith the Lord, and thou schalt not be bitakun in to the hondis of men, whiche thou dreddist;

18 but Y delyuerynge schal delyuere thee, and thou schalt not falle doun bi swerd; but thi soule schal be in to helthe to thee, for thou haddist trist in me, seith the Lord.

JEREMIAH CHAPTER 40

1 The word that was maad of the Lord to Jeremye, aftir that he was delyuered of Nabusardan, maister of chyualrie, fro Rama, whanne he took hym boundun with chaynes, in the myddis of alle men that passiden fro Jerusalem, and fro Juda, and weren led in to Babyloyne.

2 Therfor the prince of chyualrie took Jeremye, and seide to hym, Thi Lord God spak this yuel on this place,

3 and the Lord hath brouyt, and hath do, as he spak; for ye synneden to the Lord, and herden not the vois of hym, and this word is doon to you.

4 Now therfor lo! Y haue releessid thee to dai fro the chaynes that ben in thin hondis; if it plesith thee to come with me in to Babiloyne, come thou, and Y schal sette myn iyen on thee; sotheli if it displesith thee to come with me in to Babiloyne, sitte thou here; lo! al the lond is in thi siyt, that that thou chesist, and whidur it plesith thee to go, thidur go thou,

5 and nyle thou come with me. But dwelle thou with Godolie, sone of Aicham, sone of Saphan, whom the kyng of Babiloyne made souereyn to the citees of Juda; therfor dwelle thou with hym in the myddis of the puple, ether go thou, whidir euer it plesith thee to go. And the maister of chyualrie yaf to hym metis, and yiftis, and lefte hym.

6 Forsothe Jeremye cam to Godolie, sone of Aicham, in to Masphat, and dwellide with hym, in the myddis of the puple that was left in the lond.

7 And whanne alle princes of the oost hadden herd, that weren scatered bi cuntreis, thei and the felowis of hem, that the kyng of Babiloyne hadde maad Godolie souereyn of the lond, the sone of Aicham, and that he hadde bitake to Godolie men, and wymmen, and litle children, and of pore men of the lond, that weren not translatid in to Babiloyne,

8 thei camen to Godolie in Masphat; and Ismael, the sone of Nathanye, and Johannan, the sone of Caree, and Jonathan, and Sareas, the sone of Tenoemeth, and the sones of Offi, that weren of Nethophati, and Jeconye, the sone of Machati; bothe thei and her men camen to Godolie.

9 And Godolie, sone of Aicham, sone of Saphan, swoor to hem, and to the felowis of hem, and seide, Nyle ye drede to serue Caldeis; but dwelle ye in the lond, and serue ye the kyng of Babiloyne, and it schal be wel to you.

10 Lo! Y dwelle in Mesphath, for to answere to the comaundement of Caldeis, that ben sent to vs; forsothe gadere ye vyndage, and ripe corn, and oile, and kepe ye in youre vessels, and dwelle ye in youre citees whiche ye holden.

11 But also alle the Jewis, that weren in Moab, and in the oostis of Amon, and in Ydumee, and in alle the cuntreis, whanne it is herd, that the kyng of Babiloyne hadde youe residues, ether remenauntis, in Judee, and that he hadde maad souereyn on hem Godolie, the sone of Aicham, sone of Saphan,

12 sotheli alle Jewis turneden ayen fro alle places, to whiche thei hadden fled; and thei camen in to the lond of Juda, to Godolie in Masphat, and gaderiden wyn and ripe corn ful myche.

13 Forsothe Johannan, the sone of Caree, and alle the princes of the oost, that weren scaterid in the cuntreis, camen to Godolie in Masphath,

14 and seiden to hym, Wite thou, that Bahalis, kyng of the sones of Amon, hath sent Ismael, the sone of Nathanye, to smyte thi lijf. And Godolie, the sone of Aicham, bileuyde not to hem.

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15 Forsothe Johannan, the sone of Caree, seide to Godolie asidis half in Masphath, and spak, Y schal go, and sle Ismael, the sone of Nathanye, while no man knowith, lest he sle thi lijf, and alle the Jewis ben scatered, that ben gaderid to thee, and the remenauntis of Juda schulen perische.

16 And Godolie, the sone of Aicham, seide to Johannan, the sone of Caree, Nyle thou do this word, for thou spekist fals of Ismael.

JEREMIAH CHAPTER 41

1 And it was don in the seuenthe monethe, Ismael, the sone of Nathanye, sone of Elisama, of the kingis seed, and the principal men of the kyng, and ten men with hym, camen to Godolie, the sone of Aicham, in Masphath; and thei eeten there looues togidere in Masphath.

2 Forsothe Ismael, the sone of Nathanye, and the ten men that weren with hym, risiden vp, and killiden bi swerd Godolie, the sone of Aicham, sone of Saphan; and thei killiden hym, whom the kyng of Babiloyne hadde maad souereyn of the lond.

3 Also Ismael killide alle the Jewis, that weren with Godolie in Masphath, and the Caldeis, that weren foundun there, and the men werriours.

4 Forsothe in the secounde dai, aftir that he hadde slayn Godolie, while no man wiste yit,

5 foure scoor men with schauen beerdis, and to-rent clothis, and pale men, camen fro Sichem, and fro Silo, and fro Samarie; and thei hadden yiftis and encense in the hond, for to offre in the hous of the Lord.

6 Therfor Ismael, the sone of Nathanye, yede out of Masphath in to the metyng of hem; and he yede goynge and wepynge. Sotheli whanne he hadde met hem, he seide to hem, Come ye to Godolie, the sone of Aicham;

7 and whanne thei weren comun to the myddis of the citee, Ismael, the sone of Nathanye, killide hem aboute the myddis of the lake, he and the men that weren with hym killiden hem.

8 But ten men weren foundun among hem, that seiden to Ismael, Nyle thou sle vs, for we han tresour of wheete, and of barli, and of oile, and of hony, in the feeld. And he ceesside, and killide not hem with her britheren.

9 Forsothe the lake in to which Ismael castide forth alle the careyns of men, whiche he killide for Godolie, is thilke lake, which kyng Asa made for Baasa, the kyng of Israel; Ismael, the sone of Nathanye, fillide that lake with slayn men.

10 And Ismael ledde prisoneris alle the remenauntis of the puple, that weren in Mesphath, the douytris of the kyng, and al the puple that dwelliden in Masphath, whiche Nabusardan, the prince of chyualrie, hadde bitakun to kepyng to Godolie, the sone of Aicham. And Ismael, the sone of Nathanye, took hem, and yede to passe ouer to the sones of Amon.

11 Forsothe Johannan, the sone of Caree, and alle the princes of werriouris, that weren with hym, herden al the yuel, which Ismael, the sone of Nathanye, hadde do.

12 And whanne thei hadden take alle men, thei yeden forth to fiyte ayens Ismael, the sone of Nathanye; and thei foundun hym at the many watris, that ben in Gabaon.

13 And whanne al the puple, that was with Ismael, hadden seyn Johannan, the sone of Caree, and alle the princes of werriouris, that weren with hym, thei weren glad.

14 And al the puple, whom Ismael hadde take in Masphath, turnede ayen; and it turnede ayen, and yede to Johannan, the sone of Caree.

15 Forsothe Ismael, the sone of Nathanye, fledde with eiyte men fro the face of Johannan, and yede to the sones of Amon.

16 Therfor Johannan, the sone of Caree, and alle the princes of werriours, that weren with hym, token alle the remenauntis of the comyn puple, whiche thei brouyten ayen fro Ismael, the sone of Nathanye, that weren of Masphat, aftir that he killide Godolie, the sone of Aicham; he took strong men to batel, and wymmen, and children, and geldyngis, whiche he hadde brouyt ayen fro Gabaon.

17 And thei yeden, and saten beynge pilgryms in Canaan, which is bisidis Bethleem, that thei schulden go, and entre in to Egipt fro the face of Caldeis;

18 for thei dredden thilke Caldeis, for Ismael, the sone of Nathanye, hadde slayn Godolie, the sone of Aicham, whom the kyng Nabugodonosor hadde maad souereyn in the lond of Juda.

JEREMIAH CHAPTER 42

1 And alle the princes of werriours neiyiden, and Johannan, the sone of Caree, and Jeconye, the sone of Josie, and the residue comyn puple, fro a litil man til to a greet man.

2 And thei seiden to Jeremye, the profete, Oure preier falle in thi siyt, and preie thou for vs to thi Lord God, for alle these remenauntis; for we ben left a fewe of manye, as thin iyen biholden vs; and thi Lord God telle to vs the weie,

3 bi which we schulen go, and the word which we schulen do.

4 Forsothe Jeremye, the profete, seide to hem, Y haue herd; lo! Y preye to oure Lord God, bi youre wordis; Y schal schewe to you ech word, what euere word the Lord schal answere to me, nether Y schal hide ony thing fro you.

5 And thei seiden to Jeremye, The Lord be witnesse of treuthe and of feith bitwixe vs; if not bi ech word, in which thi Lord God schal sende thee to vs, so we schulen do, whether it be good ether yuel.

6 We schulen obeie to the vois of oure Lord God, to whom we senden thee, that it be wel to vs, whanne we han herd the vois of oure Lord God.

7 Forsothe whanne ten daies weren fillid, the word of the Lord was maad to Jeremye.

8 And he clepide Johannan, the sone of Caree, and alle the princes of werriours, that weren with hym, and al the puple fro the leste til to the mooste; and he seide to hem,

9 The Lord God of Israel seith these thingis, to whom ye senten me, that Y schulde mekeli sette forth youre preyeris in his siyt.

10 If ye resten, and dwellen in this lond, Y schal bilde you, and Y schal not distrie; Y schal plaunte, and Y schal not drawe out; for now Y am plesid on the yuel which Y dide to you.

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11 Nyle ye drede of the face of the kyng of Babiloyne, whom ye that ben ferdful, dreden; nyle ye drede hym, seith the Lord, for Y am with you, to make you saaf, and to delyuere fro his hond.

12 And Y schal yyue mercies to you, and Y schal haue merci on you, and Y schal make you dwelle in youre lond.

13 Forsothe if ye seien, We schulen not dwelle in this lond, nether we schulen here the vois of oure Lord God, and seie,

14 Nai, but we schulen go to the lond of Egipt, where we schulen not se batel, and schulen not here the noise of trumpe, and we schulen not suffre hungur, and there we schulen dwelle;

15 for this thing, ye remenauntis of Juda, here now the word of the Lord. The Lord of oostis, God of Israel, seith these thingis, If ye setten youre face, for to entre in to Egipt, and if ye entren,

16 to dwelle there, the swerd whiche ye dreden schal take you there in the lond of Egipt, and the hungur for which ye ben angwischid schal cleue to you in Egipt; and there ye schulen die.

17 And alle the men that settiden her face, to entre in to Egipt, and to dwelle there, schulen die bi swerd, and hungur, and pestilence; no man of hem schal dwelle stille, nether schal aschape fro the face of yuel, which Y schal brynge on hem.

18 For why the Lord of oostis, God of Israel, seith these thingis, As my strong veniaunce and myn indignacioun is wellid togidere on the dwelleris of Jerusalem, so myn indignacioun schal be wellid togidere on you, whanne ye han entrid in to Egipt; and ye schulen be in to sweryng, and in to wondring, and in to cursyng, and in to schenschipe; and ye schulen no more se this place.

19 The word of the Lord is on you, ye remenauntis of Juda; nyle ye entre in to Egipt; ye witinge schulen wite, that Y haue witnessid to you to dai;

20 for ye han disseyued youre soulis, for ye senten me to youre Lord God, and seiden, Preye thou for vs to oure Lord God, and bi alle thingis what euer thingis oure Lord schal seie to thee, so telle thou to vs, and we schulen do.

21 And Y telde to you to dai, and ye herden not the vois of youre Lord God, on alle thingis for whiche he sente me to you.

22 Now therfor ye witynge schulen wite, for ye schulen die bi swerd, and hungur, and pestilence, in the place to which ye wolden entre, to dwelle there.

JEREMIAH CHAPTER 43

1 Forsothe it was don, whanne Jeremye spekinge to the puple hadde fillid alle the wordis of the Lord God of hem, for whiche the Lord God of hem sente hym to hem, alle these wordis,

2 Azarie, the sone of Josie, seide, and Johanna, the sone of Caree, and alle proude men, seiynge to Jeremye, Thou spekist a leesyng; oure Lord God sente not thee, and seide, Entre ye not in to Egipt, to dwelle there;

3 but Baruc, the sone of Nerie, stirith thee ayens vs, that he bitake vs in the hondis of Caldeis, that he sle vs, and make to be led ouer in to Babiloyne.

4 And Johanna, the sone of Caree, and alle the princes of werriours, and al the puple, herden not the vois of the Lord, that thei dwellen in the lond of Juda.

5 But Johanna, the sone of Caree, and alle the princes of werriours, token alle of the remenauntis of Juda, that turneden ayen fro alle folkis, to whiche thei weren scatered bifore, that thei schulden dwelle in the lond of Juda;

6 thei token men, and wymmen, and litle children, and the douytris of the kyng, and ech persoone, whom Nabusardan, the prince of chyualrie, hadde left with Godolie, the sone of Aicham, sone of Saphan. And thei token Jeremye, the profete, and Baruc, the sone of Nerie,

7 and thei entriden in to the lond of Egipt; for thei obeieden not to the vois of the Lord, and thei camen til to Taphnys.

8 And the word of the Lord was maad to Jeremye in Taphnys,

9 and seide, Take in thin hond grete stoonys, and hide thou tho in a denne, which is vndur the wal of tiil stoon, in the yate of the hous of Farao, in Taphnys, while alle Jewis seen.

10 And thou schalt seie to hem, The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal sende, and Y schal take Nabugodonosor, my seruaunt, the kyng of Babiloyne; and Y schal sette his trone on these stoonys, whiche Y hidde; and he schal sette his seete on tho stoonys.

11 And he schal come, and smyte the lond of Egipt, whiche in deth in to deth, and whiche in caitiftee in to caitiftee, and whiche in swerd in to swerd.

12 And he schal kindle fier in the templis of goddis of Egipt, and he schal brenne tho templis, and schal lede hem prisoneris; and the lond of Egipt schal be wlappid, as a scheepherd is wlappid in his mentil; and he schal go out fro thennus in pees.

13 And he schal al to-breke the ymagis of the hous of the sunne, that ben in the lond of Egipt; and he schal brenne in fier the templis of the goddis of Egipt.

JEREMIAH CHAPTER 44

1 The word that was maad to Jeremye, and to alle the Jewis, that dwelliden in the lond of Egipt, dwellinge in Magdalo, and in Taphnys, and in Memphis, and in the lond of Phatures,

2 and seide, The Lord of oostis, God of Israel, seith these thingis, Ye sien al this yuel, which Y brouyte on Jerusalem, and on alle the citees of Juda; and lo! tho ben forsakun to dai, and no dwellere is in tho;

3 for the malice which thei diden, to terre me to wrathfulnesse, and that thei yeden, and maden sacrifice, and worschipiden alien goddis, whiche thei knewen not, bothe ye, and thei, and youre fadris.

4 And Y sente to you alle my seruauntis profetis; and Y roos bi nyyte, and sente, and seide, Nyle ye do the word of sich abhomynacioun.

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5 And thei herden not, nether bowiden doun her eere, that thei schulen be conuertid fro her yuels, and schulden not make sacrifice to alien goddis.

6 And myn indignacioun and my strong veniaunce is wellid togidere, and is kindlid in the citees of Juda, and in the stretis of Jerusalem; and tho ben turned in to wildirnesse, and wastnesse, bi this dai.

7 And now the Lord of oostis, God of Israel, seith these thingis, Whi doon ye this greet yuel ayens youre soulis, that a man of you perische and a womman a litil child and soukynge perische, fro the myddis of Juda, nether ony residue thing be left in you,

8 that terre me to wraththe bi the werkis of youre hondis, in makynge sacrifice to alien goddis in the lond of Egipt, in to which ye entriden, that ye dwelle there, and that ye perische, and be in to cursyng, and in to schenschipe to alle the folkis of erthe?

9 Whether ye han foryete the yuels of youre fadris, and the yuels of the kingis of Juda, and the yuels of her wiues, and youre yuels, and the yuels of youre wyues, whiche thei diden in the lond of Juda, and in the cuntreis of Jerusalem?

10 Thei ben not clensid til to this dai, and thei dredden not, and thei yeden not in the lawe of the Lord, and in myn heestis, whiche Y yaf bifore you, and bifore youre fadris.

11 Therfor the Lord of oostis, God of Israel, seith these thingis, Lo! Y schal sette my face in you in to yuel,

12 and Y schal leese al Juda, and Y schal take the remenauntis of Juda, that settiden her faces, to go in to the lond of Egipt, and to dwelle there; and alle schulen be waastid in the lond of Egipt, thei schulen falle doun bi swerd, and schulen be wastid in hungur, fro the leeste til to the mooste, thei schulen die bi swerd and hungur, and schulen be in to swering, and in to myracle, and in to cursyng, and in to schenschipe.

13 And Y schal visite on the dwelleris of Egipt, as Y visitide on Jerusalem, in swerd, and in hungur, and in pestilence.

14 And noon schal be, that schal ascape, and be residue of the remenauntis of Jewis, that goen to be pilgrimys in the lond of Egipt, and to turne ayen to the lond of Juda, to which thei reisen her soulis, that thei turne ayen, and dwelle there; thei schulen not turne ayen thidir, no but thei that fledden.

15 Forsothe alle men answeriden to Jeremye, and wisten, that her wyues maden sacrifice to alien goddis, and alle wymmen, of whiche a greet multitude stood, and alle the puple of dwelleris in the lond of Egipt, in Fatures, and seiden,

16 We schulen not here of thee the word which thou spekist to vs in the name of oure Lord God,

17 but we doynge schulen do ech word that schal go out of oure mouth, that we make sacrifice to the queen of heuene, and that we offre to it moist sacrifices, as we diden, and oure fadris, oure kingis, and oure princes, in the citees of Juda, and in the stretis of Jerusalem; and we weren fillid with looues, and it was wel to vs, and we sien noon yuel.

18 But fro that tyme, in which we ceessiden to make sacrifice to the queen of heuene, and to offre to it moist sacrifices, we hadden nede to alle thingis, and we weren wastid bi swerd and hungur.

19 That if we maken sacrifice to the queen of heuene, and offren to it moist sacrifices, whether withouten oure hosebondis we maden to it cakis, to worschipe it, and looues to be offrid?

20 And Jeremye seide to al the puple, ayens the men, and ayens the wymmen, and ayens al the puple, that answeriden to hym the word, and he seide,

21 Whether not the sacrifice which ye sacrifisiden in the citees of Juda, and in the stretis of Jerusalem, ye, and youre fadris, youre kyngis, and youre princes, and the puple of the lond, terriden God to veniaunce? The Lord hadde mynde on these thingis, and it stiede on his herte;

22 and the Lord myyte no more bere, for the malice of youre studies, and for abhomynaciouns whiche ye diden. And youre lond is maad in to desolacioun, and in to wondryng, and in to curs, for no dwellere is, as this dai is.

23 Therfor for ye maden sacrifice to idols, and synneden to the Lord, and herden not the vois of the Lord, and yeden not in the lawe, and in the comandementis, and in the witnessis of hym, therfor these yuels bifellen to you, as this dai is.

24 Forsothe Jeremye seide to al the puple, and to alle the wymmen, Al Juda, that ben in the lond of Egipt, here ye the word of the Lord.

25 The Lord of oostis, God of Israel, seith these thingis, and spekith, Ye and youre wyues spaken with youre mouth, and filliden with youre hondis, and seiden, Make we oure vowis whiche we vowiden, that we make sacrifice to the queen of heuene, and offre to it moist sacrifices; ye filliden youre vowis, and diden tho in werk.

26 Therfor, al Juda, that dwellen in the lond of Egipt, here ye the word of the Lord; Lo! Y swoor in my greet name, seith the Lord, that my name schal no more be clepid bi the mouth of ech man Jew, seiynge, The Lord God lyueth, in al the lond of Egipt.

27 Lo! Y schal wake on hem in to yuel, and not in to good; and alle the men of Juda, that ben in the lond of Egipt, schulen be waastid, bi swerd and hungur, til thei be wastid outerli.

28 And a fewe men that fledden the swerd, schulen turne ayen fro the lond of Egipt in to the lond of Juda; and alle the remenauntis of Juda, of hem that entren in to the lond of Egipt, to dwelle there, schulen wite, whos word schal be fillid, myn ether hern.

29 And this schal be a signe to you, seith the Lord, that Y schal visite on you in this place, that ye wite, that verili my wordis schulen be fillid ayens you in to yuel.

30 The Lord seith these thingis, Lo! Y schal bitake Farao, the kyng of Egipt, in to the hond of hise enemyes, and in to the hond of hem that seken his lijf, as Y bitook Sedechie, the kyng of Juda, in to the hond of Nabugodonosor, kyng of Babiloyne, his enemye, and sekynge his lijf.

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JEREMIAH CHAPTER 45

1 The word that Jeremye, the profete, spak to Baruc, the sone of Nerie, whanne he hadde write these wordis in the book, of the mouth of Jeremye, in the fourthe yeer of Joachym, the sone of Josie, kyng of Juda,

2 and seide, The Lord God of Israel seith these thingis to thee, Baruc.

3 Thou seidist, Wo to me wretche, for the Lord encreesside sorewe to my sorewe; Y trauelide in my weilyng, and Y foond not reste.

4 The Lord seith these thingis, Thus thou schalt seye to hym, Lo! Y distrie hem, whiche Y bildide, and Y drawe out hem, whiche Y plauntide, and al this lond.

5 And sekist thou grete thingis to thee? nyle thou seke, for lo! Y schal brynge yuel on ech man, seith the Lord, and Y schal yyue to thee thi lijf in to helthe, in alle places, to whiche euer places thou schalt go.

JEREMIAH CHAPTER 46

1 The word of the Lord, that was maad to Jeremye, the profete, ayens hethene men;

2 to Egipt, ayens the oost of Farao Nechao, kyng of Egipt, that was bisidis the flood Eufrates, in Charchamys, whom Nabugodonosor, kyng of Babiloyne, smoot, in the fourthe yeer of Joachym, sone of Josie, kyng of Juda.

3 Make ye redi scheeld and targat, and go ye forth to batel.

4 Ioyne ye horsis, and stie, ye knyytis; stonde ye in helmes, polische ye speris, clothe ye you in haburiowns.

5 What therfor? Y siy hem dredeful, and turnynge the backis, the stronge men of hem slayn; and thei fledden swiftli, and bihelden not; drede was on ech side, seith the Lord.

6 A swift man schal not fle, and a strong man gesse not hym silf to be saued; at the north, bisidis the flood Eufrates, thei weren ouer comun, and fellen doun.

7 Who is this, that stieth as a flood, and hise swelewis wexen greet as of floodis?

8 Egipte stiede at the licnesse of a flood, and hise wawis schulen be mouyd as floodis; and it schal seie, Y schal stie, and hile the erthe; Y schal leese the citee, and dwelleris therof.

9 Stie ye on horsis, and make ye ful out ioie in charis; and stronge men, come forth, Ethiopie and Libie, holdynge scheeld, and Lidii, takynge and schetynge arowis.

10 Forsothe that dai of the Lord God of oostis is a dai of veniaunce, that he take veniaunce of hise enemyes; the swerd schal deuoure, and schal be fillid, and schal greetli be fillid with the blood of hem; for whi the slayn sacrifice of the Lord of oostis is in the lond of the north, bisidis the flood Eufrates.

11 Thou virgyn, the douyter of Egipt, stie in to Galaad, and take medicyn. In veyn thou schalt multiplie medecyns; helthe schal not be to thee.

12 Hethene men herden thi schenschipe, and thi yellyng fillide the erthe; for a strong man hurtlide ayens a strong man, and bothe fellen doun togidere.

13 The word which the Lord spak to Jeremye, the profete, on that that Nabugodonosor, kyng of Babiloyne, was to comynge, and to smytynge the lond of Egipt.

14 Telle ye to Egipt, and make ye herd in Magdalo, and sowne it in Memphis, and seie ye in Taphnys, Stonde thou, and make thee redi, for a swerd schal deuoure tho thingis that ben bi thi cumpas.

15 Whi hath thi strong man wexe rotun? He stood not, for the Lord vndurturnede hym.

16 He multipliede falleris, and a man felle doun to his neiybore; and thei schulen seie, Rise ye, and turne we ayen to oure puple, and to the lond of oure birthe, fro the face of swerd of the culuer.

17 Clepe ye the name of Farao, kyng of Egipt; the tyme hath brouyt noise.

18 Y lyue, seith the kyng, the Lord of oostis is his name; for it schal come as Thabor in hillis, and as Carmele in the see.

19 Thou dwelleresse, the douyter of Egipt, make to thee vessels of passyng ouer; for whi Memfis schal be in to wildirnesse, and schal be forsakun vnhabitable.

20 Egipt is a schapli cow calf, and fair; a prickere fro the north schal come to it.

21 Also the hirid men therof, that liueden as caluys maad fatte in the myddis therof, ben turned, and fledden togidere, and miyten not stonde; for the dai of sleynge of hem schal come on hem, the tyme of the visityng of hem.

22 The vois of hem schal sowne as of bras, for thei schulen haste with oost, and with axis thei schulen come to it. As men kittynge doun trees thei kittiden doun the forest therof,

23 seith the Lord, which mai not be noumbrid; thei ben multiplied ouer locustis, and no noumbre is in hem.

24 The douytir of Egipt is schent, and bitakun in to the hond of the puple of the north,

25 seide the Lord of oostis, God of Israel. Lo! Y schal visite on the noise of Alisaundre, and on Farao, and on Egipt, and on the goddis therof, and on the kyngis therof, and on hem that tristen in hym.

26 And Y schal yyue hem in to the hondis of men that seken the lijf of hem, and in to the hondis of Nabugodonosor, kyng of Babiloyne, and in to the hondis of hise seruauntis; and aftir these thingis it schal be enhabitid, as in the formere daies, seith the Lord.

27 And thou, Jacob, my seruaunt, drede thou not, and Israel, drede thou not; for lo! Y schal make thee saaf fro fer place, and thi seed fro the lond of his caitiftee; and Jacob schal turne ayen, and schal reste, and schal haue prosperite, and noon schal be, that schal make hym aferd.

28 And Jacob, my seruaunt, nyle thou drede, seith the Lord, for Y am with thee; for Y schal waste alle folkis, to whiche Y castide thee out; but Y schal not waste thee, but Y schal chastise thee in doom, and Y schal not spare thee as innocent.

JEREMIAH CHAPTER 47

1 The word of the Lord, that was maad to Jeremye, the profete, ayens Palestyns, bifor that Farao smoot Gaza.

2 The Lord seith these thingis, Lo! watris schulen stie fro the north, and tho schulen be as a stronde flowynge, and tho schulen hile the lond, and the fulnesse therof, the citee, and

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the dwelleris therof. Men schulen crie, and alle the dwelleris of the lond schulen yelle,

3 for the noise of boost of armed men, and of werriours of hym, and for mouyng of hise cartis, and multitude of hise wheelis. Fadris bihelden not sones with clumsid hondis,

4 for the comyng of the dai in which alle Filisteis schulen be destried; and Tirus schal be destried, and Sidon with alle her othere helpis. For the Lord hath destried Palestyns, the remenauntis of the ile of Capadocie.

5 Ballidnesse cam on Gaza; Ascolon was stille, and the remenauntis of the valei of tho.

6 Hou longe schalt thou falle doun, O! swerd of the Lord, hou long schalt thou not reste? Entre thou in to thi schethe, be thou refreischid, and be stille.

7 Hou schal it reste, whanne the Lord comaundide to it ayens Ascalon, and ayens the see coostis therof, and there hath seide to it?

JEREMIAH CHAPTER 48

1 To Moab the Lord of oostis, God of Israel, seith these thingis. Wo on Nabo, for it is destried, and schent; Cariathiarym is takun, the stronge citee is schent, and tremblide.

2 And ful out ioiyng is no more in Moab, thei thouyten yuel ayens Esebon. Come ye, and leese we it fro folk. Therfor thou beynge stille, schalt be stille, and swerd schal sue thee.

3 A vois of cry fro Oronaym, distriynge, and greet sorewe.

4 Moab is defoulid, telle ye cry to litil children therof.

5 For a man wepynge stiede with wepyng bi the stiyng of Luyth, for in the comyng doun of Oronaym enemyes herden the yellyng of sorewe.

6 Fle ye, saue ye youre lyues; and ye schulen be as bromes in desert.

7 For that that thou haddist trist in thi strengthis, and in thi tresouris, also thou schalt be takun. And Chamos schal go in to passyng ouer, the preestis therof and the princes therof togidere.

8 And a robbere schal come to ech citee, and no citee schal be sauyd; and valeis schulen perische, and feeldi places schulen be distried, for the Lord seide.

9 Yyue ye the flour of Moab, for it schal go out flourynge; and the citees therof schulen be forsakun, and vnhabitable.

10 He is cursid, that doith the werk of God gilefuli; and he is cursid, that forbedith his swerd fro blood.

11 Moab was plenteuouse fro his yong wexynge age, and restide in hise drastis, nether was sched out fro vessel in to vessel, and yede not in to passyng ouer; therfor his taaste dwellide in hym, and his odour is not chaungid.

12 Therfor lo! daies comun, seith the Lord, and Y schal sende to it ordeynours, and arayeris of potels; and thei schulen araye it, and thei schulen waste the vessels therof, and hurtle togidere the potels of hem.

13 And Moab schal be schent of Chamos, as the hous of Israel was schent of Bethel, in which it hadde trist.

14 Hou seien ye, We ben stronge, and stalworthe men to fiyte?

15 Moab is distried, and thei han brent the citees therof, and the chosun yonge men therof yeden doun in to sleynge, seith the kyng, the Lord of oostis is his name.

16 The perischyng of Moab is nyy, that it come, and the yuel therof renneth ful swiftli.

17 Alle ye that ben in the cumpas therof, coumforte it; and alle ye that knowen the name therof, seie, Hou is the stronge yerde brokun, the gloriouse staaf?

18 Thou dwellyng of the douytir of Dibon, go doun fro glorie, sitte thou in thirst; for the distriere of Moab schal stie to thee, and he schal destrie thi strengthis.

19 Thou dwellyng of Aroer, stonde in the weie, and biholde; axe thou hym that fleeth, and hym that ascapide; seie thou, What bifelle?

20 Moab is schent, for he is ouercomun; yelle ye, and crye; telle ye in Arnon, that Moab is destried.

21 And doom is comun to the lond of the feeld, on Elon, and on Jesa, and on Mephat, and on Dibon,

22 and on Nabo, and on the hous of Debalthaym,

23 and on Cariathiarym, and on Bethgamul, and on Bethmaon, and on Scarioth,

24 and on Bosra, and on alle the citees of the lond of Moab, that ben fer, and that ben niy.

25 The horn of Moab is kit awei, and the arm therof is al to-brokun, seith the Lord.

26 Fille ye him greetli, for he is reisid ayens the Lord; and he schal hurtle doun the hond of Moab in his spuyng, and he also schal be in to scorn.

27 For whi, Israel, he was in to scorn to thee, as if thou haddist founde hym among theues; therfor for thi wordis whiche thou spakist ayens hym, thou schalt be led prisoner.

28 Ye dwelleris of Moab, forsake citees, and dwelle in the stoon, and be ye as a culuer makynge nest in the hiyeste mouth of an hool.

29 We han herd the pride of Moab; he is ful proud.

30 Y knowe, seith the Lord, the hiynesse therof, and pride in word, and pride in beryng, and the hiynesse of herte, and the boost therof, and that the vertu therof is not niy, ethir lijk it, nethir it enforside to do bi that that it miyte.

31 Therfor Y schal weile on Moab, and Y schal crie to al Moab, to the men of the erthene wal, that weilen.

32 Of the weilyng of Jaser Y schal wepe to thee, thou vyner of Sabama; thi siouns passiden the see, tho camen til to the see of Jazer; a robbere felle in on thi ripe corn, and on thi vyndage.

33 Ful out ioye and gladnesse is takun awei fro Carmele, and fro the lond of Moab, and Y haue take awei wyn fro pressouris; a stampere of grape schal not synge a customable myri song.

34 Of the cry of Esebon til to Eleale and Jesa thei yauen her vois, fro Segor til to Oronaym a cow calf of thre yeer; forsothe the watris of Nemrym schulen be ful yuele.

35 And Y schal take awei fro Moab, seith the Lord, him that offrith in hiy places, and him that makith sacrifice to the goddis therof.

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36 Therfor myn herte schal sowne as a pipe of bras to Moab, and myn herte schal yyue sown of pipis to the men of the erthene wal; for it dide more than it myyte, therfor thei perischiden.

37 For whi ech heed schal be ballidnesse, and ech beerd schal be schauun; in alle hondis schal be bindyng togidere, and an heir schal be on ech bak.

38 And al weilyng schal be on alle the roouys of Moab, and in the stretis therof, for Y haue al to-broke Moab as an vnprofitable vessel, seith the Lord.

39 Hou is it ouercomun, and thei yelliden? hou hath Moab cast doun the nol, and is schent? And Moab schal be in to scorn, and in to ensaumple to alle men in his cumpas.

40 The Lord seith these thingis, Lo! as an egle he schal fle out, and he schal stretche forth hise wyngis to Moab.

41 Carioth is takun, and stronge holdis ben takun; and the herte of stronge men of Moab schal be in that dai, as the herte of a womman trauelynge of child.

42 And Moab schal ceesse to be a puple, for it hadde glorie ayens the Lord.

43 Drede, and diche, and snare is on thee, thou dwellere of Moab, seith the Lord.

44 He that fleeth fro the face of drede, schal falle in to a diche; and thei that stien fro the dyche, schulen be takun with a snare. For Y schal brynge on Moab the yeer of the visitacioun of hem, seith the Lord.

45 Men fleynge fro the snare stoden in the schadewe of Esebon, for whi fier yede out of Esebon, and flawme fro the myddis of Seon; and deuouride a part of Moab, and the cop of the sones of noise.

46 Moab, wo to thee; thou puple of Chamos, hast perischid, for whi thi sones and thi douytris ben takun in to caitiftee.

47 And Y schal conuerte the caitiftee of Moab in the laste daies, seith the Lord. Hidur to ben the domes of Moab.

JEREMIAH CHAPTER 49

1 Go ye to the sones of Amon. The Lord seith these thingis. Whether no sones ben of Israel, ether an eir is not to it? whi therfor weldide Melchon the eritage of Gad, and the puple therof dwellide in the citees of Gad?

2 Lo! daies comen, seith the Lord, and Y schal make the gnaisting of batel herd on Rabath of the sones of Amon; and it schal be distried in to noise, and the vilagis therof schulen be brent with fier, and Israel schal welde hise welderis, seith the Lord.

3 Yelle ye, Esebon, for Hay is distried; crie, ye douytris of Rabath, girde you with heiris, weile ye, and cumpasse bi heggis; for whi Melchon schal be lad in to passyng ouer, the prestis therof and princes therof togidere.

4 What hast thou glorie in valeis? Thi valeis fleet awei, thou delicat douyter, that haddist trist in thi tresours, and seidist, Who schal come to me?

5 Lo! Y schal bringe in drede on thee, seith the Lord God of oostis, God of Israel, of alle men that ben in thi cumpasse; and ye schulen be scaterid, ech bi hym silf, fro youre siyt, and noon schal be, that gadere hem that fleen.

6 And after these thingis Y schal make the fleeris and prisoneris of the sones of Amon to turne ayen, seith the Lord.

7 To Ydumee the Lord God of oostis seith these thingis. Whether wisdom is no more in Theman? Councel perischide fro sones, the wisdom of hem is maad vnprofitable.

8 Fle ye, and turne ye backis; go doun in to a swolowe, ye dwelleris of Dedan, for Y haue brouyt the perdicioun of Esau on hym, the tyme of his visitacioun.

9 If gadereris of grapis hadden come on thee, thei schulden haue left a clustre; if theues in the niyt, thei schulden haue rauyschid that that suffiside to hem.

10 Forsothe Y haue vnhilid Esau, and Y haue schewid the hid thingis of hym, and he mai not mow be hid; his seed is distried, and hise britheren, and hise neiyboris, and it schal not be.

11 Forsake thi fadirles children, and Y schal make hem to lyue, and thi widewis schulen hope in me.

12 For the Lord seith these thingis, Lo! thei drynkynge schulen drynke, to whiche was no doom, that thei schulden drynke the cuppe. And schalt thou be left as innocent? thou schalt not be innocent, but thou drynkynge schalt drynke.

13 For Y swoor bi my silf, seith the Lord, that Bosra schal be in to wildirnesse, and in to schenschipe, and in to forsakyng, and in to cursyng; and alle the citees therof schulen be in to euerlastynge wildirnessis.

14 I herde an heryng of the Lord, and Y am sent a messanger to hethene men; be ye gaderid togidere, and come ye ayens it, and rise we togidere in to batel.

15 For lo! Y haue youe thee a litil oon among hethene men, despisable among men.

16 Thi boost, and the pride of thin herte, hath disseyued thee, that dwellist in the caues of stoon, and enforsist to take the hiynesse of a litil hil; whanne thou as an egle hast reisid thi nest, fro thennus Y schal drawe thee doun, seith the Lord.

17 And Ydumee schal be forsakun; ech man that schal passe bi it, schal wondre, and schal hisse on alle the woundis therof;

18 as Sodom and Gommor is distried, and the niy citees therof, seith the Lord. A man schal not dwelle there, and the sone of man schal not enhabite it.

19 Lo! as a lioun he schal stie, fro the pride of Jordan to the strong fairnesse; for Y schal make hym renne sudenli to it; and who schal be the chosun man, whom Y schal sette bifore hym? For who is lijk to me, and who schal suffre me? and who is this scheepherde, that schal ayenstonde my cheer?

20 Therfor here ye the councel of the Lord, which he took of Edom, and his thouytis, whiche he thouyte of the dwelleris of Theman. If the litle of the floc caste not hem doun, if thei distrien not with hem the dwellyng of hem, ellis no man yyue credence to me.

21 The erthe was mouyd of the vois of fallyng of hem; the cry of vois therof was herd in the reed see.

22 Lo! as an egle he schal stie, and fle out, and he schal sprede abrood hise wynges on Bosra; and the herte of the strong men of Idumee schal be in that dai, as the herte of a womman trauelynge of child.

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23 To Damask. Emath is schent, and Arphath, for thei herden a ful wickid heryng; thei weren disturblid in the see, for angwisch thei miyten not haue reste.

24 Damask was discoumfortid, it was turned in to fliyt; tremblyng took it, angwischis and sorewis helden it, as a womman trauelynge of child.

25 How forsoken thei a preisable citee, the citee of gladnesse?

26 Therfor the yonge men therof schulen falle in the stretis therof, and alle men of batel schulen be stille in that dai, seith the Lord of oostis.

27 And Y schal kyndle fier in the wal of Damask, and it schal deuoure the bildyngis of Benadab.

28 To Cedar, and to the rewme of Azor, which Nabugodonosor, kyng of Babiloyne, smoot, the Lord seith these thingis. Rise ye, and stie to Cedar, and distrie ye the sones of the eest.

29 Thei schulen take the tabernaclis of hem, and the flockis of hem; thei schulen take to hem the skynnes of hem, and alle the vessels of hem, and the camels of hem; and thei schulen clepe on hem inward drede in cumpas.

30 Fle ye, go ye awei greetli, ye that dwellen in Asor, sitte in swolewis, seith the Lord. For whi Nabugodonosor, kyng of Babiloyne, hath take councel ayens you, and he thouyte thouytis ayens you.

31 Rise ye togidere, and stie ye to a pesible folk, and dwellinge tristili, seith the Lord; not doris nether barris ben to it, thei dwellen aloone.

32 And the camels of hem schulen be in to rauyschyng, and the multitude of her beestis in to prey; and Y schal schatere hem in to ech wynd, that ben biclippid on the long heer, and bi ech coost of hem Y schal brynge perischyng on hem, seith the Lord.

33 And Asor schal be in to a dwellyng place of dragouns; it schal be forsakun til in to withouten ende; a man schal not dwelle there, nether the sone of man schal enhabite it.

34 The word of the Lord that was maad to Jeremye, the profete, ayens Elam, in the bigynnyng of the rewme of Sedechie,

35 kyng of Juda, and seide, The Lord of oostis, God of Israel, seith these thingis, Lo! Y schal breke the bowe of Elam, and Y schal take the strengthe of hem.

36 And I schal bringe on Elam foure wyndis; fro foure coostis of heuene, and Y schal wyndewe hem in to alle these wyndis, and no folc schal be, to which the fleeris of Elam schulen not come.

37 And Y schal make Elam for to drede bifore her enemyes, and in the siyt of men sekynge the lijf of hem; and Y schal brynge on hem yuel, the wraththe of my strong veniaunce, seith the Lord; and Y schal sende after hem a swerd, til Y waste hem.

38 And Y schal sette my kyngis seete in Elam, and Y schal leese therof kyngis, and princes, seith the Lord.

39 But in the laste daies Y schal make the prisoneris of Elam to turne ayen, seith the Lord.

JEREMIAH CHAPTER 50

1 The word which the Lord spak of Babiloyne, and of the lond of Caldeis, in the hond of Jeremye, the profete.

2 Telle ye among hethene men, and make ye herd; reise ye a signe; preche ye, and nyle ye holde stille; seie ye, Babiloyne is takun, Bel is schent, Maradach is ouer comun; the grauun ymagis therof ben schent, the idols of hem ben ouer comun.

3 For a folk schal stie fro the north ayenus it, which folk schal sette the lond therof in to wildirnesse; and noon schal be that schal dwelle therynne, fro man til to beeste; and thei ben moued, and yeden a wei.

4 In tho daies, and in that tyme, seith the Lord, the sones of Israel schulen come, thei and the sones of Juda togidere, goynge and wepynge; thei schulen haaste, and seke her Lord God in Sion,

5 and thei schulen axe the weie. Hidur the faces of hem schulen come, and thei schulen be set to the Lord with boond of pees euerlastynge, which schal not be don awei by ony foryetyng.

6 My puple is maad a lost floc, the scheepherdis of hem disseyueden hem, and maden to go vnstabli in hillis; thei passiden fro mounteyn in to a litil hil, thei foryaten her bed.

7 Alle men that founden, eeten hem, and the enemyes of hem seiden, We synneden not, for that thei synneden to the Lord, the fairnesse of riytfulnesse, and to the Lord, the abidyng of her fadris.

8 Go ye awei fro the myddis of Babiloyne, and go ye out of the lond of Caldeis, and be ye as kydis bifore the floc.

9 For lo! Y schal reise, and brynge in to Babiloyne the gaderyng togidere of grete folkis, fro the lond of the north; and thei schulen be maad redi ayens it, and it schal be takun in the dai; the arowe therof as of a strong man a sleere, schal not turne ayen voide.

10 And Caldee schal be in to prey, alle that distrien it, schulen be fillid, seith the Lord.

11 For ye maken ful out ioye, and speken grete thingis, and rauyschen myn eritage; for ye ben sched out as caluys on erbe, and lowiden as bolis.

12 Youre modir is schent greetli, and sche that gendride you, is maad euene to dust; lo! sche schal be the last among folkis, and forsakun, with out weie, and drie.

13 For the wraththe of the Lord it schal not be enhabitid, but it schal be dryuun al in to wildirnesse; ech that schal passe bi Babiloyne, schal wondre, and schal hisse on alle the woundis therof.

14 Alle ye that beenden bowe, be maad redi ayens Babiloyne bi cumpas; ouercome ye it, spare ye not arowis, for it synnede to the Lord.

15 Crye ye ayens it, euery where it yaf hond; the foundementis therof fellen doun, and the wallis therof ben distried; for it is the veniaunce of the Lord. Take ye veniaunce of it; as it dide, do ye to it.

16 Leese ye a sowere of Babiloyne, and hym that holdith a sikil in the tyme of heruest, fro the face of swerd of the culuer; ech man schal be turned to his puple, and ech man schal flee to his lond.

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17 Israel is a scaterid flok, liouns castiden out it; first kyng Assur eete it, this laste Nabugodonosor, kyng of Babiloyne, dide awei the bonys therof.

18 Therfor the Lord of oostis, God of Israel, seith these thingis, Lo! Y schal visite the kyng of Babiloyne, and his lond, as Y visitide the kyng of Assur;

19 and Y schal brynge ayen Israel to his dwellyng place. Carmele and Baasan schal be fed, and his soule schal be fillid in the hil of Effraym, and of Galaad.

20 In tho daies, and in that tyme, seith the Lord, the wickidnesse of Israel schal be souyt, and it schal not be; and the synne of Juda schal be souyt, and it schal not be foundun; for Y schal be merciful to hem, whiche Y schal forsake.

21 Stie thou on the lond of lordis, and visite thou on the dwelleris therof; scatere thou, and sle tho thingis, that ben aftir hem, seith the Lord; and do thou bi alle thingis which Y comaundide to thee.

22 The vois of batel and greet sorewe in the lond.

23 Hou is the hamer of al erthe brokun and al defoulid? hou is Babiloyne turned in to desert, among hethene men?

24 Babiloyne, Y haue snarid thee, and thou art takun, and thou wistist not; thou art foundun, and takun, for thou terridist the Lord to wraththe.

25 The Lord openide his tresour, and brouyte forth the vessels of his wraththe; for whi a werk is to the Lord God of oostis in the lond of Caldeis.

26 Come ye to it fro the fertheste endis, opene ye, that thei go out, that schulen defoule it; take ye awei stoonys fro the weie, and dryue ye in to heepis, and sle ye it, and nothing be residue.

27 Distrie ye alle the stronge men therof, go thei doun in to sleynge; wo to hem, for the dai of hem cometh, the tyme of visityng of hem.

28 The vois of fleeris, and of hem that ascapiden fro the lond of Babiloyne, that thei telle in Sion the veniaunce of oure Lord God, the veniaunce of his temple.

29 Telle ye ayens Babiloyne to ful many men, to alle that beenden bowe. Stonde ye togidere ayens it bi cumpas, and noon ascape; yelde ye to it aftir his werk, aftir alle thingis whiche it dide, do ye to it; for it was reisid ayens the Lord, ayens the hooli of Israel.

30 Therfor yonge men therof schulen falle doun in the stretis therof, and alle men werriours therof schulen be stille in that dai, seith the Lord.

31 Lo! thou proude, Y to thee, seith the Lord God of oostis, for thi dai is comun, the tyme of thi visitacioun.

32 And the proude schal falle, and schal falle doun togidere, and noon schal be, that schal reise hym; and Y schal kyndle fier in the citees of hym, and it schal deuoure alle thingis in cumpas of it.

33 The Lord of oostis seith these thingis, The sones of Israel and the sones of Juda togidere suffren fals caleng; alle that token hem, holden, thei nylen delyuere hem.

34 The ayenbyere of hem is strong, the Lord of oostis is his name; bi dom he schal defende the cause of hem, that he make the lond aferd, and stire togidere the dwelleris of Babiloyne.

35 A swerd to Caldeis, seith the Lord, and to the dwelleris of Babiloyne, and to the princes, and to the wise men therof.

36 A swerd to the false dyuynours therof, that schulen be foolis; a swerd to the stronge men therof, that schulen drede.

37 Swerd to the horsis therof, and to the charis therof, and to al the comyn puple whiche is in the myddis therof, and thei schulen be as wymmen; a swerd to the tresours therof, that schulen be rauyschid.

38 Drynesse schal be on the watris therof, and tho schulen be drye; for it is the lond of grauun ymagis, and hath glorie in false feynyngis.

39 Therfor dragouns schulen dwelle with fonned wielde men, and ostrigis schulen dwelle therynne; and it schal no more be enhabitid til in to with outen ende, and it schal not be bildid til to generacioun and generacioun;

40 as the Lord distriede Sodom and Gomorre, and the niy citees therof, seith the Lord. A man schal not dwelle there, and the sone of man schal not dwelle in it.

41 Lo! a puple cometh fro the north, and a greet folc, and many kyngis schulen rise togidere fro the endis of erthe.

42 Thei schulen take bowe and swerd, thei ben cruel and vnmerciful; the vois of hem schal sowne as the see, and thei schulen stie on horsis as a man maad redi to batel, ayens thee, thou douyter of Babiloyne.

43 The kyng of Babiloyne herde the fame of hem, and hise hondis ben aclumsid; angwisch took hym, sorewe took hym, as a womman trauelynge of child.

44 Lo! as a lioun he schal stie fro the pride of Jordan to the stronge fairnesse, for Y schal make hym to renne sudenli to it; and who schal be the chosun man, whom Y schal sette bifore him? For who is lijk me? and who schal suffre me? and who is this scheepherde, that schal ayenstonde my cheer?

45 Therfore here ye the councel of the Lord, which he conseyuede in mynde ayens Babiloyne, and hise thouytis, whiche he thouyte on the lond of Caldeis, no but the litle of the flockis drawen hem doun, no but the dwellyng place of hem be destried with hem, ellis no man yyue credence to me.

46 The erthe is mouyd of the vois of caitiftee of Babiloyne, and cry is herd among hethene men.

JEREMIAH CHAPTER 51

1 The Lord seith these thingis, Lo! Y schal reise on Babiloyne, and on the dwelleris therof, that reisiden her herte ayens me, as a wynd of pestilence.

2 And Y schal sende in to Babiloyne wyndeweris, and thei schulen wyndewe it, and thei schulen destrie the lond of it; for thei camen on it on ech side, in the dai of the turment therof.

3 He that beendith his bowe, beende not, and a man clothid in haburioun, stie not; nyle ye spare the yonge men therof, sle ye al the chyualrie therof.

4 And slayn men schulen falle in the lond of Caldeis, and woundid men in the cuntreis therof.

5 For whi Israel and Juda was not maad widewe fro her God, the Lord of oostis; but the lond of hem was fillid with trespas of the hooli of Israel.

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6 Fle ye fro the myddis of Babiloyne, that ech man saue his soule; nyle ye be stille on the wickidnesse therof, for whi tyme of veniaunce therof is to the Lord; he schal yelde while to it.

7 Babiloyne is a goldun cuppe in the hond of the Lord, and fillith al erthe; hethene men drunken of the wyn therof, and therfor thei ben mouyd.

8 Babiloyne felle doun sudenli, and is al to-brokun; yelle ye on it, take ye recyn to the sorewe therof, if perauenture it be heelid.

9 We heeliden Babiloyne, and it is not maad hool; forsake we it and go we ech in to his lond; for the doom therof cam til to heuenes, and is reisid til to cloudis.

10 The Lord hath brouyt forth oure riytfulnessis; come ye, and telle we in Sion the werk of oure Lord God.

11 Scharpe ye arowis, fille ye arowe caasis; the Lord reiside the spirit of the kyngis of Medeis, and his mynde is ayen Babiloyne, that he leese it, for it is the veniaunce of the Lord, the veniaunce of his temple. The kyng of Medeis is reisid of the Lord ayens Babiloyne.

12 Reise ye a signe on the wallis of Babiloyne, encreesse ye kepyng, reise ye keperis, make ye redi buyschementis; for the Lord thouyte, and dide, what euer thing he spak ayens the dwelleris of Babiloyne.

13 A! thou Babiloyne, that dwellist on many watris, riche in thi tresours, thin ende cometh, the foote mesure of thi kittyng doun.

14 The Lord of oostis swoor bi his soule, that Y schal fille thee with men, as with bruke, and a myry song schal be sungun on thee.

15 The Lord swoor, which made erthe bi his strengthe, made redy the world bi his wisdom, and stretchide forth heuenes bi his prudence.

16 Whanne he yyueth vois, watris ben multiplied in heuene; which Lord reisith cloudis fro the laste of erthe, made leitis in to reyn, and brouyt forth wynd of hise tresouris.

17 Ech man is maad a fool of kunnyng, ech wellere togidere is schent in a grauun ymage; for his wellyng togidere is fals, and a spirit is not in tho.

18 The werkis ben veyn, and worthi of scorn; tho schulen perische in the tyme of her visityng.

19 The part of Jacob is not as these thingis; for he that made alle thingis is the part of Jacob, and Israel is the septre of his eritage; the Lord of oostis is his name.

20 Thou hurtlist doun to me the instrumentis of batel, and Y schal hurtle doun folkis in thee, and Y schal leese rewmes in thee;

21 and Y schal hurtle doun in thee an hors, and the ridere therof; and Y schal hurtle doun in thee a chare, and the stiere therof;

22 and Y schal hurtle doun in thee a man and womman; and Y schal hurtle doun in thee an elde man and a child; and Y schal hurtle doun in thee a yong man and a virgyn;

23 and Y schal hurtle doun in thee a scheepherde and his floc; and Y schal hurtle doun in thee an erthetiliere and his yok beestis; and Y schal hurtle doun in thee duykis and magistratis.

24 And Y schal yelde, seith the Lord, to Babiloyne, and to alle the dwelleris of Caldee, al her yuel, which thei diden in Sion, bifore youre iyen.

25 Lo! Y, seith the Lord, to thee, thou hil berynge pestilence, which corrumpist al erthe. Y schal stretche forth myn hond on thee, and Y schal vnwlappe thee fro stoonys, and Y schal yyue thee in to an hil of brennyng.

26 And Y schal not take of thee a stoon in to a corner, and a stoon in to foundementis; but thou schalt be lost with outen ende, seith the Lord.

27 Reise ye a signe in the lond, sowne ye with a clarioun in hillis; halewe ye folkis on it, telle ye to the kyngis of Ararath, of Menny, and of Ascheneth ayens it; noumbre ye Tapser ayens it, and bringe ye an hors, as a bruke hauynge a pricke.

28 Halowe ye folkis ayens it, the kyngis of Medey, the duykis therof, and alle magistratis therof, and al the lond of his power.

29 And the erthe schal be mouyd, and schal be disturblid; for the thouyt of the Lord schal fulli wake ayens Babiloyne, that he sette the lond of Babiloyne desert, and vnhabitable.

30 The stronge men of Babiloyne ceessiden of batel, thei dwelliden in stronge holdis; the strengthe of hem is deuourid, and thei ben maad as wymmen; the tabernaclis therof ben brent, the barris therof ben al to-brokun.

31 A rennere schal come ayens a rennere, and a messanger ayens a messanger, to telle to the kyng of Babiloyne, that his citee is takun fro the toon ende til to the tother ende;

32 and the forthis ben bifore ocupied, and the mareisis ben brent with fier, and the men werryours ben disturblid.

33 For the Lord of oostis, God of Israel, seith these thingis, The douyter of Babiloyne is as a corn floor, the tyme of threischyng therof; yit a litil, and the tyme of repyng therof schal come.

34 Nabugodonosor, the kyng of Babiloyne, eet me, and deuouride me; he made me as a voide vessel, he as a dragoun swolewide me; he fillide his wombe with my tendirnesse, and he castide me out.

35 Wickidnesse ayens me, and my fleisch on Babiloyne, seith the dwellyng of Sion; and my blood on the dwelleris of Caldee, seith Jerusalem.

36 Therfor the Lord seith these thingis, Lo! Y schal deme thi cause, and Y schal venge thi veniaunce; and Y schal make the see therof forsakun, and Y schal make drie the veyne therof.

37 And Babiloyne schal be in to biriels, it schal be the dwellyng of dragouns, wondryng and hissyng, for that no dwellere is.

38 Thei schulen rore togidere as liouns, and thei schulen schake lockis, as the whelpis of liouns.

39 In the heete of hem Y schal sette the drynkis of hem; and Y schal make hem drunkun, that thei be brouyt asleepe, and that thei slepe euerlastynge sleep, and rise not, seith the Lord.

40 Y schal lede forth hem, as lambren to slayn sacrifice, and as wetheris with kidis. Hou is Sesac takun, and the noble citee of al erthe is takun?

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41 Hou is Babiloyne made in to wondre among hethene men?

42 And the see stiede on Babiloyne, it was hilid with the multitude of hise wawis.

43 The citees therof ben maad in to wondryng, the lond is maad vnhabitable and forsakun; the lond wherynne no man dwellith, and the sone of man schal not passe bi it.

44 And Y schal visite on Bel in to Babiloyne, and Y schal caste out of hise mouth that, that he hadde swolewid, and folkis schulen no more flowe to it; for also the wal of Babiloyne schal falle doun.

45 Mi puple, go ye out fro the myddis therof, that ech man saue his soule fro the wraththe of the strong veniaunce of the Lord;

46 and lest perauenture youre herte wexe neische, and lest ye dreden the heryng, that schal be herd in the lond; and heryng schal come in a yeer, and aftir this yeer schal come heryng and wickidnesse in the lond, and a lord on a lord.

47 Therfor lo! daies comen, seith the Lord, and Y schal visite on the grauun ymagis of Babiloyne; and al the lond therof schal be schent, and alle slayn men therof schulen falle doun in the myddis therof.

48 And heuenes, and erthis, and alle thingis that ben in tho, schulen herie on Babiloyne; for rauynours schulen come fro the north to it, seith the Lord.

49 And as Babiloyne dide, that slayn men felle doun in Israel, so of Babiloyne slayn men schulen falle doun and in al the lond.

50 Come ye, that fledden the swerd, nyle ye stonde; haue ye mynde afer on the Lord, and Jerusalem stie on youre herte.

51 We ben schent, for we herden schenschipe; schame hilide oure faces, for aliens comen on the halewyng of the hous of the Lord.

52 Therfor lo! daies comen, seith the Lord, and Y schal visite on the grauun ymagis of Babiloyne, and in al the lond therof a woundid man schal loowe.

53 If Babiloyne stieth in to heuene, and makith stidfast his strengthe an hiy, distrieris therof schulen come on me, seith the Lord.

54 The vois of a criere of Babiloyne, and greet sorewe of the lond of Caldeis,

55 for the Lord distriede Babiloyne, and lost of it a greet vois; and the wawis of hem schulen sowne as many watris. The vois of hem yaf sown,

56 for a rauenour cam on it, that is, on Babiloyne; and the stronge men therof ben takun, and the bouwe of hem welewide, for the stronge vengere the Lord yeldynge schal yelde.

57 And Y schal make drunkun the princis therof, and the wise men therof, the duykis therof, and the magistratis therof, and the stronge men therof; and thei schulen slepe euerlastynge sleep, and thei schulen not be awakid, seith the kyng, the Lord of oostis is name of hym.

58 The Lord God of oostis seith these thingis, Thilke brodeste wal of Babiloyne schal be mynyd with mynyng, and the hiye yatis therof schulen be brent with fier; and the trauels of puples schulen be to nouyt, and the trauels of hethene men schulen be in to fier, and schulen perische.

59 The word which Jeremye, the profete, comaundide to Saraie, sone of Nerie, sone of Maasie, whanne he yede with Sedechie, the kyng, in to Babiloyne, in the fourthe yeer of his rewme; forsothe Saraie was prynce of profesie.

60 And Jeremye wroot al the yuel, that was to comynge on Babiloyne, in a book, alle these wordis that weren writun ayens Babiloyne.

61 And Jeremye seide to Saraie, Whanne thou comest in to Babiloyne, and seest, and redist alle these wordis,

62 thou schalt seie, Lord, thou spakist ayens this place, that thou schuldist leese it, that noon be that dwelle therynne, fro man til to beeste, and that it be an euerlastynge wildirnesse.

63 And whanne thou hast fillid to rede this book, thou schalt bynde to it a stoon, and thou schalt caste it forth in to the myddis of Eufrates; and thou schalt seie,

64 So Babiloyne schal be drenchid, and it schal not rise fro the face of turment, which Y brynge on it, and it schal be distried. Hidurto ben the wordis of Jeremye.

JEREMIAH CHAPTER 52

1 Sedechie was a sone of oon and twenti yeer, whanne he bigan to regne, and he regnede enleuene yeer in Jerusalem; and the name of his modir was Amychal, the douyter of Jeremye of Lobna.

2 And he dide yuels bifore the iyen of the Lord, bi alle thingis whiche Joachym hadde do.

3 For the stronge veniaunce of the Lord was in Jerusalem, and in Juda, til he castide hem awey fro his face. And Sedechie yede awei fro the kyng of Babiloyne.

4 Forsothe it was don in the nynthe yeer of his rewme, in the tenthe monethe, in the tenthe dai of the monethe, Nabugodonosor, the kyng of Babiloyne, cam, he and al his oost, ayens Jerusalem; and thei bisegiden it, and bildiden ayens it strengthis in cumpas.

5 And the citee was bisegid, til to the enleuenthe yeer of the rewme of Sedechie.

6 Forsothe in the fourthe monethe, in the nynthe dai of the monethe, hungur helde the citee; and foodis weren not to the puple of the lond.

7 And the citee was brokun, and alle men werriouris therof fledden; and thei yeden out of the citee in the niyt, bi the weie of the yate, which is bitwixe twei wallis, and ledith to the gardyn of the kyng, while Caldeis bisegiden the citee in cumpas; and thei yeden forth bi the weie that ledith in to desert.

8 Sotheli the oost of Caldeis pursuede the kyng; and thei token Sedechie in desert, which is bisidis Jerico, and al his felouschipe fledde awei fro hym.

9 And whanne thei hadden take the kyng, thei brouyten hym to the kyng of Babiloyne in Reblatha, which is in the lond of Emath; and the kyng of Babiloyne spak domes to hym.

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10 And the kyng of Babiloyne stranglide the sones of Sedechie bifore hise iyen; but also he killide alle the princes of Juda in Rablatha.

11 And he puttide out the iyen of Sedechie, and boond hym in stockis; and the kyng of Babiloyne brouyte hym in to Babiloyne, and puttide hym in the hous of prisoun, til to the dai of his deth.

12 Forsothe in the nynthe monethe, in the tenthe dai of the monethe, thilke is the nyntenthe yeer of the kyng of Babiloyne, Nabusardan, the prince of chyualrie, that stood bifore the kyng of Babiloyne, cam in to Jerusalem.

13 And he brente the hous of the Lord, and the hous of the kyng, and alle the housis of Jerusalem; and he brente with fier ech greet hous.

14 And al the ost of Caldeis, that was with the maistir of chyualrie, distriede al the wal of Jerusalem bi cumpas.

15 Sotheli Nabusardan, the prince of chyualrie, translatide of the pore men of the puple, and of the residue comyn puple, that was left in the citee, and of the fleeris ouer, that fledden ouer to the kyng of Babiloyne; and he translatide other men of the multitude.

16 But Nabusardan, the prince of chyualrie, lefte of the pore men of the lond vyne tilers, and erthe tilers.

17 Also Caldeis brakun the brasun pilers, that weren in the hous of the Lord, and the foundementis, and the brasun waischyng vessel, that was in the hous of the Lord; and thei token al the metal of tho in to Babiloyne.

18 And thei tokun cawdruns, and fleischokis, and sautrees, and violis, and morteris, and alle brasun vessels, that weren in seruyce;

19 thei token also watir pottis, and vessels of encense, and pottis, and basyns, and candilstikis, and morters, and litle cuppis; hou manye euere goldun, goldun, and hou manye euere siluerne, siluerne.

20 The maister of chyualrie took twei pilers, and o waischyng vessel, and twelue brasun caluys, that weren vndur the foundementis, whiche kyng Salomon hadde maad in the hous of the Lord. No weiyte was of the metal of alle these vessels.

21 Forsothe of the pilers, eiytene cubitis of heiythe weren in o piler, and a roop of twelue cubitis cumpasside it; certis the thickenesse therof was of foure fyngris, and was holowe withynne.

22 And brasun pomels weren on euer either; and the heiythe of a pomel was of fyue cubitis; and werkis lijk nettis and pumgranatis weren on the coroun in cumpas.

23 And the pumgranatis weren nynti and sixe hangynge doun, and alle pumgranatis weren cumpassid with an hundred werkis lijk nettis.

24 And the maister of the chyualrie took Saraie, the firste preest, and Sophonye, the secounde preest, and three keperis of the vestiarie.

25 And of the citee he took o chast seruaunt and onest, that was souereyn on the men werriours; and seuene men of hem that sien the face of the kyng, whiche weren foundun in the citees; and a scryuen, prince of knyytis, that preuyde yonge knyytis; and sixti men of the puple of the lond, that weren foundun in the myddis of the citee.

26 Forsothe Nabusardan, the maistir of chyualrie, took hem, and brouyte hem to the kyng of Babiloyne in Reblatha.

27 And the kyng of Babiloyne smoot hem, and killide hem in Reblatha, in the lond of Emath; and Juda was translatid fro his lond.

28 This is the puple, whom Nabugodonosor translatide in the seuenthe yeer; Jewis, thre thousynde and thre and twenti.

29 In the eiytenthe yeer, Nabugodonosor translatide fro Jerusalem eiyte hundrid and two and thritti persoones.

30 In the thre and twentithe yeer of Nabugodonosor, Nabusardan, the maister of chyualrie, translatide seuene hundrid and fyue and fourti persoones of Jewis. Therfor alle the persoones weren foure thousynde and sixe hundrid.

31 And it was doon, in the seuene and threttithe yeer of the passyng ouer of Joachym, kyng of Juda, in the tweluethe monethe, in the fyue and twentithe dai of the monethe, Euylmerodach, kyng of Babiloyne, reiside in that yeer of his rewme the heed of Joachym, kyng of Juda; and ledde hym out of the hous of the prisoun,

32 and spak good thingis with hym. And he settide the trone of him aboue the trones of kyngis, that weren after hym in Babiloyne,

33 and chaungide the clothis of his prisoun. And Joachym eet breed bifore hym euere, in alle the daies of his lijf;

34 and hise metis, euerlastynge metis weren youun to hym of the kyng of Babiloyne, ordeyned bi ech dai, til to the dai of his deth, in alle the daies of his lijf. And it was don, aftir that Israel was led in to caitiftee, and Jerusalem was distried, Jeremye, the profete, sat wepinge, and biweilide Jerusalem with this lamentacioun; and he siyyide, and weilide with bitter soule, and seide.

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THE SCROLL OF LAMENTATIONS

Hebrew title: Megilath Eikhah
Author: Baruch ben Neriah (Jeremiah's Secretary)
Estimated Range of Dating: 6th to 5th centuries B.C.

(The Book of Lamentations (Hebrew: Eikhah, from its incipit meaning "how") is a collection of poetic laments for the destruction of Jerusalem in 586 BC. In the Hebrew Bible it appears in the Ketuvim ("Writings"), beside the Song of Songs, Book of Ruth, Ecclesiastes and the Book of Esther (the Megilot or "Five Scrolls"), although there is no set order; in the Christian Old Testament it follows the Book of Jeremiah, as the prophet Jeremiah is its traditional author. Jeremiah's authorship is no longer generally accepted, although it is generally accepted that the destruction of Jerusalem by Babylon in 586 BC forms the background to the poems. The book is partly a traditional "city lament" mourning the desertion of the city by God, its destruction, and the ultimate return of the divinity, and partly a funeral dirge in which the bereaved bewails and addresses the dead.

The tone is bleak: God does not speak, the degree of suffering is presented as overwhelming, and expectations of future redemption are minimal. None the less the author repeatedly makes clear that the city (and even the author himself) had profusely sinned against God, to which God had strongly responded. In doing so the author does not blame God but rather presents him as righteous, just and sometimes even as merciful. (See chapter 1,17-19 & 3,31-33)

Lamentations has traditionally been ascribed to Jeremiah, probably on the grounds of the reference in 2 Chronicles 35:25 to the prophet composing a lament on the death of King Josiah, but there is no reference to Josiah in the book and no reason to connect it to Jeremiah. The language fits an Exilic date (586–520 BC), and the poems probably originated from Judeans who remained in the land. Scholars are divided over whether they are the work of one or multiple authors. One clue pointing to multiple authors is that the gender and situation of the first-person witness changes – the narration is feminine in the first and second lamentation, and masculine in the third, while the fourth and fifth are eyewitness reports of Jerusalem's destruction; conversely, the similarities of style, vocabulary, and theological outlook, as well as the uniform historical setting, are arguments for one author. Jeremiah had his own scribe, his friend and companion Baruch ben Neriah who was an accomplished Author as we can see in the Book of Baruch. He certainly could write from the viewpoint of women. He probably authored the Book of Jeremia as well.

The book is traditionally recited on the fast day of Tisha B'Av ("Ninth of Av"), mourning the destruction of both the First Temple and the Second.)

LAMENTATIONS CHAPTER 1

(Just like the paragraphs of Psalms 118 [in other Bibles 119], the verses from chapter 1-4 are headed by the 22 Hebrew letters [Catholic Bibles have this feature in Lamentations]: The words from ALEPH to TAW are the Egyptian and Mesopotamian names of the letters of the Phoenician-Hebrew Alphabet. They headline the paragraphs of this chapter. Letter names and their meaning, see detailed information at the end of Appendix B.)

1 ***Aleph.*** Hou sittith aloone the citee ful of puple? the ladi of folkis is maad as a widewe; the prince of prouynces is maad vndir tribute.

2 ***Beth.*** It wepynge wepte in the niyt, and the teeris therof ben in the chekis therof; noon is of alle the dereworthe therof, that coumfortith it; alle the frendis therof forsoken it, and ben maad enemyes to it.

3 ***Gymel.*** Juda passide fro turment and multitude of seruage, it dwellide among hethene men, and foond no reste; alle the pursueris therof token it among angwischis.

4 ***Deleth.*** The weies of Sion mourenen, for no men comen to the solempnytee; alle the yatis therof ben distried, the prestis therof weilen; the vergyns therof ben defoulid, and it is oppressid with bitternesse.

5 ***He.*** The enemyes therof ben maad in the heed, and the enemyes therof ben maad riche, for the Lord spak on it. For the multitude of wickidnessis therof the litle children therof ben led in to caitiftee, bifore the face of the troblere.

6 ***Vau.*** And al the fairnesse of the douyter of Syon yede out fro the douyter of Sion; the princes therof ben maad as rammes not fyndynge lesewis; and yeden forth withouten strengthe bifore the face of the suere.

7 ***Zai.*** And Jerusalem bithouyte on the daies of hir afflicciouun and of trespassyng, and on alle hir desirable thingis whiche it hadde fro elde daies; whanne the puple therof felle doun in the hond of enemyes, and noon helpere was; enemyes sien it, and scorneden the sabatis therof.

8 ***Heth.*** Jerusalem synnede a synne, therfor it was maad vnstidfast; alle that glorifieden it forsoken it, for thei sien the schenschipe therof; forsothe it weilide, and was turned a bak.

9 ***Theth.*** The filthis therof ben in the feet therof, and it hadde no mynde of hir ende; it was putte doun greetli, and hadde no coumfortour; Lord, se thou my turment, for the enemye is reisid.

10 ***Joth.*** The enemye putte his hond to alle desirable thingis therof; for it siy hethene men entride in to thi seyntuarie, of which thou haddist comaundid, that thei schulden not entre in to thi chirche.

11 ***Caph.*** Al the puple therof was weilinge and sekynge breed, thei yauen alle preciouse thingis for mete, to coumforte the soule; se thou, Lord, and biholde, for Y am maad vijl.

12 ***Lameth.*** A! alle ye that passen bi the weie, perseyue, and se, if ony sorewe is as my sorewe; for he gaderide awei grapis fro me, as the Lord spak in the day of wraththe of his strong veniaunce.

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13 ***Men.*** Fro an hiy he sente fier in my boonys, and tauyte me; he spredde a brood a net to my feet, he turnede me a bak; he settide me desolat, meddlid togidere al dai with mourenyng.

14 ***Nun.*** The yok of my wickidnessis wakide in the hond of hym, tho ben foldid togidere, and put on my necke; my vertu is maad feble; the Lord yaf me in the hond, fro which Y schal not mowe rise.

15 ***Sameth.*** The Lord took awei alle my worschipful men fro the myddis of me; he clepide tyme ayens me, that he schulde al to-foule my chosun men; the Lord stampide a pressour to the virgyn, the douytir of Juda.

16 ***Ayn.*** Therfor Y am wepynge, and myn iye is ledynge doun watir; for a coumfortour, conuertynge my soule, is maad fer fro me; my sones ben maad lost, for the enemye hadde the maistrie.

17 ***Phe.*** Sion spredde a brood hise hondis, noon is that coumfortith it; the Lord sente ayenus Jacob enemyes therof, in the cumpas therof; Jerusalem is maad as defoulid with vncleene blood among hem.

18 ***Sade.*** The Lord is iust, for Y terride his mouth to wrathfulnesse; alle puplis, Y biseche, here ye, and se my sorewe; my virgyns and my yonge men yeden forth in to caitiftee.

19 ***Coth.*** I clepide my frendis, and thei disseyueden me; my prestis and myn elde men in the citee ben wastid; for thei souyten mete to hem silf, to coumforte hir lijf.

20 ***Res.*** Se thou, Lord, for Y am troblid, my wombe is disturblid; myn herte is distried in my silf, for Y am ful of bittirnesse; swerd sleeth with outforth, and lijk deth is at hoome.

21 ***Syn.*** Thei herden, that Y make ynward weilyng, and noon is that coumfortith me; alle myn enemyes herden myn yuel, thei ben glad, for thou hast do; thou hast brouyt a dai of coumfort, and thei schulen be maad lijk me.

22 ***Tau.*** Al the yuel of hem entre byfore thee, and gadere thou grapis awei fro hem, as thou hast gaderid grapis awei fro me; for my wickidnessis, for my weilyngis ben manye, and myn herte is mornynge.

LAMENTATIONS CHAPTER 2

1 ***Aleph.*** Hou hath the Lord hilid the douyter of Sion with derknesse in his strong veniaunce? he hath caste doun fro heuene in to erthe the noble citee of Israel; and bithouyte not on the stool of hise feet, in the dai of his strong veniaunce.

2 ***Beth.*** The Lord castide doun, and sparide not alle the faire thingis of Jacob; he distried in his strong veniaunce the strengthis of the virgyn of Juda, and castide doun in to erthe; he defoulide the rewme, and the princes therof.

3 ***Gymel.*** He brak in the ire of his strong veniaunce al the horn of Israel; he turnede a bak his riyt hond fro the face of the enemy; and he kyndlide in Jacob, as fier of flawme deuowrynge in cumpas.

4 ***Deleth.*** He as an enemye bente his bouwe, he as an aduersarie made stidfast his riyt hond; and he killide al thing that was fair in siyt in the tabernacle of the douytir of Sion; he schedde out his indignacioun as fier.

5 ***He.*** The Lord is maad as an enemy; he castide doun Israel, he castide doun alle the wallis therof; he destriede the strengthis therof, and fillide in the douyter of Juda a man maad low, and a womman maad low.

6 ***Vau.*** And he scateride his tent as a gardyn, he distried his tabernacle; the Lord yaf to foryetyng in Sion a feeste dai, and sabat; and the kyng and prest in to schenschipe, and in to the indignacioun of his strong veniaunce.

7 ***Zai.*** The Lord puttide awei his auter, he curside his halewyng; he bitook in to the hondis of enemy the wallis of the touris therof; thei yauen vois in the hous of the Lord, as in a solempne dai.

8 ***Heth.*** The Lord thouyte to distrie the wal of the douyter of Sion; he stretchide forth his coorde, and turnede not awei his hond fro perdicioun; the forwal, ether the outerward, mourenyde, and the wal was distried togidere.

9 ***Teth.*** The yatis therof ben piyt in the erthe, he loste and al to-brak the barris therof; the kyng therof and the princes therof among hethene men; the lawe is not, and the profetis therof founden not of the Lord a visioun.

10 ***Joth.*** Thei saten in erthe, the elde men of the douytir of Sion weren stille; thei bispreynten her heedis with aische, the eldere men of Juda ben girt with hairis; the virgyns of Juda castiden doun to erthe her heedis.

11 ***Caph.*** Myn iyen failiden for teeris, myn entrails weren disturblid; my mawe was sched out in erthe on the sorewe of the douyter of my puple; whanne a litil child and soukynge failide in the stretis of the citee.

12 ***Lameth.*** Thei seiden to her modris, Where is wheete, and wyn? whanne thei failiden as woundid men in the stretis of the citee; whanne thei senten out her soulis in the bosum of her modris.

13 ***Men.*** To whom schal Y comparisoun thee? ether to whom schal Y licne thee, thou douyter of Jerusalem? to whom schal Y make thee euene, and schal Y coumforte thee, thou virgyn, the douyter of Sion? for whi thi sorewe is greet as the see; who schal do medicyn to thee?

14 ***Nun.*** Thi profetis sien to thee false thingis, and fonned; and openyden not thi wickidnesse, that thei schulden stire thee to penaunce; but thei sien to thee false takyngis, and castyngis out.

15 ***Sameth.*** Alle men passynge on the weie flappiden with hondis on thee; thei hissiden, and mouyden her heed on the douyter of Jerusalem; and seiden, This is the citee of perfit fairnesse, the ioie of al erthe.

16 ***Ayn.*** Alle thin enemyes openyden her mouth on thee; thei hissiden, and gnaistiden with her teeth, and seiden, We schulen deuoure; lo! this is the dai which we abididen, we founden, we sien.

17 ***Phe.*** The Lord dide tho thingis whiche he thouyte, he fillide hise word which he hadde comaundid fro elde daies; he distriede, and sparide not; and made glad the enemy on thee, and enhaunside the horn of thin enemyes.

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18 ***Sade.*** The herte of hem criede to the Lord, on the wallis of the douyter of Syon; leede thou forth teeris as a stronde, bi dai and niyt; yyue thou not reste to thee, nether the appil of thin iye be stille.

19 ***Coph.*** Rise thou togidere, herie thou in the nyyt, in the begynnyng of wakyngis; schede out thin herte as watir, bifore the siyt of the Lord; reise thin hondis to hym for the soulis of thi litle children, that failiden for hungur in the heed of alle meetyngis of weies.

20 ***Res.*** Se thou, Lord, and byholde, whom thou hast maad so bare; therfor whether wymmen schulen ete her fruyt, litle children at the mesure of an hond? for a prest and profete is slayn in the seyntuarie of the Lord.

21 ***Syn.*** A child and an elde man laien on the erthe withoutforth; my virgyns and my yonge men fellen doun bi swerd; thou hast slayn hem in the dai of thi strong veniaunce, thou smotist and didist no merci.

22 ***Thau.*** Thou clepidist, as to a solempne dai, hem that maden me aferd of cumpas; and noon was that ascapide in the dai of the strong veniaunce of the Lord, and was left; myn enemy wastide hem, whiche Y fedde, and nurschide up.

LAMENTATIONS CHAPTER 3

1 ***Aleph.*** I am a man seynge my pouert in the yerde of his indignacioun.

2 ***Aleph.*** He droof me, and brouyte in to derknessis, and not in to liyt.

3 ***Aleph.*** Oneli he turnede in to me, and turnede togidere his hond al dai.

4 ***Beth.*** He made eld my skyn, and my fleisch; he al to-brak my boonys.

5 ***Beth.*** He bildid in my cumpas, and he cumpasside me with galle and trauel.

6 ***Beth.*** He settide me in derk places, as euerlastynge deed men.

7 ***Gymel.*** He bildide aboute ayens me, that Y go not out; he aggregide my gyues.

8 ***Gymel.*** But and whanne Y crie and preye, he hath excludid my preier.

9 ***Gymel.*** He closide togidere my weies with square stoonus; he distriede my pathis.

10 ***Deleth.*** He is maad a bere settinge aspies to me, a lioun in hid places.

11 ***Deleth.*** He distriede my pathis, and brak me; he settide me desolat.

12 ***Deleth.*** He bente his bowe, and settide me as a signe to an arowe.

13 ***He.*** He sente in my reynes the douytris of his arowe caas.

14 ***He.*** Y am maad in to scorn to al the puple, the song of hem al dai.

15 ***He.*** He fillide me with bitternesses; he gretli fillide me with wermod.

16 ***Vau.*** He brak at noumbre my teeth; he fedde me with aische.

17 ***Vau.*** And my soule is putte awei; Y haue foryete goodis.

18 ***Vau.*** And Y seide, Myn ende perischide, and myn hope fro the Lord.

19 ***Zai.*** Haue thou mynde on my pouert and goyng ouer, and on wermod and galle.

20 ***Zai.*** Bi mynde Y schal be myndeful; and my soule schal faile in me.

21 ***Zai.*** Y bithenkynge these thingis in myn herte, schal hope in God.

22 ***Heth.*** The mercies of the Lord ben manye, for we ben not wastid; for whi hise merciful doyngis failiden not.

23 ***Heth.*** Y knew in the morewtid; thi feith is miche.

24 ***Heth.*** My soule seide, The Lord is my part; therfor Y schal abide hym.

25 ***Teth.*** The Lord is good to hem that hopen in to hym, to a soule sekynge hym.

26 ***Teth.*** It is good to abide with stilnesse the helthe of God.

27 ***Teth.*** It is good to a man, whanne he hath bore the yok fro his yongthe.

28 ***Joth.*** He schal sitte aloone, and he schal be stille; for he reiside hym silf aboue hym silf.

29 ***Joth.*** He schal sette his mouth in dust, if perauenture hope is.

30 ***Joth.*** He schal yyue the cheke to a man that smytith hym; he schal be fillid with schenschipis.

31 ***Caph.*** For the Lord schal not putte awei with outen ende.

32 ***Caph.*** For if he castide awei, and he schal do merci bi the multitude of hise mercies.

33 ***Caph.*** For he makide not low of his herte; and castide not awei the sones of men.

34 ***Lameth.*** That he schulde al to-foule vndur hise feet alle the boundun men of erthe.

35 ***Lameth.*** That he schulde bowe doun the dom of man, in the siyt of the cheer of the hiyeste.

36 ***Lameth.*** That he schulde peruerte a man in his dom, the Lord knew not.

37 ***Men.*** Who is this that seide, that a thing schulde be don, whanne the Lord comaundide not?

38 ***Men.*** Nether goodis nether yuels schulen go out of the mouth of the hiyeste.

39 ***Men.*** What grutchide a man lyuynge, a man for hise synnes?

40 ***Nun.*** Serche we oure weies, and seke we, and turne we ayen to the Lord.

41 ***Nun.*** Reise we oure hertis with hondis, to the Lord in to heuenes.

42 ***Nun.*** We han do wickidli, and han terrid thee to wraththe; therfor thou art not able to be preied.

43 ***Sameth.*** Thou hilidist in stronge veniaunce, and smitidist vs; thou killidist, and sparidist not.

44 ***Sameth.*** Thou settidist a clowde to thee, that preier passe not.

45 ***Sameth.*** Thou settidist me, drawing vp bi the roote, and castynge out, in the myddis of puplis.

46 ***Ayn.*** Alle enemyes openyden her mouth on vs.

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47 ***Ayn.*** Inward drede and snare is maad to vs, profesie and defoulyng.

48 ***Ayn.*** Myn iyen ledden doun departyngis of watris, for the defoulyng of the douyter of my puple.

49 ***Phe.*** Myn iye was turmentid, and was not stille; for no reste was.

50 ***Phe.*** Vntil the Lord bihelde, and siy fro heuenes.

51 ***Phe.*** Myn iye robbide my soule in alle the douytris of my citee.

52 ***Sade.*** Myn enemyes token me with out cause, bi huntyng as a brid.

53 ***Sade.*** My lijf slood in to a lake; and thei puttiden a stoon on me.

54 ***Sade.*** Watris flowiden ouer myn heed; Y seide, Y perischide.

55 ***Coph.*** Lord, Y clepide to help thi name, fro the laste lake.

56 ***Coph.*** Thou herdist my vois; turne thou not awei thin eere fro my sobbyng and cries.

57 **Coph.** Thou neiyidist to me in the dai, wherynne Y clepide thee to help; thou seidist, Drede thou not.

58 **Res.** Lord, ayenbiere of my lijf, thou demydist the cause of my soule.

59 ***Res.*** Lord, thou siest the wickidnesse

59 of hem ayens me; deme thou my doom.

60 ***Res.*** Thou siest al the woodnesse, alle the thouytis of hem ayenus me.

61 ***Syn.*** Lord, thou herdist the schenshipis of hem; alle the thouytis of hem ayens me.

62 ***Syn.*** The lippis of men risynge ayens me, and the thouytis of hem ayens me al dai.

63 ***Syn.*** Se thou the sittynge and risyng ayen of hem; Y am the salm of hem.

64 ***Thau.*** Lord, thou schalt yelde while to hem, bi the werkis of her hondis.

65 ***Tau.*** Thou schalt yyue to hem the scheeld of herte, thi trauel.

66 ***Tau.*** Lord, thou schalt pursue hem in thi strong veniaunce, and thou schalt defoule hem vndur heuenes.

LAMENTATIONS CHAPTER 4

1 ***Aleph.*** How is gold maad derk, the beste colour is chaungid? the stonys of the seyntuarie ben scaterid in the heed of alle stretis.

2 ***Beth.*** The noble sones of Sion, and clothid with the best gold, hou ben thei arettid in to erthene vessels, in to the werk of the hondis of a pottere?

3 ***Gimel.*** But also lamyes maden nakid her tetis, yauen mylk to her whelpis; the douyter of my puple is cruel, as an ostrig in desert.

4 ***Deleth.*** The tonge of the soukynge childe cleued to his palat in thirst; litle children axiden breed, and noon was that brak to hem.

5 ***He.*** Thei that eeten lustfuli, perischiden in weies; thei that weren nurschid in cradels, biclippiden toordis.

6 ***Vau.*** And the wickidnesse of the douyter of my puple is maad more than the synne of men of Sodom, that was distried in a moment, and hondis token not therynne.

7 ***Zai.*** Nazareis therof weren whitere than snow, schynyngere than mylk; rodier than elde yuer, fairere than safire.

8 ***Heth.*** The face of hem was maad blackere than coolis, and thei weren not knowun in stretis; the skyn cleuyde to her boonys, it driede, and was maad as a tre.

9 ***Teth.*** It was betere to men slayn with swerd, than to men slayn with hungur; for these men wexiden rotun, thei weren wastid of the bareynesse of erthe.

10 ***Joth.*** The hondis of merciful wymmen sethiden her children; thei weren maad the metis of tho wymmen in the sorewe of the douyter of my puple.

11 ***Caph.*** The Lord fillide his strong veniaunce, he schedde out the ire of his indignacioun; and the Lord kyndlide a fier in Sion, and it deuouride the foundementis therof.

12 ***Lamet.*** The kyngis of erthe, and alle dwelleris of the world bileueden not, that an aduersarie and enemy schulde entre bi the yatis of Jerusalem.

13 ***Men.*** For the synnes of the profetis therof, and for wickidnessis of preestis therof, that schedden out the blood of iust men in the myddis therof.

14 ***Nun.*** Blynde men erryden in stretis, thei weren defoulid in blood; and whanne thei miyten not go, thei helden her hemmes.

15 ***Samet.*** Thei crieden to hem, Departe awei, ye defoulide men, departe ye, go ye awei, nyle ye touche; forsothe thei chidden, and weren stirid; thei seiden among hethene men, God schal no more leie to, that he dwelle among hem.

16 ***Ayn.*** The face of the Lord departide hem, he schal no more leie to, that he biholde hem; thei weren not aschamed of the faces of preestis, nether thei hadden merci on eld men.

17 ***Phe.*** The while we stoden yit, oure iyen failiden to oure veyn help; whanne we bihelden ententif to a folc, that myyte not saue vs.

18 ***Sade.*** Oure steppis weren slidir in the weie of oure stretis; oure ende neiyede, oure daies weren fillid, for oure ende cam.

19 ***Coph.*** Oure pursueris weren swiftere than the eglis of heuene; thei pursueden vs on hillis, thei settiden buschementis to vs in desert.

20 ***Res.*** The spirit of oure mouth, Crist the Lord, was takun in oure synnes; to whom we seiden, We schulen lyue in thi schadewe among hethene men.

21 ***Syn.*** Thou douyter of Edom, make ioye, and be glad, that dwellist in the lond of Hus; the cuppe schal come also to thee, thou schalt be maad drunkun, and schalt be maad bare.

22 ***Thau.*** Thou douyter of Sion, thi wickidnesse is fillid; he schal not adde more, that he make thee to passe ouer; thou douyter of Edom, he schal visite thi wickidnesse, he schal vnhile thi synnes.

LAMENTATIONS CHAPTER 5

1 Lord, haue thou mynde what bifelle to vs; se thou, and biholde oure schenschipe.

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2 Oure eritage is turned to aliens, oure housis ben turned to straungers.
3 We ben maad fadirles children with out fadir; oure modris ben as widewis.
4 We drunken oure watir for monei, we bouyten oure trees for siluer.
5 We weren dryuun bi oure heedis, and reste was not youun to feynt men.
6 We yauen hond to Egipt, and to Assiriens, that we schulden be fillid with breed.
7 Oure fadris synneden, and ben not, and we baren the wickidnessis of hem.
8 Seruauntis weren lordis of vs, and noon was, that ayenbouyte fro the hond of hem.
9 In oure lyues we brouyten breed to vs, fro the face of swerd in desert.
10 Oure skynne is brent as a furneis, of the face of tempestis of hungur.
11 Thei maden low wymmen in Sion, and virgyns in the citees of Juda.
12 Princes weren hangid bi the hond; thei weren not aschamed of the faces of elde men.
13 Thei mysusiden yonge wexynge men vnchastli, and children fellen doun in tree.
14 Elde men failiden fro yatis; yonge men failiden of the queer of singeris.
15 The ioie of oure herte failide; oure song is turned in to mourenyng.
16 The coroun of oure heed fellen doun; wo to vs! for we synneden.
17 Therfor oure herte is maad soreuful, therfor oure iyen ben maad derk.
18 For the hil of Sion, for it perischide; foxis yeden in it.
19 But thou, Lord, schal dwelle with outen ende; thi seete schal dwelle in generacioun and in to generacioun.
20 Whi schalt thou foryete vs with outen ende, schalt thou forsake vs in to lengthe of daies?
21 Lord, conuerte thou vs to thee, and we schal be conuertid; make thou newe oure daies, as at the bigynnyng.
22 But thou castynge awei hast cast awei vs; thou art wrooth ayens vs greetli.

THE BOOK OF BARUCH
THE SON OF NERIAS

or The Book of Baruch or 1 Baruch
Estimated Range of Dating: 500-100 B.C.

(The Book of Baruch, or 1 Baruch, is a deuterocanonical book of the Bible in some Christian traditions. In Judaism and most forms of Protestant Christianity, it is considered not to be part of the Bible. It is named after Baruch ben Neriah, Jeremiah's well-known scribe, who is mentioned at Baruch 1:1, and has been presumed to be the author of the whole work. The book is a reflection of a late Jewish writer on the circumstances of Jewish exiles from Babylon, with meditations on the theology and history of Israel, discussions of wisdom, and a direct address to residents of Jerusalem and the Diaspora. Some scholars propose that it was written during or shortly after the period of the Maccabees.

The earliest known manuscripts of Baruch are in Greek. Some linguistic features of the first parts of Baruch (1:1–3:8) have been proposed as indicating a translation from a Semitic language.

Although not in the Hebrew Bible, it is found in the Septuagint, in the Eritrean / Ethiopian Orthodox Bible, and also in Theodotion's Greek version. Jerome excluded both the Book of Baruch and the Letter of Jeremiah from the Vulgate Bible, but both works were introduced into Latin Vulgate bibles sporadically from the 9th century onwards; and were incorporated into the Sixto-Clementine Vulgate edition. In the Vulgate it is grouped with the prophetical books which also include Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. In the Vulgate, the King James Bible Apocrypha, and many other versions, the Letter of Jeremiah is appended to the end of the Book of Baruch as a sixth chapter; in the Septuagint and Orthodox Bibles chapter 6 is usually counted as a separate book, called the Letter or Epistle of Jeremiah.

Manuscripts: Both the Book of Baruch and the Letter of Jeremiah are separate books in the great pandect Greek Bibles, Codex Vaticanus (4th century) and Codex Alexandrinus (5th century), where they are found in the order Jeremiah, Baruch, Lamentations, Letter of Jeremiah. In the Codex Sinaiticus (4th century) Lamentations follows directly after Jeremiah and Baruch is not found; but a lacuna after Lamentations prevents a definitive assessment of whether Baruch may have been included elsewhere in this manuscript. Neither of the two surviving early Latin pandect Bibles (Codex Amiatinus (7th century) and Leon palimpsest (7th century) includes either the Book of Baruch or the Letter of Jeremiah; the earliest Latin witnesses to the text being the Codex Cavensis (9th century) and the Theodulfian Bibles (9th century). Baruch is also witnessed in some early

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Coptic (Bohairic and Sahidic) and Syriac manuscripts, but is not found in Coptic or Syriac lectionaries.

Book of Baruch and Book of Jeremiah: The evident variation among early Christian divines as to whether a particular reading is to be cited from 'Baruch' or 'Jeremiah' is generally regarded as relating to the very different texts of the Book of Jeremiah that are found respectively in manuscripts of the Greek and Hebrew Bibles. The version of Jeremiah in the Greek Septuagint texts (Vaticanus, Alexandrinus) is a seventh shorter than that in the Hebrew Masoretic Text or the Latin Vulgate; and the ordering of the chapters is very different, with sections from the middle of the book in the Septuagint version (the Oracles against the Nations) found at the end of the book in the Masoretic text and Vulgate. As Hebrew fragments have been found in the Dead Sea Scrolls corresponding to both the Septuagint and Masoretic orders, it is commonly accepted that the two versions derive from two distinct Hebrew traditions, and that the Septuagint form of the text is likely the older. Benedictine scholar Pierre-Maurice Bogaert suggests that, if the Book of Baruch is appended to the Septuagint version of Jeremiah, it follows on as a plausible continuation of the Septuagint narrative (Chapter 51: 31–35 in the Septuagint, corresponding to the truncated Chapter 45 in the Masoretic text). A similar conclusion is proposed by Emanuel Tov, who notes characteristics of a consistent redactional revision of the Septuagint text of Jeremiah from Chapter 29 onwards (correcting readings towards the Hebrew), a revision that is then carried over into the Greek text of Baruch 1:1 to 3:8, suggesting that these once formed a continuous text. Bogaert consequently proposes that the gathering of sections from the end of Septuagint Jeremiah into a distinct book of 'Baruch' was an innovation of Christian biblical practice in the Greek church from around the 3rd century onwards; but that the version of Jeremiah in the Old Latin Bible preceded this practice, and hence did not designate the Book of Baruch as a distinct work of scripture, but included its text within the Book of Jeremiah. The text of Old Latin Jeremiah nowhere survives in sufficient form for this speculation to be confirmed.

Baruch 1:1–14 gives a narrative account of an occasion when Baruch ben Neriah reads the book of 'these words' before the Israelites in Babylon, and then sends that book (together with collected funds) to be read in Jerusalem. Where the Book of Baruch is considered to be a distinct work of scripture, it is commonly identified as the book that Baruch reads; and hence Baruch himself has traditionally been credited as the author of the whole work. However, the syntactical form of Baruch chapter 1 has been held rather to imply that 'these words' correspond to a preceding text – which might then be identified with Lamentations or with the Book of Jeremiah; in which case comparison may be made with a corresponding notice of Baruch writing down reading the prophecies of Jeremiah, recorded at Jeremiah chapter 36. These considerations underlie an alternative tradition (found for instance in Augustine) in which all four works (Book of Jeremiah, Baruch, Lamentations, Letter of Jeremiah) are credited to Jeremiah himself as author.

Critical scholarship is, however, united in rejecting either Baruch or Jeremiah as author of the Book of Baruch, or in dating the work in the period of its purported context; the Babylonian Exile. Rather they have seen clear thematic and linguistic parallels with later works; the Book of Daniel and the Book of Sirach. Many scholars have noted that the restoration of worship in the Jerusalem Temple following its pollution by Antiochus Epiphanes could provide a counterpart historical context in which the narrative of Baruch may equally be considered to apply; and consequently a date in the period 200-100 BC has been proposed.

The Latin, Syriac, Coptic, Armenian, Arabic, Bohairic and Ethiopic versions of Baruch are all translated directly from the Greek; the text of which survives in Vaticanus and Alexandrinus, and is highly consistent. Jerome (5th century) states that no Hebrew text was in existence, and Origen (3rd century) appears to know of no Hebrew text in the preparation of the text of Baruch in the Hexapla Old Testament. Nevertheless, there are a number of readings in the earlier sections of Baruch (1:1 to 3:8) where an anomalous reading in the Greek appears to imply a mistranslation of a Hebrew or Aramaic source; as at chapter 3:4, where 'hear now the prayers of the dead of Israel' is assumed to be a mistranslation of, 'hear now the prayers of the men of Israel'. Since the 19th century, critical scholars have assumed a Semitic original for these earlier parts of the book, and a number of studies, such as that of Tov, have sought to retrovert from the Greek to a plausible Hebrew source text. Whereas in the Revised Standard Version (1957) of Bible, the English text of Baruch consistently follows the Greek in these readings; in the New Revised Standard Version (1989) these readings are adjusted to conform with a conjectural reconstruction of a supposed Hebrew original.

Nevertheless, some more recent studies of Baruch, such as those by Adams and Bogaert, take the Greek text to be the original. Adams maintains that most of the text of Baruch depends on that of other books of the Bible; and indeed it has been characterised by Tov as a "mosaic of Biblical passages" especially in these early sections. Consequently, variations from the literal Hebrew text could have found their way directly into a dependent Greek version, without having to presume a Semitic intermediary stage. Moreover, Adams takes issue with the presupposition behind conjectural retroversions to conform to a supposed Hebrew text; that the author of Baruch understood the principle of literal translation, and aspired to follow that principle; and yet lamentably failed to do so.

Contents and Structure

• 1:1–14 Introduction: "And these are the words...which Baruch...wrote in Babylonia.... And when they heard it they wept, and fasted, and prayed before the Lord."

• 1:15–2:10 Confession of sins: "[T]he Lord hath watched over us for evil, and hath brought it upon us: for the Lord is

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just in all his works.... And we have not hearkened to his voice"....

• 2:11–3:8 Prayer for mercy: "[F]or the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord..." (cf. Psalms 6:6/5)

• 3:9–4:14 A paean for Wisdom: "Where are the princes of the nations,... that hoard up silver and gold, wherein men trust?... They are cut off, and are gone down to hell,..."

• 4:5–5:9 Baruch's Poem of Consolation: messages for those in captivity, for the "neighbours of Zion", and for Jerusalem: "You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath.... [F]or the sins of my children, he [the Eternal] hath brought a nation upon them from afar...who have neither reverenced the ancient, nor pitied children..." "Let no one gloat over me [Jerusalem], a widow, bereft of many, for the sins of my children I am left desolate, for they turned from the law of God". "Look toward the east, O Jerusalem, and see the joy that is coming to you from God".

• Chapter 6: see Letter of Jeremiah

Canonicity: In the Greek East, Athanasius (367 AD), Cyril of Jerusalem (c. 350 AD), and Epiphanius of Salamis (c. 385 AD)[24] listed the Book of Baruch as canonical. Athanasius states "Jeremiah with Baruch, Lamentations, and the epistle"; the other Fathers offer similar formulations. In the Latin West Pope Innocent I (405 AD) identifies the sixteen prophets (four major, plus 12 minor) as canonical, but does not specifically mention Baruch as associated with Jeremiah. Later, Augustine of Hippo (C. 397 AD) would confirm in his book On Christian Doctrine (Book II, Chapter 8) the canonicity of the book of Jeremiah without reference to Baruch; but in his work The City of God 18:33 he discusses the text of Baruch 3: 36–38, noting that this is are variously cited to Baruch and to Jeremiah; his preference being for the latter. In the decrees of the Council of Florence (1442) and the Council of Trent (1546), "Jeremias with Baruch" is stated as canonical. The Letter of Jeremiah is not specified, being included as the sixth chapter of Baruch in late medieval Vulgate bibles.)

BARUCH CHAPTER 1

1 And these ben the wordis of the book, which Baruk, the sone of Nerie, sone of Maasie, sone of Sedechie, sone of Sedei, sone of Helchie, wroot in Babilonye;

2 in the fyuethe yeer, in the seuenthe dai of the monethe, in the tyme wherynne Caldeis token Jerusalem, and brenten it with fier.

3 And Baruk redde the wordis of this book to the eeris of Jeconye, sone of Joachym, kyng of Juda, and to the eeris of al the puple comynge to the book;

4 and to the eeris of the myyti sones of kyngis, and to the eeris of prestis, and to the eeris of the puple, fro the mooste til to the leeste of hem, of alle dwellynge in Babiloyne, and at the flood Sudi.

5 Whiche herden, and wepten, and fastiden, and preieden in the siyt of the Lord.

6 And thei gaderiden monei, bi that that ech mannus hond myyte;

7 and senten in to Jerusalem to Joachym, the prest, sone of Helchie, sone of Salen, and to the preestis, and to al the puple that weren foundun with hym in Jerusalem;

8 whanne he took the vessels of the temple of the Lord, that weren takun awei fro the temple, to ayen clepe in to the lond of Juda, in the tenthe dai of the monethe Siban; the siluerne vessels, which Sedechie, the kyng of Juda, the sone of Josie,

9 made, aftir that Nabugodonosor, kyng of Babiloyne, hadde take Jeconye, and princes, and alle myyti men, and the puple of the lond fro Jerusalem, and ledde hem boundun in to Babiloyne.

10 And thei seiden, Lo! we han sent to you richessis, of whiche bie ye brent sacrifices, and encense, and make ye sacrifice, and offre ye for synne at the auter of youre Lord God.

11 And preye ye for the lijf of Nabugodonosor, king of Babiloyne, and for the lijf of Balthasar, his sone, that the daies of hem ben on erthe as the daies of heuene;

12 that the Lord yyue vertu to vs, and liytne oure iyen, that we lyue vndur the schadewe of Nabugodonosor, kyng of Babiloyne, and vndur the schadewe of Balthasar, his sone; and that we serue hem bi many daies, and fynde grace in the siyt of hem.

13 And preye ye for vs silf to our Lord God, for we han synned to oure Lord God, and his strong veniaunce is not turned awei fro vs, til in to this dai.

14 And rede ye this book, which we senten to you, to be rehersid in the temple of the Lord, in a solempne dai, and in a couenable dai.

15 And ye schulen seie, Riytfulnesse is to oure Lord God, but schenschipe of oure face is to vs, as this dai is, to al Juda, and to dwelleris in Jerusalem,

16 to oure kyngis, and to oure princes, to oure preestis, and to oure profetis, and to oure fadris.

17 We synneden bifor oure Lord God, and bileuyden not, and tristiden not in hym.

18 And we weren not redi to be suget to hym, and we obeiden not to the vois of oure Lord God, that we yeden in hise comaundementis, whiche he yaf to vs;

19 fro the dai in which he ledde oure fadris out of the lond of Egipt, til in to this dai, we weren vnbileueful to oure Lord God; and we weren scaterid, and yeden awei, that we herden not the vois of hym.

20 And many yuels and cursyngis, whiche the Lord ordeynede to his seruaunt Moises, cleuyden to vs; which Lord ledde oure fadris out of the lond of Egipt, to yyue to vs a lond flowynge mylk and hony, as in this dai.

21 And we herden not the vois of oure Lord God, bi alle the wordis of prophetis, whiche he sente to vs, and to oure iugis;

22 and we yeden awei, ech man in to the wit of his yuel herte, to worche to alien goddis, and we diden yuels bifore the iyen of oure Lord God.

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BARUCH CHAPTER 2

1 For which thing oure Lord God settide stidfastli his word, which he spak to vs, and to oure iugis, that demyden in Israel, and to oure kyngis, and to oure princes, and to al Israel and Juda;

2 that the Lord schulde brynge on vs grete yuels, that weren not don vndur heuene, as tho ben doon in Jerusalem; bi tho thingis that ben writun in the lawe of Moises,

3 that a man schulde ete the fleischis of his sone, and the fleischis of his douyter.

4 And he yaf hem in to the hond of alle kyngis, that ben in oure cumpas, in to schenschipe, and in to desolacioun in alle puplis, among whiche the Lord scateride vs.

5 And we ben maad bynethe, and not aboue; for we synneden to oure Lord God, in not obeiynge to the vois of hym.

6 Riytfulnesse is to oure Lord God, but schenschipe of face is to vs and to oure fadris, as this dai is.

7 For the Lord spak on vs alle these yuels, that camen on vs.

8 And we bisouyten not the face of oure Lord God, that we schulden turne ayen, ech of vs fro oure worste weies.

9 And the Lord wakide in yuels, and brouyte tho on vs; for the Lord is iust in alle hise werkis, whiche he comaundide to vs.

10 And we herden not the vois of hym, that we schulden go in the comaundementis of the Lord, whiche he yaf bifore oure face.

11 And now, Lord God of Israel, that leddist thi puple out of the lond of Egipt in a strong hond, and in myraclis, and in grete wondris, and in thi greet vertu, and in an hiy arm, and madist to thee a name, as this dai is;

12 we han synned, we han do vnfeithfuli, we han do wickidli, oure Lord God, in alle thi riytfulnessis.

13 Thi wrath be turned awey fro vs; for we ben left a fewe among hethene men, where thou scateridist vs.

14 Lord, here thou oure axyngis, and oure preyeris, and lede vs out for thee; and yyue thou to vs to fynde grace bifore the face of hem, that ledden vs awei;

15 that al erthe knowe, that thou art oure Lord God, and that thi name is clepid to help on Israel, and on the kyn of hym.

16 Lord, bihold thou fro thin hooli hous on vs, and bouwe doun thin eere, and here vs.

17 Opene thin iyen, and se; for not deed men that ben in helle, whos spirit is takun fro her entrails, schulen yyue onour and iustefiyng to the Lord;

18 but a soule which is sori on the greetnesse of yuel, and goith bowid, and sijk, and iyen failynge, and an hungri soule, yyueth glorie to thee, and riytfulnesse to the Lord.

19 For not bi the riytfulnesses of oure fadris we scheden merci bifore thi siyt, oure Lord God;

20 but for thou sentist thi wraththe and thi stronge veniaunce on vs, as thou spakest in the hondis of thi children profetis,

21 and seidist, Thus seith the Lord, Bowe ye youre schuldur, and youre necke, and do ye trauel to the kyng of Babiloyne; and ye schulen sitte in the lond, which Y yaf to youre fadris.

22 That if ye don not, nethir heren the vois of youre Lord God, to worche to the kyng of Babiloyne, Y schal make youre failyng fro the citees of Juda, and fro the yatis of Jerusalem;

23 and Y schal take awei fro you the vois of gladnesse, and the vois of ioye, and the vois of spouse, and the vois of spousesse; and al the lond schal be with out step of hem that dwellen therynne.

24 And thei herden not thi vois, that thei schulden worche to the kyng of Babiloyne; and thou hast set stidfastli thi wordis, whiche thou spakist in the hondis of thi children, prophetis; that the boonys of oure kyngis, and the boonys of oure fadris schulen be borun ouer fro her place.

25 And lo! tho ben cast forth in the heete of the sunne, and in the frost of niyt; and men ben deed in the worste sorewis, in hungur, and in swerd, and in sending out.

26 And thou hast set the temple in which thi name was clepid to help, as this dai schewith, for the wickidnesse of the hous of Israel, and of the hous of Juda.

27 And thou, oure Lord God, hast do in vs bi al thi goodnesse, and bi al that greet merciful doyng of thee,

28 as thou spakest in the hond of thi child Moises, in the dai in which thou comaundidist to hym to write thi lawe bifore the sones of Israel, and seidist,

29 If ye heren not my vois, this greet ournyng and myche schal be turned in to the leest among hethene men, whidur Y schal scatere hem.

30 For Y woot, that the puple schal not here me, for it is a puple of hard nol. And it schal turne to her herte in the lond of her caitiftee;

31 and thei schulen wite, that Y am the Lord God of hem. And Y schal yyue to hem an herte, and thei schulen vndurstonde, and eeris, and thei schulen here.

32 And thei schulen herie me in the lond of her caitiftee, and thei schulen be myndeful of my name.

33 Thei schulen turne awei hem silf fro her hard bak, and fro her wickidnessis; for thei schulen haue mynde of the wei of her fadris, that synneden ayens me.

34 And Y schal ayen clepe hem in to the lond, which Y swoor to yyue to the fadris of hem, to Abraham, Isaac, and Jacob; and thei schulen be lordis of it. And Y schal multiplie hem, and thei schulen not be maad lesse.

35 And Y schal ordeyne to hem an other testament euerlastynge, that Y be to hem in to God, and thei schulen be to me in to a puple. And Y schal no more moue my puple, the sones of Israel, fro the lond which Y yaf to hem.

1 And now, Lord almiyti, God of Israel, a soule in angwischis and a spirit anoied crieth to thee.

2 Lord, here thou, and haue merci, for thou art merciful God; and haue thou merci on vs, for we han synned bifor thee,

3 that sittist withouten ende, and we schulen not perische withouten ende.

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4 Lord God almiyti, God of Israel, here thou now the preier of the deed men of Israel, and of the sones of hem, that synneden bifor thee, and herden not the vois of her Lord God, and yuels ben fastned to vs.

5 Nyle thou haue mynde on the wickidnesse of oure fadris, but haue thou mynde on thin hond and on thi name in this tyme;

6 for thou art oure Lord God, and, Lord, we schulen herie thee.

7 For whi for this thing thou hast youe thi drede in oure hertis, that we clepe thi name to help, and herie thee in oure caitiftee; for we schulen be conuertid fro the wickidnesse of oure fadris, that synneden ayens thee.

8 And lo! we ben in oure caitifte to dai, whidur thou scateridist vs, in to schenschipe, and in to cursyng, and in to synne, bi al the wickidnesse of oure fadris, that yeden awei fro thee, thou oure Lord God.

BARUCH CHAPTER 3

9 Israel, here thou the comaundementis of lijf; perseyue thou with eeris, that thou kunne prudence.

10 Israel, what is it, that thou art in the lond of enemyes?

11 Thou wexidist eld in an alien lond, thou art defoulid with deed men, thou art arettid with hem, that goon doun in to helle?

12 Thou hast forsake the welle of wisdom;

13 for whi if thou haddist gon in the weies of God, sotheli thou haddist dwellid in pees on erthe.

14 Lerne thou, where is wisdom, where is prudence, where is vertu, where is vndurstondyng, that thou wite togidere, where is long duryng of lijf and lijf lode, where is liyt of iyen, and pees.

15 Who foond the place therof, and who entride in to the tresouris therof?

16 Where ben the princes of hethene men, and that ben lordis ouer the beestis, that ben on erthe?

17 Whiche pleien with the briddis of heuene;

18 whiche tresoren siluer and gold, in which men tristen, and noon ende is of the purchasyng of hem? Which maken siluer, and ben busi, and no fyndyng is of her werkis?

19 Thei ben distried, and yeden doun to hellis; and othere men riseden in the place of hem.

20 The yonge men of hem sien liyt, and dwelliden on erthe. But thei knewen not the weie of wisdom, nether vndurstoden the pathis therof;

21 nether the sones of hem resseyueden it. It was maad fer fro the face of hem;

22 it is not herd in the lond of Canaan, nether is seyn in Theman.

23 Also the sones of Agar, that souyten out prudence which is of erthe, the marchauntis of erthe, and of Theman, and the tale telleris, and sekeris out of prudence and of vndurstondyng. But thei knewen not the weie of wisdom, nether hadden mynde on the paththis therof.

24 O! Israel, the hous of God is ful greet, and the place of his possessioun is greet;

25 it is greet and hath noon ende, hiy and greet without mesure.

26 Namyd giauntis weren there; thei that weren of greet stature at the bigynnyng, and knewen batel.

27 The Lord chees not these, nether thei founden the weie of wisdom; therfor thei perischiden.

28 And for thei hadden not wisdom, thei perischiden for her vnwisdom.

29 Who stiede in to heuene, and took that wisdom, and brouyte it doun fro the cloudis?

30 Who passide ouer the see, and foond it, and brouyte it more than chosun gold?

31 Noon is, that mai knowe the weie therof, nethir that sekith the pathis therof;

32 but he that han alle thingis, knewe it, and foond it bi his prudence. Which made redi the erthe in euerlastynge tyme, and fillide it with twei footid beestis, and foure footid beestis.

33 Which sendith out liyt, and it goith, and clepide it; and it obeieth to hym in tremblyng.

34 Forsothe sterris yauen liyt in her kepyngis, and weren glad;

35 tho weren clepid, and tho seiden, We ben present; and tho schyneden to hym with mirthe, that made tho.

36 This is oure God, and noon other schal be gessid ayens hym.

37 This foond ech weie of wisdom, and yaf it to Jacob, his child, and to Israel, his derlyng.

38 Aftir these thingis he was seyn in londis, and lyuede with men.

BARUCH CHAPTER 4

1 This book of Goddis heestis, and the lawe which is withouten ende. Alle that holden it, schulen come to lijf. But thei that han forsake it, schulen come in to deth.

2 Jacob, be thou conuertid, and take thou it; go thou bi the weie at the briytnesse therof, ayens the liyt therof. Yyue thou not thi glorie to another, and thi dignyte to an alien folc. Israel, we ben blessid; for tho thingis that plesen God, ben open to vs.

5 The puple of God, Israel worthi to be had in mynde, be thou of betere coumfort.

6 Ye ben seeld to hethene men, not in to perdicioun; but for that that ye in ire terreden God to wrathfulnesse, ye ben bitakun to aduersaries.

7 For ye wraththiden thilke God euerlastynge, that made you; and ye offriden to fendis, and not to God.

8 For ye foryaten hym that nurschide you, and ye maden sori youre nurse, Jerusalem.

9 For it siy wrathfulnesse of God comynge to you, and it seide, Ye niy coostis of Sion, here; forsothe God hath brouyte greet morenyng to me.

10 For Y siy the caitiftee of my puple, of my sones and douytris, which he that is with out bigynnyng and ende brouyte on hem.

11 For Y nurschide hem with myrthe; but Y lefte hem with wepyng and morenyng.

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12 No man haue ioye on me, a wedewe and desolat. Y am forsakun of manye for the synnes of my sones; for thei bowiden awei fro the lawe of God.

13 Forsothe thei knewen not the riytfulnessis of hym; nether thei yeden bi the weies of Goddis heestis, nether bi the pathis of his treuthe thei entriden with riytfulnesse.

14 The niy coostis of Sion come, and haue thei mynde on the caitifte of my sones and douytris, which he that is with out bigynnyng and ende brouyte on hem.

15 For he brouyte on hem a folk fro fer, an yuel folk, and of an other langage;

16 that reuerensiden not an eld man, nether hadden merci on children; and thei ledden awei the dereworthe sones of a widewe, and maden a womman aloone desolat of sones.

17 But what mai Y helpe you?

18 For he that brouyte on you yuels, shal delyuer you fro the hondis of youre enemyes.

19 Go ye, sones, go ye; for Y am forsakun aloone. Y haue vnclothid me of the stoole of pees; but Y haue clothid me with a sak of bisechyng, and Y schal crie to the hiyeste in my daies.

21 Sones, be ye of betere comfort; crie ye to the Lord, and he schal delyuere you fro the hond of princes, that ben youre enemyes.

22 For Y hopide youre helthe with outen ende, and ioye cam to me fro the hooli on merci, that schal come to you fro youre sauyour without bigynnyng and ende.

23 For Y sente you out with mourenyng and wepyng; but God schal brynge you ayen to me with ioye and myrthe with outen ende.

24 For as the neiyboressis of Sion sien youre caitifte maad of God, so thei schulen se and in swiftnesse youre helthe of God, which helthe schal come to you fro aboue with greet onour and euerlastynge schynyng.

25 Sones, suffre ye pacientli ire, that cam on you; for thin enemy pursuede thee, but thou schalt se soone the perdicioun of hym, and thou schalt stie on the neckes of hym.

26 My delicat men yeden scharp weies; for thei as a floc that is rauyschid weren led of enemyes.

27 Sones, be ye pacientere, and crie ye fer to the Lord; for whi youre mynde schal be of hym that ledith you.

28 For as youre wit was, that ye erriden fro God, ye schulen conuerte eft, and schulen seke hym tensithis so myche.

29 For he that brouyte in yuels to you, schal brynge eft euerlastynge myrthe to you with youre helthe.

30 Jerusalem, be thou of betere coumfort; for he that nemyde thee, excitith thee.

31 Thei that traueliden thee, schulen perische gilti; and thei that thankiden in thi fallyng, schulen be punyschid.

32 Citees to which thi sones serueden, schulen be punyschid, and that citee that took thi sones, schal be punyschid.

33 For as Babiloyne made ioie in thi hurlyng doun, and was glad in thi fal, so it schal be maad sori in his desolacioun.

34 And the ful out ioye of the multitude therof schal be kit awei, and the ioie therof schal be in to mourenyng.

35 For whi fier schal come on it fro hym that is without bigynnyng and ende, in ful long daies; and it schal be enhabitid of fendis, in to the multitude of tyme.

36 Jerusalem, biholde aboute to the eest, and se thou myrthe comynge of God to thee.

37 For lo! thi sones comen, which thou leftist scatered; thei comen gaderid fro the eest til to the west in the word of the hooli, and maken ioie to the onour of God.

BARUCH CHAPTER 5

1 Jerusalem, vnclothe thee of the stoole of thi mourenyng, and trauelyng; and clothe thou thee in the fairnesse, and onour of it, which is of God to thee in euerlastynge glorie.

2 God of ryytfulnesse schal cumpasse thee with a double cloth, and schal sette on thin heed a mytre of euerlastynge onour.

3 For God schal schewe his briytnesse in thee, which is vndur heuene.

4 For thi name schal be namyd of God to thee with outen ende, The pees of riytfulnesse, and the onour of pitee.

5 Jerusalem, rise vp, and stonde in an hiy place, and biholde aboute to the eest; and se thi sones gaderid togidere fro the sunne risynge til to the west in the word of the hooli, that maken ioie in the mynde of God.

6 For thei yeden out fro thee, and weren led of enemyes on feet; but the Lord schal brynge to thee hem borun in to honour, as the sones of rewme.

7 For God hath ordeyned to make low ech hiy hil, and euerlastynge rochis of stoon, and gret valeis, to fille the uneuenesse of erthe; that Israel go diligentli in to the onour of God.

8 Forsothe wodis and ech tree of swetnesse schadewiden Israel, bi the comaundement of God.

9 For God schal brynge Israel with mirthe in the liyt of his maieste, with merci and riytfulnesse, which is of hym.

1 BARUCH CHAPTER 5

EPISTLE OF JEREMIAH

Letter of Jeremiah; Wycliffe calls it Preier of Jeremye
or Addition to 1 Baruch (Baruch, Chapter 6)
Estimated Range of Dating: 500-150 B.C.

(The Letter of Jeremiah, also known as the Epistle of Jeremiah, is a deuterocanonical book of the Old Testament; this letter purports to have been written by Jeremiah to the Jews who were about to be carried away as captives to Babylon by Nebuchadnezzar. It is included in Roman Catholic Bibles as the final chapter of the Book of Baruch. It is also included in Orthodox Bibles as a separate book.

According to the text of the letter, the author is the biblical prophet Jeremiah. The biblical Book of Jeremiah itself contains the words of a letter sent by Jeremiah "from Jerusalem" to the "captives" in Babylon (Jeremiah 29:1–23). The Letter of Jeremiah portrays itself as a similar piece of correspondence.

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Letter of Jeremiah 1 (KJV): "A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded by God."

Jeremiah 29:1 (KJV): "Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives ... and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon."

The date of this work is uncertain. Most scholars agree that it is dependent on certain biblical passages, notably Isa 44:9–20, 46:5–7, and thus can be no earlier than 540 BC. Since a fragment (7Q2) was identified among the scrolls in Qumran Cave 7, it can be no later than 100 BC. Further support for this time may be found in a possible reference to the letter in 2 Maccabees 2:1–3.

Although the "letter" is included as a discrete unit in the Septuagint, there is no evidence of it ever having been canonical in the Masoretic tradition. The earliest evidence we have of the question of its canonicity arising in Christian tradition is in the work of Origen of Alexandria, as reported by Eusebius in his Church History. Origen listed Lamentations and the Letter of Jeremiah as one unit with the Book of Jeremiah proper, among "the canonical books as the Hebrews have handed them down," though scholars agree that this was surely a slip. Epiphanius of Salamis in his Panarion writes that Jews had in their books the deuterocanonical Epistle of Jeremiah and Baruch, both combined with Jeremiah and Lamentations in only one book.

The epistle was included as chapter 6 of the Book of Baruch in the Old Testament of the Vulgate. The King James Version follows the same practice, while placing Baruch in the Apocrypha section as does Luther's Bible. In the Ethiopian Orthodox canon, it forms part of the "Rest of Jeremiah", along with 4 Baruch (also known as the Paraleipomena of Jeremiah).

The epistle is one of four deuterocanonical books found among the Dead Sea scrolls (see Tanakh at Qumran). (The other three are Psalm 151, Sirach, and Tobit.) The portion of the epistle discovered at Qumran was written in Greek. This does not preclude the possibility of the text being based on a prior Hebrew or Aramaic text. However, the only text available to us has dozens of linguistic features available in Greek, but not in Hebrew; this shows that the Greek text is more than a minimalist translation.

The work was written with a serious practical purpose: to instruct the Jews not to worship the gods of the Babylonians, but to worship only the Lord. The letter is actually a warning against idols and idolatry.)

EPISTLE OF JEREMIAH / PREIER OF JEREMYE
(Addition to 1 Baruch)

1 For the synnes which ye synneden bifor God, ye schulen be led prisoneris in to Babiloyne, of Nabugodonosor, kyng of Babiloynes.

2 Therfor ye schulen entre in to Babiloyne, and ye schulen be there ful many yeeris, and in to long tyme, til to seuene generaciouns; forsothe after this Y schal lede out you fro thennus with pees.

3 But now ye schulen se in Babiloyne goddis of gold, and of siluer, and of stoon, and of tree, to be borun on schuldris, schewynge drede to hethene men.

4 Therfor se ye, lest also ye be maad lijk alien dedis, and lest ye dreden, and drede take you in hem.

5 Therfor whanne ye seen a cumpeny bihynde and bifore, worschipe ye God, and seie in youre hertes, Lord God, it bihoueth that thou be worschipid.

6 Forsothe myn aungel is with you, but Y schal seke youre soulis.

7 For whi the trees of hem ben polischid of a carpenter; also tho ben araied with gold, and araied with siluer, and ben false, and moun not speke.

8 And as to a virgyn louynge ournementis, so, whanne gold is takun, ourenementis ben maad to idols.

9 Certis the goddis of hem han goldun corouns on her heedis; wherfor prestis withdrawen fro tho goddis gold and siluer, and spenden it in hem silf.

10 Sotheli thei yyuen also of that to hooris, and araien hooris; and eft whanne thei resseyuen that of hooris, thei araien her goddis.

11 But tho goddis ben not delyuered fro rust and mouyte.

12 Forsothe whanne tho goddis ben hilid with a cloth of purpure, preestis schulen wipe the face of tho, for dust of the hous, which is ful myche among tho goddis.

13 Forsothe idols han a septre, as a man hath; as the iuge of a cuntrei, that sleeth not a man synnynge ayens him silf.

14 Also tho han in the hond a swerd, and ax; but tho delyueren not hem silf fro batel and fro theues. Wherfor be it knowun to you, that tho ben not goddis;

15 therfor worschipe ye not tho. For as a brokun vessel of a man is maad vnprofitable, siche also ben the goddis of hem.

16 Whanne tho ben set in the hous, the iyen of tho ben ful of dust of the feet of men entrynge.

17 And as yatis ben set aboute a man that offendide the kyng, ether as whanne a deed man is brouyt to the sepulcre, so preestis kepen sikirli the doris with closyngis and lockis, lest tho be robbid of theuys.

18 Thei teenden lanternes to tho, and sotheli many lanternes, of which tho moun se noon; forsothe tho ben as beemes in an hous.

19 Sotheli men seien that serpentis, that ben of erthe, licken out the hertis of tho; while the serpentis eten tho, and her cloth, and tho feelen not.

20 The faces of tho ben blake of the smoke, which is maad in the hous.

21 Nyyt crowis and swalewis fleen aboue the bodi of tho, and aboue the heed of tho, and briddis also, and cattis in lijk maner.

22 Wherfor wite ye, that tho ben not goddis; therfor drede ye not tho.

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23 Also the gold which tho han, is to fairnesse; no but summan wipe awei the rust, tho schulen not schyne. For tho feliden not, the while tho weren wellid togidere.

24 Tho ben bouyt of al prijs, in which no spirit is in tho.

25 Tho without feet ben borun on schuldris of men, and schewen opynli her vnnoblei to men; be thei schent also that worschipen tho.

26 Therfor if tho fallen doun to erthe, tho schulen not rise of hem silf; and if ony man settith that idol upriyt, it schal not stonde bi it silf, but as to deed thingis schuldris schulen be put to tho.

27 The prestis of tho sillen the sacrifices of tho, and mysvsen; in lijk maner and the wymmen of hem rauyschen awei, nether to a sijk man, nether to a begger tho yyuen ony thing.

28 Of her sacrifices foule wymmen, and in vncleene blood, touchen. Therfor wite ye bi these thingis, that tho ben not goddis, and drede ye not tho.

29 For wherof ben tho clepid goddis? For wymmen setten sacrifices to goddis of siluer, and of gold, and of tre;

30 and preestis that han cootis to-rent, and heedis and berd schauun, whos heedis ben nakid, sitten in the housis of tho.

31 Sotheli thei roren and crien ayens her goddis, as in the soper of a deed man.

32 Prestis taken awei the clothis of tho, and clothen her wyues, and her children. And if tho suffren ony thing of yuel of ony man,

33 ether if tho suffren ony thing of good, tho moun not yelde. Nether tho moun ordeyne a kyng, nethir do awei.

34 In lijk maner tho moun nether yyue richessis, nether yilde yuel. If ony man makith a vow to tho, and yeldith not, tho axen not this.

35 Tho delyueren not a man fro deth, nether rauyschen a sijk man fro a miytiere.

36 Tho restoren not a blynd man to siyt; tho schulen not delyuere a man fro nede.

37 Tho schulen not haue merci on a widewe, nether tho schulen do good to fadirles children.

38 Her goddis of tre, and of stoon, and of gold, and of siluer, ben lijk stoonys of the mounteyn; forsothe thei that worschipen tho, schulen be schent.

39 Hou therfor is it to gesse, ether to seie,

40 that tho ben goddis? for whi yit whanne Caldeis onouren not tho. Which whanne thei heren that a doumb man mai not speke, offren hym to Bel, and axen of hym to speke;

41 as if thei that han no stiryng, moun feel. And thei, whanne thei schulen vndurstonde, schulen forsake tho idols; for tho goddis of hem han no wit.

42 Forsothe wymmen gird with roopis sitten in weies, and kyndelen boonys of olyues.

43 Sotheli whanne ony of tho wymmen is drawun awei of ony man passynge, and slepith with hym, sche dispisith her neiyboresse, that sche is not hadde worthi as hir silf, nether hir roop is brokun.

44 Forsothe alle thingis that ben don to tho, ben false. Hou therfor is it to gesse, ethir to seie, that tho ben goddis?

45 Forsothe the idols ben maad of smithis, and of goldsmithis. Tho schulen be noon other thing, no but that that prestis wolen, that tho be.

46 Also thilke goldsmithis that maken tho, ben not of myche tyme; therfor whether tho thingis that ben maad of them moun be goddis?

47 Sotheli thei leften false thingis, and schenschipe to men to comynge aftirward.

48 For whi whanne batels and yuels comen on hem, preestis thenken, where thei schulen hide hem silf with tho.

49 Hou therfor owen tho to be demyd, that tho ben goddis, which nether delyueren hem silf fro batel, nether delyueren hem silf fro yuelis?

50 For whi whanne tho ben of tree, and of stoon, and of gold, and of siluer, it schal be knowun aftirward of alle folkis, and kyngis, that tho thingis ben false, that ben maad open; for tho ben not goddis, but the werkis of hondis of men, and no werk of God is with tho.

51 Wherof therfor it is knowun, that tho ben not goddis, but the werkis of hondis of men, and no werk of God is in tho.

52 Tho reisen not a kyng to a cuntrei, nether schulen yyue reyn to men.

53 Also tho schulen not deme doom, nether tho schulen delyuere the cuntrei fro wrong.

54 For tho moun no thing, as litle crowis bitwixe the myddis of heuene and of erthe. For whanne fier fallith in to the hous of goddis of tree, and of gold, and of siluer, sotheli the prestis of tho schulen fle, and schulen be delyuered; but tho schulen be brent as beemys in the myddis.

55 Forsothe tho schulen not ayen stonde a kyng and batel. Hou therfor is it to gesse, or to resseyue, that tho ben goddis?

56 Goddis of tree, and of stoon, and of gold and of siluer, schulen not delyuere hem silf fro nyyt theues, nether fro dai theuys, and wickid men ben strongere than tho goddis.

57 Thei schulen take awei gold, and siluer, and cloth, bi which tho ben hilid, and thei schulen go awei; nether tho helpen hem silf.

58 Therfor it is betere to be a kyng schewynge his vertu, ether a profitable vessel in the hous, in which he schal haue glorie that weldith it, than false goddis; ether a dore in the hous, that kepith tho thingis that ben in it, is betere than false goddis.

59 Forsothe the sunne, and moone, and sterris, whan tho ben briyt, and sent out to profitis, obeien.

60 In lijk maner and leit, whanne it apperith, is cleer. Sotheli the same thing and wynd brethith in ech cuntrei.

61 And cloudis, to whiche, whanne it is comaundid of God to go thorouy al the world, perfourmen that, that is comaundid to tho.

62 Also fier that is sent fro aboue, to waste mounteyns and wodis, doith that, that is comaundid to it; but these idols ben not lijk to oon of tho thingis, nether bi fourmes, nether bi vertues.

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63 Wherfor it is nether to gesse, nether to seie, that tho ben goddis, whanne tho moun not nether deme doom, nether do to men.

64 Therfor wite ye that tho ben not goddis, and drede ye not tho.

65 For tho schulen nether curse, nethir schulen blesse kyngis.

66 Also tho schewen not to hethene men signes in heuene, nether tho schulen schyne as the sunne, nether tho schulen yyue liyt as the moone.

67 Beestis that moun fle vndur a roof, and do profit to hem silf, ben betere than tho.

68 Therfor bi no maner it is open to you, that tho ben goddis.

69 For which thing drede ye not tho. For whi as a bugge, either a man of raggis, in a place where gourdis wexen, kepith no thing, so ben her goddis of tree, and of siluer, and of gold.

70 In the same maner and a whijt thorn in a gardyn kepith no thing, on which thorn ech brid sittith, in lijk maner and her goddis of tree, and of gold, and of siluer, ben lijk a deed man cast forth in derknessis.

71 Also of purpur and of marble, whiche thei holden aboue it; therfor ye schulen wite, that tho ben not goddis. Also tho ben etun at the laste, and it schal be in to schenschipe in the cuntrei.

72 Betere is a iust man, that hath no symylacris, for whi he schal be fer fro schenschipis.

THE BOOK OF THE PROPHET EZEKIEL

Hebrew title: Sefer Yekhezkel
Estimated Range of Dating: c. 6th-century B.C.

(The Book of Ezekiel belongs to the Nevi'im (Prophets) and consists of 48 chapters and is the third of the Latter Prophets in the Tanakh and one of the major prophetic books in the Old Testament, following Isaiah and Jeremiah. According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC, although it is the product of a long and complex history and does not necessarily preserve the very words of the prophet.

The visions, and the book, are structured around three themes: (1st) Judgement on Israel (chapters 1–24); (2nd) Judgement on the nations (chapters 25–32); and (3rd) Future blessings for Israel (chapters 33–48). Its themes include the concepts of the presence of God, purity, Israel as a divine community, and individual responsibility to God. Its later influence has included the development of mystical and apocalyptic traditions in Second Temple and rabbinic Judaism and Christianity.

In the Chapters 10 and 11, the book contains a vision of God in heaven and describes wheels and strange beings around his throne. In fact, these two chapters deliver the most remarkable descriptions of the entire Hebrew Bible. It has a very technological character and gives the reader the impression that a kind of flying machine is described. Some scholars hold that Ezekiel's vision might be a report and detailed description of a kind of aircraft or, as Erich von Däniken had pointed out, an extraterrestrial spacecraft. NASA engineer Josef F. Blumrich decided to disprove the hypothesis. However, a thorough examination convinced him that Ezekiel might have seen a flying vehicle or spaceship of which he then made detailed drawings of the alien craft.

Descriptions of such vehicles are not entirely unique but can also be found in the Indian Ramayana Epic. In the Ramayana, a "vimana" called vehicle is described as follows: "The Pushpaka Vimana that resembles the Sun and belongs to my brother was brought by the powerful Ravana; that aerial and excellent Vimana going everywhere at will ... that chariot resembling a bright cloud in the sky ... and the King [Rama] got in, and the excellent chariot at the command of the Raghira, rose up into the higher atmosphere.'" It is the first flying vimana mentioned in existing Hindu texts. With the size of an encyclopaedia, the Ramayana is one of the largest ancient epics in the world. Scholars estimate the age of the text from the 7th to 4th centuries BC. [Ramayana, Elysium Press, Calcutta, 1892]

The book opens with a vision of YHWH. The book moves on to anticipate the destruction of Jerusalem and the Temple,

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explains this as God's punishment, and closes with the promise of a new beginning and a new Temple.

1. Inaugural vision Ezekiel 1:1–3:2 God approaches Ezekiel as the divine warrior, riding in his battle chariot. The chariot is drawn by four living creatures, each having four faces (those of a man, a lion, an ox, and an eagle) and four wings. Beside each "living creature" is a "wheel within a wheel", with "tall and awesome" rims full of eyes all around. God commissions Ezekiel as a prophet and as a "watchman" in Israel: "Son of man, I am sending you to the Israelites." (2:3)

2. Judgement on Jerusalem and Judah and on the nations: God warns of the certain destruction of Jerusalem and of the devastation of the nations that have troubled his people: the Ammonites, Moabites, Edomites and Philistines, the Phoenician cities of Tyre and Sidon, and Egypt.

3. Building a new city: The Jewish exile will come to an end, a new city and new Temple will be built, and the Israelites will be gathered and blessed as never before.

Some of the highlights include:

• The "throne vision", in which Ezekiel sees God enthroned in the Temple among the heavenly host;

• The first "temple vision", in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;

• Images of Israel, in which Israel is seen as a harlot bride, among other things;

• The "valley of dry bones", in which the prophet sees the dead of the house of Israel rise again;

• The destruction of Gog and Magog, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;

• The final temple vision, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, sometimes called the Third Temple, to which God's Shekinah (Divine Presence) has returned.)

EZEKIEL CHAPTER 1

1 And it was don, in the thrittithe yeer, in the fourthe monethe, in the fyuethe dai of the moneth, whanne Y was in the myddis of caitifs, bisidis the flood Chobar, heuenes weren openyd, and Y siy the reuelaciouns of God.

2 In the fyueth dai of the monethe; thilke is the fyuethe yeer of passing ouer of Joachym, kyng of Juda;

3 the word of the Lord was maad to Ezechiel, preest, the sone of Busi, in the lond of Caldeis, bisidis the flood Chobar; and the hond of the Lord was maad there on hym.

4 And Y siy, and lo! a whirlewynd cam fro the north, and a greet cloude, and fier wlappynge in, and briytnesse in the cumpas therof; and as the licnesse of electre fro the myddis therof, that is, fro the myddis of the fier.

5 And of myddis therof was a licnesse of foure beestis. And this was the biholdyng of tho, the licnesse of a man in tho.

6 And foure faces weren to oon, and foure wyngis weren to oon.

7 And the feet of tho weren streiyt feet, and the soole of the foote of tho was as the soole of a foot of a calf, and sparclis, as the biholdynge of buylynge bras.

8 And the hondis of a man weren vndur the wyngis of tho, in foure partis. And tho hadden faces and wyngis bi foure partis;

9 and the wyngis of tho weren ioyned togidir of oon to another. Tho turneden not ayen, whanne tho yeden, but eche yede bifore his face.

10 Forsothe the licnesse of the face of tho was the face of a man and the face of a lioun at the riythalf of tho foure. Forsothe the face of an oxe was at the left half of tho foure; and the face of an egle was aboue tho foure.

11 And the faces of tho and the wengis of tho weren stretchid forth aboue. Twei wyngis of eche weren ioyned togidere, and tweyne hiliden the bodies of tho.

12 And ech of tho yede bifore his face. Where the fersnesse of the wynd was, thidur tho yeden, and turneden not ayen, whanne tho yeden.

13 And the licnesse of the beestis, and the biholdyng of tho, was as of brennynge coolis of fier, and as the biholdyng of laumpis. This was the siyt rennynge aboute in the myddis of beestis, the schynyng of fier, and leit goynge out of the fier.

14 And the beestis yeden, and turneden ayen at the licnesse of leit schynynge.

15 And whanne Y bihelde the beestis, o wheel, hauuynge foure faces, apperide on the erthe, bisidis the beestis.

16 And the biholdyng of the wheelis and the werk of tho was as the siyt of the see; and o licnesse was of tho foure; and the biholdyng and the werkis of tho, as if a wheel be in the myddis of a wheel.

17 Tho goynge yeden bi foure partis of tho, and turneden not ayen, whanne tho yeden.

18 Also stature, and hiynesse, and orible biholdyng was to the wheelis; and al the bodi was ful of iyen in the cumpas of tho foure.

19 And whanne the beestis yeden, the wheelis also yeden togidere bisidis tho. And whanne the beestis weren reisid fro the erthe, the wheelis also weren reisid togidere.

20 Whidur euere the spirit yede, whanne the spirit yede thedur, also the wheelis suynge it weren reisid togidere; for whi the spirit of lijf was in the wheelis.

21 Tho yeden with the beestis goynge, and tho stoden with the beestis stondynge. And with the beestis reisid fro erthe, also the wheelis suynge tho beestis weren reisid togidere; for the spirit of lijf was in the wheelis.

22 And the licnesse of the firmament was aboue the heed of the beestis, and as the biholdyng of orible cristal, and stretchid abrood on the heed of tho beestis aboue.

23 Forsothe vndur the firmament the wyngis of tho beestis weren streiyt, of oon to anothir; ech beeste hilide his bodi with twei wyngis, and an other was hilid in lijk maner.

24 And Y herde the sown of wyngis, as the sown of many watris, as the sown of hiy God. Whanne tho yeden, ther was as a sown of multitude, as the sown of oostis of batel; and whanne tho stoden, the wyngis of tho weren late doun.

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25 For whi whanne a vois was maad on the firmament, that was on the heed of tho, tho stoden, and leten doun her wyngis.

26 And on the firmament, that was aboue the heed of tho, was as the biholdyng of a saphire stoon, the licnesse of a trone; and on the licnesse of the trone was a licnesse, as the biholdyng of a man aboue.

27 And Y siy as a licnesse of electre, as the biholding of fier with ynne, bi the cumpas therof; fro the lendis of hym and aboue, and fro the lendis of him til to bynethe, Y siy as the licnesse of fier schynynge in cumpas,

28 as the biholdynge of the reynbowe, whanne it is in the cloude in the dai of reyn. This was the biholdyng of schynyng bi cumpas.

EZECHIEL CHAPTER 2

1 This was a siyt of the licnesse of the glorie of the Lord. And Y siy, and felle doun on my face; and Y herde the vois of a spekere. And he seide to me, Thou, sone of man, stonde on thi feet, and Y schal speke with thee.

2 And the spirit entride in to me, after that he spak to me, and settide me on my feet. And Y herde oon spekynge to me,

3 and seiynge, Sone of man, Y sende thee to the sones of Israel, to folkis apostatas, ether goynge a bak fro feith, that yeden awei fro me; the fadris of hem braken my couenaunt til to this dai.

4 And the sones ben of hard face, and of vnchastisable herte, to whiche Y sende thee. And thou schalt seie to hem, The Lord God seith these thingis;

5 if perauenture nameli thei heren, and if perauenture thei resten, for it is an hous terrynge to wraththe. And thei schulen wite, that a profete is in the myddis of hem.

6 Therfore thou, sone of man, drede not hem, nether drede thou the wordis of hem; for vnbileueful men and distrieris ben with thee, and thou dwellist with scorpiouns. Drede thou not the wordis of hem, and drede thou not the faces of hem, for it is an hous terrynge to wraththe.

7 Therfor thou schalt speke my wordis to hem, if perauenture thei heren, and resten, for thei ben terreris to wraththe.

8 But thou, sone of man, here what euer thingis Y schal speke to thee; and nyle thou be a terrere to wraththe, as the hows of Israel is a terrere to wraththe. Opene thi mouth, and ete what euer thingis Y yyue to thee.

9 And Y siy, and lo! an hond was sent to me, in which a book was foldid togidere. And he spredde abrood it bifor me, that was writun with ynne and with outforth. And lamentaciouns, and song, and wo, weren writun ther ynne.

EZECHIEL CHAPTER 3

1 And he seide to me, Sone of man, ete thou what euer thing thou fyndist, ete thou this volym; and go thou, and speke to the sones of Israel.

2 And Y openyde my mouth, and he fedde me with that volym.

3 And he seide to me, Sone of man, thi wombe schal ete, and thin entrails schulen be fillid with this volym, which Y yyue to thee. And Y eet it, and it was maad as swete hony in my mouth.

4 And he seide to me, Sone of man, go thou to the hous of Israel, and thou schalt speke my wordis to hem.

5 For thou schalt not be sent to a puple of hiy word, and of vnknowun langage; thou schalt be sent to the hous of Israel,

6 nether to many puplis of hiy word, and of vnknowun langage, of whiche thou maist not here the wordis. And if thou were sent to hem, thei schulden here thee.

7 But the hous of Israel nylen here thee, for thei nylen here me. For al the hous of Israel is of vnschamefast forheed, and of hard herte.

8 Lo! Y yaf thi face strongere than the faces of hem, and thi forheed hardere than the forheedis of hem.

9 Y yaf thi face as an adamaunt, and as a flynt; drede thou not hem, nether drede thou of the face of hem, for it is an hous terrynge to wraththe.

10 And he seide to me, Sone of man, take in thin herte, and here with thin eeris alle these my wordis, whiche Y speke to thee.

11 And go thou, and entre to the passyng ouer, to the sones of thi puple. And thou schalt speke to hem, and thou schalt seie to hem, The Lord God seith these thingis, if perauenture thei heren, and resten.

12 And the spirit took me, and Y herde after me the vois of a greet mouyng. The blessid glorie of the Lord was herd fro his place;

13 and Y herde the vois of wyngis of the beestis smytynge oon an othir, and the vois of wheelis suynge the beestis, and the vois of greet stiryng.

14 Also the spirit reiside me, and took me. And Y yede forth bittir in the indignacioun of my spirit; for the hond of the Lord was with me, and coumfortide me.

15 And Y cam to the passyng ouer, to the heep of newe fruytis, to hem that dwelliden bisidis the flood Chobar. And Y sat where thei saten, and Y dwellide there seuene daies, weilynge, in the myddis of hem.

16 Forsothe whanne seuene daies weren passid, the word of the Lord was maad to me, and seide, Sone of man,

17 Y yaf thee a spiere to the hous of Israel. And thou schalt here of my mouth a word, and thou schalt telle to hem of me.

18 If whanne Y seie to the wickid man, Thou schalt die bi deth, thou tellist not to hym, and spekist not to hym, that he be turned fro his wickid weie, and lyue; thilke wickid man schal die in his wickidnesse, but Y schal seke his blood of thin hond.

19 Forsothe if thou tellist to the wickid man, and he is not conuertid fro his wickidnesse, and fro his wickid weie; sotheli he schal die in his wickidnesse, but thou hast delyuerid thi soule.

20 But also if a iust man is turned fro his riytfulnesse, and doith wickidnesse, Y schal sette an hirtyng bifor hym; he schal die, for thou teldist not to hym; he schal die in his synne,

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and hise riytfulnessis, whiche he dide, schulen not be in mynde, but Y schal seke his blood of thin hond.

21 Forsothe if thou tellist to a iust man, that a iust man do not synne, and he doith not synne, he lyuynge schal lyue, for thou teldist to hym, and thou hast delyuered thi soule.

22 And the hond of the Lord was maad on me, and he seide to me, Rise thou, and go out in to the feeld, and there Y schal speke with thee.

23 And Y roos, and yede out in to the feeld. And lo! the glorie of the Lord stood there, as the glorie which Y siy bisidis the flood Chobar; and Y felle doun on my face.

24 And the spirit entride in to me, and settide me on my feet. And he spak to me, and seide to me, Entre thou, and be thou closid in the myddis of thin hous.

25 And thou, sone of man, lo! boondis ben youun on thee, and thei schulen bynde thee with tho, and thou schalt not go out in the myddis of hem.

26 And Y schal make thi tunge to cleue to the roof of thi mouth, and thou schalt be doumbe, and thou schalt not be as a man rebuykinge; for it is an hous terrynge to wraththe.

27 But whanne Y schal speke to thee, Y schal opene thi mouth, and thou schalt seie to hem, The Lord God seith these thingis, He that herith, here, and he that restith, reste; for it is an hous terrynge to wraththe.

EZECHIEL CHAPTER 4

1 And thou, sone of man, take to thee a tijl stoon; and thou schalt sette it bifore thee, and thou schalt discriue ther ynne the citee of Jerusalem.

2 And thou schalt ordeyne bisegyng ayenus that Jerusalem; and thou schalt bilde strengthis, and thou schalt bere togidere erthe, and thou shalt yyue oostis of batel ayens it, and thou schalt sette engynes in cumpas.

3 And take thou to thee an irone friynge panne; and thou schalt sette it in to an irone wal bitwixe thee and bitwixe the cite; and thou schalt sette stidfastli thi face to it, and it schal be in to bisegyng, and thou schalt cumpasse it; it is a signe to the hous of Israel.

4 And thou schalt slepe on thi left side, and thou schalt putte the wickidnessis of the hous of Israel on that side, in the noumbre of daies in which thou shalt slepe on that side, and thou schalt take the wickidnesse of hem.

5 Forsothe Y yaf to thee the yeeris of the wickidnesse of hem bi noumbre of daies, thre hundrid and nynti daies; and thou schalt bere the wickidnesse of the hous of Israel.

6 And whanne thou hast fillid these thingis, thou schalt slepe the secounde tyme on thi riytside. And thou schalt take the wickidnesse of the hous of Juda bi fourti daies; Y yaf to thee a dai for a yeer, a dai sotheli for a yeer.

7 And thou schalt turne thi face to the biseging of Jerusalem; and thin arm schal be stretchid forth, and thou schalt profesie ayens it.

8 Lo! Y haue cumpassid thee with boondis, and thou schalt not turne thee fro thi side in to other side, tille thou fille the daies of thi bisegyng.

9 And take thou to thee wheete, and barli, and beenys, and tillis, and mylie, and vetchis; and thou schalt putte tho in to o vesselle. And thou schalt make to thee looues for the noumbre of daies, bi whiche thou schalt slepe on thi side; bi three hundrid and nynti daies thou schalt ete it.

10 Forsothe thi mete, which thou schalt ete, schal be in weiyte twenti staters in a dai; fro tyme til to tyme thou schalt ete it.

11 And thou schalt drynke watir in mesure, the sixte part of hyn; fro tyme til to tyme thou schalt drynke it.

12 And thou schalt ete it as barli breed bakun vndur the aischis; and with a toord that goith out of a man thou schalt hile, it bifore the iyen of hem.

13 The Lord seith these thingis, So the sones of Israel schulen ete her breed defoulid among hethene men, to whiche Y schal caste hem out.

14 And Y seide, A! A! A! Lord God, lo! my soule is not defoulid, and fro my yong childhed til to now Y eet not a thing deed bi it silf, and to-rent of beestis; and al vnclene fleisch entride not in to my mouth.

15 And he seide to me, Lo! Y haue youe to thee the dung of oxis for mennus toordis; and thou schalt make thi breed with it.

16 And he seide to me, Sone of man, lo! Y schal al to-breke the staf of breed in Jerusalem, and thei schulen ete her breed in weiyte and in bisynesse, and thei schulen drynke water in mesure and in angwisch;

17 that whanne breed and watir failen, eche man falle doun to his brother, and thei faile in her wickidnessis.

EZECHIEL CHAPTER 5

1 And thou, sone of man, take to thee a scharp swerd, schauynge heeris; and thou schalt take it, and schalt leede it bi thin heed, and bi thi berd. And thou schalt take to thee a balaunce of weiyte, and thou schalt departe tho.

2 Thou schalt brenne the thridde part with fier in the myddis of the citee, bi the fillyng of daies of bisegyng. And thou schalt take the thridde part, and schalt kitte bi swerd in the cumpas therof. But thou schalt scatere the tother thridde part in to the wynd; and Y schal make nakid a swerd aftir hem.

3 And thou schalt take therof a litil noumbre, and thou schalt bynde tho in the hiynesse of thi mentil.

4 And eft thou schalt take of hem, and thou schalt caste forth hem in to the myddis of the fier. And thou schalt brenne hem in fier; and fier schal go out of that in to al the hous of Israel.

5 The Lord God seith these thingis, This is Jerusalem; Y haue sette it in the myddis of hethene men, and londis in the cumpas therof.

6 And it dispiside my domes, that it was more wickid than hethene men; and it dispiside my comaundementis more than londis that ben in the cumpas therof. For thei han cast awei my domes, and thei yeden not in my comaundementis.

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7 Therfor the Lord God seith these thingis, For ye han passid hethene men that ben in youre cumpas, and ye yeden not in my comaundementis, and ye diden not my domes, and ye wrouyten not bi the domes of hethene men that ben in youre cumpas;

8 therfor the Lord God seith these thingis, Lo! Y to thee, and Y my silf schal make domes in the myddis of thee, bifor the iyen of hethene men; and Y schal do thingis in thee,

9 whiche Y dide not, and to whiche Y schal no more make lijk thingis, for alle thin abhomynaciouns.

10 Therfor fadris schulen ete sones in the myddis of thee, and sones schulen ete her fadris; and Y schal make domes in thee, and Y schal wyndewe alle thin remenauntis in to ech wynd.

11 Therfor Y lyue, seith the Lord God, no but for that that thou defoulidist myn hooli thing in alle thin offenciouns, and in alle thin abhomynaciouns; and Y schal breke, and myn iye schal not spare, and Y schal not do merci.

12 The thridde part of thee schal die bi pestilence, and schal be wastid bi hungur in the middis of thee; and the thridde part of thee schal falle doun bi swerd in thi cumpas; forsothe Y schal scatere thi thridde part in to ech wynd, and Y schal drawe out a swerd after hem.

13 And Y schal fille my stronge veniaunce, and Y schal make myn indignacioun to reste in hem, and Y schal be coumfortid. And thei schulen wite, that Y the Lord spak in my feruent loue, whanne Y schal fille al myn indignacioun in hem.

14 And Y schal yyue thee in to desert, in to schenschipe to hethene men that ben in thi cumpas, in the siyt of ech that passith forth.

15 And thou schalt be schenschipe and blasfemye, ensaumple and wondryng, among hethene men that ben in thi cumpas, whanne Y schal make domes in thee, in strong veniaunce, and indignacioun, and in blamyngis of ire.

16 Y the Lord haue spoke, whanne Y schal sende in to hem the worste arowis of hungur, that schulen bere deth; and whiche Y schal sende, that Y leese you. And Y schal gadere hungur on you, and Y schal al to-breke in you the sadnesse of breed.

17 And Y schal sende in to you hungur, and worste beestis, til to the deth; and pestilence and blood schulen passe bi thee, and Y schal bringe in swerd on thee; Y the Lord spak.

EZECHIEL CHAPTER 6

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, sette thi face to the hillis of Israel; and thou schalt profesie to tho hillis, and schalt seie,

3 Hillis of Israel, here ye the word of the Lord God. The Lord God seith these thingis to mounteyns, and litil hillis, to roochis of stoon, and to valeis, Lo! Y schal bringe in on you a swerd, and Y schal leese youre hiye thingis.

4 And Y schal distrie youre auteris, and youre symylacris schulen be brokun; and Y schal caste doun youre slayn men bifore youre idols.

5 dnA Y schal yyue the deed bodies of the sones of Israel bifor the face of youre symylacris, and Y schal scatere youre boonys

6 aboute youre auteris, in alle youre dwellingis. Citees schulen be forsakun, and hiy thingis schulen be distried, and schulen be scaterid; and youre auteris schulen perische, and schulen be brokun. And youre idols schulen ceesse, and youre templis of idols schulen be al to-brokun, and youre werkis schulen be doen awei.

7 And a slayn man schal falle doun in the myddis of you; and ye schulen wite, that Y am the Lord.

8 And Y schal leeue in you hem that fledden swerd among hethene men, whanne Y schal scatere you in to londis.

9 And youre delyuered men schulen haue mynde on me among hethene men, to whiche thei ben led prisoneris; for Y haue al to-broke her herte doynge fornycacioun, and goynge awei fro me, and her iyen doynge fornicacioun aftir her idols. And thei schulen displese hem silf on the yuels, whiche thei diden in alle her abhomynaciouns.

10 And thei schulen wite, that Y the Lord spak not in veyn, that Y schulde do this yuel to hem.

11 The Lord God seith these thingis, Smyte thin hond, and hurtle thi foot, and seie, Alas! to alle abhomynaciouns of the yuelis of the hous of Israel; for thei schulen falle doun bi swerd, hungur, and pestilence. He that is fer, shal die bi pestilence.

12 Forsothe he that is niy, shal falle bi swerd. And he that is laft and bisegid, shal die bi hungur. And Y schal fille myn indignacioun in hem.

13 And ye schulen wite, that Y am the Lord, whanne youre slayn men schulen be in the myddis of youre idols, in the cumpas of youre auteris, in eche hiy litil hil, and in alle the hiynessis of mounteyns, and vndur ech tree ful of wode, and vndur ech ook ful of boowis, that is, a place where thei brenten encense swete smellynge to alle her idols.

14 And Y schal stretche forth myn hond on hem, and Y schal make her lond desolat and destitute, fro desert Deblata, in alle the dwellyngis of hem; and thei schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 7

1 And the word of the Lord was maad to me,

2 and he seide, And thou, sone of man, the Lord God of the lond of Israel seith these thingis, The ende cometh, the ende cometh, on foure coostis of the lond.

3 Now an ende is on thee, and Y shal sende in my strong veniaunce on thee, and Y schal deme thee bi thi weies, and Y schal sette alle thin abhomynaciouns ayens thee.

4 And myn iye shal not spare on thee, and Y schal not do mercy. But Y shal sette thi weies on thee, and thin abhomynaciouns schulen be in the myddis of thee; and ye schulen wite, that Y am the Lord.

5 The Lord God seith these thingis, O turment, lo!

6 turment cometh; the ende cometh, the ende cometh; it schal wake fulli ayens thee; lo! it cometh.

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7 Sorewe cometh on thee, that dwellist in the lond; the tyme cometh, the dai of sleyng is niy, and not of glorie of hillis.

8 Now anoon Y schal schede out myn ire on thee, and Y schal fille my strong veniaunce in thee; and Y schal deme thee bi thi weies, and Y schal putte to thee alle thi grete trespassis.

9 And myn iye schal not spare, nether Y schal do merci; but Y schal putte on thee thi weies, and thin abhomynaciouns schulen be in the myddis of thee; and ye schulen wite, that Y am the Lord smytynge.

10 Lo! the dai, lo! it cometh; sorewe is gon out. A yerde flouride,

11 pride buriownede, wickidnesse roos in the yerde of vnpitee; not of hem, and not of the puple, nether of the sown of hem, and no reste shal be in hem.

12 The tyme cometh, the dai neiyede; he that bieth, be not glad, and he that sillith, mourne not; for whi ire is on al the puple therof.

13 For he that sillith, schal not turne ayen to that that he seelde, and yit the lijf of hem is in lyueris; for whi the reuelacioun to al the multitude therof shal not go ayen, and a man schal not be coumfortid in the wickidnesse of his lijf.

14 Synge ye with a trumpe, alle men be maad redi, and noon is that schal go to batel; for whi my wraththe is on al the puple therof.

15 Swerd is with out forth, pestilence and hungur with ynne; he that is in the feeld, schal die bi swerd; and thei that ben in the citee, schulen be deuourid bi pestilence and hungur.

16 And thei schulen be sauyd that fleen of hem; and thei schulen be as culueris of grete valeis in hillis, alle quakynge, ech man in his wickidnesse.

17 Alle hondis schulen be aclumsid, and alle knees schulen flowe with watris.

18 And thei schulen girde hem with heiris, and inward drede schal hile hem; and schenschipe schal be in ech face, and ballidnesse schal be in alle the heedis of hem.

19 The siluer of hem schal be cast out, and the gold of hem schal be in to a dunghil; the siluer of hem and the gold of hem schal not mowe delyuere hem in the dai of the strong veniaunce of the Lord. Thei schulen not fille her soule, and the wombis of hem schulen not be fillid; for it is maad the sclaundre of hir wickidnesse.

20 And thei setteden the ournement of her brochis in to pride; and thei maden of it the ymagis of her abhomynaciouns and simylacris. For this thing Y yaf it to hem, in to vnclennesse.

21 And Y schal yyue it in to the hondis of aliens, to rauysche, and to the vnpitouse men of erthe, in to prey, and thei schulen defoule it.

22 And Y schal turne awei my face fro hem, and thei schulen defoule my priuyte; and harlotis schulen entre in to it, and schulen defoule it.

23 Make thou a closyng to gidere; for the lond is ful of doom of bloodis, and the citee is ful of wickidnesse.

24 And Y schal brynge the worste of hethene men, and thei schulen haue in possessioun the housis of hem; and Y schal make the pride of miyti men to ceesse, and enemyes schulen haue in possessioun the seyntuaries of hem.

25 In anguysch comynge aboue thei schulen seke pees, and it schal not be.

26 Disturblyng schal come on disturblyng, and heryng on heryng; and thei schulen seke of the profete a reuelacioun, and lawe shal perische fro the preest, and counsel fro eldre men.

27 The kyng schal mourne, and the prince schal be clothid in weilyng, and the hondis of the puple of the lond schulen be disturblid; bi the weie of hem Y schal do to hem, and bi the domes of hem Y schal deme hem; and thei schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 8

1 And it was doon in the sixte yeer, in the sixte monethe, in the fyuethe dai of the monethe, Y sat in myn hous, and the elde men of Juda saten bifore me; and the hond of the Lord God felle there on me.

2 And Y siy, and lo! a licnesse as the biholdyng of fier; fro the biholding of hise leendis and bynethe was fier, and fro hise leendis and aboue was as the biholdyng of schynyng, as the siyt of electre.

3 And the licnesse of an hond was sent out, and took me bi the heer of myn heed; and the spirit reiside me bitwixe heuene and erthe, and brouyte me in to Jerusalem, in the siyt of God, bisidis the ynnere dore that bihelde to the north, where the idol of enuye was set, to stire indignacioun.

4 And lo! the glorie of God of Israel was there, bi siyt which Y siy in the feeld.

5 And he seide to me, Thou, sone of man, reise thin iyen to the weie of the north; and Y reiside myn iyen to the weie of the north, and lo! fro the north of the yate of the auter the idol of enuye was in that entryng.

6 And he seide to me, Sone of man, gessist thou whether thou seest what thing these men doon, the grete abhomynaciouns whiche the hous of Israel doith here, that Y go fer awei fro my seyntuarie? and yit thou schalt turne, and schalt se grettere abhomynaciouns.

7 And he ledde me with ynne to the dore of the halle; and Y siy, and lo! oon hoole in the wal.

8 And he seide to me, Sone of man, digge thou the wal; and whanne Y hadde diggid the wal, o dore apperide.

9 And he seide to me, Entre thou, and se the worste abhomynaciouns, whiche these men doon here.

10 And Y entride, and siy; and lo! ech licnesse of crepynge beestis, and abhomynacioun of beestis, and alle idols of the hous of Israel, weren peyntid in the wal al aboute in cumpas.

11 And seuenti men of the eldere of the hous of Israel stoden; and Jeconye, the sone of Saphan, stood in the myddis of hem, stondynge bifore the peyntyngis; and ech man hadde a censere in his hond, and the smoke of a cloude of encense stiede.

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12 And he seide to me, Certis, sone of man, thou seest what thingis the eldere men of the hous of Israel doen in derknessis, ech man in the hid place of his bed; for thei seiyn, The Lord seeth not vs, the Lord hath forsake the lond.

13 And the Lord seide to me, Yit thou schalt turne, and schalt se gretter abhomynaciouns, whiche these men doon.

14 And he ledde me with ynne, bi the dore of the yate of the hous of the Lord, which dore bihelde to the north; and lo! wymmen saten there, biweilynge Adonydes.

15 And the Lord seide to me, Certis, sone of man, thou hast seyn; yit thou schalt turne, and schalt se gretere abhomynaciouns than these.

16 And he ledde me with ynne, in to the ynnere halle of the hous of the Lord; and lo! in the dore of the temple of the Lord, bitwixe the porche and the auter, weren as fyue and twenti men hauynge the backis ayens the temple of the Lord, and her faces to the eest; and thei worschipiden at the risyng of the sunne.

17 And the Lord seide to me, Certis, sone of man, thou hast seyn; whether this is a liyt thing to the hous of Juda, that thei schulden do these abhomynaciouns, whiche thei diden here? For thei filliden the lond with wickidnesse, and turneden to terre me to wraththe; and lo! thei applien a braunche to her nose thirlis.

18 Therfor and Y schal do in strong veniaunce; myn iye schal not spare, nether Y schal do merci; and whanne thei schulen crie to myn eris with greet vois, Y schal not here hem.

EZECHIEL CHAPTER 9

1 And he criede in myn eeris with greet vois, and seide, The visityngis of the citee han neiyed, and ech man hath in his hond an instrument of sleyng.

2 And lo! sixe men camen fro the weie of the hiyere yate, that biholdith to the north, and the instrument of deth of ech man was in his hond; also o man in the myddis of hem was clothid with lynnun clothis, and a pennere of a writere at hise reynes; and thei entriden, and stoden bisidis the brasun auter.

3 And the glorie of the Lord of Israel was takun vp fro cherub, which glorie was on it, to the threisfold of the hous; and the Lord clepide the man that was clothid with lynun clothis, and hadde a pennere of a writere in hise leendis.

4 And the Lord seide to hym, Passe thou bi the myddis of the citee, in the myddis of Jerusalem, and marke thou Thau on the forhedis of men weilynge and sorewynge on alle abhomynaciouns that ben doon in the myddis therof.

5 And he seide to hem in myn heryng, Go ye thorouy the citee, and sue ye hym, and smytte ye; youre iye spare not, nether do ye merci.

6 Sle ye til to deth, an eld man, a yong man, and a virgyn, a litil child, and wymmen; but sle ye not ony man, on whom ye seen Thau; and bigynne ye at my seyntuarie. Therfore thei bigunnen at the eldere men, that weren bifore the face of the hous.

7 And he seide to hem, Defoule ye the hous, and fille ye the hallis with slayn men; go ye out. And thei yeden out, and killiden hem that weren in the citee.

8 And lo! whanne the sleyng was fillid, Y was left. And Y felle doun on my face, and Y criede, and seide, Alas! alas! alas! Lord God, therfor whether thou schalt leese alle remenauntis of Israel, and schalt schede out thi stronge veniaunce on Jerusalem?

9 And he seide to me, The wickidnesse of the hous of Israel and of Juda is ful greet, and the lond is fillid of bloodis, and the citee is fillid with turnyng awei; for thei seiden, The Lord hath forsake the lond, and the Lord seeth not.

10 Therfor and myn iye schal not spare, nether Y schal do merci; Y schal yelde the weie of hem on the heed of hem.

11 And lo! the man that was clothid in lynun clothis, that hadde a pennere in his bak, answeride a word, and seide, Y haue do, as thou comaundidist to me.

EZECHIEL CHAPTER 10

1 And Y siy, and lo! in the firmament that was on the heed of cherubyns, as a saphir stoon, and as the fourme of licnesse of a kyngis seete apperide theron.

2 And he seide to the man that was clothid in lynnun clothis, and spak, Entre thou in the myddis of wheelis, that ben vndur cherubyns, and fille thin hond with coolis of fier, that ben bitwixe cherubyns, and schede thou out on the citee.

3 And he entride in my siyt; forsothe cherubyns stoden at the riyt side of the hous, whanne the man entride, and a clowde fillide the ynnere halle.

4 And the glorie of the Lord was reisid fro aboue cherubyns to the threisfold of the hous; and the hous was fillid with a cloude, and the halle was fillid with schynyng of the glorie of the Lord.

5 And the sown of wyngis of cherubyns was herd til to the outermere halle, as the vois of almyyti God spekynge.

6 And whanne he hadde comaundid to the man that was clothid in lynnun clothis, and hadde seid, Take thou fier fro the myddis of the wheelis, that ben bitwixe cherubyns, he entride, and stood bisidis the wheel.

7 And cherub stretchide forth his hond fro the myddis of cherubyns, to the fier that was bitwixe cherubyns; and took, and yaf in to the hondis of hym that was clothid in lynnun clothis; and he took, and yede out.

8 And the licnesse of the hond of a man apperide in cherubyns, vndur the wyngis of tho.

9 And Y siy, and lo! foure wheelis weren bisidis cherubyns; o wheel bisidis o cherub, and another wheel bisidis another cherub; forsothe the licnesse of wheelis was as the siyt of the stoon crisolitis.

10 And the biholdyng of tho was o licnesse of foure, as if a wheel be in the myddis of a wheel.

11 And whanne tho yeden, tho yeden in to foure partis; tho turneden not ayen goynge, but to the place to which that that was the firste wheel bowide to go, also othere suyden, and turneden not ayen.

12 And al the bodi of tho wheelis, and the neckis, and hondis, and wyngis of the beestis, and the cerclis, weren ful of iyen, in the cumpas of foure wheelis.

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13 And he clepide tho wheelis volible, ether able to go al aboute, in myn heryng.

14 Forsothe o beeste hadde foure faces; o face was the face of cherub, and the secounde face the face of a man, and in the thridde was the face of a lioun, and in the fourthe was the face of an egle;

15 and the cherubyns weren reisid. Thilke is the beeste, which Y hadde seyn bisidis the flood Chobar.

16 And whanne cherubyns yeden, also the wheelis bisidis tho yeden to gidere; whanne cherubyns reisiden her wyngis, that tho schulden be enhaunsid fro the erthe, the wheelis abididen not stille, but also tho weren bisidis cherubyns.

17 The wheelis stooden with tho cherubyns stondynge, and weren reisid with the cherubyns reisid; for the spirit of lijf was in tho wheelis.

18 And the glorie of the Lord yede out fro the threisfold of the temple, and stood on the cherubyns.

19 And cherubyns reisiden her wyngis, and weren enhaunsid fro the erthe bifore me; and whanne tho yeden out, also the wheelis sueden; and it stood in the entryng of the eest yate of the hous of the Lord, and the glorie of God of Israel was on tho.

20 Thilke is the beeste, which Y siy vndur God of Israel, bisidis the flood Chobar. And Y vndurstood that foure cherubyns weren;

21 foure faces weren to oon, and foure wyngys weren to oon; and the licnesse of the hond of a man was vndur the wyngis of tho.

22 And the licnesse of the cheris of tho weren thilke cheeris whiche Y hadde seyn bisidis the flood Chobar; and the biholdyng of tho, and the fersnesse of ech, was to entre bifor his face.

EZECHIEL CHAPTER 11

1 And the spirit reiside me, and ledde me with ynne to the eest yate of the hous of the Lord, that biholdith the risyng of the sunne. And lo! in the entryng of the yate weren fyue and twenti men; and Y siy in the myddis of hem Jeconye, the sone of Assur, and Pheltie, the sone of Banaie, princes of the puple.

2 And he seide to me, Thou, sone of man, these ben the men that thenken wickidnesse, and treten the worste counsel in this citee,

3 and seien, Whether housis weren not bildid a while ago? this is the cawdrun, forsothe we ben fleischis.

4 Therfor profesie thou of hem, profesie thou, sone of man.

5 And the Spirit of the Lord felle in to me, and seide to me, Speke thou, The Lord seith these thingis, Ye hous of Israel spaken thus, and Y knewe the thouytis of youre herte;

6 ye killiden ful many men in this citee, and ye filliden the weies therof with slayn men.

7 Therfor the Lord seith these thingis, Youre slayn men, whiche ye puttiden in the myddis therof, these ben fleischis, and this is the cawdrun; and Y schal lede you out of the myddis therof.

8 Ye dredden swerd, and Y schal brynge in swerd on you, seith the Lord God.

9 And Y schal caste you out of the myddis therof, and Y schal yyue you in to the hond of enemyes, and Y schal make domes in you.

10 Bi swerd ye schulen falle doun, Y schal deme you in the endis of Israel; and ye schulen wite, that Y am the Lord.

11 This schal not be to you in to a cawdrun, and ye schulen not be in to fleischis in the myddis therof; Y schal deme you in the endis of Israel,

12 and ye schulen wite, that Y am the Lord. For ye yeden not in myn heestis, and ye dyden not my domes, but ye wrouyten bi the domes of hethene men, that ben in youre cumpas.

13 And it was doon, whanne Y profesiede, Pheltie, the sone of Banaie, was deed; and Y felle doun on my face, and Y criede with greet vois, and seide, Alas! alas! alas! Lord God, thou makist endyng of the remenauntis of Israel.

14 And the word of the Lord was maad to me,

15 and he seide, Sone of man, thi britheren, thi kynes men, and al the hous of Israel, and alle men, to whiche the dwelleris of Jerusalem seiden, Go ye awei fer fro the Lord, the lond is youun to vs in to possessioun.

16 Therfor the Lord God seith these thingis, For Y made hem fer among hethene men, and for Y scateride hem in londis, Y schal be to hem in to a litil halewyng, in the londis to whiche thei camen.

17 Therfor speke thou, The Lord God seith these thingis, Y schal gadere you fro puplis, and Y schal gadere you togidere fro londis, in whiche ye ben scatered; and Y schal yyue the erthe of Israel to you.

18 And thei schulen entre thidur, and schulen do awei alle offenciouns, and alle abhomynaciouns therof in that dai.

19 And Y schal yyue to hem oon herte, and Y schal yyue a newe spirit in the entrails of hem; and Y schal take awei a stony herte fro the fleisch of hem, and Y schal yyue to hem an herte of fleisch;

20 that thei go in my comaundementis, and kepe my domes, and do tho; and that thei be in to a puple to me, and Y be in to God to hem.

21 But of whiche the herte goith after her offendyngis and abhomynaciouns, Y schal sette the weie of hem in her heed, seith the Lord God.

22 And the cherubyns reisiden her wyngis, and the wheelis yeden with tho, and the glorie of God of Israel was on tho.

23 And the glorie of the Lord stiede fro the myddis of the citee, and stood on the hil, which is at the eest of the citee.

24 And the spirit reiside me, and brouyte me in to Caldee, to the passyng ouer, in visioun bi the spirit of God; and the visioun which Y hadde seyn, was takun awei fro me.

25 And Y spak to the passyng ouer alle the wordis of the Lord, whiche he hadde schewid to me.

EZECHIEL CHAPTER 12

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, thou dwellist in the myddis of an hous terrynge to wraththe, which han iyen to se, and seen

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not, and eeris to here, and heren not; for it is an hous terrynge to wraththe.

3 Therfor thou, sone of man, make to thee vessels of passing ouer, and thou schalt passe ouer bi dai bifor hem; forsothe thou schalt passe ouer fro thi place to another place, in the siyt of hem, if perauenture thei biholden, for it is an hous terrynge to wraththe.

4 And thou schalt bere withoutforth thi vessels, as the vessels of a man passynge ouer bi dai, in the siyt of hem; sotheli thou schalt go out in the euentid bifore hem, as a man passynge forth goith out.

5 Bifore the iyen of hem digge the wal to thee, and thou

6 schalt go out thorouy it in the siyt of hem. Thou schalt be borun on schuldris, thou schalt be borun out in derknesse; thou schalt hile thi face, and thou schalt not se the erthe, for Y haue youe thee a signe

7 of thing to comynge to the hous of Israel. Therfor Y dide as the Lord comaundide to me; Y brouyte forth my vessels, as the vessels of a man passynge ouer bi dai, and in the euentid Y diggide a wal to me with hond; Y yede out in derknesse, and Y was borun on schuldris,

8 in the siyt of hem. And the word of the Lord was maad eerli to me,

9 and he seide, Sone of man, whether the hous of Israel, the hous terrynge to wraththe, seiden not to thee, What doist thou?

10 Seie thou to hem, The Lord God seith these thingis, This birthun is on the duyk, which is in Jerusalem, and on al the hous of Israel, which is in the myddis of hem.

11 Seie thou, Y am youre signe of thing to comynge; as Y dide, so it schal be don to hem; thei schulen go in to passynge ouer, and in to caitifte.

12 And the duyk which is in the myddis of hem, schal be borun out on schuldris, and he schal go out in derknesse; thei schulen digge the wal, and lede hym out; his face schal be hilid, that he se not with iye the erthe.

13 And Y schal stretche forth my net on hym, and he schal be takun in my net; and Y schal lede hym in to Babiloyne, in to the lond of Caldeis, and he schal not se that lond, and he schal die there.

14 And Y schal scatere in to ech wynd alle men that ben aboute hym, his help, and hise cumpenyes; and Y schal draw out the swerd aftir hem.

15 And thei schulen wite, that Y am the Lord, whanne Y schal scatere hem among hethene men, and schal sowe hem abrood in londis.

16 And Y schal leue of hem a fewe men fro swerd, and hungur, and pestilence, that thei telle out alle the grete trespassis of hem among hethene men, to which thei schulen entre; and thei schulen wite, that Y am the Lord.

17 And the word of the Lord was maad to me,

18 and he seide, Thou, sone of man, ete thi breed in disturblyng, but also drynke thi water in haaste and mourening.

19 And thou schalt seie to the puple of the lond, The Lord God seith these thingis to hem that dwellen in Jerusalem, in the lond of Israel, Thei schulen ete her breed in angwisch, and thei schulen drynke her watir in desolacioun; that the lond be desolat of his multitude, for the wickidnesse of alle men that dwellen ther ynne.

20 And citees that ben now enhabitid, shulen be desolat, and the lond schal be forsakun; and ye schulen wite, that Y am the Lord.

21 And the word of the Lord was maad to me,

22 and he seide, Sone of man, what is this prouerbe to you, of men seiynge in the lond of Israel, Daies schulen be differrid in to long tyme, and ech visioun shal perische?

23 Therfor seie thou to hem, The Lord God seith these thingis, Y schal make this prouerbe to ceesse, and it schal no more be seid comynli in Israel; and speke thou to hem, that the daies han neiyid, and ech word of profesie.

24 For whi ech visioun schal no more be voide, nether bifor tellyng of thing to comynge schal be douteful in the myddis of the sones of Israel;

25 for Y the Lord schal speke what euer word Y schal speke, and it schal be don; it schal no more be delaied, but in youre daies, ye hous terrynge to wraththe, Y schal speke a word, and Y schal do that word, seith the Lord God.

26 And the word of the Lord was maad to me, and he seide, Thou,

27 sone of man, lo! the hous of Israel, of hem that seien, The visioun which this man seeth, is in to manye daies, and this man profesieth in to longe tymes.

28 Therfor seie thou to hem, The Lord God seith these thingis, Ech word of me schal no more be deferrid; the word which Y schal speke, schal be fillid, seith the Lord God.

EZECHIEL CHAPTER 13

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, profesie thou to the profetis of Israel that profesien; and thou schalt seie to hem that profesien of her herte,

3 Here ye the word of the Lord. The Lord God seith these thingis, Wo to the vnwise profetis, that suen her spirit, and seen no thing;

4 Israel, thi profetis weren as foxis in desert.

5 Ye stieden not euene ayens, nether ayensettiden a wal for the hous of Israel, that ye shulden stonde in batel in the dai of the Lord.

6 Thei seen veyn thingis, and deuynen a leesyng, and seien, The Lord seith, whanne the Lord sente not hem; and thei contynueden to conferme the word.

7 Whether ye seen not a veyn visioun, and spaken fals diuynyng, and seiden, The Lord seith, whanne Y spak not?

8 Therfor the Lord God seith these thingis, For ye spaken veyn thingis, and sien a leesyng, therfor lo! Y to you, seith the Lord God.

9 And myn hond schal be on the profetis that seen veyn thingis, and dyuynen a leesyng; thei schulen not be in the councel of my puple, and thei schulen not be writun in the scripture of the hous of Israel, nether thei schulen entre in to

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the lond of Israel; and ye schulen wite, that Y am the Lord God.

10 For thei disseyueden my puple, and seiden, Pees, pees, and no pees is; and it bildide a wal, but thei pargitiden it with fen with out chaffis.

11 Seie thou to hem that pargiten with out temperure, that it schal falle doun; for a strong reyn schal be flowynge, and I shal yyue ful grete stoones fallinge fro aboue, and Y schal yyue a wynd of tempest that distrieth.

12 For lo! the wal felle doun. Whether it schal not be seid to you, Where is the pargetyng, which ye pargetiden?

13 Therfor the Lord God seith these thingis, And Y schal make the spirit of tempestis to breke out in myn indignacioun, and strong reyn flowynge in my strong veniaunce schal be, and greet stoonys in wraththe in to wastyng.

14 And Y schal distrie the wal, which ye pargetiden with out temperure, and Y schal make it euene with the erthe; and the foundement therof schal be schewid, and it schal falle doun, and it schal be wastid in the myddis therof; and ye schulen wite, that Y am the Lord.

15 And Y schal fille myn indignacioun in the wal, and in hem that pargeten it with out temperure; and Y schal seie to you, The wal is not, and thei ben not,

16 that pargeten it, the profetis of Israel, that profesien to Jerusalem, and seen to it the visioun of pees, and pees is not, seith the Lord God.

17 And thou, sone of man, sette thi face ayens the douytris of thi puple, that profesien of her herte; and profesie thou on hem,

18 and seie thou, The Lord God seith these thingis, Wo to hem that sowen togidere cuschens vndur ech cubit of hond, and maken pilewis vndur the heed of ech age, to take soulis; and whanne thei disseyueden the soulis of my puple, thei quykenyden the soulis of hem.

19 And thei defouliden me to my puple, for an handful of barli, and for a gobet of breed, that thei schulden sle soulis that dien not, and quykene soulis that lyuen not; and thei lieden to my puple, bileuynge to leesyngis.

20 For this thing the Lord God seith these thingis, Lo! Y to youre cuschens, bi whiche ye disseyuen soulis fliynge; and Y schal al to-breke tho fro youre armes, and Y schal delyuere soulis which ye disseyuen, soulis to fle.

21 And Y schal al to-breke youre pilewis, and Y schal delyuere my puple fro youre hond; and thei schulen no more be in youre hondis, to be robbid; and ye schulen wite, that Y am the Lord.

22 For that that ye maden falsli the herte of a iust man to morene, whom Y made not sori; and ye coumfortiden the hondis of a wickid man, that he schulde not turne ayen fro his yuel weie, and lyue.

23 Therfor ye schulen not se veyn thingis, and ye schulen no more dyuyne false dyuynyngis; and Y schal delyuere my puple fro youre hond, and ye schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 14

1 And men of the eldris of Israel camen to me, and saten bifor me.

2 And the word of the Lord was maad to me, and he seide, Sone of man,

3 these men han set her vnclennesses in her hertis, and han set stidfastli the sclaundre of her wickidnesse ayens her face. Whether Y that am axid, schal answere to hem?

4 For this thing speke thou to hem, and thou schalt seie to hem, These thingis seith the Lord God, A man, a man of the hous of Israel, that settith hise vnclennessis in his herte, and settith stidfastli the sclaundre of his wickidnesse ayens his face, and cometh to the profete, and axith me bi hym, Y the Lord schal answere to hym in the multitude of hise vnclennessis;

5 that the hous of Israel be takun in her herte, bi which thei yeden awei fro me in alle her idols.

6 Therfor seie thou to the hous of Israel, The Lord God seith these thingis, Be ye conuertid, and go ye awei fro youre idols, and turne awei youre faces fro alle youre filthis.

7 For whi a man, a man of the hous of Israel, and of conuersis, who euer is a comelyng in Israel, if he is alienyd fro me, and settith hise idols in his herte, and settith stidfastli the sclaundir of his wickidnesse ayens his face, and he cometh to the profete, to axe me bi hym, Y the Lord schal answere hym bi my silf.

8 And Y schal sette my face on that man, and Y schal make hym in to ensaumple, and in to a prouerbe, and Y schal leese hym fro the myddis of my puple; and ye schulen wite, that Y am the Lord.

9 And whanne a profete errith, and spekith a word, Y the Lord schal disseyue that profete; and Y schal stretche forth myn hond on hym, and Y schal do hym awei fro the myddis of my puple Israel.

10 And thei schulen bere her wickidnesse; bi the wickidnesse of the axere, so the wickidnesse of the profete schal be;

11 that the hous of Israel erre no more fro me, nether be defoulid in alle her trespassyngis; but that it be in to a puple to me, and Y be in to a God to hem, seith the Lord of oostis.

12 And the word of the Lord was maad to me, and he seide,

13 Sone of man, whanne the lond synneth ayens me, that it trespassynge do trespas, Y schal stretche forth myn hond on it, and Y schal al to-breke the yerde of breed therof; and Y schal sende hungur in to it, and Y schal sle of it man and beeste.

14 And if these thre men Noe, Danyel, and Job, ben in the myddis therof, thei bi her riytfulnesse schulen delyuere her soulis, seith the Lord of oostis.

15 That if also Y brynge in worste beestis on the lond, that Y distrie it, and if it is with out weie, for that no passer is for the beestis,

16 and these thre men, that ben bifore seid, ben therynne, Y lyue, seith the Lord God, for thei schulen nethir delyuere sones, nether douytris, but thei aloone schulen be deliuered; forsothe the lond schal be maad desolat.

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17 Ethir if Y brynge in swerd on that lond, and Y seie to the swerd, Passe thou thorouy the lond, and Y sle of it man and beeste,

18 and these thre men ben in the myddis therof, Y lyue, seith the Lord God, that thei schulen not delyuere sones nether douytris, but thei aloone schulen be delyuered.

19 Forsothe if Y brynge in also pestilence on that lond, and Y schede out myn indignacioun on it in blood, that Y do awei fro it man and beeste,

20 and Noe, and Danyel, and Joob, ben in the myddis therof, Y lyue, seith the Lord God, for thei schulen not delyuere a sone and a douyter, but thei bi her riytfulnesse schulen delyuere her soulis.

21 For the Lord God seith these thingis, That thouy Y sende in my foure worste domes, swerd, and hungur, and yuele beestis, and pestilence, in to Jerusalem, that Y sle of it man and beeste,

22 netheles saluacioun of hem that leden out sones and douytris, schal be left ther ynne. Lo! thei schulen go out to you, and ye schulen se the weie of hem, and the fyndyngis of hem; and ye schulen be coumfortid on the yuel, which Y brouyte in on Jerusalem, in alle thingis whiche Y bar in on it.

23 And thei schulen coumforte you, whanne ye schulen se the weie of hem and the fyndyngis of hem; and ye schulen knowe, that not in veyn Y dide alle thingis, what euer thingis Y dide there ynne, seith the Lord almyyti.

EZECHIEL CHAPTER 15

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, what schal be don to the tre of a vyne, of alle the trees of woodis, that ben among the trees of woodis?

3 Whether tymbre schal be takun therof, that werk be maad? ether shal a stake be maad therof, that ony vessel hange ther onne?

4 Lo! it is youun in to mete; fier wastide euer eithir part therof, and the myddis therof is dryuun in to deed sparcle; whether it schal be profitable to werk?

5 Yhe, whanne it was hool, it was not couenable to werk; hou myche more whanne fier hath deuourid, and hath brent it, no thing of werk schal be maad therof?

6 Therfor the Lord God seith thes thingis, As the tre of a vyne is among the trees of woodis, which Y yaf to fier to deuoure, so Y yaf the dwelleris of Jerusalem,

7 and Y schal sette my face ayens hem. Thei schulen go out of the fier, and fier schal waaste hem; and ye schulen wite, that Y am the Lord, whanne Y schal sette my face ayens hem,

8 and schal yyue the lond with out weie and desolat, for thei weren trespassours, seith the Lord God.

EZECHIEL CHAPTER 16

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, make thou knowun to Jerusalem her abhomynaciouns; and thou schalt seie,

3 The Lord God seith these thingis. A! thou Jerusalem, thi rote and thi generacioun is of the lond of Canaan; thi fadir is Amorrei, and thi moder is Cetei.

4 And whanne thou were borun, thi nawle was not kit awei in the dai of thi birthe, and thou were not waischun in watir in to helthe, nethir saltid with salt, nether wlappid in clothis.

5 An iye sparide not on thee, that it hauynge merci on thee, dide to thee oon of these thingis; but thou were cast forth on the face of erthe, in the castynge out of thi soule, in the dai in which thou were borun.

6 Forsothe Y passide bi thee, and Y siy thee defoulid in thi blood; and Y seide to thee, whanne thou were in thi blood, Lyue thou; sotheli Y seide to thee in thi blood, Lyue thou.

7 Y yaf thee multiplied as the seed of a feeld, and thou were multiplied, and maad greet; and thou entridist, and camest fulli to wymmens ournyng; thi tetis wexiden greet, and thin heer wexide; and thou were nakid, and ful of schenschipe.

8 And Y passide bi thee, and Y siy thee, and lo! thi tyme, the tyme of louyeris; and Y spredde abrood my clothing on thee, and Y hilide thi schenschipe. And Y swoor to thee, and Y made a couenaunt with thee, seith the Lord God, and thou were maad a wijf to me.

9 And Y waischide thee in water, and Y clenside awei thi blood fro thee, and Y anoyntide thee with oile.

10 And Y clothide thee with clothis of dyuerse colours, and Y schodde thee in iacynct, and Y girde thee with biys;

11 and Y clothide thee with sutil thingis, and Y ournede thee with ournement.

12 And Y yaf bies in thin hondis, and a wrethe aboute thi necke; and Y yaf a ryng on thi mouth, and cerclis to thin eeris, and a coroun of fairnesse in thin heed.

13 And thou were ourned with gold and siluer, and thou were clothid with biys and ray cloth with rounde ymagis, and many colours. Thou etist cleene flour of wheete, and hony, and oile, and thou were maad fair ful greetli; and thou encreessidist in to a rewme,

14 and thi name yede out in to hethene men for thi fairnesse; for thou were perfit in my fairnesse which Y hadde sett on thee, seith the Lord God.

15 And thou haddist trist in thi fairnesse, and didist fornicacioun in thi name; and thou settidist forth thi fornicacioun to ech that passide forth, that thou schuldist be maad his.

16 And thou tokist of my clothis, and madist to thee hiy thingis set aboute on ech side; and thou didist fornycacioun on tho, as it was not don, nether schal be don.

17 And thou tokist the vessels of thi fairnesse, of my gold and of my siluer, which Y yaf to thee; and thou madist to thee ymagis of men, and didist fornycacioun in tho.

18 And thou tokist thi clothis of many colours, and thou were clothid in tho; and thou settidist myn oile and myn encence in the siyt of tho.

19 And thou settidist my breed, which Y yaf to thee, flour of wheete, and oile, and hony, bi whiche Y nurschide thee, in the siyt of tho, in to odour of swetnesse; and it was don, seith the Lord God.

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20 And thou tokist thi sones and thi douytris, whiche thou gendridist to me, and offridist to tho, for to be deuourid. Whether thi fornicacioun is litil?

21 Thou offridist my sones, and yauest hem, and halewidist to tho.

22 And aftir alle thin abhomynaciouns and fornicaciouns, thou bithouytist not on the daies of thi yong wexynge age, whanne thou were nakid, and ful of schenschipe, and were defoulid in thi blood.

23 And after al thi malice, wo, wo bifelle to thee, seith the Lord God.

24 And thou bildidist to thee a bordel hous, and madist to thee a place of hordom in alle stretis.

25 At ech heed of the weie thou bildidist a signe of thin hordom, and madist thi fairnesse abhomynable; and thou departidist thi feet to ech man passynge forth, and multepliedist thi fornicaciouns.

26 And thou didist fornicacioun with the sones of Egipt, thi neiyboris of grete fleischis, and thou multepliedist thi fornicacioun, to terre me to wraththe.

27 Lo! Y schal stretch forth myn hond on thee, and Y schal take awei thi iustifiyng; and Y schal yyue thee in to the soulis of hem that haten thee, of the douytris of Palestyns, that ben aschamed in thi weie ful of greet trespas.

28 And thou didist fornicacioun with the sones of Assiriens, for thou were not fillid yit; and after that thou didist fornicacioun, nether so thou were fillid.

29 And thou multipliedist thi fornycacioun in the lond of Canaan with Caldeis, and nether so thou were fillid.

30 In what thing schal Y clense thin herte, seith the Lord God, whanne thou doist alle these werkis of a womman an hoore, and gredi axere?

31 For thou madist thi bordel hous in the heed of ech weie, and thou madist thin hiy place in ech street; and thou were not maad as an hoore ful of anoiyng,

32 encreessynge prijs, but as a womman auowtresse, that bryngith in aliens on hir hosebonde.

33 Hiris ben youun to alle hooris, but thou hast youe hire to alle thi louyeris; and thou yauest to hem, that thei schulden entre to thee on ech side, to do fornycacioun with thee.

34 And it was don in thee ayens the custom of wymmen in thi fornycaciouns, and fornicacioun schal not be after thee; for in that that thou yauest hiris, and tokist not hiris, the contrarie was don in thee.

35 Therfor, thou hoore, here the word of the Lord.

36 The Lord God seith these thingis, For thi riches is sched out, and thi schenschipe is schewid in thi fornicaciouns on thi louyeris, and on the idols of thin abhomynaciouns, in the blood of thi sones, whiche thou yauest to hem; lo!

37 Y schal gadere to gidere alle thi louyeris, with whiche thou were meddlid, and alle men whiche thou louedist, with alle men whiche thou hatidist; and Y schal gadere hem on thee on ech side, and Y schal make nakid thi schenschipe bifore hem, and thei schulen se al thi filthe.

38 And Y schal deme thee bi the domes of auoutressis, and schedinge out blood;

39 and Y schal yyue thee in to the blood of strong veniaunce, and of feruour. And Y schal yyue thee in to the hondis of hem, and thei schulen destrie thi bordel hous, and thei schulen destrie the place of thin hordom; and thei schulen make thee nakid of thi clothis, and thei schulen take awei the vessels of thi fairnesse, and thei schulen forsake thee nakid, and ful of schenschipe.

40 And thei schulen bringe on thee a multitude, and thei schulen stoon thee with stoonys, and thei schulen sle thee with her swerdis.

41 And thei schulen brenne thin housis with fier, and thei schulen make domes in thee, bifor the iyen of ful many wymmen; and thou schalt ceese to do fornicacioun, and thou schalt no more yyue hiris.

42 And myn indignacioun schal reste in thee, and my feruent loue schal be takun awei fro thee; and Y schal reste, and Y schal no more be wrooth,

43 for thou haddist not mynde on the daies of thi yong wexynge age, and thou terridist me to ire in alle these thingis. Wherfor and Y yaf thi weies in thin heed, seith the Lord God, and Y dide not aftir thi grete trespassis, in alle these thin abhomynaciouns.

44 Lo! ech man that seith a prouerbe comynli, schal take it in thee,

45 and schal seie, As the modir, so and the douytir of hir. Thou art the douyter of thi modir, that castide awey hir hosebonde and hir sones; and thou art the sister of thi sistris, that castiden a wei her hosebondis and her sones. Thi modir is Cetei, and thi fadir is Ammorrei;

46 and thi gretter sister is Samarie, sche and hir douytris, that dwellen at thi left side; but thi sistir lesse than thou, that dwellith at thi riyt side, is Sodom, and hir douytris.

47 But thou yedist not in the weies of hem, nethir thou didist aftir the grete trespassis of hem; hast thou do almest a litil lesse cursidere dedis than thei, in alle thi weies?

48 Y lyue, seith the Lord God, for Sodom, thi sister, did not, sche and hir douytris, as thou didist, and thi douytris.

49 Lo! this was the wickidnesse of Sodom, thi sister, pride, fulnesse of breed, and habundaunce, and idilnesse of hir, and of hir douytris; and thei puttiden not hond to a nedi man and pore.

50 And thei weren enhaunsid, and diden other abhominaciouns bifore me; and Y took hem awei, as thou hast seyn.

51 And Samarie synnede not the half of thi synnes, but thou hast ouercome hem in thi grete trespassis; and thou hast iustified thi sistris in alle thin abhomynaciouns, whiche thou wrouytist.

52 Therfor and thou bere thi schenschipe, that hast ouercome thi sistris with thi synnes, and didist more cursidli than thei; for thei ben iustified of thee. Therfor and be thou schent, and bere thi schenschipe, which hast iustified thi sistris.

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53 And Y schal conuerte and restore hem by the conuersioun of Sodom with hir douytris, and bi the conuersioun of Samarie and of hir douytris; and Y schal conuerte thi turnyng ayen in the myddis of hem,

54 that thou bere thi schenschipe, and be aschamed in alle thingis whiche thou didist, coumfortynge hem.

55 And thi sister Sodom and hir doytris schulen turne ayen to her eldnesse; and Samarie and hir douytris shulen turne ayen to her eeldnesse; and thou and thi douytris turne ayen to youre eldnesse.

56 Forsothe Sodom, thi sister, was not herd in thi mouth, in the dai of thi pride,

57 bifore that thi malice was schewid, as in this tyme, in to schenschipe of the douytris of Sirie, and of alle douytris in thi cumpas, of the douytris of Palestyn that ben aboute thee bi cumpas.

58 Thou hast bore thi greet trespas, and thi schenschipe, seith the Lord God.

59 For the Lord God seith these thingis, And Y schal do to thee as thou dispisidist the ooth, that thou schuldist make voide the couenaunt;

60 and Y schal haue mynde on my couenaunt with thee in the daies of thi yongthe, and Y schal reise to thee a couenaunt euerlastynge.

61 And thou schalt haue mynde on thi weies, and schalt be aschamed, whanne thou schalt resseyue thi sistris grettere than thou, with thi lesse sistris; and Y schal yyue hem in to douytris to thee, but not of thi couenaunt.

62 And Y schal reise my couenaunt with thee, and thou schalt wite, that Y am the Lord, that thou haue mynde, and be aschamed;

63 and that it be no more to thee to opene the mouth for thi schame, whanne Y schal be plesid to thee in alle thingis whiche thou didist, seith the Lord God.

EZECHIEL CHAPTER 17

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, sette forth a derk speche, and telle thou a parable to the hous of Israel;

3 and thou schalt seie, The Lord God seith these thingis. A greet egle of grete wyngis, with long stretchyng out of membris, ful of fetheris and of dyuersite, cam to the Liban, and took awei the merowe of the cedre.

4 He pullide awei the hiynesse of boowis therof, and bar it ouer in to the lond of Chanaan, and settide it in the citee of marchauntis.

5 And he took of the seed of the lond, and settide it in the lond for seed, that it schulde make stidfast roote on many watris; he settide it in the hiyere part.

6 And whanne it hadde growe, it encreesside in to a largere vyner, in lowe stature; for the boowis therof bihelden to that egle, and the rootis therof weren vndur that egle; therof it was maad a vyner, and it made fruyt in to siouns, and sente out boowis.

7 And another greet egle was maad, with grete wyngis, and many fetheris; and lo! this vyner as sendynge hise rootis to that egle, stretchide forth his siouns to that egle, that he schulde moiste it of the cornfloris of his seed.

8 Which is plauntid in a good lond on many watris, that it make boowis, and bere fruyt, that it be in to a greet vyner.

9 Seie thou, Ezechiel, The Lord God seith these thingis, Therfor whether he schal haue prosperite? Whether Nabugodonosor schal not pulle awei the rootis of hym, and schal streyne the fruytis of hym? And he schal make drie alle the siouns of buriowning therof, and it schal be drie; and not in greet arm, nether in myche puple, that he schulde drawe it out bi the rootis.

10 Lo! it is plauntid, therfor whether it schal haue prosperite? Whether not whanne brennynge wynd schal touche it, it schal be maad drye, and schal wexe drie in the cornfloris of his seed?

11 And the word of the Lord was maad to me, and he seide,

12 Seie thou to the hous terrynge to wraththe, Witen ye not what these thingis signefien? Seie thou, Lo! the king of Babiloyne cometh in to Jerusalem; and he schal take the kyng and the princis therof, and he schal leede hem to hym silf in to Babiloyne.

13 And he schal take of the seed of the rewme, and schal smyte with it a boond of pees, and he schal take of it an ooth; but also he schal take awei the stronge men of the lond,

14 that it be a meke rewme, and be not reisid, but that it kepe the couenaunt of hym, and holde it.

15 Which yede awei fro hym, and sente messangeris in to Egipt, that it schulde yyue to hym horsis and miche puple. Whether he that dide these thingis, schal haue prosperite, ether schal gete helthe? and whether he that brekith couenaunt, schal ascape?

16 Y lyue, seith the Lord God, for in the place of the king that made hym kyng, whos ooth he made voide, and brak the couenaunt, which he hadde with hym, in the myddis of Babiloyne he schal die.

17 And not in greet oost, nether in myche puple Farao schal make batel ayens hym, in the castyng of erthe, and in bildyng of palis, that he sle many persones.

18 For he dispiside the ooth, that he schulde breke the boond of pees, and lo! he yaf his hond; and whanne he hath do alle these thingis, he schal not ascape.

19 Therfor the Lord God seith these thingis, Y lyue, for Y schal sette on his heed the ooth which he dispiside, and the boond of pees which he brak.

20 And Y schal spredde abrood my net on hym, and he schal be takun in my net, and Y schal brynge hym in to Babiloyne; and there Y schal deme hym in the trespassyng, bi which he dispiside me.

21 And alle hise flieris a wei with al his cumpenye schulen falle doun bi swerd, forsothe the remenauntis schulen be schaterid in to ech wynd; and ye schulen wite, that Y the Lord spak.

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22 The Lord God seith these thingis, And Y schal take of the merowe of an hiy cedre, and Y schal sette a tendir thing of the cop of hise braunchis; Y schal streyne, and Y schal plaunte on an hiy hil, and apperynge fer.

23 In the hiy hil of Israel Y schal plaunte it; and it schal breke out in to buriownyng, and it schal make fruyt, and it schal be in to a greet cedre, and alle briddis schulen dwelle vndur it; ech volatil schal make nest vndur the schadewe of hise boowis.

24 And alle trees of the cuntrei schulen wite, that Y am the Lord; Y made low the hiy tre, and Y enhaunside the low tre, and Y made drie the greene tree, and Y made the drie tree to brynge forth boowis; Y the Lord haue spoke, and Y haue do.

EZECHIEL CHAPTER 18

1 And the word of the Lord was maad to me,

2 and he seide, What is it, that ye turnen a parable among you in to this prouerbe, in the lond of Israel, and seien, Fadris eeten a bittir grape, and the teeth of sones ben an egge, ether astonyed?

3 Y lyue, seith the Lord God, this parable schal no more be in to a prouerbe to you in Israel.

4 Lo! alle soulis ben myne; as the soule of the fadir, so and the soule of the sone is myn. Thilke soule that doith synne, schal die.

5 And if a man is iust, and doith doom and riytfulnesse,

6 etith not in hillis, and reisith not hise iyen to the idols of the hous of Israel; and defoulith not the wijf of his neiybore, and neiyeth not to a womman defoulid with vncleene blood;

7 and makith not a man sori, yeldith the wed to the dettour, rauyschith no thing bi violence, yyueth his breed to the hungri, and hilith a nakid man with a cloth;

8 leeneth not to vsure, and takith not more; turneth awei his hond fro wickidnesse, and makith trewe dom bitwixe man and man;

9 and goith in my comaundementis, and kepith my domes, that he do treuthe; this is a iust man, he schal lyue in lijf, seith the Lord God.

10 That if he gendrith a sone, a theef, shedinge out blood,

11 and doith oon of thes thingis, and sotheli not doing alle these thingis, but etinge in hillis, and defoulynge the wijf of his neiybore;

12 makynge soreuful a nedy man and pore, rauyschynge raueyns, not yeldinge a wed, reisynge hise iyen to idols, doynge abhomynacioun; yiuynge to vsure, and takynge more;

13 whether he schal lyue? he schal not lyue; whanne he hath do alle these abhomynable thingis, he schal die bi deth, his blood schal be in hym.

14 That if he gendrith a sone, which seeth alle the synnes of his fadir, whiche he dide, and dredith, and doith noon lijk tho;

15 etith not on hillis, and reisith not hise iyen to the idols of the hous of Israel; and defoulith not the wijf of his neiybore,

16 and makith not sori a man, witholdith not a wed, and rauyschith not raueyn, yyueth his breed to the hungri, and hilith the nakid with a cloth;

17 turneth a wei his hond fro the wrong of a pore man, takith not vsure and ouerhabundaunce, that is, no thing more than he lente, and doith my domes, and goith in my comaundementis; this sone schal not die in the wickidnesse of his fadir, but he schal lyue in lijf.

18 For his fadir made fals caleng, and dide violence to his brother, and wrouyte yuel in the myddis of his puple, lo! he is deed in his wickidnesse.

19 And ye seien, Whi berith not the sone the wickidnesse of the fadir? That is to seie, for the sone wrouyte doom and riytfulnesse, he kepte alle my comaundementis, and dide tho, he schal lyue in lijf.

20 Thilke soule that doith synne, schal die; the sone schal not bere the wickidnesse of the fadir, and the fadir schal not bere the wickednesse of the sone; the riytfulnesse of a iust man schal be on hym, and the wickidnesse of a wickid man schal be on hym.

21 Forsothe if a wickid man doith penaunce of alle hise synnes whiche he wrouyte, and kepith alle myn heestis, and doith dom and riytfulnesse, he schal lyue bi lijf, and schal not die.

22 Y schal not haue mynde of alle his wickidnessis whiche he wrouyte; he schal lyue in his riytfulnesse which he wrouyte.

23 Whether the deth of the wickid man is of my wille, seith the Lord God, and not that he be conuertid fro his weies, and lyue?

24 Forsothe if a iust man turneth awey hym silf fro his riytfulnesse, and doith wickidnesse bi alle hise abhomynaciouns, which a wickid man is wont to worche, whether he schal lyue? Alle hise riytfulnessis whiche he dide, schulen not be had in mynde; in his trespassyng bi which he trespasside, and in his synne which he synnede, he schal die in tho.

25 And ye seiden, The weie of the Lord is not euene. Therfor, the hous of Israel, here ye, whether my weie is not euene, and not more youre weies ben schrewid?

26 For whanne a riytful man turneth awei hym silf fro his riytfulnesse, and doith wickidnesse, he schal die in it, he schal die in the vnriytwisnesse which he wrouyte.

27 And whanne a wickid man turneth awei him silf fro his wickidnesse which he wrouyte, and doith dom and riytfulnesse, he schal quykene his soule.

28 For he biholdinge and turnynge awei hym silf fro alle hise wickidnessis which he wrouyte, schal lyue in lijf, and schal not die.

29 And the sones of Israel seien, The weie of the Lord is not euene. Whether my weies ben not euene, ye hous of Israel, and not more youre weies ben schrewid?

30 Therfor, thou hous of Israel, Y schal deme ech man bi hise weies, seith the Lord God. Turne ye togidere, and do ye penaunce for alle youre wickidnessis, and wickidnesse schal not be to you in to falling.

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31 Caste awei fro you alle youre trespassingis, bi whiche ye trespassiden, and make ye a newe herte and a newe spirit to you, and whi schulen ye die, the hous of Israel?

32 For Y nyle the deeth of hym that dieth, seith the Lord God; turne ye ayen, and lyue ye.

EZECHIEL CHAPTER 19

1 And thou, sone of man, take weiling on the princes of Israel;

2 and thou schalt seie, Whi thi modir, a lionesse, lai among liouns? In the myddis of litle liouns sche nurschide hir whelpis,

3 and ledde out oon of hir litle liouns; he was maad a lioun, and he lernyde to take prei, and to ete men.

4 And hethene men herden of hym, and token hym not withouten her woundis; and thei brouyten hym in chaynes in to the lond of Egipt.

5 Which modir whanne sche hadde seyn, that sche was sijk, and the abiding of hym perischide, took oon of her litle liouns, and made hym a lioun.

6 Which yede among liouns, and was maad a lioun;

7 and lernede to take prey, and to deuoure men. He lernyde to make widewis, and to brynge the citees of men in to desert; and the lond and the fulnesse therof was maad desolat, of the vois of his roryng.

8 And hethene men camen togidere ayens hym on ech side fro prouynces, and spredden on hym her net; he was takun in the woundis of tho hethene men.

9 And thei senten hym in to a caue in chaines, and brouyten hym to the kyng of Babiloyne; and thei senten hym in to prisoun, that his vois were no more herd on the hillis of Israel.

10 Thi modir as a vyner in thi blood was plauntid on watre; the fruitis therof and the boowis therof encreessiden of many watris.

11 And sadde yerdis weren maad to it in to septris of lordis, and the stature therof was enhaunsid among boowis; and it siy his hiynesse in the multitude of hise siouns.

12 And it was drawun out in wraththe, and was cast forth in to erthe; and a brennynge wynd dryede the fruyt therof, and the yerdis of strengthe therof welewiden, and weren maad drie, and fier eet it.

13 And now it is plauntid ouer in desert, in a lond with out weie, and thristi.

14 And fier yede out of the yerde of the braunchis therof, that eet the fruyt therof. And a stronge yerde, the ceptre of lordis, was not in it. It is weilyng, and it schal be in to weilyng.

EZECHIEL CHAPTER 20

1 And it was doon in the seuenthe yeer, in the fyuethe monethe, in the tenthe dai of the monethe, men of the eldris of Israel camen to axe the Lord; and thei saten bifor me.

2 And the word of the Lord was maad to me,

3 and he seide, Sone of man, speke thou to the eldere men of Israel; and thou schalt seie to hem, The Lord God seith these thingis, Whether ye camen to axe me? Y lyue, for Y schal not answere to you, seith the Lord God. Sone of man,

4 if thou demest hem, if thou demest, schewe thou to hem the abhomynaciouns of her fadris.

5 And thou schalt seie to hem, The Lord God seith these thingis, In the dai in which Y chees Israel, and reiside myn hond for the generacioun of the hous of Jacob, and Y apperide to hem in the lond of Egipt, and Y reiside myn hond for hem, and Y seide, Y am youre Lord God,

6 in that dai Y reiside myn hond for hem, that Y schulde leede hem out of the lond of Egipt, in to the lond which Y hadde purueiede to hem, the lond flowynge with mylk and hony, which is noble among alle londis.

7 And Y seide to hem, Ech man caste awei the offenciouns of hise iyen, and nyle ye be defoulid in the idols of Egipt; Y am youre Lord God.

8 And thei terriden me to wraththe, and nolden here me; ech man castide not awei the abhomynaciouns of hise iyen, nether thei forsoken the idols of Egipt.

9 And Y seide, that Y wold schede out myn indignacioun on hem, and fille my wraththe in hem, in the myddis of the lond of Egipt. And Y dide for my name, that it schulde not be defoulid bifore hethene men, in the myddis of whiche thei weren, and among whiche Y apperide to hem, that Y schulde lede hem out of the lond of Egipt.

10 Therfor Y castide hem out of the lond of Egipt, and Y ledde hem out in to desert;

11 and Y yaf to hem my comaundementis, and Y schewide to hem my doomes, which a man schal do, and lyue in tho.

12 Ferthermore and Y yaf to hem my sabatis, that it schulde be a sygne bitwixe me and hem, and that thei schulden wite, that Y am the Lord halewynge hem.

13 And the hous of Israel terriden me to wraththe in desert; thei yeden not in my comaundementis, and thei castiden awei my domes, whiche a man that doith, schal lyue in tho; and thei defouliden greetli my sabatis. Therfor Y seide, that Y wolde schede out my strong veniaunce on hem in desert, and waste hem;

14 and Y dide for my name, lest it were defoulid bifor hethene men, fro whiche Y castide hem out in the siyt of tho.

15 Therfor Y reiside myn hond on hem in the desert, that Y brouyte not hem in to the lond which Y yaf to hem, the lond flowynge with mylk and hony, the beste of alle londis.

16 For thei castiden awei my domes, and yeden not in my comaundementis, and thei defouliden my sabatis; for the herte of hem yede after idols.

17 And myn iye sparide on hem, that Y killide not hem, nether Y wastide hem in the desert.

18 Forsothe Y seide to the sones of hem in wildirnesse, Nyle ye go in the comaundementis of youre fadris, nether kepe ye the domes of hem, nethir be ye defoulid in the idols of hem.

19 Y am youre Lord God, go ye in my comaundementis, and kepe ye my domes, and do ye tho.

20 And halowe ye my sabatis, that it be a signe bitwixe me and you, and that it be knowun, that Y am youre Lord God.

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21 And the sones terriden me to wraththe, and yeden not in my comaundementis, and kepten not my domes, that thei diden tho, whiche whanne a man hath do, he schal lyue in tho, and thei defouliden my sabatis. And Y manaasside to hem, that Y wolde schede out my stronge veniaunce on hem, and fille my wraththe in hem in the desert.

22 But Y turnede awei myn hond, and Y dide this for my name, that it were not defoulid bifore hethene men, fro whiche Y castide hem out bifore the iyen of tho.

23 Eft Y reiside myn hond ayens hem in wildirnesse, that Y schulde scatere hem in to naciouns, and wyndewe hem in to londis;

24 for that that thei hadden not do my domes, and hadden repreuyd my comaundementis, and hadden defoulid my sabatis, and her iyen hadden be after the idols of her fadris.

25 Therfor and Y yaf to hem comaundementis not good, and domes in whiche thei schulen not lyue.

26 And Y defoulide hem in her yiftis, whanne thei offriden to me for her trespassis al thing that openeth the wombe; and thei schulen wite, that Y am the Lord.

27 Wherfor speke thou, sone of man, to the hous of Israel, and thou schalt seie to hem, The Lord God seith these thingis, Yit and in this youre fadris blasfemyden me, whanne thei dispisynge hadden forsake me,

28 and Y hadde brouyte hem in to the lond on which Y reiside myn hond, that Y schulde yiue to hem, thei siyen ech hiy litil hil, and ech tree ful of boowis, and thei offriden there her sacrifices, and thei yauen there her offryngis, in to terring to wraththe; and thei settiden there the odour of her swetnesse, and thei offriden her moiste sacrifices.

29 And Y seide to hem, What is the hiy thing, to whiche ye entren? And the name therof is clepid Hiy Thing til to this dai.

30 Therfor seie thou to the hous of Israel, The Lord God seith these thingis, Certis ye ben defoulid in the weie of youre fadris, and ye don fornycacioun aftir the offendingis of hem,

31 and in the offryng of youre yiftis, whanne ye leden ouer youre sones bi fier, ye ben defoulid in alle youre idols til to dai, and schal Y answere to you, the hous of Israel? Y lyue, seith the Lord God, for Y schal not answere to you;

32 nether the thouyte of youre soul schal be don, that seien, We schulen be as hethene men, and as naciouns of erthe, that we worschipe trees and stoonys.

33 Y lyue, seith the Lord God, for in strong hond, and in arm stretchid forth, and in strong veniaunce sched out, I schal regne on you.

34 And Y schal lede out you fro puplis, and Y schal gadere you fro londis, in whiche ye ben scaterid; in strong hond, and in arm stretchid forth, and in strong veniaunce sched out Y schal regne on you.

35 And Y schal bringe you in to desert of puplis, and Y schal be demed there with you face to face.

36 As Y stryuede in doom ayens youre fadris in the desert of the lond of Egipt, so Y schal deme you, seith the Lord;

37 and Y schal make you suget to my septre, and Y schal bringe in you in the boondis of pees.

38 And Y schal chese of you trespassouris, and wickid men; and Y schal leede hem out of the lond of her dwelling, and thei schulen not entre in to the lond of Israel; and ye schulen wite, that Y am the Lord.

39 And ye, the hous of Israel, the Lord God seith these thingis, Go ye ech man aftir youre idols, and serue ye tho. That and if ye heren not me in this, and defoulen more myn hooli name in youre yiftis,

40 and in youre idols, in myn hooli hil, in the hiy hil of Israel, seith the Lord God, ye schulen be punyschid greuousliere. There al the hous of Israel schal serue me, sotheli alle men in the lond, in which thei schulen plese me; and there Y schal seke youre firste fruytis, and the bigynnyng of youre tithis in alle youre halewyngis.

41 Y schal resseiue you in to odour of swetnesse, whanne Y schal leede you out of puplis, and schal gadere you fro londis, in whiche ye weren scaterid; and Y schal be halewid in you bifor the iyen of naciouns.

42 And ye schulen wite, that Y am the Lord, whanne Y schal bringe you in to the lond of Israel, in to the lond for which Y reiside myn hond, that Y schulde yyue it to youre fadris.

43 And ye schulen haue mynde there on youre weies, and on alle youre grete trespassis, bi whiche ye ben defoulid in tho; and ye schulen displese you in youre siyt, in alle youre malices whiche ye diden.

44 And ye schulen wite, that Y am the Lord, whanne Y schal do wel to you for my name; not bi youre yuel weies, nether bi youre worste trespassis, ye hous of Israel, seith the Lord God.

45 And the word of the Lord was maad to me,

46 and he seide, Thou, sone of man, sette thi face ayens the weie of the south, and droppe thou to the south, and profesie thou to the forest of the myddai feeld.

47 And thou schalt seie to the myddai forest, Here thou the word of the Lord. The Lord God seith these thingis, Lo! Y schal kyndle a fier in thee, and Y schal brenne in thee ech green tre, and ech drie tre; the flawme of brennyng schal not be quenchid, and ech face schal be brent ther ynne, fro the south til to the north.

48 And ech man schal se, that Y the Lord haue kyndlid it, and it schal not be quenchid.

49 And Y seide, A! A! A! Lord God, thei seien of me, Whethir this man spekith not bi parablis?

EZECHIEL CHAPTER 21

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, sette thi face to Jerusalem, and droppe thou to the seyntuaries, and profesie thou ayens the erthe of Israel.

3 And thou schalt seie to the lond of Israel, The Lord God seith these thingis, Lo! Y to thee, and Y schal caste my swerd out of his schethe, and Y schal sle in thee a iust man and a wickid man.

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4 Forsothe for that that Y haue slayn in thee a iust man and a wickid man, therfor my swerd schal go out of his schethe to ech man, fro the south til to the north;

5 that ech man wite, that Y the Lord haue drawe out my swerd fro his schethe, that schal not be clepid ayen.

6 And thou, sone of man, weile in sorewe of leendis, and in bitternessis thou schalt weile bifore hem.

7 And whanne thei schulen seie to thee, Whi weilist thou? thou schalt seie, For hering, for it cometh; and ech herte shal faile, and alle hondis schulen be aclumsid, and ech spirit schal be sike, and watris schulen flete doun bi alle knees; lo! it cometh, and it shal be don, seith the Lord God.

8 And the word of the Lord was maad to me,

9 and he seide, Sone of man, profesie thou; and thou schalt seie, The Lord God seith these thingis, Speke thou, The swerd, the swerd is maad scharp, and is maad briyt;

10 it is maad scharp to sle sacrifices; it is maad briyt, that it schyne. Thou that mouest the ceptre of my sone, hast kit doun ech tree.

11 And Y yaf it to be forbischid, that it be holdun with hond; this swerd is maad scharp, and this is maad briyt, that it be in the hond of the sleere.

12 Sone of man, crie thou, and yelle, for this swerd is maad in my puple, this in alle the duykis of Israel; thei that fledden ben youun to swerd with my puple. Therfor smite thou on thin hipe, for it is preuyd;

13 and this whanne it hath distried the ceptre, and it schal not be, seith the Lord God.

14 Therfor, sone of man, profesie thou, and smyte thou hond to hond, and the swerd be doublid, and the swerd of sleeris be treblid; this is the swerd of greet sleyng, that schal make hem astonyed,

15 and to faile in herte, and multiplieth fallingis. In alle the yatis of hem Y yaf disturbling of a swerd, scharp and maad briyt to schyne, gird to sleynge.

16 Be thou maad scharp, go thou to the riyt side, ether to the left side, whidur euer the desir of thi face is.

17 Certis and Y schal smyte with hond to hond, and Y schal fille myn indignacioun; Y the Lord spak.

18 And the word of the Lord was maad to me,

19 and he seide, And thou, sone of man, sette to thee twei weies, that the swerd of the king of Babiloyne come; bothe schulen go out of o lond, and bi the hond he schal take coniecting; he schal coniecte in the heed of the weie of the citee,

20 settinge a weye, that the swerd come to Rabath of the sones of Amon, and to Juda in to Jerusalem moost strong.

21 For the king of Babiloyne stood in the meeting of twey weies, in the heed of twei weies, and souyte dyuynyng, and medlide arowis; he axide idols, and took councel at entrails.

22 Dyuynyng was maad to his riyt side on Jerusalem, that he sette engyns, that he opene mouth in sleyng, that he reise vois in yelling, that he sette engyns ayens the yatis, that he bere togidere erthe, that he bilde strengthinges.

23 And he shal be as counceling in veyn goddis answer bifor the iyen of hem, and seruynge the reste of sabatis; but he schal haue mynde on wickidnesse, to take.

24 Therfor the Lord God seith these thingis, For that that ye hadden mynde on youre wickidnesse, and schewiden youre trespassyngis, and youre synnes apperiden in alle youre thouytis, forsothe for that that ye hadden mynde, ye schulen be takun bi hond.

25 But thou, cursid wickid duyk of Israel, whos dai bifor determyned is comun in the tyme of wickidnesse,

26 the Lord God seith these thingis, Do awei the mitre, take awei the coroun; whether it is not this that reiside the meke man, and made low the hiy man?

27 Wickidnesse, wickidnesse, wickidnesse Y schal putte it; and this schal not be doon til he come, whos the doom is, and Y schal bitake to hym.

28 And thou, sone of man, profesie, and seie, The Lord God seith these thingis to the sones of Amon, and to the schenschipe of hem; and thou schalt seie, A! thou swerd, A! thou swerd, drawun out to sle, maad briyte, that thou sle and schyne,

29 whanne veyn thingis weren seien to thee, and leesingis weren dyuynyd, that thou schuldist be youun on the neckis of wickid men woundid, the dai of whiche bifore determyned schal come in the tyme of wickidnesse, turne thou ayen in to thi schethe,

30 in to the place in which thou were maad. Y schal deme thee in the lond of thi birthe,

31 and Y schal schede out myn indignacioun on thee; in the fier of my strong veniaunce Y schal blowe in thee, and Y schal yyue thee in to the hondis of vnwise men, and makinge deth.

32 Thou schalt be mete to fier, thi blood schal be in the middis of erthe; thou schalt be youun to foryetyng, for Y the Lord spak.

EZECHIEL CHAPTER 22

1 And the word of the Lord was maad to me,

2 and he seide, And thou, sone of man, whether thou demest not the citee of bloodis?

3 And thou schalt schewe to it alle hise abhomynaciouns, and thou schalt seie, The Lord God seith these thingis, This is a citee schedinge out blood in the myddis of it silf, that the tyme therof come; and which made idols ayens it silf, that it shulde be defoulid.

4 In thi blood which is shed out of thee, thou trespassidist, and thou art defoulid in thin idols whiche thou madist; and thou madist thi daies to neiye, and thou brouytist the time of thi yeeris. Therfor Y yaf thee schenschipe to hethene men, and scornyng to alle londis that ben niy thee,

5 and that ben fer fro thee; thou foul citee, noble, greet in perisching, thei schulen haue victorie of thee.

6 Lo! princes of Israel, alle in her arm, weren in thee, to schede out blood.

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7 Thei punyschiden with wrongis fadir and modir in thee, thei calengiden falsli a comelyng in the myddis of thee, thei maden sori a fadirles child and a widewe at thee.

8 Ye dispisiden my seyntuaries, and ye defouliden my sabatis.

9 Men bacbiteris weren in thee, to schede out blood, and eten on hillis in thee; thei wrouyten greet trespas in the myddis of thee.

10 Thei vnhiliden the schamefulere thingis of the fadir in thee, thei maden low in thee the vnclenesse of a womman in vnclene blood.

11 And ech man wrouyte abhomynacioun ayens the wijf of his neiybore, and the fadir of the hosebonde defoulide his sones wijf vnleuefuli; a brother oppresside in thee his sister, the douytir of his fadir.

12 Thei token yiftis at thee, to schede out blood; thou tokist vsure and ouerabundaunce, and thou calengidist greedili thi neiyboris, and thou hast foryete me, seith the Lord God.

13 Lo! Y haue smyte togidere myn hondis on thin aueryce, which thou didist, and on the blood which is sched out in the myddis of thee.

14 Whether thin herte schal susteyne, ether thin hondis schulen haue power in the daies whiche Y schal make to thee? For Y the Lord spak, and Y schal do.

15 And Y schal scatere thee in to naciouns, and Y schal wyndewe thee in to londis; and Y schal make thin vnclennesse to faile fro thee,

16 and Y schal welde thee in the siyt of hethene men; and thou schalt wite, that Y am the Lord.

17 And the word of the Lord was maad to me, and he seide,

18 Thou, sone of man, the hous of Israel is turned to me in to dros, ether filthe of irun; alle these ben bras, and tyn, and irun, and leed, in the myddis of furneis, thei ben maad the dros of siluer.

19 Therfor the Lord God seith these thingis, For that alle ye ben turned in to dros, lo! Y schal gadere you togidere in the myddis of Jerusalem,

20 bi gadering togidere of siluer, and of latoun, and of irun, and of tyn, and of leed, in the myddis of furneis; and Y schal kindle ther ynne a fier, to welle togidere; so Y schal gadere you togidere in my strong veniaunce, and in my wraththe, and Y schal reste. And Y schal welle you togidere,

21 and Y schal gadere you togidere, and Y schal sette you a fier in the fier of my strong veniaunce, and ye schulen be wellid togidere in the myddis therof.

22 As siluer is wellid togidere in the myddis of a furneis, so ye schulen be in the myddis therof; and ye schulen wite, that Y am the Lord, whanne Y haue sched out myn indignacioun on you.

23 And the word of the Lord was maad to me,

24 and he seide, Sone of man, seie thou to it, Thou art a lond vncleene, and not bireyned in the dai of strong veniaunce.

25 Sweringe togidere, ether conspiringe of profetis is in the myddis therof; as a lioun roringe and takinge prei, thei deuouriden men, thei token richessis and prijs; thei multiplieden widewis therof in the myddis therof.

26 Preestis therof dispisiden my lawe, and defouliden my seyntuaries; thei hadden not difference bitwixe hooli thing and vnhooli, thei vndurstoden not bitwixe defoulid thing and cleene thing; and thei turneden awei her iyen fro my sabatis, and Y was defoulid in the myddis of hem.

27 The princes therof in the myddis therof weren as wolues rauyschinge prey, to schede out blood, and to leese men, and in suynge lucris gredili.

28 Forsothe the profetis therof pargetiden hem with out temperure, and seyen veyn thingis, and dyuyneden leesingis to hem, and seiden, The Lord God seith these thingis, whanne the Lord spak not.

29 The puples of the lond calengiden fals caleng, and rauyschiden bi violence; thei turmentiden a nedi man and pore, and oppressiden a comeling bi fals caleng, with out doom.

30 And Y souyte of hem a man, that schulde sette an hegge bitwixe, and stonde set ayens me for the lond, that Y schulde not distrie it, and Y foond not.

31 And Y schedde out on hem myn indignacioun, and Y wastide hem in the fier of my wraththe; Y yeldide the weie of hem on the heed of hem, seith the Lord God.

EZECHIEL CHAPTER 23

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, twei wymmen weren the douytris of o modir, and diden fornycacioun in Egipt;

3 in her yonge wexynge age thei diden fornicacioun; there the brestis of hem weren maad low, and the tetis of the tyme of mariage of hem weren brokun.

4 Forsothe the names of hem ben, Oolla, the more sistir, and Ooliba the lesse sistir of hir. And Y hadde hem, and thei childiden sones and douytris; certis the names of hem ben Samarie Oolla, and Jerusalem Ooliba.

5 Therfor Oolla dide fornicacioun on me, and was wood on hir louyeris, on Assiriens neiyinge,

6 clothid with iacinct, princes, and magistratis, yonge men of coueytise, alle kniytis, and stieris of horsis.

7 And sche yaf hir fornicaciouns on hem, on alle the chosun sones of Assiriens; and in alle on whiche sche was wood, sche was defoulid in the vnclennessis of hem.

8 Ferthermore and sche lefte not hir fornicaciouns, whiche sche hadde in Egipt; for whi and thei slepten with hir in the yongthe of hir, and thei braken the tetis of the tyme of mariage of hir, and thei scheden out her fornicacioun on hir.

9 Therfor Y yaf hir in to the hondis of hir louyeris, in to the hondis of the sones of Assur, on whos letcherie sche was wood.

10 Thei diskyueriden the schenschipe of hir; thei token awei the sones and the douytris of hir, and killiden hir with swerd; and the wymmen weren maad famouse, that is, sclaundrid, and thei diden domes in hir.

11 And whanne hir sistir Ooliba hadde seyn this, sche was wood in letcherie more than that sistre, and yaf

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vnschamefastli hir fornicacioun on the fornicacioun of hir sistre,

12 to the sones of Assiriens, to duykis and magistratis comynge to hir, that weren clothid with dyuerse cloth, to knyytis that weren borun on horsis, and to yonge men with noble schap, to alle men.

13 And Y siy that o weie of both sistris was defoulid,

14 and sche encreesside hir fornycaciouns. And whanne sche hadde seyn men peyntid in the wal, the ymagis of Caldeis expressid with colouris,

15 and gird on the reynes with kniytis girdlis, and cappis peyntid in the heedis of hem, the foormes of alle duykis, the licnesse of the sones of Babiloyne, and of the lond of Caldeis, in which thei weren borun;

16 sche was wood on hem bi coueitise of hir iyen, and sche sente messangeris to hem in to Caldee.

17 And whanne the sones of Babiloyne weren comun to hir, to the bed of tetis, thei defouliden hir in her letcheries of virgyns; and sche was defoulid of hem, and the soule of hir was fillid of hem.

18 Also sche made nakid hir fornicaciouns, and diskyuered hir schenschipe; and my soule yede awei fro hir, as my soule hadde go awei fro hir sistir.

19 For sche multiplied hir fornicaciouns, and hadde mynde on the daies of hir yongthe, in whiche sche dide fornicacioun in the lond of Egipt.

20 And sche was wood in letcherie on the liggyng bi of hem, whos fleischis ben as the fleischis of assis, and as the membris of horsis ben the membris of hem.

21 And thou visitidist the grete trespas of thi yongthe, whanne thi brestis weren maad low in Egipt, and the tetis of the tyme of thi mariage weren brokun.

22 Therfor, thou Ooliba, the Lord God seith these thingis, Lo! Y schal reise alle thi louyeris ayens thee, of whiche thi soule was fillid, and Y schal gadere hem ayens thee in cumpas;

23 the sones of Babiloyne, and alle Caldeis, noble and miyti men, and princes, alle the sones of Assiriens, and yonge men of noble foorme, duykis, and magistratis, alle princes of princes, and named stieris of horsis.

24 And thei araied with chare and wheel schulen come on thee, the multitude of puplis schulen be armed with haburioun, and scheeld, and basynet, ayens thee on ech side; and Y schal yyue doom bifor hem, and thei schulen deme thee bi her domes.

25 And Y schal sette my feruour in thee, which thei schulen vse with thee in woodnesse; thei schulen kitte awei thi nose and thin eeris, and thei schulen sle with swerd tho thingis that weren left; thei schulen take thi sones and thi douytris, and thi laste thing schal be deuourid bi fier.

26 And thei schulen make thee nakid of thi clothis, and thei schulen take awei the vessels of thi glorie.

27 And Y schal make thi greet trespasse to reste fro thee, and thi fornicacioun fro the lond of Egipt; and thou schalt not reise thin iyen to hem, and thou schalt no more haue mynde on Egipt.

28 For the Lord God seith these thingis, Lo! Y schal yyue thee in to the hondis of hem whiche thou hatist, in to the hondis of hem of whiche thi soule was fillid,

29 and thei schulen do with thee in hatrede. And thei schulen take awei alle thi trauels, and thei schulen leeue thee nakid, and ful of schenschipe; and the schenschipe of thi fornicaciouns schal be schewid. Thi greet

30 trespas and thi fornycaciouns han do these thingis to thee; for thou didist fornicacioun aftir hethene men, among whiche thou were defoulid in the idols of hem.

31 Thou yedist in the weie of thi sister, and Y schal yyue the cuppe of hir in thin hond.

32 The Lord God seith these thingis, Thou schalt drinke the cuppe of thi sistir, the depthe, and the broodnesse; thou that art most able to take, schalt be in to scornyng, and in to mouwyng.

33 Thou schalt be fillid with drunkenesse and sorewe, with the cuppe of mourenyng and of heuynesse, with the cuppe of thi sister Samarie.

34 And thou schalt drynke it, and thou schalt drinke of til to the drastis, and thou schalt deuoure the relifs therof, and thou schalt to-reende thi brestis, for Y the Lord spak, seith the Lord God.

35 Therfor the Lord God seith these thingis, For thou hast foryete me, and hast cast forth me bihynde thi bodi, bere thou also thi greet trespas and thi fornicaciouns.

36 And the Lord God seide to me, and spak, Sone of man, whether thou demest Ooliba and Oolla, and tellist to hem the grete trespassis of hem?

37 For thei diden auowtrie, and blood was in the hondis of hem, and thei diden fornicacioun with her idols; ferthermore and thei offriden to tho the sones whiche thei gendriden to me, for to be deuourid.

38 But also thei diden this to me, thei defouleden my seyntuarie in that dai, and maden vnhooli my sabatis.

39 And whanne thei sacrifisiden her sones to her idols, and entriden in to my seyntuarie in that dai, that thei schulden defoule it, thei diden also these thingis in the myddis of myn hous.

40 Thei senten to men comyng fro fer, to whiche thei hadden sent messangeris. Therfor lo! thei camen, to whiche thou waischidist thee, and anoyntidist thin iyen with oynement of wymmen, and thou were ourned with wymmens atier.

41 Thou satist in a ful fair bed, and a boord was ourned bifor thee; thou settidist myn encense and myn oynement on it.

42 And a vois of multitude makynge ful out ioye was ther ynne; and in men that weren brouyt of the multitude of men, and camen fro desert, thei settiden bies in the hondis of hem, and faire corouns on the heedis of hem.

43 And Y seide to hir, that was defoulid in auoutries, Now also this schal do fornycacioun in hir fornicacioun.

44 And thei entriden to hir; as to a womman, an hoore, so thei entriden to Oolla and to Ooliba, cursid wymmen.

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45 Therfor these men ben iust, these schulen deme thilke wymmen bi the doom of auoutressis, and bi the doom of hem that scheden out blood; for thei ben auoutressis, and blood is in the hondis of hem, and thei diden fornicacioun with her idols.

46 For the Lord God seith these thingis, Bringe thou multitudis to hem, and yyue thou hem in to noise, and in to raueyn;

47 and be thei stoonyd with the stoonys of puplis, and be thei stikid togidere with the swerdis of hem. Thei schulen sle the sones and the douytris of hem, and thei schulen brenne with fier the housis of hem.

48 And Y schal do awei greet trespas fro the lond; and alle wymmen schulen lerne, that thei do not aftir the greet trespas of hem.

49 And thei schulen yyue youre grete trespas on you; and ye schulen bere the synnes of youre idols, and ye schulen wite, that Y am the Lord God.

EZECHIEL CHAPTER 24

1 And the word of the Lord was maad to me, in the nynthe yeer, and in the tenthe monethe, in the tenthe dai of the monethe,

2 and he seide, Thou, sone of man, write to thee the name of this dai, in which the king of Babiloyne is confermed ayens Jerusalem to dai.

3 And thou schalt seie bi a prouerbe a parable to the hous, terrere to wraththe, and thou schalt speke to hem, The Lord God seith these thingis, Sette thou a brasun pot, sette thou sotheli, and putte thou watir in to it. Take thou a beeste ful fat;

4 gadere thou togidere the gobetis therof in it, ech good part, and the hipe, and the schuldre, chosun thingis and ful of boonys.

5 Also dresse thou heepis of boonys vndur it; and the sething therof buylide out, and the boonys therof weren sodun in the myddis therof.

6 Therfor the Lord God seith these thingis, Wo to the citee of bloodis, to the pot whos rust is ther ynne, and the rust therof yede not out of it; caste thou out it bi partis, and bi hise partis; lot felle not on it.

7 For whi the blood therof is in the myddis therof; he schede it out on a ful cleer stoon, he schedde not it out on erthe,

8 that it mai be hilid with dust, that Y schulde bringe in myn indignacioun, and a venge bi veniaunce; Y yaf the blood therof on a ful cleer stoon, that it schulde not be hilid.

9 Therfor the Lord God seith these thingis, Wo to the citee of bloodis, whos brennyng Y schal make greet;

10 gadere thou togidire boonys, whiche Y schal kyndle with fier; fleischis schulen be wastid, and al the settyng togidere schal be sodun, and boonys schulen faile.

11 Also sette thou it voide on coolis, that the metal therof wexe hoot, and be meltid, and that the filthe therof be wellid togidere in the myddis therof, and the rust therof be wastid.

12 It was swat bi myche trauel, and the ouer greet rust therof yede not out therof, nether bi fier.

13 Thin vnclennesse is abhomynable, for Y wolde clense thee, and thou art not clensid fro thi filthis; but nether thou schalt be clensid bifore, til Y make myn indignacioun to reste in thee.

14 Y the Lord spak; it schal come, and Y schal make, Y schal not passe, nethir Y schal spare, nether Y schal be plesid; bi thi weies and bi thi fyndyngis Y schal deme thee, seith the Lord.

15 And the word of the Lord was maad to me,

16 and he seide, Thou, sone of man, lo! Y take awei fro thee the desirable thing of thin iyen in veniaunce, and thou schalt not weile, nether wepe, nether thi teeris schulen flete doun.

17 Weile thou beynge stille, thou schalt not make mourenyng of deed men; thi coroun be boundun aboute thin heed, and thi schoon schulen be in the feet, nether thou schalt hile the mouth with a cloth, nether thou schalt ete the metis of mourneris.

18 Therfor Y spak to the puple in the morewtid, and my wijf was deed in the euentid; and Y dide in the morewtid, as he hadde comaundid to me.

19 And the puple seide to me, Whi schewist thou not to vs what these thingis signefien, whiche thou doist?

20 And Y seide to hem, The word of the Lord was maad to me,

21 and he seide, Speke thou to the hous of Israel, The Lord God seith these thingis, Lo! Y schal defoule my seyntuarie, the pride of youre empire, and the desirable thing of youre iyen, and on which youre soule dredith; and youre sones and youre douytris, whiche ye leften, schulen falle bi swerd.

22 And ye schulen do, as Y dide; ye schulen not hile mouthis with cloth, and ye schulen not ete the mete of weileris.

23 Ye schulen haue corouns in youre heedis, and schoon in the feet; ye schulen not weile, nether ye schulen wepe, but ye schulen faile in wretchidnesse, for youre wickidnessis; and ech man schal weile to his brother.

24 And Ezechiel schal be to you in to a signe of thing to comynge; bi alle thingis whiche he dide, ye schulen do, whanne this thing schal come; and ye schulen wite, that Y am the Lord God.

25 And thou, sone of man, lo! in the dai in which Y schal take awei fro hem the strengthe of hem, and the ioie of dignyte, and the desire of her iyen, on whiche the soulis of hem resten, caste awei the sones and douytris of hem;

26 in that dai whanne a man fleynge schal come to thee, to telle to thee;

27 in that dai sotheli thou schalt opene thi mouth with hym that fledde; and thou schalt speke, and schalt no more be stille; and thou schalt be to hem in to a signe of thing to comynge, and ye schulen witen, that Y am the Lord.

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EZECHIEL CHAPTER 25

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, sette thi face ayens the sones of Amon, and thou schalt profesie of hem.

3 And thou schalt seie to the sones of Amon, Here ye the word of the Lord God; the Lord God seith these thingis, For that that ye seiden, Wel! wel! on my seyntuarie, for it is defoulid, and on the lond of Israel, for it is maad desolat, and on the hous of Juda, for thei ben led in to to caitifte; lo!

4 therfor Y schal yyue thee the sones of the eest in to eritage, and thei schulen sette her foldis in thee, and thei shulen sette her tentis in thee; thei schulen ete thi fruytis, and thei schulen drynke thi mylk.

5 And Y schal yyue Rabath in to a dwellyng place of camels, and the sones of Amon in to a bed of beestis; and ye schulen wite, that Y am the Lord.

6 For the Lord God seith these thingis, For that that thou flappidist with hond, and smytidist with the foot, and ioyedist of al desijr on the lond of Israel;

7 therfor lo! Y schal stretche forth myn hond on thee, and Y schal yyue thee in to rauyschyng of hethene men, and Y schal sle thee fro puplis, and Y schal leese thee, and al to-breke thee fro londis; and ye schulen wite, that Y am the Lord.

8 The Lord God seith these thingis, For that that Moab and Seir seiden, Lo! the hous of Juda is as alle folkis; therfor lo!

9 Y schal opene the schuldre of Moab of citees, sotheli of citees therof and of the endis therof, the noble citees of the lond, Bethiesmoth, and Beelmoth,

10 and Cariathaym, to the sones of the eest, with the sones of Amon. And Y schal yyue it in to eritage, that mynde of the sones of Amon be no more among hethene men,

11 and in Moab Y schal make domes; and thei schulen wite, that Y am the Lord.

12 The Lord God seith these thingis, For that that Ydumee dide veniaunce, that it avengide it silf of the sones of Juda, and synnede doynge trespas, and axide greetli veniaunce of hem;

13 therfor the Lord God seith these thingis, Y schal stretche forth myn hond on Idumee, and Y schal take awei fro it man and beeste, and Y schal make it desert of the south; and thei that ben in Dedan schulen falle bi swerd.

14 And Y schal yyue my veniaunce on Idumee, bi the hond of my puple Israel; and thei schulen do in Edom bi my wraththe, and bi my strong veniaunce; and thei schulen knowe my veniaunce, seith the Lord God.

15 The Lord God seith these thingis, For that that Palestyns diden veniaunce, and auengiden hem silf, with al wille sleynge, and fillynge elde enemytees;

16 therfor the Lord God seith these thingis, Lo! Y schal stretche forth myn hond on Palestyns, and Y schal sle sleeris, and Y schal leese the remenauntis of the se coost;

17 and Y schal make grete veniaunces in hem, and Y schal repreue in strong veniaunce; and thei schulen wite, that Y am the Lord, whanne Y schal yyue my veniaunce on hem.

EZECHIEL CHAPTER 26

1 And it was doon in the enleuenthe yeer, in the firste dai of the monethe, the word of the Lord was maad to me, and he seide,

2 Thou, sone of man, for that that Tire seide of Jerusalem, Wel! the yatis of puplis ben brokun, it is turned to me; Y schal be fillid, it is forsakun;

3 therfor the Lord God seith these thingis, Lo! Tire, Y on thee; and Y schal make many folkis to stie to thee, as the see flowynge stieth.

4 And thei schulen distrie the wallis of Tire, and thei schulen distrie the touris therof; and Y schal rase the dust therof fro it, and Y schal yyue it in to a moost clere stoon.

5 Driyng of nettis schal be in the myddis of the see, for Y spak, seith the Lord God. And Tire schal be in to rauysching to hethene men.

6 And the douytris therof that ben in the feeld, schulen be slayn bi swerd; and thei schulen wite, that Y am the Lord.

7 For whi the Lord God seith these thingis, Lo! Y schal brynge to Tire Nabugodonosor, the king of Babiloyne, fro the north, the kyng of kyngis, with horsis, and charis, and knyytis, and with a cumpeny, and greet puple.

8 He schal sle bi swerd thi douytris that ben in the feeld, and he schal cumpasse thee with strengthingis, and he schal bere togidere erthe in cumpas. And he schal reise a scheeld ayens thee,

9 and he schal tempre engynes lijc vineres, and engines that ben clepid wetheris ayens thi wallis; and he schal distrie thi touris bi his armure.

10 Bi flowynge of his horsis, the dust of tho schal hile thee; thi wallis schulen be mouyd of the soun of knyytis, and of wheelis, and of charis; whanne he schal entre bi the yatis, as bi entryngis of a citee distried,

11 with the clees of hise horsis he schal defoule alle thi stretis. He shal sle bi swerd thi puple, and thi noble ymagis schulen falle doun in to erthe.

12 Thei schulen waste thi richessis, thei schulen rauysche thi marchaundies; and thei schulen distrie thi wallis, and thei schulen distrie thin housis ful clere, and thi stoonys, and thi trees, and thei schulen putte thi dust in the myddis of watris.

13 And Y schal make to reste the multitude of thi syngeris, and the sown of thin harpis schal no more be herd;

14 and Y schal yyue thee in to a moost cleer stoon. Thou schalt be driyng of nettis, and thou schalt no more be bildid, for Y the Lord spak, seith the Lord God.

15 The Lord God seith these thingis of Tire, Whether ilis schulen not be moued of the sown of thi fal, and of weiling of thi slayn men, whanne thei ben slayn in the myddis of thee?

16 And alle the princis of the see schulen go doun of her seetis, and thei schulen do awei her mentils, ether spuylis of slayn enemyes, and thei schulen caste awei her dyuerse clothis, and shulen be clothid with wondring. Thei shulen sitte in the erthe, and thei shulen be astonyed, and thei shulen wondre of thi sodeyn fal.

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17 And thei shulen take weilyng on thee, and schule seie to thee, Hou perischidist thou, noble citee, that dwellist in the see, that were strong in the see with thi dwelleris, whiche dwelleris alle men dredden?

18 Now schippis schulen wondre in the dai of thi drede, and ilis in the see schulen be disturblid, for noon goith out of thee.

19 For the Lord God seith these thingis, Whanne Y schal yyue thee a citee desolat, as the citees that ben not enhabitid, and Y schal bringe on thee the depthe of watris, and many watris schulen hile thee.

20 And Y schal drawe thee doun with hem that goon doun in to a lake, to the puple euerlastynge; and Y schal sette thee in the laste lond, as elde wildirnessis, with hem that ben led doun in to a lake, that thou be not enhabited. Certis whanne Y schal yyue glorye in the lond of lyueris,

21 Y schal dryue thee in to nouyt, and thou schalt not be; and thou schalt be souyt, and thou schalt no more be foundun with outen ende, seith the Lord God.

EZECHIEL CHAPTER 27

1 And the word of the Lord was maad to me,

2 and he seide, Therfor thou, sone of man, take weilyng on Tire.

3 And thou schalt seie to Tire, that dwellith in the entryng of the see, to the marchaundie of puplis to many ilis, The Lord God seith these thingis, O! Tire, thou seidist, Y am of perfit fairnesse,

4 and Y am set in the herte of the see. Thei that ben in thi coostis that bildiden thee, filliden thi fairnesse;

5 thei bildiden thee with fir trees of Sanyr, with alle werkis of boordis of the see; thei token a cedre of the Liban, to make a mast to thee.

6 Thei hewiden ookis of Bala in to thin ooris, thei maden to thee thi seetis of roweris of yuer of Ynde, and cabans of the ilis of Italie.

7 Dyuerse biys, ether whijt silk, of Egipt, was wouun to thee in to a veil, that it schulde be set in the mast; iacynct and purpur of the ilis of Elisa weren maad thin hiling.

8 The dwelleris of Sidon and Aradians weren thi roweris; Tire, thi wise men weren maad thi gouernouris.

9 The elde men of Biblos, and the prudent men therof, hadden schipmen to the seruyse of thi dyuerse araye of houshold; alle the schippis of the see, and the schip men of tho, weren in the puple of thi marchaundie.

10 Perseis, and Lidians, and Libians weren in thin oost; thi men werriours hangiden in thee a scheeld and helm, for thin ournyng.

11 Sones Aradians with thin oost weren on thi wallis in thi cumpas; but also Pigmeis, that weren in thi touris, hangiden her arowe casis in thi wallis bi cumpas; thei filliden thi fairnesse.

12 Cartagynensis, thi marchauntis, of the multitude of alle richessis filliden thi feiris, with siluer, and irun, with tyn, and leed.

13 Greece, and Tubal, and Mosoch, thei weren thi marchauntis, and brouyten boonde men and brasun vessels to thi puple.

14 Fro the hous of Thogorma thei brouyten horsis, and horse men, and mulis, to thi chepyng.

15 The sones of Dedan weren thi marchauntis; many ilis the marchaundie of thin hond, chaungiden teeth of yuer, and of hebennus, in thi prijs.

16 Sirie was thi marchaunt, for the multitude of thi werkis thei settiden forth in thi marcat gemme, and purpur, and clothis wouun dyuersli at the maner of scheeldis, and bijs, and seelk, and cochod, ether auer de peis.

17 Juda and the lond of Israel weren thi marchauntis in the beste wheete, and settiden forth in thi feiris bawme, and hony, and oile, and resyn.

18 Damassen was thi marchaunt, in the multitude of thi werkis, in the multitude of dyuerse richessis, in fat wyn, in wollis of best colour.

19 Dan, and Greece, and Mosel, settiden forth in thi fairis irun maad suteli, gumme of myrre, and calamus, that is, a spice swete smellynge, in thi marchaundie.

20 Dedan weren thi marchauntis, in tapitis to sitte.

21 Arabie and alle the princes of Cedar, thei weren the marchauntis of thin hond; with lambren, and wetheris, and kidis thi marchauntis camen to thee.

22 The silleris of Saba and of Rema, thei weren thi marchauntis, with alle the beste swete smellynge spices, and preciouse stoon, and gold, which thei settiden forth in thi marcat.

23 Aran, and Chenne, and Eden, weren thi marchauntis; Sabba, and Assur, and Chelmath, weren thi silleris.

24 Thei weren thi marchaundis in many maneres, in fardels of iacinct and of clothis of many colours, and of preciouse richessis, that weren wlappid and boundun with coordis.

25 Also schippis of the see hadden cedris in her marchaundies; thi princes weren in thi marchaundie; and thou were fillid, and were glorified greetli in the herte of the see.

26 Thi rowers brouyten thee in many watris, the south wynd al to-brak thee; in the herte of the see weren thi richessis,

27 and thi tresours, and thi many fold instrument. Thi schip men, and thi gouernouris that helden thi purtenaunce of houshold, and weren souereyns of thi puple, and thi men werriours that weren in thee, with al thi multitude which is in the myddis of thee, schulen falle doun in the herte of the see, in the dai of thi fallyng.

28 Schippis schulen be disturblid of the sown of the cry of thi gouernours;

29 and alle men that helden oore, schulen go doun of her shippis. Shipmen and alle gouernouris of the see shulen stonde in the lond;

30 and schulen yelle on thee with greet vois. And thei shulen cry bitterli, and thei schulen caste poudur on her heedis, and schulen be spreynt with aische.

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31 And thei schulen shaue ballidnesse on thee, and schulen be gird with hairis, and thei schulen biwepe thee in bitternesse of soule, with most bittir wepyng.

32 And thei schulen take on thee a song of mourenyng, and thei schulen biweile thee, Who is as Tire, that was doumb in the myddis of the see?

33 And thou, Tire, fillidist many puplis in the goyng out of thi marchaundies of the see; in the multitude of thi richessis, and of thi puplis, thou madist riche the kingis of erthe.

34 Now thou art al to-brokun of the see, in the depthis of watris. Thi richessis and al thi multitude that was in the myddis of thee fellen doun;

35 alle the dwelleris of ilis and the kyngis of tho weren astonyed on thee. Alle thei weren smytun with tempest, and chaungiden cheris;

36 the marchauntis of puplis hissiden on thee. Thou art brouyt to nouyt, and thou schalt not be til in to with outen ende.

EZECHIEL CHAPTER 28

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, seie thou to the prince of Tire, The Lord God seith these thingis, For thin herte was reisid, and thou seidist, Y am God, and Y sat in the chaier of God, in the herte of the see, sithen thou art man and not God, and thou yauest thin herte as the herte of God; lo!

3 thou art wisere than Danyel, ech priuetee is not hid fro thee;

4 in thi wisdom and prudence thou madist to thee strengthe, and thou gatist to thee gold and siluer in thi tresouris;

5 in the multitude of thi wisdom, and in thi marchaundie thou multipliedist to thee strengthe, and thin herte was reisid in thi strengthe;

6 therfor the Lord God seith these thingis, For thin herte was reisid as the herte of God, therfor lo!

7 Y schal brynge on thee aliens, the strongeste of hethene. And thei schulen make nakid her swerdis on the fairnesse of thi wisdom, and thei schulen defoule thi fairnesse.

8 Thei schulen sle, and drawe doun thee; and thou schalt die bi the deth of vncircumcidid men, in the herte of the see.

9 Whether thou schalt seie, and speke, Y am God, bifore hem that sleen thee; sithen thou art a man, and not God?

10 In the hond of hem that sleen thee, bi deth of vncircumcidid men, thou schalt die in the hond of aliens; for Y the Lord spak, seith the Lord God.

11 And the word of the Lord was maad to me, and he seide,

Thou, sone of man, reise thou weilyng on the kyng of Tire;

12 and thou schalt seie to hym, The Lord God seith these thingis, Thou a preente of licnesse, ful of wisdom, perfit in fairnesse,

13 were in delicis of paradijs of God. Ech preciouse stoon was thin hilyng, sardius, topacius, and iaspis, crisolitus, and onix, and birille, safire, and carbuncle, and smaragde; also gold was the werk of thi fairnesse, and thin hoolis weren maad redi, in the dai in which thou were maad.

14 Thou were cherub holdun forth, and hilynge; and Y settide thee in the hooli hil of God. In the myddis of stoonus set a fier thou yedist,

15 perfit in thi weies fro the dai of thi makyng, til wickidnesse was foundun in thee.

16 In the multitude of thi marchaundie thin ynnere thingis weren fillid of wickidnesse, and thou didist synne; and Y castide thee out of the hil of God, and, thou cherub hilynge fer, Y loste thee fro the myddis of stoonys set a fier.

17 And thin herte was reisid in thi fairnesse, thou lostist thi wisdom in thi fairnesse. Y castide thee doun in to erthe, Y yaf thee bifore the face of kingis, that thei schulden se thee.

18 In the multitude of thi wickidnessis, and in wickidnesse of thi marchaundie thou defoulidist thin halewyng; therfor Y schal brynge forth fier of the myddis of thee, that schal ete thee; and Y schal yyue thee in to aische on erthe, in the siyt of alle men seynge thee.

19 Alle men that schulen se thee among hethene men, schulen be astonyed on thee; thou art maad nouyt, and thou schalt not be with outen ende.

20 And the word of the Lord was maad to me,

21 and he seide, Thou, sone of man, sette thi face ayens Sidon, and thou schalt profesie of it;

22 and schalt seie, The Lord God seith these thingis, Lo! Y to thee, Sidon, and Y schal be glorified in the myddis of thee; and thei schulen wite, that Y am the Lord, whanne Y schal do domes in it, and Y schal be halewid ther ynne.

23 And Y schal sende pestilence in to it, and blood in the stretis therof, and slayn men bi swerd schulen falle doun in the myddis therof bi cumpas; and thei schulen wite, that Y am the Lord God.

24 And there schal no more be an hirtyng of bitternesse to the hous of Israel, and a thorn bryngynge in sorewe on ech side bi the cumpas of hem that ben aduersaries to hem; and thei schulen wite, that Y am the Lord God.

25 The Lord God seith these thingis, Whanne Y schal gadere togidere the hous of Israel fro puplis, among whiche thei ben scaterid, Y schal be halewid in hem bifor hethene men. And thei schulen dwelle in her lond, which Y yaf to my seruaunt Jacob.

26 And thei schulen dwelle sikir ther ynne, and thei schulen bilde housis, and thei schulen plaunte vynes, and thei schulen dwelle tristili, whanne Y schal make domes in alle men that ben aduersaries to hem bi cumpas; and thei schulen wite, that Y am the Lord God of hem.

EZECHIEL CHAPTER 29

1 In the tenthe yeer, in the tweluethe monethe, in the firste dai of the monethe, the word of the Lord was maad to me, and he seide,

2 Thou, sone of man, sette thi face ayens Farao, king of Egipt; and thou schalt profesie of hym, and of al Egipt.

3 Speke thou, and thou schalt seie, The Lord God seith these thingis, Lo! Y to thee, thou Farao, kyng of Egipt, thou grete dragoun, that liggist in the myddis of thi floodis, and seist, The flood is myn, and Y made mysilf.

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4 And Y schal sette a bridil in thi chekis, and Y schal glue the fischis of thi floodis to thi scalis; and Y schal drawe thee out of the myddis of thi floodis, and alle thi fischis schulen cleue to thi scalis.

5 And Y schal caste thee forth in to desert, and alle the fischis of thi flood; on the face of erthe thou schalt falle doun, thou schalt not be gaderid, nethir schalt be gaderid togidere; to the beestis of erthe, and to the volatilis of the eir Y yaf thee to be deuourid.

6 And alle the dwelleris of Egipt schulen knowe, that Y am the Lord. For that that thou were a staf of rehed to the hous of Israel, whanne thei token thee with hond,

7 and thou were brokun, and to-rentist ech schuldre of hem, and whanne thei restiden on thee, thou were maad lesse, and thou hast discoumfortid alle the reynes of hem;

8 therfor the Lord God seith these thingis, Lo! Y schal bringe a swerd on thee, and Y schal sle of thee man and beeste;

9 and the lond of Egipt schal be in to desert, and in to wildirnesse, and thei schulen wite, that Y am the Lord. For that that thou seidist, The flood is myn, and Y made it, therfor lo!

10 Y to thee, and to thi floodis. And Y schal yyue in to wildirnesses the lond of Egipt distried bi swerd, fro the tour of Sienes til to the termes of Ethiopie.

11 The foot of man schal not passe bi it, nether the foot of beeste schal go in it, and it schal not be enhabitid in fourti yeer.

12 And Y schal yyue the lond of Egipt forsakun, in the myddis of londis forsakun, and the citees therof in the myddis of a citee distried, and tho schulen be desolat bi fourti yeer. And Y schal scatere Egipcians in to naciouns, and Y schal wyndewe hem in to londis.

13 For the Lord God seith these thingis, After the ende of fourti yeer Y schal gadere togidere Egipt fro puplis, among whiche thei weren scaterid;

14 and Y schal bringe ayen the caitifte of Egipte. And Y schal sette hem in the lond of Phatures, in the lond of her birthe; and thei schulen be there in to a meke rewme,

15 and among othere rewmes it schal be most low, and it schal no more be reisid ouer naciouns. And Y schal make hem lesse, that thei regne not on hethene men;

16 and thei schulen no more be to the hous of Israel in trist, techinge wickidnesse, that thei fle, and sue hem; and thei schulen knowe, that Y am the Lord God.

17 And it was don in the seuene and twentithe yeer, in the firste monethe, in the firste dai of the monethe, the word of the Lord was maad to me,

18 and he seide, Thou, sone of man, Nabugodonosor, kyng of Babiloyne, made his oost to serue bi greet seruyce ayens Tire; ech heed was maad ballid, and ech schuldir was maad bare of heer, and meede was not yoldun of Tire to hym, nether to his oost, for the seruyce bi which he seruede to me ayens it.

19 Therfor the Lord God seith these thingis, Lo! Y schal yyue Nabugodonosor, kyng of Babiloyne, in the lond of Egipt, and he schal take the multitude therof; and he schal take in preye the clothis therof, and he schal rauysche the spuylis therof, and meede schal be to his oost,

20 and to the werk for which he seruyde to me ayens it; and Y yaf the lond of Egipt to hym, for that that he trauelide to me, seith the Lord God.

21 In that dai an horn of the hous of Israel schal come forth, and Y schal yyue to thee an open mouth in the myddis of hem; and thei schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 30

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, profesie thou, and seie, The Lord God seith these thingis, Yelle ye, Wo!

3 wo! to the dai, for the dai is niy; and the dai of the Lord neiyith, the dai of a cloude. The tyme of hethene men schal be;

4 and a swerd schal come in to Egipt, and drede schal be in Ethiopie, whanne woundid men schulen falle doun in Egipt, and the multitude therof schal be takun awei, and the foundementis therof schulen be distried.

5 Ethiopie, and Libie, and Lidiens, and al the residue comyn puple, and Chub, and the sones of the lond of boond of pees schulen falle doun bi swerd with hem.

6 The Lord God seith these thingis, And thei that vndursetten Egipt schulen falle doun, and the pride of the lordschipe therof schal be destried; fro the tour of Sienes thei schulen falle bi swerd ther ynne, seith the Lord of oostis.

7 And thei schulen be distried in the myddis of londis maad desolat, and the citees therof schulen be in the myddis of citees forsakun.

8 And thei schulen wite, that Y am the Lord God, whanne Y schal yyue fier in Egipt, and alle the helperis therof schulen be al to-brokun.

9 In that dai messangeris schulen go out fro my face in schippis with thre ordris of ooris, to al to-breke the trist of Ethiopie; and drede schal be in hem in the dai of Egipt, for with out doute it schal come.

10 The Lord God seith these thingis, And I schal make to ceesse the multitude of Egipt in the hond of Nabugodonosor, king of Babiloyne.

11 He and his puple with hym, the strongeste men of hethene men, schulen be brouyt, to leese the lond; and thei schulen drawe out her swerdis on Egipt, and thei schulen fille the lond with slayn men.

12 And Y schal make drie the botmes of floodis, and Y schal yyue the lond in the hond of the worste men; and I schal distrie the lond, and the fulnesse therof in the hond of aliens; Y the Lord spak.

13 The Lord God seith these thingis, And Y schal leese simylacris, and Y schal make idols to ceesse fro Memphis, and a duyk of the lond of Egipt schal no more be. And Y schal yyue drede in the lond of Egipt,

14 and Y schal leese the lond of Phatures. And Y schal yyue fier in Tafnys, and Y schal make my domes in Alisaundre.

15 And Y schal schede out myn indignacioun on Pelusyum, the strengthe of Egipt; and Y schal sle the multitude of Alisaundre,

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16 and Y schal yyue fier in Egipt. Pelusyum, as a womman trauelynge of child, schal haue sorewe, and Alisaundre schal be destried, and in Memphis schulen be ech daies angwischis.

17 The yonge men of Heliopoleos and of Bubasti schulen falle doun bi swerd, and tho citees schulen be led caitifs.

18 And in Thafnys the dai schal wexe blak, whanne Y schal al to-breke there the ceptris of Egipt, and the pride of the power therof schal faile there ynne. A cloude schal hile it; forsothe the douytris therof schulen be led in to caitifte, and Y schal make domes in Egipt;

19 and thei schulen wite, that Y am the Lord.

20 And it was doon in the enleuenthe yeer, in the firste monethe, in the seuenthe dai of the moneth, the word of the Lord was maad to me,

21 and he seide, Thou sone of man, Y haue broke the arm of Farao, kyng of Egipt; and lo! it is not wlappid, that helthe schulde be restorid therto, that it schulde be boundun with clothis, and woundun with lynnun clothis, and that he myyte holde swerd, whanne he hadde resseyued strengthe.

22 Therfor the Lord God seith these thingis, Lo! Y to Farao, king of Egipt; and Y schal make lesse his strong arm but brokun, and Y schal caste doun the swerd fro his hond.

23 And Y schal scatere Egipt among hethene men, and Y schal wyndewe hem in londis.

24 And Y schal coumforte the armes of the kyng of Babiloyne, and Y schal yyue my swerd in the hond of hym; and Y schal breke the armes of Farao, and men slayn bifore his face schulen weile bi weilyngis.

25 And Y schal coumforte the armes of the kyng of Babiloyne, and the armes of Farao schulen falle doun. And thei schulen wite, that Y am the Lord, whanne Y schal yyue my swerd in the hond of the kyng of Babiloyne; and he schal stretche forth it on the lond of Egipt.

26 And Y schal scatere Egipt in to naciouns, and Y schal wyndewe hem in to londis; and thei schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 31

1 And it was don in the enleuenthe yeer, in the thridde moneth, in the firste dai of the monethe, the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, seie to Farao, kyng of Egipt, and to his puple, To whom art thou maad lijk in thi greetnesse?

3 Lo! Assur as a cedre in Liban, fair in braunchis, and ful of boowis, and hiy bi hiynesse; and his heiyte was reisid among thicke bowis.

4 Watris nurschiden hym, the depthe of watris enhaunside him; hise floodis fletiden out in the cumpas of hise rootis, and he sente out hise strondis to alle the trees of the cuntrei.

5 Therfor his hiynesse was enhaunsid ouer alle trees of the cuntrei, and hise trees weren multiplied, and hise braunchis weren reisid, for many watris.

6 And whanne he hadde stretchid forth his schadewe, alle the volatils of the eir maden nestis in hise braunchis; and alle the beestis of forestis gendriden vndur hise boowis, and the cumpeny of ful many folkis dwellide vndur the schadewynge place of hym.

7 And he was ful fair in his greetnesse, and in alargyng of hise trees; for the roote of hym was bisidis many watris.

8 Cedris in the paradijs of God weren not hiyere than he; fir trees atteyneden not euenli to the hiynesse of hym, and plane trees weren not euene with the boowis of hym. Ech tree of paradijs of God was not maad lic hym and his fairnesse.

9 For Y made hym fair, and with many and thicke boowis; and alle the trees of lust, that weren in the paradijs of God, hadden enuye to hym.

10 Therfor the Lord God seith these thingis, For that that he was reisid in hiynesse, and he yaf his hyynesse greene and thicke, and his herte was reisid in his hiynesse;

11 now Y haue youe hym in to the hondis of the strongeste man of hethene men. And he doynge schal do to that Assur; aftir the vnfeithfulnesse of hym Y castide hym out.

12 And aliens, and the moost cruel men of naciouns, schulen kitte hym doun, and schulen caste hym forth on hillis. And hise braunchis schulen falle doun in alle grete valeis, and hise trees schulen be brokun in alle roochis of stoon of erthe. And alle the puplis of erthe schulen go awei fro his schadewing place, and schulen forsake hym.

13 Alle volatils of the eir dwelliden in the fallyng of hym, and alle beestis of the cuntrei weren in the braunchis of hym.

14 Wherfor alle the trees of watris schulen not be reisid in hir hiynesse, nether schulen sette hir hiynesse among places ful of woode, and ful of boowis, and alle trees that ben moistid of watris schulen not stonde in the hiynesse of tho. For alle thei ben youun in to deth, to the ferthest lond in the myddis of the sones of men, to hem that goon doun in to the lake.

15 The Lord God seith these thingis, In the dai whanne he yede doun to hellis, Y brouyte yn mourenyng; Y hilide hym with depthe of watris, and I forbede his flodis, and Y refreynede many watris. The Liban was sori on him, and alle the trees of the feeld

16 weren shakun of the soun of his falling. I mouide togidere hethene men, whanne Y ledde hym doun to helle, with hem that yeden doun in to the lake. And alle trees of likyng, noble trees, and ful cleere in the Liban, alle that weren moistid with watris, weren coumfortid in the loweste lond.

17 For whi also thei schulen go doun with hym to helle, to slayn men with swerd; and the arm of ech man schal sitte vndur the schadewyng place of hym, in the myddis of naciouns.

18 To whom art thou licned, thou noble and hiy among the trees of likyng? Lo! thou art led doun with the trees of likyng to the fertheste lond. In the myddis of vncircumcidid men thou schalt slepe, with hem that ben slayn bi swerd. Thilke is Farao, and al the multitude of hym, seith the Lord God.

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EZECHIEL CHAPTER 32

1 And it was don in the tweluethe yeer, in the tweluethe monethe, in the firste dai of the monethe, the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, take weilyng on Farao, kyng of Egipt, and thou schalt seie to hym, Thou were maad lijk to a lioun of hethene men, and to a dragoun whiche is in the see. And thou wyndewist with horn in thi floodis, and thou disturblidist watris with thi feet, and defoulidist the floodis of tho.

3 Therfor the Lord God seith these thingis, Y schal spredde abrood my net on thee in the multitude of many puples, and Y schal drawe thee out in my net;

4 and Y schal caste forth thee in to erthe. On the face of the feeld Y schal caste thee awei, and Y schal make alle the volatils of heuene to dwelle on thee, and Y schal fille of thee the beestis of al erthe.

5 And Y schal yyue thi fleischis on hillis, and Y schal fille thi litle hillis with thi root;

6 and Y schal moiste the erthe with the stynk of thi blood on mounteyns, and valeis schulen be fillid of thee.

7 And whanne thou schalt be quenchid, Y schal hile heuenes, and Y schal make blak the sterris therof; Y schal kyuere the sunne with a clowde, and the moone schal not yyue hir liyt.

8 Y schal make alle the liyt yyueris of heuene to mourne on thee, and Y schal yyue derknessis on thi lond, seith the Lord God; whanne thi woundid men schulen falle doun in the myddis of erthe, seith the Lord God.

9 And Y schal terre to wraththe the herte of many puplis, whanne Y schal bringe in thi sorewe among folkis, on londis whiche thou knowist not.

10 And Y schal make many puplis to wondre on thee, and the kyngis of hem schulen drede with ful greet hidousnesse on thee, for alle thi wickidnessis whiche thou wrouytist, whanne my swerd schal bigynne to flee on the faces of hem. And alle men schulen be astonyed sudenli, for her lijf, in the dai of her fallyng.

11 For the Lord God seith these thingis, The swerd of the king of Babiloyne schal come to thee;

12 in swerdis of stronge men Y schal caste doun thi multitude, alle these folkis ben not able to be ouercomun. And thei schulen waste the pride of Egipt, and the multitude therof schal be distried.

13 And Y schal leese alle the beestis therof, that weren on ful many watris; and the foot of a man schal no more troble tho watris, nether the clee of beestis schal troble tho.

14 Thanne Y schal yelde the watris of hem clenneste, and Y schal brynge the floodis of hem as oile, seith the Lord God,

15 whanne Y schal yyue desolat the lond of Egipt. Forsothe the lond schal be forsakun of his fulnesse, whanne Y schal smyte alle the dwellers therof; and thei schulen wite, that Y am the Lord.

16 It is a weiling, and the douytris of hethene men schulen biweile hym; thei schulen biweile hym on Egipt, and thei schulen biweile hym on the multitude therof, seith the Lord God.

17 And it was don in the tweluethe yeer, in the fiftenthe dai of the monethe, the word of the Lord was maad to me,

18 and he seide, Sone of man, synge thou a song of weilyng on the multitude of Egipt, and drawe thou doun it the same, and the douytris of stronge hethene men to the laste lond, with hem that yeden doun in to the lake.

19 In as myche as thou art fairere, go doun, and slepe with vncircumcidid men.

20 In the myddis of slayn men thei schulen falle doun bi swerd; a swerd is youun, and thei drowen it to, and alle the puplis therof.

21 The myytieste of stronge men schulen speke to hym, fro the myddis of helle, whiche with her helperis yeden doun, and slepten vncircumcidid, and slayn bi swerd.

22 There is Assur, and al his multitude; the sepulcris of hem ben in the cumpas of hym, alle slayn men, and that fellen doun bi swerd,

23 whose sepulcris ben youun in the laste thingis of the lake. And the multitude of hym is maad bi the cumpas of his sepulcre, alle slayn men, and fallynge doun bi swerd, whiche yauen sum tyme her ferdfulnesse in the lond of lyuynge men.

24 There is Helam, and al the multitude therof bi the cumpas of his sepulcre; alle these weren slayn, and fallynge doun bi swerd, that yeden doun vncircumcidid to the laste lond; whiche settiden her drede in the lond of lyuynge men, and baren her schenschipe with hem that goon doun in to the lake.

25 In the myddis of slayn men thei puttiden his bed in alle the puplis of hym; his sepulcre is in the cumpas of hym. Alle these weren vncircumcidid and slayn bi swerd, for thei yauen drede in the lond of lyuynge men, and baren her schenschipe with hem that gon doun in to the lake; thei ben set in the myddis of slayn men.

26 There ben Mosoch and Tubal, and al the multitude therof; the sepulcris therof ben in the cumpasse therof. Alle these men vncircumcidid weren slayn, and fallynge doun bi swerd, for thei yauen her drede in the lond of lyuynge men.

27 And thei schulen not slepe with stronge men, and fallynge doun, and vncircumcidid, that yeden doun in to helle with her armuris, and puttiden her swerdis vndur her heedis. And the wickidnessis of hem weren in the boonys of hem, for thei weren maad the drede of stronge men in the lond of lyuynge men.

28 And thou therfor schalt be al to-foulid in the myddis of vncircumcidid men, and schalt slepe with hem that ben slayn bi swerd.

29 There is Idumee, and the kingis therof, and alle duykis therof, that ben youun with her oost, with men slayn bi swerd, and which slepten with vncircumcidid men, and with hem that yeden doun in to the lake.

30 There ben alle princes of the north, and alle hunteris, that weren led forth with slayn men, that ben dredinge and schent in her strengthe, which slepten vncircumcidid with men slayn bi swerd, and baren her schenschipe with hem that yeden doun in to the lake.

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31 Farao siy hem, and was coumfortid on al his multitude that was slayn bi swerd. And Farao and al his oost, seith the Lord God, baren her schenschipe with hem that yeden doun in to the lake;

32 for he yaf his drede in the lond of lyuynge men. And Farao and al his multitude slepte in the myddis of vncircumcidid men, with men slayn bi swerd, seith the Lord God.

EZECHIEL CHAPTER 33

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, speke to the sones of thi puple, and thou schalt seie to hem, A lond whanne Y bringe in a swerd on it, and the puple of the lond takith o man of hise laste men, and makith hym aspiere on hym,

3 and he seeth a swerd comynge on the lond, and sowneth with a clarioun, and tellith to the puple,

4 forsothe a man that herith, who euer he is, the sowne of the clarioun, and kepith not him silf, and the swerd cometh, and takith hym awei, the blood of hym schal be on the heed of hym.

5 He herde the sown of the clarioun, and kepte not hym silf, his blood schal be in hym; forsothe if he kepith hym silf, he schal saue his lijf.

6 That if the aspiere seeth a swerd comynge, and sowneth not with a clarioun, and the puple kepith not hym silf, and the swerd cometh, and takith awei a man of hem, sotheli he is takun in his wickidnesse; but Y schal seke the blood of hym of the hond of the aspiere.

7 And, thou, sone of man, Y yaf thee aspiere to the hous of Israel; therfor thou schalt here of my mouth a word, and schalt telle to hem of me.

8 If whanne Y seie to the wickid man, Thou, wickid man, schalt die bi deth, thou spekist not, that the wickid man kepe hym silf fro his weie, thilke wickid man schal die in his wickidnesse, but Y schal seke his blood of thin hond.

9 Forsothe if whanne thou tellist to the wickid man, that he be conuertid fro his weies, he is not conuertid fro his weie, he schal die in his wickidnesse; certis thou hast delyuered thi soule.

10 Therfore thou, sone of man, seie to the hous of Israel, Thus ye spaken, seiynge, Oure wickidnessis and oure synnes ben on vs, and we failen in tho; hou therfor moun we lyue? seie thou to hem,

11 Y lyue, seith the Lord God, Y nyle the deth of the wickid man, but that the wickid man be conuertid fro his weie, and lyue; be ye conuertid fro youre worste weies, and whi schulen ye die, the hous of Israel?

12 Therfor thou, sone of man, seie to the sones of thi puple, The riytfulnesse of a riytful man schal not delyuere hym, in whateuer dai he doith synne; and the wickidnesse of a wickid man schal not anoye him, in what euere dai he is conuertid fro his wickidnesse; and a iust man schal not mowe lyue in his riytfulnesse, in what euer dai he doith synne.

13 Also if Y seie to a iust man, that he schal lyue bi lijf, and he tristith in his riytfulnesse, and doith wickidnesse, alle his riytfulnessis schulen be youun to foryetyng, and in his wickidnesse which he wrouyte, in that he schal die.

14 Forsothe if Y seie to the wickid man, Thou schalt die bi deth, and he doith penaunce for his synne, and doith dom and riytfulnesse,

15 and if thilke wickid man restorith a wed, and yeldith raueyn, and goith in comaundementis of lijf, and doith not ony vniust thing, he schal lyue bi lijf, and schal not die.

16 Alle hise synnes which he synnede, schulen not be arettid to hym; he dide doom and riytfulnesse, he schal lyue bi lijf.

17 And the sones of thi puple seiden, The weie of the Lord is not euene weiyte; and the weie of hem is vniust.

18 For whanne a iust man goith awei fro his riytfulnesse, and doith wickidnessis, he schal die in tho;

19 and whanne a wickid man goith awei fro his wickidnesse, and doith dom and riytfulnes, he schal lyue in tho.

20 And ye seien, The weie of the Lord is not riytful. Y schal deme ech man bi hise weies of you, the hous of Israel.

21 And it was doon in the tweluethe yeer, in the tenthe monethe, in the fyuethe dai of the monethe of our passyng ouer, he that fledde fro Jerusalem cam to me, and seide, The citee is distried.

22 Forsothe the hond of the Lord was maad to me in the euentid, bifore that he cam that fledde, and he openyde my mouth, til he cam to me eerli; and whanne my mouth was openyd, Y was no more stille.

23 And the word of the Lord was maad to me, and he seide,

24 Thou, sone of man, thei that dwellen in thingis in poynt to falle doun on the erthe of Israel, seien, spekynge, Abraham was oon, and bi eritage he hadde the lond in possessioun; forsothe we ben manye, the lond is youun to vs in to possessioun.

25 Therfor thou schalt seie to hem, The Lord God seith these thingis, Whether ye that eten in blood, and reisen youre iyen to youre vnclennessis, and scheden blood, schulen haue in possessioun the lond bi eritage?

26 Ye stoden in youre swerdis, ye diden youre abhomynaciouns, and ech man defoulide the wijf of his neiybore; and schulen ye welde the lond bi eritage?

27 Thou schalt seie these thingis to hem, Thus seith the Lord God, Y lyue, for thei that dwellen in thingis redi to falle doun, schulen falle doun bi swerd, and he that is in the feld, schal be youun to beestis to be deuourid; but thei that ben in stronge holdis and in dennes, schulen die bi pestilence.

28 And Y schal yyue the lond in to wildirnesse, and in to desert, and the pryde and strengthe therof schal faile; and the hillis of Israel schulen be maad desolat, for noon is that schal passe bi tho.

29 And thei schulen wite, that Y am the Lord, whanne Y schal yyue her lond desolat and desert, for alle her abhomynaciouns whiche thei wrouyten.

30 And thou, sone of man, the sones of thi puple that speken of thee bisidis wallis, and in the doris of housis, and seien, oon to an other, a man to his neiybore, and speken,

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Come ye, and here we, what is the word goynge out fro the Lord;

31 and thei comen to thee, as if my puple entrith, and my puple sitten bifore thee, and thei heren thi wordis, and doon not tho; for thei turnen tho in to the song of her mouth, and her herte sueth her auerice;

32 and it is to hem as a song of musik, which is songun bi soft and swete sown; and thei heren thi wordis, and thei doon not tho;

33 and whanne that that is bifore seide cometh, for lo! it cometh, thanne thei schulen wite, that profetis weren among hem.

EZECHIEL CHAPTER 34

1 And the word of the Lord was maad to me,

2 and he seide, Sone of man, profesie thou of the schepherdis of Israel, profesie thou; and thou schalt seie to the schepherdis, The Lord God seith these thingis, Wo to the schepherdis of Israel, that fedden hym silf; whether flockis ben not fed of schepherdis?

3 Ye eeten mylk, and weren hilid with wollis, and ye killiden that that was fat; but ye fedden not my floc.

4 Ye maden not sad that that was vnstidfast, and ye maden not hool that that was sijk; ye bounden not that that was brokun, and ye brouyten not ayen that that was cast awei, and ye souyten not that that perischide; but ye comaundiden to hem with sturnenesse, and with power.

5 And my scheep weren scaterid, for no sheepherde was; and thei weren maad in to deuouryng of alle beestis of the feeld, and thei weren scaterid.

6 My flockis erriden in alle mounteyns, and in ech hiy hil, and my flockis weren scaterid on al the face of erthe, and noon was that souyte.

7 Therfor, scheepherdis, here ye the word of the Lord;

8 Y lyue, seith the Lord God, for whi for that that my flockis ben maad in to raueyn, and my scheep in to deuouryng of alle beestis of the feeld, for that that no scheepherde was, for the scheepherdis souyten not my floc, but the scheepherdis fedden hem silf, and fedden not my flockis; therfor,

9 scheepherdis, here ye the word of the Lord,

10 The Lord God seith these thingis, Lo! Y my silf am ouer scheepherdis; Y schal seke my floc of the hond of hem, and Y schal make hem to ceesse, that thei fede no more my flok, and that the scheepherdis feede no more hem silf. And Y schal delyuere my floc fro the mouth of hem, and it schal no more be in to mete to hem.

11 For the Lord God seith these thingis, Lo! Y my silf schal seke my scheep, and Y schal visite hem.

12 As a scheepherde visitith his floc, in the dai whanne he is in the myddis of hise scheep that ben scaterid, so Y schal visite my scheep; and Y schal delyuere hem fro alle places in whiche thei weren scaterid, in the dai of cloude, and of derknesse.

13 And Y schal leede hem out of puplis, and Y schal gadere hem fro londis, and Y schal brynge hem in to her lond, and Y schal feede hem in the hillis of Israel, in ryueris, and in alle seetis of erthe.

14 Y schal feede hem in moost plenteouse pasturis, and the lesewis of hem schulen be in the hiy hillis of Israel; there thei schulen reste in greene eerbis, and in fatte lesewis thei schulen be fed on the hillis of Israel.

15 Y schal fede my scheep, and Y schal make hem to ligge, seith the Lord God.

16 I schal seke that that perischide, and Y schal brynge ayen that that was cast awei; and Y schal bynde that that was brokun, and Y schal make sad that that was sijk; and Y schal kepe that that was fat and strong; and Y schal feede hem in doom;

17 forsothe ye ben my flockis. The Lord God seith these thingis, Lo! Y deme bitwixe beeste and beeste, and a wethir and a buc of geet.

18 Whether it was not enowy to you to deuoure good pasturis? Ferthermore and ye defouliden with youre feet the remenauntis of youre lesewis, and whanne ye drunken clereste watir, ye disturbliden the residue with youre feet.

19 And my scheep weren fed with tho thingis that weren defoulid with youre feet; and thei drunken these thingis, that youre feet hadden troblid.

20 Therfor the Lord God seith these thingis to you, Lo! Y my silf deme bitwixe a fat beeste and a leene beeste.

21 For that that ye hurliden with sidis, and schuldris, and wyndewiden with youre hornes alle sike beestis, til tho weren scaterid withoutforth, I schal saue my floc,

22 and it schal no more be in to raueyn. And Y schal deme bitwixe beeste and beeste;

23 and Y schal reise on tho o sheepherde, my seruaunt Dauid, that schal fede tho; he schal fede tho, and he schal be in to a sheepherde to hem.

24 Forsothe Y the Lord schal be in to God to hem, and my seruaunt Dauid schal be prince in the myddis of hem; Y the Lord spak.

25 And Y schal make with hem a couenaunt of pees, and Y schal make worste beestis to ceesse fro erthe; and thei that dwellen in desert, schulen slepe sikur in forestis.

26 And Y schal sette hem blessyng in the cumpas of my litle hil, and Y schal lede doun reyn in his tyme. And reynes of blessyng schulen be,

27 and the tre of the feeld schal yyue his fruyt, and the erthe schal yyue his seed. And thei schulen be in her lond with out drede; and thei schulen wite, that Y am the Lord, whanne Y schal al to-breke the chaynes of her yok, and schal delyuere hem fro the hond of hem that comaunden to hem.

28 And thei schulen no more be in to raueyn in to hethene men, nether the beestis of erthe schulen deuoure hem, but thei schulen dwelle tristili with outen ony drede.

29 And Y schal reise to hem a iust buriownyng named; and thei schulen no more be maad lesse for hunger in erthe, and thei schulen no more bere the schenschipis of hethene men.

30 And thei schulen wite, that Y am her Lord God with hem, and thei ben my puple, the hous of Israel, seith the Lord God.

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31 Forsothe ye my flockis ben men, the flockis of my lesewe; and Y am youre Lord God, seith the Lord God.

EZECHIEL CHAPTER 35

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, sette thi face ayens the hil of Seir; and thou schalt profesie to it, and thou schalt seie to it,

3 The Lord God seith these thingis, Thou hil of Seir, lo! Y to thee; Y schal stretche forth myn hond on thee, and Y schal yyue thee desolat and forsakun.

4 Y schal distrie thi citees, and thou schalt be forsakun; and thou schalt wite, that Y am the Lord.

5 For thou were an enemye euerlastynge, and closidist togidere the sonis of Israel in to the hondis of swerd, in the tyme of her turment, in the tyme of the laste wickidnesse;

6 therfor Y lyue, seith the Lord God, for Y schal yyue thee to blood, and blood schal pursue thee; and sithen thou hatidist blood, blood schal pursue thee.

7 And Y schal yyue the hil of Seir desolat and forsakun, and Y schal take awei fro it a goere and a comere ayen;

8 and Y schal fille the hillis therof with the careyns of her slayn men. Men slayn by swerd schulen falle doun in thi litle hillis, and in thi valeys, and in thi strondis.

9 Y schal yyue thee in to euerlastynge wildirnessis, and thi citees schulen not be enhabitid; and ye schulen wite, that Y am the Lord God.

10 For thou seidist, Twei folkis and twei londis schulen be myne, and Y schal welde tho bi eritage, whanne the Lord was there;

11 therfor Y lyue, seith the Lord God, for Y schal do bi thi wraththe, and bi thin enuye, which thou didist, hatinge hem, and Y schal be made knowun bi hem, whanne Y schal deme thee;

12 and thou schalt wite, that Y am the Lord. Y herde alle thi schenschipis, whiche thou spakist of the hillis of Israel, and seidist, The hillis of Israel ben forsakun, and ben youun to vs, for to deuoure.

13 And ye han rise on me with youre mouth, and ye han deprauyd ayens me; Y herde youre wordis.

14 The Lord God seith these thingis, While al the lond is glad, Y schal turne thee in to wildernesse.

15 As thou haddist ioie on the eritage of the hous of Israel, for it was distried, so Y schal do to thee; the hil of Seir schal be distried, and al Ydumee; and thei schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 36

1 Forsothe thou, sone of man, profesie on the hillis of Israel; and thou schalt seie, Hillis of Israel, here ye the word of the Lord.

2 The Lord God seith these thingis, For that that the enemy seide of you, Wel! euerlastyng hiynessis ben youun to vs in to eritage;

3 therefore profesie thou, and seie, The Lord God seith these thingis, For that that ye ben maad desolat, and defoulid bi cumpas, and ben maad in to eritage to othere folkis, and ye stieden on the lippe of tunge, and on the schenschipe of puple;

4 therfor, hillis of Israel, here ye the word of the Lord God. The Lord God seith these thingis to the mounteyns, and litle hillis, to strondis, and to valeis, and to peecis of wallis left, and to citees forsakun, that ben maad bare of puplis, and ben scorned of othere folkis bi cumpas;

5 therfore the Lord God seith these thingis, For in the fier of my feruour Y spak of othere folkis, and of al Idumee, that yauen my lond in to eritage to hem silf with ioie and al herte, and of entent, and castiden out it, to distrie it; therfor profesie thou on the erthe of Israel,

6 and thou schalt seie to mounteyns, and litle hillis, to the hiynesse of hillis, and to valeis, The Lord God seith these thingis, For that that ye ben desolat, lo! Y spak in my feruour and in my strong veniaunce. For that that ye suffriden schenschipe of hethene men;

7 therfor the Lord God seith these thingis, Lo! Y reiside myn hond ayens hethene men, that ben in youre cumpas, that thei bere her schenschipe.

8 Forsothe, ye hillis of Israel, brynge forth youre braunchis, and bringe ye fruit to my puple Israel; for it is niy that it come.

9 For lo! Y to you, and Y schal turne to you, and ye schulen be erid, and schulen take seed.

10 And in you I schal multiplie men, and al the hous of Israel; and citees schulen be enhabitid, and ruynouse thingis schulen be reparelid.

11 And Y schal fille you with men and beestis, and thei schulen be multiplied, and schulen encreesse; and Y schal make you to dwelle as at the bigynnyng, and Y schal rewarde with more goodis than ye hadden at the bigynnyng; and ye schulen wite, that Y am the Lord.

12 And Y schal brynge men on you, my puple Israel, and bi eritage thei schulen welde thee, and thou schalt be to hem in to eritage; and thou schalt no more leie to, that thou be with out hem.

13 The Lord God seith these thingis, For that that thei seien of you, Thou art a deuouresse of men, and stranglist thi folk;

14 therfor thou schalt no more ete men, and thou schalt no more sle thi folk, seith the Lord God.

15 And Y schal no more make herd in thee the schenschipe of hethene men, and thou schalt no more bere the schenschipe of puplis, and thou schalt no more leese thi folk, seith the Lord God.

16 And the word of the Lord was maad to me, and he seide, Thou,

17 sone of man, the hous of Israel dwelliden in her lond, and thei defouliden it in her weies, and in her studies; bi the vnclennesse of a womman in rotun blood the weie of hem is maad bifor me.

18 And Y schedde out myn indignacioun on hem, for blood which thei schedden on the lond, and in her idols thei defouliden it.

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19 And Y scateride hem among hethene men, and thei weren wyndewid to londis; Y demede hem bi the weies and fyndyngis of hem.

20 And thei entriden to hethene men, to whiche thei entriden, and defouliden myn hooli name, whanne it was seid of hem, This is the puple of the Lord, and thei yeden out of the lond of hym.

21 And Y sparide myn hooli name, which the hous of Israel hadde defoulid among hethene men, to whiche thei entriden.

22 Therfor thou schalt seie to the hous of Israel, The Lord God seith these thingis, O! ye hous of Israel, not for you Y schal do, but for myn hooli name, which ye defouliden among hethene men, to whiche ye entriden.

23 And Y schal halewe my greet name, which is defoulid among hethene men, whiche ye defouliden in the myddis of hem; that hethene men wite, that Y am the Lord, seith the Lord of oostis, whanne Y schal be halewid in you before hem.

24 For Y schal take awei you fro hethene men, and Y schal gadere you fro alle londis, and Y schal brynge you in to youre lond.

25 And Y schal schede out clene watir on you, and ye schulen be clensid fro alle youre filthis; and Y schal clense you fro alle youre idols.

26 And Y schal yyue to you a newe herte, and Y schal sette a newe spirit in the myddis of you; and Y schal do awei an herte of stoon fro youre fleisch, and Y schal yyue to you an herte of fleisch,

27 and Y schal sette my spirit in the myddis of you. And Y schal make that ye go in my comaundementis, and kepe and worche my domes.

28 And ye schulen dwelle in the lond, whiche Y yaf to youre fadris; and ye schulen be in to a puple to me, and Y schal be in to a God to you.

29 And Y schal saue you fro alle youre filthis; and Y schal clepe wheete, and Y schal multiplie it, and Y schal not put hungur on you.

30 And Y schal multiplie the fruyt of tree, and the seedis of the feeld, that ye bere no more the schenschipe of hungur among hethene men.

31 And ye schulen haue mynde on youre worste weies, and on studies not goode; and youre wickidnessis, and youre grete trespassis schulen displese you.

32 Not for you Y schal do, seith the Lord God, be it knowun to you; O! the hous of Israel, be ye schent, and be ye aschamed on youre weies.

33 The Lord God seith these thingis, In the dai in which Y schal clense you fro alle youre wickidnessis, and Y schal make citees to be enhabitid, and Y schal reparele ruynouse thingis,

34 and the desert lond schal be tilid, that was sum tyme desolat, bifor the iyen of ech weiegoere,

35 thei schulen seie, Thilke lond vntilid is maad as a gardyn of likyng, and citees forsakun and destitute and vndur myned saten maad strong; and hethene men,

36 whiche euer ben left in youre cumpas, schulen wite, that Y the Lord haue bildid distried thingis, and Y haue plauntid vntilid thingis; Y the Lord spak, and Y dide.

37 The Lord God seith these thingis, Yit in this thing the hous of Israel schulen fynde me, that Y do to hem; Y schal multiplie hem as the floc of men, as an hooli floc,

38 as the floc of Jerusalem in the solempnytees therof, so the citees that ben forsakun, schulen be fulle of the flockis of men; and thei schulen wite, that Y am the Lord.

EZECHIEL CHAPTER 37

1 The hond of the Lord was maad on me, and ledde me out in the spirit of the Lord; and he lefte me in the myddis of a feeld that was ful of boonys;

2 and he ledde me aboute bi tho in cumpas. Forsothe tho weren ful manye on the face of the feeld, and drie greetli.

3 And he seide to me, Gessist thou, sone of man, whether these boonys schulen lyue? And Y seide, Lord God, thou wost.

4 And he seide to me, Profesie thou of these boonys; and thou schalt seie to tho, Ye drie boonys, here the word of the Lord.

5 The Lord God seith these thingis to these boonys, Lo! Y schal sende in to you a spirit, and ye schulen lyue.

6 And Y schal yyue synewis on you, and Y schal make fleischis to wexe on you, and Y schal stretche forth aboue a skyn in you, and Y schal yyue a spirit to you, and ye schulen lyue; and ye schulen wite, that Y am the Lord.

7 And Y profesiede, as he comaundide to me; forsothe a sown was maad, while Y profesiede, and lo! a stiryng togidere, and boonys camen to boonys, ech to his ioynture.

8 And Y siy and lo! synewis and fleischis wexeden vpon tho, and skyn was stretchid forth aboue in hem, and tho hadden no spirit.

9 And he seide to me, Profesie thou to the spirit, profesie thou, sone of man; and thou schalt seie to the spirit, The Lord God seith these thingis, Come, thou spirit, fro foure wyndis, and blowe thou on these slayn men, and lyue thei ayen.

10 And Y profesiede, as he comaundide to me; and the spirit entride in to tho boonys, and thei lyueden, and stoden on her feet, a ful greet oost.

11 And the Lord seide to me, Thou sone of man, alle these boonys is the hous of Israel; thei seien, Oure boonys drieden, and oure hope perischide, and we ben kit awei.

12 Therfor profesie thou, and thou schalt seie to hem, The Lord God seith these thingis, Lo! Y schal opene youre graues, and Y schal lede you out of youre sepulcris, my puple, and Y schal lede you in to youre lond Israel.

13 And ye schulen wite, that Y am the Lord, whanne Y schal opene youre sepulcris, and schal lede you out of youre biriels, my puple;

14 and Y schal yyue my spirit in you, and ye schulen lyue. And Y schal make you for to reste on youre lond; and ye schulen wite, that Y the Lord spak, and dide, seith the Lord God.

15 And the word of the Lord was maad to me,

16 and he seide, And thou, sone of man, take to thee o tree, and write thou on it, To Juda, and to the sones of Israel, and

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to hise felowis. And take thou an other tree, and write on it, Joseph, the tree of Effraym, and of al the hous of Israel, and of hise felowis.

17 And ioyne thou tho trees oon to the tother in to o tree to thee; and tho schulen be in to onement in thin hond.

18 Sotheli whanne the sones of thi puple that speken, schulen seie to thee, Whether thou schewist not to vs, what thou wolt to thee in these thingis?

19 thou schalt speke to hem, The Lord God seith these thingis, Lo! Y schal take the tree of Joseph, which is in the hond of Effraym, and the lynagis of Israel, that ben ioyned to hym, and Y schal yyue hem togidere with the tree of Juda; and Y schal make hem in to o tree, and thei schulen be oon in the hond of hym.

20 Sotheli the trees, on whiche thou hast write, schulen be in thin hond bifore the iyen of hem.

21 And thou schalt seie to hem, The Lord God seith these thingis, Lo! Y schal take the sones of Israel fro the myddis of naciouns, to whiche thei yeden forth; and Y schal gadere hem togidere on ech side. And Y schal brynge hem to her lond,

22 and Y schal make hem o folc in the lond, in the hillis of Israel, and o kyng schal be comaundynge to alle: and thei schulen no more be twei folkis, and thei schulen no more be departid in to twey rewmes.

23 And thei schulen no more be defoulid in her idols, and her abhomynaciouns, and in alle her wickidnessis. And Y schal make hem saaf fro alle her seetis, in which thei synneden, and Y schal clense hem; and thei schulen be a puple to me, and Y schal be God to hem.

24 And my seruaunt Dauid schal be kyng on hem, and o scheepherde schal be of alle hem; thei schulen go in my domes, and thei schulen kepe my comaundementis, and schulen do tho.

25 And thei schulen dwelle on the lond, which Y yaf to my seruaunt Jacob, in which youre fadris dwelliden; and thei schulen dwelle on that lond, thei, and the sones of hem, and the sones of her sones, til in to with outen ende; and Dauid, my seruaunt, schal be the prince of hem with outen ende.

26 And Y schal smyte to hem a boond of pees; it schal be a couenaunt euerlastynge to hem, and Y schal founde hem, and Y schal multiplie, and Y schal yyue myn halewing in the myddis of hem with outen ende.

27 And my tabernacle schal be among hem, and Y schal be God to hem, and thei schulen be a puple to me.

28 And hethene men schulen wite, that Y am the Lord, halewere of Israel, whanne myn halewyng schal be in the myddis of hem with outen ende.

EZECHIEL CHAPTER 38

1 And the word of the Lord was maad to me,

2 and he seide, Thou, sone of man, Sette thi face ayens Gog, and ayens the lond of Magog, the prince of the heed of Mosoch and of Tubal; and profesie thou of hym.

3 And thou schalt seie to hym, The Lord God seith these thingis, A! Gog, lo! Y to thee, prince of the heed of Mosoch and of Tubal;

4 and Y schal lede thee aboute, and Y schal sette a bridil in thi chekis, and Y schal leede out thee, and al thin oost, horsis, and horsmen, alle clothid with haburiouns, a greet multitude of men, takynge spere, and scheeld, and swerd.

5 Perseis, Ethiopiens, and Libiens with hem, alle ben araied with scheeldis and helmes.

6 Gomer, and alle the cumpenyes of hym, the hous of Togorma, the sidis of the north, and al the strengthe therof, and many puplis ben with thee.

7 Make redi, and araye thee, and al thi multitude which is gaderid to thee, and be thou in to comaundement to hem.

8 Aftir many daies thou schalt be visitid, in the laste of yeeris thou schalt come to the lond, that turnede ayen fro swerd, and was gaderid of many puplis, to the hillis of Israel that weren desert ful ofte; this was led out of puplis, and alle men dwellide tristili ther ynne.

9 Forsothe thou schalt stie, and schalt come as a tempest, and as a cloude, for to hile the lond, thou, and alle thi cumpanyes, and many puplis with thee.

10 The Lord God seith these thingis, In that dai wordis schulen stie on thin herte, and thou schalt thenke the worste thouyt;

11 and schalt seie, Y schal stie to the lond with out wal, and Y schal come to hem that resten and dwellen sikirli; alle these dwellen with out wal, barris and yatis ben not to hem;

12 that thou rauysche spuylis, and asaile prei; that thou brynge in thin hond on hem that weren forsakun, and afterward restorid, and on the puple which is gaderid of hethene men, that bigan to welde, and to be enhabitere of the nawle of erthe.

13 Saba, and Dedan, and the marchauntis of Tharsis, and alle the liouns therof schulen seie to thee, Whether thou comest to take spuylis? Lo! to rauysche prey thou hast gaderid thi multitude, that thou take awei gold and siluer, and do awei purtenaunce of houshold and catel, and that thou rauysche preyes with out noumbre.

14 Therfor profesie thou, sone of man; and thou schalt seie to Gog, The Lord God seith these thingis, Whether not in that dai, whanne my puple Israel schal dwelle tristili, thou schalt wite;

15 and schalt come fro thi place, fro the sidis of the north, thou, and many puplis with thee, alle stieris of horsis, a greet cumpany, and an huge oost;

16 and thou as a cloude schalt stie on my puple Israel, that thou hile the erthe? Thou schalt be in the laste daies, and Y schal brynge thee on my lond, that my folkis wite, whanne Y schal be halewid in thee, thou Gog, bifor the iyen of them.

17 The Lord God seith these thingis, Therfor thou art he of whom Y spak in elde daies, in the hond of my seruauntis, profetis of Israel, that profesieden in the daies of tho tymes, that Y schulde bringe thee on hem.

18 And it schal be, in that dai, in the dai of the comyng of Gog on the lond of Israel, seith the Lord God, myn indignacioun schal stie in my strong veniaunce, and in my feruour;

19 Y spak in the fier of my wraththe.

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20 For in that dai schal be grete mouyng on the lond of Israel; and fischis of the see, and beestis of erthe, and briddis of the eir, and ech crepynge beeste which is mouyd on erthe, and alle men that ben on the face of erthe, schulen be mouyd fro my face; and hillis schulen be vndurturned, and heggis schulen falle doun, and ech wal schal falle doun in to erthe.

EZECHIEL CHAPTER 39

21 And Y schal clepe togidere a swerd ayens hym in alle myn hillis, seith the Lord God; the swerd of ech man schal be dressid ayens his brother.

22 And thanne Y schal deme hym bi pestilence, and blood, and greet reyn, and bi greet stoonys; Y schal reyn fier and brymstoon on hym, and on his oost, and on many puplis that ben with hym.

23 And Y schal be magnefied, and Y shal be halewid, and Y shal be knowun bifore the iyen of many folkis; and thei schulen wite, that Y am the Lord.

1 But profesie thou, sone of man, ayens Gog; and thou schalt seie, The Lord God seith these thingis, Lo! Y on thee, thou Gog, prince of the heed of Mosoch and of Tubal.

2 And Y schal lede thee aboute, and Y schal disseyue thee, and Y schal make thee to stie fro the sidis of the north, and Y schal brynge thee on the hillis of Israel.

3 And Y schal smyte thi bouwe in thi left hond, and Y schal caste doun thin arowis fro thi riyt hond.

4 Thou schalt falle doun on the hillis of Israel, thou, and alle thi cumpenyes, and puplis that ben with thee; Y yaf thee for to be deuourid to wielde beestis, to briddis, and to ech volatil, and to the beestis of erthe.

5 Thou schalt falle doun on the face of the feeld; for Y the Lord haue spoke, seith the Lord God.

6 And Y schal sende fier in Magog, and in hem that dwellen tristili in ilis; and thei schulen wite, that Y am the Lord God of Israel.

7 And Y schal make myn hooli name knowun in the myddis of my puple Israel, and Y schal no more defoule myn hooli name; and hethene men schulen wite, that Y am the Lord God, the hooli of Israel.

8 Lo! it cometh, and it is don, seith the Lord God.

9 This is the day of which Y spak. And dwelleris schulen go out of the citees of Israel, and thei schulen set a fier, and schulen brenne armuris, scheeld and spere, bouwe and arowis, and stauys of hond, and schaftis with out irun; and thei schulen brenne tho in fier bi seuene yeer.

10 And thei schulen not bere trees of cuntries, nether schulen kitte doun of forestis, for thei schulen brenne armuris bi fier; and thei schulen take preies of hem, to whiche thei weren preies, and thei schulen rauysche her wasteris, seith the Lord God.

11 And it schal be in that dai, Y schal yyue to Gog a named place, a sepulcre in Israel, the valei of weigoeris at the eest of the see, that schal make hem that passen forth for to wondre; and thei schulen birie there Gog, and al the multitude of hym, and it schal be clepid the valei of the multitude of Gog.

12 And the hous of Israel schulen birie hem, that thei clense the lond in seuene monethis.

13 Forsothe al the puple of the lond schal byrie hym, and it schal be a named dai to hem, in which Y am glorified, seith the Lord God.

14 And thei schulen ordeyne bisili men cumpassynge the lond, that schulen birie and seke hem that weren left on the face of the lond, that thei clense it. Forsothe aftir seuene monethis thei schulen bigynne to seke,

15 and thei schulen cumpas goynge aboute the lond; and whanne thei schulen se the boon of a man, thei schulen sette a notable signe bisidis it, til the birieris of careyns birie it in the valei of the multitude of Gog.

16 Sotheli the name of the cite is Amona; and thei schulen clense the lond.

17 Forsothe, thou, sone of man, the Lord God seith these thingis, Seie thou to ech brid, and to alle foulis, and to alle beestis of the feeld, Come ye to gidere, and haste ye, renne ye togidere on ech side to my sacrifice, which Y sle to you, a greet sacrifice on the hillis of Israel, that ye ete fleischis and drynke blood.

18 Ye schulen ete the fleischis of stronge men, and ye schulen drynke the blood of prynces of erthe, of wetheris, of lambren, and of buckis of geet, and of bolis, and of beestis maad fat, and of alle fat thingis.

19 And ye schulen ete the ynnere fatnesse in to fulnesse, and ye schulen drynke the blood in to drunkenesse, of the sacrifice which Y schal sle to you.

20 And ye schulen be fillid on my boord, of hors, and of strong horse man, and of alle men werriours, seith the Lord God.

21 And Y schal sette my glorie among hethene men, and alle hethene men schulen se my doom, which Y haue do, and myn hond, which Y haue set on hem.

22 And the hous of Israel schulen wite, that Y am her Lord God, fro that dai and afterward.

23 And hethen men schulen wite, that the hous of Israel is takun in her wickidnesse, for that that thei forsoken me; and Y hidde my face fro hem, and Y bitook hem into the hondis of enemyes, and alle thei fellen doun bi swerd.

24 Bi the unclennes and greet trespasse of hem Y dide to hem, and Y hidde my face fro hem.

25 Therfor the Lord God seith these thingis, Now Y schal leede ayen the caitiftee of Jacob, and Y schal haue merci on al the hous of Israel; and Y schal take feruoure for myn hooli name.

26 And thei schulen bere here schenschipe, and al the trespassing bi which thei trespassiden ayens me, whanne thei dwelliden in her lond tristili, and dredden no man;

27 and whanne Y schal bringe hem ayen fro puplis, and schal gadere fro the londis of her enemyes, and schal be halewid in hem, bifor the iyen of ful many folkis.

28 And thei schulen wite, that Y am the Lord God of hem, for that Y translatide hem in to naciouns, and haue gaderid hem on her lond, and Y lefte not ony of hem there.

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29 And Y schal no more hide my face fro hem, for Y haue schede out my spirit on al the hous of Israel, seith the Lord God.

EZECHIEL CHAPTER 40

1 In the fyue and twentithe yeer of oure passyng ouer, in the bigynnyng of the yeer, in the tenthe dai of the monethe, in the fourtenthe yeer after that the citee was smytun, in this same dai the hond of the Lord was maad on me, and he brouyte me thidur in the reuelaciouns of God.

2 And he brouyte me in to the lond of Israel, and he leet me doun on a ful hiy hil, on which was as the bildyng of a citee goynge to the south;

3 and he ledde me in thidur. And lo! a man, whos licnesse was as the licnesse of bras, and a coorde of flex was in his hond, and a reed of mesure in his hond; forsothe he stood in the yate.

4 And the same man spak to me, Thou sone of man, se with thin iyen, and here with thin eeris, and sette thin herte on alle thingis, whiche Y schal schewe to thee, for thou art brouyt hidur, that tho be schewid to thee; telle thou alle thingis whiche thou seest to the hous of Israel.

5 And lo! a wal withouteforth, in the cumpas of the hous on ech side; and in the hond of the man was a rehed of mesure of sixe cubitis and a spanne, that is, an handibreede; and he mat the breede of the bildyng with o rehed, and the hiynesse bi o rehed.

6 And he cam to the yate that bihelde the weie of the eest, and he stiede bi degrees of it; and he mat the lyntil of the yate bi o rehed the breede, that is, o lyntil bi o rehed in breede;

7 and he mat o chaumbre bi o rehed in lengthe, and bi o rehed in breed, and fyue cubitis bitwixe chaumbris;

8 and he mat the lyntil of the yate bisidis the porche of the yate with ynne, bi o rehed.

9 And he mat the porch of the yate of eiyte cubitis, and the frount therof bi twei cubitis; sotheli the porche of the yate was with ynne.

10 Certis the chaumbris of the yate at the weie of the eest weren thre on this side, and thre on that side; o mesure of thre, and o mesure of the frountis on euer ethir side.

11 And he mat the breede of the lyntel of the yate of ten cubitis, and the lengthe of the yate of threttene cubitis.

12 And he mat a margyn of a cubit bifor the chaumbris, and o cubit was the ende on ech side; forsothe the chaumbris weren of sixe cubitis on this side and on that side.

13 And he mat the yate fro the roof of the chaumbre til to the roof therof, the breede of fyue and twenti cubitis, a dore ayens a dore.

14 And he made frountes bi sixti cubitis, and at the frount an halle of the yate on ech side bi cumpas;

15 and bifor the face of the yate that stretchith forth til to the face of the porche of the ynner yate, he mat fifti cubitis.

16 And he mat wyndows naraw with out and large with ynne, in the chaumbris and frountis of tho, that weren with ynne the yate on ech side bi cumpas. Sotheli in lijk maner also wyndows weren in the porchis bi cumpas with ynne; and the peynture of palm trees was grauun bifor the frountis.

17 And he ledde me out to the outermere halle, and lo! tresories, and pawment arayed with stoon in the halle bi cumpas; thretti tresories in the cumpas of the pawment;

18 and the pawment was bynethe in the front of the yatis, bi the lengthe of the yatis.

19 And he mat the breede fro the face of the lowere yate til to the frount of the ynnere halle with outforth, an hundrid cubitis at the eest, and at the north.

20 And he mat bothe in lengthe and in breede the yate that bihelde the weie of the north, of the outermore halle.

21 And he mat the chaumbris therof, thre on this side, and thre on that side, and the frount therof, and the porche therof, bi the mesure of the formere yate; the lengthe therof of fifti cubitis, and the breede therof of fyue and twenti cubitis.

22 Sotheli the wyndows therof, and the porche, and the grauyngis, weren bi the mesure of the yate that bihelde to the eest; and the stiyng therof was of seuene degrees, and a porche was bifore it.

23 And the yate of the ynnere halle was ayens the yate of the north, and ayens the eest yate; and he mat fro the yate til to the yate an hundrid cubitis.

24 And he ledde me out to the weie of the south, and lo! the yate that bihelde to the south; and he mat the frount therof, and the porche therof, bi the formere mesuris;

25 and the wyndows therof, and the porchis in cumpas, as othere wyndows; the lengthe of fifti cubitis, and the breede of fyue and twenti cubitis.

26 And bi seuene degrees me stiede to it, and an halle was bifor the yatis therof; and palme trees weren grauun, oon in this side, and another in that side in the frount therof.

27 And the yate of the ynnere halle was in the weie of the south; and he mat fro the yate til to the yate in the weie of the south, an hundrid cubitis.

28 And he ledde me in to the ynnere halle, to the south yate; and he mat the yate bi the formere mesuris;

29 the chaumbre therof, and the frount therof, and the porche therof bi the same mesuris; and he mat the wyndows therof, and the porche therof in cumpas; fifti cubitis of lengthe, and fyue and twenti cubitis of breede.

30 And he mat the halle bi cumpas, the lengthe of fyue and twenti cubitis, and the breede therof of fyue cubitis.

31 And the porche therof was to the outermere halle, and the palm trees therof in the frount; and eiyte degrees weren, bi whiche me stiede thorouy it.

32 And he ledde me in to the ynnere halle, bi the eest weie; and he mat the yate by the formere mesures;

33 the chaumbre therof, and the frount therof, and the porchis therof, as aboue; and he mat the wyndows therof, and the porchis therof in cumpas; the lengthe of fifti cubitis, and the breede of fyue and twenti cubitis; and the porche therof,

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34 that is, of the outermore halle; and palme trees grauun in the frount therof, on this side and on that side; and in eiyte degrees was the stiyng therof.

35 And he ledde me in to the yate that bihelde to the north; and he mat bi the formere mesuris;

36 the chaumbre therof, and the frount therof, and the porche therof, and the wyndows therof bi cumpas; the lengthe of fifti cubitis, and the breede of fyue and twenti cubitis.

37 The porche therof bihelde to the outermore halle; and the grauyng of palm trees was in the frount therof, on this side and on that side; and in eiyte degrees was the stiyng therof.

38 And bi alle tresories a dore was in the frountis of yatis; and there thei waischiden brent sacrifice.

39 And in the porche of the yate weren twei boordis on this side, and twei boordis on that side, that brent sacrifice be offrid on tho, bothe for synne and for trespasse.

40 And at the outermore side, which stieth to the dore of the yate that goith to the north, weren twei boordis; and at the tother side, bifor the porche of the yate, weren twei boordis.

41 Foure boordis on this side, and foure boordis on that side; bi the sidis of the yate weren eiyte boordis, on whiche thei offriden.

42 Forsothe foure boordis to brent sacrifice weren bildid of square stoonys, in the lengthe of o cubit and an half, and in the breed of o cubit and an half, and in the hiythe of o cubit; on whiche boordis thei schulen sette vessels, in whiche brent sacrifice and slayn sacrifice is offrid.

43 And the brenkis of tho boordis ben of oon handibreede, and ben bowid ayen with ynne bi cumpas; forsothe on the boordis weren fleischis of offryng.

44 And with out the ynnere yate weren tresories of chauntours, in the ynnere halle, that was in the side of the yate biholdynge to the north; and the faces of tho weren ayens the south weie; oon of the side of the eest yate, that bihelde to the weie of the north.

45 And he seide to me, This treserie, that biholdith the south weie, is of the prestis that waken in the kepyngis of the temple,

46 Sotheli the tresorye that biholdith to the weie of the north, schal be of the preestis that waken to the seruice of the auter; these ben the sones of Sadoch, whiche of the sones of Leuy neiyen to the Lord, for to mynystre to hym.

47 And he mat the halle, the lengthe of an hundrid cubitis, and the breede of an hundrid cubitis, bi square, and the auter bifore the face of the temple.

48 And he ledde me in to the porche of the temple; and he mat the porche bi fyue cubitis on this side, and bi fyue cubitis on that side; and he mat the breede of the yate, of thre cubitis on this side, and of thre cubitis on that side.

49 But he mat the lengthe of the porche of twenti cubitis, and the breede of eleuene cubitis, and bi eiyte degrees me stiede to it; and pileris weren in the frountis, oon on this side, and another on that side.

EZECHIEL CHAPTER 41

1 And he ledde me in to the temple, and he mat the frountis, sixe cubitis of breede on this side, and sixe cubitis of breede on that side, the breede of the tabernacle.

2 And the breede of the yate was of ten cubitis; and he mat the sidis of the yate bi fyue cubitis on this side, and bi fyue cubitis on that side; and he mat the lengthe therof of fourti cubitis, and the breede of twenti cubitis.

3 And he entride with ynne, and he mat in the frount of the yate twei cubitis; and he mat the yate of sixe cubitis, and the breede of the yate of seuene cubits.

4 And he mat the lengthe therof of twenti cubitis, and the breede of twenti cubitis, bifor the face of the temple.

5 And he seide to me, This is the hooli thing of hooli thingis. And he mat the wal of the hous of sixe cubitis, and the breede of the side of foure cubitis, on ech side bi cumpas of the hous.

6 Forsothe the sidis weren tweies thre and thretti, the side to the side; and tho weren stondynge an hiy, that entriden bi the wal of the hous, in the sidis bi cumpas, that tho helden togidere, and touchiden not the wal of the temple.

7 And a street was in round, and stiede vpward bi a vijs, and bar in to the soler of the temple bi cumpas; therfor the temple was braddere in the hiyere thingis; and so fro the lowere thingis me stiede to the hiyere thingis, and in to the myddis.

8 And Y siy in the hous an hiynesse bi cumpas, the sidis foundid at the mesure of a rehed in the space of sixe cubitis;

9 and the breede by the wal of the side with outforth, of fyue cubitis; and the ynnere hous was in the sidis of the hous.

10 And bitwixe treseries Y siy the breede of twenti cubitis in the cumpas of the hous on ech side;

11 and Y siy the dore of the side to preier; o dore to the weie of the north, and o dore to the weie of the south; and Y siy the breede of place to preier, of fyue cubitis in cumpas.

12 And the bildyng that was ioyned to the place departid, and turned to the weie biholdynge to the see, of the breede of seuenti cubitis; sotheli the wal of the bildyng of fyue cubitis of breede bi cumpas, and the lengthe therof of nynti cubitis.

13 And he mat the lengthe of the hous, of an hundrid cubitis; and that that was departid, the bildyng and the wallis therof, of lengthe of an hundrid cubitis.

14 Forsothe the breede of the street bifor the face of the hous, and of that that was departid ayens the eest, was of an hundrid cubitis.

15 And he mat the lengthe of the bildyng ayens the face of that, that was departid at the bak; he mat the boteraces on euer either side of an hundrid cubitis. And he mat the ynnere temple, and the porchis of the halle,

16 lyntels, and wyndows narowe withoutforth and broode with ynne; boteraces in cumpas bi thre partis, ayenst the lintel of ech, and araied with tree bi cumpas al aboute; sotheli fro the erthe til to the wyndows, and the wyndows weren closid on the doris,

17 and til to the ynnere hous, and withoutforth bi al the wal in cumpas, with ynne and with outforth at mesure.

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18 And cherubyns and palm trees weren maad craftili, and a palm tree bitwixe cherub and cherub; and cherub hadde twei faces,

19 the face of a man bisidis the palm tree on this side, and the face of a lioun expressid bisidis the palm tree on the tother side. Bi al the hous in cumpas, fro the erthe til to the hiyere part,

20 cherubyns and palm trees weren grauun in the wal of the temple.

21 A threisfold foure cornerid; and the face of the biholdyng of the seyntuarie was ayens the biholding of the auter of tree;

22 the heiythe therof was of thre cubitis, and the lengthe therof of twei cubitis; and the corneris therof, and the lengthe therof, and the wallis therof, weren of tree. And he spak to me, This is the boord bifor the Lord.

23 And twei doris weren in the temple, and in the seyntuarie.

24 And in the twei doris on euer either side weren twei litle doris, that weren foldun togidere in hem silf; for whi twei doris weren on euer either side of the doris.

25 And cherubyns and the grauyng of palm trees weren grauun in tho doris of the temple, as also tho weren expressid in the wallis. Wherfor and grettere trees weren in the frount of the porche with outforth,

26 on whiche the wyndows narowe with out and large with ynne, and the licnesse of palm trees weren on this side and on that syde; in the litle vndursettyngis of the porche, bi the sidis of the hous, and bi the breede of the wallis.

EZECHIEL CHAPTER 42

1 And he ledde me out in to the outermere halle, bi the weie ledynge to the north; and he ledde me in to the treserie, that was ayens the bildyng departid, and ayens the hous goynge to the north;

2 in the face an hundrid cubitis of lengthe of the dore of the north, and fifti cubitis of breede,

3 ayens twenti cubitis of the ynnere halle, and ayens the pawment araied with stoon of the outermere halle, where a porche was ioyned to thre fold porche.

4 And bifor the tresories was a walkyng of ten cubitis of breede, biholdynge to the ynnere thingis of the weie of o cubit. And the doris of tho to the north,

5 where tresories weren lowere in the hiyere thingis; for tho baren vp the porchis that apperiden an hiy of tho fro the lowere thingis, and fro the myddil thingis of the bildyng.

6 For tho weren of thre stagis, and hadden not pileris, as weren the pilers of hallis; therfor tho stoden an hiy fro the lowere thingis, and fro the myddil thingis fro erthe, bi fifti cubitis.

7 And the outermore halle closynge the walkynge place was bi the treseries, that weren in the weie of the outermore halle, bifor the treseries; the lengthe therof was of fifti cubitis.

8 For the lengthe of the tresories of the outermore halle was of fifti cubitis, and the lengthe bifor the face of the temple was of an hundrid cubitis.

9 And vndur these tresories was an entring fro the eest, of men entringe in to tho, fro the outermere halle,

10 in the brede of the wal of the halle, that was ayens the eest weie in the face of the bilding departid. And treseries weren bifore the bilding,

11 and a weie was bifor the face of tho, bi the licnesse of treseries that weren in the weie of the north; bi the lengthe of tho, so was also the breede of tho. And al the entryng of tho, and the licnessis and doris of tho,

12 weren lijk the doris of treseries that weren in the weye biholdynge to the south; a dore was in the heed of the weye, which weie was bifor the porche departid to men entringe bi the eest weie.

13 And he seide to me, The treseries of the north, and the treseries of the south, that ben bifor the bildyng departid, these ben hooli treseries, in whiche the preestis ben clothid, that neiyen to the Lord in to the hooli of hooli thingis; there thei schulen putte the hooli of hooli thingis, and offryngis for synne, and for trespas; for it is an hooli place.

14 Sotheli whanne prestis han entrid, thei schulen go out of hooli thingis in to the outermore halle; and there thei schulen putte vp her clothis, in whiche thei mynystren, for tho ben hooli; and thei schulen be clothid in othere clothis, and so thei schulen go forth to the puple.

15 And whanne he hadde fillid the mesuris of the ynnere hous, he ledde me out bi the weie of the yate that biheelde to the eest weie; and he mat it on ech side bi cumpas.

16 Forsothe he mat ayens the eest wynd with the rehed of mesure bi cumpas fyue hundrid rehedis, in a rehed of mesure bi cumpas.

17 And he mat ayens the wynd of the north fiue hundred rehedis, in the rehed of mesure bi cumpas.

18 And at the south wynd he mat fyue hundrid rehedis, with a rehed of mesure bi cumpas.

19 And at the west wynd he mat fyue hundrid rehedis, with the rehed of mesure.

20 Bi foure wyndis he mat the wal therof on ech side bi cumpas, the lengthe of fyue hundrid, and the breede of fyue hundrid, departynge bitwixe the seyntuarie and the place of the comyn puple.

EZECHIEL CHAPTER 43

1 And he ledde me out to the yate, that bihelde to the eest weie.

2 And lo! the glorie of God of Israel entride bi the eest weie; and a vois was to it, as the vois of many watris, and the erthe schynede of the mageste of hym.

3 And Y siy a visioun, bi the licnesse whiche Y hadde seyn, whanne he cam to distrie the citee; and the licnesse was lijc the biholdyng whiche Y hadde seyn bisidis the flood Chobar.

4 And Y felle doun on my face, and the mageste of the Lord entride in to the temple, bi the weie of the yate that biheeld to the eest.

5 And the Spirit reiside me, and ledde me in to the ynnere halle; and lo! the hous was fillid of the glorie of the Lord.

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6 And Y herde oon spekynge to me of the hous. And the man that stood bisidis me,

7 seide to me, Thou, son of man, this is the place of my seete, and the place of the steppis of my feet, where Y dwelle in the myddis of the sones of Israel withouten ende; and the hous of Israel schulen no more defoule myn hooli name, thei, and the kyngis of hem in her fornicaciouns, and in the fallyngis of her kyngis, and in hiy places.

8 Whiche maden her threisfold bisidis my threisfold, and her postis bisidis my postis, and a wal was bitwixe me and hem; and thei defouliden myn hooli name in abhomynaciouns whiche thei diden; wherfor Y wastide hem in my wraththe.

9 Now therfor putte thei awei fer her fornicacioun, and the fallyng of her kyngis fro me; and Y schal dwelle euere in the myddis of hem.

10 But thou, sone of man, schewe the temple to the hous of Israel, and be thei schent of her wickidnessis; and mete thei the bilding,

11 and be thei aschamed of alle thingis whiche thei diden. Thou schalt schewe to hem, and thou schalt write bifore the iyen of hem the figure of the hous, and of the bildyng therof; the outgoyngis, and the entryngis, and al the discryuyng therof, and alle the comaundementis therof, and al the ordre therof, and alle the lawis therof; that thei kepe alle the discryuyngis therof, and comaundementis therof, and do tho.

12 This is the lawe of the hous, in the hiynesse of the hil; alle the coostis therof in cumpas is the hooli of hooli thingis; therfor this is the lawe of the hous.

13 Forsothe these ben the mesuris of the auter, in a verieste cubit, that hadde a cubit and a spanne; in the bosum therof was a cubit in lengthe, and a cubit in breede; and the ende therof til to the brenke, and o spanne in cumpas; also this was the diche of the auter.

14 And fro the bosum of the erthe til to the laste heiythe weren twei cubitis, and the breede of o cubit; and fro the lesse heiythe til to the grettere heiythe were foure cubitis, and the breede was of o cubit; forsothe thilke ariel, that is, the hiyere part of the auter, was of foure cubitis; and fro the auter til to aboue weren foure hornes.

16 And the auter of twelue cubitis in lengthe was foure cornerid with euene sidis, bi twelue cubitis of breede.

17 And the heiythe of fourtene cubitis of lengthe was bi fourtene cubitis of breede, in foure corneris therof. And a coroun of half a cubit was in the cumpas therof, and the bosum therof was of o cubit bi cumpas; forsothe the degrees therof weren turned to the eest.

18 And he seide to me, Thou, sone of man, the Lord God seith these thingis, These ben the customs of the auter, in what euer dai it is maad, that me offre on it brent sacrifice, and blood be sched out.

19 And thou schalt yyue to preestis and dekenes, that ben of the seed of Sadoch, that neiyen to me, seith the Lord God, that thei offre to me a calf of the drooue for synne.

20 And thou schalt take of the blood therof, and schalt putte on foure hornes therof, and on foure corneris of heiythe, and on the coroun in cumpas; and thou schalt clense it, and make clene.

21 And thou schalt take the calf which is offrid for synne, and thou schalt brenne it in a departid place of the hous, with out the seyntuarie.

22 And in the secounde dai thou schalt offre a buk of geet, which is with out wem, for synne; and thei schulen clense the auter, as thei clensiden in the calf.

23 And whanne thou hast fillid that clensyng, thou schalt offre a calf of the drooue, which calf is without wem, and a wether with out wem of the floc.

24 And thou schalt offre tho in the siyt of the Lord; and prestis schulen putte salt on tho, and schulen offre tho in to brent sacrifice to the Lord.

25 Bi seuene daies thou schalt make a buk of geet for synne, ech dai; and thei schulen offre a calf of the drooue, and a wether vnwemmed of scheep.

26 Bi seuene daies thei schulen clense the auter, and schulen make it cleene, and thei schulen fille the hond therof.

27 Forsothe whanne seuene daies ben fillid, in the eiythe dai and ferther prestis schulen make on the auter youre brent sacrifices, and tho thingis whiche thei offren for pees; and Y schal be plesid to you, seith the Lord God.

EZECHIEL CHAPTER 44

1 And he turnede me to the weie of the yate of the outermore seyntuarie, which yate byhelde to the eest, and was closid.

2 And the Lord seide to me, This yate schal be closid, and schal not be opened, and a man schal not passe thorou it; for the Lord God of Israel entride bi it, and it schal be closid to the prince.

3 The prince hym silf schal sitte ther ynne, that he ete breed bifor the Lord; he schal go yn bi the weie of the yate of the porche, and he schal go out bi the weie therof.

4 And he ledde me bi the weie of the north yate, in the siyt of the hous; and Y siy, and lo! the glorie of the Lord fillide the hous of the Lord; and Y felle doun on my face.

5 And the Lord seide to me, Thou, sone of man, sette thin herte, and se with thin iyen, and here with thin eeris alle thingis whiche Y speke to thee, of al the ceremonyes of the hous of the Lord, and of alle the lawis therof; and thou schalt sette thin herte in the weies of the temple, bi alle the goyngis out of the seyntuarie.

6 And thou schalt seie to the hous of Israel terrynge me to wraththe, The Lord God seith these thingis, Ye hous of Israel, alle youre grete trespassis suffice to you,

7 for ye bryngen in alien sones, vncircumcidid in herte, and vncircumcidid in fleisch, that thei be in my seyntuarie, and defoule myn hous. And ye offren my looues, ynnere fatnesse, and blood, and breken my couenaunt in alle youre grete trespassis.

8 And ye kepten not the comaundementis of my seyntuarie, and ye settiden keperis of my kepyngis in my seyntuarye to you silf.

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9 The Lord God seith these thingis, Ech alien that is vncircumcidid in herte, and vncircumcidid in fleisch, schal not entre in to my seyntuarie; ech alien sone, which is in the myddis of the sones of Israel.

10 But also Leuytis, ether men of the lynage of Leuy, that yeden fer a wei fro me in the errour of the sones of Israel, and erriden fro me aftir her idols, and baren her wickidnesse,

11 thei schulen be kepers of housis in my seyntuarye, and porteris of yatis of the hous, and mynystris of the hous; thei schulen sle brent sacrifices, and sacrifices for victorie of the puple; and thei schulen stonde in the siyt of the prestis, for to mynystre to hem.

12 For that that thei mynystriden to tho in the siyt of her idols, and weren maad to the hous of Israel in to offendyng of wickidnesse; therfor Y reiside myn hond on them, seith the Lord God, and thei baren her wickidnesse.

13 And thei schulen not neiye to me, that thei vse preesthod to me, nether thei schulen neiye to al my seyntuarie bisidis hooly of hooli thingis, but thei schulen bere her schenschipe, and her grete trespassis whiche thei diden.

14 And Y schal make hem porteris of the hous, in al the seruyce therof, and in alle thingis that ben don ther ynne.

15 Forsothe preestis and dekenes, the sones of Sadoch, that kepten the cerymonyes of my seyntuarie, whanne the sones of Israel erriden fro me, thei schulen neiye to me, for to mynystre to me; and thei schulen stonde in my siyt, that thei offre to me ynnere fatnesse and blood, seith the Lord God.

16 Thei schulen entre in to my seyntuarie, and thei schulen neiye to my boord, that thei mynystre to me, and kepe my ceremonyes.

17 And whanne thei schulen entre in to the yatis of the ynnere halle,

18 thei schulen be clothid with lynnun clothis, nether ony wollun thing schal be do on hem, whanne thei mynystren in the yatis of the ynnere halle, and with ynne; lynnun cappis, ether mytris, schulen be in the heedis of hem, and lynnun brechis schulen be in the leendis of hem, and thei schulen not be gird in swoot.

19 And whanne thei schulen go out at the outermere halle to the puple, thei schulen dispuyle hem of her clothis, in whiche thei mynystriden, and thei schulen leie tho vp in the treserie of seyntuarie; and thei schulen clothe hem silf in othere clothis, and thei schulen not halewe my puple in her clothis.

20 Forsothe thei schulen not schaue her heed, nether thei schulen nursche long heere, but thei clippynge schulen clippe her heedis.

21 And ech preest schal not drynke wyn, whanne he schal entre in to the ynnere halle.

22 And preestis schulen not take wyues a widewe, and a forsakun womman, but virgyns of the seed of the hous of Israel; but also thei schulen take a widewe, which is the widewe of a preest.

23 And thei schulen teche my puple, what is bitwixe hooli thing and defoulid; and thei schulen schewe to hem, what is bitwixe cleene thing and vncleene.

24 And whanne debate is, thei schulen stonde in my domes, and schulen deme my lawis; and thei schulen kepe my comaundementis in alle my solempnytees, and thei schulen halewe my sabatis.

25 And thei schulen not entre to a deed man, lest thei be defoulid, no but to fadir, and modir, and to sone, and douyter, and to brother, and sister that hadde not an hosebonde, in whiche thei schulen be defoulid.

26 And after that he is clensid, seuene daies schulen be noumbrid to hym.

27 And in the dai of his entryng in to the seyntuarie, to the ynnere halle, that he mynystre to me in the seyntuarie, he schal offre for his synne, seith the Lord God.

28 Forsothe noon eritage schal be to hem, Y am the eritage of hem; and ye schulen not yyue to hem possessioun in Israel, for Y am the possessioun of hem.

29 Thei schulen ete sacrifice, bothe for synne and for trespasse, and ech avow of Israel schal be hern.

30 And the firste thingis of alle firste gendrid thingis, and alle moiste sacrifices, of alle thingis that ben offrid, schulen be the prestis part; and ye schulen yyue the firste thingis of youre metis to the prest, that he leie vp blessyng to his hous.

31 Preestis schulen not ete ony thing deed bi it silf, and takun of a beeste, of foulis, and of scheep.

EZECHIEL CHAPTER 45

1 And whanne ye schulen bigynne to departe the lond bi partis, departe ye the firste thingis to the Lord, an halewid thing of the lond, fyue and twenti thousynde of rehedis in lengthe, and ten thousynde of rehedis in breede; it schal be halewid in al the coost therof by cumpas.

2 And it schal be halewid on ech part in fyue hundrid rehedis bi fyue hundrid, in foure sidis bi cumpas, and in fifti cubitis in to the subarbis therof bi cumpas.

3 And fro this mesure thou schalt mete the lengthe of fyue and twenti thousynde of rehedis, and the breede of ten thousynde; and the temple and the hooli of hooli thingis schal be in it.

4 An halewid thing of the lond schal be to prestis, the mynystris of seyntuarie, that neiyen to the seruyce of the Lord; and a place schal be to hem in to housis, and in to the seyntuarie of hoolynesse.

5 Sotheli fyue and twenti thousynde of lengthe schulen be, and ten thousynde of breede; but the dekenes that mynystren to the hous, thei schulen haue in possessioun twenti treseries.

6 And ye schulen yyue the possessioun of the citee, fyue thousynde rehedis of breede, and fyue and twenti thousynde of lengthe, bi the departyng of the seyntuarie, to al the hous of Israel.

7 And ye schulen yyue a porcioun to the prince on this side and on that side, bisidis the departyng of the seyntuarie, and bisidis the possessioun of the citee, ayens the face of departynge of seyntuarie, and ayens the face of possessioun of the citee; fro the side of the se til to the see, and fro the side of the eest til to the eest, schal be of the possessioun of the

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prince. Forsothe the lengthe bi ech of the partis, fro the west ende til to the eest ende of the lond,

8 schal be possessioun to hym in Israel; and the princes schulen no more robbe my puple, but thei schulen yyue the lond to the hous of Israel, bi the lynagis of hem.

9 The Lord God seith these thingis, O! princes of Israel, suffice it to you, leue ye wickidnesse and raueyns, and do ye doom and riytfulnesse; departe ye youre niy coostis fro my puple, seith the Lord God.

10 A iust balaunce, and a iust mesure clepid ephi, and a iust mesure clepid bathus, schulen be to you.

11 Ephi and bathus schulen be euene, and of o mesure, that bathus take the tenthe part of the mesure clepid corus, and that ephi take the tenthe part of the mesure corus; bi the mesure of corus schal be euene weiynge of tho.

12 Forsothe a sicle schal haue twenti halpens; certis twenti siclis, and fyue and twenti siclis, and fiftene siclis maken a besaunt.

13 And these ben the firste fruytis whiche ye schulen take awei; the sixte part of ephi of a corus of wheete, and the sixte part of ephi of a corus of barli.

14 Also the mesure of oile; a bathus of oile is the tenthe part of corus, and ten bathus maken o corus; for ten bathus fillen o corus.

15 And a ram of the floc of twei hundrid, of these whiche the men of Israel nurschen, in to sacrifice, and in to brent sacrifice, and in to pesible sacrifices, to clense for hem, seith the Lord God.

16 Al the puple of the lond schal be boundun in these firste fruytis to the prince of Israel.

17 And on the prince schulen be brent sacrifices, and sacrifice, and moiste sacrifices, in solempnytees, and in kalendis, ether bigynnyngis of monethis, and in sabatis, and in alle the solempnytees of the hous of Israel; he schal make sacrifice, for synne, and brent sacrifice, and pesible sacrifices, to clense for the hous of Israel.

18 The Lord God seith these thingis, In the firste moneth, in the firste dai of the monethe, thou schalt take a calf with out wem of the drooue, and thou schalt clense the seyntuarie.

19 And the preest schal take of the blood of the beeste, that schal be for synne; and he schal putte in the postis of the hous, and in foure corneris of the heiythe of the auter, and in the postis of the yate of the ynnere halle.

20 And thus thou schalt do in the seuenthe dai of the monethe, for ech that knew not, and was disseyued bi errour, and thou schalt clense for the hous.

21 In the firste monethe, in the fourtenthe dai of the monethe, the solempnytee of pask schal be to you; therf looues schulen be etun bi seuene daies.

22 And the prince schal make a calf for synne in that dai, for hym silf and for al the puple of the lond.

23 And in the solempnytee of seuene daies he schal make brent sacrifice to the Lord; he schal offre seuene caluys and seuene wetheris with out wem ech dai, bi seuene daies, and ech dai a buc of geet, for synne.

24 And he schal make the sacrifice of ephi by a calf, and of ephi by a wether, and of oile the mesure hyn, bi ech ephi.

25 In the seuenthe monethe, in the fiftenthe dai of the monethe, in the solempnytee, he schal make as tho ben biforseid, bi seuene daies, as wel for synne as for brent sacrifice, and in sacrifice, and in oile.

EZECHIEL CHAPTER 46

1 The Lord God seith these thingis, The yate of the ynnere halle, that biholdith to the eest, schal be closid bi sixe daies, in whiche werk is doon; for it schal be openid in the dai of sabat, but also it schal be openyd in the dai of kalendis.

2 And the prince schal entre bi the weie of the porche of the yate withoutforth, and he schal stonde in the threisfold of the yate; and preestis schulen make the brent sacrifice of hym, and the pesible sacrifices of hym; and he schal worschipe on the threisfold of the yate, and he schal go out; forsothe the yate schal not be closid til to the euentid.

3 And the puple of the lond schal worschipe at the dore of that yate, in sabatis, and in calendis, bifor the Lord.

4 Forsothe the prince schal offre this brent sacrifice to the Lord in the dai of sabat, sixe lambren with out wem, and a wether with out wem,

5 and the sacrifice of ephi bi a wether; but in the lambren he schal offre the sacrifice which his hond schal yiue, and of oile the mesure hyn, bi ech ephi.

6 But in the dai of calendis he schal offre a calf with out wem of the droue; and sixe lambren, and wetheris schulen be with out wem,

7 and ephi bi a calf. Also he schal make the sacrifice ephi bi a wether; but of lambren as his hond fyndith, and of oile the mesure hyn, bi ech ephi.

8 And whanne the prince schal entre, entre he bi the weie of the porche of the yate, and go he out bi the same weie.

9 And whanne the puple of the lond schal entre in the siyt of the Lord, in solempnytees, which puple entrith bi the yate of the north, for to worschipe, go it out bi the wei of the south yate. Certis the puple that entrith bi the weie of the south yate, go out bi the weie of the north yate. It schal not turne ayen bi the weie of the yate, bi which it entride, but euene ayens that weie it schal go out.

10 Forsothe the prince schal be in the myddis of hem; he schal entre with hem that entren, and he schal go out with hem that goen out.

11 And in feiris and in solempnytees, the sacrifice of ephi schal be bi a calf, and ephi bi a wether; in lambren schal be sacrifice as his hond fyndith, and of oile the mesure hyn, bi ech ephi.

12 Forsothe whanne the prince makith a wilful brent sacrifice, ether wilful pesible sacrifice to the Lord, the yate that biholdith to the eest, schal be openyd to hym; and he schal make his brent sacrifice, and hise pesible sacrifices, as it is wont to be doon in the dai of sabat; and he schal go out, and the yate schal be closid after that he yede out.

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13 And he schal make brent sacrifice ech day to the Lord, a lomb with out wem of the same yeer; euere he schal make it in the morewtid,

14 and he schal make sacrifice on it ful eerli; eerli he schal make the sixte part of ephi, and of oile the thridde part of hyn, that it be meddlid with the floure of wheete; it is a lawful sacrifice, contynuel and euerlastinge, to the Lord.

15 He schal make a lomb, and sacrifice, and oile, ful eerli; he schal make eerli brent sacrifice euerlastynge.

16 The Lord God seith these thingis, If the prince yyueth an hous to ony of hise sones, the eritage of hym schal be of hise sones; thei schulen welde it bi eritage.

17 Forsothe if he yyueth a biquest of his eritage to oon of hise seruauntis, it schal be his til to the yeer of remyssioun, and it schal turne ayen to the prince; forsothe the eritage of hym schal be to hise sones.

18 And the prince schal not take bi violence of the eritage of the puple, and of the possessioun of hem; but of his owne possessioun he schal yyue eritage to hise sones, that my puple be not scaterid, ech man fro his possessioun.

19 And he ledde me in bi the entryng, that was on the side of the yate, in to the treseries of the seyntuarie to the preestis, whiche treseries bihelden to the north; and there was a place goynge to the west.

20 And he seide to me, This is the place where prestis schulen sethe, bothe for synne and for trespas; where thei schulen sethe sacrifice, that thei bere not out in to the outermere halle, and the puple be halewid.

21 And he ledde me out in to the outermere halle, and ledde me aboute bi the foure corneris of the halle; and lo! a litil halle was in the corner of the halle, alle litil hallis bi the corneris of the halle;

22 in foure corneris of the halle litle hallis weren disposid, of fourti cubitis bi lengthe, and of thretti bi breede;

23 foure weren of o mesure; and a wal bi cumpas yede aboute foure litle hallis; and kychenes weren maad vndur the porchis bi cumpas.

24 And he seide to me, This is the hous of kichenes, in which the mynystris of the hous of the Lord schulen sethe the sacrifices of the puple.

EZECHIEL CHAPTER 47

1 And he turnede me to the yate of the hous; and lo! watris yeden out vndur the threisfold of the hous to the eest; for the face of the hous bihelde to the eest; forsothe the watris camen doun in to the riyt side of the temple, to the south part of the auter.

2 And he ledde me out bi the weie of the north yate, and he turnede me to the weie with out the outermere yate, to the weie that biholdith to the eest; and lo! watris flowynge fro the riyt side,

3 whanne the man that hadde a coord in his hond, yede out to the eest. And he mat a thousynde cubitis, and ledde me ouer thorou the water til to the heelis.

4 And eft he mat a thousynde, and ledde me ouer thorouy the watir til to the knees.

5 And eft he mat a thousynde, and ledde me ouer thorouy the watir til to the reynes. And he mat a thousynde, the stronde which Y myyte not passe; for the depe watris of the stronde hadden wexe greet, that mai not be waad ouer.

6 And he seide to me, Certis, sone of man, thou hast seyn. And he seide to me; and he turnede me to the ryuere of the stronde.

7 And whanne Y hadde turned me, lo! in the ryuer of the stronde ful many trees on euer either side.

8 And he seide to me, These watris that goon out to the heepis of soond of the eest, and goen doun to pleyn places of desert, schulen entre in to the see, and schulen go out; and the watris schulen be heelid.

9 And ech lyuynge beeste that creepith, schal lyue, whidur euere the stronde schal come; and fischis many ynow schulen be, aftir that these watris comen thidur, and schulen be heelid, and schulen lyue; alle thingis to whiche the stronde schal come, schulen lyue.

10 And fisshers schulen stonde on tho watris; fro Engaddi til to Engallym schal be driyng of nettis; ful many kyndis of fischis therof schulen be, as the fischis of the greet see, of ful greet multitude;

11 but in brynkis therof and in maraisis watris shulen not be heelid, for tho schulen be youun in to places of makynge of salt.

12 And ech tree berynge fruit schal growe on the stronde, in the ryueris therof on ech side; a leef therof schal not falle doun, and the fruyt therof schal not faile; bi alle monethis it schal bere firste fruytis, for the watris therof schulen go out of the seyntuarie; and the fruytis therof schulen be in to mete, and the leeuys therof to medicyn.

13 The Lord God seith these thingis, This is the ende, in which ye schulen welde the lond, in the twelue lynagis of Israel; for Joseph hath double part.

14 Forsothe ye schulen welde it, ech man euenli as his brother; on which Y reiside myn hond, that Y schulde yyue to youre fadris; and this lond schal falle to you in to possessioun.

15 This is the ende of the lond at the north coost fro the grete see, the weie of Bethalon to men comynge to Sedala,

16 Emath, Beroth, Sabarym, which is in the myddis bitwixe Damask and niy coostis of Emath, the hous of Thichon, which is bisidis the endis of Auran.

17 And the ende schal be fro the see til to the porche of Ennon, the ende of Damask, and fro the north til to the north, the ende of Emath; forsothe this is the north coost.

18 Certis the eest coost fro the myddis of Auran, and fro the myddis of Damask, and fro the myddis of Galaad, and fro the myddis of the lond of Israel, is Jordan departynge at the eest see, also ye schulen mete the eest coost.

19 Forsothe the south coost of myddai is fro Thamar til to the watris of ayenseiyng of Cades; and the stronde til to the greet see, and the south coost at myddai.

20 And the coost of the see is the greet see, fro the niy coost bi streiyt, til thou come to Emath; this is the coost of the see.

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21 And ye schulen departe this lond to you bi the lynagis of Israel;

22 and ye schulen sende it in to eritage to you, and to comelyngis that comen to you, that gendriden sones in the myddis of you; and thei schulen be to you as men borun in the lond among the sones of Israel; with you thei schulen departe possessioun, in the myddis of the lynages of Israel.

23 Forsothe in what euer lynage a comelyng is, there ye schulen yyue possessioun to hym, seith the Lord God.

EZECHIEL CHAPTER 48

1 And these ben the names of lynagis, fro the endis of the north, bisidis the weie Ethalon, to men goynge to Emath, the porche of Ennon, the terme of Damask, to the north bisidis Emath; and the eest coost schal be to it the see, o part schal be of Dan.

2 And fro the ende of Dan, fro the eest coost til to the coost of the see, o part schal be of Aser.

3 And on the ende of Azer, fro the eest coost til to the coost of the see, oon of Neptalym.

4 And on the terme of Neptalym, fro the eest coost til to the coost of the see, oon of Manasses.

5 And on the ende of Manasses, fro the eest coost til to the coost of the see, oon of Effraym.

6 And on the ende of Effraym, fro the eest coost til to the coost of the see, oon of Ruben.

7 And on the ende of Ruben, fro the eest coost til to the coost of the see, oon of Juda.

8 And on the ende of Juda, fro the eest coost til to the coost of the see, schulen be the firste fruytis, whiche ye schulen departe bi fyue and twenti thousynde reheedis of breede and of lengthe, as alle partis ben, fro the eest coost til to the coost of the see; and the seyntuarie schal be in the myddis therof.

9 The firste fruytis whiche ye schulen departe to the Lord, the lengthe schal be in fyue and twenty thousynde, and the breed in ten thousynde.

10 Forsothe these schulen be the firste fruytis of the seyntuarie of preestis; to the north fyue and twenti thousynde of lengthe, and to the see ten thousinde of breede; but to the eest ten thousynde of breede, and to the south fyue and twenti thousynde of lengthe; and the seyntuarie of the Lord schal be in the myddis therof.

11 The seyntuarie schal be to prestis of the sones of Sadoch, that kepten my cerymonyes, and erriden not, whanne the sones of Israel erriden, as also dekenes erriden.

12 And the firste fruytis schulen be to hem of the firste fruytis of the lond, the hooli of hooli thingis, bi the terme of dekenes.

13 But also to dekenes in lijk maner bi the coostis of preestis schulen be fyue and twenti thousynde of lengthe, and ten thousynde of breede; al the lengthe of fiue and twenti thousynde, and the breede of ten thousynde.

14 And thei schulen not sille therof, nether schulen chaunge; and the firste fruytis of the lond schulen not be translatid, for tho ben halewid to the Lord.

15 Sotheli the fyue thousynde, that ben left ouer in breede, bi fyue and twenti thousynde, schulen be the vnhooli thingis, ether comyn thingis, of the citee, in to dwellyng place, and in to subarbis; and the citee schal be in the myddis therof.

16 And these schulen be the mesuris therof; at the north coost, fyue hundrid and foure thousynde of rehedis, and at the south coost, fyue hundrid and foure thousynde, and at the eest coost, fyue hundrid and foure thousynde, and at the west coost, fyue hundrid and foure thousynde.

17 Forsothe the subarbis of the citee at the north schulen be twei hundrid and fifti, and at the southe twei hundrid and fifti, and at the eest twei hundrid and fifti, and at the see, that is, the west, twei hundrid and fifti.

18 But that that is residue in lengthe, bi the firste fruytis of the seyntuarie, ten thousynde in to the eest, and ten thousynde in to the west, schulen be as the firste fruitis of the seyntuarie; and the fruitis schulen be in to looues to hem that seruen the citee.

19 Forsothe thei that seruen the citee schulen worche, of alle the lynagis of Israel.

20 Alle the firste fruitis of fyue and twenti thousynde, bi fyue and twenti thousynde in square, schulen be departid in to the firste fruytis of seyntuarie, and in to possessioun of the citee.

21 Forsothe that that is residue, schal be the princes part, on ech side of the firste fruitis of seyntuarie, and of the possessioun of the citee, euene ayens fyue and twenti thousynde of the firste fruytis, til to the eest ende; but also to the see euene ayens fyue and twenti thousynde, til to the ende of the see, schal be in lijk maner in the partis of the prince; and the firste fruytis of the seyntuarye, and the seyntuarie of the temple schulen be in the myddis of it.

22 Forsothe fro the possessioun of dekenes, and fro the possessioun of the citee, which is in the myddis of partis of the prince, schal be in to the porcioun of Juda, and in to the porcioun of Beniamyn; and it schal perteyne to the prince.

23 And to other lynagis, fro the eest coost til to the west coost, oon to Beniamyn.

24 And ayens the porcioun of Beniamyn, fro the eest coost til to the west coost, oon to Symeon.

25 And on the terme of Symeon, fro the eest coost til to the west coost, oon to Isacar.

26 And on the terme of Isacar, fro the eest coost til to the west coost, oon to Zabulon.

27 And on the terme of Zabulon, fro the eest coost til to the coost of the see, oon to Gad.

28 And on the terme of Gad, to the coost of the south in to myddai; and the ende schal be fro Thamar til to the watris of ayenseying of Cades, and the eritage ayens the grete see.

29 This is the lond which ye schulen sende in to part to the lynagis of Israel, and these ben the partyngis of tho, seith the Lord God.

30 And these ben the goyngis out of the citee; fro the north coost thou schalt mete fyue hundrid and foure thousynde rehedis.

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31 And yatis of the citee schulen be in alle the lynagis of Israel, thre yatis at the north; o yate of Ruben, o yate of Juda, o yate of Leuy.

32 And at the eest coost, fyue hundrid and foure thousynd rehedis, and thre yatis; o yate of Joseph, o yate of Beniamyn, o yate of Dan.

33 And at the south coost thou schalt mete fyue hundrid and foure thousynde rehedis, and thre yatis schulen be of tho; o yate of Symeon, o yate of Isacar, o yate of Zabulon.

34 And at the west coost, fyue hundrid and foure thousynde of rehedis, thre yatis of tho; o yate of Gad, o yate of Aser, o yate of Neptalym.

35 Bi cumpas eiytene miles; and the name schal be fro that dai, The Lord there. Amen..

THE BOOK OF DANIEL

Hebrew title: Sefer Daniyel
Estimated Range of Dating: 2nd century B.C.

(The Book of Daniel is a 2nd-century BC biblical apocalypse with an ostensible 6th century setting, combining a prophecy of history with an eschatology (a portrayal of end times) both cosmic in scope and political in focus. It gives "an account of the activities and visions of Daniel, a noble Jew exiled at Babylon", and its message is that just as the God of Israel saves Daniel from his enemies, so he would save all Israel in their present oppression. This messianic-apocalyptic message influenced the Jewish Messianic Movement, the New Testament as well as the Protestant Reformation.

The Hebrew Bible includes the Book of Daniel in the Ketuvim (writings), while Christian Bibles group the work with the Major Prophets. It divides into two parts, a set of six court tales in chapters 1–6, written mostly in Aramaic, and four apocalyptic visions in chapters 7–12, written mostly in Hebrew; the deuterocanon contains three additional sections, the Song of the Three Holy Children, Susanna, and Bel and the Dragon.

The Book of Daniel is divided between the court tales of chapters 1–6 and the apocalyptic visions of 7–12, and between the Hebrew of chapters 1 and 8–12 and the Aramaic of chapters 2–7. Basic structure:

PART I: Tales (chapters 1:1–6:29)

- *1: Introduction (1:1–21 – set in the Babylonian era, written in Hebrew)*
- *2: Nebuchadnezzar's dream of four kingdoms (2:1–49 – Babylonian era; Aramaic)*
- *3: The fiery furnace (3:1–30/3:1-23, 91-97 – Babylonian era; Aramaic)*
- *4: Nebuchadnezzar's madness (3:31/98–4:34/4:1-37 – Babylonian era; Aramaic)*
- *5: Belshazzar's feast (5:1–6:1 – Babylonian era; Aramaic)*
- *6: Daniel in the lions' den (6:2–29 – Median era with mention of Persia; Aramaic)*

PART II: Visions (chapters 1–12:13)

- *The beasts from the sea (1–28 – Babylonian era: Aramaic)*
- *8: The ram and the he-goat (8:1–27 – Babylonian era; Hebrew)*
- *9: Interpretation of Jeremiah's prophecy of the seventy weeks (9:1–27 – Median era; Hebrew)*
- *10: The angel's revelation: kings of the north and south (10:1–12:13 – Persian era, mention of Greek era; Hebrew)*

The Book of Daniel is preserved in the 12-chapter Masoretic Text and in two longer Greek versions, the original Septuagint version, c. 100 BC, and the later Theodotion version from c. 2nd century AD.

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[The Masoretic Text (MT) is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.]

Both Greek texts contain three additions to Daniel: The Prayer of Azariah and Song of the Three Holy Children; the story of Susannah and the Elders; and the story of Bel and the Dragon. Theodotion is much closer to the Masoretic Text and became so popular that it replaced the original Septuagint version in all but two manuscripts of the Septuagint itself. The Greek additions were apparently never part of the Hebrew text.

Eight copies of the Book of Daniel, all incomplete, have been found at Qumran, two in Cave 1, five in Cave 4, and one in Cave 6. Between them, they preserve text from eleven of Daniel's twelve chapters, and the twelfth is quoted in the Florilegium (a compilation scroll) 4Q174, showing that the book at Qumran did not lack this conclusion. All eight manuscripts were copied between 125 BC (4QDanc) and about 50 AD (4QDanb), showing that Daniel was being read at Qumran only about 40 years after its composition. All appear to preserve the 12-chapter Masoretic version rather than the longer Greek text.

The prophecies of Daniel are accurate down to the career of Antiochus IV Epiphanes, king of Syria and oppressor of the Jews, but not in its prediction of his death: the author seems to know about Antiochus' two campaigns in Egypt (169 and 167 BC), the desecration of the Temple (the "abomination of desolation"), and the fortification of the Akra (a fortress built inside Jerusalem), but he seems to know nothing about the reconstruction of the Temple or about the actual circumstances of Antiochus' death in late 164 BCE. Chapters 10–12 must therefore have been written between 167 and 164 BC. There is no evidence of a significant time lapse between those chapters and chapters 8 and 9, and chapter 7 may have been written just a few months earlier again.

Further evidence of the book's date is in the fact that Daniel is excluded from the Hebrew Bible's canon of the prophets, which was closed around 200 BC, and the Wisdom of Sirach, a work dating from around 180 BC, draws on almost every book of the Old Testament except Daniel, leading scholars to suppose that its author was unaware of it. Daniel is, however, quoted in a section of the Sibylline Oracles commonly dated to the middle of the 2nd century BC, and was popular at Qumran at much the same time, suggesting that it was known from the middle of that century.

The author/editor was probably an educated Jew, knowledgeable in Greek learning, and of high standing in his own community. It is possible that the name of Daniel was chosen for the hero of the book because of his reputation as a wise seer in Hebrew tradition.

Daniel is one of a large number of Jewish apocalypses, all of them pseudonymous. The stories of the first half are legendary in origin, and the visions of the second the product of anonymous authors in the Maccabean period (2nd century BC). Chapters 1–6 are in the voice of an anonymous narrator, except for chapter 4 which is in the form of a letter from king Nebuchadnezzar; the second half (chapters 7–12) is presented by Daniel himself, introduced by the anonymous narrator in chapters 7 and 10.

The visions of chapters 7–12 reflect the crisis which took place in Judea in 167–164 BC when Antiochus IV Epiphanes, the Greek king of the Seleucid Empire, threatened to destroy traditional Jewish worship in Jerusalem. When Antiochus came to the throne in 175 BC the Jews were largely pro-Seleucid. The High Priestly family was split by rivalry, and one member, Jason, offered the king a large sum to be made High Priest. Jason also asked—or more accurately, paid—to be allowed to make Jerusalem a polis, or Greek city. This meant, among other things, that city government would be in the hands of the citizens, which meant in turn that citizenship would be a valuable commodity, to be purchased from Jason. None of this threatened the Jewish religion, and the reforms were widely welcomed, especially among the Jerusalem aristocracy and the leading priests. Three years later Jason was deposed when another priest, Menelaus, offered Antiochus an even larger sum for the post of High Priest.

Antiochus invaded Egypt twice, in 169 BC with success, but on the second incursion, in late 168 BC, he was forced to withdraw by the Romans. Jason, hearing a rumour that Antiochus was dead, attacked Menelaus to take back the High Priesthood. Antiochus drove Jason out of Jerusalem, plundered the Temple, and introduced measures to pacify his Egyptian border by imposing complete Hellenisation: the Jewish Book of the Law was prohibited and on 15 December 167 BC an "abomination of desolation", probably a Greek altar, was introduced into the Temple. With the Jewish religion now clearly under threat a resistance movement sprang up, led by the Maccabee brothers, and over the next three years it won sufficient victories over Antiochus to take back and purify the Temple.

The crisis which the author of Daniel addresses is the defilement of the altar in Jerusalem in 167 BC (first introduced in chapter 8:11): the daily offering which used to take place twice a day, at morning and evening, stopped, and the phrase "evenings and mornings" recurs through the following chapters as a reminder of the missed sacrifices. But whereas the events leading up to the sacking of the Temple in 167 BC and the immediate aftermath are remarkably accurate, the predicted war between the Syrians and the Egyptians (11:40–43) never took place, and the prophecy that Antiochus would die in Palestine (11:44–45) was inaccurate (he died in Persia). The obvious conclusion is that the account must have been completed near the end of the reign of Antiochus but before his death in December 164 BC, or at least before news of it reached Jerusalem, and the consensus of modern scholarship is accordingly that the book dates to the period 167–163 BC.)

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DANIEL CHAPTER 1

1 In the thridde yeer of the rewme of Joachym, king of Juda, Nabugodonosor, the kyng of Babiloyne, cam to Jerusalem, and bisegide it.

2 And the Lord bitook in his hond Joachym, the kyng of Juda, and he took a part of the vessels of the hous of God; and he bar out tho in to the lond of Sennaar, in to the hous of his god, and he took the vessels in to the hous of tresour of his god.

3 And the kyng seide to Asphaneth, souereyn of his onest seruauntis and chast, that he schulde brynge yn of the sones of Israel, and of the kyngis seed, and the children of tirauntis, in whiche weren no wem,

4 faire in schap, and lerned in al wisdom, war in kunnyng, and tauyt in chastisyng, and that myyten stonde in the paleis of the kyng, that he schulde teche hem the lettris and langage of Caldeis.

5 And the king ordeynede to hem lijflode bi ech dai of hise meetis, and of the wyn wherof he drank; that thei nurschid bi thre yeer, schulden stonde aftirward bifor the siyt of the kyng.

6 Therfor Danyel, Ananye, Myzael, and Azarie, of the sones of Juda, weren among hem.

7 And the souereyn of onest seruauntis and chast puttide to hem names; to Danyel he puttide Balthasar; to Ananye, Sidrach; to Mysael, Misach; and to Azarie, Abdenago.

8 Forsothe Danyel purposide in his herte, that he schulde not be defoulid of the boord of the kyng, nether of the wyn of his drink; and he preiede the souereyn of onest seruauntis and chast, that he schulde not be defoulid.

9 Forsothe God yaf grace and merci to Daniel, in the siyt of the prince of onest seruauntis and chast.

10 And the prince of onest seruauntis and chast seide to Daniel, Y drede my lord the king, that ordeinede to you mete and drynk; and if he seeth youre faces lennere than othere yonge wexynge men, youre eueneeldis, ye schulen condempne myn heed to the kyng.

11 And Danyel seide to Malazar, whom the prince of onest seruauntis and chast hadde ordeynede on Danyel, Ananye, Mysael, and Asarie,

12 Y biseche, asaie thou vs thi seruauntis bi ten daies, and potagis be youun to vs to ete, and water to drynke; and biholde thou oure cheris,

13 and the cheris of children that eten the kyngis mete; and as thou seest, so do thou with thi seruauntis.

14 And whanne he herde siche a word, he asaiede hem bi ten daies.

15 Forsothe after ten daies the cheris of hem apperiden betere and fattere, than alle the children that eeten the kyngis mete.

16 Certis Malazar took the metis, and the wyn of the drynk of hem, and yaf to hem potagis.

17 Forsothe to these children God yaf kunnyng and lernyng in ech book, and in al wisdom; but to Daniel God yaf vndurstondyng of alle visiouns and dremys.

18 Therfor whanne the daies weren fillid, aftir whiche the kyng seide, that thei schulden be brouyt yn, the souereyn of onest seruauntis and chast brouyte in hem, in the siyt of Nabugodonosor.

19 And whanne the kyng hadde spoke to hem, siche weren not foundun of alle, as Daniel, Ananye, Misael, and Azarie; and thei stoden in the siyt of the king.

20 And ech word of wisdom and of vndurstondyng, which the king axide of hem, he foond in hem ten fold ouer alle false dyuynouris and astronomyens, that weren in al his rewme.

21 Forsothe Danyel was til to the firste yeer of king Cyrus.

DANIEL CHAPTER 2

1 In the secounde yeer of the rewme of Nabugodonosor, Nabugodonosor siy a dreem; and his spirit was aferd, and his dreem fledde awei fro hym.

2 Therfor the kyng comaundide, that the dyuynours, and astronomyens, and witchis, and Caldeis schulden be clepid togidere, that thei schulden telle to the kyng hise dremys; and whanne thei weren comun, thei stoden bifor the king.

3 And the king seide to hem, Y siy a dreem, and Y am schent in mynde, and Y knowe not what Y siy.

4 And Caldeis answeriden the kyng bi Sirik langage, Kyng, liue thou with outen ende; seie thi dreem to thi seruauntis, and we schulen schewe to thee the expownyng therof.

5 And the kyng answeride, and seide to Caldeis, The word is goen awei fro me; if ye schewen not to me the dreem, and expownyng therof, ye schulen perische, and youre housis schulen be forfetid.

6 Forsothe if ye tellen the dreem, and the expownyng therof, ye schulen take of me meedis and yiftis, and myche onour; therfor schewe ye to me the dreem, and the interpretyng therof.

7 Thei answeriden the secounde tyme, and seiden, The kyng seie the dreem to hise seruauntis, and we schulen schewe the interpretyng therof.

8 The kyng answeride, and seide, Certis Y woot, that ye ayenbien the tyme, and witen that the word is goen awei fro me.

9 Therfor if ye schewen not to me the dreem, o sentence is of you, for ye maken an interpretyng bothe fals and ful of disseit, that ye speke to me til the tyme passe; therfor seie ye the dreem to me, that Y wite, that ye speke also the veri interpretyng therof.

10 Therfor Caldeis answeriden bifor the kyng, and seiden, Kyng, no man is on erthe, that mai fille thi word; but nether ony greet man and myyti of kyngis axith siche a word of ony dyuynour, and astronomyen, and of a man of Caldee.

11 For the word which thou, kyng, axist, is greuouse, nether ony schal be foundun, that schal schewe it in the siyt of the king, outakun goddis, whos lyuyng is not with men.

12 And whanne this word was herd, the kyng comaundide, in woodnesse and in greet ire, that alle the wise men of Babiloyne schulden perische.

13 And bi the sentence goon out, the wise men weren slayn; and Danyel and hise felows weren souyt, that thei schulden perische.

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14 Thanne Danyel axide of the lawe and sentence, of Ariok, prynce of chyualrie of the kyng, that was gon out to sle the wise men of Babiloyne.

15 And he axide hym, that hadde take power of the kyng, for what cause so cruel a sentence yede out fro the face of the kyng. Therfor whanne Ariok hadde schewid the thing to Danyel,

16 Danyel entride, and preyede the kyng, that he schulde yyue tyme to hym to schewe the soilyng to the kyng.

17 And he entride in to his hous, and schewide the nede to Ananye, and to Misael, and Asarie,

18 hise felowis, that thei schulden axe merci of the face of God of heuene on this sacrament; and that Danyel and hise felowis schulden not perische with othere wise men of Babiloyne.

19 Thanne the priuyte was schewid to Danyel bi a visioun in nyyt. And Danyel blesside God of heuene, and seide,

20 The name of the Lord be blessid fro the world, and til in to the world, for wisdom and strengthe ben hise;

21 and he chaungith tymes and ages, he translatith rewmes and ordeyneth; he yyueth wisdom to wise men, and kunnyng to hem that vndurstonden techyng, ether chastisyng;

22 he schewith deepe thingis and hid, and he knowith thingis set in derknessis, and liyt is with hym.

23 God of oure fadris, Y knowleche to thee, and Y herie thee, for thou hast youe wisdom and strengthe to me; and now thou hast schewid to me tho thingis, whiche we preieden thee, for thou hast openyd to vs the word of the kyng.

24 Aftir these thingis Danyel entride to Ariok, whom the kyng hadde ordeyned, that he schulde leese the wise men of Babiloyne, and thus he spak to hym, Leese thou not the wise men of Babiloyne; leede thou me in bifor the siyt of the kyng, and Y schal telle the soilyng to the kyng.

25 Thanne Ariok hastynge ledde in Danyel to the kyng, and seide to him, Y haue foundun a man of the sones of passyng ouer of Juda, that schal telle the soilyng to the kyng.

26 The kyng answeride, and seide to Danyel, to whom the name was Balthasar, Whethir gessist thou, that thou maist verili schewe to me the dreem which Y siy, and the interpretyng therof?

27 And Danyel answeride bifore the king, and seide, The priuytee which the kyng axith, wise men, and astronomyens, and dyuynours, and lokeris of auteris, moun not schewe to the kyng.

28 But God is in heuene, that schewith priuytees, which hath schewid to thee, thou king Nabugodonosor, what thingis schulen come in the laste tymes. Thi dreem and visiouns of thin heed, in thi bed, ben sich.

29 Thou, kyng, bigunnest to thenke in thi bed, what was to comynge aftir these thingis; and he that schewith priuetees, schewide to thee what thingis schulen come.

30 And this sacrament is schewid to me, not bi wisdom which is in me more than in alle lyuynge men, but that the interpretyng schulde be maad opyn to the kyng, and thou schuldist knowe the thouytis of thi soule.

31 Thou, kyng, siyest, and lo! as o greet ymage; thilke ymage was greet, and hiy in stature, and stood bifore thee, and the loking therof was ferdful.

32 The heed of this ymage was of best gold, but the brest and armes weren of siluer; certis the wombe and thies weren of bras,

33 but the leggis weren of irun; forsothe sum part of the feet was of irun, sum was of erthe.

34 Thou siyest thus, til a stoon was kit doun of the hil, with outen hondis, and smoot the ymage in the irun feet therof and erthene feet, and al to-brak tho.

35 Thanne the irun, tijl stoon, ether erthene vessel, bras, siluer, and gold, weren al to-brokun togidere, and dryuun as in to a deed sparcle of a large somer halle, that ben rauyschid of wynd, and no place is foundun to tho; forsothe the stoon, that smoot the ymage, was maad a greet hil, and fillide al erthe.

36 This is the dreem. Also, thou kyng, we schulen seie bifor thee the interpretyng therof.

37 Thou art kyng of kyngis, and God of heuene yaf to thee rewme, strengthe, and empire, and glorie;

38 and he yaf in thin hond alle thingis, in whiche the sones of men, and the beestis of the feeld, and the briddis of the eir dwellen, and ordeynede alle thingis vndur thi lordschip; therfor thou art the goldun heed.

39 And another rewme lesse than thou schal rise aftir thee; and the thridde rewme, an other of bras, that schal haue the empire of al erthe.

40 And the fourthe rewme schal be as irun, as irun makith lesse, and makith tame alle thingis, so it schal make lesse, and schal al to-breke alle these rewmes.

41 Forsothe that thou siest a part of the feet and fyngris of erthe of a pottere, and a part of irun, the rewme shal be departid; which netheles schal rise of the plauntyng of irun, bi that that thou siest irun meynd with a tijl stoon of clei,

42 and the toos of the feet in parti of irun, and in parti of erthe, in parti the rewme schal be sad, and in parti to-brokun.

43 Forsothe that thou siest irun meynd with a tiel stoon of clei, sotheli tho schulen be meynd togidere with mannus seed; but tho schulen not cleue to hem silf, as irun mai not be meddlid with tyel stoon.

44 Forsothe in the daies of tho rewmes, God of heuene shal reise a rewme, that schal not be distried with outen ende, and his rewme schal not be youun to another puple; it schal make lesse, and schal waste alle these rewmes, and it schal stonde with outen ende,

45 bi this that thou siest, that a stoon was kit doun of the hil with outen hondis, and maad lesse the tiel stoon, and irun, and bras, and siluer, and gold. Greet God hath schewid to the kyng, what thingis schulen come aftirward; and the dreem is trewe, and the interpretyng therof is feithful.

46 Thanne king Nabugodonosor felle doun on his face, and worschipide Danyel, and comaundide sacrifices and encense to be brouyt, that tho schulden be sacrifised to hym.

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47 Therfor the kyng spak, and seide to Danyel, Verili youre God is God of goddis, and Lord of kyngis, that schewith mysteries, for thou miytist opene this sacrament.

48 Thanne the kyng reiside Danyel an hiy, and yaf many yiftis and grete to hym; and ordeynede hym prince and prefect, ether cheef iustise, ouer alle the prouynces of Babiloyne, and maister ouer alle the wise men of Babiloyne.

49 Forsothe Danyel axide of the kyng, and ordeynede Sidrac, Misaac, and Abdenago ouer alle the werkis of the prouynce of Babiloyne; but Danyel hym silf was in the yatis of the kyng.

DANIEL CHAPTER 3

1 Nabugodonosor, the kyng, made a goldun ymage, in the heiythe of sixti cubitis, and in the breede of sixe cubitis; and he settide it in the feeld of Duram, of the prouynce of Babiloyne.

2 Therfor Nabugodonosor sente to gadere togidere the wise men, magistratis, and iugis, and duykis, and tirauntis, and prefectis, and alle princes of cuntreis, that thei schulden come togidere to the halewyng of the ymage, which the kyng Nabugodonosor hadde reisid.

3 Thanne the wise men, magistratis, and iugis, and duykis, and tirauntis, and beste men, that weren set in poweris, and alle the princes of cuntreis, weren gaderid togidere, that thei schulden come togidere to the halewyng of the ymage, which the kyng Nabugodonosor hadde reisid. Forsothe thei stoden in the siyt of the ymage, which Nabugodonosor hadde set; and a bedele criede myytili,

4 It is seid to you, puplis, kynredis, and langagis;

5 in the our in which ye heren the soun of trumpe, and of pipe, and of harpe, of sambuke, of sawtre, and of symphonye, and of al kynde of musikis, falle ye doun, and worschipe the goldun ymage, which the kyng Nabugodonosor made.

6 Sotheli if ony man fallith not doun, and worschipith not, in the same our he schal be sent in to the furneis of fier brennynge.

7 Therfor aftir these thingis, anoon as alle puplis herden the sown of trumpe, of pipe, and of harpe, of sambuke, and of sawtre, of symphonye, and of al kynde of musikis, alle puplis, lynagis, and langagis fellen doun, and worschipiden the golden ymage, which the kyng Nabugodonosor hadde maad.

8 And anoon in that tyme men of Caldee neiyiden, and accusiden the Jewis,

9 and seiden to the kyng Nabugodonosor, Kyng, lyue thou with outen ende.

10 Thou, kyng, hast set a decree, that ech man that herith the sown of trumpe, of pipe, and of harpe, of sambuke, and of sawtree, and of symphonye, and of al kynde of musikis, bowe doun hym silf, and worschipe the goldun ymage; forsothe if ony man fallith not doun,

11 and worschipith not, be he sent in to the furneis of fier brennynge.

12 Therfor men Jewis ben, Sidrac, Mysaac, and Abdenago, whiche thou hast ordeynede on the werkis of the cuntrei of Babiloyne. Thou kyng, these men han dispisid thi decree; thei onouren not thi goddis, and thei worshipen not the goldun ymage, which thou reisidist.

13 Thanne Nabugodonosor comaundide, in woodnesse and in wraththe, that Sidrac, Mysaac, and Abdenago schulden be brouyt; whiche weren brouyt anoon in the siyt of the kyng.

14 And the kyng Nabugodonosor pronounside, and seide to hem, Whether verili Sidrac, Mysaac, and Abdenago, ye onouren not my goddis, and worschipen not the golden ymage, which Y made?

15 Now therfor be ye redi, in what euer our ye heren the sown of trumpe, of pipe, of harpe, of sambuke, of sawtree, and of symphonye, and of al kynde of musikis, bowe ye doun you, and worschipe the ymage which Y made; that if ye worschipen not, in the same our ye schulen be sent in to the furneis of fier brennynge; and who is God, that schal delyuere you fro myn hond?

16 Sidrac, Misaac, and Abdenago answeriden, and seiden to the king Nabugodonosor, It nedith not, that we answere of this thing to thee.

17 For whi oure God, whom we worschipen, mai rauysche vs fro the chymenei of fier brennynge, and mai delyuere fro thin hondis, thou kyng.

18 That if he nyle, be it knowun to thee, thou kyng, that we onouren not thi goddis, and we worschipen not the goldun ymage, which thou hast reisid.

19 Thanne Nabugodonosor was fillid of woodnesse, and the biholdyng of his face was chaungid on Sidrac, Misaac, and Abdenago. And he comaundide, that the furneis schulde be maad hattere seuenfold, than it was wont to be maad hoot.

20 And he comaundide to the strongeste men of his oost, that thei schulden bynde the feet of Sidrac, Mysaac, and Abdenago, and sende hem in to the furneis of fier brennynge.

21 And anoon tho men weren boundun, with brechis, and cappis, and schoon, and clothis, and weren sent in to the myddis of the furneis of fier brennynge;

22 for whi comaundement of the kyng constreinede. Forsothe the furneis was maad ful hoot; certis the flawme of the fier killid tho men, that hadden sent Sidrac, Misaac, and Abdenago in to the furneis.

23 Sotheli these thre men, Sidrac, Misaac, and Abdenago, fellen doun boundun in the mydis of the chymenei of fier brennynge.

24 And thei walkiden in the myddis of the flawme, and herieden God, and blessiden the Lord.

25 Forsothe Asarie stoode, and preiede thus; and he openyde his mouth in the myddis of the fier,

26 and seide, Lord God of oure fadris, thou art blessid, and worthi to be heried, and thi name is glorious in to worldis;

27 for thou art riytful in alle thingis whiche thou didist to vs, and alle thi werkis ben trewe; and thi weies ben riytful, and alle thi domes ben trewe.

28 For thou hast do trewe domes, bi alle thingis whiche thou brouytist yn on vs, and on Jerusalem, the hooli citee of oure fadris; for in trewthe and in doom thou brouytist yn alle these thingis for oure synnes.

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29 For we synneden, and diden wickidli, goynge awei fro thee, and we trespassiden in alle thingis,
30 and we herden not, nether kepten thi comaundementis, nether we diden as thou comaundidist to vs, that it schulde be wele to vs.
31 Therfor thou didist bi veri doom alle thingis whiche thou brouytist yn on vs, and alle thingis whiche thou didist to vs;
32 and thou hast bitake vs in the hondis of enemyes, wickid men, and worst trespassouris, and to the vniust kyng, and worst ouer al erthe.
33 And now we moun not opene the mouth; we ben maad schame and schenschipe to thi seruauntis, and to hem that worschipen thee.
34 We bisechen, yyue thou not vs to enemyes with outen ende, for thi name, and distrie thou not thi testament,
35 and take thou not awei thi merci fro vs, for Abraham, thi derlyng, and Ysaac, thi seruaunt, and Israel, thin hooli;
36 to whiche thou spakist, biheetyng that thou schuldist multiplie her seed as the sterris of heuene, and as grauel which is in the brynke of the see.
37 For whi, Lord, we ben maad litle, more than alle folkis, and we ben lowe in al erthe to dai, for oure synnes.
38 And in this tyme is no prince, and duyk, and profete, nether brent sacrifice, nether sacrifice, nether offryng, nether encense, nether place of firste fruytis bifor thee,
39 that we moun fynde thi mercy; but be we resseyued in contrit soule, and in spirit of mekenesse.
40 As in brent sacrifice of rammes, and of bolis, and as in thousyndis of fatte lambren, so oure sacrifice be maad to dai in thi siyt, that it plese thee; for no schame is to hem that tristen in thee.
41 And now we suen thee in al the herte, and we dreden thee, and we seken thi face.
42 Schende thou not vs, but do with vs bi thi myldenesse, and bi the multitude of thi merci.
43 And delyuere thou vs in thy merueils, and yyue thou glorie to thi name, Lord;
44 and alle men ben schent, that schewen yuelis to thi seruauntis; be thei schent in all thi miyt, and the strengthe of hem be al to-brokun;
45 and thei schulen wite, that thou art the Lord God aloone, and glorious on the roundnesse of londis.
46 And the mynystris of the kyng, that hadden sent hem, ceessiden not to make hoot the furneis with syment, and herdis of flex, and pitche, and siouns of vynes.
47 And the flawme was sched out ouer the furneis bi nyne and fourti cubitis,
48 and brak out, and brente hem that it foond of Caldeis bisidis the furneis.
49 Forsothe the aungel of the Lord cam doun with Asarie and hise felowis, in to the furneis, and smoot out the flawme of the fier fro the furneis;
50 and made the myddis of the furneis as the wynd of deew blowynge; and outerli the fier touchide not hem, nether made sori, nether dide ony thing of disese.
51 Thanne these thre as of o mouth herieden and glorifieden God, and blessiden God in the furneis,
52 and seiden, Lord God of oure fadris, thou art blessid, and worthi to be preisid, and gloriouse, and aboue enhaunsid in to worldis; and blessid is the name of thi glorie, which name is hooli, and worthi to be heried, and aboue enhaunsid in alle worldis.
53 Thou art blessid in the hooli temple of thi glorie, and aboue preisable, and gloriouse in to worldis.
54 Thou art blessid in the trone of thi rewme, and aboue preisable, and aboue enhaunsid in to worldis.
55 Thou art blessid, that biholdist depthis of watris, and sittist on cherubyn, and art preisable, and aboue enhaunsid in to worldis.
56 Thou art blessid in the firmament of heuene, and preisable, and gloriouse in to worldis.
57 Alle werkis of the Lord, blesse ye the Lord, herie ye, and aboue enhaunse ye hym in to worldis.
58 Aungels of the Lord, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
59 Heuenes, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
60 Alle watris, that ben aboue heuenes, blesse ye the Lord; herie ye, and aboue enhaunse ye him into worldis.
61 Alle the vertues of the Lord, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
62 Sunne and moone, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
63 Sterris of heuene, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
64 Reyn and deew, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
65 Ech spirit of God, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
66 Fier and heete, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
67 Coold and somer, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
68 Dewis and whijt forst, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
69 Blac forst and coold, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
70 Yces and snowis, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
71 Niytis and daies, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
72 Liyt and derknesse, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
73 Leitis and cloudis, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
74 The erthe blesse the Lord; herie it, and aboue enhaunse it hym in to worldis.
75 Mounteyns and litle hillis, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.
76 Alle buriownynge thingis in erthe, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

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77 Wellis, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

78 Sees and floodis, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

79 Whallis, and alle thingis that ben mouyd in watris, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

80 Alle briddis of the eyr, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

81 Alle wielde beestis and tame beestis, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

82 Sones of men, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

83 Israel blesse the Lord; herie it, and aboue enhaunse it hym in to worldis.

84 Prestis of the Lord, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

85 Seruauntis of the Lord, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

86 Spiritis and soulis of iust men, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

87 Hooli men and meke of herte, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis.

88 Ananye, Azarie, Mysael, blesse ye the Lord; herie ye, and aboue enhaunse ye hym in to worldis. Which Lord rauyschide vs fro helle, and made saaf fro the hond of deth, and delyueride fro the myddis of flawme brennynge, and rauyschide vs fro the myddis of fier.

89 Knowleche ye to the Lord, for he is good; for his merci is in to the world.

90 Alle religiouse men, blesse ye the Lord, God of goddis; herie ye, and knouleche ye to hym, for his merci is in to alle worldis.

91 Thanne kyng Nabugodonosor was astonyed, and roos hastily, and seide to hise beste men, Whether we senten not thre men feterid in to the myddis of the fier? Whiche answeriden the kyng, and seiden, Verili, kyng.

92 The kyng answeride, and seide, Lo! Y se foure men vnboundun, and goynge in the myddis of the fier, and no thing of corrupcioun is in hem; and the licnesse of the fourthe is lijk the sone of God.

93 Thanne the kyng Nabugodonosor neiyide to the dore of the furneis of fier brennynge, and seide, Sidrac, Mysaac, and Abdenago, the seruauntis of hiy God lyuynge, go ye out, and come ye. And anoon Sidrac, Mysaac, and Abdenago, yeden out of the myddis of the fier.

94 And the wise men, and magistratis, and iugis, and miyti men of the kyng, weren gaderid togidere, and bihelden tho men, for the fier hadde had no thing of power in the bodies of hem, and an heer of her heed was not brent; also the breechis of hem weren not chaungid, and the odour of fier hadde not passid bi hem.

95 And Nabugodonosor brac out, and seide, Blessid be the God of hem, that is, of Sidrac, Mysaac, and Abdenago, that sente his aungel, and delyueride hise seruauntis, that bileuyden in to hym, and chaungiden the word of the kyng, and yauen her bodies, that thei schulden not serue, and that thei schulden not worschipe ony god, outakun her God aloone.

96 Therfor this decree is set of me, that ech puple, and langagis, and lynagis, who euer spekith blasfemye ayen God of Sidrac, and of Mysaac, and of Abdenago, perische, and his hous be distried; for noon other is God, that mai saue so.

97 Thanne the kyng auaunside Sidrac, Mysaac, and Abdenago, in the prouynce of Babiloyne; and sente in to al the lond a pistle, conteynynge these wordis.

DANIEL CHAPTER 4

98 Nabugodonosor, the kyng, writith thus to alle puplis and langagis, that dwellen in al erthe, pees be multiplied to you.

99 Hiy God made at me myraclis and merueils;

100 therfor it pleside me to preche hise myraclis, for tho ben greet, and hise merueils, for tho ben stronge; and his rewme is an euerlastynge rewme, and his power is in generacioun and in to generacioun.

1 I, Nabugodonosor, was restful in myn hous, and flourynge in my paleis;

2 Y siy a dreem, that made me aferd; and my thouytis in my bed, and the siytis of myn heed disturbliden me.

3 And a decre was set forth bi me, that alle the wise men of Babiloyne schulden be brouyt in bifor my siyt, and that thei schulden schewe to me the soilyng of the dreem.

4 Than false dyuynours, astronomyens, Caldeis, and biholderis of auteris entriden; and Y telde the dreem in the siyt of hem, and thei schewiden not to me the soilyng therof, til the felowe in office,

5 Danyel, to whom the name was Balthasar, bi the name of my God, entride in my siyt, which Danyel hath the spirit of hooli goddis in hym silf; and Y spak the dreem bifor hym.

6 Balthasar, prince of dyuynouris, whom Y knowe, that thou hast in thee the spirit of hooli goddis, and ech sacrament, ether preuytee, is not vnpossible to thee, telle thou to me the visiouns of my dreemes, whiche Y siy, and the soilyng of tho.

7 This is the visioun of myn heed in my bed. Y siy, and lo! a tree was in the myddis of erthe, and the hiynesse therof was ful greet.

8 And the tree was greet and strong, and the heiythe therof touchide heuene, and the biholdynge therof was til to the endis of al erthe.

9 The leeuys therof weren ful faire, and the fruyt therof was ful myche, and the mete of alle was in it; beestis and wielde beestis dwelliden vndur it, and briddis of the eir lyuyden in the braunchis therof, and ech man ete of it.

10 Thus Y siy in the visioun of myn heed, on my bed. And lo! a wakere, and hooli man cam doun fro heuene,

11 and he criede strongli, and seide thus, Hewe ye doun the tree, and kitte ye doun the bowis therof, and schake ye awei the leeuys therof, and scatere ye abrood the fruytis therof; beestis fle awei, that be vndur it, and briddis fro the bowis therof.

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12 Netheles suffre ye the seed of rootis therof in erthe, and be he boondun with a boond of irun and of bras, in erbis that ben with out forth, and in the deew of heuene be he died, and his part be with wielde beestis in the erbe of erthe.

13 His herte be chaungid fro mannus herte, and the herte of a wielde beeste be youun to hym, and seuene tymes be chaungid on hym.

14 In the sentence of wakeris it is demed, and it is the word and axyng of seyntis, til lyuynge men knowe, that hiy God is Lord in the rewme of men; and he schal yyue it to whom euere he wole, and he schal ordeyne on it the mekeste man.

15 Y, Nabugodonosor, the kyng, siy this dreem. Therfor thou, Balthasar, telle hastili the interpretyng, for alle the wise men of my rewme moun not seie to me the soilyng; but thou maist, for the spirit of hooli goddis is in thee.

16 Thanne Danyel, to whom the name was Balthasar, began to thenke priueli with ynne hym silf, as in oon our, and hise thouytis disturbliden hym. Forsothe the kyng answeride, and seide, Balthasar, the dreem and the interpretyng therof disturble not thee. Balthasar answeride, and seide, My lord, the dreem be to hem that haten thee, and the interpretyng therof be to thin enemyes.

17 The tree which thou siyest hiy and strong, whos heiythe stretchith til to heuene, and the biholdyng therof in to ech lond,

18 and the faireste braunchis therof, and the fruyt therof ful myche, and the mete of alle in it, and beestis of the feeld dwellynge vndur it, and the briddis of the eir dwellynge in the boowis therof,

19 thou art, kyng, that art magnefied, and wexidist strong, and thi greetnesse encreesside, and cam til to heuene, and thi power in to the endis of al erthe.

20 Sotheli that the kyng siy a wakere and hooli come doun fro heuene, and seie, Hewe ye doun the tree, and distrie ye it, netheles leeue ye the seed of rootis therof in erthe, and be he boundun with irun and bras, in erbis with out forth, and be he bispreynt with the deew of heuene, and his mete be with wielde beestis, til seuene tymes be chaungid on hym;

21 this is the interpretyng of the sentence of the hiyeste, which sentence is comun on my lord, the kyng.

22 Thei schulen caste thee out fro men, and thi dwellyng schal be with beestys and wielde beestis, and thou schalt ete hey, as an oxe doith, but also thou schalt be bisched with the dew of heuene, also seuene tymes schulen be chaungid on thee, til thou knowe, that hiy God is Lord on the rewme of men, and yyueth it to whom euer he wole.

23 Forsothe that he comaundide, that the seed of rootis therof, that is, of the tree, schulde be left, thi rewme schal dwelle to thee, aftir that thou knowist that the power is of heuene.

24 Wherfor, kyng, my counsel plese thee, and ayenbie thi synnes with almesdedis, and ayenbie thi wickidnessis with mercies of pore men; in hap God schal foryyue thi trespassis.

25 Alle these thingis camen on Nabugodonosor, the kyng.

26 After the ende of twelue monethis he walkide in the halle of Babiloyne;

27 and the kyng answeride, and seide, Whether this is not Babiloyne, the greet citee, which Y bildide in to the hous of rewme, in the miyt of my strengthe, and in the glorie of my fairnesse?

28 Whanne the word was yit in the mouth of the kyng, a vois felle doun fro heuene, Nabugodonosor, kyng, it is seid to thee, Thi rewme is passid fro thee,

29 and thei schulen caste thee out fro men, and thi dwellyng schal be with beestis and wielde beestis; thou schalt ete hey, as an oxe doith, and seuene tymes schulen be chaungid on thee, til thou knowe, that hiy God is Lord in the rewme of men, and yyueth it to whom euere he wole.

30 In the same our the word was fillid on Nabugodonosor, and he was cast out fro men, and he eet hey, as an oxe doith, and his bodi was colouryd with the deew of heuene, til hise heeris wexiden at the licnesse of eglis, and hise nailis as the nailis of briddis.

31 Therfor after the ende of daies, Y, Nabugodonosor, reiside myn iyen to heuene, and my wit was yoldun to me; and Y blesside the hiyeste, and Y heriede, and glorifiede hym that lyueth with outen ende; for whi his power is euerlastynge power, and his rewme is in generacioun and in to generacioun.

32 And alle the dwelleris of erthe ben arettid in to noyt at hym; for bi his wille he doith, bothe in the vertues of heuene, and in the dwelleris of erthe, and noon is, that ayenstondith his hond, and seith to hym, Whi didist thou so?

33 In that tyme my wit turnede ayen to me, and Y cam fulli to the onour and fairnesse of my rewme, and my figure turnede ayen to me; and my beste men and my magistratis souyten me, and Y was set in my rewme, and my greet doyng was encreessid grettir to me.

34 Now therfor Y Nabugodonosor herie, and magnefie, and glorifie the kyng of heuene; for alle hise werkis ben trewe, and alle his weies ben domes; and he may make meke hem that goon in pride.

DANIEL CHAPTER 5

1 Balthasar, the kyng, made a greet feeste to hise beste men a thousynde, and ech man drank aftir his age.

2 Forsothe the kyng thanne drunkun comaundide, that the goldun and siluerne vessels schulden be brouyt forth, whiche Nabugodonosor, his fadir, hadde borun out of the temple that was in Jerusalem, that the kyng, and hise beste men, hise wyues, and councubyns schulden drynke in tho vessels.

3 Thanne the goldun vessels and siluerne, whiche he hadde borun out of the temple that was in Jerusalem, weren brouyt forth; and the kyng, and hise beste men, and hise wyues, and concubyns, drunken in tho vessels.

4 Thei drunken wyn, and herieden her goddis of gold, and of siluer, of bras, and of irun, and of tree, and of stoon.

5 In the same our fyngris apperiden, as of the hond of a man, writynge ayens the candilstike, in the pleyn part of the wal of the kyngis halle; and the kyng bihelde the fyngris of the hond writynge.

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6 Thanne the face of the kyng was chaungid, and hise thouytis disturbliden hym; and the ioyncturis of hise reynes weren loosid, and hise knees weren hurtlid to hem silf togidere.

7 Therfor the kyng criede strongli, that thei schulden brynge yn astronomyens, Caldeis, and dyuynouris bi lokyng of auteris. And the kyng spak, and seide to the wise men of Babiloyne, Who euer redith this scripture, and makith opyn the interpretyng therof to me, schal be clothid in purpur; and he schal haue a goldun bie in the necke, and he schal be the thridde in my rewme.

8 Thanne alle the wise men of the kyng entriden, and miyten not rede the scripture, nether schewe to the kyng the interpretyng therof.

9 Wherof kyng Balthasar was disturblid ynow, and his cheer was chaungid, but also hise beste men weren disturblid.

10 Forsothe the queen entride in to the hous of feeste, for the thing that hadde bifeld to the king, and beste men; and sche spak, and seide, Kyng, lyue thou withouten ende. Thi thouytis disturble not thee, and thi face be not chaungid.

11 A man is in thi rewme, that hath the spirit of hooli goddis in hym silf, and in the daies of thi fadir kunnyng and wisdom weren foundun in hym; for whi and Nabugodonosor, thi fadir, made him prince of astronomyens, of enchaunteris, of Caldeis, and of dyuynouris bi lokyng on auteris; sotheli thi fadir, thou kyng, dide this;

12 for more spirit, and more prudent, and vndurstondyng, and interpretyng of dremes, and schewyng of priuytees, and assoilyng of boundun thingis weren foundun in hym, that is, in Danyel, to whom the kyng puttide the name Balthasar. Now therfor Daniel be clepid, and he schal telle the interpretyng. Therfor Daniel was brouyt in bifor the kyng. To whom the forseid kyng seide,

13 Art thou Danyel, of the sones of caitifte of Juda, whom my fader, the kyng, brouyte fro Judee?

14 Y haue herd of thee, that thou hast in thee the spirit of goddis, and more kunnyng, and vndurstondyng, and wisdom be foundun in thee.

15 And now wise men, astronomyens, entriden in my siyt, to rede this scripture, and to schewe to me the interpretyng therof; and thei myyten not seie to me the vndurstondyng of this word.

16 Certis Y haue herde of thee, that thou maist interprete derk thingis, and vnbynde boundun thingis; therfor if thou maist rede the scripture, and schewe to me the interpretyng therof, thou schalt be clothid in purpur, and thou schalt haue a goldun bie aboute thi necke, and thou schalt be the thridde prince in my rewme.

17 To whiche thingis Danyel answeride, and seide bifore the kyng, Thi yiftis be to thee, and yyue thou to another man the yiftis of thin hous; forsothe, kyng, Y schal rede the scripture to thee, and Y schal schewe to thee the interpretyng therof.

18 O! thou kyng, hiyeste God yaf rewme, and greet worschipe, and glorie, and onour, to Nabugodonosor, thi fadir.

19 And for greet worschip which he hadde youe to thilke Nabugodonosor, alle puplis, lynagis, and langagis, trembliden and dredden hym; he killide whiche he wolde, and he smoot whiche he wolde, and he enhaunside whiche he wolde, and he made low which he wolde.

20 Forsothe whanne his herte was reisid, and his spirit was maad obstynat in pride, he was put doun of the seete of his rewme;

21 and his glorie was takun awei, and he was cast out fro the sones of men; but also his herte was set with beestis, and his dwellyng was with wielde assis; also he eet hei as an oxe doith, and his bodi was colourid with the deew of heuene, til he knewe, that the hiyeste hath power in the rewme of men, and he schal reise on it whom euer he wole.

22 And thou, Balthasar, the sone of hym, mekidest not thin herte, whanne thou knewist alle these thingis;

23 but thou were reisid ayens the Lord of heuene, and the vessels of his hous weren brouyt bifore thee, and thou, and thi beste men, and thi wyues, and thi concubyns, drunken wyn in tho vessels; and thou heriedist goddis of siluer, and of gold, and of bras, and of irun, and of tree, and of stoon, that seen not, nether heren, nether feelen; certis thou glorifiedist not God, that hath thi blast, and alle thi weies in his hond.

24 Therfor the fyngur of the hond was sent of hym, which hond wroot this thing that is writun.

25 Sotheli this is the scripture which is discryued, Mane, Techel, Phares.

26 And this is the interpretyng of the word. Mane, God hath noumbrid thi rewme, and hath fillid it;

27 Techel, thou art weied in a balaunce, and thou art foundun hauynge lesse;

28 Phares, thi rewme is departid, and is youun to Medeis and Perseis.

29 Thanne, for the kyng comaundide, Daniel was clothid in purpur, and a goldun bie was youun aboute in his necke; and it was prechid of hym, that he hadde power, and was the thridde in the rewme.

30 In the same niyt Balthasar, the kyng of Caldeis, was slayn;

31 and Daryus of Medei was successour in to the rewme, and he was two and sixti yeer eld.

DANIEL CHAPTER 6

1 It pleside Darius, and he ordeynede sixe score duykis ouer the rewme, that thei schulden be in al his rewme.

2 And ouer hem he ordeynede thre princes, of whiche Danyel was oon; that the duykis schulden yelde resoun to hem, and that the kyng schulde not suffre ony disese.

3 Therfor Danyel ouercam alle the princes and duikis, for more spirit of God was in hym.

4 Certis the kyng thouyte to ordeyne hym on al the rewme. Wherfor princes and duikis souyten to fynde occasioun to Danyel, of the side of the kyng; and thei miyten fynde no cause and suspicioun, for he was feithful, and no blame and suspicioun was foundun in hym.

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5 Therfor tho men seiden, We schulen not fynde ony occasioun to this Danyel, no but in hap in the lawe of his God.

6 Thanne the princes and duykis maden fals suggestioun to the kyng, and spaken thus to hym, Kyng Darius, lyue thou with onten ende.

7 Alle the princes of thi rewme, and magistratis, and duykis, senatours, and iugis, han maad a counsel, that a decree and comaundement of the emperour go out, that ech man that axith ony axyng of what euer god and man, til to thretti daies, no but of thee, thou kyng, he be sent in to the lake of liouns.

8 Now therfor, kyng, conferme thou the sentence, and write thou the decree, that this that is ordeyned of Medeis and Perseis be not chaungid, nethir be it leueful to ony man to breke.

9 Forsothe Darius, the kyng, settide forth, and confermyde the decree.

10 And whanne Danyel hadde founde this thing, that is, the lawe ordeyned, he entride in to his hous; and the while the wyndows weren open in his soler ayens Jerusalem, in thre tymes in the dai he bowide hise knees, and worschipide, and knoulechide bifore his God, as he was wont to do bifore.

11 Therfor tho men enqueriden ful bisili, and founden Danyel preiynge, and bisechynge his God.

12 And thei neiyiden and spaken to the kyng of the comaundement, Kyng, whether thou ordeynedist not, that ech man that axide ony of goddis and of men, til to thretti daies, no but thee, thou kyng, he schulde be sent in to the lake of liouns? To whiche men the kyng answeride, and seide, The word is soth, bi the decree of Medeis and Perseis, which it is not leueful to breke.

13 Thanne thei answeriden, and seiden bifore the kyng, Danyel, of the sones of caitifte of Juda, reckide not of thi lawe, and of the comaundement, which thou ordeynedist, but thre tymes bi the dai he preieth in his bisechyng.

14 And whanne the kyng hadde herd this word, he was sori ynow, and he settide the herte for Danyel, for to do delyuere hym; and til to the goyng doun of the sunne he trauelide for to do delyuere hym.

15 But tho men vndurstoden the kyng, and seiden to hym, Wite thou, kyng, that it is the lawe of Medeis and of Perseis, that it is not leueful that ony decree be chaungid,

16 which the kyng ordeyneth. Thanne the kyng comaundide, and thei brouyten Danyel, and senten hym in to the lake of liouns. And the kyng seide to Danyel, Thi God, whom thou worschipist euere, he schal delyuere thee.

17 And o stoon was brouyt, and was put on the mouth of the lake, which the kyng aselide with his ryng, and with the ryng of hise beste men, lest ony thing were don ayens Danyel.

18 Thanne the kyng yede in to his hous, and slepte with out soper, and metis weren not brouyte bifore hym; ferthermore and sleep yede awei fro hym.

19 Thanne the kyng roos in the firste morewtid, and yede hastili to the lake of liouns;

20 and he neiyide to the lake, and criede on Danyel with wepynge vois, and spak to hym, Danyel, the seruaunt of God lyuynge, gessist thou, whether thi God, whom thou seruest euere, miyte delyuere thee fro liouns?

21 And Danyel answeride the kyng, and seide, King, lyue thou with outen ende.

22 My God sente his aungel, and closide togidere the mouthis of liouns, and tho noieden not me, for riytfulnesse is foundun in me bifore hym; but also, thou kyng, Y dide no trespas bifore thee.

23 Thanne the kyng made ioie greetli on hym, and comaundide Danyel to be led out of the lake. And Danyel was led out of the lake, and noon hirtyng was foundun in hym, for he bileuede to his God.

24 Forsothe the kyng comaundide, tho men, that accusiden Danyel, weren brouyt, and weren sent in to the lake of liouns, thei, and the sones of hem, and the wyues of hem; and thei camen not til to the pawment of the lake, til the liouns rauyschiden hem, and al to-braken alle the boonys of hem.

25 Thanne Darius, the kyng, wroot to alle puplis, lynagis, and langagis, dwellynge in al erthe, Pees be multiplied to you.

26 Therfor a decree is ordeyned of me, that in al myn empire and rewme men tremble, and drede the God of Danyel; for he is God lyuynge, and euerlastynge in to worldis, and his rewme schal not be distried, and his power is til in to with outen ende.

27 He is delyuerer and sauyour, makynge myraclis and merueils in heuene and in erthe, which delyuerede Danyel fro the lake of liouns.

28 Certis Danyel dwellide stabli til to the rewme of Darius, and til to the rewme of Sirus of Persey.

DANIEL CHAPTER 7

1 In the firste yeer of Balthasar, kyng of Babiloyne, Danyel siy a sweuene. Forsothe he wroot the visioun of his hed in his bed, and the dreem, and comprehendide in schort word; and he touchide schortli the sentence,

2 and seide, Y siy in my visioun in niyt, and lo! foure wyndis of heuene fouyten in the myddis of the greet see.

3 And foure grete beestis dyuerse bitwixe hem silf stieden fro the see.

4 The firste beeste was as a lionesse, and hadde wyngis of an egle. Y bihelde til the wyngis therof weren pullid awei, and it was takun awei fro erthe, and it stood as a man on the feet, and the herte therof was youun to it.

5 And lo! another beeste, lijk a bere in parti, stood, and thre ordris weren in the mouth therof, and thre princes in the teeth therof. And thus thei seiden to it, Rise thou, ete thou ful many fleischis.

6 Aftir these thingis Y bihelde, and lo! anothir beeste as a pard, and it hadde on it silf foure wyngis of a brid, and foure heedis weren in the beeste, and power was youun to it.

7 Aftir these thingis Y bihelde in the visioun of niyt, and lo! the fourthe beeste, ferdful, and wondirful, and ful strong. It hadde grete irun teeth, and it ete, and made lesse, and defoulide with hise feet othere thingis; forsothe it was vnlijk

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othere beestis, which Y hadde seyn bifore it, and it hadde ten hornes.

8 Y bihelde the hornes, and lo! an other litil horn cam forth of the myddis of tho, and thre of the firste hornes weren drawun out fro the face therof; and lo! iyen as iyen of a man weren in this horn, and a mouth spekynge grete thingis.

9 Y bihelde, til that trones weren set, and the elde of daies sat; his cloth was whijt as snow, and the heeris of his heed weren as cleene wolle, his trone was as flawmes of fier, hise wheelis weren fier kyndlid.

10 A flood of fier and rennynge faste yede out fro his face, a thousynde thousynde mynistriden to hym, and ten sithis a thousynde sithis an hundrid thousynde stoden niy hym; the dom sat, and bookis weren opened.

11 Y bihelde for the vois of grete wordis whiche thilke horn spak; and Y siy that the beeste was slayn, and his bodi was perischid, and was youun to be brent in fier.

12 And Y siy that the power of othere beestis was takun awei, and the tymes of lijf weren ordeyned to hem, til to tyme and tyme.

13 Therfor Y bihelde in the visyoun of niyt, and lo! as a sone of man cam with the cloudis of heuene; and he cam fulli til to the elde of daies, and in the siyt of hym thei offriden hym.

14 And he yaf to hym power, and onour, and rewme, and alle the puplis, lynagis, and langagis schulen serue hym; his power is euerlastynge power, that schal not be takun awei, and his rewme, that schal not be corrupt.

15 My spirit hadde orrour, ether hidousnesse; Y, Danyel, was aferd in these thingis, and the siytis of myn heed disturbliden me.

16 Y neiyede to oon of the stonderis niy, and Y axide of hym the treuthe of alle these thingis. And he seide to me the interpretyng of wordis, and he tauyte me.

17 These foure grete beestis ben foure rewmes, that schulen rise of erthe.

18 Forsothe hooli men schulen take the rewme of hiyeste God, and thei schulen holde the rewme, til in to the world, and til in to the world of worldis.

19 Aftir these thingis Y wolde lerne diligentli of the fourthe beeste, that was greetli vnlijk fro alle, and was ful ferdful, the teeth and nailis therof weren of irun; it eet, and made lesse, and defoulide with hise feet othere thingis.

20 And of ten hornes whiche it hadde in the heed, and of the tother horn, that cam forth, bifore which thre hornes fellen doun, and of that horn that hadde iyen, and a mouth spekynge grete thingis, and was grettere than othere;

21 I bihelde, and lo! thilke horn made batel ayens hooli men, and hadde maistrie of hem,

22 til the elde of daies cam, and hiy God yaf doom to hooli men; and lo! tyme cam, and hooli men goten rewme.

23 And he seide thus, The fourthe beeste schal be the fourthe rewme in erthe, that schal be more than alle rewmes, and it schal deuoure al erthe, and it schal defoule, and make lesse that erthe.

24 Forsothe ten hornes schulen be ten kyngis of that rewme; and another kyng schal rise after hem, and he schal be miytiere than the formere, and he schal make low thre kyngis.

25 And he schal speke wordis ayens the hiy God, and he schal defoule the seyntis of the hiyeste; and he schal gesse, that he mai chaunge tymes and lawis; and thei schulen be youun in to his hondis, til to tyme, and times, and the half of tyme.

26 And doom schal sitte, that the power be takun awei, and be al to-brokun, and perische til in to the ende.

27 Sotheli that the rewme, and power, and the greetnesse of rewme, which is vndur ech heuene, be youun to the puple of the seintis of the hiyeste, whos rewme is euerlastynge rewme, and alle kingis schulen serue, and obeie to hym.

28 Hidur to is the ende of the word. Y, Danyel, was disturblid myche in my thouytis, and my face was chaungid in me; forsothe Y kepte the word in myn herte.

DANIEL CHAPTER 8

1 In the thridde yeer of the rewme of Balthasar, the king, a visioun apperide to me. Y, Danyel, after that thing that Y hadde seyn in the bigynnyng,

2 siy in my visioun, whanne Y was in the castel of Susis, which is in the cuntrei of Helam; sotheli Y siy in the visioun that Y was on the yate Vlay.

3 And Y reiside myn iyen, and Y siy; and lo! o ram stood bifor the mareis, and hadde hiy hornes, and oon hiyere than the tother, and vndurwexynge.

4 Aftirward Y siy the ram wyndewynge with hornes ayens the eest, and ayens the west, and ayens the north, and ayens the south; and alle beestis myyten not ayenstonde it, nether be delyuered fro the hondis of it. And it dide bi his wille, and was magnefied.

5 And Y vndurstood. Lo! forsothe a buk of geet cam fro the west on the face of al erthe, and touchide not the erthe; forsothe the buk of geet hadde a noble horn bitwixe hise iyen;

6 and he cam til to that horned ram, which Y hadde seyn stondynge bifore the yate, and he ran in the fersnesse of his strengthe to that ram.

7 And whanne he hadde neiyid niy the ram, he hurlide fersly on hym, and he smoot the ram, and al to-brak tweyne hornes of hym, and the ram miyte not ayenstonde hym. And whanne he hadde sent that ram in to erthe, he defoulide; and no man miyte delyuere the ram fro his hond.

8 Forsothe the buk of geet was maad ful greet; and whanne he hadde encreessid, the greet horn was brokun, and foure hornes risiden vndur it, bi foure wyndis of heuene.

9 Forsothe of oon of hem yede out o litil horn, and it was maad greet ayens the south, and ayens the eest, and ayens the strengthe.

10 And it was magnefied til to the strengthe of heuene, and it castide doun of the strengthe and of sterris, and defoulide tho.

11 And he was magnefied til to the prince of strengthe, and he took awei fro hym the contynuel sacrifice, and castide doun the place of his halewyng.

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12 Forsothe strengthe was youun to hym ayens the contynuel sacrifice for synnes, and treuthe schal be cast doun in erthe; and he schal haue prosperite, and schal do.

13 And Y herde oon of hooli aungels spekynge; and oon hooli aungel seide to another, Y noot to whom spekinge, Hou long the visioun, and the contynuel sacrifice, and the synne of desolacioun, which is maad, and the seyntuarie, and the strengthe schal be defoulid?

14 And he seide to hym, Til to the euentid and morewtid, two thousynde daies and thre hundrid; and the seyntuarie schal be clensid.

15 Forsothe it was doon, whanne Y, Danyel, siy the visioun, and axide the vndurstondyng, lo! as the licnesse of a man stood in my siyt.

16 And Y herde the voys of a man bitwixe Vlai, and he criede, and seide, Gabriel, make thou Danyel to vndurstonde this visioun.

17 And he cam, and stood bisidis where Y stood; and whanne he was comun, Y dredde, and felle on my face. And he seide to me, Thou, sone of man, vndurstonde, for the visioun schal be fillid in the tyme of ende.

18 And whanne he spak to me, Y slood doun plat to the erthe. And he touchide me, and settide me in my degree.

19 And he seide to me, Y schal schewe to thee what thingis schulen come in the laste of cursing, for the tyme hath his ende.

20 The ram, whom thou siyest haue hornes, is the kyng of Medeis and of Perseis.

21 Forsothe the buc of geet is the kyng of Grekis; and the greet horn that was bitwixe hise iyen, he is the firste kyng.

22 Forsothe that whanne that horn was brokun, foure hornes risiden for it, foure kyngis schulen rise of the folc of hym, but not in the strengthe of hym.

23 And after the rewme of hem, whanne wickidnessis han encreessid, a kyng schal rise vnschamefast in face, and vndurstondyng proposisiouns, ether resouns set forth; and his strengthe schal be maad stalworthe,

24 but not in hise strengthis. And more than it mai be bileuyd he schal waste alle thingis, and he schal haue prosperite, and schal do. And he schal sle stronge men, and the puple of seyntis,

25 bi his wille, and gile schal be dressid in his hond. And he schal magnefie his herte, and in abundaunce of alle thingis he schal sle ful many men. And he schal rise ayens the prince of princes, and withouten hond he schal be al to-brokun.

26 And the visioun, which is seid in the morewtid and euentid, is trewe. Therfor seele thou the visioun, for it schal be after many daies.

27 And Y, Danyel, was astonyed, and was sijk bi ful many daies; and whanne Y hadde rise, Y dide the werkis of the kyng; and Y was astonyed at the visioun, and noon was that interpretide.

DANIEL CHAPTER 9

1 In the firste yeer of Darius, the sone of Assuerus, of the seed of Medeis, that was emperour on the rewme of Caldeis,

2 in the firste yeer of his rewme, Y, Danyel, vndurstood in bookis the noumbre of yeeris, of which noumbre the word of the Lord was maad to Jeremye, the profete, that seuenti yeer of desolacioun of Jerusalem schulde be fillid.

3 And Y settide my face to my Lord God, to preie and to biseche in fastyngis, in sak, and aische.

4 And Y preiede my Lord God, and Y knoulechide, and seide, Y biseche, thou Lord God, greet and ferdful, kepynge couenaunt and mercy to hem that louen thee, and kepen thi comaundementis.

5 We han synned, we han do wickidnesse, we diden unfeithfuli, and yeden awei, and bowiden awei fro thi comaundementis and domes.

6 We obeieden not to thi seruauntis, profetis, that spaken in thi name to oure kyngis, to oure princes, and to oure fadris, and to al the puple of the lond.

7 Lord, riytfulnesse is to thee, forsothe schenschipe of face is to vs, as is to dai to a man of Juda, and to the dwelleris of Jerusalem, and to al Israel, to these men that ben niy, and to these men that ben afer in alle londis, to which thou castidist hem out for the wickidnessis of hem, in whiche, Lord, thei synneden ayens thee.

8 Schame of face is to vs, to oure kyngis, to oure princes, and to oure fadris, that synneden;

9 but merci and benygnytee is to thee, oure Lord God. For we yeden awei fro thee,

10 and herden not the vois of oure Lord God, that we schulden go in the lawe of hym, whiche he settide to vs bi hise seruauntis, profetis.

11 And al Israel braken thi lawe, and bowiden awei, that thei herden not thi vois; and cursyng, and wlatyng, which is writun in the book of Moises, the seruaunt of God, droppide on vs, for we synneden to hym.

12 And he ordeynede hise wordis, whiche he spak on vs, and on oure princes, that demyden vs, that thei schulden brynge in on vs greet yuel, what maner yuel was neuer vndur al heuene, bi that that is doon in Jerusalem,

13 as it is writun in the lawe of Moises. Al this yuel cam on vs, and, oure Lord God, we preieden not thi face, that we schulden turne ayen fro oure wickidnessis, and schulden thenke thi treuthe.

14 And the Lord wakide on malice, and brouyt it on vs; oure Lord God is iust in alle his werkis whiche he made, for we herden not his vois.

15 And now, Lord God, that leddist thi puple out of the lond of Egipt in strong hond, and madist to thee a name bi this dai, we han synnede,

16 we han do wickidnesse, Lord, ayens thi riytfulnesse. Y biseche, thi wraththe and thi stronge veniaunce be turned awey fro thi citee Jerusalem, and fro thi hooli hil; for whi for oure synnes, and for the wickidnessis of oure fadris, Jerusalem and thi puple ben in schenschipe, to alle men bi oure cumpas.

17 But now, oure God, here thou the preyer of thi seruaunt, and the bisechyngis of him, and schewe thi face on thi seyntuarie, which is forsakun.

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18 My God, for thi silf boowe doun thin eere, and here; opene thin iyen, and se oure desolacioun, and the citee, on which thi name is clepid to help. For not in oure iustifiyngis we setten forth mekeli preiers bifor thi face, but in thi many merciful doyngis.

19 Lord, here thou; Lord, be thou plesid, perseyue thou, and do; my Lord God, tarie thou not, for thi silf, for thi name is clepid to help on the citee, and on thi puple.

20 And whanne Y spak yit, and preiede, and knoulechide my synnes, and the synnes of my puple Israel, that Y schulde sette forth mekeli my preieris in the siyt of my God, for the hooli hil of my God,

21 the while Y spak yit in my preyer, lo! the man Gabriel, whom Y hadde seyn in visioun at the bigynnyng, flei soone, and touchide me in the tyme of euentid sacrifice;

22 and he tauyt me, and he spak to me, and seide, Danyel, now Y yede out, that Y schulde teche thee, and thou schuldist vndurstonde.

23 Fro the bigynnyng of thi preieris a word yede out. Forsothe Y cam to schewe to thee, for thou art a man of desiris; therfor perseyue thou the word, and vndurstonde thou the visioun.

24 Seuenti woukis of yeeris ben abreggid on thi puple, and on thin hooli citee, that trespassyng be endid, and synne take an ende, and that wickidnesse be doon awei, and euerlastynge riytfulnesse be brouyt, and that the visioun, and prophesie be fillid, and the hooli of seyntis be anoyntid.

25 Therfor wite thou, and perseyue; fro the goyng out of the word, that Jerusalem be bildid eft, til to Crist, the duyk, schulen be seuene woukis of yeeris and two and sixti woukis of yeeris; and eft the street schal be bildid, and wallis, in the angwisch of tymes.

26 And after two and sixti woukis of yeeris Crist schal be slayn. And it schal not be his puple, that schal denye hym. And the puple with the duyk to comynge schal distrie the citee, and the seyntuarie; and the ende therof schal be distriyng, and after the ende of batel schal be ordeynede desolacioun.

27 Forsothe o wouk of yeeris schal conferme the couenaunt to many men, and the offryng and sacrifice schal faile in the myddis of the wouke of yeeris; and abhomynacioun of desolacioun schal be in the temple, and the desolacioun schal contynue til to the parformyng and ende.

DANIEL CHAPTER 10

1 In the thridde yeer of the rewme of Sirus, kyng of Perseis, a word was schewid to Danyel, Balthasar bi name; and a trewe word, and greet strengthe, and he vndurstood the word; for whi vndurstondyng is nedeful in visioun.

2 In tho daies Y, Danyel, mourenyde bi the daies of thre woukis;

3 Y eet not desirable breed, and fleisch, and wyn entride not into my mouth, but nethir Y was anoynted with oynement, til the daies of thre woukis weren fillid.

4 Forsothe in the foure and twentithe dai of the firste monethe, Y was bisidis the greet flood, which is Tigris.

5 And Y reiside myn iyen, and Y siy, and lo! o man was clothid with lynun clothis, and hise reynes weren gird with schynynge gold;

6 and his bodi was as crisolitus, and his face was as the licnesse of leit, and hise iyen weren as a brennynge laumpe, and hise armes and tho thingis that weren bynethe til to the feet weren as the licnesse of bras beynge whijt, and the vois of hise wordis was as the vois of multitude.

7 Forsothe Y, Danyel, aloone siy the visioun; certis the men that weren with me, sien not, but ful greet ferdfulnesse felle yn on hem, and thei fledden in to an hid place.

8 But Y was left aloone, and Y siy this greet visioun, and strengthe dwellide not in me; but also my licnesse was chaungid in me, and Y was stark, and Y hadde not in me ony thing of strengthis.

9 And Y herde the vois of hise wordis, and Y herde, and lay astonyed on my face, and my face cleuyde to the erthe.

10 And lo! an hond touchide me, and reiside me on my knees, and on the toes of my feet.

11 And he seide to me, Thou, Danyel, a man of desiris, vndurstonde the wordis whiche Y speke to thee, and stonde in thi degree; for now Y am sent to thee. And whanne he hadde seid this word to me, Y stood quakynge.

12 And he seide to me, Danyel, nyle thou drede, for fro the firste dai in which thou settidist thin herte to vndurstonde, that thou schuldist turmente thee in the siyt of thi God, thi wordis weren herd, and Y cam for thi wordis.

13 Forsothe the prince of the rewme of Perseis ayenstood me oon and twenti daies, and lo! Myyhel, oon of the firste princes, cam in to myn help, and Y dwellide stille there bisidis the kyng of Perseis.

14 Forsothe Y am comun to teche thee, what thingis schulen come to thi puple in the laste daies; for yit the visioun is delaied in to daies.

15 And whanne he spak to me bi siche wordis, Y castide doun my cheer to erthe, and was stille.

16 And lo! as the licnesse of sone of man touchide my lippis; and Y openyde my mouth, and spak, and seide to hym that stood bifore me, My Lord, in thi siyt my ioynctis ben vnknit, and no thing of strengthis dwellide in me.

17 And hou schal the seruaunt of my Lord mow speke with my Lord? no thing of strengthis dwellide in me, but also my breeth is closyde bitwixe.

18 Therfor eft as the siyt of a man touchide me, and coumfortide me,

19 and seide, Man of desiris, nyle thou drede; pees be to thee, be thou coumfortid, and be thou strong. And whanne he spak with me, Y wexide strong and seide, My Lord, speke thou, for thou hast coumfortid me.

20 And he seide, Whether thou woost not, whi Y cam to thee? And now Y schal turne ayen, to fiyte ayens the prince of Perseis. For whanne Y yede out, the prince of Grekis apperide comynge.

21 Netheles Y schal telle to thee that, that is expressid in the scripture of treuthe; and noon is myn helpere in alle these thingis, no but Myyhel, youre prynce.

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DANIEL CHAPTER 11

1 Forsothe fro the firste yeer of Darius of Medei Y stood, that he schulde be coumfortid, and maad strong.

2 And now Y schal telle to thee the treuthe. And lo! thre kyngis schulen stonde yit in Persis, and the fourthe schal be maad riche with ful many richessis ouer alle. And whanne he hath woxe strong bi hise richessis, he schal reise alle men ayens the rewme of Greece.

3 Forsothe a strong kyng schal rise, and shal be lord in greet power, and schal do that, that schal plese hym.

4 And whanne he schal stonde, his rewme schal be al to-brokun, and it schal be departid in to foure wyndis of heuene, but not in to hise eiris, nether bi the power of hym in which he was lord; for his rewme schal be to-rente, yhe, in to straungeris, outakun these.

5 And the kyng of the south schal be coumfortid; and of the princes of hym oon schal haue power aboue hym, and he schal be lord in power; for whi his lordschipe schal be myche.

6 And after the ende of yeeris thei schulen be knyt in pees; and the douyter of the kyng of the south schal come to the kyng of the north, to make frenschipe. And sche schal not gete strengthe of arm, nether the seed of hir schal stonde; and sche schal be bitakun, and the yonglyngis of hir that brouyten hir, and he that coumfortide hir in tymes.

7 And a plauntyng of the seed of the rootis of hir schal stonde; and he schal come with an oost, and schal entre in to the prouynce of the kyng of the north, and he schal mysuse hem, and he schal gete;

8 ferthir more he schal gete both the goddis of hem, and grauun ymagis. Also he schal lede into Egipt preciouse vessels of gold, and of siluer, takun in batel. He schal haue the maistrie ayens the kyng of the north;

9 and the kyng of the south schal entre in to the rewme, and schal turne ayen to his lond.

10 Forsothe the sones of hym schulen be stirid to wraththe, and thei schulen gadere togidere a multitude of ful many coostis. And he schal come hastynge and flowynge, and he schal turne ayen, and schal be stirid, and schal bigynne batel with his strengthe.

11 And the king of the south schal be stirid, and schal go out, and schal fiyte ayens the kyng of the north, and schal make redi a ful grete multitude; and the multitude schal be youun in his hond.

12 And he schal take the multitude, and his herte schal be enhaunsid; and he schal caste doun many thousyndis, but he schal not haue the maistrie.

13 For the kyng of the north schal turne, and schal make redi a multitude, myche more than bifore; and in the ende of tymes and of yeeris he schal come hastynge with a ful greet oost, and with ful many richessis.

14 And in tho tymes many men schulen rise togidere ayens the kyng of the south; and the sones of trespassouris of thi puple schulen be enhaunsid, that thei fille the visioun, and thei schulen falle doun.

15 And the kyng of the north schal come, and schal bere togidere erthe, he schal take strongeste citees; and the armes of the south schulen not susteyne. And the chosun men therof schulen rise togidere, to ayenstonde, and strengthe schal not be.

16 And he schal come on hym, and schal do bi his wille; and noon schal be, that schal stonde ayens his face. And he schal stonde in the noble lond, and it schal be wastid in his hond.

17 And he schal sette his face, that he come to holde al the rewme of him, and he schal do riytful thingis with hym. And he schal yyue to hym the douyter of wymmen, to distrie hym; and it schal not stonde, and it schal not be his.

18 And he schal turne his face to ilis, and he schal take many ilis. And he schal make ceesse the prince of his schenschipe, and his schenschipe schal turne in to hym.

19 And he schal turne his face to the lordschip of his loond, and he schal snapere, and falle doun, and he schal not be foundun.

20 And the vilest and vnworthi to the kyngis onour schal stonde in the place of hym, and in fewe daies he schal be al to-brokun, not in woodnesse, nether in batel.

21 And a dispisid man schal stonde in the place of hym, and the onour of a kyng schal not be youun to hym; and he schal come priueli, and he schal gete the rewme bi gile.

22 And the armes of the fiytere schulen be ouercomun of his face, and schulen be al to-brokun, ferthermore and the duyk of boond of pees.

23 And after frenschipe with hym, he schal do gile. And he schal stie, and he schal ouercome with litil puple;

24 and he schal entre in to grete and riche citees, and he schal do thingis which hise fadris and the fadris of hise fadris diden not. He schal distrie the raueyns, and prei, and richessis of hem, and ayens most stidfast thouytis he schal take counsel, and this vn to a tyme.

25 And the strengthe of hym, and the herte of hym schal be stirid ayens the kyng of the south with a greet oost. And the king of the south schal be stirid to batel with many helpis and ful stronge; and thei schulen not stonde, for thei schulen take counsels ayens hym.

26 And thei that eeten breed with hym schulen al to-breke hym; and his oost schal be oppressid, and ful many men of hise schulen be slayn, and falle doun.

27 And the herte of twei kyngis schal be, that thei do yuel, and at o boord thei schulen speke leesyng, and thei schulen not profite; for yit the ende schal be in to an other tyme.

28 And he schal turne ayen in to his lond with many richessis, and his herte schal be ayens the hooli testament, and he schal do, and schal turne ayen in to his lond.

29 In tyme ordeyned he schal turne ayen, and schal come to the south, and the laste schal not be lijk the formere.

30 And schippis with three ordris of ooris, and Romayns, schulen come on hym, and he schal be smytun. And he schal turne ayen, and schal haue indignacioun ayens the testament of seyntuarie, and he schal do. And he schal turne ayen, and he schal thenke ayens hem that forsoken the testament of seyntuarie.

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31 And armes of hym schulen stonde, and schulen defoule the seyntuarie, and schulen take awei the contynuel sacrifice, and schulen yyue abhomynacioun in to desolacioun.

32 And wickid men schulen feyne testament gilefuli; but the puple that knowith her God schal holde, and do.

33 And tauyt men in the puple schulen teche ful many men, and schulen falle in swerd, and in flawme, and in to caitifte, and in to raueyn of daies.

34 And whanne thei han feld doun, thei schulen be reisid bi a litil help; and ful many men schulen be applied to hym gilefuli.

35 And of lerud men schulen falle, that thei be wellid togidere, and be chosun, and be maad whijt til to a tyme determyned; for yit another tyme schal be.

36 And the kyng schal do bi his wille, and he schal be reisid, and magnefied ayens ech god, and ayens God of goddis he schal speke grete thingis; and he schal be dressid, til wrathfulnesse be fillid. For the determynynge is perfitli maad.

37 And he schal not arette the God of hise fadris, and he schal be in the coueitisis of wymmen, and he schal not charge ony of goddis, for he schal rise ayens alle thingis.

38 Forsothe he schal onoure god of Maosym in his place, and he schal worschipe god, whom hise fadris knewen not, with gold, and siluer, and preciouse stoon, and preciouse thingis.

39 And he schal do that he make strong Moosym, with the alien god which he knew. And he schal multiplie glorie, and schal yyue power to hem in many thingis, and schal departe the lond at his wille.

40 And in the tyme determyned the kyng of the south schal fiyte ayens hym, and the kyng of the north schal come as a tempest ayens hym, in charis, and with knyytis, and in greet nauei.

41 And he schal entre in to londis, and schal defoule hem; and he schal passe, and schal entre in to the gloriouse lond, and many schulen falle. Forsothe these londis aloone schulen be sauyd fro his hond, Edom, and Moab, and princes of the sones of Amon.

42 And he schal sende his hond in to londis, and the lond of Egipt schal not ascape.

43 And he schal be lord of tresouris of gold, and of siluer, and in alle preciouse thingis of Egipt; also he schal passe bi Libie and Ethiopie.

44 And fame fro the eest and fro the north schal disturble hym; and he schal come with a greet multitude, to al to-breke, and to sle ful many men.

45 And he schal sette his tabernacle in Apheduo, bitwixe the sees, on the noble hil and hooli; and he schal come til to the heiythe therof, and no man schal helpe hym.

DANIEL CHAPTER 12

1 Forsothe in that tyme Miyhel, the greet prince, schal rise, that stondith for the sones of thi puple. And tyme schal come, what maner tyme was not, fro that tyme fro which folkis bigunnen to be, vn to that tyme. And in that tyme thi puple schal be saued, ech that is foundun writun in the book of life.

2 And many of hem that slepen in the dust of erthe, schulen awake fulli, summe in to euerlastynge lijf, and othere in to schenschipe, that thei se euere.

3 Forsothe thei that ben tauyt, schulen schyne as the schynyng of the firmament, and thei that techen many men to riytfulnesse, schulen schyne as sterris in to euerlastynge euerlastyngnessis.

4 But thou, Danyel, close the wordis, and aseele the book, til to the tyme ordeyned; ful many men schulen passe, and kunnyng schal be many fold.

5 And Y, Danyel, siy, and lo! as tweyne othere men stood; oon stood on this side, on the brenk of the flood, and another on that side, on the tother part of the flood.

6 And Y seide to the man, that was clothid in lynnun clothis, that stood on the watris of the flood, Hou long schal be the ende of these merueils?

7 And Y herde the man, that was clothid in lynnun clothis, that stood on the watris of the flood, whanne he hadde reisid his riythond and lefthond to heuene, and hadde sworun by hym that lyueth with outen ende, For in to a tyme, and tymes, and the half of tyme. And whanne the scateryng of the hoond of the hooli puple is fillid, alle these thingis schulen be fillid.

8 And Y herde, and vndurstood not; and Y seide, My lord, what schal be aftir these thingis?

9 And he seide, Go thou, Danyel, for the wordis ben closid and aseelid, til to the tyme determyned.

10 Many men schulen be chosun, and schulen be maad whijt, and schulen be preued as fier, and wickid men schulen do wickidli, nether alle wickid men schulen vndurstonde; certis tauyt men schulen vndurstonde.

11 And fro the tyme whanne contynuel sacrifice is takun awei, and abhomynacioun is set in to discoumfort, schulen be a thousynde daies two hundrid and nynti.

12 He is blessid, that abideth, and cometh fulli, til a thousynde daies thre hundrid and fyue and thritti.

13 But go thou, Danyel, to the tyme determyned; and thou schalt reste, and stonde in thi part, in the ende of daies.

DANIEL CHAPTER 13

Susanna and the Elders

1 A man was in Babiloyne, and his name was Joachim.

2 And he took a wijf, Susanne bi name, the douyter of Helchie, a womman ful fair, and dredynge the Lord.

3 Forsothe hir fadir and modir, whanne thei weren riytful, tauyten her douyter bi the lawe of Moises.

4 Sotheli Joachim was ful riche, and he hadde a gardyn niy his hous; and the Jewis camen to hym, for he was the moost worschipful of alle.

5 And tweyne elde men weren ordeyned iugis in that yeer, of whiche the Lord spak, that wickidnesse yede out of Babiloyne, of the eldere iugis that semeden to gouerne the puple.

6 These iugis vsiden oft the hous of Joachym; and alle men that hadden domes camen to hem.

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7 Forsothe whanne the puple hadde turned ayen after myddai, Susanne entride, and walkide in the gardyn of hir hosebonde.

8 And the eldre men siyen hir entrynge ech dai, and walkynge; and thei brenten out in to the couetise of hir.

9 And thei turneden awei her wit, and bowiden doun her iyen, that thei siyen not heuene, nether bithouyten on iust domes.

10 Sotheli bothe weren woundid bi the loue of hir, and thei schewiden not her sorewe to hem silf togidere;

11 for thei weren aschamed to schewe to hem silf her coueitise, willynge to ligge fleischli bi hir.

12 And thei aspieden ech dai more bisili to se hir.

13 And oon seide to the tothir, Go we hoom, for the our of mete is. And thei yeden out, and departiden fro hem silf.

14 And whanne thei hadden turned ayen, thei camen in to o place; and thei axiden ech of othere the cause, and thei knoulechiden her coueitise. And thanne in comyn thei ordeyneden a tyme, whanne thei miyten fynde hir aloone.

15 Forsothe it was doon, whanne thei aspieden a couenable dai, sche entride sumtyme, as yistirdai and the thridde dai ago, with twei damysels aloone, and wolde be waischun in the gardyn; for whi heete was.

16 And no man was there, outakun tweyne elde men hid, biholdynge hir.

17 Therfor sche saide to the damysels, Bringe ye to me oile, and oynementis; and close ye the doris of the gardyn, that Y be waischun.

18 And thei diden as sche hadde comaundid; and thei closiden the doris of the gardyn, and yeden out bi a posterne, to bringe tho thingis that sche hadde comaundid. And thei wisten not, that the elde men weren hid with ynne.

19 Sotheli whanne the damysels weren gon out, tweyne elde men risiden, and runnen to hir, and seiden, Lo!

20 the doris of the gardyn ben closid, and no man seeth vs, and we ben in the coueitise of thee. Wherfor assente thou to vs, and be thou meddlid with vs.

21 That if thou wolt not, we schulen seie witnessyng ayens thee, that a yong man was with thee, and for this cause thou sentist out the damesels fro thee.

22 And Susanne inwardli sorewide, and seide, Angwischis ben to me on ech side; for if Y do this, deth is to me; forsothe if Y do not, Y schal not ascape youre hondis.

23 But it is betere for me to falle in to youre hondis without werk, than to do synne in the siyt of the Lord.

24 And Susanne criede an hiy with greet vois, but also the elde men crieden ayens hir.

25 Forsothe oon ran, and openede the door of the gardyn.

26 Sotheli whanne the seruauntis of the hous hadden herd the cry in the gardyn, thei fellen in bi the posterne, to se what it was.

27 But after that the elde men spaken, the seruauntis weren aschamed greetly, for neuer was siche a word seid of Susanne. And the morew dai was maad.

28 And whanne the puple was comyn to Joachym, hir hosebonde, also the twei prestis fulle of wickid thouyte camen ayens Susanne, for to sle hir.

29 And thei seiden bifor al the puple, Sende ye to Susanne, the douyter of Helchie, the wijf of Joachym. And anoon thei senten.

30 And sche cam with hir fadir, and modir, and children, and alle kynesmen.

31 Certis Susanne was ful delicat, and fair of schap.

32 And tho wickid men comaundiden, that sche schulde be vnhilid, for sche was kyuered; that nameli so thei schuldun be fillid of hir fairnesse.

33 Therfor hir kynesmen wepten, and alle that knewen hir.

34 Forsothe the twei prestis risiden togidere in the myddis of the puple, and settiden her hondis on the heed of hir.

35 And sche wepte, and bihelde to heuene, and hir herte hadde trist in the Lord.

36 And the prestis seiden, Whanne we walkiden aloone in the gardyn, this Susanne entride with twei damesels; and sche closide the dore of the gardyn, and lefte the damesels.

37 And a yong man, that was hid, cam to hir, and lai bi hir.

38 Certis whanne we weren in a corner of the gardyn, we sien the wickidnesse, and runnen to hem, and we sien hem meddlid togidere.

39 And sotheli we myyten not take hym, for he was strongere than we; and whanne he hadde opened the doris, he skippide out.

40 But whanne we hadde take this womman, we axiden, who was the yonge man; and sche nolde schewe to vs. Of this thing we ben witnessis.

41 The multitude bileuede to hem, as to the eldre men and iugis of the puple, and condempneden hir to deth.

42 Forsothe Susanne criede loud with greet vois, and seide, Lord God, without bigynnyng and ende, that art knowere of hid thingis, that knowist alle thingis bifore that tho ben don;

43 thou wost, that thei han bore fals witnessyng ayens me. And lo! Y dye, whanne Y haue not do ony of these thingis, whiche these men han maad maliciously ayens me.

44 Forsothe the Lord herde the vois of hir.

45 And whanne she was led to the deth, the Lord reiside the hooli spirit of a yonge child, whos name was Danyel.

46 And he criede loude with a greet vois, Y am cleene of the blood of this womman.

47 And al the puple turned ayen to hym, and seide, What is this word, which thou hast spoke?

48 And whanne he stood in the myddis of hem, he seide, So ye, fonned children of Israel, not demynge nether knowynge that that is trewe, condempneden the douyter of Israel.

49 Turne ye ayen to the dom, for thei spaken fals witnessyng ayens hir.

50 Therfor the puple turnede ayen with haaste. And the elde men seiden to hym, Come thou, and sitte in the myddis of vs, and schewe to vs; for God hath youe to thee the onour of eelde.

51 And Danyel seide to hem, Departe ye hem atwynny fer, and Y schal deme hem.

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52 Therfor, whanne thei weren departid oon fro the tother, he clepide oon of hem, and seide to hym, Thou elde man of yuel daies, now thi synnes ben comun, whiche thou wrouytist bifore,

53 demynge vniust domes, oppressynge innocentis, and delyuerynge gilti men, whanne the Lord seith, Thou schalt not sle an innocent and iust man.

54 But now if thou siest hir, seie thou, vndur what tree thou siest hem spekynge togidere to hem silf? Which seide, Vndur an haw tree.

55 Forsothe Danyel seide, Riytli thou liest in thin heed; for lo! the angel of the Lord, bi a sentence takun of hym, schal kitte thee bi the myddil.

56 And whanne he was stirid awei, he comaundide the tother to come, and seide to hym, Thou seed of Canaan, and not of Juda, fairnesse hath disseyued thee, and coueitise hath misturned thin herte;

57 thus ye diden to the douytris of Israel, and thei dredden, and spaken to you, but the douyter of Juda suffride not youre wickidnesse.

58 Now therfor seie thou to me, vndur what tree thou siest hem spekynge togidere to hem silf?

59 Which seide, Vndur a blak thorn. Forsothe Danyel seide to hym, Riytli also thou liest in thin heed; for the aungel of the Lord dwellith, and hath a swerd, that he kitte thee bi the myddil, and sle you.

60 Therfor al the puple criede lowde with greet vois, and blessiden the Lord, that saueth hem that hopen in hym.

61 And thei risiden togidere ayens the twei preestis; for Danyel hadde conuyctid hem bi her mouth, that thei hadden bore fals witnessyng; and thei diden to hem, as thei hadden do yuele ayens the neiyboresse,

62 that thei schulden do bi the lawe of Moises, and thei killiden hem. And giltles blood was sauyd in that dai.

63 Forsothe Helchie and his wijf herieden the Lord in that day, for Susanne, her douyter, with Joachym, hir hosebonde, and with alle hir kynesmen, for a foul thing was not foundun in hir.

64 Forsothe Danyel was maad greet in the siyt of the puple, fro that dai and afterward.

65 And kyng Astriages was put to his fadris, and Sirus of Perseis took his rewme.

1 Forsothe Danyel eet with the kyng, and was onourid aboue alle the frendis of hym.

DANIEL CHAPTER 14

Bel and the Dragon

2 Also an idol, Bel bi name, was at Babiloyne, and twelue mesuris of cleene flour, of whiche mesuris eche conteynede thre buyschels, and fourti scheep, and sixe mesuris of wyn, that ben clepid amfris, weren spendid in it ech day.

3 And the kyng worschipede that Beel, and yede ech dai to onoure hym; certis Danyel worschipide his God. And the kyng seide to hym, Whi worschipist thou not Beel?

4 Which answeride, and seide to him, For Y worschipe not idols maad bi hond, but God lyuynge, that made of nouyt heuene and erthe, and hath power of ech fleisch.

5 And the kyng seide to hym, Whether it semeth not to thee, that Bel is a lyuynge god? whether thou seest not, hou grete thingis he etith and drynkith ech dai?

6 And Daniel seide leiyinge, Kyng, erre thou not; for whi this Bel is of clei with ynne, and of bras withoutforth, and etith not ony tyme.

7 And the king was wroth, and clepide the preestis therof, and seide to hem, If ye seien not to me, who it is that etith these costis, ye schulen die.

8 Forsothe if ye schewen that Bel etith these thingis, Daniel schal die, for he blasfemede Bel. And Daniel seide to the king, Be it don bi thi word.

9 Forsothe the prestis of Bel weren seuenti, outakun wyues, and litle children, ether seruauntis, and sones. And the kyng cam with Daniel in to the temple of Bel.

10 And the preestis of Bel seiden, Lo! we schulen go out, and thou, kyng, sette meetis, and meddle wyn, and close thou the dore, and aseele it with thi ryng.

11 And whanne thou entrist eerli, if thou fyndist not alle thingis etun of Bel, we schulen die bi deth, ether Daniel schal die, that liede ayens vs.

12 Sotheli thei tristiden, for thei hadden maad a priuy entryng vndur the boord, and bi it thei entriden euere, and deuouriden tho thingis.

13 Forsothe it was don, aftir that thei yeden out, and the king settide metis bifor Bel, Daniel comaundide to hise children, and thei brouyten aischis, and he riddlide thorouy al the temple bifor the kyng. And thei yeden out, and closiden the dore, and aseeliden with the ryng of the kyng, and yeden forth.

14 But the preestis entriden in niyt, bi her custom, and the wyues, and children of hem, and eeten and drunken alle thingis.

15 Forsothe the kyng roos moost eerli, and Daniel with hym.

16 And the kyng seide, Daniel, whether the seelis ben saaf? And he answeride, King, tho ben saaf.

17 And anoon whanne thei hadden openyd the dore, the king biheelde the boord, and he criede an hiy with a greet vois, Bel, thou art greet, and no gile is at thee.

18 And Daniel leiyede, and he helde the kyng, that he entride not with ynne. And Daniel seide, Lo! the pawment, perseyue thou whos steppis these ben.

19 And the kyng seide, Y se steppis of men, and of wymmen, and of yonge children. And the kyng was wrooth.

20 Thanne the kyng took the preestis, and the wyues, and children of hem; and thei schewiden to hym litle priuy doris, bi whiche thei entriden, and wastiden tho thingis that weren on the boord.

21 Therfor the kyng killide hem, and bitook Bel in to the power of Daniel, which distriede thilke Bel, and his temple.

22 And a greet dragoun was in that place, and Babiloyns worschipiden it.

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23 And the kyng seide to Daniel, Lo! now thou maist not seie, that this is not a quik god; therfor worschipe thou hym.
24 And Daniel seide to the kyng, Y worschipe my Lord God, for he is God lyuynge.
25 But thou, kyng, yyue power to me, and Y schal sle the dragoun, with out swerd and staf. And the kyng seide, Y yyue to thee.
26 Therfor Daniel took pitch, and talow, and heeris, and sethide togidere; and he made gobetis, and yaf in to the mouth of the dragun; and the dragun was al to-brokun. And Daniel seide, Lo! whom ye worschipiden.
27 And whanne Babiloynes hadden herd this thing, thei hadden indignacioun greetli; and thei weren gaderid ayens the king, and seiden, The king is maad a Jew; he distriede Bel, and killide the dragun, and slow the preestis.
28 And thei seiden, whanne thei weren comun to the kyng, Bitake thou to vs Daniel, that distriede Bel, and killide the dragun; ellis we schulen sle thee, and thin hous.
29 Therfor the kyng siy, that thei fellen in on hym greetli; and he was compellid bi nede, and he bitook Daniel to hem.
30 Whiche senten hym in to the lake of liouns, and he was there seuene daies.
31 Certis seuene liouns weren in the lake, and twei bodies and twei scheep weren youun to hem ech dai. And thanne tho weren not youun to hem, that thei schulden deuoure Daniel.
32 Forsothe Abacuk, the profete, was in Judee, and he hadde soden potage, and hadde set in looues in a litil panyere; and he yede in to the feeld, to bere to reperis.
33 And the aungel of the Lord seide to Abacuk, Bere thou the mete, which thou hast, in to Babiloyne, to Daniel, which is in the lake of liouns.
34 And Abacuk seide, Lord, Y siy not Babiloyne, and Y knew not the lake.
35 And the aungel of the Lord took hym bi his top, and bar hym bi the heer of his heed; and he settide thilke Abacuk in Babiloyne, on the lake, in the fersnesse of his spirit.
36 And Abacuk criede, and seide, Daniel, the seruaunt of God, take thou the mete, that God hath sent to thee.
37 And Daniel seide, Lord God, thou hast mynde on me, and hast not forsake hem that louen thee.
38 And Daniel roos, and eet; certis the aungel of the Lord restoride Abacuk anoon in his place.
39 Therfor the kyng cam in the seuenthe dai to biweile Danyel; and he cam to the lake, and lokide in, and lo! Daniel sittynge in the myddis of liouns.
40 The kyng criede an hiy with greet vois, and seide, Lord God of Daniel, thou art greet; and the kyng drow hym out of the lake.
41 Certis he sente in to the lake hem, that weren cause of his perdicioun, and thei weren deuourid in a moment bifor him.
42 Thanne the kyng seide, Thei that dwellen in al erthe, drede the God of Daniel, for he is God lyuynge in to worldis; he is delyuerere, and sauyour, doynge myraclis and meruels in heuene and in erthe, that delyuerede Daniel fro the lake of liouns.

THE TREI ASAR
(THE BOOK OF THE TWELVE MINOR PROPHETS)

THE BOOK OF THE PROPHET HOSEA
Also known as Osee; Hebrew title: Sefer Hosea
Estimated Range of Dating: c. 760–720 B.C.

(Dated to c. 760–720 BC, The Book of Hosea (Hebrew: Sefer Hosea) is one of the oldest books of the Hebrew Bible, predating most of the Torah (Pentateuch). It is part of The Trei Asar, a book of the Hebrew Bible with 12 chapters or parts. This little biographical collection was probably made in Babylon in the years of the captivity,

Set around the fall of the Northern Kingdom of Israel, the Book of Hosea denounces the worship of gods other than Yahweh, metaphorically comparing Israel's abandonment of Yahweh to a woman being unfaithful to her husband. According to the book's narrative, the relationship between Hosea and his unfaithful wife Gomer is comparable to the relationship between Yahweh and his unfaithful people Israel. The eventual reconciliation of Hosea and Gomer is treated as a hopeful metaphor for the eventual reconciliation between Yahweh and Israel.

A brief outline of the concepts:

• Chapters 1–2; Account of Hosea's marriage with Gomer biographically which is a metaphor for the relationship with Yahweh and Israel.

• Chapter 3; Account of Hosea's marriage autobiographically. This is possibly a marriage to different women

• Chapters 4–14:9 / 14:10; Oracle judging Israel, Ephraim in particular, for not living up to the covenant.)

TREI ASAR 1, HOSEA (OSEE) CHAPTER 1
1 The word of the Lord that was maad to Osee, the sone of Bery, in the daies of Osie, Joathan, Achas, Ezechie, kingis of Juda, and in the daies of Jeroboam, sone of Joas, the kyng of Israel.
2 The bigynnyng of the spekyng to the Lord in Osee. And the Lord seide to Osee, Go thou, take to thee a wijf of fornycaciouns, and make to thee sones of fornycaciouns, for the lond doynge fornicacioun schal do fornicacioun fro the Lord.
3 And he yede, and took Gomer, the douyter of Debelaym; and sche conseyuede, and childide a sone to hym.
4 And the Lord seide to hym, Clepe thou the name of hym Jesrael; for yit a litil and Y schal visite the blood of Jesrael on

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the hous of Hieu, and Y schal make to reste the rewme of the hous of Israel.

5 And in that dai Y schal al to-breke the bowe of Israel in the valei of Jesrael.

6 And sche conseyuede yit, and childide a douyter. And the Lord seide to hym, Clepe thou the name of hir With out merci, for Y schal no more leye to, for to haue merci on the hous of Israel, but bi foryetyng Y schal foryete hem.

7 And Y schal haue merci on the hous of Juda, and Y schal saue hem in her Lord God; and Y schal not saue hem in bowe, and swerd, and batel, and in horsis, and in horse men, ether kniytis.

8 And he wenyde hir that was With out merci. And sche conseyuede, and childide a sone to hym.

9 And he seide, Clepe thou his name Not my puple, for ye schulen not be my puple, and Y schal not be youre God.

10 And the noumbre of the sones of Israel schal be as grauel of the see, which grauel is with out mesure, and it schal not be noumbrid; and it schal be in the place, where it schal be seid to hem, Ye ben not my puple; it schal be seid to hem, Ye ben the sones of God lyuynge.

11 And the sones of Juda and the sones of Israel schulen be gaderid togidere, and thei schulen sette oon heed to hem silf, and thei schulen stie fro erthe, for the dai of Jesrael is greet.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 2

1 Sei ye to youre britheren, Thei ben my puple; and to youre sister that hath gete merci,

2 Deme ye youre modir, deme ye, for sche is not my wijf, and Y am not hir hosebonde. Do sche awey hir fornicaciouns fro hir face, and hir auowtries fro the myddis of hir brestis;

3 lest perauenture Y spuyle hir nakid, and sette hir nakid bi the dai of hir natyuyte. And Y schal sette hir as a wildirnesse, and Y schal ordeyne hir as a lond with out weie, and Y schal sle hir in thirst.

4 And Y schal not haue merci on the sones of hir, for thei ben sones of fornicaciouns;

5 for the modir of hem dide fornicacioun, sche is schent that conseyuede hem, for sche seide, Y schal go after my louyeris that yeuen looues to me, and my watris, and my wolle, and my flex, and myn oile, and my drynke.

6 For this thing lo! Y schal hegge thi weie with thornes, and Y schal hegge it with a wal, and sche schal not fynde hir pathis.

7 And sche schal sue hir louyeris, and schal not take hem, and sche schal seke hem, and schal not fynde; and sche schal seie, Y schal go, and turne ayen to my formere hosebonde, for it was wel to me thanne more than now.

8 And this Jerusalem wiste not, that Y yaf to hir wheete, wyn, and oile; and Y multiplied siluer and gold to hir, whiche thei maden to Baal.

9 Therfor Y schal turne, and take my wheete in his tyme, and my wiyn in his tyme; and Y schal delyuere my wolle, and my flex, bi which thei hiliden the schenschipe therof.

10 And now Y schal schewe the foli of hir bifore the iyen of hir louyeris, and a man schal not delyuere hir fro myn hond;

11 and Y schal make to ceesse al the ioye therof, the solempnyte therof, the neomenye therof, the sabat therof, and alle the feeste tymes therof.

12 And Y schal distrie the vyner therof, of whiche sche seide, These ben myn hiris, whiche my louyeris yauen to me; and Y schal sette it in to a forest, and a beeste of the feeld schal ete it.

13 And Y schal visite on it the daies of Baalym, in whiche it brente encense, and was ourned with hir eere ryng, and hir broche, and yede after hir louyeris, and foryat me, seith the Lord.

14 For this thing lo! Y schal yyue mylk to it, and Y schal brynge it in to wildirnesse, and Y schal speke to the herte therof.

15 And Y schal yyue to it vyn tilieris therof of the same place, and the valei of Achar, that is, of disturblyng, for to opene hope. And it schal synge there bi the daies of hir yongthe, and bi the daies of hir stiyng fro the lond of Egipt.

16 And it schal be in that dai, seith the Lord, sche schal clepe me Myn hosebonde, and sche schal no more clepe me Baalym;

17 and Y schal take awei the names of Baalym fro hir mouth, and sche schal no more haue mynde of the name of tho.

18 And Y schal smyte to hem a boond of pees in that dai with the beeste of the feeld, and with the brid of the eir, and with the crepynge beeste of erthe. And Y schal al to-breke bowe, and swerd, and batel fro erthe; and Y schal make hem to slepe tristili.

19 And Y schal spouse thee to me withouten ende; and Y schal spouse thee to me in riytfulnesse, and in dom, and in merci, and in merciful doyngis.

20 And Y schal spouse thee to me in feith; and thou schalt wite, that Y am the Lord.

21 And it schal be, in that dai Y schal here, seith the Lord, and Y schal here heuenes, and tho schulen here the erthe;

22 and the erthe schal here wheete, and wyn, and oile, and these schulen here Jesrael.

23 And Y schal sowe it to me in to a lond, and Y schal haue merci on it that was with out merci.

24 And Y schal seie to that, that is not my puple, Thou art my puple, and it schal seie, Thou art my God.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 3

1 And the Lord seide to me, Yit go thou, and loue a womman loued of a frend, and a womman auoutresse, as the Lord loueth the sones of Israel; and thei biholden to alien goddis, and louen the draffis of grapis.

2 And Y dalf it to me bi fiftene pens, and bi a corus of barli, and bi half a corus of barli.

3 And Y seide to it, Bi many daies thou shalt abide me; thou schalt not do fornycacioun, and thou schalt not be with an hosebonde, but also Y schal abide thee.

4 For bi many daies the sones of Israel schulen sitte with out kyng, with out prince, and with out sacrifice, and with out auter, and with out prestis cloth, and with out terafyn, that is, ymagis.

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5 And after these thingis the sones of Israel schulen turne ayen, and schulen seke her Lord God, and Dauid, her king; and thei schulen drede at the Lord, and at the good of him, in the laste of daies.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 4

1 Sones of Israel, here ye the word of the Lord, for whi doom is to the Lord with the dwelleris of erthe; for whi trewthe is not, and merci is not, and kunnyng of the Lord is not in erthe.

2 Curs, and leesyng, and manquelling, and thefte, and auowtrie flowiden, and blood touchide blood.

3 For this thing the erthe schal mourne, and ech that dwellith in that lond, schal be sijk, in the beeste of the feeld, and in the brid of the eir; but also the fischis of the see schulen be gaderid togidere.

4 Netheles ech man deme not, and a man be not repreuyd; for thi puple is as thei that ayen seien the prest.

5 And thou schalt falle to dai, and the profete also schal falle with thee; in the niyt Y made thi modir to be stille.

6 My puple was stille, for it hadde not kunnyng; for thou hast putte awei kunnyng, Y schal putte thee awei, that thou vse not presthod to me; and for thou hast foryete the lawe of thi God, also Y schal foryete thi sones.

7 Bi the multitude of hem, so thei synneden ayens me. Y schal chaunge the glorie of hem in to schenschipe.

8 Thei schulen ete the synnes of my puple, and thei schulen reise the soulis of hem to the wickidnesse of hem.

9 And it schal be, as the puple so the prest; and Y schal visite on hym the weies of hym, and Y schal yelde to him the thouytis of hym.

10 And thei schulen ete, and thei schulen not be fillid; thei diden fornicacioun, and ceessiden not, for thei forsoken the Lord in not kepynge.

11 Fornycacioun, and wiyn, and drunkenesse doen awei the herte.

12 My puple axide in his tre, and the staf therof telde to it; for the spirit of fornicacioun disseyuede hem, and thei diden fornicacioun fro her God.

13 On the heedis of mounteyns thei maden sacrifice, and on the litil hillis thei brenten encense vndur an ook, and a popeler, and terebynte, for the schadewe therof was good. Therfor youre douytris schulen do fornicacioun, and youre wyues schulen be auoutressis.

14 Y schal not visite on youre douytris, whanne thei don fornicacioun, and on youre wyues, whanne thei doon auowtrie; for thei lyuyden with hooris, and maden sacrifice with men turned in to wymmens condiciouns. And the puple that vndirstondith not, schal be betun.

15 If thou, Israel, doist fornicacioun, nameli Juda trespasse not; and nyle ye entre in to Galgala, and stie ye not in to Bethauen, nether swere ye, The Lord lyueth.

16 For as a wielde cow Israel bowide awei; now the Lord schal fede hem as a lomb in broodnesse.

17 Effraym is the partener of idols, leeue thou him;

18 the feeste of hem is departid. Bi fornicacioun thei diden fornicacioun, the defenders therof louyden to brynge schenschipe.

19 The spirit boond hym in hise wyngis, and thei schulen be schent of her sacrifices.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 5

1 Preestis, here ye this, and the hous of Israel, perseyue ye, and the hous of the kyng, herkne ye; for whi doom is to you, for ye ben maad a snare to lokyng afer, and as a net spred abrood on Thabor.

2 And ye bowiden doun sacrifices in to depthe; and Y am the lernere of alle hem.

3 Y knowe Effraym, and Israel is not hid fro me; for now Effraym dide fornicacioun, Israel is defoulid.

4 Thei schulen not yiue her thouytis, that thei turne ayen to her God; for the spirit of fornicacioun is in the myddis of hem, and thei knewen not the Lord.

5 And the boost of Israel schal answere in to the face therof, and Israel and Effraym schulen falle in her wickidnesse; also Judas schal falle with hem.

6 In her flockis, and in her droues thei schulen go to seke the Lord, and thei schulen not fynde; he is takun awei fro hem.

7 Thei trespassiden ayens the Lord, for thei gendriden alien sones; now the monethe schal deuoure hem with her partis.

8 Sowne ye with a clarioun in Gabaa, with a trumpe in Rama; yelle ye in Bethauen, after thi bak, Beniamyn.

9 Effraym schal be in to desolacioun, in the dai of amendyng, and in the lynagis of Israel Y schewide feith.

10 The princes of Juda ben maad as takynge terme; Y schal schede out on hem my wraththe as watir.

11 Effraym suffrith fals chalenge, and is brokun bi doom; for he bigan to go after filthis.

12 And Y am as a mouyte to Effraym, and as rot to the hous of Juda.

13 And Effraym siy his sikenesse, and Judas siy his boond. And Effraym yede to Assur, and sente to the kyng veniere. And he mai not saue you, nether he mai vnbynde the boond fro you.

14 For Y am as a lionesse to Effraym, and as a whelp of a lioun to the hous of Juda.

15 Y my silf schal take, and go, and take awei, and noon is that schal delyuere. I schal go, and turne ayen to my place, til ye failen, and seken my face.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 6

1 In her tribulacioun thei schulen rise eerli to me. Come ye, and turne we ayen to the Lord;

2 for he took, and schal heele vs; he schal smyte, and schal make vs hool.

3 He schal quykene vs after twei daies, and in the thridde dai he schal reise vs, and we schulen lyue in his siyt. We schulen wite, and sue, that we knowe the Lord. His goyng out is maad redi at the morewtid, and he schal come as a reyn to vs, which is timeful and lateful to the erthe.

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4 Effraym, what schal Y do to thee? Juda, what schal Y do to thee? Youre merci is as a cloude of the morewtid, and as deew passynge forth eerli.

5 For this thing Y hewide in profetis, Y killide hem in the wordis of my mouth;

6 and thi domes schulen go out as liyt. For Y wolde merci, and not sacrifice, and Y wolde the kunnyng of God, more than brent sacrificis.

7 But thei as Adam braken the couenaunt; there thei trespassiden ayens me.

8 Galaad the citee of hem that worchen idol, is supplauntid with blood; and

9 as the chekis of men that ben theues. Partener of prestis sleynge in the weie men goynge fro Sichem, for thei wrouyten greet trespasse.

10 In the hous of Israel Y siy an orible thing; there the fornicaciouns of Effraym.

11 Israel is defoulid; but also thou, Juda, sette heruest to thee, whanne Y schal turne the caitiftee of my puple.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 7

1 Whanne Y wolde heele Israel, the wickidnesse of Effraym was schewid, and the malice of Samarie was schewid, for thei wrouyten a leesyng. And a niyt theef entride, and robbid; a dai theef was withoutforth.

2 And lest thei seien in her hertis, that Y haue mynde on al the malice of hem, now her fyndyngis han cumpassid hem, tho ben maad bifor my face.

3 In her malice thei gladiden the kyng, and in her leesyngys thei gladiden the princes.

4 Alle that doen auoutrie, ben as an ouene maad hoot of a bakere. The citee restide a litil fro the medlyng of sour douy, til al was maad sour of sour douy.

5 The dai of oure kyng; the princis bigunnen to be wood of wyn; he stretchide forth his hoond with scorneris.

6 For thei applieden her herte as an ouene, whanne he settide tresoun to hem. Al the niyt he slepte bakynge hem, in the morewtid he was maad hoot, as the fier of flawme.

7 Alle weren maad hoot as an ouene, and thei deuouriden her iugis. Alle the kyngis of hem fellen doun, and noon is among hem that crieth to me.

8 Effraym hym silf was medlid among puplis; Effraym was maad a loof bakun vndur aischis, which is not turned ayen.

9 Aliens eeten the strengthe of hym, and he knew not; but also hoor heeris weren sched out in hym, and he knew not.

10 And the pride of Israel schal be maad low in the face therof; thei turneden not ayen to her Lord God, and thei souyten not hym in alle these thingis.

11 And Effraym was maad as a culuer disseyued, not hauynge herte. Thei clepiden Egipt to help, thei yeden to Assiriens.

12 And whanne thei ben goen forth, Y schal sprede abrood on hem my net, Y schal drawe hem doun as a brid of the eir. Y schal beete hem, bi the heryng of the cumpany of hem.

13 Wo to hem, for thei yeden awei fro me; thei schulen be distried, for thei trespassiden ayens me. And Y ayenbouyte hem, and thei spaken leesyngis ayenus me.

14 And thei crieden not to me in her herte, but yelliden in her beddis. Thei chewiden code on wheete, and wyn, and thei yeden awei fro me.

15 And Y tauyte, and coumfortide the armes of hem, and thei thouyten malice ayens me.

16 Thei turneden ayen, that thei schulden be with out yok; thei ben maad as a gileful bowe. The princis of hem schulen falle doun bi swerd, for the woodnesse of her tunge; this is the scornyng of hem in the lond of Egipt.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 8

1 A trumpe be in thi throte, as an egle on the hous of the Lord; for that that thei yeden ouer my boond of pees, and braken my lawe.

2 Thei clepiden me to helpe, A! my God, we Israel han knowe thee.

3 Israel hath cast awei good, the enemye schal pursue hym.

4 Thei regnyden, and not of me; thei weren princes, and Y knew not. Thei maden her gold and siluer idols to hem, that thei schulden perische.

5 A! Samarie, thi calf is cast awei; my strong veniaunce is wrooth ayens hem. Hou long moun thei not be clensid?

6 for also it is of Israel. A crafti man made it, and it is not god; for the calf of Samarie schal be in to webbis of ireyns.

7 For thei schulen sowe wynd, and thei schulen repe whirlewynd. A stalke stondynge is not in hem, the seed schal not make mele; that if also it makith mele, aliens schulen ete it.

8 Israel is deuouryd; now Israel is maad as an vnclene vessel among naciouns,

9 for thei stieden to Assur. Effraym is a wielde asse, solitarie to hym silf. Thei yauen yiftis to louyeris;

10 but also with meede thei hiriden naciouns. Now Y schal gadere hem togidere, and thei schulen reste a litil fro birthun of the kyng and of princes.

11 For Efraym multipliede auteris to do synne, auteris weren maad to hym in to trespas.

12 Y schal write to hem my many fold lawis, that ben arettid as alien lawis.

13 Thei schulen brynge sacrifices, thei shulen offre, and ete fleischis; and the Lord schal not resseyue tho. Now he schal haue mynde on the wickidnessis of hem, and he schal visite the synnes of hem; thei schulen turne in to Egipt.

14 And Israel foryat his makere, and bildide templis to idols, and Judas multipliede stronge citees; and Y schal sende fier in to the citees of hym, and it schal deuoure the housis of hym.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 9

1 Israel, nyle thou be glad, nyle thou make ful out ioie as puplis; for thou hast do fornicacioun fro thi God. Thou louedist meede on alle the cornflooris of wheete.

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2 The cornfloor and pressour schal not feede hem, and wyn schal lie to hem.

3 Thei schulen not dwelle in the lond of the Lord. Effraym turnede ayen in to Egipt, and eet defoulid thing among Assiriens.

4 Thei schulen not offre wyn to the Lord, and thei schulen not plese hym. The sacrificis of hem ben as breed of mourneris; alle that schulen ete it schulen be defoulid. For the breed of hem is to the lijf of hem; thei schulen not entre in to the hous of the Lord.

5 What schulen ye do in the solempne dai, in the dai of the feeste of the Lord?

6 For lo! thei ben goon out fro distriyng. Egipt schal gadere hem togidere, Memphis schal birie hem. A nettle schal enherite the desirable siluer of hem, a clote schal be in the tabernaclis of hem.

7 Daies of visitacioun ben comun, daies of yeldyng ben comun. Knowe ye, that Israel is a fool, a wood profete, a spiritual man, for the multitude of thi wickidnesse is also the multitude of woodnesse.

8 The biholdere of Effraym with my God is a profete; a snare of fallyng is maad now on alle the weies of hym, woodnesse is in the hous of his God.

9 Thei synneden deepli, as in the daies of Gabaa. The Lord schal haue mynde on the wickidnesse of hem, and schal visite the synnes of hem.

10 Y foond Israel as grapis in desert, Y siy the fadris of hem as the firste applis of a fige tree, in the cop therof; but thei entriden to Belfegor, and weren alienyd in confusioun, and thei weren maad abhomynable as tho thingis whiche thei louyden.

11 Effraym as a brid fley awei; the glorye of hem is of childberyng, and of the wombe, and of conseyuyng.

12 That if thei nurschen her sones, Y schal make hem with out children among men. But also wo to hem, whanne Y schal go awei fro hem.

13 Y siy that Effraym was as Tire, foundid in fairnesse; and Effraym schal lede out hise sones to the sleere.

14 Lord, yyue thou to hem; what schalt thou yyue to hem? yyue thou to hem a wombe with out children, and drie tetis.

15 Alle the wickidnessis of hem ben in Galgal, for there Y hadde hem hateful; for the malice of her fyndyngis. Y schal caste hem out of myn hous; Y schal not leie to, that Y loue hem. Alle the princes of hem goen awei.

16 Effraym is smyten, the roote of hem is dried vp; thei schulen not make fruyt. That thouy thei gendren, Y schal sle the moost louyd thingis of her wombe.

17 My God schal caste hem awey, for thei herden not hym; and thei schulen be of vnstable dwellyng among naciouns.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 10

1 Israel was a vyne ful of bowis, fruyt was maad euene to hym; bi the multitude of his fruyt he multipliede auteris, bi the plente of his lond he was plenteuouse.

2 In simylacris the herte of hem is departid, now thei schulen perische. He schal breke the simylacris of hem, he schal robbe the auteris of hem.

3 For thanne thei schulen seie, A kyng is not to vs, for we dreden not the Lord. And what schal a kyng do to vs?

4 Speke ye wordis of vnprofitable visioun, and ye schulen smyte boond of pees with leesyng; and doom as bittirnesse schal burioune on the forewis of the feeld.

5 The dwelleris of Samarie worschipiden the kien of Bethauen. For the puple therof mourenyde on that calf, and the keperis of the hous therof; thei maden ful out ioye on it in the glorie therof, for it passide fro that puple.

6 For also it was borun to Assur, a yifte to the king veniere. Confusioun schal take Effraym, and Israel schal be schent in his wille.

7 Samarie made his kyng to passe, as froth on the face of water. And the hiy thingis of idol, the synne of Israel, schulen be lost.

8 A cloote and a brere schal stie on the auters of hem. And thei schulen seie to mounteyns, Hile ye vs, and to litle hillis, Falle ye doun on vs.

9 Fro the daies of Gabaa Israel synnede; there thei stoden. Batel schal not take hem in Gabaa,

10 on the sones of wickidnesse. Bi my desir Y schal chastise hem; puplis schulen be gaderid togidere on hem, whanne thei schulen be chastisid for her twei wickidnessis.

11 Effraym is a cow calf, tauyt for to loue threischyng; and Y yede on the fairenesse of the necke therof. Y schal stie on Effraym. Judas schal ere, and Jacob schal breke forewis to hym silf.

12 Sowe ye to you riytfulnesse in treuthe, and repe ye in the mouthe of merci, and make ye newe to you a feld newli brouyte to tilthe. Forsothe tyme is to seke the Lord, whanne he cometh, that schal teche you riytfulnesse.

13 Ye han erid vnfeithfulnesse, ye han rope wickidnesse, ye han ete the corn of leesyng. For thou tristydist in thi weles, and in the multitude of thi stronge men.

14 Noise schal rise in thi puple, and alle thi stronge holdis schulen be distried; as Salmana was distried of the hous of hym, that took veniaunce on Baal; in the dai of batel, whanne the modir was hurlid doun on the sones.

15 So Bethel dide to you, for the face of malice of youre wickidnessis.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 11

1 As the morewtid passith, the king of Israel schal passe forth. For Israel was a child, and Y louyde hym; and fro Egipt Y clepide my sone.

2 Thei clepiden hem, so thei yeden awei fro the face of hem. Thei offriden to Baalym, and maden sacrifice to symylacris.

3 And Y as a nursche of Effraym bare hem in myn armes, and thei wisten not, that Y kepte hem.

4 Y schal drawe hem in the ropis of Adam, in the boondis of charite. And Y schal be to hem as he that enhaunsith the yok on the chekis of hem; and Y bowide doun to hym, that he schulde ete.

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5 He schal not turne ayen in to the lond of Egipt. And Assur, he schal be kyng of hym, for thei nolden turne.

6 A swerd bigan in the citees therof, and it schal waaste the chosun men therof, and schal eete the heedis of hem.

7 And my puple schal hange, at my comynge ayen. But a yok schal be put to hem togidere, that schal not be takun awei.

8 Hou schal Y yyue thee, Effraym? schal Y defende thee, Israel? hou schal Y yyue thee? As Adama Y schal sette thee; as Seboym. Myn herte is turned in me; my repentaunce is disturblid togidere.

9 Y schal not do the strong veniaunce of my wraththe. Y schal not turne, to leese Effraym; for Y am God, and not man. Y am hooli in the myddis of thee, and Y schal not entre in to a citee.

10 Thei schulen go after the Lord. He shal rore as a lioun, for he shal rore, and the sones of the see schulen drede.

11 And thei schulen fle awei as a brid fro Egipt, and as a culuer fro the lond of Assiriens. And Y schal sette hem in her housis, seith the Lord.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 12

12 Effraym cumpasside me in denying, the hous of Israel in gile. But Judas a witnesse yede doun with God, and with feithful seyntis.

1 Effraym fedith wynd, and sueth heete. Al dai he multiplieth leesyng, and distriyng; and he made boond of pees with Assiriens, and bar oile in to Egipt.

2 Therfor the doom of the Lord is with Juda, and visityng is on Jacob; bi the weies of hym, and bi the fyndyngis of hym he schal yelde to hym.

3 In the wombe he supplauntide his brother, and in his strengthe he was dressid with the aungel.

4 And he was strong to the aungel, and was coumfortid; he wepte, and preiede hym; in Bethel he foond hym, and there he spak with vs.

5 And the Lord God of oostis, the Lord, is the memorial of hym.

6 And thou schalt turne to thi God. Kepe thou merci and doom, and hope thou euere in thi God.

7 Chanaan louyde fals caleng, a gileful balaunce in his hond.

8 And Effraym seide, Netheles Y am maad riche, Y haue founde an idol to me; alle my trauelis schulen not fynde to me the wickidnesse, whiche Y synnede.

9 And Y am thi Lord God fro the lond of Egipt; yit Y schal make thee to sitte in tabernaclis, as in the daies of feeste.

10 And Y spak bi profetis, and Y multiplied profesie, and Y was licned in the hond of profetis.

11 If Galaad worschipith an idol, therfor thei erren in veyn offryng to oxis in Galgal; for whi and the auteris of hem schulen be as heepis on the forewis of the feeld.

12 Jacob fledde in to the cuntrei of Sirie, and Israel seruyde for a wijf, and seruyde, ether kepte, for a wijf.

13 But bi a profete the Lord ledde Israel out of Egipt, and bi a profete he was kept.

14 Effraym terride me to wrathfulnesse in hise bitternessis, and the blood of hym schal come on hym; and his Lord schal restore to hym the schenschipe of him.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 13

1 For Effraym spak, hidousnesse assailide Israel; and he trespasside in Baal, and was deed.

2 And now thei addiden to do synne, and maden to hem a yotun ymage of her siluer, as the licnesse of idols; al is the makyng of crafti men. To these thei seien, A! ye men, offre, and worschipe caluys.

3 Therfor thei schulen be as a morewtid cloude, and as the deew of morewtid, that passith forth, as dust rauyschide bi whirlewynd fro the corn floor, and as smoke of a chymenei.

4 Forsothe Y am thi Lord God, that ledde thee fro the loond of Egipt; and thou schalt not knowe God, outakun me, and no sauyour is, outakun me.

5 Y knewe thee in the desert, in the lond of wildirnesse.

6 Bi her lesewis thei weren fillid, and hadden abundaunce; thei reisiden her herte, and foryaten me.

7 And Y schal be as a lionesse to hem, as a parde in the weye of Assiriens.

8 Y as a femal bere, whanne the whelps ben rauyschid, schal mete hem; and schal al to-breke the ynnere thingis of the mawe of hem. And Y as a lioun schal waaste hem there; a beeste of the feeld schal al to-rende hem.

9 Israel, thi perdicioun is of thee; thin help is oneli of me.

10 Where is thi kyng? moost saue he thee now in alle thi citees; and where ben thi iugis, of whiche thou seidist, Yyue thou to me a kyng, and princes?

11 Y schal yyue to thee a kyng in my strong veniaunce, and Y schal take awei in myn indignacioun.

12 The wickidnesse of Effraym is boundun togidere; his synne is hid.

13 The sorewis of a womman trauelynge of child schulen come to hym; he is a sone not wijs. For now he schal not stonde in the defoulyng of sones.

14 Y schal delyuere hem fro the hoond of deeth, and Y schal ayenbie hem fro deth. Thou deth, Y schal be thi deth; thou helle, Y schal be thi mussel.

15 Coumfort is hid fro myn iyen, for he schal departe bitwixe britheren. The Lord schal brynge a brennynge wynd, stiynge fro desert; and it schal make drie the veynes therof, and it schal make desolat the welle therof; and he schal rauysche the tresour of ech desirable vessel.

TREI ASAR 1, HOSEA (OSEE) CHAPTER 14

1 Samarie perische, for it stiride his God to bittirnesse; perische it bi swerd. The litle children of hem be hurtlid doun, and the wymmen with child therof be koruun.

2 Israel, be thou conuertid to thi Lord God, for thou fellist doun in thi wickidnesse.

3 Take ye wordis with you, and be ye conuertid to the Lord; and seie ye to hym, Do thou awei al wickidnesse, and take thou good; and we schulen yelde the caluys of oure lippis.

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4 Assur schal not saue vs, we schulen not stie on hors; and we schulen no more seie, Oure goddis ben the werkis of oure hondis; for thou schalt haue merci on that modirles child, which is in thee.

5 Y schal make hool the sorewis of hem; Y schal loue hem wilfuli, for my strong veniaunce is turned awei fro hem.

6 Y schal be as a dew, and Israel schal buriowne as a lilie. And the root therof schal breke out as of the Liban;

7 the braunchis therof schulen go. And the glorye therof schal be as an olyue tree, and the odour therof schal be as of the Liban.

8 Thei schulen be conuertid, and sitte in the schadewe of hym; thei schulen lyue bi wheete, and schulen buriowne as a vyne. The memorial therof schal be as the wyne of Liban.

9 Effraym, what schulen idols do more to me? Y schal here him, and Y schal dresse him as a greene fir tree. Thi fruit is foundun of me.

10 Who is wijs, and schal vndurstonde these thingis? who is vndurstondyng, and schal kunne these thingis? For the weies of the Lord ben riytful, and iust men schulen go in tho; but trespassours schulen falle in tho..

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Hebrew title: Sefer Joel
Estimated Range of Dating: c. 520–400 B.C.

(The Book of Joel is part of the Hebrew Bible, one of twelve prophetic books known as the Twelve Minor Prophets. (The term indicates the short length of the text in relation to longer prophetic texts known as the Major Prophets.

The Book of Hosea is one of the books of the Hebrew Bible and of the Christian Old Testament. The book is about a man who was told by God to marry a woman who would not live with him as she should have done. Even though Hosea brought her back to his house and had some children with her, she kept leaving him and going away to other men. Hosea was told that his story was a picture of the way God's people treated God, by going after other gods (idols) even though God wanted them to stay with Him and love Him.)

TREI ASAR 2, JOEL CHAPTER 1

1 The word of the Lord is this, that was maad to Joel, the sone of Phatuel.

2 Elde men, here ye this, and alle dwelleris of the lond, perseyue ye with eeris. If this thing was don in youre daies, ether in the daies of youre fadris.

3 Of this thing telle ye to your sones, and your sones telle to her sones, and the sones of hem telle to another generacioun.

4 A locuste eet the residue of a worte worm, and a bruke eet the residue of a locuste, and rust eet the residue of a bruke.

5 Drunken men, wake ye, and wepe; and yelle ye, alle that drynken wyn in swetnesse; for it perischide fro youre mouth.

6 For whi a folc strong and vnnoumbrable stiede on my lond. The teeth therof ben as the teeth of a lioun, and the cheek teeth therof ben as of a whelp of a lioun.

7 It settide my vyner in to desert, and took awei the riynde of my fige tre. It made nakid and spuylide that vyner, and castide forth; the braunchis therof ben maad white.

8 Weile thou, as a virgyn gird with a sak on the hosebonde of hir tyme of mariage.

9 Sacrifice and moist sacrifice perischide fro the hous of the Lord; and preestis, the mynystris of the Lord, moureneden.

10 The cuntrey is maad bare of puple. The erthe mourenyde; for whete is distried. Wyn is schent, and oile was sijk, ether failide.

11 The erthe tilieris ben schent, the vyn tilieris yelliden on wheete and barli; for the ripe corn of the feeld is perischid.

12 The vyner is schent; and the fige tre was sijk. The pomgarnate tre, and the palm tre, and the fir tre, and alle trees of the feeld drieden vp; for ioie is schent fro the sones of men.

13 Ye prestis, girde you, and weile; ye mynystris of the auter, yelle. Mynystris of my God, entre ye, ligge ye in sak; for whi sacrifice and moist sacrifice perischide fro the hous of youre God.

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14 Halewe ye fastyng, clepe ye cumpeny, gadere ye togidere elde men, and alle dwelleris of the erthe in to the hous of youre God; and crie ye to the Lord, A!

15 A! A! to the dai; for the dai of the Lord is niy, and schal come as a tempest fro the myyti.

16 Whether foodis perischiden not bifore youre iyen; gladnesse and ful out ioie perischide fro the hous of youre God?

17 Beestis wexen rotun in her drit. Bernes ben distried, celeris ben distried, for wheete is schent.

18 Whi weilide a beeste? whi lowiden the flockis of oxun and kien? for no lesewe is to hem; but also the flockis of scheep perischiden.

19 Lord, Y schal crye to thee, for fier eet the faire thingis of desert, and flawme brente all the trees of the cuntrei.

20 But also beestis of the feeld, as a corn floor thirstynge reyn, bihelden to thee; for the wellis of watris ben dried vp, and fier deuouride the faire thingis of desert.

TREI ASAR 2, JOEL CHAPTER 2

1 Synge ye with a trumpe in Sion (Zion, in Jerusalem), yelle ye in myn hooli hil. Alle the dwelleris of erthe be disturblid; for the dai of the Lord cometh,

2 for the dai of derknessis and of myist is niy, the dai of cloude and of whirlewynde. As the morewtid spred abrood on hillis, a myche puple and strong. Noon was lijk it fro the bigynnyng, and after it schal not be, til in to yeeris of generacioun and of generacioun.

3 Bifore the face therof schal be fier deuourynge, and after it schal be brennynge flawme; as a gardyn of liking the lond schal be bifor him, and wildirnesse of desert schal be after him, and noon is that schal ascape him.

4 The lokyng of hem schal be as the lokyng of horsis, and as horse men so thei schulen renne.

5 As the sown of cartis on the heedis of hillis thei schulen skippe; as the sowne of the flawme of fier deuourynge stobil, as a strong puple maad redi to batel.

6 Puplis schulen be turmentid of the face therof, alle facis schulen be dryuun in to a pot.

7 As stronge men thei schulen renne, as men werriours thei schulen stie on the wal. Men schulen go in her weies, and thei schulen not bowe awei fro her pathis.

8 Ech man schal not make streyt his brother, ech man schal go in his path; but also thei schulen falle doun bi wyndows, and schulen not be hirt.

9 Thei schulen entre in to the citee, thei schulen renne on the wal; thei schulen stie on housis, thei schulen entre as a niyt theef bi wyndows.

10 The erthe tremblide of his face, heuenys weren mouyd, the sunne and the moone weren maad derk, and sterris withdrowen her schynyng.

11 And the Lord yaf his vois bifor the face of his oost, for hise oostis ben ful manye; for tho ben stronge, and doen the word of hym. For the dai of the Lord is greet, and ful ferdful, and who schal suffre it?

12 Now therfor seith the Lord, Be ye conuertid to me in al youre herte, in fastyng, and wepyng, and weilyng;

13 and kerue ye youre hertis, and not youre clothis, and be ye conuertid to youre Lord God, for he is benygne, and merciful, pacient, and of myche merci, and abidynge, ether foryyuynge, on malice.

14 Who woot, if God be conuertid, and foryyue, and leeue blessyng aftir hym? sacrifice and moist sacrifice to oure Lord God.

15 Synge ye with a trumpe in Sion (Zion, in Jerusalem), halewe ye fastyng, clepe ye cumpany; gadere ye togidere the puple, halewe ye the chirche,

16 gadere ye togidere elde men, gadere ye togidere litle children, and soukynge the brestis; a spouse go out of his bed, and a spousesse of hir chaumbre.

17 Prestis, the mynystris of the Lord, schulen wepe bitwixe the porche and the auter, and schulen seie, Lord! spare thou, spare thi puple, and yyue thou not thin eritage in to schenschipe, that naciouns be lordis of hem. Whi seien thei among puplis, Where is the God of hem?

18 The Lord louyde gelousli his lond, and sparide his puple.

19 And the Lord answeride, and seide to his puple, Lo! Y schal sende to you wheete, and wyn, and oile, and ye schulen be fillid with tho; and Y schal no more yyue you schenschipe among hethene men.

20 And Y schal make hym that is at the north fer fro you; and Y schal cast hym out in to a lond with out weie, and desert; his face ayens the eest see, and the laste part therof at the last see; and the stynk therof schal stie, and the root therof schal stie, for he dide proudli.

21 Erthe, nyle thou drede, make thou ful out ioye, and be glad; for the Lord magnefiede that he schulde do.

22 Beestis of the cuntrei, nyle ye drede, for the faire thingis of desert buriowneden; for the tre brouyte his fruyt, the fige tre and vyner yauen her vertu.

23 And the sones of Sion, make ye ful out ioie, and be ye glad in youre Lord God, for he yaf to you a techere of riytfulnesse, and he schal make morewtid reyn and euentid reyn to come doun to you, as in the bigynnyng.

24 And cornflooris schulen be fillid of wheete, and pressours schulen flowe with wyn, and oile.

25 And Y schal yelde to you the yeris whiche the locuste, bruke, and rust, and wort worm, my greet strengthe, eet, which Y sente in to you.

26 And ye schulen ete etyng, and ye schulen be fillid; and ye schulen herie the name of youre Lord God, that made merueils with you; and my puple schal not be schent with outen ende.

27 And ye schulen wite, that Y am in the myddis of Israel; and Y am youre Lord God, and noon is more; and my puple schal not be schent with outen ende.

28 And it schal be, aftir these thingis Y schal schede out my spirit on ech man, and youre sones and youre douytris schulen profesie; youre elde men schulen dreme dremes, and youre yonge men schulen se visiouns.

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29 But also Y schal schede out my spirit on my seruauntis, and handmaydis, in tho daies;
30 and Y schal yyue grete wondris in heuene, and in erthe, blood, and fier, and the heete of smoke.
31 The sunne schal be turned in to derknessis, and the moone in to blood, bifor that the greet dai and orrible of the Lord come.
32 And it schal be, ech that clepith to helpe the name of the Lord, schal be saaf; for whi saluacioun schal be in the hil of Sion and in Jerusalem, as the Lord seide, and in the residue men, whiche the Lord clepith.

TREI ASAR 2, JOEL CHAPTER 3

1 For lo! in tho daies, and in that tyme, whanne Y schal turne the caitifte of Juda and of Jerusalem,
2 Y schal gadere alle folkis, and Y schal lede hem in to the valei of Josephat; and Y schal dispute there with hem on my puple, and myn eritage Israel, whiche thei scateriden among naciouns; and thei departiden my lond, and senten lot on my puple;
3 and thei settiden a knaue child in the bordel hous, and seelden a damesel for wyn, that thei schulden drynke.
4 But what to me and to you, thou Tire, and Sidon, and ech ende of Palestyns? Whethir ye schulen yelde vengyng to me? and if ye vengen you ayens me, soone swiftli Y schal yelde while to you on youre heed.
5 Ye token awey my siluer and gold, and ye brouyten my desirable thingis and faireste thingis in to youre templis of idols.
6 And ye selden the sones of Juda, and the sones of Jerusalem to the sones of Grekis, that ye schulden make hem fer fro her coostis.
7 Lo! Y schal reise hem fro the place in which ye seelden hem; and Y schal turne youre yeldyng in to youre heed.
8 And Y schal sille youre sones and youre douytris in the hondis of the sones of Juda, and thei schulen selle hem to Sabeis, a fer folc, for the Lord spak.
9 Crye ye this thing among hethene men, halewe ye batel, reise ye stronge men; alle men werriours, neiy, and stie.
10 Beete ye togydere youre plowis in to swerdis, and youre mattokkis in to speeris; a sijk man seie, that Y am strong.
11 Alle folkis, breke ye out, and come fro cumpas, and be ye gaderid togidere; there the Lord schal make thi stronge men to die.
12 Folkis rise togidere, and stie in to the valei of Josofat; for Y schal sitte there, to deme alle folkis in cumpas.
13 Sende ye sikelis, ether sithis, for ripe corn wexide; come ye, and go ye doun, for the pressour is ful; pressouris ben plenteuouse, for the malice of hem is multiplied.
14 Puplis, puplis in the valei of kittyng doun; for the dai of the Lord is nyy in the valei of kittyng doun.
15 The sunne and the moone ben maad derk, and sterris withdrowen her schynyng.
16 And the Lord schal rore fro Sion, and schal yyue his vois fro Jerusalem, and heuenes and erthe schulen be mouyd; and the Lord is the hope of his puple, and the strengthe of the sones of Israel.
17 And ye schulen wite, that Y am youre Lord God, dwellynge in Sion, in myn hooli hil; and Jerusalem schal be hooli, and aliens schulen no more passe bi it.
18 And it schal be, in that dai mounteyns schulen droppe swetnesse, and litle hillis schulen flowe with mylke, and watris schulen go bi alle the ryueris of Juda; and a welle schal go out of the hous of the Lord, and schal moiste the stronde of thornes.
19 Egipt schal be in to desolacioun, and Idume in to desert of perdicioun; for that that thei diden wickidli ayens the sones of Juda, and schedden out innocent blood in her lond.
20 And Judee schal be enhabited with outen ende, and Jerusalem in to generacioun and in to generacioun.
21 And Y schal clense the blood of hem, which Y hadde not clensid; and the Lord schal dwelle in Syon.

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THE BOOK OF THE PROPHET AMOS

Hebrew title: Sefer Amos
Estimated Range of Dating: c. 790–740 B.C.

(The Book of Amos belongs to the Nevi'im (Hebrew for: "prophets") and of the third of the Twelve Minor Prophets in the Tanakh / Old Testament.

Amos lived during the time of two other prophets,Hosea and Isaiah, around 750 BC while Jeroboam II (785–745 BC) was king of Israel and Uzziah (c. 770–750 BC) was king of Judah. Amos lived in the kingdom of Judah but preached in the northern Kingdom of Israel. His major themes of social justice, God's omnipotence, and divine judgement became the main elements of his teachings.

The book of Amos is probably the oldest book of a prophet in the Bible and it has 9 chapters. Its message is harsh, but Amos wrote some of the most poetic parts of the Bible. The author (we do not know with certainty if it was Amos or one of his disciples) was not a simpleton, he was well-educated. In the first chapter, he says that God will punish many of the nations around Israel. Then in the second chapter he uses similar words to say that Judah and Israel will also be punished. The rest of the book tells the reasons for that punishment before ending with a promise that Israel would then be restored. He wrote about social justice, God's power, judgement and eventual restoration.

Structure
Oracles against the nations (1.3–2.6)
Addresses to groups in Israel
• Women of Samaria (4.1–3)
• Rich persons in Samaria (6.1–7)
• Rich persons in Jerusalem (8.4–8)
Five symbolic visions of God's judgement on Israel, interrupted by a confrontation between Amos and his listeners at Bethel (7.10–17):
• Locusts (7.1–3)
• Fire (7.4–6)
• A plumb line (7.7–9)
• A basket of fruit (8.1–3)
• God beside the altar (9.1–8a)
Epilogue 9:8b–15.)

TREI ASAR 3, AMOS CHAPTER 1

1 The wordis of Amos ben these, that was in the schepherdis thingis of Thecue, whiche he siy on Israel, in the daies of Osie, king of Juda, and in the daies of Jeroboam, sone of Joas, kyng of Israel, bifor twei yeeris of the erthe mouynge.

2 And he seide, The Lord schal rore fro Sion, and schal yyue his vois fro Jerusalem; and the faire thingis of schepherdis mourenyden, and the cop of Carmele was maad drie.

3 The Lord seith these thingis, On thre grete trespassis of Damask (Damascus), and on foure, I shal not conuerte it, for it threischide Galaad in irun waynes.

4 And Y schal sende fier in to the hous of Asael, and it schal deuoure the housis of Benadab.

5 And Y schal al to-breke the barre of Damask, and Y schal leese a dwellere fro the feeld of idol, and hym that holdith the ceptre fro the hous of lust and of letcherie; and the puple of Sirie schal be translatid to Sirenen, seith the Lord.

6 The Lord seith these thingis, On thre grete trespassis of Gasa, and on foure, Y schal not conuerte it, for it translatide perfit caitifte, to close that togidere in Idumee.

7 And Y schal sende fier in to the wal of Gasa, and it schal deuoure the housis therof.

8 And Y schal leese the dwelleris of Azotus, and hym that holdith the ceptre of Ascalon; and Y schal turne myn hond on Accaron, and the remenauntis of Filisteis schulen perische, seith the Lord God.

9 The Lord God seith these thingis, On thre grete trespassis of Tire, and on foure, Y schal not conuerte it, for thei closiden togidere perfit caitifte in Idumee, and hadde not mynde on the boond of pees of britheren.

10 And Y schal sende fier in to the wal of Tire, and it schal deuoure the housis therof.

11 The Lord seith these thingis, On thre grete trespassis of Edom, and on foure, Y schal not conuerte it, for it pursuede bi swerd his brother, and defoulide the merci of hym, and helde ferthere his woodnesse, and kepte his indignacioun til in to the ende.

12 Y schal sende fier in to Theman, and it schal deuoure the housis of Bosra.

13 The Lord seith these thingis, On thre grete trespassis of the sones of Amon, and on foure, Y schal not conuerte hym, for he karf the wymmen with childe of Galaad, for to alarge his terme.

14 And Y schal kyndle fier in the wal of Rabbe, and it schal deuoure the housis therof, in yellyng in the dai of batel, and in whirlwynd in the dai of mouyng togidere.

15 And Melchon schal go in to caitifte, he and hise princes togidere, seith the Lord.

TREI ASAR 3, AMOS CHAPTER 2

1 The Lord God seith these thingis, On thre grete trespassis of Moab, and on foure, Y schal not conuerte it, for it brente the boonys of the kyng of Idumee til to aische.

2 And Y schal sende fier in to Moab, and it schal deuoure the housis of Carioth; and Moab schal die in sown, in the noise of a trumpe.

3 And Y schal leese a iuge of the myddis therof, and Y schal sle with it alle the princes therof, seith the Lord.

4 The Lord seith these thingis, On thre grete trespassis of Juda, and on foure, Y schal not conuerte hym, for he hath caste awei the lawe of the Lord, and kepte not the comaundementis of hym; for her idols, after whiche the fadris of hem yeden, disseyueden hem.

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5 And Y schal sende fier in to Juda, and it schal deuoure the housis of Jerusalem.

6 The Lord seith these thingis, On thre grete trespassis of Israel, and on foure, Y schal not conuerte hym, for that that he seelde a iust man for siluer, and a pore man for schoon.

7 Whiche al to-foulen the heedis of pore men on the dust of erthe, and bowen awei the weie of meke men; and the sone and his fadir yeden to a damesele, that thei schulden defoule myn hooli name.

8 And thei eeten on clothis leid to wedde bisidis ech auter, and drunken the wyn of dampned men in the hous of her God.

9 Forsothe Y distriede Ammorrei fro the face of hem, whos hiynesse was the hiynesse of cedris, and he was strong as an ook; and Y al to-brak the fruyt of hym aboue, and the rootis of hym bynethe.

10 Y am, that made you to stie fro the lond of Egipt, and ledde you out in desert bi fourti yeer, that ye schulden welde the lond of Ammorrei.

11 And Y reiside of youre sones in to profetis, and Nayareis of youre yonge men. Whether it is not so, ye sones of Israel? seith the Lord.

12 And ye birliden wyn to Nayareis, and comaundiden to profetis, and seiden, Profecie ye not.

13 Lo! Y schal charke vndur you, as a wayn chargid with hei charkith.

14 And fliyt schal perische fro a swift man, and a strong man schal not holde his vertu, and a stalworthe man schal not saue his lijf;

15 and he that holdith a bowe schal not stonde, and a swift man schal not be sauyd by hise feet; and the stiere of an hors schal not saue his lijf,

16 and a stronge man of herte schal fle nakid among stronge men in that dai, seith the Lord.

TREI ASAR 3, AMOS CHAPTER 3

1 Sones of Israel, here ye the word which the Lord spak on you, and on al the kynrede, which Y ledde out of the lond of Egipt,

2 and seide, Oneli Y knewe you of alle the kynredis of erthe; therfor Y schal visite on you alle youre wickidnessis.

3 Whether tweyne schulen go togidere, no but it acorde to hem?

4 Whether a lioun schal rore in a forest, no but he haue prey? Whether the whelp of a lioun schal yyue vois fro his denne, no but he take ony thing?

5 Whether a brid schal falle in to a snare of erthe, with outen a foulere? Whether a snare schal be takun awei fro erthe, bifor that it tak sum thing?

6 Whether a trumpe schal sowne in a citee, and the puple schal not drede? Whether yuel schal be in a citee, which yuel the Lord schal not make?

7 For the Lord God schal not make a word, no but he schewe his priuyte to hise seruauntis profetis.

8 A lioun schal rore, who schal not drede? the Lord God spak, who schal not profesie?

9 Make ye herd in the housis of Azotus, and in the housis of the lond of Egipt; and seie ye, Be ye gaderid togidere on the hillis of Samarye, and se ye many woodnessis in the myddis therof, and hem that suffren fals calenge in the priuy places therof.

10 And thei kouden not do riytful thing, seith the Lord, and tresouriden wickidnesse and raueyn in her housis.

11 Therfor the Lord God seith these thingis, The lond schal be troblid, and be cumpassid; and thi strengthe schal be drawun doun of thee, and thin housis schulen be rauyschid.

12 The Lord God seith these thingis, As if a schepherd rauyschith fro the mouth of a lioun tweyne hipis, ether the laste thing of the eere, so the children of Israel schulen be rauyschid, that dwellen in Samarie, in the cuntrei of bed, and in the bed of Damask.

13 Here ye, and witnesse ye in the hous of Jacob, seith the Lord God of oostis.

14 For in the dai, whanne Y schal bigynne to visite the trespassyngis of Israel on hym, Y schal visite also on the auteris of Bethel; and the hornes of the auter schulen be kit awei, and schulen falle doun in to erthe.

15 And Y schal smyte the wynter hous with the somer hous, and the housis of yuer schulen perische, and many housis schulen be distried, seith the Lord.

TREI ASAR 3, AMOS CHAPTER 4

1 Ye fatte kien, that ben in the hil of Samarie, here this word; whiche maken fals caleng to nedi men, and breken pore men; which seien to youre lordis, Bringe ye, and we schulen drynke.

2 The Lord God swoor in his hooli, for lo! daies schulen come on you; and thei schulen reise you in schaftis, and youre remenauntis in buylynge pottis.

3 And ye schulen go out bi the openyngis, oon ayens another, and ye schulen be cast forth in to Armon, seith the Lord.

4 Come ye to Bethel, and do ye wickidli; to Galgala, and multiplie ye trespassyng; and offre ye eerli youre sacrifices, in thre daies youre tithis.

5 And sacrifice ye heriyng of breed maad sour, and clepe ye wilful offryngis, and telle ye; for ye, sones of Israel, wolden so, seith the Lord God.

6 Wherfor and Y yaf to you astonying of teeth in alle youre citees, and nedinesse of looues in alle youre places; and ye turneden not ayen to me, seith the Lord.

7 Also Y forbeed reyn fro you, whanne thre monethis weren yit to comyng, til to ripe corn; and Y reynede on o citee, and on another citee Y reynede not; o part was bireyned, and the part driede vp on which Y reynede not.

8 And tweyne and thre citees camen to o citee, to drynke watir, and tho weren not fillid; and ye camen not ayen to me, seith the Lord.

9 Y smoot you with brennynge wynd, and with rust, the multitude of youre orcherdis, and of youre vyneris; and a wort worm eet youre olyue places, and youre fige places; and ye camen not ayen to me, seith the Lord.

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10 Y sente in to you deth in the weie of Egipt, Y smoot with swerd youre yonge men, til to the caitifte of youre horsis, and Y made the stynk of youre oostis to stie in to youre nose thirlis; and ye camen not ayen to me, seith the Lord.

11 Y distriede you, as God distriede Sodom and Gomorre, and ye ben maad as a brond rauyschid of brennyng; and ye turneden not ayen to me, seith the Lord.

12 Wherfor, thou Israel, Y schal do these thingis to thee; but aftir that Y schal do to thee these thingis, Israel, be maad redi in to ayen comyng of thi God.

13 For lo! he fourmeth hillis, and makith wynd, and tellith to man his speche; and he makith a morew myist, and goith on hiy thingis of erthe; the Lord God of oostis is the name of hym.

TREI ASAR 3, AMOS CHAPTER 5

1 Here ye this word, for Y reise on you a weilyng.

2 The hous of Israel felle doun, he schal not put to, that it rise ayen; the virgyn of Israel is cast doun in to hir lond, noon is that schal reise hir.

3 For the Lord God seith these thingis, The citee of which a thousynde wenten out, an hundrid schulen be left ther ynne; and of which an hundrid wenten out, ten schulen be left ther ynne, in the hous of Israel.

4 For the Lord seith these thingis to the hous of Israel, Seke ye me, and ye schulen lyue;

5 and nyle ye seke Bethel, and nyle ye entre in to Galgala, and ye schulen not passe to Bersabee; for whi Galgal schal be led caitif, and Bethel schal be vnprofitable.

6 Seke ye the Lord, and lyue ye, lest perauenture the hous of Joseph be brent as fier; and it schal deuoure Bethel, and there schal not be, that schal quenche.

7 Whiche conuerten doom in to wermod, and forsaken riytwisnesse in the lond,

8 and forsaken hym that makith Arture and Orion, and hym that turneth derknessis in to the morewtid, and him that chaungith dai in to niyt; which clepith watris of the see, and heldith out hem on the face of erthe; the Lord is name of hym.

9 Which scorneth distriyng on the stronge, and bringith robbyng on the myyti.

10 Thei hatiden a man repreuynge in the yate, and thei wlatiden a man spekynge perfitli.

11 Therfor for that that ye robbiden a pore man, and token fro hym the chosun prey, ye schulen bilde housis with square stoon, and ye schulen not dwelle in hem; ye schulen plaunte moost louyd vyneyerdis, and ye schulen not drynke the wyn of hem.

12 For Y knew youre grete trespassis many, and youre stronge synnes; enemyes of the riytwis man, takynge yifte, and berynge doun pore men in the yate.

13 Therfor a prudent man schal be stille in that time, for the time is yuel.

14 Seke ye good, and not yuel, that ye lyue, and the Lord God of oostis schal be with you, as ye seiden.

15 Hate ye yuel, and loue ye good, and ordeyne ye in the gate doom; if perauenture the Lord God of oostis haue merci on the remenauntis of Joseph.

16 Therfor the Lord God of oostis, hauynge lordschipe, seith these thingis, Weilyng schal be in alle stretis, and in alle thingis that ben withoutforth it schal be seid, Wo! wo! and thei schulen clepe an erthe tilier to mourenyng, and hem that kunnen weile, to weilyng.

17 And weilyng schal be in alle weies, for Y schal passe forth in the myddil of the see, seith the Lord.

18 Wo to hem that desiren the dai of the Lord; wher to desiren ye it to you? This dai of the Lord schal be derknessis, and not liyt.

19 As if a man renne fro the face of a lioun, and a bere renne to hym; and he entre in to the hous, and lene with his hond on the wal, and a serpent dwellynge in schadewe bite hym.

20 Whether the dai of the Lord schal not be derknessis, and not liyt; and myist, and not schynyng ther ynne?

21 Y hatide and castide awei youre feeste daies, and Y schal not take the odour of youre cumpenyes.

22 That if ye offren to me youre brent sacrifices, and yiftis, Y schal not resseyue, and Y schal not biholde avowis of youre fatte thingis.

23 Do thou awei fro me the noise of thi songis, and Y schal not here the songis of thin harpe.

24 And doom schal be schewid as watir, and riytfulnesse as a strong streem.

25 Whether ye, the hous of Israel, offriden to me sacrifices for enemyes to be ouercomun, and sacrifice in desert fourti yeeris?

26 And ye han bore tabernaclis to Moloch, youre god, and ymage of youre idols, the sterre of youre god, which ye maden to you.

27 And Y schal make you for to passe ouer Damask, seide the Lord; God of oostis is the name of him.

TREI ASAR 3, AMOS CHAPTER 6

1 Wo to you, that ben ful of richessis in Sion, and tristen in the hil of Samarie, ye principal men, the heedis of puplis, that goen proudli in to the hous of Israel.

2 Go ye in to Calamye, and se ye, and go ye fro thennus in to Emath the greet; and go ye doun in to Geth of Palestyns, and to alle the beste rewmes of hem, if her terme be broddere than youre terme.

3 And ye ben departid in to yuel dai, and neiyen to the seete of wickidnesse;

4 and ye slepen in beddis of yuer, and doen letcherie in youre beddis; and ye eten a lomb of the flok, and calues of the myddil of droue;

5 and ye syngen at vois of sautree. As Dauid thei gessiden hem for to haue instrumentis of song, and drynken wyn in viols;

6 and with beste oynement thei weren anoynted; and in no thing thei hadden compassioun on the sorewe, ether defoulyng, of Joseph.

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7 Wherfor now thei schulen passe in the heed of men passynge ouer, and the doyng of men doynge letcherie schal be don awei.

8 The Lord God swoor in his soule, seith the Lord God of oostis, Y wlate the pride of Jacob, and Y hate the housis of hym, and Y schal bitake the citee with hise dwelleris;

9 that if ten men ben left in oon hous, and thei schulen die.

10 And his neiybore schal take hym, and schal brenne hym, that he bere out boonys of the hous. And he schal seie to hym, that is in the priuy places of the hous,

11 Whether ther is yit anentis thee? And he schal answer, An ende is. And he schal seie to hym, Be thou stille, and thenke thou not on the name of the Lord.

12 For lo! the Lord schal comaunde, and schal smyte the grettere hous with fallyngis, and the lesse hous with brekyngis.

13 Whether horsis moun renne in stoonys, ether it mai be eerid with wielde oxun? For ye turneden doom in to bitternesse, and the fruyt of riytfulnesse in to wermod.

14 And ye ben glad in nouyt, and ye seien, Whether not in oure strengthe we token to vs hornes?

15 Lo! Y schal reise on you, the hous of Israel, seith the Lord God of oostis, a folc; and it schal al to-breke you fro entre of Emath til to the streem of desert.

TREI ASAR 3, AMOS CHAPTER 7

1 The Lord God schewide these thingis to me; and lo! a makere of locust in bigynnyng of buriownynge thingis of euentid reyn, and lo! euentid reyn after the clippere of the kyng.

2 And it was don, whanne he hadde endid for to ete the erbe of erthe, Y seide, Lord God, Y biseche, be thou merciful; who schal reise Jacob, for he is litil?

3 The Lord hadde merci on this thing; It schal not be, seide the Lord God.

4 The Lord God schewide to me these thingis; and lo! the Lord God schal clepe doom to fier, and it schal deuoure myche depthe of watir, and it eet togidere a part.

5 And Y seide, Lord God, Y biseche, reste thou; who schal reise Jacob, for he is litil?

6 The Lord hadde merci on this thing; But and this thing schal not be, seide the Lord God.

7 The Lord God schewide to me these thingis; and lo! the Lord stondinge on a wal plastrid, and in the hond of hym was a trulle of a masoun.

8 And the Lord seide to me, What seest thou, Amos? And Y seide, A trulle of a masoun. And the Lord seide, Lo! I schal putte a trulle in the myddil of my puple Israel; Y schal no more putte to, for to ouerlede it;

9 and the hiy thingis of idol schulen be distried, and the halewyngis of Israel schulen be desolat; and Y schal rise on the hous of Jeroboam bi swerd.

10 And Amasie, prest of Bethel, sente to Jeroboam, kyng of Israel, and seide, Amos rebellide ayens thee, in the myddil of the hous of Israel; the lond mai not susteyne alle hise wordis.

11 For Amos seith these thingis, Jeroboam schal die bi swerd, and Israel caitif schal passe fro his lond.

12 And Amasie seide to Amos, Thou that seest, go; fle thou in to the lond of Juda, and ete thou there thi breed; and there thou schalt profesie.

13 And thou schalt no more put to, that thou profesie in Bethel, for it is the halewyng of the king, and is the hous of the rewme.

14 And Amos answeride, and seide to Amasie, Y am not a profete, and Y am not sone of profete; but an herde of neet Y am, drawyng vp sicomoris.

15 And the Lord took me, whanne Y suede the floc; and the Lord seide to me, Go, and profesie thou to my puple Israel.

16 And now here thou the word of the Lord. Thou seist, Thou schalt not profesie on Israel, and thou schal not droppe on the hous of idol.

17 For this thing the Lord seith these thingis, Thi wijf schal do fornicacioun in the citee, and thi sones and thi douytris schal falle bi swerd, and thi lond schal be motun with a litil coord; and thou schalt die in a pollutid lond, and Israel caitif schal passe fro his lond.

TREI ASAR 3, AMOS CHAPTER 8

1 The Lord God schewide to me these thingis; and lo! an hook of applis.

2 And the Lord seide, What seist thou, Amos? And Y seide, An hook of applis. And the Lord seide to me, The ende is comun on my puple Israel; Y schal no more putte to, that Y passe bi hym.

3 And the herris, ether twistis, of the temple schulen greetli sowne in that dai, seith the Lord God. Many men schulen die, silence schal be cast forth in ech place.

4 Here ye this thing, whiche al to-breken a pore man, and maken nedi men of the lond for to faile;

5 and ye seien, Whanne schal heruest passe, and we schulen sille marchaundises? and the sabat, and we schulen opene wheete? that we make lesse the mesure, and encreesse the cicle, and vndur put gileful balauncis;

6 that we welde bi siluer nedi men and pore men for schoon, and we sille outcastyngis of wheete?

7 The Lord swoor ayens the pride of Jacob, Y schal not foryete til to the ende alle the werkis of hem.

8 Whether on this thing the erthe schal not be mouyd togidere, and eche dwellere therof schal mourene? And it schal stie vp as al the flood, and schal be cast out, and schal flete awei as the stronde of Egipt.

9 And it schal be, seith the Lord, in that dai the sunne schal go doun in myddai, and Y schal make the erthe for to be derk in the dai of liyt.

10 And Y schal conuerte youre feeste daies in to mourenyng, and alle youre songis in to weilyng; and Y schal brynge yn on ech bac of you a sak, and on ech heed of you ballidnesse; and Y schal put it as the mourenyng of oon bigetun sone, and the laste thingis therof as a bittir dai.

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11 Lo! the daies comen, seith the Lord, and Y schal sende out hungur in to erthe; not hungur of breed, nether thirst of watir, but of herynge the word of God.

12 And thei schulen be mouyd to gidere fro the see til to the see, and fro the north til to the eest thei schulen cumpasse, sekynge the word of the Lord, and thei schulen not fynde.

13 In that dai faire maidens schulen faile, and yonge men in thirst, whiche sweren in trespas of Samarie,

14 and seien, Dan, thi god lyueth, and the weie of Bersabee lyueth; and thei schulen falle, and thei schulen no more rise ayen.

TREI ASAR 3, AMOS CHAPTER 9

1 I siy the Lord stondynge on the auter, and he seide, Smyte thou the herre, and the ouer threshfoldis be mouyd togidere; for aueryce is in the heed of alle, and Y schal sle bi swerd the laste of hem; ther schal no fliyt be to hem, and he that schal fle of hem, schal not be sauyd.

2 If thei schulen go doun til to helle, fro thennus myn hond schal lede out hem; and if thei schulen stie til in to heuene, fro thennus Y schal drawe hem doun.

3 And if thei schulen be hid in the cop of Carmele, fro thennus Y sekynge schal do awei hem; and if thei schulen hide hem silf fro myn iyen in the depnesse of the see, there Y shal comaunde to a serpente, and it schal bite hem.

4 And if thei schulen go awei in to caitifte bifore her enemyes, there Y schal comaunde to swerd, and it schal sle hem. And Y schal putte myn iyen on hem in to yuel, and not in to good.

5 And the Lord God of oostis schal do these thingis, that touchith erthe, and it schal faile, and alle men dwellynge ther ynne schulen mourene; and it schal stie vp as ech stronde, and it schal flete awei as flood of Egipt.

6 He that bildith his stiyng vp in heuene, schal do these thingis, and foundide his birthun on erthe; which clepith watris of the see, and heldith out hem on the face of erthe; the Lord is name of hym.

7 Whether not as sones of Ethiopiens ye ben to me, the sones of Israel? seith the Lord God. Whether Y made not Israel for to stie vp fro the lond of Egipt, and Palestines fro Capodosie, and Siriens fro Cirenen?

8 Lo! the iyen of the Lord God ben on the rewme synnynge, and Y schal al to-breke it fro the face of erthe; netheles Y al to-brekynge schal not al to-breke the hous of Jacob, seith the Lord.

9 For lo! Y schal comaunde, and schal schake the hous of Israel in alle folkis, as wheete is in a riddil, and a litil stoon schal not falle on erthe.

10 Alle synneris of my puple schulen die bi swerd, whiche seien, Yuel schal not neiy, and schal not come on vs.

11 In that dai Y schal reise the tabernacle of Dauith, that felle doun, and Y schal ayen bilde openyngis of wallis therof, and Y schal restore the thingis that fellen doun; and Y schal ayen bilde it,

12 as in olde daies, that thei welde the remenauntis of Idume, and alle naciouns; for that my name is clepun to help on hem, seith the Lord doynge these thingis.

13 Lo! daies comen, seith the Lord, and the erere schal take the repere, and the stampere of grape schal take the man sowynge seed; and mounteyns schulen droppe swetnesse, and alle smale hillis schulen be tilid.

14 And Y schal conuerte the caitifte of my puple Israel, and thei schulen bilde forsakun citees, and schulen dwelle; and schulen plaunte vyneyerdis, and thei schulen drynke wyn of hem; and schulen make gardyns, and schulen ete fruitis of hem.

15 And Y schal plaunte hem on her lond, and Y schal no more drawe out hem of her lond, which Y yaf to hem, seith the Lord thi God.

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THE BOOK OF THE PROPHET OBADIAH

Hebrew title: Sefer Ovadyah
Estimated Range of Dating: 7th to 6th centuries B.C.

(The book of Obadiah is based on a prophetic vision concerning the fall of Edom,[verse 1,4,18] a mountain dwelling nation[v.8,9,19,21] whose founding father was Esau [v.6][Genesis 36:9]. The text consists of a single chapter, divided into 21 verses, making it the shortest book in the Hebrew Bible. The text of Obadiah is most interesting as it bears witness to the animosities Hebrews and Arabs feel to one another from very early times onwards.

Obadiah describes an encounter with God, who addresses Edom's arrogance and charges them for their violent actions against their brother nation, the House of Jacob (Israel)[v.10]. Edom (also called Idumaea) refers to an Arabic tribe that ruled the region which the Romans knew under the name Arabia Petraea, meaning Arabia whose capital was the City of Petra. The western half of ancient Edom is the Negev desert all the way to Eilat, all part of modern Israel. The eastern half is possessed by the Hashemite kingdom of Jordan.

The historian Tovma (Thomas) Artsruni, who began writing History sometime in the 870s, uses the name "Mecca" or "Makka" for the ancient City of "Petra" (city of rocks) when he writes about Mohammed [who was a Hashemite]: "At that time, in a place of Petrea Arabia Pharan, named Makka - The Mecca - he showed himself to brothers bandits, warriors and band chiefs, who were worshiping in a temple the idols of Ammonites, Samam and Kabar." (Brosset, 1894, Livre II, 4. Pg 89).

Throughout most of the history of Judah, Edom was controlled absolutely from Jerusalem as a vassal state. Among the region's great powers, Edom was held in low regard, probably due to the different Arabic lifestyle which was more adapted to desert and mountains than to life in cities. Obadiah said that the high elevation of their dwelling place in the mountains of Seir had gone to their head, and they had puffed themselves up in pride. "'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down', saith the Lord." (Obadiah 1:4).

In 597 BC, Nebuchadnezzar II sacked Jerusalem, carted away the King of Judah, and installed a puppet ruler. The Edomites helped the Babylonians loot the city. Obadiah, writing this prophecy around 590 BC, suggests the Edomites should have remembered that blood was thicker than water. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them [Obadiah 1:11]." Obadiah said in judgement God would wipe out the house of Esau forever, and not even a remnant would remain. The Edomites' land would be possessed by Egypt and they would cease to exist as a people. But the Day of the Lord was at hand for all nations, and someday the children of Israel would return from their exile and possess the land of Edom.

The following text talks about Israel's relations to the Zoroastrian Persians whose religion also was monotheistic. It goes: "And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath [the ancient Phoenician City of Sarepta, now Sarafand, Lebanon]; and the captivity of Jerusalem, which is in Sepharad [the modern Bijar area in northwestern Iran], shall possess the cities of the south."

Both, Zarephath and Sepharad, were part of the Median Empire or Median Dynasty of Persia [Madai] that was in power between c. 678 BC and 549 BC. The Medes had an ancient Iranian religion (a form of pre-Zoroastrian Mazdaism or Mithra worshipping) with a priesthood named as "Magi" [from which we got our word 'magician'. A magus was a 'wise or learned man']. Later, during the reigns of the last Median kings, the reforms of Zoroaster spread into western Iran. Through the Israelite-Persian relatinships, Zoroastrian philosophy entered also Judaism.

Scriptural parallels: The exact expression "the Day of the Lord", from Obadiah 1:15, has been used by other authors throughout the Old and New Testaments, as follows:

Old Testament: Isaiah 2,13, 34, 58, Jeremiah 46:10, Lamentations 2:22, Ezekiel 13:5, Joel 1, 2, 3, Amos 5:18, 5:20, Zephaniah 1, 2, Zechariah 14:1, Malachi 4:5

New Testament: 1 Thessalonians 5:2, 2 Peter 3:10, Acts 2:20, 1 Corinthians 5:5, 2 Corinthians 1:14

For other parallels, compare Obadiah 1:1–8 with Jeremiah 49:7–16.)

TREI ASAR 4, OBADJA CHAPTER 1

1 Visioun of Abdias. The Lord God seith these thingis to Edom. We herden an heryng of the Lord, and he sente a messanger to hethene men. Rise ye, and togidere rise we ayens hym in to batel.

2 Lo! Y yaf thee litil in hethene men, thou art ful myche worthi to be dispisid.

3 The pride of thin herte enhaunside thee, dwellynge in crasyngis of stoonys, areisynge thi seete. Whiche seist in thin herte, Who schal drawe me doun in to erthe?

4 Thouy thou schalt be reisid as an egle, and thouy thou schalt putte thi nest among sterris, fro thennus Y schal drawe thee doun, seith the Lord.

5 If niyt theuys hadden entrid to thee, if outlawis bi niyt, hou schuldist thou haue be stille? whether thei schulden not haue stole thingis ynow to hem? If gadereris of grapis hadden entrid to thee, whether thei schulden haue left nameli clustris to thee?

6 Hou souyten thei Esau, serchiden the hid thingis of him?

7 Til to the termes thei senten out thee; and alle men of thi couenaunt of pees scorneden thee, men of thi pees wexiden stronge ayens thee; thei that schulen ete with thee, schulen put aspies, ether tresouns, vndur thee; ther is no prudence in hym.

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8 Whether not in that dai, seith the Lord, Y schal lese the wise men of Idumee, and prudence of the mount of Esau?
9 And thi stronge men schulen drede of myddai, that a man of the hil of Esau perische.
10 For sleyng and for wickidnesse ayens thi brother Jacob, confusioun schal hile thee, and thou schalt perische with outen ende.
11 In the dai whanne thou stodist ayens hym, whanne aliens token the oost of hym, and straungeris entriden the yatis of hym, and senten lot on Jerusalem, thou were also as oon of hem.
12 And thou schalt not dispise in the dai of thi brother, in the dai of his pilgrimage, and thou schalt not be glad on the sones of Juda, in the dai of perdicioun of hem; and thou schalt not magnefie thi mouth in the dai of angwisch,
13 nether schalt entre in to the yate of my puple, in the dai of fallyng of hem; and thou schalt not dispise in the yuels of hym, in the dai of his distriyng; and thou schalt not be sent out ayens his oost, in the day of his distriyng;
14 nether thou schalt stonde in the goynges out, that thou sle hem that fledden; and thou schalt not close togidere the residues, ether left men, of hym, in the day of tribulacioun,
15 for the dai of the Lord is niy on alle hethene men. As thou hast doon, it schal be doon to thee; he schal conuerte thi yeldyng in to thin heed.
16 For as ye drunken on myn hooli hil, alle hethene men schulen drynke bisili, and thei schulen drynke, and schulen soupe vp; and thei schulen be as if thei ben not.
17 And saluacioun schal be in the hil of Sion, and it schal be hooli; and the hous of Jacob schal welde hem whiche weldiden hem.
18 And the hous of Jacob schal be fier, and the hous of Joseph schal be flawme, and the hous of Esau schal be stobil; and thei schulen be kyndlid in hem, and thei schulen deuoure hem; and relifs schulen not be of the hous of Esau, for the Lord spak.
19 And these that ben at the south, schulen enherite the hil of Esau; and thei that ben in the lowe feeldis, schulen enherite Filistiym; and thei schulen welde the cuntrei of Effraym, and cuntrei of Samarie; and Beniamyn schal welde Galaad.
20 And ouerpassyng of this oost of sones of Israel schal welde alle places of Cananeis, til to Sarepta; and the transmygracioun of Jerusalem, that is in Bosphoro, schal welde citees of the south.
21 And sauyours schulen stie in to the hil of Sion, for to deme the hil of Esau, and a rewme schal be to the Lord.

THE BOOK OF THE PROPHET JONAH

Hebrew title: Sefer Yonah
Estimated Range of Dating: 5th century B.C.

(The Book of Jonah is a book of the Nevi'im ("Prophets") in the Hebrew Bible. It tells of a Hebrew prophet named Jonah son of Amittai who is sent by God to prophesy the destruction of Nineveh but tries to escape the divine mission. Set in the reign of Jeroboam II (786–746 BC), it was probably written in the post-exilic period, some time between the late 5th to early 4th century BC. The story has a long interpretive history and has become well known through popular children's stories. In Judaism, it is the Haftarah portion read during the afternoon of Yom Kippur to instill reflection on God's willingness to forgive those who repent; it remains a popular story among Christians. It is also retold in the Koran.

Unlike the other Prophets, the book of Jonah is almost entirely narrative, with the exception of the poem in chapter 2. The actual prophetic word against Nineveh is given only in passing through the narrative. As with any good narrative, the story of Jonah has a setting, characters, a plot, and themes. It also relies heavily on such literary devices as irony, satire, and allusion as a device of deception. As it deals with the anger and scorn of conquered people, it is also highly political.

Outline:

1. Jonah Flees His Mission (chapters 1–2)
• Jonah's Commission and Flight (1:1–3)
• Endangered 'Sailors' (citizens) Cry to Their gods (1:4–6)
• Jonah's Disobedience Exposed (1:7–10)
• Jonah's punishment and Deliverance (1:11–2:1;2:10)
• His Prayer of Thanksgiving (2:2–9)
2. Jonah Reluctantly fulfills His Mission (chapters 3–4)
• Jonah's Renewed Commission and Obedience (3:1–4)
• Endangered Ninevites Repentant Appeal to God (3:4–9)
• The Ninevites' Repentance Acknowledged (3:10–4:4)
• Jonah's Deliverance and Rebuke (4:5–11)

Jonah is the central character in the Book of Jonah, in which God commands him to go to the city of Nineveh to prophesy against it "for their great wickedness is come up before me," but Jonah instead attempts to flee from "the presence of the Lord" by going to Jaffa and sailing to Tarshish. A huge storm arises and the sailors, realising that it is no ordinary storm, cast lots and discover that Jonah is to blame. Jonah admits this and states that if he is thrown overboard, the storm will cease. The sailors refuse to do this and continue rowing, but all their efforts fail and they are eventually forced to throw Jonah overboard. As a result, the storm calms and the sailors then offer sacrifices to God. Jonah is miraculously saved by being swallowed by a large fish, in whose belly he spends three days and three nights. While in the great fish, Jonah prays to God in his affliction*

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and commits to thanksgiving and to paying what he has vowed. God then commands the fish to vomit Jonah out.

[Tarshish, Phoenician and Hebrew: t-r-s-s, Tarsis, occurs in the Hebrew Bible most frequently as a place name that could be reached by crossing the sea from Phoenicia (modern Lebanon) and the Land of Israel. Titus Flavius Josephus clearly identifies "Tarshush" in his Jewish Antiquities (Antiquitates Iudaicae i. 6, § 1) as the City of Tarsus in southern Asia Minor (modern Turkey), which some have later equated with the Tarsisi mentioned in Assyrian records from the reign of Esarhaddon. It was the hometown of Saul of Tarsos, better known as Paul the Apostle.*

Tarsus is first mentioned as Tarsisi in Neo-Assyrian [911 and 609 BC] records of the campaigns of Esarhaddon, as well as several times in the records of Shalmaneser I and Sennacherib, the latter having the city rebuilt. The city may have been of Semitic origin or was founded by Semites again. Legends seem to confirm that: Japheth (Hebrew: Yepet, Greek: Iapheth; Latin: Iapetus), is one of the three sons of Noah in the Book of Genesis. Through his son Javan, he got his grandson Tarshish. Stephanus of Byzantium quotes Athenodorus of Tarsus as relating another legend: Anchiale, daughter of Iapetus [Japheth] and sister of Javan, founded Anchiale (a city near Tarsus): her son Cydnus gave his name to the River Cydnus (today: River Berdan, sometimes called River Tarsos) at Tarsus. The son of Cydnus was Parthenius, from whom the city was called Parthenia: afterwards the name was changed to Tarshish, after Cydnus' cousin. And today that is Tarsus.]

The question why Jonah took the route to Niniveh via Tarsos becomes clear only at a second glance. It may well have been safer as he did not need to cross the Syrian Desert but could join a caravan from its starting point in Tarsos to the main eastbound trading road that led him through the 'Fertile Crescent' directly to the River Tigris. From there he went south on a river boat directly to Niniveh. This journey would have lasted only a few days.

Generations of Bible readers wondered what the story with the fish mean. The name of the great city itself is the solution to this riddle. The city name "Niniveh" comes from the Akkadian word "Ninua" (or Nina). The cuneiform character for 'Nina' means "fish in a house" or the "Great Fish". In Aramaic, the common language of Israel and Judaea, "Nuna" means "fish" as well. So "Niniveh" is the "Place of Fish" or the "Great City of Fish". We deal here with a marvellous allusion. When Jonah is swallowed by a large fish, in whose belly he spends three days and three nights, it means nothing else but that he enters Niniveh, stays for three days, and is finally thrown out; may be because of the trouble he has made. The author might have been compelled to compose this allusion in order to protect his readers from the Assyrian authorities in Israel and Judah who also could read the story.

The significance of Niniveh cannot be overestimated. The City of Nineveh (Akkadian: Uru Ninua) was an ancient Assyrian city of Upper Mesopotamia, located on the eastern bank of the Tigris River, near the outskirts of modern-day Mosul in northern Iraq. It was the capital of the Neo-Assyrian Empire. In fact, at that time it was the largest city in the world for approximately fifty years until the year 612 BC when, after a bitter period of civil war in Assyria, it was sacked by a coalition of its former subject peoples, the Babylonians, Medes, Chaldeans, Persians, Scythians and Cimmerians. The Israelites might have taken part in that raid as the Kingdom of Israel was destroyed around 720 BC, when it was conquered by the Neo-Assyrian Empire.

At this time, the total area of Nineveh comprised about 7 square kilometres (1,730 acres), and fifteen great gates penetrated its walls. An elaborate system of eighteen canals brought water from the hills to Nineveh, and several sections of a magnificently constructed aqueduct erected by Sennacherib were discovered at Jerwan, about 65 kilometres (40 mi) distant. Archaeologist found the palace which has overall dimensions of about 503 by 242 metres (1,650 ft × 794 ft) and was built on a massive limestone platform 22m (70 ft) high. In total, the foundation is made of roughly 2,680,000 cubic metres (3,505,308 cu yd) of brick (approximately 160 million bricks). The walls on top, made out of mud brick, were an additional 20 metres (66 ft) tall. The enclosed area of the city had between 100,000 and 150,000 inhabitants, about twice as many as Babylon at the time, placing it among the largest settlements worldwide. And Jonah confirms it: "Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: 11And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" [A score is 20; 6 x 20 = 120; 1,000 x 120 = 120,000 inhabitants.]

The stone carvings found in Niniveh tell the story of the Assyrian conquest in shocking details. In the inscriptions, King Sennacherib boasted of his conquests. He wrote of Babylon: "Its inhabitants, young and old, I did not spare, and with their corpses I filled the streets of the city." A full and characteristic set shows the campaign leading up to the siege of Lachish in 701; it is the "finest" from the reign of Sennacherib, and now in the British Museum. He later wrote about a battle in Lachish: "And Hezekiah of Judah who had not submitted to my yoke ... him I shut up in Jerusalem his royal city like a caged bird. Earthworks I threw up against him, and anyone coming out of his city gate I made pay for his crime. His cities which I had plundered I had cut off from his land." No wonder that the Jews were angry and the author of this book casted their anger into a masterpiece of world literature.)

TREI ASAR 5, JONAS CHAPTER 1

1 And the word of the Lord was maad to Jonas,

2 sone of Amathi, and seide, Rise thou, and go in to Nynyue, the greet citee, and preche thou ther ynne, for the malice therof stieth vp bifore me.

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3 And Jonas roos for to fle in to Tharsis, fro the face of the Lord. And he cam doun to Joppe, and foond a schip goynge in to Tharsis, and he yaf schip hire to hem; and he wente doun in to it, for to go with hem in to Tharsis, fro the face of the Lord.

4 Forsothe the Lord sente a greet wynd in the see, and a greet tempest was maad in the see, and the schip was in perel for to be al to-brokun.

5 And schip men dredden, and men crieden to her god; and senten vessels, that weren in the schip, in to the see, that it were maad liytere of hem. And Jonas wente doun in to the ynnere thingis of the schip, and slepte bi a greuouse sleep.

6 And the gouernour cam to him, and seide to hym, Whi art thou cast doun in sleep? rise thou, clepe thi God to help, if perauenture God ayenthenke of vs, and we perische not.

7 And a man seide to his felowe, Come ye, and caste we lottis, and wite we, whi this yuel is to vs. And thei kesten lottis, and lot felle on Jonas.

8 And thei seiden to hym, Schewe thou to vs, for cause of what thing this yuel is to vs; what is thi werk, which is thi lond, and whidur goist thou, ether of what puple art thou?

9 And he seide to hem, Y am an Ebrew, and Y drede the Lord God of heuene, that made the see and the drie lond.

10 And the men dredden with greet drede, and seiden to him, Whi didist thou this thing? for the men knewen that he flei fro the face of the Lord, for Jonas hadde schewide to hem.

11 And thei seiden to hym, What schulen we do to thee, and the see schal seesse fro vs? for the see wente, and wexe greet on hem.

12 And he seide to hem, Take ye me, and throwe in to the see, and the see schal ceesse fro you; for Y woot, that for me this greet tempest is on you.

13 And men rowiden, for to turne ayen to the drie lond, and thei miyten not, for the see wente, and wexe greet on hem.

14 And thei crieden to the Lord, and seiden, Lord, we bisechen, that we perische not in the lijf of this man, and that thou yyue not on vs innocent blood; for thou, Lord, didist as thou woldist.

15 And thei token Jonas, and threwen in to the see; and the see stood of his buylyng.

16 And the men dredden the Lord with greet drede, and offriden oostis to the Lord, and vowiden avowis.

TREI ASAR 5, JONAS CHAPTER 2

1 And the Lord made redi a greet fisch, that he shulde swolowe Jonas; and Jonas was in the wombe of the fisch thre daies and thre niytis.

2 And Jonas preiede to the Lord his God fro the fischis wombe,

3 and seide, Y criede to God of my tribulacioun, and he herde me; fro the wombe of helle Y criede, and thou herdist my vois.

4 Thou castidist me doun in to depnesse, in the herte of the see, and the flood cumpasside me; alle thi swolowis and thi wawis passiden on me.

5 And Y seide, Y am cast awei fro siyt of thin iyen; netheles eftsoone Y schal see thin hooli temple.

6 Watris cumpassiden me til to my soule, depnesse enuyrownede me, the see hilide myn heed.

7 Y wente doun to the vtmeste places of hillis, the barris of erthe closiden me togidere, in to withouten ende; and thou, my Lord God, schalt reise vp my lijf fro corrupcioun.

8 Whanne my soule was angwisched in me, Y bithouyte on the Lord, that my preier come to thee, to thin hooli temple.

9 Thei that kepen vanytees, forsaken his merci idili.

10 But Y in vois of heriyng schal offre to thee; what euer thingis Y vowide, Y schal yelde to the Lord, for myn helthe.

11 And the Lord seide to the fisch, and it castide out Jonas in to the drie lond.

TREI ASAR 5, JONAS CHAPTER 3

1 And the word of the Lord was maad the secounde tyme to Jonas, and seide, Rise thou,

2 and go in to Nynyue, the greet citee, and preche thou in it the prechyng which Y speke to thee.

3 And Jonas roos, and wente in to Nynyue, bi the word of the Lord. And Nynyue was a greet citee, of the iurnei of thre daies.

4 And Jonas bigan for to entre in to the citee, bi the iornei of o dai, and criede, and seide, Yit fourti daies, and Nynyue schal be turned vpsodoun.

5 And men of Nynyue bileueden to the Lord, and prechiden fastyng, and weren clothid with sackis, fro the more til to the lesse.

6 And the word cam til to the kyng of Nynyue; and he roos of his seete, and castide awei his clothing fro him, and was clothid with a sak, and sat in aische.

7 And he criede, and seide in Nynyue of the mouth of the kyng and of his princis, and seide, Men, and werk beestis, and oxun, and scheep taaste not ony thing, nether be fed, nether drynke watir.

8 And men be hilid with sackis, and werk beestis crie to the Lord in strengthe; and be a man conuertid fro his yuel weie, and fro wickidnesse that is in the hondis of hem.

9 Who woot, if God be conuertid, and foryyue, and be turned ayen fro woodnesse of his wraththe, and we schulen not perische?

10 And God sai the werkis of hem, that thei weren conuertid fro her yuel weie; and God hadde merci on the malice which he spac, that he schulde do to hem, and did not.

TREI ASAR 5, JONAS CHAPTER 4

1 And Jonas was turmentid with greet turment, and was wrooth.

2 And he preiede the Lord, and seide, Lord, Y biseche, whether this is not my word, whanne Y was yit in my lond? For this thing Y purposide, for to fle in to Tharsis; for Y woot, that thou, God, art meke and merciful, pacient, and of merciful doyng, and foryyuynge on malice.

3 And now, Lord, Y preie, take my soule fro me; for deth is betere to me than lijf.

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4 And the Lord seide, Gessist thou, whether thou art wel wrooth?

5 And Jonas wente out of the citee, and sat ayens the eest of the citee, and made to hym a schadewyng place there; and sat vndur it in schadewe, til he sai what bifelle to the citee.

6 And the Lord God made redy an yuy, and it stiede vp on the heed of Jonas, that schadewe were on his heed, and kyueride hym; for he hadde trauelid. And Jonas was glad on the yuy, with greet gladnesse.

7 And God made redi a worm, in stiyng up of grei dai on the morewe; and it smoot the yuy, and it driede up.

8 And whanne the sunne was risun, the Lord comaundide to the hoot wynd and brennyng; and the sunne smoot on the heed of Jonas, and he swalide. And he axide to his soule that he schulde die, and seide, It is betere to me for to die, than for to lyue.

9 And the Lord seide to Jonas, Gessist thou, whether thou art wel wrooth on the yuy? And he seide, Y am wel wrooth, til to the deth.

10 And the Lord seide, Thou art sori on the yuy, in which thou trauelidist not, nether madist that it wexide, which was growun vndur o nyyt, and perischide in o nyyt.

11 And schal Y not spare the grete citee Nynyue, in which ben more than sixe score thousynde of men, which witen not what is betwixe her riyt half and left, and many beestis?

THE BOOK OF THE PROPHET MICAH

Also Micha or Mychee; Hebrew title: Sefer Mikayahu
Estimated Range of Dating: early 5th century B.C.

(The Book of Micah or Micha is the sixth of the twelve minor prophets in the Hebrew Bible / Old Testament. It records the sayings of Micah, whose real name is Mikayahu, meaning "Who is like Yahweh?". Chapter 1:1 identifies the prophet as "Micah of Moresheth" (a town in southern Judah), and states that he lived during the reigns of Yehotam, Ahaz and Hezekiah, roughly 750–700 BC.

Scholars accept that only chapters 1–3 contain material from the late 8th century prophet Micah. The latest material comes from the post-Exilic period after the Temple was rebuilt in 515 BC, so that the early 5th century BC seems to be the period when the book was completedThe book has three major divisions, chapters 1–2, 3–5 and 6–7, each introduced by the word "Hear," with a pattern of alternating announcements of doom and expressions of hope within each division. Micah reproaches unjust leaders, defends the rights of the poor against the rich and powerful; while looking forward to a world at peace centered on Zion under the leadership of a new Davidic monarch. While the book is relatively short, it includes lament (1.8–16; 7.8–10), theophany (1.3–4), hymnic prayer of petition and confidence (7.14–20), and the "covenant lawsuit" (6.1–8), a distinct genre in which Yahweh (God) sues Israel for breach of contract of the Mosaic covenant.

Just like Jonah, the Book of Micah is very political. After a long period of peace, Israel, Judah, and the other nations of the region came under increasing pressure from the aggressive and rapidly expanding Neo-Assyrian empire. Between 734 and 727 Tiglath-Pileser III of Assyria conducted almost annual campaigns in Palestine, reducing the Kingdom of Israel, the Kingdom of Judah and the Philistine cities to vassalage, receiving tribute from Ammon, Moab and Edom, and absorbing Damascus (the Kingdom of Aram) into the Empire. On Tiglath-Pileser's death Israel rebelled, resulting in an Assyrian counter-attack and the destruction of the capital, Samaria, in 721 after a three-year siege. Micah 1:2–7 draws on this event: Samaria, says the prophet, has been destroyed by God because of its crimes of idolatry, oppression of the poor, and misuse of power. The Assyrian attacks on Israel (the northern kingdom) led to an influx of refugees into Judah, which would have increased social stresses, while at the same time the authorities in Jerusalem had to invest huge amounts in tribute and defense.

Contents:

• The Heading (1:1): As is typical of prophetic books, an anonymous editor has supplied the name of the prophet, an indication of his time of activity, and an identification of his speech as the "word of Yahweh", a generic term carrying a claim to prophetic legitimacy and authority. Samaria and

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Jerusalem are given prominence as the foci of the prophet's attention.

• Judgement against Samaria (1:2–7): Drawing upon ancient traditions for depicting a theophany, the prophet depicts the coming of Yahweh to punish the city, whose sins are idolatry and the abuse of the poor.

• Warnings to the cities of Judah (1:8–16): Samaria has fallen, Judah is next. Micah describes the destruction of the lesser towns of Judah (referring to the invasion of Judah by Sennacherib, 701 BC). For these passages of doom on the various cities, paronomasia is used. Paronomasia is a literary device which 'plays' on the sound of each word for literary effect. For example, the inhabitants of Beth-le-aphrah ("house of dust") are told to "roll yourselves in the dust." 1:14. Though most of the Paronomasia is lost in translation, it is the equivalent of 'Ashdod shall be but ashes,' where the fate of the city matches its name.

• Misuse of power denounced (2:1–5): Denounces those who appropriate the land and houses of others. The context may be simply the amassing wealth for its own sake, or could be connected with the militarisation of the region for the expected Assyrian attack.

• Threats against the prophet (2:6–11): The prophet is warned not to prophesy. He answers that the rulers are harming God's people, and want to listen only to those who advocate the virtues of wine.

• A later promise (2:12–13): These verses assume that judgement has already fallen and Israel is already scattered abroad.

• Judgement on wicked Zion (3:1–4): Israel's rulers are accused of gaining more wealth at the expense of the poor, by any means. The metaphor of flesh being torn illustrates the length to which the ruling classes and socialites would go to further increase their wealth. Prophets are corrupt, seeking personal gain. Jerusalem's rulers believe that God will always be with them, but God will be with his people, and Jerusalem will be destroyed.

• Zion's future hope (4:1–5) This is a later passage, almost identical with Isaiah 2:2–4. Zion (meaning the Temple) will be rebuilt, but by God, and based not on violence and corruption but on the desire to learn God's laws, beat swords to ploughshares and live in peace.

• Further promises to Zion (4:6–7) This is another later passage, promising Zion that she will once more enjoy her former independence and power.

• Deliverance from Distress in Babylon (4:9–5:1) The similarities to Isaiah 41:15–16 and the references to Babylon suggest the period of this material, although it is unclear whether a period during or after the siege of 586 is meant. Despite their trials, God will not desert his people.

• The promised ruler from Bethlehem (5:1–14): This passage is usually dated to the exile. Although chapters 4:9–10 have said that there is "no king in Zion", these chapters predict the coming Messiah will emerge from Bethlehem, the traditional home of the Davidic monarchy, to restore Israel. Assyria will be stricken, and Israel's punishment will lead to the punishment of the nations.

• A Covenant lawsuit (6:1–5): Yahweh accuses Israel (the people of Judah) of breaking the covenant through their lack of justice and honesty, after the pattern of the kings of Israel (northern kingdom).

• Torah Liturgy (6:6–8): Micah speaks on behalf of the community asking what they should do in order to get back on God's good side. Micah then responds by saying that God requires only "to do justice, and to love mercy, and to walk humbly with your God." Thus declaring that the burnt offering of both animals and humans (which may have been practiced in Judah under Kings Ahaz and Manasseh) is not necessary for God.

• The City as a Cheat (6:9–16): The city is reprimanded for its dishonest trade practices.

• Lament (1–7): The first passage in the book in the first person: whether it comes from Micah himself is disputed. Honesty and decency have vanished, families are filled with strife.

• A song of fallen Jerusalem (8–10): The first person voice continues, but now it is the city who speaks. She recognises that her destruction is deserved punishment from God. The recognition gives grounds for hope that God is still with her.

• A prophecy of restoration (11–13): Fallen Jerusalem is promised that she will be rebuilt and that her power will be greater than ever (a contrast with the vision of peace in 4:1–5).

• A prayer for future prosperity (14–17): The mood switches from a request for power to grateful astonishment at God's mercy.)

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 1

1 The word of the Lord, which was maad to Mychee of Morasti, in the daies of Joathan, Achas, Ezechie, kyngis of Juda; which word he sai on Samarie, and Jerusalem.

2 Here ye, alle puplis, and the erthe perseyue, and plentee therof, and be the Lord God to you in to a witnesse, the Lord fro his hooli temple.

3 For lo! the Lord schal go out of his place, and schal come doun, and schal trede on hiy thingis of erthe.

4 And mounteyns schulen be waastid vndur hym, and valeis schulen be kit, as wex fro the face of fier, as watirs that rennen in to a pit.

5 In the grete trespas of Jacob is al this thing, and in the synnes of the hous of Israel. Which is the greet trespas of Jacob? whether not Samarie? and whiche ben the hiy thingis of Juda? whether not Jerusalem?

6 And Y schal put Samarie as an heep of stoonys in the feeld, whanne a vynyerd is plauntid; and Y schal drawe awei the stoonys therof in to a valei, and Y schal schewe the foundementis therof.

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7 And alle grauun ymagis therof schulen be betun togidere, and alle hiris therof schulen be brent in fier; and Y schal putte alle idols therof in to perdicioun; for of hiris of an hoore tho ben gaderid, and til to hire of an hoore tho schulen turne ayen.

8 On this thing Y schal weile and yelle, Y schal go spuylid and nakid; Y schal make weilyng of dragouns, and mournyng as of ostrigis.

9 For wounde therof is dispeirid; for it cam til to Juda, it touchide the yate of my puple, til to Jerusalem.

10 In Geth nyle ye telle, bi teeris wepe ye not; in the hous of dust with dust togidere sprynge you.

11 And ye a fair dwellyng passe, which is confoundid with yuel fame; it is not goon out, which dwellith in the goyng out; a niy hous schal take of you weilyng, which stood to it silf.

12 For it is maad sijk to good, which dwellith in bitternessis. For yuel cam doun fro the Lord in to the yate of Jerusalem, noise of foure horsid cart,

13 of drede to the puple dwellynge at Lachis. It is the bigynnyng of synne of the douyter of Sion, for the grete trespassis of Israel ben foundun in thee.

14 Therfor he schal yyue werriours on the eritage of Geth, on housis of leesyng in to deseit to kyngis of Israel.

15 Yit Y schal brynge an eir to thee, that dwellist in Maresa; the glorie of Israel schal come til to Odolla.

16 Be thou maad ballid, and be thou clippid on the sones of thi delices; alarge thi ballidnesse as an egle, for thei ben lad caitif fro thee.

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 2

1 Wo to you, that thenken vnprofitable thing, and worchen yuele in youre beddis; in the morewtid liyt thei don it, for the hond of hem is ayenus God.

2 Thei coueitiden feeldis, and tooken violentli; and rauyschiden housis, and falsli calengiden a man and his hous, a man and his eritage.

3 Therfor the Lord seith these thingis, Lo! Y thenke on this meynee yuel, fro which ye schulen not take awei youre neckis; and ye schulen not walke proude, for the worste tyme is.

4 In that dai a parable schal be takun on you, and a song schal be songun with swetnesse of men, seiynge, Bi robbyng we ben distried; a part of my puple is chaungid; hou schal he go awei fro me, whanne he turneth ayen that schal departe youre cuntreis?

5 For this thing noon schal be to thee sendynge a litil corde of sort in cumpeny of the Lord.

6 A! thou Israel, speke ye not spekyng; it schal not droppe on these men, confusioun schal not catche,

7 seith the hous of Jacob. Whether the Spirit of the Lord is abreggid, either siche ben the thouytis of hym? Whether my wordis ben not gode, with hym that goith riytli?

8 And ayenward my puple roos togidere in to an aduersarie; ye token awei the mantil aboue the coote, and ye turneden in to batel hem that wenten sympli.

9 Ye castiden the wymmen of my puple out of the hous of her delices; fro the litle children of hem ye token awei myn heriyng with outen ende.

10 Rise ye, and go, for here ye han not reste; for the vnclennesse therof it schal be corrupt with the worst rot.

11 Y wolde that Y were not a man hauynge spirit, and rathere Y spak a leesyng. Y schal droppe to thee in to wyn, and in to drunkenesse; and this puple schal be, on whom it is droppid.

12 With gaderyng Y schal gadere Jacob; Y schal lede togidere thee al in to oon, the relifs of Israel. Y schal put hym togidere, as a floc in folde; as scheep in the myddil of fooldis thei schulen make noise, of multitude of men.

13 For he schal stie schewynge weie bifore hem; thei schulen departe, and passe the yate, and schulen go out therbi; and the kyng of hem schal passe bifore hem, and the Lord in the heed of hem.

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 3

1 And Y seide, Ye princis of Jacob, and duykis of the hous of Israel, here. Whether it be not youre for to knowe doom, whiche haten good,

2 and louen yuele? Whiche violentli taken awei the skynnes of hem fro aboue hem, and the fleisch of hem fro aboue the bonys of hem.

3 Whiche eeten the fleisch of my puple, and hiliden the skyn of hem fro aboue; and broken togidere the boonys of hem, and kittiden togidere as in a cawdroun, and as fleisch in the myddil of a pot.

4 Thanne thei schulen crie to the Lord, and he schal not here hem; and he schal hide hise face fro hem in that tyme, as thei diden wickidli in her fyndingis.

5 The Lord God seith these thingis on the profetis that disseyuen my puple, and biten with her teeth, and prechen pees; and if ony man yyueth not in the mouth of hem ony thing, thei halewen batel on hym.

6 Therfor niyt schal be to you for visioun, or profesie, and derknessis to you for dyuynacioun; and sunne schal go doun on the profetis, and the dai schal be maad derk on hem.

7 And thei schulen be confoundid that seen visiouns, and dyuynours schulen be confoundid, and alle schulen hile her cheris, for it is not the answer of God.

8 Netheles Y am fillid with strengthe of Spirit of the Lord, and in doom and vertu, that Y schewe to Jacob his greet trespas, and to Israel his synne.

9 Here these thingis, ye princes of the hous of Jacob, and domesmen of the hous of Israel, whiche wlaten dom, and peruerten alle riyt thingis;

10 whiche bilden Sion in bloodis, and Jerusalem in wickidnesse.

11 Princes therof demyden for yiftis, and prestis therof tauyten for hire, and profetis therof dyuyneden for money; and on the Lord thei restiden, and seiden, Whether the Lord is not in the myddil of us? yuelis schulen not come on vs.

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12 For this thing bi cause of you, Sion as a feeld schal be erid; and Jerusalem schal be as an heep of stoonys, and the hil of the temple schal be in to hiye thingis of woodis.

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 4

1 And in the laste of daies the hil of the hous of the Lord schal be maad redi in the cop of hillis, and hiy ouer smale hillis. And puplis schulen flete to him, and many puplis schulen haaste,

2 and shulen seie, Come ye, stie we til to the hil of the Lord, and to the hous of God of Jacob; and he schal teche vs of hise weies, and we schulen go in hise pathis. For lawe schal go out fro Syon, and the word of the Lord fro Jerusalem;

3 and he schal deme bitwixe many puplis, and schal chastise stronge folkis til in to fer. And thei schulen bete togidere her swerdis in to scharis, and her speris in to picoisis; a folc schal not take swerd ayens folc, and thei schulen no more lerne for to fiyte.

4 And a man schal sitte vndur his vyneyerd, and vndur his fige tree; and ther schal not be that schal make aferd, for the mouth of the Lord of oostis spak.

5 For alle puplis schulen go, ech man in the name of his Lord God; but we schulen walke in the name of oure Lord God in to the world, and ouer.

6 In that dai, seith the Lord, Y schal gadere the haltynge, and Y schal gadere hir that Y castide awei, and whom Y turmentide Y schal coumforte.

7 And Y schal putte the haltynge in to relifs, ether remenauntis, and hir that trauelide, in a strong folc. And the Lord schal regne on hem in the hil of Sion, fro this now and til in to with outen ende.

8 And thou, derk tour of the floc of the douyter of Sion, til to thee he schal come, and the first power schal come, the rewme of the douytir of Jerusalem.

9 Now whi art thou drawun togidere with mournyng? whether a kyng is not to thee, ether thi counselour perischide? for sorowe hath take thee, as a womman trauelinge of child.

10 Thou douyter of Sion, make sorewe, and haaste, as a womman trauelynge of child; for now thou schalt go out of the citee, and schalt dwelle in cuntree, and schalt come til to Babiloyne; there thou schalt be delyuered, there the Lord schal ayen bie thee, fro the hond of thin enemyes.

11 And now many folkis ben gaderid on thee, whiche seien, Be it stonyd, and oure iye biholde in to Sion.

12 Forsothe thei knewen not the thouytis of the Lord, and vndurstoden not the councel of hym, for he gaderide hem as the hei of feeld.

13 Rise thou, douyter of Sion, and threische, for Y schal putte thin horn of irun, and Y schal putte thi nailis brasun; and thou schalt make lesse, ether waste, many puplis, and schalt sle to the Lord the raueyns of hem, and the strengthe of hem to the Lord of al erthe.

1 Now thou, douyter of a theef, schalt be distried; thei puttiden on vs bisegyng, in a yerde thei schulen smyte the cheke of the iuge of Israel.

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 5

2 And thou, Bethleem Effrata, art litil in the thousyndis of Juda; he that is the lordli gouernour in Israel, schal go out of thee to me; and the goyng out of hym is fro bigynnyng, fro daies of euerlastyngnesse.

3 For this thing he shal yyue hem til to the tyme in which the trauelinge of child schal bere child, and the relifs of hise britheren schulen be conuertid to the sones of Israel.

4 And he schal stonde, and schal fede in the strengthe of the Lord, in the heiythe of the name of his Lord God; and thei schulen be conuertid, for now he schal be magnefied til to the endis of al erthe.

5 And this schal be pees, whanne Assirius schal come in to oure lond, and whanne he schal trede in oure housis; and we schulen reise on hym seuene scheepherdis, and eiyte primatis men, ether the firste in dignytee.

6 And thei schulen frete the lond of Assur bi swerd, and the lond of Nembroth bi speris of hym; and he schal delyuere vs fro Assur, whanne he schal come in to oure lond, and whanne he schal trede in oure coostis.

7 And relifs of Jacob schulen be in the myddil of many puplis, as dew of the Lord, and as dropis on erbe, whiche abidith not man, and schal not abide sones of men.

8 And relifs of Jacob schulen be in hethene men, in the myddil of many puplis, as a lioun in beestis of the woodis, and as a whelpe of a lioun rorynge in flockis of scheep; and whanne he passith, and defoulith, and takith, there is not that schal delyuere.

9 And thin hond schal be reisid on thin enemyes, and alle thin enemyes schulen perische.

10 And it schal be, in that dai, seith the Lord, Y schal take awei thin horsis fro the myddil of thee, and Y schal distrie thi foure horsid cartis.

11 And Y schal leese the citees of thi lond, and Y schal distrie alle thi strengthis; and Y schal do awei witchecraftis fro thin hond, and dyuynaciouns schulen not be in thee.

12 And Y schal make for to perische thi grauun ymagis, and Y schal breke togidere fro the myddil of thee thin ymagis, and thou schalt no more worschipe the werkis of thin hondis.

13 And Y schal drawe out of the middis of thee thi woodis, and Y schal al to-breke thi citees.

14 And Y schal make in woodnesse and indignacioun veniaunce in alle folkis, whiche herden not.

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 6

1 Here ye whiche thingis the Lord spekith. Rise thou, stryue thou bi doom ayens mounteyns, and litle hillis here thi vois.

2 Mounteyns, and the stronge foundementis of erthe, here the doom of the Lord; for the doom of the Lord with his puple, and he schal be demyd with Israel.

3 Mi puple, what haue Y don to thee, ether what was Y greuouse to thee? Answere thou to me.

4 For Y ledde thee out of the lond of Egipt, and of the hous of seruage Y delyuerede thee; and Y sente bifore thi face Moises, and Aaron, and Marye.

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5 My puple, bithenke, Y preie, what Balaac, kyng of Moab, thouyte, and what Balaam, sone of Beor, of Sethym, answeride to hym til to Galgala, that thou schuldist knowe the riytwisnesse of the Lord.

6 What worthi thing schal Y offre to the Lord? schal Y bowe the knee to the hiye God? Whether Y schal offre to hym brent sacrifices, and calues of o yeer?

7 Whether God mai be paid in thousyndis of wetheris, ether in many thousyndis of fatte geet buckis? Whether Y schal yyue my firste bigetun for my greet trespas, the fruyt of my wombe for synne of my soule?

8 Y schal schewe to thee, thou man, what is good, and what the Lord axith of thee; forsothe for to do doom, and for to loue merci, and be bisi for to walke with thi God.

9 The vois of the Lord crieth to the citee, and heelthe schal be to alle men dredynge thi name. Ye lynagis, here; and who schal approue it?

10 Yit fier is in the hous of the vnpitouse man, the tresouris of wickidnesse, and a lesse mesure ful of wraththe.

11 Whether Y schal iustifie the wickid balaunce, and the gileful weiytis of litil sak,

12 in whiche riche men therof ben fillid with wickidnesse? And men dwellynge ther ynne spaken leesyng, and the tunge of hem was gileful in the mouth of hem.

13 And Y therfor bigan for to smyte thee, in perdicioun on thi synnes.

14 Thou schalt ete, and schalt not be fillid, and thi mekyng is in the middil of thee; and thou schalt take, and schalt not saue; and which thou schalt saue, Y schal yyue in to swerd.

15 Thou schalt sowe, and schal not repe; thou schalt trede the frut of oliue, and schalt not be anoyntid with oile; and must, and schalt not drynke wyn.

16 And thou keptist the heestis of Amry, and al the werk of the hous of Acab, and hast walkid in the lustis of hem, that Y schulde yyue thee in to perdicioun, and men dwellynge in it in to scornyng, and ye schulen bere the schenschipe of my puple.

TREI ASAR 6, MICHA (MYCHEE) CHAPTER 7

1 Wo to me, for Y am maad as he that gaderith in heruest rasyns of grapis; there is no clustre for to ete; my soule desiride figis ripe bifore othere.

2 The hooli perischide fro erthe, and riytful is not in men; alle aspien, ether setten tresoun, in blood, a man huntith his brother to deth.

3 The yuel of her hondis thei seien good; the prince axith, and the domesman is in yeldyng; and a greet man spak the desir of his soule, and thei sturbliden togidere it.

4 He that is best in hem, is as a paluyre; and he that is riytful, is as a thorn of hegge. The dai of thi biholdyng, thi visityng cometh, now schal be distriyng of hem.

5 Nyle ye bileue to a frend, and nyle ye truste in a duyk; fro hir that slepith in thi bosum, kepe thou closyngis of thi mouth.

6 For the sone doith wrong to the fadir, and the douyter schal rise ayens hir modir, and the wijf of the sone ayens the modir of hir hosebonde; the enemyes of a man ben the homeli, ether houshold meynee, of hym.

7 Forsothe Y schal biholde to the Lord, Y schal abide God my sauyour; the Lord my God schal here me.

8 Thou, myn enemye, be not glad on me, for Y felle doun, Y schal rise; whanne Y sitte in derknessis, the Lord is my liyt.

9 Y schal bere wraththe of the Lord, for Y haue synned to hym, til he deme my cause, and make my doom; he schal lede out me in to liyt, Y schal se riytwisnesse of hym.

10 And myn enemye schal biholde me, and sche schal be hilid with confusioun, which seith to me, Where is thi Lord God? Myn iyen schulen se hir, now sche schal be in to defoulyng, as clei of stretis.

11 Dai schal come, that thi wallis be bildid; in that dai lawe schal be maad afer.

12 In that dai and Assur schal come til to thee, and til to stronge citees, and fro stronge citees til to flood; and to see fro see, and to hil fro hil.

13 And erthe schal be in to desolacioun for her dwelleris, and for fruyt of the thouytis of hem.

14 Fede thou thi puple in thi yerde, the floc of thin eritage, that dwellen aloone in wielde wode; in the myddil of Carmel thei schulen be fed of Basan and of Galaad,

15 bi elde daies, bi daies of thi goyng out of the lond of Egipt. Y schal schewe to hym wondurful thingis;

16 hethene men schulen se, and thei schulen be confoundid on al her strengthe; thei schulen putte hondis on her mouth, the eris of hem schulen be deef;

17 thei schulen licke dust as a serpent; as crepynge thingis of erthe thei schulen be disturblid of her housis; thei schulen not desire oure Lord God, and thei schulen drede thee.

18 God, who is lijk thee, that doist awei wickidnesse, and berist ouer the synne of relifs of thin eritage? He shal no more sende in his stronge veniaunce, for he is willynge merci; he schal turne ayen,

19 and haue merci on vs. He schal put doun oure wickidnessis, and schal caste fer in to depnesse of the see alle oure synnes.

20 Thou schalt yyue treuthe to Jacob, merci to Abraham, whiche thou sworist to oure fadris fro elde daies.

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THE BOOK OF THE PROPHET NAHUM

Hebrew title: Sefer Nakhum
Estimated Range of Dating: c. 7th century B.C.

(The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum. Not much is known about Nahum. His name means "comforter", and he was from the town of Elkosh or Alqosh (Nahum 1:1), which may have been a town of northern Galilee. The scholarly consensus is that the "book of vision" was written at the time of the fall of Nineveh at the hands of the Medes and Babylonians in 612 BC. This theory is demonstrated by the fact that the oracles must be dated after the Assyrian destruction of Thebes, Egypt in 663 BC, as this event is mentioned in Nahum 3:8.

In his book "Jewish Antiquities" [Books IX–XI.], Titus Flavius Josephus places Nahum during the reign of Jotham, while others place him in the beginning of the reign of Ahaz, Judah's next king, or even the latter half of the reign of Hezekiah, Ahaz's son. All three accounts date the book to the 8th century BC. The book would then have been written in Jerusalem, where Nahum would have witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35).

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Ashurbanipal was at the height of his glory. Nineveh was a city of vast extent, and was then the centre of the civilisation and commerce of the world, according to Nahum a "bloody city all full of lies and robbery" (Nahum 3:1), a reference to the Neo-Assyrian Empire's military campaigns and demand of tribute and plunder from conquered cities.

All conquered nations were full of hatred and Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted (Zephaniah 2:4–15) the destruction of the city.

Nineveh was destroyed apparently by fire around 625 BC, and the Assyrian empire came to an end, an event which changed the face of Asia.

The Babylonian chronicle of the fall of Nineveh tells the story of the end of Nineveh. Nabopolassar of Babylon joined forces with Cyaxares, king of the Medes, and laid siege for three months. Assyria lasted a few more years after the loss of its fortress, but attempts by Egyptian Pharaoh Neco II to rally the Assyrians failed due to opposition from king Josiah of Judah, and it seemed to be all over by 609 BC.)

Archaeological digs have uncovered the splendour of Nineveh in its zenith under Sennacherib (705–681 BC), Esarhaddon (681–669 BC), and Ashurbanipal (669–633 BC). Massive walls were eight miles in circumference. It had a water aqueduct, palaces and a rich library with 20,000 clay tablets, including accounts of a creation in Enuma Elish and a flood in the Epic of Gilgamesh. They served once as blueprint for some of the most exciting narratives of the Tanakh.)

TREI ASAR 7, NAHUM CHAPTER 1

1 The birthun of Nynyue; the book of visioun of Naum Helcesei.

2 The Lord is a punyschere, and the Lord is vengynge; the Lord is venginge, and hauynge strong veniaunce; the Lord is vengynge ayens hise aduersaries, and he is wraththing to hise enemyes.

3 The Lord is pacient, and greet in strengthe, and he clensynge schal not make innocent. The Lord cometh in tempest, and the weies of hym ben in whirlwynd, and cloudis ben the dust of hise feet;

4 he blameth the see, and drieth it, and bryngith alle flodis to desert. Basan is maad sijk, and Carmel, and the flour of Liban langwischide.

5 Mounteyns ben mouyd togidere of hym, and litil hillis ben desolat. And erthe tremblide togidere fro the face of him, and the roundenesse of erthe, and alle dwellynge ther ynne.

6 Who schal stonde bifore the face of his indignacioun? and who schal ayenstonde in the wraththe of his stronge veniaunce? His indignacioun is sched out as fier, and stoonys ben brokun of hym.

7 The Lord is good, and coumfortynge in the dai of tribulacioun, and knowynge hem that hopen in hym.

8 And in greet flood passynge forth, he schal make ende of his place; and derknessis schulen pursue hise enemyes.

9 What thenken ye ayens the Lord? He schal make ende; double tribulacioun schal not rise togidere.

10 For as thornes byclippen hem togidere, so the feeste of hem drynkynge togidere schal be wastyd, as stobul ful of drienesse.

11 Of thee schal go out a man thenkynge malice ayens the Lord, and trete trespassyng in soule.

12 The Lord seith these thingis, If thei schulen be parfit, and so manye, and thus thei shulen be clippid, and it schal passe bi. I turmentide thee, and Y schal no more turmente thee.

13 And now Y schal al to-breke the yerde of hym fro thi bak, and Y schal breke thi bondis.

14 And the Lord schal comaunde on thee, it schal no more be sowun of thi name. Of the hous of thi god Y schal sle; Y schal putte thi sepulcre a grauun ymage, and wellid togidere, for thou art vnworschipid.

15 Lo! on hillis the feet of the euangelisynge and tellynge pees. Juda, halewe thou thi feeste daies, and yelde thi vowis, for whi Belial schal no more put to, that he passe forth in thee; al Belial perischide.

TREI ASAR 7, NAHUM CHAPTER 2

1 He stiede up, that schal scatere bifore thee, that schal kepe bisechyng; biholde thou the weie, coumforte leendis, strengthe thou vertu greetli.

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2 For as the Lord yeldide the pride of Jacob, so the pride of Israel; for distrieris scateriden hem, and distrieden the generaciouns of hem.

3 The scheld of stronge men of hym ben firi, men of the oost ben in rede clothis; raynes of fire of chare, in the dai of his makyng redi; and the leederis therof ben asleep.

4 In weies thei ben troblid togidere, cartis of foure horsis ben hurtlid togidere in stretis; the siyte of hem as laumpis, as leitis rennynge aboute.

5 He schal bithenke of his stronge men, thei schulen falle in her weies; and swiftli thei schulen stie on the wallis therof, and schadewyng place schal be maad redi.

6 Yatis of floodis ben openyd, and the temple is brokun doun to erthe.

7 And a knyyt is led awei caitif, and the handmaidis therof schulen be dryuun sorewynge as culueris, grutchynge in her hertis.

8 And Nynyue, as a cisterne of watris the watris therof; forsothe thei fledden; stonde ye, stonde ye, and there is not that schal turne ayen.

9 Rauysche ye siluer, rauysche ye gold; and there is noon ende of richessis, of alle desirable vessels.

10 It is distried, and kit, and to-rent, and herte failynge, and vnknyttinge of smale knees, and failynge in alle reynes; and the face of alle ben as blacnesse of a pot.

11 Where is the dwellyng of liouns, and lesewis of whelpis of liouns? To whiche citee the lioun yede, that the whelp of the lioun schulde entre thidur, and there is not that schal make aferd.

12 The lioun took ynow to hise whelpis, and slowy to his lionessis; and fillide her dennes with prei, and his couche with raueyn.

13 Lo! Y to thee, seith the Lord God of oostis; and Y schal brenne thi cartis of foure horsis til to the hiyeste, and swerd schal ete thi smale liouns; and Y schal distrie thi prei fro the lond, and the vois of thi messangeris schulen no more be herd.

TREI ASAR 7, NAHUM CHAPTER 3

1 Wo to the citee of bloodis, al of leesyng, ful of to-reendyng; raueyn shal not go awei fro thee.

2 Vois of scourge, and vois of bire of wheel, and of hors makynge noise, and of foure horsid carte brennynge, and of kniyt stiynge vp,

3 and of schynynge swerd, and glesenynge spere, and of slayn multitude, and of greuouse fallyng, nether ther is eende of careyns. And thei schulen falle togidere in her bodies,

4 for the multitude of fornicaciouns of the hoore fair and plesaunt, and hauynge witchecraftis; which seelde folkis in her fornicaciouns, and meynees in her enchauntementis, ether sorceries.

5 Lo! Y to thee, seith the Lord God of oostis; and Y schal schewe thi schameful thingis in thi face; and Y schal schewe to folkis thi nakidnesse, and to rewmes thin yuel fame.

6 And Y schal cast out on thee thin abhomynaciouns, and Y schal punysche thee with dispitis, and Y schal putte thee in to ensaumple.

7 And it schal be, ech man that schal se thee, schal skippe awei fro thee, and schal seie, Nynyue is distried. Who schal moue heed on thee? wherof schal Y seke to thee a coumfortour?

8 Whether thou art betere than Alisaundre of puplis, that dwellith in floodis? Watris ben in cumpas therof, whos richessis is the see, watris ben wallis therof.

9 Ethiope is strengthe therof, and Egipt, and there is noon ende; Affrik and Libie weren in help therof.

10 But and it in passyng ouer is led in to caitifte; the litle children therof ben hurtlid doun in the heed of alle weies. And on the noble men therof thei kesten lot, and alle grete men therof ben set togidere in gyues.

11 And thou therfor schalt be drunkun, and schalt be dispisid, and thou schalt seke helpe of enemye.

12 Al thi strengthis as a fige tree, with hise figis vnripe; if thei schulen be schakun, thei schulen falle in to the mouth of the etere.

13 Lo! thi puple ben wymmen in the myddil of thee; the yatis of thi lond schulen be schewid to openyng to thin enemyes; fier schal deuoure thin herris.

14 Drawe vp to thee water for asegyng, bilde thi strengthis; entre in fen, and trede, thou vndurgoynge holde a tiel stoon.

15 There fier schal ete thee, thou schalt perische bi swerd, it schal deuoure thee, as bruke doith; be thou gaderid togidere as a bruke, be thou multiplied as a locuste.

16 Thou madist thi marchaundises mo than ben sterris of heuene; a bruke is spred abrood, and flei awei.

17 Thi keperis ben as locustis, and thi litle children ben as locustis of locustis, whiche sitten togidere in heggis in the dai of coold; the sun is risun, and thei fledden awei, and the place of hem is not knowun, where thei weren.

18 Thi scheepherdis napten, thou kyng Assur, thi princes schulen be biried; thi puple ofte was hid in hillis, and ther is not that schal gadere.

19 Thi sorewe is not priuy, thi wounde is worst; alle men that herden thin heryng, pressiden togidere hond on thee, for on whom passide not thi malice euermore?

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THE BOOK OF THE PROPHET HABAKUK

Also Abacuk; Hebrew title: Sefer Habaquq
Estimated Range of Dating: c. 640–590 B.C.

(The Book of Habakkuk or Habakuk is the eighth book of the 12 minor prophets of the Bible. It is attributed to the prophet Habakkuk, and was probably composed between the 7th and the 6th centuries BC., not long before the Babylonians' siege and capture of Jerusalem in 586 BC. Of the three chapters in the book, the first two are a dialog between Yahweh and the prophet. A copy of these chapters is included in the Habakkuk Commentary, found among the Dead Sea Scrolls. Chapter 3 may be an independent addition, now recognised as a liturgical piece, but was possibly written by the same author as chapters 1 and 2.

Habakkuk identifies himself as a prophet in the opening verse. Due to the liturgical nature of the book of Habakkuk, there have been some scholars who think that the author may have been a temple prophet. Temple prophets are described in 1 Chronicles 25:1 as using lyres, harps and cymbals. Some feel that this is echoed in Habakkuk 3:19b, and that Habakkuk may have been a Levite and singer in the Temple. There is no biographical information on the prophet Habakkuk; in fact less is known about him than any other writer of the Bible. The only canonical information that exists comes from the book that is named for him. His name comes either from the Hebrew word khavak meaning "embrace" or else from an Akkadian word hambakuku for a kind of plant.

Although his name does not appear in any other part of the Jewish Bible, Rabbinic tradition holds Habakkuk to be the Shunammite woman's son, who was restored to life by Elisha in 2 Kings 4:16. The prophet Habakkuk is also mentioned in the narrative of Bel and the Dragon, part of the deuterocanonical additions to Daniel in a late section of that book. In the superscription of the Old Greek version, Habakkuk is called the son of Joshua of the tribe of Levi. In this book Habakkuk is lifted by an angel to Babylon to provide Daniel with some food while he is in the lion's den.

It is unknown when Habakkuk lived and preached, but the reference to the rise and advance of the Chaldeans (New Babylonians) in 1:6–11 places him in the middle to last quarter of the 7th century BC One possible period might be during the reign of Jehoiakim, from 609–598 BC. The reasoning for this date is that it is during his reign that the Neo-Babylonian Empire of the Chaldeans was growing in power. The Babylonians marched against Jerusalem in 598 BC. Jehoiakim died while the Babylonians were marching towards Jerusalem and Jehoiakim's eighteen-year-old son Jehoiachin assumed the throne. Upon the Babylonians' arrival, Jehoiachin and his advisors surrendered Jerusalem after a short time. With the transition of rulers and the young age and inexperience of Jehoiachin, they were not able to stand against Chaldean forces. There is a sense of an intimate knowledge of the Babylonian brutality in 1:12–17.)

TREI ASAR 8, HABAKUK (ABACUK) CHAPTER 1

1 The birthun that Abacuk, the profete, sai.

2 Hou longe, Lord, schal Y crye, and thou schalt not here? Y suffrynge violence schal crie an hiy to thee, and thou schalt not saue?

3 Whi schewidist thou to me wickidnesse and trauel, for to se prey and vnriytwisnesse ayens me? Whi biholdist thou dispiseris, and art stille, the while an vnpitouse man defoulith a riytfulere than hym silf? And thou schalt make men as fischis of the see, and as crepynge thingis not hauynge a ledere; and doom is maad, and ayenseiyng is more miyti.

4 For this thing lawe is to-brokun, and doom cometh not til to the ende; for the vnpitouse man hath miyt ayens the iust, therfor weiward doom schal go out.

5 Biholde ye in hethene men, and se ye, and wondre ye, and greetli drede ye; for a werk is doon in youre daies, which no man schal bileue, whanne it schal be teld.

6 For lo! Y schal reise Caldeis, a bittir folk and swift, goynge on the breede of erthe, that he welde tabernaclis not hise.

7 It is orible, and dredeful; the dom and birthun therof schal go out of it silf.

8 His horsis ben liytere than pardis, and swifter than euentyd woluys, and hise horse men schulen be scaterid abrood; for whi horse men schulen come fro fer, thei schulen fle as an egle hastynge to ete.

9 Alle men schulen come to preye, the faces of hem is as a brennynge wynd; and he schal gadere as grauel caitifte,

10 and he schal haue victorie of kyngis, and tirauntis schulen be of his scornyng. He schal leiye on al strengthe, and schal bere togidere heep of erthe, and schal take it.

11 Thanne the spirit schal be chaungid, and he schal passe forth, and falle doun; this is the strengthe of hym, of his god.

12 Whether thou, Lord, art not my God, myn hooli, and we schulen not die? Lord, in to doom thou hast set hym, and thou groundidist hym strong, that thou schuldist chastise.

13 Thin iyen ben clene, se thou not yuel, and thou schalt not mowe biholde to wickidnesse. Whi biholdist thou not on men doynge wickidli, and thou art stille, while the vnpitouse man deuourith a more iust man than hymsilf?

14 And thou schalt make men as fischis of the see, and as a crepynge thing not hauynge prince.

15 He schal lifte vp al in the hook; he drawide it in his greet net, and gaderide in to his net; on this thing he schal be glad, and make ioie with outforth.

16 Therfore he schal offere to his greet net, and schal make sacrifice to his net; for in hem his part is maad fat, and his mete is chosun.

17 Therfor for this thing he spredith abrood his greet net, and euere more he ceesith not for to sle folkis.

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TREI ASAR 8, HABAKUK (ABACUK) CHAPTER 2

1 On my kepyng Y schal stonde, and schal pitche a grees on wardyng; and Y schal biholde, that Y se what thing schal be seid to me, and what Y schal answere to hym that repreuith me.

2 And the Lord answeride to me, and seide, Write thou the reuelacioun, and make it pleyn on tablis, that he renne, that schal rede it.

3 For yit the visioun is fer, and it schal appere in to ende, and schal not lie; if it schal make dwellyng, abide thou it, for it comynge schal come, and schal not tarie.

4 Lo! the soule of hym, that is vnbileueful, schal not be riytful in hym silf; forsothe the iust man schal lyue in his feith.

5 And as wyn disseyueth a man drynkynge, so schal the proude man be, and he schal not be maad feir; for as helle he alargide his soule, and he is as deth, and he is not fillid; and he schal gadere to hym alle folkis, and he shal kepe togidere to hym alle puplis.

6 Whether not alle these puplis schulen take a parable on hym, and the speking of derk sentencis of hym? And it schal be seid, Wo to hym that multiplieth thingis not his owne; hou longe, and he aggreggith ayens hym silf thicke clei?

7 Whether not sudeynli thei schulen rise to gidere, that schulen bite thee? And thei schulen be reisid to-teerynge thee, and thou schalt be in to raueyn to hem; and thin aspieris in yuel schulen wake.

8 For thou robbidist many folkis, alle schulen robbe thee, whiche schulen be left of puplis, for blood of man, and for wickidnesse of lond of the citee, and of alle men dwellynge in it.

9 Wo to hym that gaderith yuel coueitise to his hous, that his nest be in hiy, and gessith hym for to be delyuered of the hond of yuel.

10 Thou thouytist confusioun to thin hous; thou hast slayn many puplis, and thi soule synnede.

11 For a stoon of the wal schal crie, and a tree that is bitwixe ioynturis of bildyngis schal answere.

12 Wo to hym that bildith a citee in bloodis, and makith redi a citee in wickidnesse.

13 Whether not these thingis ben of the Lord of oostis? For puplis schulen trauele in myche fier, and folkis in veyn, and thei schulen faile.

14 For the erthe schal be fillid, that it knowe the glorie of the Lord, as watris hilynge the see.

15 Wo to hym that yyueth drynk to his frend, and sendith his galle, and makith drunkun, that he biholde his nakidnesse.

16 He is fillid with yuel fame for glorie; and thou drynke, and be aslept; the cuppe of the riythalf of the Lord schal cumpasse thee, and castynge vp of yuel fame on thi glorie.

17 For the wickidnesse of Liban schal kyuere thee, and distruccioun of beestis schal make hem aferd, of bloodis of man, and of wickidnesse of lond, and of the citee, and of alle men dwellynge ther ynne.

18 What profitith the grauun ymage, for his makere grauyde it, a wellid thing togidere and fals ymage? for the makere therof hopide in makyng, that he made doumbe symylacris.

19 Wo to hym that seith to a tre, Wake thou; Rise thou, to a stoon beynge stille; whether he schal mow teche? Lo! this is kyuerid with gold and siluer, and no spirit is in his entrails.

20 Forsothe the Lord is in his hooli temple, al erthe be stille fro his face.

TREI ASAR 8, HABAKUK (ABACUK) CHAPTER 3

1 The preier of Abacuk, the profete, for vnkunnynge men. Lord, Y herde thin heryng, and Y dredde;

2 Lord, it is thi werk, in the myddil of yeeris quykene thou it. In the middil of yeeris thou schalt make knowun; whanne thou schalt be wrooth, thou schalt haue mynde of mercy.

3 God schal come fro the south, and the hooli fro the mount of Faran. The glorie of hym kyueride heuenes, and the erthe is ful of his heriyng.

4 The schynyng of hym schal be as liyt; hornes in hondis of hym.

5 There the strengthe of hym was hid, deth schal go bifore his face; the deuel schal go out bifore hise feet.

6 He stood, and mat the erthe; he bihelde, and vnboond folkis, and hillis of the world weren al to-brokun; the litle hillis of the world weren bowid doun, of the weies of his euerlastyngnesse.

7 For wickidnesse Y saiy the tentis of Ethiope, the skynnes of the lond of Madian schulen be troblid.

8 Lord, whether in floodis thou art wrooth, ether in floodis is thi strong veniaunce, ether in the see is thin indignacioun? Which shalt stie on thin horsis; and thi foure horsid cartis is saluacioun.

9 Thou reisynge schalt reise thi bouwe, othis to lynagis whiche thou hast spoke; thou schalt departe the floodis of erthe.

10 Watris saien thee, and hillis sorewiden, the goter of watris passide; depnesse yaf his vois, hiynesse reiside hise hondis.

11 The sunne and moone stoden in her dwellyng place; in the liyt of thin arowis thei schulen go, in the schynyng of thi spere glisnynge.

12 In gnastyng thou schalt defoule erthe, and in strong veniaunce thou schalt astonye folkis.

13 Thou art gon out in to helthe of thi puple, in to helthe with thi crist; thou hast smyte the heed of the hous of the vnpitouse man, thou hast maad nakid the foundement til to the necke.

14 Thou cursidist the ceptris, ether powers, of hym, the heed of hise fiyteris, to men comynge as whirlewynde for to scatere me; the ioiyng withoutforth of hem, as of hym that deuourith a pore man in hidlis.

15 Thou madist a weie in the see to thin horsis, in clei of many watris.

16 Y herde, and my wombe is troblid togidere; my lippis trembliden togidere of the vois. Rot entre in my boonys, and

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sprenge vndur me; that Y reste ayen in the dai of tribulacioun, and Y schal stie vp to oure puple gird togidere.

17 For the fige tre schal not floure, and buriownyng schal not be in vynyerdis; the werk of olyue tre schal lie, and feeldis schulen not brynge mete; a scheep schal be kit awei fro the fold, and droue schal not be in cratchis.

18 Forsothe Y schal haue ioye in the Lord, and Y schal make ioie with outforth in God my Jhesu.

19 God the Lord is my strengthe, and he schal putte my feet as of hertis; and on myn hiye thingis, the ouercomere schal lede forth me, syngynge in salmes.

THE BOOK OF THE PROPHET ZEPHANIAH

Also Sofonye; Hebrew title: Sefer Tsephanyah
Estimated Range of Dating: c. 580–540 B.C.

(The Book of Zephaniah (Hebrew: Tsfanya) is the ninth of the Twelve Minor Prophets, preceded by the Book of Habakkuk and followed by the Book of Haggai. Zephaniah means "Yahweh has hidden / protected," or "Yahweh hides". The book begins with: "The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah [King Hezekiah], in the days of Josiah the son of Amon, king of Judah." That is all we know about Zephaniah.

However, the name "Cushi," is interesting. It was the name of Zephaniah's father and it means "Kushite". The text of Zephaniah mentions the sin and restoration of "Ethiopia." There is some confusion when it comes to the name "Ethiopia" in the Bible. Ethiopia here means "Nubia" [which is in today's Sudan] and refers to the ancient kingdom of Kush that had its centres around the 4th and 5th cataracts of the River Nile. Hezekiah's reign was between c. 715 and 686 BC.

The Kingdom of Kush survived longer than that of Egypt, invaded Egypt (under the leadership of King Piye), and controlled Egypt during the 8th century BC as the 25th Dynasty [744–656 BC] of Egypt.

Of the Nubian kings of this era, Taharka is perhaps the best known. A son and the third successor of the founding pharaoh, Piye, he was crowned in Memphis, Egypt c. 690. Taharka ruled over both Nubia and Egypt, restored Egyptian temples at Karnak, and built new temples and pyramids in Nubia before being driven from Lower Egypt by the Assyrians. Napata and Meroë were the capitals of Kush.

As with many of the other prophets, there is no external evidence to directly associate composition of the book with a prophet by the name of Zephaniah. Some scholars consider the words in Zephaniah to reflect a time early in the reign of King Josiah (640–609 BC) before his reforms of 622 BC took full effect, in which case the prophet may have been born during the reign of Manasseh (698/687–642 BC). Others agree that some portion of the book is postmonarchic, that is, dating to later than 586 BC when the Kingdom of Judah fell in the Siege of Jerusalem. Some who consider the book to have largely been written by a historical Zephaniah have suggested that he may have been a disciple of Isaiah because of the two books' similar focus on rampant corruption and injustice in Judah.)

TREI ASAR 9, ZEFANYA (SOFONYE) CHAPTER 1

1 The word of the Lord, that was maad to Sofonye, sone of Chusi, sone of Godolie, sone of Amasie, sone of Ezechie, in the daies of Josie, the sone of Amon, king of Juda.

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2 Y gaderinge schal gadere alle thingis fro the face of erthe, seith the Lord;

3 Y gaderynge man and beeste, Y gaderynge volatils of heuene, and fischis of the see; and fallyngis of vnpitouse men schulen be, and Y schal leese men fro face of erthe, seith the Lord.

4 And Y schal stretche out myn hond on Juda, and on alle dwellers of Jerusalem; and Y schal lese fro this place the relifs of Baal, and the names of keperis of housis, with prestis;

5 and hem that worschipen on roouys the knyythod of heuene, and worschipen, and sweren in the Lord, and sweren in Melchon;

6 and whiche ben turned awei bihynde the bak of the Lord, and whiche souyten not the Lord, nether enserchiden hym.

7 Be ye stille fro the face of the Lord God, for niy is the dai of the Lord; for the Lord made redi a sacrifice, halewide hise clepid men.

8 And it schal be, in the dai of sacrifice of the Lord, Y schal visite on princes, and on sones of the kyng, and on alle that ben clothid with pilgrimys, ether straunge, clothing.

9 And Y schal visite on ech that proudli entrith on the threisfold in that dai, whiche fillen the hous of her Lord God with wickidnesse and gile.

10 And ther schal be in that dai, seith the Lord, a vois of cry fro the yate of fischis, and yellynge fro the secounde yate, and greet defoulyng fro litle hillis.

11 Yelle ye, dwelleris of Pila; al the puple of Canaan was stille togidere, alle men wlappid in siluer perischiden.

12 And it schal be, in that tyme Y schal seke Jerusalem with lanternes, and Y schal visite on alle men piyt in her darstis, whiche seien in her hertis, The Lord schal not do wel, and he schal not do yuele.

13 And the strengthe of hem schal be in to rauyschyng, and the housis of hem in to desert; and thei schulen bilde housis, and schulen not enhabite; and thei schulen plaunte vyneyerdis, and thei schulen not drynke the wyn of hem.

14 Nyy is the greet dai of the Lord, niy and swift ful myche; the vois of the dai of the Lord is bittir, a strong man schal be in tribulacioun there.

15 The ilke dai is a dai of wraththe, dai of tribulacioun and angwisch, dai of nedynesse and wretchidnesse, dai of derknessis and myist, dai of cloude and whirlewynd,

16 dai of trumpe and noise on strong citees and on hiye corneris.

17 And Y schal troble men, and thei schulen walke as blynde, for thei han synned ayens the Lord; and the blood of hem schal be sched out as erthe, and the bodies of hem schulen be as tordis.

18 But and the siluer of hem, and gold of hem, schal not mowe delyuere hem in the dai of wraththe of the Lord; in fier of his feruour al erthe schal be deuourid, for he schal make ende with haastyng to alle men enhabitynge the erthe.

TREI ASAR 9, ZEFANYA (SOFONYE) CHAPTER 2

1 Come ye togidere, be gaderid, ye folc not worthi to be loued,

2 bifore that comaundyng brynge forth as dust passyng dai; bifore that wraththe of strong veniaunce of the Lord come on you, bifor that the dai of his indignacioun come on you.

3 Alle myelde men of erthe, seke ye the Lord, whiche han wrouyt the doom of hym; seke ye the iust, seke ye the mylde, if ony maner ye be hid in the dai of strong veniaunce of the Lord.

4 For Gasa schal be distried, and Ascalon schal be in to desert; thei schulen caste out Azotus in myddai, and Accaron schal be drawun out bi the root.

5 Wo to you that dwellen in the litil part of the see, a folc of loste men. The word of the Lord on you, Canaan, the lond of Filisteis, and Y schal distrie thee, so that a dwellere be not;

6 and the litil part of the see schal be reste of scheepherdis, and foldis of scheep.

7 And it schal be a litil part of hym, that schal be left of the hous of Juda, there thei schulen be fed in the housis of Ascalon; at euentid thei schulen reste, for the Lord God of hem schal visite hem, and schal turne awei the caitifte of hem.

8 Y herde the schenschip of Moab, and blasfemyes of sones of Amon, whiche thei seiden schentfuli to my puple, and thei weren magnefied on the termes of hem.

9 Therfor Y lyue, seith the Lord of oostis, God of Israel, for Moab schal be as Sodom, and the sones of Amon as Gomorre; drynesse of thornes, and hepis of salt, and desert, til in to withouten ende. The relifs of my puple schulen rauysche hem, the residues of my folc schulen welde hem.

10 Sotheli this thing schal come to hem for her pride, for thei blasfemeden, and weren magnefied on the puple of the Lord of oostis.

11 The Lord schal be orible on hem, and he schal make feble alle goddis of erthe; and men of her place schulen worschipe hym, alle the ilis of hethene men.

12 But and ye, Ethiopiens, schulen be slayn bi my swerd.

13 And he schal stretche forth his hond on the north, and schal leese Assur; and he schal putte the feir citee Nynyue in to wildirnesse, and into with out weie, and as desert.

14 And flockis, and alle the beestis of folkis, schulen ligge in the myddil therof; and onacratalus, and irchun schulen dwelle in threshfoldis therof; vois of the syngynge in wyndow, and crow in the lyntil, for Y schal make thinne the strengthe therof.

15 This is the gloriouse citee dwellynge in trist, which seide in hir herte, Y am, and ther is noon other more withouten me. Hou is it maad vnto desert, a couche of beeste; ech man that schal passe bi it, schal hisse, and schal moue his hond.

TREI ASAR 9, ZEFANYA (SOFONYE) CHAPTER 3

1 Wo! thou citee, terrere to wraththe, and bouyt ayen a culuer.

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2 It herde not the vois of the Lord, and resseyuede not techyng, ether chastisyng; it tristenyde not in the Lord, it neiyide not to her God.

3 Princes therof in myddil therof weren as liouns rorynge; iugis therof weren wolues, in the euentid thei leften not in to morewe.

4 Profetis therof weren woode, vnfeithful men; prestis therof defouliden hooli thing, thei diden vniustli ayens the lawe.

5 The Lord iust in the myddil therof, schal not do wickidnesse; erli, erli he schal yyue his dom in liyt, and it schal not be hid; forsothe the wickid puple knew not confusioun.

6 Y loste folkis, and the corneris of hem ben distried; Y made the weies of hem desert, while there is not that schal passe. The citees of hem ben desolat, for a man is not left, nether ony dwellere.

7 Y seide, Netheles thou schalt drede me, thou schalt resseyue techyng; and the dwellyng place therof schal not perische, for alle thingis in whiche Y visitide it; netheles ful eerli thei risynge han corrupt alle her thouytis.

8 Wherfor abide thou me, seith the Lord, in the dai of my rysyng ayen in to comynge. For my doom is, that Y gadere folkis, and Y schal gadere rewmes; and Y schal schede out on hem myn indignacioun, and al wraththe of my strong veniaunce; for in fier of my feruour al erthe schal be deuourid.

9 For thanne Y schal yelde to puplis a chosun lippe, that alle clepe inwardli in the name of the Lord, and serue to hym with o schuldre.

10 Ouer the floodis of Ethiopie, fro thens my bisecheris, the sones of my scaterid men, schulen brynge yifte to me.

11 In that day thou schalt not be confoundid on alle thi fyndyngis, in whiche thou trespassidist ayens me; for thanne Y schal take awei fro the myddil of thee grete spekeris of thi pride, and thou schalt no more put to, for to be enhaunsid in myn hooli hil.

12 And Y schal leeue in the myddil of thee a pore puple and nedi; and thei schulen hope in the name of the Lord.

13 The relifs of Israel schulen not do wickidnesse, nether schulen speke leesyng, and a gileful tunge schal not be foundun in the mouth of hem; for thei schulen be fed, and schulen reste, and ther schal not be that schal make aferd.

14 These thingis seith the Lord, Douyter of Sion, herie thou hertli, synge thou, Israel; be thou glad, and make thou ioie withoutforth in al thin herte, thou douyter of Jerusalem.

15 The Lord hath take a wei thi dom, hath turned a wey thin enemyes; the kyng of Israel the Lord is in myddil of thee, thou schalt no more drede yuel.

16 In that dai it schal be seid, Jerusalem, nyle thou drede; Sion, thin hondis be not clumsid.

17 Thi Lord God is strong in the myddil of thee, he schal saue; he schal make ioie on thee in gladnesse, he schal be stille in thi louyng, he schal make ioie withoutforth on thee in heriyng.

18 Y schal gadere the foolis, ether veyn men, that wenten awei fro the lawe, for thei weren of thee, that thou haue no more schenschipe on hem.

19 Lo! Y schal sle alle men that turmentiden thee in that tyme, and Y schal saue him that haltith, and Y schal gadere hir that was cast out; and Y schal putte hem in to heriyng, and in to name in ech lond of confusioun of hem, in that tyme in which Y schal brynge you,

20 and in the tyme in which Y schal gadre you. For Y schal yyue you in to name, and in to heriyng to alle puplis of erthe, whanne Y schal conuerte youre caitifte bifore youre iyen, seith the Lord.

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THE BOOK OF THE PROPHET HAGGAI

Also Aggey; Hebrew title: Sefer Haggay or Khagai
Estimated Range of Dating: c. 520 B.C.

(The Book of Haggai, also known as the Book of Aggeus, is a book of the Hebrew Bible or Tanakh, and has its place as the third-to-last of the Minor Prophets. It is a short book, consisting of only two chapters. The Book of Haggai was written in 520 BC, some 18 years after Cyrus had conquered Babylon and issued a decree in 538 BC, allowing the captive Jews to return to Judea. The Book of Haggai is named after its presumed author, the prophet Haggai. There is no biographical information given about the prophet in the Book of Haggai. Haggai's name is derived from the Hebrew verbal root h-g-g, which means "to make a pilgrimage." Haggai's name might come from his single-minded effort to bring about the reconstruction of that destination of ancient Judean pilgrims, the Temple in Jerusalem.

Haggai's message is filled with an urgency for the people to proceed with the rebuilding of the second Jerusalem temple. Haggai attributes a recent drought to the people's refusal to rebuild the temple, which he sees as key to Jerusalem's glory. The book ends with the prediction of the downfall of kingdoms, with one Zerubbabel, governor of Judah, as the Lord's chosen leader. [According to the biblical narrative, Zerubbabel was a governor of the Achaemenid Persian Empire's province Yehud Medinata [Judah] and the grandson of Jeconiah, penultimate king of Judah. Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first regnal year of Cyrus the Great, Kurush II, the king (emperor) of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after.]

The first chapter contains the first address (2–11) and its effects (12–15).

The second chapter contains:

1. The second prophecy (1–9), which was delivered a month after the first

2. The third prophecy (10–19), delivered two months and three days after the second; and

3. The fourth prophecy (20–23), delivered on the same day as the third

These discourses are referred to in Ezra 5:1 and 6:14. (Compare Haggai 2:7, 8 and 22)

Haggai [1:14–15] reports that three weeks after his first prophecy, the rebuilding of the Temple began in c. 521 BC and the Book of Ezra [6:15] indicates that it was finished in 516 BC. "The Temple was completed on the third day of the month Adar, in the sixth year of the reign of King Darius.")

TREI ASAR 10, HAGGAI (AGGEY) CHAPTER 1

1 In the secounde yeer of Darius, kyng of Persis, in the sixte monethe, in the firste dai of the monethe, the word of the Lord was maad in the hond of Aggey, profete, to Sorobabel, sone of Salatiel, duyk of Juda, and to Jhesu, the greet preest, sone of Josedech,

2 and seide, The Lord of oostis seith these thingis, and spekith, This puple seith, Yit cometh not the tyme of the hous of the Lord to be bildid.

3 And the word of the Lord was maad in the hond of Aggei,

4 profete, and seide, Whether it is tyme to you, that ye dwelle in housis couplid with tymbir, and this hous be forsakun?

5 And now the Lord of oostis seith these thingis, Putte ye youre hertis on youre weies.

6 Ye han sowe myche, and brouyte in litil; ye han etun, and ben not fillid; ye han drunke, and ye ben not ful of drynk; ye hiliden you, and ye ben not maad hoote; and he that gaderide hiris, sente tho in to a sak holid, ether brokun.

7 The Lord of oostis seith these thingis, Putte ye youre hertis on youre weies.

8 Stie ye vp in to the munteyn, bere ye trees, and bilde ye an hous; and it schal be acceptable to me, and Y schal be glorified, seith the Lord.

9 Ye bihelden to more, and lo! it is maad lesse; and ye brouyten in to the hous, and Y blew it out. For what cause, seith the Lord of oostis? for myn hous is desert, and ye hasten ech man in to his hous.

10 For this thing heuenes ben forbedun, that thei schulden not yyue dew on you; and the erthe is forbodun, that it schulde not yyue his buriownyng.

11 And Y clepide drynesse on erthe, and on mounteyns, and on wheete, and on wyn, and on oile, and what euer thingis the erthe bryngith forth; and on men, and on beestis, and on al labour of hondis.

12 And Sorobabel, the sone of Salatiel, and Jhesus, the greet preest, the sone of Josedech, and alle relifs of the puple, herden the vois of her God, and the wordis of Aggei, the profete, as the Lord God of hem sente him to hem; and al the puple dredde of the face of the Lord.

13 And Aggei, a messanger of the Lord, of the messangeris of the Lord, seide to the puple, and spak, Y am with you, seith the Lord.

14 And the Lord reiside the spirit of Sorobabel, the sone of Salatiel, duik of Juda, and the spirit of Jhesu, the greet preest, the sone of Josedech, and the spirit of the relifs of al puple; and thei entriden, and maden werk in the hous of the Lord of oostis, her God.

TREI ASAR 10, HAGGAI (AGGEY) CHAPTER 2

1 In the foure and twentithe dai of the monethe, in the sixte monethe, in the secunde yeer of kyng Darius.

2 In the seuenthe monethe, in the oon and twentith dai of the monethe, the word of the Lord was maad in the hond of Aggei, the profete, and seide,

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3 Speke thou to Sorobabel, the sone of Salatiel, the duyk of Juda, and to Jhesu, the gret preest, the sone of Josedech, and to othere of the puple, and seie thou,

4 Who in you is left, that sai this hous in his firste glorie? and what seen ye this now? whether it is not thus, as if it be not bifore youre iyen?

5 And now, Sorobabel, be thou coumfortid, seith the Lord, and Jhesu, greet preest, sone of Josedech, be thou coumfortid, and al the puple of the lond, be thou coumfortid, seith the Lord of oostis; and do ye, for Y am with you, seith the Lord of oostis.

6 The word that Y couenauntide with you, whanne ye wenten out of the lond of Egipt, and my Spirit schal be in the myddil of you.

7 Nyle ye drede, for the Lord of oostis seith these thingis, Yit o litil thing is, and Y schal moue heuene, and erthe, and see, and drie lond;

8 and Y schal moue alle folkis, and the desirid to alle folkis schal come; and Y schal fille this hous with glorie, seith the Lord of oostis.

9 Myn is siluer, and myn is gold, seith the Lord of oostes.

10 The glorie of this laste hous schal be greet, more than the firste, seith the Lord of oostis. And in this place Y schal yyue pees, seith the Lord of oostis.

11 In the foure and twentithe dai of the nynthe monethe, in the secounde yeer of kyng Daryus, the word of the Lord was maad to Aggei, the profete, and seide, The Lord God of oostis seith these thingis,

12 Axe thou preestis the lawe, and seie thou,

13 If a man takith halewyd fleisch in the hem of his clothing, and touchith of the hiynesse therof breed, ether potage, ether wyn, ether oile, ether ony mete, whether it schal be halewid? Sotheli preestis answeriden, and seiden, Nai.

14 And Aggei seide, If a man defoulid in soule touchith of alle these thingis, whether it schal be defoulid? And prestis answeriden, and seiden, It schal be defoulid.

15 And Aggei answeride, and seide, So is this puple, and so is this folc bifor my face, seith the Lord, and so is al werk of her hondis; and alle thingis whiche thei offren there, schulen be defoulid.

16 And nowe putte ye youre hertis, fro this dai and aboue, bifor that a stoon on a stoon was put in temple of the Lord,

17 whanne ye wenten to an heep of twenti buischels, and there weren maad ten; ye entriden to the pressour, that ye schulden presse out fifti galouns, and there weren maad twenti.

18 Y smoot you with brennynge wynd; and with myldew, and hail, alle the werkis of youre hondis; and ther was noon in you that turnede ayen to me, seith the Lord.

19 Putte ye youre hertis fro this dai, and in to comynge, fro the foure and twentithe dai of the nynthe monethe, fro the dai in whiche foundementis of the temple of the Lord ben castun, putte ye on youre herte.

20 Whether now seed is in buriownyng? and yit vineyerd, and fige tre, and pomgarnade, and the tre of olyue flouride not.

21 Fro this dai Y schal blesse. And the word of the Lord was maad the secounde tyme to Aggei, in the foure and twentithe dai of the monethe,

22 and seide, Spek thou to Sorobabel, duik of Juda, and seie thou, Y shal moue heuene and erthe togidere, and Y schal distrie the seet of rewmes,

23 and Y schal al to-breke the strengthe of rewme of hethene men, and schal distrie a foure horsid carte, and the stiere therof; and horsis schulen go doun, and stieris of hem, a man bi swerd of his brother.

24 In that dai, seith the Lord of oostis, thou Sorobabel, sone of Salatiel, my seruaunt, Y schal take thee, seith the Lord; and Y schal putte thee as a signet, for Y chees thee, seith the Lord of oostis.

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THE BOOK OF THE PROPHET ZECHARIAH

Also Zakarya or Sacarie; Hebrew title: Sefer Zekharyah
Estimated Range of Dating: c. 520–518 BC

(The Book of Zechariah, attributed to the Hebrew prophet Zechariah, is included in the Twelve Minor Prophets in the Hebrew Bible. The name "Zechariah" means "God remembered." Not much is known about Zechariah's life other than what may be inferred from the book. It has been speculated that his grandfather Iddo was the head of a priestly family who returned with Zerubbabel, and that Zechariah may himself have been a priest as well as a prophet (superior teacher). This is supported by Zechariah's interest in the Temple and the priesthood, and from Iddo's preaching in the Books of Chronicles.

The Book of Zechariah was written by at least two different people. Zechariah 1–8, sometimes referred to as First Zechariah, was written in the 6th century BC. Zechariah 9–14, often called Second Zechariah, contains within the text no datable references to specific events or individuals but most scholars give the text a date in the fifth century BC.

Second Zechariah, probably written by a disciple of Zechariah, appears to make use of the books of Isaiah, Jeremiah, and Ezekiel, the Deuteronomistic History, and the themes from First Zechariah.

Contents and Structure:

Chapters 1 to 6

The book begins with a preface, which recalls the nation's history, for the purpose of presenting a solemn warning to the present generation. Then follows a series of eight visions, succeeding one another in one night, which may be regarded as a symbolical history of Israel, intended to furnish consolation to the returned exiles and stir up hope in their minds. The symbolic action, the crowning of Joshua, describes how the kingdoms of the world become the kingdom of God's Messiah.

Chapters 7 and 8

Chapters Zechariah 7 and Zechariah 8, written two years later, are an answer to the question whether the days of mourning for the destruction of the city should be kept any longer, and an encouraging address to the people, assuring them of God's presence and blessing.

Chapters 9 to 11 [sometimes called 'The First Oracle] tell of a future time when the nations around them would be destroyed by an army, but Jerusalem would be kept from destruction. The coming of a Messiah is mentioned here [a Jewish teaching that craves for firm leadership].

Chapters 12 to 14 [sometimes called 'The Second Oracle] tell about the glories that await Israel in "the latter day", the final conflict and triumph of God's kingdom.)

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 1

1 In the eiythe monethe, in the secounde yeer of Darius, the word of the Lord was maad to Sacarie, the sone of Barachie, the sone of Addo,

2 profete, and seide, The Lord is wrooth on youre fadris with wrathfulnesse.

3 And thou schalt seie to hem, The Lord of oostis seith these thingis. Be ye conuertid to me, seith the Lord of oostis, and Y schal be conuertid to you, seith the Lord of oostis.

4 Be ye not as youre fadris, to whiche the formere profetis crieden, seiynge, The Lord of oostis seith these thingis, Be ye conuertid fro youre yuel weies, and youre worste thouytis; and thei herden not, nether token tent to me, seith the Lord of oostis.

5 Where ben youre fadris and profetis? whether thei schulen lyue with outen ende?

6 Netheles my wordis and my lawful thingis, whiche Y comaundide to my seruauntis profetis, whether thei tauyten not youre fadris? And thei weren conuertid, and seiden, As the Lord of oostys thouyte for to do to vs bi oure weies, and bi oure fyndingis he dide to vs.

7 In the foure and twentithe dai of the enleuenthe monethe Sabath, in the secounde yeer of Darius, the word of the Lord was maad to Sacarie, sone of Barachie, sone of Addo,

8 profete, and seide, Y saiy bi niyt, and lo! a man stiynge on a reed hors; and he stood bitwixe places where mirtis wexen, that weren in the depthe, and aftir hym weren horsis reede, dyuerse, and white.

9 And Y seide, My lord, who ben these? And an aungel of the Lord seide to me, that spak in me, Y schal schewe to thee what these ben.

10 And the man that stood bitwix places where mirtis wexen, answeride, and seide, These it ben, whiche the Lord sente, that thei walke thorouy erthe.

11 And thei answeriden to the aungel of the Lord, that stood bitwixe places where mirtis wexen, and seiden, We han walkid thorouy erthe, and lo! al erthe is enhabitid, and restith.

12 And the aungel of the Lord answeride, and seide, Lord of oostis, hou long schalt thou not haue merci on Jerusalem, and citees of Juda, to whiche thou art wrooth? This now is the seuentithe yeer.

13 And the Lord answeride to the aungel, that spak in me, goode wordis, and wordis of coumfort.

14 And the aungel that spak in me, seide to me, Crie thou, seiynge, The Lord of oostis seith these thingis, Y louyde Jerusalem and Sion in greet feruour;

15 and in greet wraththe Y schal be wroth on riche folkis; for Y was wrooth a litil, forsothe thei helpiden in to yuel.

16 Therfor the Lord seith these thingis, Y schal turne ayen to Jerusalem in mercies. Myn hous schal be bildid in it, seith the Lord of oostis; and a plomet schal be streiyt out on Jerusalem.

17 Yit crie thou, seiynge, The Lord of oostis seith these thingis, Yit my citees schulen flete with goodis, and yit the Lord schal coumforte Sion, and yit he schal chese Jerusalem.

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18 And Y reiside myn iyen, and Y saiy, and lo! foure hornes.
19 And Y seide to the aungel that spak in me, What ben these? And he seide to me, These ben hornes, that wyndewiden Juda, and Israel, and Jerusalem.
20 And the Lord schewide to me foure smythis.
21 And Y seide, What comen these for to do? Which spak, seiynge, These ben the hornes, that wyndewiden Juda bi alle men, and no man of hem reiside his heed; and these camen for to make hem aferd, that thei caste doun the hornes of hethene men, which reisiden horn on the lond of Juda, for to scatere it.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 2

1 And Y reiside myn iyen, and siy, and lo! a man, and lo! in his hoond a litil coorde of meteris.
2 And Y seide, Whidir goist thou? And he seide to me, That Y mete Jerusalem, and Judee; hou myche is the breede therof, and hou myche is the lengthe therof.
3 And lo! the aungel that spak in me, wente out, and another aungel wente out in to the metyng of hym, and seide to hym,
4 Renne thou, speke to this child, and seie thou, Jerusalem shal be enhabitid with out wal, for the multitude of men and of beestis in the myddil therof.
5 And Y schal be to it, seith the Lord, a wal of fier in cumpas; and Y schal be in glorie in myddil therof.
6 A! A! A! fle ye fro the lond of the north, seith the Lord, for in foure wyndis of heuene Y scateride you, seith the Lord.
7 A! thou Sion, fle, that dwellist at the douyter of Babiloyne.
8 For the Lord of oostis seith these thingis, After glorie he sente me to hethene men, whiche robbiden you; for he that schal touche you, schal touche the apple of myn iye.
9 For lo! Y reise myn hond on hem, and thei schulen be preyes to these that seruyden hem; and ye schulen knowe, that the Lord of oostis sente me.
10 Douyter of Sion, herie thou, and be glad; for lo! Y come, and Y schal dwelle in myddil of thee, seith the Lord.
11 And many folkis schulen be applied to the Lord in that dai, and thei schulen be to me in to puple, and Y schal dwelle in myddil of thee; and thou schalt wite, that the Lord of oostis sente me to thee.
12 And the Lord schal welde Juda in to his part, in the loud halewid, and schal cheese yit Jerusalem.
13 Ech fleisch be stil fro the face of the Lord, for he roos of his hooli dwelling place.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 3

1 And the Lord schewide to me the greet prest Jhesu, stondynge bifore the aungel of the Lord; and Sathan stood on his riythalf, that he schulde be aduersarie to hym.
2 And the Lord seide to Sathan, The Lord blame in thee, Sathan, and the Lord that chees Jerusalem, blame in thee. Whether this is not a deed broond rauyschid fro the fier?
3 And Jhesus was clothid with foule clothis, and stood bifor the face of the aungel.
4 Which answeride, and seide to hem that stoden bifor hym, and he seide, Do ye awei foule clothis fro him. And he seide to hym, Lo! Y haue don awei fro thee thi wickidnesse, and Y haue clothid thee with chaungynge clothis.
5 And he seide, Putte ye a clene mytre on his heed. And thei puttiden a cleene mytre on his heed, and clothide him with clothis. And the aungel of the Lord stood,
6 and the aungel of the Lord witnesside to Jhesu,
7 and seide, The Lord of oostis seith these thingis, If thou schalt go in my weies, and schalt kepe my kepynge, also and thou schalt deme myn hous, and schalt kepe my porchis; and Y schal yyue to thee goeris, of these that now here stonden niy.
8 Here thou, Jhesu, greet preest, thou and thi frendis that dwellen bifore thee, for thei ben men signefiynge thing to comyng. Lo! sotheli Y schal brynge my seruaunt spryngynge up, ether Crist borun.
9 For lo! the stoon which Y yaf bifor Jhesu, on o stoon ben seuene iyen; and lo! Y schal graue the grauyng therof, seith the Lord of oostis, and Y schal do a wei the wickidnesse of that lond in o dai.
10 In that dai, seith the Lord of oostis, a man schal clepe his frend vndur a vyn tre, and vndur a fige tre.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 4

1 And the aungel turnede ayen, that spak in me, and reiside me, as a man that is reisid of his sleep.
2 And he seide to me, What seest thou? And Y seide, Y saiy, and lo! a candilstike al of gold, and the laumpe therof on the heed therof, and seuene lanternes therof on it, and seuene vessels for to holde oyle to the lanternes, that weren on the heed therof.
3 And twei olyues there onne, oon of the riythalf of the laumpe, and an other on the left half therof.
4 And Y answeride, and seide to the aungel that spak in me, and Y seide, What ben these thingis, my lord?
5 And the aungel that spak in me, answeride, and seide to me, Whether thou woist not what ben these thingis? And Y seide, No, my lord.
6 And he answeride, and seide to me, and spak, This is the word of the Lord, seiynge to Sorobabel, Not in oost, nether in strengthe, but in my spirit, seith the Lord of oostis.
7 Who art thou, greet hil, bifore Sorobabel in to pleyn? and he schal lede out the firste stoon, and schal make euene grace to grace therof.
8 And the word of the Lord was maad to me,
9 and seide, The hondis of Sorobabel foundiden this hous, and the hondis of hym schulen perfourme it; and ye schulen wite, that the Lord of oostis sente me to you.
10 Who forsothe dispiside litle daies? and thei schulen be glad, and schulen se a stoon of tyn in the hond of Sorobabel. These ben seuene iyen of the Lord, that rennen aboute in to al erthe.
11 And Y answeride, and seide to hym, What ben these tweyne olyues on the riythalf of the candilstike, and at the lift-half therof?

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12 And Y answeryde the secounde tyme, and seide to hym, What ben the tweyne eeris, ether ripe fruyt, of olyues, that ben bisidis the twei bilis of gold, in whiche ben oile vesselis of gold?

13 And he seide to me, and spak, Whether thou woost not what ben these thingis?

14 And Y seide, No, my lord. And he seide, These ben twei sones of oile of schynyng, whiche stonden nyy to the lordli gouernour of al erthe.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 5

1 And Y was conuertid, and reiside myn iyen, and siy, and lo! a book fleynge.

2 And he seide to me, What seest thou? And Y seide, Lo! Y se a book fleynge; the lengthe therof was of twenti cubitis, and the breede therof of ten cubitis.

3 And he seide to me, This is the curs, that goith on the face of al erthe; for ech theef schal be demed, as it is writun there; and ech man swerynge, schal be demyd of this also.

4 Y schal lede out it, seith the Lord of oostis, and it schal come to the hous of a theef, and to the hous of hym that swerith falsli in my name; and it schal dwelle in myddil of hys hous, and schal waaste hym, and hise trees, and hise stoonys.

5 And the aungel wente out, that spak in me, and seide to me, Reyse thin iyen, and se, what this thing is, that goith out.

6 And Y seide, What is it? And he seide, This is a pot goyng out. And he seide, This is the iye of hem in al erthe.

7 And lo! a talent of leed was borun; and lo! a womman sittynge in myddil of the pot.

8 And he seide, This is vnpite, ether vnfeithfulnesse. And he castide doun hir in myddil of the pot, and sente a gobet of leed in to the mouth therof.

9 And Y reiside myn iyen, and siy, and lo! twei wymmen goynge out, and a spirit in wyngis of hem; and thei hadden wyngis as wyngis of a kite, and reisiden the pot bitwixe heuene and erthe.

10 And Y seide to the aungel that spak in me, Whidur beren these the pot?

11 And he seide to me, That an hous be bildid therto in the lond of Sennaar, and be stablischid, and set there on his foundement.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 6

1 And Y was conuertid, and reiside myn iyen, and siy, and lo! foure horsid cartis goynge out of the myddil of tweyne hillis, and the hillis weren hillis of bras.

2 In the firste foure horsid carte weren reed horsis, and in the secounde foure horsid carte weren blac horsis;

3 and in the thridde foure horsid carte weren white horsis, and in the fourthe foure horsid carte weren dyuerse horsis, and stronge.

4 And Y answeride, and seide to the aungel that spak in me, What ben these thingis, my lord?

5 And the aungel aunsweride, and seide to me, These ben foure wyndis of heuene, whiche goen out, that thei stonde bifor the lordschipere of al erthe.

6 In which weren blake horsis, wenten out in to the lond of the north; and the white wenten out aftir hem; and the dyuerse wenten out to the lond of the south.

7 Forsothe thei that weren strengeste wenten out, and souyten for to go, and renne aboute bi al erthe. And he seide, Go ye, and walke ye thorouy the erthe. And thei walkiden thorouy erthe.

8 And he clepide me, and spak to me, and seide, Lo! thei that goon out in to lond of north, maden my spirit for to reste in the lond of north.

9 And the word of the Lord was maad to me, and seide,

10 Take thou of the transmygracioun, ether caitiftee, of Oldai, and of Tobie, and of Idaye; and thou schalt come in that dai, and schalt entre in to the hous of Josie, sone of Sofonye, that camen fro Babiloyne.

11 And thou schalt take gold and siluer, and schalt make corouns, and putte on the heed of Jhesu, the greet preest, sone of Josedech;

12 and schalt speke to hym, and seie, The Lord of oostis seith these thingis, seiynge, Lo! a man, Comynge forth, ether Borun, is his name, and vndir him it schal sprynge. And he schal bilde a temple to the Lord,

13 and he schal make a temple to the Lord; and he schal bere glorie, and schal sitte, and schal be lord on his seete; and the preest schal be on his seete, and counsel of pees schal be bitwixe hem tweyne.

14 And corouns schulen be to Helem, and to Tobie, and to Idaie, and to Hen, sone of Sofonye, a memorial in the temple of the Lord.

15 And thei that ben fer, schulen come, and bilde in the temple of the Lord; and ye schulen wite, that the Lord of oostis sente me to you. Sotheli this thing schal be, if bi heryng ye schulen here the vois of youre Lord God.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 7

1 And it is maad in the fourthe yeer of Darius, kyng, the word of the Lord was maad to Sacarie, in the fourthe dai of the nynthe monethe, that is Caslew.

2 And Sarasar, and Rogumelech, and men that weren with hem, senten to the hous of the Lord, for to preye the face of the Lord;

3 that thei schulden seie to prestis of the hous of the Lord of oostis, and to profetis, and speke, Whether it is to wepe to me in the fyuethe monethe, ether Y schal halowe me, as Y dide now many yeeris?

4 And the word of the Lord was maad to me,

5 and seide, Speke thou to al the puple of the lond, and to prestis, and seie thou, Whanne ye fastiden, and weiliden in the fyueth and seuenthe monethe, bi these seuenti yeeris, whether ye fastiden a fast to me?

6 And whanne ye eeten, and drunken, whether ye eten not to you, and drunken not to you silf?

7 Whether wordis of profetis ben not, whiche the Lord spak in the hond of the formere profetis, whanne yit Jerusalem was enhabited, and was ful of richessis, and it, and citees therof in

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cumpas therof, and at the south and in feeldi place was enhabited?

8 And the word of the Lord was maad to Sacarie, and seide,
The Lord of oostis saith these thingis, and spekith,

9 Deme ye trewe dom, and do ye merci, and doyngis of merci, ech man with his brother.

10 And nyle ye falsli calenge a widewe, and fadirles, ether modirles, and comelyng, and pore man; and a man thenke not in his herte yuel to his brother.

11 And thei wolden not take heede, and thei turneden awei the schuldre, and yeden awei, and maden heuy her eeris, lest thei herden.

12 And thei puttiden her herte as adamaunt, lest thei herden the lawe, and wordis whiche the Lord of oostis sente in his Spirit, bi the hond of the formere profetis; and greet indignacioun was maad of the Lord of oostis.

13 And it is doon, as he spak; and as thei herden not, so thei schulen crie, and Y schal not here, seith the Lord of oostis.

14 And Y scateride hem bi alle rewmes, whiche thei knewen not, and the lond is desolat fro hem; for that there was not a man goynge and turnynge ayen, and thei han put desirable lond in to desert.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 8

1 And the word of the Lord of oostis was maad to me,

2 and seide, The Lord of oostis seith these thingis, Y hatide Sion with greet feruour, and with greet indignacioun Y hatide it.

3 The Lord of oostis seith these thingis, Y am turned ayen to Sion, and Y schal dwelle in the myddil of Jerusalem; and Jerusalem schal be clepid a citee of treuthe, and hil of the Lord schal be clepid an hil halewid.

4 The Lord of oostis seith these thingis, Yit elde men and elde wymmen schulen dwelle in the stretis of Jerusalem, and the staf of man in his hond, for the multitude of yeeris.

5 And the stretis of the cite schulen be fillid with yonge children and maidens, pleiynge in the stretis of it.

6 The Lord of oostis seith these thingis, Though it schal be seyn hard bifor the iyen of relifs of this puple in tho daies, whether bifor myn iyen it schal be hard, seith the Lord of oostis?

7 The Lord of oostis seith these thingis, Lo! Y schal saue my puple fro the lond of the eest, and fro lond of goynge doun of the sunne;

8 and Y schal brynge hem, and thei schulen dwelle in the myddil of Jerusalem; and thei schulen be to me in to a puple, and Y schal be to hem in to God, and in treuthe, and in riytwisnesse.

9 The Lord of oostis seith these thingis, Be youre hondis coumfortid, whiche heren in these daies these wordis bi the mouth of profetis, in the dai in which the hous of the Lord of oostis is foundid, that the temple schulde be bildid.

10 Sotheli bifore tho daies hire of men was not, nether hire of werk beestis was, nether to man entrynge and goynge out was pees for tribulacioun; and Y lefte alle men, ech ayens his neiybore.

11 But now not after the formere daies Y schal do to relifs of this puple, seith the Lord of oostis,

12 but seed of pees schal be; vyneyerd schal yyue his fruyt, and erthe schal yyue his buriownyng, and heuenes schulen yyue her dew; and Y schal make the relifs of this puple for to welde alle these thingis.

13 And it schal be, as the hous of Juda and hous of Israel weren cursyng in hethene men, so Y schal saue you, and ye schulen be blessyng. Nyle ye drede, be youre hondis coumfortid;

14 for the Lord of oostis seith these thingis, As Y thouyte for to turmente you, whanne youre fadris hadden terrid me to wraththe,

15 seith the Lord, and Y hadde not merci, so Y conuertid thouyte in these daies for to do wel to the hous of Juda and Jerusalem; nyle ye drede.

16 Therfor these ben the wordis whiche ye schulen do; speke ye treuthe, ech man with his neiybore; deme ye treuthe and dom of pees in youre yatis;

17 and thenke ye not in youre hertis, ony man yuel ayens his frend, and loue ye not a fals ooth; for alle thes thingis it ben, whiche Y hate, seith the Lord.

18 And the word of the Lord of oostis was maad to me,

19 and seide, The Lord of oostis seith these thingis, Fastyng of the fourthe monethe, and fastyng of the fyuethe, and fastyng of the seuenthe, and fasting of the tenthe, schal be to the hous of Juda in to ioie and gladnes, and in to solempnitees ful cleer; loue ye oneli treuthe and pees.

20 The Lord of oostis seith these thingis, Puplis schulen come on ech side, and dwelle in many citees;

21 and the dwelleris schulen go, oon to an other, and seie, Go we, and biseche the face of the Lord, and seke we the Lord of oostis; also I shal go.

22 And many puplis schulen come, and strong folkis, for to seke the Lord of oostis in Jerusalem, and for to biseche the face of the Lord.

23 The Lord of oostis seith these thingis, In tho daies, in whiche ten men of alle langagis of hethene men schulen catche, and thei schulen catche the hemme of a man Jew, and seye, We schulen go with you; for we han herd, that God is with you.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 9

1 The birthun of the word of the Lord, in the lond of Adrach, and of Damask, the reste therof; for of the Lord is the iye of man, and of alle lynagis of Israel.

2 And Emath in termes therof, and Tirus, and Sidon; for thei token to hem wisdom greetli.

3 And Tirus bildide his strengthing, and gaderide siluer as erthe, and gold as fen of stretis.

4 Lo! the Lord schal welde it, and schal smyte in the see the strengthe therof, and it schal be deuourid bi fier.

5 Ascalon schal see, and schal drede; and Gasa, and schal sorewe ful myche; and Accaron, for the hope therof is confoundid; and the kyng schal perische fro Gasa, and Ascalon schal not be enhabited;

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6 and a departere schal sitte in Asotus, and Y schal distrie the pride of Filisteis.

7 And Y schal take awei the blood therof fro the mouth of him, and abhomynaciouns of hym fro the myddil of teeth of hym, and he also schal be left to our God; and he schal be as a duyk in Juda, and Accaron as Jebusei.

8 And Y schal cumpasse myn hous of these that holden kniythod to me, and goen, and turnen ayen; and an vniust axere schal no more passe on hem, for now Y siy with myn iyen.

9 Thou douyter of Sion, make ioie withoutforth ynow, synge, thou douyter of Jerusalem; lo! thi kyng schal come to thee, he iust, and sauyour; he pore, and stiynge on a sche asse, and on a fole, sone of a sche asse.

10 And Y schal leese foure horsid carte of Effraym, and an hors of Jerusalem, and the bouwe of batel schal be distried; and he schal speke pees to hethene men, and the power of him schal be fro see til to see, and fro floodis til to the endis of erthe.

11 And thou in blood of thi testament sentist out thi boundun men fro lake, in which is not water.

12 Ye boundun of hope, be conuertid to strengthing; and to dai Y schewynge schal yelde to thee double thingis,

13 for Y schal stretche forthe to me Juda as a bowe, Y fillide the lond of Effraym. And Y schal reise thi sones, thou Sion, on thi sones, thou lond of Grekis, and Y schal sette thee as the swerd of stronge men.

14 And the Lord God schal be seyn on hem, and the dart of him schal go out as leit.

15 And the Lord God schal synge in a trumpe, and schal go in whirlwynd of the south; the Lord of oostis schal defende hem, and thei schulen deuoure, and make suget with stoonys of a slynge; and thei drynkynge schulen be fillid as with wyn, and schulen be fillid as viols, and as hornes of the auter.

16 And the Lord God of hem schal saue hem in that dai, as a floc of his puple, for hooli stoonus schulen be reisid on the lond of hym.

17 For what is the good of hym, and what is the faire of hym, no but whete of chosun men, and wyn buriownynge virgyns?

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 10

1 Axe ye of the Lord reyn in late tyme, and the Lord schal make snowis, and reyn of myyt of cloude; and he schal yyue to hem, to ech bi hym silf, erbe in the feeld.

2 For symylacris spaken vnprofitable thing, and diuynours saien leesyng; and dremeris spaken veynli, ydily thei coumfortiden; therfor thei ben led awei as a floc, thei schulen be turmentid, for a scheepherd is not to hem.

3 On scheepherdis my strong veniaunce is wrooth, and on buckis of geet Y schal visite; for the Lord of oostis hath visitide his floc, the hous of Juda, and hath put hem as an hors of hys glorie in batel.

4 Of hym schal be a cornere, and of hym a litil pale, of hym a bowe of batel, and of hym ech vniust axere schal go out togidere.

5 And thei schulen be as stronge men, defoulynge clei of weies in batel, and thei schulen fiyte, for the Lord is with hem; and stieris of horsis schulen be confoundid.

6 And Y schal coumforte the hous of Juda, and Y schal saue the hous of Joseph; and Y schal conuerte hem, for Y schal haue merci on hem; and thei schulen be as thei weren, whanne Y hadde not cast awei hem; for Y schal be the Lord God of hem, and Y schal graciousli here hem.

7 And thei schulen be as the stronge of Effraym, and the herte of hem schal be glad, as of wyn; and sones of hem schulen se, and be glad, and the herte of hem schal make ioie withoutforth in the Lord.

8 Y schal hisse, ether softli speke, to hem, and Y schal gadere hem, for Y ayen bouyte hem, and Y schal multiplie hem, as thei weren multiplied bifore.

9 And Y schal sowe hem in puplis, and fro fer thei schulen bithenke of me; and thei schulen lyue with her sones, and schulen turne ayen.

10 And Y schal ayen lede hem fro the lond of Egipt, and Y schal gadere hem fro Assiriens; and Y schal brynge hem to the lond of Galaad and of Liban, and place schal not be foundun to hem.

11 And he schal passe in the wawe of the see, and schal smyte wawis in the see, and alle depnessis of flood schulen be confoundid; and the pride of Assur schal be mekid, and the ceptre of Egipt schal go awei.

12 Y schal coumforte hem in the Lord, and thei schulen walke in the name of hym, seith the Lord.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 11

1 Thou Liban, opene thi yatis, and fier schal ete thi cedris.

2 Yelle, thou fir tre, for the cedre felle doun, for grete men ben distried; yelle, ye okis of Basan, for the stronge welde wode is kit doun.

3 Vois of yellyng of schepherdis, for the greet worschip of hem is distried; vois of roryng of liouns, for the pride of Jordan is wastid.

4 My Lord God seith these thingis, Fede thou beestis of slauyter,

5 whiche thei that weldiden slowen; and sorewiden not, and selden hem, and seiden, Blessid be the Lord, we ben maad riche. And schepherdis of hem spariden not hem,

6 and Y schal no more spare on men enhabitynge the erthe, seith the Lord. Lo! Y schal bitake men, ech in hond of his neiybour, and in hoond of his kyng, and thei schulen to-reende togidere the lond; and Y schal not delyuere fro the hond of hem,

7 and Y schal fede the beeste of sleyng. For this thing, ye pore men of the floc, here. And Y took to me twei yerdis; oon Y clepide Fairnesse, and the tother Y clepide Litil Corde; and Y fedde the floc.

8 And Y kittide doun thre scheepherdis in o monethe, and my soule is drawun togidere in hem; for also the soule of hem variede in me.

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9 And Y seide, Y schal not fede you; that that dieth, die; and that that is kit doun, be kit doun; and the residues deuoure, ech the fleisch of his neiybore.

10 And Y took my yerde, that was clepid Fairnesse, and Y kittide doun it, that Y schulde make void my couenaunt, that Y smoot with alle puplis.

11 And it is led forth voide in that dai; and the pore of floc that kepen to me, knewen thus, for it is the word of the Lord.

12 And Y seide to hem, If it is good in youre iyen, brynge ye my meede; and if nai, reste ye. And thei weieden my meede, thretti platis of siluer.

13 And the Lord seide to me, Caste awei it to a makere of ymagis, the fair prijs, bi which Y am preisid of hem. And Y took thritti platis of siluer, and Y castide forth hem in the hous of the Lord, to the makere of ymagis.

14 And Y kittide doun my secunde yerde, that was clepide Litil Corde, that Y schulde departe the brotherhed bitwixe Juda and Israel.

15 And the Lord seide to me, Yit take to thee vessels of a fonned scheepherde;

16 for lo! Y schal reise a scheepherde in erthe, which schal not visite forsakun thingis, schal not seke scatered thingis, and schal not heele the brokun togidere, and schal not nurische forth that that stondith. And he schal ete fleischis of the fat, and schal vnbynde the clees of hem.

17 A! the scheepherd, and ydol, forsakynge the floc; swerd on his arm, and on his riyt iye; the arm of hym schal be dried with drynesse, and his riyt iye wexynge derk schal be maad derk.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 12

1 The birthun of the word of the Lord on Israel. And the Lord seide, stretchynge forth heuene, and founding erthe, and makynge the spirit of a man in hym, Lo!

2 Y schal putte Jerusalem a lyntel of glotonye to alle puplis in cumpas, but and Juda schal be in a segyng ayens Jerusalem.

3 And it schal be, in that dai Y schal putte Jerusalem a stoon of birthun to alle puplis; alle that schulen lifte it, schulen be to-drawun with kittyng doun, and alle rewmes of erthe schulen be gaderid ayens it.

4 In that dai, seith the Lord, Y schal smyte ech hors in drede, ether leesynge of mynde, and the stiere of hym in woodnesse; and on the hous of Juda Y schal opene myn iyen, and schal smyte with blyndnesse ech hors of puplis.

5 And duikis of Juda schulen seie in her hertis, Be the dwellers of Jerusalem coumfortid to me in the Lord of oostis, the God of hem.

6 In that dai Y schal putte the duykis of Juda as a chymnei of fier in trees, and as a broond of fier in hei; and thei schulen deuoure at the riythalf and lefthalf alle puplis in cumpas. And Jerusalem schal be enhabitid eftsoone in his place, in Jerusalem.

7 And the Lord schal saue the tabernaclis of Juda, as in bigynnyng, that the hous of Dauid glorie not greetli, and the glorie of men dwellynge in Jerusalem be not ayens Juda.

8 In that dai the Lord schal defende the dwelleris of Jerusalem; and he that schal offende of hem, schal be in that dai as Dauid, and the hous of Dauid schal be as of God, as the aungel of the Lord in the siyt of hym.

9 And it schal be, in that dai Y schal seke for to al to-breke alle folkis that comen ayens Jerusalem.

10 And Y schal helde out on the hous of Dauid, and on dwelleris of Jerusalem, the spirit of grace, and of preieris; and thei schulen biholde to me, whom thei fitchiden togidere. And thei schulen biweile hym with weilyng, as on the oon bigetun; and thei schulen sorewe on hym, as it is wont for to be sorewid in the deth of the firste bigetun.

11 In that dai greet weilyng schal be in Jerusalem, as the weilyng of Adremon in the feeld of Magedon.

12 And erthe schal weile; meynees and meynees bi hem silf; the meynees of the hous of Dauid bi hem silf, and the wymmen of hem bi hem silf;

13 meynees of the hous of Nathan bi hem silf, and the wymmen of hem bi hem silf; meynees of the hous of Leuy bi hem silf, and the wymmen of hem bi hem silf; meynees of Semei bi hem silf, and the wymmen of hem bi hem silf.

14 All othere meynees, meynees and meynees bi hem silf, and the wymmen of hem bi hem silf.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 13

1 In that dai an open welle schal be to the hous of Dauid, and to men dwellynge at Jerusalem, in to waischyng a wey of a synful man, and of womman defoulid in vnclene blood.

2 And it schal be, in that dai, seith the Lord of oostis, Y schal distrie names of idols fro the lond, and thei schulen no more be thouyt on; and Y schal take awei fro erthe false profetis, and an vnclene spirit.

3 And it schal be, whanne ony man schal profesie ouer, his fadir and modir that gendriden hym, schulen seie to hym, Thou schalt not lyue, for thou hast spoke leesyng in the name of the Lord; and his fadir and his modir, gendreris of hym, schulen togidere fitche hym, whanne he hath profesied.

4 And it schal be, in that dai profetis schulen be confoundid, ech of his visioun, whanne he schal profesie; nether thei schulen be hilid with mentil of sak, that thei lie;

5 but thei schulen seie, Y am not a profete; Y am a man erthe tiliere, for Adam is myn ensaumple fro my yongthe.

6 And it schal be seid to hym, What ben these woundis in the myddil of thin hondis? And he schal seie, With these Y was woundid in the hous of hem that louyden me.

7 Swerd, be thou reisid on my scheepherde, and on a man cleuynge to me, seith the Lord of oostis; smyte thou the scheepherde, and scheep of the floc schulen be scaterid. And Y schal turne myn hond to the litle.

8 And twei partis schulen be in ech lond, seith the Lord, and thei schulen be scaterid, and schulen faile, and the thridde part schal be left in it.

9 And Y schal lede the thridde part bi fier, and Y schal brenne hem, as siluer is brent, and Y schal preue hem, as gold is preuyd. He schal clepe to help my name, and Y schal

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graciously here him; and Y schal seie, Thou art my puple, and he schal seie, Thou art my Lord God.

TREI ASAR 11, ZAKARYA (SACARIE) CHAPTER 14

1 Lo! daies comen, seith the Lord, and thi spuylis schulen be departid in the myddil of thee.

2 And Y schal gadere alle folkis to Jerusalem, in to batel; and the citee schal be takun, and housis schulen be distried, and wymmen schulen be defoulid. And the myddil part of the citee schal go out in to caitiftee, and the tother part of the puple schal not be takun awei fro the citee.

3 And the Lord schal go out, and schal fiyte ayens tho folkis, as he fauyte in the dai of strijf.

4 And hise feet schulen stonde in that dai on the hil of olyues, that is ayens Jerusalem at the eest. And the hil of olyues schal be coruun of the myddil part therof to the eest and to the west, bi ful greet biforbrekyng; and the myddil of the hil schal be departid to the north, and the myddil therof to the south.

5 And ye schulen fle to the valei of myn hillis, for the valei of hillis schal be ioyned togidere til to the nexte. And ye schulen fle, as ye fledden fro the face of erthe mouyng in the daies of Osie, kyng of Juda; and my Lord God schal come, and alle seyntis with hym.

6 And it schal be, in that dai liyt schal not be, but coold and frost.

7 And ther schal be o dai, which is knowun to the Lord, not day, nether niyt, and in tyme of euentid liyt schal be.

8 And it schal be, in that dai quyke watris schulen go out of Jerusalem, the myddil of hem schal go out to the eest see, and the myddil of hem to the laste see; in somer and in wynter thei schulen be.

9 And the Lord schal be kyng on al erthe; in that dai there schal be o Lord, and his name schal be oon.

10 And al erthe schal turne ayen til to desert, fro the litil hil Remmon to the south of Jerusalem. And it schal be reisid, and schal dwelle in his place, fro the yate of Beniamyn til to place of the formere yate, and til to the yate of the corneris, and fro the tour of Ananyel til to the pressouris of the kyng.

11 And thei schulen dwelle there ynne, and cursidnesse schal no more be, but Jerusalem schal sitte sikir.

12 And this schal be the wounde, bi which the Lord schal smyte alle folkis, that fouyten ayens Jerusalem; the fleisch of ech man stondynge on hise feet schal faile, and hise iyen schulen faile togidere in her hoolis, and her tunge schal faile togidere in her mouth.

13 In that dai greet noise of the Lord schal be in hem, and a man schal catche the hond of his neiybore; and his hond schal be lockid togidere on hond of his neiybore.

14 But and Judas schal fiyte ayens Jerusalem; and richessis of alle folkis in cumpas schulen be gaderide togidere, gold, and siluer, and many clothis ynow.

15 And so fallyng schal be of hors, and mule, and camel, and asse, and of alle werk beestis, that weren in tho castels, as this fallyng.

16 And alle that schulen be residue of alle folkis, that camen ayens Jerusalem, schulen stie vp fro yeer in to yeer, that thei worschipe the kyng, Lord of oostis, and halewe the feeste of tabernaclis.

17 And it schal be, reyn schal not be on hem that schulen not stie vp of the meyneis of erthe to Jerusalem, that thei worschipe the king, Lord of oostis.

18 That and if the meynee of Egipt schal not stie vp, and schal not come, nether on hem schal be reyn; but fallyng schal be, bi which the Lord schal smyte alle folkis, whiche stieden not, for to halewe the feeste of tabernaclis.

19 This schal be the synne of Egipt, and this the synne of alle folkis, that stieden not, for to halewe the feeste of tabernaclis.

20 In that dai, that that is on the bridil of hors schal be hooli to the Lord; and caudruns schulen be in the hous of the Lord, as cruetis bifor the auter.

21 And euery caudrun in Jerusalem and Juda schal be halewid to the Lord of oostis. And alle men schulen come offrynge, and schulen take of tho, and schulen sethe in tho; and a marchaunt schal no more be in the hous of the Lord of oostis in that day.

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THE BOOK OF THE PROPHET MALACHI

Also Malachie; Hebrew title: Sefer Malakhiyah
Author: Azaryahu, known as Ezra (Greek: Esdras)
Estimated Range of Dating: mid-5th century B.C.

(Malachi [or Malachias; Malahi, Malakhi] is the last book of the Neviim contained in the Tanakh, canonically the last of the Twelve Minor Prophets. In the Christian ordering, the grouping of the Prophetic Books is the last section of the Old Testament, making Malachi the last book before The New Testament.

This gives Christian Bible readers the false impression that after Malachi was a 500-years long gap called the "Intertestamental Period", with no writing activites at all, and the New Testament would then be continueing the once dropped writing traditions. This believe was desired by Christian Bible compilers [designated by Emperor Flavius Constantinus and his right-hand man Eusebius of Caesarea Maritima].

This is the reason why the Christian Old Testament differs from arrangement in the Hebrew Bible, although both have almost the same contents. Christian Church authorities wanted to point out by this arrangement, that the Jews [once the Christians' greatest rivals] were abandoned by God and the 'baton of faithfulness' had been passed over to the Christians. The silent removal of the Hebrew Deuterocanon from Protestant Bibles in 1885 had pretty much the same reasons as background.

The word "Malachi," is a title meaning "My Messenger" or simply "The Messenger". The title has been chosen because there is no author attributed to this book and it occurs in the superscription at 1:1. It is quite common that Semites use in their book titles the most significant-looking word from the first verse or line of the first chapter. One of the Targums identifies Ezra (or Esdras) as the author of Malachi. [The word Targum is Hebrew for interpretation, translation, version. Targums or Targumim were originally spoken translations of the Jewish scriptures that a professional interpreter would give in the common language of the listeners. This procedure had become necessary as Aramaic became the common language of the Jewish people in the centuries BC. Hebrew was only used for lithurgy and worship and it was not understood anymore.]

The book of Malachi is divided into three chapters in the Hebrew Bible and the Greek Septuagint and four chapters in the Latin Vulgate. The fourth chapter in the Vulgate consists of the remainder of the third chapter starting at verse 3:19.

There are very few historical details in the Book of Malachi. The greatest clue as to its dating may lie in the fact that the Persian-era term for governor (peha) is used in 1:8 of the Hebrew original. This points to a composition date after the Babylonian Exile (1st) because of the use of the Persian period term 'peha' and (2nd) because Judah had a king before the exile, not a governor. Since, in Malachi, the temple has already been rebuilt, the book must be composed later than 515 BC. Malachi was apparently known to the author of Ecclesiasticus early in the 2nd century BC. Because of the development of themes in the book of Malachi, most scholars assign it to a position after Haggai and Zechariah, close to the time when Ezra and Nehemiah came to Jerusalem in 445 BC.

The Book of Malachi was written to correct the lax religious and social behaviour of the Israelites – particularly the priests – in post-exilic Jerusalem. In 1:2, Malachi has the people of Israel question God's love for them. This introduction to the book illustrates the severity of the situation which Malachi addresses. The graveness of the situation is also indicated by the dialectical style with which Malachi confronts his audience. Malachi proceeds to accuse his audience of failing to respect God as God deserves.

In 2:1, Malachi states Yahweh Sabaoth is sending a curse on the priests who have not honored him with appropriate animal sacrifices: "Now, watch how I am going to paralyze your arm and throw dung in your face--the dung from your very solemnities--and sweep you away with it. Then you shall learn that it is I who have given you this warning of my intention to abolish my covenant with Levi, says Yahweh Sabaoth."

In 2:10, Malachi addresses the issue of divorce. On this topic, Malachi deals with divorce both as a social problem ("Why then are we faithless to one another ... ?" 2:10) and as a religious problem ("Judah ... has married the daughter of a foreign god" 2:11). In contrast to the book of Ezra, Malachi urges each to remain steadfast to the wife of his youth.

Malachi also criticises his audience for questioning God's justice. He reminds them that God is just, exhorting them to be faithful as they await that justice. Malachi quickly goes on to point out that the people have not been faithful. In fact, the people are not giving God all that God deserves. Just as the priests have been offering unacceptable sacrifices, so the people have been neglecting to offer their full tithe to God. The result of these shortcomings is that the people come to believe that no good comes out of serving God.

Malachi assures the faithful among his audience that in the eschaton, the differences between those who served God faithfully and those who did not will become clear. The book concludes by calling upon the teachings of Moses and by promising that Elijah will return prior to the Day of Yahweh. [The Last Judgement or The Day of the Lord (Hebrew: 'Day of Resurrection' or Arabic: 'Day of Judgement') is part of the eschatological world view of the Abrahamic religions and in the Frashokereti of Zoroastrianism.]

Primarily because of the following quote (3:1), the Book of Malachi is frequently referred to in the Christian New Testament: ""Behold, I am going to send My messenger, and he will clear the way for Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." Christians believe that the messianic

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prophecies of the Book of Malachi have been fulfilled in the life, ministry, transfiguration, death and resurrection of Jesus. Most Jews and Muslims continue to await the coming of the prophet Elijah who will prepare the way for the Lord.)

TREI ASAR 12, MALACHI CHAPTER 1

1 The birthun of the word of the Lord to Israel, in the hond of Malachie, the profete.

2 Y louyde you, seith the Lord, and ye seiden, In what thing louydist thou vs? Whether Esau was not the brother of Jacob, seith the Lord, and Y louyde Jacob,

3 forsothe Y hatide Esau? And Y haue put Seir the hillis of hym in to wildirnesse, and his eritage in to dragouns of desert.

4 That if Idumee seith, We ben distried, but we schulen turne ayen, and bilde tho thingis that ben distried; the Lord of oostis seith these thingis, These schulen bilde, and Y schal distrie; and thei schulen be clepid termes of wickidnesse, and a puple to whom the Lord is wroth, til in to with outen ende.

5 And youre iyen schulen se, and ye schulen seie, The Lord be magnefied on the terme of Israel.

6 The sone onourith the fader, and the seruaunt schal drede his lord; therfor if Y am fadir, wher is myn onour? and if Y am lord, where is my drede? seith the Lord of oostis. A! ye prestis, to you that dispisen my name; and ye seiden, Wherynne han we dispisid thi name?

7 Ye offren on myn auter vncleene breed, and ye seien, Wherynne han we defoulid thee? In that thing that ye seien, The boord of the Lord is dispisid.

8 If ye offren a blynd beest to be sacrifisid, whether it is not yuel? And if ye offren a crokid and sike beeste, whether it is not yuel? Offre thou it to thi duyk, if it schal plese hym, ether if he schal resseyue thi face, seith the Lord of oostis.

9 And now biseche ye the cheer of the Lord, that he haue merci on you; for of youre hond this thing is doon, if in ony maner he resseiue youre faces, seith the Lord of oostis.

10 Who is in you that closith doris, and brenneth myn auter of his owne wille, ethir freli? Wille is not to me in you, seith the Lord of oostis; and Y schal not resseyue a yifte of youre hond.

11 For fro rysyng of the sunne til to goyng doun, my name is greet in hethene men; and in ech place a cleene offring is sacrifisid, and offrid to my name; for my name is greet in hethene men, seith the Lord of oostis.

12 And ye han defoulid it in that that ye seien, The boord of the Lord is defoulid, and that that is put aboue is worthi to be dispisid, with fier that deuourith it.

13 And ye seiden, Lo! of trauel; and ye han blowe it a wei, seith the Lord of oostis. And ye brouyten in of raueyns a crokid thlng and sijk, and brouyten in a yifte; whether Y schal resseyue it of youre hond? seith the Lord.

14 Cursid is the gileful, that hath in his floc a male beeste, and he makynge a vow offrith a feble to the Lord; for Y am a greet kyng, seith the Lord of oostis, and my name is dredeful in folkis.

TREI ASAR 12, MALACHI CHAPTER 2

1 And now, A! ye preestis, this maundement is to you.

2 If ye wolen here, and if ye wolen not putte on the herte, that ye yyue glorie to my name, seith the Lord of oostis, Y schal sende nedynesse in to you, and Y schal curse to youre blessyngis; and Y schal curse hem, for ye han not putte on the herte.

3 Lo! Y schal caste to you the arm, and Y schal scatere on youre cheere the drit of youre solempnytees, and it schal take you with it.

4 And ye schulen wite, that Y sente to you this maundement, that my couenaunt were with Leuy, seith the Lord of oostis.

5 My couenaunt was with hym of lijf and pees; and Y yaf to hym a drede, and he dredde me, and he dredde of face of my name.

6 The lawe of trewthe was in his mouth, and wickidnesse was not foundun in hise lippis; in pees and in equite he walkide with me, and he turnede awei many men fro wickidnesse.

7 For the lippis of a prest kepen science, and thei schulen ayen seke the lawe of the mouth of hym, for he is an aungel of the Lord of oostes.

8 But ye wenten awei fro the weie, and sclaundren ful many men in the lawe; ye maden voide the couenaunt of Leuy, seith the Lord of oostis.

9 For which thing and Y yaf you worthi to be dispisid, and bowen to alle puplis, as ye kepten not my weies, and token a face in the lawe.

10 Whether not o fadir is of alle you? whether o God made not of nouyt you? Whi therfor ech of you dispisith his brother, and defoulith the couenaunt of youre fadris?

11 Judas trespasside, and abhomynacioun is maad in Israel, and in Jerusalem; for Judas defoulide the halewyng of the Lord, which he louyde, and he hadde the douyter of an alien god.

12 The Lord schal distrie the man that dide this thing, the maister and disciple, fro the tabernacle of Jacob, and him that offrith a yifte to the Lord of oostis.

13 And eftsoone ye diden this thing; ye hiliden with teeris the auter of the Lord, with wepyng and mourenyng; so that Y biholde no more to sacrifice, nether resseyue ony thing plesaunt of youre hond.

14 And ye seiden, For what cause? For the Lord witnesside bitwixe thee and the wijf of thi puberte, that is, tyme of mariage, which thou dispisidist, and this is thi felowe, and wijf of thi couenaunt.

15 Whether oon made not, and residue of spirit is his? and what sekith oon, no but the seed of God? Therfore kepe ye youre spirit, and nyle thou dispise the wijf of thi yongthe;

16 whanne thou hatist hir, leue thou hir, seith the Lord God of Israel. Forsothe wickidnesse schal kyuere the closyng of hym, seith the Lord of oostis; kepe ye youre spirit, and nyle ye dispise.

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TREI ASAR 12, MALACHI CHAPTER 3

17 Ye maden the Lord for to trauele in youre wordis, and ye seiden, Wherynne maden we hym for to trauele? In that that ye seien, Ech man that doith yuel, is good in the siyt of the Lord, and siche plesen to hym; ether certis where is the God of doom?

1 Lo! Y sende myn aungel, and he schal make redi weie bifor my face; and anoon the lordshipere, whom ye seken, schal come to his hooli temple, and the aungel of testament, whom ye wolen. Lo! he cometh, seith the Lord of oostis;

2 and who schal mowe thenke the dai of his comyng? and who schal stonde for to se hym? For he schal be as fier wellynge togidere, and as erbe of fulleris;

3 and he schal sitte wellynge togidere and clensynge siluer, and he schal purge the sones of Leuy; and he schal purge hem as gold and as siluer, and thei schulen be offrynge to the Lord sacrifices in riytfulnesse.

4 And the sacrifice of Juda and of Jerusalem schal plese to the Lord, as the daies of the world, and as olde yeeris.

5 And Y schal come to you in doom, and Y schal be a swift witnesse to mysdoeris, ether enchaunteris of deuelis craft, and to auouteris, and forsworn men, and that falsli calengen the hire of the hirid man, and widewis, and fadirles, ether modirles, children, and oppressen a pilgrym, nether dredden me, seith the Lord of oostis.

6 Forsothe Y am the Lord, and am not chaungid; and ye sones of Jacob ben not wastid.

7 Forsothe fro daies of youre fadris ye wenten awei fro my lawful thingis, and kepten not; turne ye ayen to me, and Y schal ayen turne to you, seith the Lord of oostis. And ye seiden, In what thing schulen we turne ayen?

8 If a man schal turmente God, for ye togidere fitchen me. And ye seiden, In what thing togidere fitchen we thee? In tithis and in firste fruitis;

9 and ye ben cursid in nedynesse, and alle ye folc disseyuen me, and togidere fitchen.

10 Brynge ye yn ech tithe in to my berne, that mete be in myn hous, and preue ye me on this thing, seith the Lord, if Y schal not opene to you the goteris of heuene, and schal schede out to you blessyng, til to aboundaunce.

11 And Y schal blame for you that that deuourith, and he schal not distrie the fruit of youre lond; nether bareyn vyneyerd schal be in the feeld,

12 seith the Lord of oostis, and alle folkis schulen seie you blessid; for ye schulen be a desirable lond, seith the Lord of oostis.

13 Youre wordis wexiden strong on me, seith the Lord; and ye seiden, What han we spokun ayens thee?

14 And ye seiden, He is veyn, that serueth God; and what wynnyng for we kepten hise heestis, and for we wenten sorewful bifore the Lord of oostis?

15 Therfor now we seien proude men blessid; for thei ben bildid doynge vnpitee, and thei temptiden God, and ben maad saaf.

16 Thanne men dredynge God spaken, ech with his neiybore; and the Lord perseyuede, and herde, and a book of mynde is writun bifor hym to men dredynge God, and thenkynge his name.

17 And thei schulen be to me, seith the Lord of oostis, in the dai in which Y schal make, in to a special tresour; and Y schal spare hem, as a man sparith his sone seruynge to hym.

18 And ye schulen be conuertid, and ye schulen se, what is bitwixe the iust man and vnpitouse, bitwixe the seruynge to the Lord and not seruynge to hym.

TREI ASAR 12, MALACHI CHAPTER 4

1 For lo! a dai schal come, brennynge as a chymenei; and alle proude men, and alle doynge vnpitee schulen be stobul; and the dai comynge schal enflaume hem, seith the Lord of oostis, which schal not leeue to hem rote and buriownyng.

2 And to you dredynge my name the sunne of riytwisnesse schal rise, and heelthe in pennys of hym; and ye schulen go out, and schulen skippe, as a calf of the droue.

3 And ye schulen to-trede vnpitouse men, whanne thei schulen be aische vndur the soole of youre feet, in the dai in which Y do, seith the Lord of oostis.

4 Bithenke ye on the lawe of my seruaunt Moises, which Y comaundide to hym in Oreb, to al Israel comaundementis and domes.

5 Lo! Y schal sende to you Elie, the profete, bifore that the greet dai and orible of the Lord come.

6 And he schal conuerte the herte of fadris to sones, and the herte of sones to fadris of hem, lest perauenture Y come, and smyte the erthe with curs.

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THE MACCABEAN BOOKS
(THE JEWISH STRUGGLE FOR FREEDOM)

THE FIRST BOOK OF THE MACCABEES

The Hebrew Book of the Maccabees
or The Book of Maccabees or 1 Maccabees
Estimated Range of Dating: 2nd century B.C.

(The First Book of Maccabees, also called 1 Maccabees, is a book written in Hebrew by a Jewish author after the restoration of an independent Jewish kingdom by the Hasmonean dynasty, around the late 2nd century BC. The name Maccabee in Hebrew, means "Hammer". This is applied to the first leader of the revolt, Judas, third son of Mattathias. The name came to be used for his brothers as well, which accounts for the title of the book.

The original Hebrew is lost and the most important surviving version is the Greek translation contained in the Septuagint. The book is held as canonical scripture by the Catholic, Orthodox, and Oriental Orthodox churches (except for the Orthodox Tewahedo), but not by Protestant denominations nor any major branches of Judaism; it is not part of the Tanakh. Such Protestants consider it to be an apocryphal book (see also Deuterocanon).

1 Maccabees follows them, receiving the double office of high priest and prince of Israel. (Simon and his successors form the Hasmonean dynasty, which is not always considered a valid kingship by the Jews, since they were not of the lineage of David.) Simon leads the people in peace and prosperity, until he is murdered by agents of Ptolemy, son of Abubus, who had been named governor of the region by the Macedonian Greeks. He is succeeded by his son, John Hyrcanus.)is best known for containing the narrative behind the Jewish holiday of Hanukkah. The narrative is primarily prose text, but is interrupted by seven poetic sections, which imitate classical Hebrew poetry. These include four laments and three hymns of praise. It talks about the period in Jewish history between 175 BC and 134 BC, when the Seleucid Empire ruled over Israel and forced their culture and religion onto the Jewish people. Angry at these developments, many Jews rebelled against the imperialists and overthrew the tyranny. Their struggles and battles form the majority of the Book of 1 Maccabees. The text is important to understand how the Messianic Movement developed. That movement was formed by those Jews who called themselves "the Sons of Light" and whom we meet again in the the texts of the Dead Sea Scrolls from Qumran in which they swore to fight against "the Sons of Darkness" [Greek and Romans] until these unbelievers were not only thrown out from Jewish territory but also totally annahilated in their own empires; an attitude that was entirely picked up and made chief doctrine as Jihadism of the later Mohammedans.

The setting of the book is about a century and a half after the conquest of Judea by the Greeks under Alexander the Great, after Alexander's empire had been divided so that Judaea was part of the Greek Seleucid Empire. It tells how the Greek ruler Antiochus IV Epiphanes attempted to suppress the practice of basic Jewish law, resulting in the Maccabean Revolt (a Jewish revolt against Seleucid rule). The book covers the whole of the revolt, from 175 to 134 BC, highlighting how the salvation of the Jewish people in this crisis came through Mattathias' family, particularly his sons, Judas Maccabeus, Jonathan Apphus, and Simon Thassi, and Simon's son, John Hyrcanus. The doctrine expressed in the book reflects traditional Jewish teaching, without later doctrines found, for example, in 2 Maccabees. The First Book of Maccabees also gives a list of Jewish colonies scattered elsewhere through the Mediterranean at the time.

In the first chapter, Alexander the Great conquers the territory of Judea, and is later succeeded by the Seleucid Antiochus IV Epiphanes. After successfully invading the Ptolemaic Kingdom of Egypt, Antiochus IV captures Jerusalem and removes the sacred objects from the Temple in Jerusalem, slaughtering many Jews. He then imposes a tax and establishes a fortress in Jerusalem.

Antiochus then tries to suppress public observance of Jewish laws, in an attempt to secure control over the Jews. In 168 BC, he desecrates the Temple by setting up an "abomination of desolation" (that is, establishing rites of pagan observance in the Temple, or sacrificing an unclean animal on the altar in the Holy of Holies). Antiochus forbids both circumcision and possession of Jewish scriptures on pain of death. He forbids observance of the sabbath and the offering of sacrifices at the Temple. He also requires Jewish leaders to sacrifice to idols. While enforcement may be targeting only Jewish leaders, ordinary Jews were also killed as a warning to others.

Due Greek influence the gymnasiums were built in Jerusalem. Among other effects, this discouraged the Jewish rite of circumcision even further, which had already been officially forbidden [long before the Roman Lex Cornelia]; a man's state could not be concealed in the gymnasium, where men trained and socialized in the nude. However, 1 Maccabees also insists that there were many Jews who sought out or welcomed the introduction of Greek culture; those were the Pharisees whom we know about . According to the text, some Jewish men even engaged in foreskin restoration in order to pass as fully Greek.

Mattathias calls upon people loyal to the traditions of Israel to oppose the invaders and the Jewish Hellenizers, and his five sons begin a military campaign against them (the Maccabean Revolt). There is one complete loss of a thousand Jews (men, women and children) to Antiochus when the Jewish defenders refuse to fight on the Sabbath. The other

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Jews then reason that, when attacked, they must fight even on the holy day. In 165 BC the Temple is freed and reconsecrated, so that ritual sacrifices may begin again. The festival of Hanukkah is instituted by Judas Maccabeus and his brothers to celebrate this event (1 Macc. 4:59). Judas seeks an alliance with the Roman Republic to remove the Greeks. He is succeeded by his brother Jonathan, who becomes high priest and also seeks alliance with Rome and confirms alliance with Areus of Sparta (1 Macc. 12:1–23). Simon.)

1 MACCABEES (MACHABEIS) CHAPTER 1

1 And it was don, aftir that Alisaundre of Filip, king of Macedoyne, which regnede first in Grece, and yede out of the lond of Sethym, smoot Darius, king of Perseis and of Medeis,

2 he ordeynede many batels, and gat strengthis of alle; and he slow the kingis of erthe,

3 and passide forth til to endis of erthe, and took spuylis of multitude of folkis; and the erthe was stille in siyt of hym.

4 And he gaderide vertu, and oost ful strong, and the herte of hym was enhaunsid and lift vp.

5 And he gat the cuntreis of folkis, and tirauntis; and thei weren maad to hym in to tribut.

6 And after these thingis he felle in to bed, and knew that he schulde die.

7 And he clepide his noble children, that weren nurschid with hym fro yongthe, and departide to hem his kingdom, whanne he lyuede yit.

8 And Alisaundre regnede twelue yeer, and was deed.

9 And his children weldiden the rewme,

10 ech in his place, and alle puttiden to hem diademys aftir his deth, and the sones of hem after hem, many yeeris; and yuels weren multiplied in erthe.

11 And ther wente out of hem a roote of synne, Antiok the noble, the sone of Antiok kyng, that was at Rome in ostage, and regnede in the hundrid and seuene and thrittithe yeer of the rewme of Grekis.

12 In tho daies wickid sones of Israel wenten out, and counseiliden many, and seide, Go we, and ordeyne we testament with hethene men, that ben aboute vs; for sithen we departiden fro hem, many yuels foundun vs.

13 And the word was seyn good bifore the iyen of hem.

14 And summe of the puple senten, and wenten to the kyng; and he yaf power to hem for to do riytwisnesse of hethene men.

15 And thei bildiden a scole in Jerusalem, bi lawis of naciouns;

16 and maden to hem prepucies, and wenten awei fro the hooli testament, and weren ioyned to naciouns, and weren seeld for to do yuel.

17 And the rewme hadde prosperite in the siyt of Antiok, and he bigan for to regne in the lond of Egipt, that he schulde regne on twei rewmes.

18 And he entride in to Egipt with a greuouse multitude, in charis, and olifauntis, and horse men, ether kniytis, and plenteuouse multitude of schippis,

19 and he ordeynede batel ayens Tholome, kyng of Egipt; and Tolome dredde of his face, and flei; and many weren woundid, and fellen doun.

20 And he took the stronge citees in the lond of Egipt, and took the preies of the lond of Egipt.

21 And Antiok turnede, after that he smoot Egipt, in the hundrid and thre and fourtithe yeer, and stiede to Israel.

22 And he stiede to Jerusalem with a greuouse multitude,

23 and entride in to the halewyng with pride; and he took the goldun auter, and the candilstike of liyt, and alle vessels therof, and the boord of proposicioun, and vessels of fletynge sacrifices, and cruetis, and goldun morteris, and veil, and crownes, and goldun ournement that was in the face of the temple; and he brak alle.

24 And he took siluer and gold, and alle desirable vessels, and he took the priuy tresours, whiche he foond; and whanne he hadde takun vp alle thingis, he wente in to his lond.

25 And he made slauyter of men, and spak in greet pride.

26 And greet weilyng was maad in Israel, and in ech place of hem;

27 and princes sorewiden inwardli, and eldere men, and maidens, and yonge men weren maad sike, and fairnesse of wymmen was chaungid.

28 Ech hosebonde took weilyng, and thei that saten in hosebondis bed, morenyden.

29 And the lond was mouyd togidere on men dwellynge therynne, and al the hous of Jacob was clothid with confusioun.

30 And aftir twei yeeris of daies, the kyng sente a prince of tributis in to the citees of Juda, and he cam to Jerusalem with greet cumpanye.

31 And he spak to hem pesible wordis in gile, and thei bileuyden to hym.

32 And sudeynli he felle in on the citee, and smoot it with a greet wounde, and loste myche puple of Israel.

33 And he took preies of the citee, and brente it with fier, and distriede housis therof, and wallis therof in cumpas.

34 And thei ledden wymmen caitif, and children, and weldiden beestis.

35 And thei bildiden the citee of Dauid with greet wal and sad, and sadde touris; and it was maad to hem in to an hiy tour.

36 And thei puttiden there a folc of synneris, wickid men, and thei weren strong in it; and thei puttiden armeris, and metis, and gaderiden preies of Jerusalem;

37 and puttiden vp there, and weren maad in to a greet snare.

38 And this thing was maad to aspiyngis in yuel, ether tresouns, to halewyng, and in to an yuel deuel in Israel euere more.

39 And thei schedden out innocent blood, bi cumpas of the halewyng, and defouliden the halewyng.

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40 And dwelleris of Jerusalem fledden for hem, and it was maad abitacioun of straungeris, and it was maad straunge to his seed, and sones therof forsoken it.

41 The halewyng therof was desolat as wildirnesse; feeste daies therof weren turned in to mourenyng, sabotis therof in to schenschip, onouris therof in to nouyt.

42 Bi the glorie therof the yuel fame therof was multiplied, and hyynesse therof was turned in to mournyng.

43 And kyng Antiok wroot to al his rewme, that al the puple schulde be oon. And thei forsoken ech man his lawe;

44 and alle folkis consentiden bi the word of kyng Antiok,

45 and many of Israel consentiden to him, and sacrifieden to idols, and defouliden sabot.

46 And king Antiok sente bokis bi the hondis of messangeris in to Jerusalem, and in to alle citees of Judee, that thei schulden sue lawis of folkis of erthe,

47 and schulden forbede brent sacrifices, and sacrifices, and plesyngis for to be don in the temple of God,

48 and that thei schulden forbede the sabot for to be halewid, and solempne daies,

49 and hooli thingis for to be defoulid, and the hooli puple of Israel.

50 And he comaundide auteris for to be bildid, and templis, and idols; and swynes fleisch for to be sacrifisid, and vncleene beestis;

51 and for to leeue her sones vncircumcidid, and the soulis of hem for to be defoulid in alle vnclennessis and abhomynaciouns, so that thei schulden foryete the lawe, and schulen chaunge alle the iustifiyngis of God.

52 And who euere dide not bi the word of kyng Antiok, schulden die.

53 Bi alle these wordis he wroot to al his rewme, and aboue settide princes to the puple, whiche schulden constreyne these thingis for to be don.

54 And thei comaundiden to citees of Juda for to make sacrifice.

55 And many of the puple weren gaderid to hem, whiche forsoken the lawe of the Lord, and diden yuels on erthe.

56 And thei dryueden out the puple of Israel fro priuy places, and in hid places of fleynge men.

57 In the fiftenthe dai of the monethe Casleu, in the hundrid and fyue and fourtithe yeer, king Antiok bildide abhominable idol of discoumfort on the auter of God; and bi alle citees of Judee in cumpas thei bildiden auters.

58 And bifore the yatis of housis and in stretis thei brenten encensis, and sacrifieden;

59 and brenten bi fier the bookis of the lawe of God, and keruyden hem.

60 And anentis whom euere the bookis of testament of the Lord weren foundun, and who euere kepte the lawe of the Lord, bi the maundement of the kyng thei slowen hym.

61 In her power thei diden these thingis to the puple of Israel, that was foundun in ech monethe in citees.

62 And in the fyue and twentithe dai of the monethe, thei sacrifieden on the auter, that was ayens the auter of God.

63 And wymmen, that circumcididen her sones, weren stranglid, bi comaundement of kyng Antiok;

64 and thei hangiden children bi the neckis, bi alle housis of hem, and strangliden hem that circumcididen hem.

65 And many of the puple of Israel determyneden anentis hem, that thei schulden not ete vnclene thingis, and chesiden more for to die, than for to be defoulid with vnclene metis.

66 And thei wolden not breke the hooli lawe of God, and thei weren slayn;

67 and ful greet wraththe was maad on the puple.

1 MACCABEES (MACHABEIS) CHAPTER 2

1 In tho daies Matatias, the sone of Joon, sone of Symeon, and he was prest of the sones of Joarym, roos fro Jerusalem, and sat in the hil Modyn.

2 And he hadde fyue sones; Joon, that was named Gaddis; and Symount, that was named Thasi;

3 and Judas, that was clepid Machabeus;

4 and Eleasarus, that was named Abaron;

5 and Jonathas, that was clepid Apphus.

6 These siyen the yuels that weren don in the puple of Juda and in Jerusalem.

7 And Matatias seide, Wo to me! wher to am Y borun, for to se the distriyng of my puple, and the defoulyng of the hooli citee, and for to sitte there, whanne it is youun in to the hondis of enemyes?

8 Hooli thingis ben maad in the hond of straungeris; the temple therof as a man vnnoble;

9 vessels of glorie therof ben led awei caitif. Elde men therof ben slayn in stretis, and yonge men therof fellen doun bi swerd of enemyes.

10 What folc enheritide not the kingdom therof, and weldide not preies therof?

11 Al ournyng therof is borun awei; sche that was fre, is maad handmaidun.

12 And lo! oure hooli thing, and oure fairnesse, and oure clerete, is desolat, and hethene men defouliden it.

13 What therfor is yit to vs for to lyue?

14 And Matatias and his sones to-renten her clothis, and hiliden hem with heiris, and weiliden greetli.

15 And thei that weren sent of kyng Antiok, camen thidur, for to constreyne hem that fledden togidere in to the cite of Modyn, for to offre and brenne encensis, and for to departe fro the lawe of God.

16 And many of the puple of Israel consentiden, and camen to hem; but Matatias and his sones stoden stidefastli.

17 And thei answeriden, that weren sent of Antiok, and seiden to Matatias, Thou art prince, and moost clere, and greet in this citee, and ourned with sones and britheren.

18 Therfor go thou the formere, and do the maundement of the kyng, as alle folkis han don, and men of Juda, and thei that leften in Jerusalem. And thou schalt be, and thi sones, among frendis of the king, and maad large in siluer and gold, and many yiftis.

19 And Matatias answeride, and seide with greet vois, Thouy alle folkis obeien to kyng Antiok, that thei go awei

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ech man fro seruice of the lawe of his fadris, and consenten to his maundementis,

20 Y, and my sones, and my britheren schulen obeie to the lawe of oure fadris.

21 God be helpful to vs; it is not profitable to vs for to forsake the lawe and riytwisnesses of God.

22 We schulen not here the wordis of kyng Antiok, nether schulen make sacrifice to idols, and breke the maundementis of oure lawe, that we go bi anothir weie.

23 And as he ceesside for to speke these wordis, sum Jew wente to, bifore the iyen of alle men, for to sacrifice to idols on the auter, in the citee Modyn, bi comaundement of the kyng.

24 And Matatias siy, and sorewide, and his reynes trembliden togidere, and his woodnesse was kyndlid bi doom of the lawe; and he skippide in, and slow hym on the auter.

25 But and he slow in that tyme the man whom king Antiok sente, which compellide for to offre, and he distriede the auter.

26 And he louyde feruentli the lawe, as Fynees dide to Sambri, sone of Salomy.

27 And Matatias criede with greet vois in the citee, and seide, Ech man that hath feruent loue of the lawe, ordeyne a testament, that is, a couenaunt, and go out after me.

28 And he flei, and hise sones, in to munteyns, and leften what euere thingis thei hadden in the citee.

29 Thanne many sekynge dom and riytwisnesse, wenten doun in to desert, that thei schulden sitte there,

30 thei, and the sones of hem, and wymmen of hem, and beestis of hem, for yuels weren hard on hem.

31 And it was teld to men of the kyng, and to the oost, that weren in Jerusalem, the citee of Dauid, that summen wenten awei, that distrieden maundement of the kyng, in to priuy places in desert; and many hadden go after hem.

32 And anoon thei wenten to hem, and ordeineden ayens hem batel, in the dai of sabatis;

33 and seiden to hem, Ayenstonde ye also now yit? go ye out, and do ye after the word of kyng Antiok, and ye schulen lyue.

34 And thei seiden, We schulen not go out, nether schulen do the word of the king, that we defoule the dai of sabatis.

35 And thei stiriden batel ayens hem.

36 And thei answeriden not to hem, nether threwen stoon to hem, nether stoppiden priuy places,

37 and seiden, Die we alle in oure simplenesse, and heuene and erthe schulen be witnessis on vs, that vniustli ye lesen vs.

38 And thei yauen to hem batel in sabatis, and thei weren deed, and wyues of hem, and sones of hem, and beestis of hem, til to a thousande persoones of men.

39 And Matatias knew, and his frendis; and thei hadden mournyng on hem greetli.

40 And a man seide to his neiybore, If we alle shulen do as oure britheren diden, and schulen not fiyte ayens hethene men, for oure lyues, and oure iustifiyngis, sunnere thei schulen distrie vs fro erthe.

41 And thei thouyten in that dai, and seiden, Ech man who euere cometh to vs in batel, in dai of sabotis, fiyte we ayens hym, and die we not alle, as oure britheren ben deed in priuy places.

42 Thanne the synagoge of Jewis, strong in myytis of Israel, was gaderid to hem. Euery wilful man in the lawe,

43 and alle that fledden fro yuels, weren addid to hem, and thei weren maad to hem to stidfastnesse.

44 And thei gaderiden an oost, and smytiden synneris in her wraththe, and wickid men in her indignacioun; and the tother fledden to naciouns, for to ascape.

45 And Matatias enuyrownede, and hise frendis, and distrieden auteris,

46 and circumcididen children vncircumcided, hou many euere thei founden in the coostis of Israel, in strengthe.

47 And thei pursueden the sones of pride, and the werk hadde prosperite in her hondis.

48 And thei gaten the lawe fro hondis of hethene men, and fro hondis of kyngis, and yauen not strengthe to the synnere.

49 And daies of Matatias of diynge neiyiden, and he seide to hise sones, Now pride is coumfortid, and chastisyng, and tyme of distruccioun, and the wraththe of indignacioun.

50 Now therfor, sones, be ye sueris, ether louyeris, of the lawe, and yyue ye youre lyues for the testament of fadris.

51 And bithenke ye on werkis of fadris, whiche thei diden in her generaciouns, and ye schulen resseyue greet glorie, and euerlastynge name.

52 Whether in temptacioun Abraham was not founden trewe, and it was arettid to hym to riytwisnes?

53 Joseph in time of his angwisch kepte comaundement, and was maad lord of Egipt.

54 Fynees, oure fadir, in feruentli louynge the feruent loue of God, took testament of euerlastynge preesthod.

55 Jhesus, ether Josue, while he fillide the word, was maad duyk in Israel.

56 Caleph, while he witnesside in the chirche, took eritage.

57 Dauid in his merci gat the sete of kyngdom, in to worldis.

58 Elie, while he feruentli louyde the feruent loue of the lawe, was resseyued in to heuene.

59 Ananyas, Azarias, Misael, bileuyden, and weren delyuered fro flawme.

60 Danyel in his symplenesse was delyuered fro the mouth of liouns.

61 And thus bithenke ye bi generacioun and generacioun, for alle that hopen in to hym ben not maad vnstidefast.

62 And drede ye not of the wordis of a man synnere, for the glorie of hym is tord and worm;

63 to dai he is enhaunsid, and to morewe he schal not be foundun, for he is turned in to his erthe, and his thouyt schal perische.

64 Therfor, ye sones, be coumfortid, and do ye manli in the lawe; for whanne ye schulen do tho thingis that ben bodun to you in the lawe of youre Lord God, in it ye schulen be gloriouse.

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65 And lo! Symount, youre brother; Y woot, that he is a man of councel, here ye hym eueremore, and he schal be fadir to you.

66 And Judas Machabeus, stronge in miytis fro his yongthe, be to you a prince in knyythod, and he schal do batel of the puple.

67 And ye schulen brynge to you alle doeris of the lawe, and venge ye the veniaunce of youre puple.

68 Yelde ye yeldyng to hethene men, and take ye tent to the heeste of the lawe.

69 And he blesside hem, and was put to hise fadris.

70 And he was deed in the hundrid and sixe and fourti yeer, and was biried of hise sones in to sepulcre of hise fadris in Modyn; and al Israel weiliden hym with greet weilyng.

1 MACCABEES (MACHABEIS) CHAPTER 3

1 And Judas, that was clepid Machabeus, the sone of Matatias, roos for hym.

2 And alle hise britheren helpiden hym, and alle that ioyneden hem to his fadir, and thei fouyten the batel of Israel with gladnesse.

3 And he alargide glorie to his puple, and clothide hym with an haburiowne as a giaunt, and girde hym with hise armeris of batel in batels, and defendide castels with his swerd.

4 He was maad lijk a lioun in hise werkis, and as a whelp of lioun rorynge in his huntyng.

5 And he pursuede wickid men, and souyte hem; and he brente hem in flawmes, that disturbliden his puple.

6 And hise enemyes weren put abac for drede of hym, and alle worcheris of wickidnesse weren troblid to gidere; and heelthe was dressid in his hond.

7 And he wraththide many kyngis, and gladide Jacob in hise werkis, and in to world his mynde is in blessyng.

8 And he wente thorouy the citees of Juda, and loste vnpitouse men of hem, and turnede awei wraththe fro Israel.

9 And he was named til to the vtmest of erthe, and he gaderide men perischynge.

10 And Appollyne gaderide folkis, and fro Samarie myche vertu, and greet, for to fiyte ayens Israel.

11 And Judas knew, and wente out ayens hym, and smoot, and slow hym. And many woundid fellen doun, and the othere fledden; and he took preies of hem.

12 And Judas took awei the swerd of Appollyne, and was fiytynge therwith in alle daies.

13 And Seron, prince of the oost of Sirie, herde, that Judas gaderide a gaderyng, and the chirche of feithful men with hym.

14 And he seide, Y schal make to me a name, and Y schal be glorified in the rewme, and Y schal ouercome Judas, and hem that ben with hym, whiche dispisiden the kyngis word.

15 And he made redi hym; and the castels of vnpitouse men, stronge helperis, stieden vp with hym, for to do veniaunce on the sones of Israel.

16 And thei neiyiden til to Betheron; and Judas wente out ayens hem, with fewe men.

17 Forsothe as thei siyen the oost comynge to hem in metinge, thei seiden to Judas, Hou moun we fewe fiyten ayens so greet multitude, so strong; and we ben maad weri bi fastyng this dai?

18 And Judas seide, It is liyt, ether esy, that many be closid togidere in hond of fewe; and difference is not in siyt of God of heuene, for to delyuere in manye ether in fewe;

19 for not in multitude of oost is the victorie of batel, but of heuene is strengthe.

20 Thei comen to vs in rebel multitude, and pride, for to distrie vs, and oure wyues, and oure sones, and for to robbe vs.

21 Forsothe we schulen fiyte for oure lyues, and oure lawis;

22 and the Lord hym silf schal al to-breke hem bifore oure face; forsothe drede ye not hem.

23 Sotheli as he ceesside for to speke, he hurlide in in to hem sudenli; and Seron was al to-brokun, and his oost, in the siyt of hym.

24 And he pursuede hym in the goynge doun of Betheron, til in to the feeld; and eiyte hundrid men of hem fellen doun, the othere forsothe fledden in to the lond of Filistiym.

25 And the drede of Judas, and of his britheren, and the inward ferdnesse, felle on alle hethene men in cumpas of hem;

26 and the name of hym cam to the kyng, and alle folkis telden of the bateils of Judas.

27 Sotheli as king Antiok herde these wordis, he was wrooth in soule; and he sente, and gaderide the oost of al his rewme, ful stronge castels.

28 And he openyde his treserie, and yaf sowdis to the oost, in to a yeer, and comaundide hem, that thei schulden be redi to alle thingis.

29 And he sai, that money failide of hise tresouris, and tributis of the cuntrei weren litil, for dissencioun and veniaunce that he dide in the lond, for to do awei the lawful thingis that weren of the firste daies.

30 And he dredde, that he schulde not haue as onys and twies in to costis and yiftis, whiche he hadde youun bifore with large hond; and he was riche ouer kingis that weren bifore hym.

31 And he was astonyed in soule greetli, and thouyte for to go in to Persis, and for to take tributis of cuntreis, and for to gadre myche siluer.

32 And he lefte Lisias, a noble man of the kyngis kyn, on the kingis nedis, fro the flood Eufrates til to the flood of Egipt;

33 and that he schulde nursche Antiok, his sone, til he cam ayen.

34 And he bitook to hym the half of the oost, and olifauntis, and comaundide to hym of alle these thingis that he wolde, and of men enhabitynge Judee and Jerusalem;

35 and that he schulde sende to hem an oost, for to al to-breke, and to distrie vttirly the vertu of Israel, and relifs of Jerusalem, and for to do awey the mynde of hem fro place;

36 and for to ordeyne dwelleris sones aliens in alle the coostis of hem, and bi lot for to departe the lond of hem.

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37 And the kyng took a part of the residue oost, and wente out of Antiochie, citee of his rewme, in the hundrid and seuene and fourti yeer; and passide ouer the flood Eufrates, and wente thorou the hiyere cuntreis.

38 And Lisias chees Tholome, the sone of Dorym, and Nycanore, and Gorgie, miyti men of the kyngis frendis.

39 And he sente with hem fourti thousynde of men, and seuene thousynde of hors men, ether knyytis, that thei schulden come in to the lond of Juda, and distrie it, bi the word of the kyng.

40 And thei wenten forth, for to go with al her pouer; and thei camen, and londiden at Ammaum, in the feeldi lond.

41 And marchauntis of cuntreis herden the name of hem, and token siluer and gold ful miche, and children, and camen in to castels, for to take the sones of Israel in to seruauntis; and the oostes of Sirie and the londis of aliens weren addid to hem.

42 And Judas siy, and his britheren, that yuelis weren multiplied, and the oost appliede, ether londide, at the coostis of hem; and thei knewen the wordis of the kyng, whiche he comaundide the puple for to do, in to perischyng and endyng.

43 And thei seiden, ech man to his neiybore, Reise we the castyng doun of oure puple, and fiyte we for oure puple, and oure hooli thingis.

44 And comyng togidere of oost was gaderid, for to be redi in to batel, and for to preie, and axe merci, and merciful doyngis.

45 And Jerusalem was not enhabitid, but was as desert; ther was not that entride and wente out, of children therof; and the hooli thing was defoulid, and sones of aliens weren in the hiy tour, ther was the dwellyng of hethene men; and the likyng was don awei fro Jacob, and pipe and harpe failide there.

46 And thei weren gaderid, and camen in to Masphat ayens Jerusalem; for place of preier was in Masphat, sunnere than in Jerusalem.

47 And thei fastiden in that dai, and clothiden hem with hairis, and puttiden aisch in her heed, and renten her clothis.

48 And thei spredden abrood bookis of lawe, of the whiche hethene men souyten licnesse of her symylacris;

49 and thei brouyten ournementis of prestis, and firste fruytis, and tithis; and thei reisiden Nazareis that hadden fillid daies.

50 And thei crieden with greet vois to heuene, and seiden, What schulen we do to these, and whidur schulen we lede hem?

51 And thin hooli thingis ben to-trodun, and defoulid, and thi prestis ben maad in to mourenyng,

52 and in to dispisyng. And lo! naciouns camen togidere ayens vs, for to distrie vs; thou wost what thingis thei thenken ayens vs.

53 Hou schulen we mow withstonde bifore the face of hem, no but thou, God, helpe vs?

54 And thei crieden in trumpis, with greet vois.

55 And aftir these thingis Judas ordeynede duykis of the puple, tribunes, and centuriouns, and pentacontrarkis, and decuriouns.

56 And he seide to these that bildiden housis, and wediden wyues, and plauntiden vyne yerdis, and to dredeful men, that thei schulden turne ayen, eche man in to his hous, bi the lawe.

57 And thei mouyden castels, and thei settiden togidere at the south of Ammaum.

58 And Judas seide, Be ye gird, and be ye miyti sones, and be ye redi in the morewnyng, and that ye fiyte ayens these naciouns, that camen togidere for to distrie vs, and oure hooli thingis.

59 For betere is, that we die in batel, than for to se yuels of oure folc and holi thingis.

60 Sotheli as wille schal be in heuene, so be it don.

1 MACCABEES (MACHABEIS) CHAPTER 4

1 And Gorgias took fyue thousynde of men, and a thousynde chosun horse men; and thei mouyden tentis bi niyt,

2 for to applie to the tentis of Jewis, and for to smyte hem sudenli; and sones that weren of the hiy tour, weren lederis to hem.

3 And Judas herde, and he roos, and miyti men, for to smyte the pouer of oostis of the kyng, that was in Ammaum;

4 for yit the oost was scaterid fro tentis.

5 And Gorgias cam in to the tentis of Judas bi niyt, and foond no man; and thei souyten hem in hillis, for he seide, These fleen fro vs.

6 And whanne dai was maad, Judas apperide in the feeld with thre thousyndis of men oneli, whiche hadden not hilyngis and swerdis.

7 And thei siyen the tentis of hethene men stronge, and men haburiowned, and the multitude of horse men in cumpas of hem, and these weren tauyt to batel.

8 And Judas seide to hise men, that weren with hym, Drede ye not the multitude of hem, and drede ye not inwardli the fersnesse of hem.

9 Bithenke ye hou oure fadris weren maad saaf in the Reed See, whanne Farao pursuede hem with mychel oost.

10 And now crie we to heuene, and the Lord schal haue mercy on vs, and schal be myndeful of the testament of oure fadris, and schal al to-breke this oost bifore oure face to dai.

11 And alle folkis schulen wite, that it is God, that schal ayenbie, and delyuere Israel.

12 And aliens reisiden her iyen, and sien hem comynge of the contrarie part,

13 and wenten out of tentis in to batel. And thei that weren with Judas, songen in trumpe.

14 And thei wenten togidere, and hethene men weren al to-brokun, and fledden in to feeld;

15 forsothe the laste fellen doun bi swerd. And thei pursueden hem til to Gaseron, and til in to feeldis of Idumee, and Ayotus, and Jannye; and there fellen doun of hem til to thre thousyndis of men.

16 And Judas turnede ayen, and his oost suynge hym.

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17 And he seide to the puple, Coueite ye not preies, for batel is ayens vs,

18 and Gorgias and his oost ben in the hil niy vs; but stonde ye now ayens oure enemyes, and ouercome hem, and after these thingis ye schulen take preyes sikirli.

19 And yit while Judas spak these thingis, lo! sum part apperide, biholdynge forth fro the hil.

20 And Gorgias siy, that hise helperis weren togidere turned in to fliyt, and tentis weren brent; for smoke that was seyn, declaride that that was don.

21 And whanne thei bihelden these thingis, thei dredden greetli, biholdynge togidere bothe Judas and the oost, redi to batel in the feeld.

22 And thei fledden alle in the feeld of aliens,

23 and Judas turnede ayen to preies of the tentis; and thei token myche gold, and siluer, and iacynct, and purpur of the see, and grete richessis.

24 And thei conuertiden, and songen an ympne, ether heriyng, and blessiden God in to heuene; for he is good, for the merci of hym is in to the world.

25 And greet helthe was maad in Israel in that dai.

26 Forsothe who euere of aliens ascapiden, camen, and telden to Lisias alle thingis that bifellen.

27 And whanne he herde these thingis, he was astonyed in soule, and failide; for not what maner thingis he wolde, siche bifellen in Israel, and what maner thingis the kyng comaundide.

28 And in the yeer suynge, Lisias gaderide of chosun men sixti thousyndis, and of horse men fyue thousynde, for to ouercome hem.

29 And thei camen in to Judee, and settiden tentis in Betheron; and Judas ran to hem with ten thousynde of men.

30 And thei sien strong oost, and he preiede, and seide, Blessid art thou, sauyour of Israel, that hast al to-brokun the feersnesse of the myyti Golias in the hond of thi seruaunt Dauid, and bitokist the castels of aliens in to the hondis of Jonathas, sone of Saul, and of his squyer.

31 Close thou togidere also this oost in the hond of thi puple Israel, and be thei confoundid in her oost, and horse men.

32 Yyue thou to hem inward drede, and make the hardynesse of her vertu to faile, and be thei mouyd togidere in her brekyng togidere.

33 Caste doun hem bi the swerd of men louynge thee, and alle that knowen thi name, togidere preyse thee in ympnys.

34 And thei ioyneden togidere batel, and fyue thousyndis of men fellen doun of the oost of Lisias.

35 Lisias forsothe siy the fliyt of hise men, and the hardynesse of Jewis; and that thei weren redi ether for to lyue, ether for to die strongli. And he wente to Antioche, and chees knyytis, that thei multiplied schulden come eftsoone in to Judee.

36 Forsothe Judas seide to hise britheren, Lo! oure enemyes ben al to-brokun; stie we now, for to clense hooli thingis, and make newe.

37 And al the oost was gaderid, and thei stieden in to the hil of Sion.

38 And thei siyen halewyng desert, and the auter vnhalewid, and the yatis brent, and in the porche tendur trees growun, as in wielde wode or munteyns, and litle cellis distried.

39 And thei renten her clothis, and weiliden with greet weilyng; and puttiden aische on her heed,

40 and fellen on the face of the erthe, and crieden in trumpis of signes, and crieden in to heuene.

41 Thanne Judas ordeynede men, for to fiyte ayens hem that weren in the hiy tour, as long as thei clensiden hooli thingis.

42 And he chees preestis with out wem, hauynge wille in the lawe of God;

43 and thei clensiden hooli thingis, and token awei stoonys of defoulyng in to an vnclene place.

44 And he thouyte on the auter of brent sacrifices, that was vnhalewid, what he schulde do therof.

45 And a good counsel felle in to him, for to distrie it, lest it were to hem in to schenschip, for hethene men defouliden it.

46 And thei distrieden it, and kepten stonys in the hil of the hous, in couenable place, til that a profete cam, and answeride of hem.

47 And thei token hoole stoonys, by the lawe, and bildiden a newe auter, lijk that that was bifore.

48 And thei bildiden hooli thingis, and the thingis that weren with ynne the hous with ynneforth; and thei halewiden the hous, and porchis.

49 And thei maden newe hooli vessels, and brouyten in a candilstike, and auter of encensis, and a boord in to the temple.

50 And puttide encense on the auter, and tenden lanternes, that weren on the candilstike, and yauen liyt in the temple.

51 And thei puttiden looues on the boord, and hangiden veiles, and endiden alle werkis that thei maden.

52 And bifore morewtid thei risiden, in the fyue and twentithe dai of the nynthe monethe, this is the monethe Casleu, of the hundrid and eiyte and fourtithe yeer.

53 And thei offriden sacrifice bi the lawe, on the newe auter of brent sacrifices, which thei maden bi tyme.

54 And bi the dai in which hethene men defouliden it, in that it was maad newe, in songis, and harpis, and cynaris, that ben instrumentis of musik, ether giternes, and cymbalis.

55 And al the puple felle on her face, and worschipiden, and blessiden in to heuene him that made prosperite to hem.

56 And thei maden halewyng of the auter in eiyte daies, and offriden brent sacrifices with gladnesse, and helful thing of heriyng.

57 And thei ourneden the face of the temple with goldun corouns, and smale scheeldis; and halewiden yatis, and litle housis, and puttiden to hem yatis.

58 And ful greet gladnesse was maad in the puple, and the schenschipe of hethene men was turned awei.

59 And Judas ordeynede, and hise britheren, and al the chirche of Israel, that the dai of halewyng of the auter be don in his tymes, fro yeer in to yeer, bi eiyte daies, fro the fyue

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and twentithe dai of the monethe Casleu, with gladnesse and ioye.

60 And thei bildiden in that tyme the hil of Sion, and bi cumpas hiy wallis, and sadde touris, lest ony tyme hethene men wolden come, and defoule it, as thei diden before.

61 And he sette there an oost, for to kepe it; and he wardide it, for to kepe Bethsura, that the puple schulde haue strengthing ayens the face of Ydume.

1 MACCABEES (MACHABEIS) CHAPTER 5

1 And it was don, as hethene men herden in cumpas, that the auter was bildid, and the seyntuarie as bifore, thei weren wroth greetli.

2 And thei thouyten for to do awei, ether distrie, the kyn of Jacob, that was among hem; and thei bigunnen for to sle of the puple, and pursue.

3 And Judas ouercam the sones of Esau in Ydume, and hem that weren in Arabathane, for thei saten aboute men of Israel; and he smoot hem with a greet wounde.

4 And he thouyte on the malice of sones of Bean, that weren in to gnare, and in to sclaundre to the puple of Israel, and aspieden it, ether settiden buyschementis to it, in the weie.

5 And thes weren closid togidere fro hym in the touris; and he appliede to hem, and curside hem, and brente with fier the touris of hem, with alle men that weren in hem.

6 And he passide to the sones of Amon, and foond strong hond, and plenteuouse puple, and Tymothe, duyk of hem.

7 And he smoot many batels with hem, and thei weren brokun in siyt of hym; and he smoot hem.

8 And he took the citee Jaser, and vilages therof; and he turnede ayen in to Judee.

9 And hethene men that weren in Galaad, weren gaderid ayens Israelitis, that weren in coostis of hem, for to do awei hem; and thei fledden in to the strengthing of Datheman.

10 And thei senten lettris to Judas, and hise britheren, and seiden, Hethene men ben gaderid ayens vs bi cumpas, that thei do awei vs;

11 and thei maken redi for to come, and ocupie the strengthing, in to which we fledden; and Tymothe is duyk of the oost of hem.

12 Now therfor come thou, and delyuere vs fro her hondis, for a multitude of vs felle doun;

13 and alle oure britheren that weren in places of Tubyn, euerywhere ben slayn; and thei ledden awei caitif the wyues of hem, and children, and token spuylis, and killiden there almeste a thousynde men.

14 And yit epistlis weren rad, and lo! othere messangeris camen fro Galile, with cootis to-rent,

15 and telden bi these wordis, and seiden, that men camen togidere ayens hem fro Tolomaida, and Tire, and Sidon, and al Galile is fillid with aliens, for to distrie vs.

16 Sotheli as Judas herde, and the puple, these wordis, a greet chirche cam togidere, for to thenke what thei schulden do to her britheren, that weren in tribulacioun, and weren ouer comun of hem.

17 And Judas seide to Symount, his brother, Chese to thee men, and go, and delyuere thi britheren in Galile; Y forsothe and my brother Jonathas schulen go in to Galatithym.

18 And he lefte Josafus, sone of Sacarie, and Azarie, duykis of the puple, with the residue oost in Judee to kepyng;

19 and comaundide to hem, and seide, Be ye souereyns to this puple, and nyle ye smyte batel ayens hethene men, til we turnen ayen.

20 And men weren youun to Simount thre thousyndis, for to go in to Galile; to Judas sotheli eiyte thousynde, in to Galatithym.

21 And Symount wente in to Galile, and ioynede many batels with hethene men. And hethene men weren al to-brokun fro his face, and

22 he pursuede hem til the yate of Tolomaida. And there fellen doun of hethene men almest thre thousynde of men;

23 and he took the spuylis of hem. And he took hem that weren in Galile, and in Arbathis, with wyues, and children, and alle thingis that weren to hem; and brouyte in to Judee with greet gladnesse.

24 And Judas Machabeis, and Jonathas, and hise britheren passiden Jordan, and wenten forth the weie of thre daies in to desert.

25 And Nabutheis camen ayens hem, and resseyueden hem pesibli, and telden to hem alle thingis that bifellen to her britheren in Galadithym;

26 and that manye of hem weren takun in Barasa, and Bosor, and in Alymys, and in Casphor, and Mathet, and Carnaym; alle these were strong citees and grete.

27 But and in othere citees of Galatithis thei ben holdun cauyt. And on the morewe thei ordeyneden for to moue oost to tho citees, and for to take, and do awei hem in o dai.

28 And Judas turnede, and his oost, the weie in to desert of Bosor sudenli; and ocupiede the citee, and slow ech male bi the scharpnesse of swerd, and took alle the spuylis of hem, and brente it with fier.

29 And thei risiden thennus in nyyt, and wenten til to the strengthing.

30 And it was maad in sprynging of dai, whanne thei reisiden her iyen, and lo! myche puple, of whom was no noumbre, berynge laddris and engynes, for to take the strengthing, and ouer come hem.

31 And Judas siy, that batel bigan, and crie of batel stiede in to heuene, as trumpe, and greet cry of citee.

32 And he seide to his oost, Fiyte ye to dai for youre britheren.

33 And he cam, and thre ordris after hem, and thei crieden with trumpis, and crieden in preier.

34 And oostis of Thymothe knewen, that it was Machabeus, and thei fledden fro his face. And thei han smytun hem with greet wounde; and there fellen doun of hem in that dai almest eiyte thousynde of men.

35 And Judas turnede awei in to Maspha; and ouercam and took it, and slow ech male therof, and took spuylis of it, and brente it with fier.

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36 Fro thennus he wente, and took Casbon, and Mageth, and Bosor, and othere citees of Galathite.

37 Forsothe after these wordis Thymothe gaderide an other oost, and puttide tentis ayens Raphon, ouer the streem.

38 And Judas sente for to biholde the oost, and thei telden ayen to hym, and seide, That alle hethene men that ben in oure cumpas, ful myche oost, camen togidere to hym.

39 And thei hiriden Arabiens in to help to him, and thei han set tentis ouer the streem, and ben redi for to come to thee in to batel. And Judas wente ayens hem.

40 And Tymothe seide to princes of his oost, Whanne Judas neiyeth, and his oost, to the streem of water, if he passith formere to vs, we schulen not mowe abide hym, for he miyti schal mowe ayens vs.

41 Sotheli if he dredith for to passe, and settith tentis biyende the flood, passe we ouer to hem, and we schulen mowe ayens hym.

42 Forsothe as Judas neiyede to the streem of water, he ordeynede scribis, ether writeris of the puple, bisidis the streem, and comaundide to hem, and seide, Leeue ye noon of men, but come alle in to batel.

43 And he the formere passide ouer to hem, and al the puple after hym. And alle these hethene men weren brokun fro the face of hem, and thei castiden awei her armeris; and thei fledden to the temple, that was at Carnaym.

44 And Judas ocupiede the ilke citee, and brente the temple with fier, with alle that weren in it; and Carnaym was oppressid, and miyte not abide ayens the face of Judas.

45 And Judas gaderide alle Israelitis that weren in Galadithes, fro the leeste to the moste, and wyues of hem, and children, and ful greet oost, that thei schulden come in to the lond of Judee.

46 And thei camen til to Efron, and this greet citee put in the entre was ful strong; and ther was not for to bowe awei fro it, in riyt half or left, but the weie was thorou the myddil.

47 And thei that weren in the citee closiden in hem, and stoppiden the yatis with stoonys. And Judas sente to hem with pesible wordis, and seide,

48 Passe we bi youre lond, for to go in to oure lond, and no man schal anoie you, oneli on feet we schulen go.

49 And thei wolden not opene to hem. And Judas comaundide for to preche in tentis, ether oost, that ech man schulde applie, that is, asaile the citee, in what place he was.

50 And men of vertu applieden hem, and he fauyt ayens that citee al dai and al niyt, and the citee was bitakun in his hond.

51 And thei slowen ech knaue child bi the scharpnesse of swerd, and drow vp bi the rootis it, and took the spuylis therof, and passide bi al the citee on the slayn men.

52 And thei passiden ouer Jordan, in the greet feeld ayens the face of Bethsan.

53 And Judas was gaderynge the laste men, and monestide the puple bi al the weie, til thei camen in to the lond of Juda.

54 And thei stieden in to the hil of Sion with gladnesse and ioie, and offriden brent sacrifices, that no man of hem was deed, til thei turneden ayen in pees.

55 And in the daies in whiche Judas was, and Jonathas, in the lond of Galaad, and Symount, his brother, in Galilee, ayens the face of Tholomaida,

56 Josofus, sone of Zacarie, herde, and Azarias, prince of vertu, the thingis doon wel, and batels that weren maad.

57 And he seide, Make we also a name to vs, and go we for to fiyte ayens hethene men, that ben in oure cumpas.

58 And he comaundide to these that weren in his oost, and thei wenten forth to Jamnyan.

59 And Gorgias wente out of the citee, and hise men, ayens hem, in to fiyt.

60 And Josofus and Azarias weren dryuun til to the endis of Judee; and ther fellen doun in that dai of the puple of Israel, men to twei thousyndis. And a greet wounde was maad in the puple;

61 for thei herden not Judas and hise britheren, and gessiden hem to do strongli.

62 Forsothe thei weren not of the seed of tho men, bi whiche helthe was maad in Israel.

63 And men of Juda weren magnefied greetli in the siyt of al Israel, and of alle hethene men, where the name of hem was herd.

64 And thei camen togidere, criynge to hem prosperite, ether preisyngis.

65 And Judas wente out, and his britheren, and ouercamen the sones of Esau, in the lond that is at the south; and he smoot Chebron, and vilagis therof, and distriede the wardyngis therof, and wallis therof, and brente in fier touris therof in cumpas.

66 And he mouede tentis, for to go in to the lond of aliens; and wente thorou Samarie.

67 In that dai prestis fellen doun in batel, while thei wolden do strongli, while with out counsel thei wenten out in to batel.

68 And Judas bowide awei in to Asotus, in the lond of aliens, and distriede auteris of hem, and brenten in fier the spuylis of her goddis, and took preies of citees; and turnede ayen in to the lond of Juda.

1 MACCABEES (MACHABEIS) CHAPTER 6

1 And kyng Antiok walkide thorouy the hiyere cuntreis, and herde that a citee, Elymaides, was in Persis, the nobleste and plenteuouse in siluer and gold;

2 and a temple in it was ful riche, and there weren goldun veilis, and haburiowns, and scheldis, whiche Alisaundre of Filip, kyng of Macedo, lefte, that regnede the firste in Greece.

3 And he cam, and souyte for to take the citee, and robbe it; and miyte not, for the word was knowun to hem that weren in the citee.

4 And thei risiden vp in to batel, and he flei fro thennus, and wente awei with greet heuynesse, and turnede ayen to Babyloyne.

5 And ther cam, that telde to hym in Persis, that the oostis that weren in the lond of Juda weren dryuun,

6 and that Lisias wente with strong vertu in the beste men, and was dryuun fro the face of Jewis, and thei wexiden

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stronge in armeris, and strengthis, and many preies, whiche thei token of tentis, ether oostis, that thei slowen;

7 and that thei distrieden the abhomynacioun, which he bildide on the auter that was in Jerusalem, and thei cumpassiden with hiye wallis the halewyng, as bifore, but and Betsura, his citee.

8 And it was don, as the kyng herde these wordis, he dredde, and was mouyd greetli, and felle doun in to a bed, and felle in to a greet sikenesse for heuynesse, for it was not don as he thouyte.

9 And he was there many daies, for greet heuynesse was renulid in him, and he demide hym silf for to die.

10 And he clepide alle hise frendis, and seide to hem, Sleep passide awei fro myn iyen, and Y failide in herte, and felle doun for bisynesse;

11 and seide in myn herte, In to hou greet tribulacioun bicam Y, and in to what wawis of heuynesse in which Y am now, that was myrie, and bolnyde, ether delicat in my power?

12 Now forsothe Y bithenke on the yuels that Y dide to Jerusalem, fro whennus and Y took alle goldun spuylis, and siluerne, that weren ther ynne; and Y sente with out cause, that men dwellynge in Judee be don awei.

13 Therfor Y knew that these yuels founden me therfor, and lo! Y perische bi greet heuynesse in alien lond.

14 And he clepid Filip, oon of his frendis, and made him souereyn on al his rewme;

15 and yaf to hym diademe, and his stole, and ryng, for to lede Antiok, his sone, and nurische hym, and that he schulde regne.

16 And kyng Antiok diede there, in the hundrid and nyne and fourti yeer.

17 And Lisias knew, that the kyng was deed, and ordeynede Antiok, the sone of hym, for to regne, whom he nurschide yong; and clepide his name Eupator.

18 And thei that weren in the hiy tour, closiden togidere Israel in cumpas of hooli thingis, and souyten to hem yuels euer more, to strengthing of hethene men.

19 And Judas thouyte for to distrie hem, and clepide togidere al the puple, for to bisege hem.

20 And thei camen togidere, and bisegiden hem, in the hundrid and fiftithe yeer; and thei maden arblastis, ether trepeiettis, that is, an instrument for to caste schaftis, and stoonys, and engynes.

21 And summe of hem that weren bisegid, wenten out; and summe of vnfeithful men of Israel ioyneden hem silf to hem,

22 and wenten to the kyng, and seiden, Hou long doist thou not dom, and vengist not oure britheren?

23 And we demyden for to serue thi fadir, and for to walke in hise heestis, and obeische to hise comaundementis.

24 And the sones of oure puple alienyden hem fro vs for this thing; and whiche euere weren foundun of vs, weren slayn, and oure eritagis weren rauyschid awei.

25 And not oneli to vs thei stretchiden out the hond, but and in to alle oure coostis.

26 And lo! thei applieden to day to the hiy tour in Jerusalem, for to ocupie it, and thei strengthiden a strengthing in Bethsura.

27 And if thou schalt not bifore come hem more swiftli, thei schulen do grettere thingis than thes, and thou schalt not mowe welde hem.

28 And the kyng was wroth, as he herde this thing, and clepide togidere alle hise frendis, and princes of his oost, and hem that weren ouer horsemen;

29 but also an hirid oost fro othere rewmes, and ilis, and see coostis camen to hym.

30 And the noumbre of his oost was an hundrid thousynde of foot men, and twenti thousynde of horse men, and two and thritti olifauntis tauyt to batel.

31 And thei camen bi Idumee, and thei applieden to Bethsura, and fouyten many daies; and thei maden engynes, and thei wenten out, and brenten hem in fier, and fouyten manli.

32 And Judas wente fro the hiy tour, and mouede tentis to Bethsacharan, ayens tentis of the kyng.

33 And the kyng roos bifore the liyt, and stiride the oost in to feersnesse, ayens the weie of Bethsacharan; and the oostis maden redi hem togidere in to batel, and songen in trumpis.

34 And to olifauntis thei schewiden blood of grape, and morus, or mulberie trees, for to whette hem in to batel.

35 And thei departiden the beestis bi legyouns; and to ech olifaunt a thousynde men stoden niy in haburiownes mailid togidere, and brasun helmes in her heedis, and fyue hundrid horse men chosun weren ordeyned to ech beeste.

36 These weren there bifore the tyme, where euere the beeste was; and whidur euere it wente, thei wente, and departiden not ther fro.

37 But and sadde touris of tre weren on hem, defendinge bi alle the beestis, and on hem weren engynes, and on ech bi hem silf men of vertu two and thritti, whiche fouyten fro aboue, and with ynne was the maister of the beeste.

38 And he ordeinede the residue multitude of horse men on this half and that half, in to twei partis, for to moue togidere the oost with trumpis, and for to constreyne the men maad thicke in her legiouns.

39 And as the sunne schynede in to the goldun scheldis, and brasun, the hillis schyneden ayen of hem, and schyneden ayen, as laumpis of fier.

40 And a part of the kyngis oost was departid bi hiy hillis, and other bi lowe places; and thei wenten warli, and ordynatli.

41 And alle men dwellynge in the lond weren mouyd togidere of the vois of multitude of hem, and ingoyng of cumpeny, and hurtlyng togidere of armeris; for the oost was ful grete and strong.

42 And Judas and his oost neiyide in to batel; and there fellen doun of the kyngis oost sixe hundrid men.

43 And Eleasar, the sone of Saura, siy oon of the beestis haburiowned with haburiownes of the kyng, and it was hiy stondynge ouer othere beestis; and it was seyn to hym, that the kyng was on it.

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44 And he yaf hym silf for to delyuere his puple, and for to gete to hym a name euerlastynge.

45 And he ran ther to hardili, in to the myddil of legioun, and killide on the riyt half and left; and thei fellen doun fro hym hidur and thidur.

46 And he wente vndur the feet of the olifaunt, and vndur puttide hym silf ther to, and slow it; and it felle doun in to erthe on hym, and he was deed there.

47 And thei siyen the vertu of the kyng, and fersnesse of his oost, and turneden awei hem silf fro hem.

48 Forsothe tentis of the kyng stieden vp ayens hem, in to Jerusalem; and tentis of the king applieden to Judee, and to the hil of Syon;

49 and he made pees with these that weren in Bethsura. And thei wenten out of the citee, for foodis weren not to hem closid togidere there, for the sabatis of erthe weren.

50 And the kyng took Bethsura, and ordeynede there kepyng, for to kepe it.

51 And he turnede the tentis to the place of halewyng many daies; and ordeynede there arblastis, and engynes, and dartis of fier, and turmentis for to caste stoonys and dartis, and scorpiens for to schete arows, and slyngis.

52 Forsothe and thei maden engynes ayens the engynes of hem, and fouyten many daies.

53 Forsothe metis weren not in the citee, for that it was the seuenthe yeer; and thei that leften of hethene men in Judee, hadden wastid the relifs of tho thingis that weren kept.

54 And fewe men leften in hooli thingis, for hungur hadde take hem; and thei weren scaterid, ech man in to his place.

55 And Lisias herde, that Filip, whom kyng Antiok ordeynede, whanne he lyuyde yit, that he schulde nursche Antiok, his sone, that he schulde regne,

56 turnede ayen fro Perse and Medei, and the oost that wente with hym. And that he sekith for to take the causis of the rewme,

57 Lisias hastide for to go, and seie to the kyng, and duykis of the oost, We failen ech dai, and litil mete is to vs, and the place which we bisegen, is strong, and it fallith to vs for to ordeyne of the rewme.

58 Therfor now yyue we riythondis to these men, and make we pees with hem, and with al the folc of hem;

59 and ordeyne we to hem, that thei go in lawful thingis as bifore; for whi for the lawful thingis of hem whiche we dispisiden, thei ben wrooth, and han don alle these thingis.

60 And the word plesid in the siyt of the kyng, and of princes; and he sente to hem for to make pees, and thei resseyueden it.

61 And the kyng swoor to hem, and princes; and thei wenten out of the strengthing.

62 And the kyng entride in to the mount Sion, and he siy the strengthing of the place; and he brak ful soone the ooth that he swoor, and comaundide for to distrie the wal in cumpas.

63 And he departide awei hastili, and turnede ayen to Antiochie, and foond Filip regnynge in the citee; and he fauyt ayens hym, and ocupiede the cyte bi strengthe.

1 MACCABEES (MACHABEIS) CHAPTER 7

1 In the hundrid yeer and oon and fifti Demetrie, sone of Sileuce, wente out fro the cite of Rome, and stiede with fewe men in to a citee niy the see, and regnede there.

2 And it was don, as he entride in to the hous of the rewme of his fadris, the oost cauyte Antiok, and Lisias, for to brynge hem to hym.

3 And the thing was knowun to hym, and he seide, Nyle ye schewe to me the face of hem.

4 And the oost slow hem. And Demetrie sat on the seete of his rewme;

5 and wickid men and vnfeithful of Israel camen to hym, and Alchymus, duyk of hem, that wolde be maad prest;

6 and accusiden the puple anentis the kyng, and seiden, Judas and hise britheren loste thi frendis, and dyuerseli loste vs fro oure lond.

7 Now therfor sende thou a man, to whom thou bileuest, that he go, and se al the distriyng that he hath don to vs, and to cuntreis of the kyng; and he punyschide alle frendis of hym, and helperis of hem.

8 And the kyng chees of his frendis Bachides, that was lord ouer the greet flood in the rewme, and trewe to the kyng, and sente hym,

9 for to see the distriyng that Judas dide; and he ordeynede vnfeithful Alchymus in to presthod, and bad hym do veniaunce on the sones of Israel.

10 And thei risiden, and camen with greet oost in to the lond of Juda; and thei senten messangeris, and spaken to Judas and his britheren, with pesible wordis in gile.

11 And thei yauen not tent to her wordis; for thei siyen, that thei camen with greet oost.

12 And the congregacioun of scribis camen togidere to Alchymus and Bachides, for to axe tho thingis that ben iust;

13 and the firste Assideis, that weren among the sones of Israel, and thei axiden of hem pees.

14 For thei seiden, A man, preist of the seed of Aaron, cometh, he schal not disseyue vs.

15 And he spak with hem pesible wordis, and swoor to hem, and seide, We schulen not brynge in to you yuels, nether to youre frendis.

16 And thei bileuyden to hym. And he cauyte of hem sixti men, and slow hem in o dai, bi the word that is writun,

17 Thei shedden out the fleischis of thi seyntis, and blood of hem in cumpas of Jerusalem, and there was not that biriede.

18 And drede and tremblyng felle in to al the puple, for thei seiden, Ther is not treuthe and dom in hem; for thei han brokun the ordynaunce, and the ooth that thei sworen.

19 And Bachides mouyde tentis fro Jerusalem, and appliede in to Bethseca; and sente, and cauyte many of hem that fledden fro hym; and he killide summe of the puple, and castide in to a greet pitte.

20 And he bitook the regioun to Alchymus, and left with hym help, in to helpyng of hym. And Bachides wente to the kyng, and Alchymus dide ynow,

21 for the princehod of his presthod.

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22 And alle camen togidere to hym, whiche disturbliden her puple, and weldiden the lond of Juda; and diden greet veniaunce in Israel.

23 And Judas siy alle yuels, that Alchymus dide, and thei that weren with hym, to the sones of Israel, myche more than hethene men.

24 And he wente oute in to alle coostis of Judee in cumpas, and dide veniaunce on men forsakeris, and thei ceesiden for to go out ferthere in to the cuntrei.

25 Forsothe Alchimus siy, that Judas hadde victorie, and thei that weren with hym; and he knew that he mai not abide hem, and he wente ayen to the kyng, and accusiden hem in many synnes.

26 And the kyng sente Nicanor, oon of his noblere princes, that was hauntynge enemytees ayens Israel, and comaundide hym for to distrie the puple.

27 And Nycanor cam in to Jerusalem, with greet oost, and he sente to Judas and his britheren with gile, bi pesible wordis,

28 seiynge, Fiyte be not bitwixe me and you; Y schal come with fewe men, for to se youre faces with pees.

29 And he cam to Judas, and thei gretten hem togidere pesibli; and enemyes weren redi for to rauysche Judas.

30 And the word was knowun to Judas, that with gile he cam to hym; and he was aferd of hym, and he wolde no more se his face.

31 And Nicanor knew, that his councel was knowun, and he wente out ayens Judas in to fiyt, bisidis Cafarsalama.

32 And ther fellen doun of Nicanoris oost almest fyue thousynde men, and thei fledden in to the citee of Dauid.

33 And after these wordis Nicanor stiede in to the hil of Sion, and ther wenten out of prestis of the puple, for to grete hym in pees, and for to schewe to hym brent sacrifices, that weren offrid for the kyng.

34 And he scornyde and dispiside hem, and defoulide, and spak proudli,

35 and swoor with wraththe, seiynge, If Judas schal not be takun, and his oost, in to myn hondis, anoon whanne Y schal turne ayen in pees, Y schal brenne this hous. And he wente out with greet wraththe.

36 And prestis entriden, and stoden bifore the face of the auter and temple,

37 and wepynge seiden, Thou, Lord, hast chosun this hous, for to clepe to helpe thi name in it, that it schulde be an hous of preier and biseching to thi puple; do thou veniaunce in this man,

38 and his oost, and falle thei bi swerd; haue mynde on her blasfemyes, and yyue not to hem that thei abide.

39 And Nicanor wente out fro Jerusalem, and appliede tentis to Betheron; and the oost of Sirie cam to him.

40 And Judas appliede in Adarsa, with thre thousynde men.

41 And Judas preiede, and seide, Lord, an aungel wente out, and smoot an hundrid thousynde foure score and fyue thousyndis of hem, that weren sent fro the kyng Senacherib, for thei blasfemiden thee;

42 so al to-breke this oost in oure siyt to dai, and othere men wite, that he spak yuel on thin hooli thingis; and deme thou hym by the malice of hym.

43 And the oostis ioyneden batel in the thrittenthe dai of the monethe Adar; and tentis of Nicanor weren al to-brokun, and he felle doun the firste in batel.

44 Sothely as his oost siy, that Nicanor felle doun, thei castiden awei her armeris, and fledden.

45 And thei pursueden hem the weie of o dai, fro Adasor til me come in to Gasara; and thei sungen in trumpis after hem with signefiyngis.

46 And thei wenten out of alle castels of Judee in cumpas, and wyndewiden hem with hornes, and eftsoone weren conuertid to hem; and alle falliden bi swerd, and ther was not left of hem not oon.

47 And thei token the spuylis of hem to prey; and thei girdiden of the heed of Nicanor, and his riyt hond which he stretchide forth proudli, and thei brouyten, and hangiden ayens Jerusalem.

48 And the puple was glad greetli, and diden that dai in greet gladnesse;

49 and ordeyneden this dai for to be doon in alle yeeris, in the thritteneth day of the monethe Adar.

50 And the lond of Juda was stille a fewe dais.

1 MACCABEES (MACHABEIS) CHAPTER 8

1 And Judas herde the name of Romayns, that thei ben miyti in strengthis, and acorden to alle thingis that ben axid of hem; and who euere wente to hem, thei ordeineden with hem frendschipis; and that thei ben miyti in strengthis.

2 And thei herden batels of hem, and goode vertues, that thei diden in Galacie, for thei weldiden hem, and ledden vndur tribute;

3 and hou many thingis thei diden in the cuntre of Spayne, and that thei brouyten in to power metals of siluer and gold that ben there; and weldiden ech place with her councel and pacience, or wisdom, places that weren ful fer fro hem;

4 and thei al to-braken kyngis that camen on hem fro the vtmeste places of erthe, and thei smytiden hem with greet wounde; forsothe othere yyuen to hem tribute bi alle yeeris.

5 And thei al to-braken in batel Filip, and Persen, kyngis of Cethis, and othere that baren armeris ayens hem, and weldiden hem.

6 And thei weldiden Antiok, the greet king of Asie, that yaf batel to hem, and hadde an hundrid and twenti olifauntis, and multitude of horse men and charis, and ful greet oost al to brokun of hem;

7 and thei token hym quyk, and ordeyneden to hym, that he schulde yyue greet tribut, and thei that regnede after hym; and that he schulde yyue pleggis and ordynaunce, in the cuntre of Yndis;

8 and thei puttiden out men of Medei, and of Lidde, fro the beste cuntreis of hem, and thei yauen tho cuntreis takun of hem to kyng Eumeny;

9 and that thei that weren anentis Elada, wolden go, and take awei hem; and the word was knowun to these Romayns,

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10 and thei senten to hem o duyk, and thei fouyten ayens hem; and many of hem fellen, and thei ledden her wyues caitifs, and sones, and robbiden hem; and weldiden the lond of hem, and distrieden the wallis of hem, and brouyten hem in to seruage, til in to this dai.

11 And thei distrieden othere rewmes and ilis, that sum tyme ayenstoden hem, and brouyten in to power.

12 Forsothe with her frendis, and that hadden reste in hem, thei kepten frenschip, and thei weldiden rewmes that weren next, and that weren fer; for who euere herden the name of hem, dredden hem.

13 For thei regnyden, to whiche thei wolden be in help for to regne; forsothe whiche thei wolden, thei disturbliden fro rewme; and thei weren greetli enhaunsid.

14 In alle these Romayns no man bar diademe, nether was clothid in purpur, for to be magnefied ther ynne.

15 And thei that maden to hem a court, and ech dai thei counseliden thre hundrid and twenti, doynge counsel euere more of multitude, that thei do what thingis ben worthi.

16 And thei bitaken to o man her maistrie, ether cheef gouernaunce, bi ech yeer, for to be lord of al her lond; and alle obeschen to oon, and enuye is not, nether wraththe among hem.

17 And Judas chees Eupolemus, the sone of Joon, sone of Jacob, and Jason, the sone of Eleasarus, and sente hem to Rome, for to ordeyne with hem frenschip and felouschip;

18 and that thei schulden take awei fro hem the yok of Grekis, for thei sien that thei oppressiden the rewme of Israel in to seruage.

19 And thei wenten to Rome, a ful greet weie, and thei entriden in to the court,

20 and seiden, Judas Machabeus, and hise britheren, and the puple of Jewis senten vs to you, for to ordeyne with you felouschip and pees, and for to write togidere vs youre felowis and freendis.

21 And the word pleside in the siyt of hem.

22 And this is the ayen writyng, which thei ayen writiden in brasun tablis, and senten in to Jerusalem, that it were there a memorial, ether a thing of mynde, of pees and felouschip.

23 Be it wel to Romayns, and to the folc of Jewis, in see and lond, with outen ende; and swerd and enemy be fer fro hem.

24 That if batel bifallith to Romayns bifore, ether to alle felowis of hem in al the lordschip of hem,

25 the folc of Jewis schal bere help, as time axith, with ful herte; and the Romayns schulen not yyue,

26 nether priuyli ministre to the Jewis fiytynge, wheete, armeris, monei, schippis, as it pleside to Romayns; and thei schulen kepe the maundementis of hem, and take no thing of hem.

27 Forsothe in lijk maner and if batel fallith bifore to the folc of Jewis, Romayns schulen helpe of herte, as tyme suffrith hem;

28 and to Romayns helpynge wheete schal not be youun, nether armeris, monei, nether schippis, as it pleside to Romayns; and thei schulen kepe the maundementis of hem with out gile.

29 Bi these wordis Romayns ordeyneden to the puple of Jewis,

30 That if after these wordis, these ether thei wolen put ony thing to, ether do awei, thei schulen do of her comyn assent; and what euere thingis thei schulen put to, ether do awei, thei schulen be stidfast.

31 But also of yuels whiche kyng Demetrie hath don ayens hem, we han writun to hym, and we seiden, Whi hast thou greuyd thi yok on oure frendis and felowis, the Jewis?

32 Therfor if eftsoone thei schulen come to vs ayens thee, we schulen do doom to hem, and schulen fiyte with thee bi lond and see.

1 MACCABEES (MACHABEIS) CHAPTER 9

1 In the mene tyme, where Demetrie herde that Nicanor felle, and his oost, in batel, he puttide to eftsoone for to sende Bachides and Alchymus in to Judee, and the riyt half schiltrun with hem.

2 And thei wenten the weie that ledith in to Galgala, and thei settiden tentis in Masoloth, that is in Arbellis; and thei ocupieden it, and slowen many persoones of men.

3 In the firste monethe of the hundrid and two and fifti yeer, thei applieden the oost to Jerusalem.

4 And twenti thousynde of men, and twei thousynde of horse men, han risun, and wenten in to Berea.

5 And Judas settide tentis in Laisa, and thre thousynde men chosun with hym.

6 And thei siyen the multitude of oost, that thei ben manye, and thei dredden greetli; and many withdrowen hem fro tentis, and there left not of hem no but eiyte hundrid men.

7 And Judas siy that his oost fleet awei, and batel constreynede hym, he was brokun togidere in herte, for he hadde not tyme to gadere hem, and he was discoumfortid.

8 And he seide to these that weren residue, Rise we, and go we to oure aduersaries, if we schulen mow fiyte ayens hem.

9 And thei turneden awei hym, and seiden, We schulen not moun, but delyuere we oure lyues, and turne ayen we to oure britheren, and thanne we schulen fiyte ayens hem; forsothe we ben fewe.

10 And Judas seide, Fer be it for to do this thing, that we fle fro hem; and if oure tyme hath neiyed, die we in vertu for oure britheren, and yyue we not cryme to oure glorie.

11 And the oost mouyde fro tentis, and thei stoden ayens hem. And horse men weren departid in to twei partis, and slyngeris and archeris wenten bifore the oost, and the firste men of batel alle miyti.

12 Forsothe Bachides was in the riyt schiltrun. And the legioun of twei partis cam nyy, and crieden with trumpis.

13 Forsothe and these that weren on the part of Judas, crieden also, and the erthe was mouyd togidere of the vois of oostis, and batel was ioyned fro the morewtid til to euentid.

14 And Judas siy, that the part of Bachides oost was saddere in the riyt half, and alle stidfast in herte camen togidere with hym.

15 And the riyt part was al to-brokun of hem; and he pursuede hem til to the hil of Asotus.

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16 And thei that weren in the left scheltrun, siyen, that the riyt scheltrun was al to-brokun, and thei sueden at the bac aftir Judas, and hem that weren with hym.

17 And the batel was maad greuouse, and there fellen many woundid of these and of hem.

18 And Judas felle, and the othere fledden.

19 And Jonathas and Symount token her brother Judas, and birieden hym in sepulcre of his fadris, in the citee of Modyn.

20 And al Israel biwepten him with greet weilyng, and mourneden many daies,

21 and seiden, Hou felle the myyti, that made Israel saaf.

22 And othere wordis of batels of Judas, and of vertues that he dide, and of his greetnessis, ben not writun; for tho weren ful many.

23 And it was don, after the deth of Judas, alle wickid men in alle coostis of Israel risiden out, and alle that wrouyten wickidnesse camen forth.

24 In tho daies ful greet hungur was maad, and al the cuntrey of hem bitook hem silf to Bachides with hem.

25 And Bachides chees vnpitouse men, and ordeynede hem lordis of the cuntrei.

26 And thei axiden out, and souyten the frendis of Judas, and brouyten hem to Bachides; and he vengide on hem, and scornede.

27 And greet tribulacioun was maad in Israel, what maner was not fro the dai in which a profete was not seyn in Israel.

28 And alle the frendis of Judas weren gaderid, and seiden to Jonatas, Sithen thi brother Judas is deed,

29 ther is no man lijk hym, that schal go out ayens enemyes, Bachides and hem that ben enemyes of oure folc.

30 Therfor now we chesen thee to dai for to be prince and duyk to vs for hym, for to fiyte oure batel.

31 And Jonatas resseyuede in that tyme the prinshod, and roos in the place of Judas, his brother.

32 And Bachides knew, and souyte for to sle him.

33 And Jonatas knew, and Symount, his brother, and alle that weren with hym, and fledden in to desert of Thecue, and saten togidere at the water of the lake Asphar.

34 And Bachides knew, and in the dai of sabatis he cam, and al his oost, ouer Jordan.

35 And Jonathas sente his brother ledere of that puple, and preiede Nabutheis, his frendis, that he schulde bitake to hem his apparel, that was plenteuouse.

36 And sones of Jambri wenten out of Madaba, and cauyten Joon, and alle thingis that he hadde, and wenten awei, hauynge tho thingis.

37 After thes wordis it was teld ayen to Jonathas, and Symount, his brother, that the sones of Jambri maken grete weddyngis, and wedden a wijf of Madaba, the douyter of oon of the grete princis of Canaan, with greet pride and apparel.

38 And thei bithouyten on the blood of Joon, her brother, and stieden vp, and hidden hem silf vndur kyueryng of the hil.

39 And thei reisiden her iyen, and siyen, and lo! noise, and greet apparel; and a hosebonde cam forth, and hise frendis, and hise britheren, ayens hem, with tympans, and musikis, and many armeris.

40 And thei risiden to hem fro buyschementis, and slowen hem, and many woundid fellen doun, and the residues fledden in to hil, and thei token alle the spuylis of hem;

41 and weddyngis weren conuertid in to mourenyng, and vois of her musikis in to weilyng.

42 And thei vengiden the veniaunce of her brotheris blood, and turnyden ayen to the brynk of Jordan.

43 And Bachides herde, and cam in the dai of sabatis til to the vtmeste part of Jordan, in greet strengthe.

44 And Jonathas seide to hise, Rise we, and fiyte ayens oure enemyes; for it is not to dai as yistirdai and the thridde dai agoon.

45 For lo! batel is euene ayens; sotheli watir of Jordan is on this half and on that half, and ryuers, and mareis, and forestis, and ther is not place of turnyng awei.

46 Now therfor crie ye in to heuene, that ye be delyuerede fro hond of youre enemyes.

47 And batel was ioyned. And Jonathas strauyt out his hond, for to smyte Bachides, and he turnede awei fro him bihynde.

48 And Jonathas skipte doun, and thei that weren with hym, in to Jordan, and swommen ouer Jordan to hem.

49 And there fellen of Bachides part in that dai a thousande men, and thei turneden ayen in to Jerusalem;

50 and bildiden strong citees in Judee, the strengthe that was in Jerico, and in Ammaum, and in Betheron, and Bethel, and Thamathan, and Phara, and Copho, with hiye wallis, and yatis, and lockis.

51 And he settide kepyng in hem, that thei schulden haunte enemytees in Israel;

52 and he strengthide the citee Bethsura, and Gazaram, and the hiy tour, and puttide in hem helpis and apparel of metis.

53 And he took the sones of princes of the cuntrei in ostage, and puttide hem in the hiy tour in Jerusalem, in kepyng.

54 And in the hundrid yeer and thre and fifti, in the secounde monethe, Alchymus comaundide the wallis of the hooli ynnere hous for to be distried, and the werkis of profetis for to be distried, and he bigan for to distrie.

55 In that tyme Alchymus was smytun, and the werkis of hym weren lettid. And his mouth was closid, and he was dissoluyd, ether maad feble, bi palesie, nether he miyte speke more a word, and comaunde of his hous.

56 And Alchymus was deed in that tyme, with greet turment.

57 And Bachides siy, that Alchymus was deed, and he turnede ayen to the kyng, and the lond was stille twei yeeris.

58 And alle wickid men thouyten, seiynge, Lo! Jonathas, and thei that ben with hym, dwellen in silence, and tristen; now therfor brynge we Bachides, and he schal take hem alle in o niyt.

59 And thei wenten forth, and yauen councel to hym.

60 And he roos, for to come with myche oost. And he sente epistlis priuyli to his felowis, that weren in Judee, that thei

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schulden catche Jonathas, and hem that weren with hym; but thei miyten not, for her councel was knowun to hem.

61 And Jonathas cauyte of men of the cuntre, that weren princis of knytyhod, fifti men, and slow hem.

62 And Jonathas and Symount wenten, and thei that weren with hym, in to Bethbesse, that is in desert, and bildiden the distried thingis therof, and maden it strong.

63 And Bachides knew, and gaderide al his multitude, and denounside to hem that weren of Judee.

64 And he cam, and settide tentis aboue Bethbesse, and fauyte ayens it many daies, and made engynes.

65 And Jonathas lefte Symount, his brother, in the citee, and wente oute in to cuntre, and cam with noumbre;

66 and smoot Odaren, and hise britheren, and sones of Faseron, in the tabernaclis of hem, and bigan for to smyte, and wexe in vertues.

67 Symount sotheli, and thei that weren with hym, wenten out of the citee, and brenten engynes.

68 And thei fouyten ayens Bachides, and he was al to-brokun of hem; and thei turmentiden hym gretli, for his councel and his assailyng was voide.

69 And he was wrooth ayens wickid men, that yauen councel to hym for to come in to her cuntre, and slow many of hem; forsothe he thouyte with othere for to go in to his cuntre.

70 And Jonathas knew, and sente legatis to hym, for to make pees with hym, and to yelde to him prisoneris.

71 And wilfuli he took, and dide bi his wordis, and swoor that he schulde not do to him ony yuel in alle daies of his lijf.

72 And he yeldide to him caitifte, which he took bi prey bifore of the lond of Juda. And he turnede, and wente in to his lond, and puttide no more for to come in to his coostis.

73 And swerd ceesside fro Israel. And Jonatas dwellide in Machynas, and there Jonathas bigan for to deme the puple, and he distriede the vnfeithful men of Israel.

1 MACCABEES (MACHABEIS) CHAPTER 10

1 And in the hundrid and sixtithe yeer Alisaundre, the sone of Antiok, stiede up, that is named noble, and ocupiede Tolomaide; and thei resseyueden hym, and he regnede there.

2 And kyng Demetrie herde, and gaderide an oost ful copiouse, and wente out ayens hym in to batel.

3 And Demetrie sente epistle to Jonathas with pesible wordis, for to magnefie hym.

4 For he seide, Bifore take we for to make pees with hym, bifore that he make with Alisaundre ayens vs;

5 for he schal haue mynde of alle yuels, that we han don ayens him, and ayens his brother, and ayens his folc.

6 And he yaf to hym power to gadere oost, and for to make armeris, and hym for to be his felowe. And he comaundide ostagis, ether pleggis, that weren in the hiy tour, for to be youun to hym.

7 And Jonathas cam in to Jerusalem, and radde epistlis, in heryng of al the puple, and of hem that weren in the hiy tour.

8 And thei dredden with greet drede, for thei herden, that the kyng yaf to hym power to gadere an oost.

9 And ostagis weren takun to Jonathas, and he yeldide hem to her fadris and modris.

10 And Jonathas dwelte in Jerusalem, and bigan for to bilde and renule the citee.

11 And he seide to men doynge werkis, that thei schulden make up the wallis, and the hil of Sion in cumpas, with square stonys to strengthing; and thei diden so.

12 And aliens fledden, that weren in the strengthis, whiche Bachides hadde bildid;

13 and ech man lefte his place, and wente in to his lond.

14 Oneli in Bethsura dwelten sum of hem, that forsoken the lawe and heestis of God; for whi this was to hem to refuyte.

15 And Alisaundre the kyng herde biheestis, that Demetrie bihiyte to Jonathas, and thei telden to hym the batels and vertues whiche he dide, and his britheren, and the trauelis whiche thei traueliden.

16 And he seide, Whether we schulen fynde ony such man? And now make we hym our frende and felowe.

17 And he wroot epistle, and sente bi these wordis,

18 seiynge, Kyng Alisaundre to Jonathas, brother, helthe.

19 We han herde of thee, that thou art a miyti man in strengthis, and art able that thou be oure frend.

20 And now we ordeynen thee to dai hiyest prest of thi folc, and that thou be clepid frend of the kyng. And he sente to hym purpur, and a goldun coroun, that thou feele with vs what thingis ben oure, and kepe frenschipis to vs.

21 And Jonathas clothide hym with hooly stoole, in the seuenthe monethe, in the hundrid and sixtithe yeer, in the solempne dai of Senofegie. And he gaderide an ooste, and made copiouse armeris.

22 And Demetrie herde these wordis, and was maad ful sorewful, and seide, What han we do this thing,

23 that Alisaundre bifor ocupiede vs, for to catche frenschip of Jewis to his strengthing?

24 And Y schal write to hym preiynge wordis, and dignitees, and yiftis, that he be with me in help.

25 And he wroot to hym by these wordis, Kyng Demetrie to the folc of Jewis, helthe.

26 For ye kepten to vs couenaunt, and dwelten in oure frenschip, and wenten not to oure enemyes, we herden, and ioieden.

27 And now laste ye yit for to kepe to vs feith;

28 and we schulen quyte to you good thingis, for these thingis that ye diden with vs, and we schulen foryyue to you many rentis, and we schulen yyue yiftis to you.

29 And now Y asoile you, and alle Jewis, of tributis, and Y foryyue to you the prices of salt, and foryyue corouns, and the thridde part of seed;

30 and Y leeue to you fro this dai and afterward the half part of fruyt of tre, that is of my porcioun, tha tit be not takun of the lond of Juda, and of thre citees that ben addid therto, of Samarie and Galile, fro this dai and in to al tyme.

31 And Jerusalem be hooli, and fre, with hise coostis; and tithis and tributis be of it.

32 Also Y foryiue the power of the hiy tour, that is in Jerusalem; and Y yyue it to the hiyest prest, that he ordeyne

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therynne men, whiche euere he schal chese, that schulen kepe it.

33 And ech persoone of Jewis, that is caitif of the lond of Juda, in al my rewme, Y delyuer fre wilfuli, that alle be soilid of her tributis, yhe, of her beestis.

34 And alle solempne daies, and sabatis, and neomenyes, and alle daies ordeyned, and thre daies bifor the solempne dai, and thre daies after the solempne dai, alle these be daies of fraunchise, and of remissioun, to alle Jewis that ben in my rewme.

35 And no man schal haue power for to do ony thing, and moue causis ayens ony of hem in ony cause.

36 And that ther be writun of Jewis in the kingis oost, to thritti thousyndis of men; and plentees schulen be youun to hem, as it bihoueth to alle oostis of the kyng.

37 And of hem schulen be ordeyned, that be in the greet strengthis of the kyng;

38 of hem schulen be ordeyned ouer nedis of the rewme, that ben don of feith, and princes be of hem; and walke thei in her lawis, as the kyng comaundide in the lond of Juda. And thre citees, that ben addid to Judee of the cuntre of Samarie, be demyd with Judee; that thei be vndur oon, and obeie not to other power, no but to the hiyeste prest;

39 Tolomaida, and coostis therof, whiche Y haue youun a yifte to hooli men that ben in Jerusalem, to nedeful costis of seyntis.

40 And Y schal yyue in ech yeer fiftene thousynde of siclis of siluer, of the kyngis resouns, that perteynen to me;

41 and al that is residue, which thei that weren ouer nedis yeldiden not in formere yeeris, fro this tyme thei schulen yyue in to werkis of the hous.

42 And ouer this fyue thousynde siclis of siluer, whiche thei token of resoun of hooli thingis bi ech yeer; and these thingis schulen perteyne to prestis, that vsen mynysterie.

43 And who euere schulen fle to the temple that is in Jerusalem, and in alle coostis therof, and ben gilti to the king in ony cause, be releesid; and haue thei fre alle thingis, that ben to hem in my rewme.

44 And to bilde werkis of hooli thingis, costis schulen be youun of the kyngis rent,

45 and for to bilde out the wallis of Jerusalem; and for to make strong in cumpas, spensis schulen be youun of the kyngis rent, for to make out wallis in Judee.

46 As Jonathas and the puple herde these wordis, thei bileueden not to hem, nether resseyueden hem; for thei hadden mynde of the greet malice that he hadde don in Israel, and hadde troblid hem greetli.

47 And it pleside togidere to hem in to Alisaundre, for he was to hem prince of wordis of pees, and to hym thei baren help in alle daies.

48 And kyng Alisaundre gaderide a greet oost, and mouyde tentis ayens Demetrie.

49 And the kyngis ioyneden batel, and the oost of Demetrie fledde; and Alisaundre pursuede him, and lai on hem;

50 and the batel was ful strong, til the sunne wente doun, and Demetrie felle in that dai.

51 And Alisaundre sente to Tolome, king of Egipt, legatis bi these wordis,

52 and seide, For Y cam ayen in to my rewme, and sat in the seete of my fadris; and Y haue weldid princehod, and Y haue al to-brokun Demetrie, and haue weldid oure cuntrei;

53 and Y haue ioyned fiyt with hym, and he and his oostis ben al to-foulid of vs, and we saten in seete of his rewme.

54 And now ordeyne we togidere frenschip, and yyue thi douyter a wijf to me, and Y schal be thi douyter hosebonde; and Y schal yyue to thee yiftis, and to hir dignytee.

55 And Tolome, kyng, answeride, seiynge, Blessid is the dai in which thou turnedist ayen to the lond of thi fadris, and hast sotun in the seete of rewme of hem.

56 And now Y schal do to thee whiche thingis thou hast writun; but come thou ayens me to Tolomaida, that we se vs togidere, and Y biheete to thee, as thou seidist.

57 And Tolome wente out of Egipt, he, and Cleopatra, his douyter; and he cam to Tolomaida, in the hundrid and two and sixtithe yeer.

58 And Alisaundre, the king, came to hym; and he yaf to hym Cleopatra, his douytir, and made his weddingis at Tolomaida, as kyngis in greet glorie.

59 And kyng Alisaundre wroot to Jonathas, that he schulde come ayens hym.

60 And he wente with glorie to Tolomaida, and mette there twei kyngis, and yaue to hem myche siluer, and gold, and yiftis; and foond grace in the siyte of hem.

61 And men of Israel, ful of venym, camen togidere ayens hym, wickid men, axynge ayens hym, and the kyng took no tent to hem;

62 and comaundide Jonathas for to be maad nakid of his clothis, and hym for to be clothid in purpur; and thei diden so. And the king settide hym for to sitte with hym,

63 and seide to hise princis, Go ye out with hym in to the myddil of the citee, and preche ye, that no man axe ayens hym of ony cause, nether ony man be heuy to hym of ony resoun.

64 And it was don, as thei that axiden sien his glorie that was prechid, and hym kyuered with purpur, alle fledden.

65 And the kyng magnefiede hym, and wroot hym among the firste frendis, and puttide hym duyk, and felow of prinshod.

66 And Jonathas turnede ayen in to Jerusalem, with pees and gladnesse.

67 In the hundrid yeer and fyue and sixtithe, Demetrie, the sone of Demetrie, cam fro Crete in to the lond of his fadris.

68 And kyng Alisaundre herde, and was maad ful soreuful, and turnede ayen to Antiochie.

69 And Demetrie ordeynede Appolyne duyk, that was souereyn of Celesirie; and he gaderide his greet oost, and cam to Jamnam; and sente to Jonathas, hiyeste prest, and seide, Thou aloone ayenstondist vs;

70 Y am maad in to scorn and schenschip therfor, for thou hauntist power in hillis ayens vs.

71 Now therfor if thou tristist in thi vertues, come doun to vs in to the feeld; and there asemble we togidere, for with me is vertu of batels.

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72 Axe thou, and lerne who Y am, and othere that ben in help to me, and whiche seien, that youre foot may not stonde ayens oure face, for thi fadris weren conuertid in to fliyt twies in to her lond.

73 And now hou schalt thou mow susteyne multitude of horse men, and so greet oost in the feeld, where is no stoon, ne rocke, nether place of fleynge?

74 Sotheli as Jonathas herde these wordis of Appollonye, he was mouyd in herte; and he chees ten thousynde of men, and wente out fro Jerusalem, and Symount, his brother, cam to hym in to help.

75 And thei applieden tentis in Joppe, and it schittide out hym fro the citee, for Joppe was the keping of Appolyne; and he fouyte ayens it.

76 And thei weren agast, that weren with ynne the citee, and openyden to hym; and Jonathas weldide Joppe.

77 And Appolyne herde, and mouyde thre thousynde of horse men, and myche oost;

78 and wente to Asotus, as makynge weie. And anoon he wente out in to the feeld, for that he hadde multitude of horse men, and tristnyde in hem; and Jonathas suede hym in to Asotus, and thei ioyneden batel.

79 And Appoloyne lefte in tentis a thousynde horse men bihynde hem priueli.

80 And Jonathas knewe that buschementis weren bihynde hym, and thei enuirowneden his tentis, and castiden dartis in to the puple, fro morew til to euentid.

81 Forsothe the puple stood, as Jonathas comaundide, and the horsis of hem traueliden out.

82 And Symount ledde his oost, and ioynede ayens the legioun; forsothe horse men weren maad weri, and weren al to-brokun of hym, and fledden.

83 And thei that weren scaterid in to the feeld, fledden in to Asotus; and entriden in to the hous of Dagon, her idol, that there thei schulden delyuere hem silf.

84 And Jonathas brente Asotus, and citees that weren in cumpas therof, and took spuylis of hem; and he brente in fier the temple of Dagon, and hem that fledden in to it.

85 And ther weren that fellen bi swerd with hem that weren brent, almeste eiyte thousynde of men.

86 And fro thennus Jonathas mouyde tentis, and appliede hem to Ascalon; and thei wenten out of the citee ayens hym in greet glorie.

87 And Jonathas turnede ayen in to Jerusalem with hise men, hauynge many spuylis.

88 And it was don, as king Alisaundre herde these wordis, he puttide to yit for to glorifie Jonathas.

89 And he sente to hym a goldun lace, ether nouche, as custom is for to be youun to cosyns of kingis; and he yaf to him Accoron, and alle coostis therof in to possessioun.

1 MACCABEES (MACHABEIS) CHAPTER 11

1 And the kyng of Egipt gaderide an oost, as grauel that is aboute the brynke of the see, and many schippis; and souyte for to welde the rewme of Alisaundre in gile, and adde it to his rewme.

2 And he wente out in to Sirie with pesible wordis, and thei openyden to hym citees, and camen to hym; for whi kyng Alisaundre comaundide for to go out ayens him, for he was fadir of the kyngis wijf.

3 Sotheli whanne Tolome entride in to a citee, he puttide kepyngis of kniytis in ech citee. And as he neiyede to Azotus, thei schewiden to hym the temple of Dagon brent in fier, and Azotus, and othere thingis therof distried, and bodies cast forth, and the biriels of hem that weren slayn in batel, whiche thei maden bisidis the weie.

5 And thei telden to the kyng, that Jonathas dide these thingis, for to make enuye to hym; and the kyng was stille.

6 And Jonathas cam to the kyng with glorie in to Joppen, and thei gretten hem togidere; and thei slepten there.

7 And Jonathas wente with the king til to the flood that is clepid Eleutherus, and turnede ayen in to Jerusalem.

8 Sotheli kyng Tolome weldide the lordschip of citees til to Seleuce, bi the eest coost, and thouyte ayens Alisaundre yuel counsels;

9 and sente legatis to Demetrie, and seide, Come thou, make we bitwixe vs couenaunt, and Y schal yyue to thee my douyter, whom Alisaundre hath, and thou schalt regne in rewme of thi fadir.

10 For it rewith me, that Y yaf to hym my douyter; for he souyte for to sle me.

11 And he dispiside him therfor, for he coueitide the rewme of hym.

12 And he took a wey his douyter, and yaf hir to Demetrie, and alienyde hym fro Alisaundre; and hise enemytees weren maad knowun.

13 And Tolome entride in to Antiochie, and puttide twei diademys to his heed, of Egipt and of Asie.

14 Forsothe Alisaundre, the kyng, was in Cilice in tho tymes, for thei rebelliden, that weren in tho places.

15 And Alisaundre herde, and cam to hym in to batel; and Tolome, kyng, brouyt forth oost, and cam to hym in strong hond, and droof hym.

16 And Alisaundre flei in to Arabie, for to be defendid there; sotheli kyng Tolome was enhaunsid.

17 And Gadiel of Arabie took awei Alisaundris heed, and sente to Tolome.

18 And kyng Tolome was deed in the thridde dai; and thei that weren in strengthis perischiden, of hem that weren with ynne the castels.

19 And Demetrie regnede in the hundrid yeer and seuene and sixtithe.

20 In tho daies Jonathas gaderide hem that weren in Judee, for to ouercome the hiy tour, that is in Jerusalem; and thei maden ayens it many engynes.

21 And summe wickid men, that hatiden her folc, wenten to the kyng Demetrie, and telden to hym, that Jonathas bisegide the hiy tour.

22 And as he herde, he was wroth, and anoon he cam to Tolomaida, and wroot to Jonathas, that he schulde not bisege the hiy tour, but schulde come to hym in haaste, to speke togidere.

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23 Sotheli as Jonathas herde, he comaundide for to bisege; and he chees of the eldere men of Israel, and of prestis, and yaf hym to perel.

24 And he took gold, and siluer, and cloth, and many other presentis; and wente to the kyng, to Tolomaida, and foond grace in the siyt of hym.

25 And summe wickid men of his folc axiden ayens hym;

26 and the kyng dide to him, as thei that weren bifore hym, diden to hym; and he enhaunside him in siyt of alle his frendis,

27 and ordeynede to hym prinsehod of presthod, and what euere othere preciouse thingis he hadde bifore; and made hym prince of hise frendis.

28 And Jonatas axide of the kyng, that he schulde make Judee fre, and thre prinshedis of thre places, and Samarie and niy coostis therof; and he bihiyte to hym thre hundrid talentis.

29 And the kyng consentide, and wroot to Jonatas epistles of alle these thingis, conteynynge this maner.

30 Kyng Demetrie to Jonathas, brother, heelthe, and to the folc of Jewis.

31 The ensaumple of epistle, which we han writun to Lascheny, oure fadir, of you, we senten to you, that ye schulden wite.

32 Kyng Demetrie to Lascheny, fadur, heelthe.

33 To the puple of Jewis, oure frendis, and kepynge whiche thingis ben iust anentis vs, we demyden for to do wel, for benygnyte of hem that thei han anentis vs.

34 Therfor we ordeynen to hem, alle the coostis of Judee, and thre citees of offryngis, Liddea, and Ramatha, and Faseron, that ben addid to Judee, and Samarie, and alle the niy coostis of hem, for to be departid to alle men doynge sacrifice in Jerusalem, for these thingis that the kyng took bifore of hem bi alle yeeris, and for fruytis of the erthe, and of applis.

35 And other thingis that perteyneden to vs, of tithis, and tributis, fro this tyme we foryyuen to hem; and the pleyn places of salt makyng, and the corouns that weren borun to vs, alle thingis we graunten to hem;

36 and no thing of these schal be voide, fro this and in to al tyme.

37 Now therfor bisie ye for to make ensaumple of these thingis, and be it youun to Jonathas, and be put in the holi mount, and in the solempne place.

38 And kyng Demetrie siy, that the lond was stille in his siyt, and that no thing ayenstood hym, and lefte al his oost, ech man in to his place, outakun the straunge oost, that he drow fro ilis of hethene men; and alle the oostis of his fadris wcren enemyes to hym.

39 Forsothe oon Trifon was of the partis of Alisaundre bifore, and he siy that al the oost grutchide ayens Demetrie; and he wente to Machuel Arabian, that nurschide Antiok, the sone of Alisaundre.

40 And he maad greet instaunce to hym, that he schulde bitake him to hym, for to regne in stide of his fadir; and telde out to hym, hou grete thingis Demetrie hadde don, and the enemytees of his oostis ayens hym; and he dwelte there many daies.

41 And Jonathas sente to kyng Demetrie, that he schulde caste out hem, that weren in the hiy tour in Jerusalem, and whiche weren in strengthis, for thei inpugnyden Israel.

42 And Demetrie sente to Jonatas, and seide, Not oneli this Y schal do to thee, and thi folc, but Y schal make thee noble bi glorie, and thi folc, whanne it schal be couenable.

43 Now therfor riytli thou schalt do, if thou schalt sende men in to help to me, for al myn oost wente awei.

44 And Jonathas sente to hym thre thousynde of stronge men, to Antiochie; and thei camen to the kyng, and the kyng delitide in the comyng of hem.

45 And there camen togidere that weren of the citee sixe score thousynde of men, and wolden sle the kyng.

46 And the kyng fledde in to the halle. And thei that weren of the citee ocupieden the weies of the citee, and bigunnen for to fiyte.

47 And the kyng clepide Jewis in to help, and alle camen togidere to hym, and alle weren scaterid bi the citee;

48 and slowen in that dai an hundrid thousynde of men, and brenten the citee, and token many spuylis in that dai, and delyueriden the kyng.

49 And thei siyen, that weren of the citee, that Jewis hadden take the citee as thei wolden; and thei weren maad vnstidefast in her soule, and crieden to the king with preieris, and seiden,

50 Yyue to vs riythondis, and ceesse the Jewis for to fiyte ayens vs and the citee.

51 And thei castiden awei her armeris, and maden pees. And Jewis weren glorified in the siyt of the kyng, and in the siyt of alle men that weren in his rewme, and weren named in the rewme. And thei wenten ayen in to Jerusalem, hauynge many spuylis.

52 And kyng Demetrie sat in seete of his rewme, and the lond was stille in his siyt.

53 And he liede alle thingis, what euere he seide, and alienyde hym fro Jonathas, and yeldide not to hym bi beneficis, whiche he hadde youun to hym; and Demetrie trauelide hym greetli.

54 Aftir these thingis Trifon turnede ayen, and Antiok, a yong child, with hym; and regnede, and puttide on hym a diademe.

55 And alle oostis weren gaderid to him, whiche kyng Demetrie scateride; and thei fouyten ayens hym, and he flei, and turnyde backis.

56 And Trifon took beestis, and weldide Antiochie.

57 And Antiok the yonge wroot to Jonatas, and seide, Y ordeyne to thee presthod, and Y ordeyne thee on foure citees, that thou be of the kyngis frendis.

58 And he sente to hym goldun vessels, in to mynysterie, and yaf to hym power to drynk in gold, and for to be in purpur, and for to haue a goldun lace, ether nouche.

59 And he ordeynede Symount, his brother, duyk fro the endis of Tirie til to the endis of Egipt.

60 And Jonathas wente out, and walkide ouer the flood bi citees; and al the oost of Sirie was gaderid to hym in to help.

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And he cam to Ascalon, and thei of the citee camen ayens hym worschipfuli.

61 And fro thennus he wente in to Gasa, and thei that weren at Gasa closiden hem togidere, and he bisegide it. And he brente what thingis weren in cumpas of the citee, and spuylide it bi prey.

62 And men of Gasa preyeden Jonatas, and he yaf to hem riyt hond, ether pees. And he took the sones of hem in ostage, and he sente hem in to Jerusalem, and walkide thorou the cuntre til to Damask.

63 And Jonathas herde, that the princes of Demetrie trespassiden in Cades, that is in Galilee, with myche oost, willynge for to remoue him fro nede of the rewme; and he cam ayens hem.

64 Forsothe he lefte Symount, his brother, withynne the prouynce.

65 And Symount appliede to Bethsura, and fauyt ayens it many daies, and closide togidere hem.

66 And thei axiden of hym for to take riythondis, and he yaf to hem. And he castide out hem fro thennus, and took the citee, and puttide ther ynne strengthe.

67 And Jonathas and his tentis, ether oost, applieden to the water of Genasar, and bifor the liyt thei walkiden in the liyt of Asor.

68 And lo! the tentis, ether oostis, of aliens camen ayens in the feeld, and settiden to him aspies in the hillis. Sotheli he cam ayens of the contrarie part.

69 Sotheli the aspies risiden vp of her places, and ioyneden batel.

70 And alle that weren of Jonathas part fledden, and no man of hem was left, no but Matathias, sone of Absalomy, and Judas, sone of Calphi, prince of knyythod and oost.

71 And Jonathas torente hise clothingis, and puttide erthe in his heed, and preiede.

72 And Jonathas turnede ayen to hem in to batel, and togidere turnyde hem in to fliyt, and fouyten.

73 And thei of his part that fledden sayn, and thei turnyden ayen to hym, and pursueden with hym til to Cades, to her tentis, and fulli camen til thidur.

74 And ther felden doun in that dai of aliens thre thousynde of men, and Jonathas turnede ayen in to Jerusalem.

1 MACCABEES (MACHABEIS) CHAPTER 12

1 And Jonatas siy that the tyme helpith hym; and he chees men, and sente hem to Rome for to ordeyne and renule frendschip with hem.

2 And to Sparciates, and to other places, he sente epistlis bi the same forme.

3 And thei wenten to Rome, and entriden in to the court, and seiden, Jonathas, hiyeste prest, and the folc of Jewis, sente vs, for to renule frendschip and felouschip, bi the formere.

4 And thei yauen to hem epistlis to hem bi placis, that thei schulden lede forth hem in to the lond of Juda with pees.

5 And this is the ensaumple of pistlis, whiche Jonathas wroot to Sparciatis.

6 Jonathas, hiyeste preest, and the eldere men of the folc, and prestis, and othere puple of Jewis, to Sparciatis, britheren, helthe.

7 Now bifore epistlis weren sent to Onyas, hiyeste prest, fro Darius, that regnede anentis you; for ye ben oure britheren, as the rescrite conteyneth, that is vndur put.

8 And Onyas resseyuede the man, that was sent, with onour, and took epistlis, in whiche he was signefied of felouschip and frendschip.

9 Whanne we hadden no nede of these, and hadden in coumfort hooli bookis that ben in oure hondis,

10 we hadden leuere for to sende to you, for to renule britherhod and frenschip, lest perauenture we be maad aliens fro you; forwhi many tymes passiden, sithen ye senten to vs.

11 We therfor in al tyme with out ceessyng, in to solempne daies, and othere, in whiche it bihoueth, ben myndeful of you in sacrifices that we offren, and in obseruaunces, as leueful is, and bisemeth, for to haue hadde mynde of britheren.

12 Therfore we ben glad of youre glorie.

13 Forsothe many tribulaciouns and many batels enuyrownden vs; and kyngis, that ben in oure cumpas, fouyten ayens vs.

14 Therfore we wolden not be greuouse to you, nether to othere felowis, and oure frendis, in these batels.

15 For we hadden help of heuene, and ben delyuered, and oure enemyes ben maad lowe.

16 Therfor we han chosun Newmenyus, the sone of Antiok, and Antipatre, sone of Jasoun, and senten to Romayns, for to renule with hem both frendschip and formere felouschipe.

17 Therfor we comaundiden to hem, that thei come also to you, and grete you, and yelde to you oure pistlis of renulyng of oure britherhod.

18 And nowe ye schulen do wel, answerynge to vs to these thingis.

19 And this is the ayenwrityng of epistlis, that Onyas, the kyng of Sparciatis, sente.

20 Onyas to Jonathas, greet preest, heelthe.

21 It is foundyn in writyng of Sparciatis, and of Jewis, that thei ben britheren, and that thei ben of the kyn of Abraham.

22 And now sithen we knowen these thingis, ye don wel, writynge to vs of youre pees.

23 But and we han ayen writun to you. Oure beestis and oure possessiouns ben youre, and youre oure. Therfor we comaundiden, for to telle these thingis to you.

24 And Jonathas herde, that the princes of Demetrie wenten out with myche oost, ouer that bifore, for to fiyte ayens hym.

25 And he wente out fro Jerusalem, and ran ayens hem in the cuntre of Amathitha; for he yaf not space to hem, for to entre in to his cuntree.

26 And he sente aspies in the tentis of hem, and thei turneden ayen, and telden, that thei ordeyneden for to come ouer thidur in niyt.

27 Whanne the sunne hadde go doun, Jonathas badde his men wake, and be redi in armeris to batel al nyyt. And he settide keperis bi cumpas of tentis;

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28 and aduersaries herden, that Jonathas was redi with hise men in batel, and thei dredden, and inwardli weren agast in her herte, and tendiden fieris in her tentis.

29 Forsothe Jonathas, and thei that weren with hym, knewen not til to the morewe; for thei siyen liytis brennynge.

30 And Jonathas suyde hem, and cauyte not hem; for thei passiden the flood Eleutherus.

31 And Jonathas turnede to Arabas, that weren clepid Sabadeis; and smoot hem, and took spuylis of hem; and ioynede,

32 and cam in to Damask, and walkide bi al that cuntre.

33 Forsothe Symount wente out, and cam til to Ascalon, and to the nexte strengthis; and he bowide doun in to Joppe, and ocupiede it.

34 For he herde, that thei wolden yyue help to partis of Demetrie; and he puttide there keperis, for to kepe it.

35 And Jonathas turnede ayen, and clepide togidere the eldere men of the puple, and thouyte with hem for to bilde strengthis in Judee,

36 and for to bilde wallis in Jerusalem, and for to reise a greet hiythe, bytwixe the myddil of the hiy tour and the citee, for to departe it fro the citee, that it were aloone, and nether thei bie, nether sille.

37 And thei camen togidere, for to bilde the citee. And the wal felle doun togidere, that was on the streem, fro the risyng of the sunne; and he reparalide it, that is clepid Cafeteta.

38 And Symount bildide Adiada in Sephela, and strengthide it, and puttide on yatis and lockis.

39 And whanne Trifon thouyte for to regne at Asie, and take a diademe, and stretche out hond in to Antiok kyng,

40 he dredde, lest perauenture Jonathas schulde not suffre hym, but fiyte ayens hym; and he souyte for to catche hym, and sle.

41 And he roos vp, and wente in to Bethsan. And Jonathas wente out ayens hym, with fourti thousynde of chosun men in to batel, and cam to Bethsan.

42 And Trifon siy, that Jonathas cam with myche oost, for to stretche out hondis in to hym.

43 And he dredde, and resseyuede hym with onour, and comendide hym to alle his frendis; and yaf to hym yiftis, and comaundide to his oostis, for to obeie to hym as to hym silf.

44 And he seide to Jonathas, Wherto hast thou trauelid al the puple, whanne batel is not to vs?

45 And now sende ayen hem in to her housis. But chese thou to thee a fewe men, that ben with thee, and come thou with me to Tolomayda, and Y schal yyue it to thee, and other strengthis, and oost, and alle souereyns of offices; and Y schal turne, and Y schal go awei. For whi therfor Y cam.

46 And he bileuyde to hym, and dide as he seide, and lefte the oost; and thei wente awei in to the lond of Juda.

47 Forsothe he withhelde with hym thre thousynde of men, of whiche he sente ayen in to Galilee two thousynde; sotheli a thousynde cam with hym.

48 Forsothe as Jonathas entride in to Tolomaida, men of Tolomaida schittiden the yatis, and cauyten hym; and slowen bi swerd alle that entriden with hym.

49 And Trifon sente oost, and horse men in to Galilee, and in to the greet feeld, for to leese alle the felowis of Jonathas.

50 And whanne thei knewen that Jonathas was takun, and perischide, and alle that weren with hym, thei monestiden hem silf, and wenten out redi in to batel.

51 And thei siyen that pursueden, that thing was to hem for the lijf, and turneden ayen.

52 Forsothe thei camen alle with pees in to the lond of Juda. And thei biweiliden Jonathas greetli, and alle that weren with hym, and Israel mourenyde with greet mourenyng.

53 And alle hethene men that weren in the cumpas of hem, souyte for to al to-breken hem;

54 for thei seiden, Thei han no prince and helpere; now therfor ouercome we hem, and take we awei fro men the mynde of hem.

1 MACCABEES (MACHABEIS) CHAPTER 13

1 And as Symount herde, that Trifon gaderide a greet oost, for to come in to the lond of Juda,

2 and for to distrie it, and siy that the puple was in tremblyng and drede, he stiy vp to Jerusalem, and gaderide the puple;

3 and monestide, and seide, Ye witen, hou grete thingis Y, and my britheren, and the hous of my fadir, han do, for lawis, and for hooli thingis, batels, and what maner angwischis we saien.

4 For loue of these thingis alle my britheren perischiden for Israel, and Y aloone am left.

5 And now bifalle it not to me, for to spare my lijf in al the tyme of tribulacioun; for Y am not betere than my britheren.

6 Therfor Y schal venge my folc, and hooli thingis, and oure children, and wyues; for alle hethene men ben gaderid, for to distrie vs, bi cause of enemyte.

7 And the spirit of the puple was kyndlid togidere, as it herde these wordis.

8 And thei answeriden with greet vois, seiynge, Thou art oure duyk in stide of Judas, and Jonathas, thi brother; fiyte thou oure batel,

9 and alle thingis what euere thou schalt seie to vs, we schulen do.

10 And he gaderide alle men fiyteris, and hastide for to ende alle wallis of Jerusalem, and strengthide it in cumpas.

11 And he sente Jonathas, the sone of Absolomy, and with hym a newe oost, in to Joppe. And whanne he hadde put out these men that weren in it, he dwelte there.

12 And Trifon mouyde fro Tolomaida with myche oost, for to come in to the lond of Juda, and Jonathas with hym in kepyng.

13 Forsothe Symount appliede in Addus, ayens the face of the feeld.

14 And as Trifon knew, that Symount roos in the stide of his brother Jonathas, and that he was to ioynynge batel with hym, he sente to hym legatis,

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15 and seide, For siluer, that thi brother Jonatas ouyte in acountis of the kyng, we withhelden hym.

16 And nowe sende thou an hundrid talentis of siluer, and hise twei sones pleggis, that he not dismyttid fle fro vs, and we schulen ayensende hym.

17 And Symount knew, that with gile he spak with hym. Netheles he comaundide the siluer for to be youun, and children, leste he schulde take grete enemytee at the puple of Israel, seiynge, For he sente not to hym siluer and children,

18 therfor he perischide.

19 And he sente the children, and an hundrid talentis. And he liede, and dismyttide not Jonathas.

20 And after these thingis Trifon cam with ynne the cuntre, for to distrie it. And thei cumpassiden bi the weie that ledith to Ador; and Symount and his oost walkiden in to ech place, whidur euere thei wenten.

21 Sotheli thei that weren in the hiy tour, senten legatis to Trifon, for to haste to come bi desert, and sende to hem foodis.

22 And Trifon made redi al the multitude of horse men, for to come in that nyyt. Sotheli ther was ful myche snow, and he cam not in to Galadithym.

23 And whanne he neiyede to Baschama, he slow Jonathas and hise sones there.

24 And Trifon turnede, and wente in to his lond.

25 And Symount sente, and took the boonus of Jonathas, his brother, and biride tho in Modyn, the citee of hise fadris.

26 And al Israel biweiliden hym with greet weilyng, and thei bymourenyde hym many daies.

27 And Symount bildide on the sepulcre of his fadir and hise britheren an hiy bildyng in siyt, with stoon polischid bihynde and bifore.

28 And he ordeynede seuene smale bildyngis, brood bynethe and scharp aboue, oon ayens oon, to fadir, and modir, and foure britheren.

29 And to these he puttide aboute grete pilers, and on the pileris armeris, to euerlastynge mynde; and bisidis armeris schippis grauun, whiche schulden be seyn of men seilynge in the see.

30 This is the sepulcre that Symount maad in Modyn, til in to this day.

31 Forsothe whanne Trifon made weie with Antiok, the yonge kyng, in gile he slow hym, and regnyde in his stide;

32 and puttide on hym the diademe of Asie, and made greet veniaunce in the lond.

33 And Symount bildide strengthis of Judee, and wardide hem with hiy touris, and grete wallis, and yatis, and lockis; and puttide foodis in strengthingis.

34 And Symount chees men, and sente to kyng Demetrie, that he schulde make remyssioun to the cuntree, for alle dedis of Trifon weren don bi rauyschyng.

35 And kyng Demetrie answeride to hym to these wordis, and wroot suche epistle.

36 Kyng Demetrie to Symount, hiyeste prest, and frend of kyngis, and to the eldere men, and folc of Jewis, heelthe.

37 We resseyueden the goldun coroun, and baheu, which ye senten, and ben redi for to make with you greet pees, and for to write to prepostis of the kyng, for to releesse to you what thingis we foryauen;

38 for what euere thingis we ordeynen to you, ben stable. The strengthis that ye bildiden, be to you; and we forgyuen ignorances and synnes,

39 til in to this dai, and the coroun that ye ouyten; and if ony other thing was tributarie in Jerusalem, now be it not tributarie.

40 And if ony of you ben able for to be writun togidere among oure men, be thei writun togidere, and pees be bitwixe vs.

41 In the hundrid yeer and seuentithe, the yok of hethene men was takun awei fro Israel.

42 And the puple began for to write in tablis, and comyn doyngis, in the firste yeer vndur Symount, hiyeste prest, greet duyk, and prince of Jewis.

43 In tho daies Symount appliede to Gasan, and enuyrownyde it with tentis, and made engines, and appliede to the citee, and smoot o tour, and took it.

44 And thei that braken out, weren with ynne the engyne in the cite, and greet stiryng was maad in the cite.

45 And thei stieden vp, that weren in the cite, with her wyues, and sones, on the wal, with her cootis kit, and crieden with greet vois axynge of Symount that riythondis be youun to hem,

46 and seiden, Yelde thou not to vs bi oure malices, but bi thi mercies, and we schulen serue to thee.

47 And Symount was bowid, and fauyt not ayens hem; netheles he castide hem out of the citee, and clenside fulli the housis in whiche weren symylacris, and thanne he entride in to it with ympnes, and blesside the Lord.

48 And whanne alle vnclennesse was caste out therof, he settide therynne men, that schulden do the lawe; and he strengthide it, and made an abitacioun to him.

49 Forsothe thei that weren in the hiy tour of Jerusalem, weren forbodun for to go out and go yn, in to the cuntre, and bie, and sille; and thei hungriden greetli, and many of hem perischiden for hungur.

50 And thei crieden to Symount, for to take riyt hondis, and he yaf to hem; and he castide out hem fro thennus, and clenside the hiy tour fro defoulingis.

51 And thei entriden in to it in thre and twentithe dai of the secounde monethe, in the hundrid and oon and seuenty yeer, with heriyng, and braunchis of palmes, and instrumentis of musik, ether giternys, and cymbalis, and harpis, and ympnys, and songis, for the greet enemye of Israel was al to-brokun.

52 And he ordeynede, that in alle yeeris these daies schulden be don with gladnesse.

53 And he strengthide the hil of the temple, that was bisidis the hiy tour, and dwelte there, he, and thei that weren with hym.

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54 And Symount siy Joon, his sone, that he was a man of batel, and he puttide hym duyk of alle vertues, and he dwelte in Gasaris.

1 MACCABEES (MACHABEIS) CHAPTER 14

1 In the hundrid and two and seuenti yeer kyng Demetrie gaderide his oost, and wente to Medei, for to drawe togidere helpis to hym, for to ouercome Trifon.

2 And as Arsases, kyng of Persis and Medei, herde that Demetrie entride in to his niy coostis, he sente oon of hise princes, for to take hym quyk, and that he schulde brynge hym to hym silf.

3 And he wente, and smoot tentis, ether oost, of Demetrie, and took hym, and ledde hym to Arsaces, and he puttide hym in to kepyng.

4 And the lond of Juda was pesible in alle daies of Symount, and he souyte goode thingis of his folc; and his power and his glorie pleside to hem in alle daies.

5 And with al his glorie he took Joppe in to hauene, and made entre in to ilis of the see;

6 and alargide the coostis of his puple, and weldide the cuntre.

7 And he gaderide myche caitifte, and was lord in Gasara, and Bethsura, and the hiy tour; and dide awei vnclennessis of it, and ther was not that ayenstood hym.

8 And ech man tilide his owne lond with pees, and the lond of Juda yaf hise fruitis, and trees of feeldis her fruitis.

9 Eldere men saten alle in stretis, and tretiden of goodis of the lond; and yonge men clothiden hem in glorie, and in stoolis of batel.

10 And to the citees he yaf foodis, and ordeynede tho, that tho weren vessels of strengthing, til that the name of his glorie was named til to the laste of erthe.

11 He made pees on the lond, and Israel was glad with greet gladnesse;

12 and ech man sat vndur his vyne, and vndur his fige tree, nether ther was that feeride hem.

13 The fiytynge man ayens hem failide on erthe; kyngis weren al to-brokun in tho daies.

14 And he confermyde alle meke men of his puple, and he souyte out the lawe, and dide awei al yuel and wickidnesse;

15 and he glorifiede hooli thingis, and multipliede vessels of hooli thingis.

16 And it was herd at Rome, that Jonathas was deed, and til in to Sparciatis, and thei weren ful soreuful.

17 Forsothe as thei herden, that Symount, his brother, was maad hiyeste preest in his stide, and he weldide the cuntre, and citees in it,

18 thei writiden to hym in brasun tablis, for to renule frenschip, and felouschip, that thei maden with Judas and Jonathas, his britheren;

19 and thei weren rad in the siyt of the chirche in Jerusalem. And this is ensaumple of pistlis, that Sparciatis senten.

20 The prince and citees of Sparciatis to Symount, greet prest, and to the eldere men, and prestis, and to othere puple of Jewis, britheren, heelthe.

21 Legatis that weren sente to oure puple, telden to vs of youre glorie, and onour, and gladnesse, and we ioieden in the entree of hem.

22 And we han write what thingis weren seid of hem in councels of puple, thus. Numenyus, the sone of Antiok, and Antipater, the sone of Jason, legatis of Jewis, camen to vs, and renulide with vs the formere frendschip.

23 And it pleside to the puple, for to resseyue the men gloriousli, and to putte ensaumple of her wordis in departid bookis of the puple, that it be to mynde to the puple of Sparciatis; forsothe we han write ensaumple of these thingis to Symount, the greet preest.

24 Forsothe aftir these thingis Symount sente Numenyus to Rome, hauynge a greet goldun scheeld, in weiyte of a thousynde besauntis, for to ordeyne felouschip with hem. Sotheli whanne the puple of Rome herde these wordis,

25 thei seiden, What doyng of thankyngis schulen we yelde to Symount, and his sones?

26 For he restoride his britheren, and ouercam the enemyes of Israel fro hem. And thei ordeyneden to hym liberte, and writiden in brasun tablis, and Jewis puttiden in titlis, in the mount of Sion.

27 And this is ensaumple of writyng. In the eiytenthe dai of the monethe Ebul, in the hundrid and two and seuenti yeer, the thridde yeer vndur Symount, greet preest, in Asaramael,

28 in the greet comyng togidere of prestis, of the puple, and princis, and folc, and eldere men of the cuntre, these thingis weren maad knowun; for many tymes batels weren don in youre cuntre.

29 Forsothe Symount, the sone of Matatias, of the sones of Jarib, and his britheren, yauen hem silf to perel, and ayenstoden aduersaries of her folc, that her hooli thingis and lawe schulde stonde; and bi greet glorye thei glorifieden her folc.

30 And Jonathas gaderide his folc, and was maad to hem a greet preest, and is put to his puple.

31 And the enemyes of hem wolden defoule holi thingis, and distrie the cuntre of hem, and stretche forth hond in to hooli thingis of hem.

32 Thanne Symount ayenstood, and fauyt for his puple, and yaf many richessis, and armyd men of vertu of his folc, and yaf to hem sowdis;

33 and strengthide the citees of Juda, and Bethsura, that was in the endis of Judee, where bifor weren armeris of enemyes, and he puttide there help, men of Jewis.

34 And he strengthide Joppe, that was at the see, and Gasara, that was in coostis of Asotus, in which enemyes dwelten bifore; and he settide there Jewis, and what euere thingis weren able to amendyng of hem, he puttede in hem.

35 And the puple siy the doyng of Symount, and glorie that he thouyte for to do to his folc, and thei maden hym her duyk, and prince of preestis, for that he hadde don alle these thingis, and riytwisnesse, and feith that he kepte to his folc; and he souyte out in al maner for to raise hys puple.

36 And in hise daies it hadde prosperite in his hondis, that hethene men weren takun awei fro the cuntre of hem, whiche

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weren in the citee of Dauid in Jerusalem, in the hiy tour; fro which thei camen out, and defouliden alle thingis that weren in cumpas of hooli thingis, and yauen greet wounde to chastite.

37 And he settide ther ynne men Jewis, to defendyng of the cuntre and citee, and reiside the wallis in Jerusalem.

38 And kyng Demetrie ordeynede to hym the hiyeste presthod;

39 bi this he made him his frend, and glorifiede hym in greet glorie.

40 For he herde, that Jewis weren clepid of Romayns frendis, and felowis, and britheren, and that thei resseyueden legatis of Symount gloriousli;

41 and that Jewis, and prestis of hem, consentiden, him for to be her duyk, and hiyeste preest with outen ende, til ther rise a feithful profete;

42 and that he be duyk on hem, and cure were to him for hooli thingis; and that he schulde ordeyne gouernouris on the werkis of hem, and on the cuntre, and on armeris, and on strengthis;

43 and cure be to hym of hooli thingis; and that he be herd of men, and alle writyngis in the cuntre be writun togidere vndur name of hym; and that he be keuered with purpur and gold;

44 and that it be not leueful to ony of the puple, and to prestis, for to make ony thing of these voide, and ayenseie to these thingis that ben seid of hym, ether for to clepe togidere couent in the cuntre with outen hym; and for to be clothid in purpur, and for to vse a goldun lace, ether noche.

45 Sotheli he that schal do with out this, ether schal make voide ony of these, schal be gilti.

46 And it pleside togidere to al the puple, for to ordeyne Symount, and do bi these wordis.

47 And Symount resseyuede, and it pleside hym, that he schulde vse hiyeste preesthod, and be duyk and prince of the folc of Jewis, and prestis, and be souereyn of alle men.

48 And thei ordeyneden for to put this writyng in brasun tablis, and put hem in the wal aboute the cumpassyng of hooli thingis, in solempne place;

49 forsothe for to putte ensaumple of these in the tresorie, that Symount haue and hise sones.

1 MACCABEES (MACHABEIS) CHAPTER 15

1 And kyng Antiok, the sone of Demetrie, sente epistlis fro ilis of the see to Symount, prest, and prince of folc of Jewis, and to al the folc;

2 and tho weren conteynynge this maner. Kyng Antiok to Symount, greet prest, and to the folc of Jewis, helthe.

3 For summen berynge pestilence weldiden the rewme of oure fadris, forsothe Y wole calenge the rewme, and restore it, as it was bifore; Y made a chosun multitude of oost, and Y made schippis of werre.

4 Forsothe Y wole go forth bi cuntrees, that Y do veniaunce on hem that distrieden oure cuntre, and that maden many citees desolat in my rewme.

5 Now therfor Y ordeyne to thee alle offryngis, that kyngis bifore me foryauen to thee, and what euere other yiftis thei foryauen to thee;

6 and Y suffre thee for to make prynte of thin owne monei, in thi regioun.

7 Sotheli Y suffre Jerusalem for to be hooli and fre, and alle armeris that ben maad, and strengthis, that thou hast maad out, and that thou holdist, dwelle to thee;

8 and al dette of the kyng, and tho that ben to comynge of kingis thingis, fro this and in to al tyme ben foryouun to thee.

9 Sotheli whanne we schulen welde oure rewme, we schulen glorifie thee, and thi folc, and temple, with greet glorie, so that youre glorie be schewid in al erthe.

10 In the hundrid yeer and foure and seuentithe yeer Antiok wente out in to the lond of his fadris, and alle oostis camen togidere to hym, so that fewe weren left with Trifon.

11 And king Antiok pursuede hym, and Trifon cam in to Doram, and fledde bi the see coost;

12 for he wiste, that yuels weren gaderid on hym, and the oost forsook hym.

13 And Antiok appliede on Doram, with sixe score thousynde of fiytynge men, and eiyte thousynde of horse men;

14 and he cumpasside the citee, and schippis camen fro the see; and thei traueliden the citee bi lond and see, and suffriden no man for to entre, ether go out.

15 Forsothe Numenyus cam, and thei that weren with hym, fro Rome, and hadden epistlis writun to kingis and cuntreis, in whiche these thingis weren conteyned.

16 Lucius, cheef gouernour of Romayns, to kyng Tolome, heelthe.

17 Messangeris of Jewis camen to vs, oure frendis, renulinge the formere frendschip and felouschip, sent of Symoun, prince of prestis, and puple of Jewis.

18 Sotheli thei brouyten also a goldun scheeld of a thousynde besauntis.

19 Therfor it pleside to vs for to write to kyngis and cuntreis, that thei do not yuels to hem, nether impugne hem, and her citees, and her cuntreis, and thei bere not help to men fiytynge ayens hem.

20 Forsothe it is seyn to vs, for to resseyue of hem the scheeld.

21 Therfor if ony men of pestilence schulen fle fro the cuntre of hem to you, bitake ye hem to Symount, prince of prestis, that he do veniaunce on hem bi his lawe.

22 These same thingis ben writun to kyng Demetrie, and Attalus, and Arabas,

23 and Arsaces, and in to alle cuntreis, and Sampsame, and Spartanyes, and Delo, and Mydo, and Sydone, and Carie, and Sanyum, and Pamfiliam, and Lisiam, and Alacarnasum, and Rodum, and Phaselida, and Choo, and Sidon, and Arodo, and Gortynam, and Gnydum, and Cipre, and Cirenen.

24 Forsothe thei han writun ensaumple of these to Symount, prince of prestis, and to the puple of Jewis.

25 Forsothe Antiok, the kyng, appliede tentis in Doram the secounde tyme, mouynge to it euere more hondis, and

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makynge engynes; and he closide togidere Trifon, lest he wente out.

26 And Symount sente to hym twei thousynde of chosun men, in to help, and siluer, and gold, and plenteuouse vessels;

27 and he wolde not take tho. But he brak alle thingis that he couenauntide with hym bifore, and alienyde him silf fro hym.

28 And he sente to hym Athenobius, oon of his frendis, for to trete with hym, and seide, Ye holden Joppe, and Gasaram, and the hiy tour that is in Jerusalem, citees of my rewme;

29 ye han wastid the coostis of hem, and han do greet distriyng in the lond, and with out coostis of Judee ye ben lordis bi many places in my rewme.

30 Now therfor yyue ye the citees, which ye ocupieden, and tributis of places, of whiche ye ben lordis, out of endis of Judee.

31 Ether ellis yyue ye for hem fyue hundrid talentis of siluer, and of distriyng that ye han distried, and of tributis of citees, othere fyue hundrid talentis; ether ellis we schulen come, and ouercome you.

32 And Athenobius, frend of the kyng, cam in to Jerusalem, and siy the glorie of Symount, and clerenesse, in gold, and siluer, and plenteuouse apparel, and was astonyed; and telde to him the wordis of the kyng.

33 And Symount answeride, and seide to hym, Nether we token alien lond, nether withholden other mennus thingis, but eritage of oure fadris, that was weldid some time vniustly of oure enemies.

34 Sotheli we han tyme, and calengen the eritage of oure fadris.

35 For whi of Joppe and Gasara that thou axist, thei diden greet veniaunce in oure puple, and cuntree; of these we yyuen an hundrid talentis.

36 And Athenobius answeride not a word. Sotheli he turnede ayen with wraththe to the kyng, and telde ayen to hym these wordis, and the glorie of Symount, and alle thingis that he siy. And the king was wroth with greet wraththe.

37 Forsothe Trifon flei bi schip in to Ortosaida.

38 And the kyng ordeynede Cendebeus, duyk of the see coost, and yaf to him oost of foot men and horse men;

39 and comaundide him for to moue tentis ayens the face of Judee; and comaundide hym for to bilde Cedron, and stoppe the yatis of the cite, and ouercome the puple; forsothe the kyng pursuede Trifon.

40 And Cendebius cam to Jamnyam, and bigan for to terre the puple to wraththe, and for to defoule Judee, and make the puple caitif, and sle, and bilde Cedron.

41 And he settide there horse men and oost, that thei schulden gon out, and schulden walke bi weie of Judee, as the kyng ordeynede to hym.

1 MACCABEES (MACHABEIS) CHAPTER 16

1 And Joon stiede fro Gasara, and telde to Symount, his fader, what thingis Cendebius dide in the puple of hem.

2 And Symount clepide his tweyne eldere sones, Judas and Joon, and seide to hem, Y, and my britheren, and the hous of my fadir, han ouercomun the enemyes of Israel, fro yongthe til in to this dai; and it hadde prosperite in oure hondis, for to delyuere Israel sum times.

3 Forsothe now Y haue eldid, but be ye in my stide, and of my brother, and go ye out, and fiyte for oure folc; forsothe helpe of heuene be with you.

4 And he chees of the cuntrei twenti thousynde of fiytinge men, and horse men; and thei wenten out to Cendebeus, and slepten in Modyn.

5 And thei risiden eerli, and wenten in to the feeld, and lo! a copiouse oost cam in to metyng of hem, of foot men and horse men; and a rennynge flood was bitwixe the myddis of hem.

6 And he and his puple mouede the scheltruns ayens the face of hem, and he siy the puple tremblynge to passe ouer the streeme of water, and he passide ouer the firste; and men siyen hym, and passiden aftir hym.

7 And he departide the puple and horse men in the myddil of foot men; forsothe the multitude of horse men of aduersaries was ful plenteuouse.

8 And thei crieden an hiy with hooli trumpis; and Cendebeus was turned in to fliyt, and his oost, and many of hem fellen woundid; sotheli the residues fledden in to strengthe.

9 Thanne Judas, the brother of Joon, was woundid; forsothe Joon pursuede hem, til Cendebeus cam to Cedrona, which he bildide.

10 And thei fledden til to touris, that weren in the feeldis of Azotus, and he brente hem with fier; and ther fellen of hem two thousynde of men, and he turnede ayen in to Judee in pees.

11 And Tolome, the sone of Abobi, was ordeyned duyk in the feld of Jerico, and hadde myche siluer and gold;

12 for he weddid the douyter of the hiyeste preest.

13 And the herte of hym was reisid, and he wolde welde the cuntre; and he thouyte gile ayens Symount and his sones, for to do awei hem.

14 Forsothe Symount walkide bi citees that weren in the cuntre of Judee, and bar bisynesse of hem, and cam doun in to Jerico, he, and Matatias, his sone, and Judas, in the hundrid yeer and seuene and seuentithe, in the enleuenthe monethe; this is the monethe Sabath.

15 And the sone of Abobi resseyuede him in to a litil strengthe, that is clepid Doth, with gile, which he bildide; and made to hem a greet feeste, and hidde men ther.

16 And whanne Symount was ful of drynk, and hise sones, Tolome roos with his, and token her armeris, and entriden in to the feeste, and slowen hym, and hise twei sones, and summe children of hym.

17 And he dide a greet disseit in Israel, and yeldide yuels for goodis.

18 And Tolome wroot these thingis, and sente to the kyng, for to sende to hym an oost in to help, and he schulde bitake to hym the cuntre and citees of hem, and tributis.

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19 And he sente othere in to Gasara, for to do awei Joon; and to the tribunes he sente epistlis, that thei schulden come to hym, and he schulde yyue to hem siluer, and gold, and yiftis.

20 And he sente other men, for to ocupie Jerusalem, and the mount of the temple.

21 And sum man ran bifore, and told to Joon in Gasara, for that his fadir perischide, and his britheren, and that he sente that thou also be slayn.

22 Forsothe as he herde, he wondride greetli; and he cauyte the men that camen for to leese hym, and he slow hem; for he knew, that thei souyten for to leese hym.

23 And othere thingis of Joons wordis, and of his batels, and good vertues, in whiche he dide strongli, and of bildyng of wallis, whiche he fulli made, and of thingis don of him, lo!

24 these ben writun in book of daies of his presthod, sithen he was maad prince of prestis aftir his fadir.

THE SECOND BOOK OF THE MACCABEES

The Greek Book of the Maccabees
or Second Book of Maccabees or 2 Maccabees
Author: Jason of Cyrene (Egyptian Libya)
Estimated Range of Dating: 150-100 B.C.

(The Second Book of Maccabees, also called 2 Maccabees, is a deuterocanonical book originally in Greek which focuses on the Maccabean Revolt against Antiochus IV Epiphanes and concludes with the defeat of the Seleucid (Greek-Persian) Empire general Nicanor in 161 BC by Judas Maccabeus. The author of 2 Maccabees is not identified, but he claims to be abridging a 5-volume work by Jason of Cyrene. Jason of Cyrene (Greek: Iason ho Kyrenaios) was a Greek Jew who lived probably between 150 and 80 BC and wrote a history of the times of the Maccabees down to the victory over Nicanor (175-161 BC).

This work is said to have been in five books and formed the basis of the present 2 Maccabees. Jason's longer work is not preserved, and it is uncertain how much of the present text of 2 Maccabees is simply copied from that work. The author wrote in Greek, apparently, as there is no particular evidence of an earlier Hebrew version.

A few sections of the book, such as the Preface, Epilogue, and some reflections on morality are generally assumed to come from the author, not from Jason. Jason's work was apparently written sometime between 150 and 100 BC and most likely ended with the defeat of Nicanor, as does the abridgement available to us.

Unlike 1 Maccabees, the style of 2 Maccabees suggests that it was originally written in the Greek language that was spoken in Alexandria, Egypt, c. 124 BC. It presents a revised version of the historical events recounted in the first seven chapters of 1 Maccabees, adding material from the tradition of the Pharisees, including prayer for the dead and a resurrection on Judgement Day. [* a Jewish party that promoted Jewish laws but also living with Greeks and Romans together in a peaceful relationship. This is the reason why this party survived the Jewish-Roman War 66-73 AD and built the basis of Roman Judaism, the modern Rabbinic Judaism we have today.]*

The beginning of the book includes two letters sent by Jews in Jerusalem to Jews of the Diaspora in Egypt concerning the feast day set up to celebrate the purification of the temple (see Hanukkah) and the feast to celebrate the defeat of Nicanor. If the author of the book inserted these letters, the book would have to have been written after 124 BC the date of the second letter. Some commentators hold that these letters were a later addition, while others consider them the basis for the work. Catholic scholars tend toward a dating in

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the last years of the 2nd century BC, while the consensus among Jewish scholars place it in the second half of the 1st century BC.

Doctrine: 2 Maccabees demonstrates several points of doctrinal interpretation deriving from Pharisaic Judaism, and also found in Catholic and Eastern Orthodox theology. Some of these concepts exist in similar forms also in Hindu, Jain and Buddhist texts from India, with the difference that the Indian teachings have developed into an entire philosophy of an eternal cycle of life, rebirth and death.

The Doctrines in 2 Maccabees include:

• Prayer for the dead and sacrificial offerings, both to free the dead from sin.

• Merits of the martyrs. In particular, the long descriptions of the martyrdoms of Eleazar and of a mother with her seven sons (2 Maccabees 6:18–42) caught the imagination of medieval Christians. Several churches are dedicated to the "Maccabeean martyrs".

• Intercession of the saints (15:11–17) (at least as seen from a Christian viewpoint); the New American Bible comments on verse 14 "Jeremiah's prayer in heaven has been taken in the Roman Catholic tradition as a biblical witness to the intercession of the saints" [* Intercession of the saints is a doctrine held by the Eastern Orthodox, Oriental Orthodox, and Roman Catholic Churches. The practice of praying through saints can be found in Christian writings from the 3rd century onward. The 4th-century Apostles' Creed states belief in the communion of saints, which certain Christian churches interpret as supporting the intercession of saints. As in Christianity, this practice is controversial in Judaism and Islam.].*

• Resurrection of the dead. [Rebirth in Buddhism refers to its teaching that the actions of a person lead to a new existence after death, in an endless cycle called samsara. It is sometimes referred to as reincarnation or metempsychosis, asserts that rebirth does not necessarily take place as another human being, but as an existence in one of the six Gati (divine realms) called Bhavachakra (samsara). This cycle is considered to be dukkha, unsatisfactory and painful. The cycle stops only if liberation is achieved by insight and the extinguishing of desire.].

• Specific mention of creatio ex nihilo (Latin for "creation out of nothing"; 2 Maccabees 28). It refers to the belief that matter is not eternal but had to be created by some divine creative act, frequently defined as God. It is a theistic answer to the question of how the universe comes to exist. It is in contrast to Ex nihilo nihil fit or "nothing comes from nothing", which means that all things were formed from preexisting things; an idea by the Greek philosopher Parmenides (c.540-480 BC) about the nature of all things which is more in line with Hindu, Jain and Buddhist teachings. It is worth mentioning because among Buddhists it is well-known that Gautama Buddha has sent his disciples far beyond the Indian sphere of influence, including to the West, to Egypt and Greece.

Canonicity: Catholics and Eastern Orthodox consider the work to be canonical and part of the Bible which is not surprising as the author was a Greek. Based on (not necessarily reliable) copies, 1 and 2 Maccabees appears in manuscripts of the Septuagint, the Greek translation of the Hebrew Bible, which was completed by the 2nd century BC along with (in some copies) 3 and 4 Maccabees and Psalm 151 which are considered apocryphal by the Roman Catholic church [As for Psalm 151, it turned out to be the wrong decision as Psalms 151-153 were found among the Dead Sea scrolls from Qumran. The 1st and 2nd Maccabees were not among the Dead Sea Scrolls.].

Jews and Protestant Christians reject most of the doctrinal issues present in the work. Some Protestants include 2 Maccabees as part of the Biblical Apocrypha, useful for reading in the church. Article 6 of the "39 Articles" of the Church of England defines it as useful but not the basis of doctrine and not necessary for salvation.)

2 MACCABEES CHAPTER 1

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

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14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

2 MACCABEES CHAPTER 2

1 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets,

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and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2 MACCABEES CHAPTER 3

1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they

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should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

2 MACCABEES CHAPTER 4

1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of

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the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and

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began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

2 MACCABEES CHAPTER 5

1 About the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's car, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place far the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

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23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

2 MACCABEES CHAPTER 6

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes handing at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us,

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we at spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws.

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And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2 MACCABEES CHAPTER 7

1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made

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them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgement of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgement of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

39 Than the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

2 MACCABEES CHAPTER 8

1 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

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20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2 MACCABEES CHAPTER 9

1 About that time came Antiochus with dishonour out of the country of Persia

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger. he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgement of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

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14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgement of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries. appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event. I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2 MACCABEES CHAPTER 10

1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

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18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

2 MACCABEES CHAPTER 11

1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

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14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews sendeth greeting:

17 John and Absolom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2 MACCABEES CHAPTER 12

1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

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13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within,

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his host, and came into the city of Odollam, And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he

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sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2 MACCABEES CHAPTER 13

1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 For Judas had conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgement seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

2 MACCABEES CHAPTER 14

1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a

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palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforersaid.

9 Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he love the man from his heart

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

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38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

2 MACCABEES CHAPTER 15

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

3 Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithall the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

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24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

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The New Testament

& THE LETTER TO
THE LAODICEANS

TRANSLATED BY
JOHN WYCLIFFE

Restoration: Lord Henfield 2024

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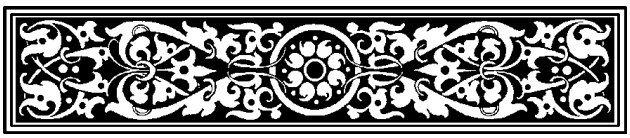

THE NEW TESTAMENT

Christianity began with the vision (or idea) of Jesus that Paul had on his way to Damascus. Paul envisioned a new kind of faith in with benevolence, peace and righteousness ruled suppreme, and not the aggressive Zealotry of his days.

The New Testament is the second, later, and, with about 20%, smaller half of the Christian Bible, and the portion that is canonical (authoritative) only to Christianity. The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st–2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and image of Paul's Jesus as the Christ (Greek for 'saviour' or 'messiah') and the self-understanding of the Roman Church. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and Revelation of John. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

Christians see in the New Testament the fulfillment of the promise of the Old Testament. It relates and interprets the new covenant, represented in the life and death of Jesus, between God and the followers of the Christ. Writing a biography of Jesus or a history of the 1st-century Church almost impossible; and perhaps even not desirable. The books of the New Testament were composed partly in order to satisfy historical curiosity about the events they recount but also to lead Christians to the faith and its righteous ethics by narrating what Jesus said and did. None of the authors, with the exception of Matthew, lived in the Holy Land at Jesus' times; and of the authors, only James and Jude (brothers of Jesus) and Simon Peter knew Jesus personally.

The New Testament contains a variety of texts. Among its 27 books are selected recollections of the life and acts and sayings of Jesus in the four Gospels; a historical narrative of the first years of the Christian Church in Acts of the Apostles; Epistles or letters of advice, instruction, admonition, and exhortation to local groups of Christians—14 attributed to Paul, one (Hebrews) probably in error, and seven by three other authors; and an apocalyptic description of the intervention of God in history, the Book of Revelation.

The books are not arranged chronologically in the New Testament. The Epistles of Paul, for example, which address the immediate problems of local churches shortly after Christ's death, are considered to be the earliest texts. The books are instead arranged in a more narrative order, the Gospels telling the life of Jesus and his teachings; the Acts detailing the work of Christ's followers in propagating the Christian faith; the Epistles teaching the meaning and implications of the new Pauline (Roman) faith; and Revelation prophesying future events and the culmination of the divine purpose.

The Old Testament in its Greek translation, the Septuagint, was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God.

In the first centuries after Christ, Christians seem to have believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament) and that no longer could any further Holy Writ be produced, although Jews produced the Deuterocanon (Apocrypha) after Malachi. The descent of the Spirit on the community of the Messiah (i.e., the Christ) was thus perceived by Christians as a sign of the beginning of the age to come, and the Roman Church understood itself as having access to that inspiration through the Spirit.

Because of a belief that something almost magical occurs—with an element of secrecy—when a transmitted oral tradition is put into writing, there was, in both the Old and New Testaments, an expression of reluctance about committing sacred material to writing. When such sacred writings are studied to find the revealed word of God, a settled delimiting of the writings—i.e., a canon—must be selected. In the last decade of the 1st century, the Synod of Jamnia (Jabneh), in Palestine, fixed the canon of the Bible for Judaism, which, following a long period of flux and fluidity and controversy about certain of its books, Christians came to call the Old Testament. A possible factor in the timing of this Jewish canon was a situation of crisis: the fall of Jerusalem and reaction to the fact that the Septuagint was used by Christians and to their advantage, as in the translation of the Hebrew word alma (“young woman”) in chapter 7, verse 14, of Isaiah—“Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel”—into the Greek term parthenos (“virgin”).

As far as the New Testament is concerned, there could be no Bible without a church that created it; yet conversely, having been nurtured by the content of the writings themselves, the church selected the canon. The church understood itself as having access to inspiration through the guidance of the Spirit. Until c. 150 AD, Christian authors could produce writings either anonymously or using the name of some acknowledged important biblical or apostolic figure. The practice was not believed to be either a trick or fraud. Apart from letters in which the person of the writer was clearly attested—as in those of Paul, which have distinctive historical, theological, and stylistic traits peculiar to Paul—the other writings placed their emphases on the message or revelation conveyed, and the author was considered to be only an instrument or witness to the Holy Spirit or the Lord. When the message was committed to writing, the instrument was considered irrelevant, because the true author was believed to be the Spirit.

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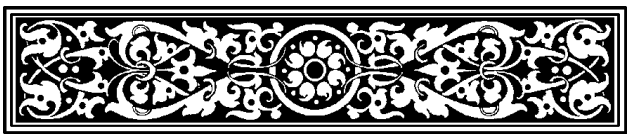

THE FOUR CANONICAL GOSPELS

(The four canonical gospels, like the rest of the New Testament, were written in Greek, MARK probably c. 70–80 AD, MATTHEW 70-85, and LUKE around 80–100 AD, and JOHN 90–110 AD. Despite the traditional ascriptions, all four are anonymous, and no-one was written by eyewitnesses.)

INTRODUCTION

(The New Testament is about a character that is known as 'Jesus Christ', 'Jesus of Nazareth', or, according to most original Greek texts 'Jesus the Nazorean' (meaning: "Keeper of Moses' Law"). The character of Jesus is based on a collection of texts which are called The New Testament. The New Testament is the centre piece of sacred Christian scripture.

The history, or better historicity, of Christianity and Jesus in shrouded in obscurity. There are not many records that exist outside the Christian communities. This brings some people to the supposition that Jesus never existed. All evidence indicate that Christianity, as we know it, is a Roman invention. With the discovery of the Dead Sea Scrolls in 1947 and the codices of the Nag Hammadi Library in 1945, there are indications that Jesus existed. However, Jesus, his biography, his teachings, his history, was propably very different from that what we know as official Church doctrine.

It is very important what records of ancient historians say, but it is equally important what they fail to say! Christian officials claim that Jesus lived between around 4 BC and 33 AD. The fact that Philo of Alexandria, one of the most diligent writers on matters of Judaism and the Holy land, did not record anything about either Jesus or a movement that could be identified as Christian leaves us with at least four possibilities: (1st) Jesus did not exist; (2nd) Jesus was not regarded as important in any way; (3rd) Jesus was active after the time of Philo (who died between 40 and 50 AD); and (4th) The Roman 'Propaganda Minister' deliberately destroyed all records that refered to Jesus, which was a common practice of Roman authorities at that time.

Although we have no archaeological or historical evidence, the scriptures of the New Testament as well as "The Jewish War", published by Titus Flavius Josephus in about 75 AD, could suggest that we might set the activities of Jesus around 1 or 2 decades later than previously believed.

When we examine the actual history of Jesus and Christianity, many of the answers provided by the Church and Christian scholars do not hold up to rigorous scrutiny. They actually leave us with more questions than we had before. Here are the most important ones:

- *Who was Jesus?*
- *Was he a historical character?*
- *Who wrote the Gospels?*
- *Why are the gospels written in Greek?*
- *Why did the gospels have a pro-Roman perspective?*
- *Why have the Romans approved of Christianity in the first place?*
- *Why was Christianity head-quartered in Rome?*
- *What did Jesus do in the 20 years between his adolescence and his ministry?*
- *Why did Judas Iscariot hand Jesus over?*
- *Who was "Judas Iscariot"?*
- *What does this name really mean?*
- *Did Jesus die from crucifixion?*
- *Why could Mary of Magdala take care of his dead body?*
- *Why has the Pauline Church written Jesus' family out of history?*
- *Who was John the Baptist?*
- *Why was not Peter but James the first leader of the Christian Movement?*
- *Why are the first Christian saints from the Flavian family?*
- *Who was the first historical Pope of Rome?*
- *Who really was Titus Flavius Josephus?*
- *Why are so many names in the Gospels dualistic?*
- *Why does Jesus look like the god Mithras?*
- *Why are Maria & Christ so similar to Maia & Krishna?*
- *Why do the teachings of Jesus have a Buddhist touch?*
- *Who persecuted whom?*

We shall present a comparison of Church doctrine with facts that have been found during the last decades. We will show you a little glossary with short explanatory entries.

Although we know that the gospels are just literature and not history, the person who first created 'the sayings and teachings of Jesus' must have had the qualities of a great philospher. No matter whether Jesus ever existed or not, our findings show that either the imagined idea of Jesus or the real Jesus could have been an admirable character.

"Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye." -- The Gospel of Didymus Judas Thomas, 26).

THE STRUCTURE OF THE NEW TESTAMENT

The literature used in the canon of the New Testament can be divided into five distinct groups, plus a sixth group of texts outside of it:

***1st: the Pauline literature**, of which 7 letters are considered genuine and are the oldest texts (50-60 AD) of the New Testament. They were supposedly written by the Roman citizen Shaul ha Tarsi, Saul of Tarsos, better known as "Paul the Apostle," although he did not know the real Jesus in person nor was he an official disciple or apostle of the*

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community that evolved around Jesus and his original teachings;

***2nd: the Gospel of Matthew and the Gospel of Mark** (67-75 AD) are the oldest gospels. Matthew is the only gospel written by an author from the Holy Land for his geographic ethnic and other descriptions are exact. The Jewish viewpoints in the text suggest that the author was a Pharisee and there is a high likelyhood that the name Matthew (in Aramaic Matityahu) points to Yosef bar Matityahu as author, better known as Titus Flavius Josephus, the adopted son of Titus Flavius Vespasianus, and chief propagandist of the Flavian Court. There are too many parallels between the Gospel of Matthew and Josephus' "Jewish War" to be ignored; Mark was written by a Roman citizen who never lived in the Holy Land. His Roman name was Marcus.*

***3rd: the Gospel of Luke and the Book of Acts** making up a two-volume work (100-130 AD) which scholars call "Luke–Acts" (together they account for almost 28% of the New Testament canon, the largest contribution attributed to a single author);*

***4th: the Johannine literature** (80-100 AD) is attributed to John the Apostle but probably not written by him. These are the Gospel of John and Johns letters. Some scholars still include the Book of Revelation of John although it was not written by the same author;*

***5th: All other works** that had entered the canon mainly due to the wish to give the canon an aura of legitimacy. This goal could only be achieved by taking texts (with almost empty platitudes) that could be attributed to Jesus' true disciples, such as Peter, James (an older brother of Jesus), Jude (a younger brother of Jesus). The Pauline Church always was very particular in not mentioning the true identity of those contributors and to downplay their significance in the first Jesus Movements. Those original disciples and family members of Jesus who remained Jews for the rest of their lives, became an embarrassment for Paul's fantasy products and therefore stood in his way. No surpise here that Paul mentioned them in a patronising manner.*

***6th: All non-canonical works** that are related to Jesus or any kind of faith that could be called "Christian", such as the New Testament Apocrypha, Pseudepigrapha, Nag Hammadi texts, Gnostic texts, Mandaean texts from Persia, and to some extent even Manichaean texts from Persia, as well as some Dead Sea Scrolls from Qumran.*

The New Testament canon as we know it today has not always been like it. The first attempt to arrange a Bible canon was made by Marcion of Sinope (Greek: Markion Sinopis), a wealthy Greek ship magnate from the City of Sinope (in today's Turkey) has been selected in order to support the visions of Saul of Tarsos, better known as "Paul the Apostle. Paul was the creator of that what we could call the "Roman Christianity", the form of Christianity that has survived and is nowadays perceived as the "mainstream Christianity".

Life and work of the real and historical Jesus is not well reflected in these texts quite simply because the original Christian Movement around Jesus, his brothers James, Simon, Judas (Jude) Joses (Joseph), his companion Maria of Magdala, and his original disciples, have been wiped out during the fateful events in the First Roman Jewish War (66-73 AD).

Their view and teachings seem to be in parts more truthfully reflected by the non-canonical works known as the "Dead Sea Scrolls" from Qumran, and in works written by Ebionites, Nazarenes, Nazoreans, and the Gnostics. This is the reasons why we present all available texts of these movements here as well.

Pauline Literature

The Pauline epistles are the 14 New Testament books which most Christians think were written by the Apostle Paul. Some of them are the earliest Christian documents. They show many of the beliefs and controversies of Christianity. Many Christians think these letters are very important for theology and ethics. In the order they appear in the New Testament, the Pauline epistles are: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews.

In all of these epistles except the Epistle to the Hebrews, the author does claim to be Paul. However, the contested letters may have been written using Paul's name, as it was common to attribute at that point in history. Seven letters (with consensus dates) considered genuine by most scholars: 1 Thessalonians (c. 50 AD), Galatians (c. 53), 1 Corinthians (c. 53–54), Philippians (c. 55), Philemon (c. 55), 2 Corinthians (c. 55–56), Romans (c. 57).

The letters on which scholars are about evenly divided: Colossians (c. 62), 2 Thessalonians (c. 49–51).

The letters thought to be pseudepigraphic by almost all scholars (traditional dating given): Ephesians (c. 62), 1 Timothy (c. 62–64),

2 Timothy (c. 62–64), Titus (c. 62–64), Hebrews.

Lost Pauline epistles that have not been mentioned in the other Pauline letters: A first epistle to Corinth (1 Corinthians 5:9), A third epistle to Corinth, also called the Severe Letter (2 Corinthians 2:4; 8–9), An earlier epistle to the Ephesians (Ephesians 3:3–4), The Epistle to the Laodiceans, (Colossians 4:16)

Luke–Acts

Acts and the Gospel of Luke make up a two-part work, Luke–Acts, by the same anonymous author, usually dated to around 80–90 AD. The first part, the Gospel of Luke, tells how God fulfilled his plan for the world's salvation through the life, death, and resurrection of Jesus of Nazareth, the promised Messiah. Acts continues the story of Christianity in the 1st century, beginning with Jesus's ascension to Heaven. The early chapters, set in Jerusalem, describe the Day of Pentecost (the coming of the Holy Spirit) and the growth of the church in Jerusalem. Initially, the Jews are receptive to the Christian message, but later they turn against the followers of Jesus. Rejected by the Jews, the message is taken

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to the Gentiles under the guidance of the Apostle Peter. The later chapters tell of Paul's conversion, his mission in Asia Minor and the Aegean, and finally his imprisonment in Rome, where, as the book ends, he awaits trial.

Luke–Acts is an attempt to answer a theological problem, namely how the Messiah of the Jews came to have an overwhelmingly non-Jewish church; the answer it provides is that the message of Christ was sent to the Gentiles because the Jews rejected it. Luke–Acts can also be seen as a defense of (or "apology" for) the Jesus movement addressed to the Jews: the bulk of the speeches and sermons in Acts are addressed to Jewish audiences, with the Romans serving as external arbiters on disputes concerning Jewish customs and law. On the one hand, Luke portrays the followers of Jesus as a sect of the Jews, and therefore entitled to legal protection as a recognised religion; on the other, Luke seems unclear as to the future God intends for Jews and Christians, celebrating the Jewishness of Jesus and his immediate followers while also stressing how the Jews had rejected God's promised Messiah.

The Gospel of Luke and Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume. According to Church tradition dating from the 2nd century, he was the "Luke" named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasizes the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

While no proposed date for the composition of Acts is universally accepted, the most common scholarly position is to date Luke–Acts to 80–90 AD, on the grounds that it uses Mark as a source, looks back on the destruction of Jerusalem, and does not show any awareness of the letters of Paul (which began circulating late in the first century). The earliest possible date for the composition of Acts is set by the events with which it ends, Paul's imprisonment in Rome c. 63 AD, but such an early dating is a minority position. The last possible date would be set by its first definite citation by another author, but there is no unanimity on this; some scholars find echoes of Acts in a work from c. 95 AD called I Clement, while others see no indisputable citation until the middle of the 2nd century. A minority of scholars, necessarily in the latter camp, conclude that Acts dates to the 2nd century, believing that it shows awareness of the letters of Paul, the works of Titus Flavius Josephus, or the writings of Marcion of Sinope.

Johannine Literature

Johannine literature refers to the collection of New Testament works that are traditionally attributed to John the Apostle or to Johannine Christian community. Johannine literature is traditionally considered to include the following works:

- *The Gospel of John*
- *The Johannine epistles:*
  1. *The First Epistle of John*
  2. *The Second Epistle of John*
  3. *The Third Epistle of John*
- *The Book of Revelation*

Of these five books, the only one that explicitly identifies its author as a "John" is the Book of Revelation. Modern scholarship generally rejects the idea that this work is written by the same author as the other four documents. The gospel identifies its author as the Beloved Disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist. Scholars have debated the authorship of Johannine literature (the Gospel of John, Epistles of John, and the Book of Revelation) since at least the third century, but especially since the Enlightenment. The authorship by John the Apostle is rejected by many modern scholars.

The Gospels

The most important writings are originally not the gospels but the epistles of Saul of Tarsos (Paul the Apostle). The gospels appeared long after Saul's texts. However, the gospels got a significant function as Christian writers and teachers often present the Good News set within the context of the storyline of the whole Bible. This discipline, of understanding the Christian message in terms of biblical salvation history, is known as biblical theology. This attempts to posit a connexion between Old Testament and the Christian teachings of the good news about the life, death and resurrection of Jesus.

In Christian tradition, the authors attributed with the creation of the four gospels in the New Testament bear the following titles: Gospel according to Matthew; Gospel according to Mark; Gospel according to Luke and Gospel according to John. The phrase "according to" already suggest that these gospels were not directly written by the hands of the Four Evangelists Matthew, Mark, Luke, and John, but were "re-narrations" writtem down by other persons.

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The 3 gospels of Matthew, Mark, and Luke are known as the "Synoptic Gospels" (syn optic = similar look), because they include many of the same stories, often in the same sequence. The early Roman Church build up the myth that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke:

• Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles,

• Mark – a follower of Peter and so an "apostolic man,"

• Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsos,

• John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel" = "good spel") of Jesus. Evangelist comes from the Greek word "Evangelion" refering to "good news" or "gospel" in Christianity.

Pauline Christianity Versus The Original Christianity Represented By James The Just, The Brother Of Jesus

When we browse through the texts of the New Testament, there is not much historical evidence to get on with. The core of the New Testament, if we want to get down to the real background, is not represented by the four gospels but undoubtedly by the "Pauline Letters" written by a Greek- and Aramaic-speaking Roman citizen known as Saul of Tarsos. Christians know this man better as "Paul the Apostle". On his way to Damascus, he claimed that he had a "vision of Jesus". In modern terms, we would say that 'he had an idea' how to employ his invented Jesus-character in order to create a new faith, and he wrote about this vision in such a lively and sophisticated manner that Shakespeare could not have performed this task any better. In Luke's Book of Acts 9:3-9 we read: ". . . 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink."

As there are no Roman records about these events and the involved persons. We totally have to rely on sources which are available. The most important sources are (1st) the records of Titus Flavius Josephus, (2nd) the non-canonical texts by writers who did not follow Roman mainstream Christianity, and (3rd) the Dead Sea Scrolls from Qumran which are the only historical text that have not been changed or tampered with by any editorial commitee. The Qumran texts speak of religious matters as Jesus probably would have seen them.

Towards the end of Appendix C, there are transcripts of three video documentaries that discuss the times and events around the historical Jesus. Transcripts of this briefness can bring the matter to the point much more concentrated than any book can do. They contain significant points that most scholars are not aware of:

1.) **The Real Jesus**, reconstruction of the events after Jesus' death, Channel 4, 1999;

2.) **Caesar's Messiah**: The Roman Conspiracy To Invent Jesus, Joseph Atwill, 2012;

3.) **The James Ossuary Interview**, Simcha Yacobovici in an interview with Prof. Robert Eisenman 2004.

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THE GOSPEL ACCORDING TO MATTHEW

The Gospel of Matityahu or Evangelion kata Matthaion or
The Gospel of Matthew, or just Matthew
Author: perhaps Yosef bar Mattityahu
Estimated Range of Dating: 75-80 A.D.

(The Gospel of Matthew, or more precisely The Gospel according to Matthew, is a narrative originally written in Greek. It is one of the four gospels of the New Testament that tells the story of Jesus' life and teachings. The Gospel of Matthew is called one of the three synoptic gospels because it has some of the same stories and language as the Gospels of Mark and Luke. Matthew is the most famous and the most quoted gospel in existence. There are good reasons for it. It is the only gospel that was written by someone who had been familiar with all geographical locations in person. It is the most coherent gospel and its writing style is one of the very best. The author must have been very well educated and identifies himself, by his swift and fluent style, as a member of the Roman Empire's Greek-speaking upper class.

Like the Gospels of Mark and Luke, The Gospel of Matthew was composed in the time of the Flavian dynasty. Scholars of the old time attributed the gospel to the Apostle Matthew which is a pretty unlikely and unfounded claim. That the gospels were written for a Jewish audience in Judaea or Galilee is unlikely as well. As the gospels, and the entire New Testament in fact, were written in Greek suggests that they were rather written for an audience that could understand Greek. And this was, besides native Greeks, the entire upper class of the Roman Empire.

We have to remember that the Roman Empire was a multi-ethnic and international state. Jews were a part of it and about 5% to 10% of the population in the entire Roman Empire was Jewish. The Jews spread over the whole Mediterranian already hundreds of years earlier, together with their Phoenician cousins. The resendment that Jews felt in the Holy Land for the successors of the conqueror Alexander the Great culminated in a row of armed conflicts out of which the Maccabeans, the Hashmonian Dynasty, rose victorious in about 160 BC. The constant and unwanted influence of Greeks, and later the Romans, triggered the rise of the Messianic Movement, a bunch of jihadist assault and terror troops. They were waiting for a messiah who could lead them to military victory over the occupants of the Holy Land. This was probably the scenery in which Jesus turned up and claimed to be a messiah of peace. He might have been the lonely voice for peace, propagating "turning the other cheek" in defiance and "give the Caesar what is Caesar's" meaning the tax. And by doing so, he became an enemy of the Messianic Movement who felt that Jesus stood in their way and they immediately plotted against him and got rid of him. Jesus' story became a legend and another man, who knew that war against the Roman superpower was futile, entered the scene of events. This man was a descent of the Hashmonian Dynasty, travelled to the imperial court in Rome as envoy in about 55 AD. and was forced by the rebellious Jewish Messianic Movement, who held his family captive, to become general of the "Jewish Army of the North" when the Jewish War (66-73 AD) broke out between Jews and Romans in 66 AD. The name of that man was Yosef ben Matityahu, in Greek Joseph bar Matthias. In 67 AD, he was taken captive by the Roman General Flavius Vespasianus. The two men met and Vespasianus was pleased about the manners and vast knowledge of that well-educated, Greek-speaking Jew. Soon after, Matityahu was set free from his captivty and he stayed in the generals entourage as scout and interpreter. Matityahu heard rumours of an ongoing revolt against Emperor Nero. The Roman Army was looking for a worthy successor Nero's and Matityahu also heard Vespasianus name in those debates. So he could "predict" that Vespasianus might be emperor one day, and he told him. When Vespasianus became emperor in 69, he adopted Yosef ben Matityahu as his third son. This was an incredible rise to power and the young man began to call himself Titus Flavius Josephus as he was now member of the emperors family. Just to remind, he now was almost in the same legal position as Octavianus who became son of Julius Caesar and then Emperor Caesar Augustus. Before the Senate in Rome he declared that Caesar should become a god "in the name of the father (Caesar), the son (Octavianus) and the holy spirits of the Pantheon". This was the official phrase to enter godhood in the Roman Imperial Cult, the Roman state religion.

Before the Jewish War 66-73, Saul of Tarsus, the Apostle Paul, was spreading the story of Jesus in Roman cities. On his journey to Rome in 62 AD, Yosef bar Mattityahu could have met Saul of Tarsus and so he might have listened to Saul's story of Jesus. And he wrote it down. At the beginning of the war, an mysterious scholar was captured by General Titus Flavius Vespasianus. His name was Yosef bar Mattityahu, translated into Greek "Joseph bar Matthia." Surprisingly, he became a new member of the Flavian Dynasty; his new name: Titus Flavius Josephus. There is a possibility that he could have authored the Gospel of Matthew after the war. His name Mattityahu is the original form of the name Matthew.)

GOSPEL OF MATTHEW (MATHEU) CHAPTER 1

1 The book of the generacioun (genealogy) of Jhesu Crist, the sone of Dauid, the sone of Abraham.

2 Abraham bigat Isaac. Isaac bigat Jacob. Jacob bigat Judas and hise britheren.

3 Judas bigat Fares and Zaram, of Tamar. Fares bigat Esrom.

4 Esrom bigat Aram. Aram bigat Amynadab. Amynadab bigat Naason. Naason bigat Salmon.

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5 Salmon bigat Booz, of Raab. Booz bigat Obeth, of Ruth. Obeth bigat Jesse. Jesse bigat Dauid the king.

6 Dauid the king bigat Salamon, of hir that was Vries wijf.

7 Salomon bigat Roboam. Roboam bigat Abias.

8 Abias bigat Asa. Asa bigat Josaphath. Josaphath bigat Joram. Joram bigat

9 Osias. Osias bigat Joathan. Joathan bigat Achaz. Achaz bigat Ezechie.

10 Ezechie bigat Manasses. Manasses bigat Amon.

11 Amon bigat Josias. Josias bigat Jeconyas and his britheren, in to the transmygracioun of Babiloyne.

12 And aftir the transmygracioun of Babiloyne, Jeconyas bigat Salatiel. Salatiel bigat Zorobabel.

13 Zorobabel bigat Abyut. Abyut bigat Eliachym. Eliachym bigat Asor.

14 Asor bigat Sadoc. Sadoc bigat Achym.

15 Achym bigat Elyut. Elyut bigat Eleasar. Eleasar bigat Mathan.

16 Mathan bigat Jacob. Jacob bigat Joseph, the hosebonde of Marye, of whom Jhesus was borun, that is clepid Christ.

17 And so alle generaciouns fro Abraham to Dauid ben fourtene generacions, and fro Dauid to the transmygracioun of Babiloyne ben fourtene generaciouns, and fro the transmygracioun of Babiloyne to Crist ben fourtene generaciouns.

18 But the generacioun of Crist was thus. Whanne Marie, the modir of Jhesu, was spousid to Joseph, bifore thei camen togidere, she was foundun hauynge of the Hooli Goost in the wombe.

19 And Joseph, hir hosebonde, for he was riytful, and wolde not puplische hir, he wolde priueli haue left hir.

20 But while he thouyte thes thingis, lo! the aungel of the Lord apperide in sleep to hym, and seide, Joseph, the sone of Dauid, nyle thou drede to take Marie, thi wijf; for that thing that is borun in hir is of the Hooli Goost.

21 And she shal bere a sone, and thou shalt clepe his name Jhesus; for he schal make his puple saaf fro her synnes.

22 For al this thing was don, that it schulde be fulfillid, that was seid of the Lord bi a prophete, seiynge, Lo!

23 a virgyn shal haue in wombe, and she schal bere a sone, and thei schulen clepe his name Emanuel, that is to seie, God with vs.

24 And Joseph roos fro sleepe, and dide as the aungel of the Lord comaundide hym, and took Marie, his wijf;

25 and he knew her not, til she hadde borun her firste bigete sone, and clepide his name Jhesus.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 2

1 Therfor whanne Jhesus was borun in Bethleem of Juda, in the daies of king Eroude, lo! astromyenes camen fro the eest to Jerusalem,

2 and seiden, Where is he, that is borun king of Jewis? for we han seyn his sterre in the eest, and we comen to worschipe him.

3 But king Eroude herde, and was trublid, and al Jerusalem with hym.

4 And he gaderide to gidre alle the prynces of prestis, and scribis of the puple, and enqueride of hem, where Crist shulde be borun.

5 And thei seiden to hym, In Bethleem of Juda; for so it is writun bi a profete,

6 And thou, Bethleem, the lond of Juda, art not the leest among the prynces of Juda; for of thee a duyk schal go out, that schal gouerne my puple of Israel.

7 Thanne Eroude clepide pryueli the astromyens, and lernyde bisili of hem the tyme of the sterre that apperide to hem.

8 And he sente hem in to Bethleem, and seide, Go ye, and axe ye bisili of the child, and whanne yee han foundun, telle ye it to me, that Y also come, and worschipe hym.

9 And whanne thei hadden herd the kyng, thei wenten forth. And lo! the sterre, that thei siyen in the eest, wente bifore hem, til it cam, and stood aboue, where the child was.

10 And thei siyen the sterre, and ioyeden with a ful greet ioye.

11 And thei entriden in to the hous, and founden the child with Marie, his modir; and thei felden doun, and worschipiden him. And whanne thei hadden openyd her tresouris, thei offryden to hym yiftis, gold, encense, and myrre.

12 And whanne thei hadden take an aunswere in sleep, that thei schulden not turne ayen to Eroude, thei turneden ayen bi anothir weie in to her cuntrey.

13 And whanne thei weren goon, lo! the aungel of the Lord apperide to Joseph in sleep, and seide, Rise vp, and take the child and his modir, and fle in to Egipt, and be thou there, til that I seie to thee; for it is to come, that Eroude seke the child, to destrie hym.

14 And Joseph roos, and took the child and his modir bi nyyt, and wente in to Egipt,

15 and he was there to the deeth of Eroude; that it schulde be fulfillid, that was seid of the Lord bi the profete, seiynge, Fro Egipt Y haue clepid my sone.

16 Thanne Eroude seynge that he was disseyued of the astromyens, was ful wrooth; and he sente, and slowe alle the children, that weren in Bethleem, and in alle the coostis therof, fro two yeer age and with inne, aftir the tyme that he had enquerid of the astromyens.

17 Thanne it was fulfillid, that was seid bi Jeremye, the profete,

18 seiynge, A vois was herd an hiy, wepynge and moche weilyng, Rachel biwepynge hir sones, and she wolde not be coumfortid, for thei ben noyt.

19 But whanne Eroude was deed, loo! the aungel of the Lord apperide to Joseph in sleep in Egipt,

20 and seide, Ryse vp, and take the child and his modir, and go in to the lond of Israel; for thei that souyten the lijf of the chijld ben deed.

21 Joseph roos, and took the child and his modir, and cam in to the loond of Israel.

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22 And he herde that Archilaus regnede in Judee for Eroude, his fadir, and dredde to go thidir. And he was warned in sleep, and wente in to the parties of Galilee;

23 and cam, and dwelte in a citee, that ys clepid Nazareth, that it shulde be fulfillid, that was seid bi profetis, For he shal be clepid a Nazarey. (Nazarene or Nazorean is Hebrew for "guardian of the Law of Moses," the Ten Commandments.)

GOSPEL OF MATTHEW (MATHEU) CHAPTER 3

(Baptism and John the Baptist or Baptiser: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, most of the characters surrounding the main character are also relatives, friends, or schoolmates. the main character. John the Baptist was probably Jesus' uncle or cousin. See the family, Appendix: Maps & Charts.)

1 In tho daies Joon Baptist cam, and prechide in the desert of Judee,

2 and seide, Do ye penaunce, for the kyngdom of heuenes shal neiye.

3 For this is he, of whom it is seid bi Ysaie, the prophete, seyinge, A vois of a crier in desert, Make ye redi the weies of the Lord; make ye riyt the pathis of hym.

4 And this Joon hadde clothing of camels heeris, and a girdil of skynne aboute hise leendis; and his mete was honysoukis, and hony of the wode.

5 Thanne Jerusalem wente out to hym, and al Judee, and al the cuntre aboute Jordan;

6 and thei weren waischun of hym in Jordan, and knowlechiden her synnes.

7 But he siy manye of the Farysees and of Saduceis comynge to his baptym, and seide to hem, Generaciouns of eddris, who shewide to you to fle fro the wraththe that is to come?

8 Therfor do ye worthi fruyte of penaunce,

9 and nyle ye seie with ynne you, We han Abraham to fadir; for Y seie to you, that God is myyti to reise vp of these stoones the sones of Abraham.

10 And now the ax is put to the roote of the tree; therfore euery tree that makith not good fruyt, shal be kit doun, and shal be cast in to the fier.

11 Y waische you in water, in to penaunce; but he that shal come after me is strongere than Y, whos schoon Y am not worthi to bere; he shal baptise you in the Hooli Goost and fier.

12 Whos wynewing cloth is in his hoond, and he shal fulli clense his corn flore, and shal gadere his whete in to his berne; but the chaffe he shal brenne with fier that mai not be quenchid.

13 Thanne Jhesus cam fro Galilee in to Jordan to Joon, to be baptised of hym.

14 And Joon forbede him, and seide, Y owe to be baptisid of thee, and thou comest to me?

15 But Jhesus answeride, and seide to hym, Suffre nowe, for thus it fallith to vs to fulfille al riytfulnesse.

16 Thanne Joon suffride hym. And whanne Jhesus was baptisid, anoon he wente up fro the watir; and lo! heuenes weren openyd to hym, and he saie the Spirit of God comynge doun as a dowue, and comynge on hym; and loo!

17 a vois fro heuenes, seiynge, This is my louyd sone, in which Y haue plesid to me.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 4

1 Thanne Jhesus was led of a spirit in to desert, to be temptid of the feend.

2 And whanne he hadde fastid fourti daies and fourti nyytis, aftirward he hungride.

3 And the tempter cam nyy, and seide to hym, If thou art Goddis sone, seie that thes stoones be maad looues.

4 Which answeride, and seide to hym, It is writun, Not oonli in breed luyeth man, but in ech word that cometh of Goddis mouth.

5 Thanne the feend took hym in to the hooli citee, and settide hym on the pynacle of the temple,

6 and seide to hym, If thou art Goddis sone, sende thee adoun; for it is writun, That to hise aungels he comaundide of thee, and thei schulen take thee in hondis, lest perauenture thou hirte thi foot at a stoon.

7 Eftsoone Jhesus seide to hym, It is writun, Thou shalt not tempte thi Lord God.

8 Eftsoone the feend took hym in to a ful hiy hil, and schewide to hym alle the rewmes of the world, and the ioye of hem;

9 and seide to hym, Alle these Y schal yyue to thee, if thou falle doun and worschipe me.

10 Thanne Jhesus seide to hym, Goo, Sathanas; for it is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou shalt serue.

11 Thanne the feend lafte hym; and lo! aungels camen nyy, and serueden to hym.

12 But whanne Jhesus hadde herd that Joon was takun, he wente in to Galilee.

13 And he lefte the citee of Nazareth, and cam, and dwelte in the citee of Cafarnaum, biside the see, in the coostis of Zabulon and Neptalym,

14 that it shulde be fulfillid, that was seid by Ysaie, the profete, seiynge,

15 The lond of Sabulon and the lond of Neptalym, the weie of the see ouer Jordan, of Galilee of hethen men,

16 the puple that walkide in derknessis saye greet liyt, and while men satten in the cuntre of shadewe of deth, liyt aroos to hem.

17 Fro that tyme Jhesus bigan to preche, and seie, Do ye penaunce, for the kyngdom of heuenes schal come niy.

18 And Jhesus walkide bisidis the see of Galilee, and saye twei britheren, Symount, that is clepid Petre, and Andrewe, his brothir, castynge nettis in to the see; for thei weren fischeris.

19 And he seide to hem, Come ye aftir me, and Y shal make you to be maad fisscheris of men.

20 And anoon thei leften the nettis, and sueden hym.

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21 And he yede forth fro that place, and saie tweyne othere britheren, James of Zebede, and Joon, his brother, in a schip with Zebede, her fadir, amendynge her nettis, and he clepide hem.

22 And anoon thei leften the nettis and the fadir, and sueden hym.

23 And Jhesus yede aboute al Galilee, techynge in the synagogis of hem, and prechynge the gospel of the kyngdom, and heelynge euery languor and eche sekenesse among the puple.

24 And his fame wente in to al Sirie; and thei brouyten to hym alle that weren at male ese, and that weren take with dyuerse languores and turmentis, and hem that hadden feendis, and lunatike men, and men in palesy, and he heelide hem.

25 And ther sueden hym myche puple of Galile, and of Decapoli, and of Jerusalem, and of Judee, and of biyende Jordan.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 5

(Chapters 5 to 7: This is the Sermon on the Mount where Jesus appeared as a new Moses.)

1 And Jhesus, seynge the puple, wente vp in to an hil; and whanne he was set, hise disciplis camen to hym.

2 And he openyde his mouth, and tauyte hem, and seide,

3 Blessed ben pore men in spirit, for the kyngdom of heuenes is herne.

4 Blessid ben mylde men, for thei schulen welde the erthe.

5 Blessid ben thei that mornen, for thei schulen be coumfortid.

6 Blessid ben thei that hungren and thristen riytwisnesse, for thei schulen be fulfillid.

7 Blessid ben merciful men, for thei schulen gete merci.

8 Blessid ben thei that ben of clene herte, for thei schulen se God.

9 Blessid ben pesible men, for thei schulen be clepid Goddis children.

10 Blessid ben thei that suffren persecusioun for riytfulnesse, for the kingdam of heuenes is herne.

11 Ye schulen be blessid, whanne men schulen curse you, and schulen pursue you, and shulen seie al yuel ayens you liynge, for me.

12 Ioie ye, and be ye glad, for youre meede is plenteuouse in heuenes; for so thei han pursued also profetis that weren bifor you.

13 Ye ben salt of the erthe; that if the salt vanysche awey, whereynne schal it be saltid? To no thing it is worth ouere, no but that it be cast out, and be defoulid of men.

14 Ye ben liyt of the world; a citee set on an hil may not be hid;

15 ne me teendith not a lanterne, and puttith it vndur a busschel, but on a candilstike, that it yyue liyt to alle that ben in the hous.

16 So schyne youre liyt befor men, that thei se youre goode werkis, and glorifie youre fadir that is in heuenes.

17 Nil ye deme, that Y cam to vndo the lawe, or the profetis; Y cam not to vndo the lawe, but to fulfille. (The fulfillment of the law of the Torah [the 5 Books of Moses]; Jesus clearly confirms now the validity of The Ten Commandments, also known as the "Golden Rule": Exodus 20:2–17 and Deuteronomy 5:6–21)

18 Forsothe Y seie to you, til heuene and erthe passe, o lettir or o titel shal not passe fro the lawe, til alle thingis be doon.

19 Therfor he that brekith oon of these leeste maundementis, and techith thus men, schal be clepid the leste in the rewme of heuenes (of wisdom); but he that doith, and techith, schal be clepid greet in the kyngdom of heuenes (of wisdom).

20 And Y seie to you, that but your riytfulnesse be more plenteuouse than of scribis and of Farisees, ye schulen not entre into the kyngdom of heuenes (of wisdom).

21 Ye han herd that it was seid to elde men, Thou schalt not slee; and he that sleeth, schal be gilti to doom.

22 But Y seie to you, that ech man that is wrooth to his brothir, schal be gilti to doom; and he that seith to his brother, Fy! schal be gilti to the counseil; but he that seith, Fool, schal be gilti to the fier of helle.

23 Therfor if thou offrist thi yifte at the auter, and ther thou bithenkist, that thi brothir hath sum what ayens thee,

24 leeue there thi yifte bifor the auter, and go first to be recounselid to thi brothir, and thanne thou schalt come, and schalt offre thi yifte.

25 Be thou consentynge to thin aduersarie soone, while thou art in the weie with hym, lest perauenture thin aduersarie take thee to the domesman, and the domesman take thee to the mynystre, and thou be sent in to prisoun.

26 Treuli Y seie to thee, thou shalt not go out fro thennus, til thou yelde the last ferthing.

27 Ye han herd that it was seid to elde men, Thou schalt do no letcherie.

28 But Y seie to you, that euery man that seeth a womman for to coueite hir, hath now do letcherie bi hir in his herte.

29 That if thi riyt iye sclaundre thee, pulle hym out, and caste fro thee; for it spedith to thee, that oon of thi membris perische, than that al thi bodi go in to helle.

30 And if thi riyt hond sclaundre thee, kitte hym aweye, and caste fro thee; for it spedith to thee that oon of thi membris perische, than that al thi bodi go in to helle.

31 And it hath be seyd, Who euere leeueth his wijf, yyue he to hir a libel of forsakyng.

32 But Y seie to you, that euery man that leeueth his wijf, outtakun cause of fornycacioun, makith hir to do letcherie, and he that weddith the forsakun wijf, doith auowtrye.

33 Eftsoone ye han herd, that it was seid to elde men, Thou schalt not forswere, but thou schalt yelde thin othis to the Lord.

34 But Y seie to you, that ye swere not for ony thing; nethir bi heuene, for it is the trone of God;

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35 nether bi the erthe, for it is the stole of his feet; nether bi Jerusalem, for it is the citee of a greet kyng; nether thou shalt not swere bi thin heed,

36 for thou maist not make oon heere white, ne blacke;

37 but be youre word, Yhe, yhe; Nay, nay; and that that is more than these, is of yuel.

38 Ye han herd that it hath be seid, Iye for iye, and tothe for tothe.

39 But Y seie to you, that ye ayenstonde not an yuel man; but if ony smyte thee in the riyt cheke, schewe to him also the tothir;

40 and to hym that wole stryue with thee in doom, and take awey thi coote, leeue thou to him also thi mantil;

41 and who euer constreyneth thee a thousynde pacis, go thou with hym othir tweyne.

42 Yyue thou to hym that axith of thee, and turne not awey fro hym that wole borewe of thee.

43 Ye han herd that it was seid, Thou shalt loue thi neiybore, and hate thin enemye.

44 But Y seie to you, loue ye youre enemyes, do ye wel to hem that hatiden you, and preye ye for hem that pursuen, and sclaundren you;

45 that ye be the sones of your fadir that is in heuenes, that makith his sunne to rise vpon goode and yuele men, and reyneth on iust men and vniuste.

46 For if ye louen hem that louen you, what mede schulen ye han? whether pupplicans doon not this?

47 And if ye greten youre britheren oonli, what schulen ye do more? ne doon not hethene men this?

48 Therfore be ye parfit, as youre heuenli fadir is parfit.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 6

1 Takith hede, that ye do not youre riytwisnesse bifor men, to be seyn of hem, ellis ye schulen haue no meede at youre fadir that is in heuenes.

2 Therfore whanne thou doist almes, nyle thou trumpe tofore thee, as ypocritis doon in synagogis and stretis, that thei be worschipid of men; sotheli Y seie to you, they han resseyued her meede.

3 But whanne thou doist almes, knowe not thi left hond what thi riyt hond doith, that thin almes be in hidils,

4 and thi fadir that seeth in hiddils, schal quyte thee.

5 And whanne ye preyen, ye schulen not be as ipocritis, that louen to preye stondynge in synagogis and corneris of stretis, to be seyn of men; treuli Y seie to you, thei han resseyued her meede.

6 But whanne thou schalt preye, entre in to thi couche, and whanne the dore is schet, preye thi fadir in hidils, and thi fadir that seeth in hidils, schal yelde to thee.

7 But in preiyng nyle yee speke myche, as hethene men doon, for thei gessen that thei ben herd in her myche speche.

8 Therfor nyle ye be maad lich to hem, for your fadir woot what is nede to you, bifore that ye axen hym.

9 And thus ye schulen preye, Oure fadir that art in heuenes, halewid be thi name;

10 thi kyngdoom come to; be thi wille don in erthe as in heuene;

11 yyue to vs this dai oure breed ouer othir substaunce;

12 and foryyue to vs oure dettis, as we foryyuen to oure dettouris; and lede vs not in to temptacioun,

13 but delyuere vs fro yuel.

14 Amen. For if ye foryyuen to men her synnes, youre heuenli fadir schal foryyue to you youre trespassis.

15 Sotheli if ye foryyuen not to men, nether youre fadir schal foryyue to you youre synnes.

16 But whanne ye fasten, nyle ye be maad as ypocritis sorewful, for thei defacen hem silf, to seme fastyng to men; treuli Y seie to you, they han resseyued her meede.

17 But whanne thou fastist, anoynte thin heed, and waische thi face,

18 that thou be not seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in priuey, shal yelde to thee.

19 Nile ye tresoure to you tresouris in erthe, where ruste and mouyte destrieth, and where theues deluen out and stelen;

20 but gadere to you tresouris in heuene, where nether ruste ne mouyte distrieth, and where theues deluen not out, ne stelen.

21 For where thi tresoure is, there also thin herte is.

22 The lanterne of thi bodi is thin iye; if thin iye be symple, al thi bodi shal be liytful;

23 but if thin iye be weiward, al thi bodi shal be derk. If thanne the liyt that is in thee be derknessis, how grete schulen thilk derknessis be?

24 No man may serue tweyn lordis, for ethir he schal hate the toon, and loue the tother; ethir he shal susteyne the toon, and dispise the tothir. Ye moun not serue God and richessis.

25 Therfor I seie to you, that ye be not bisi to youre lijf, what ye schulen ete; nether to youre bodi, with what ye schulen be clothid. Whether lijf is not more than meete, and the bodie more than cloth?

26 Biholde ye the foulis of the eire, for thei sowen not, nethir repen, nethir gaderen in to bernes; and youre fadir of heuene fedith hem. Whether ye ben not more worthi than thei?

27 But who of you thenkynge mai putte to his stature o cubit?

28 And of clothing what ben ye bisye? Biholde ye the lilies of the feeld, how thei wexen. Thei trauelen not, nether spynnen;

29 and Y seie to you, Salomon in al his glorie was not keuered as oon of these.

30 And if God clothith thus the hei of the feeld, that to day is, and to morewe is cast in to an ouen, hou myche more you of litel feith?

31 Therfor nyle ye be bisi, seiynge, What schulen we ete? or, What schulen we drinke? or, With what thing schulen we be keuered?

32 For hethene men seken alle these thingis; and youre fadir woot, that ye han nede to alle these thingis.

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33 Therfor seke ye first the kyngdom of God, and his riytfulnesse, and alle these thingis shulen be cast to you.
34 Therfor nyle ye be bisy in to the morew, for the morew shal be bisi to hym silf; for it suffisith to the dai his owen malice.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 7

1 Nile ye deme, that ye be not demed; for in what doom ye demen,
2 ye schulen be demed, and in what mesure ye meten, it schal be meten ayen to you.
3 But what seest thou a litil mote in the iye of thi brother, and seest not a beem in thin owne iye?
4 Or hou seist thou to thi brothir, Brothir, suffre I schal do out a mote fro thin iye, and lo! a beem is in thin owne iye?
5 Ipocrite, do thou out first the beem of thin iye, and thanne thou schalt se to do out the mote of the iye of thi brothir.
6 Nile ye yyue hooli thing to houndis, nethir caste ye youre margaritis bifore swyne, lest perauenture thei defoulen hem with her feet, and the houndis be turned, and al to-tere you.
7 Axe ye, and it schal be youun to you; seke ye, and ye schulen fynde; knocke ye, and it schal be openyd to you.
8 For ech that axith, takith; and he that sekith, fyndith; and it schal be openyd to hym, that knockith.
9 What man of you is, that if his sone axe hym breed, whethir he wole take hym a stoon?
10 Or if he axe fische, whether he wole take hym an edder?
11 Therfor if ye, whanne ye ben yuele men, kunnen yyue good yiftis to youre sones, hou myche more youre fadir that is in heuenes schal yyue good thingis to men that axen hym?
12 Therfor alle thingis, what euere thingis ye wolen that men do to you, do ye to hem, for this is the lawe and the prophetis.
13 Entre ye bi the streyt yate; for the yate that ledith to perdicioun is large, and the weie is broode, and there ben many that entren bi it.
14 Hou streit is the yate, and narwy the weye, that ledith to lijf, and ther ben fewe that fynden it.
15 Be ye war of fals prophetis, that comen to you in clothingis of scheep, but withynneforth thei ben as wolues of raueyn;
16 of her fruytis ye schulen knowe hem. Whether men gaderen grapis of thornes, or figus of breris?
17 So euery good tre makith good fruytis; but an yuel tre makith yuel fruytis.
18 A good tre may not make yuel fruytis, nethir an yuel tre make good fruytis.
19 Euery tre that makith not good fruyt, schal be kyt doun, and schal be cast in to the fier.
20 Therfor of her fruytis ye schulen knowe hem.
21 Not ech man that seith to me, Lord, Lord, schal entre in to the kyngdom of heuenes; but he that doith the wille of my fadir that is in heuenes, he schal entre in to the kyngdoom of heuenes.
22 Many schulen seie to me in that dai, Lord, Lord, whether we han not prophesied in thi name, and han caste out feendis in thi name, and han doon many vertues in thi name?
23 And thanne Y schal knouleche to hem, That Y knewe you neuere; departe awei fro me, ye that worchen wickidnesse.
24 Therfor ech man that herith these my wordis, and doith hem, schal be maad lijk to a wise man, that hath bildid his hous on a stoon.
25 And reyn felde doun, and flodis camen, and wyndis blewen, and russchiden in to that hous; and it felde not doun, for it was foundun on a stoon.
26 And euery man that herith these my wordis, and doith hem not, is lijk to a fool, that hath bildid his hous on grauel.
27 And reyn cam doun, and floodis camen, and wyndis blewen, and thei hurliden ayen that hous; and it felde doun, and the fallyng doun therof was greet.
28 And it was doon, whanne Jhesus hadde endid these wordis, the puple wondride on his techyng;
29 for he tauyte hem, as he that hadde power, and not as the scribis of hem, and the Farisees.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 8

1 But whanne Jhesus was come doun fro the hil, mych puple suede hym.
2 And loo! a leprouse man cam, and worschipide hym, and seide, Lord, if thou wolt, thou maist make me clene.
3 And Jhesus helde forth the hoond, and touchide hym, and seide, Y wole, be thou maad cleene. And anoon the lepre of him was clensid.
4 And Jhesus seide to hym, Se, seie thou to no man; but go, shewe thee to the prestis, and offre the yift that Moyses comaundide, in witnessyng to hem.
5 And whanne he hadde entrid in to Cafarnaum, the centurien neiyede to him, and preiede him,
6 and seide, Lord, my childe lijth in the hous sijk on the palesie, and is yuel turmentid.
7 And Jhesus seide to him, Y schal come, and schal heele him.
8 And the centurien answeride, and seide to hym, Lord, Y am not worthi, that thou entre vndur my roof; but oonli seie thou bi word, and my childe shal be heelid.
9 For whi Y am a man ordeyned vndur power, and haue knyytis vndir me; and Y seie to this, Go, and he goith; and to another, Come, and he cometh; and to my seruaunt, Do this, and he doith it.
10 And Jhesus herde these thingis, and wondride, and seide to men that sueden him, Treuli Y seie to you, Y foond not so greet feith in Israel.
11 And Y seie to you, that many schulen come fro the eest and the west, and schulen reste with Abraham and Ysaac and Jacob in the kyngdom of heuenes;
12 but the sones of the rewme schulen be cast out in to vtmer derknessis; there schal be wepyng, and grynting of teeth.

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13 And Jhesus seide to the centurioun, Go, and as thou hast bileuyd, be it doon to thee. And the child was heelid fro that hour.

14 And whanne Jhesus was comun in to the hous of Symount Petre, he say his wyues modir liggynge, and shakun with feueris.

15 And he touchide hir hoond, and the feuer lefte hir; and she roos, and seruede hem.

16 And whanne it was euen, thei brouyten to hym manye that hadden deuelis, and he castide out spiritis bi word, and heelide alle that weren yuel at ese;

17 that it were fulfillid, that was seid by Ysaie, the profete, seiynge, He took oure infirmytees, and bar oure siknessis.

18 And Jhesus say myche puple aboute him, and bade hise disciplis go ouer the watir.

19 And a scribe neiyede, and seide to hym, Maistir, Y shal sue thee, whidir euer thou schalt go.

20 And Jhesus seide to hym, Foxis han dennes, and briddis of heuene han nestis, but mannus sone hath not where he schal reste his heed.

21 Anothir of his disciplis seide to him, Lord, suffre me to go first, and birie my fader.

22 But Jhesus seide to hym, Sue thou me, and lete deed men birie her deede men.

23 And whanne he was goon vp in to a litil schip, his disciplis sueden hym.

24 And loo! a greet stiring was maad in the see, so that the schip was hilid with wawes; but he slepte.

25 And hise disciplis camen to hym, and reysiden hym, and seiden, Lord, saue vs; we perischen.

26 And Jhesus seide to hem, What ben ye of litil feith agaste? Thanne he roos, and comaundide to the wyndis and the see, and a greet pesibilnesse was maad.

27 And men wondriden, and seiden, What maner man is he this, for the wyndis and the see obeischen to him?

28 And whanne Jhesus was comun ouer the watir in to the cuntre of men of Gerasa, twey men metten hym, that hadden deuelis, and camen out of graues, ful woode, so that noo man myyte go bi that weie.

29 And lo! thei crieden, and seiden, What to vs and to thee, Jhesu, the sone of God? art thou comun hidir bifore the tyme to turmente vs?

30 And not fer fro hem was a flocke of many swyne lesewynge.

31 And the deuelis preyeden hym, and seiden, If thou castist out vs fro hennes, sende vs in to the droue of swyne.

32 And he seide to hem, Go ye. And thei yeden out, and wenten in to the swyne; and loo! in a greet bire al the droue wente heedlyng in to the see, and thei weren deed in the watris.

33 And the hirdis fledden awey, and camen in to the citee, and telden alle these thingis, and of hem that hadden the feendis.

34 And lo! al the citee wente out ayens Jhesu; and whanne thei hadden seyn hym, thei preieden, that he wolde passe fro her coostis.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 9

1 And Jhesus wente vp in to a boot, and passide ouer the watir, and cam in to his citee.

2 And lo! thei brouyten to hym a man sike in palesie, liggynge in a bed. And Jhesus saw the feith of hem, and seide to the man sike in palesye, Sone, haue thou trist; thi synnes ben foryouun to thee.

3 And lo! summe of the scribis seiden withynne hem silf, This blasfemeth.

4 And whanne Jhesus hadde seyn her thouytis, he seide, Wherto thenken ye yuele thingis in youre hertis?

5 What is liytere to seye, Thi synnes ben foryouun to thee, ethir to seie, Rise thou, and walke?

6 But that ye wite that mannus sone hath power to foryyue synnes in erthe, thanne he seide to the sijk man in palesie, Rise vp; take thi bed, and go in to thin hous.

7 And he roos, and wente in to his hous.

8 And the puple seynge dredde, and glorifiede God, that yaf suche power to men.

9 And whanne Jhesus passide fro thennus, he say a man, Matheu bi name, sittynge in a tolbothe. And he seide to hym, Sue thou me.

10 And he roos, and folewide hym. And it was don, the while he sat at the mete in the hous, lo! many pupplicans and synful men camen, and saten at the mete with Jhesu and hise disciplis.

11 And Farisees sien, and seiden to hise disciplis, Whi etith youre maister with pupplicans and synful men?

12 And Jhesus herde, and seide, A leche is not nedeful to men that faren wel, but to men that ben yuel at ese.

13 But go ye, and lerne what it is, Y wole merci, and not sacrifice; for I cam, not to clepe riytful men, but synful men.

14 Thanne the disciplis of Joon camen to hym, and seiden, Whi we and Farisees fasten ofte, but thi disciplis fasten not?

15 And Jhesus seide to hem, Whether the sones of the spouse moun morne, as long as the spouse is with hem? But daies schulen come, whanne the spouse schal be takun a wei fro hem, and thanne thei schulen faste.

16 And no man putteth a clout of buystous clothe in to an elde clothing; for it doith awey the fulnesse of the cloth, and a wers breking is maad.

17 Nethir men putten newe wyne in to elde botelis, ellis the botels ben to-broke, and distried, and the wyn sched out. But men putten newe wyne in to newe botels, and bothe ben kept.

18 Whiles that Jhesus spak thes thingis to hem, lo! a prince cam, and worschipide hym, and seide, Lord, my douyter is now deed; but come thou, and putte thin hond on hir, and she schal lyue.

19 And Jhesus roos, and hise disciplis, and sueden hym.

20 And lo! a womman, that hadde the blodi flux twelue yere, neiyede bihynde, and touchide the hem of his cloth.

21 For sche seide with ynne hir self, Yif Y touche oonli the cloth of hym, Y schal be saaf.

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22 And Jhesus turnede, and say hir, and seide, Douytir, haue thou trist; thi feith hath maad thee saaf. And the womman was hool fro that our.

23 And whanne Jhesus cam in to the hous of the prince, and say mynstrallis, and the puple makynge noise,

24 he seide, Go ye a wei, for the damysel is not deed, but slepith. And thei scornyden hym.

25 And whanne the folc was put out, he wente in, and helde hir hond; and the damysel roos.

26 And this fame wente out in to al that loond.

27 And whanne Jhesus passide fro thennus, twei blynde men criynge sueden hym, and seiden, Thou sone of Dauid, haue merci on vs.

28 And whanne he cam in to the hous, the blynde men camen to hym; and Jhesus seide to hem, What wolen ye, that I do to you? And thei seiden, Lord, that oure iyen be opened.

29 Thanne he touchide her iyen, and seide, Aftir youre feith be it doon to you.

30 And the iyen of hem were opened. And Jhesus thretenede hem, and seide, Se ye, that no man wite.

31 But thei yeden out, and diffameden hym thorou al that lond.

32 And whanne thei weren gon out, loo! thei brouyten to hym a doumbe man, hauynge a deuel.

33 And whanne the deuel was cast out, the doumb man spak. And the puple wondride, and seide, It hath not be say thus in Israel.

34 But the Farisees seiden, In the prince of deuelis he castith out deuelis.

35 And Jhesus wente aboute alle the citees and castels, techinge in the synagogis of hem, and prechynge the gospel of the kyngdom, and helynge euery langour and euery sijknesse.

36 And he siy the puple, and hadde reuthe on hem; for thei weren trauelid, and liggynge as scheep not hauynge a scheepherde.

37 Thanne he seide to hise disciplis, Sotheli there is myche ripe corn, but fewe werk men.

38 Therfor preye ye the lord of the ripe corn, that he sende werke men in to his ripe corn.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 10

1 And whanne his twelue disciplis weren clepid togidere, he yaf to hem powere of vnclene spiritis, to caste hem out of men, and to heele eueri langour, and sijknesse.

2 And these ben the names of the twelue apostlis; the firste, Symount, that is clepid Petre, and Andrew, his brothir; James of Zebede, and Joon, his brothir; Filip, and Bartholomeu;

3 Thomas, and Matheu, pupplican; and James Alfey, and Tadee;

4 Symount Chananee, and Judas Scarioth, that bitrayede Crist.

5 Jhesus sente these twelue, and comaundide hem, and seide, Go ye not in to the weie of hethene men, and entre ye not in to the citees of Samaritans;

6 but rather go ye to the scheep of the hous of Israel, that han perischid.

7 And go ye, and preche ye, and seie, that the kyngdam of heuenes shal neiye;

8 heele ye sike men, reise ye deede men, clense ye mesels, caste ye out deuelis; freeli ye han takun, freli yyue ye.

9 Nyle ye welde gold, nether siluer, ne money in youre girdlis, not a scrippe in the weie,

10 nether twei cootis, nethir shoon, nether a yerde; for a werkman is worthi his mete.

11 In to what euere citee or castel ye schulen entre, axe ye who therynne is worthi, and there dwelle ye, til ye go out.

12 And whanne ye goon in to an hous, grete ye it, and seyn, Pees to this hous.

13 And if thilk hous be worthi, youre pees schal come on it; but if that hous be not worthi, youre pees schal turne ayen to you.

14 And who euere resseyueth not you, nethir herith youre wordis, go ye fro that hous or citee, and sprenge of the dust of youre feet.

15 Treuly Y seie to you, it shal be more suffrable to the loond of men of Sodom and of Gommor in the dai of iugement, than to thilke citee.

16 Lo! Y sende you as scheep in the myddil of wolues; therfor be ye sliy as serpentis, and symple as dowues.

17 But be ye war of men, for thei schulen take you in counseilis, and thei schulen bete you in her synagogis;

18 and to meyris, or presidentis, and to kyngis, ye schulen be lad for me, in witnessyng to hem, and to the hethen men.

19 But whanne thei take you, nyle ye thenke, hou or what thing ye schulen speke, for it shal be youun to you in that our, what ye schulen speke;

20 for it ben not ye that speken, but the spirit of youre fadir, that spekith in you.

21 And the brother shal take the brother in to deeth, and the fader the sone, and sones schulen rise ayens fadir and modir, and schulen turmente hem bi deeth.

22 And ye schulen be in hate to alle men for my name; but he that shall dwelle stille in to the ende, shal be saaf.

23 And whanne thei pursuen you in this citee, fle ye in to anothir. Treuli Y seie to you, ye schulen not ende the citees of Israel, to for that mannus sone come.

24 The disciple is not aboue the maistir, ne the seruaunt aboue hys lord;

25 it is ynowy to the disciple, that he be as his maistir, and to the seruaunt as his lord. If thei han clepid the hosebonde man Belsabub, hou myche more his houshold meyne?

26 Therfor drede ye not hem; for no thing is hid, that schal not be shewid; and no thing is priuey, that schal not be wist.

27 That thing that Y seie to you in derknessis, seie ye in the liyt; and preche ye on housis, that thing that ye heeren in the ere.

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28 And nyle ye drede hem that sleen the bodi; for thei moun not sle the soule; but rather drede ye hym, that mai lese bothe soule and bodi in to helle.

29 Whether twei sparewis ben not seeld for an halpeny? and oon of hem shal not falle on the erthe with outen youre fadir.

30 And alle the heeris of youre heed ben noumbrid. Therfor nyle ye drede; ye ben betere than many sparewis.

31 Therfor euery man that schal knouleche me bifore men, Y schal knouleche hym bifor my fadir that is in heuenes.

33 But he that shal denye me bifor men, and I shal denye him bifor my fadir that is in heuenes.

34 Nile ye deme, that Y cam to sende pees in to erthe; Y cam not to sende pees, but swerd.

35 For Y cam to departe a man ayens his fadir, and the douytir ayens hir modir, and the sones wijf ayens the housbondis modir;

36 and the enemyes of a man ben thei, that ben homeli with him.

37 He that loueth fadir or modir more than me, is not worthi to me. And he that loueth sone or douyter ouer me, is not worthi to me.

38 And he that takith not his croos, and sueth me, is not worthi to me.

39 He that fyndith his lijf, shal lose it; and he that lesith his lijf for me, shal fynde it.

40 He that resseyueth you, resseyueth me; and he that resseyueth me, resseyueth hym that sente me.

41 He that resseyueth a prophete in the name of a prophete, shal take the mede of a prophete. And he that resseyueth a iust man in the name of a iust man, schal take the mede of a iust man.

42 And who euer yyueth drynke to oon of these leeste a cuppe of coolde watir oonli in the name of a disciple, treuli Y seie to you, he shal not leese his mede.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 11

(The name of Jesus' hometown is deliberately not mentioned; it was, in all likelihood, on the outskirts of Sepphoris where Nazareth and Bethlehem are found today (only 5-7 km from the city center). Sepphoris was the great capital of Galilee and was located at the western end of the trade routes from India and China. It was a flourishing Roman city (with all the trappings) from which Jesus' family received their building contracts and through which Buddhist scholars traveled to Alexandria (Egypt). Philo, a prominent contemporary of Jesus, reported on the Buddhist monasteries of Alexandria and the teachings, which almost entirely agree with those of Jesus. See: The Gospel according to Didymus Judas Thomas, here in the Appendix D. The Grand Bible: Philo of Alexandria - On the Contemplative Life, p. 2411; The Dhammapada [Laws of the Buddha], p. 7040; The Lotus Sutra [Teachings of the Buddha], pp. 7045 and 7381.)

1 And it was doon, whanne Jhesus hadde endid, he comaundide to hise twelue disciplis, and passide fro thennus to teche and preche in the citees of hem.

2 But whanne Joon in boondis hadde herd the werkis of Crist, he sente tweyne of hise disciplis,

3 and seide to him, Art thou he that schal come, or we abiden another?

4 And Jhesus answeride, and seide to hem, Go ye, and telle ayen to Joon tho thingis that ye han herd and seyn.

5 Blynde men seen, crokid men goon, meselis ben maad clene, deefe men heren, deed men rysen ayen, pore men ben takun to prechyng of the gospel.

6 And he is blessid, that shal not be sclaundrid in me.

7 And whanne thei weren goon awei, Jhesus bigan to seie of Joon to the puple, What thing wenten ye out in to desert to se? a reed wawed with the wynd?

8 Or what thing wenten ye out to see? a man clothid with softe clothis? Lo! thei that ben clothid with softe clothis ben in the housis of kyngis.

9 But what thing wenten ye out to se? a prophete? Yhe, Y seie to you, and more than a prophete.

10 For this is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, that shal make redi thi weye bifor thee.

11 Treuli Y seie to you, ther roos noon more than Joon Baptist among the children of wymmen; but he that is lesse in the kyngdom of heuenes, is more than he.

12 And fro the daies of Joon Baptist til now the kyngdom of heuenes suffrith violence, and violent men rauyschen it.

13 For alle prophetis and the lawe til to Joon prophecieden;

and if ye wolen resseyue,

14 he is Elie that is to come.

15 He that hath eris of heryng, here he.

16 But to whom schal Y gesse this generacioun lijk? It is lijk to children sittynge in chepyng, that crien to her peeris,

17 and seien, We han songun to you, and ye han not daunsid; we han morned to you, and ye han not weilid.

18 For Joon cam nether etynge ne drynkynge, and thei seien, He hath a deuel.

19 The sone of man cam etynge and drynkynge, and thei seien, Lo! a man a glotoun, and a drinkere of wijne, and a freend of pupplicans and of synful men. And wisdom is iustified of her sones.

20 Thanne Jhesus bigan to seye repreef to citees, in whiche ful manye vertues of him weren doon, for thei diden not penaunce.

21 Wo to thee! Corosaym, woo to thee! Bethsaida; for if the vertues that ben doon in you hadden be doon in Tyre and Sidon, sumtyme thei hadden don penaunce in heyre and aische.

22 Netheles Y seie to you, it schal be lesse peyne to Tire and Sidon in the dai of doom, than to you.

23 And thou, Cafarnaum, whethir thou schalt be arerid vp in to heuene? Thou shalt go doun in to helle. For if the vertues that ben don in thee, hadden be don in Sodom, perauenture thei schulden haue dwellid in to this dai.

24 Netheles Y seie to you, that to the lond of Sodom it schal be lesse peyne in the dai of doom, than to thee.

25 In thilke tyme Jhesus answeride, and seide, Y knowleche to thee, fadir, lord of heuene and of erthe, for thou hast hid

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these thingis fro wijse men, and redi, and hast schewid hem to litle children;

26 so, fadir, for so it was plesynge tofore thee.

27 Alle thingis ben youune to me of my fadir; and no man knewe the sone, but the fadir, nethir ony man knewe the fadir, but the sone, and to whom the sone wolde schewe.

28 Alle ye that traueilen, and ben chargid, come to me, and Y schal fulfille you.

29 Take ye my yok on you, and lerne ye of me, for Y am mylde and meke in herte; and ye schulen fynde reste to youre soulis.

30 For my yok is softe, and my charge liyt.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 12

(Jesus Defies the Commandment "Keep the Sabbath Day." This passage looks like a Roman propaganda text against Jewish traditions. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Incidentally, Sunday, the Christian equivalent of the Jewish Sabbath, has been a holy day free of work for ages.)

1 In that tyme Jhesus wente bi cornes in the sabot day; and hise disciplis hungriden, and bigunnen to plucke the eris of corn, and to ete.

2 And Fariseis, seynge, seiden to hym, Lo! thi disciplis don that thing that is not leueful to hem to do in sabatis.

3 And he seide to hem, Whether ye han not red, what Dauid dide, whanne he hungride, and thei that weren with hym?

4 hou he entride in to the hous of God, and eet looues of proposicioun, whiche looues it was not leueful to hym to ete, nether to hem that weren with hym, but to prestis aloone?

5 Or whether ye han not red in the lawe, that in sabotis prestis in the temple defoulen the sabotis, and thei ben with oute blame?

6 And Y seie to you, that here is a gretter than the temple.

7 And if ye wisten, what it is, Y wole merci, and not sacrifice, ye schulden neuer haue condempned innocentis.

8 For mannus Sone is lord, yhe, of the sabat.

9 And whanne he passide fro thennus, he cam in to the synagoge of hem.

10 And lo! a man that hadde a drye hoond. And thei axiden hym, and seiden, Whether it be leueful to hele in the sabot? that thei schulden acuse hym.

11 And he seide to hem, What man of you schal be, that hath o scheep, and if it falle in to a diche in the sabotis, whether he shal not holde, and lifte it vp?

12 How myche more is a man better than a scheep? Therfor it is leueful to do good in the sabatis.

13 Thanne he seide to the man, Stretche forth thin hoond. And he strauyte forth; and it was restorid to heelthe as the tothir.

14 And the Farisees wenten out, and maden a counsel ayens hym, hou thei schulden distrie hym.

15 And Jhesus knewe it, and wente awei fro thennus; and many sueden hym, and he helide hem alle.

16 And he comaundide to hem, that thei schulden not make hym knowun;

17 that that thing were fulfillid, that was seid by Isaie, the prophete, seiynge, Lo!

18 my child, whom Y haue chosun, my derling, in whom it hath wel plesid to my soule; Y shal put my spirit on him, and he shal telle dom to hethen men.

19 He shal not stryue, ne crye, nethir ony man shal here his voice in stretis.

20 A brisid rehed he shal not breke, and he schal not quenche smokynge flax, til he caste out doom to victorie;

21 and hethene men schulen hope in his name.

22 Thanne a man blynde and doumbe, that hadde a feend, was brouyt to hym; and he helide hym, so that he spak, and say.

23 And al the puple wondride, and seide, Whether this be the sone of Dauid?

24 But the Farisees herden, and seiden, He this casteth not out feendis, but in Belsabub, prince of feendis.

25 And Jhesus, witynge her thouytis, seide to hem, Eche kingdom departid ayens it silf, schal be desolatid, and eche cite, or hous, departid ayens it self, schal not stonde.

26 And if Satanas castith out Satanas, he is departid ayens him silf; therfor hou schal his kingdom stonde?

27 And if Y in Belsabub caste out deuelis, in whom youre sones casten out? Therfor thei schulen be youre domes men.

28 But if Y in the Spirit of God caste out feendis, thanne the kyngdom of God is comen in to you.

29 Ethir hou may ony man entre in to the hous of a stronge man, and take awey hise vesselis, but he first bynde the stronge man, and thanne he schal spuyle his hous?

30 He that is not with me, is ayens me; and he that gaderith not togidere with me, scaterith abrood.

31 Therfor I seie to you, al synne and blasfemye shal be foryouun to men, but the spirit of blasfemye shal not be foryouun.

32 And who euere seith a word ayens mannus sone, it shal be foryouun to him; but who that seieth a word ayens the Hooli Goost, it shal not be foryouun to hym, nether in this world, ne in the tothir.

33 Ethir make ye the tree good, and his fruyt good; ether make ye the tree yuel and his fruyt yuel; for a tree is knowun of the fruyt.

34 Ye generacioun of eddris, hou moun ye speke goode thingis, whanne ye ben yuele? For the mouth spekith of plente of the herte.

35 A good man bryngith forth good thingis of good tresoure, and an yuel man bringith forth yuel thingis of yuel tresoure.

36 And Y seie to you, that of euery idel word, that men speken, thei schulen yelde resoun therof in the dai of doom;

37 for of thi wordis thou schalt be iustified, and of thi wordis thou shalt be dampned.

38 Thanne summe of the scribis and Farisees answeriden to hym, and seiden, Mayster, we wolen se a tokne of thee.

39 Which answeride, and seide to hem, An yuel kynrede and a spouse brekere sekith a tokene, and a tokene shal not be youun to it, but the tokene of Jonas, the prophete.

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40 For as Jonas was in the wombe of a whal thre daies and thre nyytis, so mannus sone shal be in the herte of the erthe thre daies and thre nyytis.

41 Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of Jonas, and lo! here a gretter than Jonas.

42 The queene of the south shal rise in doom with this generacioun, and schal condempne it; for she cam fro the eendis of the erthe to here the wisdom of Salomon, and lo! here a gretter than Salomon.

43 Whanne an vnclene spirit goith out fro a man, he goith bi drie places, and sekith rest, and fyndith not.

44 Thanne he seith, Y shal turne ayen in to myn hous, fro whannys Y wente out. And he cometh, and fyndith it voide, and clensid with besyms, and maad faire.

45 Thanne he goith, and takith with him seuene othere spiritis worse than hym silf; and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere. So it shal be to this worste generacioun.

46 Yit whil he spak to the puple, lo! his modir and his bretheren stoden withouteforth, sekynge to speke to hym.

47 And a man seide to hym, Lo! thi modir and thi britheren stonden withouteforth, sekynge thee.

48 He answeride to the man, that spak to hym, and seide, Who is my modir? and who ben my britheren?

49 And he helde forth his hoond in to hise disciplis, and seide, Lo! my modir and my bretheren;

50 for who euer doith the wille of my fadir that is in heuenes, he is my brothir, and sistir, and modir.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 13

1 In that dai Jhesus yede out of the hous, and sat bisidis the see.

2 And myche puple was gaderid to hym, so that he wente up in to a boot, and sat; and al the puple stood on the brenke.

3 And he spac to hem many thingis in parablis, and seide, Lo! he that sowith, yede out to sowe his seed.

4 And while he sowith, summe seedis felden bisidis the weie, and briddis of the eir camen, and eeten hem.

5 But othere seedis felden in to stony places, where thei hadden not myche erthe; and anoon thei sprongen vp, for thei hadden not depnesse of erthe.

6 But whanne the sonne was risun, thei swaliden, and for thei hadden not roote, thei drieden vp.

7 And other seedis felden among thornes; and thornes woxen vp, and strangeleden hem.

8 But othere seedis felden in to good lond, and yauen fruyt; summe an hundrid foold, an othir sixti foold, an othir thritti foold.

9 He that hath eris of heryng, here he.

10 And the disciplis camen nyy, and seiden to him, Whi spekist thou in parablis to hem?

11 And he answeride, and seide to hem, For to you it is youun to knowe the priuytees of the kyngdom of heuenes; but it is not youun to hem.

12 For it shal be youun to hym that hath, and he shal haue plente; but if a man hath not, also that thing that he hath shal be takun awei fro hym.

13 Therfor Y speke to hem in parablis, for thei seynge seen not, and thei herynge heren not, nether vndurstonden;

14 that the prophesie of Ysaie seiynge be fulfillid in hem, With heryng ye schulen here, and ye shulen not vndurstonde; and ye seynge schulen se, and ye shulen not se;

15 for the herte of this puple is greetli fattid, and thei herden heuyli with eeris, and thei han closed her iyen, lest sumtime thei seen with iyen, and with eeris heeren, and vndirstonden in herte, and thei be conuertid, and Y heele hem.

16 But youre iyen that seen ben blesside, and youre eeris that heren.

17 Forsothe Y seie to you, that manye profetis and iust men coueitiden to se tho thingis that ye seen, and thei sayn not, and to heere tho thingis that ye heren, and thei herden not.

18 Therfor here ye the parable of the sowere.

19 Ech that herith the word of the rewme, and vndirstondith not, the yuel spirit cometh, and rauyschith that that is sowun in his herte; this it is, that is sowun bisidis the weie.

20 But this that is sowun on the stony loond, this it is, that herith the word of God, and anoon with ioye takith it.

21 And he hath not roote in hym silf, but is temporal. For whanne tribulacioun and persecucioun is maad for the word, anoon he is sclaundrid.

22 But he that is sowun in thornes, is this that heerith the word, and the bisynesse of this world, and the fallace of ritchessis strangulith the word, and it is maad with outen fruyt.

23 But he that is sowun in to good loond, is this that herith the word, and vnderstondeth, and bryngith forth fruyt. And summe makith an hundrid fold, treuli anothir sixti fold, and another thritti fold.

24 Anothir parable Jhesus puttide forth to hem, and seide, The kyngdom of heuenes is maad lijk to a man, that sewe good seed in his feld.

25 And whanne men slepten, his enemy cam, and sewe aboue taris in the myddil of whete, and wente awei.

26 But whanne the erbe was growed, and made fruyt, thanne the taris apperiden.

27 And the seruauntis of the hosebonde man camen, and seiden to hym, Lord, whether hast thou not sowun good seed in thi feeld? where of thanne hath it taris?

28 And he seide to hem, An enemy hath do this thing. And the seruauntis seiden to him, Wolt thou that we goon, and gaderen hem?

29 And he seide, Nay, lest perauenture ye in gaderynge taris drawen vp with hem the whete bi the roote.

30 Suffre ye hem bothe to wexe in to repyng tyme; and in the tyme of ripe corne Y shal seie to the reperis, First gadere ye to gidere the taris, and bynde hem to gidere in knytchis to be brent, but gadere ye whete in to my berne.

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31 Another parable Jhesus puttide forth to hem, and seide, The kyngdom of heuenes is lijk to a corn of seneuey, which a man took, and sewe in his feeld.

32 Which is the leeste of alle seedis, but whanne it hath woxen, it is the moste of alle wortis, and is maad a tre; so that briddis of the eir comen, and dwellen in the bowis therof.

33 Another parable Jhesus spac to hem, The kyngdom of heuenes is lijk to sour douy, which a womman took, and hidde in thre mesuris of mele, til it were alle sowrid.

34 Jhesus spac alle thes thingis in parablis to the puple, and he spac not to hem with out parablis, that it schulde be fulfillid,

35 that is seid bi the prophete, seiynge, Y shal opene my mouth in parablis; Y shal telle out hid thingis fro the makyng of the world.

36 Thanne he lefte the puple, and cam in to an hous; and hise disciplis camen to him, and seiden, Expowne to vs the parable of taris of the feeld.

37 Which answeride, and seide, He that sowith good seed is mannus sone;

38 the feeld is the world; but the good seed, these ben sones of the kyngdom, but taris, these ben yuele children;

39 the enemye that sowith hem is the feend; and the ripe corn is the endyng of the world, the reperis ben aungels.

40 Therfor as taris ben gaderid togidere, and ben brent in fier, so it shal be in the endyng of the world.

41 Mannus sone shal sende hise aungels, and thei schulen gadere fro his rewme alle sclaundris, and hem that doon wickidnesse;

42 and thei schulen sende hem in to the chymney of fier, there shal be weping and betyng to gidere of teeth.

43 Thanne iuste men schulen schyne as the sunne, in the rewme of her fadir. He that hath eeris of heryng, here he.

44 The kyngdom of heuenes is lijk to tresour hid in a feld, which a man that fyndith, hidith; and for ioye of it he goith, and sillith alle thingis that he hath, and bieth thilk feeld.

45 Eftsoone the kyngdom of heuenes is lijk to a marchaunt, that sechith good margaritis;

46 but whanne he hath foundun o precious margarite, he wente, and selde alle thingis that he hadde, and bouyte it.

47 Eft the kyngdom of heuenes is lijk to a nette cast into the see, and that gaderith to gidere of al kynde of fisschis;

48 which whanne it was ful, thei drowen vp, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out.

49 So it schal be in the endyng of the world. Aungels schulen go out, and schulen departe yuel men fro the myddil of iuste men.

50 And thei shulen sende hem in to the chymnei of fier; ther shal be weping and gryntyng of teeth.

51 Han ye vndirstonde alle these thingis? Thei seien to hym, Yhe.

52 He seith to hem, Therfor euery wise man of lawe in the kyngdom of heuenes, is lijk to an hosebonde man, that bryngith forth of his tresoure newe thingis and elde.

53 And it was doon, whanne Jhesus hadde endid these parablis, he passide fro thennus.

54 And he cam in to his cuntrei, and tauyte hem in her synagogis, so that thei wondriden, and seiden, Fro whennus this wisdam and vertues camen to this?

55 Whether is not this the sone of a carpentere (Greek: tekton, "builder")? Whether his modir be not seid Marie? and hise britheren, James, and Joseph, and Symount (Simon), and Judas (Thomas)? and hise sistris,

56 whether thei alle ben not among us? Fro whennus thanne alle thes thingis camen to this?

57 And so thei weren sclaundrid in hym. But Jhesus seide to hem, A profete is not with oute worschip, but in his owen cuntre, and in his owen hous.

58 And he dide not there manye vertues, for the vnbileue of hem.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 14

(The name Herod appears repeatedly in the New Testament. This is not the name of a single person, but the name of an entire dynasty; about a dozen individuals of this name are known. The Herodians were hated by the Jews because they were Arabs and also because they were used by the Romans as tax collectors and rulers. The Alexanders in Egypt, the Herodians in the Middle East, and the Julio-Claudian dynasty in Rome were very intermingled; this was also true of the Flavians when they took power in Rome.)

1 In that tyme Eroude tetrarke (Herod the Tetrarch of Galilee, Herod Antipas), prynce of the fourthe part, herde the fame of Jhesu;

2 and seide to hise children, This is Joon Baptist, he is rysun fro deeth, and therfor vertues worchen in hym.

3 For Heroude hadde holde Joon, and bounde hym, and puttide hym in to prisoun for Herodias, the wijf of his brothir.

4 For Joon seide to him, It is not leueful to thee to haue hir.

5 And he willynge to sle hym, dredde the puple; for thei hadden hym as a prophete.

6 But in the dai of Heroudis birthe, the douytir of Herodias daunside in the myddil, and pleside Heroude.

7 Wherfor with an ooth he bihiyte to yyue to hir, what euere thing she hadde axid of hym.

8 And she bifor warned of hir modir, seide, Yif thou to me here the heed of Joon Baptist in a disch.

9 And the kyng was sorewful, but for the ooth, and for hem that saten to gidere at the mete, he comaundide to be youun.

10 And he sente, and bihedide Joon in the prisoun.

11 And his heed was brouyt in a dische, and it was youun to the damysel, and she bar it to hir modir.

12 And hise disciplis camen, and token his bodi, and birieden it; and thei camen, and tolden to Jhesu.

13 And whanne Jhesus hadde herd this thing, he wente fro thennus in a boot, in to desert place bisides. And whanne the puple hadde herd, thei folewiden hym on her feet fro citees.

14 And Jhesus yede out, and sai a greet puple, and hadde reuthe on hem, and heelide the sike men of hem.

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15 But whanne the euentid was com, hise disciplis camen to him, and seiden, The place is desert, and the tyme is now passid; lat the puple go in to townes, to bye hem mete.

16 Jhesus seide to hem, Thei han not nede to go; yyue ye hem sumwhat to ete.

17 Thei answeriden, We han not heere, but fyue looues and twei fischis.

18 And he seide to hem, Brynge ye hem hidur to me.

19 And whanne he hadde comaundid the puple to sitte to meete on the heye, he took fyue looues and twei fischis, and he bihelde in to heuene, and blesside, and brak, and yaf to hise disciplis; and the disciplis yauen to the puple.

20 And alle eten, and weren fulfillid. And thei tooken the relifs of brokun gobetis, twelue cofynes ful.

21 And the noumbre of men that eten was fyue thousynde of men, outakun wymmen and lytle children.

22 And anoon Jhesus compellide the disciplis to go vp in to a boot, and go bifor hym ouer the see, while he lefte the puple.

23 And whanne the puple was left, he stiede aloone in to an hil for to preie. But whanne the euenyng was come, he was there aloone.

24 And the boot in the myddel of the see was schoggid with wawis, for the wynd was contrarie to hem.

25 But in the fourthe wakyng of the niyt, he cam to hem walkynge aboue the see.

26 And thei, seynge hym walking on the see, weren disturblid, and seiden, That it is a fantum; and for drede thei crieden.

27 And anoon Jhesus spac to hem, and seide, Haue ye trust, Y am; nyle ye drede.

28 And Petre answeride, and seide, Lord, if thou art, comaunde me to come to thee on the watris.

29 And he seide, Come thou. And Petre yede doun fro the boot, and walkide on the watris to come to Jhesu.

30 But he siy the wynd strong, and was aferde; and whanne he bigan to drenche, he criede, and seide, Lord, make me saaf.

31 And anoon Jhesus helde forth his hoond, and took Petre, and seide to hym, Thou of litil feith, whi hast thou doutid?

32 And whanne he hadde stied in to the boot, the wynd ceessid.

33 And thei, that weren in the boot, camen, and worschipiden hym, and seiden, Verili, thou art Goddis sone.

34 And whanne thei hadden passid ouer the see, thei camen in to the loond of Genesar.

35 And whanne men of that place hadden knowe hym, thei senten in to al that cuntre; and thei brouyten to hym alle that hadden siknesse.

36 And thei preieden hym, that thei schulden touche the hemme of his clothing; and who euere touchiden weren maad saaf.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 15

1 Thanne the scribis and the Farisees camen to hym fro Jerusalem, and seiden,

2 Whi breken thi disciplis the tradiciouns of eldere men? for thei waisschen not her hondis, whanne thei eten breed.

3 He answeride, and seide to hem, Whi breken ye the maundement of God for youre tradicioun?

4 For God seide, Honoure thi fadir and thi modir, and he that cursith fadir or modir, die bi deeth.

5 But ye seien, Who euer seith to fadir or modir, What euere yifte is of me, it schal profite to thee;

6 and he hath not worschipid his fadir or his modir; and ye han maad the maundement of God voide for youre tradicioun.

7 Ypocritis, Isaie, the prophete, prophesiede wel of you,

8 and seide, This puple honourith me with lippis, but her herte is fer fro me;

9 and thei worschipen me with outen cause, techynge the doctrines and maundementis of men.

10 And whanne the puple weren clepid to gidere to hym, he seide to hem, Here ye, and vndurstonde ye.

11 That thing that entrith in to the mouth, defoulith not a man; but that thing that cometh out of the mouth, defoulith a man.

12 Thanne hise disciplis camen, and seiden to hym, Thou knowist, that, if this word be herd, the Farisees ben sclaundrid?

13 And he answeride, and seide, Eueri plauntyng, that my fadir of heuene hath not plauntid, shal be drawun vp by the roote.

14 Suffre ye hem; thei ben blynde, and leederis of blynde men. And if a blynd man lede a blynd man, bothe fallen doun in to the diche.

15 Petre answeride, and seide to hym, Expowne to vs this parable.

16 And he seide, Yit ye ben also with oute vndurstondyng?

17 Vndurstonden ye not, that al thing that entrith in to the mouth, goith in to the wombe, and is sent out in to the goyng awei?

18 But tho thingis that comen forth fro the mouth, goon out of the herte, and tho thingis defoulen a man.

19 For of the herte goon out yuele thouytis, mansleyngis, auowtries, fornycaciouns, theftis, fals witnessyngis, blasfemyes.

20 Thes thingis it ben that defoulen a man; but to ete with hondis not waischun, defoulith not a man.

21 And Jhesus yede out fro thennus, and wente in to the coostis of Tire and Sidon.

22 And lo! a womman of Canane* yede out of tho coostis, and criede, and seide to him, Lord, the sone of Dauid, haue merci on me; my douyter is yuel traueilid of a feend. (* The Canaanite (Phoenician) woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture [measures, Weights,

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currency (the shekel), calendar, etc.] of these people have remained the same for centuries.)

23 And he answeride not to hir a word. And hise disciplis camen, and preieden hym, and seiden, Leue thou hir, for she crieth aftir vs.

24 He answeride, and seide, Y am not sent, but to the scheep of the hous of Israel that perischiden.

25 And she cam, and worschipide hym, and seide, Lord, helpe me.

26 Which answeride, and seide, It is not good to take the breed of children, and caste to houndis.

27 And she seide, Yhis, Lord; for whelpis eten of the crummes, that fallen doun fro the bord of her lordis.

28 Thanne Jhesus answeride, and seide to hir, A! womman, thi feith is greet; be it doon to thee, as thou wolt. And hir douytir was helid fro that hour.

29 And whanne Jhesus hadde passed fro thennus, he cam bisidis the see of Galilee. And he yede vp in to an hil, and sat there.

30 And myche puple cam to hym, and hadden with hem doumbe men and crokid, feble and blynde, and many other; and thei castiden doun hem at hise feet. And he helide hem,

31 so that the puple wondriden seynge doumbe men spekynge, and crokid goynge, blynde men seynge; and thei magnyfieden God of Israel.

32 And Jhesus, whanne hise disciplis weren clepid to gidere, seide to hem, Y haue reuthe of the puple, for thei han abiden now thre daies with me, and han no thing to ete; and Y wole not leeue hem fastynge, lest thei failen in the weie.

33 And the disciplis seien to him, Wherof thanne so many looues among vs in desert, to fulfille so greet a puple?

34 And Jhesus seide to hem, Hou many looues han ye? And thei seiden, Seuene, and a fewe smale fisshis.

35 And he comaundide to the puple, to sitte to mete on the erthe.

36 And he took seuene looues and fyue fischis, and dide thankyngis, and brak, and yaf to hise disciplis; and the disciplis yauen to the puple.

37 And alle eten, and weren fulfillid, and thei token that that was left of relifes, seuene lepis fulle.

38 And thei that eten weren foure thousynde of men, with outen litle children and wymmen.

39 And whanne he hadde left the puple, he wente vp in to a boot, and cam in to the coostis of Magedan.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 16

1 And the Farisees (allies of the Romans) and the Saducees (opponents of the Romans) camen to hym temptynge, and preieden hym to schewe hem a tokene fro heuene.

2 And he answeride, and seide to hem, Whanne the euentid is comun, ye seien, It schal be clere, for heuene is rodi;

3 and the morewtid, To dai tempest, for heuene schyneth heueli.

4 Thanne ye kunne deme the face of heuene, but ye moun not wite the tokenes of tymes. An yuel generacioun and auoutresse sekith a tokene; and a tokene schal not be youun to it, but the tokene of Jonas, the profete. And whanne he hadde left hem, he wente forth.

5 And whanne his disciplis camen ouer the see, thei foryaten to take looues.

6 And he seide to hem, Biholde ye, and be war of the soure dowy of Farisees and Saducees. (Warning about the Pharisees and Sadducees. In the following passage, Jesus explains the teachings of the Essenes without mentioning them by name. They were the third party mentioned by Titus Flavius Josephus in his books, alongside the Pharisees and Sadducees. The Essenes had a kind of monastery at Qumran where modesty and an ascetic lifestyle prevailed, just like in a Buddhist monastery.)

7 And thei thouyten among hem, and seiden, For we han not take looues.

8 But Jhesus witynge seide to hem, What thenken ye among you of litel feith, for ye han not looues?

9 Yit vndurstonden not ye, nether han mynde of fyue looues in to fyue thousynde of men, and hou many cofyns ye token?

10 nether of seuene looues in to foure thousynde of men, and hou many lepis ye token?

11 Whi vndurstonden ye not, for Y seide not to you of breed, Be ye war of the sourdowy of Farisees and of Saducees?

12 Thanne thei vndurstooden, that he seide not to be war of sourdowy of looues, but of the techyng of Farisees and Saducees.

13 And Jhesus cam in to the parties of Cesarie of Filip, and axide hise disciplis, and seide, Whom seien men to be mannus sone?

14 And thei seiden, Summe Joon Baptist; othere Elie; and othere Jeremye, or oon of the prophetis.

15 Jhesus seide to hem, But whom seien ye me to be?

16 Symount Petre answeride, and seide, Thou art Crist, the sone of God lyuynge.

17 Jhesus answeride, and seide to him, Blessid art thou, Symount Bariona; for fleisch and blood schewide not to thee, but my fadir that is in heuenes.

18 And Y seie to thee, that thou art Petre, and on this stoon Y schal bilde my chirche, and the yatis of helle schulen not haue miyt ayens it.

19 And to thee Y shal yyue the keies of the kingdom of heuenes; and what euer thou shalt bynde on erthe, schal be boundun also in heuenes; and what euer thou schalt vnbynde on erthe, schal be vnbounden also in heuenes.

20 Thanne he comaundide to hise disciplis, that thei schulden seie to no man, that he was Crist.

21 Fro that tyme Jhesus bigan to schewe to hise disciplis, that it bihofte hym go to Jerusalem, and suffre many thingis, of the eldere men, and of scribis, and princis of prestis; and be slayn, and the thridde dai to rise ayen.

22 And Petre took hym, and bigan to blame him, and seide, Fer be it fro thee, Lord; this thing schal not be to thee.

23 And he turnede, and seide to Petre, Sathanas, go after me; thou art a sclaundre to me; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

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24 Thanne Jhesus seide to his disciplis, If ony man wole come after me, denye he hym silf, and take his cros, and sue me; for he that wole make his lijf saaf,

25 shal leese it; and he that schal leese his lijf for me, schal fynde it.

26 For what profitith it to a man, if he wynne al the world, and suffre peiryng of his soule? or what chaunging schal a man yyue for his soule?

27 For mannes sone schal come in glorie of his fader, with his aungels, and thanne he schal yelde to ech man after his werkis.

28 Treuli Y seie to you, ther ben summe of hem that stonden here, whiche schulen not taste deth, til thei seen mannus sone comynge in his kyngdom.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 17

1 And after sixe daies Jhesus took Petre, and James, and Joon, his brother, and ledde hem aside in to an hiy hil,

2 and was turned in to an othir licnesse bifor hem. And his face schone as the sunne; and hise clothis weren maad white as snowe.

3 And lo! Moises and Elie apperiden to hem, and spaken with hym.

4 And Petre answeride, and seide to Jhesu, Lord, it is good vs to be here. If thou wolt, make we here thre tabernaclis; to thee oon, to Moises oon, and oon to Elye. Yit the while he spak, lo!

5 a briyt cloude ouerschadewide hem; and lo! a voice out of the cloude, that seide, This is my dereworth sone, in whom Y haue wel pleside to me; here ye hym.

6 And the disciplis herden, and felden doun on her faces, and dredden greetli.

7 And Jhesus cam, and touchide hem, and seide to hem, Rise vp, and nyle ye drede.

8 And thei liften vp her iyen, and saien no man, but Jhesu aloone.

9 And as thei camen doun of the hille, Jhesus comaundide to hem, and seide, Seie ye to no man the visioun, til mannus sone rise ayen fro deeth.

10 And his disciplis axiden hym, and seiden, What thanne seien the scribis, that it bihoueth that Elie come first?

11 He answeride, and seide to hem, Elie schal come, and he schal restore alle thingis.

12 And Y seie to you, that Elie is nowe comun, and thei knewen hym not, but thei diden in him what euer thingis thei wolden; and so mannus sone schal suffre of hem.

13 Thanne the disciplis vndurstoden, that he seide to hem of Joon Baptist.

14 And whanne he cam to the puple, a man cam to hym, and felde doun on hise knees bifor hym, and seide, Lord, haue merci on my sone; for he is lunatike, and suffrith yuele, for ofte tymes he fallith in to the fier, and ofte tymes in to water.

15 And Y brouyte hym to thi disciplis, and thei myyten not heele hym.

16 Jhesus answeride, and seide, A! thou generacion vnbileueful and weiward; hou long schal Y be with you? hou long schal Y suffre you? Brynge ye hym hider to me.

17 And Jhesus blamede hym, and the deuel wente out fro hym; and the child was heelid fro that our.

18 Thanne the disciplis camen to Jhesu priueli, and seiden to hym, Whi myyten not we caste hym out?

19 Jhesus seith to hem, For youre vnbileue. Treuli Y seie to you, if ye han feith, as a corn of seneueye, ye schulen seie to this hil, Passe thou hennus, and it schal passe; and no thing schal be vnpossible to you;

20 but this kynde is not caste out, but bi preiyng and fastyng.

21 And whilis thei weren abidynge togidere in Galilee, Jhesus seide to hem, Mannus sone schal be bitraied in to the hondis of men;

22 and thei schulen sle hym, and the thridde day he schal rise ayen to lijf.

23 And thei weren ful sori. And whanne thei camen to Cafarnaum, thei that token tribute, camen to Petre, and seiden to hym, Youre maister payeth not tribute?

24 And he seide, Yhis. And whanne he was comen in to the hous, Jhesus cam bifor hym, and seide, Symount, what semeth to thee? Kyngis of erthe, of whom taken thei tribute? of her sones, ether of aliens?

25 And he seide, Of aliens. Jhesus seide to hym, Thanne sones ben fre.

26 But that we sclaundre hem not, go to the see, and caste an hook, and take thilke fisch that first cometh vp; and, whanne his mouth is opened, thou schalt fynde a stater, and yyue for thee and for me.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 18

1 In that our the disciplis camen to Jhesu, and seiden, Who, gessist thou, is gretter in the kyngdom of heuenes?

2 And Jhesus clepide a litil child, and putte hym in the myddil of hem;

3 and seide, Y seie treuthe to you, but ye be turned, and maad as litle children, ye schulen not entre in to the kyngdom of heuenes.

4 Therfor who euer mekith hym as this litil child, he is gretter in the kyngdom of heuenes.

5 And he that resseyueth o siche litil child in my name, resseyueth me.

6 But who so sclaundrith oon of these smale, that bileuen in me, it spedith to hym that a mylnstoon of assis be hangid in his necke, and he be drenchid in the depnesse of the see.

7 Woo to the world, for sclaundris; for it is nede that sclaundris come; netheles wo to thilke man bi whom a sclaundre cometh.

8 And if thin hoond or thi foot sclaundreth thee, kitte it of, and caste awei fro thee. It is betere to thee to entre to lijf feble, ethir crokid, than hauynge tweyne hoondis or twey feet to be sent in to euerlastynge fier.

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9 And if thin iye sclaundre thee, pulle it out, and caste awei fro thee. It is betere to thee with oon iye to entre in to lijf, thanne hauynge tweyn iyen to be sent in to the fier of helle.

10 Se ye, that ye dispise not oon of these litle. For Y seie to you, that the aungels of hem in heuenes seen euermore the face of my fadir that is in heuenes.

11 For mannus sone cam to saue that thing that perischide.

12 What semeth to you? If ther weren to sum man an hundrid scheep, and oon of hem hath errid, whethir he schal not leeue nynti and nyne in desert, and schal go to seche that that erride?

13 And if it falle that he fynde it, treuli Y seie to you, that he schal haue ioye theron more than on nynti and nyne that erriden not.

14 So it is not the wille bifor youre fadir that is in heuenes, that oon of these litle perische.

15 But if thi brother synneth ayens thee, go thou, and repreue hym, bitwixe thee and hym aloone; if he herith thee, thou hast wonnun thi brother.

16 And if he herith thee not, take with thee oon or tweyne, that euery word stonde in the mouth of tweyne or thre witnessis.

17 And if he herith not hem, seie thou to the chirche. But if he herith not the chirche, be he as an hethen and a pupplican to thee.

18 Y seie to you treuli, what euer thingis ye bynden on erthe, tho schulen be boundun also in heuene; and what euer thingis ye vnbynden on erthe, tho schulen be vnboundun also in heuene.

19 Eftsoone Y seie to you, that if tweyne of you consenten on the erthe, of euery thing what euer thei axen, it schal be don to hem of my fadir that is in heuenes.

20 For where tweyne or thre ben gaderid in my name, there Y am in the myddil of hem.

21 Thanne Petre cam to hym, and seide, Lord, how ofte schal my brother synne ayens me, and Y schal foryyue hym?

22 Whether til seuen tymes? Jhesus seith to hym, Y seie not to thee, til seuene sithis; but til seuenti sithis seuene sithis.

23 Therfor the kyngdom of heuenes is licned to a kyng, that wolde rekyn with hise seruauntis.

24 And whanne he bigan to rekene, oon that ouyte ten thousynde talentis, was brouyt to hym.

25 And whanne he hadde not wherof to yelde, his lord comaundide hym to be seld, and his wijf, and children, and alle thingis that he hadde, and to be paied.

26 But thilke seruaunt felde doun, and preiede hym, and seide, Haue pacience in me, and Y schal yelde to thee alle thingis.

27 And the lord hadde merci on that seruaunt, and suffride hym to go, and foryaf to hym the dette.

28 But thilke seruaunt yede out, and foonde oon of his euen seruauntis, that ouyte hym an hundrid pens; and he helde hym, and stranglide hym, and seide, Yelde that that thou owest.

29 And his euen seruaunt felle doun, and preyede hym, and seide, Haue pacience in me, and Y schal quyte alle thingis to thee.

30 But he wolde not; but wente out, and putte hym in to prisoun, til he paiede al the dette.

31 And hise euen seruauntis, seynge the thingis that weren don, soreweden greetli. And thei camen, and telden to her lord alle the thingis that weren don.

32 Thanne his lord clepide hym, and seide to hym, Wickid seruaunt, Y foryaf to thee al the dette, for thou preiedist me.

33 Therfor whether it bihouede not also thee to haue merci on thin euen seruaunt, as Y hadde merci on thee?

34 And his lord was wroth, and took hym to turmentouris, til he paiede al the dette.

35 So my fadir of heuene schal do to you, if ye foryyuen not euery man to his brother, of youre hertes.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 19

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC; 2000 years before the Hebrew Bible was composed in the Persian Empire! See: Appendix D: The Instructions of Shuruppak.)

1 And it was don, whanne Jhesus hadde endid these wordis, he passide fro Galilee, and cam in to the coostis of Judee ouer Jordan.

2 And myche puple suede him, and he heelide hem there.

3 And Farisees camen to him, temptynge him, and seiden, Whether it be leueful to a man to leeue his wijf, for ony cause?

4 Which answeride, and seide to hem, Han ye not red, for he that made men at the bigynnyng, made hem male and female?

5 And he seide, For this thing a man schal leeue fadir and modir, and he schal draw to his wijf; and thei schulen be tweyne in o fleisch.

6 And so thei ben not now tweyne, but o fleisch. Therfor a man departe not that thing that God hath ioyned.

7 Thei seien to hym, What thanne comaundide Moises, to yyue a libel of forsakyng, and to leeue of?

8 And he seide to hem, For Moises, for the hardnesse of youre herte, suffride you leeue youre wyues; but fro the bigynnyng it was not so.

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9 And Y seie to you, that who euer leeueth his wijf, but for fornycacioun, and weddith another, doith letcherie; and he that weddith the forsakun wijf, doith letcherie.

10 His disciplis seien to him, If the cause of a man with a wijf is so, it spedith not to be weddid.

11 And he seide to hem, Not alle men taken this word; but to whiche it is youun.

12 For ther ben geldingis, whiche ben thus born of the modris wombe; and ther ben geldyngis, that ben maad of men; and there ben geldyngis, that han geldid hem silf, for the kyngdom of heuenes. He that may take, take he.

13 Thanne litle children weren brouyte to hym, that he schulde putte hondis to hem, and preie.

14 And the disciplis blamyden hem. But Jhesus seide to hem, Suffre ye that litle children come to me, and nyle ye forbede hem; for of siche is the kyngdom of heuenes.

15 And whanne he hadde put to hem hondis, he wente fro thennus.

16 And lo! oon cam, and seide to hym, Good maister, what good schal Y do, that Y haue euerlastynge lijf?

17 Which seith to hym, What axist thou me of good thing? There is o good God. But if thou wolt entre to lijf, kepe the comaundementis.

18 He seith to hym, Whiche? And Jhesus seide, Thou schalt not do mansleying, thou schalt not do auowtrie, thou schalt not do thefte, thou schalt not seie fals witnessying;

19 worschipe thi fadir and thi modir, and, thou schalt loue thi neiybore as thi silf.

20 The yonge man seith to hym, Y haue kept alle these thingis fro my youthe, what yit failith to me?

21 Jhesus seith to hym, If thou wolt be perfite, go, and sille alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresoure in heuene; and come, and sue me.

22 And whanne the yong man hadde herd these wordis, he wente awei sorewful, for he hadde many possessiouns.

23 And Jhesus seide to hise disciplis, Y seie to you treuthe, for a riche man of hard schal entre in to the kyngdom of heuenes.

24 And eftsoone Y seie to you, it is liyter a camel to passe thorou a needlis iye, thanne a riche man to entre in to the kyngdom of heuens.

25 Whanne these thingis weren herd, the disciplis wondriden greetli, and seiden, Who thanne may be saaf?

26 Jhesus bihelde, and seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

27 Thanne Petre answeride, and seide to hym, Lo! we han forsake alle thingis, and we han suede thee; what thanne schal be to vs?

28 Jhesus seide to hem, Truli I seie to you, that ye that han forsake alle thingis, and han sued me, in the regeneracioun whanne mannus sone schal sitte in the sete of his maieste, ye schulen sitte on twelue setis, demynge the twelue kynredis of Israel.

29 And euery man that forsakith hous, britheren or sistren, fadir or modir, wijf ethir children, or feeldis, for my name, he schal take an hundrid foold, and schal welde euerlastynge lijf. (By obeying the second half of the Ten Commandments [the Ethical Precepts], you will participate in the cycle of life and thus live forever!)

30 But manye schulen be, the firste the laste, and the laste the firste.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 20

1 The kyngdom of heuenes is lijc to an housbonde man, that wente out first bi the morewe, to hire werk men in to his vyneyerd.

2 And whanne the couenaunt was maad with werk men, of a peny for the dai, he sente hem in to his vyneyerd.

3 And he yede out aboute the thridde our, and say othere stondynge idel in the chepyng.

4 And he seide to hem, Go ye also in to myn vynyerd, and that that schal be riytful, Y schal yyue to you.

5 And thei wenten forth. Eftsoones he wente out aboute the sixte our, and the nynthe, and dide in lijk maner.

6 But aboute the elleuenthe our he wente out, and foond other stondynge; and he seide to hem, What stonden ye idel here al dai?

7 Thei seien to him, For no man hath hirid vs. He seith to hem, Go ye also in to my vyneyerd.

8 And whanne euenyng was comun, the lord of the vyneyerd seith to his procuratoure, Clepe the werk men, and yelde to hem her hire, and bigynne thou at the laste til to the firste.

9 And so whanne thei weren comun, that camen aboute the elleuenthe our, also thei token eueryche of hem a peny.

10 But the firste camen, and demeden, that thei schulden take more, but thei token ech oon bi hem silf a peny;

11 and in the takyng grutchiden ayens the hosebonde man, and seiden,

12 These laste wrouyten oon our, and thou hast maad hem euen to vs, that han born the charge of the dai, and heete?

13 And he answeride to oon of hem, and seide, Freend, Y do thee noon wrong; whether thou hast not acordid with me for a peny?

14 Take thou that that is thin, and go; for Y wole yyue to this laste man, as to thee.

15 Whether it is not leueful to me to do that that Y wole? Whether thin iye is wickid, for Y am good?

16 So the laste schulen be the firste, and the firste the laste; for many ben clepid, but fewe ben chosun.

17 And Jhesus wente vp to Jerusalem, and took hise twelue disciplis in priuetee, and seide to hem, Lo!

18 we goon vp to Jerusalem, and mannus sone schal be bitakun to princis of prestis, and scribis; and thei schulen condempne him to deeth.

19 And thei schulen bitake hym to hethene men, for to be scorned, and scourgid, and crucified; and the thridde day he schal rise ayen to lijf.

20 Thanne the modir of the sones of Zebedee cam to hym with hir sones, onourynge, and axynge sum thing of hym.

21 And he seide to hir, What wolt thou? She seith to hym, Seie that thes tweyne my sones sitte, oon at thi riythalf, and oon at thi lefthalf, in thi kyngdom.

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22 Jhesus answeride, and seide, Ye witen not what ye axen. Moun ye drynke the cuppe which Y schal drynke? Thei seien to hym, We moun.

23 He seith to hem, Ye schulen drinke my cuppe; but to sitte at my riythalf or lefthalf, it is not myn to yyue to you; but to whiche it is maad redi of my fadir.

24 And the ten herynge, hadden indignacioun of the twei britheren.

25 But Jhesus clepide hem to hym, and seide, Ye witen, that princis of hethene men ben lordis of hem, and thei that ben gretter, vsen power on hem.

26 It schal not be so among you; but who euer wole be maad gretter among you, be he youre mynystre; and who euer among you wole be the firste, he schal be youre seruaunt.

28 As mannus sone cam not to be seruyd, but to serue, and to yyue his lijf redempcioun for manye.

29 And whanne thei yeden out of Jerico, miche puple suede him.

30 And lo! twei blynde men saten bisydis the weie, and herden that Jhesus passide; and thei crieden, and seiden, Lord, the sone of Dauid, haue merci on vs.

31 And the puple blamede hem, that thei schulden be stille; and thei crieden the more, and seiden, Lord, the sone of Dauid, haue merci on vs.

32 And Jhesus stood, and clepide hem, and seide, What wolen ye, that Y do to you?

33 Thei seien to him, Lord, that oure iyen be opened.

34 And Jhesus hadde merci on hem, and touchide her iyen; and anoon thei sayen, and sueden him.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 21

1 And whanne Jhesus cam nyy to Jerusalem, and cam to Bethfage, at the mount of Olyuete, thanne sente he his twei disciplis, and seide to hem,

2 Go ye in to the castel that is ayens you, and anoon ye schulen fynde an asse tied, and a colt with hir; vntien ye, and brynge to me.

3 And if ony man seie to you ony thing, seie ye, that the Lord hath nede to hem; and anoon he schal leeue hem.

4 Al this was doon, that that thing schulde be fulfillid, that was seid bi the prophete, seiynge,

5 Seie ye to the douyter of Syon, Lo! thi kyng cometh to thee, meke, sittynge on an asse, and a fole of an asse vnder yok.

6 And the disciplis yeden, and diden as Jhesus comaundide hem.

7 And thei brouyten an asse, and the fole, and leiden her clothis on hem, and maden hym sitte aboue.

8 And ful myche puple strewiden her clothis in the weie; othere kittiden braunchis of trees, and strewiden in the weie.

9 And the puple that wente bifore, and that sueden, crieden, and seiden, Osanna to the sone of Dauid; blessid is he that cometh in the name of the Lord; Osanna in hiy thingis.

10 And whanne he was entrid in to Jerusalem, al the citee was stirid, and seide, Who is this?

11 But the puple seide, This is Jhesus, the prophete, of Nazareth of Galilee.

12 And Jhesus entride in to the temple of God, and castide out of the temple alle that bouyten and solden; and he turnede vpsedoun the bordis of chaungeris, and the chayeris of men that solden culueris.

13 And he seith to hem, It is writun, Myn hous schal be clepid an hous of preier; but ye han maad it a denne of theues.

14 And blynde and crokid camen to hym in the temple, and he heelide hem.

15 But the princis of prestis and scribis, seynge the merueilouse thingis that he dide, and children criynge in the temple, and seiynge, Osanna to the sone of Dauid, hadden indignacioun,

16 and seiden to hym, Herist thou what these seien? And Jhesus seide to hem, Yhe; whether ye han neuer redde, That of the mouth of yonge children, and of soukynge childryn, thou hast maad perfit heriyng?

17 And whanne he hadde left hem, he wente forth out of the citee, in to Bethanye; and there he dwelte, and tauyte hem of the kyngdom of God.

18 But on the morowe, he, turnynge ayen in to the citee, hungride.

19 And he saye a fige tree bisidis the weie, and cam to it, and foond no thing ther ynne but leeues oneli. And he seide to it, Neuer fruyt come forth of thee, in to with outen eende, And anoon the fige tre was dried vp.

20 And disciplis sawen, and wondriden, seiynge, Hou anoon it driede.

21 And Jhesus answeride, and seide to hem, Treuli Y seie to you, if ye haue feith, and douten not, not oonli ye schulen do of the fige tree, but also if ye seyn to this hil, Take, and caste thee in to the see, it schal be don so.

22 And alle thingis what euere ye bileuynge schulen axe in preyer, ye schulen take.

23 And whanne he cam in to the temple, the princis of prestis and elder men of the puple camen to hym that tauyte, and seiden, In what power doist thou these thingis? and who yaf thee this power?

24 Jhesus answeride, and seide to hem, And Y schal axe you o word, the which if ye tellen me, Y schal seie to you, in what power Y do these thingis.

25 Of whennys was the baptym of Joon; of heuene, or of men? And thei thouyten with ynne hem silf,

26 seiynge, If we seien of heuene, he schal seie to vs, Whi thanne bileuen ye not to hym? If we seien of men, we dreden the puple, for alle hadden Joon as a prophete.

27 And thei answeriden to Jhesu, and seiden, We witen not. And he seide to hem, Nether Y seie to you, in what power Y do these thingis.

28 But what semeth to you? A man hadde twey sones; and he cam to the firste, and seide, Sone, go worche this dai in my vyneyerd.

29 And he answeride, and seide, Y nyle; but afterward he forthouyte, and wente forth.

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30 But he cam to the tother, and seide on lijk maner. And he answeride, and seide, Lord, Y go; and he wente not.

31 Who of the tweyne dide the fadris wille? Thei seien to hym, The firste. Jhesus seith to hem, Treuli Y seie to you, for pupplicans and hooris schulen go bifor you in to the kyngdom of God.

32 For Joon cam to you in the weie of riytwisnesse, and ye bileueden not to him; but pupplicans and hooris bileueden to hym. But ye sayn, and hadden no forthenkyng aftir, that ye bileueden to hym.

33 Here ye another parable. There was an hosebonde man, that plauntide a vynyerd, and heggide it aboute, and dalfe a presour ther ynne, and bildide a tour, and hiride it to erthe tilieris, and wente fer in pilgrimage.

34 But whanne the tyme of fruytis neiyede, he sente his seruauntis to the erthe tilieris, to take fruytis of it.

35 And the erthetilieris token his seruauntis, and beeten the toon, thei slowen another, and thei stonyden another.

36 Eftsoone he sente othere seruauntis, mo than the firste, and in lijk maner thei diden to hem.

37 And at the laste he sente his sone to hem, and seide, Thei schulen drede my sone.

38 But the erthe tilieris, seynge the sone, seiden with ynne hem silf, This is the eire; come ye, sle we hym, and we schulen haue his eritage.

39 And thei token, and castiden hym out of the vynyerd, and slowen hym.

40 Therfor whanne the lord of the vyneyerd schal come, what schal he do to thilke erthe tilieris?

41 Thei seien to hym, He schal leese yuele the yuele men, and he schal sette to hire his vyneyerd to othere erthetilieris, whyche schulen yelde to hym fruyt in her tymes.

42 Jhesus seith to hem, Redden ye neuer in scripturis, The stoon which bilderis repreueden, this is maad in to the heed of the corner? Of the Lord this thing is don, and it is merueilous bifor oure iyen.

43 Therfor Y seie to you, that the kyngdom of God schal be takun fro you, and shal be youun to a folc doynge fruytis of it.

44 And he that schal falle on this stoon, schal be brokun; but on whom it schal falle, it schal al tobrise hym.

45 And whanne the princes of prestis and Farisees hadden herd hise parablis, thei knewen that he seide of hem.

46 And thei souyten to holde hym, but thei dredden the puple, for thei hadden hym as a prophete.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 22

1 And Jhesus answeride, and spak eftsoone in parablis to hem,

2 and seide, The kyngdom of heuenes is maad lijk to a kyng that made weddyngis to his sone.

3 And he sente hise seruauntis for to clepe men that weren bode to the weddyngis, and thei wolden not come.

4 Eftsoone he sente othere seruauntis, and seide, Seie ye to the men that ben bode to the feeste, Lo! Y haue maad redi my meete, my bolis and my volatilis ben slayn, and alle thingis ben redy; come ye to the weddyngis.

5 But thei dispisiden, and wenten forth, oon in to his toun, anothir to his marchaundise. But othere helden his seruauntis, and turmentiden hem, and slowen.

7 But the kyng, whanne he hadde herd, was wroth; and he sente hise oostis, and he distruyede tho manquelleris, and brente her citee.

8 Thanne he seide to hise seruauntis, The weddyngis ben redi, but thei that weren clepid to the feeste, weren not worthi.

9 Therfor go ye to the endis of weies, and whom euere ye fynden, clepe ye to the weddyngis.

10 And hise seruauntis yeden out in to weies, and gadriden togider alle that thei founden, good and yuele; and the bridale was fulfillid with men sittynge at the mete.

11 And the kyng entride, to se men sittynge at the mete; and he siye there a man not clothid with bride cloth.

12 And he seide to hym, Freend, hou entridist thou hidir with out bride clothis? And he was doumbe.

13 Thanne the kyng bad hise mynystris, Bynde hym bothe hondis and feet, and sende ye him in to vtmer derknessis; there schal be wepyng and grentyng of teeth.

14 For many ben clepid, but fewe ben chosun.

15 Thanne Farisees yeden awei, and token a counsel to take Jhesu in word.

16 And thei senden to hym her disciplis, with Erodians, and seien, Maister, we witen, that thou art sothefast, and thou techist in treuthe the weie of God, and thou chargist not of ony man, for thou biholdist not the persoone of men.

17 Therfor seie to vs, what it seemeth to thee. Is it leueful that tribute be youun to the emperoure, ether nay?

18 And whanne Jhesus hadde knowe the wickidnesse of hem, he seide, Ypocritis, what tempten ye me?

19 Schewe ye to me the prynte of the money. And thei brouyten to hym a peny.

20 And Jhesus seide to hem, Whos is this ymage, and the writyng aboue?

21 Thei seien to hym, The emperouris. Thanne he seide to hem, Therfor yelde ye to the emperoure tho thingis that ben the emperouris, and to God tho thingis that ben of God.

22 And thei herden, and wondriden; and thei leften hym, and wenten awey.

23 In that dai Saduceis, that seien there is no risyng ayen to lijf, camen to hym, and axiden him,

24 and seiden, Mayster, Moises seide, if ony man is deed, not hauynge a sone, that his brother wedde his wijf, and reise seed to his brothir.

25 And seuen britheren weren at vs; and the firste weddide a wijf, and is deed. And he hadde no seed, and lefte his wijf to his brother;

26 also the secounde, and the thridde, til to the seuenthe.

27 But the laste of alle, the woman is deed.

28 Also in the risyng ayen to lijf, whos wijf of the seuene schal sche be? for alle hadden hir.

29 Jhesus answeride, and seide to hem, Ye erren, and ye knowen not scripturis, ne the vertu of God.

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30 For in the rysyng ayen to lijf, nether thei schulen wedde, nethir schulen be weddid; but thei ben as the aungels of God in heuene.

31 And of the risyng ayen of deed men, han ye not red, that is seid of the Lord, that seith to you,

32 Y am God of Abraham, and God of Ysaac, and God of Jacob? he is not God of deede men, but of lyuynge men.

33 And the puple herynge, wondriden in his techynge.

34 And Fariseis herden that he hadde put silence to Saduceis, and camen togidere.

35 And oon of hem, a techere of the lawe, axide Jhesu, and temptide him,

36 Maistir, which is a greet maundement in the lawe?

37 Jhesus seide to him, Thou schalt loue thi Lord God, of al thin herte, and in al thi soule, and in al thi mynde.

38 This is the firste and the moste maundement.

39 And the secounde is lijk to this; Thou schalt loue thi neiyebore as thi silf.

40 In these twey maundementis hangith al the lawe and the profetis.

41 And whanne the Farisees weren gederid togidere, Jhesus axide hem,

42 and seide, What semeth to you of Crist, whos sone is he? Thei seien to hym, Of Dauid.

43 He seith to hem, Hou thanne Dauid in spirit clepith hym Lord,

44 and seith, The Lord seide to my Lord, Sitte on my riythalf, til Y putte thin enemyes a stool of thi feet?

45 Thanne if Dauid clepith hym Lord, hou is he his sone?

46 And no man miyte answere a word to hym, nethir ony man was hardi fro that day, to axe hym more.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 23

1 Thanne Jhesus spac to the puple, and to hise disciplis,

2 and seide, On the chayere of Moises, scribis and Farisees han sete.

3 Therfor kepe ye, and do ye alle thingis, what euer thingis thei seien to you. But nyle ye do aftir her werkis; for thei seien, and don not.

4 And thei bynden greuouse chargis, and that moun not be borun, and putten on schuldris of men; but with her fyngur thei wolen not moue hem.

5 Therfor thei don alle her werkis that thei be seen of men; for thei drawen abrood her filateries, and magnifien hemmes.

6 And thei louen the first sittyng placis in soperis, and the first chaieris in synagogis;

7 and salutaciouns in chepyng, and to be clepid of men maystir.

8 But nyle ye be clepid maister; for oon is youre maystir, and alle ye ben britheren.

9 And nyle ye clepe to you a fadir on erthe, for oon is your fadir, that is in heuenes.

10 Nether be ye clepid maistris, for oon is youre maister, Crist.

11 He that is grettest among you, schal be youre mynystre.

12 For he that hieth himself, schal be mekid; and he that mekith hym silf, schal be enhaunsid.

13 But wo to you, scribis and Farisees, ipocritis, that closen the kyngdom of heuenes bifore men; and ye entren not, nether suffren men entrynge to entre.

14 Wo to you, scribis and Farisees, ipocritis, that eten the housis of widowis, and preien bi longe preier; for this thing ye schulen take more doom.

15 Wo to you, scribis and Farisees, ypocritis, that goon aboute the see and the loond, to make o prosilite; and whanne he is maad, ye maken hym a sone of helle, double more than ye ben.

16 Wo to you, blynde lederis, that seien, Who euer swerith bi the temple of God, it is no thing; but he that swerith in the gold of the temple, is dettoure.

17 Ye foolis and blynde, for what is grettere, the gold, or the temple that halewith the gold?

18 And who euer swerith in the auter, it is no thing; but he that swerith in the yifte that is on the auter, owith.

19 Blynde men, for what is more, the yifte, or the auter that halewith the yifte?

20 Therfor he that swerith in the auter, swerith in it, and in alle thingis that ben ther on.

21 And he that swerith in the temple, swerith in it, and in hym that dwellith in the temple.

22 And he that swerith in heuene, swerith in the trone of God, and in hym that sittith ther on.

23 Wo to you, scribis and Farisees, ypocritis, that tithen mynte, anete, and cummyn, and han left tho thingis that ben of more charge of the lawe, doom, and merci, and feith. And it bihofte to do these thingis, and not to leeue tho.

24 Blynde lederis, clensinge a gnatte, but swolewynge a camel.

25 Woo to you, scribis and Farisees, ypocritis, that clensen the cuppe and the plater with outforth; but with ynne ye ben ful of raueyne and vnclennesse.

26 Thou blynde Farisee, clense the cuppe and the plater with ynneforth, that that that is with outforth be maad clene.

27 Wo to you, scribis and Farisees, ipocritis, that ben lijk to sepulcris whitid, whiche with outforth semen faire to men; but with ynne thei ben fulle of boonus of deed men, and of al filthe.

28 So ye with outforth semen iust to men; but with ynne ye ben ful of ypocrisy and wickidnesse.

29 Wo to you, scribis and Farisees, ipocritis, that bilden sepulcris of profetis, and maken faire the birielis of iust men,

30 and seien, If we hadden be in the daies of oure fadris, we schulden not haue be her felowis in the blood of prophetis.

31 And so ye ben in witnessyng to you silf, that ye ben the sones of hem that slowen the prophetis.

32 And fulfille ye the mesure of youre fadris.

33 Ye eddris, and eddris briddis, hou schulen ye fle fro the doom of helle?

34 Therfor lo! Y sende to you profetis, and wise men, and scribis; and of hem ye schulen sle and crucifie, and of hem ye

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schulen scourge in youre sinagogis, and schulen pursue fro cite in to citee;

35 that al the iust blood come on you, that was sched on the erthe, fro the blood of iust Abel to the blood of Zacarie, the sone of Barachie, whom ye slowen bitwixe the temple and the auter.

36 Treuli Y seie to you, alle these thingis schulen come on this generacioun.

37 Jerusalem, Jerusalem, that sleest prophetis, and stoonest hem that ben sent to thee, hou ofte wolde Y gadere togidere thi children, as an henne gaderith togidir her chikenes vndir hir wengis, and thou woldist not.

38 Lo! youre hous schal be left to you desert.

39 And Y seie to you, ye schulen not se me fro hennus forth, til ye seien, Blessid is he, that cometh in the name of the Lord.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 24

(The End of the Jewish World in the Holy Land. Although the author believed the end of the world to have taken place in the past, the following account is written as a prophecy; a popular Old Testament text style addressed to the descendants of the events.)

1 And Jhesus wente out of the temple; and his disciplis camen to hym, to schewe hym the bildyngis of the temple.

2 But he answeride, and seide to hem, Seen ye alle these thingis? Treuli Y seie to you, a stoon schal not be left here on a stoon, that ne it schal be destried. (This "prophecy" was fulfilled literally in 70 AD, when the soldiers of the Roman general Titus [Flavius Vespasianus, Junior] demolished the Temple. It was no problem to declare this text a prophecy because it was written after the demolition, when the Temple's demolition was already common knowledge.)

3 And whanne he satte on the hille of Olyuete, hise disciplis camen to hym priueli, and seiden, Seie vs, whanne these thingis schulen be, and what token of thi comyng, and of the ending of the world.

4 And Jhesus answeride, and seide to hem, Loke ye, that no man disseyue you.

5 For many schulen come in my name, and schulen seie, Y am Crist; and thei schulen disseyue manye.

6 For ye schulen here batels, and opyniouns of batels; se ye that ye be not disturblid; for it byhoueth these thingis to be don, but not yit is the ende.

7 Folk schal rise togidere ayens folc, and rewme ayens rewme, and pestilences, and hungris, and the erthemouyngis schulen be bi placis;

8 and alle these ben bigynnyngis of sorewes.

9 Thanne men schulen bitake you in to tribulacion, and schulen sle you, and ye schulen be in hate to alle folk for my name.

10 And thanne many schulen be sclaundrid, and bitraye ech other, and thei schulen hate ech other.

11 And many false prophetis schulen rise, and disseyue manye.

12 And for wickidnesse schal be plenteuouse, the charite of manye schal wexe coold;

13 but he that schal dwelle stable in to the ende, schal be saaf.

14 And this gospel of the kyngdom schal be prechid in al the world, in witnessyng to al folc;

15 and thanne the ende schal come. Therfor whanne ye se the abhomynacioun of discomfort, that is seid of Danyel, the prophete, stondynge in the hooli place; he that redith, vndirstonde he;

16 thanne thei that ben in Judee, fle to the mounteyns; and he that is in the hous roof,

17 come not doun to take ony thing of his hous; and he that is in the feeld,

18 turne not ayen to take his coote.

19 But wo to hem that ben with child, and nurischen in tho daies.

20 Preye ye, that youre fleyng be not maad in wynter, or in the saboth.

21 For thanne schal be greet tribulacioun, what maner was not fro the bigynnyng of the world to now, nether schal be maad.

22 And but tho daies hadden be abreggide, ech flesch schulde not be maad saaf; but tho daies schulen be maad schort, for the chosun men.

23 Thanne if ony man seie to you, Lo! here is Crist, or there, nyle ye bileue.

24 For false Cristis and false prophetis schulen rise, and thei schulen yyue grete tokenes and wondrys; so that also the chosun be led in to erroure, if it may be done.

25 Lo! Y haue bifor seid to you.

26 Therfor if thei seie to you, Lo! he is in desert, nyle ye go out; lo! in priuey placis, nyle ye trowe.

27 For as leit goith out fro the eest, and apperith in to the weste, so schal be also the coming of mannus sone.

28 Where euer the bodi schal be, also the eglis schulen be gaderid thidur.

29 And anoon after the tribulacioun of tho daies, the sunne schal be maad derk, and the moone schal not yyue hir liyt, and the sterris schulen falle fro heuene, and the vertues of heuenes schulen be moued.

30 And thanne the tokene of mannus sone schal appere in heuene, and thanne alle kynredis of the erthe schulen weile; and thei schulen see mannus sone comynge in the cloudis of heuene, with miche vertu and maieste.

31 And he schal sende hise aungels with a trumpe, and a greet vois; and thei schulen gedere hise chosun fro foure wyndis, fro the hiyest thingis of heuenes to the endis of hem.

32 And lerne ye the parable of a fige tre. Whanne his braunche is now tendir, and the leeues ben sprongun, ye witen that somer is nyy;

33 so and ye whanne ye seen alle these thingis, wite ye that it is nyy, in the yatis.

34 Treuli Y seie to you, for this generacioun schal not passe, til alle thingis be don;

35 heuene and erthe schulen passe, but my wordis schulen not passe.

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36 But of thilke dai and our no man wote, nethir aungels of heuenes, but the fadir aloone.
37 But as it was in the daies of Noe, so schal be the comyng of mannus sone.
38 For as in the daies bifore the greet flood, thei weren etynge and drynkynge, weddynge and takynge to weddyng, to that dai, that Noe entride in to the schippe;
39 and thei knewen not, til the greet flood cam, and took alle men, so schal be the comyng of mannus sone.
40 Thanne tweyne schulen be in o feeld, oon schal be takun, and another left;
41 twey wymmen schulen be gryndynge in o queerne, oon schal be takun, and the tother left; tweyn in a bedde, the toon schal be takun, and the tother left.
42 Therfor wake ye, for ye witen not in what our the Lord schal come.
43 But wite ye this, that if the hosebonde man wiste in what our the thefe were to come, certis he wolde wake, and suffre not his hous to be vndurmyned.
44 And therfor be ye redi, for in what our ye gessen not, mannus sone schal come.
45 Who gessist thou is a trewe seruaunt and prudent, whom his lord ordeyned on his meynee, to yyue hem mete in tyme?
46 Blessed is that seruaunt, whom his lord, whanne he schal come, schal fynde so doynge.
47 Treuli Y seye to you, for on alle his goodis he schal ordeyne hym.
48 But if thilke yuel seruaunt seie in his herte, My lord tarieth to come,
49 and bigynneth to smyte hise euen seruauntis, and ete, and drynke with drunken men;
50 the lord of that seruaunt schal come in the dai which he hopith not, and in the our that he knowith not,
50 and schal departe hym, and putte his part with ypocritis; there schal be wepyng, and gryntyng of teeth.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 25

1 Thanne the kyngdoom of heuenes schal be lijk to ten virgyns, whiche token her laumpis, and wenten out ayens the hosebonde and the wijf;
2 and fyue of hem weren foolis, and fyue prudent.
3 But the fyue foolis token her laumpis, and token not oile with hem;
4 but the prudent token oile in her vessels with the laumpis.
5 And whilis the hosebonde tariede, alle thei nappiden and slepten.
6 But at mydnyyt a cryy was maad, Lo! the spouse cometh, go ye oute to mete with him.
7 Thanne alle tho virgyns risen vp, and araieden her laumpis.
8 And the foolis seiden to the wise, Yyue ye to vs of youre oile, for oure laumpis ben quenchid.
9 The prudent answeriden, and seiden, Lest perauenture it suffice not to vs and to you, go ye rather to men that sellen, and bie to you.
10 And while thei wenten for to bie, the spouse cam; and tho that weren redi, entreden with him to the weddyngis; and the yate was schit.
11 And at the last the othere virgyns camen, and seiden, Lord, lord, opene to vs.
12 And he answeride, and seide, Treuli Y seie to you, Y knowe you not.
13 Therfor wake ye, for ye witen not the dai ne the our.
14 For as a man that goith in pilgrimage, clepide hise seruauntis, and bitook to hem hise goodis;
15 and to oon he yaf fyue talentis, and to another tweyne, and to another oon, to ech after his owne vertu; and wente forth anoon.
16 And he that hadde fyue besauntis, wente forth, and wrouyte in hem, and wan othere fyue.
17 Also and he that hadde takun tweyne, wan othere tweyne.
18 But he that hadde takun oon, yede forth, and dalf in to the erthe, and hidde the money of his lord.
19 But after long tyme, the lord of tho seruauntis cam, and rekenede with hem.
20 And he that hadde takun fyue besauntis, cam, and brouyte othere fyue, and seide, Lord, thou bytokist to me fyue besauntis, loo! Y haue getun aboue fyue othere.
21 His lord seide to hym, Wel be thou, good seruaunt and feithful; for on fewe thingis thou hast be trewe, Y schal ordeyne thee on manye thingis; entre thou in to the ioye of thi lord.
22 And he that hadde takun twey talentis, cam, and seide, Lord, thou bitokist to me twey besauntis; loo!
23 Y haue wonnen ouer othir tweyne. His lord seide to him, Wel be thou, good seruaunt and trewe; for on fewe thingis thou hast be trewe, Y schal ordeyne thee on many thingis; entre thou in to the ioie of thi lord.
24 But he that hadde takun o besaunt, cam, and seide, Lord, Y woot that thou art an hard man; thou repist where thou hast not sowe, and thou gederist togidere where thou hast not spred abrood;
25 and Y dredynge wente, and hidde thi besaunt in the erthe; lo! thou hast that that is thin.
26 His lord answeride, and seide to hym, Yuel seruaunt and slowe, wistist thou that Y repe where Y sewe not, and gadir to gidere where Y spredde not abrood?
27 Therfor it bihofte thee to bitake my money to chaungeris, that whanne Y cam, Y schulde resseyue that that is myn with vsuris.
28 Therfor take awei fro hym the besaunt, and yyue ye to hym that hath ten besauntis.
29 For to euery man that hath me schal yyue, and he schal encreese; but fro hym that hath not, also that that hym semeth to haue, schal be taken awey fro him.
30 And caste ye out the vnprofitable seruaunt in to vtmer derknessis; ther schal be wepyng, and gryntyng of teeth.
31 Whanne mannus sone schal come in his maieste, and alle hise aungels with hym, thanne he schal sitte on the sege of his maieste;

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32 and alle folkis schulen be gaderid bifor hym,
33 and he schal departe hem atwynne, as a scheeperde departith scheep from kidis; and he schal sette the scheep on his riythalf, and the kidis on the lefthalf.
34 Thanne the kyng schal seie to hem, that schulen be on his riythalf, Come ye, the blessid of my fadir, take ye in possessioun the kyngdoom maad redi to you fro the makyng of the world.
35 For Y hungride, and ye yauen me to ete; Y thristide, and ye yauen me to drynke; Y was herboreles, and ye herboriden me;
36 nakid, and ye hiliden me; sijk, and ye visitiden me; Y was in prisoun, and ye camen to me.
37 Thanne iust men schulen answere to hym, and seie, Lord, whanne siyen we thee hungry, and we fedden thee; thristi, and we yauen to thee drynk?
38 and whanne sayn we thee herborles, and we herboreden thee; or nakid, and we hiliden thee?
39 or whanne sayn we thee sijk, or in prisoun, and we camen to thee?
40 And the kyng answerynge schal seie to hem, Treuli Y seie to you, as longe as ye diden to oon of these my leeste britheren, ye diden to me.
41 Thanne the kyng schal seie also to hem, that schulen be on his lefthalf, Departe fro me, ye cursid, in to euerlastynge fijr, that is maad redi to the deuel and hise aungels.
42 For Y hungride, and ye yauen not me to ete; Y thristide, and ye yauen not me to drynke;
43 Y was herborles, and ye herberden not me; nakid, and ye keuerden not me; sijk, and in prisoun, and ye visitiden not me.
44 Thanne and thei schulen answere to hym, and schulen seie, Lord, whanne sayn we thee hungrynge, or thristynge, or herboreles, or nakid, or sijk, or in prisoun, and we serueden not to thee?
45 Thanne he schal answere to hem, and seie, Treuli Y seie to you, hou longe ye diden not to oon of these leeste, nether ye diden to me.
46 And these schulen goo in to euerlastynge turment; but the iust men schulen go in to euerlastynge lijf.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 26

(The Plot committed by the High Priests, the Elders, and Judas Iscarioth. The name Judas Iscarioth is both Hebrew and Latin in the original. Yehuda means Jew; Iscariot is a retranslation from the Latin Sicarius into the Aramaic "Iscariot," which means dagger-wielding or knife-wielding man. The Sicarii were a terrorist group of the Zealots, who also included Sadducees [Zadokites = the Righteous]. As in modern Islam, their task was to infiltrate society and spread terror among the Romans and their friends. The "Stabbling Jew" was chosen by the Greco-Roman authors of the New Testament to create the worst possible image of the Jews among the Roman public. This negative image led directly to anti-Semitism and the murder of millions of Jews; mostly committed by Christians and Muslims.)

1 And it was doon, whanne Jhesus hadde endid alle these wordis, he seide to hise disciplis,
2 Ye witen, that aftir twei daies pask schal be maad, and mannus sone schal be bitakun to be crucified.
3 Than the princes of prestis and the elder men of the puple were gaderid in to the halle of the prince of prestis, that was seid Cayfas,
4 and maden a counsel to holde Jhesu with gile, and sle him;
5 but thei seiden, Not in the haliday, lest perauenture noyse were maad in the puple.
6 And whanne Jhesus was in Betanye, in the hous of Symount leprous,
7 a womman that hadde a box of alabastre of precious oynement, cam to hym, and schedde out on the heed of hym restynge.
8 And disciplis seynge hadden dedeyn, and seiden, Wherto this loss? for it myyte be seld for myche,
9 and be youun to pore men.
10 But Jhesus knewe, and seide to hem, What ben ye heuy to this womman? for sche hath wrouyt in me a good werk.
11 For ye schulen euere haue pore men with you, but ye schulen not algatis haue me.
12 This womman sendynge this oynement in to my bodi, dide to birie me.
13 Treuli Y seie to you, where euer this gospel schal be prechid in al the world, it schal be seid, that sche dide this, in mynde of hym.
14 Thanne oon of the twelue, that was clepid Judas Scarioth, wente forth to the princis of prestis,
15 and seide to hem, What wolen ye yyue to me, and Y schal bitake hym to you? And thei ordeyneden to hym thretti pans of siluer.
16 And fro that tyme he souyte oportunyte, to bitraye hym.
17 And in the firste dai of therf looues the disciplis camen to Jhesu, and seiden, Where wolt thou we make redi to thee, to ete paske?
18 Jhesus seide, Go ye into the citee to sum man, and seie to hym, The maistir seith, My tyme is nyy; at thee Y make paske with my disciplis.
19 And the disciplis diden, as Jhesus comaundide to hem; and thei maden the paske redi.
20 And whanne euentid was come, he sat to mete with hise twelue disciplis.
21 And he seide to hem, as thei eten, Treuli Y seie to you, that oon of you schal bitraye me.
22 And thei ful sori bigunnen ech bi hym silf to seie, Lord, whether Y am?
23 And he answeride, and seide, He that puttith with me his hoond in the plater, schal bitraye me.
24 Forsothe mannus sone goith, as it is writun of hym; but wo to that man, bi whom mannus sone schal be bitrayed; it were good to hym, if that man hadde not be borun.
25 But Judas that bitraiede hym, answeride, seiynge, Maister, whether Y am? Jhesus seide to hym, Thou hast seid.
26 And while thei soupeden, Jhesus took breed, and blesside, and brak, and yaf to hise disciplis, and seide, Take ye, and ete;

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this is my body. (The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

27 And he took the cuppe, and dide thankyngis, and yaf to hem,

28 and seide, Drynke ye alle herof; this is my blood of the newe testament, which schal be sched for many, in to remissioun of synnes.

29 And Y seie to you, Y schal not drynke fro this tyme, of this fruyt of the vyne, in to that dai whanne Y schal drynke it newe with you, in the kyngdom of my fadir.

30 And whanne the ympne was seid, thei wenten out in to the mount of Olyuete.

31 Thanne Jhesus seide to hem, Alle ye schulen suffre sclaundre in me, in this niyt; for it is writun, Y schal smyte the scheeperde, and the scheep of the flok schulen be scaterid.

32 But aftir that Y schal rise ayen, Y schal go bifore you in to Galilee.

33 Petre answeride, and seide to hym, Thouy alle schulen be sclaundrid in thee, Y schal neuer be sclaundrid.

34 Jhesus seide to him, Treuli Y seie to thee, for in this nyyt bifor the cok crowe, thries thou schalt denye me.

35 Peter seide to him, Yhe, thouy it bihoue that Y die with thee, Y schal not denye thee. Also alle the disciplis seiden.

36 Thanne Jhesus cam with hem in to a toun, that is seid Jessamanye. And he seide to his disciplis, Sitte ye here, the while Y go thider, and preye.

37 And whanne he hadde take Peter, and twei sones of Zebedee, he bigan to be heuy and sori.

38 Thanne he seide to hem, My soule is soreuful to the deeth; abide ye here, and wake ye with me.

39 And he yede forth a litil, and felde doun on his face, preiynge, and seiynge, My fader, if it is possible, passe this cuppe fro me; netheles not as Y wole, but as thou wolt.

40 And he cam to his disciplis, and foond hem slepynge. And he seide to Petir, So, whethir ye myyten not oon our wake with me?

41 Wake ye, and preye ye, that ye entre not in to temptacioun; for the spirit is redi, but the fleisch is sijk.

42 Eft the secounde tyme he wente, and preyede, seiynge, My fadir, if this cuppe may not passe, but Y drynke hym, thi wille be doon.

43 And eftsoone he cam, and foond hem slepynge; for her iyen weren heuyed.

44 And he lefte hem, and wente eftsoone, and preiede the thridde tyme, and seide the same word.

45 Thanne he cam to his disciplis, and seide to hem, Slepe ye now, and reste ye; loo! the our hath neiyed, and mannus sone schal be takun in to the hondis of synneris;

46 rise ye, go we; loo! he that schal take me, is nyy.

47 Yit the while he spak, lo! Judas, oon of the twelue, cam, and with hym a greet cumpeny, with swerdis and battis, sent fro the princis of prestis, and fro the eldre men of the puple.

48 And he that bitraiede hym, yaf to hem a tokene, and seide, Whom euer Y schal kisse, he it is; holde ye hym.

49 And anoon he cam to Jhesu, and seid, Haile, maister;

50 and he kisside hym. And Jhesus seide to hym, Freend, wherto art thou comun? Thanne thei camen niy, and leiden hoondis on Jhesu, and helden hym.

51 And lo! oon of hem that weren with Jhesu, streiyte out his hoond, and drouy out his swerd; and he smoot the seruaunt of the prince of prestis, and kitte of his ere.

52 Thanne Jhesus seide to hym, Turne thi swerd in to his place; for alle that taken swerd, schulen perische bi swerd.

53 Whether gessist thou, that Y may not preie my fadir, and he schal yyue to me now mo than twelue legiouns of aungels?

54 Hou thanne schulen the scriptures be fulfilled? for so it bihoueth to be doon.

55 In that our Jhesus seide to the puple, As to a theef ye han gon out, with swerdis and battis, to take me; dai bi dai Y sat among you, and tauyt in the temple, and ye helden me not.

56 But al this thing was don, that the scripturis of profetis schulden be fulfillid. Thanne alle the disciplis fledden, and leften hym.

57 And thei helden Jhesu, and ledden hym to Cayfas, the prince of prestis, where the scribis and the Farisees, and the eldre men of the puple weren comun togidere.

58 But Petir swede him afer, in to the halle of the prince of prestis; and he wente in, and sat with the seruauntis, to se the ende.

59 And the prince of prestis, and al the counsel souyten fals witnessing ayens Jhesu, that thei schulden take hym to deeth;

60 and thei founden not, whanne manye false witnessis weren comun. But at the laste, twei false witnessis camen,

61 and seiden, This seide, Y may distruye the temple of God, and after the thridde dai bilde it ayen.

62 And the prince of prestis roos, and seide to hym, Answerist thou no thing to tho thingis, that these witnessen ayens thee?

63 But Jhesus was stille. And the prince of prestis seide to hym, Y coniure thee bi lyuynge God, that thou seie to vs, if thou art Crist, the sone of God.

64 Jhesus seide to him, Thou hast seid; netheles Y seie to you, fro hennus forth ye schulen se mannus sone sittinge at the riythalf of the vertu of God, and comynge in the cloudis of heuene.

65 Thanne the prince of prestis to-rente his clothis, and seide, He hath blasfemed; what yit han we nede to witnessis? lo! now ye han herd blasfemye; what semeth to you?

66 And thei answeriden, and seiden, He is gilti of deeth.

67 Thanne thei speten in to his face, and smyten hym with buffatis; and othere yauen strokis with the pawme of her hondis in his face,

68 and seide, Thou Crist, arede to vs, who is he that smoot thee?

69 And Petir sat with outen in the halle; and a damysel cam to hym, and seide, Thou were with Jhesu of Galilee.

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70 And he denyede bifor alle men, and seide, Y woot not what thou seist.

71 And whanne he yede out at the yate, another damysel say hym, and seide to hem that weren there, And this was with Jhesu of Nazareth.

72 And eftsoone he denyede with an ooth, For I knewe not the man.

73 And a litil aftir, thei that stooden camen, and seiden to Petir, Treuli thou art of hem; for thi speche makith thee knowun.

74 Thanne he bigan to warie and to swere, that he knewe not the man. And anoon the cok crewe.

75 And Petir bithouyte on the word of Jhesu, that he hadde seid, Bifore the cok crowe, thries thou schalt denye me. And he yede out, and wepte bitterli.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 27

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots as knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 But whanne the morowtid was comun, alle the princis of prestis, and the eldre men of the puple token counsel ayens Jhesu, that thei schulden take hym to the deeth.

2 And thei ledden him boundun, and bitoken to Pilat of Pounce, iustice.

3 Thanne Judas that bitraiede hym, say that he was dampned, he repentide, and brouyte ayen the thretti pans to the princis of prestis, and to the elder men of the puple,

4 and seide, Y haue synned, bitraiynge riytful blood. And thei seiden, What to vs? bise thee.

5 And whanne he hadde cast forth the siluer in the temple, he passide forth, and yede, and hongide hym silf with a snare.

6 And the princis of prestis token the siluer, and seide, It is not leueful to putte it in to the treserie, for it is the prijs of blood.

7 And whanne thei hadden take counsel, thei bouyten with it a feeld of a potter, in to biryyng of pilgrymys.

8 Herfor thilke feeld is clepid Acheldemac, that is, a feeld of blood, in to this dai.

9 Thanne that was fulfillid, that was seid bi the prophete Jeremye, seiynge, And thei han takun thretti pans, the prijs of a man preysid, whom thei preiseden of the children of Israel;

10 and thei yauen hem in to a feeld of a potter, as the Lord hath ordenyd to me.

11 And Jhesus stood bifor the domesman; and the iustice axide him, and seide, Art thou king of Jewis?

12 Jhesus seith to hym, Thou seist. And whanne he was accusid of the princis of prestis, and of the eldere men of the puple, he answeride no thing.

13 Thanne Pilat seith to him, Herist thou not, hou many witnessyngis thei seien ayens thee?

14 And he answeride not to hym ony word, so that the iustice wondride greetli.

15 But for a solempne dai the iustice was wont to delyuere to the puple oon boundun, whom thei wolden.

16 And he hadde tho a famous man boundun, that was seid Barrabas (Aramaic: "Father of the Son").

17 Therfor Pilate seide to hem, whanne thei weren to gidere, Whom wolen ye, that Y delyuere to you? whether Barabas, or Jhesu, that is seid Crist?

18 For he wiste, that bi enuye thei bitraieden hym.

19 And while he sat for domesman, his wijf sente to hym, and seide, No thing to thee and to that iust man; for Y haue suffrid this dai many thingis for hym, bi a visioun.

20 Forsothe the prince of prestis, and the eldere men counseiliden the puple, that thei schulden axe Barabas, but thei schulden distrye Jhesu.

21 But the iustice answeride, and seide to hem, Whom of the tweyn wolen ye, that be delyuerit to you? And thei seiden, Barabas.

22 Pilat seith to hem, What thanne schal Y do of Jhesu, that is seid Crist?

23 Alle seien, Be he crucified. The iustice seith to hem, What yuel hath he doon? And thei crieden more, and seiden, Be he crucified.

24 And Pilat seynge that he profitide no thing, but that the more noyse was maad, took watir, and waischide hise hondis bifor the puple, and seide, Y am giltles of the blood of this riytful man; bise you.

25 And al the puple answeride, and seide, His blood be on vs, and on oure children.

26 Thanne he deliuerede to hem Barabas, but he took to hem Jhesu scourgid, to be crucified.

27 Thanne knyytis of the iustice token Jhesu in the moot halle, and gadriden to hym al the cumpeny of knyytis.

28 And thei vnclothiden hym, and diden aboute hym a reed mantil;

29 and thei foldiden a coroun of thornes, and putten on his heed, and a rehed in his riyt hoond; and thei kneliden bifore hym, and scornyden hym, and seiden, Heil, kyng of Jewis.

30 And thei speten on hym, and tooken a rehed, and smoot his heed.

31 And aftir that thei hadden scorned him, thei vnclothiden hym of the mantil, and thei clothiden hym with hise clothis, and ledden hym to crucifien hym.

32 And as thei yeden out, thei founden a man of Cirenen comynge fro the toun, Symont bi name; thei constreyneden hym to take his cross.

33 And thei camen in to a place that is clepid Golgatha, that is, the place of Caluarie.

34 And thei yauen hym to drynke wyne meynd with galle; and whanne he hadde tastid, he wolde not drynke.

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35 And aftir that thei hadden crucified hym, thei departiden his clothis, and kesten lotte, to fulfille that is seid bi the prophete, seiynge, Thei partiden to hem my clothis, and on my clooth thei kesten lott.

36 And thei seten, and kepten him;

37 and setten aboue his heed his cause writun, This is Jhesu of Nazareth, kyng of Jewis.

38 Thanne twey theues weren crucified with hym, oon on the riythalf, and oon on the lefthalf.

39 And men that passiden forth blasfemeden hym,

40 mouynge her heedis, and seiynge, Vath to thee, that distriest the temple of God, and in the thridde dai bildist it ayen; saue thou thi silf; if thou art the sone of God, come doun of the cross.

41 Also and princis of prestis scornynge, with scribis and elder men,

42 seiden, He made othere men saaf, he may not make hym silf saaf; if he is kyng of Israel, come he now doun fro the crosse, and we bileuen to hym;

43 he tristide in God; delyuer he hym now, if he wole; for he seide, That Y am Goddis sone.

44 And the theues, that weren crucified with hym, vpbreididen hym of the same thing.

45 But fro the sixte our derknessis weren maad on al the erthe, to the nynthe our.

46 And aboute the nynthe our Jhesus criede with a greet vois, and seide, Heli, Heli, lamazabatany, that is, My God, my God, whi hast thou forsake me?

47 And summen that stoden there, and herynge, seiden, This clepith Helye.

48 And anoon oon of hem rennynge, took and fillide a spounge with vynegre, and puttide on a rehed, and yaf to hym to drynke.

49 But othir seiden, Suffre thou; se we whether Helie come to deliuer hym.

50 Forsothe Jhesus eftsoone criede with a greet voyce, and yaf vp the goost.

51 And lo! the veil of the temple was to-rent in twey parties, fro the hiest to the lowest. And the erthe schoke, and stoonus weren cloue; and birielis weren openyd,

52 and many bodies of seyntis that hadden slepte, rysen vp.

53 And thei yeden out of her birielis, and aftir his resurreccioun thei camen in to the holi citee, and apperiden to many.

54 And the centurien and thei that weren with hym kepinge Jhesu, whanne thei saien the erthe schakynge, and tho thingis that weren doon, thei dredden greetli,

55 and seiden, Verili this was Goddis sone. And ther weren there many wymmen afer, that sueden Jhesu fro Galilee, and mynystriden to hym.

56 Among whiche was Marie Magdalene, and Marie, the modir of James, and of Joseph, and the modir of Zebedees sones.

57 But whanne the euenyng was come, ther cam a riche man of Armathi*, Joseph bi name, and he was a disciple of Jhesu. (* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathias [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

58 He wente to Pilat, and axide the bodi of Jhesu.

59 Thanne Pilat comaundide the bodie to be youun. And whanne the bodi was takun, Joseph lappide it in a clene sendel,

60 and leide it in his newe biriel, that he hadde hewun in a stoon; and he walewide a greet stoon to the dore of the biriel, and wente awei.

61 But Marie Maudelene and anothir Marie weren there, sittynge ayens the sepulcre.

62 And on the tother dai, that is aftir pask euen, the princis of prestis and the Farisees camen togidere to Pilat,

63 and seiden, Sir, we han mynde, that thilke giloure seide yit lyuynge, Aftir thre daies Y schal rise ayen to lijf.

64 Therfor comaunde thou, that the sepulcre be kept in to the thridde dai; lest hise disciplis comen, and stelen hym, and seie to the puple, He hath rise fro deeth; and the laste errour schal be worse than the formere.

65 Pilat seide to hem, Ye han the kepyng; go ye, kepe ye as ye kunnen.

66 And thei yeden forth, and kepten the sepulcre, markynge the stoon, with keperis.

GOSPEL OF MATTHEW (MATHEU) CHAPTER 28

1 But in the euentid of the sabat, that bigynneth to schyne in the firste dai of the woke, Marie Mawdelene cam, and another Marie, to se the sepulcre.

2 And lo! ther was maad a greet ertheschakyng; for the aungel of the Lord cam doun fro heuene, and neiyede, and turnede awei the stoon, and sat theron.

3 And his lokyng was as leit, and hise clothis as snowe;

4 and for drede of hym the keperis weren afeerd, and thei weren maad as deede men.

5 But the aungel answeride, and seide to the wymmen, Nyle ye drede, for Y woot that ye seken Jhesu, that was crucified;

6 he is not here, for he is risun, as he seide; come ye, and se ye the place, where the Lord was leid.

7 And go ye soone, and seie ye to his disciplis, that he is risun. And lo! he schal go bifore you in to Galilee; there ye schulen se hym.

8 Lo! Y haue biforseid to you. And thei wenten out soone fro the biriels, with drede and greet ioye, rennynge to telle to hise disciplis.

9 And lo! Jhesus mette hem, and seide, Heile ye. And thei neiyeden, and heelden his feet, and worschipiden him.

10 Thanne Jhesus seide to hem, Nyle ye drede; go ye, telle ye to my britheren, that thei go in to Galile; there thei schulen se me.

11 And whanne thei weren goon, lo! summe of the keperis camen in to the citee, and telden to the princis of prestis alle thingis that weren doon.

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12 And whanne thei weren gaderid togidere with the elder men, and hadden take her counseil, thei yauen to the kniytis miche monei, and seiden, Seie ye,
13 that hise disciplis camen bi nyyt, and han stolen hym, while ye slepten.
14 And if this be herd of the iustice, we schulen counseile hym, and make you sikir.
15 And whanne the monei was takun, thei diden, as thei weren tauyt. And this word is pupplischid among the Jewis, til in to this day.
16 And the enleuen disciplis wenten in to Galilee, in to an hille, where Jhesus hadde ordeyned to hem.
17 And thei sayn hym, and worschipiden; but summe of hem doutiden.
18 And Jhesus cam nyy, and spak to hem, and seide, Al power in heuene and in erthe is youun to me.
19 Therfor go ye, and teche alle folkis, baptisynge hem in the name of the Fadir, and of the Sone, and of the Hooli Goost;
20 techynge hem to kepe alle thingis, what euer thingis Y haue comaundid to you; and lo! Y am with you in alle daies, in to the ende of the world.

THE GOSPEL ACCORDING TO MARK

or Gospel of Mark (Iohannes Marcus), or just Mark
Estimated Range of Dating: 75-80 A.D.

(The second, and probably second-oldest, Gospel is attributed to a writer called John Mark (Latin: Iohannes Marcus). His name occurs in several books of the New Testament, and seem to refer in all cases to the same person, though this has been questioned. In the Acts of the Apostles (12:12) we read of "John, whose surname was Mark," and gather that Peter was a familiar visitor at the house of his mother Mary, which was a centre of Christian life in Jerusalem. That he was, as his surname would suggest, a Greek speaking Roman citizen, follows from the fact that he was also cousin of Barnabas, a Roman citizen of Cyprus.
There is considerable doubt that the author of the Gospel of Mark can be identical with the disciple. He lacks first-hand knowledge of the geography of the Holy Land. Example: Anyone approaching Jerusalem from Jericho would come first to Bethany and then Bethphage, not the reverse. This is one of several passages showing that Mark knew little about Judaea or Israel. Indeed, Mark knew so little about the area that he described Jesus going from Tyrian territory "by way of Sidon to the Sea of Galilee through the territory of the Ten Towns" (refering to Decapolis which was a region east of the Dead Sea; Mark 31); this is similar to saying that one goes from London to Paris via Edinburgh and Rome. The logical conclusion only can be that (1st) the author has nothing to do with the disciple and (2nd) the Gospel of Mark is not likely to be the oldest gospel. The only gospel that was written by someone from the Holy Land was the Gospel of Matthew. And that is also, together with Luke, the gospel with the highest accuracy.

The 2-source and 4-source hypotheses
The two-source hypothesis is an attempt to explain the synoptic problem, the pattern of similarities and differences between the three Gospels of Matthew, Mark, and Luke. It proposes that the Gospel of Matthew and the Gospel of Luke were based on the Gospel of Mark and a hypothetical sayings collection from the Christian oral tradition called Q (German: Quelle = source). B. H. Streeter published this hypothesis in 1924. By adding two other sources, referred to as M (Matthean material) and L (Lukan material), it became the four-source hypothesis.
It is a failed hypothesis for three simple reasons. It (1st) does not take into account the many distinctions among the gospels, and worse, it (2nd) declares Mark (which is the most inconsistant and faulty gospel) as the origin of all the others. And (3rd) it does not even attempt to compare Mark (or any

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other canonical gospel for that matter) with any non-canonical gospel. If there is a gospel to be declared "the origin", then surely, the Gospel of Matthew has to be taken into consideration first because it matches with the contents of the books of Titus Flavius Josephus almost entirely.

The "problem of the long ending"

The Gospel of Mark generally ends with chapter 16, and it goes from verse 1 to verse 20. However, scholars point out that the earliest extant complete manuscripts of Mark, Codex Vaticanus (325-350 AD) and Codex Sinaiticus (330-360 AD), the only two surviving examples of Flavius Constantinus' first Bible edition, contain only the verses 16:1–8. In other words: Mark ended here abruptly. Codex Vaticanus has a blank column after the 8th verse placing into it "kata Markon", which is Greek for "according to Mark" (Almost every manuscript in Antiquity had its title at the end.).

It is obvious that the previous manuscript ended here either because the author did not finish the text or because the last part went lost. Later, second editions, such as Codex Alexandrinus (c. 400 AD), Codex Bezae (c, 400 AD), Codex Ephraemi Rescriptus (c. 450 AD) have been tampered with by adding verses with the numbers 9–20 without any explanations. Whether these additional verses were found later in another earlier document or they were a new created interpolation, is unknown. It seems that the Church officials did not like the gospel have an "incomplete" end.)

GOSPEL OF MARK CHAPTER 1

1 The bigynnyng of the gospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the prophete, Lo! Y sende myn aungel bifor thi face, that schal make thi weie redi bifor thee.

3 The vois of a crier in desert, Make ye redi the weie of the Lord, make ye hise paththis riyt.

4 Joon was in desert baptisynge, and prechynge the baptym of penaunce, in to remissioun of synnes.

5 And al the cuntre of Judee wente out to hym, and alle men of Jerusalem; and thei weren baptisid of hym in the flom Jordan, and knoulechiden her synnes.

6 And Joon was clothid with heeris of camels, and a girdil of skyn was about hise leendis; and he ete hony soukis, and wilde hony, and prechide,

7 and seide, A stronger than Y schal come aftir me, and Y am not worthi to knele doun, and vnlace his schoone.

8 Y haue baptisid you in watir; but he schal baptise you in the Hooli Goost.

9 And it was don in tho daies, Jhesus cam fro Nazareth of Galilee, and was baptisid of Joon in Jordan.

10 And anoon he wente up of the watir, and saye heuenes opened, and the Hooli Goost comynge doun as a culuer, and dwellynge in hym.

11 And a vois was maad fro heuenes, Thou art my loued sone, in thee Y am plesid.

12 And anoon the Spirit puttide hym forth in to deseert.

13 And he was in deseert fourti daies and fourti nyytis, and was temptid of Sathanas, and he was with beestis, and aungels mynystriden to hym.

14 But aftir that Joon was takun, Jhesus cam in to Galilee, and prechide the gospel of the kyngdoom of God,

15 and seide, That the tyme is fulfillid, and the kyngdoom of God schal come nyy; do ye penaunce, and bileue ye to the gospel.

16 And as he passide bisidis the see of Galilee, he say Symount, and Andrew, his brother, castynge her nettis in to the see; for thei weren fisscheris.

17 And Jhesus seide to hem, Come ye aftir me; Y schal make you to be maad fisscheris of men.

18 And anoon thei leften the nettis, and sueden hym.

19 And he yede forth fro thennus a litil, and siy James of Zebedee, and Joon, his brother, in a boot makynge nettis.

20 And anoon he clepide hem; and thei leften Zebedee, her fadir, in the boot with hiryd seruauntis, and thei suweden hym.

21 And thei entriden in to Capharnaum, and anoon in the sabatys he yede in to a synagoge, and tauyte hem.

22 And thei wondriden on his teching; for he tauyte hem, as he that hadde power, and not as scribis.

23 And in the synagoge of hem was a man in an vnclene spirit, and he criede out,

24 and seide, What to vs and to thee, thou Jhesu of Nazareth? hast thou come to distrie vs? Y woot that thou art the hooli of God.

25 And Jhesus thretenede hym, and seide, Wex doumbe, and go out of the man.

26 And the vnclene spirit debreidynge hym, and criynge with greet vois, wente out fro hym.

27 And alle men wondriden, so that thei souyten with ynne hem silf, and seiden, What thing is this? what newe doctrine is this? for in power he comaundith to vnclene spiritis, and thei obeyen to hym.

28 And the fame of hym wente forth anoon in to al the cuntree of Galilee.

29 And anoon thei yeden out of the synagoge, and camen into the hous of Symount and of Andrewe, with James and Joon.

30 And the modir of Symountis wijf lay sijk in fyueris; and anoon thei seien to hym of hyr.

31 And he cam nyy, and areride hir, and whanne he hadde take hir hoond, anoon the feuer lefte hir, and sche seruede hem.

32 But whanne the euentid was come, and the sonne was gon doun, thei brouyten to hym alle that weren of male ese, and hem that hadden fendis.

33 And al the citee was gaderid at the yate.

34 And he heelide many, that hadden dyuerse sijknessis, and he castide out many feendis, and he suffride hem not to speke, for thei knewen hym.

35 And he roos ful eerli, and yede out, and wente in to a desert place, and preiede there.

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36 And Symount suede hym, and thei that weren with hym.
37 And whanne thei hadden founde hym, thei seiden to hym, That alle men seken thee.
38 And he seide to hem, Go we in to the next townes and citees, that Y preche also there, for her to Y cam.
39 And he prechide in the synagogis of hem, and in al Galilee, and castide out feendis.
40 And a leprouse man cam to hym, and bisouyte, and knelide, and seide, If thou wolt, thou maist clense me.
41 And Jhesus hadde mercy on hym, and streiyte out his hoond, and towchyde hym, and seide to hym, I wole, be thou maad cleene.
42 And whanne he hadde seide this, anoon the lepre partyde awey fro hym, and he was clensyd.
43 And Jhesus thretenede hym, and anoon Jhesus putte hym out,
44 and seyde to hym, Se thou, seye to no man; but go, schewe thee to the pryncys of prestys, and offre for thi clensynge in to wytnessyng to hem, tho thingis that Moyses bad.
45 And he yede out, and bigan to preche, and publische the word, so that now he myyte not go opynli in to the citee, but be withoutforth in desert placis; and thei camen to hym on alle sidis.

GOSPEL OF MARK CHAPTER 2

1 And eft he entride in to Cafarnaum, aftir eiyte daies.
2 And it was herd, that he was in an hous, and many camen to gidir, so that thei miyten not be in the hous, ne at the yate. And he spak to hem the word.
3 And there camen to hym men that brouyten a man sijk in palesie, which was borun of foure.
4 And whanne thei myyten not brynge hym to Jhesu for the puple, thei vnhileden the roof where he was, and openede it, and thei leten doun the bed in which the sijk man in palesie laye.
5 And whanne Jhesus hadde seyn the feith of hem, he seide to the sijk man in palesie, Sone, thi synnes ben foryouun to thee.
6 But there weren summe of the scribis sittynge, and thenkynge in her hertis,
7 What spekith he thus? He blasfemeth; who may foryyue synnes, but God aloone?
8 And whanne Jhesus hadde knowe this bi the Hooli Goost, that thei thouyten so with ynne hem silf, he seith to hem, What thenken ye these thingis in youre hertis?
9 What is liyter to seie to the sijk man in palesie, Synnes ben foryouun to thee, or to seie, Ryse, take thi bed, and walke?
10 But that ye wite that mannus sone hath power in erthe to foryyue synnes, he seide to the sijk man in palesie, Y seie to thee,
11 ryse vp, take thi bed, and go in to thin hous.
12 And anoon he roos vp, and whanne he hadde take the bed, he wente bifor alle men, so that alle men wondriden, and onoureden God, and seiden, For we seien neuer so.
13 And he wente out eftsoone to the see, and al the puple cam to hym; and he tauyte hem.
14 And whanne he passide, he saiy Leuy of Alfei sittynge at the tolbothe, and he seide to hym, Sue me. And he roos, and suede hym.
15 And it was doon, whanne he sat at the mete in his hous, many pupplicans and synful men saten togidere at the mete with Jhesu and hise disciplis; for there weren many that folewiden hym.
16 And scribis and Farisees seynge, that he eet with pupplicans and synful men, seiden to hise disciplis, Whi etith and drynkith youre maystir with pupplicans and synneris?
17 Whanne this was herd, Jhesus seide to hem, Hoole men han no nede to a leche, but thei that ben yuel at eese; for Y cam not to clepe iust men, but synneris.
18 And the disciplis of Joon and the Farisees weren fastynge; and thei camen, and seien to hym, Whi fasten the disciplis of Joon, and the Farisees fasten, but thi disciplis fasten not?
19 And Jhesus seide to hem, Whether the sones of sposailis moun faste, as longe as the spouse is with hem? As long tyme as thei haue the spouse with hem, thei moun not faste.
20 But daies schulen come, whanne the spouse schal be takun awei fro hem, and thanne thei schulen faste in tho daies.
21 No man sewith a patche of newe clooth to an elde clooth, ellis he takith awei the newe patche fro the elde, and a more brekyng is maad.
22 And no man puttith newe wyn in to elde botelis, ellis the wyn schal breste the botels, and the wyn schal be sched out, and the botels schulen perische. But newe wyn schal be put into newe botels.
23 And it was doon eftsoones, whanne the Lord walkid in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth, and plucke eeris of the corn.
24 And the Farisees seiden to hym, Lo! what thi disciplis doon in sabotis, that is not leeueful.
25 And he seide to hem, Radden ye neuer what Dauid dide, whanne he hadde nede, and he hungride, and thei that weren with hym?
26 Hou he wente in to the hous of God, vndur Abiathar, prince of prestis, and eete looues of proposicioun, which it was not leeueful to ete, but to preestis aloone, and he yaf to hem that weren with hym.
27 And he seide to hem, The sabat is maad for man, and not a man for the sabat; and so mannus sone is lord also of the sabat.

GOSPEL OF MARK CHAPTER 3

1 And he entride eftsoone in to the synagoge, and there was a man hauynge a drye hoond.
2 And thei aspieden hym, if he helide in the sabatis, to accuse him.
3 And he seide to the man that hadde a drie hoond, Rise in to the myddil.
4 And he seith to hem, Is it leeueful to do wel in the sabatis, ether yuel? to make a soul saaf, ether to leese? And thei weren stille.

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5 And he biheeld hem aboute with wraththe, and hadde sorewe on the blyndnesse of her herte, and seith to the man, Hold forth thin hoond. And he helde forth, and his hoond was restorid to hym.

6 Sotheli Farisees yeden out anoon, and maden a counsel with Erodians ayens hym, hou thei schulden lese hym.

7 But Jhesus with hise disciplis wente to the see; and myche puple fro Galilee and Judee suede hym,

8 and fro Jerusalem, and fro Ydume, and fro biyondis Jordan, and thei that weren aboute Tire and Sidon, a greet multitude, heringe the thingis that he dide, and cam to hym.

9 And Jhesus seide to hise disciplis, that the boot schulde serue hym, for the puple, lest thei thristen hym;

10 for he heelide many, so that thei felden fast to hym, to touche hym. And hou many euer hadde syknessis, and vnclene spirits,

11 whanne thei seyen hym, felden doun to hym, and crieden, seiynge, Thou art the sone of God.

12 And greetli he manasside hem, that thei schulden not make hym knowun.

13 And he wente in to an hille, and clepide to hym whom he wolde; and thei camen to hym.

14 And he made, that there weren twelue with hym, to sende hem to preche.

15 And he yaf to hem pouwer to heele sijknessis, and to caste out feendis.

16 And to Symount he yaf a name Petre, and he clepide James of Zebede and Joon,

17 the brother of James, and he yaf to hem names Boenarges, that is, sones of thundryng.

18 And he clepide Andrew and Filip, and Bartholomew and Matheu, and Thomas and James Alfey, and Thadee,

19 and Symount Cananee, and Judas Scarioth, that bitraiede hym.

20 And thei camen to an hous, and the puple cam togidere eftsoone, so that thei miyten not ete breed.

21 And whanne his kynnysmen hadden herd, thei wenten out to holde him; for thei seiden, that he is turned in to woodnesse.

22 And the scribis that camen doun fro Jerusalem, seiden, That he hath Belsabub, and that in the prince of deuelis he castith out fendis.

23 And he clepide hem togidir, and he seide to hem in parablis, Hou may Sathanas caste out Sathanas?

24 And if a rewme be departid ayens it silf, thilke rewme may not stonde.

25 And if an hous be disparpoilid on it silf, thilke hous may not stonde.

26 And if Sathanas hath risun ayens hym silf, he is departid, and he schal not mowe stonde, but hath an ende.

27 No man may go in to a stronge mannus hous, and take awey hise vessels, but he bynde first the stronge man, and thanne he schal spoile his hous.

28 Treuli Y seie to you, that alle synnes and blasfemyes, bi whiche thei han blasfemed, schulen be foryouun to the sones of men.

29 But he that blasfemeth ayens the Hooli Goost, hath not remissioun in to with outen ende, but he schal be gilty of euerlastynge trespas.

30 For thei seiden, He hath an vnclene spirit.

31 And his modir and britheren camen, and thei stoden withoutforth, and senten to hym, and clepiden hym.

32 And the puple sat aboute hym; and thei seien to hym, Lo! thi modir and thi britheren with outforth seken thee.

33 And he answeride to hem, and seide, Who is my modir and my britheren?

34 And he bihelde thilke that saten aboute hym, and seide, Lo! my modir and my britheren.

35 For who that doith the wille of God, he is my brothir, and my sistir, and modir.

GOSPEL OF MARK CHAPTER 4

1 And eft Jhesus bigan to teche at the see; and myche puple was gaderid to hym, so that he wente in to a boot, and sat in the see, and al the puple was aboute the see on the loond.

2 And he tauyte hem in parablis many thingis. And he seide to hem in his techyng,

3 Here ye. Lo! a man sowynge goith out to sowe.

4 And the while he sowith, summe seed felde aboute the weie, and briddis of heuene camen, and eeten it.

5 Othere felde doun on stony places, where it had not myche erthe; and anoon it spronge vp, for it had not depnesse of erthe.

6 And whanne the sunne roos vp, it welewide for heete, and it driede vp, for it hadde no roote.

7 And othere felde doun in to thornes, and thornes sprongen vp, and strangliden it, and it yaf not fruyt.

8 And other felde doun in to good loond, and yaf fruyt, springynge vp, and wexynge; and oon brouyte thretti foold, and oon sixti fold, and oon an hundrid fold.

9 And he seide, He that hath eeris of heryng, here he.

10 And whanne he was bi hym silf, tho twelue that weren with hym axiden hym to expowne the parable.

11 And he seide to hem, To you it is youun to knowe the priuete of the kyngdom of God. But to hem that ben with outforth, alle thingis be maad in parablis, that thei seynge se,

12 and se not, and thei herynge here and vnderstonde not; lest sum tyme thei be conuertid, and synnes be foryouun to hem.

13 And he seide to hem, Knowe not ye this parable? and hou ye schulen knowe alle parablis?

14 He that sowith, sowith a word.

15 But these it ben that ben aboute the weie, where the word is sowun; and whanne thei han herd, anoon cometh Satanas, and takith awei the word that is sowun in her hertis.

16 And in lijk maner ben these that ben sowun on stony placis, whiche whanne thei han herd the word, anoon thei taken it with ioye;

17 and thei han not roote in hem silf, but thei ben lastynge a litil tyme; aftirward whanne tribulacioun risith, and persecucioun for the word, anoon thei ben sclaundrid.

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18 And ther ben othir that ben sowun in thornes; these it ben that heren the word,
19 and disese of the world, and disseit of ritchessis, and othir charge of coueytise entrith, and stranglith the word, and it is maad with out fruyt.
20 And these it ben that ben sowun on good lond, whiche heren the word, and taken, and maken fruyt, oon thritti fold, oon sixti fold, and oon an hundrid fold.
21 And he seide to hem, Wher a lanterne cometh, that it be put vndur a buschel, or vndur a bed? nay, but that it be put on a candilstike?
22 Ther is no thing hid, that schal not be maad opyn; nethir ony thing is pryuey, that schal not come in to opyn.
23 If ony man haue eeris of heryng, here he.
24 And he seide to hem, Se ye what ye heren. In what mesure ye meten, it schal be metun to you ayen, and be cast to you.
25 For it schal be youun to hym that hath, and it schal be takun awei fro him that hath not, also that that he hath.
26 And he seide, So the kingdom of God is, as if a man caste seede in to the erthe,
27 and he sleepe, and it rise up niyt and dai, and brynge forth seede, and wexe faste, while he woot not.
28 For the erthe makith fruyt, first the gras, aftirward the ere, and aftir ful fruyt in the ere.
29 And whanne of it silf it hath brouyt forth fruyt, anoon he sendith a sikil, for repyng tyme is come.
30 And he seide, To what thing schulen we likne the kyngdom of God? or to what parable schulen we comparisoun it?
31 As a corne of seneuei, which whanne it is sowun in the erthe, is lesse than alle seedis that ben in the erthe;
32 and whanne it is sprongun up, it waxith in to a tre, and is maad gretter than alle erbis; and it makith grete braunchis, so that briddis of heuene moun dwelle vndur the schadewe therof.
33 And in many suche parablis he spak to hem the word, as thei myyten here;
34 and he spak not to hem with out parable. But he expownede to hise disciplis alle thingis bi hemsilf.
35 And he seide to hem in that dai, whanne euenyng was come, Passe we ayenward.
36 And thei leften the puple, and token hym, so that he was in a boot; and othere bootys weren with hym.
37 And a greet storm of wynde was maad, and keste wawis in to the boot, so that the boot was ful.
38 And he was in the hyndir part of the boot, and slepte on a pilewe. And thei reisen hym, and seien to hym, Maistir, perteyneth it not to thee, that we perischen?
39 And he roos vp, and manasside the wynde, and seide to the see, Be stille, wexe doumbe. And the wynde ceesside, and greet pesiblenesse was maad.
40 And he seide to hem, What dreden ye? Ye han no feith yit? And thei dredden with greet drede, and seiden ech to other, Who, gessist thou, is this? for the wynde and the see obeschen to hym.

GOSPEL OF MARK CHAPTER 5

1 And thei camen ouer the see in to the cuntree of Gerasenes.
2 And aftir that he was goon out of the boot, anoon a man in an vncleene spirit ran out of birielis to hym.
3 Which man hadde an hous in biriels, and nether with cheynes now myyte ony man bynde hym.
4 For ofte tymes he was boundun in stockis and chaynes, and he hadde broke the chaynes, and hadde broke the stockis to smale gobetis, and no man myyte make hym tame.
5 And euermore, nyyt and dai, in birielis and in hillis, he was criynge and betynge hym silf with stoonus.
6 And he siy Jhesus afer, and ran, and worschipide hym.
7 And he criede with greet voice, and seide, What to me and to thee, thou Jhesu, the sone of the hiyest God? Y coniure thee bi God, that thou turmente me not.
8 And Jhesus seide to hym, Thou vnclene spirit, go out fro the man.
9 And Jhesus axide hym, What is thi name? And he seith to hym, A legioun is my name; for we ben many.
10 And he preiede Jhesu myche, that he schulde not putte hym out of the cuntrei.
11 And there was there aboute the hille a greet flok of swyn lesewynge.
12 And the spiritis preieden Jhesu, and seiden, Sende vs into the swyn, that we entre in to hem.
13 And anoon Jhesus grauntide to hem. And the vnclene spiritis yeden out, and entriden in to the swyn, and with a greet birre the flocke was cast doun in to the see, a twei thousynde, and thei weren dreynt in the see.
14 And thei that kepten hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, to se what was don.
15 And thei camen to Jhesu, and sayn hym that hadde be trauelid of the feend, syttynge clothid, and of hool mynde; and thei dredden.
16 And thei that saien, hou it was don to hym that hadde a feend, and of the swyne, telden to hem.
17 And thei bigunnen to preie hym, that he schulde go a wei fro her coostis.
18 And whanne he yede up in to a boot, he that was trauelid of the deuel, bigan to preie hym, that he schulde be with hym.
19 But Jhesus resseyuede hym not, but seide to hym, Go thou in to thin hous to thine, and telle to hem, hou grete thingis the Lord hath don to thee, and hadde merci of thee.
20 And he wente forth, and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to hym; and alle men wondriden.
21 And whanne Jhesus hadde gon vp in to the boot eftsoone ouer the see, myche puple cam togidere to him, and was aboute the see.
22 And oon of the princis of synagogis, bi name Jayrus, cam, and siy hym, and felde doun at hise feet,
23 and preyede hym myche, and seide, My douyter is nyy deed; come thou, putte thin hoond on her, that sche be saaf, and lyue.

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24 And he wente forth with hym, and myche puple suede hym, and thruste hym.

25 And a womman hadde ben in the blodi fluxe twelue yeer,

26 and hadde resseyued many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amendid, but was rather the wors, whanne sche hadde herd of Jhesu,

27 sche cam among the puple bihynde, and touchide his cloth.

28 For sche seide, That if Y touche yhe his cloth, Y schal be saaf.

29 And anoon the welle of hir blood was dried vp, and sche felide in bodi that sche was heelid of the siknesse.

30 And anoon Jhesus knewe in hym silf the vertu that was goon out of hym, and turnede to the puple, and seide, Who touchide my clothis?

31 And hise disciplis seiden to hym, Thou seest the puple thristynge thee, and seist, Who touchide me?

32 And Jhesus lokide aboute to se hir that hadde don this thing.

33 And the womman dredde, and quakide, witynge that it was doon in hir, and cam, and felde doun bifor hym, and seide to hym al the treuthe.

34 And Jhesus seide to hyr, Douytir, thi feith hath maad thee saaf; go in pees, and he thou hool of thi sijknesse.

35 Yit while he spak, messangeris camen to the prince of the synagoge, and seien, Thi douytir is deed; what traueilist thou the maistir ferther?

36 But whanne the word was herd that was seid, Jhesus seide to the prince of the synagoge, Nyle thou drede, oonli bileue thou.

37 And he took no man to sue hym, but Petir, and James, and Joon, the brother of James.

38 And thei camen in to the hous of the prince of the synagoge. And he saie noyse, and men wepynge and weilynge myche.

39 And he yede ynne, and seide to hem, What ben ye troublid, and wepen? The damesel is not deed, but slepith.

40 And thei scorneden hym. But whanne alle weren put out, he takith the fadir and the modir of the damesel, and hem that weren with hym, and thei entren, where the damysel laye.

41 And he helde the hoond of the damesel, and seide to hir, Tabita, cumy, that is to seie, Damysel, Y seie to thee, arise.

42 And anoon the damysel roos, and walkide; and sche was of twelue yeer. And thei weren abaischid with a greet stonying.

43 And he comaundide to hem greetli, that no man schulde wite it.

And he comaundide to yyue hir mete.

GOSPEL OF MARK CHAPTER 6

1 And he yede out fro thennus, and wente in to his owne cuntre; and hise disciplis folewiden him.

2 And whanne the sabat was come, Jhesus bigan to teche in a synagoge. And many herden, and wondriden in his techyng, and seiden, Of whennus to this alle these thingis? and what is the wisdom that is youun to hym, and siche vertues whiche ben maad bi hise hondis?

3 Whether this is not a carpenter, the sone of Marie, the brother of James and of Joseph and of Judas and of Symount? whether hise sistris ben not here with vs? And thei weren sclaundrid in hym.

4 And Jhesus seide to hem, That a profete is not without onoure, but in his owne cuntrey, and among his kynne, and in his hous.

5 And he myyte not do there ony vertu, saue that he helide a fewe sijk men, leiynge on hem hise hoondis.

6 And he wondride for the vnbileue of hem. And he wente aboute casteles on ech side, and tauyte.

7 And he clepide togidere twelue, and bigan to sende hem bi two togidere; and yaf to hem power of vnclene spiritis,

8 and comaundide hem, that thei schulde not take ony thing in the weie, but a yerde oneli, not a scrippe, ne breed, nether money in the girdil,

9 but schod with sandalies, and that thei schulden not be clothid with twei cootis.

10 And he seide to hem, Whidur euer ye entren in to an hous, dwelle ye there, til ye goon out fro thennus.

11 And who euer resseyueth you not, ne herith you, go ye out fro thennus, and schake awei the powdir fro youre feet, in to witnessyng to hem.

12 And thei yeden forth, and prechiden, that men schulden do penaunce.

13 And thei castiden out many feendis, and anoyntiden with oyle many sijk men, and thei weren heelid.

14 And kyng Eroude herde, for his name was maad opyn, and seide, That Joon Baptist hath risen ayen fro deeth, and therfor vertues worchen in hym.

15 Othir seiden, That it is Helie; but othir seiden, That it is a profete, as oon of profetis.

16 And whanne this thing was herd, Eroude seide, This Joon, whom Y haue biheedide, is risun ayen fro deeth.

17 For thilke Eroude sente, and helde Joon, and boond hym in to prisoun, for Erodias, the wijf of Filip, his brothir; for he hadde weddid hir.

18 For Joon seide to Eroude, It is not leueful to thee, to haue the wijf of thi brothir.

19 And Erodias leide aspies to hym, and wolde sle hym, and myyte not.

20 And Eroude dredde Joon, and knewe hym a iust man and hooli, and kepte hym. And Eroude herde hym, and he dide many thingis, and gladli herde hym.

21 And whanne a couenable dai was fallun, Eroude in his birthdai made a soper to the princis, and tribunes, and to the grettest of Galilee.

22 And whanne the douyter of thilke Erodias was comun ynne, and daunside, and pleside to Eroude, and also to men that saten at the mete, the kyng seide to the damysel, Axe thou of me what thou wolt, and Y schal yyue to thee.

23 And he swore to hir, That what euer thou axe, Y schal yyue to thee, thouy it be half my kyngdom.

24 And whanne sche hadde goon out, sche seide to hir modir, What schal Y axe? And sche seide, The heed of Joon Baptist.

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25 And whanne sche was comun ynne anoon with haast to the kyng, sche axide, and seide, Y wole that anoon thou yyue to me in a dische the heed of Joon Baptist.

26 And the kyng was sori for the ooth, and for men that saten togidere at the meete he wolde not make hir sori;

27 but sente a manqueller and comaundide, that Joones heed were brouyt in a dissche. And he bihedide hym in the prisoun,

28 and brouyte his heed in a disch, and yaf it to the damysel, and the damysel yaf to hir modir.

29 And whanne this thing was herd, hise disciplis camen, and token his bodi, and leiden it in a biriel.

30 And the apostlis camen togidere to Jhesu, and telden to hym alle thingis, that thei hadden don, and tauyt.

31 And he seide to hem, Come ye bi you silf in to a desert place; and reste ye a litil. For there were many that camen, and wenten ayen, and thei hadden not space to ete.

32 And thei yeden in to a boot, and wenten in to a desert place bi hem silf.

33 And thei sayn hem go awei, and many knewen, and thei wenten afoote fro alle citees, and runnen thidur, and camen bifor hem.

34 And Jhesus yede out, and saiy myche puple, and hadde reuth on hem, for thei weren as scheep not hauynge a scheepherd. And he bigan to teche hem many thingis.

35 And whanne it was forth daies, hise disciplis camen, and seiden, This is a desert place, and the tyme is now passid;

36 lete hem go in to the nexte townes and villagis, to bie hem meete to ete.

37 And he answeride, and seide to hem, Yyue ye to hem to ete. And thei seiden to hym, Go we, and bie we looues with two hundrid pens, and we schulen yyue to hem to ete.

38 And he seith to hem, Hou many looues han ye? Go ye, and se. And whanne thei hadden knowe, thei seien, Fyue, and two fischis.

39 And he comaundide to hem, that thei schulden make alle men sitte to mete bi cumpanyes, on greene heye.

40 And thei saten doun bi parties, bi hundridis, and bi fifties.

41 And whanne he hadde take the fyue looues, and twei fischis, he biheelde in to heuene, and blesside, and brak looues, and yaf to hise disciplis, that thei schulden sette bifor hem. And he departide twei fischis to alle;

42 and alle eeten, and weren fulfillid.

43 And thei token the relifs of brokun metis, twelue cofyns ful, and of the fischis.

44 And thei that eeten, weren fyue thousynde of men.

45 And anoon he maad hise disciplis to go up in to a boot, to passe bifor hym ouer the se to Bethsaida, the while he lefte the puple.

46 And whanne he hadde left hem, he wente in to an hille, to preye.

47 And whanne it was euen, the boot was in the myddil of the see, and he aloone in the loond;

48 and he say hem trauelynge in rowyng; for the wynde was contrarie to hem. And aboute the fourthe wakynge of the nyyt, he wandride on the see, and cam to hem, and wolde passe hem.

49 And as thei sayn hym wandrynge on the see, thei gessiden that it weren a fantum, and crieden out;

50 for alle sayn hym, and thei weren afraied. And anoon he spak with hem, and seide to hem, Triste ye, Y am; nyle ye drede.

51 And he cam vp to hem in to the boot, and the wynde ceesside. And thei wondriden more with ynne hem silf;

52 for thei vndurstoden not of the looues; for her herte was blyndid.

53 And whanne thei weren passid ouer the see, thei camen in to the lond of Genasareth, and settiden to loond.

54 And whanne thei weren gon out of the boot, anoon thei knewen hym.

55 And thei ranne thorou al that cuntre, and bigunnen to brynge sijk men in beddis on eche side, where thei herden that he was.

56 And whidur euer he entride in to villagis, ethir in to townes, or in to citees, thei setten sijk men in stretis, and preiden hym, that thei schulden touche namely the hemme of his cloth; and hou many that touchiden hym, weren maad saaf.

GOSPEL OF MARK CHAPTER 7

1 And the Farisees and summe of the scribis camen fro Jerusalem togidir to hym.

2 And whanne thei hadden seen summe of hise disciplis ete breed with vnwaisschen hoondis, thei blameden.

3 The Farisees and alle the Jewis eten not, but thei waisschen ofte her hoondis, holdynge the tradiciouns of eldere men.

4 And whanne thei turnen ayen fro chepyng, thei eten not, but thei ben waisschen; and many other thingis ben, that ben taken to hem to kepe, wasschyngis of cuppis, and of watir vessels, and of vessels of bras, and of beddis.

5 And Farisees and scribis axiden hym, and seiden, Whi gon not thi disciplis aftir the tradicioun of eldere men, but with vnwasschen hondis thei eten breed?

6 And he answeride, and seide to hem, Ysaie prophesiede wel of you, ypocritis, as it is writun, This puple worschipith me with lippis, but her herte is fer fro me;

7 and in veyn thei worschipen me, techinge the doctrines and the heestis of men.

8 For ye leeuen the maundement of God, and holden the tradiciouns of men, wasschyngis of watir vessels, and of cuppis; and many othir thingis lijk to these ye doon.

9 And he seide to hem, Wel ye han maad the maundement of God voide, to kepe youre tradicioun.

10 For Moyses seide, Worschipe thi fadir and thi modir; and he that cursith fadir or modir, die he by deeth.

11 But ye seien, If a man seie to fadir or modir, Corban, that is, What euer yifte is of me, it schal profite to thee;

12 and ouer ye suffren not hym do ony thing to fadir or modir,

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13 and ye breken the word of God bi youre tradicioun, that ye han youun; and ye don many suche thingis.

14 And he eftsoone clepide the puple, and seide to hem, Ye alle here me, and vndurstonde.

15 No thing that is withouten a man, that entrith in to hym, may defoule him; but tho thingis that comen forth of a man, tho it ben that defoulen a man.

16 If ony man haue eeris of hering, here he.

17 And whanne he was entrid in to an hous, fro the puple, hise disciplis axiden hym the parable.

18 And he seide to hem, Ye ben vnwise also. Vndurstonde ye not, that al thing without forth that entreth in to a man, may not defoule hym?

19 for it hath not entrid in to his herte, but in to the wombe, and bynethe it goith out, purgynge alle metis.

20 But he seide, The thingis that gon out of a man, tho defoulen a man.

21 For fro with ynne, of the herte of men comen forth yuel thouytis, auowtries,

22 fornycaciouns, mansleyingis, theftis, auaricis, wickidnessis, gile, vnchastite, yuel iye, blasfemyes, pride, foli.

23 Alle these yuels comen forth fro with ynne, and defoulen a man.

24 And Jhesus roos vp fro thennus, and wente in to the coostis of Tyre and of Sidon. And he yede in to an hous, and wolde that no man wiste; and he myyte not be hid.

25 For a womman, anoon as sche herd of hym, whos douytir hadde an vnclene spirit, entride, and fel doun at hise feet.

26 And the womman was hethen, of the generacioun of Sirofenyce. And sche preiede hym, that he wolde caste out a deuel fro hir douyter. *(The Canaanite [Phoenician] woman. The original inhabitants of Canaan were expelled from the south of Canaan after the time of Moses by Hebrews [who were also Canaanites but lived in Egypt for 400 years]. The non-Jewish north is called Phoenicia [Lebanon], the Jewish south is called the Holy Land [Judea, Samaria, and Israel]. Despite the religious division, the language and culture of these people [measures, Weights, currency (the shekel), calendar, etc.] have remained the same for centuries.)*

27 And he seide to hir, Suffre thou, that the children be fulfillid first; for it is not good to take the breed of children, and yyue to houndis.

28 And sche answeride, and seide to him, Yis, Lord; for litil whelpis eten vndur the bord, of the crummes of children.

29 And Jhesus seide to hir, Go thou, for this word the feend wente out of thi douytir.

30 And whanne sche was gon in to hir hous home, sche foonde the damysel ligynge on the bed, and the deuel gon out fro hir.

31 And eftsoones Jhesus yede out fro the coostis of Tire, and cam thorou Sidon to the see of Galilee, bitwixe the myddil of the coostis of Decapoleos.

32 And thei bryngen to hym a man deef and doumbe, and preieden hym to leye his hoond on hym.

33 And he took hym asidis fro the puple, and puttide hise fyngris in to hise eris; and he spetide, and touchide his tonge.

34 And he bihelde in to heuene, and sorewide with ynne, and seide, Effeta, that is, Be thou openyd.

35 And anoon hise eris weren openyd, and the boond of his tunge was vnboundun, and he spak riytli.

36 And he comaundide to hem, that thei schulden seie to no man; but hou myche he comaundide to hem, so myche more thei prechiden,

37 and bi so myche more thei wondriden, and seiden, He dide wel alle thingis, and he made deef men to here, and doumbe men to speke.

GOSPEL OF MARK CHAPTER 8

1 In tho daies eft, whanne myche puple was with Jhesu, and hadden not what thei schulden ete, whanne hise disciplis weren clepid togidir,

2 he seide to hem, I haue reuth on the puple, for lo! now the thridde dai thei abiden me, and han not what to ete;

3 and if Y leeue hem fastynge in to her hous, thei schulen faile in the weie; for summe of hem camen fro fer.

4 And hise disciplis answerden to hym, Wherof schal a man mowe fille hem with looues here in wildirnesse?

5 And he axide hem, Hou many looues han ye?

6 Whiche seiden, Seuene. And he comaundide the puple to sitte doun on the erthe. And he took the seuene looues, and dide thankyngis, and brak, and yaf to hise disciplis, that thei schulden sette forth. And thei settiden forth to the puple.

7 And thei hadden a few smale fischis; and he blesside hem, and comaundide, that thei weren sette forth.

8 And thei eten, and weren fulfillid; and thei token vp that that lefte of relifs, seuene lepis.

9 And thei that eeten, weren as foure thousynde of men; and he lefte hem.

10 And anoon he wente vp in to a boot, with hise disciplis, and cam in to the coostis of Dalmamytha.

11 And the Farisees wenten out, and bigunnen to dispuyte with hym, and axiden a tokne of hym fro heuene, and temptiden hym.

12 And he sorewynge with ynne in spirit, seide, What sekith this generacioun a tokne? Treuli Y seie to you, a tokene schal not be youun to this generacioun.

13 And he lefte hem, and wente vp eftsoone in to a boot, and wente ouer the see.

14 And thei foryaten to take breed, and thei hadden not with hem but o loof in the boot.

15 And he comaundide hem, and seide, Se ye, and be war of the sowre dowy of Farisees, and of the sowrdowy of Eroude.

16 And thei thouyten, and seiden oon to anothir, For we han not looues.

17 And whanne this thing was knowun, Jhesus seide to hem, What thenken ye, for ye han not looues? Yit ye knowun not, ne vndurstonden; yit ye han youre herte blyndid.

18 Ye hauynge iyen, seen not, and ye hauynge eeris, heren not; nethir ye han mynde,

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19 whanne Y brak fyue looues among fyue thousynde, and hou many cofynes ful of brokun meete ye tokun vp? Thei seien to hym, Twelue.

20 Whanne also seuene looues among foure thousynde of men, hou many lepis of brokun mete tokun ye vp?

21 And thei seien to hym, Seuene. And he seide to hem, Hou vndurstonden ye not yit?

22 And thei camen to Bethsaida, and thei bryngen to hym a blynde man, and thei preieden hym, that he schulde touche hym.

23 And whanne he hadde take the blynde mannus hoond, he ledde hym out of the street, and spete in to hise iyen, and sette hise hoondis on hym; and he axide hym, if he saye ony thing.

24 And he bihelde, and seide, Y se men as trees walkynge.

25 Aftirward eftsoones he sette hise hondis on hise iyen, and he bigan to see, and he was restorid, so that he saiy cleerli alle thingis.

26 And he sente hym in to his hous, and seide, Go in to thin hous; and if thou goist in to the streete, seie to no man.

27 And Jhesus entride and hise disciplis in to the castels of Cesarye of Philip. And in the weie he axide hise disciplis, and seide to hem, Whom seien men that Y am?

28 Whiche answeriden to hym, and seiden, Summen seien, Joon Baptist; other seien, Heli; and other seien, as oon of the prophetis.

29 Thanne he seith to hem, But whom seien ye that Y am? Petre answeride, and seide to hym, Thou art Crist.

30 And he chargide hem, that thei schulden not seie of hym to ony man.

31 And he bigan to teche hem, that it bihoueth mannus sone to suffre many thingis, and to be repreued of the elder men, and of the hiyest prestis, and the scribis, and to be slayn, and aftir thre dayes, to rise ayen.

32 And he spak pleynli the word. And Peter took hym, and bigan to blame hym, and seide, Lord, be thou merciful to thee, for this schal not be.

33 And he turnede, and saiy hise disciplis, and manasside Petir, and seide, Go after me, Satanas; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And whanne the puple was clepid togidere, with hise disciplis, he seide to hem, If ony man wole come after me, denye he hym silf, and take his cros, and sue he me.

35 For he that wole make saaf his lijf, schal leese it; and he that leesith his lijf for me, and for the gospel, schal make it saaf.

36 For what profitith it to a man, if he wynne al the world, and do peiryng to his soule?

37 or what chaunging schal a man yyue for his soule?

38 But who that knoulechith me and my wordis in this generacioun avowtresse and synful, also mannus sone schal knouleche him, whanne he schal come in the glorie of his fadir, with his aungels.

39 And he seide to hem, Treuli Y seie to you, that there ben summen stondynge here, whiche schulen not taste deth, til thei seen the rewme of God comynge in vertu.

GOSPEL OF MARK CHAPTER 9

1 And aftir sixe daies Jhesus took Petre, and James, and Joon, and ledde hem bi hem silf aloone in to an hiy hille; and he was transfigurid bifor hem.

2 And hise clothis weren maad ful schynynge and white as snow, whiche maner white clothis a fuller may not make on erthe.

3 And Helie with Moises apperide to hem, and thei spaken with Jhesu.

4 And Petre answeride, and seide to Jhesu, Maister, it is good vs to be here; and make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helie.

5 For he wiste not what he schulde seie; for thei weren agaste bi drede.

6 And ther was maad a cloude overschadewynge hem; and a vois cam of the cloude, and seide, This is my moost derworth sone, here ye hym.

7 And anoon thei bihelden aboute, and sayn no more ony man, but Jhesu oonli with hem.

8 And whanne thei camen doun fro the hille, he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen, but whanne mannus sone hath risun ayen fro deeth.

9 And thei helden the word at hem silf, sekynge what this schulde be, whanne he hadde risun ayen fro deth.

10 And thei axiden hym, and seiden, What thanne seien Farisees and scribis, for it bihoueth Helie to come first.

11 And he answeride, and seide to hem, Whanne Helie cometh, he schal first restore alle thingis; and as it is writun of mannus sone, that he suffre many thingis, and be dispisid.

12 And Y seie to you, that Helie is comun, and thei diden to hym what euer thingis thei wolden, as it is writun of hym.

13 And he comynge to hise disciplis, saiy a greet cumpany aboute hem, and scribis disputynge with hem.

14 And anoon al the puple seynge Jhesu, was astonyed, and thei dredden; and thei rennynge gretten hym.

15 And he axide hem, What disputen ye among you?

16 And oon of the cumpany answerde, and seide, Mayster, Y haue brouyt to thee my sone, that hath a doumbe spirit; and where euer he takith hym,

17 he hurtlith hym doun, and he fometh, and betith togidir with teeth, and wexith drye. And Y seide to thi disciplis, that thei schulden caste hym out, and thei myyten not.

18 And he answeride to hem, and seide, A! thou generacioun out of bileue, hou longe schal Y be among you, hou longe schal Y suffre you? Brynge ye hym to me.

19 And thei brouyten hym. And whanne he had seyn him, anoon the spirit troublide him; and was throw doun to grounde, and walewide, and fomede.

20 And he axide his fadir, Hou longe is it, sith this hath falle to hym? And he seide, Fro childhode;

21 and ofte he hath put hym in to fier, and in to watir, to leese hym; but if thou maiste ony thing, helpe vs, and haue merci on vs.

22 And Jhesus seide to hym, If thou maiste bileue, alle thingis ben possible to man that bileueth.

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23 And anoon the fadir of the child criede with teeris, and seide, Lord, Y bileue; Lord, helpe thou myn vnbileue.

24 And whanne Jhesus hadde seyn the puple rennynge togidere, he manasside the vnclene spirit, and seide to hym, Thou deef and doumbe spirit, Y comaunde thee, go out fro hym, and entre no more in to hym.

25 And he criynge, and myche to breidynge him, wente out fro hym; and he was maad as deed, so that many seiden, that he was deed.

26 And Jhesus helde his hoond, and lifte hym vp; and he roos.

27 And whanne he hadde entrid in to an hous, hise disciplis axiden hym priueli, Whi myyten not we caste hym out?

28 And he seide to hem, This kynde in no thing may go out, but in preier and fastyng.

29 And thei yeden fro thennus, and wente forth in to Galile; and thei wolden not, that ony man wiste.

30 And he tauyte hise disciplis, and seide to hem, For mannus sone schal be bitrayed in to the hondis of men, and thei schulen sle hym, and he slayn schal ryse ayen on the thridde day.

31 And thei knewen not the word, and dredden to axe hym.

32 And thei camen to Cafarnaum. And whanne thei weren in the hous, he axide hem, What tretiden ye in the weie?

33 And thei weren stille; for thei disputiden among hem in the weie, who of hem schulde be grettest.

34 And he sat, and clepide the twelue, and seide to hem, If ony man wole be the firste among you, he schal be the laste of alle, and the mynyster of alle.

35 And he took a child, and sette hym in the myddil of hem; and whanne he hadde biclippid hym, he seide to hem,

36 Who euer resseyueth oon of such children in my name, he resseyueth me; and who euer resseyueth me, he resseyueth not me aloone, but hym that sente me.

37 Joon answeride to hym, and seide, Maister, we sayn oon castynge out feendis in thi name, which sueth not vs, and we han forbodun hym.

38 And Jhesus seide, Nyle ye forbede him; for ther is no man that doith vertu in my name, and may soone speke yuel of me.

39 He that is not ayens vs, is for vs.

40 And who euer yyueth you a cuppe of coold water to drynke in my name, for ye ben of Crist, treuli Y seie to you, he schal not leese his mede.

41 And who euer schal sclaundre oon of these litle that bileuen in me, it were betere to hym that a mylne stoon of assis were don aboute his necke, and he were cast in to the see.

42 And if thin hoond sclaundre thee, kitte it awey; it is betere to thee to entre feble in to lijf, than haue two hondis, and go in to helle, in to fier that neuer schal be quenchid,

43 where the worm of hem dieth not, and the fier is not quenchid.

44 And if thi foote sclaundre thee, kitte it of; it is betere to thee to entre crokid in to euerlastynge lijf, than haue twei feet, and be sent in to helle of fier, that neuer schal be quenchid,

45 where the worme of hem dieth not, and the fier is not quenchid.

46 That if thin iye sclaundre thee, cast it out; it is betere to thee to entre gogil iyed in to the reume of God, than haue twey iyen, and be sent in to helle of fier, where the worme of hem dieth not,

47 and the fier is not quenchid.

48 And euery man schal be saltid with fier, and euery slayn sacrifice schal be maad sauery with salt.

49 Salt is good; if salt be vnsauery, in what thing schulen ye make it sauery? Haue ye salt among you, and haue ye pees among you.

GOSPEL OF MARK CHAPTER 10

(Righteousness and the Kingdom of Wisdom are attained through observance of the Ten Commandments willingly. The Ten Commandments gain their authority by being "codified," i.e., written down as a unified block as in: Exodus 20:2–17; Deuteronomy 5:6–21. The Ten Commandments consist of two distinct parts: The first part deals with God, family (the ancestors), and the Sabbath for prayer and worship. The second part presents a set of ethical laws, in Hinduism, Jainism, Buddhism, Confucianism, and Taoism known as Pancha Sila [the "Five Precepts" in]. So it is not a surprise to find them in the New Testament as well: Paul's Epistle to the Romans 13:9; the Gospel of Matthew 19:18-19; the Gospel of Mark 10:19; and the Gospel of Luke 18:20. All these Holy Commandments can be traced back to the years around 2600 BC - 2000 years before the Hebrew Bible was composed in the Persian Empire. See: Appendix D: The Instructions of Shuruppak.)

1 And Jhesus roos vp fro thennus, and cam in to the coostis of Judee ouer Jordan; and eftsoones the puple cam togidere to hym, and as he was wont, eftsoone he tauyte hem.

2 And the Farisees camen, and axiden hym, Whether it be leueful to a man to leeue his wijf? and thei temptiden hym.

3 And he answeride, and seide to hem, What comaundide Moises to you?

4 And thei seiden, Moises suffride to write a libel of forsaking, and to forsake.

5 To whiche Jhesus answeride, and seide, For the hardnesse of youre herte Moises wroot to you this comaundement.

6 But fro the bigynnyng of creature God made hem male and female;

7 and seide, For this thing a man schal leeue his fadir and modir,

8 and schal drawe to hys wijf, and thei schulen be tweyne in o flesch. And so now thei ben not tweyne, but o flesch.

9 Therfor that thing that God ioynede togidere, no man departe.

10 And eftsoone in the hous hise disciplis axiden hym of the same thing.

11 And he seide to hem, Who euer leeuith his wijf, and weddith another, he doith auowtri on hir.

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12 And if the wijf leeue hir housebonde, and be weddid to another man, sche doith letcherie.

13 And thei brouyten to hym litle children, that he schulde touche hem; and the disciplis threteneden the men, that brouyten hem.

14 And whanne Jhesus hadde seyn hem, he baar heuy, and seide to hem, Suffre ye litle children to come to me, and forbede ye hem not, for of suche is the kyngdom of God.

15 Treuli Y seie to you, who euer resseyueth not the kyngdom of God as a litil child, he schal not entre in to it.

16 And he biclippide hem, and leide hise hondis on hem, and blisside hem.

17 And whanne Jhesus was gon out in the weie, a man ranne bifore, and knelide bifor hym, and preiede hym, and seide, Good maister, what schal Y do, that Y resseyue euerlastynge lijf?

18 And Jhesus seide to hym, What seist thou, that Y am good? Ther is no man good, but God hym silf.

19 Thou knowist the comaundementis, do thou noon auowtrie, sle not, stele not, seie not fals witnessyng, do no fraude, worschipe thi fadir and thi modir.

20 And he answeride, and seide to hym, Maister, Y haue kept alle these thingis fro my yongthe.

21 And Jhesus bihelde hym, and louede hym, and seide to hym, O thing faileth to thee; go thou, and sille alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresoure in heuene; and come, sue thou me.

22 And he was ful sori in the word, and wente awei mornyng, for he hadde many possessiouns.

23 And Jhesus bihelde aboute, and seide to hise disciplis, Hou hard thei that han ritchessis schulen entre in to the kyngdom of God.

24 And the disciplis weren astonyed in hise wordis. And Jhesus eftsoone answeride, and seide to hem, Ye litle children, hou hard it is for men that tristen in ritchessis to entre in to the kyngdom of God.

25 It is liyter a camele to passe thorou a nedlis iye, than a riche man to entre in to the kyngdom of God.

26 And thei wondriden more, and seiden among hem silf, And who may be sauyd?

27 And Jhesus bihelde hem, and seide, Anentis men it is impossible, but not anentis God; for alle thingis ben possible anentis God.

28 And Petir bigan to seie to hym, Lo! we han left alle thingis, and han sued thee.

29 Jhesus answeride, and seide, Treuli Y seie to you, ther is no man that leeueth hous, or britheren, or sistris, or fadir, or modir, or children, or feeldis for me and for the gospel,

30 which schal not take an hundrid fold so myche now in this tyme, housis, and britheren, and sistris, and modris, and children, and feeldis, with persecuciouns, and in the world to comynge euerlastynge lijf.

31 But many schulen be, the firste the last, and the last the firste.

32 And thei weren in the weie goynge vp to Jerusalem; and Jhesus wente bifor hem, and thei wondriden, and foleweden, and dredden. And eftsoone Jhesus took the twelue, and bigan to seie to hem, what thingis weren to come to hym.

33 For lo! we stien to Jerusalem, and mannus sone schal be bitraied to the princis of prestis, and to scribis, and to the eldre men; and thei schulen dampne hym bi deth, and thei schulen take hym to hethene men. And thei schulen scorne hym,

34 and bispete hym, and bete him; and thei schulen sle hym, and in the thridde dai he schal rise ayen.

35 And James and Joon, Zebedees sones, camen to hym, and seiden, Maister, we wolen, that what euer we axen, thou do to vs.

36 And he seide to hem, What wolen ye that Y do to you?

37 And thei seiden, Graunte to vs, that we sitten the toon at thi riythalf, and the tother at thi left half, in thi glorie.

38 And Jhesus seide to hem, Ye witen not what ye axen; moun ye drynke the cuppe, which Y schal drynke, or be waischun with the baptym, in which Y am baptisid?

39 And thei seiden to hym, We moun. And Jhesus seide to hem, Ye schulen drynke the cuppe that Y drynke, and ye schulen be waschun with the baptym, in which Y am baptisid;

40 but to sitte at my riythalf or lefthalf is not myn to yyue to you, but to whiche it is maad redi.

41 And the ten herden, and bigunnen to haue indignacioun of James and Joon.

42 But Jhesus clepide hem, and seide to hem, Ye witen, that thei that semen to haue prynshode of folkis, ben lordis of hem, and the princes of hem han power of hem.

43 But it is not so among you, but who euer wole be maad gretter, schal be youre mynyster;

44 and who euer wole be the firste among you, schal be seruaunt of alle.

45 For whi mannus sone cam not, that it schulde be mynystrid to hym, but that he schulde mynystre, and yyue his lijf ayenbiyng for manye.

46 And thei camen to Jerico; and whanne he yede forth fro Jerico, and hise disciplis, and a ful myche puple, Barthymeus, a blynde man, the sone of Thimei, sat bisidis the weie, and beggide.

47 And whanne he herde, that it is Jhesus of Nazareth, he bigan to crie, and seie, Jhesu, the sone of Dauid, haue merci on me.

48 And manye thretneden hym, that he schulde be stille; and he criede myche the more, Jhesu, the sone of Dauid, haue merci on me.

49 And Jhesus stood, and comaundide hym to be clepid; and thei clepen the blynde man, and seien to hym, Be thou of betere herte, rise vp, he clepith thee.

50 And he castide awei his cloth, and skippide, and cam to hym.

51 And Jhesus answeride, and seide to hym, What wolt thou, that Y schal do to thee? The blynde man seide to hym, Maister, that Y se.

52 Jhesus seide to hym, Go thou, thi feith hath maad thee saaf. And anoon he saye, and suede hym in the weie.

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GOSPEL OF MARK CHAPTER 11

1 And whanne Jhesus cam nyy to Jerusalem and to Betanye, to the mount of Olyues, he sendith tweyne of hise disciplis, and seith to hem,

2 Go ye in to the castel that is ayens you; and anoon as ye entren there ye schulen fynde a colt tied, on which no man hath sete yit; vntie ye, and brynge hym.

3 And if ony man seye ony thing to you, What doen ye? seie ye, that he is nedeful to the Lord, and anoon he schal leeue hym hidir.

4 And thei yeden forth, and founden a colt tied bifor the yate with out forth, in the metyng of twei weies; and thei vntieden hym.

5 And summe of hem that stoden there seiden to hem, What doen ye, vntiynge the colt?

6 And thei seiden to hem, as Jhesus comaundide hem; and thei leften it to hem.

7 And thei brouyten the colt to Jhesu, and thei leiden on hym her clothis, and Jhesus sat on hym.

8 And many strewiden her clothis in the weie, othere men kittiden braunchis fro trees, and strewiden in the weie.

9 And thei that wenten bifor, and that sueden, crieden, and seiden, Osanna,

10 blissid is he that cometh in the name of the Lord; blessid be the kyngdom of oure fadir Dauid that is come; Osanna in hiyest thingis.

11 And he entride in to Jerusalem, in to the temple; and whanne he hadde seyn al thing aboute, whanne it was eue, he wente out in to Betanye, with the twelue.

12 And anothir daye, whanne he wente out of Betanye, he hungride.

13 And whanne he hadde seyn a fige tree afer hauynge leeues, he cam, if happili he schulde fynde ony thing theron; and whanne he cam to it, he foonde no thing, out takun leeues; for it was not tyme of figis.

14 And Jhesus answeride and seide to it, Now neuer ete ony man fruyt of thee more. And hise disciplis herden;

15 and thei camen to Jerusalem. And whanne he was entrid in to the temple, he bigan to caste out silleris and biggeris in the temple; and he turnede vpsodoun the bordis of chaungeris, and the chayeris of men that selden culueris;

16 and he suffride not, that ony man schulde bere a vessel thorou the temple.

17 And he tauyte hem, and seide, Whether it is not writun, That myn hous schal be clepid the hous of preyng to alle folkis? but ye han maad it a denne of theues.

18 And whanne this thing was herd, the princis of prestis and scribis souyten hou thei schulden leese hym; for thei dredden hym, for al the puple wondride on his techyng.

19 And whanne euenyng was come, he wente out of the citee.

20 And as thei passiden forth eerli, thei sayn the fige tree maad drye fro the rootis.

21 And Petir bithouyte hym, and seide to hym, Maister, lo! the fige tree, whom thou cursidist, is dried vp.

22 And Jhesus answeride and seide to hem, Haue ye the feith of God;

23 treuli Y seie to you, that who euer seith to this hil, Be thou takun, and cast in to the see; and doute not in his herte, but bileueth, that what euer he seie, schal be don, it schal be don to hym.

24 Therfor Y seie to you, alle thingis what euer thingis ye preynge schulen axe, bileue ye that ye schulen take, and thei schulen come to you.

25 And whanne ye schulen stonde to preye, foryyue ye, if ye han ony thing ayens ony man, that youre fadir that is in heuenes, foryyue to you youre synnes.

26 And if ye foryyuen not, nether youre fadir that is in heuenes, schal foryyue to you youre synnes.

27 And eftsoone thei camen to Jerusalem. And whanne he walkide in the temple, the hiyeste prestis, and scribis, and the elder men camen to hym,

28 and seyn to hym, In what power doist thou these thingis? or who yaf to thee this power, that thou do these thingis?

29 Jhesus answeride and seide to hem, And Y schal axe you o word, and answere ye to me, and Y schal seie to you in what power Y do these thingis.

30 Whether was the baptym of Joon of heuene, or of men? answere ye to me.

31 And thei thouyten with ynne hem silf, seiynge, If we seien of heuene, he schal seie to vs, Whi thanne bileuen ye not to him;

32 if we seien of men, we dreden the puple; for alle men hadden Joon, that he was verili a prophete.

33 And thei answeryden, and seien to Jhesu, We witen neuer. And Jhesu answerde, and seide to hem, Nether Y seie to you, in what power Y do these thingis.

GOSPEL OF MARK CHAPTER 12

1 And Jhesus bigan to speke to hem in parablis. A man plauntide a vynyerd, and sette an hegge aboute it, and dalf a lake, and bildide a toure, and hiryde it to tilieris, and wente forth in pilgrimage.

2 And he sente to the erthe tilieris in tyme a seruaunt, to resseyue of the erthe tilieris of the fruyt of the vynyerd.

3 And thei token hym, and beeten, and leften hym voide.

4 And eftsoone he sente to hem anothir seruaunt, and thei woundiden hym in the heed, and turmentiden hym.

5 And eftsoone he sente another, and thei slowen hym, and othir mo, betynge summe, and sleynge othere.

6 But yit he hadde a moost derworth sone, and he sente hym last to hem, and seide, Perauenture thei schulen drede my sone.

7 But the erthetilieris seiden togidere, This is the eire; come ye, sle we hym, and the eritage schal be ourun.

8 And thei tokun hym, and killiden, and castiden out without the vynyerd.

9 Thanne what schal the lord of the vynyerd do? He schal come, and lese the tilieris, and yyue the vynyerd to othere.

10 Whether ye han not red this scripture, The stoon which the bilderis han disspisid, this is maad in to the heed of the corner?

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11 This thing is doon of the Lord, and is wondirful in oure iyen.

12 And thei souyten to holde hym, and thei dredden the puple; for thei knewen that to hem he seide this parable; and thei leften hym,

13 and thei wenten awei. And thei senten to hym summe of the Farisees and Erodians, to take hym in word.

14 Whiche camen, and seien to hym, Maistir, we witen that thou art sothfast, and reckist not of ony man; for nethir thou biholdist in to the face of man, but thou techist the weie of God in treuthe. Is it leeueful that tribute be youun to the emperoure, or we schulen not yyue?

15 Which witynge her pryuei falsnesse, seide to hem, What tempten ye me? brynge ye to me a peny, that Y se.

16 And thei brouyten to hym. And he seide to hem, Whos is this ymage, and the writyng? Thei seien to him, The emperouris.

17 And Jhesus answeride and seide to hem, Thanne yelde ye to the emperour tho thingis that ben of the emperours; and to God tho thingis that ben of God.

18 And thei wondriden of hym. And Saduces, that seien that ther is no ressurreccioun, camen to hym, and axeden hym,

19 and seiden, Maister, Moyses wroot to vs, that if the brother of a man were deed, and lefte his wijf, and haue no sones, his brother take his wijf, and reise vp seed to his brother.

20 Thanne seuene britheren ther weren; and the firste took a wijf, and diede, and lefte no seed.

21 And the secounde took hir, and he diede, and nether this lefte seed.

22 And the thridde also. And in lijk manere the seuene token hir, and leften not seed. And the womman the laste of alle is deed.

23 Thanne in the resurreccioun, whanne thei schulen rise ayen, whos wijf of these schal sche be? for seuene hadden hir to wijf.

24 And Jhesus answeride, and seide to hem, Whether ye erren not therfor, that ye knowe not scripturis, nethir the vertu of God?

25 For whanne thei schulen rise ayen fro deeth, nether thei schulen wedde, nethir schulen be weddid, but thei schulen be as aungels of God in heuenes.

26 And of deed men, that thei risen ayen, han ye not red in the book of Moises, on the buysch, hou God spak to hym, and seide, Y am God of Abraham, and God of Isaac, and God of Jacob?

27 He is not God of deed men, but of lyuynge men; therfor ye erren myche.

28 And oon of the scribis, that hadde herde hem dispuytynge togidir, cam nyy, and saiy that Jhesus had wel answeride hem, and axide hym, which was the firste maundement of alle.

29 And Jhesus answeride to him, that the firste maundement of alle is, Here thou, Israel, thi Lord God is o God;

30 and thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of al thi mynde, and of al thi myyt.

31 This is the firste maundement. And the secounde is lijk to this, Thou schalt loue thi neiybore as thi silf. Ther is noon other maundement gretter than these.

32 And the scribe seide to hym, Maister, in treuthe thou hast wel seid; for o God is, and ther is noon other, outakun hym;

33 that he be loued of al the herte, and of al the mynde, and of al the vndurstondynge, and of al the soule, and of al strengthe, and to loue the neiybore as hym silf, is gretter than alle brent offryngis and sacrifices.

34 And Jhesus seynge that he hadde answerid wiseli, seide to hym, Thou art not fer fro the kyngdom of God.

35 And thanne no man durste axe hym no more ony thing. And Jhesus answeride and seide, techynge in the temple, Hou seien scribis, that Crist is the sone of Dauid?

36 For Dauid hym silf seide in the Hooli Goost, the Lord seide to my lord, Sitte on my riythalf, til Y putte thin enemyes the stool of thi feet.

37 Thanne Dauid hym silf clepith him lord, hou thanne is he his sone? And myche puple gladli herde hym.

38 And he seide to hem in his techyng, Be ye war of scribis, that wolen wandre in stolis,

39 and be salutid in chepyng, and sitte in synagogis in the firste chaieris, and the firste sittyng placis in soperis;

40 whiche deuouren the housis of widewis vndur colour of long preier; thei schulen take the longer doom.

41 And Jhesus sittynge ayens the tresorie, bihelde hou the puple castide monei in to the tresorie; and many riche men castiden many thingis.

42 But whanne a pore widewe was comun, sche keste two mynutis, that is, a ferthing.

43 And he clepide togidere hise disciplis, and seide to hem, Treuli Y seie to you, that this pore widewe keste more thanne alle, that kesten in to the tresorie.

44 For alle kesten of that thing that thei hadden plente of; but this of her pouert keste alle thingis that sche hadde, al hir lyuelode.

GOSPEL OF MARK CHAPTER 13

1 And whanne he wente out of the temple, oon of hise disciplis seide to hym, Maister, biholde, what maner stoonys, and what maner bildyngis.

2 And Jhesu answeride, and seide to hym, Seest thou alle these grete bildingis? ther schal not be left a stoon on a stoon, which schal not be distried.

3 And whanne he sat in the mount of Olyues ayens the temple, Petir and James and Joon and Andrew axiden hym bi hem silf,

4 Seie thou to vs, whanne these thingis schulen be don, and what tokene schal be, whanne alle these thingis schulen bigynne to be endid.

5 And Jhesus answeride, and bigan to seie to hem, Loke ye, that no man disseyue you;

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6 for manye schulen come in my name, seiynge, That Y am; and thei schulen disseyue manye.

7 And whanne ye here batels and opynyouns of batels, drede ye not; for it bihoueth these thingis to be doon, but not yit anoon is the ende.

8 For folk schal rise on folk, and rewme on rewme, and erthe mouyngis and hungur schulen be bi placis; these thingis schulen be bigynnyngis of sorewis.

9 But se ye you silf, for thei schulen take you in counsels, and ye schulen be betun in synagogis; and ye schulen stonde bifor kyngis and domesmen for me, in witnessyng to hem.

10 And it bihoueth, that the gospel be first prechid among al folk.

11 And whanne thei taken you, and leden you forth, nyle ye bifore thenke what ye schulen speke, but speke ye that thing that schal be youun to you in that our; for ye ben not the spekeris, but the Hooli Goost.

12 For a brother schal bitake the brother in to deth, and the fadir the sone, and sones schulen rise togider ayens fadris and modris, and punysche hem bi deeth.

13 And ye schulen be in hate to alle men for my name; but he that lastith in to the ende, schal be saaf.

14 But whanne ye schulen se the abhomynacioun of discoumfort, stondynge where it owith not; he that redith, vndurstonde; thanne thei that be in Judee, fle in to hillis.

15 And he that is aboue the roof, come not doun in to the hous, nethir entre he, to take ony thing of his hous;

16 and he that schal be in the feeld, turne not ayen bihynde to take his cloth.

17 But wo to hem that ben with child, and norischen in tho daies.

18 Therfor preye ye, that thei be not don in wyntir.

19 But thilke daies of tribulacioun schulen be suche, whiche maner weren not fro the bigynnyng of creature, which God hath maad, til now, nethir schulen be.

20 And but the Lord hadde abredgide tho daies, al fleische hadde not be saaf; but for the chosun whiche he chees, the Lord hath maad schort the daies.

21 And thanne if ony man seie to you, Lo! here is Crist, lo! there, bileue ye not.

22 For false Cristis and false prophetis schulen rise, and schulen yyue tokenes and wondris, to disseyue, if it may be don, yhe, hem that be chosun.

23 Therfor take ye kepe; lo! Y haue bifor seid to you alle thingis.

24 But in tho daies, aftir that tribulacioun, the sunne schal be maad derk, and the moon schal not yyue hir liyt,

25 and the sterris of heuene schulen falle doun, and the vertues that ben in heuenes, schulen be moued.

26 And thanne thei schulen se mannus sone comynge in cloudis of heuene, with greet vertu and glorie.

27 And thanne he schal sende hise aungelis, and schal geder hise chosun fro the foure wyndis, fro the hiyest thing of erthe til to the hiyest thing of heuene.

28 But of the fige tree lerne ye the parable. Whanne now his braunche is tendre, and leeues ben sprongun out, ye knowen that somer is nyy.

29 So whanne ye seen these thingis be don, wite ye, that it is nyy in the doris.

30 Treuli Y seie to you, that this generacioun schal not passe awei, til alle these thingis be don.

31 Heuene and erthe schulen passe, but my wordis schulen not passe.

32 But of that dai or our no man woot, nether aungels in heuene, nether the sone, but the fadir.

33 Se ye, wake ye, and preie ye; for ye witen not, whanne the tyme is.

34 For as a man that is gon fer in pilgrimage, lefte his hous, and yaf to his seruauntis power of euery work, and comaundide to the porter, that he wake.

35 Therfor wake ye, for ye witen not, whanne the lord of the hous cometh, in the euentide, or at mydnyyt, or at cockis crowyng, or in the mornyng;

36 leste whanne he cometh sodenli, he fynde you slepynge.

37 Forsothe that that Y seie to you, Y seie to alle, Wake ye.

GOSPEL OF MARK CHAPTER 14

1 Pask and the feest of therf looues was after twei daies. And the hiyest preestis and scribis souyten, hou thei schulden holde hym with gile, and sle.

2 But thei seiden, Not in the feeste dai, lest perauenture a noyse were maad among the puple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restide, a womman cam, that hadde a boxe of alabastre of precious oynement spikenard; and whanne the boxe of alabastre was brokun, sche helde it on his heed.

4 But there weren summe that beren it heuyli with ynne hem silf, and seiden, Wher to is this losse of oynement maad?

5 For this oynement myyte haue be seld more than for thre hundrid pens, and be youun to pore men. And thei groyneden ayens hir.

6 But Jhesus seide, Suffre ye hir; what be ye heuy to hir? sche hath wrouyt a good werk in me.

7 For euermore ye schulen haue pore men with you, and whanne ye wolen, ye moun do wel to hem; but ye schulen not euer more haue me.

8 Sche dide that that sche hadde; sche cam bifore to anoynte my bodi in to biriyng.

9 Treuli Y seie to you, where euer this gospel be prechid in al the world, and that that this womman hath don, schal be told in to mynde of hym.

10 And Judas Scarioth, oon of the twelue, wente to the hiyest prestis, to bitraye hym to hem.

11 And thei herden, and ioyeden, and bihiyten to yyue hym money. And he souyt hou he schulde bitraye hym couenabli.

12 And the firste dai of therf looues, whanne thei offriden pask, the disciplis seyn to hym, Whidir wilt thou that we go, and make redi to thee, that thou ete the pask?

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13 And he sendith tweyn of hise disciplis, and seith to hem, Go ye in to the citee, and a man berynge a galoun of watir schal meete you; sue ye hym.

14 And whidur euer he entrith, seie ye to the lord of the hous, That the maister seith, Where is myn etynge place, where Y schal ete pask with my disciplis?

15 And he schal schewe to you a grete soupyng place arayed, and there make ye redi to vs.

16 And hise disciplis wenten forth, and camen in to the citee, and founden as he hadde seid to hem; and thei maden redy the pask.

17 And whanne the euentid was come, he cam with the twelue.

18 And whanne thei saten at the mete, and eeten, Jhesus seide, Treuli Y seie to you, that oon of you that etith with me, schal bitray me.

19 And thei bigunnen to be sori, and to seie to hym, ech bi hem silf, Whether Y?

20 Which seide to hem, Oon of twelue that puttith the hoond with me in the platere.

21 And sotheli mannus sone goith, as it is writun of hym; but wo to that man, by whom mannus sone schal be bitrayed. It were good to hym, yf thilke man hadde not be borun.

22 And while thei eeten, Jhesus took breed, and blessid, and brak, and yaf to hem, and seide, Take ye; this is my bodi.

23 And whanne he hadde take the cuppe, he dide thankyngis, and yaf to hem, and alle dronken therof.

24 And he seide to hem, This is my blood of the newe testament, which schal be sched for many. (The Institution of the Lord's Supper, today known as The Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See: The Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

25 Treuli Y seye to you, for now Y schal not drynke of this fruyt of vyne, in to that dai whane Y schal drynke it newe in the rewme of God.

26 And whanne the ympne was seid, thei wenten out in to the hil of Olyues.

27 And Jhesus seide to hem, Alle ye schulen be sclaundrid in me in this nyyt; for it is writun, Y schal smyte the scheepherde, and the scheep of the flok schulen be disparplid.

28 But aftir that Y schal rise ayen, Y schal go bifor you in to Galilee.

29 And Petir seide to hym, Thouy alle schulen be sclaundrid, but not Y.

30 And Jhesus seide to hym, Treuli Y seie to thee, that to dai bifore that the cok in this niyt crowe twies, thou schalt thries denye me.

31 But he seide more, Thouy it bihoueth, that Y die togider with thee, Y schal not forsake thee. And in lijk maner alle seiden.

32 And thei camen in to a place, whos name is Gethsamany. And he seide to hise disciplis, Sitte ye here, while Y preye.

33 And he took Petir and James and Joon with hym, and bigan to drede, and to be anoyed.

34 And he seide to hem, My soule is soreweful to the deeth; abide ye here, and wake ye with me.

35 And whanne he was gon forth a litil, he felde doun on the erthe, and preiede, that if it myyte be, that the our schulde passe fro hym.

36 And he seide, Abba, fadir, alle thingis ben possible to thee, bere ouer fro me this cuppe; but not that Y wole, but that thou wolt, be don.

37 And he cam, and foond hem slepynge. And he seide to Petir, Symount, slepist thou? myytist thou not wake with me oon our?

38 Wake ye, and preie ye, that ye entre not in to temptacioun; for the spirit is redi, but the fleische is sijk.

39 And eftsoone he yede, and preiede, and seide the same word;

40 and turnede ayen eftsoone, and foond hem slepynge; for her iyen weren heuyed. And thei knewen not, what thei schulden answere to hym.

41 And he cam the thridde tyme, and seide to hem, Slepe ye now, and reste ye; it suffisith. The hour is comun; lo! mannus sone schal be bitraied in to the hondis of synful men.

42 Rise ye, go we; lo! he that schal bitraye me is nyy.

43 And yit while he spak, Judas Scarioth, oon of the twelue, cam, and with him miche puple with swerdis and staues, sent fro the hiyest prestis, and the scribis, and fro the eldre men.

44 And his traytour hadde youun to hem a tokene, and seide, Whom euer Y kisse, he it is; holde ye hym, and lede ye warli.

45 And whanne he cam, anoon he came to hym, and seide, Maistir; and he kisside hym.

46 And thei leiden hondis on hym, and helden hym.

47 But oon of the men that stoden aboute, drowy out a swerd, and smoot the seruaunt of the hiyest preest, and kittide of his eere.

48 And Jhesus answeride, and seide to hem, As to a theef ye han gon out with swerdis and staues, to take me?

49 Dai bi dai Y was among you, and tauyte in the temple, and ye helden not me; but that the scripturis be fulfillid.

50 Thanne alle hise disciplis forsoken hym, and fledden.

51 But a yong man, clothid with lynnun cloth on the bare, suede hym; and thei helden hym.

52 And he lefte the lynnyn clothing, and fleiy nakid awei fro hem.

53 And thei ledden Jhesu to the hiyest preest. And alle the prestis and scribis and eldere men camen togidir.

54 But Petir suede hym afer in to the halle of the hiyest preest. And he sat with the mynystris, and warmede hym at the fier.

55 And the hiyest prestis, and al the counsel, souyten witnessyng ayens Jhesu to take hym to the deeth; but thei founden not.

56 For manye seiden fals witnessyng ayens hym, and the witnessyngis weren not couenable.

57 And summe risen vp, and baren fals witnessyng ayens hym,

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58 and seiden, For we han herd hym seiynge, Y schal vndo this temple maad with hondis, and aftir the thridde dai Y schal bilde another not maad with hondis.

59 And the witnessyng of hem was not couenable.

60 And the hiyest prest roos vp in to the myddil, and axide Jhesu, and seide, Answerist thou no thing to tho thingis that ben put ayens thee of these?

61 But he was stille, and answeride no thing. Eftsoone the hiyest prest axide hym, and seide to hym, Art thou Crist, the sone of the blessid God?

62 And Jhesus seide to hym, Y am; and ye schulen se mannus sone sittynge on the riythalf of the vertu of God, and comynge in the cloudis of heuene.

63 And the hiyest preest torente hise clothis, and seide, What yit dissiren we witnessis?

64 Ye han herd blasfemye. What semeth to you? And thei alle condempneden hym to be gilti of deeth.

65 And summe bigunnen to bispete hym, and to hile his face, and to smite hym with buffetis, and seie to hym, Areede thou. And the mynystris beeten hym with strokis.

66 And whanne Petir was in the halle bynethen, oon of the damesels of the hiyest prest cam.

67 And whanne sche hadde seyn Petir warmynge hym, sche bihelde hym, and seide, And thou were with Jhesu of Nazareth.

68 And he denyede, and seide, Nethir Y woot, nethir Y knowe, what thou seist. And he wente without forth bifor the halle; and anoon the cok crewe.

69 And eftsoone whanne another damesel hadde seyn hym, sche bigan to seye to men that stoden aboute, That this is of hem.

70 And he eftsoone denyede. And aftir a litil, eftsoone thei that stoden nyy, seiden to Petir, Verili thou art of hem, for thou art of Galilee also.

71 But he bigan to curse and to swere, For Y knowe not this man, whom ye seien.

72 And anoon eftsoones the cok crew. And Petir bithouyte on the word that Jhesus hadde seide to hym, Bifor the cok crowe twies, thries thou schalt denye me. And he bigan to wepe.

GOSPEL OF MARK CHAPTER 15

(On the crucifixion of Jesus. The execution took place immediately after the verdict, which suggests a court martial; these were used when someone was accused of sedition, separatism, or treason, and the verdict was merely a formality. Loitering vagrants, often associated with Zealots as knifemen, were occasionally rounded up and immediately executed by the roadside. The bodies were then not taken down but left to rot on the cross as a warning. Crucifixion was the Roman form of execution for non-Romans. Convicted persons with Roman citizenship, like Paul of Tarsus, were not allowed to be crucified by law; they were usually executed with the sword by beheading or stabbing.)

1 And anoon in the morewtid the hiyeste prestis maden a counsel with the elder men, and the scribis, and with al the counsel, and bounden Jhesu and ledden, and bitoken hym to Pilat.

2 And Pilat axide hym, Art thou kynge of Jewis? And Jhesus answeride, and seide to hym, Thou seist.

3 And the hieste prestis accusiden hym in many thingis.

4 But Pilat eftsoone axide hym, and seide, Answerist thou no thing? Seest thou in hou many thingis thei accusen thee?

5 But Jhesus answeride no more, so that Pilat wondride.

6 But bi the feeste dai he was wont to leeue to hem oon of men boundun, whom euer thei axiden.

7 And oon ther was that was seid Barabas, that was boundun with men of dissencioun, that hadden don manslauytir in seducioun.

8 And whanne the puple was gon vp, he bigan to preie, as he euer more dide to hem.

9 And Pilat answeride to hem, and seide, Wolen ye Y leeue to you the kyng of Jewis?

10 For he wiste, that the hiyeste prestis hadden takun hym bi enuye.

11 But the bischopis stireden the puple, that he schulde rather leeue to hem Barabas (Aramaic: "Father of the Son").

12 And eftsoone Pilat answerde, and seide to hem, What thanne wolen ye that Y schal do to the kyng of Jewis?

13 And thei eftsoone crieden, Crucifie hym.

14 But Pilat seide to hem, What yuel hath he don? And thei crieden the more, Crucifie hym.

15 And Pilat, willynge to make aseeth to the puple, lefte to hem Barabas, and bitok to hem Jhesu, betun with scourgis, to be crucified.

16 And knyytis ledden hym with ynneforth, in to the porche of the mote halle. And thei clepiden togidir al the cumpany of knyytis,

17 and clothiden hym with purpur. And thei writhen a coroun of thornes, and puttiden on hym.

18 And thei bigunnen to grete hym, and seiden, Heile, thou kyng of Jewis.

19 And thei smyten his heed with a reed, and bispatten hym; and thei kneliden, and worschipiden hym.

20 And aftir that thei hadden scorned him, thei vnclothiden hym of purpur, and clothiden hym with hise clothis, and ledden out hym, to crucifie hym.

21 And thei compelliden a man that passide the weie, that cam fro the toun, Symount of Syrenen, the fader of Alisaundir and of Rufe, to bere his cross.

22 And thei ledden hym in to a place Golgatha, that is to seie, the place of Caluari.

23 And thei yauen to hym to drynke wyn meddlid with mirre, and he took not.

24 And thei crucifieden him, and departiden hise clothis, and kesten lot on tho, who schulde take what.

25 And it was the thridde our, and thei crucifieden hym.

26 And the titil of his cause was writun, Kyng of Jewis.

27 And thei crucifien with hym twei theues, oon at the riythalf and oon at his lefthalf.

28 And the scripture was fulfillid that seith, And he is ordeyned with wickid men.

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29 And as thei passiden forth, thei blasfemyden hym, mouynge her heedis, and seiynge, Vath! thou that distriest the temple of God, and in thre daies bildist it ayen;

30 come adoun fro the crosse, and make thi silf saaf.

31 Also the hiyeste prestis scorneden hym ech to othir with the scribis, and seiden, He made othir men saaf, he may not saue hym silf.

32 Crist, kyng of Israel, come doun now fro the cross, that we seen, and bileuen. And thei that weren crucified with hym, dispiseden hym.

33 And whanne the sixte hour was come, derknessis weren made on al the erthe til in to the nynthe our.

34 And in the nynthe our Jhesus criede with a greet vois, and seide, Heloy, Heloy, lamasabatany, that is to seie, My God, my God, whi hast thou forsakun me?

35 And summe of men that stoden aboute herden, and seiden, Lo! he clepith Helye.

36 And oon ranne, and fillide a spounge with vynegre, and puttide aboute to a reede, and yaf to hym drynke, and seide, Suffre ye, se we, if Helie come to do hym doun.

37 And Jhesus yaf out a greet cry, and diede.

38 And the veil of the temple was rent atwo fro the hiyeste to bynethe.

39 But the centurien that stood forn ayens siy, that he so criynge hadde diede, and seide, Verili, this man was Goddis sone.

40 And ther weren also wymmen biholdynge fro afer, among whiche was Marie Maudeleyn, and Marie, the modir of James the lesse, and of Joseph, and of Salome.

41 And whanne Jhesus was in Galilee, thei folewiden hym, and mynystriden to hym, and many othere wymmen, that camen vp togidir with him to Jerusalem.

42 And whanne euentid was come, for it was the euentid which is bifor the sabat,

43 Joseph of Armathie*, the noble decurioun, cam, and he abood the rewme of God; and booldli he entride to Pilat, and axide the bodi of Jhesu. (* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathias [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

44 But Pilat wondride, if he were now deed.

45 And whanne the centurion was clepid, he axide hym, if he were deed; and whanne he knewe of the centurion, he grauntide the bodi of Jhesu to Joseph.

46 And Joseph bouyte lynnen cloth, and took hym doun, and wlappide in the lynnen cloth, and leide hym in a sepulcre that was hewun of a stoon, and walewide a stoon to the dore of the sepulcre.

47 And Marie Maudeleyne and Marie of Joseph bihelden, where he was leid.

GOSPEL OF MARK CHAPTER 16

1 And whanne the sabat was passid, Marie Maudeleyne, and Marie of James, and Salomee bouyten swete smellynge oynementis, to come and to anoynte Jhesu.

2 And ful eerli in oon of the woke daies, thei camen to the sepulcre, whanne the sunne was risun.

3 And thei seiden togidere, Who schal meue awey to vs the stoon fro the dore of the sepulcre?

4 And thei bihelden, and seien the stoon walewid awei, for it was ful greet.

5 And thei yeden in to the sepulcre, and sayn a yonglyng, hilide with a white stole, sittynge at the riythalf; and thei weren afeerd.

6 Which seith to hem, Nyle ye drede; ye seken Jhesu of Nazareth crucified; he is risun, he is not here; lo! the place where thei leiden hym.

7 But go ye, and seie ye to hise disciplis, and to Petir, that he schal go bifor you in to Galilee; there ye schulen se hym, as he seide to you.

8 And thei yeden out, and fledden fro the sepulcre; for drede and quakyng had assailed hem, and to no man thei seiden ony thing, for thei dredden.

LONGER ENDING

(Mark has two distinct endings: the "short form" up to verse 8 and the "long form" with verses 9-20. In the oldest manuscript, the Constantine Bible, commissioned by Emperor Flavius Constantinus and Eusebius of Caesarea and executed by Athanasius of Alexandria, the Gospel of Mark has a short ending. [See: Codex Sinaiticus & Codex Vaticanus; The Grand Bible, pp. 36-37]. Modern versions of the Gospel of Mark generally contain the longer ending. The reason for these two forms is unknown.)

BEGINNING OF THE LONGER ENDING:

9 And Jhesus roos eerli the firste dai of the woke, and apperid firste to Marie Maudeleyne, fro whom he had caste out seuene deuelis.

10 And sche yede, and tolde to hem that hadden ben with hym, whiche weren weilynge and wepynge.

11 And thei herynge that he lyuyde, and was seyn of hir, bileueden not.

12 But after these thingis whanne tweyne of hem wandriden, he was schewid in anothir liknesse to hem goynge in to a toun.

13 And thei yeden, and telden to the othir, and nether thei bileueden to hem.

14 But at the laste, whanne the enleuene disciplis saten at the mete, Jhesus apperide to hem, and repreuede the vnbileue of hem, and the hardnesse of herte, for thei bileueden not to hem, that hadden seyn that he was risun fro deeth.

15 And he seide to hem, Go ye in to al the world, and preche the gospel to eche creature.

16 Who that bileueth, and is baptisid, schal be saaf; but he that bileueth not, schal be dampned.

17 And these tokenes schulen sue hem, that bileuen. In my name thei schulen caste out feendis; thei schulen speke with newe tungis;

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18 thei schulen do awei serpentis; and if thei drynke ony venym, it schal not noye hem. Thei schulen sette her hondis on sijk men, and thei schulen wexe hoole.

19 And the Lord Jhesu, aftir he hadde spokun to hem, was takun vp in to heuene, and he sittith on the riythalf of God.

20 And thei yeden forth, and prechiden euery where, for the Lord wrouyte with hem, and confermyde the word with signes folewynge..

THE GOSPEL ACCORDING TO LUKE

or The Gospel of Luke, or just Luke
Author: perhaps Lucius Mestrius Plutarchus
Estimated Range of Dating: c. 80-110 A.D.

(The Gospel of Luke contains almost everything which can be found in Flavius Josephus' writings. Some are puzzled on whether Luke used Flavius Josephus' writings, of which The Jewish War was published at around 75 AD and the Antiquities in about 93 AD, which would demand a date after 93 AD. Marcion used the Gospel of Luke as basis for his Gospel of the Lord, which sets an upper time limit of around 130 AD. A date for Luke-Acts in the 90s of the first century or first decade of the second would account for all the evidence, including the alleged use of Flavius Josephus and the apparent authorship by a sometime companion of Paul. If Luke did not use Flavius Josephus' texts, a date in the 80s is permissible.

The Gospel of Luke and the Book of Acts account for 27.5% of the New Testament, the largest contribution attributed to a single author who is unknown. The many linguistic and theological agreements and cross-references between the Gospel of Luke and The Acts of the Apostles are biographical works. There are indications that both works may well derive from the same author. If we want to find out the originator of this gospel (and the Acts), it might be helpful to analyse the name of the attributed author.

The name Luke is the English form of the Latin name Lucas. This in turn is the short form of Lucius. Lucius is a cognate of the name Lucas which derives from the Latin noun Lux for "light" (genitive: lucis), meaning "light" or "bright" as adjective and lucere for "to shine" as verb. So Lucius means "the enlightened one". As we know, the Gospel of Luke was written between 80 and 130 AD, there are not too many Greek-speaking candidates who would fit as bearer of such a distinguished name at this time:

1.) Lucius the martyr of Caesarea (Kayseri) in Cappadocia, Central Anatolia (died c. 100 AD)

2.) There is also a Lucius mentioned in Romans 16:21. There is no way of knowing for sure whether this is the same person, but Origen (Origenes Adamantios, a 2nd century theologian, better known as Origen of Alexandria) identifies the Lucius in Romans (by Saul of Tarsos) with the evangelist Luke (Comm. Rom. 10.39)

3.) Lucius of Cyrene (Greek: Loukios o Kurenaios) was, according to the Acts of the Apostles, one of the founders of the Christian Church in Antioch, then part of Roman Syria. He is mentioned by name as a member of the church there, following the account King Herod's Death: "Now there were in the church that was at Antioch certain prophets and

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teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up (educated) with Herod the tetrarch, and Saul (of Tarsos)." (Acts 13:1) The account in Acts 13 states that the group of prophets and teachers prayed and fasted, and were inspired to commission Barnabas and Saul to undertake missionary journeys further afield. Lucius is indicated as a founder of the Antioch church (Acts 11:19,20). He is considered to have been the first bishop of Cyrene (Libya).
4.) There are speculations whether Plutarch could have been the author. Plutarch of Chaeronea (c. 46–120) was a Greek historian, biographer, essayist, and Platonist philosopher. At some time, Plutarch received Roman citizenship. As shown by his new name, Lucius Mestrius Plutarchus, his sponsor for citizenship was Lucius Mestrius Florus, a Roman consul whom Plutarch also used as a historical source for his "Life of Otho". His "Parallel Lives", 46 biographies in which he compared Roman citizens with earlier celebraties, clearly demonstrate that he could have written the Gospel of Luke. After all, it is in its largest parts a biographical narrative, and it is also, considering its writing style, the most sophisticated gospel in existence, a bright masterpiece indeed. Lucius Mestrius Plutarchus would fit into the role of a Christian author than no other. His work Moralia and the fact that he was the priest of Delphi are clear indications.)

GOSPEL OF LUKE CHAPTER 1

1 Forsothe for manye men enforceden to ordeyne the tellyng of thingis, whiche ben fillid in vs,

2 as thei that seyn atte the bigynnyng, and weren ministris of the word,

3 bitaken, it is seen also to me, hauynge alle thingis diligentli bi ordre, to write to thee,

4 thou best Theofile, that thou knowe the treuthe of tho wordis, of whiche thou art lerned.

5 In the daies of Eroude, kyng of Judee, ther was a prest, Sakarie bi name, of the sorte of Abia, and his wijf was of the douytris of Aaron, and hir name was Elizabeth.

6 And bothe weren iust bifor God, goynge in alle the maundementis and iustifiyngis of the Lord, withouten pleynt.

7 And thei hadden no child, for Elizabeth was bareyn, and bothe weren of grete age in her daies.

8 And it bifel, that whanne Zacarie schulde do the office of preesthod, in the ordre of his cours tofor God,

9 aftir the custome of the preesthod, he wente forth bi lot, and entride in to the temple, to encense.

10 And al the multitude of the puple was with outforth, and preiede in the our of encensyng.

11 And an aungel of the Lord apperide to hym, and stood on the riythalf of the auter of encense.

12 And Zacarie seynge was afraied, and drede fel vpon hym.

13 And the aungel seide to hym, Zacarie, drede thou not; for thi preyer is herd, and Elizabeth, thi wijf, schal bere to thee a sone, and his name schal be clepid Joon.

14 And ioye and gladyng schal be to thee; and many schulen haue ioye in his natyuyte.

15 For he schal be greet bifor the Lord, and he schal not drynke wyn and sidir, and he schal be fulfillid with the Hooli Goost yit of his modir wombe.

16 And he schal conuerte many of the children of Israel to her Lord God;

17 and he schal go bifor hym in the spirit and the vertu of Helie; and he schal turne the hertis of the fadris in to the sones, and men out of bileue to the prudence of iust men, to make redi a perfit puple to the Lord.

18 And Zacarie seide to the aungel, Wherof schal Y wite this? for Y am eld, and my wijf hath gon fer in to hir daies.

19 And the aungel answeride, and seide to hym, For Y am Gabriel, that stonde niy bifor God; and Y am sent to thee to speke, and to euangelize to thee these thingis.

20 And lo! thou schalt be doumbe, and thou schalt not mow speke til in to the dai, in which these thingis schulen be don; for thou hast not bileued to my wordis, whiche schulen be fulfillid in her tyme.

21 And the puple was abidynge Zacarie, and thei wondriden, that he tariede in the temple.

22 And he yede out, and myyte not speke to hem, and thei knewen that he hadde seyn a visioun in the temple. And he bikenyde to hem, and he dwellide stille doumbe.

23 And it was don, whanne the daies of his office weren fulfillid, he wente in to his hous.

24 And aftir these daies Elizabeth, his wijf, conseyuede, and hidde hir fyue monethis, and seide,

25 For so the Lord dide to me in the daies, in whiche he bihelde, to take awei my repreef among men.

26 But in the sixte moneth the aungel Gabriel was sent fro God in to a citee of Galilee, whos name was Nazareth,

27 to a maidyn, weddid to a man, whos name was Joseph, of the hous of Dauid; and the name of the maidun was Marie.

28 And the aungel entride to hir, and seide, Heil, ful of grace; the Lord be with thee; blessid be thou among wymmen.

29 And whanne sche hadde herd, sche was troublid in his word, and thouyte what maner salutacioun this was.

30 And the aungel seide to hir, Ne drede thou not, Marie, for thou hast foundun grace anentis God.

31 Lo! thou schalt conceyue in wombe, and schalt bere a sone, and thou schalt clepe his name Jhesus.

32 This schal be greet, and he schal be clepid the sone of the Hiyeste; and the Lord God schal yeue to hym the seete of Dauid, his fadir, and he schal regne in the hous of Jacob with outen ende,

33 and of his rewme schal be noon ende.

34 And Marie seide to the aungel, On what maner schal this thing be doon, for Y knowe not man?

35 And the aungel answeride, and seide to hir, The Hooly Goost schal come fro aboue in to thee, and the vertu of the Hiyeste schal ouerschadewe thee; and therfor that hooli thing that schal be borun of thee, schal be clepid the sone of God.

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36 And lo! Elizabeth, thi cosyn, and sche also hath conceyued a sone in hir eelde, and this moneth is the sixte to hir that is clepid bareyn;
37 for euery word schal not be inpossible anentis God.
38 And Marie seide, Lo! the handmaydyn of the Lord; be it don to me aftir thi word. And the aungel departide fro hir.
39 And Marie roos vp in tho daies, and wente with haaste in to the mounteyns, in to a citee of Judee.
40 And sche entride in to the hous of Zacarie, and grette Elizabeth.
41 And it was don, as Elizabeth herde the salutacioun of Marie, the yong child in hir wombe gladide. And Elizabeth was fulfillid with the Hooli Goost,
42 and criede with a greet vois, and seide, Blessid be thou among wymmen, and blessid be the fruyt of thi wombe.
43 And whereof is this thing to me, that the modir of my Lord come to me?
44 For lo! as the voice of thi salutacioun was maad in myn eeris, the yong child gladide in ioye in my wombe.
45 And blessid be thou, that hast bileued, for thilke thingis that ben seid of the Lord to thee, schulen be parfitli don.
46 And Marie seide, Mi soule magnyfieth the Lord,
47 and my spirit hath gladid in God, myn helthe.
48 For he hath biholdun the mekenesse of his handmaidun.
49 For lo! of this alle generaciouns schulen seie that Y am blessid. For he that is myyti hath don to me grete thingis, and his name is hooli.
50 And his mercy is fro kynrede in to kynredes, to men that dreden hym.
51 He made myyt in his arme, he scaterede proude men with the thouyte of his herte.
52 He sette doun myyti men fro sete, and enhaunside meke men.
53 He hath fulfillid hungri men with goodis, and he hath left riche men voide.
54 He, hauynge mynde of his mercy, took Israel, his child;
55 as he hath spokun to oure fadris, to Abraham and to his seed, in to worldis.
56 And Marie dwellide with hir, as it were thre monethis, and turnede ayen in to hir hous.
57 But the tyme of beryng child was fulfillid to Elizabeth, and sche bare a sone.
58 And the neiyboris and cosyns of hir herden, that the Lord hadde magnyfied his mercy with hir; and thei thankiden hym.
59 And it was don in the eiyte dai, thei camen to circumcide the child; and thei clepiden hym Zacarie, bi the name of his fadir.
60 And his moder answeride, and seide, Nay, but he schal be clepid Joon.
61 And thei seiden to hir, For no man is in thi kynrede, that is clepid this name.
62 And thei bikeneden to his fadir, what he wolde that he were clepid.
63 And he axynge a poyntil, wroot, seiynge, Joon is his name.
64 And alle men wondriden. And anoon his mouth was openyd, and his tunge, and he spak, and blesside God.
65 And drede was maad on alle her neiyboris, and alle these wordis weren pupplischid on alle the mounteyns of Judee.
66 And alle men that herden puttiden in her herte, and seiden, What maner child schal this be? For the hoond of the Lord was with hym.
67 And Zacarie, his fadir, was fulfillid with the Hooli Goost, and prophesiede,
68 and seide, Blessid be the Lord God of Israel, for he hath visitid, and maad redempcioun of his puple.
69 And he hath rerid to vs an horn of heelthe in the hous of Dauid, his child.
70 As he spak bi the mouth of hise hooli prophetis, that weren fro the world.
71 Helthe fro oure enemyes, and fro the hoond of alle men that hatiden vs.
72 To do merci with oure fadris, and to haue mynde of his hooli testament.
73 The greet ooth that he swoor to Abraham, oure fadir, to yyue hym silf to vs.
74 That we with out drede delyuered fro the hoond of oure enemyes,
75 serue to hym, in hoolynesse and riytwisnesse bifor hym in alle oure daies.
76 And thou, child, schalt be clepid the prophete of the Hiyest; for thou schalt go bifor the face of the Lord, to make redi hise weies.
77 To yyue scyence of helthe to his puple, in to remyssioun of her synnes;
78 bi the inwardnesse of the merci of oure God, in the whiche he spryngynge vp fro an hiy hath visitid vs.
79 To yyue liyt to hem that sitten in derknessis and in schadewe of deeth; to dresse oure feet in to the weie of pees.
80 And the child wexide, and was coumfortid in spirit, and was in desert placis til to the dai of his schewing to Israel.

GOSPEL OF LUKE CHAPTER 2

1 And it was don in tho daies, a maundement wente out fro the emperour August, that al the world schulde be discryued.
2 This firste discryuyng was maad of Cyryn, iustice of Sirie.
3 And alle men wenten to make professioun, ech in to his owne citee.
4 And Joseph wente vp fro Galilee, fro the citee Nazareth, in to Judee, in to a citee of Dauid, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauid,
5 that he schulde knouleche with Marie, his wijf, that was weddid to hym, and was greet with child.
6 And it was don, while thei weren there, the daies weren fulfillid, that sche schulde bere child.
7 And sche bare hir first borun sone, and wlappide hym in clothis, and leide hym in a cratche, for ther was no place to hym in no chaumbir.
8 And scheepherdis weren in the same cuntre, wakynge and kepynge the watchis of the nyyt on her flok.

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9 And lo! the aungel of the Lord stood bisidis hem, and the cleernesse of God schinede aboute hem; and thei dredden with greet drede.

10 And the aungel seide to hem, Nyle ye drede; for lo! Y preche to you a greet ioye, that schal be to al puple.

11 For a sauyoure is borun to dai to you, that is Crist the Lord, in the citee of Dauid.

12 And this is a tokene to you; ye schulen fynde a yong child wlappid in clothis, and leid in a cratche.

13 And sudenli ther was maad with the aungel a multitude of heuenli knyythod, heriynge God,

14 and seiynge, Glorie be in the hiyeste thingis to God, and in erthe pees be to men of good wille.

15 And it was don, as the aungelis passiden awei fro hem in to heuene, the scheephirdis spaken togider, and seiden, Go we ouer to Bethleem, and se we this word that is maad, which the Lord hath maad, and schewide to vs.

16 And thei hiyynge camen, and founden Marie and Joseph, and the yong child leid in a cratche.

17 And thei seynge, knewen of the word that was seid to hem of this child.

18 And alle men that herden wondriden, and of these thingis that weren seid to hem of the scheephirdis.

19 But Marie kepte alle these wordis, berynge togider in hir herte.

20 And the scheepherdis turneden ayen, glorifyinge and heriynge God in alle thingis that thei hadden herd and seyn, as it was seid to hem.

21 And aftir that the eiyte daies weren endid, that the child schulde be circumcided, his name was clepid Jhesus, which was clepid of the aungel, bifor that he was conceyued in the wombe.

22 And aftir that the daies of the purgacioun of Marie weren fulfillid, aftir Moyses lawe, thei token hym into Jerusalem, to offre hym to the Lord, as it is writun in the lawe of the Lord,

23 For euery male kynde openynge the wombe, schal be clepid holi to the Lord; and that thei schulen yyue an offryng,

24 aftir that it is seid in the lawe of the Lord, A peire of turturis, or twei culuer briddis.

25 And lo! a man was in Jerusalem, whos name was Symeon; and this man was iust and vertuous, and aboode the coumfort of Israel; and the Hooli Goost was in hym.

26 And he hadde takun an answere of the Hooli Goost, that he schulde not se deeth, but he sawy first the Crist of the Lord.

27 And he cam in spirit into the temple. And whanne his fadir and modir ledden the child Jhesu to do aftir the custom of the lawe for hym,

28 he took hym in to hise armes, and he blesside God,

29 and seide, Lord, now thou leuyst thi seruaunt aftir thi word in pees;

30 for myn iyen han seyn thin helthe,

31 which thou hast maad redi bifor the face of alle puplis;

32 liyt to the schewyng of hethene men, and glorie of thi puple Israel.

33 And his fadir and his modir weren wondrynge on these thingis, that weren seid of hym.

34 And Symeon blesside hem, and seide to Marie, his modir, Lo! this is set in to the fallyng doun and in to the risyng ayen of many men in Israel, and in to a tokene, to whom it schal be ayenseid.

35 And a swerd schal passe thorou thin owne soule, that the thouytis ben schewid of many hertis.

36 And Anna was a prophetesse, the douytir of Fanuel, of the lynage of Aser. And sche hadde goon forth in many daies, and hadde lyued with hir hosebonde seuene yeer fro hir maydynhode.

37 And this was a widewe to foure scoor yeer and foure; and sche departide not fro the temple, but seruyde to God nyyt and dai in fastyngis and preieris.

38 And this cam vpon hem in thilk our, and knoulechide to the Lord, and spak of hym to alle that abiden the redempcioun of Israel.

39 And as thei hadden ful don alle thingis, aftir the lawe of the Lord, thei turneden ayen in to Galilee, in to her citee Nazareth.

40 And the child wexe, and was coumfortid, ful of wisdom; and the grace of God was in hym.

41 And his fadir and modir wenten ech yeer in to Jerusalem, in the solempne dai of pask.

42 And whanne Jhesus was twelue yeer oold, thei wenten vp to Jerusalem, aftir the custom of the feeste dai.

43 And whanne the daies weren don, thei turneden ayen; and the child abood in Jerusalem, and his fadir and modir knewen it not.

44 For thei gessynge that he hadde be in the felowschip, camen a daies iourney, and souyten hym among hise cosyns and hise knouleche.

45 And whanne thei founden hym not, thei turneden ayen in to Jerusalem, and souyten hym.

46 And it bifelle, that aftir the thridde dai thei founden hym in the temple, sittynge in the myddil of the doctours, herynge hem and axynge hem.

47 And alle men that herden hym, wondriden on the prudence and the answeris of hym.

48 And thei seyn, and wondriden. And his modir seide to hym, Sone, what hast thou do to vs thus? Lo! thi fadir and Y sorewynge han souyte thee.

49 And he seide to hem, What is it that ye souyten me? wisten ye not that in tho thingis that ben of my fadir, it behoueth me to be?

50 And thei vndurstoden not the word, which he spak to hem.

51 And he cam doun with hem, and cam to Nazareth, and was suget to hem. And his moder kepte togidir alle these wordis, and bare hem in hir herte.

52 And Jhesus profitide in wisdom, age, and grace, anentis God and men.

GOSPEL OF LUKE CHAPTER 3

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1 In the fiftenthe yeer of the empire of Tiberie, the emperoure, whanne Pilat of Pounce gouernede Judee, and Eroude was prince of Galilee, and Filip, his brothir, was prince of Iturye, and of the cuntre of Tracon, and Lisanye was prince of Abilyn,

2 vndir the princis of prestis Annas and Caifas, the word of the Lord was maad on Joon, the sone of Zacarie, in desert.

3 And he cam in to al the cuntre of Jordan, and prechide baptym of penaunce in to remyssioun of synnes.

4 As it is wrytun in the book of the wordis of Isaye, the prophete, The voice of a crier in desert, Make ye redi the weie of the Lord, make ye hise pathis riyt.

5 Ech valey schal be fulfillid, and euery hil and litil hil schal be maad lowe; and schrewid thingis schulen ben in to dressid thingis, and scharp thingis in to pleyn weies;

6 and euery fleisch schal se the heelthe of God.

7 Therfor he seid to the puple, which wente out to be baptisid of hym, Kyndlyngis of eddris, who schewide to you to fle fro the wraththe to comynge?

8 Therfor do ye worthi fruytis of penaunce, and bigynne ye not to seie, We han a fadir Abraham; for Y seie to you, that God is myyti to reise of these stoonys the sones of Abraham.

9 And now an axe is sett to the roote of the tree; and therfor euery tre that makith no good fruyt, schal be kit doun, and schal be cast in to the fier.

10 And the puple axide hym, and seiden, What thanne schulen we do?

11 He answeride, and seide to hem, He that hath twei cootis, yyue to hym that hath noon; and he that hath metis, do in lijk maner.

12 And pupplicans camen to be baptisid; and thei seiden to hym, Maister, what schulen we do?

13 And he seide to hem, Do ye no thing more, than that that is ordeyned to you.

14 And knyytis axiden hym, and seiden, What schulen also we do? And he seide to hem, Smyte ye wrongfuli no man, nethir make ye fals chalenge, and be ye apayed with youre sowdis.

15 Whanne al the puple gesside, and alle men thouyten in her hertis of Joon, lest perauenture he were Crist,

16 Joon answeride, and seide to alle men, Y baptize you in watir; but a stronger than Y schal come aftir me, of whom Y am not worthi to vnbynde the lace of his schoon; he schal baptize you in the Hooli Goost and fier.

17 Whos wynewyng tool in his hond, and he schal purge his floor of corn, and schal gadere the whete in to his berne; but the chaffis he schal brenne with fier vnquenchable.

18 And many othere thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Joon for Erodias,

19 the wijf of his brother, and for alle the yuelis that Eroude dide,

20 encreside this ouer alle, and schitte Joon in prisoun.

21 And it was don, whanne al the puple was baptised, and whanne Jhesu was baptised, and preiede, heuene was openyd.

22 And the Hooli Goost cam doun in bodili licnesse, as a dowue on hym; and a vois was maad fro heuene, Thou art my derworth sone, in thee it hath plesid to me.

23 And Jhesu hym silf was bigynninge as of thritti yeer, that he was gessid the sone of Joseph, which was of Heli,

24 which was of Mathath, which was of Leuy, which was of Melchi, that was of Jamne,

25 that was of Joseph, that was of Matatie, that was of Amos, that was of Naum, that was of Hely, that was of Nagge,

26 that was of Mathath, that was of Matatie, that was of Semei, that was of Joseph, that was of Juda, that was of Johanna,

27 that was of Resa, that was of Zorobabel, that was of Salatiel,

28 that was of Neri, that was of Melchi, that was of Addi, that was of Cosan, that was of Elmadan, that was of Her,

29 that was of Jhesu, that was of Eleasar, that was of Jorum, that was of Matath,

30 that was of Leuy, that was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym,

31 that was of Melca, that was of Menna, that of Mathatha, that was of Nathan,

32 that was of Dauid, that was of Jesse, that was of Obeth, that was of Boz, that was of Salmon, that was of Nason,

33 that was of Amynadab, that was of Aram, that was of Esrom, that was of Fares,

34 that was of Judas, that was of Jacob, that was of Isaac, that was of Abraham, that was of Tare, that was of Nachor,

35 that was of Seruth, that was of Ragau, that was of Faleth, that was of Heber,

36 that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth,

37 that was of Matussale, that was of Enok, that was of Jareth, that was of Malaliel, that was of Cainan, that was of Enos,

38 that was of Seth, that was of Adam, that was of God.

GOSPEL OF LUKE CHAPTER 4

1 And Jhesus ful of the Hooli Goost turnede ayen fro Jordan, and was led bi the spirit into desert fourti daies,

2 and was temptid of the deuel, and eet nothing in tho daies; and whanne tho daies weren endid, he hungride.

3 And the deuel seide to him, If thou art Goddis sone, seie to this stoon, that it be maad breed.

4 And Jhesus answeride to hym, It is writun, That a man lyueth not in breed aloone, but in euery word of God.

5 And the deuel ladde hym in to an hiy hil, and schewide to hym alle the rewmes of the world in a moment of tyme;

6 and seide to hym, Y schal yyue to thee al this power, and the glorie of hem, for to me thei ben youun, and to whom Y wole, Y yyue hem;

7 therfor if thou falle doun, and worschipe bifore me, alle thingis schulen be thine.

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8 And Jhesus answeride, and seide to hym, It is writun, Thou schalt worschipe thi Lord God, and to hym aloone thou schalt serue.

9 And he ledde hym in to Jerusalem, and sette hym on the pynacle of the temple, and seide to hym, If thou art Goddis sone, sende thi silf fro hennes doun;

10 for it is writun, For he hath comaundide to hise aungels of thee, that thei kepe thee in alle thi weies,

11 and that thei schulen take thee in hondis, lest perauenture thou hirte thi foote at a stoon.

12 And Jhesus answeride, and seide to him, It is seid, Thou schalt not tempte thi Lord God.

13 And whanne euery temptacioun was endid, the feend wente a wei fro hym for a tyme.

14 And Jhesus turnede ayen in the vertu of the spirit in to Galilee, and the fame wente forth of hym thorou al the cuntre.

15 And he tauyte in the synagogis of hem, and was magnyfied of alle men.

16 And he cam to Nazareth, where he was norisschid, and entride aftir his custom in the sabat dai in to a synagoge, and roos to reed.

17 And the book of Ysaye, the prophete, was takun to hym; and as he turnede the book, he foond a place, where it was wrytun,

18 The Spirit of the Lord on me, for which thing he anoyntide me; he sente me to preche to pore men, to hele contrite men in herte,

19 and to preche remyssioun to prisoneris, and siyt to blynde men, and to delyuere brokun men in to remissioun; to preche the yeer of the Lord plesaunt, and the dai of yeldyng ayen.

20 And whanne he hadde closid the book, he yaf ayen to the mynystre, and sat; and the iyen of alle men in the synagoge were biholdynge in to hym.

21 And he bigan to seie to hem, For in this dai this scripture is fulfillid in youre eeris.

22 And alle men yauen witnessyng to hym, and wondriden in the wordis of grace, that camen forth of his mouth. And thei seiden, Whether this is not the sone of Joseph?

23 And he seide to hem, Sotheli ye schulen seie to me this liknesse, Leeche, heele thi silf. The Farisees seiden to Jhesu, Hou grete thingis han we herd don in Cafarnaum, do thou also here in thi cuntre.

24 And he seide, Treuli Y seie to you, that no profete is resseyued in his owne cuntre.

25 In treuthe Y seie to you, that many widowis weren in the daies of Elie, the prophete, in Israel, whanne heuene was closid thre yeer and sixe monethis, whanne greet hungur was maad in al the erthe;

26 and to noon of hem was Elye sent, but in to Sarepta of Sydon, to a widowe.

27 And many meseles weren in Israel, vndur Helisee, the prophete, and noon of hem was clensid, but Naaman of Sirye.

28 And alle in the synagoge herynge these thingis, weren fillid with wraththe.

29 And thei risen vp, and drouen hym out with out the citee, and ledden hym to the cop of the hil on which her citee was bildid, to caste hym doun.

30 But Jhesus passide, and wente thorou the myddil of hem; and cam doun in to Cafarnaum,

31 a citee of Galilee, and there he tauyte hem in sabotis.

32 And thei weren astonyed in his techyng, for his word was in power.

33 And in her synagoge was a man hauynge an vnclene feend, and he criede with greet vois,

34 and seide, Suffre, what to vs and to thee, Jhesu of Nazareth? art thou comun to leese vs? Y knowe, that thou art the hooli of God.

35 And Jhesus blamede hym, and seide, Wexe doumbe, and go out fro hym. And whanne the feend hadde cast hym forth in to the myddil, he wente a wei fro hym, and he noyede hym no thing.

36 And drede was maad in alle men, and thei spaken togider, and seiden, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out?

37 And the fame was pupplischid of him in to ech place of the cuntre.

38 And Jhesus roos vp fro the synagoge, and entride in to the hous of Symount; and the modir of Symountis wijf was holdun with grete fyueris, and thei preieden hym for hir.

39 And Jhesus stood ouer hir, and comaundide to the feuer, and it lefte hir; and anoon sche roos vp, and seruede hem.

40 And whanne the sunne wente doun, alle that hadden sijke men with dyuerse langours, ledden hem to hym; and he sette his hoondis on ech bi hem silf, and heelide hem.

41 And feendis wenten out fro manye, and crieden, and seiden, For thou art the sone of God. And he blamede, and suffride hem not to speke, for thei wisten hym, that he was Crist.

42 And whanne the dai was come, he yede out, and wente in to a desert place; and the puple souyten hym, and thei camen to hym, and thei helden hym, that he schulde not go a wei fro hem.

43 To whiche he seide, For also to othere citees it bihoueth me to preche the kyngdom of God, for therfor Y am sent.

44 And he prechide in the synagogis of Galilee.

GOSPEL OF LUKE CHAPTER 5

1 And it was don, whanne the puple cam fast to Jhesu, to here the word of God, he stood bisidis the pool of Genasereth,

2 and saiy two bootis stondynge bisidis the pool; and the fischeris weren go doun, and waischiden her nettis.

3 And he wente vp in to a boot, that was Symoundis, and preiede hym to lede it a litil fro the loond; and he seet, and tauyte the puple out of the boot.

4 And as he ceesside to speke, he seide to Symount, Lede thou in to the depthe, and slake youre nettis to take fisch.

5 And Symount answeride, and seide to hym, Comaundoure, we traueliden al the nyyt, and token no thing, but in thi word Y schal leye out the net.

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6 And whanne thei hadden do this thing, thei closiden togidir a greet multitude of fischis; and her net was brokun.

7 And thei bikenyden to felawis, that weren in anothir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe the bootis, so that thei weren almost drenchid.

8 And whanne Symount Petir saiy this thing, he felde doun to the knees of Jhesu, and seide, Lord, go fro me, for Y am a synful man.

9 For he was on ech side astonyed, and alle that weren with hym, in the takyng of fischis whiche thei token.

10 Sotheli in lijk maner James and Joon, the sones of Zebedee, that weren felowis of Symount Petre. And Jhesus seide to Symount, Nyle thou drede; now fro this tyme thou schalt take men.

11 And whanne the bootis weren led vp to the loond, thei lefte alle thingis, and thei sueden hym.

12 And it was don, whanne he was in oon of the citees, lo! a man ful of lepre; and seynge Jhesu felle doun on his face, and preyede hym, and seide, Lord, if thou wolt, thou maist make me clene.

13 And Jhesus held forth his hoond, and touchide hym, and seide, Y wole, be thou maad cleene. And anoon the lepre passide awei fro hym.

14 And Jhesus comaundide to hym, that he schulde seie to no man; But go, schewe thou thee to a preest, and offre for thi clensyng, as Moises bad, in to witnessyng to hem.

15 And the word walkide aboute the more of hym; and myche puple camen togidere, to here, and to be heelid of her siknessis.

16 And he wente in to desert, and preiede.

17 And it was don in oon of the daies, he sat, and tauyte; and there weren Farisees sittynge, and doctouris of the lawe, that camen of eche castel of Galilee, and of Judee, and of Jerusalem; and the vertu of the Lord was to heele sike men.

18 And lo! men beren in a bed a man that was sijk in the palsye, and thei souyten to bere hym in, and sette bifor hym.

19 And thei founden not in what partie thei schulden bere hym in, for the puple, and thei wenten on the roof, and bi the sclattis thei leeten hym doun with the bed, in to the myddil, bifor Jhesus.

20 And whanne Jhesu saiy the feith of hem, he seide, Man, thi synnes ben foryouun to thee.

21 And the scribis and Farisees bigunnen to thenke, seiynge, Who is this, that spekith blasfemyes? who may foryyue synnes, but God aloone?

22 And as Jhesus knewe the thouytis of hem, he answeride, and seide to hem, What thenken ye yuele thingis in youre hertes?

23 What is liyter to seie, Synnes ben foryouun to thee, or to seie, Rise vp, and walke?

24 But that ye wite, that mannus sone hath power in erthe to foryyue synnes, he seide to the sijk man in palesie, Y seie to thee, ryse vp, take thi bed, and go in to thin hous.

25 And anoon he roos vp bifor hem, and took the bed in which he lay, and wente in to his hous, and magnyfiede God.

26 And greet wondur took alle, and thei magnyfieden God; and thei weren fulfillid with greet drede, and seiden, For we han seyn merueilouse thingis to dai.

27 And after these thingis Jhesus wente out, and saiy a pupplican, Leuy bi name, sittynge at the tolbothe. And he seide to hym, Sue thou me;

28 and whanne he hadde left alle thingis, he roos vp, and suede hym.

29 And Leuy made to hym a greet feeste in his hous; and ther was a greet cumpanye of pupplicans, and of othere that weren with hem, sittynge at the mete.

30 And Farisees and the scribis of hem grutchiden, and seiden to hise disciplis, Whi eten ye and drynken with pupplicans and synful men?

31 And Jhesus answeride, and seide to hem, Thei that ben hoole han no nede to a leche, but thei that ben sijke;

32 for Y cam not to clepe iuste men, but synful men to penaunce.

33 And thei seiden to hym, Whi the disciplis of Joon fasten ofte, and maken preieris, also and of Farisees, but thine eten and drynken?

34 To whiche he seide, Whether ye moun make the sones of the spouse to faste, while the spouse is with hem?

35 But daies schulen come, whanne the spouse schal be takun a wei fro hem, and thanne thei schulen faste in tho daies.

36 And he seide to hem also a liknesse; For no man takith a pece fro a newe cloth, and puttith it in to an oold clothing; ellis bothe he brekith the newe, and the pece of the newe acordith not to the elde.

37 And no man puttith newe wyne in to oolde botels; ellis the newe wyn schal breke the botels, and the wyn schal be sched out, and the botels schulen perische.

38 But newe wyne owith to be put in to newe botels, and bothe ben kept.

39 And no man drynkynge the elde, wole anoon the newe; for he seith, The olde is the betere.

GOSPEL OF LUKE CHAPTER 6

(The Sermon on the Mount is much shorter in Luke (6:17-40) than in Matthew. Luke skips what was of interest only to Jewish readers. Being Greek, he knew that the Jews had always been allied with Persia, the archenemy of the Greeks.)

1 And it was don in the secounde firste sabat, whanne he passid bi cornes, hise disciplis pluckiden eeris of corn; and thei frotynge with her hondis, eeten.

2 And summe of the Farisees seiden to hem, What doon ye that, that is not leeueful in the sabotis?

3 And Jhesus answeride, and seide to hem, Han ye not redde, what Dauith dide, whanne he hungride, and thei that weren with hym;

4 hou he entride in to the hous of God, and took looues of proposicioun, and eet, and yaf to hem that weren with hem; whiche looues it was not leeueful to eete, but oonli to prestis.

5 And he seide to hem, For mannus sone is lord, yhe, of the sabat.

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6 And it was don in another sabat, that he entride in to a synagoge, and tauyte. And a man was there, and his riyt hoond was drie.

7 And the scribis and Farisees aspieden hym, if he wolde heele hym in the sabat, that thei schulden fynde cause, whereof thei schulden accuse hym.

8 And he wiste the thouytis of hem, and he seide to the man that hadde a drie hoond, Rise vp, and stonde in to the myddil. And he roos, and stood.

9 And Jhesus seide to hem, Y axe you, if it is leueful to do wel in the sabat, or yuel? to make a soule saaf, or to leese?

10 And whanne he hadde biholde alle men aboute, he seide to the man, Hold forth thin hoond. And he held forth, and his hond was restorid to helthe.

11 And thei weren fulfillid with vnwisdom, and spaken togidir, what thei schulden do of Jhesu.

12 And it was don in tho daies, he wente out in to an hil to preye; and he was al nyyt dwellynge in the preier of God.

13 And whanne the day was come, he clepide hise disciplis, and chees twelue of hem, whiche he clepide also apostlis;

14 Symount, whom he clepide Petir, and Andrew, his brothir, James and Joon,

15 Filip and Bartholomew, Matheu and Thomas, James Alphei, and Symount, that is clepid Zelotes,

16 Judas of James, and Judas Scarioth, that was traytoure.

17 And Jhesus cam doun fro the hil with hem, and stood in a feeldi place; and the cumpeny of hise disciplis, and a greet multitude of puple, of al Judee, and Jerusalem, and of the see coostis, and of Tyre and Sidon,

18 that camen to here hym, and to be heelid of her siknessis; and thei that weren trauelid of vncleene spiritis, weren heelid. (Jesus uses his healing activities to defy the command-ment "Keep the Sabbath Day holy." This passage looks like a Roman propaganda text against Jewish traditions because the Romans would lose one day of tax per week [ca. 13%]. A Messiah popular among the Jews would never have dared to rebel against the holy Sabbath. Nowadays, the free Sunday, the Christian equivalent of the Jewish Sabbath, is viewed as a great achievement.)

19 And al puple souyte to touche hym, for vertu wente out of hym, and heelide alle.

20 And whanne hise iyen weren cast vp in to hise disciplis, he seide, Blessid be ye, pore men, for the kyngdom of God is youre.

21 Blessid be ye, that now hungren, for ye schulen be fulfillid. Blessid be ye, that now wepen, for ye schulen leiye.

22 Ye schulen be blessid, whanne men schulen hate you, and departe you awei, and putte schenschip to you, and cast out youre name as yuel, for mannus sone.

23 Joye ye in that dai, and be ye glad; for lo! youre meede is myche in heuene; for aftir these thingis the fadris of hem diden to prophetis.

24 Netheles wo to you, riche men, that han youre coumfort.

25 Wo to you that ben fulfillid, for ye schulen hungre. Wo to you that now leiyen, for ye schulen morne, and wepe.

26 Wo to you, whanne alle men schulen blesse you; aftir these thingis the fadris of hem diden to profetis.

27 But Y seie to you that heren, loue ye youre enemyes, do ye wel to hem that hatiden you;

28 blesse ye men that cursen you, preye ye for men that defamen you. (The passage "Love your enemies" calls for allowing oneself to be slaughtered and must therefore be viewed critically. It was addressed to the Jews here and meant politically, for they had been waging war against the invading Greeks and Romans for generations. The Jewish War [66-73], with over 1.1 million deaths, was still fresh in the memory of the authors of the Gospels written after the war. "Love your neighbour as yourself" comes from the Old Testament [Leviticus 19:18; Hindus, Jains, Buddhists, and Daoists also know this commandment.], but it does not call for self-sacrifice in the event of defense! Unfortunately, the commandment was often misunderstood and caused over 100 million deaths among Christians, Jews, Hindus, Jains, and Buddhists unwilling to defend themselves during the invasion of the Mongols and Muslims. The following examples clearly illustrate that the idea of being forgiving, tolerant, and loving are intended to be in use in private life only. It does not say that you must let invaders conquer and murder you!)

29 And to him that smytith thee on o cheeke, schewe also the tothir; and fro hym that takith awei fro thee a cloth, nyle thou forbede the coote.

30 And yyue to eche that axith thee, and if a man takith awei tho thingis that ben thine, axe thou not ayen.

31 And as ye wolen that men do to you, do ye also to hem in lijk maner.

32 And if ye louen hem that louen you, what thanke is to you? for synful men louen men that louen hem.

33 And if ye don wel to hem that don wel to you, what grace is to you? synful men don this thing.

34 And if ye leenen to hem of whiche ye hopen to take ayen, what thanke is to you? for synful men leenen to synful men, to take ayen as myche.

35 Netheles loue ye youre enemyes, and do ye wel, and leene ye, hopinge no thing therof, and youre mede schal be myche, and ye schulen be the sones of the Heyest, for he is benygne on vnkynde men and yuele men.

36 Therfor be ye merciful, as youre fadir is merciful.

37 Nyle ye deme, and ye schulen not be demed. Nyle ye condempne, and ye schulen not be condempned; foryyue ye, and it schal be foryouun to you.

38 Yyue ye, and it schal be youun to you. Thei schulen yyue in to youre bosum a good mesure, and wel fillid, and schakun togidir, and ouerflowynge; for bi the same mesure, bi whiche ye meeten, it schal be metun ayen to you.

39 And he seide to hem a liknesse, Whether the blynde may leede the blynde? ne fallen thei not bothe in to the diche?

40 A disciple is not aboue the maistir; but eche schal be perfite, if he be as his maister.

41 And what seest thou in thi brotheris iye a moot, but thou biholdist not a beem, that is in thin owne iye?

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42 Or hou maist thou seie to thi brother, Brothir, suffre, Y schal caste out the moot of thin iye, and thou biholdist not a beem in thin owne iye? Ipocrite, first take out the beem of thin iye, and thanne thou schalt se to take the moot of thi brotheris iye.

43 It is not a good tree, that makith yuel fruytis, nether an yuel tree, that makith good fruytis;

44 for euery tre is knowun of his fruyt. And men gaderen not figus of thornes, nethir men gaderen a grape of a buysche of breris.

45 A good man of the good tresoure of his herte bryngith forth good thingis, and an yuel man of the yuel tresoure bryngith forth yuel thingis; for of the plente of the herte the mouth spekith.

46 And what clepen ye me, Lord, Lord, and doon not tho thingis that Y seie.

47 Eche that cometh to me, and herith my wordis, and doith hem, Y schal schewe to you, to whom he is lijk.

48 He is lijk to a man that bildith an hous, that diggide deepe, and sette the foundement on a stoon. And whanne greet flood was maad, the flood was hurtlid to that hous, and it miyte not moue it, for it was foundid on a sad stoon.

49 But he that herith, and doith not, is lijk to a man bildynge his hous on erthe with outen foundement; in to which the flood was hurlid, and anoon it felle doun; and the fallyng doun of that hous was maad greet.

GOSPEL OF LUKE CHAPTER 7

1 And whanne he hadde fulfillid alle hise wordis in to the eeris of the puple, he entride in to Cafarnaum.

2 But a seruaunt of a centurien, that was precious to hym, was sijk, and drawynge to the deeth.

3 And whanne he hadde herd of Jhesu, he sente to hym the eldere men of Jewis, and preiede hym, that he wolde come, and heele his seruaunt.

4 And whanne thei camen to Jhesu, thei preieden hym bisili, and seiden to hym, For he is worthi, that thou graunte to hym this thing;

5 for he loueth oure folk, and he bildide to vs a synagoge.

6 And Jhesus wente with hem. And whanne he was not fer fro the hous, the centurien sente to hym freendis, and seide, Lord, nyle thou be trauelid, for Y am not worthi, that thou entre vnder my roof;

7 for which thing and Y demede not my silf worthi, that Y come to thee; but seie thou bi word, and my child schal be helid.

8 For Y am a man ordeyned vndur power, and haue knyytis vndur me; and Y seie to this, Go, and he goith, and to anothir, Come, and he cometh, and to my seruaunt, Do this thing, and he doith.

9 And whanne this thing was herd, Jhesus wondride; and seide to the puple suynge hym, Treuli Y seie to you, nether in Israel Y foond so greet feith.

10 And thei that weren sent, turneden ayen home, and founden the seruaunt hool, which was sijk.

11 And it was don aftirward, Jhesus wente in to a citee, that is clepid Naym, and hise disciplis; and ful greet puple wente with hym.

12 And whanne he cam nyy to the yate of the citee, lo! the sone of a womman that hadde no mo children, was borun out deed; and this was a widowe; and myche puple of the citee with hir.

13 And whanne the Lord Jhesu hadde seyn hir, he hadde reuthe on hir, and seide to hir, Nyle thou wepe.

14 And he cam nyy, and touchide the beere; and thei that baren stoden. And he seide, Yonge man, Y seie to thee, rise vp.

15 And he that was deed sat vp ayen, and bigan to speke; and he yaf hym to his modir.

16 And drede took alle men, and thei magnyfieden God, and seiden, For a grete profete is rysun among vs, and, For God hath visitid his puple.

17 And this word wente out of hym in to al Judee, and in to al the cuntre aboute.

18 And Joones disciplis toolden hym of alle these thingis.

19 And Joon clepide tweyn of hise disciplis, and sente hem to Jhesu, and seide, Art thou he that is to come, or abiden we anothir?

20 And whanne the men cam to hym, thei seiden, Joon Baptist sente vs to thee, and seide, Art thou he that is to come, or we abiden anothir?

21 And in that our he heelide many men of her sijknessis, and woundis, and yuel spiritis; and he yaf siyt to many blynde men.

22 And Jhesus answerde, and seide to hem, Go ye ayen, and telle ye to Joon tho thingis that ye han herd and seyn; blynde men seyn, crokid men goen, mesels ben maad cleene, deef men heren, deed men risen ayen, pore men ben takun to prechyng of the gospel.

23 And he that schal not be sclaundrid in me, is blessid.

24 And whanne the messangeris of Joon weren go forth, he bigan to seie of Joon to the puple,

25 What wenten ye out in to desert to se? a reed waggid with the wynd?

26 But what wenten ye out to se? a man clothid with softe clothis? Lo! thei that ben in precious cloth and in delicis, ben in kyngis housis. But what wenten ye out to se? a profete? Yhe, Y seie to you, and more than a profete.

27 This is he, of whom it is writun, Lo! Y sende myn aungel bifor thi face, which schal make thi weie redi bifor thee.

28 Certis Y seie to you, there is no man more prophete among children of wymmen, than is Joon; but he that is lesse in the kyngdom of heuenes, is more than he.

29 And al the puple herynge, and pupplicans, that hadden be baptisid with baptym of Joon, iustifieden God;

30 but the Farisees and the wise men of the lawe, that weren not baptisid of hym, dispisiden the counsel of God ayens hem silf.

31 And the Lord seide, Therfor to whom schal Y seie men of this generacioun lijk, and to whom ben thei lijk?

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32 Thei ben lijk to children sittynge in chepyng, and spekynge togider, and seiynge, We han sungun to you with pipis, and ye han not daunsid; we han maad mornyng, and ye han not wept.

33 For Joon Baptist cam, nethir etynge breed, ne drynkynge wyne, and ye seyen, He hath a feend.

34 Mannus sone cam etynge and drynkynge, and ye seien, Lo! a man a deuourer, and drynkynge wyne, a frend of pupplicans and of synful men.

35 And wisdom is iustified of her sones.

36 But oon of the Farisees preiede Jhesu, that he schulde ete with hym. And he entride in to the hous of the Farise, and sat at the mete.

37 And lo! a synful womman, that was in the citee, as sche knewe, that Jhesu sat at the mete in the hous of the Farisee, sche brouyte an alabaustre box of oynement;

38 and sche stood bihynde bysidis hise feet, and bigan to moiste hise feet with teeris, and wipide with the heeris of hir heed, and kiste hise feet, and anoyntide with oynement.

39 And the Farise seynge, that hadde clepide hym, seide within hym silf, seiynge, If this were a prophete, he schulde wite, who and what maner womman it were that touchith hym, for sche is a synful womman.

40 And Jhesus answeride, and seide to hym, Symount, Y haue sumthing to seie to thee. And he seide, Maistir, seie thou.

41 And he answeride, Twei dettouris weren to o lener; and oon auyt fyue hundrid pans, and the other fifti; but whanne thei hadden not wherof thei schulden yeelde, he foryaf to bothe. Who thanne loueth hym more?

43 Symount answeride, and seide, Y gesse, that he to whom he foryaf more. And he answeride to hym, Thou hast demyd riytli.

44 And he turnede to the womman, and seide to Symount, Seest thou this womman? I entride into thin hous, thou yaf no watir to my feet; but this hath moistid my feet with teeris, and wipide with hir heeris.

45 Thou hast not youun to me a cosse; but this, sithen sche entride, ceesside not to kisse my feet.

46 Thou anoyntidist not myn heed with oile; but this anoyntide my feet with oynement.

47 For the which thing Y seie to thee, many synnes ben foryouun to hir, for sche hath loued myche; and to whom is lesse foryouun, he loueth lesse.

48 And Jhesus seide to hir, Thi synnes ben foryouun to thee.

49 And thei that saten to gider at the mete, bigunnen to seie with ynne hem silf, Who is this that foryyueth synnes.

50 But he seide to the womman, Thi feith hath maad thee saaf; go thou in pees.

GOSPEL OF LUKE CHAPTER 8

1 And it was don aftirward, and Jhesus made iourney bi citees and castels, prechynge and euangelisynge the rewme of God, and twelue with hym;

2 and sum wymmen that weren heelid of wickid spiritis and sijknessis, Marie, that is clepid Maudeleyn, of whom seuene deuelis wenten out,

3 and Joone, the wijf of Chuse, the procuratoure of Eroude, and Susanne, and many othir, that mynystriden to hym of her ritchesse.

4 And whanne myche puple was come togidir, and men hiyeden to hym fro the citees, he seide bi a symylitude,

5 He that sowith, yede out to sowe his seed. And while he sowith, sum fel bisidis the weie, and was defoulid, and briddis of the eir eten it.

6 And othir fel on a stoon, and it sprunge vp, and driede, for it hadde not moysture.

7 And othir fel among thornes, and the thornes sprongen vp togider, and strangliden it.

8 And othir fel in to good erthe, and it sprungun made an hundrid foold fruyt. He seide these thingis, and criede, He that hath eeris of heryng, here he.

9 But hise disciplis axiden him, what this parable was.

10 And he seide to hem, To you it is grauntid to knowe the pryuete of the kyngdom of God; but to othir men in parablis, that thei seynge se not, and thei herynge vndurstonde not.

11 And this is the parable.

12 The seed is Goddis word; and thei that ben bisidis the weie, ben these that heren; and aftirward the feend cometh, and takith awei the word fro her herte, lest thei bileuynge be maad saaf.

13 But thei that fel on a stoon, ben these that whanne thei han herd, resseyuen the word with ioye. And these han not rootis; for at a tyme thei bileuen, and in tyme of temptacioun thei goen awei.

14 But that that fel among thornes, ben these that herden, and of bisynessis, and ritchessis, and lustis of lijf thei gon forth, and ben stranglid, and bryngen forth no fruyt.

15 But that that fel in to good erthe, ben these that, in a good herte, and best heren the word, and holdun, and brengen forth fruyt in pacience.

16 No man lityneth a lanterne, and hilith it with a vessel, or puttith it vndur a bed, but on a candilstike, that men that entren seen liyt.

17 For ther is no priuei thing, which schal not be openyd, nether hid thing, which schal not be knowun, and come in to open.

18 Therfor se ye, hou ye heren; for it schal be youun to hym that hath, and who euer hath not, also that that he weneth that he haue, schal be takun awei fro hym.

19 And his modir and britheren camen to hym; and thei myyten not come to hym for the puple.

20 And it was teeld to hym, Thi modir and thi britheren stonden with outforth, willynge to se thee.

21 And he answeride, and seide to hem, My modir and my britheren ben these, that heren the word of God, and doon it.

22 And it was don in oon of daies, he wente vp in to a boot, and hise disciplis. And he seide to hem, Passe we ouer the see. And thei wenten vp.

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23 And while thei rowiden, he slepte. And a tempest of wynde cam doun in to the watir, and thei weren dryuun hidur and thidur with wawis, and weren in perel.

24 And thei camen nyy, and reisiden hym, and seiden, Comaundoure, we perischen. And he roos, and blamyde the wynde, and the tempest of the watir; and it ceesside, and pesibilte was maad.

25 And he seide to hem, Where is youre feith? Which dredynge wondriden, and seiden togidir, Who, gessist thou, is this? for he comaundith to wyndis and to the see, and thei obeien to hym.

26 And thei rowiden to the cuntree of Gerasenus, that is ayens Galilee.

27 And whanne he wente out to the loond, a man ran to hym, that hadde a deuel long tyme, and he was not clothid with cloth, nether dwellide in hous, but in sepulcris.

28 This, whanne he saiy Jhesu, fel doun bifor hym, and he criynge with a greet vois seide, What to me and to thee, Jhesu, the sone of the hiyest God? Y biseche thee, that thou turmente not me.

29 For he comaundide the vncleene spirit, that he schulde go out fro the man. For he took hym ofte tymes, and he was boundun with cheynes, and kept in stockis, and, whanne the boondis weren brokun, he was lad of deuelis in to desert.

30 And Jhesus axide hym, and seide, What name is to thee? And he seide, A legioun; for many deuelis weren entrid in to hym.

31 And thei preyden hym, that he schulde not comaunde hem, that thei schulden go in to helle.

32 And there was a flok of many swyne lesewynge in an hil, and thei preieden hym, that he schulde suffre hem to entre in to hem. And he suffride hem.

33 And so the deuelis wenten out fro the man, and entriden in to the swyne; and with a birre the flok wente heedlyng in to the pool, and was drenchid.

34 And whanne the hirdis sayn this thing don, thei flowen, and tolden in to the cite, and in to the townes.

35 And thei yeden out to se that thing that was don. And thei camen to Jhesu, and thei founden the man sittynge clothid, fro whom the deuelis wenten out, and in hool mynde at hise feet; and thei dredden.

36 And thei that sayn tolden to hem, hou he was maad hool of the legioun.

37 And al the multitude of the cuntre of Gerasenus preiede hym, that he schulde go fro hem, for thei werun holdun with greet drede. He wente vp in to a boot, and turnede ayen.

38 And the man of whom the deuelis weren gon out, preide hym, that he schulde be with hym. Jhesus lefte hym,

39 and seide, Go ayen in to thin hous, and telle hou grete thingis God hath don to thee. And he wente thorow al the cite, and prechide, hou grete thingis Jhesus hadde don to hym.

40 And it was don, whanne Jhesus was gon ayen, the puple resseyuede hym; for alle weren abidynge hym.

41 And lo! a man, to whom the name was Jayrus, and he was prynce of a synagoge; and he fel doun at the feet of Jhesu, and preiede hym, that he schulde entre in to his hous,

42 for he hadde but o douyter almost of twelue yeer eelde, and sche was deed. And it bifel, the while he wente, he was thrungun of the puple.

43 And a womman that hadde a flux of blood twelue yeer, and hadde spendid al hir catel in leechis, and sche miyte not be curid of ony,

44 and sche cam nyy bihynde, and touchide the hem of his cloth, and anoon the fluxe of hir blood ceesside.

45 And Jhesus seide, Who is that touchide me? And whanne alle men denyeden, Petre seide, and thei that weren with hym, Comaundour, the puple thristen, and disesen thee, and thou seist, Who touchide me?

46 And Jhesus seide, Summan hath touchid me, for that vertu yede out of me.

47 And the womman seynge, that it was not hid fro hym, cam tremblynge, and fel doun at hise feet, and for what cause sche hadde touchid hym sche schewide bifor al the puple, and hou anoon sche was helid.

48 And he seide to hir, Douytir, thi feith hath maad thee saaf; go thou in pees.

49 And yit while he spak, a man cam fro the prince of the synagoge, and seide to hym, Thi douytir is deed, nyle thou trauel the maister.

50 And whanne this word was herd, Jhesus answeride to the fadir of the damysel, Nyle thou drede, but bileue thou oonli, and sche schal be saaf.

51 And whanne he cam to the hous, he suffride no man to entre with hym, but Petir and Joon and James, and the fadir and the modir of the damysel.

52 And alle wepten, and biweileden hir. And he seide, Nyle ye wepe, for the damysel is not deed, but slepith.

53 And thei scorneden hym, and wisten that sche was deed.

54 But he helde hir hoond, and criede, and seide, Damysel, rise vp.

55 And hir spirit turnede ayen, and sche roos anoon. And he comaundide to yyue to hir to ete.

56 And hir fadir and modir wondriden greetli; and he comaundide hem, that thei schulden not seie to ony that thing that was don.

GOSPEL OF LUKE CHAPTER 9

1 And whanne the twelue apostlis weren clepid togidir, Jhesus yaf to hem vertu and power on alle deuelis, and that thei schulden heele sijknessis.

2 And he sente hem for to preche the kyngdom of God, and to heele sijk men.

3 And he seide to hem, No thing take ye in the weie, nether yerde, ne scrippe, nether breed, ne money, and nether haue ye two cootis.

4 And in to what hous that ye entren, dwelle ye there, and go ye not out fro thennus.

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5 And who euer resseyuen not you, go ye out of that citee, and schake ye of the poudir of youre feet in to witnessyng on hem.

6 And thei yeden forth, and wenten aboute bi castels, prechynge and helynge euery where.

7 And Eroude tetrak herde alle thingis that weren don of hym, and he doutide,

8 for that it was seide of sum men, that Joon was risen fro deth; and of summen, that Elie hadde apperid; but of othere, that oon of the elde prophetis was risun.

9 And Eroude seide, Y haue biheedid Joon; and who is this, of whom Y here siche thingis? And he souyte to se hym.

10 And the apostlis turneden ayen, and tolden to hym alle thingis that thei hadden don. And he took hem, and wente bisidis in to a desert place, that is Bethsada.

11 And whanne the puple knewen this, thei folewiden hym. And he resseyuede hem, and spak to hem of the kyngdom of God; and he heelide hem that hadden neede of cure.

12 And the dai bigan to bowe doun, and the twelue camen, and seiden to hym, Leeue the puple, that thei go, and turne in to castels and townes, that ben aboute, that thei fynde mete, for we ben here in a desert place.

13 And he seide to hem, Yue ye to hem to ete. And thei seiden, Ther ben not to vs mo than fyue looues and twei fischis, but perauenture that we go, and bie meetis to al this puple.

14 And the men weren almost fyue thousynde. And he seide to hise disciplis, Make ye hem sitte to mete bi cumpanyes, a fifti to gidir.

15 And thei diden so, and thei maden alle men sitte to mete.

16 And whanne he hadde take the fyue looues and twei fischis, he biheeld in to heuene, and blesside hem, and brak, and delide to hise disciplis, that thei schulden sette forth bifor the cumpanyes.

17 And alle men eeten, and weren fulfillid; and that that lefte to hem of brokun metis was takun vp, twelue cofyns.

18 And it was don, whanne he was aloone preiynge, hise disciplis weren with hym, and he axide hem, and seide, Whom seien the puple that Y am?

19 And thei answeriden, and seiden, Joon Baptist, othir seien Elie, and othir seien, o profete of the formere is risun.

20 And he seide to hem, But who seien ye that Y am? Symount Petir answeride, and seide, The Crist of God.

21 And he blamynge hem comaundide that thei schulden seie to no man,

22 and seide these thingis, For it bihoueth mannus sone to suffre many thingis, and to be repreued of the elder men, and of the princis of prestis, and of scribis, and to be slayn, and the thridde dai to rise ayen.

23 And he seide to alle, If ony wole come aftir me, denye he hym silf, and take he his cross euery dai, and sue he me.

24 For he that wole make his lijf saaf schal leese it; and he that leesith his lijf for me, schal make it saaf.

25 And what profitith it to a man, if he wynne al the world, and leese hymsilf, and do peiryng of him silf.

26 For who so schameth me and my wordis, mannus sone schal schame hym, whanne he cometh in his maieste, and of the fadris, and of the hooli aungels.

27 And Y seie to you, verily ther ben summe stondynge here, whiche schulen not taste deeth, til thei seen the rewme of God.

28 And it was don aftir these wordis almest eiyte daies, and he took Petre and James and Joon, and he stiede in to an hil, to preye.

29 And while he preiede, the licnesse of his cheer was chaungid, and his clothing was whit schynynge.

30 And lo! two men spaken with hym,

31 and Moises and Helie weren seen in maieste; and thei sayn his goyng out, which he schulde fulfille in Jerusalem.

32 And Petre, and thei that weren with hym, weren heuy of sleep, and thei wakynge saien his majeste, and the twey men that stoden with hym.

33 And it was don, whanne thei departiden fro hym, Petir seide to Jhesu, Comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee, and oon to Moises, and oon to Elie. And he wiste not what he schulde seie.

34 But while he spak these thingis, a cloude was maad, and ouerschadewide hem; and thei dredden, whanne thei entriden in to the cloude.

35 And a vois was maad out of the cloude, and seide, This is my derworth sone, here ye hym.

36 And while the vois was maad, Jhesu was foundun aloone. And thei weren stille, and to no man seiden in tho daies ouyt of tho thingis, that thei hadden seyn.

37 But it was doon in the dai suynge, whanne thei camen doun of the hil, myche puple mette hem.

38 And lo! a man of the cumpany criede, and seide, Maister, Y biseche thee, biholde my sone, for Y haue no mo; and lo!

39 a spirit takith hym, and sudenli he crieth, and hurtlith doun, and to-drawith hym with fome, and vnneth he goith awei al to-drawynge hym.

40 And Y preiede thi disciplis, that thei schulden caste hym out, and thei myyten not.

41 And Jhesus answerde and seide to hem, A! vnfeithful generacioun and weiward, hou long schal Y be at you, and suffre you? brynge hidur thi sone.

42 And whanne he cam nyy, the deuel hurtlide hym doun, and to-braidide hym. And Jhesus blamyde the vnclene spirit, and heelide the child, and yeldide him to his fadir.

43 And alle men wondriden greetli in the gretnesse of God. And whanne alle men wondriden in alle thingis that he dide, he seide to hise disciplis,

44 Putte ye these wordis in youre hertis, for it is to come, that mannus sone be bitrayed in to the hondis of men.

45 And thei knewen not this word, and it was hid bifor hem, that thei feeliden it not; and thei dredden to axe hym of this word.

46 But a thouyt entride in to hem, who of hem schulde be grettest.

47 And Jhesu, seynge the thouytis of the herte of hem, took a child, and settide hym bisidis hym;

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48 and seide to hem, Who euer resseyueth this child in my name, resseyueth me; and who euer resseyueth me, resseiueth him that sente me; for he that is leest among you alle, is the grettest.

49 And Joon answeride and seide, Comaundoure, we sayn a man castynge out feendis in thi name, and we han forbedun hym, for he sueth not thee with vs.

50 And Jhesus seide to hym, Nyle ye forbede, for he that is not ayens vs, is for vs.

51 And it was don, whanne the daies of his takyng vp weren fulfillid, he settide faste his face, to go to Jerusalem,

52 and sente messangeris bifor his siyt. And thei yeden, and entriden in to a citee of Samaritans, to make redi to hym.

53 And thei resseyueden not hym, for the face was of hym goynge in to Jerusalem.

54 And whanne James and Joon, hise disciplis, seyn, thei seiden, Lord, wolt thou that we seien, that fier come doun fro heuene, and waste hem?

55 And he turnede, and blamyde hem, and seide, Ye witen not, whos spiritis ye ben;

56 for mannus sone cam not to leese mennus soulis, but to saue. And thei wenten in to another castel.

57 And it was don, whanne thei walkeden in the weie, a man seide to hym, Y schal sue thee, whidur euer thou go.

58 And Jhesus seide to hym, Foxis han dennes, and briddis of the eir han nestis, but mannus sone hath not where he reste his heed.

59 And he seide to another, Sue thou me. And he seide, Lord, suffre me first to go, and birie my fadir.

60 And Jhesus seide to hym, Suffre that deede men birie hir deede men; but go thou, and telle the kyngdom of God.

61 And another seide, Lord, Y schal sue thee, but first suffre me to leeue alle thingis that ben at hoom.

62 And Jhesus seide to hym, No man that puttith his hoond to the plouy, and biholdynge bacward, is able to the rewme of God.

GOSPEL OF LUKE CHAPTER 10

(The Sending Out of the Seventy Disciples. Interesting: About 500 years earlier, the Buddha also had around 70 disciples [Source: Etadaggavagga, Chapter 7, Book 1, Vag 14]; and Kongzi, better known as Confucius, also [Source: Sima Qian's Shiji (The Grand Historian), and: Analects of Confucius.])

1 And aftir these thingis the Lord Jhesu ordeynede also othir seuenti and tweyn, and sente hem bi tweyn and tweyn bifor his face in to euery citee and place, whidir he was to come.

2 And he seide to hem, There is myche ripe corn, and fewe werke men; therfor preie ye the lord of the ripe corn, that he sende werke men in to his ripe corn.

3 Go ye, lo! Y sende you as lambren among wolues.

4 Therfor nyle ye bere a sachel, nethir scrippe, nethir schoon, and greete ye no man bi the weie.

5 In to what hous that ye entren, first seie ye, Pees to this hous.

6 And if a sone of pees be there, youre pees schal reste on hym; but if noon, it schal turne ayen to you.

7 And dwelle ye in the same hous, etynge and drynkynge tho thingis that ben at hem; for a werk man is worthi his hire. Nyle ye passe from hous in to hous.

8 And in to what euer citee ye entren, and thei resseyuen you, ete ye tho thingis that ben set to you;

9 and heele ye the sijke men that ben in that citee. And seie ye to hem, The kyngdom of God schal neiye in to you.

10 In to what citee ye entren, and thei resseyuen you not, go ye out in to the streetis of it,

11 and seie ye, We wipen of ayens you the poudir that cleued to vs of youre citee; netheles wite ye this thing, that the rewme of God schal come nyy.

12 Y seie to you, that to Sodom it schal be esiere than to that citee in that dai.

13 Wo to thee, Corosayn; wo to thee, Bethsaida; for if in Tyre and Sidon the vertues hadden be don, whiche han be don in you, sum tyme thei wolden haue sete in heyre and asches, and haue don penaunce.

14 Netheles to Tire and Sidon it schal be esiere in the doom than to you.

15 And thou, Cafarnaum, art enhaunsid til to heuene; thou schalt be drenchid til in to helle.

16 He that herith you, herith me; and he that dispisith you, dispisith me; and he that dispisith me, dispisith hym that sente me.

17 And the two and seuenti disciplis turneden ayen with ioye, and seiden, Lord, also deuelis ben suget to vs in thi name.

18 And he seide to hem, Y saiy Sathnas fallynge doun fro heuene, as leit.

19 And lo! Y haue youun to you power to trede on serpentis, and on scorpyouns, and on al the vertu of the enemy, and nothing schal anoye you.

20 Netheles nyle ye ioye on this thing, that spiritis ben suget to you; but ioye ye, that youre names ben writun in heuenes.

21 In thilk our he gladide in the Hooli Goost, and seide, Y knouleche to thee, fadir, Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent, and hast schewid hem to smale children. Yhe, fadir, for so it pleside bifor thee.

22 Alle thingis ben youun to me of my fadir, and no man woot, who is the sone, but the fadir; and who is the fadir, but the sone, and to whom the sone wole schewe.

23 And he turnede to hise disciplis, and seide, Blessid ben the iyen, that seen tho thingis that ye seen.

24 For Y seie to you, that many prophetis and kyngis wolden haue seie tho thingis, that ye seen, and thei sayn not; and here tho thingis, that ye heren, and thei herden not.

25 And lo! a wise man of the lawe ros vp, temptynge hym, and seiynge, Maister, what thing schal Y do to haue euerlastynge lijf?

26 And he seide to hym, What is writun in the lawe? hou redist thou?

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27 He answeride, and seide, Thou schalt loue thi Lord God of al thin herte, and of al thi soule, and of alle thi strengthis, and of al thi mynde; and thi neiybore as thi silf.

28 And Jhesus seide to hym, Thou hast answerid riytli; do this thing, and thou schalt lyue.

29 But he willynge to iustifie hym silf, seide to Jhesu, And who is my neiybore?

30 And Jhesu biheld, and seide, A man cam doun fro Jerusalem in to Jerico, and fel among theues, and thei robbiden hym, and woundiden hym, and wente awei, and leften the man half alyue.

31 And it bifel, that a prest cam doun the same weie, and passide forth, whanne he hadde seyn hym.

32 Also a dekene, whanne he was bisidis the place, and saiy him, passide forth.

33 But a Samaritan, goynge the weie, cam bisidis hym; and he siy hym, and hadde reuthe on hym;

34 and cam to hym, and boond togidir hise woundis, and helde in oyle and wynne; and leide hym on his beest, and ledde in to an ostrie, and dide the cure of hym.

35 And another dai he brouyte forth twey pans, and yaf to the ostiler, and seide, Haue the cure of hym; and what euer thou schalt yyue ouer, Y schal yelde to thee, whanne Y come ayen.

36 Who of these thre, semeth to thee, was neiybore to hym, that fel among theues?

37 And he seide, He that dide merci in to hym. And Jhesus seide to hym, Go thou, and do thou on lijk maner.

38 And it was don, while thei wenten, he entride in to a castel; and a womman, Martha bi name, resseyuede hym in to hir hous.

39 And to this was a sistir, Marie bi name, which also sat bisidis the feet of the Lord, and herde his word.

40 But Martha bisiede aboute the ofte seruyce. And sche stood, and seide, Lord, takist thou no kepe, that my sistir hath left me aloone to serue? therfor seie thou to hir, that sche helpe me.

41 And the Lord answerde, and seide to hir, Martha, Martha, thou art bysi, and art troublid aboute ful many thingis;

42 but o thing is necessarie.

43 Marie hath chosun the best part, which schal not be takun awei fro hir.

GOSPEL OF LUKE CHAPTER 11

1 And it was don, whanne he was preiynge in a place, as he ceesside, oon of hise disciplis seide to hym, Lord, teche vs to preye, as Joon tauyte hise disciplis.

2 And he seide to hem, Whanne ye preien, seie ye, Fadir, halewid be thi name. Thi kyngdom come to.

3 Yyue to vs to dai oure ech daies breed.

4 And foryyue to vs oure synnes, as we foryyuen to ech man that owith to vs. And lede vs not in to temptacioun.

5 And he seide to hem, Who of you schal haue a freend, and schal go to hym at mydnyyt, and schal seie to hym, Freend, leene to me thre looues;

6 for my freend cometh to me fro the weie, and Y haue not what Y schal sette bifor hym.

7 And he with ynforth answere and seie, Nyle thou be heuy to me; the dore is now schit, and my children ben with me in bed; Y may not rise, and yyue to thee.

8 And if he schal dwelle stil knockynge, Y seie to you, thouy he schal not rise, and yyue to him, for that that he is his freend, netheles for his contynuel axyng he schal ryse, and yyue to hym, as many as he hath nede to.

9 And Y seie to you, axe ye, and it schal be youun to you; seke ye, and ye schulen fynde; knocke ye, and it schal be openyd to you.

10 For ech that axith, takith, and he that sekith, fyndith; and to a man that knockith, it schal be openyd.

11 Therfor who of you axith his fadir breed, whether he schal yyue hym a stoon? or if he axith fisch, whether he schal yyue hym a serpent for the fisch?

12 or if he axe an eye, whether he schal a reche hym a scorpioun?

13 Therfor if ye, whanne ye ben yuel, kunnen yyue good yiftis to youre children, hou myche more youre fadir of heuene schal yyue a good spirit to men that axith him.

14 And Jhesus was castynge out a feend, and he was doumbe. And whanne he hadde cast out the feend, the doumbe man spak; and the puple wondride.

15 And sum of hem seiden, In Belsabub, prince of deuelis, he castith out deuelis.

16 And othir temptinge axiden of hym a tokene fro heuene.

17 And as he saiy the thouytis of hem, he seide to hem, Euery rewme departid ayens it silf, schal be desolat, and an hous schal falle on an hous.

18 And if Sathanas be departid ayens hym silf, hou schal his rewme stonde? For ye seien, that Y caste out feendis in Belsabub.

19 And if Y in Belsabub caste out fendis, in whom casten out youre sones? Therfor thei schulen be youre domesmen.

20 But if Y caste out fendis in the fyngir of God, thanne the rewme of God is comun among you.

21 Whanne a strong armed man kepith his hous, alle thingis that he weldith ben in pees.

22 But if a stronger than he come vpon hym, and ouercome hym, he schal take awei al his armere, in which he tristide, and schal dele abrood his robries.

23 He that is not with me, is ayens me; and he that gederith not togidir with me, scaterith abrood.

24 Whanne an vnclene spirit goith out of a man, he wandrith bi drie placis, and sekith reste; and he fyndynge not, seith, Y schal turne ayen in to myn hous, fro whannes Y cam out.

25 And whanne he cometh, he fyndith it clansid with besyms, and fayre arayed.

26 Thanne he goith, and takith with hym seuene othere spirits worse than hym silf, and thei entren, and dwellen there. And the laste thingis of that man ben maad worse than the formere.

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27 And it was don, whanne he hadde seid these thingis, a womman of the cumpanye reride hir vois, and seide to hym, Blessid be the wombe that bare thee, and blessid be the tetis that thou hast soken.

28 And he seide, But yhe blessid be thei, that heren the word of God, and kepen it.

29 And whanne the puple runnen togidere, he bigan to seie, This generacioun is a weiward generacioun; it sekith a token, and a tokene schal not be youun to it, but the tokene of Jonas, the profete.

30 For as Jonas was a tokene to men of Nynyue, so mannus sone schal be to this generacioun.

31 The queen of the south schal rise in doom with men of this generacioun, and schal condempne hem; for sche cam fro the endis of the erthe, for to here the wisdom of Salomon, and lo! here is a gretter than Salomon.

32 Men of Nynyue schulen rise in doom with this generacioun, and schulen condempne it; for thei diden penaunce in the prechyng of Jonas, and lo! here is a gretter than Jonas.

33 No man tendith a lanterne, and puttith in hidils, nether vndur a buyschel, but on a candilstike, that thei that goen in, se liyt.

34 The lanterne of thi bodi is thin iye; if thin iye be symple, al thi bodi schal be liyti; but if it be weyward, al thi bodi schal be derkful.

35 Therfor se thou, lest the liyt that is in thee, be derknessis.

36 Therfor if al thi bodi be briyt, and haue no part of derknessis, it schal be al briyt, and as a lanterne of briytnesse it schal yyue liyt to thee.

37 And whanne he spak, a Farisee preiede him, that he schulde ete with hym. And he entride, and sat to the meete.

38 And the Farisee bigan to seie, gessynge with ynne hym silf, whi he was not waschen bifor mete.

39 And the Lord seide to hym, Now ye Farisees clensen that that is with outenforth of the cuppe and the plater; but that thing that is with ynne of you, is ful of raueyn and wickidnesse.

40 Foolis, whether he that made that that is withoutenforth, made not also that that is with ynne?

41 Netheles that that is ouer plus, yyue ye almes, and lo! alle thingis ben cleene to you.

42 But wo to you, Farisees, that tithen mynte, and rue, and ech eerbe, and leeuen doom and the charite of God. For it bihofte to do these thingis, and not leeue tho.

43 Wo to you, Farisees, that louen the firste chaieris in synagogis, and salutaciouns in chepyng.

44 Wo to you, that ben as sepulcris, that ben not seyn, and men walkynge aboue witen not.

45 But oon of the wise men of the lawe answeride, and seide to hym, Maystir, thou seiynge these thingis, also to vs doist dispit.

46 And he seide, Also wo to you, wise men of lawe, for ye chargen men with birthuns which thei moun not bere, and ye you silf with youre o fyngur touchen not the heuynessis.

47 Wo to you, that bilden toumbis of profetis; and youre fadris slowen hem.

48 Treuli ye witnessen, that ye consenten to the werkis of youre fadris; for thei slowen hem, but ye bilden her sepulcris.

49 Therfor the wisdom of God seide, Y schal sende to hem profetis and apostlis, and of hem thei schulen sle and pursue,

50 that the blood of alle prophetis, that was sched fro the making of the world, be souyt of this generacioun;

51 fro the blood of the iust Abel to the blood of Zacharie, that was slayn bitwixe the auter and the hous. So Y seie to you, it schal be souyt of this generacioun.

52 Wo to you, wise men of the lawe, for ye han takun awei the keye of kunnyng; and ye yow silf entriden not, and ye han forbeden hem that entriden.

53 And whanne he seide these thingis to hem, the Farisees and wise men of lawe bigunnen greuousli to ayenstonde, and stoppe his mouth of many thingis,

54 aspiynge hym, and sekynge to take sum thing of his mouth, to accuse hym.

GOSPEL OF LUKE CHAPTER 12

1 And whanne myche puple stood aboute, so that thei treden ech on othir, he bigan to seie to hise disciplis, Be ye war of the sourdouy of the Farisees, that is ypocrisie.

2 For no thing is hilid, that schal not be schewid; nether hid, that schal not be wist.

3 For whi tho thingis that ye han seid in derknessis, schulen be seid in liyt; and that that ye han spokun in eere in the couchis, schal be prechid in roofes.

4 And Y seie to you, my freendis, be ye not a ferd of hem that sleen the bodie, and aftir these thingis han no more what thei schulen do.

5 But Y schal schewe to you, whom ye schulen drede; drede ye hym, that aftir he hath slayn, he hath power to sende in to helle. And so Y seie to you, drede ye hym.

6 Whether fyue sparowis ben not seld for twei halpens; and oon of hem is not in foryetyng bifor God?

7 But also alle the heeris of youre heed ben noumbrid. Therfor nyle ye drede; ye ben of more prijs than many sparowis.

8 Treuli Y seie to you, ech man that knoulechith me bifor men, mannus sone schal knouleche hym bifor the aungels of God.

9 But he that denyeth me bifor men, schal be denyed bifor the aungels of God.

10 And ech that seith a word ayens mannus sone, it schal be foryouun to hym; but it schal not be foryouun to hym, that blasfemeth ayens the Hooli Goost.

11 And whanne thei leden you in to synagogis, and to magistratis, and potestatis, nyle ye be bisie, hou or what ye schulen answere, or what ye schulen seie.

12 For the Hooli Goost schal teche you in that our, what it bihoueth you to seie.

13 And oon of the puple seide to hym, Maystir, seie to my brothir, that he departe with me the eritage.

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14 And he seyde to hym, Man, who ordeynede me a domesman, or a departere, on you?

15 And he seide to hem, Se ye, and be ye war of al coueytice; for the lijf of a man is not in the abundaunce of tho thingis, whiche he weldith.

16 And he tolde to hem a liknesse, and seide, The feeld of a riche man brouyte forth plenteuouse fruytis.

17 And he thouyte with ynne hym silf, and seide, What schal Y do, for Y haue not whidur Y schal gadere my fruytis?

18 And he seith, This thing Y schal do; Y schal throwe doun my bernes, and Y schal make gretter, and thidir Y schal gadir alle thingis that growen to me, and my goodis.

19 And Y schal seie to my soule, Soule, thou hast many goodis kept in to ful many yeeris; rest thou, ete, drynke, and make feeste.

20 And God seide to hym, Fool, in this nyyt thei schulen take thi lijf fro thee. And whos schulen tho thingis be, that thou hast arayed?

21 So is he that tresourith to hym silf, and is not riche in God.

22 And he seide to hise disciplis, Therfor Y seie to you, nyle ye be bisy to youre lijf, what ye schulen ete, nether to youre bodi, with what ye schulen be clothid.

23 The lijf is more than mete, and the body more than clothing.

24 Biholde ye crowis, for thei sowen not, nethir repen, to whiche is no celer, ne berne, and God fedith hem. Hou myche more ye ben of more prijs than thei.

25 And who of you bithenkynge may put to o cubit to his stature?

26 Therfor if ye moun not that that is leest, what ben ye bisie of othere thingis?

27 Biholde ye the lilies of the feeld, hou thei wexen; thei trauelen not, nethir spynnen. And Y seie to you, that nethir Salomon in al his glorie was clothid as oon of these.

28 And if God clothith thus the hey, that to dai is in the feeld, and to morewe is cast in to an ouen; hou myche more you of litil feith.

29 And nyle ye seke, what ye schulen ete, or what ye schulen drynke; and nyle ye be reisid an hiy.

30 For folkis of the world seken alle these thingis; and your fadir woot, that ye neden alle these thingis.

31 Netheles seke ye first the kyngdom of God, and alle these thingis schulen be caste to you.

32 Nile ye, litil flok, drede, for it pleside to youre fadir to yyue you a kyngdom.

33 Selle ye tho thingis that ye han in possessioun, and yyue ye almes. And make to you sachels that wexen not oolde, tresoure that failith not in heuenes, whidir a theef neiyith not, nether mouyt destruyeth.

34 For where is thi tresoure, there thin herte schal be.

35 Be youre leendis gird aboue, and lanternes brennynge in youre hoondis;

36 and be ye lijk to men that abiden her lord, whanne he schal turne ayen fro the weddyngis, that whanne he schal come, and knocke, anoon thei openen to hym.

37 Blessid be tho seruauntis, that whanne the lord schal come, he schal fynde wakynge. Treuli Y seie to you, that he schal girde hym silf, and make hem sitte to mete, and he schal go, and serue hem.

38 And if he come in the secounde wakynge, and if he come in the thridde wakynge, and fynde so, tho seruauntis ben blessid.

39 And wite ye this thing, for if an hosebonde man wiste, in what our the theef wolde come, sotheli he schulde wake, and not suffre his hous to be myned.

40 And be ye redi, for in what our ye gessen not, mannus sone schal come.

41 And Petre seide to hym, Lord, seist thou this parable to vs, or to alle?

42 And the Lord seide, Who, gessist thou, is a trewe dispendere, and a prudent, whom the lord hath ordeyned on his meyne, to yyue hem in tyme mesure of whete?

43 Blessid is that seruaunt, that the lord whanne he cometh, schal fynde so doynge.

44 Verili Y seie to you, that on alle thingis that he weldith, he schal ordeyne hym.

45 That if that seruaunt seie in his herte, My lord tarieth to come; and bigynne to smyte children, and handmaydenes, and ete, and drynke, and be fulfillid ouer mesure,

46 the lord of that seruaunt schal come, in the dai that he hopith not, and the our that he woot not; and schal departe hym, and putte his part with vnfeithful men.

47 But thilke seruaunt that knew the wille of his lord, and made not hym redi, and dide not aftir his wille, schal be betun with many betyngis.

48 But he that knew not, and dide worthi thingis of strokis, schal be betun with fewe. For to eche man to whom myche is youun, myche schal be axid of hym; and thei schulen axe more of hym, to whom thei bitoken myche.

49 Y cam to sende fier in to the erthe, and what wole Y, but that it be kyndlid?

50 And Y haue to be baptisid with a baptysm, and hou am Y constreyned, til that it be perfitli don?

51 Wene ye, that Y cam to yyue pees in to erthe? Nay, Y say to you, but departyng.

52 For fro this tyme ther schulen be fyue departid in oon hous; thre schulen be departid ayens tweyne, and tweyne schulen be departid ayens thre;

53 the fadir ayens the sone, and the sone ayens the fadir; the modir ayens the douytir, and the douytir ayens the modir; the hosebondis modir ayens the sones wijf, and and the sones wijf ayens hir hosebondis modir.

54 And he seide also to the puple, Whanne ye seen a cloude risynge fro the sunne goynge doun, anoon ye seien, Reyn cometh; and so it is don.

55 And whanne ye seen the south blowynge, ye seien, That heete schal be; and it is don.

56 Ypocritis, ye kunnen preue the face of heuene and of erthe, but hou preuen ye not this tyme.

57 But what and of you silf ye demen not that that is iust?

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58 But whanne thou goist with thin aduersarie in the weie to the prince, do bisynesse to be delyuerid fro hym; lest perauenture he take thee to the domesman, and the domesman bitake thee to the maistirful axer, and the maistirful axer sende thee in to prisoun.

59 Y seie to thee, thou schalt not go fro thennus, til thou yelde the laste ferthing.

GOSPEL OF LUKE CHAPTER 13

1 And sum men weren present in that tyme, that telden to hym of the Galileis, whos blood Pilat myngide with the sacrificis of hem.

2 And he answeride, and seide to hem, Wenen ye, that these men of Galile weren synneris more than alle Galilees, for thei suffriden siche thingis?

3 Y seie to you, nay; alle ye schulen perische in lijk manere, but ye han penaunce.

4 And as tho eiytetene, on which the toure in Siloa fel doun, and slowe hem, gessen ye, for thei weren dettouris more than alle men that dwellen in Jerusalem?

5 Y seie to you, nai; but also ye alle schulen perische, if ye doon not penaunce.

6 And he seide this liknesse, A man hadde a fige tre plauntid in his vynyerd, and he cam sekynge fruyt in it, and foond noon.

7 And he seide to the tilier of the vynyerd, Lo! thre yeeris ben, sithen Y come sekynge fruyt in this fige tre, and Y fynde noon; therfor kitte it doun, whereto ocupieth it the erthe?

8 And he answerynge seide to hym, Lord, suffre it also this yeer, the while Y delue aboute it, and Y schal donge it;

9 if it schal make fruyt, if nay, in tyme comynge thou schalt kitte it doun.

10 And he was techinge in her synagoge in the sabatis.

11 And lo! a womman, that hadde a spirit of sijknesse eiytene yeeris, and was crokid, and nethir ony maner myyte loke vpward.

12 Whom whanne Jhesus hadde seyn, he clepide to hym, and seide to hir, Womman, thou art delyuerid of thi sijknesse.

13 And he settide on hir his hoondis, and anoon sche stood upriyt, and glorifiede God.

14 And the prince of the synagoge answerde, hauynge dedeyn for Jhesus hadde heelid in the sabat; and he seide to the puple, Ther ben sixe dayes, in whiche it bihoueth to worche; therfor come ye in these, and be ye heelid, and not in the daie of sabat.

15 But the Lord answeride to hym, and seide, Ypocrite, whether ech of you vntieth not in the sabat his oxe, or asse, fro the cratche, and ledith to watir?

16 Bihofte it not this douytir of Abraham, whom Satanas hath boundun, lo! eiytetene yeeris, to be vnboundun of this boond in the dai of the sabat?

17 And whanne he seide these thingis, alle hise aduersaries weren aschamed, and al the puple ioiede in alle thingis, that weren gloriousli don of hym.

18 Therfor he seide, To what thing is the kyngdom of God lijk? and to what thing schal Y gesse it to be lijk?

19 It is lijk to a corn of seneuey, which a man took, and cast in to his yerd; and it wax, and was maad in to a greet tree, and foulis of the eire restiden in the braunchis therof.

20 And eft soone he seide, To what thing schal Y gesse the kyngdom of God lijk?

21 It is lijk to sourdouy, that a womman took, and hidde it in to thre mesuris of mele, til al were sourid.

22 And he wente bi citees and castels, techynge and makynge a iourney in to Jerusalem.

23 And a man seide to hym, Lord, if there ben fewe, that ben saued? And he seide to hem,

24 Stryue ye to entre bi the streite yate; for Y seie to you, many seken to entre, and thei schulen not mowe.

25 For whanne the hosebonde man is entrid, and the dore is closid, ye schulen bigynne to stonde with out forth, and knocke at the dore, and seie, Lord, opyn to vs. And he schal answere, and seie to you, Y knowe you not, of whennus ye ben.

26 Thanne ye schulen bigynne to seye, We han etun bifor thee and drunkun, and in oure streetis thou hast tauyt.

27 And he schal seie to you, Y know you not, of whennus ye ben; go awei fro me, alle ye worcheris of wickidnesse.

28 There schal be wepyng and gruntyng of teeth, whanne ye schulen se Abraham, and Isaac, and Jacob, and alle the prophetis in the kyngdom of God; and you to be put out.

29 And thei schulen come fro the eest and west, and fro the north and south, and schulen sitte at the mete in the rewme of God.

30 And lo! thei that weren the firste, ben the laste; and thei that weren the laste, ben the firste.

31 In that day sum of the Farisees camen nyy, and seiden to hym, Go out, and go fro hennus, for Eroude wole sle thee.

32 And he seide to hem, Go ye, and seie to that foxe, Lo! Y caste out feendis, and Y make perfitli heelthis, to dai and to morew, and the thridde dai Y am endid.

33 Netheles it bihoueth me to dai, and to morewe, and the dai that sueth, to walke; for it fallith not a profete to perische out of Jerusalem.

34 Jerusalem, Jerusalem, that sleest profetis, and stonest hem that ben sent to thee, hou ofte wolde Y gadre togider thi sones, as a brid gaderith his nest vndur fethris, and thou woldist not.

35 Lo! youre hous schal be left to you desert. And Y seie to you, that ye schulen not se me, til it come, whanne ye schulen seie, Blessid is he, that cometh in the name of the Lord.

GOSPEL OF LUKE CHAPTER 14

1 And it was don, whanne he hadde entrid in to the hous of a prince of Farisees, in the sabat, to ete breed, thei aspieden hym.

2 And lo! a man sijk in the dropesie was bifor hym.

3 And Jhesus answerynge spak to the wise men of lawe, and to the Farisees, and seide, Whethir it is leeueful to heele in the sabat?

4 And thei helden pees. And Jhesus took, and heelide hym, and let hym go.

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5 And he answeride to hem, and seide, Whos asse or oxe of you schal falle in to a pit, and he schal not anoon drawe hym out in the dai of the sabat?

6 And thei myyten not answere to hym to these thingis.

7 He seide also a parable to men bodun to a feeste, and biheld hou thei chesen the first sittyng placis, and seide to hem,

8 Whanne thou art bodun to bridalis, sitte not at the mete in the firste place; lest perauenture a worthier than thou be bodun of hym,

9 and lest he come that clepide thee and hym, and seie to thee, Yue place to this, and thanne thou schalt bigynne with schame to holde the lowest place.

10 But whanne thou art bedun to a feste, go, and sitte doun in the laste place, that whanne he cometh, that bad thee to the feeste, he seie to thee, Freend, come hiyer. Thanne worschip schal be to thee, bifor men that sitten at the mete.

11 For ech that enhaunsith hym, schal be lowid; and he that meketh hym, schal be hiyed.

12 And he seide to hym, that hadde bodun hym to the feeste, Whanne thou makist a mete, or a soper, nyle thou clepe thi freendis, nether thi britheren, nethir cosyns, nethir neiyboris, ne riche men; lest perauenture thei bidde thee ayen to the feeste, and it be yolde ayen to thee.

13 But whanne thou makist a feeste, clepe pore men,

14 feble, crokid, and blynde, and thou schalt be blessid; for thei han not wherof to yelde thee, for it schal be yoldun to thee in the risyng ayen of iust men.

15 And whanne oon of hem that saten togider at the mete hadde herd these thingis, he seide to hym, Blessid is he, that schal ete breed in the rewme of God.

16 And he seide to hym, A man made a greet soper, and clepide many.

17 And he sent his seruaunt in the our of soper, to seie to men that weren bodun to the feeste, that thei schulden come, for now alle thingis ben redi.

18 And alle bigunnen togidir to excusen hem. The firste seide, Y haue bouyt a toun, and Y haue nede to go out, and se it; Y preye thee, haue me excusid.

19 And the tother seide, Y haue bouyt fyue yockis of oxun, and Y go to preue hem; Y preye thee, haue me excusid.

20 And an othir seide, Y haue weddid a wijf; and therfor Y may not come.

21 And the seruaunt turnede ayen, and tolde these thingis to his lord. Thanne the hosebonde man was wrooth, and seide to his seruaunt, Go out swithe in to the grete stretis and smal stretis of the citee, and brynge ynne hidir pore men, and feble, blynde, and crokid.

22 And the seruaunt seide, Lord, it is don, as thou hast comaundid, and yit there is a void place.

23 And the lord seide to the seruaunt, Go out in to weies and heggis, and constreine men to entre, that myn hous be fulfillid.

24 For Y seie to you, that noon of tho men that ben clepid, schal taaste my soper.

25 And myche puple wenten with hym; and he turnede, and seide to hem,

26 If ony man cometh to me, and hatith not his fadir, and modir, and wijf, and sones, and britheren, and sistris, and yit his owne lijf, he may not be my disciple.

27 And he that berith not his cross, and cometh aftir me, may not be my disciple.

28 For who of you willynge to bilde a toure, whether he first sitte not, and countith the spensis that ben nedeful, if he haue to perfourme?

29 Lest aftir that he hath set the foundement, and mowe not perfourme, alle that seen, bigynnen to scorne hym, and seie, For this man bigan to bilde,

30 and myyte not make an ende.

31 Or what kyng that wole go to do a bataile ayens anothir kyng, whether he sittith not first, and bithenkith, if he may with ten thousynde go ayens hym that cometh ayens hym with twenti thousynde?

32 Ellis yit while he is afer, he sendynge a messanger, preieth tho thingis that ben of pees.

33 So therfor ech of you, that forsakith not alle thingis that he hath, may not be my disciple.

34 Salt is good; but if salt vanysche, in what thing schal it be sauerid?

35 Nethir in erthe, nethir in donghille it is profitable, but it schal be cast out. He that hath eeris of herynge, here he.

GOSPEL OF LUKE CHAPTER 15

1 And pupplicans and synful men weren neiyynge to him, to here hym.

2 And the Farisees and scribis grutchiden, seiynge, For this resseyueth synful men, and etith with hem.

3 And he spak to hem this parable,

4 and seide, What man of you that hath an hundrith scheep, and if he hath lost oon of hem, whethir he leeueth not nynti and nyne in desert, and goith to it that perischide, til he fynde it?

5 And whanne he hath foundun it, he ioieth, and leyith it on hise schuldris; and he cometh hoom,

6 and clepith togidir hise freendis and neiyboris, and seith to hem, Be ye glad with me, for Y haue founde my scheep, that hadde perischid.

7 And Y seie to you, so ioye schal be in heuene on o synful man doynge penaunce, more than on nynti and nyne iuste, that han no nede to penaunce.

8 Or what womman hauynge ten besauntis, and if sche hath lost oo besaunt, whether sche teendith not a lanterne, and turneth vpsodoun the hows, and sekith diligentli, til that sche fynde it?

9 And whanne sche hath foundun, sche clepith togidir freendis and neiyboris, and seith, Be ye glad with me, for Y haue founde the besaunt, that Y hadde lost.

10 So Y seie to you, ioye schal be bifor aungels of God on o synful man doynge penaunce.

11 And he seide, A man hadde twei sones;

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12 and the yonger of hem seide to the fadir, Fadir, yyue me the porcioun of catel, that fallith to me. And he departide to hem the catel.

13 And not aftir many daies, whanne alle thingis weren gederid togider, the yonger sone wente forth in pilgrymage in to a fer cuntre; and there he wastide hise goodis in lyuynge lecherously.

14 And aftir that he hadde endid alle thingis, a strong hungre was maad in that cuntre, and he bigan to haue nede.

15 And he wente, and drouy hym to oon of the citeseyns of that cuntre. And he sente hym in to his toun, to fede swyn.

16 And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man yaf hym.

17 And he turnede ayen to hym silf, and seide, Hou many hirid men in my fadir hous han plente of looues; and Y perische here thorouy hungir.

18 Y schal rise vp, and go to my fadir, and Y schal seie to hym, Fadir, Y haue synned in to heuene, and bifor thee;

19 and now Y am not worthi to be clepid thi sone, make me as oon of thin hirid men.

20 And he roos vp, and cam to his fadir. And whanne he was yit afer, his fadir saiy hym, and was stirrid bi mercy. And he ran, and fel on his necke, and kisside hym.

21 And the sone seide to hym, Fadir, Y haue synned in to heuene, and bifor thee; and now Y am not worthi to be clepid thi sone.

22 And the fadir seide to hise seruauntis, Swithe brynge ye forth the firste stoole, and clothe ye hym, and yyue ye a ryng in his hoond,

23 and schoon on hise feet; and brynge ye a fat calf, and sle ye, and ete we, and make we feeste.

24 For this my sone was deed, and hath lyued ayen; he perischid, and is foundun. And alle men bigunnen to ete.

25 But his eldere sone was in the feeld; and whanne he cam, and neiyede to the hous, he herde a symfonye and a croude.

26 And he clepide oon of the seruauntis, and axide, what these thingis weren.

27 And he seide to hym, Thi brother is comun, and thi fadir slewe a fat calf, for he resseyuede hym saaf.

28 And he was wrooth, and wolde not come in. Therfor his fadir wente out, and bigan to preye hym.

29 And he answerde to his fadir, and seide, Lo! so many yeeris Y serue thee, and Y neuer brak thi comaundement; and thou neuer yaf to me a kidde, that Y with my freendis schulde haue ete.

30 But aftir that this thi sone, that hath deuourid his substaunce with horis, cam, thou hast slayn to hym a fat calf.

31 And he seide to hym, Sone, thou art euer more with me, and alle my thingis ben thine.

32 But it bihofte for to make feeste, and to haue ioye; for this thi brother was deed, and lyuede ayen; he perischide, and is foundun.

GOSPEL OF LUKE CHAPTER 16

1 He seide also to hise disciplis, Ther was a riche man, that hadde a baili; and this was defamed to him, as he hadde wastid his goodis.

2 And he clepide hym, and seide to hym, What here Y this thing of thee? yelde reckynyng of thi baili, for thou miyte not now be baili.

3 And the baili seide with ynne him silf, What schal Y do, for my lord takith awei fro me the baili? delfe mai Y not, I schame to begge.

4 Y woot what Y schal do, that whanne Y am remeued fro the baili, thei resseyue me in to her hous.

5 Therfor whanne alle the dettours of his lord weren clepid togider, he seide to the firste, Hou myche owist thou to my lord?

6 And he seide, An hundrid barelis of oyle. And he seide to hym, Take thi caucioun, and sitte soone, and write fifti.

7 Aftirward he seide to another, And hou myche owist thou? Which answerde, An hundrid coris of whete. And he seide to hym, Take thi lettris, and write foure scoore.

8 And the lord preiside the baili of wickydnesse, for he hadde do prudentli; for the sones of this world ben more prudent in her generacioun than the sones of liyt.

9 And Y seie to you, make ye to you freendis of the ritchesse of wickidnesse, that whanne ye schulen fayle, thei resseyue you in to euerlastynge tabernaclis.

10 He that is trewe in the leeste thing, is trewe also in the more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therfor if ye weren not trewe in the wickid thing of ritchesse, who schal bitake to you that that is verry?

12 And if ye weren not trewe in othere mennus thing, who schal yyue to you that that is youre?

13 No seruaunt may serue to twei lordis; for ether he schal hate the toon, and loue the tothir; ethir he schal drawe to the toon, and schal dispise the tothir. Ye moun not serue to God and to ritchesse.

14 But the Farisees, that weren coueytous, herden alle these thingis, and thei scorneden hym. (Pharisaic Jews were viewed as hypocrites and traitors by Jews of the Holy Land, in particular by radicals like Saducees, Zealots, Sicarii, "Knife Terrorists." The Pharisees in other parts of the Roman Empire, where they had already lived for many centuries, had to ally themselves with the Greeks and Romans because they had to follow their laws. In fact, Pharisees were very religious. The Greek Septuagint Bible was made for them, since they forgot the Hebrew or Aramaic languages of their forefathers.)

15 And he seide to hem, Ye it ben, that iustifien you bifor men; but God hath knowun youre hertis, for that that is hiy to men, is abhomynacioun bifor God.

16 The lawe and prophetis til to Joon; fro that tyme the rewme of God is euangelisid, and ech man doith violence in to it.

17 Forsothe it is liyter heuene and erthe to passe, than that o titil falle fro the lawe.

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18 Euery man that forsakith his wijf, and weddith an other, doith letcherie; and he that weddith the wijf forsakun of the hosebonde, doith auowtrie.

19 There was a riche man, and was clothid in purpur, and whit silk, and eete euery dai schynyngli.

20 And there was a begger, Lazarus bi name, that lai at his yate ful of bilis,

21 and coueitide to be fulfillid of the crummes, that fellen doun fro the riche mannus boord, and no man yaf to hym; but houndis camen, and lickiden hise bilis.

22 And it was don, that the begger diede, and was borun of aungels in to Abrahams bosum.

23 And the riche man was deed also, and was biried in helle. And he reiside hise iyen, whanne he was in turmentis, and say Abraham afer, and Lazarus in his bosum.

24 And he criede, and seide, Fadir Abraham, haue merci on me, and sende Lazarus, that he dippe the ende of his fyngur in watir, to kele my tunge; for Y am turmentid in this flawme.

25 And Abraham seide to hym, Sone, haue mynde, for thou hast resseyued good thingis in thi lijf, and Lazarus also yuel thingis; but he is now coumfortid, and thou art turmentid.

26 And in alle these thingis a greet derk place is stablischid betwixe vs and you; that thei that wolen fro hennus passe to you, moun not, nethir fro thennus passe ouer hidur.

27 And he seide, Thanne Y preie thee, fadir, that thou sende hym in to the hous of my fadir.

28 For Y haue fyue britheren, that he witnesse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; here thei hem.

30 And he seide, Nay, fadir Abraham, but if ony of deed men go to hem, thei schulen do penaunce.

31 And he seide to hym, If thei heren not Moises and prophetis, nethir if ony of deed men rise ayen, thei schulen bileue to hym.

GOSPEL OF LUKE CHAPTER 17

1 And Jhesu seide to hise disciplis, It is impossible that sclaundris come not; but wo to that man, bi whom thei comen.

2 It is more profitable to him, if a mylne stoon be put aboute his necke, and he be cast in to the see, than that he sclaundre oon of these litle.

3 Take ye hede you silf; if thi brothir hath synned ayens thee, blame hym; and if he do penaunce, foryyue hym.

4 And if seuene sithis in the dai he do synne ayens thee, and seuene sithis in the dai he be conuertid to thee, and seie, It forthenkith me, foryyue thou hym.

5 And the apostlis seiden to the Lord, Encrese to vs feith.

6 And the Lord seide, If ye han feith as the corn of seneuei, ye schulen seie to this more tre, Be thou drawun vp bi the rote, and be ouerplauntid in to the see, and it schal obeie to you.

7 But who of you hath a seruaunt erynge, or lesewynge oxis, which seith to hym, whanne he turneth ayen fro the feeld, Anoon go, and sitte to mete;

8 and seith not to hym, Make redi, that Y soupe, and girde thee, and serue me, while Y ete and drynke, and aftir this thou schalt ete and drynke;

9 whether he hath grace to that seruaunt, for he dide that that he comaundide hym?

10 Nay, Y gesse. So ye, whanne ye han don alle thingis that ben comaundid to you, seie ye, We ben vnprofitable seruauntis, we han do that that we ouyten to do.

11 And it was do, the while Jhesus wente in to Jerusalem, he passide thorou the myddis of Samarie, and Galilee.

12 And whanne he entride in to a castel, ten leprouse men camen ayens hym, whiche stoden afer,

13 and reiseden her voys, and seiden, Jhesu, comaundoure, haue merci on vs.

14 And as he say hem, he seide, Go ye, schewe ye you to the prestis. And it was don, the while thei wenten, thei weren clensid.

15 And oon of hem, as he saiy that he was clensid, wente ayen, magnifiynge God with grete vois.

16 And he fel doun on the face bifore hise feet, and dide thankyngis; and this was a Samaritan.

17 And Jhesus answerde, and seide, Whether ten ben not clensid, and where ben the nyne?

18 There is noon foundun, that turnede ayen, and yaf glorie to God, but this alien.

19 And he seide to hym, Rise vp, go thou; for thi feith hath maad thee saaf.

20 And he was axid of Farisees, whanne the rewme of God cometh. And he answerde to hem, and seide, The rewme of God cometh not with aspiyng,

21 nether thei schulen seie, Lo! here, or lo there; for lo! the rewme of God is with ynne you.

22 And he seide to hise disciplis, Daies schulen come, whanne ye schulen desire to se o dai of mannus sone, and ye schulen not se.

23 And thei schulen seie to you, Lo! here, and lo there. Nyle ye go, nether sue ye;

24 for as leyt schynynge from vndur heuene schyneth in to tho thingis that ben vndur heuene, so schal mannus sone be in his dai.

25 But first it bihoueth hym to suffre many thingis, and to be repreued of this generacioun.

26 And as it was doon in the daies of Noe, so it schal be in the daies of mannys sone.

27 Thei eeten and drunkun, weddiden wyues, and weren youun to weddyngis, til in to the dai in the whych Noe entride in to the schip; and the greet flood cam, and loste alle.

28 Also as it was don in the daies of Loth, thei eeten and drunkun, bouyten and seelden, plauntiden and bildiden; but the dai that Loth wente out of Sodome,

29 the Lord reynede fier and brymstoon fro heuene, and loste alle.

30 Lijk this thing it schal be, in what dai mannys sone schal be schewid.

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31 In that our he that is in the roof, and his vessels in the hous, come he not doun to take hem awei; and he that schal be in the feeld, also turne not ayen bihynde.

32 Be ye myndeful of the wijf of Loth.

33 Who euer seketh to make his lijf saaf, schal leese it; and who euer leesith it, schal quykene it.

34 But Y seie to you, in that nyyt twei schulen be in o bed, oon schal be takun, and the tothir forsakun;

35 twei wymmen schulen be gryndynge togidir, the toon schal be takun, and the tother forsakun; twei in a feeld, the toon schal be takun, and the tother left.

36 Thei answeren, and seien to hym, Where, Lord?

37 Which seide to hym, Where euer the bodi schal be, thidur schulen be gaderid togidere also the eglis.

GOSPEL OF LUKE CHAPTER 18

1 And he seide to hem also a parable, that it bihoueth to preye euer more, and not faile;

2 and seide, There was a iuge in a citee, that dredde not God, nether schamede of men.

3 And a widowe was in that citee, and sche cam to hym, and seide, Venge me of myn aduersarie;

4 and he wolde not longe tyme. But aftir these thingis he seide with ynne hym silf, Thouy Y drede not God, and schame not of man,

5 netheles for this widewe is heuy to me, Y schal venge hir; lest at the laste sche comynge condempne me.

6 And the Lord seide, Here ye, what the domesman of wickidnesse seith;

7 and whether God schal not do veniaunce of hise chosun, criynge to hym dai and nyyt, and schal haue pacience in hem?

8 Sotheli Y seie to you, for soone he schal do veniaunce of hem. Netheles gessist thou, that mannus sone comynge schal fynde feith in erthe?

9 And he seide also to sum men, that tristiden in hem silf, as thei weren riytful, and dispiseden othere, this parable,

10 seiynge, Twei men wenten vp in to the temple to preye; the toon a Farisee, and the tother a pupplican.

11 And the Farisee stood, and preiede bi hym silf these thingis, and seide, God, Y do thankyngis to thee, for Y am not as other men, raueinouris, vniust, auoutreris, as also this pupplican;

12 Y faste twies in the woke, Y yyue tithis of alle thingis that Y haue in possessioun.

13 And the pupplican stood afer, and wolde nether reise hise iyen to heuene, but smoot his brest, and seide, God be merciful to me, synnere.

14 Treuli Y seie to you, this yede doun in to his hous, and was iustified fro the other. For ech that enhaunsith hym, schal be maad low, and he that mekith hym, schal be enhaunsid.

15 And thei brouyten to hym yonge children, that he schulde touche hem; and whanne the disciplis saien this thing, thei blameden hem.

16 But Jhesus clepide togider hem, and seide, Suffre ye children to come to me, and nyle ye forbede hem, for of siche is the kyngdom of heuenes.

17 Treuli Y seie to you, who euer schal not take the kyngdom of God as a child, he schal not entre in to it.

18 And a prince axide hym, and seide, Goode maister, in what thing doynge schal Y weilde euerlastynge lijf?

19 And Jhesus seide to hym, What seist thou me good? No man is good, but God aloone.

20 Thou knowist the comaundementis, Thou schalt not sle, Thou schalt not do letcherie, Thou schalt not do theft, Thou schalt not seie fals witnessyng, Worschipe thi fadir and thi modir.

21 Which seide, Y haue kept alle these thingis fro my yongthe.

22 And whanne this thing was herd, Jhesus seide to hym, Yit o thing failith to thee; sille thou alle thingis that thou hast, and yyue to pore men, and thou schalt haue tresour in heuene; and come, and sue thou me.

23 Whanne these thingis weren herd, he was soreful, for he was ful ryche.

24 And Jhesus seynge hym maad sorie, seide, How hard thei that han money schulen entre in to the kyngdom of God;

25 for it is liyter a camel to passe thorou a nedlis iye, than a riche man to entre in to the kyngdom of God.

26 And thei that herden these thingis seiden, Who may be maad saaf?

27 And he seide to hem, Tho thingis that ben impossible anentis men, ben possible anentis God.

28 But Petir seide, Lo! we han left alle thingis, and han sued thee.

29 And he seide to hym, Treuli Y seie to you, there is no man that schal forsake hous, or fadir, modir, or britheren, or wijf, or children, or feeldis, for the rewme of God,

30 and schal not resseyue many mo thingis in this tyme, and in the world to comynge euerlastynge lijf.

31 And Jhesus took hise twelue disciplis, and seide to hem, Lo! we gon vp to Jerusalem, and alle thingis schulen be endid, that ben writun bi the prophetis of mannus sone.

32 For he schal be bitraied to hethen men, and he schal be scorned, and scourgid, and bispat;

33 and aftir that thei han scourgid, thei schulen sle hym, and the thridde dai he schal rise ayen.

34 And thei vndurstoden no thing of these; and this word was hid fro hem, and thei vndurstoden not tho thingis that weren seid.

35 But it was don, whanne Jhesus cam nyy to Jerico, a blynde man sat bisidis the weie, and beggide.

36 And whanne he herde the puple passynge, he axide, what this was.

37 And thei seiden to hym, that Jhesus of Nazareth passide.

38 And he criede, and seide, Jhesu, the sone of Dauyd, haue mercy on me.

39 And thei that wenten bifor blamyden hym, that he schulde be stille; but he criede myche the more, Thou sone of Dauid, haue mercy on me.

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40 And Jhesus stood, and comaundide hym to be brouyt forth to hym. And whanne he cam nyy, he axide hym,
41 and seide, What wolt thou that Y schal do to thee? And he seide, Lord, that Y se.
42 And Jhesus seide to hym, Biholde; thi feith hath maad thee saaf.
43 And anoon he say, and suede hym, and magnyfiede God. And al the puple, as it say, yaf heriyng to God.

GOSPEL OF LUKE CHAPTER 19

1 And Jhesus goynge yn, walkide thorou Jericho.
2 And lo! a man, Sache bi name, and this was a prince of pupplicans, and he was riche.
3 And he souyte to se Jhesu, who he was, and he myyte not, for the puple, for he was litil in stature.
4 And he ran bifore, and stiyede in to a sicomoure tree, to se hym; for he was to passe fro thennus.
5 And Jhesus biheld vp, whanne he cam to the place, and saiy hym, and seide to hym, Sache, haste thee, and come doun, for to dai Y mot dwelle in thin hous.
6 And he hiyynge cam doun, and ioiynge resseyuede hym.
7 And whanne alle men sayn, thei grutchiden seiynge, For he hadde turned to a synful man.
8 But Sache stood, and seide to the Lord, Lo! Lord, Y yyue the half of my good to pore men; and if Y haue ony thing defraudid ony man, Y yelde foure so myche.
9 Jhesus seith to hym, For to dai heelthe is maad to this hous, for that he is Abrahams sone;
10 for mannus sone cam to seke, and make saaf that thing that perischide.
11 Whanne thei herden these thingis, he addide, and seide a parable, for that he was nyy Jerusalem, and for thei gessiden, that anoon the kyngdom of God schulde be schewid.
12 Therfor he seide, A worthi man wente in to a fer cuntre, to take to hym a kyngdom, and to turne ayen.
13 And whanne hise ten seruauntis weren clepid, he yaf to hem ten besauntis; and seide to hem, Chaffare ye, til Y come.
14 But hise citeseyns hatiden hym, and senten a messanger aftir hym, and seiden, We wolen not, that he regne on vs.
15 And it was don, that he turnede ayen, whan he hadde take the kyngdom; and he comaundide hise seruauntis to be clepid, to whiche he hadde yyue monei, to wite, hou myche ech hadde wonne bi chaffaryng.
16 And the firste cam, and seide, Lord, thi besaunt hath wonne ten besauntis.
17 He seide to hym, Wel be, thou good seruaunt; for in litil thing thou hast be trewe, thou schalt be hauynge power on ten citees.
18 And the tother cam, and seide, Lord, thi besaunt hath maad fyue besauntis.
19 And to this he seide, And be thou on fyue citees.
20 And the thridde cam, and seide, Lord, lo! thi besaunt, that Y hadde, put vp in a sudarie.
21 For Y dredde thee, for thou art a sterne man; thou takist awey that that thou settidist not, and thou repist that that thou hast not sowun.
22 He seith to hym, Wickid seruaunt, of thi mouth Y deme thee. Wistist thou, that Y am a sterne man, takynge awei that thing that Y settide not, and repyng ethat thing that Y sewe not?
23 and whi hast thou not youun my money to the bord, and Y comynge schulde haue axid it with vsuris?
24 And he seide to men stondynge nyy, Take ye awei fro hym the besaunt, and yyue ye to hym that hath ten beyauntis:
25 And thei seiden to hym, Lord, he hath ten besauntis.
26 And Y seie to you, to ech man that hath, it schal be youun, and he schal encreese; but fro him that hath not, also that thing that he hath, schal be takun of hym.
27 Netheles brynge ye hidur tho myn enemyes, that wolden not that Y regnede on hem, and sle ye bifor me.
28 And whanne these thingis weren seid, he wente bifore, and yede vp to Jerusalem.
29 And it was don, whanne Jhesus cam nyy to Bethfage and Betanye, at the mount, that is clepid of Olyuete, he sente hise twei disciplis, and seide,
30 Go ye in to the castel, that is ayens you; in to which as ye entren, ye schulen fynde a colt of an asse tied, on which neuer man sat; vntye ye hym, and brynge ye to me.
31 And if ony man axe you, whi ye vntien, thus ye schulen seie to hym, For the Lord desirith his werk.
32 And thei that weren sent, wenten forth, and fonden as he seide to hem, a colt stondynge.
33 And whanne thei vntieden the colt, the lordis of hym seiden to hem, What vntien ye the colt?
34 And thei seiden, For the Lord hath nede to hym.
35 And thei ledden hym to Jhesu; and thei castynge her clothis on the colt, setten Jhesu on hym.
36 And whanne he wente, thei strowiden her clothis in the weie.
37 And whanne he cam nyy to the comyng doun of the mount of Olyuete, al the puple that cam doun bygunnen to ioye, and to herie God with greet vois on alle the vertues, that thei hadden sayn,
38 and seiden, Blessid be the king, that cometh in the name of the Lord; pees in heuene, and glorie in hiye thingis.
39 And sum of the Farisees of the puple seiden to hym, Maister, blame thi disciplis.
40 And he seide to hem, Y seie to you, for if these ben stille, stoonus schulen crye.
41 And whanne he neiyede, he seiy the citee,
42 and wepte on it, and seide, For if thou haddist knowun, thou schuldist wepe also; for in this dai the thingis ben in pees to thee, but now thei ben hid fro thin iyen.
43 But daies schulen come in thee, and thin enemyes schulen enuyroun thee with a pale, and thei schulen go aboute thee, and make thee streit on alle sidis,
44 and caste thee doun to the erthe, and thi sones that ben in thee; and thei schulen not leeue in thee a stoon on a stoon, for thou hast not knowun the tyme of thi visitacioun.
45 And he entride in to the temple, and bigan to caste out men sellynge ther inne and biynge,

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46 and seide to hem, It is writun, That myn hous is an hous of preyer, but ye han maad it a den of theues.

47 And he was techynge euerydai in the temple. And the princis of prestis, and the scribis, and the princis of the puple souyten to lese hym;

48 and thei founden not, what thei schulden do to hym, for al the puple was ocupied, and herde hym.

GOSPEL OF LUKE CHAPTER 20

1 And it was don in oon of the daies, whanne he tauyte the puple in the temple, and prechide the gospel, the princis of preestis and scribis camen togidere with the elder men;

2 and thei seiden to hym, Seie to vs, in what power thou doist these thingis, or who is he that yaf to thee this power?

3 And Jhesus answeride, and seide to hem, And Y schal axe you o word; answere ye to me.

4 Was the baptym of Joon of heuene, or of men?

5 And thei thouyten with ynne hem silf, seiynge, For if we seien, Of heuene, he schal seie, Whi thanne bileuen ye not to hym?

6 and if we seien, Of men, al the puple schal stoone vs; for thei ben certeyn, that Joon is a prophete.

7 And thei answeriden, that thei knewen not, of whennus it was.

8 And Jhesus seide to hem, Nether Y seie to you, in what power Y do these thingis.

9 And he bigan to seie to the puple this parable. A man plauntide a vynyerd, and hiride it to tilieris; and he was in pilgrimage longe tyme.

10 And in the tyme of gaderynge of grapis, he sente a seruaunt to the tilieris, that thei schulden yyue to hym of the fruyt of the vynyerd; whiche beten hym, and leten hym go voide.

11 And he thouyte yit to sende another seruaunt; and thei beten this, and turmentiden hym sore, and leten hym go.

12 And he thouyte yit to sende the thridde, and hym also thei woundiden, and castiden out.

13 And the lord of the vyneyerd seide, What schal Y do? Y schal sende my dereworthe sone; perauenture, whanne thei seen hym, thei schulen drede.

14 And whanne the tilieris sayn hym, thei thouyten with ynne hem silf, and seiden, This is the eire, sle we hym, that the eritage be oure.

15 And thei castiden hym out of the vyneyerd, and killiden hym. What schal thanne the lord of the vyneyerd do to hem?

16 He schal come, and distruye these tilieris, and yyue the vyneyerd to othere. And whanne this thing was herd, thei seiden to hym, God forbede.

17 But he bihelde hem, and seide, What thanne is this that is writun, The stoon which men bildynge repreueden, this is maad in to the heed of the corner?

18 Ech that schal falle on that stoon, schal be to-brisid, but on whom it schal falle, it schal al to-breke him.

19 And the princis of prestis, and scribis, souyten to leye on hym hoondis in that our, and thei dredden the puple; for thei knewen that to hem he seide this liknesse.

20 And thei aspieden, and senten aspieris, that feyneden hem iust, that thei schulden take hym in word, and bitaak hym to the power of the prince, and to the power of the iustice.

21 And thei axiden hym, and seiden, Maister, we witen, that riytli thou seist and techist; and thou takist not the persoone of man, but thou techist in treuthe the weie of God.

22 Is it leueful to vs to yyue tribute to the emperoure, or nay?

23 And he biheld the disseit of hem, and seide to hem, What tempten ye me?

24 Shewe ye to me a peny; whos ymage and superscripcioun hath it? Thei answerden, and seiden to hym, The emperouris.

25 And he seide to hem, Yelde ye therfor to the emperoure tho thingis that ben the emperours, and tho thingis that ben of God, to God.

26 And thei myyten not repreue his word bifor the puple; and thei wondriden in his answere, and heelden pees.

27 Summe of the Saduceis, that denyeden the ayenrisyng fro deeth to lijf, camen, and axiden hym,

28 and seiden, Maister, Moises wroot to vs, if the brother of ony man haue a wijf, and be deed, and he was with outen eiris, that his brothir take his wijf, and reise seed to his brother.

29 And so there weren seuene britheren. The firste took a wijf, and is deed with outen eiris;

30 and the brothir suynge took hir, and he is deed with outen sone;

31 and the thridde took hir; also and alle seuene, and leften not seed, but ben deed;

32 and the laste of alle the womman is deed.

33 Therfor in the risyng ayen, whos wijf of hem schal sche be? for seuene hadden hir to wijf.

34 And Jhesus seide to hem, Sones of this world wedden, and ben youun to weddyngis;

35 but thei that schulen be had worthi of that world, and of the risyng ayen fro deeth, nethir ben wedded,

36 nethir wedden wyues, nethir schulen mowe die more; for thei ben euen with aungels, and ben the sones of God, sithen thei ben the sones of risyng ayen fro deeth.

37 And that deed men risen ayen, also Moises schewide bisidis the busch, as he seith, The Lord God of Abraham, and God of Ysaac, and God of Jacob.

38 And God is not of deed men, but of lyuynge men; for alle men lyuen to hym.

39 And summe of scribis answeringe, seiden, Maistir, thou hast wel seid.

40 And thei dursten no more axe hym ony thing.

41 But he seide to hem, How seien men, Crist to be the sone of Dauid,

42 and Dauid hym silf seith in the book of Salmes, The Lord seide to my lord, Sitte thou on my riythalf,

43 til that Y putte thin enemyes a stool of thi feet?

44 Therfor Dauid clepith hym lord, and hou is he his sone?

45 And in heryng of al the puple, he seide to hise disciplis,

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46 Be ye war of scribis, that wolen wandre in stolis, and louen salutaciouns in chepyng, and the firste chaieris in synagogis, and the firste sittynge placis in feestis;

47 that deuouren the housis of widewis, and feynen long preiyng; these schulen take the more dampnacioun.

GOSPEL OF LUKE CHAPTER 21

1 And he biheeld, and saye tho riche men, that casten her yiftis in to the treserie;

2 but he saye also a litil pore widewe castynge twei ferthingis.

3 And he seide, Treuli Y seie to you, that this pore widewe keste more than alle men.

4 For whi alle these of thing that was plenteuouse to hem casten in to the yiftis of God; but this widewe of that thing that failide to hir, caste al hir liflode, that sche hadde.

5 And whanne sum men seiden of the temple, that it was apparailid with gode stoonus and yiftis,

6 he seide, These thingis that ye seen, daies schulen come, in whiche a stoon schal not be left on a stoon, which schal not be destried.

7 And thei axiden hym, and seiden, Comaundour, whanne schulen these thingis be? and what tokne schal be, whanne thei schulen bigynne to be don?

8 And he seide, Se ye, that ye be not disseyued; for many schulen come in my name, seiynge, For Y am, and the tyme schal neiye; therfor nyle ye go aftir hem.

9 And whanne ye schulen here batailis and stryues with ynne, nyle ye be aferd; it bihoueth first these thingis to be don, but not yit anoon is an ende.

10 Thanne he seide to hem, Folk schal rise ayens folk, and rewme ayens rewme;

11 grete mouyngis of erthe schulen be bi placis, and pestilencis, and hungris, and dredis fro heuene, and grete tokenes schulen be.

12 But bifore alle these thingis thei schulen sette her hoondis on you, and schulen pursue, bitakynge in to synagogis and kepyngis, drawynge to kyngis and to iusticis, for my name;

13 but it schal falle to you in to witnessyng.

14 Therfor putte ye in youre hertis, not to thenke bifore, hou ye schulen answere; for Y schal yyue to you mouth and wisdom,

15 to whiche alle youre aduersaries schulen not mowe ayenstonde, and ayenseie.

16 And ye schulen be takun of fadir, and modir, and britheren, and cosyns, and freendis, and bi deeth thei schulen turmente of you;

17 and ye schulen be in haate to alle men for my name.

18 And an heere of youre heed schal not perische;

19 in youre pacience ye schulen welde youre soulis.

20 But whanne ye schulen se Jerusalem ben enuyround with an oost, thanne wite ye, that the desolacioun of it schal neiye.

21 Thanne thei that ben in Judee, fle to the mountans; and thei that ben in the mydil of it, gon awei; and thei that ben in the cuntreis, entre not in to it.

22 For these ben daies of veniaunce, that alle thingis that ben writun, be fulfillid.

23 And wo to hem, that ben with child, and norischen in tho daies; for a greet diseese schal be on the erthe, and wraththe to this puple.

24 And thei schulen falle bi the scharpnesse of swerd, and thei schulen be led prisoneris in to alle folkis; and Jerusalem schal be defoulid of hethene men, til the tymes of naciouns be fulfillid.

25 And tokenes schulen be in the sunne, and the mone, and in the sterris; and in the erthe ouerleiyng of folkis, for confusioun of sown of the see and of floodis;

26 for men schulen wexe drye for drede and abidyng that schulen come to al the world; for vertues of heuenes schulen be mouyd.

27 And thanne thei schulen se mannys sone comynge in a cloude, with greet power and maieste.

28 And whanne these thingis bigynnen to be maad, biholde ye, and reise ye youre heedis, for youre redempcioun neiyeth.

29 And he seide to hem a liknesse, Se ye the fige tre, and alle trees,

30 whanne thei bryngen forth now of hem silf fruyt, ye witen that somer is nyy;

31 so ye, whanne ye seen these thingis to be don, wite ye, that the kyngdom of God is nyy.

32 Treuli Y seie to you, that this generacioun schal not passe, til alle thingis be don.

33 Heuene and erthe schulen passe, but my wordis schulen not passe.

34 But take ye heede to you silf, lest perauenture youre hertis be greuyd with glotony, and drunkenesse, and bisynessis of this lijf, and thilke dai come sodein on you; for as a snare it schal come on alle men,

35 that sitten on the face of al erthe.

36 Therfor wake ye, preiynge in ech tyme, that ye be hadde worthi to fle alle these thingis that ben to come, and to stonde bifor mannus sone.

37 And in daies he was techynge in the temple, but in nyytis he yede out, and dwellide in the mount, that is clepid of Olyuet.

38 And al the puple roos eerli, to come to hym in the temple, and to here hym.

GOSPEL OF LUKE CHAPTER 22

1 And the halidai of therf looues, that is seid pask, neiyede.

2 And the princis of preestis and the scribis souyten, hou thei schulden sle Jhesu, but thei dredden the puple.

3 And Sathanas entride in to Judas, that was clepid Scarioth, oon of the twelue.

4 And he wente, and spak with the princis of preestis, and with the magistratis, hou he schulde bitray hym to hem.

5 And thei ioyeden, and maden couenaunt to yyue hym money.

6 And he bihiyte, and he souyte oportunyte, to bitraye hym, with outen puple.

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7 But the daies of therf looues camen, in whiche it was neede, that the sacrifice of pask were slayn.

8 And he sente Petre and Joon, and seide, Go ye, and make ye redi to vs the pask, that we ete.

9 And thei seiden, Where wolt thou, that we make redi?

10 And he seide to hem, Lo! whanne ye schulen entre in to the citee, a man berynge a vessel of watir schal meete you; sue ye hym in to the hous, in to which he entrith.

11 And ye schulen seie to the hosebonde man of the hous, The maister seith to thee, Where is a chaumbre, where Y schal ete the pask with my disciplis?

12 And he schal schewe to you a greet soupyng place strewid, and there make ye redi.

13 And thei yeden, and founden as he seide to hem, and thei maden redi the pask.

14 And whanne the our was come, he sat to the mete, and the twelue apostlis with hym.

15 And he seide to hem, With desier Y haue desirid to ete with you this pask, bifor that Y suffre;

16 for Y seie to you, that fro this tyme Y schal not ete it, til it be fulfillid in the rewme of God.

17 And whanne he hadde take the cuppe, he dide gracis, and seide, Take ye, and departe ye among you;

18 for Y seie to you, that Y schal not drynke of the kynde of this vyne, til the rewme of God come.

19 And whanne he hadde take breed, he dide thankyngis, and brak, and yaf to hem, and seide, This is my bodi, that schal be youun for you; do ye this thing in mynde of me.

20 He took also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament in my blood, that schal be sched for you. (The Institution of the Lord's Supper, the Holy Eucharist, has its origins in the Zoroastrian Mithras Cult and the divine angelic figure Mithra of India and Persia. See Grand Bible: Mithraeum, pp. 7470-71; The Mithras Liturgy, p. 7484.)

21 Netheles lo! the hoond of hym that bitraieth me, is with me at the table.

22 And mannus sone goith, aftir that it is determyned; netheles wo to that man, bi whom he schal be bitraied.

23 And thei bigunnen to seke among hem, who it was of hem, that was to do this thing.

24 And strijf was maad among hem, which of hem schulde be seyn to be grettest.

25 But he seide to hem, Kyngis of hethen men ben lordis of hem, and thei that han power on hem ben clepid good doeris, but ye not so;

26 but he that is grettest among you, be maad as yongere, and he that is bifor goere, as a seruaunt.

27 For who is gretter, he that sittith at the mete, or he that mynystrith? whether not he that sittith at the mete? And Y am in the myddil of you, as he that mynystrith.

28 And ye ben, that han dwellid with me in my temptaciouns; and Y dispose to you,

29 as my fadir hath disposid to me,

30 a rewme, that ye ete and drynke on my boord in my rewme, and sitte on trones, and deme the twelue kynredis of Israel.

31 And the Lord seide to Symount, Symount, lo, Satanas hath axid you, that he schulde ridile as whete; but Y haue preyede for thee,

32 that thi feith faile not; and thou sum tyme conuertid, conferme thi britheren.

33 Which seide to hym, Lord, Y am redi to go in to prisoun and in to deeth with thee.

34 And he seide, Y seie to thee, Petir, the cok schal not crowe to dai, til thou thries forsake that thou knowist me.

35 And he seide to hem, Whanne Y sente you with outen sachel, and scrippe, and schone, whether ony thing failide to you?

36 And thei seiden, No thing. Therfor he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath noon, selle his coote, and bigge a swerd.

37 For Y seie to you, that yit it bihoueth that thing that is writun to be fulfillid in me, And he is arettid with wickid men; for tho thingis that ben of me han ende.

38 And thei seiden, Lord, lo! twei swerdis here. And he seide to hem, It is ynowy.

39 And he yede out, and wente aftir the custom in to the hille of Olyues; and the disciplis sueden hym.

40 And whanne he cam to the place, he seide to hem, Preye ye, lest ye entren in to temptacioun.

41 And he was taken awei fro hem, so myche as is a stonys cast; and he knelide,

42 and preyede, and seide, Fadir, if thou wolt, do awei this cuppe fro me; netheles not my wille be don, but thin.

43 And an aungel apperide to hym fro heuene, and coumfortide hym. And he was maad in agonye, and preyede the lenger;

44 and his swot was maad as dropis of blood rennynge doun in to the erthe.

45 And whanne he was rysun fro preier, and was comun to hise disciplis, he foond hem slepynge for heuynesse.

46 And he seide to hem, What slepen ye? Rise ye, and preye ye, that ye entre not in to temptacioun.

47 Yit while he spak, lo! a company, and he that was clepid Judas, oon of the twelue, wente bifor hem; and he cam to Jhesu, to kisse hym.

48 And Jhesus seide to hym, Judas, with a coss thou bytrayest mannys sone.

49 And thei that weren aboute hym, and sayn that that was to come, seiden to hym, Lord, whether we smyten with swerd?

50 And oon of hem smoot the seruaunt of the prince of preestis, and kittide of his riyt eere.

51 But Jhesus answerde, and seide, Suffre ye til hidir. And whanne he hadde touchid his eere, he heelide hym.

52 And Jhesus seide to hem, that camen to hym, the princis of preestis, and maiestratis of the temple, and eldre men, As to a theef ye han gon out with swerdis and staues?

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53 Whanne Y was ech dai with you in the temple, ye streiyten not out hondis in to me; but this is youre our, and the power of derknessis.

54 And thei token him, and ledden to the hous of the prince of prestis; and Petir suede hym afer.

55 And whanne a fier was kyndelid in the myddil of the greet hous, and thei saten aboute, Petir was in the myddil of hem.

56 Whom whanne a damysel hadde seyn sittynge at the liyt, and hadde biholdun hym, sche seide, And this was with hym.

57 And he denyede hym, and seide, Womman, Y knowe hym not.

58 And aftir a litil another man siy hym, and seide, And thou art of hem. But Petir seide, A! man, Y am not.

59 And whanne a space was maad as of on our, another affermyd, and seide, Treuli this was with hym; for also he is of Galilee.

60 And Petir seide, Man, Y noot what thou seist. And anoon yit while he spak, the cok crewe.

61 And the Lord turnede ayen, and bihelde Petre; and Petre hadde mynde on the word of Jhesu, as he hadde seid, For bifor that the cok crowe, thries thou schalt denye me.

62 And Petre yede out, and wepte bittirli.

63 And the men that helden hym scorneden hym, and smyten hym.

64 And thei blynfelden hym, and smyten his face, and axiden hym, and seiden, Arede, thou Crist, to vs, who is he that smoot thee?

65 Also thei blasfemynge seiden ayens hym many other thingis.

66 And as the day was come, the eldre men of the puple, and the princis of prestis, and the scribis camen togidir, and ledden hym in to her councel,

67 and seiden, If thou art Crist, seie to vs.

68 And he seide to hem, If Y seie to you, ye schulen not bileue to me; and if Y axe, ye schulen not answere to me, nethir ye schulen delyuere me.

69 But aftir this tyme mannys sone schal be sittynge on the riyt half of the vertu of God.

70 Therfor alle seiden, Thanne art thou the sone of God? And he seide, Ye seien that Y am.

71 And thei seiden, What yit desiren we witnessyng? for we vs silf han herd of his mouth.

GOSPEL OF LUKE CHAPTER 23

1 And al the multitude of hem arysen, and ledden hym to Pilat.

2 And thei bigunnen to accuse hym, and seiden, We han foundun this turnynge vpsodoun oure folk, and forbedynge tributis to be youun to the emperour, and seiynge that hym silf is Crist and kyng.

3 And Pilat axide hym, and seide, Art thou kyng of Jewis? And he answeride, and seide, Thou seist.

4 And Pilat seide to the princis of prestis, and to the puple, Y fynde no thing of cause in this man.

5 And thei woxen stronger, and seiden, He moueth the puple, techynge thorou al Judee, bigynnynge fro Galile til hidir.

6 And Pilat herynge Galile axide, if he were a man of Galile.

7 And whanne he knewe that he was of the powere of Eroude, he sente hym to Eroude; which was at Jerusalem in tho daies.

8 And whanne Eroude siy Jhesu, he ioyede ful myche; for long tyme he coueitide to se hym, for he herde many thingis of hym, and hopide to see sum tokene to be don of hym.

9 And he axide hym in many wordis; and he answeride no thing to hym.

10 And the princis of preestis and the scribis stoden, stidfastli accusynge hym.

11 But Eroude with his oost dispiside hym, and scornede hym, and clothide with a white cloth, and sente hym ayen to Pilat.

12 And Eroude and Pilat weren maad freendis fro that dai; for bifor thei weren enemyes togidre.

13 And Pilat clepide togider the princis of prestis and the maiestratis of the puple, and seide to hem,

14 Ye han brouyt to me this man, as turnynge awey the puple, and lo! Y axynge bifor you fynde no cause in this man of these thingis, in whiche ye accusen hym;

15 nether Eroude, for he hath sent hym ayen to vs, and lo! no thing worthi of deth is don to hym.

16 And therfor Y schal amende hym, and delyuere hym.

17 But he moste nede delyuer to hem oon bi the feest dai.

18 And al the puple criede togidir, and seide, Do awei hym, and delyuer to vs Barabas;

19 which was sent in to prisoun for disturblyng maad in the cite, and for mansleynge.

20 And eftsoone Pilat spak to hem, and wolde delyuer Jhesu.

21 And thei vndurcrieden, and seiden, Crucifie, crucifie hym.

22 And the thridde tyme he seide to hem, For what yuel hath this don? Y fynde no cause of deeth in hym; therfor Y schal chastise hym, and Y schal delyuer.

23 And thei contynueden with greet voicis axynge, that he schulde be crucified; and the voicis of hem woxen stronge.

24 And Pilat demyde her axyng to be don.

25 And he delyueride to hem hym, that for mansleyng and sedicioun was sent in to prisoun, whom thei axiden; but he bitook Jhesu to her wille.

26 And whanne thei ledden hym, thei token a man, Symon of Syrenen, comynge fro the toun, and thei leiden on hym the cross to bere aftir Jhesu.

27 And there suede hym myche puple, and wymmen that weiliden, and bymorneden hym.

28 And Jhesus turnede to hem, and seide, Douytris of Jerusalem, nyle ye wepe on me, but wepe ye on youre silf and on youre sones.

29 For lo! daies schulen come, in whiche it schal be seid, Blessid be bareyn wymmen, and wombis that han not borun children, and the tetis that han not youun souke.

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30 Thanne thei schulen bigynne to seie to mounteyns, Falle ye doun on vs, and to smale hillis, Keuere ye vs.

31 For if in a greene tre thei don these thingis, what schal be don in a drie?

32 Also othere twei wickid men weren led with hym, to be slayn.

33 And aftir that thei camen in to a place, that is clepid of Caluerie (Hebrew: Golgotha), there thei crucifieden hym, and the theues, oon on the riyt half, and the tother on the left half. (Titus Flavius Josephus also describes such a three-part ensemble in his biography "The Life of Josephus".)

34 But Jhesus seide, Fadir, foryyue hem, for thei witen not what thei doon.

35 And thei departiden his clothis, and kesten lottis. And the puple stood abidynge; and the princis scorneden hym with hem, and seiden, Othere men he maad saaf; make he hym silf saaf, if this be Crist, the chosun of God.

36 And the knyytis neiyeden, and scorneden hym, and profreden vynegre to hym,

37 and seiden, If thou art king of Jewis, make thee saaf.

38 And the superscripcioun was writun ouer hym with Greke lettris, and of Latyn, and of Ebreu, This is the kyng of Jewis.

39 And oon of these theues that hangiden, blasfemyde hym, and seide, If thou art Crist, make thi silf saaf and vs.

40 But the tothir answerynge, blamyde hym, and seide, Nether thou dredist God, that art in the same dampnacioun?

41 And treuli we iustli, for we han resseiued worthi thingis to werkis; but this dide no thing of yuel.

42 And he seide to Jhesu, Lord, haue mynde of me, whanne thou comest in to thi kyngdom.

43 And Jhesus seide to hym, Treuli Y seie to thee, this dai thou schalt be with me in paradise.

44 And it was almest the sixte our, and derknessis weren maad in al the erthe in to the nynthe our.

45 And the sun was maad derk, and the veile of the temple was to-rent atwo.

46 And Jhesus criynge with a greet vois, seide, Fadir, in to thin hoondis Y bitake my spirit. And he seiynge these thingis, yaf vp the goost.

47 And the centurien seynge that thing that was don, glorifiede God, and seide, Verili this man was iust.

48 And al the puple of hem that weren there togidir at this spectacle, and sayn tho thingis that weren don, smyten her brestis, and turneden ayen.

49 But alle his knowun stoden afer, and wymmen that sueden hym fro Galile, seynge these thingis.

50 And lo! a man, Joseph bi name, of Aramathie*, a cite of Judee, that was a decurien, a good man and a iust,

51 this man concentide not to the counseil and to the dedis of hem; and he abood the kyngdom of God. (* There was no place by that name. Arimathea is the hidden author's signature of Joseph bar Mathia [Mattityahu, Mathias, Matthew], also known as Titus Flavius Josephus. His father may well have been the disciple Matthew or Matthias.)

52 This Joseph cam to Pilat, and axide the bodi of Jhesu,

53 and took it doun, and wlappide it in a cleene lynen cloth, and leide hym in a graue hewun, in which not yit ony man hadde be leid.

54 And the dai was the euen of the halidai, and the sabat bigan to schyne.

55 And the wymmen suynge, that camen with hym fro Galile, sayn the graue, and hou his bodi was leid.

56 And thei turneden ayen, and maden redi swete smellynge spicis, and oynementis; but in the sabat thei restiden, aftir the comaundement.

GOSPEL OF LUKE CHAPTER 24

1 But in o dai of the woke ful eerli thei camen to the graue, and brouyten swete smellynge spices, that thei hadden arayed.

2 And thei founden the stoon turned awei fro the graue.

3 And thei yeden in, and founden not the bodi of the Lord Jhesu.

4 And it was don, the while thei weren astonyed in thouyt of this thing, lo! twei men stoden bisidis hem in schynynge cloth.

5 And whanne thei dredden, and boweden her semblaunt in to the erthe, thei seiden to hem, What seken ye hym that lyueth with deed men?

6 He is not here, but is risun. Haue ye mynde, hou he spak to you, whanne he was yit in Galile,

7 and seide, For it bihoueth mannys sone to be bitakun in to the hondis of synful men, and to be crucified, and the thridde dai to rise ayen.

8 And thei bithouyten on hise wordis.

9 And thei yeden ayen fro the graue, and telden alle these thingis to the enleuene, and to alle othir.

10 And ther was Marie Mawdeleyn, and Joone, and Marie of James, and other wymmen that weren with hem, that seiden to apostlis these thingis.

11 And these wordis weren seyn bifor hem as madnesse, and thei bileueden not to hem.

12 But Petir roos vp, and ran to the graue; and he bowide doun, and say the lynen clothis liynge aloone. And he wente bi him silf, wondrynge on that that was don.

13 And lo! tweyne of hem wenten in that dai in to a castel, that was fro Jerusalem the space of sixti furlongis, bi name Emaws.

14 And thei spaken togidir of alle these thingis that haddun bifallun.

15 And it was don, the while thei talkiden, and souyten bi hem silf, Jhesus hym silf neiyede, and wente with hem.

16 But her iyen weren holdun, that thei knewen him not.

17 And he seide to hem, What ben these wordis, that ye speken togidir wandrynge, and ye ben sorewful?

18 And oon, whos name was Cleofas, answerde, and seide, Thou thi silf art a pilgrym in Jerusalem, and hast thou not knowun, what thingis ben don in it in these daies?

19 To whom he seide, What thingis? And thei seiden to hym, Of Jhesu of Nazareth, that was a man prophete, myyti in werk and word bifor God and al the puple;

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20 and hou the heiyest preestis of oure princis bitoken hym in to dampnacioun of deeth, and crucifieden hym.

21 But we hopiden, that he schulde haue ayenbouyt Israel. And now on alle these thingis the thridde dai is to dai, that these thingis weren don.

22 But also summe wymmen of ouris maden vs afered, whiche bifor dai weren at the graue; and whanne his bodi was not foundun,

23 thei camen, and seiden, that thei syen also a siyt of aungels, whiche seien, that he lyueth.

24 And summe of oure wenten to the graue, and thei founden so as the wymmen seiden, but thei founden not hym.

25 And he seide to hem, A! foolis, and slowe of herte to bileue in alle thingis that the prophetis han spokun.

26 Whethir it bihofte not Crist to suffre these thingis, and so to entre in to his glorie?

27 And he bigan at Moises and at alle the prophetis, and declaride to hem in alle scripturis, that weren of hym.

28 And thei camen nyy the castel, whidur thei wenten. And he made countenaunce that he wolde go ferthere.

29 And thei constreyneden hym, and seiden, Dwelle with vs, for it drawith to nyyt, and the dai is now bowid doun.

30 And he entride with hem. And it was don, while he sat at the mete with hem, he took breed, and blesside, and brak, and took to hem.

31 And the iyen of hem weren openyd, and thei knewen hym; and he vanyschide fro her iyen.

32 And thei seiden togidir, Whether oure herte was not brennynge in vs, while he spak in the weie, and openyde to vs scripturis?

33 And thei risen vp in the same our, and wenten ayen in to Jerusalem, and founden the enleuene gaderid togidir, and hem that weren with hem,

34 seiynge, That the Lord is risun verrili, and apperide to Symount.

35 And thei tolden what thingis weren don in the weie, and hou thei knewen hym in brekyng of breed.

36 And the while thei spaken these thingis, Jhesus stood in the myddil of hem, and seide to hem, Pees to you; Y am, nyle ye drede.

37 But thei weren affraied and agast, and gessiden hem to se a spirit.

38 And he seide to hem, What ben ye troblid, and thouytis comen vp in to youre hertis?

39 Se ye my hoondis and my feet, for Y my silf am. Fele ye, and se ye; for a spirit hath not fleisch and boonys, as ye seen that Y haue.

40 And whanne he hadde seid this thing, he schewide hoondis and feet to hem.

41 And yit while thei bileueden not, and wondriden for ioye, he seide, Han ye here ony thing that schal be etun?

42 And thei proferden hym a part of a fisch rostid, and an hony combe.

43 And whanne he hadde etun bifore hem, he took that that lefte, and yaf to hem;

44 and seide to hem, These ben the wordis that Y spak to you, whanne Y was yit with you; for it is nede that alle thingis ben fulfillid, that ben writun in the lawe of Moises, and in prophetis, and in salmes, of me.

45 Thanne he openyde to hem wit, that thei schulden vnderstonde scripturis.

46 And he seide to hem, For thus it is writun, and thus it bihofte Crist to suffre, and ryse ayen fro deeth in the thridde dai;

47 and penaunce and remyssioun of synnes to be prechid in his name in to alle folkis, bigynnynge at Jerusalem.

48 And ye ben witnessis of these thingis.

49 And Y schal sende the biheest of my fadir in to you; but sitte ye in the citee, til that ye be clothid with vertu from an hiy.

50 And he ledde hem forth in to Betanye, and whanne his hondis weren lift vp, he blesside hem.

51 And it was don, the while he blesside hem, he departide fro hem, and was borun in to heuene.

52 And thei worschipiden, and wenten ayen in to Jerusalem with greet ioye,

53 and weren euermore in the temple, heriynge and blessynge God..

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THE GOSPEL ACCORDING TO JOHN

or The Gospel of John, or just John
Estimated Range of Dating: 90-120 A.D.

(The Gospel of John is the fourth and the latest of the canonical gospels. Like the three other gospels it is anonymous, although it identifies an unnamed "disciple whom Jesus loved" as the source of its traditions. However, John is very different from the older Synoptic Gospels as it gives only a schematic account of the ministry of Jesus. It is more closely related in style and content to the three Johannine epistles. Some scholars treat these four books, along with the Book of Revelation, as a single group of Johannine literature, although it is not written by the same author.

The authorship of this group of literature has been debated by scholars since at least the 2nd century AD. The main question is which writer wrote which of the writings. Church tradition attributes all the books to John the Apostle which is highly unlikely. Most scholars conclude that the apostle John wrote none of these works. There may have been a single author for the gospel and the three epistles. They agree that all three letters are written by the same author, although there is debate on who that author is.

Although some scholars conclude the author of the epistles was different from that of the gospel, all four works probably originated from the same community that lived in the Greek City of Ephesus in around 90-110 AD. In the case of Revelation, scholars agree that it was written by a separate author, most likely by John of Patmos in c. 95.

The phrase "the disciple whom Jesus loved" or, in John 20:2, "the disciple beloved of Jesus" is used six times in the Gospel of John, but in no other New Testament accounts of Jesus. John 21:24 states that the Gospel of John is based on the written testimony of this disciple. Since the end of the first century, the Beloved Disciple has been commonly identified with John the Evangelist but this is rejected by most scholars.

The Gospel of John and the three Johannine epistles exhibit strong resemblances in theology and style. The letters were written later than the gospel because the gospel reflects the break between the Johannine Christians and the Jewish synagogue while in the letters the Johannine community itself is disintegrating (1 John 2:19).

The Gospel of John is significantly different from the synoptic gospels, with major variations in material, theological emphasis, chronology, and literary style. John lacks scenes from the Synoptics such as Jesus' baptism, the calling of the Twelve, exorcisms, parables, and the Transfiguration. Conversely, it includes scenes not found in the Synoptics, including Jesus turning water into wine at the wedding at Cana, the resurrection of Lazarus, Jesus washing the feet of his disciples, and multiple visits to Jerusalem. For John, Nazareth, Jesus' town of origin is irrelevant, for he saw it probably as synonymous with Sepphoris the large capital of Galilee. Whilst Jesus in the first three gospels is portayed as human leader, teacher and healer, for John, Jesus comes from beyond this world, from God the Father; a teaching of the Roman Church that became popular in the early 2nd century AD.

John never lists all of the Twelve Disciples and names at least one disciple, Nathanael, whose name is not found in the Synoptics. Nathanael or Nathaniel (Hebrew for "God has given") of Cana in Galilee was a follower or disciple of Jesus, mentioned only in the Gospel of John in Chapters 1 and 21. Nathanael has often been identified with Bartholomew the Apostle, mentioned in the synoptic gospels and Acts 1:13. He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.

There are also some discrepancies between John and the Synoptics, some amounting to contradictions. The teachings of Jesus found in the synoptic gospels are very different from those recorded in John, and since the 19th century scholars have almost unanimously accepted that these Johannine discourses are less likely than the synoptic parables to be historical, and were likely written for theological purposes. Scholars usually agree that John is not entirely without historical value: certain sayings in John are as old or older than their synoptic counterparts, his representation of the topography around Jerusalem is often superior to that of the synoptics, his testimony that Jesus was executed before, rather than on, Passover, might well be more accurate, and his presentation of Jesus in the garden and the prior meeting held by the Jewish authorities are possibly more historically plausible than their synoptic parallels.)

GOSPEL OF JOHN CHAPTER 1

The Prologue

(Originally, light and darkness had a religious, but also a political, significance. Especially since the time of Alexander's conquests, the Sadducees [the Zadokites (the righteous), Zealots, and Siccarians] also called themselves "sons of light" and referred to their unbelieving enemies as sons of darkness (See: The Dead Sea Scrolls). The Zealot freedom movement was known as "the Star" and its respective leader as the Messiah; hence, Bible scholars call it the "Messianic Movement".)

1 In the bigynnyng was the word, and the word was at God, and God was the word.

2 This was in the bigynnyng at God.

3 Alle thingis weren maad bi hym, and withouten hym was maad no thing, that thing that was maad.

4 In hym was lijf, and the lijf was the liyt of men; and the liyt schyneth in derknessis,

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5 and derknessis comprehendiden not it.

6 A man was sent fro God, to whom the name was Joon.

7 This man cam in to witnessyng, that he schulde bere witnessing of the liyt, that alle men schulden bileue bi hym.

8 He was not the liyt, but that he schulde bere witnessing of the liyt.

9 There was a very liyt, which liytneth ech man that cometh in to this world.

10 He was in the world, and the world was maad bi hym, and the world knew hym not.

11 He cam in to his owne thingis, and hise resseyueden hym not.

12 But hou many euer resseyueden hym, he yaf to hem power to be maad the sones of God, to hem that bileueden in his name; the whiche not of bloodis,

13 nether of the wille of fleische, nether of the wille of man, but ben borun of God.

14 And the word was maad man, and dwellyde among vs, and we han seyn the glorie of hym, as the glorie of the oon bigetun sone of the fadir, ful of grace and of treuthe.

15 Joon berith witnessyng of hym, and crieth, and seith, This is, whom Y seide, He that schal come aftir me, is maad bifore me, for he was tofor me;

16 and of the plente of hym we alle han takun, and grace for grace.

17 For the lawe was youun bi Moises; but grace and treuthe is maad bi Jhesu Crist.

18 No man sai euer God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath teld out.

19 And this is the witnessyng of Joon, whanne Jewis senten fro Jerusalem prestis and dekenes to hym, that thei schulden axe hym, Who art thou?

20 He knoulechide, and denyede not, and he knoulechide, For Y am not Crist.

21 And thei axiden hym, What thanne? Art thou Elie? And he seide, Y am not. Art thou a profete? And he answeride, Nay.

22 Therfor thei seiden to hym, Who art thou? that we yyue an answere to these that senten vs. What seist thou of thi silf?

23 He seide, Y am a vois of a crier in deseert, Dresse ye the weie of the Lord, as Ysaie, the prophete, seide.

24 And thei that weren sent, weren of the Fariseis.

25 And thei axiden hym, and seiden to hym, What thanne baptisist thou, if thou art not Crist, nether Elie, nether a profete?

26 Joon answeride to hem, and seide, Y baptise in watir, but in the myddil of you hath stonde oon, that ye knowen not;

27 he it is, that schal come aftir me, that was maad bifor me, of whom Y am not worthi to louse the thwong of his schoo.

28 These thingis weren don in Bethanye biyende Jordan, where Joon was baptisyng. (Baptism and John the Baptist or Baptiser: Baptism is a Jewish initiation and purification ritual called a mikvah. As in most biographies, most of the characters surrounding the main character are also relatives, friends, or schoolmates. the main character. John the Baptist was probably Jesus' uncle or cousin. See the family, Appendix: Maps & Charts.)

29 Anothir day Joon say Jhesu comynge to hym, and he seide, Lo! the lomb of God; lo! he that doith awei the synnes of the world.

30 This is he, that Y seide of, Aftir me is comun a man, which was maad bifor me; for he was rather than Y.

31 And Y knew hym not, but that he be schewid in Israel, therfor Y cam baptisynge in watir.

32 And Joon bar witnessyng, and seide, That Y saiy the spirit comynge doun as a culuer fro heuene, and dwellide on hym.

33 And Y knew hym not; but he that sente me to baptise in watir, seide to me, On whom thou seest the Spirit comynge doun, and dwellynge on hym, this is he, that baptisith in the Hooli Goost.

34 And Y say, and bar witnessyng, that this is the sone of God.

35 Anothir dai Joon stood, and tweyne of hise disciplis;

36 and he biheeld Jhesu walkinge, and seith, Lo! the lomb of God.

37 And twei disciplis herden hym spekynge,

38 and folewiden Jhesu. And Jhesu turnede, and say hem suynge hym, and seith to hem, What seken ye? And thei seiden to hym, Rabi, that is to seie, Maistir, where dwellist thou?

39 And he seith to hem, Come ye, and se. And thei camen, and sayn where he dwellide; and dwelten with hym that dai. And it was as the tenthe our.

40 And Andrewe, the brother of Symount Petir, was oon of the tweyne, that herden of Joon, and hadden sued hym.

41 This foond first his brother Symount, and he seide to him, We han foundun Messias, that is to seie, Crist; and he ledde him to Jhesu.

42 And Jhesus bihelde hym, and seide, Thou art Symount, the sone of Johanna; thou schalt be clepid Cefas, that is to seie, Petre.

43 And on the morewe he wolde go out in to Galilee, and he foond Filip; and he seith to hym, Sue thou me.

44 Filip was of Bethsaida, the citee of Andrew and of Petre.

45 Filip foond Nathanael, and seide to hym, We han foundun Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and profetis.

46 And Nathanael seide to hym, Of Nazareth may sum good thing be?

47 Filip seide to hym, Come, and se. Jhesus siy Nathanael comynge to hym, and seide to hym, Lo! verili a man of Israel, in whom is no gile.

48 Nathanael seide to hym, Wherof hast thou knowun me? Jhesus answerde, and seide to hym, Bifor that Filip clepide thee, whanne thou were vndur the fige tree, Y saiy thee. Nathanael answerde to hym,

49 and seide, Rabi, thou art the sone of God, thou art kyng of Israel.

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50 Jhesus answerde, and seide to hym, For Y seide to thee, Y sawy thee vndur the fige tre, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli, treuli, Y seie to you, ye schulen se heuene opened, and the aungels of God stiynge vp and comynge doun on mannys sone.

GOSPEL OF JOHN CHAPTER 2

1 And the thridde dai weddyngis weren maad in the Cane of Galilee; and the modir of Jhesu was there.

2 And Jhesus was clepid, and hise disciplis, to the weddyngis.

3 And whanne wijn failide, the modir of Jhesu seide to hym, Thei han not wijn.

4 And Jhesus seith to hir, What to me and to thee, womman? myn our cam not yit.

5 His modir seith to the mynystris, What euere thing he seie to you, do ye.

6 And there weren set sixe stonun cannes, aftir the clensyng of the Jewis, holdynge ech tweyne ether thre metretis.

7 And Jhesus seith to hem, Fille ye the pottis with watir. And thei filliden hem, vp to the mouth.

8 And Jhesus seide to hem, Drawe ye now, and bere ye to the architriclyn. And thei baren.

9 And whanne the architriclyn hadde tastid the watir maad wiyn, and wiste not wherof it was, but the mynystris wisten that drowen the watir, the architriclyn clepith the spouse,

10 and seith to hym, Ech man settith first good wiyn, and whanne men ben fulfillid, thanne that that is worse; but thou hast kept the good wiyn in to this tyme.

11 Jhesus dide this the bigynnyng of signes in the Cane of Galilee, and schewide his glorie; and hise disciplis bileueden in hym.

12 Aftir these thingis he cam doun to Cafarnaum, and his modir, and hise britheren, and hise disciplis; and thei dwelliden there not many daies.

13 And the pask of Jewis was nyy, and Jhesus wente vp to Jerusalem.

14 And he foond in the temple men sillynge oxun, and scheep, and culueris, and chaungeris sittynge.

15 And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, and oxun, and scheep; and he schedde the money of chaungeris, and turnede vpsedoun the boordis.

16 And he seide to hem that selden culueris, Take awei fro hennus these thingis, and nyle ye make the hous of my fadir an hous of marchaundise.

17 And hise disciplis hadden mynde, for it was writun, The feruent loue of thin hous hath etun me.

18 Therfor the Jewis answeriden, and seiden to hym, What token schewist thou to vs, that thou doist these thingis?

19 Jhesus answerde, and seide to hem, Vndo ye this temple, and in thre daies Y schal reise it.

20 Therfor the Jewis seiden to hym, In fourti and sixe yeer this temple was bildid, and schalt thou in thre daies reise it?

21 But he seide of the temple of his bodi.

22 Therfor whanne he was risun fro deeth, hise disciplis hadden mynde, that he seide these thingis of his bodi; and thei bileueden to the scripture, and to the word that Jhesus seide.

23 And whanne Jhesus was at Jerusalem in pask, in the feeste dai, many bileueden in his name, seynge his signes that he dide.

24 But Jhesus trowide not hym silf to hem, for he knewe alle men;

25 and for it was not nede to hym, that ony man schulde bere witnessyng, for he wiste, what was in man.

GOSPEL OF JOHN CHAPTER 3

(In the Gospel of John, Jesus continually presents himself as the Son of God. The real Jesus would never have compared himself to God in the Holy Land, for doing so would have violated the first three of the Ten Commandments and would have been stoned for heresy. This text was written in the 2nd century for the Greek-speaking elite of the Roman Empire.)

1 And there was a man of the Farisees, Nychodeme bi name, a prince of the Jewis.

2 And he cam to Jhesu bi niyt, and seide to hym, Rabi, we witen, that thou art comun fro God maister; for no man may do these signes, that thou doist, but God be with hym.

3 Jhesus answerde, and seide to hym, Treuli, treuli, Y seie to thee, but a man be borun ayen, he may not se the kyngdom of God.

4 Nychodeme seide to hym, Hou may a man be borun, whanne he is eeld? whether he may entre ayen in to his modris wombe, and be borun ayen?

5 Jhesus answeride, Treuli, treuli, Y seie to thee, but a man be borun ayen of watir, and of the Hooli Goost, he may not entre in to the kyngdom of God.

6 That that is borun of the fleisch, is fleisch; and that that is borun of spirit, is spirit.

7 Wondre thou not, for Y seide to thee, It bihoueth you to be borun ayen.

8 The spirit brethith where he wole, and thou herist his vois, but thou wost not, fro whennus he cometh, ne whidir he goith; so is ech man that is borun of the spirit.

9 Nychodeme answeride, and seide to hym, Hou moun these thingis be don?

10 Jhesus answeride, and seide to hym, Thou art a maister in Israel, and knowist not these thingis?

11 Treuli, treuli, Y seie to thee, for we speken that that we witen, and we witnessen that that we han seyn, and ye taken not oure witnessyng.

12 If Y haue seid to you ertheli thingis, and ye bileuen not, hou if Y seie to you heueneli thingis, schulen ye bileue?

13 And no man stieth in to heuene, but he that cam doun fro heuene, mannys sone that is in heuene.

14 And as Moises areride a serpent in desert, so it bihoueth mannys sone to be reisid,

15 that ech man that bileueth in hym, perische not, but haue euerlastynge lijf.

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16 For God louede so the world, that he yaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastynge lijf.

17 For God sente not his sone in to the world, that he iuge the world, but that the world be saued bi him.

18 He that bileueth in hym, is not demed; but he that bileueth not, is now demed, for he bileueth not in the name of the oon bigetun sone of God.

19 And this is the dom, for liyt cam in to the world, and men loueden more derknessis than liyt; for her werkes weren yuele.

20 For ech man that doith yuele, hatith the liyt; and he cometh not to the liyt, that hise werkis be not repreued.

21 But he that doith treuthe, cometh to the liyt, that hise werkis be schewid, that thei ben don in God.

22 Aftir these thingis Jhesus cam, and hise disciplis, in to the loond of Judee, and there he dwellide with hem, and baptiside.

23 And Joon was baptisinge in Ennon, bisidis Salym, for many watris weren there; and thei camen, and weren baptisid.

24 And Joon was not yit sent in to prisoun.

25 Therfor a questioun was maad of Jonys disciplis with the Jewis, of the purificacioun.

26 And thei camen to Joon, and seiden to hym, Maister, he that was with thee biyonde Jordan, to whom thou hast borun witnessyng, lo! he baptisith, and alle men comen to hym.

27 Joon answerde, and seide, A man may not take ony thing, but it be youun to hym fro heuene.

28 Ye you silf beren witnessyng to me, that Y seide, Y am not Crist, but that Y am sent bifore hym.

29 He that hath a wijf, is the hosebonde; but the freend of the spouse that stondith, and herith hym, ioieth with ioye, for the vois of the spouse. Therfor in this thing my ioye is fulfillid.

30 It bihoueth hym to wexe, but me to be maad lesse.

31 He that cam from aboue, is aboue alle; he that is of the erthe, spekith of the erthe; he that cometh from heuene, is aboue alle.

32 And he witnessith that thing that he hath seie, and herde, and no man takith his witnessing.

33 But he that takith his witnessyng, hath confermyd that God is sothefast.

34 But he whom God hath sent, spekith the wordis of God; for not to mesure God yyueth the spirit.

35 The fadir loueth the sone, and he hath youun alle thingis in his hoond.

36 He that bileueth in the sone, hath euerlastynge lijf; but he that is vnbileueful to the sone, schal not se euerlastynge lijf, but the wraththe of God dwellith on hym.

GOSPEL OF JOHN CHAPTER 4

1 Therfor as Jhesu knew, that the Farisees herden, that Jhesu makith and baptisith mo disciplis than Joon,

2 thouy Jhesus baptiside not, but hise disciplis, he lefte Judee,

3 and wente ayen in to Galilee.

4 And it bihofte hym to passe bi Samarie.

5 Therfor Jhesus cam in to a citee of Samarie, that is seid Sicar, bisidis the place, that Jacob yaf to Joseph, his sone.

6 And the welle of Jacob was there; and Jhesus was weri of the iourney, and sat thus vpon the welle. And the our was, as it were the sixte.

7 And a womman cam fro Samarie, to drawe watir. And Jhesus seith to hir, Yyue me drynk.

8 And hise disciplis weren gon in to the citee, to bie mete.

9 Therfor thilke womman of Samarie seith to him, Hou thou, whanne thou art a Jewe, axist of me drynk, that am a womman of Samarie? for Jewis vsiden not to dele with Samaritans.

10 Jhesus answerde, and seide to hir, If thou wistist the yifte of God, and who he is, that seith to thee, Yyue me drynk, thou perauenture woldist haue axid of hym, and he schulde haue youun to thee quyk watir.

11 The womman seith to him, Sire, thou hast not where ynne to drawe, and the pit is deep; wherof thanne hast thou quik watir?

12 Whethir thou art grettere than oure fadir Jacob, that yaf to vs the pit? and he drank therof, and hise sones, and hise beestis.

13 Jhesus answerde, and seide to hir, Eche man that drynkith of this watir, schal thirste efte soone; but he that drynkith of the watir that Y schal yyue hym, schal not thirste with outen ende; but the watir that Y schal yyue hym,

14 schal be maad in hym a welle of watir, spryngynge vp in to euerlastynge lijf.

15 The womman seith to hym, Sire, yyue me this watir, that Y thirste not, nether come hidur to drawe.

16 Jhesus seith to hir, Go, clepe thin hosebonde, and come hidir.

17 The womman answerde, and seide, Y haue noon hosebonde. Jhesus seith to hir, Thou seidist wel, That Y haue noon hosebonde;

18 for thou hast hadde fyue hosebondis, and he that thou hast, is not thin hosebonde. This thing thou seidist sotheli.

19 The womman seith to hym, Lord, Y se, that thou art a prophete.

20 Oure fadris worschipiden in this hil, and ye seien, that at Jerusalem is a place, where it bihoueth to worschipe.

21 Jhesus seith to hir, Womman, bileue thou to me, for the our schal come, whanne nether in this hil, nethir in Jerusalem, ye schulen worschipe the fadir.

22 Ye worschipen that ye knowen not; we worschipen that that we knowen; for helthe is of the Jewis.

23 But the tyme is comun, and now it is, whanne trewe worschiperis schulen worschipe the fadir in spirit and treuthe; for also the fadir sekith suche, that worschipen hym.

24 God is a spirit, and it bihoueth hem that worschipen hym, to worschipe in spirit and treuthe.

25 The womman seith to hym, Y woot that Messias is comun, that is seid Crist; therfor whanne he cometh, he schal telle vs alle thingis.

26 Jhesus seith to hir, Y am he, that spekith with thee.

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27 And anoon hise disciplis camen, and wondriden, that he spak with the womman; netheles no man seide to hym, What sekist thou, or, What spekist thou with hir?

28 Therfor the womman lefte hir watir pot, and wente in to the citee, and seide to tho men,

29 Come ye, and se ye a man, that seide to me alle thingis that Y haue don; whether he be Crist?

30 And thei wenten out of the citee, and camen to hym.

31 In the mene while hise disciplis preieden hym, and seiden, Maistir, ete.

32 But he seide to hem, Y haue mete to ete, that ye knowen not.

33 Therfor disciplis seiden togidir, Whether ony man hath brouyt him mete to ete?

34 Jhesus seith to hem, My mete is, that Y do the wille of hym that sente me, that Y perfourme the werk of hym.

35 Whether ye seien not, that yit foure monethis ben, and rype corn cometh? Lo! Y seie to you, lifte vp youre iyen, and se ye the feeldis, for now thei ben white to repe.

36 And he that repith takith hire, and gaderith fruyt in to euerlastynge lijf; that bothe he that sowith, and he that repith, haue ioye togidere.

37 In this thing is the word trewe, for anothir is that sowith, and anothir that repith.

38 Y sente you to repe, that that ye haue not trauelid; othere men han trauelid, and ye han entrid in to her trauels.

39 And of that citee many Samaritans bileueden in hym, for the word of the womman, that bare witnessyng, That he seide to me alle thingis that Y haue don.

40 Therfor whanne Samaritans camen to hym, thei preieden hym to dwelle there; and he dwelte there twey daies. (Samaritans are a community of Hebrews whose ancestors were not deported to Assyria or Babylonia. They call themselves Bene Ysrael [sons, children of Israel]. They follow only the laws of the Torah [the Five Books of Moses]. They reject all other books of the Bible, since these were written in foreign lands [Babylonia and Persia] and they despised the returning Jews as conquerors and upstarts.)

41 And many mo bileueden for his word,

42 and seiden to the womman, That now not for thi speche we bileuen; for we han herd, and we witen, that this is verili the sauyour of the world.

43 And aftir twei daies he wente out fro thennus, and wente in to Galilee.

44 And he bar witnessyng, that a profete in his owne cuntre hath noon onour.

45 Therfor whanne he cam in to Galilee, men of Galilee resseyueden hym, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the feeste dai; for also thei hadden comun to the feeste dai.

46 Therfor he cam eftsoone in to the Cane of Galile, where he made the watir wiyn. And a litil kyng was, whos sone was sijk at Cafarnaum.

47 Whanne this hadde herd, that Jhesu schulde come fro Judee in to Galilee, he wente to hym, and preiede hym, that he schulde come doun, and heele his sone; for he bigan to die.

48 Therfor Jhesus seide to him, But ye se tokenes and grete wondris, ye bileuen not.

49 The litil kyng seith to hym, Lord, come doun, bifor that my sone die.

50 Jhesus seith to hym, Go, thi sone lyueth. The man bileuede to the word, that Jhesus seide to hym, and he wente.

51 And now whanne he cam doun, the seruauntis camen ayens hym, and telden to hym, and seiden, That his sone lyuede.

52 And he axide of hem the our, in which he was amendid. And thei seiden to hym, For yistirdai in the seuenthe our the feuer lefte him.

53 Therfor the fadir knewe, that thilke our it was, in which Jhesus seide to hym, Thi sone lyueth; and he bileuede, and al his hous.

54 Jhesus dide eft this secounde tokene, whanne he cam fro Judee in to Galilee.

GOSPEL OF JOHN CHAPTER 5

1 Aftir these thingis ther was a feeste dai of Jewis, and Jhesus wente vp to Jerusalem.

2 And in Jerusalem is a waissynge place, that in Ebrew is named Bethsaida, and hath fyue porchis.

3 In these lay a greet multitude of sike men, blynde, crokid, and drie, abidynge the mouyng of the watir.

4 For the aungel of the Lord cam doun certeyne tymes in to the watir, and the watir was moued; and he that first cam doun in to the sisterne, aftir the mouynge of the watir, was maad hool of what euer sijknesse he was holdun.

5 And a man was there, hauynge eiyte and thritti yeer in his sikenesse.

6 And whanne Jhesus hadde seyn hym liggynge, and hadde knowun, that he hadde myche tyme, he seith to hym, Wolt thou be maad hool?

7 The sijk man answerde to hym, Lord, Y haue no man, that whanne the watir is moued, to putte me in to the cisterne; for the while Y come, anothir goith doun bifor me.

8 Jhesus seith to hym, Rise vp, take thi bed, and go.

9 And anoon the man was maad hool, and took vp his bed, and wente forth. And it was sabat in that dai.

10 Therfor the Jewis seiden to him that was maad hool, It is sabat, it is not leueful to thee, to take awei thi bed.

11 He answeride to hem, He that made me hool, seide to me, Take thi bed, and go.

12 Therfor thei axiden him, What man is that, that seide to thee, Take vp thi bed, and go?

13 But he that was maad hool, wiste not who it was. And Jhesus bowide awei fro the puple, that was set in the place.

14 Aftirward Jhesus foond hym in the temple, and seide to hym, Lo! thou art maad hool; now nyle thou do synne, lest any worse thing bifalle to thee.

15 Thilke man wente, and telde to the Jewis, that it was Jhesu that made hym hool.

16 Therfor the Jewis pursueden Jhesu, for he dide this thing in the sabat.

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17 And Jhesus answeride to hem, My fadir worchith til now, and Y worche.
18 Therfor the Jewis souyten more to sle hym, for not oneli he brak the sabat, but he seide that God was his fadir, and made hym euene to God.
19 Therfor Jhesus answerde, and seide to hem, Treuli, treuli, Y seye to you, the sone may not of hym silf do ony thing, but that thing that he seeth the fadir doynge; for what euere thingis he doith, the sone doith in lijk maner tho thingis.
20 For the fadir loueth the sone, and schewith to hym alle thingis that he doith; and he schal schewe to hym grettere werkis than these, that ye wondren.
21 For as the fadir reisith deed men, and quykeneth, so the sone quykeneth whom he wole.
22 For nethir the fadir iugith ony man, but hath youun ech doom to the sone,
23 that alle men onoure the sone, as thei onouren the fadir. He that onourith not the sone, onourith not the fadir that sente hym.
24 Treuli, treuli, Y seie to you, that he that herith my word, and bileueth to hym that sente me, hath euerlastynge lijf, and he cometh not in to doom, but passith fro deeth in to lijf.
25 Treuli, treuli Y seie to you, for the our cometh, and now it is, whanne deed men schulen here the vois of Goddis sone, and thei that heren, schulen lyue.
26 For as the fadir hath lijf in hym silf, so he yaf to the sone, to haue lijf in him silf;
27 and he yaf to hym power to make doom, for he is mannys sone.
28 Nyle ye wondre this, for the our cometh, in which alle men that ben in birielis, schulen here the voice of Goddis sone.
29 And thei that han do goode thingis, schulen go in to ayenrisyng of lijf; but thei that han done yuele thingis, in to ayenrisyng of doom.
30 Y may no thing do of my silf, but as Y here, Y deme, and my doom is iust, for Y seke not my wille, but the wille of the fadir that sente me.
31 If Y bere witnessing of my silf, my witnessyng is not trewe;
32 another is that berith witnessyng of me, and Y woot that his witnessyng is trewe, that he berith of me.
33 Ye senten to Joon, and he bar witnessyng to treuthe.
34 But Y take not witnessyng of man; but Y seie these thingis, that ye be saaf.
35 He was a lanterne brennynge and schynynge; but ye wolden glade at an our in his liyt.
36 But Y haue more witnessyng than Joon, for the werkis that my fadir yaf to me to perfourme hem, thilke werkis that Y do beren witnessyng of me, that the fadir sente me.
37 And the fadir that sente me, he bar witnessyng of me. Nether ye herden euere his vois, nether ye seien his licnesse.
38 And ye han not his word dwellynge in you; for ye byleuen not to hym, whom he sente.
39 Seke ye scripturis, in which ye gessen to haue euerlastynge lijf; and tho it ben, that beren witnessyng of me.
40 And ye wolen not come to me, that ye haue lijf.
41 Y take not clerenesse of men;
42 but Y haue knowun you, that ye han not the loue of God in you.
43 Y cam in the name of my fadir, and ye token not me. If another come in his owne name, ye schulen resseyue hym.
44 Hou moun ye bileue, that resseyuen glorie ech of othere, and ye seken not the glorie that is of God aloone?
45 Nyle ye gesse, that Y am to accuse you anentis the fadir; it is Moises that accusith you, in whom ye hopen.
46 For if ye bileueden to Moises, perauenture ye schulden bileue also to me; for he wroot of me.
47 But if ye bileuen not to hise lettris, hou schulen ye bileue to my wordis?

GOSPEL OF JOHN CHAPTER 6

1 Aftir these thingis Jhesus wente ouere the see of Galilee, that is Tiberias.
2 And a greet multitude suede hym; for thei sayn the tokenes, that he dide on hem that weren sijke.
3 Therfor Jhesus wente in to an hil, and sat there with hise disciplis.
4 And the paske was ful niy, a feeste dai of the Jewis.
5 Therfor whanne Jhesus hadde lift vp hise iyen, and hadde seyn, that a greet multitude cam to hym, he seith to Filip, Wherof schulen we bie looues, that these men ete?
6 But he seide this thing, temptynge hym; for he wiste what he was to do.
7 Filip answerde to hym, The looues of tweyn hundrid pans sufficen not to hem, that ech man take a litil what.
8 Oon of hise disciplis, Andrew, the brothir of Symount Petre,
9 seith to him, A child is here, that hath fyue barli looues and twei fischis; but what ben these among so manye?
10 Therfor Jhesus seith, Make ye hem sitte to the mete. And there was myche hey in the place. And so men saten to the mete, as fyue thousynde in noumbre.
11 And Jhesus took fyue looues, and whanne he hadde do thankyngis, he departide to men that saten to the mete, and also of the fischis, as myche as thei wolden.
12 And whanne thei weren fillid, he seide to hise disciplis, Gadir ye the relifs that ben left, that thei perischen not.
13 And so thei gadriden, and filliden twelue cofyns of relif of the fyue barli looues and twei fischis, that lefte to hem that hadden etun.
14 Therfor tho men, whanne thei hadden seyn the signe that he hadde don, seiden, For this is verili the profete, that is to come in to the world.
15 And whanne Jhesus hadde knowun, that thei weren to come to take hym, and make hym kyng, he fleiy aloone eft in to an hille.
16 And whanne euentid was comun, his disciplis wenten doun to the see.
17 And thei wenten vp in to a boot, and thei camen ouer the see in to Cafarnaum. And derknessis weren maad thanne, and Jhesus was not come to hem.

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18 And for a greet wynde blew, the see roos vp.

19 Therfor whanne thei hadden rowid as fyue and twenti furlongis or thretti, thei seen Jhesus walkynge on the see, and to be neiy the boot; and thei dredden.

20 And he seide to hem, Y am; nyle ye drede.

21 Therfor thei wolden take hym in to the boot, and anoon the boot was at the loond, to which thei wenten.

22 On the tother dai the puple, that stood ouer the see, say, that ther was noon other boot there but oon, and that Jhesu entride not with hise disciplis in to the boot, but hise disciplis aloone wenten.

23 But othere bootis camen fro Tiberias bisidis the place, where thei hadden eetun breed, and diden thankyngis to God.

24 Therfor whanne the puple hadde seyn, that Jhesu was not there, nether hise disciplis, thei wenten vp in to bootis, and camen to Cafarnaum, sekynge Jhesu.

25 And whanne thei hadden foundun hym ouer the see, thei seiden to hym, Rabi, hou come thou hidur?

26 Jhesus answerde to hem, and seide, Treuli, treuli, Y seie to you, ye seken me, not for ye sayn the myraclis, but for ye eten of looues, and weren fillid.

27 Worche ye not mete that perischith, but that dwellith in to euerlastynge lijf, which mete mannys sone schal yyue to you; for God the fadir hath markid hym.

28 Therfor thei seiden to hym, What schulen we do, that we worche the werkis of God?

29 Jhesus answerde, and seide to hem, This is the werk of God, that ye bileue to hym, whom he sente.

30 Therfor thei seiden to hym, What tokene thanne doist thou, that we seen, and bileue to thee? what worchist thou?

31 Oure fadris eeten manna in desert, as it is writun, He yaf to hem breed fro heuene to ete.

32 Therfor Jhesus seith to hem, Treuli, treuli, Y seie to you, Moyses yaf you not breed fro heuene, but my fadir yyueth you veri breed fro heuene;

33 for it is very breed that cometh doun fro heuene, and yyueth lijf to the world.

34 Therfor thei seiden to hym, Lord, euere yyue vs this breed.

35 And Jhesus seide to hem, Y am breed of lijf; he that cometh to me, schal not hungur; he that bileueth in me, schal neuere thirste.

36 But Y seid to you, that ye han seyn me, and ye bileueden not.

37 Al thing, that the fadir yyueth to me, schal come to me; and Y schal not caste hym out, that cometh to me.

38 For Y cam doun fro heuene, not that Y do my wille, but the wille of hym that sente me.

39 And this is the wille of the fadir that sente me, that al thing that the fadir yaf me, Y leese not of it, but ayen reise it in the laste dai.

40 And this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in hym, haue euerlastynge lijf; and Y schal ayen reyse hym in the laste dai.

41 Therfor Jewis grutchiden of hym, for he hadde seid, Y am breed that cam doun fro heuene.

42 And thei seiden, Whether this is not Jhesus, the sone of Joseph, whos fadir and modir we han knowun. Hou thanne seith this, That Y cam doun fro heuene?

43 Therfor Jhesus answerde, and seide to hem, Nyle ye grutche togidere.

44 No man may come to me, but if the fadir that sente me, drawe hym; and Y schal ayen reise hym in the laste dai. It is writun in prophetis,

45 And alle men schulen be able for to be tauyt of God. Ech man that herde of the fadir, and hath lerned, cometh to me.

46 Not for ony man hath sey the fadir, but this that is of God, hath sey the fadir.

47 Sotheli, sotheli, Y seie to you, he that bileueth in me, hath euerlastynge lijf.

48 Y am breed of lijf.

49 Youre fadris eeten manna in desert, and ben deed.

50 This is breed comynge doun fro heuene, that if ony man ete therof, he die not.

51 Y am lyuynge breed, that cam doun fro heuene.

52 If ony man ete of this breed, he schal lyue withouten ende. And the breed that Y schal yyue, is my fleisch for the lijf of the world.

53 Therfor the Jewis chidden togidere, and seiden, Hou may this yyue to vs his fleisch to ete?

54 Therfor Jhesus seith to hem, Treuli, treuli, Y seie to you, but ye eten the fleisch of mannus sone, and drenken his blood, ye schulen not haue lijf in you.

55 He that etith my fleisch, and drynkith my blood, hath euerlastynge lijf, and Y schal ayen reise hym in the laste dai.

56 For my fleisch is veri mete, and my blood is very drynk.

57 He that etith my fleisch, and drynkith my blood, dwellith in me, and Y in hym.

58 As my fadir lyuynge sente me, and Y lyue for the fadir, and he that etith me, he schal lyue for me.

59 This is breed, that cam doun fro heuene. Not as youre fadris eten manna, and ben deed; he that etith this breed, schal lyue withouten ende.

60 He seide these thingis in the synagoge, techynge in Cafarnaum.

61 Therfor many of hise disciplis herynge, seiden, This word is hard, who may here it?

62 But Jhesus witynge at hym silf, that hise disciplis grutchiden of this thing, seide to hem, This thing sclaundrith you?

63 Therfor if ye seen mannus sone stiynge, where he was bifor?

64 It is the spirit that quykeneth, the fleisch profitith no thing; the wordis that Y haue spokun to you, ben spirit and lijf.

65 But ther ben summe of you that bileuen not. For Jhesus wiste fro the bigynnynge, which weren bileuynge, and who was to bitraye hym.

66 And he seide, Therfor Y seide to you, that no man may come to me, but it were youun to hym of my fadir.

67 Fro this tyme many of hise disciplis wenten abak, and wenten not now with hym.

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68 Therfor Jhesus seide to the twelue, Whether ye wolen also go awei?
69 And Symount Petre answeride to hym, Lord, to whom schulen we gon? Thou hast wordis of euerlastynge lijf;
70 and we bileuen, and han knowun, that thou art Crist, the sone of God.
71 Therfor Jhesus answerde to hem, Whether Y chees not you twelue, and oon of you is a feend?
72 And he seide this of Judas of Symount Scarioth, for this was to bitraye hym, whanne he was oon of the twelue.

GOSPEL OF JOHN CHAPTER 7

1 Aftir these thingis Jhesus walkide in to Galilee, for he wolde not walke in to Judee, for the Jewis souyten to sle hym.
2 And ther was neiy a feeste dai of the Jewis, Senofegia.
3 And hise britheren seiden to hym, Passe fro hennus, and go in to Judee, that also thi disciplis seen thi werkis that thou doist;
4 for no man doith ony thing in hiddlis, and hym silf sekith to be opyn. If thou doist these thingis, schewe thi silf to the world.
5 For nether hise britheren bileueden in hym.
6 Therfor Jhesus seith to hem, My tyme cam not yit, but youre tyme is euermore redi.
7 The world may not hate you, sothely it hatith me; for Y bere witnessyng therof, that the werkis of it ben yuele.
8 Go ye vp to this feeste dai, but Y schal not go vp to this feeste dai, for my tyme is not yit fulfillid.
9 Whanne he hadde seid these thingis, he dwelte in Galilee.
10 And aftir that hise britheren weren gon vp, thanne he yede vp to the feeste dai, not opynli, but as in priuyte.
11 Therfor the Jewis souyten hym in the feeste dai, and seiden, Where is he?
12 And myche grutchyng was of hym among the puple. For summe seiden, That he is good; and othere seiden, Nai, but he disceyueth the puple;
13 netheles no man spak opynli of hym, for drede of the Jewis.
14 But whanne the myddil feeste dai cam, Jhesus wente vp in to the temple, and tauyte.
15 And the Jewis wondriden, and seiden, Hou can this man lettris, sithen he hath not lerned?
16 Jhesus answerde to hem, and seide, My doctryne is not myn, but his that sente me.
17 If ony man wole do his wille, he schal knowe of the techyng, whethir it be of God, or Y speke of my silf.
18 He that spekith of hym silf, sekith his owne glorie; but he that sekith the glorie of hym that sente hym, is sothefast, and vnriytwisnesse is not in hym.
19 Whether Moises yaf not to you a lawe, and noon of you doith the lawe?
20 What seken ye to sle me? And the puple answerde, and seide, Thou hast a deuel; who sekith to sle thee?
21 Jhesus answerde, and seide to hem, Y haue don o werk, and alle ye wondren.
22 Therfor Moises yaf to you circumcisioun; not for it is of Moyses, but of the fadris; and in the sabat ye circumciden a man.
23 If a man take circumcicioun in the sabat, that the lawe of Moises be not brokun, han ye indignacioun to me, for Y made al a man hool in the sabat?
24 Nile ye deme aftir the face, but deme ye a riytful doom.
25 Therfor summe of Jerusalem seiden, Whethir this is not he, whom the Jewis seken to sle?
26 and lo! he spekith opynli, and thei seien no thing to hym. Whether the princes knewen verili, that this is Crist?
27 But we knowun this man, of whennus he is; but whanne Crist schal come, no man woot of whennus he is.
28 Therfor Jhesus criede in the temple techynge, and seide, Ye knowen me, and ye knowen of whennus Y am; and Y cam not of my silf, but he is trewe that sente me, whom ye knowen not.
29 Y knowe hym, and if Y seie that Y knowe hym not, Y schal be lijk to you, a liere; but Y knowe hym, for of hym Y am, and he sente me.
30 Therfor thei souyten to take hym, and no man sette on hym hoondis, for his our cam not yit.
31 And many of the puple bileueden in hym, and seiden, Whanne Crist schal come, whether he schal do mo tokenes, than tho that this doith?
32 Farisees herden the puple musinge of hym these thingis; and the princis and Farisees senten mynystris, to take hym.
33 Therfor Jhesus seide to hem, Yit a litil tyme Y am with you, and Y go to the fadir, that sente me.
34 Ye schulen seke me, and ye schulen not fynde; and where Y am, ye may not come.
35 Therfor the Jewis seiden to hem silf, Whidur schal this gon, for we schulen not fynde hym? whether he wole go in to the scateryng of hethene men, and wole teche the hethene?
36 What is this word, which he seide, Ye schulen seke me, and ye schulen not fynde; and where Y am, ye moun not come?
37 But in the laste dai of the greet feeste, Jhesus stood, and criede, and seide, If ony man thirstith, come he to me, and drynke.
38 He that bileueth in me, as the scripture seith, Floodis of quyk watir schulen flowe fro his wombe.
39 But he seide this thing of the Spirit, whom men that bileueden in hym schulden take; for the Spirit was not yit youun, for Jhesus was not yit glorified.
40 Therfor of that cumpanye, whanne thei hadden herd these wordis of hym, thei seiden, This is verili a prophete.
41 Othere seiden, This is Crist. But summe seiden, Whether Crist cometh fro Galilee?
42 Whether the scripture seith not, that of the seed of Dauid, and of the castel of Bethleem, where Dauid was, Crist cometh?
43 Therfor discencioun was maad among the puple for hym.
44 For summe of hem wolden haue take hym, but no man sette hondis on hym.
45 Therfor the mynystris camen to bischopis and Farisees, and thei seiden to hem, Whi brouyten ye not hym?

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46 The mynystris answeriden, Neuere man spak so, as this man spekith.
47 Therfor the Farisees answeriden to hem, Whether ye ben disseyued also?
48 whether ony of the pryncis or of the Farisees bileueden in hym?
49 But this puple, that knowith not the lawe, ben cursid.
50 Nychodeme seith to hem, he that cam to hym bi nyyt, that was oon of hem, Whethir oure lawe demith a man,
51 but it haue first herde of hym, and knowe what he doith?
52 Thei answeriden, and seiden to hym, Whether thou art a man of Galilee also? Seke thou scripturis, and se thou, that a prophete risith not of Galilee.
53 And thei turneden ayen, ech in to his hous.

GOSPEL OF JOHN CHAPTER 8

1 But Jhesus wente in to the mount of Olyuete.
2 And eerli eft he cam in to the temple; and al the puple cam to hym; and he sat, and tauyte hem.
3 And scribis and Fariseis bryngen a womman takun in auoutrye, and thei settiden hir in the myddil,
4 and seiden to hym, Maystir, this womman is now takun in auoutrie.
5 And in the lawe Moises comaundide vs to stoone suche; therfor what seist thou?
6 And thei seiden this thing temptynge hym, that thei myyten accuse hym. And Jhesus bowide hym silf doun, and wroot with his fyngur in the erthe.
7 And whanne thei abiden axynge hym, he reiside hym silf, and seide to hem, He of you that is without synne, first caste a stoon in to hir.
8 And eft he bowide hym silf, and wroot in the erthe.
9 And thei herynge these thingis, wenten awei oon aftir anothir, and thei bigunnen fro the eldre men; and Jhesus dwelte aloone, and the womman stondynge in the myddil.
10 And Jhesus reiside hym silf, and seide to hir, Womman, where ben thei that accusiden thee? no man hath dampned thee.
11 Sche seide, No man, Lord. Jhesus seide to hir, Nethir Y schal dampne thee; go thou, and now aftirward nyle thou synne more.
12 Therfor eft Jhesus spak to hem, and seide, Y am the liyt of the world; he that sueth me, walkith not in derknessis, but schal haue the liyt of lijf.
13 Therfor the Fariseis seiden, Thou berist witnessyng of thi silf; thi witnessyng is not trewe.
14 Jhesus answerde, and seide to hem, And if Y bere witnessyng of my silf, my witnessyng is trewe; for Y woot fro whennus Y cam, and whidur Y go.
15 But ye witen not fro whennus Y cam, ne whidur Y go. For ye demen aftir the fleisch, but Y deme no man;
16 and if Y deme, my doom is trewe, for Y am not aloone, but Y and the fadir that sente me.
17 And in youre lawe it is writun, that the witnessyng of twei men is trewe.
18 Y am, that bere witnessyng of my silf, and the fadir that sente me, berith witnessyng of me.
19 Therfor thei seiden to hym, Where is thi fadir? Jhesus answeride, Nether ye knowen me, nethir ye knowen my fadir; if ye knewen me, perauenture ye schulden knowe also my fadir.
20 Jhesus spak these wordis in the tresorie, techynge in the temple; and no man took hym, for his our cam not yit.
21 Therfor eft Jhesus seide to hem, Lo! Y go, and ye schulen seke me, and ye schulen die in youre synne; whidur Y go, ye moun not come.
22 Therfor the Jewis seiden, Whether he schal sle hym silf, for he seith, Whidur Y go, ye moun not come?
23 And he seide to hem, Ye ben of bynethe, Y am of aboue; ye ben of this world, Y am not of this world.
24 Therfor Y seide to you, that ye schulen die in youre synnes; for if ye bileuen not that Y am, ye schulen die in youre synne.
25 Therfor thei seiden to hym, Who art thou? Jhesus seide to hem, The bigynnyng, which also speke to you.
26 Y haue many thingis to speke, and deme of you, but he that sente me is sothefast; and Y speke in the world these thingis, that Y herde of hym.
27 And thei knewen not, that he clepide his fadir God.
28 Therfor Jhesus seith to hem, Whanne ye han areisid mannus sone, thanne ye schulen knowe, that Y am, and of my silf Y do no thing; but as my fadir tauyte me, Y speke these thingis.
29 And he that sente me is with me, and lefte me not aloone; for Y do euermore tho thingis, that ben plesynge to hym.
30 Whanne he spak these thingis, manye bileueden in hym.
31 Therfor Jhesus seide to the Jewis, that bileueden in hym, If ye dwellen in my word, verili ye schulen be my disciplis;
32 and ye schulen knowe the treuthe, and the treuthe schal make you fre.
33 Therfor the Jewis answeriden to hym, We ben the seed of Abraham, and we serueden neuere to man; hou seist thou, That ye schulen be fre?
34 Jhesus answeride to hem, Treuli, treuli, Y seie to you, ech man that doith synne, is seruaunt of synne.
35 And the seruaunt dwellith not in the hows with outen ende, but the sone dwellith with outen ende.
36 Therfor if the sone make you fre, verili ye schulen be fre.
37 Y woot that ye ben Abrahams sones, but ye seken to sle me, for my word takith not in you.
38 Y speke tho thingis, that Y say at my fadir; and ye doen tho thingis, that ye sayn at youre fadir.
39 Thei answerden, and seiden to hym, Abraham is oure fadir. Jhesus seith to hem, If ye ben the sones of Abraham, do ye the werkis of Abraham.
40 But now ye seken to sle me, a man that haue spoken to you treuthe, that Y herde of God; Abraham dide not this thing.
41 Ye doen the werkis of youre fadir. Therfor thei seiden to hym, We ben not borun of fornycacioun; we han o fadir, God.

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42 But Jhesus seith to hem, If God were youre fadir, sotheli ye schulden loue me; for Y passide forth of God, and cam; for nether Y cam of my silf, but he sente me.

43 Whi knowen ye not my speche? for ye moun not here my word.

44 Ye ben of the fadir, the deuel, and ye wolen do the desyris of youre fadir. He was a mansleere fro the bigynnyng, and he stood not in treuthe; for treuthe is not in hym. Whanne he spekith lesyng, he spekith of his owne; for he is a liere, and fadir of it.

45 But for Y seie treuthe, ye bileuen not to me.

46 Who of you schal repreue me of synne? if Y sey treuthe, whi bileuen ye not to me?

47 He that is of God, herith the wordis of God; therfor ye heren not, for ye ben not of God.

48 Therfor the Jewis answeriden, and seiden, Whether we seien not wel, that thou art a Samaritan, and hast a deuel?

49 Jhesus answerde, and seide, Y haue not a deuel, but Y onoure my fadir, and ye han vnhonourid me.

50 For Y seke not my glorye; there is he, that sekith, and demeth.

51 Treuli, treuli, Y seie to you, if ony man kepe my word, he schal not taste deth with outen ende.

52 Therfor the Jewis seiden, Now we han knowun, that thou hast a deuel. Abraham is deed, and the prophetis, and thou seist, If ony man kepe my word, he schal not taste deth withouten ende.

53 Whether thou art grettere than oure fader Abraham, that is deed, and the prophetis ben deed; whom makist thou thi silf?

54 Jhesus answeride, If Y glorifie my silf, my glorie is nouyt; my fadir, is that glorifieth me, whom ye seien, that he is youre God.

55 And ye han not knowun hym, but Y haue knowun hym; and if Y seie that Y knowe hym not, Y schal be a liere lich to you; but Y knowe hym, and Y kepe his word.

56 Abraham, youre fadir, gladide to se my dai; and he saiy, and ioyede.

57 Thanne the Jewis seiden to hym, Thou hast not yit fifti yeer, and hast thou seien Abraham?

58 Therfor Jhesus seide to hem, Treuli, treuli, Y seie to you, bifor that Abraham schulde be, Y am.

59 Therfor thei token stonys, to caste to hym; but Jhesus hidde hym, and wente out of the temple.

GOSPEL OF JOHN CHAPTER 9

1 And Jhesus passynge, seiy a man blynd fro the birthe.

2 And hise disciplis axiden hym, Maistir, what synnede this man, or hise eldris, that he schulde be borun blynd?

3 Jhesus answeride, Nether this man synnede, nether hise eldris; but that the werkis of God be schewid in hym.

4 It bihoueth me to worche the werkis of hym that sente me, as longe as the dai is; the nyyt schal come, whanne no man may worche.

5 As longe as Y am in the world, Y am the liyt of the world.

6 Whanne he hadde seid these thingis, he spette in to the erthe, and made cley of the spotil, and anoyntide the cley on hise iyen,

7 and seide to hym, Go, and be thou waisschun in the watir of Siloe, that is to seie, Sent. Thanne he wente, and waisschide, and cam seynge.

8 And so neiyboris, and thei that hadden seyn him bifor, for he was a beggere, seiden, Whether this is not he, that sat, and beggide?

9 Othere men seiden, That this it is; othere men seyden, Nai, but he is lijc hym.

10 But he seide, That Y am. Therfor thei seiden to hym, Hou ben thin iyen openyd?

11 He answerde, Thilke man, that is seid Jhesus, made clei, and anoyntide myn iyen, and seide to me, Go thou to the watre of Siloe, and wassche; and Y wente, and wasschide, and say.

12 And thei seiden to hym, Where is he? He seide, Y woot not.

13 Thei leden hym that was blynd to the Farisees.

14 And it was sabat, whanne Jhesus made cley, and openyde hise iyen.

15 Eft the Farisees axiden hym, hou he hadde seyn. And he seide to hem, He leide to me cley on the iyen; and Y wasschide, and Y se.

16 Therfor summe of the Fariseis seiden, This man is not of God, that kepith not the sabat. Othere men seiden, Hou may a synful man do these signes. And strijf was among hem.

17 Therfor thei seien eftsoone to the blynd man, What seist thou of hym, that openyde thin iyen? And he seide, That he is a prophete.

18 Therfor Jewis bileueden not of hym, that he was blynd, and hadde seyn, til thei clepiden his fadir and modir, that hadde seyn.

19 And thei axiden hem, and seiden, Is this youre sone, which ye seien was borun blynd? hou thanne seeth he now?

20 His fadir and modir answeriden to hem, and seiden, We witen, that this is oure sone, and that he was borun blynd;

21 but hou he seeth now, we witen neuer, or who openyde hise iyen, we witen nere; axe ye hym, he hath age, speke he of hym silf.

22 His fader and modir seiden these thingis, for thei dredden the Jewis; for thanne the Jewis hadden conspirid, that if ony man knoulechide hym Crist, he schulde be don out of the synagoge.

23 Therfor his fadir and modir seiden, That he hath age, axe ye hym.

24 Therfor eftsoone thei clepiden the man, that was blynd, and seiden to hym, Yyue thou glorie to God; we witen, that this man is a synnere.

25 Thanne he seide, If he is a synnere, Y woot neuer; o thing Y woot, that whanne Y was blynd, now Y se.

26 Therfor thei seiden to hym, What dide he to thee? hou openyde he thin iyen?

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27 He answerde to hem, Y seide to you now, and ye herden; what wolen ye eftsoone here? whether ye wolen be maad hise discyplis?

28 Therfor thei cursiden hym, and seiden, Be thou his disciple; we ben disciplis of Moises.

29 We witen, that God spak to Moises; but we knowen not this, of whennus he is.

30 Thilke man answeride, and seide to hem, For in this is a wondurful thing, that ye witen not, of whennus he is, and he hath openyd myn iyen.

31 And we witen, that God herith not synful men, but if ony man is worschypere of God, and doith his wille, he herith hym.

32 Fro the world it is not herd, that ony man openyde the iyen of a blynd borun man; but this were of God,

33 he myyt not do ony thing.

34 Thei answeriden, and seiden to hym, Thou art al borun in synnes, and techist thou vs? And thei putten hym out.

35 Jhesus herd, that thei hadden putte hym out; and whanne he hadde founde hym, he seide to hym, Bileuest thou in the sone of God?

36 He answerde, and seide, Lord, who is he, that Y bileue in hym?

37 And Jhesus seide to hym, And thou hast seyn him, and he it is, that spekith with thee.

38 And he seide, Lord, Y byleue. And he felle doun, and worschipide hym.

39 Therfore Jhesus seide to hym, Y cam in to this world, in to doom, that thei that seen not, see, and thei that seen, be maad blynde.

40 And summe of the Faryseis herden, that weren with hym, and thei seiden to hym, Whether we ben blynde?

41 Jhesus seide to hem, If ye weren blynde, ye schulden not haue synne; but now ye seien, That we seen, youre synne dwellith stille.

GOSPEL OF JOHN CHAPTER 10

1 Treuli, treuli, Y seie to you, he that cometh not in by the dore in to the foold of scheep, but stieth bi another weie, is a nyyt theef and a dai theef.

2 But he that entrith bi the dore, is the scheepherde of the scheep.

3 To this the porter openeth, and the scheep heren his vois, and he clepith his owne scheep bi name, and ledith hem out.

4 And whanne he hath don out his owne scheep, he goith bifor hem, and the scheep suen hym; for thei knowun his vois.

5 But thei suen not an alien, but fleen from hym; for thei han not knowun the vois of aliens.

6 Jhesus seide to hem this prouerbe; but thei knewen not what he spak to hem.

7 Therfor Jhesus seide to hem eftsoone, Treuli, treuli, Y seie to you, that Y am the dore of the scheep.

8 As many as han come, weren nyyt theues and day theues, but the scheep herden not hem.

9 Y am the dore. If ony man schal entre bi me, he schal be sauyd; and he schal go ynne, and schal go out, and he schal fynde lesewis.

10 A nyyt theef cometh not, but that he stele, sle, and leese; and Y cam, that thei han lijf, and haue more plenteousli.

11 I am a good scheepherde; a good scheepherde yyueth his lijf for hise scheep.

12 But an hirid hyne, and that is not the scheepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leeueth the scheep, and fleeth; and the wolf rauyschith, and disparplith the scheep.

13 And the hirid hyne fleeth, for he is an hirid hyne, and it parteyneth not to hym of the scheep.

14 Y am a good scheepherde, and Y knowe my scheep, and my scheep knowen me.

15 As the fadir hath knowun me, Y knowe the fadir; and Y putte my lijf for my scheep.

16 Y haue othere scheep, that ben not of this foolde, and it bihoueth me to brynge hem togidir, and thei schulen here my vois; and it schal be maad o foolde and o scheepherde.

17 Therfor the fadir loueth me, for Y putte my lijf, that eftsoone Y take it.

18 No man takith it fro me, but Y putte it of my silf. Y haue power to putte it, and Y haue power to take it ayen. This maundement Y haue takun of my fadir.

19 Eft dissencioun was maad among the Jewis for these wordis.

20 And many of hem seiden, He hath a deuel, and maddith; what heren ye hym?

21 Othere men seiden, These wordis ben not of a man that hath a feend. Whether the deuel may opene the iyen of blynde men?

22 But the feestis of halewyng of the temple weren maad in Jerusalem, and it was wyntir.

23 And Jhesus walkide in the temple, in the porche of Salomon.

24 Therfor the Jewis camen aboute hym, and seiden to hym, Hou long takist thou awei oure soule? if thou art Crist, seie thou to vs opynli.

25 Jhesus answerde to hem, Y speke to you, and ye bileuen not; the werkis that Y do in the name of my fadir, beren witnessyng of me.

26 But ye bileuen not, for ye ben not of my scheep.

27 My scheep heren my vois, and Y knowe hem, and thei suen me.

28 And Y yyue to hem euerelastynge lijf, and thei schulen not perische with outen ende, and noon schal rauysche hem fro myn hoond.

29 That thing that my fadir yaf to me, is more than alle thingis; and no man may rauysche fro my fadris hoond.

30 Y and the fadir ben oon.

31 The Jewis token vp stoonys, to stoone hym.

32 Jhesus answerde to hem, Y haue schewide to you many good werkis of my fadir, for which werk of hem stonen ye me?

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33 The Jewis answerden to hym, We stoonen thee not of good werk, but of blasfemye, and for thou, sithen thou art a man, makist thi silf God.

34 Jhesus answerde to hem, Whether it is not writun in youre lawe, That Y seide, Ye ben goddis?

35 Yf he seide that thei weren goddis, to whiche the word of God was maad, and scripture may not be vndon,

36 thilke that the fadir hath halewid, and hath sent in to the world, ye seien, That thou blasfemest, for Y seide, Y am Goddis sone?

37 Yf Y do not the werkis of my fadir, nyle ye bileue to me;

38 but if Y do, thouy ye wolen not bileue to me, bileue ye to the werkis; that ye knowe and bileue, that the fadir is in me, and Y in the fadir.

39 Therfor thei souyten to take hym, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan, in to that place where Joon was firste baptisynge, and he dwelte there.

41 And manye camen to hym, and seiden, For Joon dide no myracle;

42 and alle thingis what euer Joon seide of this, weren sothe. And many bileueden in hym.

GOSPEL OF JOHN CHAPTER 11

1 And ther was a sijk man, Lazarus of Bethanye, of the castel of Marie and Martha, hise sistris. (Lazarus symbolises Jesus, the Christ, or the Messiah)

2 And it was Marye, which anoyntide the Lord with oynement, and wipte hise feet with hir heeris, whos brother Lazarus was sijk.

3 Therfor hise sistris senten to hym, and seide, Lord, lo! he whom thou louest, is sijk.

4 And Jhesus herde, and seide to hem, This syknesse is not to the deth, but for the glorie of God, that mannus sone be glorified bi hym.

5 And Jhesus louyde Martha, and hir sistir Marie, and Lazarus.

6 Therfor whanne Jhesus herde, that he was sijk, thanne he dwellide in the same place twei daies.

7 And after these thingis he seide to hise disciplis, Go we eft in to Judee.

8 The disciplis seien to hym, Maister, now the Jewis souyten for to stoone thee, and eft goist thou thidir?

9 Jhesus answerde, Whether ther ben not twelue ouris of the dai? If ony man wandre in the dai, he hirtith not, for he seeth the liyt of this world.

10 But if he wandre in the niyt, he stomblith, for liyt is not in him.

11 He seith these thingis, and aftir these thingis he seith to hem, Lazarus, oure freend, slepith, but Y go to reise hym fro sleep.

12 Therfor hise disciplis seiden, Lord, if he slepith, he schal be saaf.

13 But Jhesus hadde seid of his deth; but thei gessiden, that he seide of slepyng of sleep.

14 Thanne therfor Jhesus seide to hem opynli, Lazarus is deed;

15 and Y haue ioye for you, that ye bileue, for Y was not there; but go we to hym.

16 Therfor Thomas, that is seid Didymus, seide to euen disciplis, Go we also, that we dien with hym. (*The Aramaic name Tuoma, as well as the Greek name Didymos, mean "twin" and refer to Jesus' brother Judas. See Apependix D: The Gospel of Didymus Judas Thomas.)

17 And so Jhesus cam, and foond hym hauynge thanne foure daies in the graue.

18 And Bethany was bisidis Jerusalem, as it were fiftene furlongis.

19 And many of the Jewis camen to Mary and Martha, to coumforte hem of her brothir.

20 Therfor as Martha herde, that Jhesu cam, sche ran to hym; but Mary sat at home.

21 Therfor Martha seide to Jhesu, Lord, if thou haddist be here, my brother hadde not be deed.

22 But now Y woot, that what euere thingis thou schalt axe of God, God schal yyue to thee.

23 Jhesus seith to hir, Thi brother schal rise ayen.

24 Martha seith to hym, Y woot, that he schal rise ayen in the ayen risyng in the laste dai.

25 Jhesus seith to hir, Y am ayen risyng and lijf; he that bileueth in me, yhe, thouy he be deed,

26 he schal lyue; and ech that lyueth, and bileueth in me, schal not die with outen ende. Bileuest thou this thing?

27 Sche seith to hym, Yhe, Lord, Y haue bileued, that thou art Crist, the sone of the lyuynge God, that hast come in to this world.

28 And whanne sche hadde seid this thing, sche wente, and clepide Marie, hir sistir, in silence, and seide, The maister cometh, and clepith thee.

29 Sche, as sche herd, aroos anoon, and cam to hym.

30 And Jhesus cam not yit in to the castel, but he was yit in that place, where Martha hadde comun ayens hym.

31 Therfor the Jewis that weren with hir in the hous, and coumfortiden hir, whanne thei sayn Marie, that sche roos swithe, and wente out, thei sueden hir, and seiden, For sche goith to the graue, to wepe there.

32 But whanne Marie was comun where Jhesus was, sche seynge hym felde doun to his feet, and seide to hym, Lord, if thou haddist be here, my brother hadde not be deed.

33 And therfor whanne Jhesu saiy hir wepyng, and the Jewis wepynge that weren with hir, he made noise in spirit, and troblide hym silf,

34 and seide, Where han ye leid hym? Thei seien to hym, Lord, come, and se.

35 And Jhesus wepte. Therfor the Jewis seiden,

36 Lo! hou he louede hym.

37 And summe of hem seiden, Whethir this man that openyde the iyen of the borun blynde man, myyte not make that this schulde not die?

38 Therfor Jhesus eft makynge noise in hym silf, cam to the graue. And there was a denne, and a stoon was leid theronne.

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39 And Jhesus seith, Take ye awey the stoon. Martha, the sistir of hym that was deed, seith to hym, Lord, he stynkith now, for he hath leye foure daies.

40 Jhesus seith to hir, Haue Y not seid to thee, that if thou bileuest, thou schalt se the glorie of God?

41 Therfor thei token awei the stoon. And Jhesus lifte vp hise iyen, and seide, Fadir, Y do thankyngis to thee, for thou hast herd me; and Y wiste,

42 that thou euermore herist me, but for the puple that stondith aboute, Y seide, that thei bileue, that thou hast sent me.

43 Whanne he hadde seid these thingis, he criede with a greet vois, Lazarus, come thou forth.

44 And anoon he that was deed, cam out, boundun the hondis and feet with boondis, and his face boundun with a sudarie. And Jhesus seith to hem, Vnbynde ye hym, and suffre ye hym to go forth.

45 Therfor many of the Jewis that camen to Marie and Martha, and seyn what thingis Jhesus dide, bileueden in hym.

46 But summe of hem wente to the Farisees, and seiden to hem, what thingis Jhesus hadde don.

47 Therfor the bischopis and the Farisees gadriden a counsel ayens Jhesu, and seiden, What do we? for this man doith many myraclis.

48 If we leeue hym thus, alle men schulen bileue in hym; and Romayns schulen come, and schulen take our place and oure folk.

49 But oon of hem, Cayfas bi name, whanne he was bischop of that yeer, seide to hem,

50 Ye witen nothing, ne thenken, that it spedith to you, that o man die for the puple, and that al the folc perische not.

51 But he seide not this thing of hym silf, but whanne he was bischop of that yeer, he prophesiede, that Jhesu was to die for the folc,

52 and not oneli for the folc, but that he schulde gadere in to oon the sones of God that weren scaterid.

53 Therfor fro that day thei souyten for to sle hym.

54 Therfor Jhesus walkide not thanne opynli among the Jewis; but he wente in to a cuntre bisidis desert, in to a citee, that is seid Effren, and there he dwellide with hise disciplis.

55 And the pask of the Jewis was niy, and many of the cuntrey wenten vp to Jerusalem bifor the pask, to halewe hem silf.

56 Therfor thei souyten Jhesu, and spaken togidere, stondynge in the temple, What gessen ye, for he cometh not to the feeste day? For the bischopis and Farisees hadden youun a maundement, that if ony man knowe where he is, that he schewe, that thei take hym.

GOSPEL OF JOHN CHAPTER 12

1 Therfor Jhesus bifor sixe daies of pask cam to Bethanye, where Lazarus hadde be deed, whom Jhesus reiside.

2 And thei maden to hym a soopere there, and Martha mynystride to hym; and Lazarus was oon of men that saten at the mete with hym.

3 Therfor Marie took a pound of oynement of trewe narde precious, and anoyntide the feet of Jhesu, and wipte hise feet with hir heeris; and the hous was fulfillid of the sauour of the oynement.

4 Therfor Judas Scarioth, oon of hise disciplis, that was to bitraye hym,

5 seide, Whi is not this oynement seeld for thre hundrid pens, and is youun to nedi men?

6 But he seide this thing, not for it perteynede to hym of nedi men, but for he was a theef, and he hadde the pursis, and bar tho thingis that weren sent.

7 Therfor Jhesus seide, Suffre ye hir, that in to the day of my biriyng sche kepe that;

8 for ye schulen euermore haue pore men with you, but ye schulen not euermore haue me.

9 Therfore myche puple of Jewis knew, that Jhesus was there; and thei camen, not oonli for Jhesu, but to se Lazarus, whom he hadde reisid fro deth.

10 But the princis of prestis thouyten to sle Lazarus,

11 for manye of the Jewis wenten awei for him, and bileueden in Jhesu.

12 But on the morew a myche puple, that cam togidere to the feeste dai, whanne thei hadden herd, that Jhesus cam to Jerusalem,

13 token braunchis of palmes, and camen forth ayens hym, and crieden, Osanna, blessid is the kyng of Israel, that cometh in the name of the Lord.

14 And Jhesus foond a yonge asse, and sat on hym,

15 as it is writun, The douytir of Syon, nyle thou drede; lo! thi kyng cometh, sittynge on an asse fole.

16 Hise disciplis knewen not first these thingis, but whanne Jhesus was glorified, thanne thei hadden mynde, for these thingis weren writun of hym, and these thingis thei diden to hym.

17 Therfor the puple bar witnessyng, that was with hym, whanne he clepide Lazarus fro the graue, and reiside hym fro deth.

18 And therfor the puple cam, and mette with hym, for thei herden that he hadde don this signe.

19 Therfor the Farisees seiden to hem silf, Ye seen, that we profiten no thing; lo! al the world wente aftir hym.

20 And there weren summe hethene men, of hem that hadden come vp to worschipe in the feeste dai.

21 And these camen to Filip, that was of Bethsaida of Galilee, and preieden hym, and seiden, Sire, we wolen se Jhesu.

22 Filip cometh, and seith to Andrew; eft Andrew and Filip seiden to Jhesu.

23 And Jhesus answerde to hem, and seide, The our cometh, that mannus sone be clarified.

24 Treuli, treuli, Y seie to you, but a corn of whete falle in to the erthe, and be deed, it dwellith aloone;

25 but if it be deed, it bryngith myche fruyt. He that loueth his lijf, schal leese it; and he that hatith his lijf in this world, kepith it in to euerlastynge lijf.

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26 If ony man serue me, sue he me; and where Y am, there my mynystre schal be. If ony man serue me, my fadir schal worschipe hym.

27 Now my soule is troublid, and what schal Y seie? Fadir, saue me fro this our; but therfor Y cam in to this our;

28 fadir, clarifie thi name. And a vois cam fro heuene, and seide, And Y haue clarified, and eft Y schal clarifie.

29 Therfor the puple that stood, and herde, seide, that thundur was maad; othere men seide, an aungel spak to hym.

30 Jhesus answerde, and seide, This vois cam not for me, but for you.

31 Now is the doom of the world, now the prince of this world schal be cast out.

32 And if Y schal be enhaunsid fro the erthe, Y schal drawe alle thingis to my silf.

33 And he seide this thing, signifiynge bi what deth he was to die.

34 And the puple answeride to hym, We han herd of the lawe, that Crist dwellith with outen ende; and hou seist thou, It bihoueth mannys sone to be arerid?

35 Who is this mannus sone? And thanne Jhesus seith to hem, Yit a litil liyt is in you; walke ye, the while ye han liyt, that derknessis catche you not; he that wandrith in derknessis, woot nere whidur he goith.

36 While ye han liyt, bileue ye in liyt, that ye be the children of liyt. Jhesus spak these thingis, and wente, and hidde hym fro hem.

37 And whanne he hadde don so many myraclis bifor hem, thei bileueden not in to hym;

38 that the word of Ysaie, the prophete, schulde be fulfillid, which he seide, Lord, who bileuede to oure heryng, and to whom is the arm of the Lord schewid?

39 Therfor thei myyten not bileue, for eft Ysaye seide,

40 He hath blyndid her iyen, and he hath maad hard the herte of hem, that thei se not with iyen, and vndurstonde with herte; and that thei be conuertid, and Y heele hem.

41 Ysaye seide these thingis, whanne he say the glorie of hym, and spak of hym.

42 Netheles of the pryncis manye bileueden in hym, but for the Farisees thei knowlechiden not, that thei schulden not be put out of the synagoge;

43 for thei loueden the glorie of men, more than the glorie of God.

44 And Jhesus criede, and seide, He that bileueth in me, bileueth not in me, but in hym that sente me.

45 He that seeth me, seeth hym that sente me.

46 Y liyt cam in to the world, that ech that bileueth in me, dwelle not in derknessis.

47 And if ony man herith my words, and kepith hem, Y deme hym not; for Y cam not, that Y deme the world, but that Y make the world saaf.

48 He that dispisith me, and takith not my wordis, hath hym that schal iuge hym; thilke word that Y haue spokun, schal deme hym in the last dai.

49 For Y haue not spokun of my silf, but thilke fadir that sente me, yaf to me a maundement, what Y schal seie, and what Y schal speke.

50 And Y woot, that his maundement is euerlastynge lijf; therfor tho thingis that Y speke, as the fadir seide to me, so Y speke.

GOSPEL OF JOHN CHAPTER 13

1 Bifor the feeste dai of pask Jhesus witynge, that his our is comun, that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world, in to the ende he louede hem.

2 And whanne the souper was maad, whanne the deuel hadde put than in to the herte, that Judas of Symount Scarioth schulde bitraye hym,

3 he witynge that the fadir yaf alle thingis to hym in to hise hoondis, and that he wente out fro God,

4 and goith to God, he risith fro the souper, and doith of hise clothis; and whanne he hadde takun a lynun cloth, he girde hym.

5 And aftirward he putte watir in to a basyn, and biganne to waische the disciplis feet, and to wipe with the lynnen cloth, with which he was gird.

6 And so he cam to Symount Petre, and Petre seith to hym, Lord, waischist thou my feet?

7 Jhesus answerde, and seide to hym, What Y do, thou wost not now; but thou schalt wite aftirward.

8 Petre seith to hym, Thou schalt neuere waische my feet. Jhesus answeride to hym, If Y schal not waische thee, thou schalt not haue part with me.

9 Symount Petre seith to hym, Lord, not oneli my feet, but bothe the hoondis and the heed.

10 Jhesus seide to hym, He that is waischun, hath no nede but that he waische the feet, but he is al clene; and ye ben clene, but not alle.

11 For he wiste, who was he that schulde bitraye hym; therfor he seide, Ye ben not alle clene.

12 And so aftir that he hadde waischun the feet of hem, he took hise clothis; and whanne he was set to mete ayen, eft he seide to hem, Ye witen what Y haue don to you.

13 Ye clepen me maistir and lord, and ye seien wel; for Y am.

14 Therfor if Y, lord and maistir, haue waischun youre feet, and ye schulen waische oon anothers feet;

15 for Y haue youun ensaumple to you, that as I haue do to you, so do ye.

16 Treuli, treuli, Y seie to you, the seruaunt is not grettere than his lord, nether an apostle is grettere than he that sente hym.

17 If ye witen these thingis, ye schulen be blessid, if ye doen hem.

18 Y seie not of alle you, Y woot whiche Y haue chosun; but that the scripture be fulfillid, He that etith my breed, schal reise his heele ayens me.

19 Treuly, Y seie to you bifor it be don, that whanne it is don, ye bileue that Y am.

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20 Treuli, treuli, Y seie to you, he that takith whom euere Y schal sende, resseyueth me; and he that resseyueth me, resseyueth hym that sente me.

21 Whanne Jhesus hadde seid these thingis, he was troblid in spirit, and witnesside, and seide, Treuli, treuli, Y seie to you, that oon of you schal bitraye me.

22 Therfor the disciplis lokiden togidere, doutynge of whom he seide.

23 And so oon of hise disciplis was restynge in the bosum of Jhesu, whom Jhesu louede.

24 Therfor Symount Petre bikeneth to hym, and seith to hym, Who is it, of whom he seith?

25 And so whanne he hadde restid ayen on the brest of Jhesu, he seith to hym, Lord, who is it?

26 Jhesus answerde, He it is, to whom Y schal areche a sop of breed. And whanne he hadde wet breed, he yaf to Judas of Symount Scarioth.

27 And aftir the mussel, thanne Sathanas entride in to hym. And Jhesus seith to hym, That thing that thou doist, do thou swithe.

28 And noon of hem that saten at the mete wiste, wherto he seide to hym.

29 For summe gessiden, for Judas hadde pursis, that Jhesus hadde seid to hym, Bie thou tho thingis, that ben nedeful to vs to the feeste dai, or that he schulde yyue sum thing to nedi men.

30 Therfor whanne he hadde takun the mussel, he wente out anoon; and it was nyyt.

31 And whanne he was gon out, Jhesus seide, Now mannus sone is clarified, and God is clarified in hym.

32 If God is clarified in hym, God schal clarifie hym in hym silf, and anoon he schal clarifie hym.

33 Litle sones, yit a litil Y am with you; ye schulen seke me, and, as Y seide to the Jewis, Whidur Y go, ye moun not come; and to you Y seie now.

34 Y yyue to you a newe maundement, that ye loue togidir, as Y louede you, and that ye loue togidir.

35 In this thing alle men schulen knowe, that ye ben my disciplis, if ye han loue togidere.

36 Symount Petre seith to hym, Lord, whidur goist thou? Jhesus answeride, Whidur Y go, thou mayst not sue me now, but thou schalt sue afterward.

37 Petre seith to hym, Whi may Y not sue thee now? Y schal putte my lijf for thee.

38 Jhesus answeride, Thou schalt putte thi lijf for me? Treuli, treuli, Y seie to thee, the cok schal not crowe, til thou schalt denye me thries. And he seith to hise disciplis.

GOSPEL OF JOHN CHAPTER 14

1 Be not youre herte afraied, ne drede it; ye bileuen in God, and bileue ye in me.

2 In the hous of my fadir ben many dwellyngis; if ony thing lesse, Y hadde seid to you, for Y go to make redi to you a place.

3 And if Y go, and make redi to you a place, eftsoones Y come, and Y schal take you to my silf, that where Y am, ye be.

4 And whidur Y go, ye witen, and ye witen the weie.

5 Thomas seith to hym, Lord, we witen not whidur thou goist, and hou moun we wite the weie?

6 Jhesus seith to hym, Y am weie, treuthe, and lijf; no man cometh to the fadir, but bi me.

7 If ye hadden knowe me, sotheli ye hadden knowe also my fadir; and aftirward ye schulen knowe hym, and ye han seyn hym.

8 Filip seith to hym, Lord, schewe to vs the fadir, and it suffisith to vs.

9 Jhesus seith to hym, So long tyme Y am with you, and han ye not knowun me? Filip, he that seeth me, seeth also the fadir. Hou seist thou, schewe to vs the fadir?

10 Bileuest thou not, that Y am in the fadir, and the fadir is in me? The wordis that Y speke to you, Y speke not of my silf; but the fadir hym silf dwellynge in me, doith the werkis.

11 Bileue ye not, that Y am in the fadir, and the fadir is in me?

12 Ellis bileue ye for thilke werkis. Treuli, treuli, Y seie to you, if a man bileueth in me, also he schal do the werkis that Y do; and he schal do grettere werkis than these, for Y go to the fadir.

13 And what euere thing ye axen the fadir in my name, Y schal do this thing, that the fadir be glorified in the sone.

14 If ye axen ony thing in my name, Y schal do it.

15 If ye louen me, kepe ye my comaundementis.

16 And Y schal preye the fadir, and he schal yyue to you another coumfortour,

17 the spirit of treuthe, to dwelle with you with outen ende; which spirit the world may not take, for it seeth hym not, nether knowith hym. But ye schulen knowe hym, for he schal dwelle with you, and he schal be in you.

18 Y schal not leeue you fadirles, Y schal come to you.

19 Yit a litil, and the world seeth not now me; but ye schulen se me, for Y lyue, and ye schulen lyue.

20 In that dai ye schulen knowe, that Y am in my fadir, and ye in me, and Y in you.

21 He that hath my comaundementis, and kepith hem, he it is that loueth me; and he that loueth me, schal be loued of my fadir, and Y schal loue hym, and Y schal schewe to hym my silf.

22 Judas seith to hym, not he of Scarioth, Lord, what is don, that thou schalt schewe thi silf to vs, and not to the world?

23 Jhesus answerde, and seide to hym, If ony man loueth me, he schal kepe my word; and my fadir schal loue hym, and we schulen come to hym, and we schulen dwelle with hym.

24 He that loueth me not, kepith not my wordis; and the word which ye han herd, is not myn, but the fadris, that sente me.

25 These thingis Y haue spokun to you, dwellynge among you; but thilke Hooli Goost,

26 the coumfortour, whom the fadir schal sende in my name, he schal teche you alle thingis, and schal schewe to you alle thingis, what euere thingis Y schal seie to you.

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27 Pees Y leeue to you, my pees Y yyue to you; not as the world yyueth, Y yiue to you; be not youre herte affrayed, ne drede it.

28 Ye han herd, that Y seide to you, Y go, and come to you. If ye loueden me, forsothe ye schulden haue ioye, for Y go to the fadir, for the fadir is grettere than Y.

29 And now Y haue seid to you, bifor that it be don, that whanne it is don, ye bileuen.

30 Now Y schal not speke many thingis with you; for the prince of this world cometh, and hath not in me ony thing.

31 But that the world knowe, that Y loue the fadir; and as the fadir yaf a comaundement to me, so Y do. Rise ye, go we hennus.

GOSPEL OF JOHN CHAPTER 15

1 Y am a very vyne, and my fadir is an erthe tilier.

2 Ech braunch in me that berith not fruyt, he schal take awey it; and ech that berith fruyt, he schal purge it, that it bere the more fruyt.

3 Now ye ben clene, for the word that Y haue spokun to you.

4 Dwelle ye in me, and Y in you; as a braunche may not make fruyt of it silf, but it dwelle in the vyne, so nether ye, but ye dwelle in me.

5 Y am a vyne, ye the braunchis. Who that dwellith in me, and Y in hym, this berith myche fruyt, for with outen me ye moun no thing do.

6 If ony man dwellith not in me, he schal be caste out as a braunche, and schal wexe drie; and thei schulen gadere hym, and thei schulen caste hym in to the fier, and he brenneth.

7 If ye dwellen in me, and my wordis dwelle in you, what euer thing ye wolen, ye schulen axe, and it schal be don to you.

8 In this thing my fadir is clarified, that ye brynge forth ful myche fruyt, and that ye be maad my disciplis.

9 As my fadir louede me, Y haue loued you; dwelle ye in my loue.

10 If ye kepen my comaundementis, ye schulen dwelle in my loue; as Y haue kept the comaundementis of my fadir, and Y dwelle in his loue.

11 These thingis Y spak to you, that my ioye be in you, and youre ioye be fulfillid.

12 This is my comaundement, that ye loue togidere, as Y louede you.

13 No man hath more loue than this, that a man putte his lijf for hise freendis.

14 Ye ben my freendis if ye doen tho thingis, that Y comaunde to you.

15 Now Y schal not clepe you seruauntis, for the seruaunt woot not, what his lord schal do; but Y haue clepid you freendis, for alle thingis what euere Y herde of my fadir, Y haue maad knowun to you.

16 Ye han not chosun me, but Y chees you; and Y haue put you, that ye go, and brynge forth fruyt, and youre fruyt dwelle; that what euere thing ye axen the fadir in my name, he yyue to you.

17 These thingis Y comaunde to you, that ye loue togidere.

18 If the world hatith you, wite ye, that it hadde me in hate rather than you.

19 If ye hadden be of the world, the world schulde loue that thing that was his; but for ye ben not of the world, but Y chees you fro the world, therfor the world hatith you.

20 Haue ye mynde of my word, which Y seide to you, The seruaunt is not grettere than his lord. If thei han pursued me, thei schulen pursue you also; if thei han kept my word, thei schulen kepe youre also.

21 But thei schulen do to you alle these thingis for my name, for thei knowen not hym that sente me.

22 If Y hadde not comun, and hadde not spokun to hem, thei schulden not haue synne; but now thei haue noon excusacioun of her synne.

23 He that hatith me, hatith also my fadir.

24 If Y hadde not doon werkis in hem, whiche noon other man dide, thei schulden not haue synne; but now both thei han seyn, and hatid me and my fadir.

25 But that the word be fulfillid, that is writun in her lawe, For thei hadden me in hate with outen cause.

26 But whanne the coumfortour schal come, which Y schal sende to you fro the fadir, a spirit of treuthe, which cometh of the fadir, he schal bere witnessyng of me; and ye schulen bere witnessyng, for ye ben with me fro the bigynnyng.

GOSPEL OF JOHN CHAPTER 16

1 These thingis Y haue spokun to you, that ye be not sclaundrid.

2 Thei schulen make you with outen the synagogis, but the our cometh, that ech man that sleeth you, deme that he doith seruyce to God.

3 And thei schulen do to you these thingis, for thei han not knowun the fadir, nether me.

4 But these thingis Y spak to you, that whanne the our of hem schal come, ye haue mynde, that Y seide to you.

5 Y seide not to you these thingis fro the bigynnyng, for Y was with you. And now Y go to hym that sente me, and no man of you axith me, Whidur thou goist?

6 but for Y haue spokun to you these thingis, heuynesse hath fulfillid youre herte.

7 But Y seie to you treuthe, it spedith to you, that Y go; for if Y go not forth, the coumfortour schal not come to you; but if Y go forth, Y schal sende hym to you.

8 And whanne he cometh, he schal repreue the world of synne, and of riytwisnesse, and of doom.

9 Of synne, for thei han not bileued in me;

10 and of riytwisnesse, for Y go to the fadir, and now ye schulen not se me;

11 but of doom, for the prince of this world is now demed.

12 Yit Y haue many thingis for to seie to you, but ye moun not bere hem now.

13 But whanne thilke spirit of treuthe cometh, he schal teche you al trewthe; for he schal not speke of hym silf, but what euer thinges he schal here, he schal speke; and he schal telle to you tho thingis that ben to come.

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14 He schal clarifie me, for of myne he schal take, and schal telle to you.

15 Alle thingis whiche euer the fadir hath, ben myne; therfor Y seide to you, for of myne he schal take, and schal telle to you.

16 A litil, and thanne ye schulen not se me; and eftsoone a litil, and ye schulen se me, for Y go to the fadir.

17 Therfor summe of hise disciplis seiden togidere, What is this thing that he seith to vs, A litil, and ye schulen not se me; and eftsoone a litil, and ye schulen se me, for Y go to the fadir?

18 Therfor thei seiden, What is this that he seith to vs, A litil? we witen not what he spekith.

19 And Jhesus knew, that thei wolden axe hym, and he seide to hem, Of this thing ye seken among you, for Y seide, A litil, and ye schulen not se me; and eftsoone a litil, and ye schulen se me.

20 Treuli, treuli, Y seie to you, that ye schulen mourne and wepe, but the world schal haue ioye; and ye schulen be soreuful, but youre sorewe schal turne in to ioye.

21 A womman whanne sche berith child, hath heuynesse, for hir tyme is comun; but whanne sche hath borun a sone, now sche thenkith not on the peyne, for ioye, for a man is borun in to the world.

22 And therfor ye han now sorew, but eftsoone Y schal se you, and youre herte schal haue ioie, and no man schal take fro you youre ioie.

23 And in that day ye schulen not axe me ony thing; treuli, treuli, Y seie to you, if ye axen the fadir ony thing in my name, he schal yyue to you.

24 Til now ye axiden no thing in my name; axe ye, and ye schulen take, that youre ioie be ful.

25 Y haue spokun to you these thingis in prouerbis; the our cometh, whanne now Y schal not speke to you in prouerbis, but opynli of my fadir Y schal telle to you.

26 In that dai ye schulen axe in my name; and Y seie not to you, that Y schal preye the fadir of you;

27 for the fadir hym silf loueth you, for ye han loued me, and han bileued, that Y wente out fro God.

28 Y wente out fro the fadir, and Y cam in to the world; eftsoone Y leeue the world, and Y go to the fadir.

29 Hise disciplis seiden to hym, Lo! now thou spekist opynli, and thou seist no prouerbe.

30 Now we witen, that thou wost alle thingis; and it is not nede to thee, that ony man axe thee. In this thing we bileuen, that thou wentist out fro God.

31 Jhesus answeride to hem, Now ye bileuen.

32 Lo! the our cometh, and now it cometh, that ye be disparplid, ech in to hise owne thingis, and that ye leeue me aloone; and Y am not aloone, for the fadir is with me.

33 These thingis Y haue spokun to you, that ye haue pees in me; in the world ye schulen haue disese, but trust ye, Y haue ouercomun the world.

GOSPEL OF JOHN CHAPTER 17

1 These thingis Jhesus spak, and whanne he hadde cast vp hise iyen in to heuene, he seide, Fadir, the our cometh, clarifie thi sone, that thi sone clarifie thee.

2 As thou hast youun to hym power on ech fleisch, that al thing that thou hast youun to hym, he yyue to hem euerlastynge lijf.

3 And this is euerlastynge lijf, that thei knowe thee very God aloone, and whom thou hast sent, Jhesu Crist.

4 Y haue clarified thee on the erthe, Y haue endid the werk, that thou hast youun to me to do.

5 And now, fadir, clarifie thou me at thi silf, with the clerenesse that Y hadde at thee, bifor the world was maad.

6 Y haue schewid thi name to tho men, whiche thou hast youun to me of the world; thei weren thine, and thou hast youun hem to me, and thei han kept thi word.

7 And now thei han knowun, that alle thingis that thou hast youun to me, ben of thee.

8 For the wordis that thou hast youun to me, Y yaf to hem; and thei han takun, and han knowun verili, that Y wente out fro thee; and thei bileueden, that thou sentist me.

9 Y preie for hem, Y preye not for the world, but for hem that thou hast youun to me, for thei ben thine.

10 And alle my thingis ben thine, and thi thingis ben myne; and Y am clarified in hem.

11 And now Y am not in the world, and these ben in the world, and Y come to thee. Hooli fadir, kepe hem in thi name, whiche thou yauest to me, that thei ben oon, as we ben.

12 While Y was with hem, Y kepte hem in thi name; thilke that thou yauest to me, Y kepte, and noon of hem perischide, but the sone of perdicioun, that the scripture be fulfillid.

13 But now Y come to thee, and Y speke these thingis in the world, that thei haue my ioie fulfillid in hem silf.

14 Y yaf to hem thi word, and the world hadde hem in hate; for thei ben not of the world, as Y am not of the world.

15 Y preye not, that thou take hem awei fro the world, but that thou kepe hem fro yuel.

16 They ben not of the world, as Y am not of the world.

17 Halewe thou hem in treuth; thi word is treuthe.

18 As thou sentist me in to the world, also Y sente hem in to the world.

19 And Y halewe my silf for hem, that also thei ben halewid in treuthe.

20 And Y preye not oneli for hem, but also for hem that schulden bileue in to me bi the word of hem;

21 that all ben oon, as thou, fadir, in me, and Y in thee, that also thei in vs be oon; that the world bileue, that thou hast sent me.

22 And Y haue youun to hem the clerenesse, that thou hast youun to me, that thei ben oon,

23 as we ben oon; Y in hem, and thou in me, that thei be endid in to oon; and that the world knowe, that thou sentist me, and hast loued hem, as thou hast loued also me.

24 Fadir, thei whiche thou yauest to me, Y wole that where Y am, that thei be with me, that thei see my clerenesse, that thou hast youun to me; for thou louedist me bifor the makyng of the world.

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25 Fadir, riytfuli the world knew thee not, but Y knew thee, and these knewen, that thou sentist me.

26 And Y haue maad thi name knowun to hem, and schal make knowun; that the loue bi which thou hast loued me, be in hem, and Y in hem.

GOSPEL OF JOHN CHAPTER 18

1 Whanne Jhesus hadde seid these thingis, he wente out with hise disciplis ouer the strond of Cedron, where was a yerd, in to which he entride, and hise disciplis.

2 And Judas, that bitrayede hym, knew the place, for ofte Jhesus cam thidur with hise disciplis.

3 Therfor whanne Judas hadde takun a cumpany of knyytis, and mynystris of the bischopis and of the Fariseis, he cam thidur with lanternys, and brondis, and armeris.

4 And so Jhesus witynge alle thingis that weren to come on hym, wente forth, and seide to hem, Whom seken ye?

5 Thei answeriden to hym, Jhesu of Nazareth. Jhesus seith to hem, Y am. And Judas that bitraiede hym, stood with hem.

6 And whanne he seide to hem, Y am, thei wenten abak, and fellen doun on the erthe.

7 And eft he axide hem, Whom seken ye? And thei seiden, Jhesu of Nazareth.

8 He answeride to hem, Y seide to you, that Y am; therfor if ye seken me, suffre ye these to go awei.

9 That the word which he seide schulde be fulfillid, For Y loste not ony of hem, whiche thou hast youun to me.

10 Therfor Symount Petre hadde a swerd, and drow it out, and smoot the seruaunt of the bischop, and kittide of his riyt eer. And the name of the seruaunt was Malcus.

11 Therfor Jhesus seide to Petre, Putte thou thi swerd in to thi schethe; wolt thou not, that Y drynke the cuppe, that my fadir yaf to me?

12 Therfor the cumpenye of knyytis, and the tribune, and the mynystris of the Jewis, token Jhesu, and bounden hym,

13 and ledden hym first to Annas; for he was fadir of Caifas wijf, that was bischop of that yeer.

14 And it was Caifas, that yaf counsel to the Jewis, that it spedith, that o man die for the puple.

15 But Symount Petre suede Jhesu, and another disciple; and thilke disciple was knowun to the bischop. And he entride with Jhesu, in to the halle of the bischop;

16 but Petre stood at the dore with outforth. Therfor the tother disciple, that was knowun to the bischop, wente out, and seide to the womman that kepte the dore, and brouyte in Petre.

17 And the damysel, kepere of the dore, seide to Petre, Whether thou art also of this mannys disciplis? He seide, Y am not.

18 And the seruantis and mynystris stooden at the coolis, for it was coold, and thei warmyden hem; and Petre was with hem, stondynge and warmynge hym.

19 And the bischop axide Jhesu of hise disciplis, and of his techyng.

20 Jhesus answerde to hym, Y haue spokun opynli to the world; Y tauyte euermore in the synagoge, and in the temple, whider alle the Jewis camen togidere, and in hiddlis Y spak no thing.

21 What axist thou me? axe hem that herden, what Y haue spokun to hem; lo! thei witen, what thingis Y haue seid.

22 Whanne he hadde seid these thingis, oon of the mynystris stondynge niy, yaf a buffat to Jhesu, and seide, Answerist thou so to the bischop?

23 Jhesus answeride to hym, If Y haue spokun yuel, bere thou witnessyng of yuel; but if Y seide wel, whi smytist thou me?

24 And Annas sente hym boundun to Caifas, the bischop.

25 And Symount Petre stood, and warmyde him; and thei seiden to hym, Whether also thou art his disciple? He denyede, and seide, Y am not.

26 Oon of the bischops seruantis, cosyn of hym, whos eere Petre kitte of, seide, Say Y thee not in the yerd with hym?

27 And Petre eftsoone denyede, and anoon the cok crew.

28 Thanne thei ledden Jhesu to Cayfas, in to the moot halle; and it was eerli, and thei entriden not in to the moot halle, that thei schulden not be defoulid, but that thei schulden ete pask.

29 Therfor Pilat wente out with outforth to hem, and seide, What accusyng brynge ye ayens this man?

30 Thei answeriden, and seiden to hym, If this were not a mysdoere, we hadden not bitakun hym to thee.

31 Thanne Pilat seith to hem, Take ye hym, and deme ye him, after youre lawe. And the Jewis seiden to hym, It is not leueful to vs to sle ony man;

32 that the word of Jhesu schulde be fulfillid, whiche he seide, signifiynge bi what deth he schulde die.

33 Therfor eftsoone Pilat entride in to the moot halle, and clepide Jhesu, and seide to hym, Art thou kyng of Jewis?

34 Jhesus answerde, and seide to hym, Seist thou this thing of thi silf, ether othere han seid to thee of me?

35 Pilat answeride, Whether Y am a Jewe? Thi folc and bischops bitoken thee to me; what hast thou don?

36 Jhesus answeride, My kingdom is not of this world; if my kingdom were of this world, my mynystris schulden stryue, that Y schulde not be takun to the Jewis; but now my kingdom is not here.

37 And so Pilat seide to hym, Thanne thou art a king. Jhesus answeride, Thou seist, that Y am a king. To this thing Y am borun, and to this Y am comun in to the world, to bere witnessing to treuthe. Eche that is of treuthe, herith my vois.

38 Pilat seith to hym, What is treuthe? And whanne he hadde seid this thing, eft he wente out to the Jewis, and seide to hem, Y fynde no cause in hym.

39 But it is a custom to you, that Y delyuere oon to you in pask; therfor wole ye that Y delyuere to you the kyng of Jewis?

40 Alle crieden eftsoone, and seiden, Not this, but Baraban. And Barabas was a theef.

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GOSPEL OF JOHN CHAPTER 19

1 Therfor Pilat took thanne Jhesu, and scourgide.

2 And kniytis writhen a coroun of thornes, and setten on his heed, and diden aboute hym a cloth of purpur,

3 and camen to him, and seiden, Heil, kyng of Jewis. And thei yauen to him buffatis.

4 Eftsoone Pilat wente out, and seide to hem, Lo! Y brynge hym out to you, that ye knowe, that Y fynde no cause in him.

5 And so Jhesus wente out, berynge a coroun of thornes, and a cloth of purpur. And he seith to hem, Lo! the man.

6 But whanne the bischopis and mynystris hadden seyn hym, thei crieden, and seiden, Crucifie, crucifie hym. Pilat seith to hem, Take ye hym, and crucifie ye, for Y fynde no cause in hym.

7 The Jewis answeriden to hym. We han a lawe, and bi the lawe he owith to die, for he made hym Goddis sone.

8 Therfor whanne Pilat hadde herd this word, he dredde the more.

9 And he wente in to the moot halle eftsoone, and seide to Jhesu, Of whennus art thou? But Jhesus yaf noon answere to him.

10 Pilat seith to him, Spekist thou not to me? Woost thou not, that Y haue power to crucifie thee, and Y haue power to delyuere thee?

11 Jhesus answeride, Thou schuldist not haue ony power ayens me, but it were youun to thee from aboue; therfor he that bitook me to thee, hath the more synne.

12 Fro that tyme Pilat souyte to delyuere hym; but the Jewis crieden, and seiden, If thou delyuerist this man, thou art not the emperouris freend; for ech man that makith hym silf king, ayen seith the emperoure.

13 And Pilat, whanne he hadde herd these wordis, ledde Jhesu forth, and sat for domesman in a place, that is seid Licostratos, but in Ebrew Golgatha.

14 And it was pask eue, as it were the sixte our. And he seith to the Jewis, Lo! youre king.

15 But thei crieden, and seiden, Take awei, take awei; crucifie him. Pilat seith to hem, Schal I crucifie youre king? The bischops answeriden, We han no king but the emperour.

16 And thanne Pilat bitook him to hem, that he schulde be crucified. And thei token Jhesu, and ledden him out.

17 And he bar to hym silf a cros, and wente out in to that place, that is seid of Caluarie, in Ebreu Golgatha;

18 where thei crucifieden him, and othere tweyne with him, oon on this side and oon on that side, and Jhesus in the myddil.

19 And Pilat wroot a title, and sette on the cros; and it was writun, Jhesu of Nazareth, king of Jewis.

20 Therfor manye of the Jewis redden this title, for the place where Jhesus was crucified, was niy the citee, and it was writun in Ebreu, Greek, and Latyn.

21 Therfor the bischops of the Jewis seiden to Pilat, Nyle thou write kyng of Jewis, but for he seide, Y am king of Jewis.

22 Pilat answeride, That that Y haue writun, Y haue writun.

23 Therfor the knyytis whanne thei hadden crucified hym, token hise clothis, and maden foure partis, to ech knyyt a part, and a coot. And the coot was without seem, and wouun al aboute.

24 Therfor thei seiden togidere, Kitte we not it, but caste we lot, whos it is; that the scripture be fulfillid, seiynge, Thei partiden my clothis to hem, and on my cloth thei casten lot. And the kniytis diden these thingis.

25 But bisidis the cros of Jhesu stoden his modir, and the sistir of his modir, Marie Cleofe, and Marie Maudeleyne.

26 Therfor whanne Jhesu hadde seyn his modir, and the disciple stondynge, whom he louyde, he seith to hise modir, Womman, lo thi sone.

27 Aftyrward he seith to the disciple, Lo! thi modir. And fro that our the disciple took hir in to his modir.

28 Aftirward Jhesus witynge, that now alle thingis ben endid, that the scripture were fulfillid, he seith, Y thirste.

29 And a vessel was set ful of vynegre. And thei leiden in isope aboute the spounge ful of vynegre, and putten to his mouth.

30 Therfor whanne Jhesus hadde takun the vynegre, he seid, It is endid. And whanne his heed was bowid doun, he yaf vp the goost.

31 Therfor for it was the pask eue, that the bodies schulden not abide on the cros in the sabat, for that was a greet sabat dai, the Jewis preiden Pilat, that the hipis of hem schulden be brokun, and thei takun awei.

32 Therfor knyytis camen, and thei braken the thies of the firste, and of the tothere, that was crucified with hym.

33 But whanne thei weren comun to Jhesu, as thei sayn him deed thanne, thei braken not hise thies;

34 but oon of the knyytis openyde his side with a spere, and anoon blood and watir wenten out.

35 And he that saiy, bare witnessyng, and his witnessing is trewe; and he woot that he seith trewe thingis, that ye bileue.

36 And these thingis weren don, that the scripture schulde be fulfillid, Ye schulen not breke a boon of hym.

37 And eftsoone another scripture seith, Thei schulen se in whom thei piyten thorow.

38 But after these thingis Joseph of Armathi preyede Pilat, that he schulde take awei the bodi of Jhesu, for that he was a disciple of Jhesu, but priui for drede of the Jewis. And Pilat suffride. And so he cam, and took awei the bodi of Jhesu.

39 And Nychodeme cam also, that hadde come to hym first bi nyyt, and brouyte a meddlynge of myrre and aloes, as it were an hundrid pound.

40 And thei token the bodi of Jhesu, and boundun it in lynun clothis with swete smellynge oynementis, as it is custom to Jewis for to birie.

41 And in the place where he was crucified, was a yerd, and in the yerd a newe graue, in which yit no man was leid.

42 Therfor there thei putten Jhesu, for the vigilie of Jewis feeste, for the sepulcre was niy.

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GOSPEL OF JOHN CHAPTER 20

1 And in o dai of the wouke Marie Maudeleyn cam eerli to the graue, whanne it was yit derk. And sche say the stoon moued awei fro the graue.

2 Therfor sche ran, and cam to Symount Petre, and to another disciple, whom Jhesus louede, and seith to hem, Thei han takun the Lord fro the graue, and we witen not, where thei han leid hym.

3 Therfor Petre wente out, and thilke other disciple, and thei camen to the graue.

4 And thei tweyne runnen togidre, and thilke othere disciple ran bifor Petre, and cam first to the graue.

5 And whanne he stoupide, he sai the schetis liynge, netheles he entride not.

6 Therfor Symount Petre cam suynge hym, and he entride in to the graue, and he say the schetis leid,

7 and the sudarie that was on his heed, not leid with the schetis, but bi it silf wlappid in to a place.

8 Therfor thanne thilke disciple that cam first to the graue, entride, and sai, and bileuede.

9 For thei knewen not yit the scripture, that it behofte him to rise ayen fro deth.

10 Therfor the disciplis wenten eftsoone to hem silf.

11 But Marie stood at the graue with outforth wepynge. And the while sche wepte, sche bowide hir, and bihelde forth in to the graue.

12 And sche sai twei aungels sittinge in white, oon at the heed and oon at the feet, where the bodi of Jhesu was leid.

13 And thei seien to hir, Womman, what wepist thou? Sche seide to hem, For thei han take awei my lord, and Y woot not, where thei han leid him.

14 Whanne sche hadde seid these thingis, sche turnede bacward, and sai Jhesu stondinge, and wiste not that it was Jhesu.

15 Jhesus seith to hir, Womman, what wepist thou? whom sekist thou? She gessynge that he was a gardynere, seith to him, Sire, if thou hast takun him vp, seie to me, where thou hast leid him, and Y schal take hym awei.

16 Jhesus seith to hir, Marie. Sche turnede, and seith to hym, Rabony, that is to seie, Maister.

17 Jhesus seith to hir, Nyle thou touche me, for Y haue not yit stied to my fadir; but go to my britheren, and seie to hem, Y stie to my fadir and to youre fadir, to my God and to youre God.

18 Marie Maudeleyne cam, tellinge to the disciplis, That Y sai the Lord, and these thingis he seide to me.

19 Therfor whanne it was eue in that dai, oon of the sabatis, and the yatis weren schit, where the disciplis weren gaderid, for drede of the Jewis, Jhesus cam, and stood in the myddil of the disciplis, and he seith to hem, Pees to you.

20 And whanne he hadde seid this, he schewide to hem hondis and side; therfor the disciplis ioieden, for the Lord was seyn.

21 And he seith to hem eft, Pees to you; as the fadir sente me, Y sende you.

22 Whanne he had seid this, he blewe on hem, and seide, Take ye the Hooli Goost;

23 whos synnes ye foryyuen, tho ben foryouun to hem; and whos ye withholden, tho ben withholdun.

24 But Thomas, oon of the twelue, that is seid Didimus, was not with hem, whanne Jhesus cam.

25 Therfor the othere disciplis seiden, We han seyn the Lord. And he seide to hem, But Y se in hise hondis the fitchinge of the nailis, and putte my fyngur in to the places of the nailis, and putte myn hond in to his side, Y schal not bileue.

26 And after eiyte daies eftsoone hise disciplis weren with ynne, and Thomas with hem. Jhesus cam, while the yatis weren schit, and stood in the myddil, and seide, Pees to you.

27 Afterward he seith to Thomas, Putte in here thi fyngur, and se myn hondis, and putte hidur thin hond, and putte in to my side, and nyle thou be vnbileueful, but feithful.

28 Thomas answeride, and seide to him, My Lord and my God.

29 Jhesus seith to him, Thomas, for thou hast seyn me, thou bileuedist; blessid ben thei, that seyn not, and han bileued.

30 And Jhesus dide many othere signes in the siyt of hise disciplis, whiche ben not writun in this book.

31 But these ben writun, that ye bileue, that Jhesus is Crist, the sone of God, and that ye bileuynge haue lijf in his name.

GOSPEL OF JOHN CHAPTER 21

(Jesus asks Simon Peter about leadership [15-18]. The following passage is often interpreted as if Jesus, the Good Shepherd, has been appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James the Just [the Righteous] has taken over as a leader. Jesus answered the secomd and the third question with the word "sheep" instead of "lamb," since one cannot teach and tend an adult animal as much as one feeds [teaches] a lamb. James was already well-known as a teacher in his own right; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62.)

1 Afterward Jhesus eftsoone schewide hym to hise disciplis, at the see of Tiberias.

2 And he schewide him thus. There weren togidere Symount Petre, and Thomas, that is seid Didimus, and Nathanael, that was of the Cane of Galilee, and the sones of Zebedee, and tweyne othere of hise disciplis.

3 Symount Petre seith to hem, Y go to fische. Thei seyn to hym, And we comen with thee. And thei wenten out, and wenten in to a boot. And in that niyt thei token no thing.

4 But whanne the morewe was comun, Jhesus stood in the brenke; netheles the disciplis knewen not, that it was Jhesus.

5 Therfor Jhesus seith to hem, Children, whethir ye han ony souping thing? Thei answeriden to hym, Nay. He seide to hem,

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6 Putte ye the nett in to the riyt half of the rowing, and ye schulen fynde. And thei puttiden the nett; and thanne thei miyten not drawe it for multitude of fischis.

7 Therfor thilke disciple, whom Jhesus louede, seide to Petre, It is the Lord. Symount Petre, whanne he hadde herd that it is the Lord, girte hym with a coote, for he was nakid, and wente in to the see.

8 But the othere disciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawinge the nett of fischis.

9 And as thei camen doun in to the lond, thei sayn coolis liynge, and a fisch leid on, and breed.

10 Jhesus seith to hem, Bringe ye of the fyschis, whiche ye han takun now.

11 Symount Petre wente vp, and drowy the nett in to the lond, ful of grete fischis, an hundrid fifti and thre; and whanne thei weren so manye, the nett was not brokun.

12 Jhesus seith to hem, Come ye, ete ye. And no man of hem that saten at the mete, durste axe hym, Who art thou, witinge that it is the Lord.

13 And Jhesus cam, and took breed, an yaf to hem, and fisch also.

14 Now this thridde tyme Jhesus was schewid to hise disciplis, whanne he hadde risun ayen fro deth.

15 And whanne thei hadde etun, Jhesus seith to Simount Petre (Simon Peter), Symount of Joon (Simon of John), louest thou me more than these? He seith to him, Yhe, Lord, thou woost that Y loue thee. Jhesus seith to hym, Fede thou my lambren.

16 Eft he seith to hym, Symount of Joon, louest thou me? He seith to him, Yhe, Lord, thou woost that Y loue thee. He seith to him, Fede thou my lambren.

17 He seith to him the thridde tyme, Simount of Joon, louest thou me? Petre was heuy, for he seith to hym the thridde tyme, Louest thou me, and he seith to him, Lord, thou knowist alle thingis; thou woost that Y loue thee. Jhesus seith to hym, Fede my scheep.

18 Treuli, treuli, Y seie to thee, whanne thou were yongere, thou girdidist thee, and wandridist where thou woldist; but whanne thou schalt waxe eldere, thou schalt holde forth thin hondis, and another schal girde thee, and schal lede thee whidur thou wolt not.

19 He seide this thing, signifynge bi what deth he schulde glorifie God. And whanne he hadde seid these thingis, he seith to hym, Sue thou me.

20 Petre turnede, and say thilke disciple suynge, whom Jhesus louede, which also restid in the soper on his brest, and he seide to hym, Lord, who is it, that schal bitraie thee?

21 Therfor whanne Petre hadde seyn this, he seith to Jhesu, Lord, but what this?

22 Jhesus seith to him, So I wole that he dwelle til that Y come, what to thee? sue thou me.

23 Therfor this word wente out among the britheren, that thilke disciple dieth not. And Jhesus seide not to hym, that he dieth not, but, So Y wole that he dwelle til Y come, what to thee?

24 This is thilke disciple, that berith witnessyng of these thingis, and wroot hem; and we witen, that his witnessyng is trewe.

25 And ther ben also manye othere thingis that Jhesus dide, whiche if thei ben writun bi ech bi hym silf, Y deme that the world hym silf schal not take tho bookis, that ben to be writun.

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THE ACTS OF THE APOSTLES

or The Book of Acts or The Acts
or the Story of the Two first Christianities
Author: perhaps *Lucius Mestrius Plutarchus*
Estimated Range of Dating: c. 80-130 A.D.

(Although the author is unknown, scholars speculate if Lucius Mestrius Plutarchus could have been the full name of Luke which then could indicate a presumable authorship of Plutarch the Greek philosopher, biographer and essayist who also held Roman citizenship.

The title "Acts of the Apostles" was first used by Irenaeus (Greek: Eirenaios; c. 130–202 AD, who was a Greek bishop of bishop of Lugdunum, now Lyon, his best-known work is 'Against Heresies', an attack on Gnosticism, in particular that of Valentinus) in the late 2nd century. It is not known whether this was an existing title or one invented by Irenaeus; it does seem clear that it was not given by the author, as the Greek word praxeis (deeds, acts) only appears once in the text (Acts 19:18) and there it does not refer to the apostles but refers to deeds confessed by followers to the apostles.

The Gospel of Luke and the Book of Acts make up a two-volume work which scholars call Luke–Acts. Together they account for 27.5% of the New Testament, the largest contribution attributed to a single author, providing the framework for both the Church's liturgical calendar and the historical outline into which later generations have fitted their idea of the story of Jesus and the early church. The author is not named in either volume.

According to Church tradition dating from the 2nd century, he was the "Luke" [Lucas] named as a companion of the apostle Paul in three of the letters attributed to Paul himself; this view is still sometimes advanced, but "a critical consensus emphasises the countless contradictions between the account in Acts and the authentic Pauline letters." (An example can be seen by comparing Acts's accounts of Paul's conversion (Acts 9:1–31, 22:6–21, and 26:9–23) with Paul's own statement that he remained unknown to Christians in Judea after that event (Galatians 1:17–24).) The author "is an admirer of Paul, but does not share Paul's own view of himself as an apostle; his own theology is considerably different from Paul's on key points and does not represent Paul's own views accurately." He was educated, a man of means, probably urban, and someone who respected manual work, although not a worker himself; this is significant, because more high-brow writers of the time looked down on the artisans and small business people who made up the early church of Paul and were presumably Luke's audience.

The Book of Acts contains a hidden letter [15:13-31] by James the Just, the brother of Jesus. It seems to be a letter on righteousness by James to the king in Antioch in northern Syria [which probably refers to Edessa which also was called 'Antioch'] given needed instructions on how to keep Moses' Law. This letter is laying out some details.

Verse 29 says "That ye abstain from meats offered to idols, and from blood, and from things strangled [carion], and from fornication: from which if ye keep yourselves, ye shall do well." In Cave 4 of Qumran, Scientist found among some fragments a letter that had almost the same contents. Translation, Part 2 talks about "Concerning sacrifices by Gentiles, they sacrifice to the idol."That seduces them [therefore it is illicit]; . . . As for the fornication taking place among the people, they are a holy people, as it is written, 'Israel is Holy' [therefore it is forbidden]."

It seem to have been written by the "Teacher of Righteousnes", a character that frequently appears in the texts of the Dead Sea Scrolls from Qumran and who seems to be none other but James the brother of Jesus. By comparing the Book of Acts [particularly chapter 15] with the "Clementine Recognitions", written by Titus Flavius Clemens, we can get a very good insight of the vicious fight that James' early Christians had with the so-called 'Gentile Pauline Christians' of the Roman citizen Saul of Tarsos, better known as 'Paul the Apostle'.

In this most excellent detective-like deduction called "James the Brother of Jesus" the biblical scholar Robert Eisenman describes in finest details what this fight has been all about and why it is important to know about it.)

ACTS OF THE APOSTLES CHAPTER 1

(The following passage is often interpreted as if Jesus, the Good Shepherd, were appointing Peter as his vicar and solemnly conferring upon him the office of supreme shepherd over his church. This is not the case, however, because, first, Peter is too fickle in character, and second, Jesus' brother James has taken over as a leader. Jesus answered the third question with the word "sheep," since one cannot teach an adult animal as much as one teaches a lamb. James was already well-known as a teacher; he is mentioned several times in the Dead Sea Scrolls as a "teacher of righteousness" and is respected by the early church as Bishop of Jerusalem. He remained in office until his assassination in 62.)

1 Theofle, first Y made a sermoun of alle thingis, that Jhesu bigan to do and to teche,

2 in to the daie of his ascencioun, in which he comaundide bi the Hooli Goost to hise apostlis, whiche he hadde chosun;

3 to whiche he schewide hym silf alyue aftir his passioun, by many argumentis, apperinge to hem fourti daies, and spekinge of the rewme of God.

4 And he ete with hem, and comaundide, that thei schulden not departe fro Jerusalem, but abide the biheest of the fadir, which ye herden, he seide, bi my mouth;

5 for Joon baptiside in watir, but ye schulen be baptisid in the Hooli Goost, aftir these fewe daies.

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6 Therfor thei that weren come to gidere, axiden hym, and seiden, Lord, whether in this time thou schalt restore the kingdom of Israel?

7 And he seide to hem, It is not youre to knowe the tymes ether momentis, whiche the fadir hath put in his power;

8 but ye schulen take the vertu of the Hooli Goost comynge fro aboue in to you, and ye schulen be my witnessis in Jerusalem, and in al Judee, and Samarie, and to the vtmeste of the erthe.

9 And whanne he had seid these thingis, in her siyt he was lift vp, and a cloude resseyuede him fro her iyen.

10 And whanne thei biheelden hym goynge in to heuene, lo! twei men stoden bisidis hem in white clothing, and seiden,

11 Men of Galile, what stonden ye biholdinge in to heuene? This Jhesu, which is takun vp fro you in to heuene, schal come, as ye seyn hym goynge in to heuene.

12 Thanne thei turneden ayen to Jerusalem, fro the hille that is clepid the hille of Olyuete, which is bisidis Jerusalem an halidaies iourney.

13 And whanne thei weren entrid in to the hous, where thei dwelliden, thei wenten vp in to the soler, Petir and Joon, James and Andreu, Philip and Thomas, Bartholomew and Matheu, James of Alphei, and Symount Zelotes, and Judas of James.

14 Alle these weren lastingli contynuynge with o wille in preier, with wymmen, and Marie, the moder of Jhesu, and with hise britheren.

15 In tho daies Petre roos vp in the myddil of the britheren, and seide; and ther was a company of men togidere, almest an hundrid and twenti;

16 Britheren, it bihoueth that the scripture be fillid, whiche the Hooly Goost bifore seide bi the mouth of Dauith, of Judas that was ledere of hem that token Jhesu;

17 and was noumbrid among vs, and gat a part of this seruyce.

18 And this Judas hadde a feeld of the hire of wickidnesse, and he was hangid, and to-brast the myddil, and alle hise entrailes weren sched abrood.

19 And it was maad knowun to alle men that dwelten in Jerusalem, so that the ilke feeld was clepid Acheldemak in the langage of hem, that is, the feeld of blood.

20 And it is writun in the book of Salmes, The abitacioun of hem be maad desert, and be ther noon that dwelle in it, and an other take his bishopriche.

21 Therfor it bihoueth of these men, that ben gaderid togidere with vs in al the tyme, in which the Lord Jhesu entride, and wente out among vs,

22 and bigan fro the baptym of Joon til in to the dai in which he was takun vp fro vs, that oon of these be maad a witnesse of his resurreccioun with vs.

23 And thei ordeyneden tweyn, Joseph, that was clepid Barsabas (hellenised Aramaic: "Father of the Son"), that was named Just (the righteous), and Mathie (Matthias, Mattheus, Mattathias, Mattityahu; this could be an indicator that the father of Yosef bar Mattityahu, better known as Titus Flavius Josephus, was the chosem successor.).

24 And thei preieden, and seiden, Thou, Lord, that knowist the hertis of alle men, schewe whom thou hast chosun of these tweyne,

25 that oon take the place of this seruyce and apostlehed, of which Judas trespasside, that he schulde go in to his place.

26 And thei yauen lottis to hem, and the lot felde on Mathie; and he was noumbrid with enleuen apostlis.

ACTS OF THE APOSTLES CHAPTER 2

1 And whanne the daies of Pentecost weren fillid, alle the disciplis weren togidre in the same place.

2 And sodeynli ther was maad a sown fro heuene, as of a greet wynde comynge, and it fillide al the hous where thei saten.

3 And diuerse tungis as fier apperiden to hem, and it sat on ech of hem.

4 And alle weren fillid with the Hooli Goost, and thei bigunnen to speke diuerse langagis, as the Hooli Goost yaf to hem for to speke.

5 And ther weren in Jerusalem dwellinge Jewis, religiouse men, of ech nacioun that is vndur heuene.

6 And whanne this vois was maad, the multitude cam togidere, and thei weren astonyed in thouyt, for ech man herde hem spekinge in his langage.

7 And alle weren astonyed, and wondriden, and seiden togidere, Whether not alle these that speken ben men of Galyle,

8 and hou herden we ech man his langage in which we ben borun?

9 Parthi, and Medi, and Elamyte, and thei that dwellen at Mesopotami, Judee, and Capodosie, and Ponte,

10 and Asie, Frigie, and Pamfilie, Egipt, and the parties of Libie, that is aboue Sirenen, and comelingis Romayns, and Jewis,

11 and proselitis, men of Crete, and of Arabie, we han herd hem spekynge in oure langagis the grete thingis of God.

12 And alle weren astonyed, and wondriden, and seiden togidere, What wole this thing be?

13 And othere scorneden, and seiden, For these men ben ful of must.

14 But Petre stood with the enleuene, and reiside vp his vois, and spak to hem, Ye Jewis, and alle that dwellen at Jerusalem, be this knowun to you, and with eris perseyue ye my wordis.

15 For not as ye wenen, these ben dronkun, whanne it is the thridde our of the dai;

16 but this it is, that was seid bi the prophete Johel,

17 And it schal be in the laste daies, the Lord seith, Y schal helde out my spirit on ech fleisch; and youre sones and youre douytris schulen prophesie, and youre yonge men schulen se visiouns, and youre eldris schulen dreme sweuenes.

18 And on my seruauntis and myn handmaidens in tho daies Y schal schede out of my spirit, and thei schulen prophecie.

19 And Y schal yyue grete wondris in heuene aboue, and signes in erthe bynethe, blood, and fier, and heete of smoke.

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20 The sunne schal be turned in to derknessis, and the moone in to blood, bifor that the greet and the opyn dai of the Lord come.

21 And it schal be, ech man which euere schal clepe to help the name of the Lord, schal be saaf.

22 Ye men of Israel, here ye these wordis. Jhesu of Nazareth, a man preued of God bifor you bi vertues, and wondris, and tokenes, which God dide bi hym in the myddil of you,

23 as ye witen, ye turmentiden, and killiden hym bi the hoondis of wyckid men, bi counseil determyned and bitakun bi the forknouwyng of God.

24 Whom God reiside, whanne sorewis of helle weren vnboundun, bi that that it was impossible that he were holdun of it.

25 For Dauid seith of hym, Y saiy afer the Lord bifore me euermore, for he is on my riythalf, that Y be not mouyd.

26 For this thing myn herte ioiede, and my tunge made ful out ioye, and more ouere my fleisch schal reste in hope.

27 For thou schalt not leeue my soule in helle, nethir thou schalt yiue thin hooli to se corrupcioun.

28 Thou hast maad knowun to me the weies of lijf, thou schalt fille me in myrthe with thi face.

29 Britheren, be it leueful boldli to seie to you of the patriark Dauid, for he is deed and biried, and his sepulcre is among vs in to this dai.

30 Therfore whanne he was a prophete, and wiste, that with a greet ooth God hadde sworn to hym, that of the fruyt of his leende schulde oon sitte on his seete,

31 he seynge afer spak of the resurreccioun of Crist, for nether he was left in helle, nether his fleisch saiy corrupcioun.

32 God reiside this Jhesu, to whom we alle ben witnessis.

33 Therfor he was enhaunsid bi the riythoond of God, and thorouy the biheest of the Hooli Goost that he took of the fadir, he schedde out this spirit, that ye seen and heren.

34 For Dauid stiede not in to heuene; but he seith, The Lord seide to my Lord,

35 Sitte thou on my riyt half, til Y putte thin enemyes a stool of thi feet.

36 Therfor moost certeynli wite al the hous of Israel, that God made hym bothe Lord and Crist, this Jhesu, whom ye crucefieden.

37 Whanne thei herden these thingis, thei weren compunct in herte; and thei seiden to Petre and othere apostlis, Britheren, what schulen we do?

38 And Petre seide to hem, Do ye penaunce, and eche of you be baptisid in the name of Jhesu Crist, in to remissioun of youre synnes; and ye schulen take the yifte of the Hooli Goost.

39 For the biheest is to you, and to youre sones, and to alle that ben fer, which euer oure Lord God hath clepid.

40 Also with othere wordis ful many he witnesside to hem, and monestide hem, and seide, Be ye sauyd fro this schrewid generacioun.

41 Thanne thei that resseyueden his word weren baptisid, and in that dai soulis weren encreesid, aboute thre thousinde;

42 and weren lastynge stabli in the teching of the apostlis, and in comynyng of the breking of breed, in preieris.

43 And drede was maad to ech man. And many wondris and signes weren don bi the apostlis in Jerusalem, and greet drede was in alle.

44 And alle that bileueden weren togidre, and hadden alle thingis comyn.

45 Thei selden possessiouns and catel, and departiden tho thingis to alle men, as it was nede to ech.

46 And ech dai thei dwelliden stabli with o wille in the temple, and braken breed aboute housis, and token mete with ful out ioye and symplenesse of herte,

47 and herieden togidere God, and hadden grace to al the folk. And the Lord encreside hem that weren maad saaf, ech dai in to the same thing.

ACTS OF THE APOSTLES CHAPTER 3

1 And Petre and Joon wenten vp in to the temple, at the nynthe our of preiyng.

2 And a man that was lame fro the wombe of his modir, was borun, and was leid ech dai at the yate of the temple, that is seid feir, to axe almes of men that entriden in to the temple.

3 This, whanne he say Petre and Joon bigynnynge to entre in to the temple, preyede that he schulde take almes.

4 And Petre with Joon bihelde on hym, and seide, Biholde thou in to vs.

5 And he biheelde in to hem, and hopide, that he schulde take sumwhat of hem.

6 But Petre seide, Y haue nether siluer ne gold; but that that Y haue, Y yiue to thee. In the name of Jhesu Crist of Nazareth, rise thou vp, and go.

7 And he took hym bi the riythoond, and heuede hym vp; and anoon hise leggis and hise feet weren sowdid togidere;

8 and he lippide, and stood, and wandride. And he entride with hem in to the temple, and wandride, and lippide, and heriede God.

9 And al the puple sai hym walkinge, and heriynge God.

10 And thei knewen hym, that he it was that sat at almes at the feire yate of the temple. And thei weren fillid with wondryng, and stoniynge, in that thing that byfelde to hym.

11 But whanne thei sien Petre and Joon, al the puple ran to hem at the porche that was clepid of Salomon, and wondriden greetli.

12 And Petre siy, and answeride to the puple, Men of Israel, what wondren ye in this thing? ether what biholden ye vs, as by oure vertue ethir power we maden this man for to walke?

13 God of Abraham, and God of Ysaac, and God of Jacob, God of oure fadris, hath glorified his sone Jhesu, whom ye bitraieden, and denyeden bifor the face of Pilat, whanne he demede hym to be delyuered.

14 But ye denyeden the hooli and the riytful, and axiden a mansleer to be youun to you.

15 And ye slowen the maker of lijf, whom God reiside fro deth, of whom we ben witnessis.

16 And in the feith of his name he hath confermyd this man, whom ye seen and knowen; the name of hym, and the feith that is bi him, yaf to this man ful heelthe in the siyt of alle you.

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17 And now, britheren, Y woot that bi vnwityng ye diden, as also youre princis.

18 But God that bifor telde bi the mouth of alle profetis, that his Crist schulde suffre, hath fillid so.

19 Therfor be ye repentaunt, and be ye conuertid, that youre synnes be don awei,

20 that whanne the tymes of refresching schulen come from the siyt of the Lord, and he schal sende thilke Jhesu Crist,

21 that is now prechid to you. Whom it bihoueth heuene to resseyue, in to the tymes of restitucioun of alle thingis, which the Lord spak bi the mouth of hise hooli prophetis fro the world.

22 For Moises seide, For the Lord youre God schal reise to you a profete, of youre britheren; as me, ye schulen here hym bi alle thingis, what euer he schal speke to you.

23 And it schal be, that euery man that schal not here the ilke profete, schal be distried fro the puple.

24 And alle prophetis fro Samuel and aftirward, that spaken, telden these daies.

25 But ye ben the sones of prophetis, and of the testament, that God ordeynede to oure fadris, and seide to Abraham, In thi seed alle the meynes of erthe schulen be blessid.

26 God reiside his sone first to you, and sente hym blessynge you, that ech man conuerte hym from his wickidnesse.

ACTS OF THE APOSTLES CHAPTER 4

1 And while thei spaken to the puple, the preestis and magistratis of the temple, and the Saduceis camen vpon hem, and soreweden,

2 that thei tauyten the puple, and telden in Jhesu the ayenrisyng fro deth.

3 And thei leiden hondis on hem, and puttiden hem in to warde in to the morewe; for it was thanne euentid.

4 But manye of hem that hadden herd the word, bileueden; and the noumbre of men was maad fyue thousyndis.

5 And amorewe it was don, that the princis of hem, and eldre men and scribis weren gadirid in Jerusalem;

6 and Annas, prince of preestis, and Caifas, and Joon, and Alisaundre, and hou manye euere weren of the kynde of preestis.

7 And thei settiden hem in the myddil, and axiden, In what vertue, ether in what name, han ye don this thing?

8 Thanne Petre was fillid with the Hooli Goost, and seide to hem, Ye pryncis of the puple, and ye eldre men, here ye.

9 If we to dai be demyd in the good dede of a sijk man, in whom this man is maad saaf,

10 be it knowun to you alle, and to al the puple of Israel, that in the name of Jhesu Crist of Nazareth, whom ye crucifieden, whom God reiside fro deth, in this this man stondith hool bifor you.

11 This is the stoon, which was repreued of you bildinge, which is maad in to the heed of the corner;

12 and heelthe is not in ony othir. For nether other name vndur heuene is youun to men, in which it bihoueth vs to be maad saaf.

13 And thei siyen the stidfastnesse of Petre and of Joon, for it was foundun that thei weren men vnlettrid, and lewid men, and thei wondriden, and knewen hem that thei weren with Jhesu.

14 And thei siyen the man that was helid, stondinge with hem, and thei myyten no thing ayenseie.

15 But thei comaundiden hem to go forth with out the counsel. And thei spaken togidere,

16 and seiden, What schulen we do to these men? for the signe is maad knowun bi hem to alle men, that dwellen at Jerusalem; it is opyn, and we moun not denye.

17 But that it be no more pupplischid in to the puple, manasse we to hem, that thei speke no more in this name to ony men.

18 And thei clepiden hem, and denounsiden to hem, that on no maner thei schulden speke, nether teche, in the name of Jhesu.

19 But Petre and Joon answeriden, and seiden to hem, If it be riytful in the siyt of God to here you rather than God, deme ye.

20 For we moten nedis speke tho thingis, that we han sayn and herd.

21 And thei manassiden, and leften hem, and foundun not hou thei schulden punische hem, for the puple; for alle men clarifieden that thing that was don in that that was bifalle.

22 For the man was more than of fourty yeer, in which this signe of heelthe was maad.

23 And whanne thei weren delyuerid, thei camen to her felowis, and telden to hem, hou grete thingis the princis of preestis and the eldre men hadden seid to hem.

24 And whanne thei herden, with oon herte thei reiseden vois to the Lord, and seiden, Lord, thou that madist heuene and erthe, see, and alle thingis that ben in hem, which seidist bi the Hooli Goost,

25 bi the mouth of oure fadir Dauid, thi child, Whi hethen men gnastiden with teeth togidre, and the puplis thouyten veyn thingis?

26 Kyngis of the erthe stoden nyy, and princis camen togidre in to oon, ayens the Lord, and ayens his Crist.

27 For verili Eroude and Pounce Pilat, with hethene men, and puplis of Israel, camen togidre in this citee ayens thin hooli child Jhesu,

28 whom thou anoyntidist, to do the thingis, that thin hoond and thi counsel demyden to be don.

29 And now, Lord, biholde in to the thretnyngis of hem, and graunte to thi seruauntis to speke thi word with al trist,

30 in that thing that thou holde forth thin hond, that heelthis and signes and wondris be maad bi the name of thin hooli sone Jhesu.

31 And whanne thei hadden preyed, the place was moued, in which thei weren gaderid; and alle weren fillid with the Hooli Goost, and spaken the word of God with trist.

32 And of al the multitude of men bileuynge was oon herte and oon wille; nether ony man seide ony thingis of tho thingis that he weldide to be his owne, but alle thingis weren comyn to hem.

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33 And with greet vertu the apostlis yeldiden witnessyng of the ayenrysyng of Jhesu Crist oure Lord, and greet grace was in alle hem.

34 For nether ony nedi man was among hem, for how manye euere weren possessouris of feeldis, ether of housis, thei seelden, and brouyten the pricis of tho thingis that thei seelden,

35 and leiden bifor the feet of the apostlis. And it was departid to ech, as it was nede to ech.

36 Forsothe Joseph, that was named Barsabas of apostlis, that is to seie, the sone of coumfort, of the lynage of Leuy,

37 a man of Cipre, whanne he hadde a feeld, seelde it, and brouyte the prijs, and leide it bifor the feet of apostlis.

ACTS OF THE APOSTLES CHAPTER 5

1 But a man, Anany bi name, with Safira, his wijf,

2 seelde a feeld, and defraudide of the prijs of the feeld; and his wijf was witinge. And he brouyte a part, and leide bifor the feet of the apostlis.

3 And Petre seide to hym, Anany, whi hath Sathanas temptid thin herte, that thou lye to the Hooli Goost, and to defraude of the prijs of the feeld?

4 Whethir it vnseld was not thin; and whanne it was seld, it was in thi power? Whi hast thou put this thing in thin herte? Thou hast not lied to men, but to God.

5 Anany herde these wordis, and felde doun, and was deed. And greet drede was maad on alle that herden.

6 And yonge men risen, and mouyden hym awei, and baren hym out, and birieden.

7 And ther was maad as a space of thre ouris, and his wijf knewe not that thing that was don, and entride.

8 And Petre answerde to hir, Womman, seie to me, whether ye seelden the feeld for so mych? And sche seide, Yhe, for so mych.

9 And Petre seide to hyr, What bifelde to you, to tempte the spirit of the Lord? Lo! the feet of hem that han birieden thin hosebonde ben at the dore, and thei schulen bere thee out.

10 Anoon sche felde doun at hise feet, and diede. And the yonge men entriden, and founden hir deed, and thei baren hir out, and birieden to hir hosebonde.

11 And greet drede was maad in al the chirche, and in to alle that herden these thingis.

12 And bi the hoondis of the apostlis signes and many wondris weren maad in the puple. And alle weren of oon acord in the porche of Salomon.

13 But no man of othere durste ioyne hymsilf with hem, but the puple magnyfiede hem.

14 And the multitude of men and of wymmen bileuynge in the Lord was more encreessid,

15 so that thei brouyten out sike men in to stretis, and leiden in litle beddis and couchis, that whanne Petre cam, nameli the schadew of hym schulde schadewe ech of hem, and thei schulden be delyuerid fro her syknessis.

16 And the multitude of citees niy to Jerusalem ran, bryngynge sijk men, and that weren trauelid of vnclene spiritis, whiche alle weren heelid.

17 But the prince of preestis roos vp, and alle that weren with hym, that is the eresye of Saduceis, and weren fillid with enuye;

18 and leiden hondis on the apostlis, and puttiden hem in the comyn warde.

19 But the aungel of the Lord openyde bi nyyt the yatis of the prisoun, and ledde hem out, and seide, Go ye,

20 and stonde ye, and speke in the temple to the puple alle the wordis of this lijf.

21 Whom whanne thei hadden herd, thei entriden eerli in to the temple, and tauyten. And the prince of preestis cam, and thei that weren with him, and clepiden togidre the counsel, and alle the eldre men of the children of Israel; and senten to the prisoun, that thei schulden be brouyt forth.

22 And whanne the mynystris camen, founden hem not, and for the prisoun was openyd, thei turneden ayen,

23 and teelden, and seiden, We founden the prisoun schit with al diligence, and the keperis stondynge at the yatis; but we opneden, and founden no man ther ynne.

24 And as the maiestratis of the temple, and the princis of preestis herden these wordis, thei doutiden of hem, what was don.

25 But a man cam, and teelde to hem, For lo! tho men whiche ye han put in to prisoun, ben in the temple, and stonden, and techen the puple.

26 Thanne the magistrat wente with the mynystris, and brouyte hem with out violence; for thei dredden the puple, lest thei schulden be stonyd.

27 And whanne thei hadden brouyt hem, thei settiden hem in the counsel; and the princes of prestis axiden hem,

28 and seiden, In comaundement we comaundiden you, that ye schulden not teche in this name, and lo! ye han fillid Jerusalem with youre teching, and ye wolen bringe on vs the blood of this man.

29 And Petre answeride, and the apostlis, and seiden, It bihoueth to obeie to God, more than to men.

30 God of oure fadris reiside Jhesu, whom ye slowen, hangynge in a tre.

31 God enhaunside with his riythond this prince and sauyour, that penaunce were yyue to Israel, and remyssioun of synnes.

32 And we ben witnessis of these wordis, and the Hooli Goost, whom God yaf to alle obeischinge to him.

33 Whanne thei herden these thingis, thei weren turmentid, and thouyten to sle hem.

34 But a man roos in the counsel, a Farise, Gamaliel bi name, a doctour of the lawe, a worschipful man to al the puple, and comaundide the men to be put without forth for a while.

35 And he seide to hem, Ye men of Israel, take tent to you silf on these men, what ye schulen do.

36 For bifore these daies Teodas, that seide hym silf to be sum man, to whom a noumbre of men consentiden, aboute foure hundrid; which was slayn, and alle that bileueden to hym, weren disparplit, and brouyt to nouyt.

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37 Aftir this, Judas of Galilee was in the daies of professioun, and turnyde awei the puple aftir hym; and alle hou manye euere consentiden to hym, weren scatered, and he perischide.

38 And now therfor Y seie to you, departe ye fro these men, and suffre ye hem; for if this counsel ether werk is of men, it schal be vndon;

39 but if it is of God, ye moun not vndo hem, lest perauenture ye be foundun to repugne God.

40 And thei consentiden to him; and thei clepiden togidere the apostlis, and denounsiden to hem, that weren betun, that thei schulden no more speke in the name of Jhesu, and thei leten hem go.

41 And thei wenten ioiynge fro the siyt of the counsel, that thei weren had worthi to suffre dispisyng for the name of Jhesu. But ech dai thei ceessiden not in the temple, and aboute housis, to teche and to preche Jhesu Crist.

ACTS OF THE APOSTLES CHAPTER 6

1 But in tho daies, whanne the noumbre of disciplis encreesside, the Grekis grutchiden ayens the Ebrews, for that her widewis weren dispisid in euery daies mynystryng.

2 And the twelue clepiden togidere the multitude of disciplis, and seiden, It is not ryytful, that we leeuen the word of God, and mynystren to boordis.

3 Therfor, britheren, biholde ye men of you of good fame, ful of the Hooli Goost and of wisdom, whiche we schulen ordeyne on this werk;

4 for we schulen be bisi to preier, and preche the word of God.

5 And the word pleside bifor al the multitude; and thei chesiden Styuen, a man ful of feith and of the Hooli Goost, and Filip, and Procore, and Nycanor, and Tymon, and Parmanam, and Nycol, a comelyng, a man of Antioche.

6 Thei ordeyneden these bifor the siyt of apostlis, and thei preyeden, and leiden hoondis on hem.

7 And the word of the Lord wexide, and the noumbre of the disciplis in Jerusalem was myche multiplied; also myche cumpany of preestis obeiede to the feith.

8 And Steuen, ful of grace and of strengthe, made wondris and grete signes in the puple.

9 But summe rysen of the synagoge, that was clepid of Libertyns, and Cirenensis, and of men of Alisaundre, and of hem that weren of Cilice and of Asie, and disputiden with Steuene.

10 And thei miyten not withstonde the wisdom and the spirit, that spak.

11 Thanne thei priueli senten men, that schulden seie, that thei herden hym seiynge wordis of blasfemye ayens Moises and God.

12 And so thei moueden togidere the puple, and the eldre men, and the scribis; and thei rannen togidre, and token hym, and brouyten in to the counsel.

13 And thei ordeyneden false witnessis, that seiden, This man ceessith not to speke wordis ayens the hooli place, and the lawe.

14 For we herden hym seiynge, That this Jhesus of Nazareth schal destrye this place, and schal chaunge the tradiciouns, whiche Moyses bitook to us.

15 And alle men that seten in the counsel bihelden hym, and sayn his face as the face of an aungel.

ACTS OF THE APOSTLES CHAPTER 7

(Throughout the entire paragraph [1-53], Stephen recounts the history of Israel from the time of the patriarchs to the present day.)

1 And the prynce of prestis seide to Steuene, Whethir these thingis han hem so?

2 Which seide, Britheren and fadris, here ye. God of glorie apperide to oure fadir Abraham, whanne he was in Mesopotamie, bifor that he dwelte in Carram, and seide to hym,

3 Go out of thi loond, and of thi kynrede, and come in to the loond, which Y schal schewe to thee.

4 Thanne he wente out of the loond of Caldeis, and dwelte in Carram. And fro thens aftir that his fader was deed, he translatide him in to this loond, in which ye dwellen now.

5 And he yaf not to hym eritage in it, nethir a paas of a foot, but he bihiyte to yyue hym it in to possessioun, and to his seed aftir hym, whanne he hadde not a sone.

6 And God spak to hym, That his seed schal be comling in an alien lond, and thei schulen make hem suget to seruage, and schulen yuel trete hem, foure hundrid yeris and thritti;

7 and Y schal iuge the folk, to which thei schulen serue, seith the Lord. And after these thingis thei schulen go out, and thei schulen serue to me in this place.

8 And he yaf to hym the testament of circumcisioun; and so he gendride Ysaac, and circumcidide hym in the eiyt dai. And Isaac gendride Jacob, and Jacob gendride the twelue patriarkis.

9 And the patriarkis hadden enuye to Joseph, and selden hym in to Egipt.

10 And God was with hym, and delyuerede hym of alle hise tribulaciouns, and yaf to hym grace and wisdom in the siyt of Farao, king of Egipt. And he ordeynede hym souereyn on Egipt, and on al his hous.

11 And hungur cam in to al Egipt, and Canaan, and greet tribulacioun; and oure fadris founden not mete.

12 But whanne Jacob hadde herd, that whete was in Egipt, he sente oure fadris first.

13 And in the secounde tyme Joseph was knowun of hise britheren, and his kyn was maad knowun to Farao.

14 And Joseph sente, and clepide Jacob, his fadir, and al his kynrede, seuenti and fyue men.

15 And Jacob cam doun in to Egipt, and was deed, he and oure fadris;

16 and thei weren translatid in to Sichen, and weren leid in the sepulcre, that Abraham bouyte bi prijs of siluer of the sones of Emor, the sone of Sichen.

17 And whanne the tyme of biheeste cam niy, which God hadde knoulechid to Abraham, the puple waxede, and multipliede in Egipt,

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18 til another kyng roos in Egipt, which knewe not Joseph.
19 This bigilide oure kyn, and turmentide oure fadris, that thei schulden putte awey her yonge children, for thei schulden not lyue.
20 In the same tyme Moyses was borun, and he was louyd of God; and he was norischid thre monethis in the hous of his fadir.
21 And whanne he was put out in the flood, the douyter of Farao took hym vp, and nurischide hym in to hir sone.
22 And Moises was lerned in al the wisdom of Egipcians, and he was myyti in his wordis and werkis.
23 But whanne the tyme of fourti yeer was fillid to hym, it roos vp in to his herte, that he schulde visite hise britheren, the sones of Israel.
24 And whanne he say a man suffringe wronge, he vengide hym, and dide veniaunce for hym that suffride the wronge, and he killide the Egipcian.
25 For he gesside that his britheren schulden vndurstonde, that God schulde yyue to hem helthe bi the hoond of hym; but thei vndurstoden not.
26 For in the dai suynge he apperide to hem chidinge, and he acordide hem in pees, and seide, Men, ye ben britheren; whi noyen ye ech othere?
27 But he that dide the wronge to his neiybore, puttide hym awey, and seide, Who ordeynede thee prince and domesman on vs?
28 Whethir thou wolt sle me, as yistirdai thou killidist the Egipcian?
29 And in this word Moises flei, and was maad a comeling in the loond of Madian, where he bigat twei sones.
30 And whanne he hadde fillid fourti yeer, an aungel apperide to hym in fier of flawme of a buysch, in desert of the mount of Syna.
31 And Moises siy, and wondride on the siyt. And whanne he neiyede to biholde, the vois of the Lord was maad to hym,
32 and seide, Y am God of youre fadris, God of Abraham, God of Ysaac, God of Jacob. Moises was maad tremblynge, and durste not biholde.
33 But God seide to hym, Do of the schoon of thi feet, for the place in which thou stondist is hooli erthe.
34 Y seynge say the turmentyng of my puple that is in Egipt, and Y herde the mornyng of hem, and Y cam doun to delyuere hem. And now come thou, and Y schal sende thee in to Egipt.
35 This Moises whom thei denyeden, seiynge, Who ordeynede thee prince and domesman on vs? God sente this prince and ayenbiere, with the hoond of the aungel, that apperide to hym in the busch.
36 This Moises ledde hem out, and dide wondris and signes in the loond of Egipt, and in the reed see, and in desert fourti yeeris.
37 This is Moises, that seide to the sones of Israel, God schal reise to you a profete of youre bretheren, as me ye schulen here him.
38 This it is, that was in the chirche in wildirnesse, with the aungel that spak to hym in the mount of Syna, and with oure fadris; which took words of lijf to yyue to vs.
39 To whom oure fadris wolden not obeie, but puttiden hym awei, and weren turned awei in hertis in to Egipt,
40 seiynge to Aaron, Make thou to vs goddis, that schulen go bifore vs; for to this Moyses that ledde vs out of the lond of Egipt, we witen not what is don to hym.
41 And thei maden a calf in tho daies, and offriden a sacrifice to the mawmet; and thei weren glad in the werkis of her hondis.
42 And God turnede, and bitook hem to serue to the knyythod of heuene, as it is writun in the book of profetis, Whether ye, hous of Israel, offriden to me slayn sacrificis, ether sacrificis, fourti yeris in desert?
43 And ye han take the tabernacle of Moloc, and the sterre of youre god Renfam, figuris that ye han maad to worschipe hem; and Y schal translate you in to Babiloyn.
44 The tabernacle of witnessing was with oure fadris in desert, as God disposide to hem, and spak to Moyses, that he schulde make it aftir the fourme that he say.
45 Which also oure fadris token with Jhesu, and brouyten in to the possessioun of hethene men, whiche God puttide awey fro the face of oure fadris, til in to the daies of Dauid,
46 that fonde grace anentis God, and axide that he schulde fynde a tabernacle to God of Jacob.
47 But Salomon bildide the hous to hym.
48 But the hiy God dwellith not in thingis maad bi hoond,
49 as he seith bi the profete, Heuene is a seete to me, and the erthe is the stool of my feet; what hous schulen ye bilde to me, seith the Lord, ether what place is of my restyng?
50 Whether myn hoond made not alle these thingis?
51 With hard nol, and vncircumcidid hertis and eris ye withstoden eueremore the Hooli Goost; and as youre fadris, so ye.
52 Whom of the profetis han not youre fadris pursued, and han slayn hem that bifor telden of the comyng of the riytful man, whos traitouris and mansleeris ye weren now?
53 Whiche token the lawe in ordynaunce of aungels, and han not kept it.
54 And thei herden these thingis, and weren dyuersli turmentid in her hertis, and grenneden with teeth on hym.
55 But whanne Steuene was ful of the Hooli Goost, he bihelde in to heuene, and say the glorie of God, and Jhesu stondinge on the riythalf of the vertu of God. And he seide, Lo! Y se heuenes openyd, and mannus sone stondynge on the riythalf of the vertu of God.
56 And thei crieden with a greet vois, and stoppiden her eris, and maden with o wille an assauyt in to hym.
57 And thei brouyten hym out of the citee, and stonyden. And the witnessis diden of her clothis, bisidis the feet of a yong man, that was clepid Saule.
58 And thei stonyden Steuene, that clepide God to help, seiynge, Lord Jhesu, resseyue my spirit.

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59 And he knelide, and criede with a greet vois, and seide, Lord, sette not to hem this synne. And whanne he hadde seid this thing, he diede.

ACTS OF THE APOSTLES CHAPTER 8

1 But Saul was consentynge to his deth. And greet persecucioun was maad that dai in the chirche, that was in Jerusalem. And alle men weren scatered bi the cuntrees of Judee and Samarie, outakun the apostlis.

2 But good men birieden Steuene, and maden greet mornyng on hym.

3 But Saul greetli distruyede the chirche, and entryde bi housis, and drowe men and wymmen, and bitook hem in to prisoun.

4 And thei that weren scaterid, passiden forth, prechynge the word of God.

5 And Filip cam doun in to a citee of Samarie, and prechide to hem Crist.

6 And the puple yaf tent to thes thingis that weren seid of Filip, with o wille herynge and seynge the signes that he dide.

7 For manye of hem that hadden vnclene spirits, crieden with a greet vois, and wenten out.

8 And manye sijk in the palsi, and crokid, weren heelid.

9 Therfor greet ioye was maad in that citee. But there was a man in that citee, whos name was Symount, a witche, that hadde disseyued the folc of Samarie, seiynge, that him silf was sum greet man.

10 Whom alle herkeneden, fro the leest to the moost, and seiden, This is the vertu of God, which is clepid greet.

11 And thei leueden hym, for long tyme he hadde maddid hem with his witche craftis.

12 But whanne thei hadden bileued to Filip, that prechide of the kingdom of God, men and wymmen weren baptisid in the name of Jhesu Crist.

13 And thanne also Symount him silf bileued; and whanne he was baptisid, he drouy to Filip; and he sai also that signes and grete vertues weren don, he was astonyed, and wondride.

14 But whanne the apostlis that weren at Jerusalem, hadden herd that Samarie hadde resseyued the word of God, thei senten to hem Petre and Joon.

15 And whanne thei camen, thei preieden for hem, that thei schulden resseyue the Hooli Goost;

16 for he cam not yit in to ony of hem, but thei weren baptisid oonli in the name of the Lord Jhesu.

17 Thanne thei leiden hoondis on hem, and thei resseyueden the Hooli Goost.

18 And whanne Symount hadde seyn, that the Hooly Goost was youun bi leiyng on of the hoondis of the apostlis, and he proferide to hem money, and seide,

19 Yyue ye also to me this power, that whom euere Y schal leye on myn hoondis, that he resseyue the Hooli Goost.

20 But Petir seide to hym, Thi money be with thee into perdicioun, for thou gessidist the yifte of God schulde be had for monei.

21 Ther is no part, ne sort to thee, in this word, for thin herte is not riytful bifor God.

22 Therfor do thou penaunce for this wickidnesse of thee, and preie God, if perauenture this thouyt of thin herte be foryouun to thee.

23 For Y se that thou art in the gall of bitternesse and in the boond of wickidnesse.

24 And Symount answeride, and seide, Preie ye for me to the Lord, that no thing of these thingis that ye han seid, com on me.

25 And thei witnessiden, and spaken the word of the Lord, and yeden ayen to Jerusalem, and prechiden to many cuntrees of Samaritans.

26 And an aungel of the Lord spak to Filip, and seide, Ryse thou, and go ayens the south, to the weie that goith doun fro Jerusalem in to Gasa; this is desert.

27 And he roos, and wente forth. And lo! a man of Ethiopie, a myyti man seruaunt, a yelding of Candace, the queen of Ethiopiens, which was on alle her richessis, cam to worschipe in Jerusalem.

28 And he turnede ayen, sittinge on his chare, and redinge Isaie, the profete.

29 And the spirit seide to Filip, Neiye thou, and ioyne thee to this chare.

30 And Filip ran to, and herde hym redynge Ysaie, the prophete. And he seide, Gessist thou, whether thou vndirstondist, what thingis thou redist?

31 And he seide, How may Y, if no man schewe to me? And he preiede Filip, that he schulde come vp, and sitte with hym.

32 And the place of the scripture that he redde, was this, As a scheep he was led to sleyng, and as a lomb bifor a man that scherith him is doumb with out vois, so he openyde not his mouth.

33 In mekenesse his dom was takun vp; who schal telle out the generacioun of hym? For his lijf schal be takun awei fro the erthe.

34 And the gelding answeride to Filip, and seide, Y biseche thee, of what profete seith he this thing? of him silf, ethir of ony othere?

35 And Filip openyde his mouth, and bigan at this scripture, and prechide to him Jhesu.

36 And the while thei wenten bi the weie, thei camen to a water. And the gelding seide, Lo! watir; who forbedith me to be baptisid?

37 And Filip seide, If thou bileuest of al the herte, it is leueful. And he answeride, and seide, Y bileue that Jhesu Crist is the sone of God.

38 And he comaundide the chare to stonde stille. And thei wenten doun bothe into the watir, Filip and the gelding, and Filip baptiside hym.

39 And whanne thei weren come vp of the watir, the spirit of the Lord rauyschide Filip, and the gelding say hym no more.

40 And Filip was foundun in Azotus; and he passide forth, and prechide to alle citees, til he cam to Cesarie.

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ACTS OF THE APOSTLES CHAPTER 9

(On his way to Damascus, Paul (Saul of Tarsus) had a "vision," often claimed to be The Conversion of Saul, in reality, he describes that he had the idea not to persecute the believers of Jesus but to lead them from inside and from the front as the "Apostle to the Gentiles." For his future task, he was well equipped because his training with the Jewish scholar Gamaliel proved invaluable. He had already been a good speaker, but from Gamaliel he learned how and where to apply religious rhetoric; and he was able to be excellent in Aramaic but also in Greek. He could twist anyone's words, was not squeamish, and knew the laws inside out. See the letters of Paul.)

1 But Saul, yit a blower of manassis and of betingis ayens the disciplis of the Lord,

2 cam to the prince of preestis, and axide of hym lettris in to Damask, to the synagogis; that if he fond ony men and wymmen of this lijf, he schulde lede hem boundun to Jerusalem.

3 And whanne he made his iourney, it bifelde, that he cam nyy to Damask. And sudenli a liyt from heuene schoon aboute hym;

4 and he fallide to the erthe, and herde a vois seiynge to hym, Saul, Saul, what pursuest thou me?

5 And he seide, Who art thou, Lord? And he seide, Y am Jhesu of Nazareth, whom thou pursuest. It is hard to thee, to kike ayens the pricke.

6 And he tremblide, and wondride, and seide, Lord, what wolt thou that Y do?

7 And the Lord seide to hym, Rise vp, and entre in to the citee, and it schal be seide to thee, what it bihoueth thee to do. And tho men that wenten with hym, stoden astonyed; for thei herden a vois, but thei sien no man.

8 And Saul roos fro the earth; and whanne hise iyen weren opened, he say no thing. And thei drowen hym bi the hondis, and ledden hym in to Damask.

9 And he was thre daies not seynge; and he eete not, nether drank.

10 And a disciple, Ananye bi name, was at Damask. And the Lord seide to hym in a visioun, Ananye. And he seide, Lo!

11 Y, Lord. And the Lord seide to hym, Rise thou, and go in to a streete that is clepid Rectus; and seke, in the hous of Judas, Saul bi name of Tharse. For lo! he preieth; and he say a man,

12 Ananye bi name, entringe and leiynge on hym hoondis, that he resseyue siyt.

13 And Ananye answerde, Lord, Y haue herd of many of this man, how greete yuelis he dide to thi seyntis in Jerusalem;

14 and this hath power of the princis of preestis, to bynde alle men that clepen thi name to helpe.

15 And the Lord seide to hym, Go thou, for this is to me a vessel of chesing, that he bere my name bifore hethene men, and kingis, and tofore the sones of Israel.

16 For Y schal schewe to hym, how grete thingis it bihoueth hym to suffre for my name.

17 And Ananye wente, and entride in to the hous; and leide on hym his hondis, and seide, Saul brothir, the Lord Jhesu sente me, that apperide to thee in the weie, in which thou camest, that thou se, and be fulfillid with the Hooli Goost.

18 And anoon as the scalis felden fro hise iyen, he resseyuede siyt. And he roos, and was baptisid.

19 And whanne he hadde takun mete, he was coumfortid. And he was bi sum daies with the disciplis, that weren at Damask.

20 And anoon he entride in to the synagogis, and prechide the Lord Jhesu, for this is the sone of God.

21 And alle men that herden hym, wondriden, and seiden, Whether this is not he that impugnede in Jerusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde leede hem boundun to the princis of preestis?

22 But Saul myche more wexede strong, and confoundide the Jewis that dwelliden at Damask, and affermyde that this is Crist.

23 And whanne manye daies weren fillid, Jewis maden a counsel, that thei schulden sle hym.

24 And the aspies of hem weren maad knowun to Saul. And thei kepten the yatis dai and niyt, that thei schulden sle him.

25 But hise disciplis token hym bi nyyt, and delyuereden hym, and leeten him doun in a leep bi the wal.

26 And whanne he cam in to Jerusalem, he assaiede to ioyne hym to the disciplis; and alle dredden hym, and leueden not that he was a disciple.

27 But Barnabas took, and ledde hym to the apostlis, and telde to hem, how in the weie he hadde seyn the Lord, and that he spak to hym, and hou in Damask he dide tristili in the name of Jhesu.

28 And he was with hem, and entride, and yede out in Jerusalem, and dide tristili in the name of Jhesu.

29 And he spak with hethene men, and disputide with Grekis. And thei souyten to sle hym.

30 Which thing whanne the britheren hadden knowe, thei ledden hym bi nyyt to Cesarie, and leten hym go to Tarsis.

31 And the chirche bi al Judee, and Galilee, and Samarie, hadde pees, and was edefied, and walkide in the drede of the Lord, and was fillid with coumfort of the Hooli Goost.

32 And it bifelde, that Petre, the while he passide aboute alle, cam to the hooli men that dwelliden at Lidde.

33 And he foond a man, Eneas bi name, that fro eiyte yeer he hadde leie in bed; and he was sijk in palsy.

34 And Petre seide to hym, Eneas, the Lord Jhesu Crist heele thee; rise thou, and araye thee. And anoon he roos.

35 And alle men that dwelten at Lidde, and at Sarone, saien hym, whiche weren conuertid to the Lord.

36 And in Joppe was a disciplesse, whos name was Tabita, that is to seie, Dorcas. This was ful of good werkis and almesdedis, that sche dide.

37 And it bifelde in tho daies, that sche was sijk, and diede. And whanne thei hadden waischun hir, thei leiden hir in a soler.

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38 And for Lidda was nyy Joppe, the disciplis herden that Petre was thereynne, and senten twei men to hym, and preieden, That thou tarie not to come to vs.

39 And Petre roos vp, and cam with hem. And whanne he was comun, thei ledden hym in to the soler. And alle widewis stoden aboute hym, wepynge, and schewynge cootis and clothis, which Dorcas made to hem.

40 And whanne alle men weren put with out forth, Petre knelide, and preiede. And he turnede to the bodi, and seide, Tabita, rise thou. And sche openyde hir iyen, and whanne sche siy Petre, sche sat vp ayen.

41 And he took hir bi the hond, and reiside hir. And whanne he hadde clepid the hooli men and widewis, he assignede hir alyue.

42 And it was maad knowun bi al Joppe; and many bileueden in the Lord.

43 And it was maad, that many daies he dwellide in Joppe, at oon Symount, a curiour.

ACTS OF THE APOSTLES CHAPTER 10

1 A man was in Cesarie, Cornelie bi name, a centurien of the cumpanye of knyytis, that is seid of Italie;

2 a religious man, and dredinge the Lord, with al his meyne; doynge many almessis to the puple, and preynge the Lord euere more.

3 This say in a visioun opinli, as in the nynthe oure of the dai, an aungel of God entringe in to hym, and seiynge to hym, Cornelie.

4 And he bihelde hym, and was a dred, and seide, Who art thou, Lord? And he seide to hym, Thi preieris and thin almesdedis han stied vp in to mynde, in the siyt of the Lord.

5 And now sende thou men in to Joppe, and clepe oon Symount, that is named Petre.

6 This is herborid at a man Symount, curiour, whos hous is bisidis the see. This schal seie to thee, what it bihoueth thee to do.

7 And whanne the aungel that spak to hym, was gon awei, he clepide twei men of his hous, and a knyyt that dredde the Lord, whiche weren at his bidding.

8 And whanne he hadde told hem alle these thingis, he sente hem in to Joppe.

9 And on the dai suynge, while thei maden iournei, and neiyeden to the citee, Petre wente vp in to the hiest place of the hous to preie, aboute the sixte our.

10 And whanne he was hungrid, he wolde haue ete. But while thei maden redi, a rauysching of spirit felde on hym;

11 and he say heuene openyd, and a vessel comynge doun, as a greet scheet with foure corneris, to be lette doun fro heuene in to erthe,

12 in which weren alle foure footid beestis, and crepinge of the erthe, and volatilis of heuene.

13 And a vois was maad to hym, Rise thou, Petre, and sle, and ete.

14 And Petre seide, Lord, forbede, for Y neuer ete ony comun thing and vnclene.

15 And eft the secounde tyme the vois was maad to him, That thing that God hath clensid, seye thou not vnclene.

16 And this thing was don bi thries; and anoon the vessel was resseyued ayen.

17 And while that Petre doutide with ynne hym silf, what the visioun was that he say, lo! the men, that weren sent fro Corneli, souyten the hous of Symount, and stoden at the yate.

18 And whanne thei hadden clepid, thei axiden if Symount, that is named Petre, hadde there herbore.

19 And while Petre thouyte on the visioun, the spirit seide to hym, Lo! thre men seken thee.

20 Therfor ryse thou, and go doun, and go with hem, and doute thou no thing, for Y sente hem.

21 And Petre cam doun to the men, and seide, Lo! Y am, whom ye seken; what is the cause, for which ye ben come?

22 And thei seiden, Cornelie, the centurien, a iust man, and dredinge God, and hath good witnessyng of alle the folc of Jewis, took aunswere of an hooli aungel, to clepe thee in to his hous, and to here wordis of thee.

23 Therfor he ledde hem inne, and resseyuede in herbore; and that nyyt thei dwelliden with hym. And in the dai suynge he roos, and wente forth with hem; and sum of the britheren folewiden hym fro Joppe, that thei be witnessis to Petre.

24 And the other dai he entride in to Cesarie. And Cornelie abood hem, with hise cousyns, and necessarie freendis, that weren clepid togidere.

25 And it was don, whanne Petre was come ynne, Corneli cam metynge hym, and felle doun at hise feet, and worschipide him.

26 But Petre reiside hym, and seide, Aryse thou, also Y my silf am a man, as thou.

27 And he spak with hym, and wente in, and foonde many that weren come togidere.

28 And he seide to hem, Ye witen, how abhomynable it is to a Jewe, to be ioyned ether to come to an alien; but God schewide to me, that no man seye a man comyn, ethir vnclene.

29 For which thing Y cam, whanne Y was clepid, with out douting. Therfor Y axe you, for what cause han ye clepid me?

30 And Cornelie seide, To dai foure daies in to this our, Y was preiynge and fastynge in the nynthe our in myn hous. And lo! a man stood bifore me in a whijt cloth, and seide,

31 Cornelie, thi preier is herd, and thin almesdedis ben in mynde in the siyt of God.

32 Therfor sende thou in to Joppe, and clepe Symount, that is named Petre; this is herborid in the hous of Symount coriour, bisidis the see. This, whanne he schal come, schal speke to thee.

33 Therfor anoon Y sente to thee, and thou didist wel in comynge to vs. Now therfor we alle ben present in thi siyt, to here the wordis, what euer ben comaundid to thee of the Lord.

34 And Petre openyde his mouth, and seide, In trewthe Y haue foundun, that God is no acceptor of persoones;

35 but in eche folk he that dredith God, and worchith riytwisnesse, is accept to hym.

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36 God sente a word to the children of Israel, schewinge pees bi Jhesu Crist; this is Lord of alle thingis.

37 Ye witen the word that is maad thorou al Judee, and bigan at Galile, aftir the baptym that Joon prechide, Jhesu of Nazareth;

38 hou God anoyntide hym with the Hooli Goost, and vertu; which passide forth in doynge wel, and heelynge alle men oppressid of the deuel, for God was with hym.

39 And we ben witnessis of alle thingis, whiche he dide in the cuntrei of Jewis, and of Jerusalem; whom thei slowen, hangynge in a tre.

40 And God reiside this in the thridde dai, and yaf hym to be maad knowun,

41 not to al puple, but to witnessis bifor ordeyned of God; to vs that eeten and drunken with hym, after that he roos ayen fro deth.

42 And he comaundide to vs to preche to the puple, and to witnesse, that he it is, that is ordeyned of God domesman of the quyk and of deede.

43 To this alle prophetis beren witnessing, that alle men that bileuen in hym, schulen resseyue remyssioun of synnes bi his name.

44 And yit while that Petre spak these wordis, the Hooli Goost felde on alle that herden the word.

45 And the feithful men of circumcisioun, that camen with Petre, wondriden, that also in to naciouns the grace of the Hooli Goost is sched out.

46 For thei herden hem spekynge in langagis, and magnyfiynge God.

47 Thanne Petre answeride, Whether ony man may forbede watir, that these ben not baptisid, that han also resseyued the Hooli Goost as we?

48 And he comaundide hem to be baptisid in the name of the Lord Jhesu Crist. Thanne thei preieden hym, that he schulde dwelle with hem sum daies.

ACTS OF THE APOSTLES CHAPTER 11

(The Gentile Church was Paul's Church of Rome. Note: At the time of Jesus and the apostles, a Gentile was someone who was not a Jew. Over the centuries, this became someone who was not a Christian. There were several cities called Antioch, referring to the present-day city of Edessa in northern Syria.)

1 And the apostlis, and the britheren that weren in Judee, herden that also hethene men resseyueden the word of God, and thei glorifieden God.

2 But whanne Petre cam to Jerusalem, thei that weren of circumcisioun, disputiden ayens hym,

3 and seiden, Whi entridist thou to men that han prepucie, and hast eete with hem?

4 And Petre bigan, and expownede to hem bi ordre,

5 and seide, Y was in the citee of Joppe, and preiede, and Y sai in rauysching of my mynde a visioun, that a vessel cam doun, as a greet scheete with foure coordis, and was sent doun fro heuene; and it cam to me.

6 In to which Y lokinge biheld, and sai foure footid beestis of the erthe, and beestis, and crepynge beestis, and volatils of heuene.

7 And Y herde also a vois that seide to me, Petre, rise thou, and sle, and eete.

8 But Y seide, Nay, Lord; for comyn thing ether vnclene entride neuer in to my mouth.

9 And the vois answeride the secounde tyme fro heuene, That thing that God hath clensid, seie thou not vnclene.

10 And this was don bi thries, and alle thingis weren resseyued ayen in to heuene.

11 And lo! thre men anoon stooden in the hous, in which Y was; and thei weren sent fro Cesarie to me.

12 And the spirit seide to me, that Y schulde go with hem, and doute no thing. Yhe, and these sixe britheren camen with me, and we entriden in to the hous of the man.

13 And he telde to vs, how he say an aungel in his hous, stondinge and seiynge to hym, Sende thou in to Joppe, and clepe Symount, that is named Petre, which schal speke to thee wordis,

14 in whiche thou schalt be saaf, and al thin hous.

15 And whanne Y hadde bigunnun to speke, the Hooli Goost felle on hem, as in to vs in the bigynnyng.

16 And Y bithouyte on the word of the Lord, as he seide, For Joon baptiside in watir, but ye schulen be baptisid in the Hooli Goost.

17 Therfor if God yaf to hem the same grace, as to vs that bileueden in the Lord Jhesu Crist, who was Y, that myyte forbeede the Lord, that he yyue not the Hooli Goost to hem that bileueden in the name of Jhesu Crist?

18 Whanne these thingis weren herd, thei helden pees, and glorifieden God, and seiden, Therfor also to hethene men God hath youun penaunce to lijf.

19 And thei that weren scaterid of the tribulacioun that was maad vndir Steuene, walkiden forth to Fenyce, and to Cipre, and to Antioche, and spaken the word to no man, but to Jewis aloone.

20 But sum of hem weren men of Cipre, and of Cirenen; whiche whanne thei hadden entride in to Antioche, thei spaken to the Grekis, and prechiden the Lord Jhesu.

21 And the hond of the Lord was with hem, and myche noumbre of men bileuynge was conuertid to the Lord.

22 And the word cam to the eris of the chirche, that was at Jerusalem, on these thingis; and thei senten Barnabas to Antioche.

23 And whanne he was come, and siy the grace of the Lord, he ioyede, and monestide alle men to dwelle in the Lord in purpos of herte;

24 for he was a good man, and ful of the Hooli Goost, and of feith. And myche puple was encresid to the Lord.

25 And he wente forth to Tharsis, to seke Saul; and whanne he hadde foundun hym, he ledde to Antioche.

26 And al a yeer thei lyueden ther in the chirche, and tauyten myche puple, so that the disciplis weren namyd first at Antioche cristen men.

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27 And in these daies profetis camen ouer fro Jerusalem to Antioche.

28 And oon of hem roos vp, Agabus bi name, and signefiede bi the spirit a greet hungur to comynge in al the world, which hungur was maad vndur Claudius.

29 And alle the disciplis purposiden, after that ech hadde, for to sende in to mynysterie to britheren that dwelliden in Judee.

30 Which thing also thei diden, and sente it to the eldre men, bi the hoondis of Barnabas and Saul.

ACTS OF THE APOSTLES CHAPTER 12

(The Herod now mentioned was [Marcus Julius] Agrippa I [41-44], a friend of the Emperor Claudius, son of Aristobulus and Berenice, nephew of Herod Antipas, and grandson of Herod the Great.)

1 And in the same tyme Eroude the king sente power, to turmente sum men of the chirche.

2 And he slowe bi swerd James, the brothir of Joon.

3 And he siy that it pleside to Jewis, and keste to take also Petre; and the daies of therf looues weren.

4 And whanne he hadde cauyte Petre, he sente hym in to prisoun; and bitook to foure quaternyouns of knyytis, to kepe hym, and wolde aftir pask bringe hym forth to the puple.

5 And Petre was kept in prisoun; but preier was maad of the chirche with out ceessing to God for hym.

6 But whanne Eroude schulde bringe hym forth, in that nyyt Petre was slepinge bitwixe twei knyytis, and was boundun with twei cheynes; and the keperis bifor the dore kepten the prisoun.

7 And lo! an aungel of the Lord stoode nyy, and liyt schoon in the prisoun hous. And whanne he hadde smyte the side of Petre, he reiside hym, and seide, Rise thou swiftli. And anoon the cheynes felden doun fro hise hoondis.

8 And the aungel seide to hym, Girde thee, and do on thin hoosis. And he dide so. And he seide to hym, Do aboute thee thi clothis, and sue me.

9 And he yede out, and suede hym; and he wiste not that it was soth, that was don bi the aungel; for he gesside hym silf to haue sey a visioun.

10 And thei passiden the first and the secounde warde, and camen to the iren yate that ledith to the citee, which anoon was opened to hem. And thei yeden out, and camen in to o street, and anoon the aungel passide awei fro hym.

11 And Petre turnede ayen to hym silf, and seide, Now Y woot verili, that the Lord sente his aungel, and delyueride me fro the hoond of Eroude, and fro al the abiding of the puple of Jewis.

12 And he bihelde, and cam to the hous of Marie, modir of Joon, that is named Marcus, where many weren gaderid togidre, and preiynge.

13 And whanne he knockid at the dore of the yate, a damysel, Rode bi name, cam forth to se.

14 And whanne sche knewe the vois of Petre, for ioye sche openyde not the yate, but ran in, and telde, that Petre stood at the yate.

15 And thei seiden to hir, Thou maddist. But sche affermyde, that it was so. And thei seiden, It is his aungel.

16 But Petre abood stille, and knockide. And whanne thei hadden opened the dore, thei sayen hym, and wondriden.

17 And he bekenyde to hem with his hoond to be stille, and telde hou the Lord hadde led hym out of the prisoun. And he seide, Telle ye to James and to the britheren these thingis. And he yede out, and wente in to an othere place.

18 And whanne the dai was come, ther was not lytil troubling among the knyytis, what was don of Petre.

19 And whanne Eroude hadde souyt hym, and foonde not, aftir that he hadde made enqueryng of the keperis, he comaundide hem to be brouyt to hym. And he cam doun fro Judee in to Cesarie, and dwellide there.

20 And he was wroth to men of Tyre and of Sidon. And thei of oon acord camen to hym, whanne thei hadden counseilid with Bastus, that was the kingis chaumbirleyn, thei axiden pees, for as myche that her cuntrees weren vitailid of hym.

21 And in a dai that was ordeyned, Eroude was clothid with kyngis clothing, and sat for domesman, and spak to hem.

22 And the puple criede, The voicis of God, and not of man.

23 And anoon an aungel of the Lord smoot hym, for he hadde not youun onour to God; and he was wastid of wormes, and diede.

24 And the word of the Lord waxide, and was multiplied.

25 And Barnabas and Saul turneden ayen fro Jerusalem, whanne the mynystrie was fillid, and token Joon, that was named Marcus.

ACTS OF THE APOSTLES CHAPTER 13

(Saul Persecutes Elymas, the Son of Jesus, in Cyprus [6-11].

And they traveled throughout the whole island, near the town of Paphos, and there they found a magician, a Jew and a false prophet, and his name was Barjesus (son of Jesus). He found the local governor Sergius Paulus (from whom he borrowed his new name), and a man of understanding. He called Barnabas and Saul and wanted to hear God's word from him. Most High Elymas, the magician, for that is his name in English (the meaning of elim, like that of the Persian word magos, is scholar, wise man), whom we met and wanted to deceive the local governor. As usual, almost anyone or anything that had to do with the real Jesus was described negatively by the authors of the New Testament; they contradicted Paul's church doctrine by its sheer existence.)

1 And profetis and doctouris weren in the chirche that was at Antioche, in which Barnabas, and Symount, that was clepid Blac, and Lucius Cironense, and Manaen, that was the soukynge fere of Eroude tetrarke, and Saul weren.

2 And whanne thei mynystriden to the Lord, and fastiden, the Hooli Goost seide to hem, Departe ye to me Saul and Barnabas, in to the werk to which Y haue takun hem.

3 Thanne thei fastiden, and preieden, and leiden hondis on hem, and leten hem go.

4 But thei weren sent of the Hooli Goost, and wenten forth to Seleucia, and fro thennus thei wenten bi boot to Cipre.

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5 And whanne thei camen to Salamyne, thei prechiden the word of God in the synagogis of Jewis; and thei hadden also Joon in mynystrie.

6 And whanne thei hadden walkid bi al the ile to Pafum, thei founden a man, a witche, a false profete, a Jewe, to whom the name was Bariesu,

7 that was with the proconsul Sergius Paule, a prudent man. This clepide Barnabas and Poul, and desiride to here the word of God.

8 But Elymas witche withstoode hem; for his name is expowned so; and he souyte to turne awei the proconsul fro bileue.

9 But Saul, which is seid also Paul, was fillid with the Hooli Goost, and bihelde in to hym, and seide, A!

10 thou ful of al gile, and al falsnesse, thou sone of the deuel, thou enemye of al riytwisnesse, thou leeuest not to turne vpsodoun the riytful weies of the Lord.

11 And now lo! the hoond of the Lord is on thee, and thou schalt be blynde, and not seynge the sunne in to a tyme. And anoon myste and derknesse felden doun on hym; and he yede aboute, and souyte hym that schulde yyue hoond to hym.

12 Thanne the proconsul, whanne he hadde seyn the dede, bileuede, wondringe on the techyng of the Lord.

13 And whanne fro Pafum Poul hadde go bi a boot, and thei that weren with hym, thei camen to Pergen of Pamfilie; but Joon departide fro hem, and turnede ayen to Jerusalem.

14 And thei yeden to Pergen, and camen to Antioche of Persidie; and thei entriden in to the synagoge in the dai of sabatis, and saten.

15 And after the redyng of the lawe and of the prophetis, the princis of the synagoge senten to hem, and seiden, Britheren, if ony word of exortacioun to the puple is in you, seie ye.

16 And Poul roos, and with hoond baad silence, and seide, Men of Israel, and ye that dreden God, here ye.

17 God of the puple of Israel chees oure fadris, and enhaunside the puple, whanne thei weren comelingis in the loond of Egipt, and in an hiy arme he ledde hem out of it;

18 and bi the tyme of fourti yeeris he suffride her maneres in desert.

19 And he destriede seuene folkis in the loond of Canaan, and bi sort departide to hem her lond,

20 as aftir foure hundrid and fifti yeeris. And aftir these thingis he yaf domesmen, to Samuel, the profete.

21 And fro that tyme thei axiden a kyng, and God yaf to hem Saul, the sone of Cis, a man of the lynage of Beniamyn, bi fourti yeeris.

22 And whanne he was don awei, he reiside to hem Dauid king, to whom he bar witnessing, and seide, Y haue foundun Dauid, the sone of Jesse, a man aftir myn herte, which schal do alle my willis.

23 Of whos seed bi the biheest God hath led out to Israel a sauyoure Jhesu,

24 whanne Joon prechide bifor the face of his comyng the baptym of penaunce to al the puple of Israel.

25 But whanne Joon fillide his cours, he seide, Y am not he, whom ye demen me to be; but lo! he cometh aftir me, and Y am not worthi to doon of the schoon of hise feet.

26 Britheren, and sones of the kynde of Abraham, and whiche that in you dreden God, to you the word of helthe is sent.

27 For thei that dwelliden at Jerusalem, and princis of it, that knewen not this Jhesu, and the voicis of prophetis, that by euery sabat ben red, demyden, and filliden;

28 and thei founden in hym no cause of deth, and axiden of Pilat, that thei schulden sle hym.

29 And whanne thei hadden endid alle thingis that weren writun of hym, thei token hym doun of the tre, and leiden hym in a graue.

30 And God reiside hym fro deth in the thridde dai; which was seyn bi mony daies to

31 hem that wenten vp togidere with hym fro Galilee in to Jerusalem, which ben til now his witnessis to the puple.

32 And we schewen to you the biheest that was maad to oure fadris;

33 for God hath fulfillid this to her sones, and ayenreisid Jhesu; as in the secounde salm it is writun, Thou art my sone, to dai Y bigat thee.

34 And he ayenreiside hym fro deth, that he schulde not turne ayen in to corrupcioun, seide thus, For Y schal yyue to you the hooli trewe thingis of Dauid.

35 And therfor and on an othere stide he seith, Thou schalt not yyue thin hooli to se corrupcioun.

36 But Dauid in his generacioun, whanne he hadde mynstrid to the wille of God, diede, and was leid with hise fadris, and say corrupcioun;

37 but he whom God reiside fro deth, say not corrupcioun.

38 Therfor, britheren, be it knowun to you, that bi hym remyssioun of synnes is teld to you, fro alle synnes, of whiche ye myyten not be iustified in the lawe of Moises.

39 In this ech man that bileueth, is iustified.

40 Therfor se ye, that it come not to you, that is biforeseid in the profetis,

41 Ye dispiseris, se ye, and wondre ye, and be ye scaterid abrood; for Y worche a werk in youre daies, a werk that ye schulen not bileue, if ony man schal telle it to you.

42 And whanne thei yeden out, thei preieden, that in the sabat suynge thei schulden speke to hem these wordis.

43 And whanne the synagoge was left, manye of Jewis and of comelingis worschypynge God supeden Poul and Barnabas; that spaken, and counseliden hem, that thei schulden dwelle in the grace of God.

44 And in the sabat suynge almest al the citee cam togidir, to here the word of God.

45 And Jewis sien the puple, and weren fillid with enuye, and ayenseiden these thingis that weren seyd of Poul, and blasfemyden.

46 Thanne Poul and Barnabas stidfastli seiden, To you it bihofte first to speke the word of God; but for ye putten it awei, and han demyd you vnworthi to euerlastinge lijf, lo! we turnen to hethen men.

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47 For so the Lord comaundide vs, Y haue set thee in to liyt to hethen men, that thou be in to helthe to the vtmest of erthe.

48 And hethen men herden, and ioieden, and glorifieden the word of the Lord; and bileueden, as manye as weren bifore ordeyned to euerlastinge lijf.

49 And the word of the Lord was sowun bi al the cuntre.

50 But the Jewis stiriden religiouse wymmen, and onest, and the worthiest men of the citee, and stireden persecucioun ayens Poul and Barnabas, and dryuen hem out of her cuntreis.

51 And thei schoken awei in to hem the duste of her feet, and camen to Yconye.

52 And the disciplis weren fillid with ioye and the Hooli Goost.

ACTS OF THE APOSTLES CHAPTER 14

1 But it bifelde at Yconye, that thei entriden togidir in to the synagoge of Jewis, and spaken, so that ful greet multitude of Jewis and Grekis bileueden.

2 But the Jewis that weren vnbileueful, reiseden persecucioun, and stiriden to wraththe the soulis of hethene men ayens the britheren; but the Lord yaf soone pees.

3 Therfor thei dwelliden myche tyme, and diden tristili in the Lord, berynge witnessyng to the word of his grace, yyuynge signes and wondris to be maad bi the hondis of hem.

4 But the multitude of the citee was departid, and sum weren with the Jewis, and sum with the apostlis.

5 But whanne ther was maad an asaute of the hethene men and the Jewis, with her princis, to turmenten and to stonen hem,

6 thei vndurstoden, and fledden togidere to the citees of Licaonye, and Listris, and Derben, and into al the cuntre aboute. And thei prechiden there the gospel, and al the multitude was moued togider in the teching of hem. Poul and Barnabas dwelten at Listris.

7 And a man at Listris was sijk in the feet, and hadde sete crokid fro his modris wombe, which neuer hadde goen.

8 This herde Poul spekinge; and Poul biheld hym, and siy that he hadde feith, that he schulde be maad saaf,

9 and seide with a greet vois, Rise thou vp riyt on thi feet. And he lippide, and walkide.

10 And the puple, whanne thei hadde seyn that that Poul dide, reriden her vois in Licaon tunge, and seiden, Goddis maad lijk to men ben comun doun to vs.

11 And thei clepiden Barnabas Jubiter, and Poul Mercurie, for he was ledere of the word.

12 And the preest of Jubiter that was bifor the citee, brouyte boolis and crownes bifor the yatis, with puplis, and wolde haue maad sacrifice.

13 And whanne the apostlis Barnabas and Poul herden this, thei to-renten her cootis; and thei skipten out among the puple,

14 and crieden, and seiden, Men, what don ye this thing? and we ben deedli men lijk you, and schewen to you, that ye be conuertid fro these veyn thingis to the lyuynge God, that maad heuene, and erthe, and the see, and alle thingis that ben in hem;

15 which in generaciouns passid suffride alle folkis to gon in to her owne weies.

16 And yit he lefte not hym silf with out witnessing in wel doyng, for he yaf reyns fro heuene, and times beringe fruyt, and fulfillide youre hertis with meete and gladnesse.

17 And thei seiynge these thingis, vnnethis swagiden the puple, that thei offriden not to hem.

18 But sum Jewis camen ouer fro Antioche and Iconye, and counseilden the puple, and stonyden Poul, and drowen out of the citee, and gessiden that he was deed.

19 But whanne disciplis weren comun aboute him, he roos, and wente in to the citee; and in the dai suynge he wente forth with Barnabas in to Derben.

20 And whanne thei hadden prechid to the ilk citee, and tauyte manye, thei turneden ayen to Listris, and Iconye, and to Antioche; confermynge the soulis of disciplis,

21 and monestinge, that thei schulden dwelle in feith, and seiden, That bi many tribulaciouns it bihoueth vs to entre in to the kingdom of heuenes.

22 And whanne thei hadden ordeined prestis to hem bi alle citees, and hadden preied with fastyngis, thei bitoken hem to the Lord, in whom thei bileueden.

23 And thei passiden Persidie, and camen to Pamfilie;

24 and thei spaken the word of the Lord in Pergen, and camen doun in to Italie.

25 And fro thennys thei wenten bi boot to Antiochie, fro whennus thei weren takun to the grace of God, in to the werk that thei filliden.

26 And whanne thei weren comun, and hadden gaderid the chirche, thei telden hou grete thingis God dide with hem, and that he hadde openyde to hethene men the dore of feith.

27 And thei dwelliden not a litil tyme with the disciplis.

ACTS OF THE APOSTLES CHAPTER 15

(The Jerusalem Council or Conference was convened by Jesus' brother James in 49 or 50 AD to discuss the laws of Moses. James paid particular attention to circumcision and kosher food; Paul wanted to get rid of them: circumcision had already been forbidden to non-Jewish Romans by the dictator Lucius Cornelius Sulla [82–79 BC] [Lex Cornelia], and food restrictions were extremely unpopular among Romans. But Paul wanted to popularise his non-Jewish Christianity. Thus, plenty of conflict with James was inevitable, which is clearly evident in Paul's letters.)

1 And summe camen doun fro Judee, and tauyten britheren, That but ye ben circumcidid after the lawe of Moises, ye moun not be maad saaf.

2 Therfor whanne ther was maad not a litil discencioun to Poul and Barnabas ayens hem, thei ordeyneden, that Poul and Barnabas, and summe othere of hem, schulden go vp to the apostlis and preestis in Jerusalem, on this questioun.

3 And so thei weren led forth of the chirche, and passiden bi Fenyce and Samarie; and thei telden the conuersacioun of hethene men, and thei maden greet ioie to alle the britheren.

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4 And whanne thei camen to Jerusalem, thei weren resseyued of the chirche and of the apostlis, and of the eldre men, and telden, hou greet thingis God dide with hem.

5 But summe of the erise of Fariseis, that bileueden, risen vp, and seiden, That it bihoueth hem to be circumsidid, and to comaunde to kepe also the lawe of Moises.

6 And the apostlis and eldre men camen togidre, to se of this word.

7 And whanne there was maad a greet sekyng herof, Petre roos, and seide to hem, Britheren, ye witen, that of elde daies in you God chees bi my mouth hethene, to here the word of the gospel, and to bileue;

8 and God, that knewe hertis, bar witnessing, and yaf to hem the Hooli Goost, as also to vs;

9 and no thing diuerside bitwixe vs and hem, and clenside the hertis of hem bi feith.

10 Now thanne what tempten ye God, to putte a yok on the necke of the disciplis, which nether we, nether oure fadris miyten bere?

11 But bi the grace of oure Lord Jhesu Crist we bileuen to be saued, as also thei.

12 And al the multitude helde pees, and herden Barnaban and Poul, tellinge hou grete signes and wondris God dide bi hem in hethene men.

13 And aftir that thei helden pees, James answeride, and seide, Britheren, here ye me.

14 Symount telde, hou God visitide, first to take of hethene men a puple to his name.

15 And the wordis of prophetis acorden to him,

16 as it is writun, Aftir this Y schal turne ayen, and bilde the tabernacle of Dauid, that felle doun; and Y schal bilde ayen the cast doun thingis of it, and Y schal reise it;

17 that other men seke the Lord, and alle folkis on which my name is clepid to helpe; the Lord doynge this thing, seith.

18 Fro the world, the werk of the Lord is knowun to the Lord.

19 For which thing Y deme hem that of hethene men ben conuertid to God,

20 to be not disesid, but to write to hem, that thei absteyne hem fro defoulingis of maumetis, and fro fornicacioun, and stranglid thingis, and blood.

21 For Moyses of elde tymes hath in alle citees hem that prechen him in synagogis, where bi ech sabat he is red.

22 Thanne it pleside to the apostlis, and to the eldre men, with al the chirche, to chees men of hem, and sende to Antioche, with Poul and Barnabas, Judas, that was named Barsabas, and Silas, the firste men among britheren;

23 and wroten bi the hondis of hem, Apostlis and eldre britheren to hem that ben at Antioche, and Sirie, and Silice, britheren of hethen men, greting.

24 For we herden that summe wenten out fro vs, and trobliden you with wordis, and turneden vpsodoun youre soulis, to whiche men we comaundiden not,

25 it pleside to vs gaderid in to oon, to chese men, and sende to you, with oure most dereworthe Barnabas and Poul,

26 men that yauen her lyues for the name of oure Lord Jhesu Crist.

27 Therfor we senten Judas and Silas, and thei schulen telle the same thingis to you bi wordis.

28 For it is seyn to the Hooly Goost and to vs, to putte to you no thing more of charge, than these nedeful thingis,

29 that ye absteyne you fro the offrid thingis of maumetis, and blood stranglid, and fornicacioun. Fro whiche ye kepinge you, schulen do wel. Fare ye wel.

30 Therfor thei weren let go, and camen doun to Antioche; and whanne the multitude was gaderid, thei token the epistle;

31 which whanne thei hadden red, thei ioyden on the coumfort.

32 And Judas and Silas and thei, for thei weren prophetis, coumfortiden britheren, and confermyden with ful many wordis.

33 But aftir that thei hadden be there a lytil while, thei weren let go of britheren with pees, to hem that hadden sent hem.

34 But it was seyn to Silas, to dwelle there; and Judas wente aloone to Jerusalem.

35 And Poul and Barnabas dwelten at Antioche, techinge and prechinge the word of the Lord, with othere manye.

36 But after summe daies, Poul seide to Barnabas, Turne we ayen, and visite britheren bi alle citees, in whiche we han prechid the word of the Lord, hou thei han hem.

37 And Barnabas wolde take with hym Joon, that was named Marcus.

38 But Poul preiede him, that he that departide fro hem fro Pamfilie, and wente not with hem in to the werk, schulde not be resseyued.

39 And dissencioun was maad, so that thei departiden a twynny. And Barnabas took Mark, and cam bi boot to Cipre.

40 And Poul chees Silas, and wente forth fro the britheren, and was bitakun to the grace of God.

41 And he wente bi Sirie and Silice, and confermyde the chirche, comaundinge to kepe the heestis of apostlis and eldre men.

ACTS OF THE APOSTLES CHAPTER 16

1 And he cam in to Derben and Listram. And lo! a disciple was there, bi name Timothe, the sone of a Jewesse cristen, and of the fadir hethen.

2 And britheren that weren in Listris and Iconye, yeldiden good witnessing to hym.

3 And Poul wolde that this man schulde go forth with him, and he took, and circumsidide hym, for Jewis that weren in the places. For alle wisten, that his fadir was hethen.

4 Whanne thei passiden bi citees, thei bitoken to hem to kepe the techingis, that weren demyd of apostlis and eldre men, that weren at Jerusalem.

5 And the chirches weren confermed in feith, and encreseden in noumbre eche dai.

6 And thei passiden Frigie, and the cuntre of Galathi, and weren forbedun of the Hooli Goost to speke the word of God in Asie.

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7 And whanne thei camen in to Mysie, thei assaieden to go in to Bithynye, and the spirit of Jhesu suffride not hem.

8 But whanne thei hadden passid bi Mysie, thei camen doun to Troade;

9 and a visioun bi nyyt was schewid to Poul. But a man of Macedonye that stoode, preiede hym, and seide, Go thou in to Macedonye, and helpe vs.

10 And as he hadde sei the visioun, anoon we souyten to go forth in to Macedonye, and weren maad certeyn, that God hadde clepid vs to preche to hem.

11 And we yeden bi schip fro Troade, and camen to Samatrachia with streiyt cours; and the dai suynge to Neapolis;

12 and fro thennus to Filippis, that is the firste part of Macedonye, the citee colonye. And we weren in this citee summe daies, and spaken togidere.

13 And in the dai of sabotis we wenten forth with out the yate bisidis the flood, where preier semyde to be; and we saten, and spaken to wymmen that camen togidere.

14 And a womman, Lidda bi name, a purpuresse of the cite of Tiatirens, worschipinge God, herde; whos herte the Lord openyde to yyue tente to these thingis, that weren seid of Poul.

15 And whanne sche was baptisid and hir hous, sche preyede, and seide, If ye han demyd that Y am feithful to the Lord, entre ye in to myn hous, and dwelle.

16 And sche constreynede vs. And it was don, whanne we yeden to preier, that a damysel that hadde a spirit of diuynacioun, mette vs, which yaf greet wynnyng to her lordis in dyuynynge.

17 This suede Poul and vs, and criede, and seide, These men ben seruauntis of the hiy God, that tellen to you the weie of helthe.

18 And this sche dide in many daies. And Poul sorewide, and turnede, and seide to the spirit, Y comaunde thee in the name of Jhesu Crist, that thou go out of hir.

19 And he wente out in the same our. And the lordis of hir siyen, that the hope of her wynnyng wente awei, and thei token Poul and Silas, and ledden in to the dom place, to the princis.

20 And thei brouyten hem to the magistratis, and seiden, These men disturblen oure citee,

21 for thei ben Jewis, and schewen a custom, which it is not leueful to vs to resseyue, nether do, sithen we ben Romayns.

22 And the puple and magistratis runnen ayens hem, and when thei hadden to-rente the cootis of hem, thei comaundiden hem to be betun with yerdis.

23 And whanne thei hadden youun to hem many woundis, thei senten hem into prisoun, and comaundiden to the kepere, that he schulde kepe hem diligentli.

24 And whanne he hadde take siche a precept, he putte hem into the ynnere prisoun, and streynede the feet of hem in a tre.

25 And at mydniyt Poul and Silas worschipide, and heriden God; and thei that weren in kepyng herden hem.

26 And sudenli a greet erthe mouyng was maad, so that the foundementis of the prisoun weren moued. And anoon alle the doris weren openyd, and the boondis of alle weren lousid.

27 And the kepere of the prisoun was awakid, and siy the yatis of the prisoun openyd, and with a swerd drawun out he wolde haue slawe hym silf, and gesside that the men that weren boundun, hadden fled.

28 But Poul criede with a greet vois, and seide, Do thou noon harm to thi silf, for alle we ben here.

29 And he axide liyt, and entride, and tremblide, and felle doun to Poul and to Silas at her feet.

30 And he brouyte hem with out forth, and seide, Lordis, what bihoueth me to do, that Y be maad saaf?

31 And thei seiden, Bileue thou in the Lord Jhesu, and thou schalt be saaf, and thin hous.

32 And thei spaken to hym the word of the Lord, with alle that weren in his hous.

33 And he took hem in the ilke our of the niyt, and waschide her woundis. And he was baptisid, and al his hous anoon.

34 And whanne he hadde led hem in to his hous, he settide to hem a boord. And he was glad with al his hous, and bileuede to God.

35 And whanne dai was come, the magistratis senten catchepollis, and seiden, Delyuere thou tho men.

36 And the kepere of the prisoun telde these wordis to Poul, That the magistratis han sent, that ye be delyuered; now therfor go ye out, and go ye in pees.

37 And Poul seide to hem, Thei senten vs men of Rome in to prisoun, that weren betun openli and vndampned, and now priueli thei bringen vs out; not so, but come thei hem silf, and delyuere vs out.

38 And the catchepollis telden these wordis to the magistratis; and thei dredden, for thei herden that thei weren Romayns.

39 And thei camen, and bisechiden hem, and thei brouyten hem out, and preieden, that thei schulden go out of the citee.

40 And thei yeden out of the prisoun, and entriden to Lidie. And whanne thei siyen britheren, thei coumfortiden hem, and yeden forth.

ACTS OF THE APOSTLES CHAPTER 17

1 And whanne thei hadden passid bi Amfipolis and Appollonye, thei camen to Thessolonyk, where was a synagoge of Jewis.

2 And bi custom Poul entride to hem, and bi thre sabatis he declaride to hem of scripturis,

3 and openyde, and schewide that it bihofte Crist to suffre, and rise ayen fro deth, and that this is Jhesus Crist, whom Y telle to you.

4 And summe of hem bileueden, and weren ioyned to Poul and to Silas; and a greet multitude of hethene men worschipide God, and noble wymmen not a fewe.

5 But the Jewis hadden enuye, and token of the comyn puple summe yuele men, and whanne thei hadden maad a

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cumpenye, thei moueden the citee. And thei camen to Jasouns hous, and souyten hem to brynge forth among the puple.

6 And whanne thei founden hem not, thei drowen Jasoun and summe britheren to the princis of the citee, and crieden, That these it ben, that mouen the world, and hidir thei camen,

7 whiche Jason resseyuede. And these alle don ayens the maundementis of the emperour, and seien, that Jhesu is anothir king.

8 And thei moueden the puple, and the princis of the citee, herynge these thingis.

9 And whanne satisfaccioun was takun of Jason, and of othere, thei leten Poul and Silas go.

10 And anoon bi niyt britheren leten Silas go in to Beroan. And whanne thei camen thidur, thei entriden in to the synagoge of the Jewis.

11 But these weren the worthier of hem that ben at Thessolonik, whiche resseyueden the word with al desire, eche dai sekinge scripturis, if these thingis hadden hem so.

12 And manye of hem bileueden and of hethen wymmen onest and men not a fewe.

13 But whanne the Jewis in Tessalonyk hadden knowe, that also at Bero the word of God was prechid of Poul, thei camen thidir, mouynge and disturblynge the multitude.

14 And tho anoon britheren delyuerden Poul, that he schulde go to the see; but Sylas and Tymothe dwelten there.

15 And thei that ledden forth Poul, ledden hym to Atenes. And whanne thei hadden take maundement of him to Silas and to Tymothe, that ful hiyyngli thei schulden come to hym, thei wenten forth.

16 And while Poul abood hem at Atenys, his spirit was moued in him, for he saiy the citee youun to ydolatrie.

17 Therfor he disputide in the synagoge with the Jewis, and with men that worschipiden God, and in the dom place, by alle daies to hem that herden.

18 And summe Epeicureis, and Stoisens, and filosofris disputiden with hym. And summe seiden, What wole this sowere of wordis seie? And othere seiden, He semeth to be a tellere of newe fendis; for he telde to hem Jhesu, and the ayenrisyng.

19 And thei token, and ledden hym to Ariopage, and seide, Moun we wite, what is this newe doctryne, that is seid of thee?

20 For thou bringist ynne summe newe thingis to oure eeris; therfor we wolen wite, what these thingis wolen be.

21 For alle men of Athenys and comlingis herborid yauen tent to noon other thing, but ether to seie, ethir to here, sum newe thing.

22 And Poul stood in the myddil of Ariopage, and seide, Men of Athenys, bi alle thingis Y se you as veyn worschipers.

23 For Y passide, and siy youre maumetis, and foond an auter, in which was writun, To the vnknowun God. Therfor which thing ye vnknowynge worschipen, this thing Y schew to you.

24 God that made the world and alle thingis that ben in it, this, for he is Lord of heuene and of erthe, dwellith not in templis maad with hoond,

25 nethir is worschipid bi mannus hoondis, nether hath nede of ony thing, for he yyueth lijf to alle men, and brethinge, and alle thingis;

26 and made of oon al the kinde of men to enhabite on al the face of the erthe, determynynge tymes ordeyned, and termes of the dwellynge of hem,

27 to seke God, if perauenture thei felen hym, ether fynden, thouy he be not fer fro eche of you.

28 For in hym we lyuen, and mouen, and ben. As also summe of youre poetis seiden, And we ben also the kynde of hym.

29 Therfor sithen we ben the kynde of God, we schulen not deme, that godli thing is lijk gold, and siluer, ethir stoon, ethir to grauyng of craft and thouyt of man.

30 For God dispisith the tymes of this vnkunnyng, and now schewith to men, that alle euery where doon penaunce; for that he hath ordeyned a dai,

31 in which he schal deme the world in equite, in a man in which he ordeynede, and yaf feith to alle men, and reiside hym fro deth.

32 And whanne thei hadden herd the ayenrysing of deed men, summe scorneden, and summe seiden, We schulen here thee eft of this thing.

33 So Poul wente out of the myddil of hem.

34 But summen drowen to hym, and bileueden. Among whiche Dynyse Aropagite was, and a womman, bi name Damaris, and othere men with hem.

ACTS OF THE APOSTLES CHAPTER 18

(Paul encountered fierce Jewish resistance because his teaching of Jesus as God is strictly forbidden by the first three of the Ten Commandments.)

1 Aftir these thingis Poul yede out of Atenes, and cam to Corinthie.

2 And he fonde a man, a Jewe, Aquila bi name, of Ponte bi kynde, that late cam from Ytalie, and Priscille, his wijf, for that Claudius comaundide alle Jewis to departe fro Rome; and he cam to hem.

3 And for he was of the same craft, he dwellide with hem, and wrouyte; and thei weren of roopmakeris craft.

4 And he disputide in the synagoge bi ech sabat, puttynge among the name of the Lord Jhesu; and he counselide Jewis and Grekis.

5 And whanne Silas and Tymothe camen fro Macedonye, Poul yaf bisynesse to the word, and witnesside to the Jewis, that Jhesu is Crist.

6 But whanne thei ayenseiden and blasfemyden, he schoke awei hise clothis, and seide to hem, Youre blood be on youre heed; Y schal be clene from hennus forth, and schal go to hethene men.

7 And he passide fro thennus, and entride in to the hous of a iust man, Tite bi name, that worschipide God, whos hous was ioyned to the synagoge.

8 And Crispe, prince of the synagoge, bileuede to the Lord, with al his hous. And many of the Corinthies herden, and bileueden, and weren cristened.

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9 And the Lord seide bi nyyt to Poul bi a visioun, Nyle thou drede, but speke, and be not stille;
10 for Y am with thee, and no man schal be put to thee to noye thee, for myche puple is to me in this citee.
11 And he dwellide there a yeer and sixe monethis, techinge among hem the word of God.
12 But whanne Gallion was proconsul of Acaye, Jewis risen vp with oo wille ayens Poul, and ledden hym to the doom,
13 and seiden, Ayens the lawe this counselith men to worschipe God.
14 And whanne Poul bigan to opene his mouth, Gallion seide to the Jewis, If there were ony wickid thing, ether yuel trespas, ye Jewis, riytli Y schulde suffre you;
15 but if questiouns ben of the word, and of names of youre lawe, bisee you silf; Y wole not be domesman of these thingis.
16 And he droof hem fro the doom place.
17 And alle token Sostenes, prince of the synagoge, and smoten him bifor the doom place; and no thing of these was to charge to Gallion.
18 And whanne Poul hadde abidun many daies, he seide fare wel to britheren, and bi boot cam to Syrie. And Priscille and Aquila camen with hym, whiche hadden clippid his heed in Tencris; for he had a vow.
19 And he cam to Effesie, and there he lefte hem; and he yede in to the synagoge, and disputide with Jewis.
20 And whanne thei preieden, that he schulde dwelle more time,
21 he consentide not, but he made fare wel, and seide, Eft Y schal turne ayen to you, if God wole; and he wente forth fro Effesi.
22 And he cam doun to Cesarie, and he yede vp, and grette the chirche, and cam doun to Antiochie.
23 And whanne he hadde dwellide there sumwhat of time, he wente forth, walkinge bi rewe thorou the cuntrei of Galathie, and Frigie, and confermyde alle the disciplis.
24 But a Jewe, Apollo bi name, a man of Alisaundre of kinde, a man eloquent, cam to Effesie; and he was myyti in scripturis.
25 This man was tauyt the weie of the Lord, and was feruent in spirit, and spak, and tauyte diligentli tho thingis that weren of Jhesu, and knew oonli the baptym of Joon.
26 And this man bigan to do tristili in the synagoge. Whom whanne Priscille and Aquila herden, thei token hym, and more diligentli expowneden to hym the weie of the Lord.
27 And whanne he wolde go to Acaie, britheren excitiden, and wroten to the disciplis, that thei schulden resseyue hym; which whanne he cam, yaf myche to hem that bileueden.
28 For he greetli ouercam Jewis, and schewide opynli bi scripturis, that Jhesu is Crist.

ACTS OF THE APOSTLES CHAPTER 19

(Paul's conversion to Greek Jews angered the Jews in Grece and Kleinasien; uprisings were looming. And James the Just, the brother of Jesus and the first bishop of Jerusalem, had been fuming, because Paul was attempting to overturn the Laws of Moses.)

1 And it bifelle, whanne Apollo was at Corinthi, that Poul whanne he hadde go the hiyer coostis, he cam to Efesie, and foond summe of disciplis.
2 And he seide to hem, Whethir ye that bileuen han resseyued the Hooli Goost? And thei seiden to hym, But nether han we herd, if the Hooli Goost is.
3 And he seide, Therfor in what thing ben ye baptisid? And thei seiden, In the baptym of Joon.
4 And Poul seide, Joon baptiside the puple in baptym of penaunce, and tauyte, that thei schulden bileue in hym that was to comynge after hym, that is, in Jhesu.
5 Whanne thei herden these thingis, thei weren baptisid in the name of the Lord Jhesu.
6 And whanne Poul hadde leid on hem his hoondis, the Hooli Goost cam in hem, and thei spaken with langagis, and profecieden.
7 And alle weren almest twelue men.
8 And he yede in to the synagoge, and spak with trist thre monethis, disputinge and tretinge of the kingdom of God.
9 But whanne summe weren hardid, and bileueden not, and cursiden the weie of the Lord bifor the multitude, he yede awei fro hem, and departide the disciplis, and disputide in the scole of a myyti man eche dai.
10 This was doon bi twei yeeris, so that alle that dwelliden in Asie herden the word of the Lord, Jewis and hethene men.
11 And God dide vertues not smale bi the hoond of Poul,
12 so that on sijk men the sudaries weren borun fro his bodye, and sijknessis departiden fro hem, and wickid spiritis wenten out.
13 But also summe of the Jewis exorsisists yeden aboute, and assaieden to clepe the name of the Lord Jhesu Crist on hem that hadden yuele spiritis, and seiden, Y coniure you bi Jhesu, whom Poul prechith.
14 And ther weren seuene sones of a Jewe, Steuen, a prince of preestis, that diden this thing.
15 But the yuel spirit answeride, and seide to hem, Y knowe Jhesu, and Y knowe Poul; but who ben ye?
16 And the man in which was the worste deuel, lippide on hem, and hadde victorie of bothe, and was stronge ayens hem, that thei nakid and woundid fledden awei fro that hous.
17 And this thing was maad knowun to alle the Jewis and to hethene men, that dwelliden at Effesie; and drede felle doun on hem alle, and thei magnyfieden the name of the Lord Jhesu.
18 And many men bileueden, and camen, knowlechinge and tellynge her dedis.
19 And manye of them that sueden curiouse thingis, brouyten togidere bookis, and brenneden hem bifor alle men; and whanne the prices of tho weren acountid, thei founden monei of fifti thousynd pens;
20 so strongli the word of God wexide, and was confermyd.
21 And whanne these thingis weren fillid, Poul purposide in spirit, aftir that Macedony was passid and Acaie, to go to Jerusalem, and seide, For aftir that Y schal be there, it bihoueth me to se also Rome.

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22 And he sente in to Macedonye twey men, that mynystriden to hym, Tymothe, and Eraste, and he dwellide for a tyme in Asie.

23 And a greet troubling was maad in that dai, of the weie of the Lord.

24 For a man, Demetrie bi name, a worcher in siluer, makide siluer housis to Diane, and yaf to crafti men myche wynnyng;

25 which he clepide togidere hem that weren suche maner werkmen, and seide, Men, ye witen that of this craft wynnyng is to vs;

26 and ye seen and heren, that this Poul counseilith and turneth awei myche puple, not oonli of Effesie, but almest of al Asie, and seith, that thei ben not goddis, that ben maad with hoondis.

27 And not oonli this part schal be in perel to vs, to come in to repreef, but also the temple of the greet Dian schal be acountid in to nouyt; yhe, and the maieste of hir schal bigynne to be destried, whom al Asie and the world worschipith.

28 Whanne these thingis weren herd, thei weren fillid with ire, and crieden, and seiden, Greet is the Dian of Effesians.

29 And the citee was fillid with confusioun, and thei maden an asaut with oon wille in to the teaatre, and tooken Gayus and Aristark, men of Macedonye, felawis of Poul.

30 And whanne Poul would haue entrid in to the peple, the disciplis suffriden not.

31 And also summe of the princis of Asie, that weren hise freendis, senten to him. and preieden, that he schulde not yyue hym silf in to the teatre.

32 And othere men crieden othir thing; for the chirche was confusid, and many wisten not for what cause thei weren come togidere.

33 But of the puple thei drowen awei oon Alisaundre, while Jewis puttiden hym forth. And Alisaundre axide with his hoond silence, and wolde yelde a resoun to the puple.

34 And as thei knewen that he was a Jew, o vois of alle men was maad, criynge as bi tweyn ouris, Greet Dian of Effesians.

35 And whanne the scribe hadde ceessid the puple, he seide, Men of Effesie, what man is he, that knowith not, that the citee of Effesians is the worschipere of greet Dian, and of the child of Jubiter?

36 Therfor whanne it may not be ayenseid to these thingis, it behoueth you to be ceessid, and to do no thing folili;

37 for ye han brouyt these men, nethir sacrilegeris, nethir blasfemynge youre goddesse.

38 That if Demetrie, and the werk men that ben with hym, han cause ayens ony man, there ben courtis, and domes, and iugis; accusen thei eche other.

39 If ye seken ouyt of ony othir thing, it may be assoylid in the lawful chirche.

40 For whi we ben in perel to be repreuyd of this daies dissencioun, sithen no man is gilti, of whom we moun yelde resoun of this rennyng togidre. And whanne he hadde seid this thing, he lete the puple go.

ACTS OF THE APOSTLES CHAPTER 20

1 And aftir the noise ceesside, Poul clepide the disciplis, and monestide hem, and seide fare wel; and he wente forth, to go in to Macedonye.

2 And whanne he hadde walkid bi tho coostis, and hadde monestid hem bi many wordis, he cam to Greece.

3 Where whanne he hadde be thre monethis, the Jewis leiden aspies for hym, that was to saile in to Sirie; and he hadde counsel to turne ayen bi Macedonye.

4 And Sosipater of Pirri Boroense folowide hym; of Thessolonycenses, Astirak, and Secoundus, and Gayus Derbeus, and Tymothe; and Asians, Titicus and Trofimus.

5 These for thei wenten bifore, aboden vs at Troade.

6 For we schippiden aftir the daies of therf looues fro Filippis, and cam to hem at Troade in fyue daies, where we dwelten seuene daies.

7 And in the first dai of the woke, whanne we camen to breke breed, Poul disputide with hem, and schulde go forth in the morew;

8 and he drow along the sermoun til in to mydnyyt. And many laumpes weren in the soler, where we weren gaderyd togidir.

9 And a yong man, Euticus bi name, sat on the wyndowe, whanne he was fallun in to an heuy sleep, while Poul disputide long, al slepynge he felle doun fro the thridde stage; and he was takun vp, and was brouyt deed.

10 To whom whanne Poul cam doun, he lay on hym, and biclippide, and seide, Nyle ye be troblid; for his soule is in hym.

11 And he wente vp, and brak breed, and eete, and spak ynowy vnto the dai; and so he wente forth.

12 And thei brouyten the childe alyue, and thei weren coumfortid greetli.

13 And we wenten vp in to a schip, and schippiden in to Asson, to take Poul fro thennus; for so he hadde disposid to make iourney bi loond.

14 And whanne he foond vs in Asson, we token hym, and camen to Mitilene.

15 And fro thennus we schippiden in the dai suynge, and we camen ayens Chyum, and another dai we hauenyden at Samum, and in the dai suynge we camen to Mylete.

16 And Poul purposide to schip ouer to Efesi, lest ony tariyng were maad to hym in Asie; for he hiyede, if it were possible to hym, that he schulde be in the dai of Pentecost at Jerusalem.

17 Fro Mylete he sente to Effesi, and clepide the grettest men of birthe of the chirche.

18 And whanne thei camen to hym, and weren togidir, he seide to hem, Ye witen fro the firste dai, in which Y cam in to Asie, hou with you bi eche tyme Y was,

19 seruynge to the Lord with al mekenesse, and mildnesse, and teeris, and temptaciouns, that felden to me of aspiyngis of Jewis;

20 hou Y withdrowe not of profitable thingis to you, that Y telde not to you, and tauyte you opynli, and bi housis;

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21 and Y witnesside to Jewis and to hethene men penaunce in to God, and feith in to oure Lord Jhesu Crist.

22 And now lo! Y am boundun in spirit, and go in to Jerusalem; and Y knowe not what thingis schulen come to me in it,

23 but that the Hooli Goost bi alle citees witnessith to me, and seith, that boondis and tribulaciouns at Jerusalem abiden me.

24 But Y drede no thing of these, nether Y make my lijf preciousere than my silf, so that Y end my cours, and the mynysterie of the word, which Y resseyuede of the Lord Jhesu, to witnesse the gospel of the grace of God.

25 And now lo! Y woot, that ye schulen no more se my face, alle ye bi whiche Y passide, prechynge the kingdom of God.

26 Wherfor Y witnesse to you this day, that Y am cleen of the blood of alle men.

27 For Y fley not awey, that Y telde not to you al the counsel of God.

28 Take ye tente to you, and to al the flocke, in which the Hooli Goost hath set you bischops, to reule the chirche of God, which he purchaside with his blood.

29 Y woot, that aftir my departyng, rauyschinge wolues schulen entre in to you, and spare not the flok;

30 and men spekinge schrewid thingis schulen rise of you silf, that thei leden awei disciplis aftir hem.

31 For which thing wake ye, holdinge in mynde that bi thre yeer nyyt and dai Y ceesside not with teeris monestinge ech of you.

32 And now Y bitake you to God and to the word of his grace, that is myyti to edifie and yyue eritage in alle that ben maad hooli.

33 And of no man Y coueitide siluer, and gold, ether cloth, as you silf witen;

34 for to tho thingis that weren nedeful to me, and to these that ben with me, these hoondis mynystriden.

35 Alle these thingis Y schewide to you, for so it bihoueth men trauelinge to resseyue sike men, and to haue mynde of the word of the Lord Jhesu; for he seide, It is more blesful to yyue, than to resseyue.

36 And whanne he hadde seid these thingis, he knelide, and he preiede with alle hem.

37 And greet weping of alle men was maad; and thei felden on the necke of Poul, and kissiden hym,

38 and sorewiden moost in the word that he seide, for thei schulen no more se his face. And thei ledden hym to the schip.

ACTS OF THE APOSTLES CHAPTER 21

1 And whanne it was don, that we schulden seile, and weren passid awei fro hem, with streiyt cours we camen to Choum, and the day suynge to Rodis, and fro thennus to Patiram, and fro thennus to Myram.

2 And whanne we founden a schip passinge ouer to Fenyce, we wenten vp in to it, and sailden forth.

3 And whanne we apperiden to Cipre, we leften it at the left half, and seiliden in to Sirie, and camen to Tire. For there the schip schulde be vnchargid.

4 And whanne we foundun disciplis, we dwelliden there seuene daies; whiche seiden bi spirit to Poul, that he schulde not go vp to Jerusalem.

5 And whanne the daies weren fillid, we yeden forth, and alle men with wyues and children ledden forth vs with outen the citee; and we kneliden in the see brenke, and we preieden.

6 And whanne we hadden maad fare wel togidre, we wenten vp into the schip; and thei turneden ayen in to her owne places.

7 And whanne the schip sailinge was fillid fro Tire, we camen doun to Tolamayda, and whanne we hadden gret wel the britheren, we dwelliden o dai at hem.

8 And another dai we yeden forth, and camen to Cesarie*. And we entriden in to the hous of Filip euangelist, that was oon of the seuene, and dwelliden at hym. *(The Roman capital of the Holy Land was Caesarea Maritima on the coast near Jaffa, not Jerusalem. The horse racing track, called the Hippodrome, the aqueduct, and the great theater can still be seen today.)*

9 And to hym weren foure douytris, virgyns, that profecieden.

10 And whanne we dwelliden there bi summe daies, a profete, Agabus bi name, cam ouer fro Judee.

11 This whanne he cam to vs, took the girdil of Poul, and boond togidere hise feet and hoondis, and seide, The Hooli Goost seith these thingis, Thus Jewis schulen bynde in Jerusalem the man, whos is this girdil; and thei schulen bytake into hethene mennys hoondis.

12 Which thing whanne we herden, we preieden, and thei that weren of that place, that he schulde not go vp to Jerusalem.

13 Thanne Poul answeride, and seide, What doen ye, wepinge and turmentinge myn herte? For Y am redi, not oonli to be boundun, but also to die in Jerusalem for the name of the Lord Jhesu.

14 And whanne we myyten not counseile hym, we weren stille, and seiden, The wille of the Lord be don.

15 And aftir these daies we weren maad redi, and wenten vp to Jerusalem.

16 And summe of the disciplis camen with vs fro Cesarie, and ledden with hem a man, Jason of Cipre, an elde disciple, at whom we schulden be herborid.

17 And whanne we camen to Jerusalem, britheren resseyueden vs wilfulli.

18 And in the dai suynge Poul entride with vs to James, and alle the eldre men weren gaderid.

19 Whiche whanne he hadde gret, he telde bi alle thingis, what God hadde doon in hethene men, bi the mynysterie of hym.

20 And whanne thei herden, thei magnyfiden God, and seiden to hym, Brothir, thou seest how many thousyndis ben in Jewis, that han bileued to God, and alle ben loueris of the lawe.

21 And thei herden of thee, that thou techist departing fro Moises of thilk Jewis that ben bi hethene men, that seien, that

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thei owen not circumcide her sones, nether owen to entre by custom.

22 Therfor what is? It bihoueth that the multitude come togidre; for thei schulen here, that thou art come.

23 Therfor do thou this thing, that we seien to thee. Ther ben to vs foure men, that han a vow on hem.

24 Take thou these men, and halowe thee with hem; honge on hem, that thei schaue her heedis; and that alle men wite, that the thingis that thei herden of thee ben false, but that thou walkist, and thi silf kepist the lawe.

25 But of these that bileueden of hethene men, we writen, demynge that thei absteyne hem fro thing offrid to idols, and fro blood, and also fro stranglid thing, and fro fornicacioun.

26 Thanne Poul took the men, and in the dai suynge he was purified with hem, and entride in to the temple, and schewide the filling of daies of purifying, til the offring was offrid for ech of hem.

27 And whanne seuene daies weren endid, the Jewis that weren of Asie, whanne thei saien him in the temple, stiriden al the puple, and leyden hondis on hym,

28 and crieden, Men of Israel, helpe ye vs. This is the man, that ayens the puple and the lawe and this place techith euery where alle men, more ouer and hath led hethene men in to the temple, and hath defoulid this hooli place.

29 For thei seyen Trofimus of Effesi in the citee with hym, whom thei gessiden that Poul hadde brouyt in to the temple.

30 And al the citee was moued, and a rennyng togider of the puple was maad. And thei token Poul, and drowen him out of the temple; and anoon the yatis weren closid.

31 And whanne thei souyten to sle hym, it was teld to the tribune of the cumpany of knyytis, that al Jerusalem is confoundid.

32 Which anoon took knyytis, and centuriens, and ran to hem. And whanne thei hadden seen the tribune, and the knyytis, thei ceessiden to smyte Poul.

33 Thanne the tribune cam, and cauyte hym, and comaundide, that he were boundun with twei cheynes; and axide, who he was, and what he hadde don.

34 But othere crieden other thing among the puple. And whanne he miyte knowe no certeyn thing for the noise, he comaundide hym to be led in to the castels.

35 And whanne Poul cam to the grees, it bifel that he was borun of kniytis, for strengthe of the puple.

36 For the multitude of the puple suede hym, and criede, Take hym awei.

37 And whanne Poul bigan to be led in to the castels, he seide to the tribune, Whether it is leueful to me, to speke ony thing to thee?

38 And he seide, Kanst thou Greek? Whether thou art not the Egipcian, which bifor these daies mouedist a noise, and leddist out in to desert foure thousynde of men, mensleeris?

39 And Poul seide to hym, For Y am a Jew, of Tharse of Cilicie, a citeseyn, which citee is not vnknowun. And Y preye thee, suffre me to speke to the puple.

40 And whanne he suffride, Poul stood in the grees, and bikenede with the hoond to the puple. And whanne a greet silence was maad, he spak in Ebrew tunge, and seide,

ACTS OF THE APOSTLES CHAPTER 22

1 Britheren and fadris, here ye what resoun Y yelde now to you.

2 And whanne sum herden that in Ebrew tunge he spak to hem, thei yauen the more silence.

3 And he seide, Y am a man a Jew, borun at Tharse of Cilicie, nurischid and in this citee bisidis the feet of Gamaliel, tauyt bi the treuthe of fadris lawe, a louyere of the lawe, as also ye alle ben to dai.

4 And Y pursuede this weie til to the deth, byndynge and bitakinge in to holdis men and wymmen,

5 as the prince of prestis yeldith witnessyng to me, and alle the grettest in birth. Of whom also Y took pistlis to britheren, and wente to Damask, to bring fro thennys men boundun in to Jerusalem, that thei schulden be peyned.

6 And it was don, while Y yede, and neiyede to Damask, at myddai sudeynli fro heuene a greet plente of liyt schoon aboute me.

7 And Y felde doun to the erthe, and herde a voice fro heuene, seiynge to me, Saul, Saul, what pursuest thou me? It is hard to thee to kike ayens the pricke.

8 And Y answeride, Who art thou, Lord? And he seide to me, Y am Jhesu of Nazareth, whom thou pursuest.

9 And thei that weren with me sien but the liyt, but thei herden not the vois of hym, that spak with me.

10 And Y seide, Lord, what schal Y do? And the Lord seide to me, Rise thou, and go to Damask; and there it schal be seid to thee, of alle thingis which it bihoueth thee to do.

11 And whanne Y saye not, for the clerete of that liyt, Y was led bi the hond of felowis, and Y cam to Damask.

12 And a man, Ananye, that bi the lawe hadde wytnessyng of alle Jewis dwellinge in Damask,

13 cam to me, and stood niy, and seide to me, Saul, brother, biholde. And Y in the same our biheelde in to hym.

14 And he seide, God of oure fadris hath bifor ordeyned thee, that thou schuldist knowe the wille of him, and schuldist se the riytful man, and here the vois of his mouth.

15 For thou schalt be his witnesse to alle men, of tho thingis that thou hast seyn and herd.

16 And now, what dwellist thou? Rise vp, and be baptisid, and waische awei thi synnes, bi the name of hym clepid to help.

17 And it was don to me, as Y turnede ayen in to Jerusalem, and preyede in the temple, that Y was maad in rauysching of soule,

18 and Y siy him seiynge to me, Hiye thou, and go out faste of Jerusalem, for thei schulen not resseyue thi witnessing of me.

19 And Y seide, Lord, thei witen, that Y was closing togidir in to prisoun, and betinge bi synagogis hem that bileueden in to thee.

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20 And whanne the blood of Steuene, thi witnesse, was sched out, Y stood niy, and consentide, and kept the clothis of men that slowen hym.

21 And he seide to me, Go thou, for Y schal sende thee fer to naciouns.

22 And thei herden him til this word; and thei reiseden her vois, and seiden, Take awei fro the erthe siche a maner man; for it is not leueful, that he lyue.

23 And whanne thei crieden, and kesten awei her clothis, and threwen dust in to the eir,

24 the tribune comaundide hym to be led in to castels, and to be betun with scourgis, and to be turmentid, that he wiste, for what cause thei crieden so to him.

25 And whanne thei hadden boundun hym with cordis, Poul seide to a centurien stondinge niy to hym, Whether it is leueful to you, to scourge a Romayn, and vndampned?

26 And whanne this thing was herd, the centurien wente to the tribune, and telde to hym, and seide, What art thou to doynge? for this man is a citeseyn of Rome.

27 And the tribune cam niy, and seide to hym, Seie thou to me, whether thou art a Romayn?

28 And he seide, Yhe. And the tribune answeride, Y with myche summe gat this fredom. And Poul seide, And Y was borun a citeseyn of Rome.

29 Therfor anoon thei that schulden haue turmentid hym, departiden awei fro hym. And the tribune dredde, aftir that he wiste, that he was a citeseyn of Rome, and for he hadde boundun hym.

30 But in the dai suynge he wolde wite more diligentli, for what cause he were accusid of the Jewis, and vnbounde hym, and comaundide prestis and al the counsel to come togidir. And he brouyte forth Poul, and sette hym among hem.

ACTS OF THE APOSTLES CHAPTER 23

1 And Poul bihelde in to the counsel, and seide, Britheren, Y with al good conscience haue lyued bifore God, til in to this dai.

2 And Anany, prince of prestis, comaundide to men that stoden nyy hym, that thei schulden smyte his mouth.

3 Thanne Poul seide to hym, Thou whitid wal, God smyte thee; thou sittist, and demest me bi the lawe, and ayens the law thou comaundist me to be smytun.

4 And thei that stoden niy, seiden, Cursist thou the hiyest prest of God?

5 And Poul seide, Britheren, Y wiste not, that he is prince of preestis; for it is writun, Thou schalt not curse the prince of thi puple.

6 But Poul wiste, that o parti was of Saduceis, and the othere of Fariseis; and he criede in the counsel, Britheren, Y am a Farisee, the sone of Farisees; Y am demyd of the hope and of the ayen rising of deed men.

7 And whanne he hadde seid this thing, dissencioun was maad bitwixe the Fariseis and the Saduceis, and the multitude was departid.

8 For Saduceis seien, that no rysing ayen of deed men is, nether aungel, nether spirit; but Fariseis knowlechen euer eithir.

9 And a greet cry was maad. And summe of Farisees rosen vp, and fouyten, seiynge, We fynden no thing of yuel in this man; what if a spirit, ether an aungel spak to hym?

10 And whanne greet discencioun was maad, the tribune dredde, lest Poul schulde be to-drawun of hem; and he comaundide knyytis to go doun, and to take hym fro the myddil of hem, and to lede hym in to castels.

11 And in the niyt suynge the Lord stood niy to hym, and seide, Be thou stidfast; for as thou hast witnessid of me in Jerusalem, so it bihoueth thee to witnesse also at Rome.

12 And whanne the dai was come, summe of the Jewis gaderiden hem, and maden avow, and seiden, that thei schulden nether eete, ne drinke, til thei slowen Poul.

13 And there weren mo than fourti men, that maden this sweryng togider.

14 And thei wenten to the princis of prestis, and eldre men, and seiden, With deuocioun we han a vowid, that we schulen not taste ony thing, til we sleen Poul.

15 Now therfor make ye knowun to the tribune, with the counsel, that he bringe hym forth to you, as if ye schulden knowe sum thing more certeynli of hym; and we ben redi to sle hym, bifor that he come.

16 And whanne the sone of Poulis sister hadde herd the aspies, he cam, and entride in to the castels, and telde to Poul.

17 And Poul clepide to hym oon of the centuriens, and seide, Lede this yonge man to the tribune, for he hath sum thing to schewe to hym.

18 And he took hym, and ledde to the tribune, and seide, Poul, that is boundun, preide me to lede to thee this yonge man, that hath sum thing to speke to thee.

19 And the tribune took his hoond, and wente with hym asidis half, and axide hym, What thing is it, that thou hast to schewe to me?

20 And he seide, The Jewis ben acordid to preye thee, that to morewe thou brynge forth Poul in to the counsel, as if thei schulden enquere sum thing more certeynli of hym.

21 But bileue thou not to hem; for mo than fourti men of hem aspien hym, which han a vowid, that thei schulen not eete nether drynke, til thei sleen hym; and now thei ben redi, abidinge thi biheest.

22 Therfor the tribune lefte the yonge man, and comaundide, that he schulde speke to no man, that he hadde maad these thingis knowun to hym.

23 And he clepide togidre twei centuriens, and he seide to hem, Make ye redi twei hundrid knyytis, that thei go to Cesarie, and horse men seuenti, and spere men twey hundrid, fro the thridde our of the nyyt.

24 And make ye redy an hors, for Poul to ride on, to lede hym saaf to Felix, the presydent.

25 For the tribune dredde, lest the Jewis wolden take hym bi the weie, and sle hym, and aftirward he miyte be chalengid, as he hadde take money.

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26 And wroot hym a pistle, conteynynge these thingis. Claudius Lisias to the beste Felix, president, heelthe.

27 This man that was take of the Jewis, and bigan to be slayn, Y cam vpon hem with myn oost, and delyuerede hym fro hem, whanne Y knewe that he was a Romayn.

28 And Y wolde wite the cause, which thei puttiden ayens hym; and Y ledde hym to the counsel of hem.

29 And Y foond, that he was accusid of questiouns of her lawe, but he hadde no cryme worthi the deth, ethir boondis.

30 And whanne it was teeld me of the aspies, that thei arayden for hym, Y sente hym to thee, and Y warnede also the accuseris, that thei seie at thee. Fare wel.

31 And so the knyytis, as thei weren comaundid, token Poul, and ledde hym bi nyyt into Antipatriden.

32 And in the dai suynge, whanne the horsmen weren left, that schulden go with hym, thei turneden ayen to the castels.

33 And whanne thei camen to Cesarie, thei token the pistle to the president, and thei setten also Poul byfore him.

34 And whanne he hadde red, and axide, of what prouynce he was, and knewe that he was of Cilicie,

35 Y schal here thee, he seide, whanne thin accuseris comen. And he comaundide hym to be kept in the moot halle of Eroude.

ACTS OF THE APOSTLES CHAPTER 24

1 And aftir fyue daies, Ananye, prince of preestis, cam doun with summe eldere men, and Terculle, a feir speker, which wenten to the precident ayens Poul.

2 And whanne Poul was somened, Terculle bigan to accuse hym, and seide, Whanne in myche pees we doon bi thee, and many thingis ben amendid bi thi wisdom, euere more and euery where,

3 thou best Felix, we han resseyued with al doyng of thankingis.

4 But lest Y tarie thee lengere, Y preie thee, schortly here vs for thi mekenesse.

5 We han foundun this wickid man stirynge dissencioun to alle Jewis in al the world, and auctour of dissencioun of the secte of Nazarenus; and he also enforside to defoule the temple;

6 whom also we token, and wolden deme, after oure lawe.

7 But Lisias, the trybune, cam with greet strengthe aboue, and delyuerede hym fro oure hoondis;

8 and comaundide hise accuseris to come to thee, of whom thou demynge, maist knowe of alle these thingis, of whiche we accusen hym.

9 And Jewis putten to, and seiden, that these thingis hadden hem so.

10 And Poul answeride, whanne the president grauntide hym to seie, Of mony yeeris Y knowe thee, that thou art domesman to this folk, and Y schal do ynowy for me with good resoun.

11 For thou maist knowe, for to me ben not more than twelue daies, sithen Y cam vp to worschipe in Jerusalem;

12 and nether in the temple thei founden me disputinge with ony man, nether makynge concours of puple, nether in synagogis, nether in citee;

13 nether thei moun preue to thee, of the whiche thingis thei now accusen me.

14 But Y knowleche to thee this thing, that aftir the secte which thei seien eresie, so Y serue to God the fadir, and Y bileue to alle thingis that ben writun in the lawe and profetis; and Y haue hope in God,

15 whiche also thei hem silf abiden, the ayenrisyng to comynge of iust men and wickid.

16 In this thing Y studie with outen hirtyng, to haue concience to God, and to men euermore.

17 But after many yeeris, Y cam to do almes dedis to my folc, and offryngis, and auowis;

18 in whiche thei founden me purified in the temple, not with company, nether with noise. And thei cauyten me, and thei crieden, and seiden, Take awei oure enemye.

19 And summe Jewis of Asie, whiche it behofte to be now present at thee, and accuse, if thei hadden ony thing ayens me,

20 ether these hem silf seie, if thei founden in me ony thing of wickidnesse, sithen Y stonde in the counsel,

21 but oneli of this vois, by which Y criede stondynge among hem, For of the ayenrisyng of deed men Y am demyd this dai of you.

22 Sothely Felix delayede hem, and knewe moost certeynli of the weie, and seide, Whanne Lisias, the tribune, schal come doun, Y schal here you.

23 And he comaundide to a centurien to kepe hym, and that he hadde reste, nethir to forbede ony man to mynystre of his owne thingis to him.

24 And after summe dayes Felix cam, with Drussille his wijf, that was a Jewesse, and clepide Poul, and herde of him the feith that is in Crist Jhesu.

25 And while he disputide of riytwisnesse, and chastite, and of dom to comynge, Felix was maad tremblinge, and answerde, That perteneth now, go; but in tyme couenable Y schal clepe thee.

26 Also he hopide, that money schulde be youun to hym of Poul; for which thing eft he clepide hym, and spak with hym.

27 And whanne twei yeeris weren fillid, Felix took a successoure, Porcius Festus; and Felix wolde yyue grace to Jewis, and lefte Poul boundun.

ACTS OF THE APOSTLES CHAPTER 25

1 Therfor whanne Festus cam in to the prouynce, aftir the thridde dai he wente vp to Jerusalem fro Cesarie.

2 And the princis of prestis, and the worthieste of the Jewis wenten to hym ayens Poul, and preieden hym,

3 and axiden grace ayens hym, that he schulde comaunde hym to be led to Jerusalem; and thei settiden aspies to sle hym in the weie.

4 But Festus answerde, that Poul schulde be kept in Cesarie; sotheli that he hym silf schulde procede more auisili. Therfor he seide, Thei that in you ben myyti,

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5 come doun togidere; and if ony crime is in the man, accuse thei hym.

6 And he dwellede among hem no more than eiyte ether ten daies, and cam doun to Cesarie; and the tother dai he sat for domesman, and comaundide Poul to be brouyt.

7 And whanne he was brouyt forth, Jewis stoden aboute hym, whiche camen doun fro Jerusalem, puttynge ayens hym many and greuouse causis, whiche thei miyten not preue.

8 For Poul yeldide resoun in alle thingis, That nether ayens the lawe of Jewis, nether ayens the temple, nether ayens the emperoure, Y synnede ony thing.

9 But Festus wolde do grace to the Jewis, and answeride to Poul, and seide, Wolt thou gon vp to Jerusalem, and there be demyd of these thingis bifore me?

10 And Poul seide, At the domplace of the emperour Y stonde, where it bihoueth me to be demed. Y haue not noied the Jewis, as thou knowist wel.

11 For if Y haue noyed, ether don ony thing worthi deth, Y forsake not to die; but if no thing of tho is, that thei accusen me, no man may yyue me to hem. Y appele to the emperour.

12 Thanne Festus spak with the counsel, and answerde, To the emperoure thou hast appelid, to the emperoure thou schalt go.

13 And whanne summe daies weren passid, Agrippa kyng, and Beronyce camen doun to Cesarie, to welcome Festus.

14 And whanne thei dwelliden there many daies, Festus schewide to the king of Poul, and seide, A man is left boundun of Felix,

15 of which, whanne Y was at Jerusalem, princis of preestis and the eldre men of Jewis camen to me, and axiden dampnacioun ayens hym.

16 To whiche Y answeride, That it is not custom to Romayns, to dampne ony man, bifore that he that is accusid haue hise accuseris present, and take place of defending, to putte awei the crymes, that ben putte ayens hym.

17 Therfor whanne thei camen togidere hidir, withouten ony delaye, in the dai suynge Y sat for domesman, and comaundide the man to be brouyt.

18 And whanne hise accuseris stoden, thei seiden no cause, of whiche thingis Y hadde suspicioun of yuel.

19 But thei hadden ayens hym summe questiouns of her veyn worschiping, and of oon Jhesu deed, whom Poul affermyde to lyue.

20 And Y doutide of siche maner questioun, and seide, Whether he wolde go to Jerusalem, and ther be demyd of these thingis?

21 But for Poul appelide, that he schulde be kept to the knowing of the emperoure, Y comaundide him to be kept, til Y sende hym to the emperoure.

22 And Agrippa seide to Festus, Y my silf wolde here the man. And he seide, To morew thou schalt here hym.

23 And on the tother day, whanne Agrippa and Beronyce camen with greet desire, and entriden in to the auditorie, with tribunes and the principal men of the citee, whanne Festus bad, Poul was brouyt.

24 And Festus seide, King Agrippa, and alle men that ben with vs, ye seen this man, of which al the multitude of Jewis preyede me at Jerusalem, and axide, and criede, that he schulde lyue no lenger.

25 But Y foond, that he hadde don no thing worthi of deth; and Y deme to sende hym to the emperoure, for he appelide this thing.

26 Of which man Y haue not certeyne, what thing Y schal write to the lord. For which thing Y brouyte hym to you, and moost to thee, thou king Agrippa, that whanne axing is maad, Y haue what Y schal write.

27 For it is seyn to me with out resoun, to sende a boundun man, and not to signifie the cause of hym.

ACTS OF THE APOSTLES CHAPTER 26

1 And Agrippa seide to Poul, It is suffrid to thee, to speke for thi silf. Thanne Poul helde forth the hoond, and bigan to yelde resoun.

2 Of alle thingis, in whiche Y am accusid of the Jewis, thou king Agrippa, Y gesse me blessid at thee, whanne Y schal defende me this dai;

3 moost for thou knowist alle thingis that ben among Jewis, customes and questiouns. For which thing, Y biseche, here me pacientli.

4 For alle Jewis that bifor knewen me fro the bigynnyng, knewen my lijf fro yongthe; that fro the bigynnyng was in my folc in Jerusalem,

5 if thei wolen bere witnessing, that bi the moost certeyn sect of oure religioun, Y lyuede a Farisee.

6 And now for the hope of repromyssioun, that is maad to oure fadris of God, Y stonde suget in dom;

7 in which hope oure twelue lynagis seruynge niyt and dai hopen to come; of which hope, sir king, Y am accusid of the Jewis.

8 What vnbileueful thing is demed at you, if God reisith deed men?

9 And sotheli Y gesside, that Y ouyte do many contrarie thingis ayens the name of Jhesu Nazarene.

10 Which thing also Y dide in Jerusalem, and Y encloside manye of the seyntis in prisoun, whanne Y hadde take powere of the princis of preestis. And whanne thei weren slayn, Y brouyte the sentence.

11 And bi alle synagogis ofte Y punyschide hem, and constreynede to blasfeme; and more Y wex wood ayens hem, and pursuede in to alien citees.

12 In whiche, the while Y wente to Damask, with power and suffring of princis of preestis,

13 at myddai, in the weie Y say, sir king, that fro heuene liyt schynede aboute me, passing the schynyng of the sunne, and aboute hem that weren togidir with me.

14 And whanne we alle hadden falle doun in to the erthe, Y herde a vois seiynge to me in Ebrew tunge, Saul, Saul, what pursuest thou me? it is hard to thee, to kicke ayens the pricke.

15 And Y seide, Who art thou, Lord? And the Lord seide, Y am Jhesus, whom thou pursuest.

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16 But rise vp, and stoond on thi feet. For whi to this thing Y apperide to thee, that Y ordeyne thee mynystre and witnesse of tho thingis that thou hast seyn, and of tho in whiche Y schal schewe to thee.

17 And Y schal delyuere thee fro puplis and folkis, to whiche now Y sende thee,

18 to opene the iyen of hem, that thei ben conuertid fro derknesse to liyt, and fro power of Sathnas to God, that thei take remyssioun of synnes, and part among seyntis, bi feith that is in me.

19 Wherfor, sir kyng Agrippa, Y was not vnbileueful to the heuenli visioun;

20 but Y tolde to hem that been at Damask first, and at Jerusalem, and bi al the cuntre of Judee, and to hethene men, that thei schulden do penaunce, and be conuertid to God, and do worthi werkis of penaunce.

21 For this cause Jewis token me, whanne Y was in the temple, to sle me.

22 But Y was holpun bi the helpe of God in to this dai, and stonde, witnessinge to lesse and to more. And Y seye no thing ellis than whiche thingis the prophetis and Moises spaken that schulen come,

23 if Crist is to suffre, if he is the firste of the ayenrising of deed men, that schal schewe liyt to the puple and to hethene men.

24 Whanne he spak these thingis, and yeldide resoun, Festus seide with greet vois, Poul, thou maddist; many lettris turnen thee to woodnesse.

25 And Poul seide, Y madde not, thou beste Festus, but Y speke out the wordis of treuthe and of sobernesse.

26 For also the king, to whom Y speke stidfastli, woot of these thingis; for Y deme, that no thing of these is hid fro hym; for nether in a cornere was ouyt of these thingis don.

27 Bileuest thou, king Agrippa, to prophetis? Y woot that thou bileuest.

28 And Agrippa seide to Poul, In litil thing thou counseilist me to be maad a cristen man.

29 And Poul seide, Y desire anentis God, bothe in litil and in greet, not oneli thee, but alle these that heren to dai, to be maad sich as Y am, outakun these boondis.

30 And the kyng roos vp, and the president, and Beronyce, and thei that saten niy to hem.

31 And whanne thei wenten awei, thei spaken togider, and seiden, That this man hath not don ony thing worthi deth, nether boondis.

32 And Agrippa seide to Festus, This man miyt be delyuerid, if he hadde not appelid to the emperour.

ACTS OF THE APOSTLES CHAPTER 27

(Approximately between the years 62 and 66: The Paul's journey to Rome. Also on the journey was another Pharisee in the service of Rome: Titus Flavius Josephus, at that time still known as Joseph bar Mattityahu [Mathia], for the following reason: Around the time when Felix was governor of Judaea, he had some priests who were friends of his [Paul and others] arrested for a trivial reason and sent them to Rome to answer to Nero. He stayed for about two years and solved the problem with the help of Nero's wife, Poppea, whom he described as religious [Jewish]. On the journey, Josephus heard Paul preaching his new religion. As a family member of Emperor Vespasian, Josephus advocated for a reform of the Judaism and Christianity. See: "The Life of Titus Flavius Josephus"; in the appendix: Additions)

1 But as it was demed hym to schippe into Ytalie, thei bitoken Poul with othere kepers to a centurien, bi name Julius, of the cumpeny of knyytis of the emperoure.

2 And we wenten vp in to the schip of Adrymetis, and bigunnen to seile, and weren borun aboute the placis of Asie, while Aristark of Macedonye, Tessalonycence, dwellide stille with vs.

3 And in the dai suynge, we camen to Sydon; and Julius tretyde curteisli Poul, and suffride to go to frendis, and do his nedis.

4 And whanne we remouede fro thennus, we vndurseiliden to Cipre, for that wyndis weren contrarie.

5 And we seiliden in the see of Silicie and Pamfilie, and camen to Listris, that is Licie.

6 And there the centurien foond a schip of Alisaundre, seilinge in to Ytalie, and puttide vs ouer in to it.

7 And whanne in many daies we seilden slowli, and vnnethe camen ayens Guydum, for the winde lettide vs, we seiliden to Crete, bisidis Salomona.

8 And vnnethe we seilden bisidis, and camen into a place, that is clepid of good hauen, to whom the cite Tessala was niy.

9 And whanne miche time was passid, and whanne seiling thanne was not sikir, for that fasting was passid, Poul coumfortide hem,

10 and seide to hem, Men, Y se that seiling bigynneth to be with wrong and myche harm, not oonli of charge and of the schip, but also of oure lyues.

11 But the centurien bileuede more to the gouernour, and to the lord of the schip, thanne to these thingis that weren seid of Poul.

12 And whanne the hauene was not able to dwelle in wynter, ful many ordeyneden counsel to seile fro thennus, if on ony maner thei miyten come to Fenyce, to dwelle in wynter at the hauene of Crete, which biholdith to Affrik, and to Corum.

13 And whanne the south blew, thei gessiden hem to holde purpos; and whanne thei hadden removed fro Asson, thei seiliden to Crete.

14 And not aftir miche, the wynde Tifonyk, that is clepid north eest, was ayens it.

15 And whanne the schip was rauyschid, and myyte not enforse ayens the wynde, whanne the schip was youun to the blowynges of the wynde, we weren borun with cours into an ile,

16 that is clepid Canda; and vnethe we miyten gete a litil boot.

17 And whanne this was takun vp, thei vsiden helpis, girdinge togidere the schippe; and dredden, lest thei

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schulden falle into sondi placis. And whanne the vessel was vndur set, so thei weren borun.

18 And for we weren throwun with strong tempest, in the dai suynge thei maden casting out.

19 And the thridde dai with her hoondis thei castiden awei the instrumentis of the schip.

20 And whanne the sunne nether the sterris weren seie bi many daies, and tempest not a litil neiyede, now al the hope of oure helthe was don awei.

21 And whanne myche fasting hadde be, thanne Poul stood in the myddil of hem, and seide, A! men, it bihofte, whanne ye herden me, not to haue take awei the schip fro Crete, and gete this wronge and casting out.

22 And now Y counsel you to be of good coumfort, for los of no persoone of you schal be, outakun of the schip.

23 For an aungel of God, whos Y am, and to whom Y serue, stood niy to me in this niyt, and seide, Poul, drede thou not;

24 it bihoueth thee to stonde bifore the emperour. And lo! God hath youun to thee alle that ben in the schip with thee.

25 For which thing, ye men, be ye of good coumfort; for Y bileue to my God, that so it schal be, as it is seid to me.

26 And it bihoueth vs to come into sum yle.

27 But aftirward that in the fourtenthe dai the niyt cam on vs seilinge in the stony see, aboute mydniyt the schipmen supposiden sum cuntre to appere to hem.

28 And thei kesten doun a plommet, and founden twenti pasis of depnesse. And aftir a litil thei weren departid fro thennus, and foundun fiftene pasis.

29 And thei dredden, lest we schulden haue fallun in to scharp placis; and fro the last parti of the schip thei senten foure ankeris, and desiriden that the dai hadde be come.

30 And whanne the schipmen souyten to fle fro the schip, whanne thei hadden sent a litil boot in to the see, vndur colour as thei schulden bigynne to stretche forth the ankeris fro the formere part of the schip,

31 Poul seide to the centurien and to the knyytis, But these dwellen in the schip, ye moun not be maad saaf.

32 Thanne knyytis kittiden awei the cordis of the litil boot, and suffriden it to falle awei.

33 And whanne the dai was come, Poul preiede alle men to take mete, and seide, The fourtenthe dai this dai ye abiden, and dwellen fastinge, and taken no thing.

34 Wherfor Y preie you to take mete, for youre helthe; for of noon of you the heer of the heed schal perische.

35 And whanne he hadde seid these thingis, Poul took breed, and dide thankyngis to God in the siyt of alle men; and whanne he hadde brokun, he bigan to eete.

36 And alle weren maad of betere coumfort, and thei token mete.

37 And we weren alle men in the schip, two hundrid seuenti and sexe.

38 And thei weren fillid with mete, and dischargiden the schip, and castiden whete in to the see.

39 And whanne the dai was comun, thei knewen no lond; and thei bihelden an hauene that hadde a watir bank, in to which thei thouyten, if thei miyten, to bringe vp the schip.

40 And whanne thei hadden take vp the ankeris, thei bitoken hem to the see, and slakiden togidir the ioyntours of gouernails. And with a litil seil lift vp, bi blowyng of the wynde thei wenten to the bank.

41 And whanne we felden into a place of grauel gon al aboute with the see, thei hurtliden the schip. And whanne the formere part was fitchid, it dwellide vnmouable, and the last part was brokun of strengthe of the see.

42 And counsel of the kniytis was, to sle men that weren in warde, lest ony schulde ascape, whanne he hadde swymmed out.

43 But the centurien wolde kepe Poul, and forbede it to be don. And he comaundide hem that miyte swymme, to go in to the see, and scape, and go out to the loond.

44 And thei baren summe othere on boordis, summe on tho thingis that weren of the schip. And so it was don, that alle men ascapiden to the lond.

ACTS OF THE APOSTLES CHAPTER 28

1 And whanne we hadden ascapid, thanne we knewen that the ile was clepid Militene. And the hethene men diden to vs not litil curtesie.

2 And whanne a fier was kyndelid, thei refreschiden vs alle, for the reyn that cam, and the coold.

3 But whanne Poul hadde gederid a quantite of kittingis of vines, and leide on the fier, an edder sche cam forth fro the heete, and took hym bi the hoond.

4 And whanne the hethene men of the ile siyen the beest hangynge in his hoond, thei seiden togidir, For this man is a manquellere; and whanne he scapide fro the see, Goddis veniaunce suffrith hym not to lyue in erthe.

5 But he schoke awei the beest in to the fier, and hadde noon harm.

6 And thei gessiden that he schulde be turned in to swellyng, and falle doun sudenli, and die. But whanne thei abiden longe, and sien that no thing of yuel was don in him, thei turneden hem togider, and seiden, that he was God.

7 And in tho placis weren maners of the prince of the ile, Puplius bi name, which resseyuede vs bi thre daies benygnli, and foond vs.

8 And it bifel, that the fader of Pupplius lai trauelid with fyueris and blodi flux. To whom Poul entride, and whanne he hadde preied, and leid his hondis on hym, he helide hym.

9 And whanne this thing was don, alle that in the ile hadden sijknesses, camen, and weren heelid.

10 Which also onouriden vs in many worschipis, and puttiden what thingis weren necessarie to vs, whanne we schippiden.

11 And after thre monethis we schippiden in a schip of Alisaundre, that hadde wyntrid in the ile, to which was an excellent singne of Castours.

12 And whanne we camen to Siracusan, we dwelliden there thre daies.

13 Fro thennus we seiliden aboute, and camen to Regyum; and aftir oo dai, while the south blew, in the secounde dai we camen to Puteolos.

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14 Where whanne we founden britheren, we weren preied to dwelle there anentis hem seuene daies. And so we camen to Rome.

15 And fro thennus whanne britheren hadden herd, thei camen to vs to the cheping of Appius, and to the Thre tauernes.

16 And whanne Poul hadde seyn hem, he dide thankyngis to God, and took trist. And whanne we camen to Rome, it was suffrid to Poul to dwelle bi hym silf, with a kniyt kepinge him.

17 And after the thridde dai, he clepide togidir the worthieste of the Jewis. And whanne thei camen, he seide to hem, Britheren, Y dide no thing ayens the puple ether custom of fadris, and Y was boundun at Jerusalem, and was bitakun in to the hondis of Romayns.

18 And whanne thei hadden axid of me, wolden haue delyuerid me, for that no cause of deth was in me.

19 But for Jewis ayenseiden, Y was constreyned to appele to the emperour; not as hauynge ony thing to accuse my puple.

20 Therfor for this cause Y preiede to se you, and speke to you; for for the hope of Israel Y am gird aboute with this chayne.

21 And thei seiden to hym, Nether we han resseyued lettris of thee fro Judee, nether ony of britheren comynge schewide, ether spak ony yuel thing of thee.

22 But we preyen to here of thee, what thingis thou felist; for of this sect it is knowun to vs, that euerywhere me ayenseith it.

23 And whanne thei hadden ordeined a dai to hym, many men camen to hym in to the in. To whiche he expownede, witnessinge the kyngdom of God, and counseilide hem of Jhesu, of the lawe of Moyses, and profetis, for the morewe til to euentid.

24 And summe bileueden to these thingis that weren seid of Poul, summe bileueden not.

25 And whanne thei weren not consentinge togidir, thei departiden. And Poul seide o word, For the Hooli Goost spak wel bi Ysaye, the profete, to oure fadris,

26 and seide, Go thou to this puple, and seie to hem, With eere ye schulen here, and ye schulen not vndirstonde; and ye seynge schulen se, and ye schulen not biholde.

27 For the herte of this puple is greetli fattid, and with eeris thei herden heuyli, and thei closiden togider her iyen, lest perauenture thei se with iyen, and with eeris here, and bi herte vndurstonde, and be conuertid, and Y hele hem.

28 Therfor be it knowun to you, that this helthe of God is sent to hethen men, and thei schulen here.

29 And whanne he hadde seid these thingis, Jewis wenten out fro hym, and hadden myche questioun, ethir musyng, among hem silf.

30 And he dwellide ful twei yeer in his hirid place; and he resseyuede alle that entryden to hym,

31 and prechide the kingdom of God, and tauyte tho thingis that ben of the Lord Jhesu Crist, with al trist, with out forbedyng. Amen..

(We do not know what became of Paul. He may have perished in the war. In 66 AD, the Sadducees began the First Jewish War, which ended in 73 AD with their total annihilation; their holy sites were razed, their books burned, and thousands of survivors executed on the cross. 1.1 million people died in this war. Titus Flavius Josephus became a member and chief propagandist of the Flavian dynasty, which launched the first attempt to establish Rabbinic [Pharisaic-Roman] Judaism and [Pauline] Christianity as religions of peace. During his tenure (circa 70-96) and with his help as chief propagandist of the Flavian dynasty, the first three Gospels (Matthew, Mark, Luke) and the Seven Authentic Epistles of Paul were disseminated; nothing could be published without the approval of Emperor Titus Flavius Vespasian; today, Rome would be described as a fascist dictatorship. The teachings of the Pharisees, Stoics, and Platonists formed the foundation of contemporary Judaism and Christianity.

In 1946, the Dead Sea Scrolls were discovered. Like a time capsule, the xenophobic texts [see appendix] of the Zealot Sadducees were preserved. Several Zealots had survived the wars and fled to the Arabian Desert, where generations later, radical Zealotry began anew: with Islam!)

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THE EPISTLES OF PAUL

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS (ROMAYNES)

or Paul To The Citizens Of Rome, or just Romans
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Sha'ul ha Tarsi, or Saul of Tarsos in English, also known as Paul the Apostle, was born a Jew but he also held Roman citizenship which was not granted automatically by birth, it was rather granted upon merit. This means that Paul was in Roman service of some kind and he had obtained the permission to persecute the Jewish Christians around James the Just, the brother of Jesus, and Jesus' family and disciples. On his way to Damascus, Paul had "a vision" [idea] of "his Jesus" who had nothing to do with the real Jesus.

Upon this event he became the creator of Pauline Christianity or Roman Christianity which was the forerunner of most of the modern Catholic, Orthodox, and Protestant Christian denominations. For this particular reason, Paul's letters are much more important to read than the gospels. The gospels represent just a colourful literature for their greatest part while Paul's letters reflect history, and above all, they also depict to some extent Paul's mindset and attitude. This includes his anti-Semitism [anti-Jewishness] with which he infected the entire Roman Christian movement, leading directly into the Holocaust committed by Hitler's Nazis in places like Auschwitz and Treblinka.

Romans is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 57 AD. Prior to the time of writing Romans, therefore, Paul had already written Galatians, and 1 and 2 Corinthians, in addition to 1 Thessalonians (believed to be Paul's earliest extant epistle), and perhaps Philippians as well. The Epistles to the Romans has also contributed significantly to the history of Christian doctrine. Almost every influential Christian thinker has dealt with Romans.)

The Epistle to the Romans or Letter to the Romans, often shortened to Romans, is the sixth book in the New Testament. Biblical scholars agree that it was composed by Saul of Tarsos (Paul the Apostle). This letter is the longest and doctrinally most significant of the letters published by Saul of Tarsos, and it was addressed to the Christian Church at Rome. The letter has been intensely studied since early Christian times and was the basis of Martin Luther's teaching on justification by faith alone. Saul's lengthy presentation is more a treatise than a letter and is an almost complete survey of his theology. There is no discussion of the Eucharist, the Resurrection, or eschatology. These ideas were added later. The Eucharist was taken from the Mithras Cult as well as a large part of the lithurgy; both groups worshipped in the same buildings, the Christians on the groundfloor, the Mithraists down below in the basements. the crypts.

Paul declares that God's righteousness has always been manifest in his dealings with men. Though the Apostle notes with pride the unique religious heritage of the Jewish people (the Covenant, the Law, the patriarchs, and Christ himself), he declares that righteousness no longer comes through observance of the Mosaic Law, not even for Jews, because God now manifests his righteousness through Christ, whose righteousness is the source of righteousness for all mankind. Paul, however, cautions his readers that righteousness is not a license to sin. The letter also contains several specific exhortations, such as to repay evil with good, to support and love one another, and to be obedient to civil rulers.

The inclusion of Gentiles (non-Jewish Foreigners) into early Christian Movement posed a problem for the Jewish identity of some of the early Christians, since the new converts did not follow all parts of the Jewish Law. Paul's geographic origin, his Greek-Roman cultural background and religious views are important. Paul was a Roman Jew. He also had a traditional Jewish bacckground. Both of these very different views shaped his identity, as it is normal for people who grow up with two cultural backgrounds. Not surprisingly, he tried to create his very own intellectual world. These views and his concern for his people is one part of the dialogue and runs throughout the letter.

Paul objected strongly to the insistence of traditional Jews on keeping all of the 613 Jewish commandments because as a Roman citizen he knew that his fellow-Roman citizen would never follow. Circumcision was a particular point here Romans were horrified about as they regarded it as genital mutilation, a kind of castration. Besides that it also was forbidden by law (the Lex Cornelia, the laws by Cornelius Sulla), most likely due to risk of infection.

While Simon Peter, according to most New Testamental texts, hated women, particularly when they had a position besides the role of being a mother, Saul of Tarsos loved women, their company, and he appreciated it when they took a strong position in Church. In this regard, he followed the example of Jesus and the situation of the early Church in general. It is obvious that he had several women disciples.

Phoebe was a first-century Christian woman mentioned by the Apostle Paul in his Epistle to the Romans, verses 16:1-2. A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Romans. Paul refers to her both as a deacon (Greek: diakonon) and as a helper or patron of many. This is the only place in the New Testament where a woman has a leading position in Church.

Romans chapter 16 names several women active in the Christian movement, including Junia ("prominent among the apostles"), Mary ("who has worked very hard among you"), and Julia. Women were frequently among the major

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supporters of the new Christian movement. In Romans 16:3–4, Paul sends his greetings to Priscilla and Aquila and proclaims that both of them "risked their necks" to save Paul's life. Chloe was an important member of the church in Corinth [1 Cor. 1:11]. Phoebe was a "deacon" and a "benefactor" of Paul and others [Rom. 16:1–2]. Saul became a partner in ministry with the couple Priscilla and Aquila who are specifically named seven times in the New Testament.)

PAUL TO THE ROMANS CHAPTER 1

(Since most people in the ancient world lacked any education, Paul's teachings were extremely simple: Believe in God and Jesus, follow the second half of the Ten Commandments, pay your taxes, be kind to your Neighbour, help the poor, and do not let yourself be shaken in this faith. Paul describes in his seven authentic letters [Romans, 1 & 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon] how and why the schism between Judaism and Christianity arose. As already mentioned in the Acts of the Apostles, the focus here was on his conflict with James, the brother of Jesus, which mainly concerned circumcision (as a symbol of the covenant between God and Moses' nation) and kosher food. In the Roman Empire, the circumcision of non-Jews was strictly forbidden (Lex Cornelia), and any dietary restrictions were extremely unpopular. Thus, outside the Holy Land, Paul became the founder of his own church, with the Jewish Jesus, but with Roman law. All churches today are still Pauline-Roman. The Jewish church of James disappeared; its members were persecuted and eliminated by Paul's Roman church.)

1 Poul, the seruaunt of Jhesu Crist, clepid an apostle, departid in to the gospel of God;

2 which he hadde bihote tofore bi his profetis in holi scripturis of his sone,

3 which is maad to hym of the seed of Dauid bi the flesch,

4 and he was bifor ordeyned the sone of God in vertu, bi the spirit of halewyng of the ayenrisyng of deed men, of Jhesu Crist oure Lord,

5 bi whom we han resseyued grace and the office of apostle, to obeie to the feith in alle folkis for his name,

6 among whiche ye ben also clepid of Jhesu Crist,

7 to alle that ben at Rome, derlyngis of God, and clepid hooli, grace to you, and pees of God oure fadir, and of the Lord Jhesu Crist.

8 First Y do thankyngis to my God, bi Jhesu Crist, for alle you, for youre feith is schewid in al the world.

9 For God is a witnesse to me, to whom Y serue in my spirit, in the gospel of his sone,

10 that with outen ceessyng Y make mynde of you euere in my preieris, and biseche, if in ony maner sum tyme Y haue a spedi weie in the wille of God to come to you.

11 For Y desire to se you, to parten sumwhat of spiritual grace,

12 that ye be confermyd, that is, to be coumfortid togidere in you, bi feith that is bothe youre and myn togidere.

13 And, britheren, Y nyle, that ye vnknowun, that ofte Y purposide to come to you, and Y am lett to this tyme, that Y haue sum fruyt in you, as in othere folkis.

14 To Grekis and to barberyns, to wise men and to vnwise men,

15 Y am dettour, so that that is in me is redi to preche the gospel also to you that ben at Rome.

16 For Y schame not the gospel, for it is the vertu of God in to heelthe to ech man that bileueth, to the Jew first, and to the Greke.

17 For the riytwisnesse of God is schewid in it, of feith in to feith,

18 as it is writun, For a iust man lyueth of feith. For the wraththe of God is schewid fro heuene on al vnpite and wickidnesse of tho men, that withholden the treuthe of God in vnriytwisnes.

19 For that thing of God that is knowun, is schewid to hem, for God hath schewid to hem.

20 For the vnuysible thingis of hym, that ben vndurstondun, ben biholdun of the creature of the world, bi tho thingis that ben maad, yhe, and the euerlastynge vertu of hym and the godhed, so that thei mowe not be excusid.

21 For whanne thei hadden knowe God, thei glorifieden hym not as God, nether diden thankyngis; but thei vanyschiden in her thouyts, and the vnwise herte of hem was derkid.

22 For thei seiynge that hem silf weren wise, thei weren maad foolis.

23 And thei chaungiden the glorie of God vncorruptible in to the licnesse of an ymage of a deedli man, and of briddis, and of foure footid beestis, and of serpentis.

24 For which thing God bitook hem in to the desiris of her herte, in to vnclennesse, that thei punysche with wrongis her bodies in hem silf.

25 The whiche chaungiden the treuthe of God in to leesyng, and herieden and serueden a creature rathere than to the creatoure, that is blessid in to worldis of worldis.

26 Amen. Therfor God bitook hem in to passiouns of schenschipe. For the wymmen of hem chaungiden the kyndli vss in to that vss that is ayens kynde.

27 Also the men forsoken the kyndli vss of womman, and brenneden in her desiris togidere, and men in to men wrouyten filthehed, and resseyueden in to hem silf the meede that bihofte of her errour.

28 And as thei preueden that thei hadden not God in knowyng, God bitook hem in to a repreuable wit, that thei do tho thingis that ben not couenable; that thei ben fulfillid with al wickidnesse,

29 malice, fornycacioun, coueitise, weiwardnesse, ful of enuye, mansleyngis, strijf, gile, yuel wille, preuy bacbiteris, detractouris,

30 hateful to God, debateris, proude, and hiy ouer mesure, fynderis of yuele thingis, not obeschynge to fadir and modir,

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31 vnwise, vnmanerli, withouten loue, withouten boond of pees, with outen merci.

32 The whiche whanne thei hadden knowe the riytwisnesse of God, vndirstoden not, that thei that don siche thingis ben worthi the deth, not oneli thei that don tho thingis, but also thei that consenten to the doeris.

PAUL TO THE ROMANS CHAPTER 2

(Although the Jews are well-informed about the Laws (Moses' Commandments) and proud of them [17-20], they cannot claim to be righteous, because they [the Sadducees, Zealots, and Sicarii] spread their hatred in blatant contradiction to the Law and dishonour the name of God through their sinful behaviour [i.e., the murders they commit against others] [21-24].)

1 Wherfor thou art vnexcusable, ech man that demest, for in what thing thou demest anothir man, thou condempnest thi silf; for thou doist the same thingis whiche thou demest.

2 And we witen, that the doom of God is aftir treuthe ayens hem, that don siche thingis.

3 But gessist thou, man, that demest hem that doen siche thingis, and thou doist tho thingis, that thou schalt ascape the doom of God?

4 Whether dispisist thou the richessis of his goodnesse, and the pacience, and the long abidyng? Knowist thou not, that the benygnyte of God ledith thee to forthenkyng?

5 But aftir thin hardnesse and vnrepentaunt herte, thou tresorist to thee wraththe in the dai of wraththe and of schewyng of the riytful doom of God,

6 that schal yelde to ech man aftir his werkis;

7 sotheli to hem that ben bi pacience of good werk, glorie, and onour, and vncorrupcioun, to hem that seken euerlastynge lijf;

8 but to hem that ben of strijf, and that assenten not to treuthe, but bileuen to wickidnesse, wraththe and indignacioun, tribulacioun and angwisch,

9 in to ech soule of man that worchith yuel, to the Jew first, and to the Greke;

10 but glorie, and honour, and pees, to ech man that worchith good thing, to the Jew first, and to the Greke.

11 For accepcioun of persones is not anentis God.

12 For who euere han synned without the lawe, schulen perische withouten the lawe; and who euere han synned in the lawe, thei schulen be demyd bi the lawe.

13 For the hereris of lawe ben not iust anentis God, but the doeris of the lawe schulen be maad iust.

14 For whanne hethene men that han not lawe, don kyndli tho thingis that ben of the lawe, thei not hauynge suche manere lawe, ben lawe to hem silf,

15 that schewen the werk of the lawe writun in her hertis. For the conscience of hem yeldith to hem a witnessyng bytwixe hem silf of thouytis that ben accusynge or defendynge,

16 in the dai whanne God schal deme the priuy thingis of men aftir my gospel, bi Jhesu Crist.

17 But if thou art named a Jew, and restist in the lawe, and hast glorie in God,

18 and hast knowe his wille, and thou lerud bi lawe preuest the more profitable thingis,

19 and tristist thi silf to be a ledere of blynde men, the liyt of hem that ben in derknessis,

20 a techere of vnwise men, a maistir of yonge children, that hast the foorme of kunnyng and of treuthe in the lawe;

21 what thanne techist thou another, and techist not thi silf? Thou that prechist that me schal not stele, stelist?

22 Thou that techist that me schal do no letcherie, doist letcherie? Thou that wlatist maumetis, doist sacrilegie?

23 Thou that hast glorie in the lawe, vnworschipist God bi brekyng of the lawe?

24 For the name of God is blasfemed bi you among hethene men, as is writun.

25 For circumcisioun profitith, if thou kepe the lawe; but if thou be a trespassour ayens the lawe, thi circumsicioun is maad prepucie.

26 Therfor if prepucie kepe the riytwisnessis of the lawe, whethir his prepucie schal not be arettid in to circumcisioun?

27 And the prepucie of kynde that fulfillith the lawe, schal deme thee, that bi lettre and circumcisioun art trespassour ayens the lawe.

28 For he that is in opene is not a Jew, nether it is circumsicioun that is openli in the fleisch;

29 but he that is a Jew in hid, and the circumcisioun of herte, in spirit, not bi the lettre, whos preisyng is not of men, but of God.

PAUL TO THE ROMANS CHAPTER 3

(Paul attempts to compare Jews and non-Jews, for he is both a Jew and a Roman: As bearers of all their divine laws and revelations, thought Paul, Jews should actually possess great advantages over all other peoples (1:2). Despite their outward advantages, Paul could see the Jews have no advantage over Gentiles in terms of inner righteousness. According to God's pronouncement, all people, Jews and Gentiles alike, are guilty before God for disregarding their own laws. Even the law cannot free anyone from this guilt [of hatred, murder, stealing, rape, and malicious lying propaganda]. On his way to Damascus, Paul had clearly decided that the doctrine of boundless zealous hatred, which would come to fruition in the most cruel way in the Jewish War of 66-73, must be countered by the doctrine of love and forgiveness as Jesus' message of peace; not only as a religious idea but also as a political one.)

1 What thanne is more to a Jew, or what profit of circumcisioun?

2 Myche bi al wise; first, for the spekyngis of God weren bitakun to hem.

3 And what if summe of hem bileueden not? Whethir the vnbileue of hem hath auoidid the feith of God?

4 God forbede. For God is sothefast, but ech man a liere; as it is writun, That thou be iustified in thi wordis, and ouercome, whanne thou art demed.

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5 But if oure wickidnesse comende the riytwisnesse of God, what shulen we seie? Whether God is wickid, that bryngith in wraththe?

6 Aftir man Y seie. God forbede. Ellis hou schal God deme this world?

7 For if the treuthe of God hath aboundid in my lessyng, in to the glorie of hym, what yit am Y demed as a synner?

8 And not as we ben blasfemed, and as summen seien that we seien, Do we yuele thingis, that gode thingis come. Whos dampnacioun is iust.

9 What thanne? Passen we hem? Nay; for we han schewid bi skile, that alle bothe Jewis and Grekis ben vndur synne,

10 as it is writun, For ther is no man iust;

11 ther is no man vndurstondynge, nethir sekynge God.

12 Alle bowiden a wey, togidere thei ben maad vnprofitable; ther is noon that doith good thing, there is noon til to oon.

13 The throte of hem is an opyn sepulcre; with her tungis thei diden gilefuli; the venym of snakis is vndur her lippis.

14 The mouth of whiche is ful of cursyng and bitternesse;

15 the feet of hem ben swifte to schede blood.

16 Sorewe and cursidnesse ben in the weies of hem,

17 and thei knewen not the weie of pees;

18 the drede of God is not bifor her iyen.

19 And we witen, that what euere thingis the lawe spekith, it spekith to hem that ben in the lawe, that ech mouth be stoppid, and ech world be maad suget to God.

20 For of the werkis of the lawe ech fleisch schal not be iustified bifor hym; for bi the lawe ther is knowyng of synne.

21 But now with outen the lawe the riytwisnesse of God is schewid, that is witnessid of the lawe and the profetis.

22 And the riytwisnesse of God is bi the feith of Jhesu Crist in to alle men and on alle men that bileuen in hym; for ther is no departyng.

23 For alle men synneden, and han nede to the glorie of God;

24 and ben iustified freli bi his grace, bi the ayenbiyng that is in Crist Jhesu.

25 Whom God ordeynede foryyuer, bi feith in his blood, to the schewyng of his riytwisnesse, for remyssioun of biforgoynge synnes,

26 in the beryng up of God, to the schewyng of his riytwisnesse in this tyme, that he be iust, and iustifyynge hym that is of the feith of Jhesu Crist.

27 Where thanne is thi gloriyng? It is excludid. Bi what lawe? Of dedis doyng? Nay, but by the lawe of feith.

28 For we demen a man to be iustified bi the feith, with outen werkis of the lawe.

29 Whethir of Jewis is God oneli? Whether he is not also of hethene men? Yhis, and of hethene men.

30 For oon God is, that iustefieth circumcisioun bi feith, and prepucie bi feith.

31 Distruye we therfor the lawe bi the feith? God forbede; but we stablischen the lawe.

PAUL TO THE ROMANS CHAPTER 4

1 What thanne schulen we seie, that Abraham oure fadir aftir the flesch foond?

2 For if Abraham is iustified of werkis of the lawe, he hath glorie, but not anentis God.

3 For what seith the scripture? Abraham bileued to God, and it was arettid to him to riytwisnesse.

4 And to hym that worchith mede is not arettid bi grace, but bi dette.

5 Sotheli to hym that worchith not, but bileueth in to hym that iustefieth a wickid man, his feith is arettid to riytwisnesse, aftir the purpos of Goddis grace.

6 As Dauid seith the blessidnesse of a man, whom God acceptith, he yyueth to hym riytwisnesse with outen werkis of the lawe,

7 Blessid ben thei, whos wickidnessis ben foryouun, and whos synnes ben hid.

8 Blessid is that man, to whom God arettide not synne.

9 Thanne whether dwellith this blisfulnesse oneli in circumcisioun, or also in prepucie? For we seien, that the feith was arettid to Abraham to riytwisnesse.

10 Hou thanne was it arettid? in circumcisioun, or in prepucie? Not in circumcisioun, but in prepucie.

11 And he took a signe of circumcisioun, a tokenyng of riytwisnesse of the feith which is in prepucie, that he be fadir of alle men bileuynge bi prepucie, that it be arettid also to hem to riytwisnesse;

12 and that he be fadir of circumcisioun, not onely to hem that ben of circumcisioun, but also to hem that suen the steppis of the feith, which feith is in prepucie of oure fader Abraham.

13 For not bi the lawe is biheest to Abraham, or to his seed, that he schulde be eir of the world, but bi the riytwisnesse of feith.

14 For if thei that ben of the lawe, ben eiris, feith is distried, biheest is don awey.

15 For the lawe worchith wraththe; for where is no lawe, there is no trespas, nethir is trespassyng.

16 Therfor riytfulnesse is of the feith, that bi grace biheeste be stable to ech seed, not to that seed oneli that is of the lawe, but to that that is of the feith of Abraham, which is fadir of vs alle.

17 As it is writun, For Y haue set thee fadir of many folkis, bifor God to whom thou hast bileued. Which God quykeneth deed men, and clepith tho thingis that ben not, as tho that ben.

18 Which Abraham ayens hope bileuede in to hope, that he schulde be maad fader of many folkis, as it was seid to hym, Thus schal thi seed be, as the sterris of heuene, and as the grauel that is in the brenke of the see.

19 And he was not maad vnstidfast in the bileue, nether he biheelde his bodi thanne nyy deed, whanne he was almost of an hundrid yeer, ne the wombe of Sare nyy deed.

20 Also in the biheeste of God he doutide not with vntrist; but he was coumfortid in bileue,

21 yyuynge glorie to God, witynge moost fulli that what euere thingis God hath bihiyt, he is myyti also to do.

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22 Therfor it was arettid to hym to riytwisnesse.
23 And it is not writun oneli for him, that it was arettid to hym to riytwisnesse,
24 but also for vs, to whiche it schal be arettid, that bileuen in him that reiside oure Lord Jhesu Crist fro deeth.
25 Which was bitakun for oure synnes, and roos ayen for oure iustefiyng.

PAUL TO THE ROMANS CHAPTER 5
1 Therfor we, iustified of feith, haue we pees at God bi oure Lord Jhesu Crist.
2 Bi whom we han niy goyng to, bi feith in to this grace, in which we stonden, and han glorie in the hope of the glorie of Goddis children.
3 And not this oneli, but also we glorien in tribulaciouns, witynge that tribulacioun worchith pacience,
4 and pacience preuyng, and preuyng hope.
5 And hope confoundith not, for the charite of God is spred abrood in oure hertis bi the Hooli Goost, that is youun to vs.
6 And while that we weren sijk aftir the tyme, what diede Crist for wickid men?
7 For vnnethis dieth ony man for the iust man; and yit for a good man perauenture summan dar die.
8 But God comendith his charite in vs; for if whanne we weren yit synneris,
9 aftir the tyme Crist was deed for vs, thanne myche more now we iustified in his blood, schulen be saaf fro wraththe bi him.
10 For if whanne we weren enemyes, we ben recounselid to God bi the deth of his sone, myche more we recounselid schulen be saaf in the lijf of hym.
11 And not oneli this, but also we glorien in God, bi oure Lord Jhesu Crist, bi whom we han resseyued now recounseling.
12 Therfor as bi o man synne entride in to this world, and bi synne deth, and so deth passide forth in to alle men, in which man alle men synneden.
13 For til to the lawe synne was in the world; but synne was not rettid, whanne lawe was not.
14 But deth regnyde from Adam til to Moises, also in to hem that synneden not in licnesse of the trespassyng of Adam, the which is licnesse of Crist to comynge.
15 But not as gilt, so the yifte; for if thorouy the gilt of oon manye ben deed, myche more the grace of God and the yifte in the grace of o man Jhesu Crist hath aboundid in to many men.
16 And not as bi o synne, so bi the yifte; for the doom of oon in to condempnacioun, but grace of many giltis in to iustificacioun.
17 For if in the gilt of oon deth regnede thorouy oon, myche more men that takyn plente of grace, and of yyuyng, and of riytwisnesse, schulen regne in lijf bi oon Jhesu Crist.
18 Therfor as bi the gilt of oon in to alle men in to condempnacioun, so bi the riytwisnesse of oon in to alle men in to iustifiyng of lijf.
19 For as bi inobedience of o man manye ben maad synneris, so bi the obedience of oon manye schulen be iust.
20 And the lawe entride, that gilt schulde be plenteuouse; but where gilt was plenteuouse,
21 grace was more plenteuouse. That as synne regnede in to deth, so grace regne bi riytwisnesse in to euerlastynge lijf, bi Crist Jhesu oure Lord.

PAUL TO THE ROMANS CHAPTER 6
(No Longer Slaves to Sin. The Law of Moses had not power of breaking or diminishing the sin, but zealotry and arrogance before God increased the amount of sin in the world. Paul believed that blind faith in Christ would diminish sin and grant peace; unfortunately, he was mistaken. The world is still characterised by greed, thus creating eternal conflicts.)
1 Therfor what schulen we seie? Schulen we dwelle in synne, that grace be plenteuouse?
2 God forbede. For hou schulen we that ben deed to synne, lyue yit ther ynne?
3 Whether, britheren, ye knowen not, that whiche euere we ben baptisid in Crist Jhesu, we ben baptisid in his deth?
4 For we ben togidere biried with hym bi baptym in to deth; that as Crist aroos fro deth bi the glorie of the fadir, so walke we in a newnesse of lijf.
5 For if we plauntid togidere ben maad to the licnesse of his deth, also we schulen be of the licnesse of his risyng ayen;
6 witynge this thing, that oure olde man is crucified togidere, that the bodi of synne be distruyed, that we serue no more to synne.
7 For he that is deed, is iustefied fro synne.
8 And if we ben deed with Crist, we bileuen that also we schulen lyue togidere with hym;
9 witinge for Crist, rysynge ayen fro deth, now dieth not, deeth schal no more haue lordschip on hym.
10 For that he was deed to synne, he was deed onys; but that he lyueth, he liueth to God.
11 So ye deme you silf to be deed to synne, but lyuynge to God in Jhesu Crist oure Lord.
12 Therfor regne not synne in youre deedli bodi, that ye obeische to hise coueityngis.
13 Nether yyue ye youre membris armuris of wickidnesse to synne, but yyue ye you silf to God, as thei that lyuen of deed men, and youre membris armuris of riytwisnesse to God.
14 For synne schal not haue lordschipe on you; for ye ben not vndur the lawe, but vndur grace.
15 What therfor? Schulen we do synne, for we ben not vndur the lawe, but vndur grace?
16 God forbede. Witen ye not, that to whom ye yyuen you seruauntis to obeie to, ye ben seruauntis of that thing, to which ye han obeschid, ether of synne to deth, ether of obedience to riytwisnesse?
17 But Y thanke God, that ye weren seruauntis of synne; but ye han obeischid of herte in to that fourme of techyng, in which ye ben bitakun.

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18 And ye delyuered fro synne, ben maad seruauntis of riytwisnesse.
19 Y seie that thing that is of man, for the vnstidefastnesse of youre fleisch. But as ye han youun youre membris to serue to vnclennesse, and to wickidnesse in to wickidnesse, so now yyue ye youre membris to serue to riytwisnesse in to hoolynesse.
20 For whanne ye weren seruauntis of synne, ye weren fre of riytfulnesse.
21 Therfor what fruyt hadden ye thanne in tho thingis, in whiche ye schamen now? For the ende of hem is deth.
22 But now ye delyuered fro synne, and maad seruauntis to God, han your fruyt in to holinesse, and the ende euerlastinge lijf. For the wagis of synne is deth; the grace of God is euerlastynge lijf in Crist Jhesu our Lord.

PAUL TO THE ROMANS CHAPTER 7
1 Britheren, whethir ye knowun not; for Y speke to men that knowen the lawe; for the lawe hath lordschip in a man, as long tyme as it lyueth?
2 For that womman that is vndur an hosebonde, is boundun to the lawe, while the hosebonde lyueth; but if hir hosebonde is deed, sche is delyuered fro the lawe of the hosebonde.
3 Therfor sche schal be clepid auoutresse, if sche be with another man, while the hosebonde lyueth; but if hir hosebonde is deed, sche is delyuered fro the lawe of the hosebonde, that sche be not auoutresse, if sche be with another man.
4 And so, my britheren, ye ben maad deed to the lawe bi the bodi of Crist, that ye ben of another, that roos ayen fro deth, that ye bere fruyt to God.
5 For whanne we weren in fleisch, passiouns of synnes, that weren bi the lawe, wrouyten in oure membris, to bere fruyt to deth.
6 But now we ben vnboundun fro the lawe of deth, in which we weren holdun, so that we seruen in newnesse of spirit, and not in eldnesse of lettre.
7 What therfor schulen we seie? The lawe is synne? God forbede. But Y knew not synne, but bi lawe; for Y wiste not that coueitynge was synne, but for the lawe seide, Thou schalt not coueyte.
8 And thoruy occasioun takun, synne bi the maundement hath wrouyt in me al coueytise; for withouten the lawe, synne was deed.
9 And Y lyuede withouten the lawe sumtyme; but whanne the comaundement was comun, synne lyuede ayen.
10 But Y was deed, and this comaundement that was to lijf, was foundun to me, to be to deth.
11 For synne, thorouy occasioun takun bi the comaundement, disceyuede me, and bi that it slow me.
12 Therfor the lawe is hooli, and the comaundement is hooli, and iust, and good.
13 Is thanne that thing that is good, maad deth to me? God forbede. But synne, that it seme synne, thorouy good thing wrouyte deth to me, that me synne ouer maner thorouy the comaundement.
14 And we witen, that the lawe is spiritual; but Y am fleischli, seld vndur synne.
15 For Y vndurstonde not that that Y worche; for Y do not the good thing that Y wole, but Y do thilke yuel thing that Y hate.
16 And if Y do that thing that Y wole not, Y consente to the lawe, that it is good.
17 But now Y worche not it now, but the synne that dwellith in me.
18 But and Y woot, that in me, that is, in my fleisch, dwellith no good; for wille lieth to me, but Y fynde not to performe good thing.
19 For Y do not thilke good thing that Y wole, but Y do thilke yuel thing that Y wole not.
20 And if Y do that yuel thing that Y wole not, Y worche not it, but the synne that dwellith in me.
21 Therfor Y fynde the lawe to me willynge to do good thing, for yuel thing lieth to me.
22 For Y delite togidere to the lawe of God, aftir the ynnere man. But Y se another lawe in my membris,
23 ayenfiytynge the lawe of my soule, and makynge me caitif in the lawe of synne, that is in my membris.
24 Y am an vnceli man; who schal delyuer me fro the bodi of this synne?
25 The grace of God, bi Jhesu Crist oure Lord. Therfor Y my silf bi the soule serue to the lawe of God; but bi fleisch to the lawe of synne.

PAUL TO THE ROMANS CHAPTER 8
(Spirit of Sonship. Since believers are freed from sin and condemnation through Jesus' death on the cross, they are obligated to allow themselves to be guided by the Spirit of God and thus prove themselves to be children of God, who follow the commandments of Moses (12-16) not with slavish fear, but with childlike love. Then, as children of God, they are also entitled to the divine inheritance, eternal blessedness, or the kingdom of wisdom.)
1 Therfor now no thing of dampnacioun is to hem that ben in Crist Jhesu, whiche wandren not after the flesch.
2 For the lawe of the spirit of lijf in Crist Jhesu hath delyuerid me fro the lawe of synne, and of deth.
3 For that that was vnpossible to the lawe, in what thing it was sijk bi flesch, God sente his sone in to the licknesse of fleisch of synne, and of synne dampnede synne in fleisch;
4 that the iustefiyng of the lawe were fulfillid in vs, that goen not aftir the fleisch, but aftir the spirit.
5 For thei that ben aftir the fleisch, saueren tho thingis that ben of the fleisch; but thei that ben after the spirit, feelen tho thingis that ben of the spirit. For the prudence of fleisch is deth;
6 but the prudence of spirit is lijf and pees.
7 For the wisdom of the fleisch is enemye to God; for it is not suget to the lawe of God, for nether it may.
8 And thei that ben in fleisch, moun not plese to God.

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9 But ye ben not in fleisch, but in spirit; if netheles the spirit of God dwellith in you. But if ony hath not the spirit of Crist, this is not his.

10 For if Crist is in you, the bodi is deed for synne, but the spirit lyueth for iustefiyng.

11 And if the spirit of hym that reiside Jhesu Crist fro deth dwellith in you, he that reiside Jhesu Crist fro deth, shal quykene also youre deedli bodies, for the spirit of hym that dwellith in you.

12 Therfor, britheren, we ben dettouris, not to the flesch, that we lyuen aftir the flesch.

13 For if ye lyuen aftir the fleisch, ye schulen die; but if ye bi the spirit sleen the dedis of the fleisch, ye schulen lyue.

14 For who euere ben led bi the spirit of God, these ben the sones of God.

15 For ye han not take eftsoone the spirit of seruage in drede, but ye han taken the spirit of adopcioun of sones, in which we crien, Abba, fadir.

16 And the ilke spirit yeldith witnessyng to oure spirit, that we ben the sones of God;

17 if sones, and eiris, and eiris of God, and eiris togidere with Crist; if netheles we suffren togidere, that also we ben glorified togidere.

18 And Y deme, that the passiouns of this tyme ben not worthi to the glorie to comynge, that schal be schewid in vs.

19 For the abidyng of creature abidith the schewyng of the sones of God.

20 But the creature is suget to vanyte, not willynge, but for hym that made it suget in hope;

21 for the ilke creature schal be delyuered fro seruage of corrupcioun in to liberte of the glorie of the sones of God.

22 And we witen, that ech creature sorewith, and trauelith with peyne til yit.

23 And not oneli it, but also we vs silf, that han the first fruytis of the spirit, and we vs silf sorewen with ynne vs for the adopcioun of Goddis sonys, abidynge the ayenbiyng of oure bodi.

24 But bi hope we ben maad saaf. For hope that is seyn, is not hope; for who hopith that thing, that he seeth?

25 And if we hopen that thing that we seen not, we abiden bi pacience.

26 And also the spirit helpith oure infirmyte; for what we schulen preie, as it bihoueth, we witen not, but the ilke spirit axith for vs with sorewyngis, that moun not be teld out.

27 For he that sekith the hertis, woot what the spirit desirith, for bi God he axith for hooli men.

28 And we witen, that to men that louen God, alle thingis worchen togidere in to good, to hem that aftir purpos ben clepid seyntis.

29 For thilke that he knewe bifor, he bifor ordenede bi grace to be maad lijk to the ymage of his sone, that he be the first bigetun among many britheren.

30 And thilke that he bifore ordeynede to blis, hem he clepide; and whiche he clepide, hem he iustifiede; and whiche he iustifiede, and hem he glorifiede.

31 What thanne schulen we seie to these thingis? If God for vs, who is ayens vs?

32 The which also sparide not his owne sone, but for vs alle bitook hym, hou also yaf he not to vs alle thingis with hym?

33 Who schal accuse ayens the chosun men of God? It is God that iustifieth,

34 who is it that condempneth? It is Jhesus Crist that was deed, yhe, the which roos ayen, the which is on the riyt half of God, and the which preieth for vs.

35 Who thanne schal departe vs fro the charite of Crist? tribulacioun, or anguysch, or hungur, or nakidnesse, or persecucioun, or perel, or swerd?

36 As it is writun, For we ben slayn al dai for thee; we ben gessid as scheep of slauytir.

37 But in alle these thingis we ouercomen, for hym that louyde vs.

38 But Y am certeyn, that nethir deeth, nether lijf, nether aungels, nethir principatus, nether vertues, nether present thingis, nether thingis to comynge, nether strengthe,

39 nether heiyth, nether depnesse, nether noon othir creature may departe vs fro the charite of God, that is in Crist Jhesu oure Lord.

PAUL TO THE ROMANS CHAPTER 9

(Israel's Position on Justification. Paul repeatedly states that he is not lying, which makes it clear that most Jews saw him as a traitor. Paul's messianic proclamation of salvation, Jesus, is accessible to all believers, regardless of their ancestry. This is evident from the story of the sons of Abraham and Isaac.)

1 I seie treuthe in Crist Jhesu, Y lye not, for my conscience berith witnessyng to me in the Hooli Goost,

2 for greet heuynesse is to me, and contynuel sorewe to my herte.

3 For Y my silf desiride to be departid fro Crist for my britheren, that ben my cosyns aftir the fleisch, that ben men of Israel;

4 whos is adopcioun of sones, and glorie, and testament, and yyuyng of the lawe, and seruyce, and biheestis;

5 whos ben the fadris, and of which is Crist after the fleisch, that is God aboue alle thingis, blessid in to worldis.

6 Amen. But not that the word of God hath falle doun. For not alle that ben of Israel, these ben Israelitis.

7 Nethir thei that ben seed of Abraham, alle ben sonys; but in Ysaac the seed schal be clepid to thee;

8 that is to seie, not thei that ben sones of the fleisch, ben sones of God, but thei that ben sones of biheeste ben demed in the seed.

9 For whi this is the word of biheest, Aftir this tyme Y schal come, and a sone schal be to Sare.

10 And not oneli sche, but also Rebecca hadde twey sones of o liggyng bi of Ysaac, oure fadir.

11 And whanne thei weren not yit borun, nether hadden don ony thing of good ether of yuel, that the purpos of God schulde dwelle bi electioun,

12 not of werkis, but of God clepynge, it was seid to hym,

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13 that the more schulde serue the lesse, as it is writun, Y louede Jacob, but Y hatide Esau.

14 What therfor schulen we seie? Whether wickidnesse be anentis God?

15 God forbede. For he seith to Moyses, Y schal haue merci on whom Y haue merci; and Y schal yyue merci on whom Y schal haue merci.

16 Therfor it is not nether of man willynge, nethir rennynge, but of God hauynge mercy.

17 And the scripture seith to Farao, For to this thing Y haue stirid thee, that Y schewe in thee my vertu, and that my name be teld in al erthe.

18 Therfor of whom God wole, he hath merci; and whom he wole, he endurith.

19 Thanne seist thou to me, What is souyt yit? for who withstondith his wille?

20 O! man, who art thou, that answerist to God? Whether a maad thing seith to hym that made it, What hast thou maad me so?

21 Whether a potter of cley hath not power to make of the same gobet o vessel in to honour, an othere in to dispit?

22 That if God willynge to schewe his wraththe, and to make his power knowun, hath suffrid in greet pacience vessels of wraththe able in to deth,

23 to schewe the riytchessis of his glorie in to vessels of merci, whiche he made redi in to glorie.

24 Whiche also he clepide not oneli of Jewis, but also of hethene men, as he seith in Osee,

25 Y schal clepe not my puple my puple, and not my loued my louyd, and not getynge mercy getynge merci;

26 and it schal be in the place, where it is seid to hem, Not ye my puple, there thei schulen be clepid the sones of God lyuynge.

27 But Isaye crieth for Israel, If the noumbre of Israel schal be as grauel of the see, the relifs schulen be maad saaf.

28 Forsothe a word makynge an ende, and abreggynge in equyte, for the Lord schal make a word breggid on al the erthe.

29 And as Ysaye bifor seide, But God of oostis hadde left to vs seed, we hadden be maad as Sodom, and we hadden be lijk as Gommor.

30 Therfor what schulen we seie? That hethene men that sueden not riytwisnesse, han gete riytwisnesse, yhe, the riytwisnesse that is of feith.

31 But Israel suynge the lawe of riytwisnesse, cam not parfitli in to the lawe of riytwisnesse.

32 Whi? For not of feith, but as of werkys. And thei spurneden ayens the stoon of offencioun,

33 as it is writun, Lo! Y putte a stoon of offensioun in Syon, and a stoon of sclaundre; and ech that schal bileue in it, schal not be confoundid.

PAUL TO THE ROMANS CHAPTER 10

1 Britheren, the wille of myn herte and mi biseching is maad to God for hem in to helthe.

2 But Y bere witnessyng to hem, that thei han loue of God, but not aftir kunnyng.

3 For thei vnknowynge Goddis riytwisnesse, and sekynge to make stidefast her owne riytfulnesse, ben not suget to the riytwisnesse of God.

4 For the ende of the lawe is Crist, to riytwisnesse to ech man that bileueth.

5 For Moises wroot, For the man that schal do riytwisnesse that is of the lawe, schal lyue in it.

6 But the riytwisnesse that is of bileue, seith thus, Seie thou not in thin herte, Who schal stie in to heuene? that is to seie, to lede doun Crist;

7 or who schal go doun in to helle? that is, to ayenclepe Crist fro deth.

8 But what seith the scripture? The word is nyy in thi mouth, and in thin herte; this is the word of bileue, which we prechen.

9 That if thou knoulechist in thi mouth the Lord Jhesu Crist, and bileuest in thin herte, that God reiside hym fro deth, thou schalt be saaf.

10 For bi herte me bileueth to riytwisnesse, but bi mouth knowleching is maad to helthe.

11 For whi the scripture seith, Ech that bileueth in hym, schal not be confoundid.

12 And ther is no distinccioun of Jew and of Greke; for the same Lord of alle is riche in alle, that inwardli clepen hym.

13 For ech man who euere schal inwardli clepe the name of the Lord, schal be saaf.

14 Hou thanne schulen thei inwardli clepe hym, in to whom thei han not bileued? or hou schulen thei bileue to hym, whom thei han not herd? Hou schulen thei here, with outen a prechour?

15 and hou schulen thei preche, but thei be sent? As it is writun, Hou faire ben the feet of hem that prechen pees, of hem that prechen good thingis.

16 But not alle men obeien to the gospel. For Ysaie seith, Lord, who bileuede to oure heryng?

17 Therfor feith is of heryng, but heryng bi the word of Crist.

18 But Y seie, Whether thei herden not? Yhis, sothely the word of hem wente out in to al the erthe, and her wordis in to the endis of the world.

19 But Y seie, Whether Israel knewe not? First Moyses seith, Y schal lede you to enuye, that ye ben no folc; that ye ben an vnwise folc, Y schal sende you in to wraththe.

20 And Ysaie is bold, and seith, Y am foundun of men that seken me not; opynli Y apperide to hem, that axiden not me.

21 But to Israel he seith, Al dai Y streiyte out myn hondis to a puple that bileuede not, but ayen seide me.

PAUL TO THE ROMANS CHAPTER 11

1 Therfor Y seie, Whether God hath put awei his puple? God forbede. For Y am an Israelite, of the seed of Abraham, of the lynage of Beniamyn.

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2 God hath not put awei his puple, which he bifor knew. Whether ye witen not, what the scripture seith in Elie? Hou he preieth God ayens Israel,

3 Lord, thei han slayn thi prophetis, thei han vndurdoluun thin auteris, and Y am lefte aloone, and thei seken my lijf.

4 But what seith Goddis answere to hym? Y haue left to me seuene thousyndes of men, that han not bowid her knees bifore Baal.

5 So therfor also in this tyme, the relifs ben maad saaf, bi the chesyng of the grace of God.

6 And if it be bi the grace of God, it is not now of werkis; ellis grace is not now grace.

7 What thanne? Israel hath not getun this that he souyte, but electioun hath getun; and the othere ben blyndid.

8 As it is writun, God yaf to hem a spirit of compunctioun, iyen that thei se not, and eeris, that thei here not, in to this dai.

9 And Dauith seith, Be the boord of hem maad in to a gryn bifor hem, and in to catchyng, and in to sclaundre, and in to yeldyng to hem.

10 Be the iyen of hem maad derk, that thei se not; and bowe thou doun algatis the bak of hem.

11 Therfor Y seie, Whether thei offendiden so, that thei schulden falle doun? God forbede. But bi the gilt of hem helthe is maad to hethene men, that thei sue hem.

12 That if the gilt of hem ben richessis of the world, and the makyng lesse of hem ben richessis of hethene men, hou myche more the plente of hem?

13 But Y seie to you, hethene men, for as longe as Y am apostle of hethene men, Y schal onoure my mynysterie,

14 if in ony maner Y stire my fleisch for to folowe, and that Y make summe of hem saaf.

15 For if the loss of hem is the recouncelyng of the world, what is the takyng vp, but lijf of deede men?

16 For if a litil part of that that is tastid be hooli, the hool gobet is hooli; and if the roote is hooli, also the braunchis.

17 What if ony of the braunchis ben brokun, whanne thou were a wielde olyue tre, art graffid among hem, and art maad felowe of the roote, and of the fatnesse of the olyue tre,

18 nyle thou haue glorie ayens the braunchis. For if thou gloriest, thou berist not the roote, but the roote thee.

19 Therfor thou seist, The braunchis ben brokun, that Y be graffid in.

20 Wel, for vnbileue the braunchis ben brokun; but thou stondist bi feith. Nyle thou sauere hiye thing,

21 but drede thou, for if God sparide not the kyndli braunchis, lest perauenture he spare not thee.

22 Therfor se the goodnesse, and the fersnesse of God; yhe, the feersnesse in to hem that felden doun, but the goodnesse of God in to thee, if thou dwellist in goodnesse, ellis also thou schalt be kit doun.

23 Yhe, and thei schulen be set yn, if thei dwellen not in vnbileue. For God is myyti, to sette hem in eftsoone.

24 For if thou art kit doun of the kyndeli wielde olyue tre, and ayens kynd art set in to a good olyue tre, hou myche more thei that ben bi kynde, schulen be set in her olyue tree?

25 But, britheren, Y wole not that ye vnknowen this mysterie, that ye be not wise to you silf; for blyndenesse hath feld a parti in Israel, til that the plente of hethene men entride,

26 and so al Israel schulde be maad saaf. As it is writun, He schal come of Syon, that schal delyuere, and turne awei the wickidnesse of Jacob.

27 And this testament to hem of me, whanne Y schal do awei her synnes.

28 Aftir the gospel thei ben enemyes for you, but thei ben moost dereworthe bi the electioun for the fadris.

29 And the yiftis and the cleping of God ben with outen forthenkyng.

30 And as sum tyme also ye bileueden not to God, but now ye han gete mercy for the vnbileue of hem;

31 so and these now bileueden not in to youre merci, that also thei geten merci.

32 For God closide alle thingis togidere in vnbileue, that he haue mercy on alle.

33 O! the heiynesse of the ritchessis of the wisdom and of the kunnyng of God; hou incomprehensible ben hise domes, and hise weies ben vnserchable.

34 For whi who knew the wit of the Lord, or who was his counselour? or who formere yaf to hym,

35 and it schal be quyt to hym?

36 For of hym, and bi hym, and in hym ben alle thingis. To hym be glorie in to worldis. Amen.

PAUL TO THE ROMANS CHAPTER 12

1 Therfore, britheren, Y biseche you bi the mercy of God, that ye yyue youre bodies a lyuynge sacrifice, hooli, plesynge to God, and youre seruyse resonable.

2 And nyle ye be confourmyd to this world, but be ye reformed in newnesse of youre wit, that ye preue which is the wille of God, good, and wel plesynge, and parfit.

3 For Y seie, bi the grace that is youun to me, to alle that ben among you, that ye sauere no more than it bihoueth to sauere, but for to sauere to sobrenesse; and to ech man, as God hath departid the mesure of feith.

4 For as in o bodi we han many membris, but alle the membris han not the same dede;

5 so we many ben o bodi in Crist, and eche ben membris oon of anothir.

6 Therfor we that han yiftis dyuersynge, aftir the grace that is youun to vs,

7 ethir prophecie, aftir the resoun of feith; ethir seruise, in mynystryng; ether he that techith, in techyng;

8 he that stirith softli, in monestyng; he that yyueth, in symplenesse; he that is souereyn, in bisynesse; he that hath merci, in gladnesse.

9 Loue with outen feynyng, hatynge yuel, drawynge to good;

10 louynge togidere the charite of britherhod. Eche come bifore to worschipen othere;

11 not slow in bisynesse, feruent in spirit, seruynge to the Lord,

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12 ioiynge in hope, pacient in tribulacioun, bisy in preier,
13 yyuynge good to the nedis of seyntis, kepynge hospitalite.
14 Blesse ye men that pursuen you; blesse ye, and nyle ye curse;
15 for to ioye with men that ioyen, for to wepe with men that wepen.
16 Fele ye the same thing togidere; not sauerynge heiy thingis, but consentynge to meke thingis. Nile ye be prudent anentis you silf;
17 to no man yeldynge yuel for yuel, but purueye ye good thingis, not oneli bifor God, but also bifor alle men.
18 If it may be don, that that is of you, haue ye pees with alle men.
19 Ye moost dere britheren, not defendynge you silf, but yyue ye place to wraththe; for it is writun, The Lord seith, To me veniaunce, and Y schal yelde.
20 But if thin enemy hungrith, fede thou hym; if he thirstith, yyue thou drynke to hym; for thou doynge this thing schalt gidere togidere colis on his heed.
21 Nyle thou be ouercomun of yuel, but ouercome thou yuel bi good.

PAUL TO THE ROMANS CHAPTER 13

(Obedience to the Roman Authority. "The Romans are more powerful than your will for independence!" - This is what Paul means here when he demands "obedience to the Roman authorities." The rumblings from Rome were already clearly audible. Paul's concern and fear in this letter are palpable; they are real. The Holy Land was torn and divided. Violence among them was commonplace. Civil war was already looming. And terrorist attacks against the Romans and their friends only made them more determined to get revenge on the Zealots, Sadducees, and Sicarii murderers. And that's exactly what the Romans did in the Jewish War of 66-73; over a million people were dead afterwards.)

1 Euery soule be suget to heiyere powers. For ther is no power but of God, and tho thingis that ben of God, ben ordeyned.
2 Therfor he that ayenstondith power, ayenstondith the ordynaunce of God; and thei that ayenstonden, geten to hem silf dampnacioun.
3 For princes ben not to the drede of good work, but of yuel. But wilt thou, that thou drede not power? Do thou good thing, and thou schalt haue preisyng of it;
4 for he is the mynystre of God to thee in to good. But if thou doist yuel, drede thou; for not with outen cause he berith the swerd, for he is the mynystre of God, vengere in to wraththe to hym that doith yuel.
5 And therfor bi nede be ye suget, not oneli for wraththe, but also for conscience.
6 For therfor ye yyuen tributis, thei ben the mynystris of God, and seruen for this same thing.
7 Therfor yelde ye to alle men dettis, to whom tribut, tribut, to whom tol, tol, to whom drede, drede, to whom onour, onour.
8 To no man owe ye ony thing, but that ye loue togidere. For he that loueth his neiybore, hath fulfillid the lawe.
9 For, Thou schalt do no letcherie, Thou schalt not sle, Thou schalt not stele, Thou schalt not seie fals witnessyng, Thou schalt not coueyte the thing of thi neiybore, and if ther be ony othere maundement, it is instorid in this word, Thou schalt loue thi neiybore as thi silf.
10 The loue of neiybore worchith not yuel; therfor loue is the fulfillyng of the lawe.
11 And we knowen this tyme, that the our is now, that we rise fro sleep; for now oure heelthe is neer, than whanne we bileueden.
12 The nyyt wente bifore, but the dai hath neiyed. Therfor caste we awei the werkis of derknessis, and be we clothid in the armeris of liyt.
13 As in dai wandre we onestli, not in superflu feestis and drunkenessis, not in beddis and vnchastitees, not in strijf and in enuye;
14 but be ye clothid in the Lord Jhesu Crist, and do ye not the bisynesse of fleisch in desiris.

PAUL TO THE ROMANS CHAPTER 14

1 But take ye a sijk man in bileue, not in demyngis of thouytis.
2 For another man leueth, that he mai ete alle thingis; but he that is sijk, ete wortis.
3 He that etith, dispise not hym that etith not; and he that etith not, deme not hym that etith. For God hath take him to hym.
4 Who art thou, that demest anothris seruaunt? To his lord he stondith, or fallith fro hym. But he schal stonde; for the Lord is myyti to make hym parfit.
5 For whi oon demeth a day bitwixe a dai, another demeth ech dai.
6 Ech man encrees in his wit. He that vnderstondith the dai, vnderstondith to the Lord. And he that etith, etith to the Lord, for he doith thankyngis to God. And he that etith not, etith not to the Lord, and doith thankyngis to God.
7 For no man of vs lyueth to hymsilf, and no man dieth to hymself.
8 For whether we lyuen, we lyuen to the Lord; and whethir we dien, we dien to the Lord. Therfor whethir we lyuen or dien, we ben of the Lord.
9 For whi for this thing Crist was deed, and roos ayen, that he be Lord bothe of quyke and of deed men.
10 But what demest thou thi brothir? or whi dispisist thou thi brothir? for alle we schulen stonde bifore the trone of Crist.
11 For it is writun, Y lyue, seith the Lord, for to me ech kne schal be bowid, and ech tunge schal knouleche to God.
12 Therfor ech of vs schal yelde resoun to God for hym silf.
13 Therfor no more deme we ech other; but more deme ye this thing, that ye putte not hirtyng, or sclaundre, to a brothir.

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14 I woot and triste in the Lord Jhesu, that no thing is vnclene bi hym, no but to him that demeth ony thing to be vnclene, to him it is vnclene.

15 And if thi brother be maad sori in conscience for mete, now thou walkist not aftir charite. Nyle thou thorouy thi mete lese hym, for whom Crist diede.

16 Therfor be not oure good thing blasfemed.

17 For whi the rewme of God is not mete and drynk, but riytwisnesse and pees and ioye in the Hooli Goost.

18 And he that in this thing serueth Crist, plesith God, and is proued to men.

19 Therfor sue we tho thingis that ben of pees, and kepe we togidere tho thingis that ben of edificacioun.

20 Nyle thou for mete distrie the werk of God. For alle thingis ben clene, but it is yuel to the man that etith bi offendyng.

21 It is good to not ete fleisch, and to not drynke wyn, nethir in what thing thi brother offendith, or is sclaundrid, or is maad sijk.

22 Thou hast feith anentis thi silf, haue thou bifore God. Blessid is he that demeth not hym silf in that thing that he preueth.

23 For he that demeth, is dampned, if he etith; for it is not of feith. And al thing that is not of feith, is synne.

PAUL TO THE ROMANS CHAPTER 15

1 But we saddere men owen to susteyne the feblenesses of sijke men, and not plese to vs silf.

2 Eche of vs plese to his neiybore in good, to edificacioun.

3 For Crist pleside not to hym silf, as it is writun, The repreues of men dispisynge thee, felden on me.

4 For what euere thingis ben writun, tho ben writun to oure techynge, that bi pacience and coumfort of scripturis we haue hope.

5 But God of pacience and of solace yyue to you to vndurstonde the same thing, ech in to othere aftir Jhesu Crist,

6 that ye of o wille with o mouth worschipe God and the fadir of oure Lord Jhesu Crist.

7 For which thing take ye togidere, as also Crist took you in to the onour of God.

8 For Y seie, that Jhesu Crist was a mynystre of circumcisioun for the treuthe of God, to conferme the biheestis of fadris.

9 And hethene men owen to onoure God for merci; as it is writun, Therfor, Lord, Y schal knowleche to thee among hethene men, and Y schal synge to thi name.

10 And eft he seith, Ye hethene men, be ye glad with his puple.

11 And eft, Alle hethene men, herie ye the Lord; and alle puplis, magnefie ye hym.

12 And eft Isaie seith, Ther schal be a roote of Jesse, that schal rise vp to gouerne hethene men, and hethene men schulen hope in hym.

13 And God of hope fulfille you in al ioye and pees in bileuynge, that ye encrees in hope and vertu of the Hooli Goost.

14 And, britheren, Y my silf am certeyn of you, that also ye ben ful of loue, and ye ben fillid with al kunnyng, so that ye moun moneste ech other.

15 And, britheren, more boldli Y wroot to you a parti, as bryngynge you in to mynde, for the grace that is youun to me of God,

16 that Y be the mynystre of Crist Jhesu among hethene men. And Y halewe the gospel of God, that the offryng of hethene men be acceptid, and halewid in the Hooli Goost.

17 Therfor Y haue glorie in Crist Jhesu to God.

18 For Y dar not speke ony thing of tho thingis, whiche Crist doith not bi me, in to obedience of hethene men, in word and dedis,

19 in vertu of tokenes and grete wondris, in vertu of the Hooli Goost, so that fro Jerusalem bi cumpas to the Illirik see Y haue fillid the gospel of Crist.

20 And so Y haue prechid this gospel, not where Crist was named, lest Y bilde vpon anotheres ground, but as it is writun,

21 For to whom it is not teld of him, thei schulen se, and thei that herden not, schulen vndurstonde.

22 For which thing Y was lettid ful myche to come to you, and Y am lettid to this tyme.

23 And now Y haue not ferthere place in these cuntrees, but Y haue desire to come to you, of many yeris that ben passid.

24 Whanne Y bygynne to passe in to Spayne, Y hope that in my goyng Y schal se you, and of you Y schal be led thidur, if Y vse you first in parti.

25 Therfor now Y schal passe forth to Jerusalem, to mynystre to seyntis.

26 For Macedonye and Acaie han assaied to make sum yifte to pore men of seyntis, that ben in Jerusalem.

27 For it pleside to hem, and thei ben dettouris of hem; for hethene men ben maad parteneris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem.

28 Therfor whanne Y haue endid this thing, and haue asigned to hem this fruyt, Y schal passe bi you in to Spayne.

29 And Y woot, that Y comynge to you, schal come in to the abundaunce of the blessing of Crist.

30 Therfor, britheren, Y biseche you bi oure Lord Jhesu Crist, and bi charite of the Hooli Goost, that ye helpe me in youre preyeris to the Lord,

31 that Y be delyuerid fro the vnfeithful men, that ben in Judee, and that the offryng of my seruyce be acceptid in Jerusalem to seyntis;

32 that Y come to you in ioye, bi the wille of God, and that Y be refreischid with you. And God of pees be with you alle. Amen.

PAUL TO THE ROMANS CHAPTER 16

1 And Y comende to you Feben, oure sister, which is in the seruyce of the chirche that is at Teucris,

2 that ye resseyue hir in the Lord worthili to seyntis, and that ye helpe hir in what euere cause sche schal nede of you. For sche helpide many men, and my silf.

3 Grete ye Prisca and Aquyla, myn helperis in Crist Jhesu,

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4 which vndurputtiden her neckis for my lijf; to whiche not Y aloone do thankyngis, but also alle the chirchis of hethene men.

5 And grete ye wel her meyneal chirche. Grete wel Efenete, louyd to me, that is the firste of Asie in Crist Jhesu.

6 Grete wel Marie, the whiche hath trauelid myche in vs.

7 Grete wel Andronyk and Julian, my cosyns, and myn euen prisouneris, which ben noble among the apostlis, and whiche weren bifor me in Crist.

8 Grete wel Ampliate, most dereworth to me in the Lord.

9 Grete wel Vrban, oure helpere in Crist Jhesus, and Stacchen, my derlyng.

10 Grete wel Appellem, the noble in Crist.

11 Grete wel hem that ben of Aristoblis hous. Grete wel Erodion, my cosyn. Grete wel hem that ben of Narciscies hous, that ben in the Lord.

12 Grete wel Trifenam and Trifosam, whiche wymmen trauelen in the Lord. Grete wel Persida, most dereworthe womman, that hath trauelid myche in the Lord.

13 Grete wel Rufus, chosun in the Lord, and his modir, and myn.

14 Grete wel Ansicrete, Flegoncia, Hermen, Patroban, Herman, and britheren that ben with hem.

15 Grete wel Filologus, and Julian, and Nereum, and his sistir, and Olympiades, and alle the seyntis that ben with hem.

16 Grete ye wel togidere in hooli coss. Alle the chirches of Crist greten you wel.

17 But, britheren, Y preye you, that ye aspie hem that maken discenciouns and hirtyngis, bisidis the doctryne that ye han lerned, and bowe ye awei fro hem.

18 For suche men seruen not to the Lord Crist, but to her wombe, and bi swete wordis and blessyngis disseyuen the hertis of innocent men.

19 But youre obedience is pupplischid in to euery place, therfor Y haue ioye in you. But Y wole that ye be wise in good thing, and symple in yuel.

20 And God of pees tredde Sathanas vndur youre feet swiftli. The grace of oure Lord Jhesu Crist be with you.

21 Tymothe, myn helpere, gretith you wel, and also Lucius, and Jason, and Sosipater, my cosyns.

22 Y Tercius grete you wel, that wroot this epistle, in the Lord.

23 Gayus, myn oost, gretith you wel, and al the chirche. Erastus, tresorere of the city, gretith you wel, and Quartus brother.

24 The grace of oure Lord Jhesu Crist be with you alle.

25 Amen. And onour and glorie be to hym, that is myyti to conferme you bi my gospel, and prechyng of Jhesu Crist, bi the reuelacioun of mysterie holdun stylle in tymes euerlastinge;

26 which mysterie is now maad opyn bi scripturis of prophetis, bi the comaundement of God with outen bigynnyng and endyng, to the obedience of feith in alle hethene men, the mysterie

27 knowun bi Jhesu Crist to God aloone wiss, to whom be onour and glorie in to worldis of worldis. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens of Corinth,
or 1 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(First Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to be authentic. The letter is usually dated c. 54/55 AD.

The First Epistle to the Corinthians, usually referred to as First Corinthians or 1 Corinthians is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Sosthenes, and is addressed to the Christian church in Corinth.[1 Cor.1:1–2] Scholars believe that Sosthenes was the amanuensis who wrote down the text of the letter at Paul's direction. It addresses various issues that had arisen in the Christian community at Corinth.

There is a consensus among historians and theologians that Paul is the author of the First Epistle to the Corinthians (c. 53–54 AD). The letter is quoted or mentioned by the earliest of sources, and is included in every ancient canon, including that of Marcion of Sinope. Some scholars point to the epistle's potentially embarrassing references to the existence of sexual immorality in the church as strengthening the case for the authenticity of the letter. [1 Cor 5:1ff] However, 14:34–35 is a passage that is widely believed to have been interpolated into the text by a later scribe as in some manuscripts, it is placed at the end of Chapter 14, instead of at its canonical location.

The epistle may be divided into seven parts:

1. *Salutation (1:1–3)*

Paul addresses the issue regarding challenges to his apostleship and defends the issue by claiming that it was given to him through a revelation from Christ. The salutation (the first section of the letter) reinforces the legitimacy of Paul's apostolic claim.

2. *Thanksgiving (1:4–9)*

A. The thanksgiving part of the letter is typical of Hellenistic letter writing. In a thanksgiving recitation the writer thanks God for health, a safe journey, deliverance from danger, or good fortune.

B. In this letter, the thanksgiving "introduces charismata and gnosis, topics to which Paul will return and that he will discuss at greater length later in the letter".

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3. Division in Corinth (1:10–4:21)
A. Facts of division
B. Causes of division
C. Cure for division
4. Immorality in Corinth (5:1–6:20)
A. Discipline an immoral Brother
B. Resolving personal disputes
C. Sexual purity
5. Difficulties in Corinth (1–14:40)
A. Marriage
B. Christian liberty
C. Worship
6. Doctrine of Resurrection (15:1–58)
7. Closing (16:1–24), intentions and efforts to improve the community.)

1 PAUL TO THE CORINTHIANS CHAPTER 1

1 Poul, clepid apostle of Jhesu Crist, bi the wille of God, and Sostenes, brothir, to the chirche of God that is at Corynthe,

2 to hem that ben halewid in Crist Jhesu, and clepid seyntis, with alle that inwardli clepen the name of oure Lord Jhesu Crist, in ech place of hem and of oure,

3 grace to you and pees of God, oure fadir, and of the Lord Jhesu Crist.

4 Y do thankyngis to my God eueremore for you, in the grace of God that is youun to you in Crist Jhesu.

5 For in alle thingis ye ben maad riche in hym, in ech word, and in ech kunnyng,

6 as the witnessyng of Crist is confermyd in you;

7 so that no thing faile to you in ony grace, that abiden the schewyng of oure Lord Jhesu Crist;

8 which also schal conferme you in to the ende with outen cryme, in the dai of the comyng of oure Lord Jhesu Crist.

9 A trewe God, bi whom ye ben clepid in to the felouschipe of his sone Jhesu Crist oure Lord.

10 But, britheren, Y biseche you, bi the name of oure Lord Jhesu Crist, that ye alle seie the same thing, and that dissencioun s be not among you; but be ye perfit in the same wit, and in the same kunnyng.

11 For, my britheren, it is teld to me of hem that ben at Cloes, that stryues ben among you.

12 And Y seie that, that ech of you seith, For Y am of Poul, and Y am of Apollo, and Y am of Cefas, but Y am of Crist.

13 Whether Crist is departid? whether Poul was crucified for you, ether ye ben baptisid in the name of Poul?

14 Y do thankyngis to my God, that Y baptiside noon of you, but Crispus and Gayus;

15 lest ony man seie, that ye ben baptisid in my name.

16 And Y baptiside also the hous of Stephan, but Y woot not, that Y baptiside ony other.

17 For Crist sente me not to baptise, but to preche the gospel; not in wisdom of word, that the cros of Crist be not voidid awei.

18 For the word of the cros is foli to hem that perischen; but to hem that ben maad saaf, that is to seie, to vs, it is the vertu of God.

19 For it is writun, Y schal distruye the wisdom of wise men, and Y schal reproue the prudence of prudent men.

20 Where is the wise man? where is the wise lawiere? where is the purchasour of this world? Whether God hath not maad the wisdom of this world fonned?

21 For the world in wisdom of God knewe not God bi wisdom, it pleside to God, bi foli of prechyng, to maken hem saaf that bileueden.

22 For Jewis seken signes, and Grekis seken wisdom;

23 but we prechen Crist crucified, to Jewis sclaundre, and to hethene men foli;

24 but to tho Jewis and Grekis that ben clepid, we prechen Crist the vertu of God and the wisdom of God.

25 For that that is foli thing of God, is wiser than men; and that that is the feble thing of God, is strengere than men.

26 But, britheren, se ye youre clepyng; for not many wise men aftir the fleisch, not many myyti, not many noble.

27 But God chees tho thingis that ben fonned of the world, to confounde wise men;

28 and God chees the feble thingis of the world, to confounde the stronge thingis; and God chees the vnnoble thingis and dispisable thingis of the world, and tho thingis that ben not, to distruye tho thingis that ben;

29 that ech man haue not glorie in his siyt.

30 But of hym ye ben in Crist Jhesu, which is maad of God to vs wisdom, and riytwisnesse, and holynesse, and ayenbiyng; that,

31 as it is wrytun, He that glorieth, haue glorie in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 2

1 And Y, britheren, whanne Y cam to you, cam not in the heiynesse of word, ethir of wisdom, tellynge to you the witnessyng of Crist.

2 For Y demede not me to kunne ony thing among you, but Crist Jhesu, and hym crucified.

3 And Y in sikenesse, and drede, and myche trembling, was among you;

4 and my word and my preching was not in suteli sturyng wordis of mannus wisdom, but in schewyng of spirit and of vertu;

5 that youre feith be not in the wisdom of men, but in the vertu of God.

6 For we speken wisdom among perfit men, but not wisdom of this world, nether of princes of this world, that ben distried;

7 but we speken the wisdom of God in mysterie, which wisdom is hid; which wisdom God bifor ordeynede bifor worldis in to oure glorie,

8 which noon of the princes of this world knew; for if thei hadden knowe, thei schulden neuere haue crucified the Lord of glorie.

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9 But as it is writun, That iye say not, ne eere herde, nether it stiede in to herte of man, what thingis God arayede to hem that louen hym;

10 but God schewide to vs bi his spirit. For whi the spirit serchith alle thingis, yhe, the depe thingis of God.

11 And who of men woot, what thingis ben of man, but the spirit of man that is in hym? So what thingis ben of God, no man knowith, but the spirit of God.

12 And we han not resseiued the spirit of this world, but the spirit that is of God, that we wite what thingis ben youun to vs of God.

13 Whiche thingis we speken also, not in wise wordis of mannus wisdom, but in the doctryn of the spirit, and maken a liknesse of spiritual thingis to goostli men.

14 For a beestli man perseyueth not tho thingis that ben of the spirit of God; for it is foli to hym, and he may not vndurstonde, for it is examyned goostli.

15 But a spiritual man demeth alle thingis, and he is demed of no man.

16 As it is writun, And who knew the wit of the Lord, or who tauyte hym? And we han the wit of Crist.

1 PAUL TO THE CORINTHIANS CHAPTER 3

1 And Y, britheren, myyte not speke to you as to spiritual men, but as to fleischli men;

2 as to litle children in Crist, Y yaf to you mylk drynke, not mete; for ye myyten not yit, nether ye moun now, for yit ye ben fleischli.

3 For while strijf is among you, whether ye ben not fleischli, and ye gon aftir man?

4 For whanne summe seith, Y am of Poul, another, But Y am of Apollo, whethir ye ben not men? What therfor is Apollo, and what Poul?

5 Thei ben mynystris of hym, to whom ye han bileuyd; and to ech man as God hath youun.

6 Y plauntide, Apollo moystide, but God yaf encreessyng.

7 Therfor nether he that plauntith is ony thing, nethir he that moistith, but God that yiueth encreessyng.

8 And he that plauntith, and he that moistith, ben oon; and ech schal take his owne mede, aftir his trauel.

9 For we ben the helperis of God; ye ben the erthetiliyng of God, ye ben the bildyng of God.

10 Aftir the grace of God that is youun to me, as a wise maistir carpenter Y settide the foundement; and another bildith aboue. But ech man se, hou he bildith aboue.

11 For no man may sette another foundement, outtakun that that is sett, which is Crist Jhesus.

12 For if ony bildith ouer this foundement, gold, siluer, preciouse stoonys, stickis, hey, or stobil, euery mannus werk schal be open;

13 for the dai of the Lord schal declare, for it schal be schewid in fier; the fier schal preue the werk of ech man, what maner werk it is.

14 If the werk of ony man dwelle stille, which he bildide aboue, he schal resseyue mede.

15 If ony mannus werk brenne, he schal suffre harm; but he schal be saaf, so netheles as bi fier.

16 Witen ye not, that ye ben the temple of God, and the spirit of God dwellith in you?

17 And if ony defoulith the temple of God, God schal leese hym; for the temple of God is hooli, which ye ben.

18 No man disseyue hym silf. If ony man among you is seyn to be wiys in this world, be he maad a fool, that he be wijs.

19 For the wisdom of this world is foli anentis God; for it is writun, Y schal catche wise men in her fel wisdom;

20 and eft, The Lord knowith the thouytis of wise men, for tho ben veyn.

21 Therfor no man haue glorie in men.

22 For alle thingis ben youre, ethir Poul, ether Apollo, ether Cefas, ether the world, ether lijf, ether deth, ether thingis present, ethir thingis to comynge; for alle thingis ben youre,

23 and ye ben of Crist, and Crist is of God.

1 PAUL TO THE CORINTHIANS CHAPTER 4

1 So a man gesse vs, as mynystris of Crist, and dispenderis of the mynysteries of God.

2 Now it is souyt here among the dispenderis, that a man be foundun trewe.

3 And to me it is for the leest thing, that Y be demyd of you, or of mannus dai; but nether Y deme my silf.

4 For Y am no thing ouer trowynge to my silf, but not in this thing Y am iustified; for he that demeth me, is the Lord.

5 Therfor nyle ye deme bifore the tyme, til that the Lord come, which schal liytne the hyd thingis of derknessis, and schal schewe the counseils of hertis; and thanne preisyng schal be to ech man of God.

6 And, britheren, Y haue transfigurid these thingis in to me and in to Apollo, for you; that in vs ye lerne, lest ouer that it is writun, oon ayens another be blowun with pride for another.

7 Who demeth thee? And what hast thou, that thou hast not resseyued? And if thou hast resseyued, what gloriest thou, as thou haddist not resseyued?

8 Nowe ye ben fyllid, now ye ben maad riche; ye regnen with outen vs; and Y wolde that ye regnen, that also we regnen with you.

9 And Y gesse, that God schewide vs the laste apostlis, as thilke that ben sent to the deth; for we ben maad a spectacle to the world, and to aungels, and to men.

10 We foolis for Crist, but ye prudent in Crist; we sike, but ye stronge; ye noble, but we vnnoble.

11 Til in to this our we hungren, and thirsten, and ben nakid, and ben smytun with buffatis,

12 and we ben vnstable, and we trauelen worchynge with oure hondis; we ben cursid, and we blessen; we suffren persecucioun, and we abiden longe; we ben blasfemyd, and we bisechen;

13 as clensyngis of this world we ben maad the out castyng of alle thingis til yit.

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14 Y write not these thingis, that Y confounde you, but Y warne as my moste dereworthe sones.

15 For whi if ye han ten thousynde of vndur maistris in Crist, but not many fadris; for in Crist Jhesu Y haue gendrid you bi the gospel.

16 Therfor, britheren, Y preye you, be ye foleweris of me, as Y of Crist.

17 Therfor Y sente to you Tymothe, which is my most dereworthe sone, and feithful in the Lord, which schal teche you my weies, that ben in Crist Jhesu; as Y teche euery where in ech chirche.

18 As thouy Y schulde not come to you, so summe ben blowun with pride;

19 but Y schal come to you soone, if God wole; and Y schal knowe not the word of hem that ben blowun with pride, but the vertu.

20 For the rewme of God is not in word, but in vertu.

21 What wole ye? Schal Y come to you in a yerde, or in charite, and in spirit of myldenesse?

1 PAUL TO THE CORINTHIANS CHAPTER 5

1 In al maner fornycacioun is herd among you, and siche fornycacioun, which is not among hethene men, so that summan haue the wijf of his fadir.

2 And ye ben bolnyd with pride, and not more hadden weilyng, that he that dide this werk, be takun awei fro the myddil of you.

3 And Y absent in bodi, but present in spirit, now haue demyd as present hym that hath thus wrouyt, whanne

4 ye ben gaderid togidere in the name of oure Lord Jhesu Crist, and my spirit, with the vertu of the Lord Jhesu,

5 to take siche a man to Sathanas, in to the perischyng of fleisch, that the spirit be saaf in the dai of oure Lord Jhesu Crist.

6 Youre gloriyng is not good. Witen ye not, that a litil sourdow apeyrith al the gobet?

7 Clense ye out the old sourdow, that ye be new sprengyng togidere, as ye ben therf. For Crist offrid is oure pask.

8 Therfor ete we, not in eld sourdowy, nether in sourdowy of malice and weywardnesse, but in therf thingis of clernesse and of treuthe.

9 I wroot to you in a pistle, that ye be not medlid with letchours,

10 not with letchours of this world, ne coueitous men, ne raueynours, ne with men seruynge to mawmetis, ellis ye schulden haue go out of this world.

11 But now Y wroot to you, that ye be not meynd. But if he that is named a brother among you, and is a letchour, or coueitouse, or seruynge to ydols, or cursere, or ful of drunkenesse, or raueynour, to take no mete with siche.

12 For what is it to me to deme of hem that ben with oute forth? Whether ye demen not of thingis that ben with ynne forth?

13 For God schal deme hem that ben withouten forth. Do ye awei yuel fro you silf.

1 PAUL TO THE CORINTHIANS CHAPTER 6

1 Dar any of you that hath a cause ayens another, be demed at wickid men, and not at hooli men?

2 Whether ye witen not, that seyntis schulen deme of this world? And if the world schal be demed bi you, be ye vnworthi to deme of the leste thingis?

3 Witen ye not, that we schulen deme aungels? hou myche more worldli thingis?

4 Therfor if ye han worldli domes, ordeyne ye tho contemptible men, that ben in the chirche, to deme.

5 Y seie to make you aschamed. So ther is not ony wise man, that may deme bitwixe a brothir and his brothir;

6 but a brothir with brothir stryueth in dom, and that among vnfeithful men.

7 And now trespas is algatis in you, for ye han domes among you. Whi rather take ye no wrong? whi rather suffre ye not disseit?

8 But and ye doen wrong, and doen fraude, and that to britheren.

9 Whether ye witen not, that wickid men schulen not welde the kyngdom of God? Nyle ye erre; nethir letchours, nether men that seruen mawmetis, nether auouteris,

10 nether letchouris ayen kynde, nether thei that doon letcheri with men, nether theues, nether auerouse men, nethir ful of drunkenesse, nether curseris, nether rauenours, schulen welde the kyngdom of God.

11 And ye weren sum tyme these thingis; but ye ben waischun, but ye ben halewid, but ye ben iustefied in the name of oure Lord Jhesu Crist, and in the spirit of oure God.

12 Alle thingis ben leeueful to me, but not alle thingis ben spedeful. Alle thingis ben leeueful to me, but Y schal not be brouyt doun vndur ony mannus power.

13 Mete to the wombe, and the wombe to metis; and God schal distruye bothe this and that. And the bodi not to fornycacioun, but to the Lord, and the Lord to the bodi.

14 For God reiside the Lord, and schal reise vs bi his vertu.

15 Witen ye not, that youre bodies ben membris of Crist? Schal Y thanne take the membris of Crist, and schal Y make the membris of an hoore? God forbede.

16 Whether ye witen not, that he that cleueth to an hoore, is maad o bodi? For he seith, Ther schulen be tweyne in o fleisch.

17 And he that cleueth to the Lord, is o spirit.

18 Fle ye fornycacioun; al synne what euere synne a man doith, is with out the bodi; but he that doith fornycacioun, synneth ayens his bodi.

19 Whether ye witen not, that youre membris ben the temple of the Hooli Goost, that is in you, whom ye han of God, and ye ben not youre owne?

20 For ye ben bouyt with greet prijs. Glorifie ye, and bere ye God in youre bodi.

1 PAUL TO THE CORINTHIANS CHAPTER 7

1 But of thilke thingis that ye han write to me, it is good to a man to touche not a womman.

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2 But for fornycacioun eche man haue his owne wijf, and ech womman haue hir owne hosebonde.

3 The hosebonde yelde dette to the wijf, and also the wijf to the hosebonde.

4 The womman hath not power of hir bodi, but the hosebonde; and the hosebonde hath not power of his bodi, but the womman.

5 Nyle ye defraude eche to othere, but perauenture of consent to a tyme, that ye yyue tent to preier; and eft turne ye ayen to the same thing, lest Sathanas tempte you for youre vncontynence.

6 But Y seie this thing as yyuyng leeue, not bi comaundement.

7 For Y wole, that alle men be as my silf. But eche man hath his propre yifte of God; oon thus, and another thus.

8 But Y seie to hem, that ben not weddid, and to widewis, it is good to hem, if thei dwellen so as Y.

9 That if thei conteynen not hem silf, be thei weddid; for it is betere to be weddid, than to be brent.

10 But to hem that ben ioyned in matrymonye, Y comaunde, not Y, but the Lord, that the wijf departe not fro the hosebonde;

11 and that if sche departith, that sche dwelle vnweddid, or be recounselid to hir hosebonde; and the hosebonde forsake not the wijf.

12 But to othere Y seie, not the Lord. If ony brother hath an vnfeithful wijf, and sche consenteth to dwelle with hym, leeue he hir not.

13 And if ony womman hath an vnfeithful hosebonde, and this consentith to dwelle with hir, leeue sche not the hosebonde.

14 For the vnfeithful hosebonde is halewid bi the feithful womman, and the vnfeithful womman is halewid bi the feithful hosebonde. Ellis youre children weren vncleene, but now thei ben hooli.

15 That if the vnfeithful departith, departe he. For whi the brother or sistir is not suget to seruage in siche; for God hath clepid vs in pees.

16 And wherof wost thou, womman, if thou schalt make the man saaf; or wherof wost thou, man, if thou schalt make the womman saaf?

17 But as the Lord hath departid to ech, and as God hath clepid ech man, so go he, as Y teche in alle chirchis.

18 A man circumcidid is clepid, brynge he not to the prepucie. A man is clepid in prepucie, be he not circumcidid.

19 Circumcisioun is nouyt, and prepucie is nouyt, but the kepyng of the maundementis of God.

20 Ech man in what clepyng he is clepid, in that dwelle he.

21 Thou seruaunt art clepid, be it no charge to thee; but if thou maist be fre, the rather vse thou.

22 He that is a seruaunt, and is clepid in the Lord, is a freman of the Lord. Also he that is a freman, and is clepid, is the seruaunt of Crist.

23 With prijs ye ben bouyt; nyle ye be maad seruauntis of men.

24 Therfor ech man in what thing he is clepid a brothir, dwelle he in this anentis God.

25 But of virgyns Y haue no comaundement of God; but Y yyue counseil, as he that hath mercy of the Lord, that Y be trewe.

26 Therfor Y gesse, that this thing is good for the present nede; for it is good to a man to be so.

27 Thou art boundun to a wijf, nyle thou seke vnbyndyng; thou art vnboundun fro a wijf, nyle thou seke a wijf.

28 But if thou hast takun a wijf, thou hast not synned; and if a maidun is weddid, sche synnede not; nethelesse siche schulen haue tribulacioun of fleisch.

29 But Y spare you. Therfor, britheren, Y seie this thing, The tyme is schort. Another is this, that thei that han wyues, be as thouy thei hadden noon;

30 and thei that wepen, as thei wepten not; and thei that ioien, as thei ioieden not; and thei that bien, as thei hadden not;

31 and thei that vsen this world, as thei that vsen not. For whi the figure of this world passith.

32 But Y wole, that ye be without bisynesse, for he that is without wijf, is bisi what thingis ben of the Lord, hou he schal plese God.

33 But he that is with a wijf, is bysy what thingis ben of the world, hou he schal plese the wijf, and he is departid.

34 And a womman vnweddid and maidun thenkith what thingis ben of the Lord, that sche be hooli in bodi and spirit. But sche that is weddid, thenkith what thingis ben of the world, hou sche schal plese the hosebonde.

35 And Y seie these thingis to youre profit, not that Y caste to you a snare, but to that that is onest, and that yyueth esynesse, with outen lettyng to make preieris to the Lord.

36 And if ony man gessith hym silf to be seyn foule on his virgyn, that sche is ful woxun, and so it bihoueth to be doon, do sche that that sche wole; sche synneth not, if sche be weddid.

37 For he that ordeynede stabli in his herte, not hauynge nede, but hauynge power of his wille, and hath demed in his herte this thing, to kepe his virgyn, doith wel.

38 Therfore he that ioyneth his virgyn in matrymonye, doith wel; and he that ioyneth not, doith betere.

39 The womman is boundun to the lawe, as longe tyme as hir hosebonde lyueth; and if hir hosebonde is deed, sche is delyuered fro the lawe of the hosebonde, be sche weddid to whom sche wole, oneli in the Lord.

40 But sche schal be more blessid, if sche dwellith thus, aftir my counsel; and Y wene, that Y haue the Spirit of God.

1 PAUL TO THE CORINTHIANS CHAPTER 8

1 But of these thingis that ben sacrified to ydols, we witen, for alle we han kunnyng. But kunnyng blowith, charite edefieth.

2 But if ony man gessith, that he kan ony thing, he hath not yit knowe hou it bihoueth hym to kunne.

3 And if ony man loueth God, this is knowun of hym.

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4 But of metis that ben offrid to idols, we witen, that an idol is no thing in the world, and that ther is no God but oon.
5 For thouy ther ben summe that ben seid goddis, ethir in heuene, ether in erthe, as ther ben many goddis, and many lordis;
6 netheles to vs is o God, the fadir, of whom ben alle thingis, and we in hym; and o Lord Jhesu Crist, bi whom ben alle thingis, and we bi hym.
7 But not in alle men is kunnyng. For summen with conscience of ydol til now eten as thing offrid to idolis; and her conscience is defoulid, for it is sijk.
8 Mete comendith vs not to God; for nether we schulen faile, if we eten not, nether if we eten, we schulen haue plente.
9 But se ye, lest perauenture this your leeue be maad hurtyng to sijke men.
10 For if ony man schal se hym, that hath kunnyng, etynge in a place where idols ben worschipid, whethir his conscience, sithen it is sijke, schal not be edified to ete thingis offrid to idols?
11 And the sijk brothir, for whom Crist diede, schal perische in thi kunnyng.
12 For thus ye synnyng ayens britheren, and smytynge her sijk conscience synnen ayens Crist.
13 Wherfor if mete sclaundrith my brother, Y schal neuere ete fleisch, lest Y sclaundre my brothir.

1 PAUL TO THE CORINTHIANS CHAPTER 9
1 Whether Y am not fre? Am Y not apostle? Whether Y saiy not Crist Jhesu, oure Lord? Whether ye ben not my werk in the Lord?
2 And thouy to othere Y am not apostle, but netheles to you Y am; for ye ben the litle signe of myn apostlehed in the Lord.
3 My defense to hem that axen me, that is.
4 Whether we han not power to ete and drynke?
5 Whether we han not power to lede aboute a womman a sistir, as also othere apostlis, and britheren of the Lord, and Cefas?
6 Or Y aloone and Barnabas han not power to worche these thingis?
7 Who traueilith ony tyme with hise owne wagis? Who plauntith a vynyerd, and etith not of his fruyt? Who kepith a flok, and etith not of the mylk of the flok?
8 Whether aftir man Y sey these thingis? whether also the lawe seith not these thingis?
9 For it is writun in the lawe of Moises, Thou schalt not bynde the mouth of the ox threischynge. Whethir of oxun is charge to God?
10 Whether for vs he seith these thingis? For whi tho ben writun for vs; for he that erith, owith to ere in hope, and he that threischith, in hope to take fruytis.
11 If we sowen spiritual thingis to you, is it grete, if we repen youre fleischli thingis?
12 If othere ben parteneris of youre power, whi not rathere we? But we vsen not this power, but we suffren alle thingis, that we yyuen no lettyng to the euangelie of Crist.
13 Witen ye not, that thei that worchen in the temple, eten tho thingis that ben of the temple, and thei that seruen to the auter, ben partyneris of the auter?
14 So the Lord ordeynede to hem that tellen the gospel, to lyue of the gospel.
15 But Y vside noon of these thingis; sotheli Y wroot not these thingis, that tho be don so in me; for it is good to me rather to die, than that ony man auoyde my glorie.
16 For if Y preche the gospel, glorie is not to me, for nedelich Y mot don it; for wo to me, if Y preche not the gospel.
17 But if Y do this thing wilfuli, Y haue mede; but if ayens my wille, dispending is bitakun to me.
18 What thanne is my mede? That Y prechynge the gospel, putte the gospel with outen otheris cost, that Y vse not my power in the gospel.
19 Forwhi whanne Y was fre of alle men, Y made me seruaunt of alle men, to wynne the mo men.
20 And to Jewis Y am maad as a Jew, to wynne the Jewis; to hem that ben vndur the lawe,
21 as Y were vndur the lawe, whanne Y was not vndur the lawe, to wynne hem that weren vndur the lawe; to hem that weren with out lawe, as Y were with out lawe, whanne Y was not with out the lawe of God, but Y was in the lawe of Crist, to wynne hem that weren with out lawe.
22 Y am maad sijk to sike men, to wynne sike men; to alle men Y am maad alle thingis, to make alle men saaf.
23 But Y do alle thingis for the gospel, that Y be maad partener of it.
24 Witen ye not, that thei that rennen in a furlong, alle rennen, but oon takith the prijs? So renne ye, that ye catche.
25 Ech man that stryueth in fiyt, absteyneth hym fro alle thingis; and thei, that thei take a corruptible coroun, but we an vncorrupt.
26 Therfor Y renne so, not as in to vncerteyn thing; thus Y fiyte, not as betynge the eir;
27 but Y chastise my bodi, and bryng it in to seruage; lest perauenture whanne Y preche to othere, Y my silf be maad repreuable.

1 PAUL TO THE CORINTHIANS CHAPTER 10
1 Britheren, Y nyle, that ye vnknowe, that alle oure fadris weren vndur cloude, and alle passiden the see;
2 and alle weren baptisid in Moises, in the cloude and in the see;
3 and alle eeten the same spiritual mete,
4 and alle drunken the same spiritual drynke; thei drunken of the spiritual stoon folewynge hem; and the stoon was Crist.
5 But not in ful manye of hem it was wel pleasaunt to God; for whi thei weren cast doun in desert.
6 But these thingis ben don in figure of vs, that we be not coueyteris of yuele thingis, as thei coueitiden.
7 Nether be ye maad idolatreris, as summe of hem; as it is writun, The puple sat to ete and drynke, and thei risen vp to pleie.

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8 Nether do we fornycacioun, as summe of hem diden fornicacioun, and thre and twenti thousyndis weren deed in o dai.

9 Nethir tempte we Crist, as summe of hem temptiden, and perischiden of serpentis.

10 Nether grutche ye, as summe of hem grutchiden, and thei perischiden of a distrier.

11 And alle these thingis felliden to hem in figure; but thei ben writun to oure amendyng, in to whiche the endis of the worldis ben comun.

12 Therfor he that gessith hym, that he stondith, se he, that he falle not.

13 Temptacioun take not you, but mannus temptacioun; for God is trewe, which schal not suffre you to be temptid aboue that that ye moun; but he schal make with temptacioun also purueyaunce, that ye moun suffre.

14 Wherfor, ye most dereworthe to me, fle ye fro worschiping of maumetis.

15 As to prudent men Y speke, deme ye you silf that thing that Y seie.

16 Whether the cuppe of blessyng which we blessen, is not the comynyng of Cristis blood? and whether the breed which we breken, is not the takyng of the bodi of the Lord?

17 For we manye ben o breed and o bodi, alle we that taken part of o breed and of o cuppe.

18 Se ye Israel aftir the fleisch, whethir thei that eeten sacrifices, ben not partyneris of the auter?

19 What therfor seie Y, that a thing that is offrid to idols is ony thing, or that the idol is ony thing?

20 But tho thingis that hethene men offren, thei offren to deuelis, and not to God. But Y nyle, that ye ben maad felowis of feendis; for ye moun not drynke the cuppe of the Lord, and the cuppe of fendis;

21 ye moun not be parteneris of the boord of the Lord, and of the bord of feendis.

22 Whether we han enuye to the Lord? whether we ben strengere then he? Alle thingis ben leeueful to me, but not alle thingis ben spedeful.

23 Alle thingis ben leeueful to me, but not alle thingis edifien.

24 No man seke that thing that is his owne, but that thing that is of an othere.

25 Al thing that is seld in the bocherie, ete ye, axynge no thing for conscience.

26 The erthe and the plente of it is, the Lordis.

27 If ony of hethene men clepith you to soper, and ye wole go, al thing that is set to you, ete ye, axynge no thing for conscience.

28 But if ony man seith, This thing is offrid to idols, nyle ye ete, for hym that schewide, and for conscience; and Y seie not,

29 thi conscience, but of an othere. But wherto is my fredom demed of an othere mannus conscience?

30 Therfor if Y take part with grace, what am Y blasfemed, for that that Y do thankyngis?

31 Therfor whether ye eten, or drynken, or don ony other thing, do ye alle thingis in to the glorie of God.

32 Be ye with outen sclaundre to Jewis, and to hethene men, and to the chirche of God;

33 as Y bi alle thingis plese to alle men, not sekynge that that is profitable to me, but that that is profitable to manye men, that thei be maad saaf.

1 PAUL TO THE CORINTHIANS CHAPTER 11

(The Lord's Supper [24-29]. The Eucharist at that time was primarily a rite of the Mithras cult; its followers (mostly army men) and Christians (mostly their Women] often held services in the same building. See photo documents in Appendix A.)

1 Be ye my foleweris, as Y am of Crist.

2 And, britheren, Y preise you, that bi alle thingis ye ben myndeful of me; and as Y bitook to you my comaundementis, ye holden.

3 But Y wole that ye wite, that Crist is heed of ech man; but the heed of the womman is the man; and the heed of Crist is God.

4 Ech man preiynge, or profeciynge, whanne his heed is hilid, defoulith his heed.

5 But ech womman preiynge, or profeciynge, whanne hir heed is not hilid, defoulith hir heed; for it is oon, as if sche were pollid.

6 And if a womman be not keuered, be sche pollid; and if it is foul thing to a womman to be pollid, or to be maad ballid, hile sche hir heed.

7 But a man schal not hile his heed, for he is the ymage and the glorie of God; but a womman is the glorie of man.

8 For a man is not of the womman, but the womman of the man.

9 And the man is not maad for the womman, but the womman for the man.

10 Therfor the womman schal haue an hilyng on hir heed, also for aungelis.

11 Netheles nether the man is with outen womman, nether the womman is with oute man, in the Lord.

12 Forwhi as the womman is of man, so the man is bi the womman; but alle thingis ben of God.

13 Deme ye you silf; bisemeth it a womman not hilid on the heed to preye God?

14 Nether the kynde it silf techith vs, for if a man nursche longe heer, it is schenschipe to hym;

15 but if a womman nurische longe heer, it is glorie to hir, for heeris ben youun to hir for keueryng.

16 But if ony man is seyn to be ful of strijf, we han noon siche custom, nethir the chirche of God.

17 But this thing Y comaunde, not preisynge, that ye comen togidere not in to the betere, but in to the worse.

18 First for whanne ye comen togidere in to the chirche, Y here that discenciouns ben, and in parti Y bileue.

19 For it bihoueth eresies to be, that thei that ben prouyd, ben opynli knowun in you.

20 Therfor whanne ye comen togidere in to oon, now it is not to ete the Lordis soper;

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21 for whi ech man bifor takith his soper to ete, and oon is hungry, and another is drunkun.
22 Whether ye han not housis to ete and drynke, or ye dispisen the chirche of God, and confounden hem that han noon? What schal Y seie to you? Y preise you, but here yn Y preise you not.
23 For Y haue takun of the Lord that thing, which Y haue bitakun to you. For the Lord Jhesu, in what niyt he was bitraied,
24 took breed, and dide thankyngis, and brak, and seide, Take ye, and ete ye; this is my bodi, which schal be bitraied for you; do ye this thing in to my mynde.
25 Also the cuppe, aftir that he hadde soupid, and seide, This cuppe is the newe testament in my blood; do ye this thing, as ofte as ye schulen drynke, in to my mynde.
26 For as ofte as ye schulen ete this breed, and schulen drynke the cuppe, ye schulen telle the deth of the Lord, til that he come.
27 Therfor who euere etith the breed, or drynkith the cuppe of the Lord vnworthili, he schal be gilti of the bodi and of the blood of the Lord.
28 But preue a man hym silf, and so ete he of the ilke breed, and drynke of the cuppe.
29 For he that etith and drinkith vnworthili, etith and drinkith doom to hym, not wiseli demyng the bodi of the Lord.
30 Therfor among you many ben sijke and feble, and manye slepen.
31 And if we demyden wiseli vs silf, we schulden not be demyd;
32 but while we ben demyd of the Lord, we ben chastisid, that we be not dampnyd with this world.
33 Therfor, my britheren, whanne ye comen togidere to ete, abide ye togidere.
34 If ony man hungrith, ete he at home, that ye come not togidere in to doom. And Y schal dispose othere thingis, whanne Y come.

1 PAUL TO THE CORINTHIANS CHAPTER 12

1 But of spiritual thingis, britheren, Y nyle that ye vnknowun.
2 For ye witen, that whanne ye weren hethene men, hou ye weren led goynge to doumbe maumetis.
3 Therfor Y make knowun to you, that no man spekynge in the spirit of God, seith departyng fro Jhesu; and no man may seie the Lord Jhesu, but in the Hooli Goost.
4 And dyuerse graces ther ben, but it is al oon Spirit;
5 and dyuerse seruyces ther ben, but it is al oon Lord; and dyuerse worchingis ther ben,
6 but al is oon God, that worchith alle thingis in alle thingis.
7 And to ech man the schewyng of spirit is youun to profit. The word of wisdom is youun to oon bi spirit;
8 to another the word of kunnyng, bi the same spirit;
9 feith to another, in the same spirit; to anothere, grace of helthis, in o spirit;
10 to another, the worchyng of vertues; to another, profecie; to another, very knowyng of spiritis; to another, kyndis of langagis; to another, expownyng of wordis.
11 And oon and the same spirit worchith alle these thingis, departynge to ech bi hem silf as he wole.
12 For as ther is o body, and hath many membris, and alle the membris of the bodi whanne tho ben manye, ben o bodi, so also Crist.
13 For in o spirit alle we ben baptisid in to o bodi, ether Jewis, ether hethene, ether seruauntis, ether free; and alle we ben fillid with drink in o spirit.
14 For the bodi is not o membre, but manye.
15 If the foot seith, For Y am not the hoond, Y am not of the bodi; not therfor it is not of the bodi.
16 And if the ere seith, For Y am not the iye, Y am not of the bodi; not therfor it is not of the bodi.
17 If al the bodi is the iye, where is heryng? and if al the bodi is heryng, where is smellyng?
18 But now God hath set membris, and ech of hem in the bodi, as he wolde.
19 That if alle weren o membre, where were the bodi?
20 But now ther ben many membris, but o bodi.
21 And the iye may not seie to the hond, Y haue no nede to thi werkis; or eft the heed to the feet, Ye ben not necessarie to me.
22 But myche more tho that ben seyn to be the lowere membris of the bodi, ben more nedeful;
23 and thilke that we gessen to be the vnworthier membris of the bodi, we yyuen more honour to hem; and tho membris that ben vnonest, han more oneste.
24 For oure oneste membris han nede of noon; but God tempride the bodi, yyuynge more worschip to it, to whom it failide,
25 that debate be not in the bodi, but that the membris be bisi in to the same thing ech for othere.
26 And if o membre suffrith ony thing, alle membris suffren therwith; ethir if o membre ioieth, alle membris ioien togidere.
27 And ye ben the bodi of Crist, and membris of membre.
28 But God sette sum men in the chirche, fyrst apostlis, the secunde tyme prophetis, the thridde techeris, aftirward vertues, aftirward graces of heelyngis, helpyngis, gouernails, kyndis of langagis, interpretaciouns of wordis.
29 Whether alle apostlis? whethir alle prophetis? whether alle techeris? whether alle vertues?
30 whether alle men han grace of heelyngis? whether alle speken with langagis? whether alle expownen?
31 But sue ye the betere goostli yiftis. And yit Y schewe to you a more exellent weye.

1 PAUL TO THE CORINTHIANS CHAPTER 13

1 If Y speke with tungis of men and of aungels, and Y haue not charite, Y am maad as bras sownynge, or a cymbal tynkynge.

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2 And if Y haue prophecie, and knowe alle mysteries, and al kunnynge, and if Y haue al feith, so that Y meue hillis fro her place, and Y haue not charite, Y am nouyt.

3 And if Y departe alle my goodis in to the metis of pore men, and yf Y bitake my bodi, so that Y brenne, and if Y haue not charite, it profitith to me no thing.

4 Charite is pacient, it is benygne; charite enuyeth not, it doith not wickidli, it is not blowun,

5 it is not coueytouse, it sekith not tho thingis that ben hise owne, it is not stirid to wraththe, it thenkith not yuel,

6 it ioyeth not on wickidnesse, but it ioieth togidere to treuthe;

7 it suffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it susteyneth alle thingis.

8 Charite fallith neuere doun, whether prophecies schulen be voidid, ethir langagis schulen ceesse, ethir science schal be distried.

9 For a parti we knowun, and a parti we prophecien;

10 but whanne that schal come that is parfit, that thing that is of parti schal be auoidid.

11 Whanne Y was a litil child, Y spak as a litil child, Y vndurstood as a litil child, Y thouyte as a litil child; but whanne Y was maad a man, Y auoidide tho thingis that weren of a litil child.

12 And we seen now bi a myrour in derknesse, but thanne face to face; now Y knowe of parti, but thanne Y schal knowe, as Y am knowun.

13 And now dwellen feith, hope, and charite, these thre; but the most of these is charite.

1 PAUL TO THE CORINTHIANS CHAPTER 14

1 Sue ye charite, loue ye spiritual thingis, but more that ye prophecien.

2 And he that spekith in tunge, spekith not to men, but to God; for no man herith. But the spirit spekith mysteries.

3 For he that prophecieth, spekith to men to edificacioun, and monestyng, and coumfortyng.

4 He that spekith in tunge, edifieth hym silf; but he that prophecieth, edifieth the chirche of God.

5 And Y wole, that alle ye speke in tungis, but more that ye prophecie. For he that prophecieth, is more than he that spekith in langagis; but perauenture he expoune, that the chirche take edificacioun.

6 But now, britheren, if Y come to you, and speke in langagis, what schal Y profite to you, but if Y speke to you ethir in reuelacioun, ethir in science, ethir in prophecie, ether in techyng?

7 For tho thingis that ben withouten soule, and yyueth voices, ethir pipe, ether harpe, but tho yyuen distincciou of sownyngis, hou schal it be knowun that is sungun, ether that that is trumpid?

8 For if a trumpe yyue an vncerteyn soune, who schal make hym silf redi to batel?

9 So but ye yyuen an opyn word bi tunge, hou schal that that is seid be knowun? For ye schulen be spekynge in veyn.

10 There ben many kyndis of langagis in this world, and no thing is with outen vois.

11 But if Y knowe not the vertu of a vois, Y schal be to hym, to whom Y schal speke, a barbarik; and he that spekith to me, schal be a barbarik.

12 So ye, for ye ben loueris of spiritis, seke ye that ye be plenteuouse to edificacioun of the chirche.

13 And therfor he that spekith in langage, preie, that he expowne.

14 For if Y preye in tunge, my spirit preieth; myn vndurstondyng is with outen fruyt.

15 What thanne? Y schal preye in spirit, Y schal preye in mynde; Y schal seie salm, in spirit, Y schal seie salm also in mynde.

16 For if thou blessist in spirit, who fillith the place of an ydiot, hou schal he seie Amen on thi blessyng, for he woot not, what thou seist?

17 For thou doist wel thankyngis, but an othir man is not edefied.

18 Y thanke my God, for Y speke in the langage of alle you;

19 but in the chirche Y wole speke fyue wordis in my wit, that also Y teche othere men, than ten thousynde of wordis in tunge.

20 Britheren, nyle ye be maad children in wittis, but in malice be ye children; but in wittis be ye parfit.

21 For in the lawe it is writun, That in othere tungis and othere lippis Y schal speke to this puple, and nether so thei schulen here me, seith the Lord.

22 Therfor langagis ben in to tokene, not to feithful men, but to men out of the feith; but prophecies ben not to men out of the feith, but to feithful men.

23 Therfor if alle the chirche come togidere in to oon, and alle men speken in tungis, if idiotis, ether men out of the feith, entren, whether thei schulen not seie, What ben ye woode?

24 But if alle men prophecien, if ony vnfeithful man or idiot entre, he is conuyct of alle, he is wiseli demyd of alle.

25 For the hid thingis of his herte ben knowun, and so he schal falle doun on the face, and schal worschipe God, and schewe verili that God is in you.

26 What thanne, britheren? Whanne ye comen togidere, ech of you hath a salm, he hath techyng, he hath apocalips, he hath tunge, he hath expownyng; alle thingis be thei don to edificacioun.

27 Whether a man spekith in tunge, bi twei men, ethir thre at the moste, and bi partis, that oon interprete.

28 But if there be not an interpretour, be he stille in the chirche, and speke he to hym silf and to God.

29 Prophetis tweine or thre seie, and othere wiseli deme.

30 But if ony thing be schewid to a sittere, the formere be stille.

31 For ye moun prophecie alle, ech bi hym silf, that alle men lerne, and alle moneste.

32 And the spiritis of prophetis ben suget to prophetis;

33 for whi God is not of discencioun, but of pees; as in alle chirchis of hooli men Y teche.

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34 Wymmen in chirchis be stille; for it is not suffrid to hem to speke, but to be suget, as the lawe seith.

35 But if thei wolen ony thing lerne, at home axe thei her hosebondis; for it is foule thing to a womman to speke in chirche.

36 Whether of you the word of God cam forth, or to you aloone it cam?

37 If ony man is seyn to be a prophete, or spiritual, knowe he tho thingis that Y write to you, for tho ben the comaundementis of the Lord.

38 And if ony man vnknowith, he schal be vnknowun.

39 Therfor, britheren, loue ye to prophecie, and nyle ye forbede to speke in tungis.

40 But be alle thingis don onestli, and bi due ordre in you.

1 PAUL TO THE CORINTHIANS CHAPTER 15

(The Resurrection and Victory over Death [44-56]. In a time of extremely high mortality rates due to brutality, murder, war, disease, and ignorance of medicine, doctrines of salvation, rebirth [as it is called in India], or resurrection were naturally very attractive. Paul deliberately integrated the idea of resurrection into his new religion and called it the gospel, the good news.)

1 Sotheli, britheren, Y make the gospel knowun to you, which Y haue prechid to you, the which also ye han takun, in which ye stonden,

2 also bi which ye schulen be sauyd; bi which resoun Y haue prechid to you, if ye holden, if ye han not bileuyd ideli.

3 For Y bitook to you at the bigynnyng that thing which also Y haue resseyued; that Crist was deed for oure synnes, bi the scripturis;

4 and that he was biried, and that he roos ayen in the thridde dai, after scripturis;

5 and that he was seyn to Cephas, and aftir these thingis to enleuene;

6 aftirward he was seyn to mo than fyue hundrid britheren togidere, of whiche manye lyuen yit, but summe ben deed; aftirward he was seyn to James,

7 and aftirward to alle the apostlis.

8 And last of alle he was seyn also to me, as to a deed borun child.

9 For Y am the leste of apostlis, that am not worthi to be clepid apostle, for Y pursuede the chirche of God.

10 But bi the grace of God Y am that thing that Y am; and his grace was not voide in me. For Y trauelide more plenteuously than alle thei; but not Y, but the grace of God with me.

11 But whether Y, or thei, so we han prechid, and so ye han bileuyd.

12 And if Crist is prechid, that he roos ayen fro deeth, hou seien summen among you, that the ayenrisyng of deed men is not?

13 And if the ayenrisyng of deed men is not, nethir Crist roos ayen fro deeth.

14 And if Crist roos not, oure preching is veyn, oure feith is veyn.

15 And we ben foundun false witnessis of God, for we han seid witnessyng ayens God, that he reiside Crist, whom he reiside not, if deed men risen not ayen.

16 Forwhi if deed men risen not ayen, nether Crist roos ayen;

17 and if Crist roos not ayen, oure feith is veyn; and yit ye ben in youre synnes.

18 And thanne thei that han diede in Crist, han perischid.

19 If in this life oneli we ben hoping in Crist, we ben more wretchis than alle men.

20 But now Crist roos ayen fro deth, the firste fruit of deed men;

21 for deeth was bi a man, and bi a man is ayenrisyng fro deth.

22 And as in Adam alle men dien, so in Crist alle men schulen be quykenyd.

23 But ech man in his ordre; the firste fruit, Crist, afterward thei that ben of Crist, that bileueden in the comyng of Crist;

24 aftirward an ende, whanne he schal bitake the kyngdom to God and to the fadir, whanne he schal auoide al princehod, and power, and vertu.

25 But it bihoueth hym to regne, til he putte alle hise enemyes vndur hise feet.

26 And at the laste, deth the enemye schal be distried; for he hath maad suget alle thingis vndur hise feet.

27 And whanne he seith, alle thingis ben suget to hym, with outen doubt outakun hym that sugetide alle thingis to hym.

28 And whanne alle thingis ben suget to hym, thanne the sone hym silf schal be suget to hym, that made alle thingis suget to hym, that God be alle thingis in alle thingis.

29 Ellis what schulen thei do, that ben baptisid for deed men, if in no wise deed men risen ayen? wherto ben thei baptisid for hem?

30 And wherto ben we in perel euery our?

31 Ech dai Y die for youre glorie, britheren, which glorie Y haue in Crist Jhesu oure Lord.

32 If aftir man Y haue fouyten to beestis at Efesi, what profitith it to me, if deed men risen not ayen? Ete we, and drynke we, for we schulen die to morewe.

33 Nyle ye be disseyued; for yuel spechis distrien good thewis.

34 Awake ye, iuste men, and nyle ye do synne; for summen han ignoraunce of God, but to reuerence Y speke to you.

35 But summan seith, Hou schulen deed men rise ayen, or in what maner bodi schulen thei come?

36 Vnwise man, that thing that thou sowist, is not quykened, but it die first;

37 and that thing that thou sowist, thou sowist not the bodi that is to come, but a nakid corn, as of whete, or of summe othere seedis;

38 and God yyueth to it a bodi, as he wole, and to ech of seedis a propir bodi.

39 Not ech fleisch is the same fleisch, but oon is of men, another is of beestis, another is of briddis, an othere of fischis.

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40 And heuenli bodies ben, and ertheli bodies ben; but oon glorie is of heuenely bodies, and anothir is of ertheli.

41 An othere clerenesse is of the sunne, anothere clerenesse is of the moone, and anothere clerenesse is of sterris; and a sterre dyuersith fro a sterre in clerenesse.

42 And so the ayenrisyng of deed men. It is sowun in corrupcioun, it schal rise in vncorrupcioun;

43 it is sowun in vnnoblei, it schal rise in glorie; it is sowun in infirmyte, it schal rise in vertu;

44 it is sowun a beestly bodi, it schal rise a spiritual bodi. If ther is a beestli bodi, ther is also a spiritual bodi;

45 as it is writun, The firste man Adam was maad in to a soule lyuynge, the laste Adam in to a spirit quykenynge.

46 But the firste is not that that is spiritual, but that that is beestlich, aftirward that that is spiritual.

47 The firste man of erthe is ertheli; the secounde man of heuene is heuenelich.

48 Such as the ertheli man is, such ben the ertheli men; and such as the heueneli man is, suche ben also the heueneli men.

49 Therfor as we han bore the ymage of the ertheli man, bere we also the ymage of the heuenli.

50 Britheren, Y seie this thing, that fleisch and bloud moun not welde the kyngdom of God, nethir corrupcioun schal welde vncorrupcioun.

51 Lo! Y seie to you priuyte of hooli thingis. And alle we schulen rise ayen, but not alle we schulen be chaungid;

52 in a moment, in the twynklyng of an iye, in the laste trumpe; for the trumpe schal sowne, and deed men schulen rise ayen, with oute corrupcioun, and we schulen be chaungid.

53 For it byhoueth this corruptible thing to clothe vncorrupcioun, and this deedli thing to putte awei vndeedlinesse.

54 But whanne this deedli thing schal clothe vndeedlynesse, thanne schal the word be doon, that is writun, Deth is sopun vp in victorie.

55 Deth, where is thi victorie? Deth, where is thi pricke?

56 But the pricke of deth is synne; and the vertu of synne is the lawe.

57 But do we thankyngis to God, that yaf to vs victorie bi oure Lord Jhesu Crist.

58 Therfore, my dereworthe britheren, be ye stidefast, and vnmouable, beynge plenteuouse in werk of the Lord, euere more witynge that youre trauel is not idel in the Lord.

1 PAUL TO THE CORINTHIANS CHAPTER 16

1 But of the gaderyngis of money that ben maad in to seyntis, as Y ordeynede in the chirchis of Galathie, so also do ye o dai of the wouke.

2 Ech of you kepe at hym silf, kepynge that that plesith to him, that whanne Y come, the gaderyngis ben not maad.

3 And whanne Y schal be present, whiche men ye preuen, Y schal sende hem bi epistlis to bere youre grace in to Jerusalem.

4 That if it be worthi that also Y go, thei schulen go with me.

5 But Y schal come to you, whanne Y schal passe bi Macedonye; for whi Y schal passe bi Macedonye.

6 But perauenture Y schal dwelle at you, or also dwelle the wynter, that and ye lede me whidir euere Y schal go.

7 And Y wole not now se you in my passyng, for Y hope to dwelle with you awhile, if the Lord schal suffre.

8 But Y schal dwelle at Efesi, til to Witsuntide.

9 For a grete dore and an opyn is openyd to me, and many aduersaries.

10 And if Thimothe come, se ye that he be with out drede with you, for he worcheth the werk of the Lord, as Y.

11 Therfor no man dispise hym; but lede ye hym forth in pees, that he come to me; for Y abide hym with britheren.

12 But, britheren, Y make knowun to you of Apollo, that Y preiede him myche, that he schulde come to you, with britheren. But it was not his wille to come now; but he schal come, whanne he schal haue leiser.

13 Walke ye, and stonde ye in the feith; do ye manli, and be ye coumfortid in the Lord,

14 and be alle youre thingis don in charite.

15 And, britheren, Y biseche you, ye knowen the hous of Stephan, and of Fortunati, and Acaicy, for thei ben the firste fruytis of Acaie, and in to mynystrie of seyntis thei han ordeyned hem silf;

16 that also ye be sugetis to suche, and to ech worchynge togidere and trauelynge.

17 For Y haue ioie in the presence of Stephan, and of Fortunate, and Acaici;

18 for thei filliden that thing that failide to you; for thei han refreischid bothe my spirit and youre. Therfor knowe ye hem, that ben suche maner men.

19 Alle the chirchis of Asie greten you wel. Aquila and Prisca, with her homeli chirche, greten you myche in the Lord, at the whiche also Y am herborid.

20 Alle bretheren greten you wel. Grete ye wel togidere in hooli cos.

21 My gretyng bi Poulis hoond.

22 If ony man loueth not oure Lord Jhesu Crist, be he cursid, Maranatha.

23 The grace of oure Lord Jhesu Crist be with you.

24 My charite be with you alle in Crist Jhesu oure Lord. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

or Paul To The Citizens Of Corinth,
or 2 Corinthians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Second Corinthians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted to contain several authentic letters.)

The Second Epistle to the Corinthians, commonly referred to as Second Corinthians or in writing 2 Corinthians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to the Roman citizen Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the church in Corinth and Christians in the surrounding province of Achaea, in modern-day Greece. [2 Cor.1:1]

While there is little doubt among scholars that Paul is the author, there is discussion over whether the Epistle was originally one letter or composed from two or more of Paul's letters.

Although the New Testament contains only two letters to the Corinthian church, the evidence from the letters themselves is that he wrote at least four and the church replied at least once:

1. 1 Corinthians 5:9 ("I wrote unto you in an epistle not to company with fornicators", KJV) refers to an early letter, sometimes called the "warning letter" or the "previous letter."

2. 1 Corinthians

3. The Severe Letter: Paul refers to an earlier "letter of tears" in 2 Corinthians 2:3–4 and 8. 1 Corinthians does not match that description, so this "letter of tears" may have been written between 1 Corinthians and 2 Corinthians.

4. 2 Corinthians

The book is usually divided as follows:

• 1:1–11 – Greeting

• 1:12 – 16 – Paul defends his actions and apostleship, affirming his affection for the Corinthians.

• 8:1 – 9:15 – Instructions for the collection for the poor in the Jerusalem church.

• 10:1 – 13:10 – A polemic defense of his apostleship

• 13:11–13 – Closing greetings.)

2 PAUL TO THE CORINTHIANS CHAPTER 1

1 Poul, apostle of Jhesu Crist, bi the wille of God, and Tymothe, brothir, to the chirche of God that is at Corinthi, with alle seyntis that ben in al Acaie, grace to you,

2 and pees of God oure fadir and of the Lord Jhesu Crist.

3 Blessid be God and the fadir of oure Lord Jhesu Crist, fadir of mercies, and God of al coumfort,

4 which coumfortith vs in al oure tribulacioun, that also we moun coumforte hem, that ben in al diseese, bi the monestyng bi which also we ben monestid of God.

5 For as the passiouns of Crist ben plenteuouse in vs, so also bi Crist oure coumfort is plenteuouse.

6 And whether we ben in tribulacioun, for youre tribulacioun and heelthe, ethir we ben coumfortid, for youre coumfort, ethir we ben monestid, for youre monestyng and heelthe. Which worchith in you the suffring of the same passiouns, whiche we also suffren,

7 that oure hope be sad for you; witynge for as ye ben felowis of passiouns, so ye schulen ben also of coumfort.

8 For, britheren, we wolen that ye wite of oure tribulacioun, that was don in Asie; for ouer maner we weren greued ouer myyt, so that it anoiede vs, yhe, to lyue.

9 But we in vs silf hadden answere of deth, that we truste not in vs, but in God that reisith deed men.

10 Which delyuerede vs, and delyuerith fro so grete perelis, in to whom we hopen, also yit he schal delyuere,

11 while also ye helpen in preier for vs; that of the persones of many faces of that yyuyng that is in vs, thankyngis ben don for vs bi many men to God.

12 For oure glorie is this, the witnessyng of oure conscience, that in symplenesse and clennesse of God, and not in fleischli wisdom, but in the grace of God, we lyueden in this world, but more plenteuousli to you.

13 And we writen not othere thingis to you, than tho that ye han red and knowe, and Y hope that in to the ende ye schulen knowe,

14 as also ye han knowe vs a parti; for we ben youre glorie, as also ye ben oure in the dai of oure Lord Jhesu Crist.

15 And in this tristyng Y wolde first come to you, that ye schulden haue the secounde grace,

16 and passe bi you in to Macedonye, and eft fro Macedonye come to you, and of you be led in to Judee.

17 But whanne Y wolde this thing, whether Y vside vnstidfastnesse, ether tho thingis that Y thenke, Y thenke aftir the fleisch, that at me be, it is and it is not?

18 But God is trewe, for oure word that was at you is and is not, is not ther ynne, but is is in it.

19 For whi Jhesus Crist, the sone of God, which is prechid among you bi vs, bi me, and Syluan, and Tymothe, ther was not in hym is and is not, but is was in hym.

20 For whi hou many euer ben biheestis of God, in thilke is, that is, ben fillid. And therfor and bi hym we seien amen to God, to oure glorie.

21 Sotheli it is God that confermeth vs with you in Crist, and the which God anoyntide vs,

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22 and which markide vs, and yaf ernes of the spirit in oure hertis.

23 For Y clepide God to witnesse ayens my soule, that Y sparynge you cam not ouer to Corynthe; not that we ben lordis of youre feith, but we ben helperis of youre ioye; for thorouy bileue ye stonden.

2 PAUL TO THE CORINTHIANS CHAPTER 2

1 And Y ordeynede this ilke thing at me, that Y schulde not come eftsoone in heuynes to you.

2 For if Y make you sori, who is he that gladith me, but he that is soreuful of me?

3 And this same thing Y wroot to you, that whanne Y come, Y haue not sorewe on sorewe, of the whiche it behofte me to haue ioie. And Y triste in you alle, that my ioye is of alle you.

4 For of myche tribulacioun and angwisch of herte Y wroot to you by many teeris, not that ye be sori, but that ye wite what charite Y haue more plenteuously in you.

5 For if ony man hath maad me soreuful, he hath not maad me sorewful but a parti, that Y charge not you alle.

6 This blamyng that ys maad of manye, suffisith to hym, that is sich oon;

7 so that ayenward ye rathir foryyuen and coumfort, lest perauenture he that is suche a maner man, be sopun vp bi more grete heuynesse.

8 For which thing Y biseche you, that ye conferme charite in to hym.

9 For whi therfor Y wroot this, that Y knowe youre preuyng, whether in alle thingis ye ben obedient.

10 For to whom ye han foryyuen ony thing, also Y haue foryyue. For Y that that Y foryaf, yif Y foryaf ony thing, haue youun for you in the persone of Crist,

11 that we be not disseyued of Sathanas; for we knowen hise thouytis.

12 But whanne Y was comun to Troade for the gospel of Crist, and a dore was opened to me in the Lord,

13 Y hadde not rest to my spirit, for Y foond not my brother Tite, but Y seide to hem farewel, and Y passide in to Macedonye.

14 And Y do thankyngis to God, that euere more makith vs to haue victorie in Crist Jhesu, and schewith bi vs the odour of his knowing in ech place;

15 for we ben the good odour of Crist to God, among these that ben maad saaf, and among these that perischen.

16 To othere sotheli odour of deth in to deth, but to othere we ben odour of lijf in to lijf. And to these thingis who is so able?

17 For we ben not as many, that don auoutrie bi the word of God, but we speken of clennesse, as of God, bifor God in Crist.

2 PAUL TO THE CORINTHIANS CHAPTER 3

1 Bigynnen we therfor eftsoone to preise vs silf? or whether we neden, as summen, pistlis of preisinge to you, or of you?

2 Ye ben oure pistle, writun in oure hertis, which is knowun and red of alle men,

3 and maad opyn, for ye ben the pistle of Crist mynystrid of vs, and writun, not with enke, but bi the spirit of the lyuynge God; not in stony tablis, but in fleischli tablis of herte.

4 For we han such trist bi Crist to God;

5 not that we ben sufficient to thenke ony thing of vs, as of vs, but oure sufficience is of God.

6 Which also made vs able mynystris of the newe testament, not bi lettre, but bi spirit; for the lettre sleeth, but the spirit quykeneth.

7 And if the mynystracioun of deth write bi lettris in stoonys was in glorie, so that the children of Israel myyten not biholde in to the face of Moises, for the glorie of his cheer, which is auoidid,

8 hou schal not the mynystracioun of the spirit be more in glorie?

9 For if the mynystracioun of dampnacioun was in glorie, myche more the mynysterie of riytwisnesse is plenteuouse in glorie.

10 For nether that that was cleer was glorified in this part for the excellent glorie; and if that that is auoidid,

11 was bi glorie, myche more that that dwellith stille is in glorie.

12 Therfor we that han suche hope, vsen myche trist;

13 and not as Moises leide a veil on his face, that the children of Israel schulden not biholde in to his face, which veil is auoidid.

14 But the wittis of hem ben astonyed; for in to this dai the same veil in reding of the olde testament dwellith not schewid, for it is auoidid in Crist, but in to this dai,

15 whanne Moises is red, the veil is put on her hertis.

16 But whanne Israel schal be conuertid to God, the veil schal be don awei.

17 And the spirit is the Lord; and where the spirit of the Lord is, there is fredom.

18 And alle we that with open face seen the glorie of the Lord, ben transformed in to the same ymage, fro clerenesse in to clerenesse, as of the spirit of the Lord.

2 PAUL TO THE CORINTHIANS CHAPTER 4

1 Therfor we that han this admynystracioun, aftir this that we han getun merci,

2 faile we not, but do we awei the preue thingis of schame, not walkinge in sutil gile, nether doynge auoutrye bi the word of God, but in schewynge of the treuthe comendynge vs silf to ech conscience of men bifor God.

3 For if also oure gospel is kyuerid, in these that perischen it is kyuerid;

4 in which God hath blent the soulis of vnfeithful men of this world, that the liytnyng of the gospel of the glorie of Crist, which is the ymage of God, schyne not.

5 But we prechen not vs silf, but oure Lord Jhesu Crist; and vs youre seruauntis bi Jhesu.

6 For God, that seide liyt to schyne of derknessis, he hath youe liyt in oure hertis, to the liytnyng of the science of the clerenesse of God, in the face of Jhesu Crist.

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7 And we han this tresour in britil vessels, that the worthinesse be of Goddis vertu, and not of vs.
8 In alle thingis we suffren tribulacioun, but we ben not angwischid, or annoyed; we ben maad pore, but we lacken nothing; we suffren persecucioun,
9 but we ben not forsakun; we ben maad lowe, but we ben not confoundid; we ben cast doun, but we perischen not.
10 And euere more we beren aboute the sleyng of Jhesu in oure bodi, that also the lijf of Jhesu be schewid in oure bodies.
11 For euere more we that lyuen, ben takun in to deth for Jhesu, that the lijf of Jhesu be schewid in oure deedli fleisch.
12 Therfor deth worchith in vs, but lijf worchith in you.
13 And we han the same spirit of feith, as it is writun, Y haue bileuyd, Y haue spoke; and we bileuen, wherfor also we speken;
14 witynge that he that reiside Jhesu, schal reise also vs with Jhesu, and schal ordeyne with you.
15 And alle thingis for you, that a plenteuouse grace bi many thankyngis be plenteuouse in to the glorie of God.
16 For which thing we failen not, for thouy oure vtter man be corruptid; netheles the ynner man is renewid fro dai to dai.
17 But that liyt thing of oure tribulacioun that lastith now, but as it were by a moment, worchith in vs ouer mesure an euerlastynge birthin in to the heiynesse of glorie;
18 while that we biholden not tho thingis that ben seyn, but tho that ben not seyn. For tho thingis that ben seyn, ben but durynge for a schort tyme; but tho thingis that ben not seyn, ben euerlastynge.

2 PAUL TO THE CORINTHIANS CHAPTER 5
1 And we witen, that if oure ertheli hous of this dwellynge be dissoluyd, that we han a bildyng of God, an hous not maad bi hondis, euerlastynge in heuenes.
2 For whi in this thing we mornen, coueitynge to be clothid aboue with oure dwellyng, which is of heuene; if netheles we ben foundun clothid,
3 and not nakid.
4 For whi and we that ben in this tabernacle, sorewen with ynne, and ben heuyed, for that we wolen not be spuylid, but be clothid aboue; that the ilke thing that is deedli, be sopun vp of lijf.
5 But who is it that makith vs in to this same thing? God, that yaf to vs the ernes of the spirit.
6 Therfor we ben hardi algatis, and witen that the while we ben in this bodi, we goen in pilgrymage fro the Lord;
7 for we walken bi feith, and not bi cleer siyt.
8 But we ben hardi, and han good wille, more to be in pilgrymage fro the bodi, and to be present to God.
9 And therfor we stryuen, whether absent, whether present, to plese hym.
10 For it bihoueth vs alle to be schewid bifor the trone of Crist, that euery man telle the propre thingis of the bodi, as he hath don, ethir good, ether yuel.
11 Therfor we witynge the drede of the Lord, councelen men, for to God we ben opyn; and Y hope, that we ben opyn also in youre consciencis.
12 We comenden not vs silf eftsoone to you, but we yyuen to you occasioun to haue glorie for vs, that ye haue to hem that glorien in the face, and not in the herte.
13 For ethir we bi mynde passen to God, ether we ben sobre to you.
14 For the charite of Crist dryueth vs; gessynge this thing, that if oon died for alle, thanne alle weren deed.
15 And Crist diede for alle, that thei that lyuen, lyue not now to hem silf, but to hym that diede for hem, and roos ayen.
16 Therfor we fro this tyme knowen no man aftir the fleische; thouy we knowun Crist aftir the fleisch, but nowe we knowun not.
17 Therfor if ony newe creature is in Crist, the elde thingis ben passid.
18 And lo! alle thingis ben of God, which recounselide vs to hym bi Crist, and yaf to vs the seruyce of recounselyng.
19 And God was in Crist, recounselynge to hym the world, not rettynge to hem her giltes, and puttide in vs the word of recounselyng.
20 Therfor we vsen message for Crist, as if God monestith bi vs; we bisechen for Crist, be ye recounselid to God.
21 God the fadir made hym synne for vs, which knewe not synne, that we schulden be maad riytwisnesse of God in hym.

2 PAUL TO THE CORINTHIANS CHAPTER 6
1 But we helpynge monesten, that ye resseyuen not the grace of God in veyn.
2 For he seith, In tyme wel plesinge Y haue herd thee, and in the dai of heelthe Y haue helpid thee. Lo! now a tyme acceptable, lo! now a dai of heelthe.
3 Yyue we to no man ony offencioun, that oure seruyce be not repreued;
4 but in alle thingis yyue we vs silf as the mynystris of God, in myche pacience, in tribulaciouns,
5 in nedis, in angwischis, in betyngis, in prisouns, in dissensiouns with ynne, in trauels, in wakyngis, in fastyngis,
6 in chastite, in kunnyng, in long abiding, in swetnesse, in the Hooli Goost,
7 in charite not feined, in the word of treuthe, in the vertu of God; bi armeris of riytwisnesse on the riythalf and on the lefthalf;
8 bi glorie and vnnoblei; bi yuel fame and good fame; as disseyueris, and trewe men; as thei that ben vnknowun, and knowun;
9 as men diynge, and lo! we lyuen; as chastisid, and not maad deed;
10 as sorewful, euere more ioiynge; as hauynge nede, but makynge many men riche; as no thing hauynge, and weldynge alle thingis.
11 A! ye Corynthies, oure mouth is open to you, oure herte is alargid;
12 ye ben not angwischid in vs, but ye ben anguischid in youre inwardnessis.

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13 And Y seie as to sones, ye that han the same reward, be ye alargid.

14 Nyle ye bere the yok with vnfeithful men. For what parting of riytwisnes with wickidnesse? or what felouschipe of liyt to derknessis?

15 and what acording of Crist to Belial? or what part of a feithful with the vnfeithful?

16 and what consent to the temple of God with mawmetis? And ye ben the temple of the lyuynge God, as the Lord seith, For Y schal dwelle in hem, and Y schal walke among hem; and Y schal be God of hem, and thei schulen be a puple to me.

17 For which thing go ye out of the myddil of hem, and be ye departid, seith the Lord, and touche ye not vnclene thing;

18 and Y schal resseyue you, and schal be to you in to a fadir, and ye schulen be to me in to sones and douytris, seith the Lord almyyti.

2 PAUL TO THE CORINTHIANS CHAPTER 7

1 Therfor, most dereworthe britheren, we that han these biheestis, clense we vs fro al filthe of the fleische and of the spirit, doynge holynesse in the drede of God.

2 Take ye vs; we han hirt no man, we han apeirid no man, we han bigilid no man.

3 Y seie not to youre condempnyng; for Y seide bifor, that ye ben in youre hertis, to die togidere and to lyue togidere.

4 Myche trist is to me anentis you, myche gloriyng is to me for you. Y am fillid with coumfort, Y am plenteuouse in ioie in al oure tribulacioun.

5 For whanne we weren comun to Macedonye, oure fleisch hadde no reste, but we suffriden al tribulacioun; with outforth fiytingis, and dredis with ynne.

6 But God that coumfortith meke men, coumfortide vs in the comyng of Tite.

7 And not oneli in the comyng of him, but also in the coumfort bi which he was coumfortid in you, tellinge to vs youre desire, youre weping, youre loue for me, so that Y ioiede more.

8 For thouy Y made you sorie in a pistle, it rewith me not; thouy it rewide, seynge that thouy thilke pistle made you sori at an our, now Y haue ioie;

9 not for ye weren maad soreuful, but for ye weren maad soreuful to penaunce. For whi ye ben maad sori aftir God, that in no thing ye suffre peirement of vs.

10 For the sorewe that is aftir God, worchith penaunce in to stidfast heelthe; but sorewe of the world worchith deth.

11 For lo! this same thing, that ye ben soreuful aftir God, hou myche bisynesse it worchith in you; but defendyng, but indignacioun, but drede, but desire, but loue, but veniaunce. In alle thingis ye han youun you silf to be vndefoulid in the cause.

12 Therfor thouy Y wroot to you, Y wroot not for hym that dide the iniurie, nether for hym that suffride, but to schewe oure bisinesse, which we han for you bifor God.

13 Therfor we ben coumfortid, but in youre coumfort more plenteuousli we ioyeden more on the ioie of Tite, for his spirit is fulfillid of alle you.

14 And if Y gloriede ony thing anentis hym of you, Y am not confoundid; but as we han spoke to you alle thingis, so also oure glorie that was at Tite, is maad treuthe.

15 And the inwardnesse of hym be more plenteuousli in you, which hath in mynde the obedience of you alle, hou with drede and trembling ye resseyueden hym.

16 Y haue ioye, that in alle thingis Y triste in you.

2 PAUL TO THE CORINTHIANS CHAPTER 8

(The Collection of Money for the Church in Jerusalem. Jerusalem was the center of the Jewish-Christian church under the leadership of Jesus' brother James "the Righteous"). Paul hoped to appease James with the money. When he arrived and entered the temple, an unexpected disaster began to unfold that led to the first split in the Jesus movement [into Jewish Christianity and Roman Christianity]: Paul was recognised by angry Jews, and riots broke out. Although Paul was a Jew, he also held Roman citizenship; Roman citizens were forbidden to enter the temple under penalty of death [see photo, p. 0000]. Paul was taken into protective custody, interrogated by King Herod Agrippa II and Berenice, and then deported to Rome [also known as Paul's Fourth Journey]. See: The Life of Titus Flavius Josephus, Paul's Travel Maps, in Appendix B.)

1 But, britheren, we maken knowun to you the grace of God, that is youun in the chirchis of Macedonye,

2 that in myche asaiyng of tribulacioun, the plente of the ioye of hem was, and the hiyeste pouert of hem was plenteuouse in to the richessis of the symplenesse of hem.

3 For Y bere witnessyng to hem, aftir miyt and aboue miyt thei weren wilful,

4 with myche monestyng bisechynge vs the grace and the comynyng of mynystring, that is maad to hooli men.

5 And not as we hopiden, but thei yauen hem silf first to the Lord, aftirward to vs bi the wille of God.

6 So that we preyeden Tite, that as he bigan, so also he performe in you this grace.

7 But as ye abounden in alle thingis, in feith, and word, and kunnyng, and al bisynesse, more ouer and in youre charite in to vs, that and in this grace ye abounden.

8 Y seie not as comaundinge, but bi the bisynesse of othere men appreuynge also the good wit of youre charite.

9 And ye witen the grace of oure Lord Jhesu Crist, for he was maad nedi for you, whanne he was riche, that ye schulden be maad riche bi his nedynesse.

10 And Y yyue counsel in this thing; for this is profitable to you, that not oneli han bigunne to do, but also ye bigunnen to haue wille fro the formere yere.

11 But now parfourme ye in deed, that as the discrecioun of wille is redi, so be it also of parformyng of that that ye han.

12 For if the wille be redi, it is acceptid aftir that that it hath, not aftir that that it hath not.

13 And not that it be remyssioun to othere men, and to you tribulacioun;

14 but of euenesse in the present tyme youre aboundance fulfille the myseese of hem, that also the aboundaunce of hem

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be a fulfillynge of youre myseise, that euenesse be maad; as it is writun,

15 He that gaderide myche, was not encresid, and he that gaderide litil, hadde not lesse.

16 And Y do thankyngis to God, that yaf the same bisynesse for you in the herte of Tite,

17 for he resseyuede exortacioun; but whanne he was bisier, bi his wille he wente forth to you.

18 And we senten with hym a brother, whose preisyng is in the gospel bi alle chirchis.

19 And not oneli, but also he is ordeyned of chirchis the felowe of oure pilgrimage in to this grace, that is mynystrid of vs to the glorie of the Lord, and to oure ordeyned wille;

20 eschewynge this thing, that no man blame vs in this plente, that is mynystrid of vs to the glorye of the Lord.

21 For we purueyen good thingis, not onely bifor God, but also bifor alle men.

22 For we senten with hem also oure brothir, whom we han preued in many thingis ofte, that he was bisi, but nowe myche bisier, for myche trist in you,

23 ethir for Tite, that is my felowe and helpere in you, ethir for oure britheren, apostlis of the chirches of the glorie of Crist.

24 Therfor schewe ye in to hem in the face of chirchis, that schewynge that is of youre charite and of oure glorie for you.

2 PAUL TO THE CORINTHIANS CHAPTER 9

1 For of the mynystrie that is maad to hooli men, it is to me of plente to write to you.

2 For Y knowe youre wille, for the which Y haue glorie of you anentis Macedonyes, for also Acaie is redi fro a yeer passid, and youre loue hath stirid ful manye.

3 And we han sent britheren, that this thing that we glorien of you, be not auoidid in this parti, that as Y seide, ye be redi.

4 Lest whanne Macedonyes comen with me, and fynden you vnredi, we be schamed, that we seien you not, in this substaunce.

5 Therfor Y gesside necessarie to preie britheren, that thei come bifore to you, and make redi this bihiyt blessyng to be redi, so as blessing, and not as aueryce.

6 For Y seie this thing, he that sowith scarseli, schal also repe scarseli; and he that sowith in blessyngis, schal repe also of blessyngis.

7 Ech man as he castide in his herte, not of heuynesse, or of nede; for God loueth a glad yyuere.

8 And God is miyti to make al grace abounde in you, that ye in alle thingis euere more han al sufficience, and abounde in to al good werk;

9 as it is writun, He delide abrood, he yaf to pore men, his riytwisnesse dwellith withouten ende.

10 And he that mynystrith seed to the sowere, schal yyue also breed to ete, and he schal multiplie youre seed, and make myche the encreessingis of fruytis of youre riytwisnesse;

11 that in alle thingis ye maad riche waxen plenteuouse in to al symplenesse, which worchith bi vs doing of thankingis to God.

12 For the mynystrie of this office not oneli fillith tho thingis that failen to holi men, but also multiplieth many thankyngis to God,

13 bi the preuyng of this mynystrie, which glorifien God in the obedience of youre knouleching in the gospel of Crist, and in symplenesse of comynycacioun in to hem and in to alle,

14 and in the biseching of hem for you, that desiren you for the excellent grace of God in you.

15 Y do thankyngis to God of the yifte of hym, that may not be teld.

2 PAUL TO THE CORINTHIANS CHAPTER 10

1 And Y my silf Poul biseche you, bi the myldenesse and softnesse of Crist, which in the face am meke among you, and Y absent triste in you.

2 For Y preie you, that lest Y present be not bold bi the trist, in which Y am gessid to be bold in to summe, that demen vs, as if we wandren aftir the fleisch.

3 For we walkynge in fleisch, fiyten not aftir the fleisch.

4 For the armuris of oure knyythod ben not fleischli, but myyti bi God to the distruccioun of strengthis. And we distrien counsels,

5 and alle hiynesse that hiyeth it silf ayens the science of God, and dryuen in to caitifte al vndirstonding in to the seruyce of Crist.

6 And we han redi to venge al vnobedience, whanne youre obedience schal be fillid.

7 Se ye the thingis that ben after the face. If ony man trustith to him silf, that he is of Crist, thenke he this thing eft anentis hym silf,

8 for as he is Cristis, so also we. For if Y schal glorie ony thing more of oure power, which the Lord yaf to vs in to edifiyng, and not in to youre distruccioun, Y schal not be schamed.

9 But that Y be not gessid as to fere you bi epistlis,

10 for thei seien, That epistlis ben greuouse and stronge, but the presence of the bodi is feble, and the word worthi to be dispisid.

11 He that is suche oon, thenke this, for suche as we absent ben in word bi pistlis, suche we ben present in dede.

12 For we doren not putte vs among, or comparisoune vs to summen, that comenden hem silf; but we mesuren vs in vs silf, and comparisounen vs silf to vs.

13 For we schulen not haue glorie ouer mesure, but bi the mesure of the reule which God mesuride to vs, the mesure that stretchith to you.

14 For we ouerstretchen not forth vs, as not stretchinge to you. For to you we camen in the gospel of Crist,

15 not gloriynge ouer mesure in othere mennus trauelis. For we han hope of youre feith that wexith in you to be magnefied bi oure reule in abundaunce,

16 also to preche in to tho thingis that ben biyendis you, not to haue glorie in othere mennus reule, in these thingis that ben maad redi.

17 He that glorieth, haue glorie in the Lord.

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18 For not he that comendith hym silf is preuyd, but whom God comendith.

2 PAUL TO THE CORINTHIANS CHAPTER 11

1 I wolde that ye wolden suffre a litil thing of myn vnwisdom, but also supporte ye me.

2 For Y loue you bi the loue of God; for Y haue spousid you to oon hosebonde, to yelde a chast virgyn to Crist.

3 But Y drede, lest as the serpent disseyuede Eue with his sutil fraude, so youre wittis ben corrupt, and fallen doun fro the symplenesse that is in Crist.

4 For if he that cometh, prechith anothir Crist, whom we precheden not, or if ye taken another spirit, whom ye token not, or another gospel, which ye resseyueden not, riytli ye schulden suffre.

5 For Y wene that Y haue don no thing lesse than the grete apostlis.

6 For thouy Y be vnlerud in word, but not in kunnyng. For in alle thingis Y am open to you.

7 Or whether Y haue don synne, mekynge my silf, that ye be enhaunsid, for freli Y prechide to you the gospel of God?

8 Y made nakid othere chirchis, and Y took sowde to youre seruyce.

9 And whanne Y was among you, and hadde nede, Y was chargeouse to no man; for britheren that camen fro Macedonye, fulfilliden that that failide to me. And in alle thingis Y haue kept, and schal kepe me with outen charge to you.

10 The treuthe of Crist is in me; for this glorie schal not be brokun in me in the cuntreis of Acaie.

11 Whi? for Y loue not you?

12 God woot. For that that Y do, and that Y schal do, is that Y kitte awei the occasioun of hem that wolen occasioun, that in the thing, in which thei glorien, thei be foundun as we.

13 For siche false apostlis ben trecherouse werk men, and transfiguren hem in to apostlis of Crist.

14 And no wondur, for Sathanas hym silf transfigurith hym in to an aungel of light.

15 Therfor it is not greet, if hise mynystris ben transfigurid as the mynystris of riytwisnesse, whos ende schal be aftir her werkis.

16 Eft Y seie, lest ony man gesse me to be vnwise; ellis take ye me as vnwise, that also Y haue glorie a litil what.

17 That that Y speke, Y speke not aftir God, but as in vnwisdom, in this substaunce of glorie.

18 For many men glorien aftir the fleisch, and Y schal glorie.

19 For ye suffren gladli vnwise men, whanne ye silf ben wise.

20 For ye susteynen, if ony man dryueth you in to seruage, if ony man deuourith, if ony man takith, if ony man is enhaunsid, if ony man smytith you on the face.

21 Bi vnnoblei Y seie, as if we weren sike in this parti. In what thing ony man dar, in vnwisdom Y seie, and Y dar.

22 Thei ben Ebrewis, and Y; thei ben Israelitis, and Y; thei ben the seed of Abraham, and Y;

23 thei ben the mynystris of Crist, and Y. As lesse wise Y seie, Y more; in ful many trauelis, in prisouns more plenteuousli, in woundis aboue maner, in deethis ofte tymes.

24 Y resseyuede of the Jewis fyue sithis fourti strokis oon lesse;

25 thries Y was betun with yerdis, onys Y was stonyd, thries Y was at shipbreche, a nyyt and a dai Y was in the depnesse of the see;

26 in weies ofte, in perelis of floodis, in perelis of theues, in perelis of kyn, in perelis of hethene men, in perelis in citee, in perelis in desert, in perelis in the see, in perelis among false britheren, in trauel and nedynesse,

27 in many wakyngis, in hungur, in thirst, in many fastyngis, in coold and nakidnesse.

28 Withouten tho thingis that ben withoutforth, myn ech daies trauelyng is the bisynesse of alle chirchis.

29 Who is sijk, and Y am not sijk? who is sclaundrid, and Y am not brent?

30 If it bihoueth to glorie, Y schal glorie in tho thingis that ben of myn infirmyte.

31 God and the fadir of oure Lord Jhesu Crist, that is blessid in to worldis, woot that Y lie not.

32 The preuost of Damask, of the kyng of the folk Arethe, kepte the citee of Damascenes to take me;

33 and bi a wyndow in a leep Y was latun doun bi the wal, and so Y ascapide hise hondis.

2 PAUL TO THE CORINTHIANS CHAPTER 12

1 If it bihoueth to haue glorie, it spedith not; but Y schal come to the visiouns and to the reuelaciouns of the Lord.

2 I woot a man in Crist that bifore fouretene yeer; whether in bodi, whether out of the bodi, Y woot not, God woot; that siche a man was rauyschid til to the thridde heuene.

3 And Y woot sich a man; whether in bodi, or out of bodi, Y noot, God woot;

4 that he was rauyschid in to paradis, and herde preuy wordis, whiche it is not leueful to a man to speke.

5 For such maner thingis Y schal glorie; but for me no thing, no but in myn infirmytees.

6 For if Y schal wilne to glorie, Y schal not be vnwijs, for Y schal seie treuthe; but Y spare, lest ony man gesse me ouer that thing that he seeth in me, or herith ony thing of me.

7 And lest the greetnesse of reuelaciouns enhaunse me in pride, the pricke of my fleisch, an aungel of Sathanas, is youun to me, that he buffate me.

8 For whiche thing thries Y preiede the Lord, that it schulde go awei fro me.

9 And he seide to me, My grace suffisith to thee; for vertu is parfitli maad in infirmyte. Therfor gladli Y schal glorie in myn infirmytees, that the vertu of Crist dwelle in me.

10 For which thing Y am plesid in myn infirmytees, in dispisyngis, in nedis, in persecuciouns, in anguyschis, for Crist; for whanne Y am sijk, thanne Y am miyti.

11 Y am maad vnwitti, ye constreyneden me. For Y ouyte to be comendid of you; for Y dide no thing lesse than thei that ben apostlis aboue maner.

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12 Thouy Y am nouyt, netheles the signes of myn apostilhed ben maad on you, in al pacience, and signes, and grete wondris, and vertues.

13 And what is it, that ye hadden lesse than othere chirchis, but that Y my silf greuyde you not? Foryyue ye to me this wrong.

14 Lo! this thridde tyme Y am redi to come to you, and Y schal not be greuous to you; for Y seke not tho thingis that ben youre, but you. For nether sones owen to tresoure to fadir and modir, but the fadir and modir to the sones.

15 For Y schal yyue moost wilfuli, and Y my silf schal be youun aboue for youre soulis; thouy Y more loue you, and be lesse louyd.

16 But be it; Y greuyde not you, but whanne Y was sutil, Y took you with gile.

17 Whether Y disseyuede you bi ony of hem, which Y sente to you?

18 Y preiede Tite, and Y sente with hym a brother. Whether Tite begilide you? whether we yeden not in the same spirit? whether not in the same steppis?

19 Sum tyme ye wenen, that we schulen excuse vs anentis you. Bifor God in Crist we speken; and, moost dere britheren, alle thingis for youre edifiyng.

20 But Y drede, lest whanne Y come, Y schal fynde you not suche as Y wole, and Y schal be foundun of you suche as ye wolen not; lest perauenture stryuyngis, enuyes, sturdynessis, dissenciouns and detraccions, preuy spechis of discord, bolnyngis bi pride, debatis ben among you;

21 and lest eftsoone whanne Y come, God make me low anentis you, and Y biweile many of hem, that bifor synneden, and diden not penaunce on the vnclennesse, and fornicacioun, and vnchastite, that thei han don.

2 PAUL TO THE CORINTHIANS CHAPTER 13

1 Lo! this thridde tyme Y come to you, and in the mouth of tweyne or of thre witnessis euery word schal stonde.

2 Y seide bifor, and seie bifor, as present twies, and now absent, to hem that bifor han synned, and to alle othere; for if Y come eftsoone, Y schal not spare.

3 Whether ye seken the preef of that Crist, that spekith in me, which is not feble in you?

4 For thouy he was crucified of infirmyte, but he lyueth of the vertu of God. For also we ben sijk in hym, but we schulen lyue with him of the vertu of God in vs.

5 Asaie you silf, if ye ben in the feith; ye you silf preue. Whether ye knowen not you silf, for Crist Jhesu is in you? but in happe ye ben repreuable.

6 But Y hope, that ye knowen, that we ben not repreuable.

7 And we preien the Lord, that ye do no thing of yuel; not that we seme preued, but that ye do that that is good, and that we ben as repreuable.

8 For we moun no thing ayens treuthe, but for the treuthe.

9 For we ioyen, whanne we ben sijk, but ye ben myyti; and we preien this thing, youre perfeccioun.

10 Therfor Y absent write these thingis, that Y present do not hardere, bi the powere, which the Lord yaf to me in to edificacioun, and not in to youre distruccioun.

11 Britheren, hennus forward ioye ye, be ye perfit, excite ye; vndurstonde ye the same thing; haue ye pees, and God of pees and of loue schal be with you.

12 Grete ye wel togidere in hooli cos. Alle hooli men greten you wel.

13 The grace of oure Lord Jhesu Crist, and the charite of God, and the comynyng of the Hooli Gost, be with you alle. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS

or Paul To The Citizens Of Galata, or just Galatians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(Galatians is one of the four letters of Paul known as the "Hauptbriefe" [German for: Main Epistles], which are universally accepted as authentic. It is typically dated c. 54 AD. There is an old debate as to whether Paul's letter was directed to northern Galatia, where the ethnic Galatians lived, or to southern part of the Galatian province, where cities such as Iconium are located.

The Epistle to the Galatians, often shortened to Galatians, is the ninth book of the New Testament. It is probably written by the Roman citizen Saul of Tarsos (Paul the Apostle) from southern Anatolia to a number of Early Christian communities in Galatia (central Anatolia).

Saul of Tarsos writes about the conflict he caused with James the undisputed leader of the Church and brother of Jesus. The controversy concerns the Gentile (Roman) and the Mosaic (Hebrew) Law as described in the 5 books of Moses. Saul knew that circumcision was against the Lex Cornelia (the Roman laws of Cornelius Sulla) argues that the gentile Galatians do not need to adhere to the tenets of the Mosaic Law, particularly circumcision of males. But Saul tells us only a part of the story, he does not say that James has been furious seeing him as traitor and lier because he converted Jews to his version of Christianity. Saul has dared to turn James's brother Jesus into a caricature and a divine figurehead of Paul's newly created religion, smearing so the honour of Jesus' family by immoral (Roman) filth and violating the first three Commandments: "1. I am the Lord thy God, thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord your God in vain." In other words: In Judaism, it is absolutely probihited to elevate a human being (such as Jesus) to a godlike status. When Paul came to Jerusalem and Jews recognised him, his presence alone caused such a massive uprising that the Roman police force had to take him into protective custody.

We can learn in detail what has happened from the Clementine literature (also called Pseudo [false] -Clementine because the Church leaders did not like the contents of the texts), the Homilies and Recognition by name. These are records made by one Clement (whom the narrative identifies as both Pope Clement I, and Titus Flavius Vespasianus' nephew Titus Flavius Clemens) who tells us about the battles among James the brother of Jesus, Saul of Tarsos and the Apostle Simon Peter. There is also an accout of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history. The author is sometimes called Pseudo-Clement (as distinct from Clement of Alexandria)

The Epistle to the Galatians has exerted enormous influence on the history of Christianity, the development of Christian theology, and the study of the Apostle Paul because it is Saul's coming out. The central dispute in the letter concerns the question of how Gentiles and Jewss could convert to Paul's Christianity, which shows that this letter was written at an early stage in church history, when the vast majority of Christians were Jewish or Jewish proselytes, which historians refer to as the Jewish Christians. Another indicator that the letter is early is that there is no hint in the letter of a developed organisation within the Christian community at large. This puts it during the lifetime of Paul himself.)

PAUL TO THE GALATIANS CHAPTER 1

(During the era of the Roman Republic, the Celts were squeezed out of the centre of Europe, like the filling of a sandwich, by the Germanic tribes coming from the north and the Romans coming from the south. In the west, they fled to Britain and in the east to western Asia Minor. The Turkish name Galata [Engish: Galatia; other Celtic names: Celtica, Gallica, Gallia, Gallega, Galicia, Gaul, etc.] still recalls them. Paul had visited this region on his second and third missionary journeys [Acts 16:6; 18:23] and established Christian communities there [Galatians 4:13-15]. These consisted primarily of Gentile Christians [Greeks; 4:8; 5:2; 6:13] and Jewish Christians [3:13f; 4:3]. As described in 2 Corinthians, Paul had a major conflict with James, the Bishop of Jerusalem and brother of Jesus, because Paul violated the laws of Moses. The letter must have been written soon after Paul's second missionary journey [4:13]; only then can we explain his surprise at the Galatians' rapid change of heart [1:6]. This suggests that the letter was written during the early part of his three-year stay in Ephesus, around the year 54. If the readers of the letter were the Christians in southern Galatia, the letter could have been written during the second missionary journey [49-53].)

1 Poul the apostle, not of men, ne bi man, but bi Jhesu Crist, and God the fadir,

2 that reiside hym fro deth, and alle the britheren that ben with me, to the chirchis of Galathie,

3 grace to you and pees of God the fadir, and of the Lord Jhesu Crist,

4 that yaf hym silf for oure synnes, to delyuere vs fro the present wickid world, bi the wille of God and of oure fadir,

5 to whom is worschip and glorie in to worldis of worldis. Amen.

6 I wondur, that so soone ye be thus moued fro hym that clepid you in to the grace of Crist, in to another euangelie;

7 which is not anothir, but that ther ben summe that troublen you, and wolen mysturne the euangelie of Crist.

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8 But thouy we, or an aungel of heuene, prechide to you, bisidis that that we han prechid to you, be he acursid.

9 As Y haue seid bifore, and now eftsoones Y seie, if ony preche to you bisidis that that ye han vndurfongun, be he cursid.

10 For now whether counsele Y men, or God? or whether Y seche to plese men? If Y pleside yit men, Y were not Cristis seruaunt.

11 For, britheren, Y make knowun to you the euangelie, that was prechid of me, for it is not bi man;

12 ne Y took it of man, ne lernyde, but bi reuelacioun of Jhesu Crist.

13 For ye han herd my conuersacioun sumtyme in the Jurie, and that Y pursuede passyngli the chirche of God, and fauyt ayen it.

14 And Y profitide in the Jurie aboue many of myn eueneldis in my kynrede, and was more aboundauntli a folewere of my fadris tradiciouns.

15 But whanne it pleside hym, that departide me fro my modir wombe,

16 and clepide bi his grace, to schewe his sone in me, that Y schulde preche hym among the hethene, anoon Y drowy me not to fleisch and blood; ne Y cam to Jerusalem to the apostlis,

17 that weren tofor me, but Y wente in to Arabie, and eftsoones Y turnede ayen in to Damask.

18 And sith thre yeer aftir Y cam to Jerusalem, to se Petre, and Y dwellide with hym fiftene daies;

19 but Y sawy noon othere of the apostlis, but James, oure Lordis brother.

20 And these thingis which Y write to you, lo! tofor God Y lie not.

21 Afterward Y cam in to the coostis of Syrie and Cilicie.

22 But Y was vnknowun bi face to the chirchis of Judee, that weren in Crist; and thei hadden oonli an heryng,

23 that he that pursuede vs sum tyme, prechide now the feith, ayens which he fauyte sum tyme;

24 and in me thei glorifieden God.

PAUL TO THE GALATIANS CHAPTER 2

1 And sith fourtene yeer aftir, eftsones Y wente vp to Jerusalem with Barnabas, and took with me Tite.

2 Y wente vp bi reuelacioun, and spak with hem the euangelie, which Y preche among the hethene; and bi hem silf to these that semeden to be sumwhat, lest Y runne, or hadde runne in veyne.

3 And nother Tite, that hadde be with me, while he was hethene, was compellid to be circumsidid;

4 but for false britheren that weren brouyt ynne, whiche hadden entrid to aspie oure fredom, which we han in Jhesu Crist, to bring vs in to seruage.

5 But we yyue no place to subieccioun, that the treuthe of the gospel schulde dwelle with you.

6 But of these that semeden to be sumwhat; whiche thei weren sum tyme, it perteyneth not to me, for God takith not the persoone of man; for thei that semeden to be sumwhat, yauen me no thing.

7 But ayenward, whanne thei hadden seyn, that the euangelie of prepucie was youun to me, as the euangelie of circumcisioun was youun to Petre;

8 for he that wrouyte to Petre in apostlehed of circumcisioun, wrouyte also to me among the hethene;

9 and whanne thei hadden knowe the grace of God, that was youun to me, James, and Petre, and Joon, whiche weren seyn to be the pileris, thei yauen riythond of felowschip to me and to Barnabas, that we among the hethene, and thei in to circumcisioun;

10 oneli that we hadde mynde of pore men of Crist, the which thing Y was ful bisi to doon.

11 But whanne Petre was comun to Antioche, Y ayenstood hym in the face, for he was worthi to be vndirnommen.

12 For bifor that ther camen summen fro James, he eete with the hethene men; but whanne thei weren comun, he withdrowy, and departide hym, dredinge hem that weren of circumcisioun.

13 And the othere Jewis assentiden to his feynyng, so that Barnabas was drawun of hem in to that feynyng.

14 But whanne Y sawy, that thei walkiden not riytli to the treuthe of the gospel, Y seide to Petre bifor alle men, If thou, that art a Jew, lyuest hethenlich, and not Jewelich, hou constreynest thou hethene men to bicome Jewis?

15 We Jewis of kynde, and not synful men of the hethene,

16 knowen that a man is not iustified of the werkis of lawe, but bi the feith of Jhesu Crist; and we bileuen in Jhesu Crist, that we ben iustified of the feith of Crist, and not of the werkis of lawe. Wherfor of the werkis of lawe ech fleisch schal not be iustified.

17 And if we sechen to be iustified in Crist, we oure silf ben foundun synful men, whether Crist be mynystre of synne?

18 God forbede. And if Y bylde ayen thingis that Y haue distruyed, Y make my silf a trespassour.

19 For bi the lawe Y am deed to the lawe, and Y am fitchid to the crosse, that Y lyue to God with Crist.

20 And now lyue not Y, but Crist lyueth in me. But that Y lyue now in fleisch, Y lyue in the feith of Goddis sone, that louede me, and yaf hym silf for me.

21 Y caste not awey the grace of God; for if riytwisnesse be thoruy lawe, thanne Crist diede with out cause.

PAUL TO THE GALATIANS CHAPTER 3

1 Vnwitti Galathies, tofor whos iyen Jhesu Crist is exilid, and is crucified in you, who hath disseyued you, that ye obeyen not to treuthe?

2 This oneli Y wilne to lerne of you, whether ye han vndurfonge the spirit of werkis of the lawe, or of heryng of bileue?

3 So ye ben foolis, that whanne ye han bigunne in spirit, ye ben endid in fleisch.

4 So grete thingis ye han suffrid without cause, if it be withoute cause.

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5 He that yyueth to you spirit, and worchith vertues in you, whether of werkis of the lawe, or of hering of bileue?

6 As it is writun, Abraham bileuede to God, and it was rettid to hym to riytfulnesse.

7 And therfor knowe ye, that these that ben of bileue, ben the sones of Abraham.

8 And the scripture seynge afer, that God iustifieth the hethene, of bileue told tofor to Abraham, That in thee alle the hethene schulen be blessid.

9 And therfor these that ben of bileue, schulen be blessid with feithful Abraham.

10 For alle that ben of the werkis of the lawe, ben vndur curse; for it is writun, Ech man is cursid, that abidith not in alle thingis that ben writun in the book of the lawe, to do tho thingis.

11 And that no man is iustified in the lawe bifor God, it is opyn, for a riytful man lyueth of bileue.

12 But the lawe is not of bileue, but he that doith tho thingis of the lawe, schal lyue in hem.

13 But Crist ayenbouyte us fro the curse of the lawe, and was maad acursid for vs; for it is writun, Ech man is cursid that hangith in the tre;

14 that among the hethene the blessyng of Abraham were maad in Crist Jhesu, that we vndurfonge the biheeste of spirit thoruy bileue.

15 Britheren, Y seie aftir man, no man dispisith the testament of a man that is confermed, or ordeyneth aboue.

16 The biheestis weren seid to Abraham and to his seed; he seith not, In seedis, as in many, but as in oon, And to thi seed, that is, Crist.

17 But Y seie, this testament is confermed of God; the lawe that was maad after foure hundrid and thritti yeer, makith not the testament veyn to auoide awei the biheest.

18 For if eritage were of the lawe, it were not now of biheeste. But God grauntide to Abraham thoruy biheest.

19 What thanne the lawe? It was sett for trespassing, to the seed come, to whom he hadde maad his biheest. Whiche lawe was ordeyned bi aungels, in the hoond of a mediatour. But a mediatour is not of oon. But God is oon.

21 Is thanne the lawe ayens the biheestis of God? God forbede. For if the lawe were youun, that myyte quikene, verili were riytfulnesse of lawe.

22 But scripture hath concludid alle thingis vndir synne, that the biheeste of the feith of Jhesu Crist were yyuen to hem that bileuen.

23 And tofor that bileue cam, thei weren kept vndur the lawe, enclosid in to that bileue that was to be schewid.

24 And so the lawe was oure vndirsmaister in Crist, that we ben iustified of bileue.

25 But aftir that bileue cam, we ben not now vndur the vndurmaistir.

26 For alle ye ben the children of God thoruy the bileue of Jhesu Crist.

27 For alle ye that ben baptisid, ben clothid with Crist.

28 Ther is no Jewe, ne Greke, ne bond man, ne fre man, ne male, ne female; for alle ye ben oon in Jhesu Crist.

29 And if ye ben oon in Jhesu Crist, thanne ye ben the seed of Abraham, and eiris bi biheest.

PAUL TO THE GALATIANS CHAPTER 4

1 But Y seie, as long tyme as the eir is a litil child, he dyuersith no thing fro a seruaunt, whanne he is lord of alle thingis;

2 but he is vndur keperis and tutoris, in to the tyme determyned of the fadir.

3 So we, whanne we weren litle children, we serueden vndur the elementis of the world.

4 But aftir that the fulfilling of tyme cam, God sente his sone,

5 maad of a womman, maad vndur the lawe, that he schulde ayenbie hem that weren vndur the lawe, that we schulden vnderfonge the adopcioun of sones.

6 And for ye ben Goddis sones, God sente his spirit in to youre hertis, criynge, Abba, fadir.

7 And so ther is not now a seruaunt, but a sone; and if he is a sone, he is an eir bi God.

8 But thanne ye vnknowynge God, serueden to hem that in kynde weren not goddis.

9 But now whanne ye han knowe God, and ben knowun of God, hou ben ye turned eftsoone to the febil and nedi elementis, to the whiche ye wolen eft serue?

10 Ye taken kepe to daies, and monethis, and tymes, and yeris.

11 But Y drede you, lest without cause Y haue trauelid among you.

12 Be ye as Y, for Y am as ye. Britheren, Y biseche you, ye han hurt me no thing.

13 But ye knowen, that bi infirmyte of fleisch Y haue prechid to you now bifore;

14 and ye dispiseden not, nether forsoken youre temptacioun in my fleisch, but ye resseyueden me as an aungel of God, as Crist Jhesu.

15 Where thanne is youre blessyng? For Y bere you witnesse, that if it myyte haue be don. ye wolden haue put out youre iyen, and haue yyuen hem to me.

16 Am Y thanne maad an enemye to you, seiynge to you the sothe?

17 Thei louen not you wel, but thei wolen exclude you, that ye suen hem.

18 But sue ye the good euermore in good, and not oneli whanne Y am present with you.

19 My smale children, whiche Y bere eftsoones, til that Crist be fourmed in you,

20 and Y wolde now be at you, and chaunge my vois, for Y am confoundid among you.

21 Seie to me, ye that wolen be vndir the lawe, han ye not red the lawe?

22 For it is writun, that Abraham hadde two sones, oon of a seruaunt, and oon of a fre womman.

23 But he that was of the seruaunt, was borun after the flesh; but he that was of the fre womman, by a biheeste.

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24 The whiche thingis ben seid bi an othir vndirstonding. For these ben two testamentis; oon in the hille of Synai, gendringe in to seruage, which is Agar.

25 For Syna is an hille that is in Arabie, which hille is ioyned to it that is now Jerusalem, and seruith with hir children.

26 But that Jerusalem that is aboue, is fre, whiche is oure modir.

27 For it is writun, Be glad, thou bareyn, that berist not; breke out and crye, that bringist forth no children; for many sones ben of hir that is left of hir hosebonde, more than of hir that hath an hosebonde.

28 For, britheren, we ben sones of biheeste aftir Isaac;

29 but now as this that was borun after the fleisch pursuede him that was aftir the spirit, so now.

30 But what seith the scripture? Caste out the seruaunt and hir sone, for the sone of the seruaunt schal not be eir with the sone of the fre wijf.

31 And so, britheren, we ben not sones of the seruaunt, but of the fre wijf, bi which fredom Crist hath maad vs fre.

PAUL TO THE GALATIANS CHAPTER 5

1 Stonde ye therfor, and nyl ye eftsoones be holdun in the yok of seruage.

2 Lo! Y Poul seie to you, that if ye ben circumcidid, Crist schal no thing profite to you.

3 And Y witnesse eftsoones to ech man that circumcidith hym silf, that he is dettour of al the lawe to be don.

4 And ye ben voidid awei fro Crist, and ye that be iustified in the lawe, ye han fallen awei fro grace.

5 For we thoruy the spirit of bileue abiden the hope of riytfulnesse.

6 For in Jhesu Crist nether circumcisioun is ony thing worth, nether prepucie, but the bileue that worchith bi charite.

7 Ye runnen wel; who lettide you that ye obeyede not to treuthe?

8 Consente ye to no man; for this counsel ys not of hym that hath clepid you.

9 A litil souredowy apeirith al the gobet.

10 I trust on you in oure Lord, that ye schulden vndurstonde noon other thing. And who that disturblith you, schal bere dom, who euere he be.

11 And, britheren, if Y preche yit circumcisioun, what suffre Y yit persecucioun? thanne the sclaundre of the crosse is auoidid.

12 Y wolde that thei weren cut awei, that disturblen you.

13 For, britheren, ye ben clepid in to fredom; oneli yyue ye not fredom in to occasioun of fleisch, but bi charite of spirit serue ye togidere.

14 For euery lawe is fulfillid in o word, Thou schalt loue thi neiybore as thi silf.

15 And if ye bite, and ete ech othere, se ye, lest ye be wastid ech fro othere.

16 And Y seie you in Crist, walke ye in spirit, and ye schulen not performe the desiris of the fleisch.

17 For the fleisch coueitith ayens the spirit, and the spirit ayen the fleisch; for these ben aduersaries togidere, that ye don not alle thingis that ye wolen.

18 That if ye be led bi spirit, ye ben not vnder the lawe.

19 And werkis of the fleisch ben opyn, whiche ben fornicacioun, vnclennes, vnchastite, letcherie, seruice of false goddis,

20 witchecraftis, enmytees, striuyngis, indignaciouns, wraththis, chidingis, discenciouns, sectis, enuyes,

21 manslauytris, dronkennessis, vnmesurable etyngis, and thingis lijk to these, whiche Y seie to you, as Y haue told to you to fore, for thei that doon suche thingis, schulen not haue the kyngdom of God.

22 But the fruyt of the spirit is charite, ioye, pees, pacience, long abidyng,

23 benygnyte, goodnesse, myldenesse, feith, temperaunce, contynence, chastite; ayen suche thingis is no lawe.

24 And they that ben of Crist, han crucified her fleisch with vices and coueytyngis.

25 If we lyuen bi spirit, walke we bi spirit; be we not made coueytouse of veyn glorie, stirynge ech othere to wraththe, or hauynge enuye ech to othere.

PAUL TO THE GALATIANS CHAPTER 6

1 Britheren, if a man be occupied in ony gilt, ye that ben spiritual, enforme ye such oon in spirit of softnesse, biholdinge thi silf, lest that thou be temptid.

2 Ech bere othere chargis, and so ye schulen fulfille the lawe of Crist.

3 For who that trowith that he be ouyt, whanne he is nouyt, he bigilith him silf.

4 But ech man preue his owne werk, and so he schal haue glorie in him silf, and not in an othere.

5 For ech man schal bere his owne charge.

6 He that is tauyt bi word, comune he with him that techith hym, in alle goodis.

7 Nyle ye erre, God is not scorned;

8 for tho thingis that a man sowith, tho thingis he schal repe. For he that sowith in his fleisch, of the fleisch he schal repe corrupcioun; but he that sowith in the spirit, of the spirit he schal repe euerelastynge lijf.

9 And doynge good faile we not; for in his tyme we schal repe, not failinge.

10 Therfor while we han tyme, worche we good to alle men; but most to hem that ben homliche of the feith.

11 Se ye, what maner lettris Y haue write to you with myn owne hoond.

12 For who euere wole plese in the fleisch, this constreyneth you to be circumcidid, oonli that thei suffren not the persecucioun of Cristis crosse.

13 For nether thei that ben circumcidid kepen the lawe; but thei wolen that ye be circumcidid, that thei haue glorie in youre fleisch.

14 But fer be it fro me to haue glorie, no but in the crosse of oure Lord Jhesu Crist, bi whom the world is crucified to me, and Y to the world.

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15 For in Jhesu Crist nether circumcisioun is ony thing worth, ne prepucie, but a newe creature.

16 And who euere suwen this reule, pees on hem, and merci, and on Israel of God.

17 And heraftir no man be heuy to me; for Y bere in my bodi the tokenes of oure Lord Jhesu Crist.

18 The grace of oure Lord Jhesu Crist be with youre spirit, britheren. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

or Paul to the citizens of Ephesus, or just Ephesians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 80-100 A.D.

(The Epistle to the Ephesians, also called the Letter to the Ephesians and often shortened to Ephesians, is the tenth book of the New Testament. Its authorship has traditionally been attributed to Paul the Apostle but starting in 1792, this has been challenged as Deutero-Pauline, that is, written in Paul's name by a later author strongly influenced by Paul's thought, probably "by a loyal disciple to sum up Paul's teaching and to apply it to a new situation fifteen to twenty-five years after the Apostle's death".

According to tradition, the Apostle Paul wrote the letter while he was in prison in Rome (around 62 AD). This would be about the same time as the Epistle to the Colossians (which in many points it resembles) and the Epistle to Philemon. However, many critical scholars have questioned the authorship of the letter and suggest that it may have been written between 80 and 100 AD.

The first verse in the letter identifies Paul as its author. While early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul, more recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology.

The Pauline authorship of Ephesians is doubtful. In style it differs even more than the Epistle to the Colossians from the earlier Epistles attributed to Paul: 1. Many terms in Ephesians are not found in genuine Paulines but are found in the later NT writings; 2. Almost all of Ephesians evinces verbal contacts with Colossians, indicating that the author of Ephesians wrote in imitation of Colossians; 3. The use of grammar is quite different: The plural is employed where Paul always avoids it in his 4 Main Epistles.

Ephesians contains:

• 1:1,2. The greeting, from Paul to the church of Ephesus.

• 1:3–2:10. A general account of the blessings that the gospel reveals. This includes the source of these blessings, the means by which they are attained, the reason why they are given, and their final result. The whole of the section 1:3–23 consists in the original Greek of just two lengthy and complex sentences (1:3–14, 15–23). It ends with a fervent prayer for the further spiritual enrichment of the Ephesians.

• 2:11–3:21. A description of the change in the spiritual position of Gentiles as a result of the work of Christ. It ends

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with an account of how Paul was selected and qualified to be an apostle to the Gentiles, in the hope that this will keep them from being dispirited and lead him to pray for them.

• 4:1–16. A chapter on unity in the midst of the diversity of gifts among believers.

• 4:17–6:9. Instructions about ordinary life and different relationships.

• 6:10–24. The imagery of spiritual warfare (including the metaphor of the Armour of God), the mission of Tychicus, and valedictory blessings.)

PAUL TO THE EPHESIANS CHAPTER 1

(In the early 50s AD, Paul lived in Ephesus for three years and formed a church community. Ephesus was founded by Greeks around 600 BC near Izmir in Asia Minor. The former port city is famous for its library, whose facade still stands, and its beautiful Greek theatre. Under Emperor Augustus, Ephesus became the capital of the Roman province of Asia. Around 57 AD, there was a massive revolt of Greeks and Jews against the teachings of the Apostle Paul; it is described in chapter 19 of the Book of Acts.)

1 Poul, the apostle of Jhesu Crist, bi the wille of God, to alle seyntis that ben at Effesie, and to the feithful men in Jhesu Crist,

2 grace be to you and pees of God, oure fader, and oure Lord Jhesu Crist.

3 Blessid be God and the fadir of oure Lord Jhesu Crist, that hath blessid vs in al spiritual blessing in heuenli thingis in Crist,

4 as he hath chosun vs in hym silf bifor the makyng of the world, that we weren hooli, and with out wem in his siyt, in charite.

5 Which hath bifor ordeyned vs in to adopcioun of sones bi Jhesu Crist in to hym, bi the purpos of his wille,

6 in to the heriyng of the glorie of his grace;

7 in which he hath glorified vs in his dereworthe sone. In whom we han redempcioun bi his blood, foryyuenesse of synnes, aftir the ritchessis of his grace,

8 that aboundide greetli in vs in al wisdom and prudence,

9 to make knowun to vs the sacrament of his wille, bi the good plesaunce of hym; the which sacrament he purposide in

10 hym in the dispensacioun of plente of tymes to enstore alle thingis in Crist, whiche ben in heuenes, and whiche ben in erthe, in hym.

11 In whom we ben clepid bi sort, bifor ordeyned bi the purpos of hym that worchith alle thingis bi the counsel of his wille;

12 that we be in to the heriyng of his glorie, we that han hopid bifor in Crist.

13 In whom also ye weren clepid, whanne ye herden the word of treuthe, the gospel of youre heelthe, in whom ye bileuynge ben merkid with the Hooli Goost of biheest, which is the ernes of oure eritage,

14 in to the redempcioun of purchasyng, in to heriyng of his glorie.

15 Therfor and Y herynge youre feith, that is in Crist Jhesu, and the loue in to alle seyntis,

16 ceesse not to do thankyngis for you, makynge mynde of you in my preieris;

17 that God of oure Lord Jhesu Crist, the fadir of glorie, yyue to you the spirit of wisdom and of reuelacioun, in to the knowyng of hym;

18 and the iyen of youre herte liytned, that ye wite, which is the hope of his clepyng, and whiche ben the richessis of the glorie of his eritage in seyntis;

19 and whych is the excellent greetnesse of his vertu in to vs that han bileuyd, bi the worchyng of the myyt of his vertu,

20 which he wrouyte in Crist, reisynge hym fro deth, and settynge him on his riyt half in heuenli thingis,

21 aboue ech principat, and potestat, and vertu, and domynacioun, and aboue ech name that is named, not oneli in this world, but also in the world to comynge;

22 and made alle thingis suget vndur hise feet, and yaf hym to be heed ouer al the chirche,

23 that is the bodi of hym, and the plente of hym, which is alle thingis in alle thingis fulfillid.

PAUL TO THE EPHESIANS CHAPTER 2

1 And whanne ye weren deed in youre giltis and synnes,

2 in which ye wandriden sum tyme aftir the cours of this world, aftir the prince of the power of this eir, of the spirit that worchith now in to the sones of vnbileue;

3 in which also we alle lyueden sum tyme in the desiris of oure fleisch, doynge the willis of the fleisch and of thouytis, and we weren bi kynde the sones of wraththe, as othere men;

4 but God, that is riche in merci, for his ful myche charite in which he louyde vs,

5 yhe, whanne we weren deed in synnes, quikenede vs togidere in Crist, bi whos grace ye ben sauyd, and ayen reiside togidere,

6 and made togidere to sitte in heuenli thingis in Crist Jhesu;

7 that he schulde schewe in the worldis aboue comynge the plenteuouse ritchessis of his grace in goodnesse on vs in Crist Jhesu.

8 For bi grace ye ben sauyd bi feith, and this not of you; for it is the yifte of God,

9 not of werkis, that no man haue glorie.

10 For we ben the makyng of hym, maad of nouyt in Crist Jhesu, in good werkis, whiche God hath ordeyned, that we go in tho werkis.

11 For which thing be ye myndeful, that sumtyme ye weren hethene in fleisch, which weren seid prepucie, fro that that is seid circumcisioun maad bi hond in fleisch;

12 and ye weren in that time with out Crist, alienyd fro the lyuyng of Israel, and gestis of testamentis, not hauynge hope of biheest, and with outen God in this world.

13 But now in Crist Jhesu ye that weren sum tyme fer, ben maad nyy in the blood of Crist.

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14 For he is oure pees, that made bothe oon, and vnbyndynge the myddil wal of a wal with out morter, enmytees in his fleisch;
15 and auoidide the lawe of maundementis bi domes, that he make twei in hym silf in to a newe man,
16 makynge pees, to recounsele bothe in o bodi to God bi the cros, sleynge the enemytees in hym silf.
17 And he comynge prechide pees to you that weren fer, and pees to hem that weren niy;
18 for bi hym we bothe han niy comyng in o spirit to the fadir.
19 Therfor now ye ben not gestis and straungeris, but ye ben citeseyns of seyntis, and houshold meine of God;
20 aboue bildid on the foundement of apostlis and of profetis, vpon that hiyeste corner stoon, Crist Jhesu;
21 in whom ech bildyng maad waxith in to an hooli temple in the Lord.
22 In whom also be ye bildid togidere in to the habitacle of God, in the Hooli Goost.

PAUL TO THE EPHESIANS CHAPTER 3

1 For the grace of this thing I Poul, the boundun of Crist Jhesu, for you hethene men,
2 if netheles ye han herd the dispensacioun of Goddis grace, that is youun to me in you.
3 For bi reuelacioun the sacrament is maad knowun to me, as Y aboue wroot in schort thing,
4 as ye moun rede, and vndurstonde my prudence in the mysterie of Crist.
5 Which was not knowun to othere generaciouns to the sones of men, as it is now schewid to his hooli apostlis and prophetis in the spirit,
6 that hethene men ben euen eiris, and of oo bodi, and parteneris togidere of his biheest in Crist Jhesu bi the euangelie;
7 whos mynystre Y am maad, bi the yifte of Goddis grace, which is youun to me bi the worchyng of his vertu.
8 To me, leeste of alle seyntis, this grace is youun to preche among hethene men the vnserchable richessis of Crist, and to liytne alle men,
9 which is the dispensacioun of sacrament hid fro worldis in God, that made alle thingis of nouyt;
10 that the myche fold wisdom of God be knowun to princis and potestatis in heuenli thingis bi the chirche,
11 bi the bifore ordinaunce of worldis, which he made in Crist Jhesu oure Lord.
12 In whom we han trist and nyy comyng, in tristenyng bi the feith of hym.
13 For which thing Y axe, that ye faile not in my tribulacioun for you, which is youre glorie.
14 For grace of this thing Y bowe my knees to the fadir of oure Lord Jhesu Crist,
15 of whom ech fadirhod in heuenes and in erthe is named,
16 that he yyue to you, aftir the richessis of his glorie, vertu to be strengthid bi his spirit in the ynnere man,
17 that Crist dwelle bi feith in youre hertis; that ye rootid and groundid in charite,
18 moun comprehende with alle seyntis, which is the breede, and the lengthe, and the hiynesse, and the depnesse;
19 also to wite the charite of Crist more excellent than science, that ye be fillid in al the plentee of God.
20 And to hym that is myyti to do alle thingis more plenteuousli than we axen or vndurstondun, bi the vertu that worchith in vs,
21 to hym be glorie in the chirche, and in Crist Jhesu, in to alle the generaciouns of the world of worldis. Amen.

PAUL TO THE EPHESIANS CHAPTER 4

1 Therfor Y boundun for the Lord biseche you, that ye walke worthili in the clepyng,
2 in which ye ben clepid, with al mekenesse and myldenesse, with pacience supportinge ech other in charite,
3 bisi to kepe vnyte of spirit in the boond of pees.
4 O bodi and o spirit, as ye ben clepid in oon hope of youre cleping;
5 o Lord,
6 o feith, o baptym, o God and fadir of alle, which is aboue alle men, and bi alle thingis, and in vs alle.
7 But to ech of vs grace is youun bi the mesure of the yyuyng of Crist;
8 for which thing he seith, He stiynge an hiy, ledde caitifte caitif, he yaf yiftis to men.
9 But what is it, that he stiede vp, no but that also he cam doun first in to the lowere partis of the erthe?
10 He it is that cam doun, and that stiede on alle heuenes, that he schulde fille alle thingis.
11 And he yaf summe apostlis, summe prophetis, othere euangelistis, othere scheepherdis and techeris,
12 to the ful endyng of seyntis, in to the werk of mynystrie, in to edificacioun of Cristis bodi,
13 til we rennen alle, in to vnyte of feith and of knowyng of Goddis sone, in to a parfit man, aftir the mesure of age of the plente of Crist;
14 that we be not now litle children, mouynge as wawis, and be not borun aboute with ech wynd of teching, in the weiwardnesse of men, in sutil wit, to the disseyuyng of errour.
15 But do we treuthe in charite, and wexe in him by alle thingis, that is Crist oure heed;
16 of whom alle the bodi set togidere, and boundun togidere bi ech ioynture of vnder seruyng, bi worching in to the mesure of ech membre, makith encreesyng of the bodi, in to edificacioun of it silf in charite.
17 Therfor Y seie and witnesse this thing in the Lord, that ye walke not now, as hethene men walken, in the vanyte of her wit;
18 that han vndurstondyng derkned with derknessis, and ben alienyd fro the lijf of God, bi ignoraunce that is in hem, for the blyndenesse of her herte.
19 Which dispeirynge bitoken hem silf to vnchastite, in to the worchyng of al vnclennesse in coueitise.
20 But ye han not so lerud Crist, if netheles ye herden hym,

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21 and ben tauyt in hym, as is treuthe in Jhesu.
22 Do ye awey bi the elde lyuyng the elde man, that is corrupt bi the desiris of errour;
23 and be ye renewlid in the spirit of youre soule;
24 and clothe ye the newe man, which is maad aftir God in riytwisnesse and hoolynesse of treuthe.
25 For which thing ye putte awei leesyng, and speke ye treuthe ech man with his neiybore, for we ben membris ech to othere.
26 Be ye wrooth, and nyle ye do synne; the sunne falle not doun on youre wraththe.
27 Nyle ye yyue stide to the deuel.
28 He that stal, now stele he not; but more trauele he in worchinge with hise hondis that that is good, that he haue whereof he schal yyue to nedi.
29 Ech yuel word go not of youre mouth; but if ony is good to the edificacioun of feith, that it yyue grace to men that heren.
30 And nyle ye make the Hooli Goost of God sori, in which ye ben markid in the dai of redempcioun.
31 Al bitternesse, and wraththe, and indignacioun, and cry, and blasfemye be takun awey fro you, with al malice;
32 and be ye togidere benygne, merciful, foryyuynge togidere, as also God foryaf to you in Crist.

PAUL TO THE EPHESIANS CHAPTER 5

(Be the Children of Light and avoid all evil [8-13]. "Children of Light" [Sadokites, Zadiks, "the righteous or just"] was once the name the Sadducees, Zealots, and Sicarii [knife-wielding terrorists] used for themselves and recorded it in the Dead Sea Scrolls. They were the perpetrators of the Jewish War against Rome from 66 to 73, which was also a civil war, and ended with about a million deaths. They called all non-Jews "Children of Darkness." In this letter, the name Children of Light is deliberately used to depict the new Roman Christians of the Apostle Paul positively and to show that those terrorists are now the Children of Darkness. See: The Dead Sea Scrolls, Appendix D; a complete translations can be found in The Grand Bible.)

1 Therfor be ye foloweris of God, as moost dereworthe sones;
2 and walke ye in loue, as Crist louyde vs, and yaf hym silf for vs an offryng and a sacrifice to God, in to the odour of swetnesse.
3 And fornycacioun, and al vnclennesse, or aueryce, be not named among you, as it bicometh holi men;
4 ethir filthe, or foli speche, or harlatrye, that perteyneth not to profit, but more doyng of thankyngis.
5 For wite ye this, and vndurstonde, that ech letchour, or vnclene man, or coueytouse, that serueth to mawmetis, hath not eritage in the kingdom of Crist and of God.
6 No man disseyue you bi veyn wordis; for whi for these thingis the wraththe of God cam on the sones of vnbileue.
7 Therfor nyle ye be maad parteneris of hem.
8 For ye weren sum tyme derknessis, but now ye ben liyt in the Lord. Walke ye as the sones of liyt.
9 For the fruyt of liyt is in al goodnesse, and riytwisnesse, and treuthe.
10 And preue ye what thing is wel plesynge to God.
11 And nyle ye comyne to vnfruytouse werkis of derknessis; but more repreue ye.
12 For what thingis ben don of hem in priuy, it is foule, yhe, to speke.
13 And alle thingis that ben repreuyd of the liyt, ben opynli schewid; for al thing that is schewid, is liyt.
14 For which thing he seith, Rise thou that slepist, and rise vp fro deth, and Crist schal liytne thee.
15 Therfor, britheren, se ye, hou warli ye schulen go;
16 not as vnwise men, but as wise men, ayenbiynge tyme, for the daies ben yuele.
17 Therfor nyle ye be maad vnwise, but vndurstondynge which is the wille of God.
18 And nyle ye be drunkun of wyn, in which is letcherie, but be ye fillid with the Hooli Goost; and speke ye to you silf in salmes,
19 and ymnes, and spiritual songis, syngynge and seiynge salm in youre hertis to the Lord;
20 euermore doynge thankingis for alle thingis in the name of oure Lord Jhesu Crist to God and to the fadir.
21 Be ye suget togidere in the drede of Crist.
22 Wymmen, be thei suget to her hosebondis,
23 as to the Lord, for the man is heed of the wymman, as Crist is heed of the chirche; he is sauyour of his bodi.
24 But as the chirche is suget to Crist, so wymmen to her hosebondis in alle thingis.
25 Men, loue ye youre wyues, as Crist louyde the chirche, and yaf hym silf for it, to make it holi;
26 and clenside it with the waisching of watir, in the word of lijf,
27 to yyue the chirche gloriouse to hym silf, that it hadde no wem, ne ryueling, or ony siche thing, but that it be hooli and vndefoulid.
28 So and men schulen loue her wyues, as her owne bodies. He that loueth his wijf, loueth hym silf;
29 for no man hatide euere his owne fleisch, but nurischith and fostrith it, as Crist doith the chirche.
30 And we ben membris of his bodi, of his fleisch, and of his boonys.
31 For this thing a man schal forsake his fadir and modir, and he schal drawe to his wijf; and thei schulen be tweyne in o fleisch.
32 This sacrament is greet; yhe, Y seie in Crist, and in the chirche.
33 Netheles ye alle, ech man loue his wijf as hym silf; and the wijf drede hir hosebonde.

PAUL TO THE EPHESIANS CHAPTER 6

1 Sones, obeische ye to youre fadir and modir, in the Lord; for this thing is riytful.
2 Onoure thou thi fadir and thi modir, that is the firste maundement in biheest;

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3 that it be wel to thee, and that thou be long lyuynge on the erthe.
4 And, fadris, nyle ye terre youre sones to wraththe; but nurische ye hem in the teching and chastising of the Lord.
5 Seruauntis, obeische ye to fleischli lordis with drede and trembling, in simplenesse of youre herte, as to Crist;
6 not seruynge at the iye, as plesinge to men, but as seruauntis of Crist; doynge the wille of God bi discrecioun,
7 with good wille seruynge as to the Lord, and not as to men;
8 witinge that ech man, what euere good thing he schal do, he schal resseyue this of the Lord, whether seruaunt, whether fre man.
9 And, ye lordis, do the same thingis to hem, foryyuynge manaasis; witinge that bothe her Lord and youre is in heuenes, and the taking of persones is not anentis God.
10 Her aftirward, britheren, be ye coumfortid in the Lord, and in the miyt of his vertu.
11 Clothe you with the armere of God, that ye moun stonde ayens aspiynges of the deuel.
12 For whi stryuyng is not to vs ayens fleisch and blood, but ayens princis and potestatis, ayens gouernours of the world of these derknessis, ayens spiritual thingis of wickidnesse, in heuenli thingis.
13 Therfor take ye the armere of God, that ye moun ayenstonde in the yuel dai; and in alle thingis stonde perfit.
14 Therfor stonde ye, and be gird aboute youre leendis in sothefastnesse, and clothid with the haburioun of riytwisnesse,
15 and youre feet schood in making redi of the gospel of pees.
16 In alle thingis take ye the scheld of feith, in which ye moun quenche alle the firy dartis of the worste.
17 And take ye the helm of helthe, and the swerd of the Goost, that is, the word of God.
18 Bi al preier and bisechyng preie ye al tyme in spirit, and in hym wakinge in al bisynesse, and bisechyng for alle hooli men, and for me;
19 that word be youun to me in openyng of my mouth, with trist to make knowun the mysterie of the gospel,
20 for which Y am set in message in a chayne; so that in it Y be hardi to speke, as it bihoueth me.
21 And ye wite, what thingis ben aboute me, what Y do, Titicus, my moost dere brother, and trewe mynystre in the Lord, schal make alle thingis knowun to you;
22 whom Y sente to you for this same thing, that ye knowe what thingis ben aboute vs, and that he coumforte youre hertis.
23 Pees to britheren, and charite, with feith of God oure fadir, and of the Lord Jhesu Crist.
24 Grace with alle men that louen oure Lord Jhesu Crist in vncorrupcioun. Amen, that is, So be it.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

or Paul to the citizens of Philippi, or just Philippians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle to the Philippians, commonly referred to as Philippians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the Apostle) and a co-author named Timothy, and is addressed to the Christian church in Philippi. While there is a general consensus that Philippians consists of authentically Pauline material, the majority of scholars believe that the epistle is a composite of multiple letter fragments from Paul to the church in Philippi.

Philippians is generally accepted to be authentic Pauline correspondence. The letter is actually composed of three letter fragments, accidentally saved as it appears and crudely joined together at some later time by those who collected the letters of Paul in the name of the Pauline school (Phil. 4:10-20; 1:1-3:1; 3:2-4:9). The first two seem to have been written from Ephesus around the time of Paul's imprisonment there (ca. 54-55 AD), or five to eight years after Paul first established the congregation in Philippi. It is possible that this third letter fragment was not originally addressed to Philippi at all but inserted between the other two letter fragments because of the personal tone.

Outline

1. Preface (1:1–11)[10]
A. Salutation (1:1–2)
B. Thanksgiving for the Philippians' Participation in the Gospel (1:3–8)
C. Prayer for the Philippians' Discerning Love to Increase until the Day of Christ (1:9–11)
2. Paul's Present Circumstances (1:12–26)
A. Paul's Imprisonment (1:12–13)
B. The Brothers' Response (1:14–17)
C. Paul's Attitude (1:18–26)
3. Practical Instructions in Sanctification (1:27–2:30)
A. Living Boldly as Citizens of Heaven (1:27–1:30)
B. Living Humbly as Servants of Christ (2:1–11)
1. The Motivation to Live Humbly (2:1–4)
2. The Model of Living Humbly (2:5–11)
C. Living Obediently as Children of God (2:12–18)
1. The Energising of God (2:12–13)
2. The Effect on the Saints (2:14–18)
D. Examples of Humble Servants (2:19–30)
1. The Example of Timothy (2:19–24)
2. The Example of Epaphroditus (2:25–30)
4. Polemical Doctrinal Issues (3:1–4:1)

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A. The Judaizers Basis: The Flesh (3:1–6)
B. Paul's Goal: The Resurrection (3:7–11)
C. Perfection and Humility (3:12–16)
D. Paul as an Example of Conduct and Watchfulness (3:17–4:1)
5. Postlude (4:2–23)
A. Exhortations (4:2–9): 1. Being United (4:2–3), 2. Rejoicing without Anxiety (4:4–7), 3. Thinking and Acting Purely (4:8–9)
B. A Note of Thanks (4:10–20): 1. Paul's Contentment (4:10–13), 2. The Philippians' Gift (4:14–18), 3. God's Provision (4:19–20)
C. Final Greetings (4:21–23)

Philippians was not written as one unified letter, but is rather a compilation of fragments from three separate letters from Paul to the church in Philippi.
Philippians contains the following letter fragments:
Letter A consists of Philippians 4:10-20. It is a short thank-you note from Paul to the Philippian church, regarding gifts they had sent him.[Phil 4:17]
Letter B consists of Philippians 1:1-3:1, and may also include 4:4-9 and 4:21-23.
Letter C consists of Philippians 3:2-4:1, and may also include 4:2-3. It is a testament to Paul's rejection of all worldly things for the sake of the gospel of Jesus.)

PAUL TO THE PHILIPPIANS CHAPTER 1

(Philippi, named after Philip, the father of Alexander the Great, was one of the most important cities in Macedonia. Paul founded the first European Christian community here on his 2nd missionary journey [Acts 16:11-40]. After leaving the city, Philippi remained his favourite community.)

1 Poul and Tymothe, seruauntis of Jhesu Crist, to alle the hooli men in Crist Jhesu, that ben at Filippis, with bischopis and dekenes,
2 grace and pees to you of God oure fadir, and of the Lord Jhesu Crist.
3 I do thankyngis to my God
4 in al mynde of you euere more in alle my preyeris for alle you with ioye, and
5 make a bisechyng on youre comynyng in the gospel of Crist, fro the firste day til nowe;
6 tristenynge this ilke thing, that he that bigan in you a good werk, schal perfourme it til in to the dai of Jhesu Crist.
7 As it is iust to me to feele this thing for alle you, for that Y haue you in herte, and in my boondis, and in defending and confermyng of the gospel, that alle ye be felowis of my ioye.
8 For God is a witnesse to me, hou Y coueyte alle you in the bowelis of Jhesu Crist.
9 And this thing Y preie, that youre charite be plenteouse more and more in kunnyng, and in al wit;
10 that ye preue the betere thingis, that ye be clene and without offence in the dai of Crist;
11 fillid with the fruyt of riytwysnesse bi Jhesu Crist, in to the glory and the heriyng of God.
12 For, britheren, Y wole that ye wite, that the thingis that ben aboute me han comun more to the profit of the gospel,
13 so that my boondis weren maad knowun in Crist, in ech moot halle, and in alle other placis;
14 that mo of britheren tristinge in the Lord more plenteuously for my boondis, dursten without drede speke the word of God.
15 But summe for enuye and strijf, summe for good wille, prechen Crist;
16 and summe of charite, witinge that Y am put in the defense of the gospel.
17 But summe of strijf schewen Crist not cleneli, gessynge hem to reise tribulacioun to my boondis.
18 But what? the while on al maner, ethir bi occasioun, ethir bi treuthe, Crist is schewid; and in this thing Y haue ioye, but also Y schal haue ioye.
19 And Y woot, that this thing schal come to me in to heelthe bi youre preyer, and the vndurmynystring of the spirit of Jhesu Crist, bi myn abidyng and hope.
20 For in no thing Y schal be schamed, but in al trist as euere more and now, Crist schal be magnefied in my bodi, ether bi lijf, ether bi deth.
21 For me to lyue is Crist, and to die is wynnyng.
22 That if to lyue in fleisch, is fruyt of werk to me, lo! what Y schal chese, Y knowe not.
23 But Y am constreyned of twei thingis, Y haue desire to be dissolued, and to be with Crist, it is myche more betere; but to dwelle in fleisch,
24 is nedeful for you.
25 And Y tristinge this thing, woot that Y schal dwelle, and perfitli dwelle to alle you, to youre profit and ioye of feith,
26 that youre thanking abounde in Crist Jhesu in me, bi my comyng eftsoone to you.
27 Oneli lyue ye worthili to the gospel of Crist, that whether whanne Y come and se you, ethir absent Y here of you, that ye stonden in o spirit of o wille, trauelinge togidere to the feith of the gospel.
28 And in no thing be ye aferd of aduersaries, which is to hem cause of perdicioun,
29 but to you cause of heelthe. And this thing is of God.
For it is youun to you for Crist, that not oneli ye bileuen in hym, but also that ye suffren for hym;
30 hauynge the same strijf, which ye saien in me, and now ye han herd of me.

PAUL TO THE PHILIPPIANS CHAPTER 2

1 Therfor if ony coumfort is in Crist, if ony solace of charite, if ony felouschipe of spirit, if ony inwardnesse of merci doyng,
2 fille ye my ioye, that ye vndurstonde the same thing, and haue the same charite, of o wille, and feelen the same thing;

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3 no thing bi strijf, nether by veyn glorie, but in mekenesse, demynge eche othere to be heiyer than hym silf;
4 not biholdinge ech bi hym silf what thingis ben his owne, but tho thingis that ben of othere men.
5 And fele ye this thing in you, which also in Crist Jhesu;
6 that whanne he was in the forme of God, demyde not raueyn, that hym silf were euene to God;
7 but he lowide hym silf, takinge the forme of a seruaunt, and was maad in to the licknesse of men, and in abite was foundun as a man.
8 He mekide hym silf, and was maad obedient to the deth, yhe, to the deth of the cross.
9 For which thing God enhaunside hym, and yaf to hym a name that is aboue al name;
10 that in the name of Jhesu ech kne be bowid, of heuenli thingis, of ertheli thingis, and of hellis;
11 and ech tunge knouleche, that the Lord Jhesu Crist is in the glorie of God the fadir.
12 Therfor, my most dereworthe britheren, as euere more ye han obeischid, not in my presence onely, but myche more now in myn absence, worche ye with drede and trembling youre heelthe.
13 For it is God that worchith in you, bothe to wilne, and to performe, for good wille.
14 And do ye alle thingis with out grutchingis and doutyngis;
15 that ye be with out playnt, and symple as the sones of God, with out repreef, in the myddil of a schrewid nacioun and a weiward; among whiche ye schynen as yyueris of liyt in the world.
16 And holde ye togidere the word of lijf to my glorie in the day of Crist; for Y haue not runnen in veyn, nether Y haue trauelid in veyn.
17 But thouy Y be offrid or slayn on the sacrifice and seruyce of youre feith, Y haue ioye, and Y thanke you alle.
18 And the same thing haue ye ioye, and thanke ye me.
19 And Y hope in the Lord Jhesu, that Y schal sende Tymothe soone to you, that Y be of good coumfort, whanne tho thingis ben knowun that ben aboute you.
20 For Y haue no man so of o wille, that is bisi for you with clene affeccioun.
21 For alle men seken tho thingis that ben her owne, not tho that ben of Crist Jhesu.
22 But knowe ye the asaie of hym, for as a sone to the fadir he hath seruyd with me in the gospel.
23 Therfor Y hope that Y schal sende hym to you, anoon as Y se what thingis ben aboute me.
24 And Y triste in the Lord, that also my silf schal come to you soone.
25 And Y gesside it nedeful to sende to you Epafrodite, my brother and euene worchere, and myn euene knyyt, but youre apostle, and the mynystre of my nede.
26 For he desiride you alle, and he was sorewful, therfor that ye herden that he was sijk.
27 For he was sijk to the deth, but God hadde merci on him; and not oneli on hym, but also on me, lest Y hadde heuynesse on heuynesse.
28 Therfor more hastili Y sente hym, that whanne ye han seyn hym, ye haue ioye eft, and Y be withouten heuynesse.
29 Therfor resseyue ye hym with al ioye in the Lord, and haue ye suche with al onour.
30 For the werk of Crist he wente to deth, yyuynge his lijf, that he schulde fulfille that that failide of you anentis my seruyce.

PAUL TO THE PHILIPPIANS CHAPTER 3

1 Hennus forward, my britheren, haue ye ioye in the Lord. To write to you the same thingis, to me it is not slow, and to you it is necessarie.
2 Se ye houndis, se ye yuele werk men, se ye dyuysioun.
3 For we ben circumcisioun, which bi spirit seruen to God, and glorien in Crist Jhesu, and han not trist in the fleisch,
4 thouy Y haue trust, yhe, in the fleisch. If ony othere man is seyn to triste in the fleisch,
5 Y more, that was circumcidid in the eiytthe dai, of the kyn of Israel, of the lynage of Beniamyn, an Ebrew of Ebrewis, bi the lawe a Farisee,
6 bi loue pursuynge the chirche of God, bi riytwisnesse that is in the lawe lyuynge with out playnt.
7 But whiche thingis weren to me wynnyngis, Y haue demed these apeyryngis for Crist.
8 Netheles Y gesse alle thingis to be peirement for the cleer science of Jhesu Crist my Lord. For whom Y made alle thingis peyrement, and Y deme as drit,
9 that Y wynne Crist, and that Y be foundun in hym, not hauynge my riytwisnesse that is of the lawe, but that that is of the feith of Crist Jhesu, that is of God the riytwisnesse in feith,
10 to knowe hym, and the vertu of his risyng ayen, and the felouschipe of his passioun, and be maad lijk to his deeth,
11 if on ony maner Y come to the resurreccioun that is fro deth.
12 Not that now Y haue takun, or now am parfit; but Y sue, if in ony maner Y comprehende, in which thing also Y am comprehendid of Crist Jhesu.
13 Bretheren, Y deme me not that Y haue comprehendid; but o thing, Y foryete tho thingis that ben bihyndis, and stretche forth my silf to tho thingis that ben bifore,
14 and pursue to the ordeyned mede of the hiy clepyng of God in Crist Jhesu.
15 Therfor who euere we ben perfit, feele we this thing. And if ye vndurstonden in othere manere ony thing, this thing God schal schewe to you.
16 Netheles to what thing we han comun, that we vndurstonden the same thing, and that we perfitli dwelle in the same reule.
17 Britheren, be ye my foleweris, and weyte ye hem that walken so, as ye han oure fourme.

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18 For many walken, whiche Y haue seid ofte to you, but now Y wepinge seie, the enemyes of Cristis cros,
19 who ende is deth, whos god is the wombe, and the glorie in confusioun of hem, that saueren ertheli thingis.
20 But oure lyuyng is in heuenes; fro whennus also we abiden the sauyour oure Lord Jhesu Crist,
21 which schal reforme the bodi of oure mekenesse, that is maad lijk to the bodi of his clerenesse, bi the worching bi which he mai also make alle thingis suget to hym.

PAUL TO THE PHILIPPIANS CHAPTER 4

1 Therfor, my britheren most dereworthe and most desirid, my ioye and my coroun, so stonde ye in the Lord, most dere britheren.
2 Y preye Eucodiam, and biseche Synticem, to vndurstonde the same thing in the Lord.
3 Also Y preye and thee, german felow, helpe thou the ilke wymmen that traueliden with me in the gospel, with Clement and othere myn helperis, whos names ben in the book of lijf.
4 Ioye ye in the Lord euere more; eft Y seie, ioye ye.
5 Be youre pacyence knowun to alle men; the Lord is niy.
6 Be ye nothing bisi, but in al preyer and biseching, with doyng of thankyngis, be youre axyngis knowun at God.
7 And the pees of God, that passith al wit, kepe youre hertis and vndurstondingis in Crist Jhesu.
8 Fro hennus forth, britheren, what euere thingis ben sothe, what euere thingis chast, what euere thingis iust, what euere thingis hooli, what euere thingis able to be louyd, what euere thingis of good fame, if ony vertu, if ony preising of discipline, thenke ye these thingis,
9 that also ye han lerud, and take, and heed, and seyn in me. Do ye these thingis, and God of pees schal be with you.
10 But Y ioyede greetli in the Lord, that sum tyme aftirward ye floureden ayen to feele for me, as also ye feeliden. But ye weren ocupied, Y seie not as for nede,
11 for Y haue lerud to be sufficient in whiche thingis Y am.
12 And Y can also be lowid, Y can also haue plentee. Euery where and in alle thingis Y am tauyt to be fillid, and to hungur, and to abounde, and to suffre myseiste.
13 Y may alle thingis in hym that coumfortith me.
14 Netheles ye han doon wel, comynynge to my tribulacioun.
15 For and ye, Filipensis, witen, that in the bigynnyng of the gospel, whanne Y wente forth fro Macedonye, no chirche comynede with me in resoun of thing youun and takun, but ye aloone.
16 Whiche senten to Tessalonyk onys and twies also in to vss to me.
17 Not for Y seke yifte, but Y requyre fruyt aboundinge in youre resoun.
18 For Y haue alle thingis, and abounde; Y am fillid with tho thingis takun of Epafrodite, whiche ye senten in to the odour of swetnesse, a couenable sacrifice, plesynge to God.
19 And my God fil alle youre desire, by hise richessis in glorie in Crist Jhesu.
20 But to God and oure fadir be glorie in to worldis of worldis.
21 Amen. Grete ye wel euery hooli man in Crist Jhesu.
22 Tho britheren that ben with me, greten you wel. Alle hooli men greten you wel, moost sotheli thei that ben of the emperouris hous.
23 The grace of oure Lord Jhesu Crist be with youre spirit. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

or Paul to the citizens of Colossea,
or just Colossians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 50-80 A.D.

(Several scholars dispute the authenticity of Colossians. Created 50-80 AD. Probably about 60 percent of critical scholarship holds that Paul did not write the letter but one of his disciples. Of these arguments, the strongest ones are those that maintain that Colossians shows a more developed theology in its christology, ecclesiology, and eschatology.)

The Epistle of Paul to the Colossians, (or simply Colossians), is the twelfth book of the New Testament. It was written, according to the text, by Saul of Tarsos (Paul the Apostle) and Timothy to the Church in Colossae, a small Phrygian city near Laodicea and approximately 100 miles (160 km) from Ephesus in Asia Minor.

Scholars have increasingly questioned Paul's authorship and attributed the letter to an early follower instead. The authenticity of the letter, however, has been defended with equal strength. If Paul was the author, he probably used an amanuensis, or secretary, in writing the letter (Col 4:18), possibly Timothy.

The letter's authors claim to be Paul and Timothy, but authorship began to be authoritatively questioned during the 19th century.

However, as with several epistles attributed to Paul, critical scholarship disputes this claim. One ground is that the epistle's language doesn't seem to match Paul's, with 48 words appearing in Colossians that are found nowhere else in his writings and 33 of which occur nowhere else in the New Testament. A second ground is that the epistle features a strong use of liturgical-hymnic style which appears nowhere else in Paul's work to the same extent. A third is that the epistle's themes related to Christ, eschatology and the church seem to have no parallel in Paul's undisputed works.

Members of the congregation at Colossae may have been incorporating pagan elements into their practice, including worship of elemental spirits. The Epistle to the Colossians declares Christ's supremacy over the entire created universe and exhorts Christians to lead godly lives. The letter consists of two parts: first a doctrinal section, then a second regarding conduct. Those who believe that the impetus of the letter was a growing heresy in the church see both sections of the letter as opposing false teachers who have been spreading error in the congregation. Others see both sections of the letter as primarily encouragement and edification for a developing church.

Outline

1. Introduction (1:1–14)
A. Greetings (1:1–2)
B. Thanksgiving (1:3–8)
C. Prayer (1:9–14)
2. The Supremacy of Christ (1:15–23)
3. Paul's Labor for the Church (1:24–2:7)
A. A Ministry for the Sake of the Church (1:24–2:7)
B. A Concern for the Spiritual Welfare of His Readers (2:1–7)
4. Freedom from Human Regulations through Life with Christ (2:8–23)
A. Warning to Guard against the False Teachers (2:8–15)
B. Pleas to Reject the False Teachers (2:16–19)
C. An Analysis of the Heresy (2:20–23)
5. Rules for Holy Living (3:1–4:6)
A. The Old Self and the New Self (3:1–17)
B. Rules for Christian Households (3:18–4:1)
C. Further Instructions (4:2–6)
6. Final Greetings (4:7–18).)

PAUL TO THE COLOSSIANS CHAPTER 1

(Colossae, or Kolossai, a city in the Asia Minor province of Greater Phrygia, 220 km east of Ephesus, had been converted to Christianity by his disciple Epaphras at the time Paul was staying in Ephesus. The apostle himself had never been there (Col. 2:1); however, he also showed keen interest in his disciple's foundation.)

1 Poul, apostle of Crist Jhesu, bi the wille of God,

2 and Tymothe, brother, to hem that ben at Colose, hooli and feithful britheren in Crist Jhesu,

3 grace and pees to you of God oure fadir and of the Lord Jhesu Crist. We don thankyngis to God, and to the fader of oure Lord Jhesu Crist, euermore preiynge for you, herynge youre feith in Crist Jhesu,

4 and the loue that ye han to alle hooli men,

5 for the hope that is kept to you in heuenes. Which ye herden in the word of treuthe of the gospel,

6 that cam to you, as also it is in al the world, and makith fruyt, and wexith, as in you, fro that dai in which ye herden and knewen the grace of God in treuthe.

7 As ye lerneden of Epafras, oure felawe most dereworthe, which is a trewe mynystre of Jhesu Crist for you;

8 which also schewide to vs youre louyng in spirit.

9 Therfor we fro the dai in which we herden, ceessen not to preye for you, and to axe, that ye be fillid with the knowing of his wille in al wisdom and goostli vndurstondyng;

10 that ye walke worthili to God plesynge bi alle thingis, and make fruyt in al good werk, and wexe in the science of God,

11 and ben coumfortid in al vertu bi the miyt of his clerenesse, in al pacience and long abiding with ioye,

12 that ye do thankyngis to God and to the fadir, which made you worthi in to the part of eritage of hooli men in liyt.

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13 Which delyueride vs fro the power of derknessis, and translatide in to the kyngdom of the sone of his louyng,
14 in whom we han ayenbiyng and remyssioun of synnes.
15 Which is the ymage of God vnuysible, the first bigetun of ech creature.
16 For in hym alle thingis ben maad, in heuenes and in erthe, visible and vnuysible, ether trones, ether dominaciouns, ether princehodes, ethir poweris, alle thingis ben maad of nouyt bi hym, and in hym,
17 and he is bifor alle, and alle thingis ben in hym.
18 And he is heed of the bodi of the chirche; which is the bigynnyng and the firste bigetun of deede men, that he holde the firste dignyte in alle thingis.
19 For in hym it pleside al plente to inhabite,
20 and bi hym alle thingis to be recounselid in to hym, and made pees bi the blood of his cros, tho thingis that ben in erthis, ether that ben in heuenes.
21 And whanne ye weren sumtyme aliened, and enemyes bi wit in yuele werkis,
22 now he hath recounselid you in the bodi of his fleisch bi deth, to haue you hooli, and vnwemmyd, and with out repreef bifor hym.
23 If netheles ye dwellen in the feith, foundid, and stable, and vnmouable fro the hope of the gospel that ye han herd, which is prechid in al creature that is vndur heuene. Of which Y Poul am maad mynystre,
24 and now Y haue ioye in passioun for you, and Y fille tho thingis that failen of the passiouns of Crist in my fleisch, for his bodi, that is the chirche.
25 Of which Y Poul am maad mynystre bi the dispensacioun of God, that is youun to me in you,
26 that Y fille the word of God, the priuyte, that was hid fro worldis and generaciouns. But now it is schewid to his seyntis,
27 to whiche God wold make knowun the richessis of the glorie of this sacrament in hethene men, which is Crist in you, the hope of glorie.
28 Whom we schewen, repreuynge ech man, and techinge ech man in al wisdom, that we offre ech man perfit in Crist Jhesu.
29 In which thing also Y trauele in stryuynge bi the worching of hym, that he worchith in me in vertu.

PAUL TO THE COLOSSIANS CHAPTER 2

1 But Y wole that ye wite, what bisynesse Y haue for you, and for hem that ben at Laodice, and whiche euere saien not my face in fleisch,
2 that her hertis ben coumfortid, and thei ben tauyt in charite, in to alle the richessis of the plente of the vndurstondyng, in to the knowyng of mysterie of God, the fadir of Jhesu Crist,
3 in whom alle the tresouris of wisdom and of science ben hid.
4 For this thing Y seie, that no man disseyue you in heiythe of wordis.
5 For thouy Y be absent in bodi, bi spirit Y am with you, ioiynge and seynge youre ordre and the sadnesse of youre bileue that is in Crist.
6 Therfor as ye han takun Jhesu Crist oure Lord,
7 walke ye in hym, and be ye rootid and bieldid aboue in hym, and confermyd in the bileue, as ye han lerud, aboundinge in hym in doynge of thankyngis.
8 Se ye that no man disseyue you bi filosofie and veyn fallace, aftir the tradicioun of men, aftir the elementis of the world, and not aftir Crist.
9 For in hym dwellith bodilich al the fulnesse of the Godhed.
10 And ye ben fillid in hym, that is heed of al principat and power.
11 In whom also ye ben circumcidid in circumcisioun not maad with hoond, in dispoyling of the bodi of fleisch, but in circumcisioun of Crist;
12 and ye ben biried togidere with hym in baptim, in whom also ye han rise ayen bi feith of the worching of God, that reiside hym fro deth.
13 And whanne ye weren deed in giltis, and in the prepucie of youre fleisch, he quikenyde togidere you with hym;
14 foryyuynge to you alle giltis, doynge awei that writing of decre that was ayens vs, that was contrarie to vs; and he took awei that fro the myddil, pitchinge it on the cros;
15 and he spuylide principatis and poweris, and ledde out tristili, opynli ouercomynge hem in hym silf.
16 Therfor no man iuge you in mete, or in drink, or in part of feeste dai, or of neomenye,
17 or of sabatis, whiche ben schadewe of thingis to comynge; for the bodi is of Crist.
18 No man disseyue you, willynge to teche in mekenesse, and religioun of aungelis, tho thingis whiche he hath not seyn, walkinge veynli, bolnyd with wit of his fleisch,
19 and not holdynge the heed, of which al the bodi, bi boondis and ioynyngis togidere vndur mynystrid and maad, wexith in to encreessing of God.
20 For if ye ben deed with Crist fro the elementis of this world, what yit as men lyuynge to the world demen ye?
21 That ye touche not, nether taaste,
22 nether trete with hoondis tho thingis, whiche alle ben in to deth bi the ilke vss, aftir the comaundementis and the techingis of men;
23 whiche han a resoun of wisdom in veyn religioun and mekenesse, and not to spare the bodi, not in ony onour to the fulfillyng of the fleisch.

PAUL TO THE COLOSSIANS CHAPTER 3

1 Therfor if ye han risun togidere with Crist, seke ye tho thingis that ben aboue, where Crist is sittynge in the riythalf of God.
2 Sauere ye tho thingis, that ben aboue, not tho that ben on the erthe.
3 For ye ben deed, and youre lijf is hid with Crist in God.
4 For whanne Crist schal appere, youre lijf, thanne also ye schulen appere with hym in glorie.

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5 Therfor sle ye youre membris, whiche ben on the erthe, fornycacioun, vnclennesse, letcherie, yuel coueitise, and aueryse, which is seruyse of mawmetis;
6 for whiche thingis the wraththe of God cam on the sones of vnbileue;
7 in whiche also ye walkiden sum tyme, whanne ye lyueden in hem.
8 But now putte ye awei alle thingis, wraththe, indignacioun, malice, blasfemye and foule word of youre mouth.
9 Nyle ye lie togidere; spuyle ye you fro the elde man with his dedes, and clothe ye the newe man,
10 that is maad newe ayen in to the knowing of God, aftir the ymage of hym that made hym;
11 where is not male and female, hethene man and Jew, circumcisioun and prepucie, barbarus and Scita, bonde man and fre man, but alle thingis and in alle thingis Crist.
12 Therfor ye, as the chosun of God, hooli and louyd, clothe you with the entrailis of merci, benygnite, and mekenesse, temperaunce, pacience;
13 and support ye echon other, and foryyue to you silf, if ony man ayens ony hath a querele; as the Lord foryaf to you, so also ye.
14 And vpon alle these thingis haue ye charite, that is the boond of perfeccioun.
15 And the pees of Crist enioye in youre hertis, in which ye ben clepid in o bodi, and be ye kynde.
16 The word of Crist dwelle in you plenteuousli, in al wisdom; and teche and moneste you silf in salmes, and ympnes, and spiritual songis, in grace synginge in youre hertis to the Lord.
17 Al thing, what euere thing ye don, in word or in dede, alle thingis in the name of oure Lord Jhesu Crist, doynge thankyngis to God and to the fadir bi hym.
18 Wymmen, be ye sugetis to youre hosebondis, as it bihoueth in the Lord.
19 Men, loue ye youre wyues, and nyle ye be bittere to hem.
20 Sones, obeie ye to youre fadir and modir bi alle thingis; for this is wel plesinge in the Lord.
21 Fadris, nyle ye terre youre sones to indignacioun, that thei be not maad feble hertid.
22 Seruauntis, obeie ye bi alle thingis to fleischli lordis, not seruynge at iye, as plesynge to men, but in symplenesse of herte, dredinge the Lord.
23 What euer ye doen, worche ye of wille, as to the Lord and not to men;
24 witinge that of the Lord ye schulen take yelding of eritage. Serue ye to the Lord Crist.
25 For he that doith iniurie, schal resseyue that that he dide yuele; and acceptacioun of persoones is not anentis God.

PAUL TO THE COLOSSIANS CHAPTER 4

1 Lordis, yyue ye to seruauntis that that is iust and euene, witinge that also ye han a Lord in heuene.
2 Be ye bisi in preier, and wake in it, in doynge of thankyngis;
3 and preie ech for othere, and for vs, that God opene to vs the dore of word, to speke the misterie of Crist;
4 for which also Y am boundun, that Y schewe it, so as it bihoueth me to speke.
5 Walke ye in wisdom to hem that ben with outen forth, ayenbiynge tyme.
6 Youre word be sauered in salt eueremore in grace; that ye wite, hou it bihoueth you to answere to ech man.
7 Titicus, most dere brother, and feithful mynyster, and my felowe in the Lord, schal make alle thingis knowun to you, that ben aboute me.
8 Whom Y sente to you to this same thing, that he knowe what thingis ben aboute you, and coumforte youre hertis, with Onesyme,
9 most dere and feithful brother, which is of you; whiche schulen make alle thingis that ben doon here, knowun to you.
10 Aristark, prisoner with me, gretith you wel, and Mark, the cosyn of Barnabas, of whom ye han take maundementis; if he come to you, resseyue ye hym;
11 and Jhesus, that is seid Just; whiche ben of circumcisioun; thei aloone ben myn helperis in the kingdom of God, that weren to me in solace.
12 Epafras, that is of you, the seruaunt of Jhesu Crist, gretith you wel; euere bisi for you in preyeris, that ye stonde perfit and ful in al the wille of God.
13 And Y bere witnessyng to hym, that he hath myche trauel for you, and for hem that ben at Loadice, and that ben at Ierapolim.
14 Luk, the leche most dere, and Demas, greten you wel.
15 Grete ye wel the britheren that ben at Loadice, and the womman Nynfam, and the chirche that is in hir hous.
16 And whanne this pistle is red among you, do ye, that it be red in the chirche of Loadicensis; and rede ye that pistle that is of Loadicensis.
17 And seie ye to Archippus, Se the mynysterie, that thou hast takun in the Lord, that thou fille it.
18 My salutacioun, bi the hoond of Poul. Be ye myndeful of my boondis. The grace of the Lord Jhesu Crist be with you. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 1 Thessalonians
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The epistle to the Thessalonians is certainly one of the most ancient Christian documents in existence. It is typically dated c. 50/51 AD. It is universally assented to be an authentic letter of Paul. Thessalonika was the capital of the province of Macedonia and a large seaport. The letter is thought to have been written by Paul from Corinth a few months after founding a congregation there.)

The First Epistle to the Thessalonians, commonly referred to as First Thessalonians or 1 Thessalonians, is a Pauline epistle of the New Testament of the Christian Bible. The epistle is attributed to Saul of Tarsos (Paul the "Apostle"), and is addressed to the church in Thessalonica, in modern-day Greece. It is likely the first of Paul's letters, probably written by the end of 52 AD (however, some scholars believe the Epistle to Galatians may have been written at an earlier date: 48 AD).

For the most part, the letter is personal in nature, with only the final two chapters spent addressing issues of doctrine, almost as an aside. Paul's main purpose in writing is to encourage and reassure the Christians there. Paul urges them to go on working quietly while waiting in hope for the return of Christ. Unlike all subsequent Pauline epistles, 1 Thessalonians does not focus on justification by faith or questions of Jewish–Gentile relations, themes that are covered in all other letters. Many scholars see this as an indication that this letter was written before the Epistle to the Galatians, where Paul's positions on these matters were formed and elucidated.

The majority of New Testament scholars hold 1 Thessalonians to be authentic. 1 Thessalonians matches other accepted Pauline letters, both in style and in content, and its authorship is also affirmed by 2 Thessalonians.

1 Thessalonians 2:13–16 have often been regarded as a post-Pauline interpolation. The following arguments have been based on the content:

It is perceived to be theologically incompatible with Paul's other epistles: elsewhere Paul attributed Jesus's death to the "rulers of this age" (1 Cor 2:8) rather than to the Jews, and elsewhere Paul writes that the Jews have not been abandoned by God, for "all Israel will be saved" (Rom 11:26); According to 1 Thes 1:10, the wrath of God is still to come; it is not something that has already shown itself.

There were no extensive historical persecutions of Christians by Jews in Palestine prior to the first Jewish war.

The use of the concept of imitation in 1 Thes. 2.14 is singular.

The aorist eftasen ("has overtaken") refers to the destruction of Jerusalem.

The syntax of 1 Thes. 2:13–16 deviates significantly from that of the surrounding context.

It is also sometimes suggested that 1 Thes. 5:1–11 is a post-Pauline insertion that has many features of Lukan language and theology that serves as an apologetic correction to Paul's imminent expectation of the Second Coming in 1 Thes. 4:13–18.)

1 PAUL TO THE TESSALONIANS CHAPTER 1

1 Poul, and Siluan, and Tymothe, to the chirche of Tessalonicensis, in God the fadir,

2 and in the Lord Jhesu Crist, grace and pees to you. We doon thankyngis to God euere more for alle you, and we maken mynde of you in oure preyeris withouten ceessyng;

3 hauynge mynde of the werk of youre feith, and trauel, and charite, and abyding of the hope of oure Lord Jhesu Crist, bifor God and oure fadir.

4 Ye louyde britheren of God, we witinge youre chesing;

5 for oure gospel was not at you in word oneli, but also in vertu, and in the Hooli Goost, and in myche plente; as ye witen, whiche we weren among you for you;

6 and ye ben maad foleweris of vs, and of the Lord, resseyuynge the word in myche tribulacioun, with ioye of the Hooli Goost;

7 so that ye ben maad ensaumple to alle men that bileuen, in Macedonye and in Acaie.

8 For of you the word of the Lord is pupplischid, not oneli in Macedonye and Acaie, but youre feith that is to God, in ech place is gon forth; so that it is not nede to vs to speke ony thing.

9 For thei schewen of you, what maner entre we hadden to you, and hou ye ben conuertid to God fro maumettis, to serue to the lyuynge God and veri; and to abide his sone fro heuenes,

10 whom he reiside fro deth, the Lord Jhesu, that delyuerede us fro wraththe to comynge.

1 PAUL TO THE TESSALONIANS CHAPTER 2

1 For, britheren, ye witen oure entre to you, for it was not veyn;

2 but first we suffriden, and weren punyschid with wrongis, as ye witen in Filippis, and hadden trust in oure Lord, to speke to you the gospel of God in myche bisynesse.

3 And oure exortacioun is not of errour, nether of vnclennesse, nether in gile,

4 but as we ben preued of God, that the gospel of God schulde be takun to vs, so we speken; not as plesynge to men, but to God that preueth oure hertis.

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5 For nether we weren ony tyme in word of glosing, as ye witen, nether in occasioun of auerise; God is witnesse; nether sekinge glorie of men,
6 nether of you,
7 nether of othere, whanne we, as Cristis apostlis, miyten haue be in charge to you. But we weren maad litle in the myddil of you, as if a nursche fostre hir sones;
8 so we desiringe you with greet loue, wolden haue bitake to you, not oneli the gospel of God, but also oure lyues, for ye ben maad most dereworthe to vs.
9 For, britheren, ye ben myndeful of oure trauel and werynesse; we worchiden nyyt and day, that we schulden not greue ony of you, and prechiden to you the euangelie of God.
10 God and ye ben witnessis, hou holili, and iustli, and with outen pleynt, we weren to you that bileueden.
11 As ye witen, hou we preyeden you, and coumfortiden ech of you, as the fadir hise sones,
12 and we han witnessid, that ye schulden go worthili to God, that clepide you in to his kingdom and glorie.
13 Therfor we doon thankingis to God with outen ceessyng. For whanne ye hadden take of vs the word of the heryng of God, ye token it not as the word of men, but as it is verili, the word of God, that worchith in you that han bileued.
14 For, britheren, ye ben maad foleweris of the chirchis of God, that ben in Jude, in Crist Jhesu, for ye han suffrid the same thingis of youre euene lynagis, as thei of the Jewis.
15 Whiche slowen bothe the Lord Jhesu and the profetis, and pursueden vs, and thei plesen not to God, and thei ben aduersaries to alle men;
16 forbedinge vs to speke to hethene men, that thei be maad saaf, that thei fille her synnes euere more; for the wraththe of God cam on hem in to the ende.
17 And, britheren, we desolat fro you for a tyme, bi mouth and in biholding, but not in herte, han hiyed more plenteuousli to se youre face with greet desir.
18 For we wolden come to you, yhe, Y Poul, onys and eftsoone, but Sathanas lettide vs.
19 For whi what is oure hope, or ioye, or coroun of glorie? Whether ye ben not bifore oure Lord Jhesu Crist in his comyng?
20 For ye ben oure glorie and ioye.

1 PAUL TO THE TESSALONIANS CHAPTER 3

1 For which thing we suffriden no lengere, and it pleside to vs to dwelle aloone at Atenys;
2 and we senten Tymothe, oure brother, and mynystre of God in the euangelie of Crist, to you to be confermyd, and to be tauyt for youre feith,
3 that no man be mouyd in these tribulaciouns. For ye silf witen, that in this this thing we ben set.
4 For whanne we weren at you, we biforseiden to you, that we schulden suffre tribulaciouns; as it is don, and ye witen.
5 Therfor Y Poul, no lenger abidinge, sente to knowe youre feith, lest perauenture he that temptith tempte you, and youre trauel be maad veyn.
6 But now, whanne Tymothe schal come to vs fro you, and telle to vs youre feith and charite, and that ye han good mynde of vs, euere desyringe to se vs, as we also you;
7 therfor, britheren, we ben coumfortid in you, in al oure nede and tribulacioun, bi youre feith.
8 For now we lyuen, if ye stonden in the Lord.
9 For what doyng of thankingis moun we yelde to God for you, in al ioye, in which we ioyen for you bifor oure Lord?
10 nyyt and dai more plenteuousli preiynge, that we se youre face, and fulfille tho thingis that failen to youre feith.
11 But God hym silf and oure fadir, and the Lord Jhesu Crist, dresse oure weye to you.
12 And the Lord multiplie you, and make youre charite to be plenteuouse of ech to othere, and in to alle men, as also we in you;
13 that youre hertis ben confermyd with outen pleynt in holynesse, bifor God and oure fadir, in the comyng of oure Lord Jhesu Crist with alle hise seyntis. Amen.

1 PAUL TO THE TESSALONIANS CHAPTER 4

1 Therfor, britheren, fro hennus forward we preien you, and bisechen in the Lord Jhesu, that as ye han resseyued of vs, hou it bihoueth you to go and to plese God, so walke ye, that ye abounde the more.
2 For ye witen what comaundementis Y haue youun to you bi the Lord Jhesu.
3 For this is the wille of God, youre holynesse, that ye absteyne you fro fornycacioun.
4 That ech of you kunne welde his vessel in holynesse, and onour;
5 not in passioun of lust, as hethene men that knowen not God.
6 And that no man ouergo, nethir disseyue his brothir in chaffaring. For the Lord is venger of alle these thingis, as we biforseiden to you, and han witnessid.
7 For God clepide not vs in to vnclennesse, but in to holynesse.
8 Therfor he that dispisith these thingis, dispisith not man, but God, that also yaf his holi spirit in vs.
9 But of the charite of britherhed we hadden no nede to write to you; ye silf han lerud of God, that ye loue togidere;
10 for ye don that in to alle britheren in al Macedonye. And, britheren, we preyen you, that ye abounde more; and taken kepe, that ye be quyet;
11 and that ye do youre nede, and ye worche with youre hoondis, as we han comaundid to you; and that ye wandre onestli to hem that ben with outforth, and that of no mannus ye desir ony thing.
12 For, britheren, we wolen not, that ye vnknowe of men that dien, that ye be not soreuful, as othere that han not hope.
13 For if we bileuen, that Jhesu was deed, and roos ayen, so God schal lede with hym hem that ben deed bi Jhesu.
14 And we seien this thing to you in the word of the Lord, that we that lyuen, that ben left in the comyng of the Lord, schulen not come bifor hem that ben deed.

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15 For the Lord hym silf schal come doun fro heuene, in the comaundement, and in the vois of an archaungel, and in the trumpe of God; and the deed men that ben in Crist, schulen rise ayen first.
16 Afterward we that lyuen, that ben left, schulen be rauyschid togidere with hem in cloudis, metinge Crist in to the eir; and so euere more we schulen be with the Lord.
17 Therfor be ye coumfortid togidere in these wordis.

1 PAUL TO THE TESSALONIANS CHAPTER 5
1 But, britheren, of tymes and momentis ye neden not that Y write to you.
2 For ye silf witen diligentli, that the dai of the Lord schal come, as a theef in the niyt.
3 For whanne thei schulen seie pees is, and sikirnesse, thanne sudeyn deth schal come on hem, as sorewe to a womman that is with child, and thei schulen not scape.
4 But, britheren, ye ben not in derknessis, that the ilke dai as a theef catche you.
5 For alle ye ben the sones of liyt, and sones of dai; we ben not of niyt, nether of derknessis.
6 Therfor slepe we not as othere; but wake we, and be we sobre.
7 For thei that slepen, slepen in the niyt, and thei that ben drunkun, ben drunkun in the niyt.
8 But we that ben of the dai, ben sobre, clothid in the haburioun of feith and of charite, and in the helme of hope of heelthe.
9 For God puttide not vs in to wraththe, but in to the purchasing of heelthe bi oure Lord Jhesu Crist, that was deed for vs;
10 that whether we waken, whether we slepen, we lyue togidere with him.
11 For which thing comforte ye togidere, and edefie ye ech other, as ye doon.
12 And, britheren, we preien you, that ye knowen hem that trauelen among you, and ben souereyns to you in the Lord, and techen you,
13 that ye han hem more aboundantli in charyte; and for the werk of hem, haue ye pees with hem.
14 And, britheren, we preien you, repreue ye vnpesible men. Coumforte ye men of litil herte, resseyue ye sijke men, be ye pacient to alle men.
15 Se ye, that no man yelde yuel for yuel to ony man; but euere more sue ye that that is good, ech to othere and to alle men.
16 Euere more ioye ye; without ceessing preye ye;
17 in alle thingis do ye thankyngis.
18 For this is the wille of God in Crist Jhesu, in alle you.
19 Nyle ye quenche the spirit;
20 nyle ye dispise prophecies.
21 But preue ye alle thingis, and holde ye that thing that is good.
22 Absteyne you fro al yuel spice.
23 And God hym silf of pees make you hooli bi alle thingis, that youre spirit be kept hool, and soule, and bodi, without pleynt, in the comyng of oure Lord Jhesu Crist.
24 God is trewe, that clepide you, which also schal do.
25 Britheren, preye ye for vs.
26 Grete ye wel alle britheren in hooli cos.
27 Y coniure you bi the Lord, that this pistle be red to alle hooli britheren.
28 The grace of oure Lord Jhesu Crist be with you. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE TESSALONIANS

or Paul to the citizens of Tessalonika,
or just 2 Thessalonians
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: c. 49–51 / 80–115 A.D.

(The Second Epistle to the Thessalonians, commonly referred to as Second Thessalonians or 2 Thessalonians is a book from the New Testament of the Christian Bible. It is traditionally attributed to Paul the Apostle, with Timothy as a co-author. Modern biblical scholarship is divided on whether the epistle was written by Paul; many scholars reject its authenticity based on what they see as differences in style and theology between this and the First Epistle to the Thessalonians.

Scholars who support its authenticity view it as having been written around 51–52 AD, shortly after the First Epistle. Those who see it as a later composition assign a date of around 80–115 AD.

The authenticity of this epistle is still in widespread dispute. If we only possessed Second Thessalonians few scholars would doubt that Paul wrote it; but when Second Thessalonians is put alongside First Thessalonians then doubts appear. There is a great dissimilarity between the two; this is not only one of words, small phrases and concepts but extends to the total structure of the two letters which is in addition different from what is taken to be the standard Pauline form. At the same time the second letter is alleged to be less intimate and personal in tone than the first, and in some of its teaching, particularly in relation to eschatology, to conflict with the first.

The first part of the letter praises this church for keeping their faith even though others were against them. The letter has a whole chapter mainly about the Second Coming of Christ. Someone had told the Thessalonians that Christ had already returned. Paul says this is not true. (chapter 2, verses 1 to 12), He tells the Thessalonians that a great tribulation (time of trouble) must occur before Christ's return. Since this has not yet happened, Christ cannot have returned yet. He then gives thanks that his readers were chosen by God for salvation and saved by His grace through faith, and so would not be deceived by false teachings. (Chapter 2, verses 13 and14)

The letter then tells the Thessalonian church to stand firm in their faith, and to "keep away from every brother who leads an unruly(evil) life and not according to the tradition which you received from us... do not associate (stay) with him, so that he will be put to shame. Yet do not regard him as an enemy, but admonish him as a brother" (Chapter 3, verses 6,7, 14 and 15).)

2 PAUL TO THE TESSALONIANS CHAPTER 1

1 Poul, and Siluan, and Tymothe, to the chirche of Tessalonicensis, in God oure fadir,

2 and in the Lord Jhesu Crist, grace to you and pees of God, oure fadir, and of the Lord Jhesu Crist.

3 We owen to do thankyngis eueremore to God for you, britheren, so as it is worthi, for youre feith ouer wexith, and the charite of ech of you to othere aboundith.

4 So that we silf glorien in you in the chirchis of God, for youre pacience and feith in alle youre persecuciouns and tribulaciouns.

5 Whiche ye susteynen in to the ensaumple of the iust dom of God, that ye be had worthi in the kingdom of God, for which ye suffren.

6 If netheles it is iust tofor God to quite tribulacioun to hem that troblen you,

7 and to you that ben troblid, rest with vs in the schewing of the Lord Jhesu fro heuene, with aungelis of his vertu,

8 in the flawme of fier, that schal yyue veniaunce to hem that knowen not God, and that obeien not to the euangelie of oure Lord Jhesu Crist.

9 Whiche schulen suffre euere lastinge peynes, in perischinge fro the face of the Lord, and fro the glorie of his vertu,

10 whanne he schal come to be glorified in hise seyntis, and to be maad wondurful in alle men that bileueden, for oure witnessing is bileuyd on you, in that dai.

11 In which thing also we preien euere more for you, that oure God make you worthi to his cleping, and fille al the wille of his goodnesse, and the werk of feith in vertu;

12 that the name of oure Lord Jhesu Crist be clarified in you, and ye in hym, bi the grace of oure Lord Jhesu Crist.

2 PAUL TO THE TESSALONIANS CHAPTER 2

1 But, britheren, we preien you bi the comyng of oure Lord Jhesu Crist, and of oure congregacioun in to the same comyng,

2 that ye be not mouyd soone fro youre witt, nether be aferd, nether bi spirit, nether bi word, nether bi epistle as sent bi vs, as if the dai of the Lord be nyy.

3 No man disseyue you in ony manere. For but dissencioun come first, and the man of synne be schewid, the sonne of perdicioun,

4 that is aduersarie, and is enhaunsid ouer al thing that is seid God, or that is worschipid, so that he sitte in the temple of God, and schewe hym silf as if he were God.

5 Whether ye holden not, that yit whanne Y was at you, Y seide these thingis to you?

6 And now what withholdith, ye witen, that he be schewid in his tyme.

7 For the priuete of wickidnesse worchith now; oneli that he that holdith now, holde, til he be do awei.

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8 And thanne thilke wickid man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distrie with liytnyng of his comyng;
9 hym, whos comyng is bi the worching of Sathanas, in al vertu, and signes,
10 and grete wondris, false, and in al disseit of wickidnesse, to hem that perischen. For that thei resseyueden not the charite of treuthe, that thei schulden be maad saaf. And therfor God schal sende to hem a worching of errour, that thei bileue to leesing,
11 that alle be demed, whiche bileueden not to treuthe, but consentiden to wickidnesse.
12 But, britheren louyd of God, we owen to do thankyngis euermore to God for you, that God chees vs the firste fruytis in to heelthe, in halewing of spirit and in feith of treuthe;
13 in which also he clepide you bi oure gospel, in to geting of the glorie of oure Lord Jhesu Crist.
14 Therfor, britheren, stonde ye, and holde ye the tradiciouns, that ye han lerud, ethir bi word, ethir bi oure pistle.
15 And oure Lord Jhesu Crist him silf, and God oure fadir, which louyde vs, and yaf euerlastinge coumfort and good hope in grace, stire youre hertis,
16 and conferme in al good werk and word.

2 PAUL TO THE TESSALONIANS CHAPTER 3
1 Britheren, fro hennus forward preye ye for vs, that the word of God renne, and be clarified, as it is anentis you;
2 and that we be delyuered fro noyous and yuele men; for feith is not of alle men.
3 But the Lord is trewe, that schal conferme you, and schal kepe fro yuel.
4 And, britheren, we trusten of you in the Lord, for what euere thingis we comaunden to you, bothe ye don and schulen do.
5 And the Lord dresse youre hertis, in the charite of God, and in the pacience of Crist.
6 But, britheren, we denouncen to you in the name of oure Lord Jhesu Crist, that ye withdrawe you from ech brother that wandrith out of ordre, and not aftir the techyng, that thei resseyueden of vs.
7 For ye silf witen, hou it bihoueth to sue vs. For we weren not vnpesible among you,
8 nethir with outen oure owne trauel we eeten breed of ony man, but in trauel and werynesse worchiden niyt and dai, that we greuyden noon of you.
9 Not as we hadden not power, but that we schulden yyue vs silf ensaumple to you to sue vs.
10 For also whanne we weren among you, we denounsiden this thing to you, that if ony man wole not worche, nethir ete he.
11 For we han herd that summe among you goon in reste, and no thing worchen, but don curiousli.
12 But we denouncen to hem that ben suche men, and bisechen in the Lord Jhesu Crist, that thei worchen with silence, and ete her owne breed.
13 But nyle ye, britheren, faile wel doynge.
14 That if ony man obeie not to oure word bi epistle, marke ye him, and comyne ye not with hym, that he be schamed;
15 and nyle ye gesse hym as an enemye, but repreue ye hym as a brother. And God hym silf of pees yyue to you euerlastinge pees in al place.
16 The Lord be with you alle.
17 My salutacioun bi the hoond of Poul; which signe in ech epistle Y write thus.
18 The grace of oure Lord Jhesu Crist be with alle you. Amen.

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THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or First Timothy, or just 1 Timothy
or: The First Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The First Epistle of Paul to Timothy is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Apostle Paul, consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

The letter is perhaps from the late 1st century or first half of the 2nd century AD. The earliest text of 1 Timothy has been found on the Oxyrhynchus Papyrus 5259. It comes from a leaf of a codex which is dated to the 3rd century

This historical relationship between Paul and Timothy is one of mentorship. Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek, not a Jew (Acts 16:1).)

The First Epistle of Paul to Timothy, usually referred to simply as First Timothy and often written 1 Timothy, is one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The letter, traditionally attributed to the Saul of Tarsos (Apostle Paul), consists mainly of counsels to his younger colleague and delegate Timothy regarding his ministry in Ephesus (1:3).

These counsels include instructions on the organisation of the Church and the responsibilities resting on certain groups of leaders therein as well as exhortations to faithfulness in maintaining the truth amid surrounding errors. In fact what we here before us is a blueprint for an early Book of Law.

Modern scholars generally place its composition some time in the late 1st century or first half of the 2nd century AD, with a wide margin of uncertainty. The text seems to be contending against nascent Gnosticism (1 Timothy 1:4, 1 Timothy 4:3), which would suggest a later date due to Gnosticism developing primarily in the latter 1st century. The term Gnosis ("knowledge") itself occurs in 1 Timothy 6:20. If the parallels between 1 Timothy and Polycarp's epistle are understood as a literary dependence by the latter on the former, as is generally accepted, this would constitute a terminus ante quem of 130–155 AD. However, Irenaeus (writing c. 180 AD) is the earliest author to clearly and unequivocally describe the Pastorals. The earliest known writing of 1 Timothy has been found on Oxyrhynchus Papyrus 5259, designated P133, in 2017. It comes from a leaf of a codex which is dated to the 3rd century.

The author of this epistle writes to Timothy concerning the organisation of the church and Timothy's own leadership within the body. Major themes include the use of The Law (1 Timothy 1:7–11), warnings against false doctrine such as Encratism, instructions for prayer (1 Timothy 2:1–8), roles of women in the church, qualifications for leaders of the church (1 Timothy 3:1–13), and the treatment of widows, elders, masters, youth, and church members in general (1 Timothy 5:1–5:20).

Outline

1. Salutation (1:1–2)
2. Negative Instructions: Stop the False Teachers (1:3–20)
A. Warning against False Teachers (1:3–11)
1. The Charge to Timothy Stated (1:3)
2. Their Wrong Use of the Law (1:4–7)
3. The Right Use of the Law (1:8–11)
B. Paul's Experience of Grace (1:12–17)
C. The Charge to Timothy Repeated (1:18–20)
3. Positive Instructions: Repair the Church (2:1–6:10)
A. Restoring the Conduct of the Church (2:1–3:16)
1. Instructions on Public Worship (2:1–15)
a. Concerning Prayer (2:1–7)
b. Concerning the Role of Men and Women (2:8–15)
1. Men: Pray in a Holy Manner (2:8)
2. Women: Quiet Conduct (2:9–15)
2. Instructions on Church Leadership (3:1–13)
a. Qualifications of Overseers (Elders) (3:1–7)
b. Qualifications of Deacons (3:8–13)
3. Summary (3:14–16)
a. Conduct of the Church (3:14–15)
b. Hymn to Christ (3:16)
B. Guarding the Truth in the Church (4:1–16)
1. In the Face of Apostasy (4:1–5)
2. Timothy's Personal Responsibilities (4:6–16)
3. Spiritual Exercises (4:7–9)
C. Dealing with Groups in the Church (5:1–6:10)
1. Men and Women, Young and Old (5:1–2)
2. Widows (5:3–16)
a. Older Widows (5:3–10)
b. Younger Widows (5:11–16)
3. Elders (5:17–25)
a. The Reward of Elders (5:17–18)
b. The Reputation of Elders (5:19–20)
1. The Reputation of Elders Protected (5:19)
2. The Sins of Elders Publicly Rebuked (5:20)
c. The Recognition of Prospective Elders (5:21–25)
4. Slaves (6:1–2)
5. False Teachers (6:3–10)
4. Personal Instructions: Pursue Godliness (6:11–21)
A. Fight the Good Fight (6:11–16)
B. A Final Word to the Wealthy (6:17–19)
C. Guard What has been Entrusted (6:20–21).)

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1 PAUL TO TIMOTHY CHAPTER 1

(The two letters to Timothy and the one to Titus describe the tasks and duties of good shepherds and are therefore collectively called Pastoral or Pastoral Epistles. According to the decision of the Bible Commission of June 12, 1913, the Apostle Paul is to be considered the author of the Pastoral Epistles, and their composition should be sought during Paul's Roman imprisonment. This shows how useless commissions are, because they fail to understand that with their foolish decisions they are destroying the true historical context and suggesting that nothing was written after Paul and the Gospels that followed them. In reality, there was no gap. The Christian communities flourished and wrote new texts in the name of the ancient apostles and evangelists. Thus, we have the three Pastoral Epistles, the Gospel of John, the texts of Oxyrhynchus, Nag Hammadi, those of Marcion of Sinope, and others. See: The Grand Bible. Christians should prefer reality to empty doctrine if they want a future. Is it not better to know about the continuity of the first Christian communities and their creations?)

1 Poul, apostle of Jhesu Crist, bi the comaundement of God oure sauyour, and of Jhesu Crist oure hope,

2 to Tymothe, bilouyd sone in the feith, grace and merci and pees, of God the fadir, and of Jhesu Crist, oure Lord.

3 As Y preyede thee, that thou schuldist dwelle at Effesi, whanne Y wente into Macedonye, that thou schuldist denounce to summe men, that thei schulden not teche othere weie,

4 nether yyue tent to fablis and genologies that ben vncerteyn, whiche yyuen questiouns, more than edificacioun of God, that is in the feith.

5 For the ende of comaundement is charite of clene herte, and good conscience, and of feith not feyned.

6 Fro whiche thingis sum men han errid, and ben turned in to veyn speche;

7 and willith to be techeris of the lawe, and vndurstonden not what thingis thei speken, nether of what thingis thei affermen.

8 And we witen that the lawe is good, if ony man vse it lawefulli;

9 and witinge this thing, that the lawe is not set to a iust man, but to vniust men and not suget, to wickid men and to synneris, to cursid men and defoulid, to sleeris of fadir, and sleeris of modir, to men sleeris and lechouris,

10 to hem that don letcherie with men, lesingmongeris and forsworun, and if ony othere thing is contrarie to the hoolsum teching,

11 that is aftir the euangelie of the glorie of blessid God, which is bitakun to me.

12 Y do thankingis to hym, that coumfortide me in Crist Jhesu oure Lord, for he gesside me feithful, and putte me in mynystrie,

13 that first was a blasfeme, and a pursuere, and ful of wrongis. But Y haue getun the merci of God, for Y vnknowinge dide in vnbileue.

14 But the grace of oure Lord ouer aboundide, with feith and loue that is in Crist Jhesu.

15 A trewe word and worthi al resseyuyng, for Crist Jhesu cam in to this world to make synful men saaf, of whiche Y am the firste.

16 But therfor Y haue getun merci, that Crist Jhesu schulde schewe in me first al pacience, to the enfourmyng of hem that schulen bileue to hym in to euerlastinge lijf.

17 And to the king of worldis, vndeedli and vnvysible God aloone, be onour and glorie in to worldis of worldis. Amen.

18 I bitake this comaundement to thee, thou sone Timothe, after the prophecies that han be hertofore in thee, that thou traueile in hem a good trauel,

19 hauynge feith and good conscience, which summen casten awei, and perischiden aboute the feith.

20 Of whiche is Ymeneus and Alisaundre, which Y bitook to Sathanas, that thei lerne to not blasfeme.

1 PAUL TO TIMOTHY CHAPTER 2

1 Therfor Y biseche first of alle thingis, that bisechingis, preieris, axyngis, doyngis of thankyngis, ben maad for alle men,

2 for kingis and alle that ben set in hiynesse, that we leden a quyet and a pesible lijf, in al pite and chastite.

3 For this thing is good and acceptid bifor God,

4 oure sauyour, that wole that alle men ben maad saaf, and that thei come to the knowyng of treuthe.

5 For o God and a mediatour is of God and of men, a man Crist Jhesus,

6 that yaf him silf redempcioun for alle men. Whos witnessing is confermyd in his tymes;

7 in which Y am set a prechour and an apostle. For Y seye treuthe, and Y lie not, that am a techere of hethene men in feith and in treuthe.

8 Therfor Y wole, that men preye in al place, liftinge vp clene hondis with outen wraththe and strijf.

9 Also wymmen in couenable abite, with schamefastnesse and sobrenesse araiynge hem silf, not in writhun heeris, ethir in gold, ethir peerlis, ethir preciouse cloth; but that that bicometh wymmen,

10 biheetinge pite bi good werkis.

11 A womman lerne in silence, with al subieccioun.

12 But Y suffre not a womman to teche, nether to haue lordschip on the hosebonde, but to be in silence.

13 For Adam was first formed, aftirward Eue;

14 and Adam was not disseyued, but the womman was disseyued, in breking of the lawe.

15 But sche schal be sauyd bi generacioun of children, if sche dwellith perfitli in feith, and loue, and hoolynesse, with sobrenesse.

1 PAUL TO TIMOTHY CHAPTER 3

1 A feithful word. If ony man desirith a bishopriche, he desirith a good werk.

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2 Therfor it bihoueth a byschop to be with out repreef, the hosebonde of o wijf, sobre, prudent, chast, vertewous, holdinge hospitalite, a techere;
3 not youun myche to wyn, not a smytere, but temperat, not ful of chiding, not coueitouse, wel reulinge his hous,
4 and haue sones suget with al chastite;
5 for if ony man kan not gouerne his house, hou schal he haue diligence of the chirche of God? not new conuertid to the feith,
6 lest he be borun vp in to pride, and falle in to doom of the deuel.
7 For it bihoueth hym to haue also good witnessing of hem that ben with outforth, that he falle not in to repreef, and in to the snare of the deuel.
8 Also it bihoueth dekenes to be chast, not double tungid, not youun myche to wyn, not suynge foul wynnyng;
9 that han the mysterie of feith in clene conscience.
10 But be thei preued first, and mynystre so, hauynge no cryme.
11 Also it bihoueth wymmen to be chast, not bacbitinge, sobre, feithful in alle thingis.
12 Dekenes be hosebondis of o wijf; whiche gouerne wel her sones and her housis.
13 For thei that mynystren wel, schulen gete a good degre to hem silf, and myche triste in the feith, that is in Crist Jhesu.
14 Sone Timothe, Y write to thee these thingis, hopinge that Y schal come soon to thee;
15 but if Y tarie, that thou wite, hou it bihoueth thee to lyue in the hous of God, that is the chirche of lyuynge God, a pilere and sadnesse of treuthe.
16 And opynli it is a greet sacrament of pitee, that thing that was schewid in fleisch, it is iustified in spirit, it apperid to aungels, it is prechid to hethene men, it is bileuyd in the world, it is takun vp in glorie.

1 PAUL TO TIMOTHY CHAPTER 4

1 But the spirit seith opynli, that in the laste tymes summen schulen departe fro the feith, yyuynge tent to spiritis of errour, and to techingis of deuelis; that speken leesing in ipocrisie,
2 and haue her conscience corrupt,
3 forbedinge to be weddid, to absteyne fro metis, whiche God made to take with doyng of thankingis, to feithful men, and hem that han knowe the treuthe.
4 For ech creature of God is good, and no thing is to be cast awei, which is takun with doyng of thankyngis;
5 for it is halewid bi the word of God, and bi preyer.
6 Thou puttynge forth these thingis to britheren, schalt be a good mynystre of Crist Jhesu; nurschid with wordis of feith and of good doctryne, which thou hast gete.
7 But eschewe thou vncouenable fablis, and elde wymmenus fablis; haunte thi silf to pitee.
8 For bodili exercitation is profitable to litle thing; but pitee is profitable to alle thingis, that hath a biheest of lijf that now is, and that is to come.
9 A trewe word, and worthi al acceptacioun.
10 And in this thing we trauelen, and ben cursid, for we hopen in lyuyng God, that is sauyour of alle men, moost of feithful men.
11 Comaunde thou this thing, and teche.
12 No man dispise thi yongthe, but be thou ensaumple of feithful men in word, in lyuyng, in charite, in feith, in chastite.
13 Tyl Y come, take tent to redyng, to exortacioun and teching.
14 Nyle thou litil charge the grace which is in thee, that is youun to thee bi profecie, with putting on of the hondis of preesthod.
15 Thenke thou these thingis, in these be thou, that thi profiting be schewid to alle men.
16 Take tent to thi silf and to doctryn; be bisi in hem. For thou doynge these thingis, schalt make bothe thi silf saaf, and hem that heren thee.
1 Blame thou not an eldere man, but biseche as a fadir, yonge men as britheren; elde wymmen as modris,
2 yonge wymmen as sistris, in al chastite.

1 PAUL TO TIMOTHY CHAPTER 5

3 Honoure thou widewis, that ben very widewis.
4 But if ony widewe hath children of sones, lerne sche first to gouerne her hous, and quyte to fadir and modir; for this thing is acceptid bifor God.
5 And sche that is a widewe verili, and desolate, hope in to God, and be bisy in bisechingis and preieris niyt and dai.
6 For sche that is lyuynge in delicis, is deed.
7 And comaunde thou this thing, that thei be withouten repreef.
8 For if ony man hath not cure of his owne, and most of hise household men, he hath denyed the feith, and is worse than an vnfeithful man.
9 A widewe be chosun not lesse than sixti yeer, that was wijf of oon hosebonde,
10 and hath witnessing in good werkis, if sche nurschede children, if sche resseyuede pore men to herbore, if sche hath waischun the feet of hooli men, if sche mynystride to men that suffriden tribulacioun, if sche folewide al good werk.
11 But eschewe thou yongere widewis; for whanne thei han do letcherie, thei wolen be weddid in Crist,
12 hauynge dampnacioun, for thei han maad voide the firste feith.
13 Also thei idil lernen to go aboute housis, not oneli ydel, but ful of wordis and curiouse, spekynge thingis that bihoueth not.
14 Therfor Y wole, that yongere widewis be weddid, and bringe forth children, and ben hosewyues, to yyue noon occasioun to the aduersarie, bi cause of cursid thing.
15 For now summe ben turned abak aftir Sathanas.
16 If ony feithful man hath widewis, mynystre he to hem, that the chirche be not greuyd, that it suffice to hem that ben very widewis.

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17 The prestis that ben wel gouernoures, be thei had worthi to double onour; moost thei that trauelen in word and teching.

18 For scripture seith, Thou schalt not bridil the mouth of the oxe threischinge, and, A werk man is worthi his hire.

19 Nyle thou resseyue accusyng ayens a preest, but vndur tweyne or thre witnessis.

20 But reproue thou men that synnen bifor alle men, that also othere haue drede.

21 Y preie bifor God, and Jhesu Crist, and hise chosun aungelis, that thou kepe these thingis with oute preiudice, and do no thing in bowynge in to the othere side.

22 Put thou hondis to no man, nether anoon comyne thou with othere mennus synnes. Kepe thi silf chast.

23 Nyle thou yit drinke watir, but vse a litil wyn, for thi stomac, and for thin ofte fallynge infirmytees.

24 Sum mennus synnes ben opyn, bifor goynge to dom; but of summen thei comen aftir.

25 And also goode dedis ben opyn, and tho that han hem in othere maner, moun not be hid.

1 PAUL TO TIMOTHY CHAPTER 6

1 What euere seruauntis ben vndur yok, deme thei her lordis worthi al onour, lest the name of the Lord and the doctryn be blasfemyd.

2 And thei that han feithful lordis, dispise hem not, for thei ben britheren; but more serue thei, for thei ben feithful and louyd, whiche ben parceneris of benefice. Teche thou these thingis, and moneste thou these thingis.

3 If ony man techith othere wise, and acordith not to the hoolsum wordis of oure Lord Jhesu Crist, and to that teching that is bi pitee,

4 he is proud, and kan no thing, but langwischith aboute questiouns and stryuyng of wordis, of the whiche ben brouyt forth enuyes, stryues, blasfemyes, yuele suspiciouns, fiytingis of men,

5 that ben corrupt in soule, and that ben pryued fro treuthe, that demen wynnyng to be pitee.

6 But a greet wynnyng is pitee, with sufficience.

7 For we brouyten in no thing in to this world, and no doute, that we moun not bere awey ony thing.

8 But we hauynge foodis, and with what thingus we schulen be hilid, be we paied with these thingis.

9 For thei that wolen be maad riche, fallen in to temptacioun, and in to snare of the deuel, and in to many vnprofitable desiris and noyous, whiche drenchen men in to deth and perdicioun.

10 For the rote of alle yuelis is coueytise, which summen coueitinge erriden fro the feith, and bisettiden hem with many sorewis.

11 But, thou, man of God, fle these thingis; but sue thou riytwisnesse, pite, feith, charite, pacience, myldenesse.

12 Stryue thou a good strijf of feith, catche euerlastinge lijf, in to which thou art clepid, and hast knoulechid a good knouleching bifor many witnessis.

13 I comaunde to thee bifor God, that quikeneth alle thingis, and bifor Crist Jhesu, that yeldide a witnessing vnder Pilat of Pounce, a good confessioun,

14 that thou kepe the comaundement with out wem, with out repreef, in to the comyng of oure Lord Jhesu Crist;

15 whom the blessid and aloone miyti king of kyngis and Lord of lordis schal schewe in his tymes.

16 Which aloone hath vndeedlynesse, and dwellith in liyt, to which no man may come; whom no man say, nether may se; to whom glorie, and honour, and empire be with out ende.

17 Amen. Comaunde thou to the riche men of this world, that thei vndurstonde not hiyli, nether that thei hope in vncerteynte of richessis, but in the lyuynge God, that yyueth to vs alle thingis plenteuously to vse;

18 to do wel, to be maad riche in good werkis, liytli to yyue,

19 to comyne, to tresoure to hem silf a good foundement in to tyme to comynge, that thei catche euerlastinge lijf.

20 Thou Tymothe, kepe the thing bitakun to thee, eschewynge cursid noueltees of voicis, and opynyouns of fals name of kunnyng;

21 which summen bihetinge, aboute the feith fellen doun. The grace of God be with thee. Amen.

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THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY

or Second Timothy, or 2 Timothy
or: The Second Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(In the New Testament, the Second Epistle of Paul to Timothy, usually referred to simply as Second Timothy and often written 2 Timothy or II Timothy, is one of the three pastoral epistles traditionally attributed to Paul the Apostle. The three epistles are called "pastoral" because they relate to the conduct of church leaders, thought of as pastors (literally shepherds). It is traditionally considered to be the last epistle he wrote before his death. It is addressed to Timothy, a fellow missionary.

The Epistle advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness.

Although the Pastorals are written under Paul's name, they are different from his other epistles, and since the early 19th century, scholars have increasingly seen them as the work of an unknown student of Paul's doctrine. They are believed to have been written between 90 and 140. They do not address Paul's common themes, such as the believers' unity with Christ, and they reflect a church hierarchy that is more organized and defined than the church was in Paul's time. Some scholars refer to the assumedly pseudonymous author as "the Pastor". Some recent scholarship has concluded that Paul probably used an amanuensis, or secretary, in writing his letters which was a common practice in the first century.

In the letter, Paul tells Timothy not to have a "spirit of fear" and not to "be ashamed to talk openly about our Lord (Jesus)" (Chapter 1, verses 7 and 8). He also tells Timothy to come to visit him before winter, and to bring Mark with him (cf. Philippians Chapter 2, verse 22). He thought that "the time of his death was at hand" (Chapter 4 ,verse 6), and he tells his "son Timothy" to work hard and be strong in the face of false teachings, and to be faithful in all the duties of his office of pastor (Chapter 4, verses 1 to 5), knowing that he would someday stand before the Judge of the living and the dead (God).

Paul thinks he will soon be killed and talks about that. In Chapter 4, verses 6 to 8 he writes "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course(race), I have kept the faith: in the future there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.")

2 PAUL TO TIMOTHY CHAPTER 1

1 Poul, apostle of Jhesu Crist, bi the wille of God, bi the biheest of lijf that is in Crist Jhesu,

2 to Tymothe, his moost dereworthe sone, grace, merci, and pees of God the fadir, and of Jhesu Crist, oure Lord.

3 I do thankyngis to my God, to whom Y serue fro my progenytouris in clene conscience, that with outen ceessyng Y haue mynde of thee in my preyeris,

4 niyt and dai, desirynge to se thee; hauynge mynde of thi teeris, that Y be fillid with ioye.

5 And Y bithenke of that feith, that is in thee not feyned, which also dwellide firste in thin aunte Loide, and in thi modir Eunyce. And Y am certeyn, that also in thee.

6 For which cause Y moneste thee, that thou reise ayen the grace of God, that is in thee bi the settyng on of myn hondis.

7 For whi God yaf not to vs the spirit of drede, but of vertu, and of loue, and of sobrenesse.

8 Therfor nyl thou schame the witnessyng of oure Lord Jhesu Crist, nether me, his prisoner; but trauele thou togidere in the gospel bi the vertu of God;

9 that delyueride vs, and clepide with his hooli clepyng, not after oure werkis, but bi his purpos and grace, that is youun in Crist Jhesu bifore worldli tymes;

10 but now it is opyn bi the liytnyng of oure sauyour Jhesu Crist, which destriede deth, and liytnede lijf and vncorrupcioun bi the gospel.

11 In which Y am set a prechour and apostle, and maistir of hethene men.

12 For which cause also Y suffre these thingis; but Y am not confoundid. For Y woot to whom Y haue bileuyd, and Y am certeyne that he is miyti for to kepe that is take to my keping in to that dai.

13 Haue thou the fourme of hoolsum wordis, whiche thou herdist of me in feith and loue in Crist Jhesu.

14 Kepe thou the good takun to thi kepyng bi the Hooli Goost, that dwellith in vs.

15 Thou wost this, that alle that ben in Asie ben turnyd awey fro me, of whiche is Figelus and Ermogenes.

16 The Lord yyue merci to the hous of Onesyforus, for ofte he refreischide me, and schamyde not my chayne.

17 But whanne he cam to Rome, he souyte me bisili, and foond.

18 The Lord yyue to hym to fynde merci of God in that dai. And hou grete thingis he mynystride to me at Effesi, thou knowist betere.

2 PAUL TO TIMOTHY CHAPTER 2

1 Therfor thou, my sone, be coumfortid in grace that is in Crist Jhesu.

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2 And what thingis thou hast herd of me bi many witnessis, bitake thou these to feithful men, whiche schulen be also able to teche othere men.

3 Trauele thou as a good knyyt of Crist Jhesu.

4 No man holdinge knyythod to God, wlappith hym silf with worldli nedis, that he plese to hym, to whom he hath preuyd hym silf.

5 For he that fiytith in a batel, schal not be corowned, but he fiyte lawfuli.

6 It bihoueth an erthetiliere to resseyue first of the fruytis.

7 Vndurstonde thou what thingis Y seie. For the Lord schal yyue to thee vndurstonding in alle thingis.

8 Be thou myndeful that the Lord Jhesu Crist of the seed of Dauid hath rise ayen fro deth,

9 aftir my gospel, in which Y trauele til to boondis, as worching yuele, but the word of God is not boundun.

10 Therfor Y suffre alle thingis for the chosun, that also thei gete the heelthe, that is in Crist Jhesu, with heuenli glorie.

11 A trewe word, that if we ben deed togidere, also we schulen liue togidere;

12 if we suffren, we schulen regne togidere; if we denyen, he schal denye vs;

13 if we bileuen not, he dwellith feithful, he mai not denye hym silf.

14 Teche thou these thingis, witnessinge bifore God. Nyle thou stryue in wordis; for to no thing it is profitable, but to the subuerting of men that heren.

15 Bisili kepe to yyue thi silf a preued preisable werkman to God, with oute schame, riytli tretinge the word of treuthe.

16 But eschewe thou vnhooli and veyn spechis, for whi tho profiten myche to vnfeithfulnesse,

17 and the word of hem crepith as a canker. Of whiche Filete is, and Ymeneus,

18 whiche felden doun fro the treuthe, seiynge that the rising ayen is now doon, and thei subuertiden the feith of summen.

19 But the sad foundement of God stondith, hauynge this marke, The Lord knowith whiche ben hise, and, Ech man that nameth the name of the Lord, departith fro wickidnesse.

20 But in a greet hous ben not oneli vessels of gold and of siluer, but also of tree and of erthe; and so summen ben in to onour, and summe in to dispit.

21 Therfor if ony man clensith hym silf fro these, he schal be a vessel halewid in to onour, and profitable to the Lord, redi to al good werk.

22 And fle thou desiris of yongthe, but sue thou riytwisnesse, feith, charite, pees, with hem that inwardli clepen the Lord of a clene herte.

23 And eschewe thou foltische questiouns, and without kunnyng, wytynge that tho gendren chidyngis.

24 But it bihoueth the seruaunt of the Lord to chide not; but to be mylde to alle men, able to teche,

25 paciente, with temperaunce repreuynge hem that ayenstonden the treuthe, that sum tyme God yyue to hem forthenkyng, that thei knowen the treuthe,

26 and that thei rise ayen fro the snares of the deuel, of whom thei ben holdun prisoneris at his wille.

2 PAUL TO TIMOTHY CHAPTER 3

1 But wite thou this thing, that in the laste daies perelouse tymes schulen neiye, and men schulen be louynge hem silf,

2 coueitouse, hiy of bering, proude, blasfemeris, not obedient to fadir and modir, vnkynde,

3 cursid, with outen affeccioun, with out pees, false blameris, vncontynent, vnmylde,

4 with out benygnyte, traitouris, ouerthwert, bollun with proude thouytis, blynde, loueris of lustis more than of God,

5 hauynge the licknesse of pitee, but denyynge the vertu of it. And eschewe thou these men.

6 Of these thei ben that persen housis, and leden wymmen caitifs chargid with synnes, whiche ben led with dyuerse desiris, euere more lernynge,

7 and neuere perfitli comynge to the science of treuthe.

8 And as Jannes and Mambres ayenstoden Moises, so these ayenstonden treuthe, men corrupt in vndirstonding, repreuyd aboute the feith.

9 But ferthere thei schulen not profite, for the vnwisdom of hem schal be knowun to alle men, as hern was.

10 But thou hast getun my teching, ordinaunce, purposing, feith, long abiding, loue,

11 pacience, persecuciouns, passiouns, whiche weren maad to me at Antioche, at Ycony, at Listris, what maner persecucyouns Y suffride, and the Lord hath delyuered me of alle.

12 And alle men that wolen lyue feithfuli in Crist Jhesu, schulen suffre persecucioun.

13 But yuele men and disseyueris schulen encreese in to worse, errynge, and sendinge in to errour.

14 But dwelle thou in these thingis that thou hast lerud, and that ben bitakun to thee, witinge of whom thou hast lerud;

15 for thou hast knowun hooli lettris fro thi youthe, whiche moun lerne thee to heelthe, bi feith that is in Crist Jhesu.

16 For al scripture inspirid of God is profitable to teche, to repreue, to chastice, to lerne in riytwisnes, that the man of God be parfit, lerud to al good werk.

2 PAUL TO TIMOTHY CHAPTER 4

1 I witnesse bifore God and Crist Jhesu, that schal deme the quike and the deed, and bi the comyng of hym, and the kyngdom of hym,

2 preche the word, be thou bisi couenabli with outen rest, repreue thou, biseche thou, blame thou in al pacience and doctryn.

3 For tyme schal be, whanne men schulen not suffre hoolsum teching, but at her desiris thei schulen gadere togidere to hem silf maistris yitchinge to the eeris.

4 And treuli thei schulen turne awei the heryng fro treuthe, but to fablis thei schulen turne.

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5 But wake thou, in alle thingis traueile thou, do the werk of an euangelist, fulfille thi seruyce, be thou sobre.
6 For Y am sacrifisid now, and the tyme of my departyng is nyy.
7 Y haue stryuun a good strijf, Y haue endid the cours, Y haue kept the feith.
8 In the tothir tyme a coroun of riytwisnesse is kept to me, which the Lord, a iust domesman, schal yelde to me in that dai; and not oneli to me, but also to these that louen his comyng.
9 Hyye thou to come to me soone. For Demas, louynge this world, hath forsakun me, and wente to Tessalonyk,
10 Crescens in to Galathi, Tite in to Dalmacie;
11 Luk aloone is with me. Take thou Mark, and brynge with thee; for he is profitable to me in to seruyce.
12 Forsothe Y sente Titicus to Effesi.
13 The cloth which Y lefte at Troade at Carpe, whanne thou comest, bringe with thee, and the bookis, but moost parchemyne.
14 Alisaundre, the tresorer, schewide to me myche yuele; the Lord schal yelde to hym aftir his werkis.
15 Whom also thou eschewe; for he ayenstood ful greetli oure wordis.
16 In my firste defence no man helpide me, but alle forsoken me; be it not arettid to hem.
17 But the Lord helpide me, and coumfortide me, that the preching be fillid bi me, and that alle folkis here, that Y am delyueride fro the mouth of the lioun.
18 And the Lord delyueride me fro al yuel werk, and schal make me saaf in to his heuenly kingdom, to whom be glorie in to worldis of worldis.
19 Amen. Grete wel Prisca, and Aquila, and the hous of Oneseforus.
20 Erastus lefte at Corynthi, and Y lefte Trofymus sijk at Mylete.
21 Hiye thou to come bifore wyntir. Eubolus, and Prudent, and Lynus, and Claudia, and alle britheren, greten thee wel.
22 Oure Lord Jhesu Crist be with thi spirit. The grace of God be with you. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS

or The Letter to Titus or Paul's Letter to Titus
or The Third Pastoral Epistle
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 100-150 A.D.

(The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three Pastoral Epistles (along with 1 Timothy and 2 Timothy) in the New Testament. Traditionally the letter is attributed to the apostle Paul but it is considered pseudepigraphic (of unknown authorship) by most scholars. It is addressed to the missionary Titus and describes the requirements and duties of elders and bishops. Titus is usually one of the three Pastoral epistles attributed to Paul. Titus shares many similarities with 1 Timothy, such as similar phrases and expressions and similar subject matter.

Titus was an early Christian missionary and church leader, a companion and disciple of the Apostle Paul, mentioned in several of the Pauline epistles. Titus is believed to be a Greek Gentile (non-Jew), probably from Antioch, who is said to have studied Greek philosophy and poetry in his early years. He was converted to Christianity by Paul whereupon he served as Paul's secretary and interpreter. Titus was specially entrusted with collecting funds for poor Christians of Judaea and then acted as a commissioner of Paul at Corinth, where he replaced Timothy. In the year 49, Titus accompanied Paul to the council held at Jerusalem, on the subject of the Mosaic rites. Although Paul had consented to the circumcision of Timothy, in order to render his ministry acceptable among the Jews, he would not allow the same in regard to Titus, so as not to seem in agreement with those who would require it for Gentile converts. It seems that early Christian missionaries tried to catch converts by example. Titus went to the Island of Crete and there he appointed presbyters (elders) in every city Paul summoned Titus from Crete to join him at Nicopolis in Epirus. Later, Titus traveled to Dalmatia. He returned to Crete and remained there into his old age. Later tradition made him bishop of Crete. The New Testament does not record his death.)

The Epistle of Paul to Titus, usually referred to simply as Titus, is one of the three pastoral epistles (along with 1 Timothy and 2 Timothy) in the New Testament, historically attributed to Paul the Apostle. It is addressed to Saint Titus and describes the requirements and duties of elders and bishops.

Not mentioned in the Acts of the Apostles, Saint Titus was noted in Galatians (cf. Gal. 2:1, 3) where Paul wrote of journeying to Jerusalem with Barnabas, accompanied by Titus. He was then dispatched to Corinth, Greece, where he successfully reconciled the Christian community there with

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Paul, its founder. Titus was later left on the island of Crete to help organize the Church, and later met back with the Apostle Paul in Nicopolis. He soon went to Dalmatia (now Croatia). According to Eusebius of Caesarea in the Ecclesiastical History, he served as the first bishop of Crete. He was buried in Cortyna (Gortyna), Crete; his head was later removed to Venice during the invasion of Crete by the Saracens in 832 and was enshrined in St Mark's Basilica, Venice, Italy.

Titus (Greek: Titos; died: 96 or 107 AD) was an early Christian missionary and church leader, a companion and disciple of Saul of Tarsos (Paul the Apostle), mentioned in several of the Pauline epistles including the Epistle to Titus. All we know about early Christian persons and events are parts of "Church tradition", and this source is highly unreliable.

According to that tradition, Titus is believed to be a Gentile converted to Christianity by Paul and, according to tradition, he was consecrated as Bishop of the Island of Crete. There are no Roman records on Titus the Bishop or on Titus Favius Clemens the Pope Clement I (who was a companion of the Apostle Simon Peter at a time) and almost no records on Titus Flavius Clemens the consul either. All three persons have their date of death in common. Titus Flavius Clemens the consul died in 95 or 96, Titus Favius Clemens the Pope Clement I died some time between 95 and 99, and Titus the Bishop of Crete died either in 95 or in 107. That Titus the companion of Saul of Tarsos is described as "Greek" is at least doubtful as "Titus" is a Roman name closely related to the Flavian family. However, all Flavians (like all members of the Roman upper class) spoke fluent Greek due to their education at Greek schools.)

PAUL TO TITUS CHAPTER 1

(Titus, son of pagan parents, accompanied Paul and Barnabas on their journey to the Council of Jerusalem [c. 50 AD; Gal. 2:1-3]. After being appointed by Paul as the chief shepherd of Crete [Titus 1:5], Paul sent him to Dalmatia [Yugoslavia; 2 Tim. 4:10] and returned to Crete after his death. A journey by Paul to Crete [Titus 1:5] can only be imagined as part of his return journey from Rome, where he was imprisoned for two more years [Acts 18:23-28, 31]. Here, the accounts of Paul in Acts break off. According to tradition, he was acquitted after two years, then undertook a journey to Spain (Rom. 15:24-28) and another journey to the East, then returned to Rome, and at the beginning of the Jewish War [66-73], perhaps in Crete, suffered death as a Roman citizen by the sword.)

1 Poul, the seruaunt of God, and apostle of Jhesu Crist, bi the feith of the chosun of God, and bi the knowing of the treuthe,

2 whiche is aftir pitee, in to the hope of euerlastinge lijf, which lijf God that lieth not, bihiyte bifore tymes of the world;

3 but he hath schewid in hise tymes his word in preching, that is bitakun to me bi the comaundement of God oure sauyour,

4 to Tite, most dereworthe sone bi the comyn feith, grace and pees of God the fadir, and of Crist Jhesu, oure sauyour.

5 For cause of this thing Y lefte thee at Crete, that thou amende tho thingis that failen, and ordeyne preestis bi citees, as also Y disposide to thee.

6 If ony man is withoute cryme, an hosebonde of o wijf, and hath feithful sones, not in accusacioun of letcherie, or not suget.

7 For it bihoueth a bischop to be without cryme, a dispendour of God, not proud, not wrathful, not drunkelew, not smytere, not coueytouse of foul wynnyng;

8 but holdinge hospitalite, benygne, prudent, sobre, iust,

9 hooli, contynent, takinge that trewe word, that is aftir doctryn; that he be miyti to amoneste in hoolsum techyng, and to repreue hem that ayenseien.

10 For ther ben many vnobedient, and veyn spekeris, and disseyueris, moost thei that ben of circumcisyoun,

11 whiche it bihoueth to be repreued; whiche subuerten alle housis, techinge whiche thingis it bihoueth not, for the loue of foul wynnyng.

12 And oon of hem, her propre profete, seide, Men of Crete ben euere more lyeris, yuele beestis, of slowe wombe.

13 This witnessyng is trewe. For what cause blame hem sore, that thei be hool in feith,

14 not yyuynge tent to fablis of Jewis, and to maundementis of men, that turnen awei hem fro treuthe.

15 And alle thingis ben clene to clene men; but to vnclene men and to vnfeithful no thing is clene, for the soule and conscience of hem ben maad vnclene.

16 Thei knoulechen that thei knowen God, but bi dedis thei denyen; whanne thei ben abhominable, and vnbileueful, and repreuable to al good werk.

PAUL TO TITUS CHAPTER 2

1 But speke thou tho thingis that bisemen hoolsum teching;

2 that elde men be sobre, chast, prudent, hool in feith, in loue, and pacience;

3 also olde wymmen in hooli abite, not sclaundereris, not seruynge myche to wyn, wel techynge, that thei teche prudence.

4 Moneste thou yonge wymmen, that thei loue here hosebondis, that thei loue her children;

5 and that thei be prudent, chast, sobre, hauynge cure of the hous, benygne, suget to her hosebondis, that the word of God be not blasfemyd.

6 Also moneste thou yonge men, that thei be sobre.

7 In alle thingis yyue thi silf ensaumple of good werkis, in teching, in hoolnesse, in sadnesse.

8 An hoolsum word, and vnrepreuable; that he that is of the contrarie side, be aschamed, hauynge noon yuel thing to seie of you.

9 Moneste thou seruauntis to be suget to her lordis; in alle thingis plesinge, not ayenseiynge, not defraudynge,

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10 but in alle thingis schewinge good feith, that thei onoure in alle thingis the doctryn of God, oure sauyour.
11 For the grace of God, oure sauyour,
12 hath apperid to alle men, and tauyte vs, that we forsake wickidnesse, and worldli desyris, lyue sobreli, and iustli, and piteuousli in this world,
13 abidinge the blessid hope and the comyng of the glorie of the greet God, and of oure sauyour Jhesu Crist;
14 that yaf hym silf for vs, to ayenbie vs fro al wickidnesse, and make clene to hym silf a puple acceptable, and suere of good werkis.
15 Speke thou these thingis, and moneste thou, and repreue thou with al comaundement; no man dispise thee.

PAUL TO TITUS CHAPTER 3
1 Amoneste hem to be sugetis to prynces, and to poweris; to obeische to that that is seid, and to be redi to al good werk;
2 to blasfeme no man, to be not ful of chiding, but temperat, schewynge al myldenesse to alle men.
3 For we weren sum tyme vnwise, vnbileueful, errynge, and seruynge to desiris, and to dyuerse lustis, doynge in malice and enuye, worthi to be hatid, hatinge ech othere.
4 But whanne the benygnyte and the manhed of oure sauyour God aperide,
5 not of werkis of riytwisnesse that we diden, but bi his merci he made vs saaf, bi waischyng of ayen bigetyng, and ayen newyng of the Hooli Goost,
6 whom he schedde into vs plenteuousli bi Jhesu Crist,
7 oure saueour, that we iustified bi his grace, ben eiris by hope of euerlastinge lijf.
8 A trewe word is, and of these thingis Y wole that thou conferme othere, that thei that bileuen to God, be bisy to be aboue othere in good werkis. These thingis ben good, and profitable to men.
9 And eschewe thou foltische questiouns, and genologies, and stryues, and fiytyngis of the lawe; for tho ben vnprofitable and veyn.
10 Eschewe thou a man eretik, aftir oon and the secound correccioun;
11 witinge that he that is siche a maner man is subuertid, and trespassith, and is dampned bi his owne dom.
12 Whanne Y sende to thee Arteman, or Titicus, hiy thou to come to me to Nycopolis; for Y haue purposid to dwelle in wyntir there.
13 Bisili byfor sende Zenam, a wise man of lawe, and Apollo, that no thing faile to hem.
14 Thei that ben of ouris, lerne to be gouernouris in good werkis, to necessarie vsis, that thei be not with out fruyt.
15 Alle men that ben with me greeten thee wel. Grete thou wel hem, that louen vs in feith. The grace of God be with you alle. Amen.

THE EPISTLE OF PAUL THE APOSTLE AND TIMOTHY TO PHILEMON

or Paul to Philemon, or just Philemon
Author: Sha'ul ha Tarsi / Saul of Tarsos
Estimated Range of Dating: 50-60 A.D.

(The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the Christian New Testament. It is a prison letter, co-authored by Saul of Tarsos (Paul the Apostle) with Timothy, to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation. Paul does not identify himself as an apostle with authority, but as "a prisoner of Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother."(Philemon 1:1; 1:7; 1:20) Onesimus, a slave that had departed from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved."(Philemon 1:9–17) Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text.

Paul wrote this letter on behalf of Onesimus, who may have been a runaway slave who had wronged his owner Philemon. We do not know what Onesimus had done, but perhaps he ran away after stealing money. Paul says in verse 18 that if Onesimus owes anything, Philemon should charge it to Paul's account. It is thought that Philemon lived in Colossae; in the letter to the Colossians, Onesimus (the slave who fled from Philemon) and Archippus (whom Paul greets in the letter to Philemon) are said to be members of the church there. Paul says that Onesimus has been very helpful to him while he was in prison in Rome. He would like for Philemon to free him and send him back to Rome. Paul says that Philemon should receive him not as a slave but as a brother. Paul did not seem to think that Onesimus should be punished, even though Roman law allowed the owner of a runaway slave to punish or even kill them.

Philemon is generally accepted to be an authentic letter of Paul. Creation: 50-60 AD. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The grounds for acceptance are simple; the letter is a short, mundane one, and presents no difficulties for Pauline authorship in style or thought.) Paul does not identify himself as an apostle with authority, but as "a prisoner for Jesus Christ", calling Timothy "our brother", and addressing Philemon as "fellow labourer" and "brother." The letter is addressed to Philemon, Apphia and Archippus, and the church in Philemon's house. It is generally assumed

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that he lived in Colossae; in the letter to the Colossians, Onesimus, the slave who fled from his master Philemon, was returning with this epistle wherein Paul asked Philemon to receive him as a "brother beloved." and Archippus (whom Paul greets in the letter to Philemon) are described as members of the church there. Philemon may have converted to Christianity through Paul's ministry, possibly in Ephesus. Philemon was a wealthy Christian, possibly a bishop of the house church that met in his home (Philemon 1:1–2) in Colossae. Apphia in the salutation is probably Philemon's wife. Some have speculated that Archippus, described by Paul as a "fellow soldier", is the son of Philemon and Apphia.)

PAUL TO PHILEMON CHAPTER 1

(This is the shortest and most personal letter [written c. 60 AD] of Paul's authentic texts. The apostle Paul acts on behalf of a runaway slave whose master, Philemon, was once converted to Christianity by Paul. Now, by God's providence, the apostle had met the slave Onesimus in Rome and converted him to Christianity as well. With this accompanying letter, he sent him back to his master.)

1 Poul, the boundun of Crist Jhesu, and Timothe, brother, to Filemon, bilouyd, and oure helpere, and to Appia,

2 most dere sister, and to Archip, oure euene kniyt, and to the chirche that is in thin hous,

3 grace be to you, and pees of God oure fader, and of the Lord Jhesu Crist.

4 I do thankingis to my God, euere more makinge mynde of thee in my preieris,

5 heringe thi charite and feith, that thou hast in the Lord Jhesu, and to alle hooli men,

6 that the comynyng of thi feith be maad opyn, in knowing of al good thing in Crist Jhesu.

7 And Y hadde greet ioye and coumfort in thi charite, for the entrailis of hooli men restiden bi thee, brother.

8 For which thing Y hauynge myche trist in Crist Jhesu, to comaunde to thee that that perteyneth to profit;

9 but Y biseche more for charite, sithen thou art siche as the elde Poul, and now the boundun of Jhesu Crist.

10 Y biseche thee for my sone Onesyme, whom Y in boondis bigat,

11 which sumtyme was vnprofitable to thee, but now profitable bothe to thee and to me; whom Y sente ayen to thee.

12 And resseyue thou hym as myn entrailis;

13 whom Y wolde withholde with me, that he schulde serue for thee to me in boondis of the gospel;

14 but with out thi counseil Y wolde not do ony thing, that thi good schulde not be as of nede, but wilful.

15 For perauenture therfor he departide fro thee for a tyme, that thou schuldist resseyue hym with outen ende;

16 now not as a seruaunt, but for a seruaunt a most dere brother, most to me; and how myche more to thee, bothe in fleisch and in the Lord?

17 Therfor if thou hast me a felowe, resseyue hym as me; for if he hath ony thing anoied thee,

18 ethir owith, arette thou this thing to me.

19 Y Poul wroot with myn hoond, Y schal yelde; that Y seie not to thee, that also thou owist to me thi silf.

20 So, brothir, Y schal vse thee in the Lord; fille thou myn entrails in Crist.

21 Y tristnynge of thin obedience wroot to thee, witynge that thou schalt do ouer that that Y seie.

22 Also make thou redi to me an hous to dwelle in; for Y hope that bi youre preyeris Y schal be youun to you.

23 Epafras, prisoner with me in Crist Jhesu,

24 greetith thee wel, and Mark, Aristark, Demas, Lucas, myn helperis.

25 The grace of oure Lord Jhesu Crist be with youre spirit. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS

or just To the Hebrews, or just Hebrews
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 70-100 A.D.

(The Epistle to the Hebrews, or Letter to the Hebrews, or in the Greek manuscripts, simply To the Hebrews is one of the books of the New Testament. The text does not mention the name of its author, but was traditionally attributed to Saul of Tarsos (Paul the Apostle). However, doubt on Pauline authorship in the Roman Church is reported by Eusebius. Modern biblical scholarship considers its authorship unknown, perhaps written in deliberate imitation of the style of Paul. Although the writer's style reflects some characteristics of Paul's writing, there are some differences.

To whom was Hebrews originally addressed? The writer is obviously a Greek, and it might be quite possible that he wrote to Jewish Christians who lived in Jerusalem.. Since Clement of Rome (who probably was Titus Flavius Clemens, the consul and nephew of Flavius Vespasianus) knows and quotes the text within what could only have been a few years of its writing, that community may well have been in Rome. This view is supported by the greetings from 'those who have come from Italy' in Heb 13:24."

The theme of the epistle is the doctrine of the person of Christ and his role as mediator between God and humanity. Its purpose was to exhort Christians to persevere in the face of persecution. At this time, certain believers were considering turning back to Judaism. Scholars have suggested that the Epistle to the Hebrews is part of an internal New Testament debate between the extreme Judaisers (who argued that non-Jews must convert to Judaism before they can receive the Holy Spirit of Jesus' new covenant) versus the extreme antinomians (who argued that Jews must reject God's commandments and that Jewish law was no longer in effect). James and Paul represent the moderates of each faction, respectively, and Peter served as moderator.).

The Greek text is written in a very fine and advanced style which was noted by Clement of Alexandria (another Titus Flavius Clemens), and Eusebius of Caesarea (Flavius Constantinus' right-hand man in the Church) wrote that every competent judge must recognise a great difference between this epistle and those of Paul (Eusebius, 6; 25).

The Greek text is more polished and eloquent than any other book of the New Testament, and "the very carefully composed and studied Greek of Hebrews is not Paul's spontaneous, volatile contextual Greek". The book has earned the reputation of being a masterpiece. Its sophisticated style reminds us of the Gospel of Luke and could therefore point to Lucius Mestrius Plutarchus the historian and Chief priest of Delphi.

The epistle opens with an exaltation of Jesus as "the radiance of God's glory, the express image of his being, and upholding all things by his powerful word".[1:1–3] The epistle presents Jesus with the titles "pioneer" or "forerunner", "Son" and "Son of God", "priest" and "high priest".)

PAUL TO THE HEBREWS CHAPTER 1

(The Epistle to the Hebrews, like the first Epistle of the Apostle John, lacks the usual introductory formula that names the writer and addressee. However, in the oldest manuscripts and translations, it bears the heading: "To the Hebrews." These are understood to refer to the Jewish Christians in Jerusalem. James the Just [the Righteous], brother of Jesus and the head of the Jewish Christians in the Holy Land, was murdered in 62, probably perpetrated by the Temple clergy. This occurred at a time when the wildest Jewish fanaticism [triggered by the radical fundamentalist Sadducees, Zealots, and their jihadi troops, the Sicarii or "Knife-Stabbers"] led to open war against Rome and its allies, the Pharisees, and thus ultimately to the total destruction of Jerusalem. The text was written after the Jewish War. One can still sense today how its author triumphed over the extinct Judaism of the Zealots, the temple sanctuary, and its hated priesthood.)

1 God, that spak sum tyme bi prophetis in many maneres to oure fadris, at the

2 laste in these daies he hath spoke to vs bi the sone; whom he hath ordeyned eir of alle thingis, and bi whom he made the worldis.

3 Which whanne also he is the briytnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertu, he makith purgacioun of synnes, and syttith on the riythalf of the maieste in heuenes;

4 and so myche is maad betere than aungels, bi hou myche he hath eneritid a more dyuerse name bifor hem.

5 For to whiche of the aungels seide God ony tyme, Thou art my sone, Y haue gendrid thee to dai? And eftsoone, Y schal be to hym in to a fadir, and he schal be to me in to a sone?

6 And whanne eftsoone he bryngith in the firste bigetun sone in to the world, he seith, And alle the aungels of God worschipe hym.

7 But he seith to aungels, He that makith hise aungels spiritis, and hise mynystris flawme of fier.

8 But to the sone he seith, God, thi trone is in to the world of world; a yerde of equite is the yerde of thi rewme;

9 thou hast louyd riytwisnesse, and hatidist wickidnesse; therfor the God, thi God, anoyntide thee with oile of ioye, more than thi felowis.

10 And, Thou, Lord, in the bigynnyng foundidist the erthe, and heuenes ben werkis of thin hondis; thei schulen perische,

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11 but thou schalt perfitli dwelle; and alle schulen wexe elde as a cloth, and thou schalt chaunge hem as a cloth,
12 and thei schulen be chaungid. But thou art the same thi silf, and thi yeeris schulen not faile.
13 But to whiche of the aungels seide God at ony tyme, Sitte thou on my riythalf, till Y putte thin enemyes a stool of thi feet?
14 Whether thei alle ben not seruynge spiritis, sente to seruen for hem that taken the eritage of heelthe?

PAUL TO THE HEBREWS CHAPTER 2

1 Therfor more plenteuousli it bihoueth vs to kepe tho thingis, that we han herd, lest perauenture we fleten awei.
2 For if the ilke word that was seid bi aungels, was maad sad, and ech brekyng of the lawe and vnobedience took iust retribucioun of meede,
3 hou schulen we ascape, if we despisen so greet an heelthe? Which, whanne it hadde takun bigynnyng to be teld out by the Lord, of hem that herden is confermyd in to vs.
4 For God witnesside to gidere bi myraclis, and wondris, and grete merueilis, and dyuerse vertues, and departyngis of the Hooli Goost, bi his wille.
5 But not to aungels God sugetide the world that is to comynge, of which we speken.
6 But sum man witnesside in a place, and seide, What thing is man, that thou art myndeful of hym, or mannus sone, for thou visitist hym?
7 Thou hast maad hym a litil lesse than aungels; thou hast corowned hym with glorie and onour; and thou hast ordeyned him on the werkis of thin hondis.
8 Thou hast maad alle thingis suget vndur hise feet. And in that that he sugetide alle thingis to hym, he lefte no thing vnsuget to him. But now we seen not yit alle thingis suget to hym;
9 but we seen hym that was maad a litil lesse than aungels, Jhesu, for the passioun of deth crowned with glorie and onour, that he thorouy grace of God schulde taste deth for alle men.
10 For it bisemede hym, for whom alle thingis, and bi whom alle thingis weren maad, which hadde brouyt many sones into glorie, and was auctour of the heelthe of hem, that he hadde an ende bi passioun.
11 For he that halewith, and thei that ben halewid, ben alle of oon; for which cause he is not schamed to clepe hem britheren,
12 seiynge, Y schal telle thi name to my britheren; in the myddil of the chirche Y schal herie thee.
13 And eftsoone, Y schal be tristnynge in to hym; and eftsoone, Lo! Y and my children, whiche God yaf to me.
14 Therfor for children comyneden to fleisch and blood, and he also took part of the same, that bi deth he schulde destrie hym that hadde lordschipe of deth, that is to seie, the deuel,
15 and that he schulde delyuere hem that bi drede of deth, bi al lijf weren boundun to seruage.
16 And he took neuere aungelis, but he took the seed of Abraham.
17 Wherfor he ouyte to be likned to britheren bi alle thingis, that he schulde be maad merciful and a feithful bischop to God, that he schulde be merciful to the trespassis of the puple.
18 For in that thing in which he suffride, and was temptid, he is miyti to helpe also hem that ben temptid.

PAUL TO THE HEBREWS CHAPTER 3

1 Therfor, hooli britheren, and parceneris of heuenli cleping, biholde ye the apostle and the bischop of oure confessioun, Jhesu,
2 which is trewe to hym that made hym, as also Moises in al the hous of hym.
3 But this byschop is had worthi of more glorie than Moises, bi as myche as he hath more honour of the hous, that made the hous.
4 For ech hous is maad of sum man; he that made alle thingis of nouyt is God.
5 And Moises was trewe in al his hous, as a seruaunt, in to witnessyng of tho thingis that weren to be seid;
6 but Crist as a sone in his hous. Which hous we ben, if we holden sad trist and glorie of hope in to the ende.
7 Wherfor as the Hooli Goost seith, To dai, if ye han herd his vois, nyle ye hardne youre hertis,
8 as in wraththing, lijk the dai of temptacioun in desert;
9 where youre fadris temptiden me, and preueden, and siyen my werkis fourti yeeris.
10 Wherfor Y was wrooth to this generacioun, and Y seide, Euere more thei erren in herte, for thei knewen not my weies;
11 to whiche Y swore in my wraththe, thei schulen not entre in to my reste.
12 Britheren, se ye, lest perauenture in ony of you be an yuel herte of vnbileue, to departe fro the lyuynge God.
13 But moneste you silf bi alle daies, the while to dai is named, that noon of you be hardned bi fallas of synne.
14 For we ben maad parceneris of Crist, if netheles we holden the bigynnyng of his substaunce sad in to the ende.
15 While it is seid, to dai, if ye han herd the vois of hym, nyle ye hardne youre hertis, as in that wraththing.
16 For summen heringe wraththiden, but not alle thei that wenten out of Egipt bi Moises.
17 But to whiche was he wraththid fourti yeeris? Whether not to hem that synneden, whos careyns weren cast doun in desert?
18 And to whiche swoor he, that thei schulden not entre in to the reste of hym, not but to hem that weren vnbileueful?
19 And we seen, that thei myyten not entre in to the reste of hym for vnbileue.

PAUL TO THE HEBREWS CHAPTER 4

1 Therfor drede we, lest perauenture while the biheest of entryng in to his reste is left, that ony of vs be gessid to be awei.

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2 For it is told also to vs, as to hem. And the word that was herd profitide not to hem, not meynd to feith of tho thingis that thei herden.

3 For we that han bileued, schulen entre in to reste, as he seide, As Y swoor in my wraththe, thei schulen not entre in to my reste. And whanne the werkis weren maad perfit at the ordynaunce of the world,

4 he seide thus in a place of the seuenthe dai, And God restide in the seuenthe dai from alle hise werkis.

5 And in this place eftsoone, Thei schulen not entre in to my reste.

6 Therfor for it sueth, that summen schulen entre in to it, and thei to whiche it was teld to bifor, entriden not for her vnbileue.

7 Eftsoone he termyneth sum dai, and seith in Dauith, To dai, aftir so myche tyme of tyme, as it is biforseid, To dai if ye han herd his vois, nyle ye hardne youre hertis.

8 For if Jhesus hadde youun reste to hem, he schulde neuere speke of othere aftir this dai.

9 Therfor the sabat is left to the puple of God.

10 For he that is entrid in to his reste, restide of hise werkis, as also God of hise.

11 Therfor haste we to entre in to that reste, that no man falle in to the same ensaumple of vnbileue. For the word of God is quyk,

12 and spedi in worching, and more able to perse than any tweyne eggid swerd, and stretchith forth to the departynge of the soule and of the spirit, and of the ioynturis and merewis, and demere of thouytis, and of intentis and hertis.

13 And no creature is vnuisible in the siyt of God. For alle thingis ben nakid and opyn to hise iyen, to whom a word to vs.

14 Therfor we that han a greet bischop, that perside heuenes, Jhesu, the sone of God, holde we the knoulechyng of oure hope.

15 For we han not a bischop, that may not haue compassioun on oure infirmytees, but was temptid bi alle thingis bi lycnesse, with oute synne.

16 Therfor go we with trist to the trone of his grace, that we gete merci, and fynde grace in couenable help.

PAUL TO THE HEBREWS CHAPTER 5

1 For ech bischop takun of men, is ordeyned for men in these thingis that ben to God, that he offre yiftis and sacrifices for synnes.

2 Which may togidere sorewe with hem, that beth vnkunnynge and erren; for also he is enuyrounned with infirmytee.

3 And therfor he owith, as for the puple, so also for hym silf, to offre for synnes.

4 Nethir ony man taketh to hym onour, but he that is clepid of God, as Aaron was.

5 So Crist clarifiede not hym silf, that he were bischop, but he that spak to hym, Thou art my sone, to dai Y gendride thee.

6 As in anothere place he seith, Thou art a prest with outen ende, aftir the ordre of Melchisedech.

7 Which in the daies of his fleisch offride, with greet cry and teeris, preieris and bisechingis to hym that myyte make hym saaf fro deth, and was herd for his reuerence.

8 And whanne he was Goddis sone, he lernyde obedience of these thingis that be suffride;

9 and he brouyt to the ende is maad cause of euerlastinge heelthe to alle that obeischen to hym, and is clepid of God a bischop,

10 bi the ordre of Melchisedech.

11 Of whom ther is to vs a greet word for to seie, and able to be expowned, for ye ben maad feble to here.

12 For whanne ye ouyten to be maistris for tyme, eftsoone ye neden that ye be tauyt, whiche ben the lettris of the bigynnyng of Goddis wordis. And ye ben maad thilke, to whiche is nede of mylk, and not sad mete.

13 For ech that is parcenere of mylk, is with out part of the word of riytwisnesse, for he is a litil child.

14 But of perfit men is sad mete, of hem that for custom han wittis exercisid to discrecioun of good and of yuel.

PAUL TO THE HEBREWS CHAPTER 6

1 Therfor we bringinge in a word of the bigynnyng of Crist, be we borun to the perfeccioun of hym, not eftsoone leggynge the foundement of penaunce fro deed werkis, and of the feith to God, and of teching of baptimys,

2 and of leiynge on of hondis, and of risyng ayen of deed men, and of the euerlastinge doom.

3 And this thing we schulen do, if God schal suffre.

4 But it is impossible, that thei that ben onys liytned, and han tastid also an heuenly yifte, and ben maad parceneris of the Hooli Goost,

5 and netheles han tastid the good word of God, and the vertues of the world to comynge, and ben slidun fer awei,

6 that thei be renewid eftsoone to penaunce. Whiche eftsones crucifien to hem silf the sone of God, and han to scorn.

7 For the erthe that drinkith reyn ofte comynge on it, and bringith forth couenable erbe to hem of whiche it is tilid, takith blessing of God.

8 But that that is bringinge forth thornes and breris, is repreuable, and next to curs, whos endyng schal be in to brennyng.

9 But, ye moost dereworthe, we tristen of you betere thingis, and neer to helthe, thouy we speken so.

10 For God is not vniust, that he foryete youre werk and loue, whiche ye han schewid in his name; for ye han mynystrid to seyntis, and mynistren.

11 And we coueiten that ech of you schewe the same bisynesse to the fillyng of hope in to the ende;

12 that ye be not maad slowe, but also sueris of hem, whiche bi feith and pacience schulen enherite the biheestis.

13 For God bihetinge to Abraham, for he hadde noon grettere, bi whom he schulde swere, swoor bi hym silf,

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14 and seide, Y blessinge schal blesse thee, and Y multipliynge schal multiplie thee;
15 and so he long abidinge hadde the biheeste.
16 For men sweren bi a grettere than hem silf, and the ende of al her ple is an ooth to confirmacioun.
17 In which thing God willynge to schewe plenteuouslier to the eiris of his biheest the sadnesse of his counsel,
18 puttide bitwixe an ooth, that bi twey thingis vnmeuable, bi whiche it is impossible that God lie, we han a strengeste solace, we that fleen togidere to holde the hope that is put forth to vs.
19 Which hope as an ankir we han sikir to the soule, and sad, and goynge in to the ynnere thingis of hiding;
20 where the bifore goere, Jhesus, that is maad bischop with outen ende bi the ordre of Melchisedech, entride for vs.

PAUL TO THE HEBREWS CHAPTER 7

1 And this Melchisedech, king of Salem, and preest of the hiyeste God, which mette with Abraham, as he turnede ayen fro the sleyng of kyngis, and blesside hym;
2 to whom also Abraham departide tithis of alle thingis; first he is seid king of riytwisnesse, and aftirward kyng of Salem, that is to seie, king of pees,
3 with out fadir, with out modir, with out genologie, nether hauynge bigynnyng of daies, nether ende of lijf; and he is lickened to the sone of God, and dwellith preest with outen ende.
4 But biholde ye how greet is this, to whom Abraham the patriark yaf tithis of the beste thingis.
5 For men of the sones of Leuy takinge presthod han maundement to take tithis of the puple, bi the lawe, that is to seie, of her britheren, thouy also thei wenten out of the leendis of Abraham.
6 But he whos generacioun is not noumbrid in hem, took tithis of Abraham; and he blesside this Abraham, which hadde repromyssiouns.
7 With outen ony ayenseiyng, that that is lesse, is blessid of the betere.
8 And heere deedli men taken tithis; but there he berith witnessyng, that he lyueth.
9 And that it be seid so, bi Abraham also Leuy, that took tithis, was tithid; and yit he was in his fadris leendis,
10 whanne Melchisedech mette with hym.
11 Therfor if perfeccioun was bi the preesthood of Leuy, for vndur hym the puple took the lawe, what yit was it nedeful, another preest to rise, bi the ordre of Melchisedech, and not to be seid bi the ordre of Aaron?
12 For whi whanne the preesthod is translatid, it is nede that also translacioun of the lawe be maad.
13 But he in whom these thingis ben seid, is of another lynage, of which no man was preest to the auter.
14 For it is opyn, that oure Lord is borun of Juda, in which lynage Moises spak no thing of preestis.
15 And more yit it is knowun, if bi the ordre of Melchisedech another preest is risun vp;
16 which is not maad bi the lawe of fleischli maundement, but bi vertu of lijf that may not be vndon.
17 For he witnessith, That thou art a preest with outen ende, bi the ordre of Melchisedech;
18 that repreuyng of the maundement bifor goynge is maad, for the vnsadnesse and vnprofit of it.
19 For whi the lawe brouyt no thing to perfeccioun, but there is a bringing in of a betere hope, bi which we neiyen to God.
20 And hou greet it is, not with out sweryng; but the othere ben maad preestis with outen an ooth;
21 but this preest with an ooth, bi hym that seide to hym, The Lord swoor, and it schal not rewe hym, Thou art a preest with outen ende, bi the ordre of Melchisedech;
22 in so myche Jhesus is maad biheetere of the betere testament.
23 And the othere weren maad manye preestis, therfor for thei weren forbedun bi deth to dwelle stille;
24 but this, for he dwellith with outen ende, hath an euerlastynge preesthod.
25 Wherfor also he may saue with outen ende, comynge nyy bi hym silf to God, and euermore lyueth to preye for vs.
26 For it bisemyde that sich a man were a bischop to vs, hooli, innocent, vndefoulid, clene, departid fro synful men, and maad hiyere than heuenes;
27 which hath not nede ech dai, as prestis, first for hise owne giltis to offre sacrifices, and aftirward for the puple; for he dide this thing in offringe hym silf onys.
28 And the lawe ordeynede men prestis hauynge sijknesse; but the word of swering, which is after the lawe, ordeynede the sone perfit with outen ende.

PAUL TO THE HEBREWS CHAPTER 8

1 But a capitle on tho thingis that ben seid. We han siche a bischop, that sat in the riythalf of the seete of greetnesse in heuenes,
2 the mynystre of seyntis, and of the veri tabernacle, that God made, and not man.
3 For ech bischop is ordeyned to offre yiftis and sacrificis; wherfor it is nede, that also this bischop haue sum thing that he schal offre.
4 Therfor if he were on erthe, he were no preest, whanne ther weren that schulden offre yiftis bi the lawe,
5 whiche seruen to the saumpler and schadewe of heueneli thingis. As it was answerid to Moises, whanne he schulde ende the tabernacle, Se, he seide, make thou alle thingis bi the saumpler, that is schewid to thee in the mount.
6 But now he hath getun a betere mynysterie, bi so myche as he is a mediatour of a betere testament, which is confermyd with betere biheestis.
7 For if the ilke firste hadde lackid blame, the place of the secounde schulde not haue be souyt.
8 For he repreuynge hem seith, Lo! daies comen, seith the Lord, and Y schal make perfit a newe testament on the hous of Israel, and on the hous of Juda;

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9 not lijk the testament that Y made to her fadris, in the dai in which Y cauyte her hond, that Y schulde lede hem out of the loond of Egipt; for thei dwelliden not perfitli in my testament, and Y haue dispisid hem, seith the Lord.

10 But this is the testament, which Y schal dispose to the hous of Israel aftir tho daies, seith the Lord, in yyuynge my lawis in to the soulis of hem, and in to the hertis of hem I schal aboue write hem; and Y schal be to hem in to a God, and they schulen be to me in to a puple.

11 And ech man schal not teche his neiyebore, and ech man his brother, seiynge, Knowe thou the Lord; for alle men schulen knowe me, fro the lesse to the more of hem.

12 For Y schal be merciful to the wickidnesse of hem, and now Y schal not bithenke on the synnes of hem.

13 But in seiynge a newe, the formere wexide eeld; and that that is of many daies, and wexith eeld, is nyy the deeth.

PAUL TO THE HEBREWS CHAPTER 9

1 And the former testament hadde iustefiyngis of worschip, and hooli thing duringe for a tyme.

2 For the tabernacle was maad first, in which weren candilstikis, and boord, and setting forth of looues, which is seid hooli.

3 And after the veil, the secounde tabernacle, that is seid sancta sanctorum, that is, hooli of hooli thingis;

4 hauynge a goldun cenrer, and the arke of the testament, keuered aboute on ech side with gold, in which was a pot of gold hauynge manna, and the yerde of Aaron that florischide, and the tablis of the testament;

5 on whiche thingis weren cherubyns of glorie, ouerschadewinge the propiciatorie; of whiche thingis it is not now to seie bi alle.

6 But whanne these weren maad thus togidere, preestis entriden eueremore in the formere tabernacle, doynge the offices of sacrifices; but in the secounde tabernacle,

7 the bischop entride onys in the yeer, not without blood, which he offride for his ignoraunce and the puplis.

8 For the Hooli Goost signefiede this thing, that not yit the weie of seyntis was openyd, while the formere tabernacle hadde staat.

9 Which parable is of this present tyme, bi which also yiftis and sacrifices ben offrid, whiche moun not make a man seruynge perfit bi conscience, oneli in metis,

10 and drynkis, and dyuerse waischingis, and riytwisnessis of fleisch, that weren sett to the tyme of correccioun.

11 But Crist beynge a bischop of goodis to comynge, entride bi a largere and perfitere tabernacle, not maad bi hoond, that is to seye,

12 not of this makyng, nether bi blood of goot buckis, or of calues, but bi his owne blood, entride onys in to the hooli thingis, that weren foundun bi an euerlastinge redempcioun.

13 For if the blood of gootbuckis, and of boolis, and the aische of a cow calf spreynd, halewith vnclene men to the clensing of fleisch,

14 hou myche more the blood of Crist, which bi the Hooli Goost offride hym silf vnwemmyd to God, schal clense oure conscience fro deed werkis, to serue God that lyueth?

15 And therfor he is a mediatour of the newe testament, that bi deth fallinge bitwixe, in to redempcioun of tho trespassyngis that weren vndur the formere testament, thei that ben clepid take the biheest of euerlastinge eritage.

16 For where a testament is, it is nede, that the deth of the testament makere come bitwixe.

17 For a testament is confermed in deed men; ellis it is not worthe, while he lyueth, that made the testament.

18 Wherfor nether the firste testament was halewid without blood.

19 For whanne ech maundement of the lawe was red of Moises to al the puple, he took the blood of calues, and of buckis of geet, with watir, and reed wolle, and ysope, and bispreynde bothe thilke book and al the puple,

20 and seide, This is the blood of the testament, that God comaundide to you.

21 Also he spreynde with blood the tabernacle, and alle the vessels of the seruyce in lijk maner.

22 And almest alle thingis ben clensid in blood bi the lawe; and without scheding of blood remyssioun of synnes is not maad.

23 Therfor it is nede, that the saumpleris of heuenli thingis be clensid with these thingis; but thilke heuenli thingis with betere sacrificis than these.

24 For Jhesus entride not in to hooli thingis maad bi hoondis, that ben saumpleris of very thingis, but in to heuene it silf, that he appere now to the cheer of God for vs; nether that he offre him silf ofte,

25 as the bischop entride in to hooli thingis bi alle yeeris in alien blood,

26 ellis it bihofte hym to suffre ofte fro the bigynnyng of the world; but now onys in the ending of worldis, to distruccioun of synne bi his sacrifice he apperide.

27 And as it is ordeynede to men,

28 onys to die, but aftir this is the dom, so Crist was offrid onys, to auoyde the synnes of many men; the secounde tyme he schal appere with outen synne to men that abiden him in to heelthe.

PAUL TO THE HEBREWS CHAPTER 10

1 For the lawe hauinge a schadewe of good thingis that ben to come, not the ilke image of thingis, mai neuer make men neiyinge perfit bi the ilke same sacrifices, which thei offren without ceessing bi alle yeeris;

2 ellis thei schulden haue ceessid to be offrid, for as myche as the worschiperis clensid onys, hadden not ferthermore conscience of synne.

3 But in hem mynde of synnes is maad bi alle yeris.

4 For it is impossible that synnes be doon awei bi blood of boolis, and of buckis of geet.

5 Therfor he entrynge in to the world, seith, Thou woldist not sacrifice and offryng; but thou hast schapun a bodi to me;

6 brent sacrificis also for synne plesiden not to thee.

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7 Thanne Y seide, Lo! Y come; in the bigynnyng of the book it is writun of me, that Y do thi wille, God.

8 He seiynge bifor, That thou woldist not sacrificis, and offringis, and brent sacrifices for synne, ne tho thingis ben plesaunt to thee, whiche ben offrid bi the lawe,

9 thanne Y seide, Lo! Y come, that Y do thi wille, God. He doith awei the firste, that he make stidfast the secounde.

10 In which wille we ben halewid bi the offring of the bodi of Crist Jhesu onys.

11 And ech prest is redi mynystrynge ech dai, and ofte tymes offringe the same sacrifices, whiche moun neuere do awei synnes.

12 But this man offringe o sacrifice for synnes, for euere more sittith in the riythalf of God the fadir;

13 fro thennus forth abidinge, til hise enemyes ben put a stool of hise feet.

14 For bi oon offring he made perfit for euere halewid men.

15 And the Hooli Goost witnessith to vs; for aftir that he seide, This is the testament,

16 which Y schal witnesse to hem after tho daies, the Lord seith, in yyuynge my lawes in the hertis of hem, and in the soulis of hem Y schal aboue write hem;

17 and now Y schal no more thenke on the synnes and the wickidnessis of hem.

18 And where remyssioun of these is, now is ther noon offring for synne.

19 Therfor, britheren, hauynge trist in to the entring of hooli thingis in the blood of Crist,

20 which halewide to vs a newe weie, and lyuynge bi the hiling, that is to seie,

21 his fleisch, and we hauynge the greet preest on the hous of God,

22 neiye we with very herte in the plente of feith; and be oure hertis spreined fro an yuel conscience, and oure bodies waischun with clene watir,

23 and holde we the confessioun of oure hope, bowinge to no side; for he is trewe that hath made the biheeste.

24 And biholde we togidere in the stiring of charite and of good werkis; not forsakinge oure gadering togidere,

25 as it is of custom to sum men, but coumfortinge, and bi so myche the more, bi hou myche ye seen the dai neiyynge.

26 Forwhi now a sacrifice for synnes is not left to vs, that synnen wilfuli, aftir that we han take the knowyng of treuthe.

27 Forwhi sum abiding of the dom is dreedful, and the suyng of fier, which schal waste aduersaries.

28 Who that brekith Moises lawe, dieth withouten ony merci, bi tweine or thre witnessis;

29 hou myche more gessen ye, that he disserueth worse turmentis, which defouleth the sone of God, and holdith the blood of the testament pollut, in which he is halewid, and doith dispit to the spirit of grace?

30 For we knowen him that seide, To me veniaunce, and Y schal yelde. And eft, For the Lord schal deme his puple.

31 It is ferdful to falle in to the hondis of God lyuynge.

32 And haue ye mynde on the formere daies, in which ye weren liytned, and suffriden greet strijf of passiouns.

33 And in the tothir ye weren maad a spectacle bi schenschipis and tribulaciouns; in an othir ye weren maad felowis of men lyuynge so.

34 For also to boundun men ye hadden compassioun, and ye resseyueden with ioye the robbyng of youre goodis, knowinge that ye han a betere and a dwellinge substaunce.

35 Therfor nyle ye leese youre trist, which hath greet rewarding.

36 For pacience is nedeful to you, that ye do the wille of God, and bringe ayen the biheest.

37 For yit a litil, and he that is to comynge schal come, and he schal not tarie.

38 For my iust man lyueth of feith; that if he withdrawith hym silf, he schal not plese to my soule.

39 But we ben not the sones of withdrawing awei in to perdicioun, but of feith in to getynge of soule.

PAUL TO THE HEBREWS CHAPTER 11

1 But feith is the substaunce of thingis that ben to be hopid, and an argument of thingis not apperynge.

2 And in this feith elde men han gete witnessyng.

3 Bi feith we vndurstonden that the worldis weren maad bi Goddis word, that visible thingis weren maad of vnuysible thingis.

4 Bi feith Abel offride a myche more sacrifice than Caym to God, bi which he gat witnessyng to be iust, for God bar witnessyng to hise yiftis; and bi that feith he deed spekith yit.

5 Bi feith Ennok was translatid, that he schulde not se deth; and he was not foundun, for the Lord translatide him. For bifore translacioun he hadde witnessing that he pleside God.

6 And it is impossible to plese God without feith. For it bihoueth that a man comynge to God, bileue that he is, and that he is rewardere to men that seken hym.

7 Bi feith Noe dredde, thorouy answere takun of these thingis that yit weren not seyn, and schapide a schip in to the helthe of his hous; bi which he dampnede the world, and is ordeyned eir of riytwisnesse, which is bi feith.

8 By feith he that is clepid Abraham, obeiede to go out in to a place, whiche he schulde take in to eritage; and he wente out, not witinge whidur he schulde go.

9 Bi feith he dwelte in the loond of biheest, as in an alien loond, dwellynge in litle housis with Ysaac and Jacob, euene heiris of the same biheest.

10 For he abood a citee hauynge foundementis, whos crafti man and maker is God.

11 Bi feith also the ilke Sara bareyn, took vertu in consceyuyng of seed, yhe, ayen the tyme of age; for sche bileuede hym trewe, that hadde bihiyte.

12 For which thing of oon, and yit nyy deed, ther ben borun as sterris of heuene in multitude, and as grauel that is at the see side out of noumbre.

13 Bi feith alle these ben deed, whanne the biheestis weren not takun, but thei bihelden hem afer, and gretynge hem wel, and knoulechide that thei weren pilgryms, and herboryd men on the erthe.

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14 And thei that sayn these thingis, signifien that thei sechen a cuntre.

15 If thei hadden hadde mynde of the ilke, of which thei wenten out, thei hadden tyme of turnyng ayen;

16 but now thei desiren a betere, that is to seie, heuenli. Therfor God is not confoundid to be clepid the God of hem; for he made redi to hem a citee.

17 Bi feith Abraham offride Ysaac, whanne he was temptid; and he offride the oon bigetun, whych had takun the biheestis;

18 to whom it was seid, For in Ysaac the seed schal be clepid to thee.

19 For he demyde, that God is myyti to reise hym, yhe, fro deth; wherfor he took hym also in to a parable.

20 Bi feith also of thingis to comynge, Ysaac blesside Jacob and Esau.

21 Bi feith Jacob diynge blesside alle the sones of Joseph, and onouride the hiynesse of his yerde.

22 Bi feith Joseph dyynge hadde mynde of the passyng forth of the children of Israel, and comaundide of hise boonys.

23 Bi feith Moyses borun, was hid thre monethis of his fadir and modir, for that thei seiyen the yonge child fair; and thei dredden not the maundement of the king.

24 Bi feith Moises was maad greet, and denyede that he was the sone of Faraos douytir,

25 and chees more to be turmentid with the puple of God, than to haue myrthe of temporal synne;

26 demynge the repreef of Crist more richessis than the tresours of Egipcians; for he bihelde in to the rewarding.

27 Bi feith he forsook Egipt, and dredde not the hardynesse of the king; for he abood, as seinge hym that was vnuysible.

28 Bi feith he halewide pask, and the scheding out of blood, that he that distriede the firste thingis of Egipcians, schulde not touche hem.

29 Bi feith thei passiden the reed see, as bi drye lond, which thing Egipcians asaiynge weren deuourid.

30 Bi feith the wallis of Jerico felden doun, bi cumpassyng of seuene daies.

31 Bi feith Raab hoor resseyuede the aspieris with pees, and perischide not with vnbileueful men.

32 And what yit schal Y seie? For tyme schal faile to me tellynge of Gedeon, Barak, Sampson, Jepte, Dauid, and Samuel, and of othere prophetis;

33 whiche bi feith ouercamen rewmes, wrouyten riytwisnesse, gaten repromyssiouns; thei stoppiden the mouthis of liouns,

34 thei quenchiden the feersnesse of fier, thei dryueden awei the egge of swerd, thei coueriden of sijknesse, thei weren maad strong in batel, thei turneden the oostis of aliens.

35 Wymmen resseyueden her deed children fro deth to lijf; but othere weren holdun forth, not takinge redempcioun, that thei schulden fynde a betere ayenrising.

36 And othere asaieden scornyngis and betingis, more ouer and boondis and prisouns.

37 Thei weren stoned, thei weren sawid, thei weren temptid, thei weren deed in sleyng of swerd. Thei wenten aboute in broc skynnes, and in skynnes of geet, nedi, angwischid, turmentid;

38 to whiche the world was not worthi. Thei erriden in wildernessis, in mounteynes and dennes, and caues of the erthe.

39 And alle these, preued bi witnessing of feith, token not repromyssioun;

40 for God purueiede sum betere thing for vs, that thei schulden not be maad perfit with outen vs.

PAUL TO THE HEBREWS CHAPTER 12

1 Therfor we that han so greet a cloude of witnessis put to, do we awei al charge, and synne stondinge aboute vs, and bi pacience renne we to the batel purposid to vs,

2 biholdinge in to the makere of feith, and the perfit endere, Jhesu; which whanne ioye was purposid to hym, he suffride the cros, and dispiside confusioun, and sittith on the riythalf of the seet of God.

3 And bithenke ye on hym that suffride siche ayen seiynge of synful men ayens hym silf, that ye be not maad wery, failinge in youre soulis.

4 For ye ayenstoden not yit til to blood, fiytyng ayens synne.

5 And ye han foryet the coumfort that spekith to you as to sones, and seith, My sone, nyle thou dispise the teching of the Lord, nether be thou maad weri, the while thou art chastisid of hym.

6 For the Lord chastisith hym that he loueth; he betith euery sone that he resseyueth.

7 Abide ye stille in chastising; God proferith hym to you as to sones. For what sone is it, whom the fadir chastisith not?

8 That if ye ben out of chastising, whos parteneris ben ye alle maad, thanne ye ben auowtreris, and not sones.

9 And aftirward we hadden fadris of oure fleisch, techeris, and we with reuerence dredden hem. Whethir not myche more we schulen obeische to the fadir of spiritis, and we schulen lyue?

10 And thei in tyme of fewe dayes tauyten vs bi her wille; but this fadir techith to that thing that is profitable, in resseyuynge the halewing of hym.

11 And ech chastisyng in present tyme semeth to be not of ioye, but of sorewe; but aftirward it schal yelde fruyt of riytwisnesse moost pesible to men exercisid bi it.

12 For whiche thing reise ye slowe hondis,

13 and knees vnboundun, and make ye riytful steppis to youre feet; that no man haltinge erre, but more be heelid.

14 Sue ye pees with alle men, and holynesse, with out which no man schal se God.

15 Biholde ye, that no man faile to the grace of God, that no roote of bittirnesse buriownynge vpward lette, and manye ben defoulid bi it;

16 that no man be letchour, ether vnhooli, as Esau, which for o mete seelde hise firste thingis.

17 For wite ye, that afterward he coueitinge to enherite blessing, was repreued. For he foond not place of penaunce, thouy he souyte it with teeris.

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18 But ye han not come to the fier able to be touchid, and able to come to, and to the whirlewynd, and myst, and tempest, and soun of trumpe, and vois of wordis;

19 which thei that herden, excusiden hem, that the word schulde not be maad to hem.

20 For thei beren not that that was seid, And if a beeste touchide the hil, it was stonyd.

21 And so dredeful it was that was seyn, that Moises seide, Y am a ferd, and ful of trembling.

22 But ye han come nyy to the hil Sion, and to the cite of God lyuynge, the heuenli Jerusalem, and to the multitude of many thousynde aungels,

23 and to the chirche of the firste men, whiche ben writun in heuenes, and to God, domesman of alle, and to the spirit of iust perfit men,

24 and to Jhesu, mediatour of the newe testament, and to the sprenging of blood, betere spekinge than Abel.

25 Se ye, that ye forsake not the spekere; for if thei that forsaken him that spak on the erthe, aschapide not, myche more we that turnen awei fro him that spekith to vs fro heuenes.

26 Whos vois than mouyde the erthe, but now he ayen bihetith, and seith, Yit onys and Y schal moue not oneli erthe, but also heuene.

27 And that he seith, Yit onys, he declarith the translacioun of mouable thingis, as of maad thingis, that tho thingis dwelle, that ben vnmouable.

28 Therfor we resseyuynge the kingdom vnmouable, haue we grace, bi which serue we plesynge to God with drede and reuerence.

29 For oure God is fier that wastith.

PAUL TO THE HEBREWS CHAPTER 13

1 The charite of britherhod dwelle in you, and nyle ye foryete hospitalite;

2 for bi this summen plesiden to aungels, that weren resseyued to herborewe.

3 Thenke ye on boundun men, as ye weren togidere boundun, and of trauelinge men, as ye silf dwellinge in the body.

4 Wedding is in alle thingis onourable, and bed vnwemmed; for God schal deme fornicatouris and auouteris.

5 Be youre maneres withoute coueitise, apaied with present thingis; for he seide, Y schal not leeue thee,

6 nether forsake, so that we seie tristily, The Lord is an helpere to me; Y schal not drede, what a man schal do to me.

7 Haue ye mynde of youre souereyns, that han spokun to you the word of God; of whiche biholde ye the goyng out of lyuynge, and sue ye the feith of hem,

8 Jhesu Crist, yistirdai, and to dai, he is also into worldis.

9 Nyle ye be led awei with dyuerse techingis, and straunge. For it is best to stable the herte with grace, not with metis, whiche profitiden not to men wandringe in hem.

10 We han an auter, of which thei that seruen to the tabernacle, han not power to ete.

11 For of whiche beestis the blood is borun in for synne in to hooli thingis bi the bischop, the bodies of hem ben brent with out the castels.

12 For which thing Jhesu, that he schulde halewe the puple bi his blood, suffride with out the gate.

13 Therfor go we out to hym with out the castels, berynge his repreef.

14 For we han not here a citee dwellynge, but we seken a citee to comynge.

15 Therfor bi hym offre we a sacrifice of heriyng euere more to God, that is to seye, the fruyt of lippis knoulechinge to his name.

16 And nyle ye foryete wel doynge, and comynyng; for bi siche sacrifices God is disserued.

17 Obeie ye to youre souereyns, and be ye suget to hem; for thei perfitli waken, as to yeldinge resoun for youre soulis, that thei do this thing with ioie, and not sorewinge; for this thing spedith not to you.

18 Preie ye for vs, and we tristen that we han good conscience in alle thingis, willynge to lyue wel.

19 More ouer Y biseche you to do, that Y be restorid the sunnere to you.

20 And God of pees, that ladde out fro deth the greet scheepherd of scheep, in the blood of euerlastinge testament, oure Lord Jhesu Crist,

21 schape you in al good thing, that ye do the wille of hym; and he do in you that thing that schal plese bifor hym, bi Jhesu Crist, to whom be glorie in to worldis of worldis. Amen.

22 And, britheren, Y preie you, that ye suffre a word of solace; for bi ful fewe thingis Y haue writun to you.

23 Knowe ye oure brother Tymothe, that is sent forth, with whom if he schal come more hastili, Y schal se you.

24 Grete ye wel alle youre souereyns, and alle hooli men. The britheren of Italie greten you wel.

25 The grace of God be with you alle. Amen.

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THE EPISTLE OF PAUL THE APOSTLE TO THE LAODICEANS (LAODICENSIS)

The Epistle to the Laodiceans
Author: unknown (Saul of Tarsos, alleged)
Estimated Range of Dating: 1st - 2nd centuries A.D.

(Paul [Saul of Tarsos], the earliest known author of Roman Christianity, wrote several letters (or epistles) in Greek to various churches. Paul apparently dictated all his epistles through a secretary (or amanuensis), but wrote the final few paragraphs of each letter by his own hand. The Epistle to the Colossians 4:16 states "After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea."

However this epistle is not without controversy. There is no evidence of a Greek text. Due to this, many scholars believe that the Epistle of Paul the Apostle to the Laodiceans is a forgery. The text was almost unanimously considered pseudepigraphal when the Christian Biblical canon was decided upon, and does not appear in any Greek copies or other versions of the Bible at all. Jerome, who wrote the Latin Vulgate translation, wrote in the 4th century, "it is rejected by everyone".

The epistle appears in more than 100 manuscripts of the Latin Vulgate, as well as in manuscripts of early English, German, and Dutch. For centuries some Western Latin Bibles used to contain a small Epistle from Paul to the Laodiceans. The oldest known Bible copy of this epistle is the celebrated Codex Fuldensis [the Fulda Manuscript] written for Victor of Capua in 546 AD.

According to the Muratorian fragment [a translation from a Greek original written in about 170 AD], Marcion's canon contained an epistle called the Epistle to the Laodiceans.

In the list of 27 books of the New Testament there are 14 Pauline Epistles, that to the Hebrews being last, with the book of Acts coming immediately before the Revelation of John. The Epistle to the Laodiceans is noteably absent.

It is mentioned by various writers from the 4th century onwards, notably by Pope Gregory the Great, to whose influence may ultimately be due the frequent occurrence of it in Bibles written in England; for it is more common in English Bibles than in others. There is an old translation of this Epistle in the British Museum, among the Harleian Manuscripts., Cod. 1212. At the close of the 10th century Aelfric, a monk in Dorset, wrote a treatise in Anglo-Saxon on the Old and New Testaments, in which he states that the apostle Paul wrote 15 Epistles. In his enumeration of them he place Laodiceans after Philemon. About 1165 AD John of Salisbury, writing about the canon to Henry count of Champagne (Epist. 209), acknowledges that "it is the common, indeed almost universal, opinion that there are only 14 Epistles of Paul ... But the 15th is that which is written to the church of the Laodiceans." John Wycliffe included Paul's letter to the Laodiceans in his Bible translation from the Latin to English. The Epistle to the Laodiceans is included in all 18 German Bibles printed prior to Luther's translation, beginning with the first German Bible, issued by Johann Mental at Strassburg in 1488. In these the Pauline Epistles, with the Epistle to the Hebrews, immediately follow the Gospels, with Laodiceans standing between Galatians and Ephesians. In the first Czech (Bohemian) Bible, published at Prague in 1488 and reprinted several times in the 16th and 17th centuries.

This Epistle to the Laodiceans has been highly esteemed by several learned men of the church of Rome and others, including the Quakers, who have printed a translation and plead for it as canon. We have placed Paul's 15th letter here and not in the Grand Bible's section for New Creations or Forgeries because the extremely common Pauline text would not make sense as forgery. It was probably its shortness as well as its utter insignificance that let the church later decide to keep it out of the canon.)

PAUL TO THE LAODICEANS CHAPTER 1

1 Poul, apostle, not of men, ne by man, but bi Jhesu Crist, to the britheren that ben at Laodice,

2 grace to you, and pees of God the fadir, and of the Lord Jhesu Crist.

3 I do thankyngis to my God bi al my preier, that ye be dwelling and lastyng in him, abiding the biheest in the day of doom.

4 For neithir the veyn spekyng of summe vnwise men hath lettide you, the whiche wolden turne you fro the treuthe of the gospel, that is prechid of me.

5 And now hem that ben of me, to the profiyt of truthe of the gospel, God schal make disseruyng, and doyng benygnyte of werkis, and helthe of euerlasting lijf.

6 And now my boondis ben open, which Y suffre in Crist Jhesu, in whiche Y glade and ioie.

7 And that is to me to euerlastyng helthe, that this same thing be doon by youre preiers, and mynystryng of the Holi Goost, either bi lijf, either bi deeth.

8 Forsothe to me it is lijf to lyue in Crist, and to die ioie.

9 And his mercy schal do in you the same thing, that ye moun haue the same loue, and that ye be of oo will.

10 Therfore, ye weel biloued britheren, holde ye, and do ye in the dreede of God, as ye han herde the presence of me; and lijf schal be to you withouten eende.

11 Sotheli it is God that worchith in you.

12 And, my weel biloued britheren, do ye without eny withdrawyng what euer thingis ye don.

13 Joie ye in Crist, and eschewe ye men defoulid in lucre, either foul wynnyng.

14 Be alle youre askyngis open anentis God, and be ye stidefast in the witt of Crist.

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15 And do ye tho thingis that ben hool,
16 and trewe, and chaast, and iust, and able to be loued; and kepe ye in herte tho thingis that ye haue herd and take;
17 and pees schal be to you.
18 Alle holi men greten you weel.
19 The grace of oure Lord Jhesu Crist be with youre spirit.
20 And do ye that pistil of Colocensis to be red to you.

GENERAL EPISTLES

or Catholic Epistles or Universal Epistles

THE EPISTLE OF JAMES

The Letter of James, the Book of James, or simply James.
Author: James the Just, the brother of Jesus, 1st Bishop of the Christian Movement, Bishop of Jerusalem.
Estimated Range of Dating: 70-100 A.D.

(The Epistle of James, the Letter of James, or simply James, is a General epistle and one of the 21 epistles (didactic letters) in the New Testament. It is attributed to James the brother of Jesus and the main opponent of Paul the Apostle. [The name 'James' is an English name corruption of "Jacob", Greek: Iakobos, Latin: Iacobus, Hebrew Aramaic: Yakov.]. There are many other characters in the gospels called James. Scholars assume that these Jameses were created to lead the readers' attention away from the brother of Jesus as he remained a Jew all his life. Thus the Church gave him the degrading name James the Less. However, it was him who was the first Bishop of Jerusalem, and therefore the first Pope from the 30s to the late 60s of the 1st century AD.

The gospel writers could not just drop James as he was at that time a well-known leader in his own right; they just mentioned other Jameses as often as possibe, such as James, son of Alphaeus; James the Great; and James the Less. History experts call this propaganda style "writing out of history". The entire family of the real Jesus was written out of history because he was very different from the "heavenly Jesus", the god figure, created by Saul of Tarsus. The description of the real Jesus, his family, his disciples would have been an embarrassment to those who wanted to establish the "Christ the God".

The author identifies himself as "James, a servant [or slave] of God and of the Lord Jesus Christ" who is writing to "the twelve tribes scattered abroad". The epistle is traditionally attributed to James the brother of Jesus (James the Just), and the audience is generally considered to be Jewish Christians, who were dispersed outside Israel. James was the undisputed leader of this very first genuine Jesus movement which was at that time a purely Jewish movement whose members [including Jesus!] perceived themselves as part of the Jewish community. They followed the laws of Moses and had nothing to do with the movement that was later founded by the Roman citizen Saul of Tarsos [Paul the Apostle] and was to become the non-Jewish Christianity we know today; they were not following Moses law but Roman law because most of them were Roman citizens outside of Judaea or Galilee.

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As first bishop of Jerusalem, James keeps in touch with Jews in the Holy Land but also with those who live abroad. About 5-10% of the entire population of the Roman Empire are estimated to be Jewish.

Framing his letter within an overall theme of patient perseverance during trials and temptations, James writes in order to encourage his readers to live consistently with what they have learned in Christ. He wants his readers to mature in their faith in Christ by living what they say they believe. He condemns various sins, including pride, hypocrisy, favouritism, and slander. He encourages and implores believers to humbly live by godly, rather than worldly wisdom and to pray in all situations.

For the most part, until the late 20th century, the epistle of James was relegated to benign disregard – though it was shunned by many early theologians and scholars due to its advocacy of Torah observance and good works. Famously, Luther at one time considered the epistle to be among the disputed books, and sidelined it to an appendix, although, elsewhere he called it the authoritative word of God.

The epistle aims to reach a wide Jewish audience. During the last decades, the epistle of James has attracted increasing scholarly interest due to a surge in the quest for the historical James, his role within the Jesus movement, his beliefs, and his relationships and views. This James revival is also associated with an increasing level of awareness of the Jewish grounding of both the epistle and the early Jesus movement.

There is little consensus as to the genre, structure, dating, and authorship of the book of James. There is the possibility that the letter was written by James before the Pauline epistles, and that the letter comprises material originally from James but edited by a later copyist.

The writer refers to himself only as "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." (James 1:1). According to the gospels, Jesus had two apostles named James: James, the son of Zebedee and James, the son of Alphaeus, but it is unlikely that either of these wrote the letter. According to the Book of Acts, James, the brother of John, was killed by Herod Agrippa I (Acts 12:1–2). James, the son of Alphaeus is a more viable candidate for authorship, although he is not prominent in the scriptural record, and relatively little is known about him. Hippolytus, writing in the early third century, asserted in his work On the 12 Apostles: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple." The similarity of his alleged martyrdom to the stoning of James the Just has led some scholars, such as Robert Eisenman and James Tabor, to assume that these "two Jameses" were one and the same. This identification of James of Alphaeus with James the Just (as well as James the Less) has long been asserted. From the middle of the 3rd century, patristic authors cited the epistle as written by James, the brother of Jesus and a leader of the Jerusalem church.

We know more about James than we know about Jesus. As they were brothers, James is the key to understanding what the real Jesus was like. James was very important figure in his own right: Paul the Apostle described him as "the brother of the Lord" in Galatians 1:19 and as one of the three "pillars of the Church" in 2:9. "There is no doubt that James became a much more important person in the early Christian movement than a casual reader of the New Testament is likely to imagine."

The James believers are acquainted with, emerges out of Galatians 1–2; 1 Corinthians 15–17 and Acts 12,15,21. We also have accounts about James in the works of Titus Flavius Josephus, Eusebius, Origen, the Gospel of Didimus Judas Thomas, the Apocalypses of James, the Gospel of the Hebrews and the Pseudo-Clementine literature [of Titus Flavius Clemens] - most of whom cast him as righteous [just] and as the undisputed leader of the Jewish community. His influence is central and palpable in Jerusalem and in Antioch [meaning Edessa]. Although we are dependent on sources dominated and edited by the Pauline Roman Church the role and influence of James can be felt still today.)

JAMES CHAPTER 1

(Heavenly Wisdom. The letters of the New Testament, which were not written by Paul but by other apostles, were called "Catholic letters" early on. This name stems from their intended purpose for a very general readership. The Catholic letters are circular letters, doctrinal texts, and treatises. The order in which the letters appear in today's New Testament was already common in ancient times. The order also reflects the historical importance of the authors: James [the eldest brother of Jesus and for over 25 years the first bishop of the early Jesus movement], 1 and 2 Peter, 1, 2, and 3 John, Jude [actually Didymus Judas Thomas, younger brother of Jesus], and the two additional names each mean "twin," i.e. He was the twin brother of one of his brothers. Most passages in James are reminiscent of one of the best books in the Bible: The Wisdom of Jesus ben Sirach. This tiny book is the jewel of the New Testament.)

1 James, the seruaunt of God, and of oure Lord Jhesu Crist, to the twelue kinredis, that ben in scatering abrood, helthe.

2 My britheren, deme ye al ioye, whanne ye fallen in to diuerse temptaciouns, witynge,

3 that the preuyng of youre feith worchith pacience;

4 and pacience hath a perfit werk, that ye be perfit and hole, and faile in no thing.

5 And if ony of you nedith wisdom, axe he of God, which yyueth to alle men largeli, and vpbreidith not; and it schal be youun to hym.

6 But axe he in feith, and doute no thing; for he that doutith, is lijk to a wawe of the see, which is moued and borun a boute of wynde.

7 Therfor gesse not the ilke man, that he schal take ony thing of the Lord.

8 A man dowble in soule is vnstable in alle hise weies.

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9 And a meke brother haue glorie in his enhaunsyng,
10 and a riche man in his lownesse; for as the flour of gras he schal passe.
11 The sunne roos vp with heete, and driede the gras, and the flour of it felde doun, and the fairnesse of his chere perischide; and so a riche man welewith in hise weies.
12 Blessid is the man, that suffrith temptacioun; for whanne he schal be preued, he schal resseyue the coroun of lijf, which God biheyte to men that louen hym.
13 No man whanne he is temptid, seie, that he is temptid of God; for whi God is not a temptere of yuele thingis, for he temptith no man.
14 But ech man is temptid, drawun and stirid of his owne coueiting.
15 Aftirward coueityng, whanne it hath conseyued, bringith forth synne; but synne, whanne it is fillid, gendrith deth.
16 Therfor, my most dereworthe britheren, nyle ye erre.
17 Ech good yifte, and ech perfit yifte is from aboue, and cometh doun fro the fadir of liytis, anentis whom is noon other chaungyng, ne ouerschadewyng of reward.
18 For wilfulli he bigat vs bi the word of treuthe, that we be a bigynnyng of his creature.
19 Wite ye, my britheren moost loued, be ech man swift to here, but slow to speke, and slow to wraththe;
20 for the wraththe of man worchith not the riytwisnesse of God.
21 For which thing caste ye awei al vnclennesse, and plentee of malice, and in myldenesse resseyue ye the word that is plauntid, that may saue youre soulis.
22 But be ye doeris of the word, and not hereris oneli, disseiuynge you silf.
23 For if ony man is an herere of the word, and not a doere, this schal be licned to a man that biholdith the cheer of his birthe in a mirour;
24 for he bihelde hym silf, and wente awei, and anoon he foryat which he was.
25 But he that biholdith in the lawe of perfit fredom, and dwellith in it, and is not maad a foryetful herere, but a doere of werk, this schal be blessid in his dede.
26 And if ony man gessith hym silf to be religiouse, and refreyneth not his tunge, but disseyueth his herte, the religioun of him is veyn.
27 A clene religioun, and an vnwemmed anentis God and the fadir, is this, to visite fadirles and modirles children, and widewis in her tribulacioun, and to kepe hym silf vndefoulid fro this world.

JAMES CHAPTER 2

1 Mi britheren, nyle ye haue the feith of oure Lord Jhesu Crist of glorie, in accepcioun of persoones.
2 For if a man that hath a goldun ring, and in a feire clothing, cometh in youre cumpany, and a pore man entrith in a foul clothing,
3 and if ye biholden in to hym that is clothid with clere clothing, and if ye seie to hym, Sitte thou here wel; but to the pore man ye seien, Stonde thou there, ethir sitte vndur the stool of my feet; whether ye demen not anentis you silf,
4 and ben maad domesmen of wickid thouytis?
5 Heere ye, my moost dereworthe britheren, whethir God chees not pore men in this world, riche in feith, and eiris of the kyngdom, that God bihiyte to men that louen him?
6 But ye han dispisid the pore man. Whether riche men oppressen not you bi power, and thei drawen you to domes?
7 Whether thei blasfemen not the good name, that is clepid to help on you?
8 Netheles if ye performen the kingis lawe, bi scripturis, Thou schalt loue thi neiybour as thi silf, ye don wel.
9 But if ye taken persones, ye worchen synne, and ben repreued of the lawe, as trespasseris.
10 And who euere kepith al the lawe, but offendith in oon, he is maad gilti of alle.
11 For he that seide, Thou schalt do no letcherie, seide also, Thou schalt not sle; that if thou doist not letcherie, but thou sleest, thou art maad trespassour of the lawe.
12 Thus speke ye, and thus do ye, as bigynnynge to be demyd bi the lawe of fredom.
13 For whi dom with out merci is to hym, that doith no mercy; but merci aboue reisith dom.
14 Mi britheren, what schal it profite, if ony man seie that he hath feith, but he hath not the werkis? whether feith schal mowe saue hym?
15 And if a brother ethir sister be nakid, and han nede of ech daies lyuelode,
16 and if ony of you seie to hem, Go ye in pees, be ye maad hoot, and be ye fillid; but if ye yyuen not to hem tho thingis that ben necessarie to bodi, what schal it profite?
17 So also feith, if it hath not werkis, is deed in it silf.
18 But summan schal seie, Thou hast feith, and Y haue werkis; schewe thou to me thi feith with out werkis, and Y schal schewe to thee my feith of werkis.
19 Thou bileuest, that o God is; thou doist wel; and deuelis bileuen, and tremblen.
20 But wolt thou wite, thou veyn man, that feith with out werkis is idul?
21 Whether Abraham, oure fadir, was not iustified of werkis, offringe Ysaac, his sone, on the auter?
22 Therfor thou seest, that feith wrouyte with hise werkis, and his feith was fillid of werkis.
23 And the scripture was fillid, seiynge, Abraham bileuede to God, and it was arettid to hym to riytwisnesse, and he was clepid the freend of God.
24 Ye seen that a man is iustified of werkis, and not of feith oneli.
25 In lijk maner, and whether also Raab, the hoore, was not iustified of werkis, and resseyuede the messangeris, and sente hem out bi anothir weie?
26 For as the bodi with out spirit is deed, so also feith with out werkis is deed.

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JAMES CHAPTER 3

1 Mi britheren, nyle ye be maad many maistris, witynge that ye taken the more doom.

2 For alle we offenden in many thingis. If ony man offendith not in word, this is a perfit man; for also he may lede aboute al the bodi with a bridil.

3 For if we putten bridlis in to horsis mouthis, for to consente to vs, and we leden aboute al the bodi of hem.

4 And lo! schippis, whanne thei ben grete, and ben dryuun of stronge wyndis, yit thei ben borun about of a litil gouernaile, where the meuyng of the gouernour wole.

5 So also the tunge is but a litil membre, and reisith grete thingis. Lo! hou litil fier brenneth a ful greet wode.

6 And oure tunge is fier, the vniuersite of wickidnesse. The tunge is ordeyned in oure membris, which defoulith al the bodi; and it is enflawmed of helle, and enflawmeth the wheel of oure birthe.

7 And al the kynde of beestis, and of foulis, and of serpentis, and of othere is chastisid, and tho ben maad tame of mannus kinde; but no man mai chastise the tunge,

8 for it is an vnpesible yuel, and ful of deedli venym.

9 In it we blessen God, the fadir, and in it we cursen men, that ben maad to the licnesse of God.

10 Of the same mouth passith forth blessing and cursing. My britheren, it bihoueth not that these thingis be don so.

11 Whether a welle of the same hoole bringith forth swete and salt watir?

12 My britheren, whether a fige tre may make grapis, ethir a vyne figus? So nethir salt watir mai make swete watir.

13 Who is wijs, and tauyt among you? schewe he of good lyuyng his worching, in myldenesse of his wisdom.

14 That if ye han bitter enuye, and stryuyngis ben in youre hertis, nyle ye haue glorye, and be lyeris ayens the treuthe.

15 For this wisdom is not fro aboue comynge doun, but ertheli, and beestli, and feendli.

16 For where is enuye and strijf, there is vnstidfastnesse and al schrewid werk.

17 But wisdom that is from aboue, first it is chast, aftirward pesible, mylde, able to be counseilid, consentinge to goode thingis, ful of merci and of goode fruytis, demynge with out feynyng.

18 And the fruyt of riytwisnesse is sowun in pees, to men that maken pees.

JAMES CHAPTER 4

1 Wherof ben batelis and cheestis among you? Whether not of youre coueitisis, that fiyten in youre membris?

2 Ye coueiten, and ye han not; ye sleen, and ye han enuye, and ye moun not gete. Ye chiden, and maken batel; and ye han not, for ye axen not.

3 Ye axen, and ye resseyuen not; for that ye axen yuele, as ye schewen opynli in youre coueitisis.

4 Auowtreris, witen not ye, that the frenschip of this world is enemye to God? Therfor who euere wole be frend of this world, is maad the enemye of God.

5 Whether ye gessen, that the scripture seith veynli, The spirit that dwellith in you, coueitith to enuye?

6 But he yyueth the more grace; for which thing he seith, God withstondith proude men, but to meke men he yyueth grace.

7 Therfor be ye suget to God; but withstonde ye the deuel, and he schal fle fro you.

8 Neiye ye to God, and he schal neiye to you. Ye synneris, clense ye hondis, and ye double in soule, purge ye the hertis.

9 Be ye wretchis, and weile ye; youre leiyyng be turned in to weping, and ioye in to sorewe of herte.

10 Be ye mekid in the siyt of the Lord, and he schal enhaunse you.

11 My britheren, nyle ye bacbite ech othere. He that bacbitith his brothir, ethir that demeth his brothir, bacbitith the lawe, and demeth the lawe. And if thou demest the lawe, thou art not a doere of the lawe, but a domesman.

12 But oon is makere of the lawe, and iuge, that may lese, and delyuere.

13 And who art thou, that demest thi neiybore? Lo! now ye, that seien, To dai ethir to morewe we schulen go in to thilke citee, and there we schulen dwelle a yeer, and we schulen make marchaundise, and we schulen make wynning;

14 whiche witen not, what is to you in the morewe.

15 For what is youre lijf? A smoke apperinge at a litil, and aftirward it schal be wastid. Therfor that ye seie, If the Lord wole, and if we liuen, we schulen do this thing, ether that thing.

16 And now ye maken ful out ioye in youre pridis; euery siche ioye is wickyd.

17 Therfor it is synne to hym, that kan do good, and doith not.

JAMES CHAPTER 5

1 Do now, ye riche men, wepe ye, yellinge in youre wretchidnessis that schulen come to you.

2 Youre richessis ben rotun, and youre clothis ben etun of mouytis.

3 Youre gold and siluer hath rustid, and the rust of hem schal be to you in to witnessyng, and schal ete youre fleischis, as fier. Ye han tresourid to you wraththe in the last daies.

4 Lo! the hire of youre werke men, that repiden youre feeldis, which is fraudid of you, crieth; and the cry of hem hath entrid in to the eeris of the Lord of oostis.

5 Ye han ete on the erthe, and in youre letcheries ye han nurschid youre hertis. In the dai of sleyng ye brouyten,

6 and slowen the iust man, and he ayenstood not you.

7 Therfor, britheren, be ye pacient, til to the comyng of the Lord. Lo! an erthetilier abidith preciouse fruyt of the erthe, paciently suffrynge, til he resseyue tymeful and lateful fruyt.

8 And be ye pacient, and conferme ye youre hertis, for the comyng of the Lord schal neiye.

9 Britheren, nyle ye be sorewful ech to other, that ye be not demed. Lo! the iuge stondith niy bifor the yate.

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10 Britheren, take ye ensaumple of yuel goyng out, and of long abidyng, and trauel, and of pacience, the prophetis, that speken to you in the name of the Lord.

11 Lo! we blessen hem that suffriden. Ye herden the suffring, ethir pacience, of Joob, and ye sayn the ende of the Lord, for the Lord is merciful, and doynge merci.

12 Bifor alle thingis, my britheren, nyle ye swere, nether bi heuene, nether bi erthe, nethir bi what euere other ooth. But be youre word Yhe, yhe, Nay, nay, that ye fallen not vndir doom.

13 And if ony of you is sorewful, preye he with pacient soule, and seie he a salm.

14 If ony of you is sijk, lede he in preestis of the chirche, and preie thei for hym, and anoynte with oile in the name of the Lord;

15 and the preier of feith schal saue the sijk man, and the Lord schal make hym liyt; and if he be in synnes, thei schulen be foryouun to hym.

16 Therfor knouleche ye ech to othere youre synnes, and preye ye ech for othere, that ye be sauyd. For the contynuel preyer of a iust man is myche worth.

17 Elye was a deedli man lijk vs, and in preier he preiede, that it schulde not reyne on the erthe, and it reynede not thre yeeris and sixe monethis.

18 And eftsoone he preiede, and heuene yaf reyn, and the erthe yaf his fruyt.

19 And, britheren, if ony of you errith fro trewthe, and ony conuertith hym,

20 he owith to wite, that he that makith a synner to be turned fro the errour of his weye, schal saue the soule of hym fro deth, and keuereth the multitude of synnes.

THE FIRST EPISTLE OF PETER

The First Letter of Peter, or First Peter, or 1 Peter.
Estimated Range of Dating: 80-110 A.D.

(The author presents himself as Peter the Apostle, however, many scholars conclude that this letter is pseudonymous and the author is unlikely to have been the apostle Peter. The cultured Greek language of the epistle makes it perhaps the most literary composition in the New Testament. The apostle Simon Peter probably knew some Greek, because the entire region had been under a strong Greek influence since the times of Alexander the Great, but 1 Peter does not look like the product of an unlettered Galilean fisherman [Acts 4:13].)

1 PETER (1 PETRE) CHAPTER 1

(The apostle Peter, known by his civil name Simon or Symeon (Acts 15:14; 2 Peter 1:1), was the son of a certain John and came from Bethsaida on the Sea of Galilee (John 1:42-44). Through his brother Andrew, he became acquainted with Jesus, who called him Kepa. This is an Aramaic name [Greek transcription: Cephas], and means "stone, rock" in Greek; this also applies to Caiaphas or Caiaphas, the high priest, who probably belonged to the same clan. Although Peter is highly praised by all Christians, it is through his indecisive, inactive, and his misogynistic character, it is doubtful whether he ever truly held a leadership position. Since he spoke neither Latin nor Greek, the language of the entire Roman upper class, it is also unclear whether he ever visited Rome or achieved anything there. Simon Peter, as well as all of Jesus' disciples, apostles, and family members, remained Jews ("circumcised") for the rest of their lives. After the Council of Jerusalem [around 50], James, the brother of Jesus, remained unequivocally the first pan-Christian leader, as "Bishop of Jerusalem," while Paul, outside the Holy Land, acted as he pleased. The Jewish War of the Zealots against the Romans from 66 to 73 resulted in the death of almost all the protagonists of the New Testament. Titus Flavius Clemens, the great-grandson and great-nephew of Emperor Titus Flavius Vespasianus, became the first Roman pope under the name Clement I of Rome.)

1 Petre, apostle of Jhesu Crist, to the chosun men, to the comelingis of scateryng abrood, of Ponte, of Galathie, of Capadosie,

2 of Asye, and of Bitynye, bi the bifor knowyng of God, the fadir, in halewyng of spirit, bi obedience, and springyng of the blood of Jhesu Crist, grace and pees be multiplied to you.

3 Blessid be God, and the fadir of oure Lord Jhesu Crist, which bi his greet merci bigat vs ayen in to lyuynge hope, bi the ayen risyng of Jhesu Crist fro deth,

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4 in to eritage vncorruptible, and vndefoulid, and that schal not fade, that is kept in heuenes for you,
5 that in the vertu of God ben kept bi the feith in to heelthe, and is redi to be schewid in the last tyme.
6 In which ye schulen make ioye, thouy it bihoueth now a litil to be sori in dyuerse temptaciouns;
7 that the preuyng of youre feith be myche more preciouse than gold, that is preuyd bi fier; and be foundun in to heriyng, and glorie, and onour, in the reuelacioun of Jhesu Crist.
8 Whom whanne ye han not seyn, ye louen; in to whom also now ye not seynge, bileuen; but ye that bileuen schulen haue ioye, and gladnesse that may not be teld out,
9 and ye schulen be glorified, and haue the ende of youre feith, the helthe of youre soulis.
10 Of which helthe profetis souyten, and enserchiden, that profecieden of the grace to comyng in you,
11 and souyten which euer what maner tyme the spirit of Crist signyfiede in hem, and bifor telde tho passiouns, that ben in Crist, and the latere glories.
12 To which it was schewid, for not to hem silf, but to you thei mynystriden tho thingis, that now ben teld to you bi hem that prechiden to you bi the Hooli Goost sent fro heuene, in to whom aungelis desiren to biholde.
13 For which thing be ye gird the leendis of youre soule, sobre, perfit, and hope ye in to the ilke grace that is profrid to you bi the schewyng of Jhesu Crist,
14 as sones of obedience, not made lijk to the formere desiris of youre vnkunnyngnesse,
15 but lijk him that hath clepid you hooli; that also ye silf be hooli in al lyuyng;
16 for it is writun, Ye schulen be hooli, for Y am hooli.
17 And if ye inwardli clepe him fadir, which demeth withouten accepcioun of persoones bi the werk of ech man, lyue ye in drede in the time of youre pilgrimage; witynge that not bi corruptible gold,
18 ethir siluer, ye ben bouyt ayen of youre veyn liuynge of fadris tradicioun,
19 but bi the precious blood as of the lomb vndefoulid and vnspottid,
20 Crist Jhesu, that was knowun bifor the makyng of the world, but he is schewid in the laste tymes,
21 for you that bi hym ben feithful in God; that reiside hym fro deth, and yaf to hym euerlastynge glorie, that youre feith and hope were in God.
22 And make ye chast youre soulis in obedience of charite, in loue of britherhod; of simple herte loue ye togidre more bisili.
23 And be ye borun ayen, not of corruptible seed, but vncorruptible, bi the word of lyuynge God, and dwellynge in to with outen ende.
24 For ech fleisch is hey, and al the glorie of it is as flour of hey; the hei driede vp, and his flour felde doun;
25 but the word of the Lord dwellith with outen ende. And this is the word, that is prechid to you.

1 PETER (1 PETRE) CHAPTER 2

1 Therfor putte ye awei al malice, and al gile, and feynyngis, and enuyes, and alle bacbityngis;
2 as now borun yonge children, resonable, with out gile, coueite ye mylk, that in it ye wexe in to helthe; if netheles ye han tastid,
3 that the Lord is swete.
4 And neiye ye to hym, that is a lyuyng stoon, and repreuyd of men, but chosun of God, and onourid;
5 and ye silf as quyk stoonys be ye aboue bildid in to spiritual housis, and an hooli preesthod, to offre spiritual sacrifices, acceptable to God bi Jhesu Crist.
6 For which thing the scripture seith, Lo! Y schal sette in Syon the hiyeste corner stoon, chosun and preciouse; and he that schal belieue in hym, schal not be confoundid.
7 Therfor onour to you that bileuen; but to men that bileuen not, the stoon whom the bilderis repreuyden, this is maad in to the heed of the corner; and the stoon of hirtyng,
8 and stoon of sclaundre, to hem that offenden to the word, nethir bileuen it, in which thei ben set.
9 But ye ben a chosun kyn, a kyngli preesthod, hooli folc, a puple of purchasing, that ye telle the vertues of hym, that clepide you fro derknessis in to his wondirful liyt.
10 Which sum tyme were not a puple of God, but now ye ben the puple of God; which hadden not merci, but now ye han merci.
11 Moost dere, Y biseche you, as comelyngis and pilgrymys, to absteine you fro fleischli desiris, that fiyten ayens the soule;
12 and haue ye youre conuersacioun good among hethene men, that in that thing that thei bacbite of you, as of mysdoeris, thei biholden you of good werkis, and glorifie God in the dai of visitacioun.
13 Be ye suget to ech creature, for God; ethir to the kyng, as to hym that is hiyer in state,
14 ethir to duykis, as to thilke that ben sent of hym to the veniaunce of mysdoers, and to the preisyng of good men.
15 For so is the wille of God, that ye do wel, and make the vnkunnyngnesse of vnprudent men to be doumb.
16 As fre men, and not as hauynge fredom the keuering of malice, but as the seruauntis of God.
17 Onoure ye alle men, loue ye brithirhod, drede ye God, onoure ye the king.
18 Seruauntis, be ye sugetis in al drede to lordis, not oneli to good and to mylde, but also to tyrauntis.
19 For this is grace, if for conscience of God ony man suffrith heuynessis, and suffrith vniustli.
20 For what grace is it, if ye synnen, and ben buffatid, and suffren? But if ye don wel, and suffren pacientli, this is grace anentis God.
21 For to this thing ye ben clepid. For also Crist suffride for vs, and lefte ensaumple to you, that ye folewe the steppis of hym.
22 Which dide not synne, nethir gile was foundun in his mouth.

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23 And whanne he was cursid, he curside not; whanne he suffride, he manasside not; but he bitook hym silf to hym, that demyde hym vniustli.

24 And he hym silf bar oure synnes in his bodi on a tre, that we be deed to synnes, and lyue to riytwisnesse, bi whos wan wounde ye ben heelid.

25 For ye weren as scheep errynge, but ye ben now turned to the schipherde, and bischop of youre soulis.

1 PETER (1 PETRE) CHAPTER 3

1 Also wymmen be thei suget to her hosebondis; that if ony man bileue not to the word, bi the conuersacioun of wymmen thei be wonnun with out word.

2 And biholde ye in drede youre hooli conuersacioun.

3 Of whiche ther be not with outforth curious ournyng of heer, ether doyng aboute of gold, ethir ournyng of clothing;

4 but thilke that is the hid man of herte, in vncorrupcioun, and of mylde spirit, which is riche in the siyt of God.

5 For so sumtyme hooli wymmen hopinge in God ourneden hem silf, and weren suget to her owne hosebondis.

6 As Sara obeied to Abraham, and clepide hym lord; of whom ye ben douytris wel doynge, and not dredynge ony perturbacioun.

7 Also men dwelle togidre, and bi kunnyng yyue ye onoure to the wommanus freeltee, as to the more feble, and as to euen eiris of grace and of lijf, that youre preieris be not lettid.

8 And in feith alle of oon wille in preier be ye eche suffringe with othere, loueris of britherhod, merciful, mylde, meke;

9 not yeldinge yuel for yuel, nether cursing for cursing, but ayenward blessinge; for in this thing ye ben clepid, that ye welde blessinge bi eritage.

10 For he that wole loue lijf, and se goode daies, constreyne his tunge from yuel, and hise lippis, that thei speke not gile.

11 And bowe he from yuel, and do good; seke he pees, and perfitli sue it.

12 For the iyen of the Lord ben on iust men, and hise eris on the preieris of hem; but the cheer of the Lord is on men that don yuels.

13 And who is it that schal anoye you, if ye ben sueris and louyeris of goodnesse?

14 But also if ye suffren ony thing for riytwisnesse, ye ben blessid; but drede ye not the drede of hem, that ye be not disturblid.

15 But halewe ye the Lord Crist in youre hertis, and euermore be ye redi to satisfaccioun to ech man axynge you resoun of that feith and hope that is in you,

16 but with myldenesse and drede, hauynge good conscience; that in that thing that thei bacbiten of you, thei ben confoundid, whiche chalengen falsly youre good conuersacioun in Crist.

17 For it is betere that ye do wel, and suffre, if the wille of God wole, than doynge yuele.

18 For also Crist onys diede for oure synnes, he iust for vniust, that he schulde offre to God vs, maad deed in fleisch, but maad quik in spirit.

19 For which thing he cam in spirit, and also to hem that weren closid togidre in prisoun prechide;

20 whiche weren sum tyme vnbileueful, whanne thei abididen the pacience of God in the daies of Noe, whanne the schip was maad, in which a few, that is to seie, eiyte soulis weren maad saaf bi water.

21 And so baptym of lijk forme makith vs saaf; not the puttyng awei of the filthis of fleisch, but the axyng of a good conscience in God, bi the ayenrysyng of oure Lord Jhesu Crist, that is in the riyt half of God,

22 and swolewith deth, that we schulden be made eiris of euerlastinge lijf. He yede in to heuene, and aungelis, and powers, and vertues, ben maad sugetis to hym.

1 PETER (1 PETRE) CHAPTER 4

1 Therfor for Crist suffride in fleisch, be ye also armed bi the same thenkynge; for he that suffride in fleisch ceesside fro synnes,

2 that that is left now in fleisch lyue not now to the desiris of men, but to the wille of God.

3 For the time that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in letcheries, and lustis, in myche drinking of wyn, in vnmesurable etyngis, and drynkyngis, and vnleueful worschiping of mawmetis.

4 In whiche now thei ben astonyed, in which thing thei wondren, for ye rennen not togidere in to the same confusioun of letcherie, and blasfemen.

5 And thei schulen yyue resoun to hym, that is redi to deme the quyke and the deed.

6 For whi for this thing it is prechid also to deed men, that thei be demed bi men in fleisch, and that thei lyue bi God in spirit.

7 For the ende of alle thingis schal neiye. Therfor be ye prudent, and wake ye in preyeris;

8 bifore alle thingis haue ye charite ech to other in you silf algatis lastynge; for charite couerith the multitude of synnes.

9 Holde ye hospitalite togidere with out grutching;

10 ech man as he hath resseyued grace, mynystringe it in to ech othere, as good dispenderis of the manyfold grace of God.

11 If ony man spekith, speke he as the wordis of God; if ony man mynystrith, as of the vertu which God mynystrith; that God be onourid in alle thingis bi Jhesu Crist oure Lord, to whom is glorie and lordschip in to worldis of worldis.

12 Amen. Moost dere brytheren, nyle ye go in pilgrymage in feruour, that is maad to you to temptacioun, as if ony newe thing bifalle to you;

13 but comyne ye with the passiouns of Crist, and haue ye ioye, that also ye be glad, and haue ioye in the reuelacioun of his glorie.

14 If ye ben dispisid for the name of Crist, ye schulen be blessid; for that that is of the onour, and of the glorie, and of the vertu of God, and the spirit that is his, schal reste on you.

15 But no man of you suffre as a mansleere, ethir a theef, ether cursere, ethir a disirere of othere mennus goodis;

16 but if as a cristen man, schame he not, but glorifie he God in this name.

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17 For tyme is, that doom bigynne at Goddis hous; and if it bigynne first at vs, what ende schal be of hem, that bileuen not to the gospel?

18 And if a iust man vnnethe schal be sauid, where schulen the vnfeithful man and the synnere appere? Therfor and thei that suffren bi the wille of God, bitaken her soulis in good dedis to the feithful makere of nouyt.

1 PETER (1 PETRE) CHAPTER 5

1 Therfor Y, an euene eldre man, and a witnesse of Cristis passiouns, which also am a comynere of that glorie, that schal be schewid in tyme to comynge; byseche ye the eldre men,

2 that ben among you, fede ye the flok of God, that is among you, and puruey ye, not as constreyned, but wilfulli, bi God; not for loue of foule wynnyng,

3 but wilfulli, nether as hauynge lordschip in the clergie, but that ye ben maad ensaumple of the floc, of wille.

4 And whanne the prince of scheepherdis schal appere, ye schulen resseyue the coroun of glorie, that may neuere fade.

5 Also, ye yonge men, be ye suget to eldre men, and alle schewe ye togidere mekenesse; for the Lord withstondith proude men, but he yyueth grace to meke men.

6 Therfor be ye mekid vndir the myyti hoond of God, that he reise you in the tyme of visitacioun,

7 and caste ye al youre bisynesse in to hym, for to hym is cure of you.

8 Be ye sobre, and wake ye, for youre aduersarie, the deuel, as a rorynge lioun goith aboute, sechinge whom he schal deuoure.

9 Whom ayenstonde ye, stronge in the feith, witynge that the same passioun is maad to thilke brithirhode of you, that is in the world.

10 And God of al grace, that clepide you in to his euerlastinge glorie, you suffrynge a litil, he schal performe, and schal conferme, and schal make sad.

11 To hym be glorie and lordschip, in to worldis of worldis. Amen.

12 Bi Siluan, feithful brother to you as Y deme, Y wroot schortli; bisechinge, and witnessinge that this is the very grace of God, in which ye stonden.

13 The chirche that is gaderid in Babiloyne, and Marcus, my sone, gretith you wel.

14 Grete ye wel togidere in hooli cos. Grace be to you alle that ben in Crist. Amen.

THE SECOND EPISTLE OF PETER

The Second Letter of Peter,
also Second Peter, or just 2 Peter
Estimated Range of Dating: 100-160 A.D.

(According to the Epistle itself, it was composed by the Apostle Peter, an eyewitness to Jesus' ministry. Most scholars have concluded Peter is not the author, considering the epistle pseudepigraphical. Reasons for this include its linguistic differences from 1 Peter, its apparent use of Jude, possible allusions to 2nd-century gnosticism, and encouragement in the waiting of a delayed re-appearance of Jesus. The questions of authorship and date are closely related. For Petrine authorship to be authentic, it must have been written prior to Peter's death in c. 65–67 AD. The letter refers to the Pauline epistles and so must post-date at least some of them, regardless of authorship, thus a date before 60 is improbable. Further, it goes as far to name the Pauline epistles as "scripture"—the only time a New Testament work refers to another New Testament work in this way—implying that it postdates them by some time. Scholars consider the epistle to be written between c. 100–150 AD., after the death of Peter, and that is why it is pseudepigraphical.)

2 PETER (2 PETRE) CHAPTER 1

1 Simount Petre (Simon Peter, also known as Kepa or Kephas, meaning "Stone"), seruaunt and apostle of Jhesu Crist, to hem that han take with vs the euene feith, in the riytwisnesse of oure God and sauyour Jhesu Crist,

2 grace and pees be fillid to you, bi the knowing of oure Lord Jhesu Crist.

3 Hou alle thingis of his godlich vertu, that ben to lijf and pitee, ben youun to vs, bi the knowyng of hym, that clepide vs for his owne glorie and vertu.

4 Bi whom he yaf to vs moost preciouse biheestis; that bi these thingis ye schulen be maad felows of Goddis kynde, and fle the corrupcioun of that coueytise, that is in the world.

5 And bringe ye in alle bisynesse, and mynystre ye in youre feith vertu, and in vertu kunnyng;

6 in kunnyng abstinence, in abstynence pacience, in pacience pitee;

7 in pitee, love of britherhod, and in loue of britherhod charite.

8 For if these ben with you, and ouercomen, thei schulen not make you voide, nethir with out fruyt, in the knowyng of oure Lord Jhesu Crist.

9 But to whom these ben not redi, he is blynd, and gropith with his hoond, and foryetith the purgyng of his elde trespassis.

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10 Wherfor, britheren, be ye more bisi, that by goode werkis ye make youre clepyng and chesyng certeyn;
11 for ye doynge these thingis schulen not do synne ony tyme. For thus the entryng in to euerlastynge kyngdom of oure Lord and sauyour Jhesu Crist, schal be mynystrid to you plenteuousli.
12 For which thing Y schal bigynne to moneste you euere more of these thingis; and Y wole that ye be kunnynge, and confermyd in this present treuthe.
13 Forsothe Y deme iustli, as long as Y am in this tabernacle, to reise you in monesting; and Y am certeyn,
14 that the putting awei of my tabernacle is swift, bi this that oure Lord Jhesu Crist hath schewid to me.
15 But Y schal yyue bisynesse, and ofte after my deth ye haue mynde of these thingis.
16 For we not suynge vnwise talis, han maad knowun to you the vertu and the biforknowyng of oure Lord Jhesu Crist; but we weren maad biholderis of his greetnesse.
17 For he took of God the fadir onour and glorie, bi siche maner vois slidun doun to hym fro the greet glorie, This is my loued sone, in whom Y haue plesid to me; here ye hym.
18 And we herden this vois brouyt from heuene, whanne we weren with hym in the hooli hil.
19 And we han a saddere word of prophecie, to which ye yyuynge tent don wel, as to a lanterne that yyueth liyt in a derk place, til the dai bigynne to yyue liyt, and the dai sterre sprenge in youre hertis.
20 And firste vndurstonde ye this thing, that ech prophesie of scripture is not maad bi propre interpretacioun;
21 for prophesie was not brouyt ony tyme bi mannus wille, but the hooli men of God inspirid with the Hooli Goost spaken.

2 PETER (2 PETRE) CHAPTER 2

1 But also false prophetis weren in the puple, as in you schulen be maistris lieris, that schulen bringe in sectis of perdicioun; and thei denyen thilke Lord that bouyte hem, and bringen on hem silf hasti perdicioun.
2 And many schulen sue her letcheries, bi whiche the weie of treuthe schal be blasfemyd;
3 and thei schulen make marchaundie of you in coueytise bi feyned wordis. To whiche doom now a while ago ceessith not, and the perdicioun of hem nappith not.
4 For if God sparide not aungels synnynge, but bitook hem to be turmentid, and to be drawun doun with boondis of helle in to helle, to be kept in to dom;
5 and sparide not the firste world, but kept Noe, the eiythe man, the biforgoere of riytwisnesse, and brouyte in the greet flood to the world of vnfeithful men;
6 and he droof in to poudre the citees of men of Sodom and of men of Gommor, and dampnede bi turnyng vpsedoun, and putte hem the ensaumple of hem that weren to doynge yuele;
7 and delyuerid the iust Loth, oppressid of the wrong, and of the letcherouse conuersacioun of cursid men;
8 for in siyt and hering he was iust, and dwellide amongst hem that fro dai in to dai turmentiden with wickid werkis a iust soule.
9 For the Lord kan delyuere piteuouse men fro temptacioun, and kepe wickid men in to the dai of dom to be turmentid;
10 but more hem that walken aftir the fleisch, in coueytinge of vnclennesse, and dispisen lordschiping, and ben boold, plesynge hem silf, and dreden not to bringe in sectis, blasfemynge; where aungels,
11 whanne thei ben more in strengthe and vertu, beren not that was the execrable doom ayens hem.
12 But these ben as vnresonable beestis, kyndli in to takyng, and in to deth, blasfemynge in these thingis that thei knowen not, and schulen perische in her corrupcioun,
13 and resseyue the hire of vnriytwisnesse. And thei gessen delicis of defouling and of wemme, to be likyngis of dai, flowynge in her feestis with delicis, doynge letcherie with you,
14 and han iyen ful of auowtrie, and vnceessynge trespas, disseyuynge vnstidfast soulis, and han the herte excercisid to coueitise; the sones of cursyng,
15 that forsaken the riyt weie, and erriden, suynge the weie of Balaam of Bosor, which louyde the hire of wickidnesse.
16 But he hadde repreuyng of his woodnesse; a doumb beest vndur yok, that spak with vois of man, that forbede the vnwisdom of the profete.
17 These ben wellis with out watir, and mystis dryuun with whirlinge wyndys, to whiche the thicke mijst of derknessis is reseruyd.
18 And thei speken in pryde of vanyte, and disseyuen in desiris of fleisch of letcherie hem, that scapen a litil.
19 Whiche lyuen in errour, and biheten fredom to hem, whanne thei ben seruauntis of corrupcioun. For of whom ony man is ouercomun, of hym also he is seruaunt.
20 For if men forsaken the vnclennessis of the world, bi the knowyng of oure Lord and sauyour Jhesu Crist, and eftsone ben wlappid in these, and ben ouercomun, the lattere thingis ben maad to hem worse than the formere.
21 For it was betere to hem to not knowe the weie of riytwisnesse, than to turne ayen aftir the knowyng, fro that hooli maundement that was bitakun to hem.
22 For thilke very prouerb bifelde to hem, The hound turnede ayen to his castyng, and a sowe is waischun in walwyng in fenne.

2 PETER (2 PETRE) CHAPTER 3

1 Lo! ye moost dereworth britheren, Y write to you this secounde epistle, in which Y stire youre clere soule bi monesting togidere,
2 that ye be myndeful of tho wordis, that Y biforseide of the hooli prophetis, and of the maundementis of the hooli apostlis of the Lord and sauyour.
3 First wite ye this thing, that in the laste daies disseyueris schulen come in disseit, goynge aftir her owne coueityngis,

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4 seiynge, Where is the biheest, or the comyng of hym? for sithen the fadris dieden, alle thingis lasten fro the bigynnyng of creature.

5 But it is hid fro hem willynge this thing, that heuenes were bifore, and the erthe of water was stondynge bi watir, of Goddis word;

6 bi which that ilke world clensid, thanne bi watir perischide.

7 But the heuenes that now ben, and the erthe, ben kept bi the same word, and ben reseruyd to fier in to the dai of doom and perdicioun of wickid men.

8 But, ye moost dere, this o thing be not hid to you, that o dai anentis God is as a thousynde yeeris, and a thousynde yeeris ben as o dai.

9 The Lord tarieth not his biheest, as summe gessen, but he doith pacientli for you, and wole not that ony men perische, but that alle turne ayen to penaunce.

10 For the dai of the Lord schal come as a theef, in which heuenes with greet bire schulen passe, and elementis schulen be dissoluyd bi heete, and the erthe, and alle the werkis that ben in it, schulen be brent.

11 Therfor whanne alle these thingis schulen be dissolued, what manner men bihoueth it you to be in hooli lyuyngis and pitees,

12 abidinge and hiyynge in to the comyng of the dai of oure Lord Jhesu Crist, bi whom heuenes brennynge schulen be dissoluyd, and elementis schulen faile bi brennyng of fier.

13 Also we abiden bi hise biheestis newe heuenes and newe erthe, in which riytwisnesse dwellith.

14 For which thing, ye moost dere, abidynge these thingis, be ye bisye to be foundun to hym in pees vnspottid and vndefoulid.

15 And deme ye long abiding of oure Lord Jhesu Crist youre heelthe, as also oure moost dere brother Poul wroot to you, bi wisdom youun to hym.

16 As and in alle epistlis he spekith in hem of these thingis; in which ben summe hard thingis to vndurstonde, whiche vnwise and vnstable men deprauen, as also thei don othere scripturis, to her owne perdicioun.

17 Therfor ye, britheren, bifor witynge kepe you silf, lest ye be disseyued bi errour of vnwise men, and falle awei fro youre owne sadnesse.

18 But wexe ye in the grace and the knowyng of oure Lord Jhesu Crist and oure Sauyour; to hym be glorie now and in to the dai of euerlastyngnesse. Amen.

THE FIRST EPISTLE OF JOHN

The First Letter of John, or First John, or just 1 John,
Estimated Range of Dating: 90-120 A.D.

(This epistle was probably written in Ephesus and is attributed to either John the Evangelist (John, son of Zebedee) or to John the Presbyter. The relationship of 1 John to the fourth gospel has been the subject of much scholarly debate. They have a certain similarity in style, tone, and thought that seems to indicate they and the gospel seem to have been written by the very same author. But a closer examination reveals a poverty of style in the first letter compared to the gospel - the author quite frequently repeats a few favourite constructions, and his vocabulary is more limited than that of the gospel - and some real differences in thought. Some indications suggest that the gospel has been redacted from an original text with no future parousia hope or concern for the sacraments, and that such a hope and concern were introduced into the gospel by the author of the first letter. If this is the case (and it is all very tentative), the main text of the gospel is by one author and the first letter by another.

There are at least two grammatical arguments for the view that the epistle and the gospel were written by different authors. The first is that the epistle often uses a demonstrative pronoun at the beginning of a sentence, then a particle or conjunction, followed by an explanation or definition of the demonstrative at the end of the sentence, a stylistic technique which is not used in the gospel. The second is that the author of the epistle uses the conditional sentence in a variety of rhetorical figures which are unknown to the gospel.)

1 JOHN CHAPTER 1

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life

2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal [life], which was with the Father, and was manifested unto us);

3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:

4 and these things we write, that our joy may be made full.

5 And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

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7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 JOHN CHAPTER 2

1 My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

2 and he is the propitiation for our sins; and not for ours only, but also for the whole world.

3 And hereby we know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;

5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him:

6 he that saith he abideth in him ought himself also to walk even as he walked.

7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard.

8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth.

9 He that saith he is in the light and hateth his brother, is in the darkness even until now.

10 He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.

11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, [my] little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye know him who is from the beginning. I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father.

14 I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour.

19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but [they went out], that they might be made manifest that they all are not of us.

20 And ye have an anointing from the Holy One, and ye know all the things.

21 I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth.

22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, [even] he that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also.

24 As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.

25 And this is the promise which he promised us, [even] the life eternal.

26 These things have I written unto you concerning them that would lead you astray.

27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you; concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.

28 And now, [my] little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him.

1 JOHN CHAPTER 3

1 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and [such] we are. For this cause the world knoweth us not, because it knew him not.

2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

3 And every one that hath this hope [set] on him purifieth himself, even as he is pure.

4 Every one that doeth sin doeth also lawlessness; and sin is lawlessness.

5 And ye know that he was manifested to take away sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

7 [My] little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous:

8 he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.

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9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message which ye heard from the beginning, that we should love one another:

12 not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hateth you.

14 We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

18 [My] Little children, let us not love in word, neither with the tongue; but in deed and truth.

19 Hereby shall we know that we are of the truth, and shall assure our heart before him:

20 because if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, we have boldness toward God;

22 and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

24 And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

1 JOHN CHAPTER 4

1 Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 and every spirit that confesseth not Jesus is not of God: and this is the [spirit] of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

4 Ye are of God, [my] little children, and have overcome them: because greater is he that is in you than he that is in the world.

5 They are of the world: therefore speak they [as] of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins.

11 Beloved, if God so loved us, we also ought to love one another.

12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13 hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14 And we have beheld and bear witness that the Father hath sent the Son [to be] the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17 Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19 We love, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

21 And this commandment have we from him, that he who loveth God love his brother also.

1 JOHN CHAPTER 5

1 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him.

2 Hereby we know that we love the children of God, when we love God and do his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, [even] our faith.

5 And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, [even] Jesus Christ; not with the water only, but with the water and with the blood.

7 And it is the Spirit that beareth witness, because the Spirit is the truth.

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8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.
9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son.
10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son.
11 And the witness is this, that God gave unto us eternal life, and this life is in his Son.
12 He that hath the Son hath the life; he that hath not the Son of God hath not the life.
13 These things have I written unto you, that ye may know that ye have eternal life, [even] unto you that believe on the name of the Son of God.
14 And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us:
15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.
16 If any man see his brother sinning a sin not unto death, he shall ask, and [God] will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request.
17 All unrighteousness is sin: and there is a sin not unto death.
18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not.
19 We know that we are of God, and the whole world lieth in the evil one.
20 And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life.
21 [My] little children, guard yourselves from idols.

THE SECOND EPISTLE OF JOHN

The Second Letter of John, or Second John or just 2 John
Estimated Range of Dating: 90-120 A.D.

(The Second Epistle of John, often is attributed either to John the Evangelist (John, son of Zebedee) or to John the Presbyter. No other New Testament letter has so completely the form of a Greek private letter as II and III John. Both are real letters. II and III John were written by the same author. They use the same language, they agree in their length and in their form of address, introduction, and conclusion. The text is addressed to "the elect lady and her children" (some interpretations translate this phrase as "elder lady and her children"), and closes with the words, "The children of thy elect sister greet thee." The person addressed is commended for her piety, and is warned against false teachers.
The "lady" has traditionally been seen as a metaphor for the church, the church being the body of believers as a whole and as local congregations. The "children" would be members of that local congregation. The term "the elect" was a fairly common term for those who believe in the gospel and follow Christ.
There is also the possibility that the letter refers to Mary, mother of Jesus; Jesus had entrusted his "beloved disciple" with Mary's life when Jesus was on the cross (John 19:26–27). The children would thus refer to the brothers of Jesus: James, Joses, Simon and Jude (Judas), and the sister to Mary's sister mentioned in John 19:25.)

2 JOHN (2 JOON) CHAPTER 1
1 The eldere man, to the chosun ladi, and to her children, whiche Y loue in treuthe; and not Y aloone, but also alle men that knowen treuthe;
2 for the treuthe that dwellith in you, and with you schal be with outen ende.
3 Grace be with you, merci, and pees of God the fadir, and of Jhesu Crist, the sone of the fadir, in treuthe and charite.
4 I ioiede ful myche, for Y foond of thi sones goynge in treuthe, as we resseyueden maundement of the fadir.
5 And now Y preye thee, ladi, not as writinge a newe maundement to thee, but that that we hadden fro the bigynnyng, that we loue ech other.
6 And this is charite, that we walke after his maundementis. For this is the comaundement, that as ye herden at the bigynnyng, walke ye in hym.
7 For many disseyueris wenten out in to the world, which knoulechen not that Jhesu Crist hath come in fleisch; this is a disseyuere and antecrist.
8 Se ye you silf, lest ye lesen the thingis that ye han wrouyt, that ye resseyue ful mede;

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9 witynge that ech man that goith bifore, and dwellith not in the teching of Crist, hath not God. He that dwellith in the teching, hath bothe the sone and the fadir.
10 If ony man cometh to you, and bryngith not this teching, nyle ye resseyue hym in to hous, nether seie ye to hym, Heil.
11 For he that seith to hym, Heil, comyneth with hise yuel werkis. Lo! Y biforseide to you, that ye be not confoundid in the dai of oure Lord Jhesu Crist.
12 Y haue mo thingis to write to you, and Y wolde not bi parchemyn and enke; for Y hope that Y schal come to you, and speke mouth to mouth, that your ioye be ful.
13 The sones of thi chosun sistir greten thee wel. The grace of God be with thee. Amen.

THE THIRD EPISTLE OF JOHN

The Third Letter of John, or Third John, or just 3 John
Estimated Range of Dating: 90-120 A.D.

(The Third Epistle of John is a private letter composed to a man named Gaius (probably a Christian traveling companion of Paul, along with Aristarchus (Acts 19:29) or a man from Corinth.), recommending to him a group of Christians led by Demetrius, which had come to preach the gospel in the area where Gaius lived. The purpose of the letter is to encourage and strengthen Gaius, and to warn him against Diotrephes, who refuses to cooperate with the author of the letter.)

3 JOHN (3 JOON) CHAPTER 1
1 The eldere man to Gayus, most dere brother, whom Y loue in treuthe.
2 Most dere brothir, of alle thingis Y make preyer, that thou entre, and fare welefuly, as thi soule doith welefuli.
3 Y ioyede greetli, for britheren camen, and baren witnessing to thi treuthe, as thou walkist in treuthe.
4 Y haue not more grace of these thingis, than that Y here that my sones walke in treuthe.
5 Most dere brother, thou doist feithfuli, what euer thou worchist in britheren, and that in to pilgrymys,
6 which yeldiden witnessing to thi charite, in the siyt of the chirche; which thou leddist forth, and doist wel worthili to God.
7 For thei wenten forth for his name, and token no thing of hethene men.
8 Therfor we owen to resseyue siche, that we be euen worcheris of treuthe.
9 I hadde write perauenture to the chirche, but this Diotrepes, that loueth to bere primacie in hem, resseyueth not vs.
10 For this thing, if Y schal come, Y schal moneste hise werkis, whiche he doith, chidinge ayens vs with yuel wordis. And as if these thingis suffisen not to hym, nether he resseyueth britheren, and forbedith hem that resseyuen, and puttith out of the chirche.
11 Moost dere brothir, nyle thou sue yuel thing, but that that is good thing. He that doith wel, is of God; he that doith yuel, seeth not God.
12 Witnessing is yoldun to Demetrie of alle men, and of treuthe it silf; but also we beren witnessing, and thou knowist, that oure witnessing is trewe.
13 Y hadde many thingis to wryte to thee, but Y wolde not write to thee bi enke and penne.

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14 For Y hope soone to se thee, and we schulen speke mouth to mouth. Pees be to thee. Frendis greten thee wel. Greete thou wel frendis bi name.

THE EPISTLE OF JUDE

The Epistle of Jude, or just Jude
Author: Judas the brother of Jesus
(Didymos Judas Thomas, Judas the "Twin")
Estimated Range of Dating: 90-120 A.D.

(The epistle begins with: "Jude, a servant of Jesus Christ and brother of James". "James" is generally taken to mean James the Just, a prominent leader in the early church. Not a lot is known of Jude, which would explain the apparent need to identify him by reference to his better-known brother. As the brother of James the Just, it has traditionally meant Jude was also the brother of Jesus, since James is described as being the brother of Jesus. For instance Clement of Alexandria (Titus Flavius Clemens, c. 150–215 AD) wrote in his work "Comments on the Epistle of Jude" that Jude, the Epistle of Jude's author, was a son of Joseph and a brother of Jesus.

The Epistle of Jude (or "Judas") is traditionally attributed to Jude, the brother of Jesus and James the Just. The letter of Jude was one of the disputed books of the Canon. The links between the Epistle and 2 Peter, its use of the Apocryphal Books, and its brevity raised concern. It is one of the shortest books in the Bible: only 25 verses long. Scholars are quite certain that the letter was written when Jude was long dead. Therefore their verdict is: Author unknown.

Jude, also known as Judas Thaddaeus (Greek: Thaddaios, Addaios; Aramaic: Addai) was one of the Twelve Apostles of Jesus according to the New Testament. He is generally identified with Thaddeus, and is also variously called Jude of James, Jude Thaddaeus, Judas Thaddaeus or Lebbaeus. He is sometimes identified with Jude, the brother of Jesus, but is clearly distinguished from Judas Iscariot, the apostle who betrayed Jesus prior to his crucifixion. Catholic writer Michal Hunt suggests that Judas Thaddaeus became known as Jude after early translators of the New Testament from Greek into English sought to distinguish him from Judas Iscariot and subsequently abbreviated his forename. Most versions of the New Testament in languages other than English and French refer to Judas and Jude by the same name.

Robert Eisenman has pointed out contemporary talmudic references to Zealots as kanna'im "but not really as a group — rather as avenging priests in the Temple". Eisenman's broader conclusions, that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Gentiles, are more controversial.

Pauline Christians tried to write Jesus' family out of history as they were in the way to Pauls ambition to deify Jesus. According to tradition, Saint Jude suffered martyrdom about 65 AD in Beirut, in the Roman province of Syria,

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together with the apostle Simon the Zealot, with whom he is usually connected.

Simon the Zealot (Acts 1:13, Luke 6:15) or Simon the Cananite or Simon the Cananaean (Matthew 10:4, Mark 3:18) was one of the most obscure among the apostles of Jesus. This Simon could have been such an overwriting to disguise Simon the younger brother of Jesus. When we talk about the joint death of Jude and Simon we can find it logical that the two brothers were killed to keep their mouths shut.The discovery of a complete copy of the Gospel of Thomas in Nag Hammadi, Egypt, reveals the identity of "Jude." as that gospel begins "These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down." The Greek word didymos means "twin" and the Aramaic word tuoma [thomas] means "twin" as well. Whose twin brother does the name Thomas refer to if not Jesus' brother Judas? See: The Gospel of Thomas, p.1581.)

1 JUDAS (JUDE) CHAPTER 1

1 Judas, the seruaunt of Jhesu Crist, and brother of James, to these that ben louyd, that ben in God the fadir, and to hem that ben clepid and kept of Jhesu Crist,

2 mercy, and pees, and charite be fillid to you.

3 Moost dere britheren, Y doynge al bisynesse to write to you of youre comyn helthe, hadde nede to write to you, and preye to striue strongli for the feith that is onys takun to seyntis.

4 For summe vnfeithful men priueli entriden, that sum tyme weren bifore writun in to this dom, and ouerturnen the grace of oure God in to letcherie, and denyen hym that is oneli a Lord, oure Lord Jhesu Crist.

5 But Y wole moneste you onys, that witen alle thingis, that Jhesus sauyde his puple fro the lond of Egipt, and the secunde tyme loste hem that bileueden not.

6 And he reseruede vndur derknesse aungels, that kepten not her prinshod, but forsoken her hous, in to the dom of the greet God, in to euerlastynge bondis.

7 As Sodom, and Gomorre, and the nyy coostid citees, that in lijk maner diden fornycacioun, and yeden awei aftir othir fleisch, and ben maad ensaumple, suffrynge peyne of euerelastinge fier.

8 In lijk maner also these that defoulen the fleisch, and dispisen lordschip, and blasfemen mageste.

9 Whanne Myyhel, arkaungel, disputide with the deuel, and stroof of Moises bodi, he was not hardi to brynge in dom of blasfemye, but seide, The Lord comaunde to thee.

10 But these men blasfemen, what euer thingis thei knowen not. For what euer thingis thei knowen kyndli as doumbe beestis, in these thei ben corupt.

11 Wo to hem that wenten the weie of Caym, and that ben sched out bi errour of Balaam for mede, and perischiden in the ayenseiyng of Chore.

12 These ben in her metis, feestynge togidere to filthe, with out drede fedinge hemsilf. These ben cloudis with out watir, that ben borun aboute of the wyndis; heruest trees with out fruyt, twies deed, drawun vp bi the roote;

13 wawis of the woode see, fomynge out her confusiouns; errynge sterris, to whiche the tempest of derknessis is kept with outen ende.

14 But Enoch, the seuenthe fro Adam, profeciede of these, and seide, Lo! the Lord cometh with hise hooli thousandis,

15 to do dom ayens alle men, and to repreue alle vnfeithful men of alle the werkis of the wickidnesse of hem, bi whiche thei diden wickidli, and of alle the harde wordis, that wyckid synneris han spoke ayens God.

16 These ben grutcheris ful of pleyntis, wandrynge aftir her desiris; and the mouth of hem spekith pride, worschipinge persoones, bi cause of wynnyng.

17 And ye, moost dere britheren, be myndeful of the wordis, whiche ben bifor seid of apostlis of oure Lord Jhesu Crist; whiche seiden to you,

18 that in the laste tymes ther schulen come gilours, wandringe aftir her owne desiris, not in pitee.

19 These ben, whiche departen hemsilf, beestli men, not hauynge spirit.

20 But ye, moost dere britheren, aboue bilde you silf on youre moost hooli feith, and preye ye in the Hooli Goost,

21 and kepe you silf in the loue of God, and abide ye the merci of oure Lord Jhesu Crist in to lijf euerlastynge.

22 And repreue ye these men that ben demed,

23 but saue ye hem, and take ye hem fro the fier. And do ye merci to othere men, in the drede of God, and hate ye also thilke defoulid coote, which is fleischli.

24 But to him that is miyti to kepe you with out synne, and to ordeyne bifore the siyt of his glorie you vnwemmed in ful out ioye, in the comynge of oure Lord Jhesu Crist, to God aloone oure sauyour,

25 bi Jhesu Crist oure Lord, be glorie, and magnefiyng, empire, and power, bifore alle worldis, and now and in to alle worldis of worldis. Amen.

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THE APOCALYPSE OF JOHN

or The Book Of Revelation, or Revelation to John
or Revelation of Jesus Christ, or just Revelation
Estimated Range of Dating: 90-95 A.D.

(The Book of Revelation (also called the Apocalypse of John, Revelation to John or Revelation from Jesus Christ) is the final book of the New Testament, and consequently is also the final book of the Christian Bible. Its title is derived from the first word of the Koine Greek text: apokalypsis, meaning "unveiling" or "revelation." The Book of Revelation is the only apocalyptic book in the New Testament canon. Thus, it occupies a central place in Christian eschatology.

The author names himself as "John" in the text, but his precise identity remains a point of academic debate. Second-century Christian writers such as Justin Martyr, Irenaeus, Melito (the bishop of Sardis), Clement of Alexandria, and the author of the Muratorian fragment identify John the Apostle as the "John" of Revelation. Modern scholarship generally takes a different view, with many considering that nothing can be known about the author except that he was a Christian prophet. Some modern scholars characterise Revelation's author as a putative figure whom they call "John of Patmos". The bulk of traditional sources date the book to the reign of the Roman emperor Titus Flavius Domitianus (81–96 AD), which evidence tends to confirm.

The book spans three literary genres: the epistolary, the apocalyptic, and the prophetic. It begins with John, on the island of Patmos in the Aegean Sea, addressing a letter to the "Seven Churches of Asia". He then describes a series of prophetic visions, including figures such as the Seven-Headed Dragon, the Serpent, and the Beast, which culminate in the Second Coming of Jesus.

The obscure and extravagant imagery has led to a wide variety of Christian interpretations. Historicist interpretations see Revelation as containing a broad view of history, whilst preterist interpretations treat Revelation as mostly referring to the events of the Apostolic Age (1st century AD), or, at the latest, the fall of the Roman Empire. Futurists, meanwhile, believe that Revelation describes future events, with the seven churches growing into the body/believers throughout the age, and a reemergence or continuous rule of a Greek-Roman system with modern capabilities described by John in ways familiar to him, and idealist or symbolic interpretations consider that Revelation does not refer to actual people or events, but is an allegory of the spiritual path and the ongoing struggle between good and evil.

The name Revelation comes from the first word of the book in Koine Greek: apokalypsis, which means "unveiling" or "revelation". The author names himself as "John", but modern scholars consider it unlikely that the author of Revelation also wrote the Gospel of John. He was a Jewish Christian prophet, probably belonging to a group of such prophets, and was accepted by the congregations to whom he addresses his letter. The beast with seven heads and the number 666 seem to allude directly to the emperor Nero (reigned 54–68 AD), but this does not require that Revelation was written in the 60s, as there was a widespread belief in later decades that Nero would return.)

REVELATION CHAPTER 1

1 Apocalips of Jhesu Crist, which God yaf to hym to make open to hise seruauntis, whiche thingis it bihoueth to be maad soone. And he signyfiede, sending bi his aungel to his seruaunt Joon,

2 whiche bar witnessing to the word of God, and witnessing of Jhesu Crist, in these thingis, what euer thingis he say.

3 Blessid is he that redith, and he that herith the wordis of this prophecie, and kepith tho thingis that ben writun in it; for the tyme is niy.

4 Joon to seuene chirchis, that ben in Asie, grace and pees to you, of him that is, and that was, and that is to comynge; and of the seuene spiritis, that ben in the siyt of his trone; and of Jhesu Crist,

5 that is a feithful witnesse, the firste bigetun of deed men, and prince of kingis of the erthe; which louyde vs, and waischide vs fro oure synnes in his blood,

6 and made vs a kyngdom, and preestis to God and to his fader; to hym be glorie and empire in to worldis of worldis.

7 Amen. Lo! he cometh with clowdis, and ech iye schal se hym, and thei that prickiden hym; and alle the kynredis of the erthe schulen beweile hem silf on hym.

8 Yhe, Amen! Y am alpha and oo, the bigynnyng and the ende, seith the Lord God, that is, and that was, and that is to comynge, almyyti.

9 I, Joon, youre brothir, and partener in tribulacioun, and kingdom, and pacience in Crist Jhesu, was in an ile, that is clepid Pathmos, for the word of God, and for the witnessyng of Jhesu.

10 Y was in spirit in the Lordis dai, and Y herde bihynde me a greet vois, as of a trumpe,

11 seiynge to me, Write thou in a book that thing that thou seest, and sende to the seuene chirchis that ben in Asie; to Ephesus, to Smyrma, and to Pergamus, and to Tiatira, and to Sardis, and to Filadelfia, and to Loadicia.

12 And Y turnede, that Y schulde se the vois that spak with me; and Y turnede, and Y say seuene candelstikis of gold,

13 and in the myddil of the seuene goldun candelstikis oon lijk to the sone of man, clothid with a long garnement, and gird at the tetis with a goldun girdil.

14 And the heed of hym and his heeris weren whijt, as whijt wolle, and as snow; and the iyen of hym as flawme of fier,

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15 and hise feet lijk to latoun, as in a brennynge chymney; and the vois of hym as the vois of many watris.

16 And he hadde in his riyt hoond seuene sterris, and a swerd scharp on euer ethir side wente out of his mouth; and his face as the sunne schyneth in his virtu.

17 And whanne Y hadde seyn hym, Y felde doun at hise feet, as deed. And he puttide his riyt hond on me, and seide, Nyle thou drede; Y am the firste and the laste; and Y am alyue, and Y was deed;

18 and lo! Y am lyuynge in to worldis of worldis, and Y haue the keyes of deth and of helle.

19 Therfor write thou whiche thingis thou hast seyn, and whiche ben, and whiche it bihoueth to be don aftir these thingis.

20 The sacrament of the seuene sterris, which thou seiyest in my riyt hond, and the seuene goldun candelstikis; the seuene sterris ben aungels of the seuene chirchis, and the seuene candelstikis ben seuene chirchis.

REVELATION CHAPTER 2

1 And to the aungel of the chirche of Efesus write thou, These thingis seith he, that holdith the seuene sterris in his riyt hond, which walkith in the middil of the seuene goldun candilstikis.

2 Y woot thi werkis, and trauel, and thi pacience, and that thou maist not suffre yuele men; and thou hast asaied hem that seien that thei ben apostlis, and ben not, and thou hast foundun hem lieris;

3 and thou hast pacience, and thou hast suffrid for my name, and failidist not.

4 But Y haue ayens thee a fewe thingis, that thou hast left thi firste charite.

5 Therfor be thou myndeful fro whennus thou hast falle, and do penaunce, and do the firste werkis; ether ellis, Y come soone to thee, and Y schal moue thi candilstike fro his place, but thou do penaunce.

6 But thou hast this good thing, that thou hatidist the dedis of Nycholaitis, the whiche also Y hate.

7 He that hath eeris, here he, what the spirit seith to the chirchis. To hym that ouercometh Y schal yyue to ete of the tre of lijf, that is in the paradis of my God.

8 And to the aungel of the chirche of Smyrma write thou, These thingis seith the firste and the laste, that was deed, and lyueth.

9 Y woot thi tribulacioun, and thi pouert, but thou art riche; and thou art blasfemyd of hem, that seien, that thei ben Jewis, and ben not, but ben the synagoge of Sathanas.

10 Drede thou no thing of these thingis, whiche thou schalt suffre. Lo! the deuel schal sende summe of you in to prisoun, that ye be temptid; and ye schulen haue tribulacioun ten daies. Be thou feithful to the deth, and Y schal yyue to thee a coroun of lijf.

11 He that hath eeris, here he, what the spirit seith to the chirchis. He that ouercometh, schal not be hirt of the secounde deth.

12 And to the aungel of the chirche of Pergamus write thou, These thingis seith he, that hath the swerd scharp on ech side.

13 Y woot where thou dwellist, where the seete of Sathanas is; and thou holdist my name, and denyedist not my feith. And in tho daies was Antifas, my feithful witnesse, that was slayn at you, where Sathanas dwellith.

14 But Y haue ayens thee a fewe thingis; for thou hast there men holdinge the teching of Balaam, which tauyte Balaac for to sende sclaundre bifor the sones of Israel, to ete of sacrificis of ydols, and to do fornicacioun;

15 so also thou hast men holdinge the teching of Nycholaitis.

16 Also do thou penaunce; yif ony thing lesse, Y schal come soone to thee, and Y schal fiyte with hem with the swerd of my mouth.

17 He that hath eeris, here he, what the spirit seith to the chirches. To him that ouercometh Y schal yyue aungel mete hid; and Y schal yyue to hym a whiit stoon, and in the stoon a newe name writun, which no man knowith, but he that takith.

18 And to the aungel of the chirche of Tiatira write thou, These thingis seith the sone of God, that hath iyen as flawme of fier, and hise feet lijk latoun.

19 Y knowe thi werkis, and feith, and charite, and thi seruyce, and thi pacience, and thi laste werkis mo than the formere.

20 But Y haue ayens thee a fewe thingis; for thou suffrist the womman Jesabel, which seith that sche is a prophetesse, to teche and disseyue my seruauntis, to do letcherie, and to ete of thingis offrid to idols.

21 And Y yaf to hir time, that sche schulde do penaunce, and sche wolde not do penaunce of hir fornycacioun.

22 And lo! Y sende hir in to a bed, and thei that doen letcherie with hir schulen be in moost tribulacioun, but thei don penaunce of hir werkis.

23 And Y schal slee hir sones in to deth, and alle chirchis schulen wite, that Y am serchinge reynes and hertis; and Y schal yyue to ech man of you after hise werkis.

24 And Y seie to you, and to othere that ben at Tiatire, who euer han not this teching, and that knewen not the hiynesse of Sathanas, hou thei seien, Y schal not sende on you another charge; netheles holde ye that that ye han,

25 til Y come.

26 And to hym that schal ouercome, and that schal kepe til in to the ende my werkis, Y schal yyue power on folkis,

27 and he schal gouerne hem in an yrun yerde; and thei schulen be brokun to gidre,

28 as a vessel of a pottere, as also Y resseyuede of my fadir; and Y schal yyue to hym a morewe sterre.

29 He that hath eeris, here he, what the spirit seith to the chirchis.

REVELATION CHAPTER 3

1 And to the aungel of the chirche of Sardis write thou, These thingis seith he, that hath the seuene spiritis of God,

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and the seuene sterris. Y woot thi werkis, for thou hast a name, that thou lyuest, and thou art deed.

2 Be thou wakynge, and conferme thou othere thingis, that weren to diynge; for Y fynde not thi werkis fulle bifore my God.

3 Therfor haue thou in mynde, hou thou resseyuedist, and herdist; and kepe, and do penaunce. Therfor if thou wake not, Y schal come as a nyyt theef to thee, and thou schalt not wite in what our Y schal come to thee.

4 But thou hast a fewe names in Sardis, whiche han not defoulid her clothis; and thei schulen walke with me in whijt clothis, for thei ben worthi.

5 He that ouercometh, schal be clothid thus with whijt clothis; and Y schal not do awei his name fro the book of lijf, and Y schal knoueleche his name bifore my fadir, and bifore hise aungels.

6 He that hath eeris, here he, what the spirit seith to the chirchis.

7 And to the aungel of the chirche of Filadelfie write thou, These thingis seith the hooli and trewe, that hath the keie of Dauid; which openeth, and no man closith, he closith, and no man openith.

8 I woot thi werkis, and lo! Y yaf bifore thee a dore opened, which no man may close; for thou hast a litil vertu, and hast kept my word, and denyest not my name.

9 Lo! Y schal yyue to thee of the synagoge of Sathanas, whiche seien that thei ben Jewis, and ben not, but lyen. Lo! Y schal make hem, that thei come, and worschipe byfor thi feet; and thei schulen wite,

10 that Y louyde thee, for thou keptist the word of my pacience. And Y schal kepe thee fro the our of temptacioun, that is to comynge in to al the world, to tempte men that dwellen in erthe.

11 Lo! Y come soone; holde thou that that thou hast, that no man take thi coroun.

12 And hym that schal ouercome, Y schal make a pilere in the temple of my God, and he schal no more go out; and Y schal write on hym the name of my God, and the name of the citee of my God, of the newe Jerusalem, that cometh doun fro heuene of my God, and my newe name.

13 He that hath eeris, here he, what the spirit seith to the chirchis.

14 And to the aungel of the chirche of Laodice write thou, These thingis seith Amen, the feithful witnesse and trewe, which is bigynnyng of Goddis creature.

15 I woot thi werkis, for nether thou art cold, nether thou art hoot; Y wolde that thou were could, ethir hoot;

16 but for thou art lew, and nether cold, nether hoot, Y schal bigynne to caste thee out of my mouth.

17 For thou seist, That Y am riche, and ful of goodis, and Y haue nede of no thing; and thou wost not, that thou art a wretche, and wretcheful, and pore, and blynde, and nakid.

18 Y counsele thee to bie of me brent gold, and preued, that thou be maad riche, and be clothid with whijt clothis, that the confusioun of thi nakidnesse be not seen; and anoynte thin iyen with a collerie, that thou se.

19 Y repreue, and chastise whom Y loue; therfor sue thou goode men, and do penaunce.

20 Lo! Y stonde at the dore, and knocke; if ony man herith my voys, and openith the yate to me, Y shal entre to hym, and soupe with hym, and he with me.

21 And Y schal yyue to hym that schal ouercome, to sitte with me in my trone, as also Y ouercam, and sat with my fadir in his trone.

22 He that hath eeris, here he, what the spirit seith to the chirchis.

REVELATION CHAPTER 4

1 Aftir these thingis Y say, and lo! a dore was openyd in heuene. And the firste vois that Y herde, was as of a trumpe spekinge with me, and seide, Stye thou vp hidur, and Y shal schewe to thee whiche thingis it bihoueth to be don soone aftir these thingus.

2 Anoon Y was in spirit, and lo! a seete was sett in heuene, and vpon the seete oon sittynge.

3 And he that sat, was lijk the siyt of a stoon iaspis, and to sardyn; and a reynbowe was in cumpas of the seete, lijk the siyt of smaragdyn.

4 And in the cumpas of the seete weren foure and twenti smale seetis; and aboue the troones foure and twenti eldre men sittinge, hilid aboute with whijt clothis, and in the heedis of hem goldun corouns.

5 And leitis, and voices, and thundringis camen out of the trone; and seuene laumpis brennynge bifore the trone, whiche ben the seuene spiritis of God.

6 And bifor the seete as a see of glas, lijk a crystal, and in the myddil of the seete, and in the cumpas of the seete, foure beestis ful of iyen bifore and bihynde.

7 And the firste beeste lijk a lyoun; and the secounde beeste lijk a calf; and the thridde beeste hauynge a face as of a man; and the fourthe beeste lijk an egle fleynge.

8 And the foure beestis hadden euery of hem sixe wyngis; and al aboute and with ynne thei weren ful of iyen; and thei hadden not reste dai and nyyt, seiynge, Hooli, hooli, hooli, the Lord God almyyti, that was, and that is, and that is to comynge.

9 And whanne tho foure beestis yauen glorie, and honour, and blessing to hym that sat on the trone, that lyueth in to worldis of worldis,

10 the foure and twenti eldre men fellen doun bifor hym that sat on the trone, and worschipiden hym that lyueth in to worldis of worldis. And thei casten her corouns bifor the trone,

11 and seiden, Thou, Lord oure God, art worthi to take glorie, and onour, and vertu; for thou madist of nouyt alle thingis, and for thi wille tho weren, and ben maad of nouyt.

REVELATION CHAPTER 5

1 And Y say in the riythond of the sittere on the trone, a book writun with ynne and with out, and seelid with seuene seelis.

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2 And Y say a strong aungel, prechynge with a greet vois, Who is worthi to opene the book, and to vndon the seelis of it?

3 And noon in heuene, nether in erthe, nether vnder erthe, myyte opene the book, nether biholde it.

4 And Y wepte myche, for noon was founde worthi to opene the book, nethir to se it.

5 And oon of the eldre men seide to me, Wepe thou not; lo! a lioun of the lynage of Juda, the roote of Dauid, hath ouercomun to opene the book, and to vndon the seuene seelis of it.

6 And Y say, and lo! in the myddil of the trone, and of the foure beestis, and in the myddil of the eldre men, a lombe stondynge as slayn, that hadde seuene hornes, and seuene iyen, whiche ben seuene spiritis of God, sent in to al the erthe.

7 And he cam, and took of the riythond of the sittere in the trone the book.

8 And whanne he hadde opened the book, the foure beestis and the foure and twenti eldre men fellen doun bifore the lomb; and hadden ech of hem harpis, and goldun violis ful of odours, whiche ben the preyeris of seyntis.

9 And thei sungun a newe song, and seiden, Lord oure God, thou art worthi to take the book, and to opene the seelis of it; for thou were slayn, and ayenbouytist vs to God in thi blood, of ech lynage, and tunge, and puple, and nacioun;

10 and madist vs a kyngdom, and prestis to oure God; and we schulen regne on erthe.

11 And Y say, and herde the vois of many aungels al aboute the trone, and of the beestis, and of the eldre men. And the noumbre of hem was thousyndis of thousyndis, seiynge with a greet vois,

12 The lomb that was slayn, is worthi to take vertu, and godhed, and wisdom, and strengthe, and onour, and glorie, and blessing.

13 And ech creature that is in heuene, and that is on erthe, and vndur erthe, and the see, and whiche thingis ben in it, Y herde alle seiynge, To hym that sat in the trone, and to the lomb, blessyng, and onour, and glorie, and power, in to worldis of worldis.

14 And the foure beestis seiden, Amen. And the foure and twenti eldre men fellen doun on her faces, and worschipiden hym that lyueth in to worldis of worldis.

REVELATION CHAPTER 6

1 And Y sai, that the lomb hadde openyd oon of the seuene seelis. And Y herde oon of the foure beestis seiynge, as a vois of thundur, Come, and se.

2 And Y sai, and lo! a white hors; and he that sat on hym hadde a bouwe, and a coroun was youun to hym. And he wente out ouercomynge, that he schulde ouercome.

3 And whanne he hadde openyd the secounde seel, I herde the secounde beest seiynge, Come thou, and se.

4 And another reed hors wente out; and it was youun to hym that sat on hym, that he schulde take pees fro the erthe, and that thei sle to gidere hem silf; and a greet swerd was youun to hym.

5 And whanne he hadde openyd the thridde seel, Y herde the thridde beest seiynge, Come thou, and se. And lo! a blak hors; and he that sat on hym hadde a balaunce in his hond.

6 And Y herde as a vois in the myddil of the foure beestis, seiynge, A bilibre of wheete for a peny, and thre bilibris of barli for a peny; and hirte thou not wyn, ne oile.

7 And whanne he hadde openyd the fourthe seel, Y herde a vois of the foure beestis, seiynge, Come thou, and se.

8 And lo! a pale hors; and the name was Deth to hym that sat on hym, and helle suede hym. And power was youun to hym on foure partis of the erthe, for to sle with swerd, and with hungur, and with deth, and with beestis of the erthe.

9 And whanne he hadde opened the fyuethe seel, Y say vndur the auter the soulis of men slayn for the word of God, and for the witnessing that thei hadden.

10 And thei crieden with a geet vois, and seiden, Hou long thou, Lord, that art hooli and trewe, demest not, and vengest not oure blood of these that dwellen in the erthe?

11 And white stoolis, for ech soule a stoole, weren youun to hem; and it was seide to hem, that thei schulden reste yit a litil tyme, til the noumbre of her felowis and of her britheren ben fulfillid, that ben to be slayn, as also thei.

12 And Y say, whanne he hadde openyd the sixte seel, and lo! a greet erthe mouyng was maad; and the sunne was maad blak, as a sak of heire, and al the moone was maad as blood.

13 And the sterris of heuene felden doun on the erthe, as a fige tre sendith his vnripe figis, whanne it is mouyd of a greet wynd.

14 And heuene wente awei, as a book wlappid in; and alle munteyns and ilis weren mouyd fro her placis.

15 And kingis of the erthe, and princis, and tribunes, and riche, and stronge, and ech bonde man, and freman, hidden hem in dennys and stoonys of hillis.

16 And thei seien to hillis and to stoonys, Falle ye on vs, and hide ye vs fro the face of hym that sittith on the trone, and fro the wrath of the lomb;

17 for the greet dai of her wraththe cometh, and who schal mowe stonde?

REVELATION CHAPTER 7

1 Aftir these thingis Y sai foure aungels stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe, that thei blewen not on the erthe, nether on the see, nether on ony tre.

2 And Y sawy anothir aungel stiynge fro the risynge of the sunne, that hadde a signe of the lyuynge God. And he criede with a greet vois to the foure aungels, to whiche it was youun to noye the erthe, and the see,

3 and seide, Nyle ye noye the erthe, and see, nether trees, til we marken the seruauntis of oure God in the forhedis of hem.

4 And I herde the noumbre of men that weren markid, an hundrid thousynde and foure and fourti thousynde markid, of euery lynage of the sones of Israel;

5 of the lynage of Juda, twelue thousynde markid; of the lynage of Ruben, twelue thousynde markid; of the lynage of Gad, twelue thousynde markid;

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6 of the lynage of Aser, twelue thousynde markid; of the lynage of Neptalym, twelue thousynde markid; of the lynage of Manasse, twelue thousynde markid;

7 of the lynage of Symeon, twelue thousynde markid; of the lynage of Leuy, twelue thousynde markid; of the lynage of Isachar, twelue thousynde markid;

8 of the lynage of Zabulon, twelue thousynde markid; of the lynage of Joseph, twelue thousynde markid; of the lynage of Beniamyn, twelue thousynde markid.

9 Aftir these thingis Y sai a greet puple, whom no man myyte noumbre, of alle folkis, and lynagis, and puplis, and langagis, stondinge bifore the trone, in the siyt of the lomb; and thei weren clothid with white stoolis, and palmes weren in the hondis of hem.

10 And thei crieden with greet vois, and seiden, Heelthe to oure God, that sittith on the troone, and to the lombe.

11 And alle aungels stoden al aboute the trone, and the eldre men, and the foure beestis. And thei fellen doun in the siyt of the trone, on her faces, and worschipiden God, and seiden, Amen!

12 blessyng, and clerenesse, and wisdom, and doynge of thankingis, and honour, and vertu, and strengthe to oure God, in to worldis of worldis.

13 Amen. And oon of the senyours answerde, and seide to me, Who ben these, that ben clothid with white stoolis? and fro whennus came thei?

14 And Y seide to hym, My lord, thou woost. And he seide to me, These ben thei, that camen fro greet tribulacioun, and waischiden her stoolis, and maden hem white in the blood of the lomb.

15 Therfor thei ben bifor the trone of God, and seruen to hym dai and niyt, in his temple. And he that sittith in the trone, dwellith on hem.

16 Thei schulen no more hungur, nether thirste, nether sunne schal falle on hem, ne ony heete.

17 For the lomb, that is in the myddil of the trone, schal gouerne hem, and schal lede forth hem to the wellis of watris of lijf; and God schal wipe awei ech teer fro the iyen of hem.

REVELATION CHAPTER 8

1 And whanne he hadde openyd the seuenthe seel, a silence was maad in heuene, as half an our.

2 And Y say seuene aungels stondinge in the siyt of God, and seuene trumpis weren youun to hem.

3 And another aungel cam, and stood bifor the auter, and hadde a goldun censer; and many encencis weren youun to hym, that he schulde yyue of the preiers of alle seyntis on the goldun auter, that is bifor the trone of God.

4 And the smoke of encencis of the preiers of the hooli men stiede vp fro the aungels hoond bifor God.

5 And the aungel took the censere, and fillide it of the fier of the auter, and castide in to the erthe. And thundris, and voices, and leityngis weren maad, and a greet erthe mouyng.

6 And the seuene aungels, that hadden seuene trumpis, maden hem redi, that thei schulden trumpe.

7 And the firste aungel trumpide; and hail was maad, and fier meynd togidere in blood; and it was sent in to the erthe. And the thridde part of the erthe was brent, and the thridde part of trees was brent, and al the green gras was brent.

8 And the secunde aungel trumpide; and as a greet hil brennynge with fier was cast in to the see;

9 and the thridde part of the see was maad blood, and the thridde part of creature was deed, that hadde lyues in the see, and the thridde part of schippis perischide.

10 And the thridde aungel trumpide; and a greet sterre brennynge as a litil brond, felle fro heuene; and it felle in to the thridde part of floodis, and in to the wellis of watris.

11 And the name of the sterre is seid Wormod. And the thridde part of watris was maad in to wormod; and many men weren deed of the watris, for tho weren maad bittere.

12 And the fourthe aungel trumpide; and the thridde part of the sunne was smytun, and the thridde part of the moone, and the thridde part of sterris, so that the thridde part of hem was derkid, and the thridde part of the dai schynede not, and also of the nyyt.

13 And Y say, and herde the vois of an egle fleynge bi the myddil of heuene, and seiynge with a greet vois, Wo! wo! wo! to men that dwellen in erthe, of the othir voices of thre aungels, that schulen trumpe aftir.

REVELATION CHAPTER 9

1 And the fyuethe aungel trumpide; and Y say, that a sterre hadde falle doun fro heuene in to erthe; and the keye of the pit of depnesse was youun to it.

2 And it openede the pit of depnesse, and a smoke of the pit stiede vp, as the smoke of a greet furneis; and the sunne was derkid, and the eir, of the smoke of the pit.

3 And locustis wenten out of the smoke of the pit in to erthe; and power was youun to hem, as scorpiouns of the erthe han power.

4 And it was comaundid to hem, that thei schulden not hirte the gras of erthe, nether ony grene thing, nether ony tre, but oneli men, that han not the signe of God in her forhedis.

5 And it was youun to hem, that thei schulden not sle hem, but that thei schulden be turmentid fyue monethis; and the turmentyng of hem, as the turmentyng of a scorpioun, whanne he smytith a man.

6 And in tho daies men schulen seke deth, and thei schulen not fynde it; and thei schulen desire to die, and deth schal fle fro hem.

7 And the licnesse of locustis ben lijk horsis maad redi in to batel; and on the heedis of hem as corouns lijk gold, and the facis of hem as the faces of men.

8 And thei hadden heeris, as heeris of wymmen; and the teeth of hem weren as teeth of liouns.

9 And thei hadden haburiouns, as yren haburiouns, and the vois of her wengis as the vois of charis of many horsis rennynge in to batel.

10 And thei hadden tailis lijk scorpiouns, and prickis weren in the tailis of hem; and the myyt of hem was to noye men fyue monethis.

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11 And thei hadden on hem a kyng, the aungel of depnesse, to whom the name bi Ebrew is Laabadon, but bi Greek Appollion, and bi Latyn he hath a name Extermynans, that is, a distriere.

12 O wo is passid, and lo! yit comen twei woes.

13 Aftir these thingis also the sixte aungel trumpide; and Y herde a vois fro foure corneris of the goldun auter, that is bifore the iyen of God,

14 and seide to the sixte aungel that hadde a trumpe, Vnbynde thou foure aungels, that ben boundun in the greet flood Eufrates.

15 And the foure aungels weren vnboundun, whiche weren redi in to our, and dai, and monethe, and yeer, to sle the thridde part of men.

16 And the noumbre of the oost of horse men was twenti thousynde sithis ten thousynde. Y herde the noumbre of hem.

17 And so Y say horsis in visioun; and thei that saten on hem hadden firy haburiouns, and of iacynt, and of brymstoon. And the heedis of the horsis weren as heedis of liouns; and fier, and smoke, and brymston, cometh forth of the mouth of hem.

18 Of these thre plagis the thridde part of men was slayn, of the fier, and of the smoke, and of the brymston, that camen out of the mouth of hem.

19 For the power of the horsis is in the mouth of hem, and in the tailis of hem; for the tailis of hem ben lyk to serpentis, hauynge heedis, and in hem thei noyen.

20 And the tothir men, that weren not slayn in these plagis, nether dyden penaunce of the werkis of her hondis, that thei worschipeden not deuelis, and simylacris of gold, and of siluer, and of bras, and of stoon, and of tre, whiche nethir mown se, nether heere, nether wandre;

21 and diden not penaunce of her mansleyngis, nether of her witchecraftis, nethir of her fornicacioun, nethir of her theftis, weren slayn.

REVELATION CHAPTER 10

1 And Y say another stronge aungel comynge doun fro heuene, clothid with a cloude, and the reynbowe on his heed; and the face of him was as the sunne, and the feet of hym as a piler of fier.

2 And he hadde in his hoond a litil book openyd; and he sette his riyt foot on the see, and the left foot on the erthe.

3 And he criede with a greet vois, as a lioun whanne he roreth; and whanne he hadde cried, the seuene thundris spaken her voicis.

4 And whanne the seuene thundris hadden spoken her voicis, Y was to writynge. And Y herde a vois fro heuene, seiynge, Marke thou what thingis the seuene thundris spaken, and nyle thou write hem.

5 And the aungel whom Y say stondinge aboue the see, and aboue the erthe, lifte vp his hond to heuene,

6 and swoor bi hym that lyueth in to worldis of worldis, that maad of nouyt heuene, and tho thingis whiche ben in it, and the erthe, and tho thingis that ben in it, and the see, and tho thingis that ben in it, that time schal no more be.

7 But in the daies of the vois of the seuenethe aungel, whanne he schal bigynne to trumpe, the mysterie of God schal be endid, as he prechide bi hise seruauntis prophetis.

8 And Y herde a vois fro heuene eftsoone spekynge with me, and seiynge, Go thou, and take the book, that is openyd, fro the hoond of the aungel, that stondith aboue the see, and on the lond.

9 And Y wente to the aungel, and seide to hym, that he schulde yyue me the book. And he seide to me, Take the book, and deuoure it; and it schal make thi wombe to be bittir, but in thi mouth it schal be swete as hony.

10 And Y took the book of the aungels hond, and deuouride it, and it was in my mouth as swete hony; and whanne Y hadde deuourid it, my wombe was bittere. And he seide to me, It bihoueth thee eftsoone to prophesie to hethene men, and to puplis, and langagis, and to many kingis.

REVELATION CHAPTER 11

1 And a reed lijk a yerde was youun to me, and it was seid to me, Rise thou, and meete the temple of God, and the auter, and men that worschipen in it.

2 But caste thou out the foryerd, that is with out the temple, and mete not it; for it is youun to hethene men, and thei schulen defoule the hooli citee bi fourti monethis and tweyne.

3 And Y schal yyue to my twey witnessis, and thei schulen prophesie a thousynde daies two hundrid and sixti, and schulen be clothid with sackis.

4 These ben tweyne olyues, and twei candilstikis, and thei stonden in the siyt of the Lord of the erthe.

5 And if ony man wole anoye hem, fier schal go out of the mouth of hem, and schal deuoure her enemyes. And if ony wole hirte hem, thus it bihoueth hym to be slayn.

6 These han power to close heuene, that it reyne not in the daies of her prophesie; and thei han power on watris, to turne hem in to blood; and to smyte the erthe with euery plage, and as ofte as thei wolen.

7 And whanne thei schulen ende her witnessing, the beeste that stieth vp fro depnesse, schal make batel ayens hem, and schal ouercome hem, and schal sle hem.

8 And the bodies of hem schulen ligge in the stretis of the greet citee, that is clepid goostli Sodom, and Egipt, where the Lord of hem was crucified.

9 And summe of lynagis, and of puplis, and of langagis, and of hethene men, schulen se the bodies of hem bi thre daies and an half; and thei schulen not suffre the bodies of hem to be put in biriels.

10 And men enhabitynge the erthe schulen haue ioye on hem; and thei schulen make myrie, and schulen sende yiftis togidere, for these twei prophetis turmentiden hem that dwellen on the erthe.

11 And aftir thre daies and an half, the spirit of lijf of God entride in to hem; and thei stoden on her feet, and greet dreed felle on hem that sayn hem.

12 And thei herden a greet vois fro heuene, seiynge to hem, Come vp hidir. And thei stieden in to heuene in a cloude, and the enemyes of hem sayn hem.

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13 And in that our a greet erthe mouyng was maad, and the tenthe part of the citee felle doun; and the names of men seuene thousynde weren slayn in the erthe mouyng; and the tother weren sent in to drede, and yauen glorie to God of heuene.

14 The secounde wo is gon, and lo! the thridde wo schal come soone.

15 And the seuenthe aungel trumpide, and grete voicis weren maad in heuene, and seiden, The rewme of this world is maad oure Lordis, and of Crist, his sone; and he schal regne in to worldis of worldis.

16 Amen. And the foure and twenti eldre men, that saten in her seetis in the siyt of the Lord, fellen on her faces, and worschipiden God,

17 and seiden, We don thankyngis to thee, Lord God almyyti, which art, and which were, and which art to comynge; which hast takun thi greet vertu, and hast regned.

18 And folkis ben wrooth, and thi wraththe cam, and tyme of dede men to be demyd, and to yelde mede to thi seruauntis, and prophetis, and halewis, and dredynge thi name, to smale and to grete, and to distrie hem that corrumpiden the erthe.

REVELATION CHAPTER 12

19 And the temple of God in heuene was openyd, and the arke of his testament was seyn in his temple; and leityngis weren maad, and voices, and thondris, and erthe mouyng, and greet hail.

1 And a greet signe apperide in heuene; a womman clothid with the sunne, and the moone vndur hir feet, and in the heed of hir a coroun of twelue sterris.

2 And sche hadde in wombe, and sche crieth, trauelynge of child, and is turmentid, that sche bere child.

3 And another signe was seyn in heuene; and lo! a greet reede dragoun, that hadde seuene heedis, and ten hornes, and in the heedis of hym seuene diademes.

4 And the tail of hym drow the thridde part of sterris of heuene, and sente hem in to the erthe. And the dragoun stood bifore the womman, that was to berynge child, that whanne sche hadde borun child, he schulde deuoure hir sone.

5 And sche bar a knaue child, that was to reulinge alle folkis in an yrun yerde; and hir sone was rauyschid to God, and to his trone.

6 And the womman flei in to wildirnesse, where sche hath a place maad redi of God, that he fede hir there a thousynde daies two hundrid and sixti.

7 And a greet batel was maad in heuene, and Myyhel and hise aungels fouyten with the dragoun. And the dragoun fauyt, and hise aungels;

8 and thei hadden not myyt, nether the place of hem was foundun more in heuene.

9 And thilke dragoun was cast doun, the greet elde serpent, that is clepid the Deuel, and Sathanas, that disseyueth al the world; he was cast doun in to the erthe, and hise aungels weren sent with hym.

10 And Y herde a greet vois in heuene, seiynge, Now is maad helthe, and vertu, and kyngdom of oure God, and the power of his Crist; for the accuser of oure britheren is cast doun, which accuside hem bifor the siyte of oure God dai and nyyt.

11 And thei ouercamen hym for the blood of the lomb, and for the word of his witnessing; and thei louyden not her lyues til to deth.

12 Therfor, ye heuenes, be ye glad, and ye that dwellen in hem. Wo to the erthe, and to the see; for the fend is come doun to you, and hath greet wraththe, witynge that he hath litil tyme.

13 And after that the dragoun sai, that he was cast doun to the erthe, he pursuede the womman, that bare the knaue child.

14 And twei wengis of a greet egle weren youun to the womman, that sche schulde flee in to deseert, in to hir place, where sche is fed by tyme, and tymes, and half a tyme, fro the face of the serpent.

15 And the serpent sente out of his mouth aftir the womman watir as a flood, that he schulde make hir to be drawun of the flood.

16 And the erthe helpide the womman, and the erthe openyde his mouth, and soop up the flood, that the dragoun sente of his mouth.

17 And the dragoun was wrooth ayens the womman, and he wente to make batel with othere of hir seed, that kepen the maundementis of God, and han the witnessing of Jhesu Crist.

18 And he stood on the grauel of the see.

REVELATION CHAPTER 13

1 And Y sai a beeste stiynge vp of the see, hauynge seuene heedis, and ten hornes; and on hise hornes ten diademes, and on hise heedis the names of blasfemye.

2 And the beeste, whom Y sai, was lijk a pard, and hise feet as the feet of a beere, and his mouth as the mouth of a lioun; and the dragoun yaf his vertu and greet power to hym.

3 And Y sai oon of hise heedis, as slayn in to deth; and the wounde of his deth was curid. And al erthe wondride after the beeste.

4 And thei worschipiden the dragoun, that yaf power to the beeste; and thei worschipeden the beeste, and seiden, Who is lijk the beeste, and who schal mowe fiyte with it?

5 And a mouth spekynge grete thingis, and blasfemyes, was youun to it; and power was youun to it, to do two and fourti monethis.

6 And it openyde his mouth in to blasfemyes to God, to blasfeme his name, and his tabernacle, and hem that dwellen in heuene.

7 And it was youun to hym to make batel with seyntis, and to ouercome hem; and power was youun to hym in to ech lynage, and puple, and langage, and folk.

8 And alle men worschipiden it, that dwellen in erthe, whos names ben not writun in the book of lijf of the lomb, that was slayn fro the bigynnyng of the world.

9 If ony man hath eeris, here he.

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10 He that ledith in to caitifte, schal go in to caitifte; he that sleeth with swerd, it bihoueth hym to be slayn with swerd. This is the pacience and the feith of seyntis.

11 And Y sai another beeste stiynge vp fro the erthe, and it hadde two hornes, lijk the lomb; and it spak as the dragoun,

12 and dide al the power of the formere beeste, in his siyt. And it made the erthe, and men dwellinge in it, to worschipe the firste beeste, whos wounde of deth was curid.

13 And it dide grete signes, that also it made fier to come doun fro heuene in to the erthe, in the siyt of alle men.

14 And it disseyueth men, that dwellen in erthe, for signes whiche ben youun to it to do in the siyt of the beeste; seiynge to men dwellinge in erthe, that thei make an ymage of the beeste, that hath the wounde of swerd, and lyuede.

15 And it was youun to hym, that he schulde yyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. And he schal make, that who euere honouren not the ymage of the beeste, be slayn.

16 And he schal make alle, smale and grete, and riche and pore, and fre men and bonde men, to haue a carecter in her riythoond, ethir in her forheedis;

17 that no man may bie, ethir sille, but thei han the caracter, ether the name of the beeste, ethir the noumbre of his name.

18 Here is wisdom; he that hath vndurstonding, acounte the noumbre of the beeste; for it is the noumbre of man, and his noumbre is sixe hundrid sixti and sixe.

REVELATION CHAPTER 14

1 And Y sai, and lo! lomb stood on the mount of Sion, and with hym an hundrid thousynde and foure and fourti thousynde, hauynge his name, and the name of his fadir writun in her forhedis.

2 And Y herde a vois fro heuene, as the vois of many watris, and as the vois of a greet thundur; and the vois which is herd, was as of many harperis harpinge in her harpis.

3 And thei sungun as a newe song bifor the seete of God, and bifore the foure beestis, and senyouris. And no man miyte seie the song, but thei an hundrid thousynde and foure and fourti thousynde, that ben bouyt fro the erthe.

4 These it ben, that ben not defoulid with wymmen; for thei ben virgyns. These suen the lomb, whidir euer he schal go; these ben bouyt of alle men, the firste fruytis to God, and to the lomb;

5 and in the mouth of hem lesyng is not foundun; for thei ben with out wem bifor the trone of God.

6 And Y say another aungel, fliynge bi the myddil of heuene, hauynge an euerlastinge gospel, that he schulde preche to men sittynge on erthe, and on ech folk, and lynage, and langage, and puple;

7 and seide with a greet vois, Drede ye the Lord, and yyue ye to hym onour, for the our of his dom cometh; and worschipe ye hym, that made heuene and erthe, the see, and alle thingis that ben in hem, and the wellis of watris.

8 And anothir aungel suede, seiynge, Thilke greet Babiloyne fel doun, fel doun, which yaf drinke to alle folkis of the wyn of wraththe of her fornycacioun.

9 And the thridde aungel suede hem, and seide with a greet vois, If ony man worschipe the beeste, and the ymage of it, and takith the carecter in his forheed, ether in his hoond,

10 this schal drynke of the wyn of Goddis wraththe, that is meynd with clere wyn in the cuppe of his wraththe, and schal be turmentid with fier and brymston, in the siyt of hooli aungels, and bifore the siyt of the lomb.

11 And the smoke of her turmentis schal stie vp in to the worldis of worldis; nether thei han reste dai and niyt, whiche worschipiden the beeste and his ymage, and yf ony man take the carect of his name.

12 Here is the pacience of seyntis, whiche kepen the maundementis of God, and the feith of Jhesu.

13 And Y herde a vois fro heuene, seiynge to me, Write thou, Blessid ben deed men, that dien in the Lord; fro hennus forth now the spirit seith, that thei reste of her traueilis; for the werkis of hem suen hem.

14 And Y say, and lo! a white cloude, and aboue the cloude a sittere, lijk the sone of man, hauynge in his heed a goldun coroun, and in his hond a scharp sikil.

15 And another aungel wente out of the temple, and criede with greet vois to hym that sat on the cloude, Sende thi sikil, and repe, for the our cometh, that it be ropun; for the corn of the erthe is ripe.

16 And he that sat on the cloude, sente his sikil in to the erthe, and rap the erthe.

17 And another aungel wente out of the temple, that is in heuene, and he also hadde a scharp sikile.

18 And another aungel wente out fro the auter, that hadde power on fier and water; and he criede with a greet vois to hym that hadde the scharp sikil, and seide, Sende thi scharp sikil, and kitte awei the clustris of the vynyerd of the erthe, for the grapis of it ben ripe.

19 And the aungel sente his sikil in to the erthe, and gaderide grapis of the vynyerd of the erthe, and sente into the greet lake of Goddis wraththe.

20 And the lake was troddun without the citee, and the blood wente out of the lake til to the bridels of horsis, bi furlongis a thousynd and six hundrid.

REVELATION CHAPTER 15

1 And Y say another signe in heuene, greet and wondurful; seuene aungels hauynge seuene the laste veniauncis, for the wraththe of God is endid in hem.

2 And Y say as a glasun see meynd with fier, and hem that ouercamen the beeste, and his ymage, and the noumbre of his name, stondynge aboue the glasun see, hauynge the harpis of God;

3 and syngynge the song of Moises, the seruaunt of God, and the song of the lomb, and seiden, Grete and wondurful ben thi werkis, Lord God almyyti; thi weies ben iust and trewe, Lord, kyng of worldis.

4 Lord, who schal not drede thee, and magnyfie thi name? for thou aloone art merciful; for alle folkis schulen come, and worschipe in thi siyt, for thi domes ben open.

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5 And aftir these thingis Y say, and lo! the temple of the tabernacle of witnessyng was opened in heuene;
6 and seuene aungels hauynge seuene plagis, wenten out of the temple, and weren clothid with a stoon clene and white, and weren bifor gird with goldun girdlis about the brestis.
7 And oon of the foure beestis yaf to the seuene aungels seuene goldun viols, ful of the wraththe of God, that lyueth in to worldis of worldis.
8 And the temple was fillid with smooke of the majestee of God, and of the vertu of hym; and no man myyte entre in to the temple, til the seuene plagis of seuene angels weren endid.

REVELATION CHAPTER 16

1 And Y herde a greet vois fro heuene, seiynge to the seuene aungels, Go ye, and schede out the seuene viols of Goddis wraththe in to erthe.
2 And the firste aungel wente, and schedde out his viol in to the erthe; and a wounde fers and werst was maad on alle that hadden the carect of the beeste, and on hem that worschipiden the beeste, and his ymage.
3 And the secounde aungel schedde out his viol in to the see, and the blood was maad, as of a deed thing; and ech man lyuynge was deed in the see.
4 And the thridde aungel schedde out his viol on the floodis, and on the wellis of watris, and seide,
5 Just art thou, Lord, that art, and that were hooli, that demest these thingis;
6 for thei schedden out the blood of halewis and prophetis, and thou hast youun to hem blood to drinke; for thei ben worthi.
7 And I herde anothir seiynge, Yhe! Lord God almiyti, trewe and iust ben thi domes.
8 And the fourthe aungel schedde out his viol in to the sunne, and it was youun to hym to turmente men with heete and fier.
9 And men swaliden with greet heete, and blasfemyden the name of God hauynge power on these plagis, nether thei diden penaunce, that thei schulden yyue glorie to hym.
10 And the fifte aungel schedde out his viol on the seete of the beeste, and his kyngdom was maad derk; and thei eten togidere her tungis for sorewe,
11 and thei blasfemyden God of heuene, for sorewis of her woundis; and thei diden not penaunce of her werkis.
12 And the sixte aungel schedde out his viol in that ilke greet flood Eufratis, and driede the watir of it, that weie were maad redi to kingis fro the sunne rysyng.
13 And Y say thre vnclene spiritis bi the manner of froggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the fals prophete.
14 For thei ben spiritis of deuels, makynge signes, and thei gon forth to kingis of al erthe, to gadere hem in to batel, to the greet dai of almiyti God.
15 Lo! Y come, as a niyt theefe. Blessid is he that wakith, and kepith hise clothis, that he wandre not nakid, and that thei se not the filthhed of hym.
16 And he schal gadre hem in to a place, that is clepid in Ebreu Hermagedon.
17 And the seuenthe aungel schedde out his viol in to the eyr, and a greet vois wente out of heuene fro the trone, and seide, It is don.
18 And leityngis weren maad, and voices, and thundris; and a greet erthe mouyng was maad, which manere neuere was, sithen men weren on erthe, siche erthe mouyng so greet.
19 And the greet citee was maad in to thre parties, and the citees of hethene men felden doun; and greet Babiloyne cam in to mynde byfor God, to yyue to it the cuppe of wyn of the indignacyoun of his wraththe.
20 And ech ile flei awei, and hillis ben not foundun.
21 And greet hail as a talent cam doun fro heuene in to men; and men blasfemyden God, for the plage of hail, for it was maad ful greet.

REVELATION CHAPTER 17

1 And oon of the seuene aungels cam, that hadde seuene viols, and spak with me, and seide, Come thou, Y schal schewe to thee the dampnacioun of the greet hoore, that sittith on many watris, with which kyngis of erthe diden fornicacioun;
2 and thei that dwellen in the erthe ben maad drunkun of the wyn of her letcherie.
3 And he took me in to desert in spirit. And Y say a womman sittynge on a reed beeste, ful of names of blasfemye, hauynge seuene heedis, and ten hornes.
4 And the womman was enuyround with purpur, and reed, and ouergild with gold, and preciouse stoon, and peerls, hauynge a goldun cuppe in hir hoond, ful of abhomynaciouns and vnclennesse of her fornycacioun.
5 And a name writun in the forheed of hir, Mysterie, Babiloyn the greet, modir of fornycaciouns, and of abhomynaciouns of erthe.
6 And Y say a womman drunkun of the blood of seyntis, and of the blood of martris of Jhesu. And whanne Y say hir, Y wondride with greet wondryng.
7 And the aungel seide to me, Whi wondrist thou? I schal seie to thee the sacrament yf the womman, and of the beeste that berith hir, that hath seuene heedis and ten hornes.
8 The beeste which thou seist, was, and is not; and sche schal stie fro depnesse, and sche schal go in to perisching. And men dwellinge in erthe schulen wondre, whos names ben not writun in the book of lijf fro the makinge of the world, seynge the beeste, that was, and is not.
9 And this is the witt, who that hath wisdom. The seuene heedis ben seuene hillis, on whiche the womman sittith, and kyngis seuene ben.
10 Fyue han feld doun, oon is, and anothir cometh not yit. And whanne he schal come, it bihoueth hym to dwelle a schort tyme.
11 And the beeste that was, and is not, and sche is the eiytthe, and is of the seuene, and schal go in to perischyng.

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12 And the ten hornes whiche thou hast seyn, ben ten kyngis, that yit han not take kyngdom; but thei schulen take power as kingis, oon our after the beeste.

13 These han a counsel, and schulen bitake her vertu and power to the beeste.

14 These schulen fiyte with the lomb, and the lomb schal ouercome hem; for he is Lord of lordis, and kyng of kyngis; and thei that ben with hym, ben clepid, chosun, and feithful.

15 And he seide to me, The watris whiche thou hast seyn, where the hoore sittith, ben puplis, and folkis, and langagis.

16 And the ten hornes that thou hast seyn in the beeste, these schulen make hir desolat and nakid, and schulen ete the fleischis of hir, and schulen brenne togidere hir with fier.

17 For God yaf in to the hertis of hem, that thei do that that is pleasaunt to hym, that thei yyue her kyngdom to the beeste, til the wordis of God ben endid.

18 And the womman whom thou hast seyn, is the greet citee, that hath kingdom on kyngis of the erthe.

REVELATION CHAPTER 18

1 And aftir these thingis Y siy another aungel comynge doun fro heuene, hauynge greet power; and the erthe was liytned of his glorie.

2 And he criede with strong vois, and seide, Greet Babiloyn felde doun, felde doun, and is maad the habitacioun of deuelis, and the keping of ech vnclene spirit, and the keping of ech vnclene foul, and hateful.

3 For alle folkis drunkun of the wraththe of fornycacioun of hir, and kingis of the erthe, and marchauntis of the erthe, diden fornycacioun with hir; and thei ben maad riche of the vertu of delices of hir.

4 And Y herde another vois of heuene, seiynge, My puple, go ye out of it, and be ye not parceneris of the trespassis of it, and ye schulen not resseyue of the woundis of it.

5 For the synnes of it camen til to heuene, and the Lord hadde mynde of the wickidnesse of it.

6 Yelde ye to it, as sche yeldide to you; and double ye double thingis, aftir her werkis; in the drynke that she meddlid to you, mynge ye double to hir.

7 As myche as sche glorifiede hir silf, and was in delicis, so myche turment yyue to hir, and weilyng; for in hir herte sche seith, Y sitte a queen, and Y am not a widewe, and Y schal not se weiling.

8 And therfor in o day hir woundis schulen come, deth, and mornyng, and hungur; and sche schal be brent in fier, for God is strong, that schal deme hir.

9 And the kingis of the erthe schulen biwepe, and biweile hem silf on hir, whiche diden fornicacioun with hir, and lyueden in delicis, whanne thei schulen se the smoke of the brennyng of it;

10 stondynge fer, for drede of the turmentis of it, and seiynge, Wo! wo! wo! thilke greet citee Babiloyn, and thilke stronge citee; for in oon our thi dom cometh.

11 And marchauntis of the erthe schulen wepe on it, and morne, for no man schal bie more the marchaundise of hem;

12 the marchaundies of gold, and of siluer, and of preciouse stoon, and of peerl, and of bies, and of purpur, and of silk, and coctyn, and ech tre tymus, and alle vessels of yuer, and alle vessels of preciouse stoon, and of bras, and of yrun, and of marbil,

13 and canel, and amonye, and of swete smellinge thingis, and oynementis, and encense, and of wyn, and of oyle, and of flour, and of whete, and of werk beestis, and of scheep, and of horsis, and of cartis, and of seruauntis, and other lyues of men.

14 And thin applis of the desire of thi lijf wenten awei fro thee, and alle fatte thingis, and ful clere perischiden fro thee.

15 And marchaundis of these thingis schulen no more fynde tho thingis. Thei that ben maad riche of it, schulen stonde fer, for drede of turmentis of it, wepynge, and mornynge, and seiynge, Wo!

16 wo! thilke greet citee, that was clothid with bijs, and purpur, and reed scarlet, and was ouergild with gold, and preciouse stoon, and margaritis,

17 for in oon our so many richessis ben destitute. And ech gouernour, and alle that saylen bi schip in to place, and maryneris, and that worchen in the see, stoden fer,

18 and crieden, seynge the place of the brennyng of it, seiynge, What is lijk this greet citee?

19 And thei casten poudre on her heedis, and crieden, wepynge, and mornynge, and seiynge, Wo! wo! thilke greet citee, in which alle that han schippis in the see ben maad riche of pricis of it; for in oon our it is desolat.

20 Heuene, and hooli apostlis, and prophetis, make ye ful out ioye on it, for God hath demed youre dom of it.

21 And o stronge aungel took vp a stoon, as a greet mylne stoon, and keste in to the see, and seide, In this bire thilke greet citee Babiloyn schal be sent, and now it schal no more be foundun.

22 And the vois of harpis, and of men of musik, and syngynge with pipe and trumpe, schal no more be herd in it. And ech crafti man, and ech craft, schal no more be foundun in it. And the vois of mylne stoon schal no more be herde in thee,

23 and the liyt of lanterne schal no more schyne to thee, and the vois of the hosebonde and of the wijf schal no more yit be herd in thee; for thi marchauntis weren princis of the erthe. For in thi witchecraftis alle folkis erriden.

24 And the blood of prophetis and seyntis is foundun in it, and of alle men that ben slayn in erthe.

REVELATION CHAPTER 19

1 Aftir these thingis Y herde as a greet vois of many trumpis in heuene, seiynge, Alleluya; heriynge, and glorie, and vertu is to oure God;

2 for trewe and iust ben the domes of hym, whiche demede of the greet hoore, that defoulide the erthe in her letcherye, and vengide the blood of hise seruauntis, of the hondis of hir.

3 And eft thei seiden, Alleluya. And the smoke of it stieth vp, in to worldis of worldis.

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4 And the foure and twenti senyouris and foure beestis felden doun, and worschipiden God sittynge on the trone, and seiden, Amen, Alleluya.

5 And a vois wente out of the trone, and seide, Alle the seruauntis of oure God, seie ye heriyngus to oure God, and ye that dreden God, smale and grete.

6 And Y herde a vois of a grete trumpe, as the vois of many watris, and as the vois of grete thundris, seiynge, Alleluya; for oure Lord God almyyti hath regned.

7 Ioye we, and make we myrthe, and yyue glorie to hym; for the weddingis of the lomb camen, and the wijf of hym made redy hir silf.

8 And it is youun to hir, that sche kyuere hir with white bissyn schynynge; for whi bissyn is iustifiyngis of seyntis.

9 And he seide to me, Write thou, Blessid ben thei that ben clepid to the soper of weddyngis of the lomb. And he seide to me, These wordis of God ben trewe.

10 And Y felde doun bifore hise feet, to worschipe hym. And he seide to me, Se thou, that thou do not; Y am a seruaunt with thee, and of thi britheren, hauynge the witnessyng of Jhesu; worschipe thou God. For the witnessing of Jhesu is spirit of profesie.

11 And Y say heuene openyd, and lo! a whit hors, and he that sat on hym was clepid Feithful and sothefast; and with riytwisnesse he demeth, and fiytith.

12 And the iyen of hym weren as flawme of fier, and in his heed many diademys; and he hadde a name writun, which no man knew, but he.

13 And he was clothid in a cloth spreynt with blood; and the name of hym was clepid The sone of God.

14 And the oostis that ben in heuene, sueden hym on white horsis, clothid with bissyn, white and clene.

15 And a swerd scharp on ech side cam forth of his mouth, that with it he smyte folkis; and he shal reule hem with an yren yerde. And he tredith the pressour of wyn of stronge veniaunce of the wraththe of almyyti God.

16 And he hath writun in his cloth, and in the hemme, Kyng of kyngis and Lord of lordis.

17 And Y say an aungel, stondynge in the sunne; and he criede with greet vois, and seide to alle briddis that flowen bi the myddil of heuene, Come ye, and be ye gaderid to the greet soper of God,

18 that ye ete the fleisch of kingis, and fleisch of tribunes, and fleisch of stronge men, and fleisch of horsis, and of tho that sitten on hem, and the fleisch of alle fre men and bonde men, and of smale and of grete.

19 And Y sai the beeste, and the kyngis of the erthe, and the oostis of hem gaderid, to make batel with hym, that sat on the hors, and with his oost.

20 And the beeste was cauyt, and with hir the false prophete, that made signes bifor hir; in whiche he disseyuede hem that token the carect of the beeste, and that worschipiden the ymage of it. These tweyne weren sent quyke in to the pool of fier, brennynge with brymstoon.

21 And the othere weren slayn of swerd of hym that sat on the hors, that cometh forth of the mouth of hym; and alle briddis weren fillid with the fleisch of hem.

REVELATION CHAPTER 20

1 And Y say an aungel comynge doun fro heuene, hauynge the keie of depnesse, and a greet chayne in his hoond.

2 And he cauyte the dragoun, the elde serpent, that is the deuel and Sathanas; and he boonde hym bi a thousynde yeeris.

3 And he sente hym in to depnesse, and closide on hym, that he disseyue no more the folkis, til a thousynde yeeris be fillid. Aftir these thingis it bihoueth hym to be vnboundun a litil tyme.

4 And Y say seetis, and thei saten on hem, and doom was youun to hem. And the soulis of men biheedid for the witnessyng of Jhesu, and for the word of God, and hem that worschipiden not the beeste, nether the ymage of it, nethir token the carect of it in her forheedis, nethir in her hoondis. And thei lyueden, and regneden with Crist a thousynde yeeris.

5 Othere of deed men lyueden not, til a thousynde yeeris ben endid. This is the first ayen risynge.

6 Blessid and hooli is he, that hath part in the firste ayenrysyng. In these men the secunde deth hath not power; but thei schulen be prestis of God, and of Crist, and thei schulen regne with hym a thousynde yeeris.

7 And whanne a thousynde yeeris schulen be endid, Sathanas schal be vnboundun of his prisoun; and he schal go out, and schal disseyue folkis, that ben on foure corners of the erthe, Gog and Magog. And he schal gadere hem in to batel, whos noumbre is as the grauel of the see.

8 And thei stieden vp on the broodnesse of erthe, and enuyrounede the castels of seyntis, and the louyd citee.

9 And fier cam doun of God fro heuene, and deuourede hem. And the deuel, that disseyuede hem, was sent in to the pool of fier and of brymston,

10 where bothe the beeste and fals prophetis schulen be turmentid dai and niyt, in to worldis of worldis.

11 Amen. And Y say a greet white trone, and oon sittynge on it, fro whos siyt erthe fled and heuene; and the place is not foundun of hem.

12 And Y sai deed men, grete and smale, stondynge in the siyt of the trone; and bookis weren opened, and deed men weren demed of these thingis that weren writun in the bookis, aftir the werkis of hem.

13 And the see yaf his deed men, that weren in it; and deth and helle yauen her deed men, that weren in hem. And it was demed of ech, aftir the werkis of hem.

14 And helle and deth weren sent in to a poole of fier. This is the secunde deth.

15 And he that was not foundun writun in the book of lijf, was sent in to the pool of fier.

REVELATION CHAPTER 21

1 And Y sai newe heuene and newe erthe; for the firste heuene and the firste erthe wenten awei, and the see is not now.

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2 And Y Joon say the hooli citee Jerusalem, newe, comynge doun fro heuene, maad redi of God, as a wijf ourned to hir hosebonde.

3 And Y herde a greet vois fro the trone, seiynge, Lo! the tabernacle of God is with men, and he schal dwelle with hem; and thei schulen be his puple, and he God with hem schal be her God.

4 And God schal wipe awei ech teer fro the iyen of hem; and deth schal no more be, nether mornyng, nether criyng, nether sorewe schal be ouer; whiche firste thingis wenten awei.

5 And he seide, that sat in the trone, Lo! Y make alle thingis newe. And he seide to me, Write thou, for these wordis ben moost feithful and trewe.

6 And he seide to me, It is don; I am alpha and oo, the bigynnyng and ende. Y schal yyue freli of the welle of quic watir to hym that thirsteth.

7 He that schal ouercome, schal welde these things; and Y schal be God to hym, and he schal be sone to me.

8 But to ferdful men, and vnbileueful, and cursid, and manquelleris, and fornycatouris, and to witchis, and worschiperis of idols, and to alle lieris, the part of hem shal be in the pool brennynge with fier and brymstoon, that is the secounde deth.

9 And oon cam of the seuene aungels, hauynge violis fulle of seuene the laste veniauncis. And he spak with me, and seide, Come thou, and Y schal schewe to thee the spousesse, the wijf of the lomb.

10 And he took me vp in spirit in to a greet hille and hiy; and he schewide to me the hooli citee Jerusalem, comynge doun fro heuene of God,

11 hauynge the clerete of God; and the liyt of it lijk a preciouse stoon, as the stoon iaspis, as cristal.

12 And it hadde a walle greet and hiy, hauynge twelue yatis, and in the yatis of it twelue aungels, and names writun in, that ben the names of twelue lynagis of the sones of Israel; fro the east thre yatis,

13 and fro the north thre yatis, and fro the south thre yatis, and fro the west thre yatis.

14 And the wal of the citee hadde twelue foundementis, and in hem the twelue names of twelue apostlis, and of the lomb.

15 And he that spak with me, hadde a goldun mesure of a rehed, that he schulde mete the citee, and the yatis of it, and the wal.

16 And the citee was set in square; and the lengthe of it is so miche, as miche as is the breede. And he mat the citee with the rehed, bi furlongis twelue thousyndis. And the heiythe, and the lengthe and breede of it, ben euene.

17 And he mat the wallis of it, of an hundrid and foure and fourti cubitis, bi mesure of man, that is, of an aungel.

18 And the bildyng of the wal therof was of the stoon iaspis. And the citee it silf was clene gold, lijk clene glas.

19 And the foundementis of the wal of the citee weren ourned with al preciouse stoon. The firste foundement, iaspis; the secounde, safiris; the thridde, calcedonyus; the fourthe, smaragdus;

20 the fyuethe, sardony; the sixte, sardius; the seuenthe, crisolitus; the eiytthe, berillus; the nynthe, topacius; the tenthe, crisopassus; the eleuenthe, iacinctus; the tweluethe, ametistus.

21 And twelue yatis ben twelue margaritis, bi ech; and ech yate was of ech margarete. And the stretis of the citee weren clene gold, as of glas ful schynynge.

22 And Y say no temple in it, for the Lord God almyyti and the lomb, is temple of it.

23 And the citee hath no nede of sunne, nethir moone, that thei schyne in it; for the clerete of God schal liytne it; and the lomb is the lanterne of it.

24 And folkis schulen walke in liyt of it; and the kyngis of the erthe schulen brynge her glorie and onour in to it.

25 And the yatis of it schulen not be closid bi dai; and niyt schal not be there.

26 And thei schulen brynge the glorie and onour of folkis in to it.

27 Nether ony man defoulid, and doynge abhominacioun and leesyng, schal entre in to it; but thei that ben writun in the book of lijf and of the lomb.

REVELATION CHAPTER 22

1 And he schewide to me a flood of quic watir, schinynge as cristal, comynge forth of the seete of God, and of the lomb,

2 in the myddil of the street of it. And on ech side of the flood, the tree of lijf, bryngynge forth twelue fruytis, yeldinge his fruit bi ech monethe; and the leeues of the tree ben to heelthe of folkis.

3 And ech cursid thing schal no more be; but the seetis of God and of the lomb schulen be in it. And the seruauntis of hym schulen serue to hym.

4 And thei schulen see his face, and his name in her forheedis.

5 And niyt schal no more be, and thei schulen not haue nede to the liyt of lanterne, nethir to liyt of sunne; for the Lord God schal lyytne hem, and thei schulen regne in to worldis of worldis.

6 And he seide to me, These wordis ben moost feithful and trewe. And the Lord God of spiritis of prophetis sente his aungel, to schewe his seruauntis, what thingis it bihoueth to be don soone.

7 And lo! Y come swiftli. Blessid is he, that kepith the wordis of prophesie of this book.

8 And Y am Joon, that herde and say these thingis. And aftirward that Y hadde herd and seyn, Y felde doun, to worschipe bifor the feet of the aungel, that schewide to me these thingis.

9 And he seide to me, Se thou, that thou do not; for Y am seruaunt with thee, and of thi britheren, prophetis, and of hem that kepen the wordis of prophesie of this book; worschipe thou God.

10 And he seide to me, Signe, ether seele, thou not the wordis of prophesie of this book; for the tyme is niy.

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11 He that noyeth, noye he yit; and he that is in filthis, wexe foul yit; and a iust man, be iustified yit, and the hooli, be halewid yit.

12 Lo! Y come soone, and my mede with me, to yelde to ech man aftir hise werkis.

13 Y am alpha and oo, the firste and the laste, bigynnyng and ende.

14 Blessid be thei, that waischen her stoolis, that the power of hem be in the tree of lijf, and entre bi the yatis in to the citee.

15 For with outen forth houndis, and witchis, and unchast men, and manquelleris, and seruynge to idols, and ech that loueth and makith leesyng.

16 I Jhesus sente myn aungel, to witnesse to you these thingis in chirchis. Y am the roote and kyn of Dauid, and the schynynge morewe sterre.

17 And the spirit and the spousesse seien, Come thou. And he that herith, seie, Come thou; and he that thirstith, come; and he that wole, take he freli the watir of lijf.

18 And I witnesse to ech man herynge the wordis of prophesie of this book, if ony man schal putte to these thingis, God schal putte on hym the veniauncis writun in this book.

19 And if ony man do awei of the wordis of the book of this prophesie, God schal take awei the part of hym fro the book of lijf, and fro the hooli citee, and fro these thingis that ben writun in this book.

20 He seith, that berith witnessyng of these thingis, Yhe, amen. I come soone. Amen. Come thou, Lord Jhesu.

21 The grace of oure Lord Jhesu Crist be with you alle. Amen.

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The Appendices

A: DOCUMENTS
B: MAPS AND LISTS
C: ON HISTORY
D: SUPPLEMENTS

Restoration: Lord Henfield 2024

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APPENDIX A

THE
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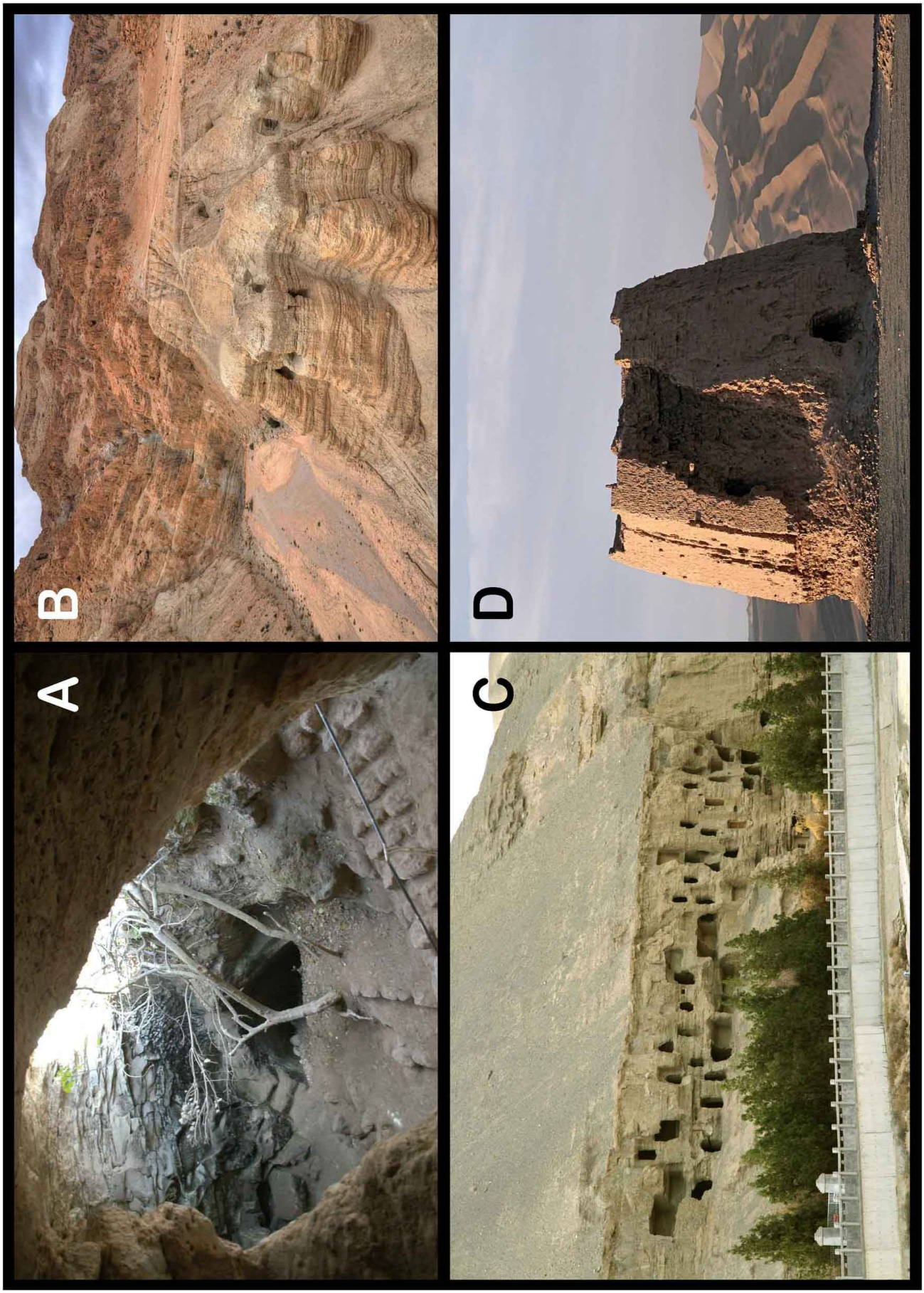

A.) Cave used by Bar Kokhba, near the Dead Sea, Israel. Archaeologists found some of his letters here. B.) The Dead Sea Scrolls were found in these caves at Qumran, Israel. C.) Tonnes of documents were found in the Mogao Caves at Dunhuang, China, and, D.) Sir Aurel Stein found more in such a watchtower.

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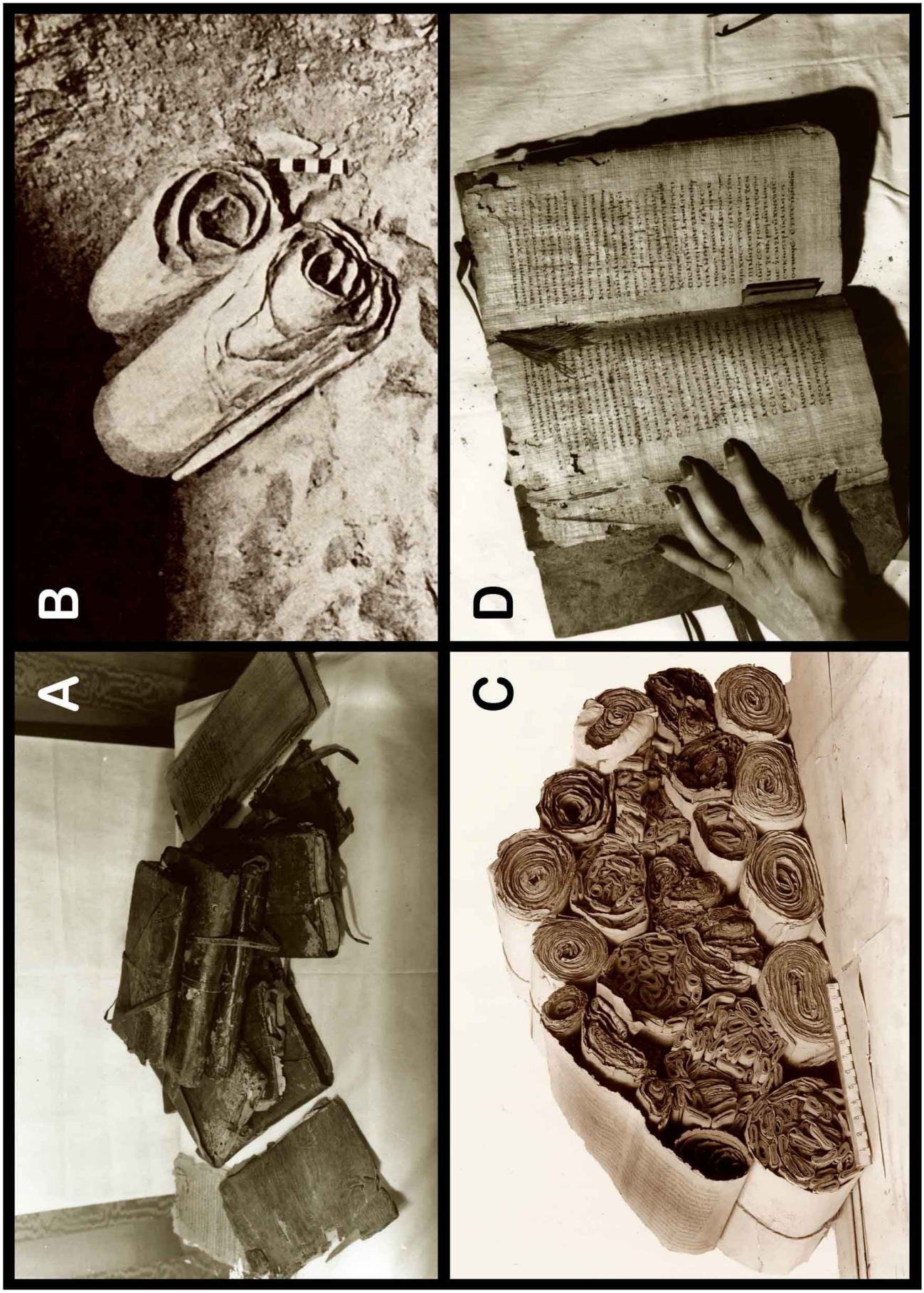

A.) Early Christian codices found in leather folders at Nag Hammadi, Egypt, 1945. B.) Dead Sea Scrolls found at Qumran, Israel, 1947. C.) Indian, Chinese, Hebrew, and Aramaic documents found at Dunhuang, China, 1907. D.) Collection of Christian codices opened.

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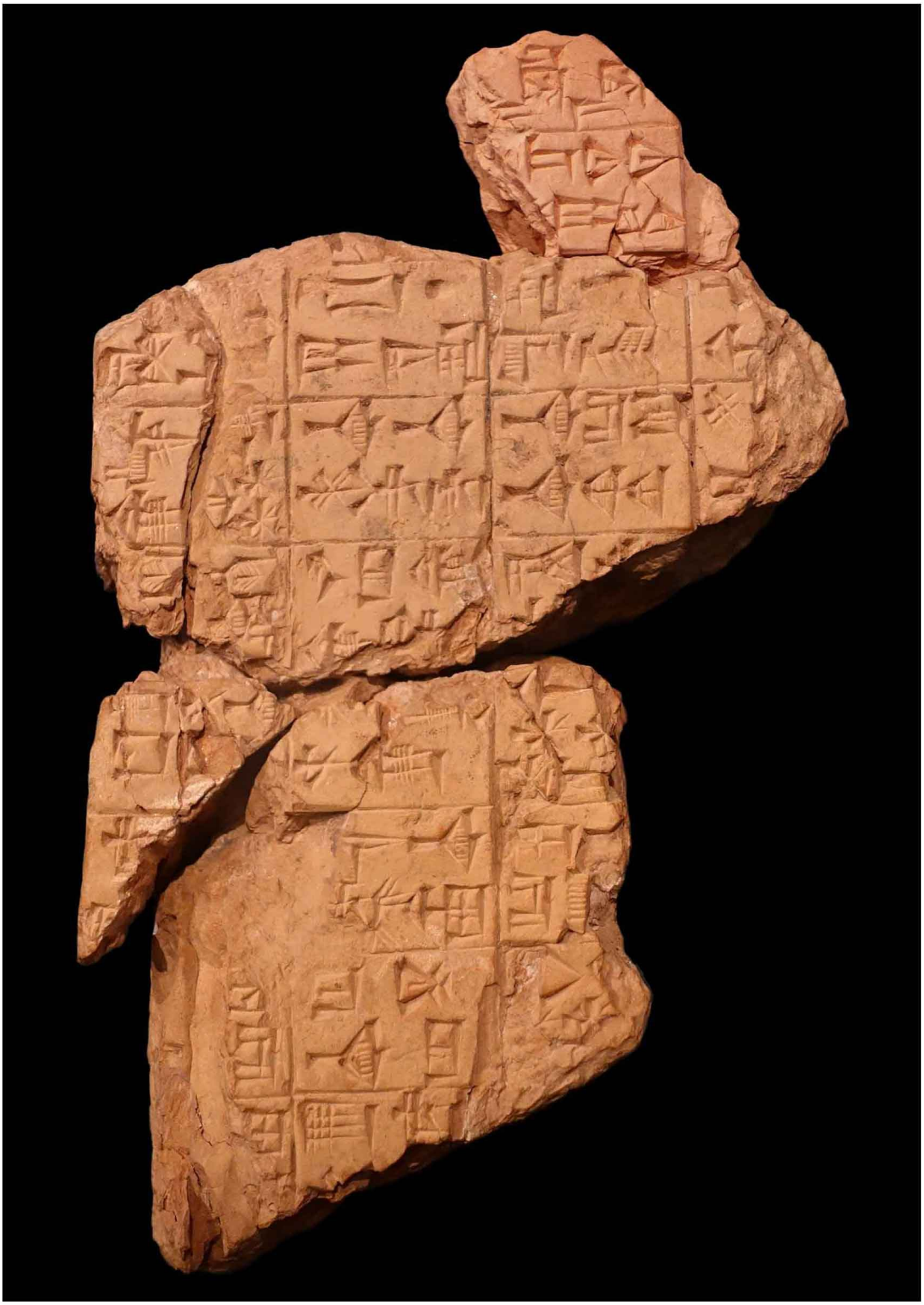

The origin of Moses' Covenant: The tablets with the 100 "Instructions of Shuruppak" (c. 2600—2500 B.C.), found in 1963 at Tell Abu Salabikh, 20 km (12 mi) northwest of Nippur, Iraq. The similarities to the Ten Commandments are striking: Thou shouldst not question the words of thy mother and thy personal god; The instructions of the father should be complied with; Thou shouldst not kill; Thou shouldst not steal anything; Thou shouldst not have sex with thy slave girl; Thou shouldst not abduct a wife; Thou shouldst not break into a house; Thou shouldst not wish for the money chest.

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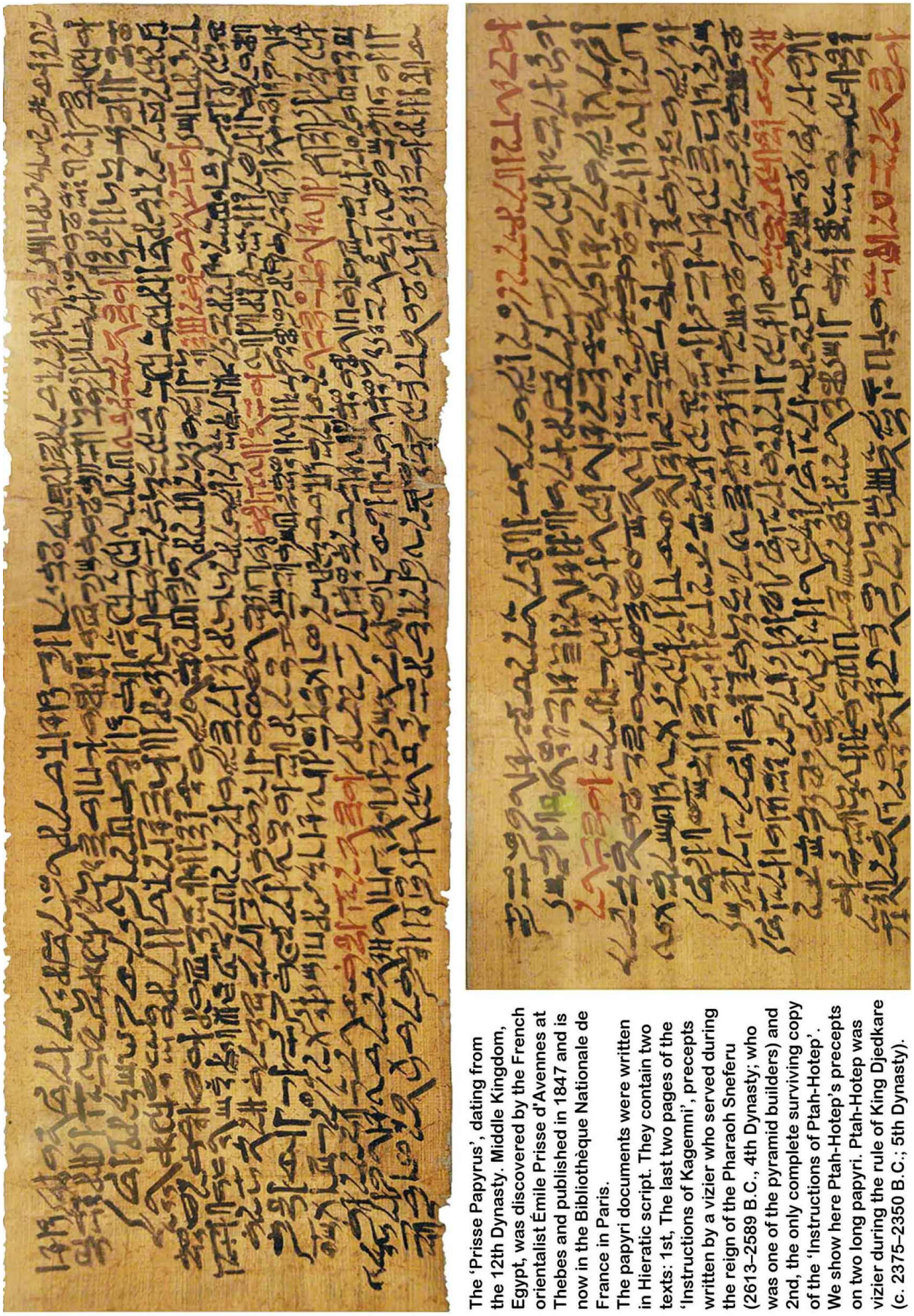

The 'Prisse Papyrus', dating from the 12th Dynasty. Middle Kingdom, Egypt, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque Nationale de France in Paris.
The papyri documents were written in Hieratic script. They contain two texts: 1st, The last two pages of the 'Instructions of Kagemni', precepts written by a vizier who served during the reign of the Pharaoh Sneferu (2613–2589 B.C., 4th Dynasty; who was one of the pyramid builders) and 2nd, the only complete surviving copy of the 'Instructions of Ptah-Hotep'. We show here Ptah-Hotep's precepts on two long papyri. Ptah-Hotep was vizier during the rule of King Djedkare (c. 2375–2350 B.C.; 5th Dynasty).

The "Maxims or Instructions of Ptah-Hotep" were published to teach people how to avoid conflicts. Like the Instructions of Shuruppak, the maxims may have influenced the Laws of Moses and laws of other civilisations and their religions. Bear in mind, Moses came from Egypt, Abraham from Sumer.

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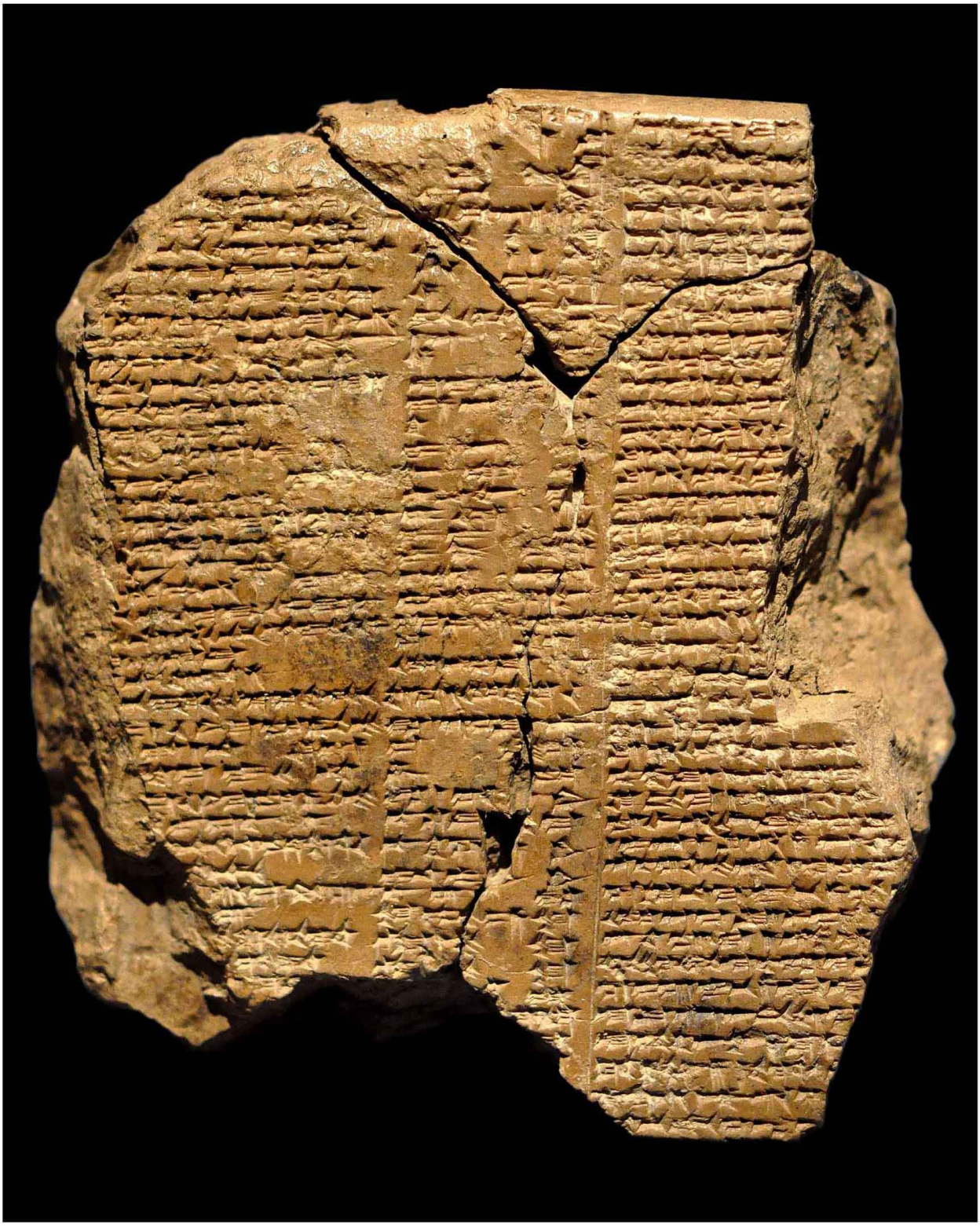

Cuneiform script tablet No. 5 of the "Gilgamesh Epic", c. 2000 B.C., Sulymaniyah Museum, Iraq. The Gilgamesh Epic is an ancient Mesopotamian story written in the (Semitic) Akkadian language. It is about King Gilgamesh of the Sumerian city-state of Uruk (Erech) and the story of a Great Flood. Abraham is the most likely source of Noah's flood story as he came from the city of Ur nearby. The Eridu Genesis, the Gilgamesh Epic and the Atra-Hasis Epic were bestsellers. Archaeologists found lots of different versions. The fullest extant text of the Gilgamesh epic is on 12 incomplete tablets found in the mid-19th century at Nineveh, Iraq, in the library of the Assyrian king Ashurbanipal (reigned 668–627 BC). The gaps in the tablet text have been partly filled by various fragments from other copies. Tablet 11 of the Gilgamesh epic introduces Utnapishtim (in other versions called Ziusudra; Greek: Xisuthros), who, like Noah, survived cataclysmic destruction by following divine instruction to build an ark. This interesting text eventually found its way into the Hebrew Bible, among Christians known as the 'Old Testament', chapters 6–9 of the Book of Genesis.

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Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse. The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC),. Today they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen) the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, they have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt, When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Moses.

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: *"And the children of Israel journeyed from Rameses (Pi-Rameses), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."* The text was obviously written long after the exodus. Their starting point was not Rameses because that city was build by Rameses I. The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which was at the very same location. When the author used the name Rameses several hundred years later, Avaris was already forgotten or shamefully replaced.

The name Succoth was chosen not incidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or confinement, such as a canal lock. Today, Sukkot is known as a festival's name—*"the Festival of Ingathering at the year's end"* (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: *"And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."* (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us too much.

The expulsion of the Canaanite Hyksos (or "children of Israel" as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC! **>**

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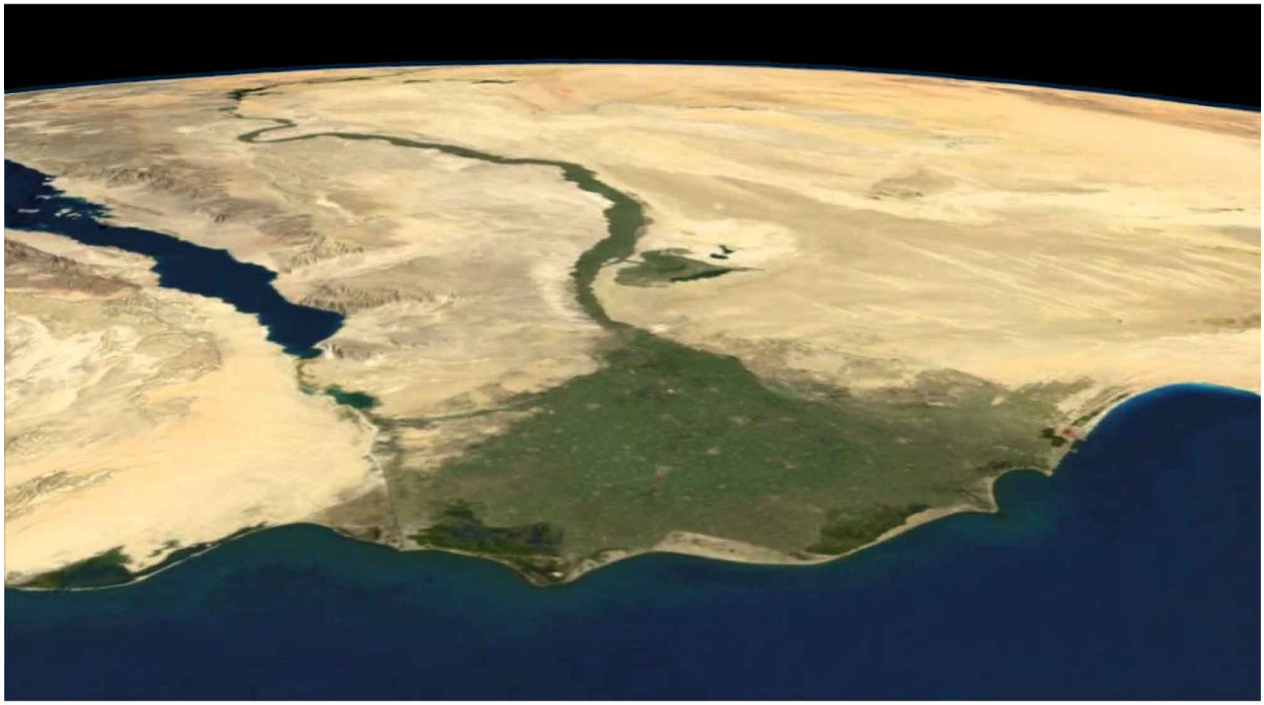

Egypt seen from a spaceship. The photographer was looking south when he took the photograph. We clearly can see the green Nile delta that has the shape of a triangle. From Nubia (modern Sudan) at the horizon (to the left), the River Nile winds itself through the Sahara Desert like a snake and approaches the corner of the triangle; this is the location of Cairo and the Giza Pyramids. Left of the triangle is the Suez Canal visible as a long green string leading from the Mediterranean (in front) to a dark spot, which is called the Bitter Lakes, before the canal resumes its journey to the Gulf of Suez in the Red Sea. Right at the dark spot, we can see another long string coming from the middle of the triangle. This is the Canal of the Pharaos, built in c. 1850 BC. This "ancient Suez Canal" is still green like the modern canal because it still contains water which feeds the plants above. It was once the end of a trade route from India leading right into the Egyptian heartland. **>**

The Blue Nile in northern Ethiopia. The first Hebrews most likely used the water way of the River Nile (the Blue Nile) which brought them from their community in Elephantine directly into this green and fertile land in northern Ethiopia. Aramaic documents have been found in Elephantine and Aswan (southern Egypt). Most of these documents are marriage contracts, private letters, religious and business documents from a Hebrew community that lived there from about 500 to 400 BC. Later, these people disappeared from Elephantine. They might have moved to northern Ehiopia and are now known as Beta Israel (House of Israel or Community of Israel).

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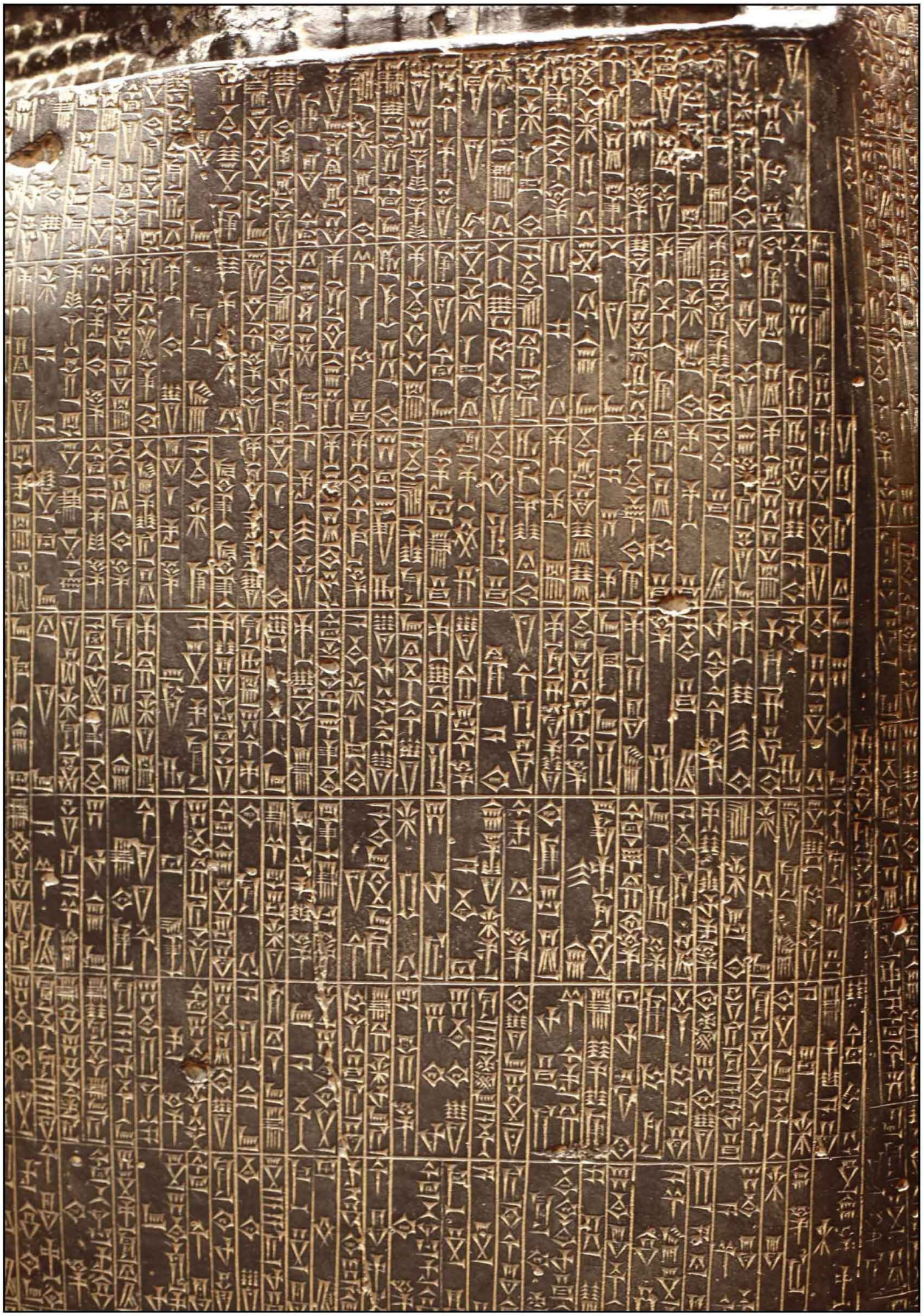

Stele with the 282 laws of the "Code Hammurabi" on it; Musée Champolion, Paris, France. It dates back to the reign of King Hammurabi (c. 1790–1750 B.C.). Law No.196 says: "If a man destroy the eye of another man, they shall destroy his eye". The Hittite laws, the Assyrian laws, the Laws of Moses, the Islamic Laws, better known as Sharia, are based on the Code of Hammurabi.

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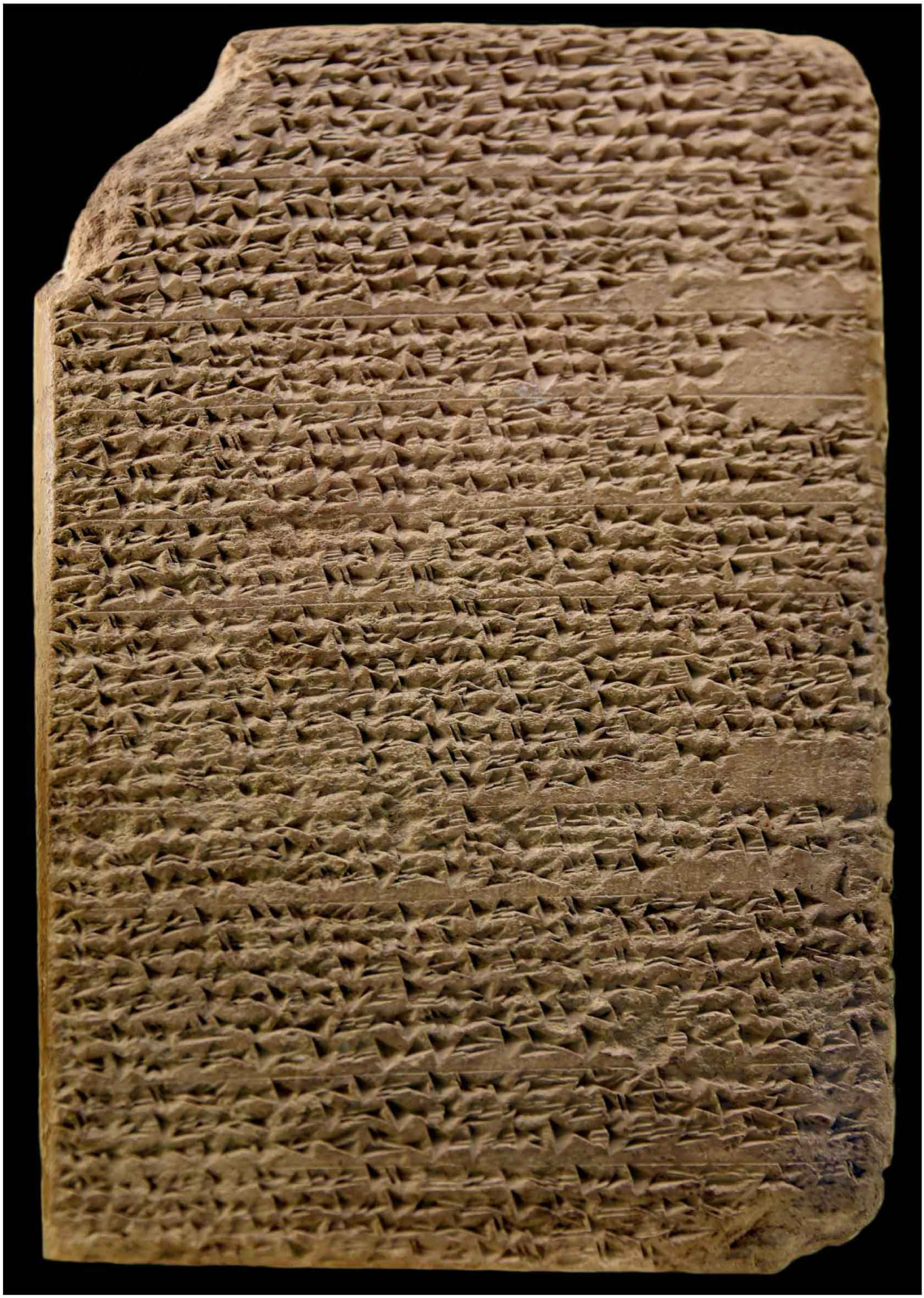

Nations can be identified by their language. Hyksos, Canaanites, Hebrews, Israelites, Phoenicians, and Carthaginians, spoke the same West-Semitic language. All shared the same circle of culture. In 1887, over 380 letters were found in Amarna, Egypt, written in (Semitic) Akkadian, trade language of the entire Middle East. This letter was written by Pharao Akhenaten to Aziru, the Canaanite ruler of Amurru, c. 1350 B.C. Akhenaten established monotheism in Egypt and in his province Canaan.

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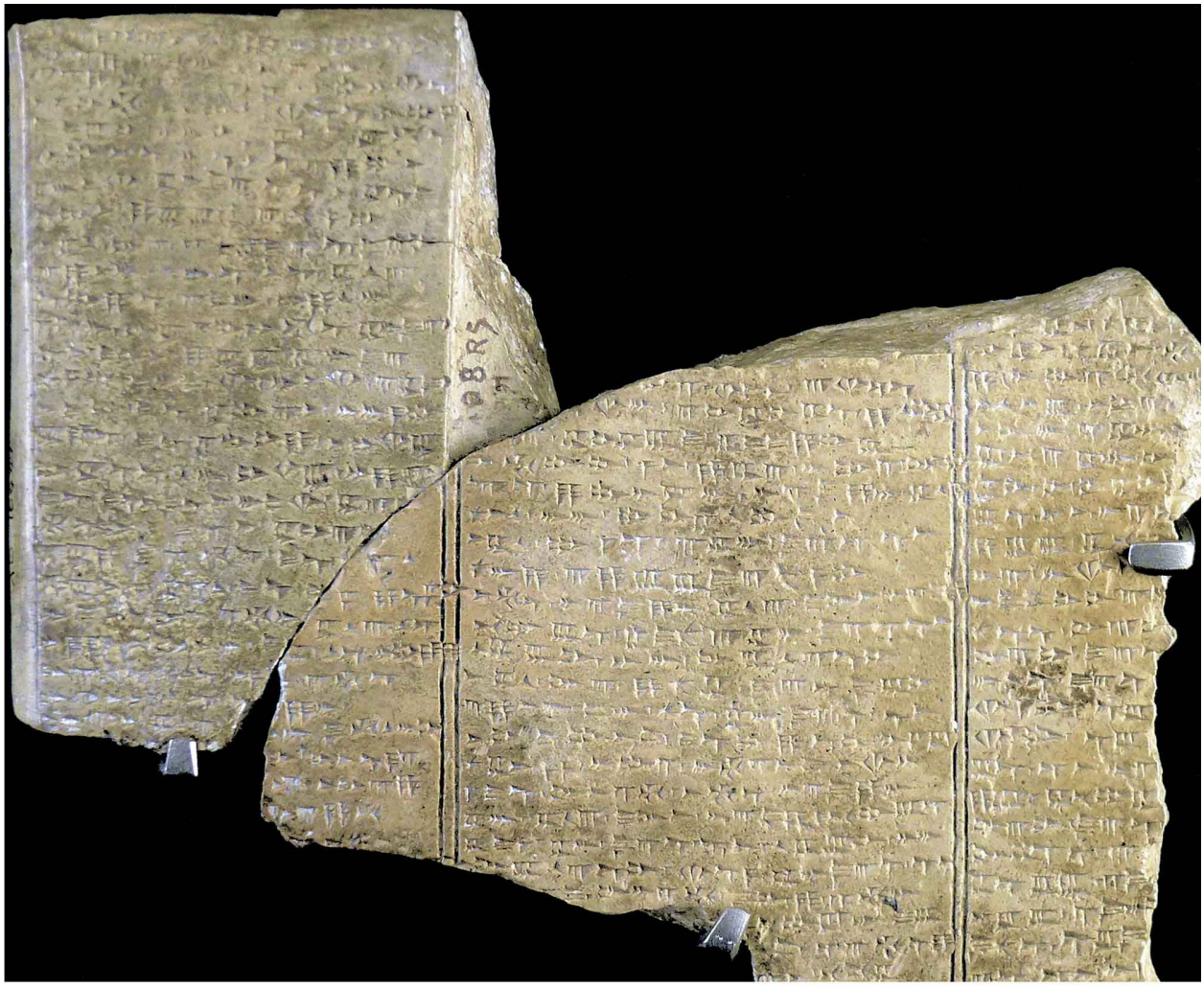
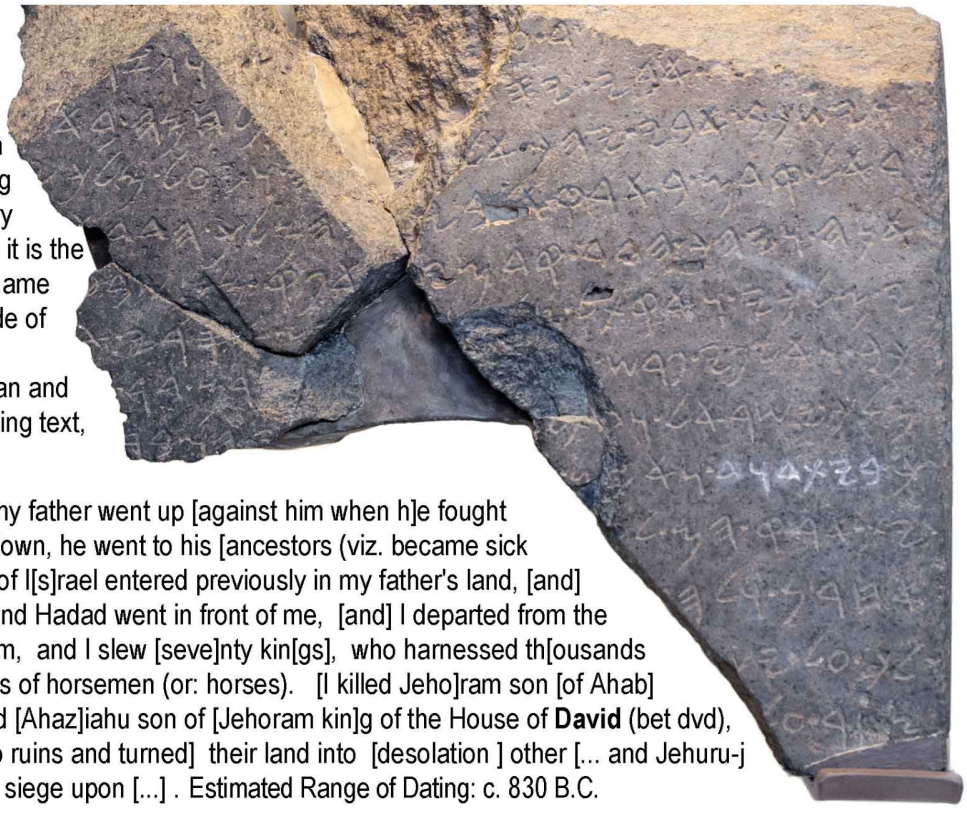


In 1928, a bunch of clay tablets was found in the Canaanite city of Ugarit, Syria. The sensation: The cuneiform text from about 1360 BC, called “The Baal Cycle,” was written in the oldest alphabet that has ever been discovered.

THE TEL DAN STELE
Aramaic Stele Fragment;



This stele was found in 1993 at Tel Dan, northern Israel and shows that King David was not a legendary but a real historic person; it is the earliest reference to the name **David** (highlighted) outside of the Hebrew Bible.
Translation: Avraham Biran and Joseph Naveh [...] = missing text, [xx] reconstructed text.

[...] [...] and cut [...] [...] my father went up [against him when h]e fought at [...] and my father lay down, he went to his [ancestors (viz. became sick and died). And the king of I[s]rael entered previously in my father's land, [and] Hadad made me king, And Hadad went in front of me, [and] I departed from the seven [...]s of my kingdom, and I slew [seve]nty kin[gs], who harnessed th[ousands of cha]riots and thousands of horsemen (or: horses). [I killed Jeho]ram son [of Ahab] king of Israel, and [I] killed [Ahaz]iahu son of [Jehoram kin]g of the House of **David** (bet dvd), and I set [their towns into ruins and turned] their land into [desolation] other [... and Jehuru-j led over Is[rael and I laid] siege upon [...] . Estimated Range of Dating: c. 830 B.C.

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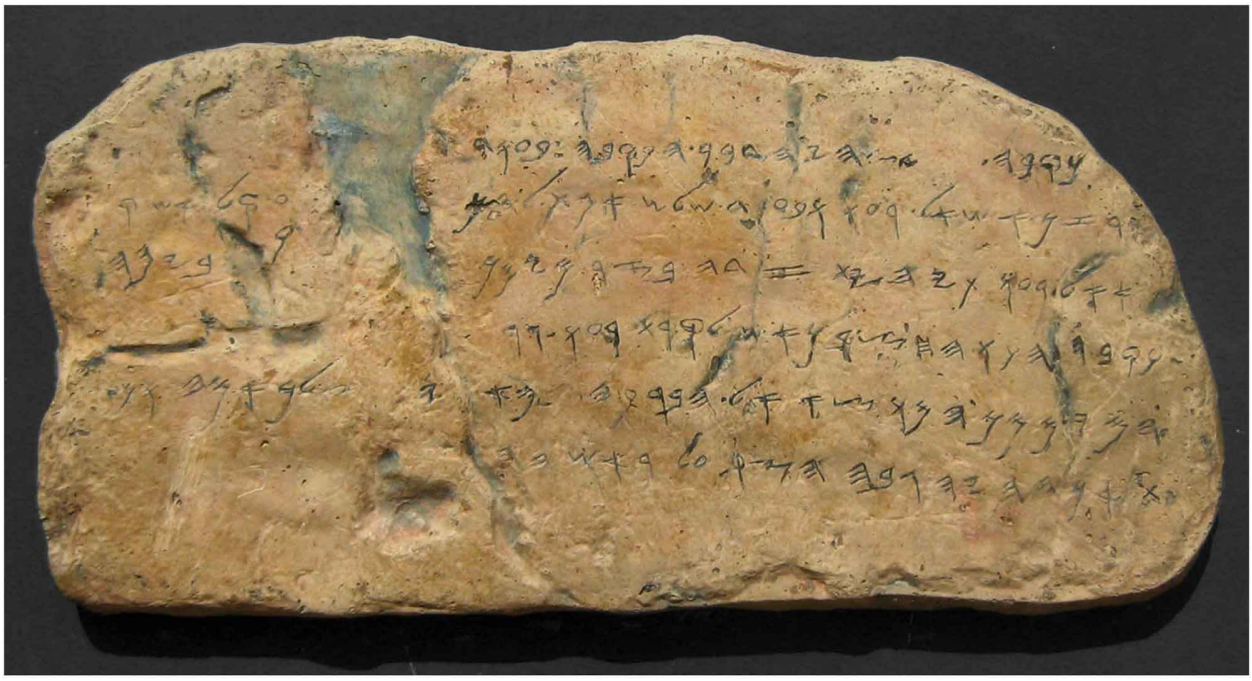
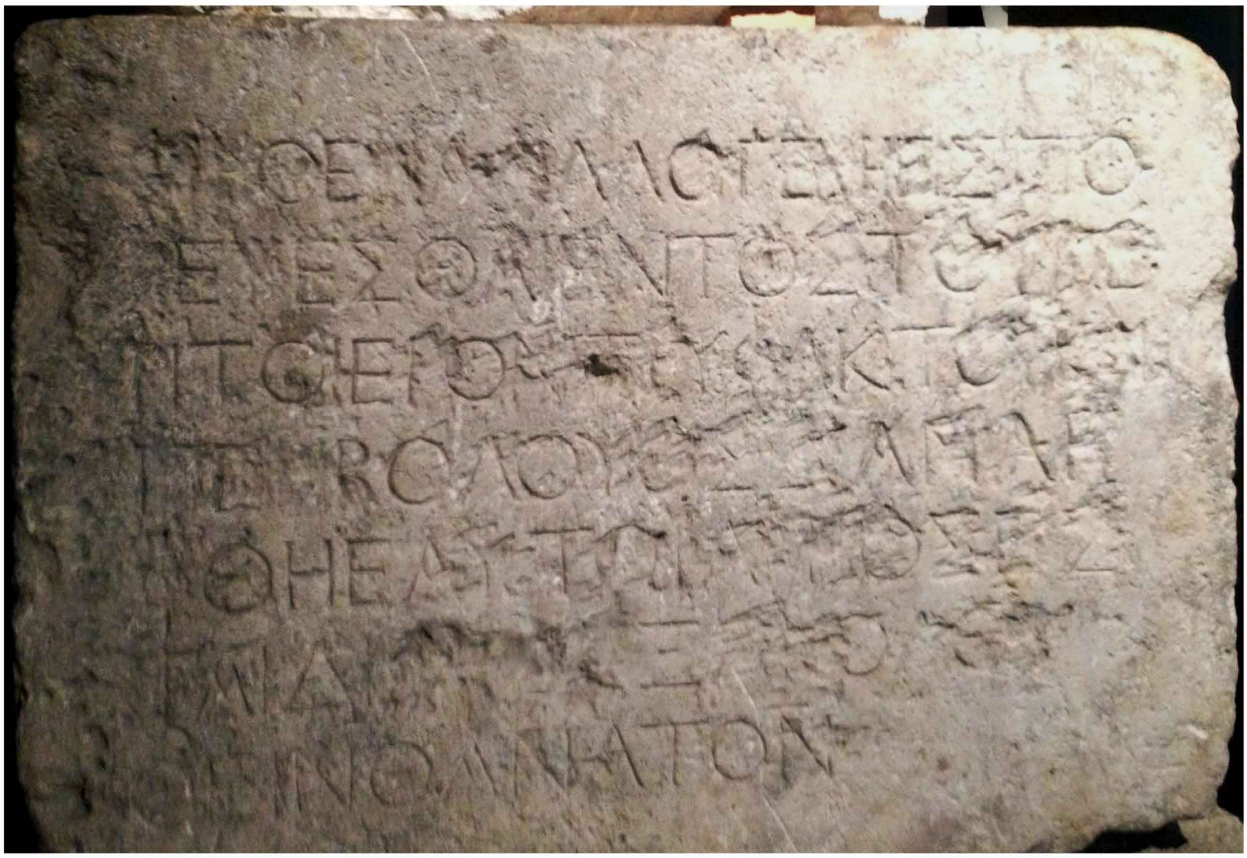


The Siloam (also Silwan or Shiloah) Inscription, known as KAI 189, is a Hebrew (Phoenician Aramaic) inscription found in the Siloam tunnel which brings water from the Gihon Spring to the Pool of Siloam, located in the City of David in East Jerusalem neighborhood of Shiloah or Silwan. The inscription records the construction of the tunnel, which has been dated to the 8th century BC on the basis of the writing style. Siloam Shiloah Silwan inscription, replica, City of David, East-Jerusalem. The passage reads: "... the tunnel ... and this is the story of the tunnel while ... the axes were against each other and while three cubits were left to (cut?) ... the voice of a man ... called to his counterpart, (for) there was ZADA in the rock, on the right ... and on the day of the tunnel (being finished) the stonecutters struck each man towards his counterpart, ax against ax and flowed water from the source to the pool for 1,200 cubits. and (...) cubits was the height over the head of the stonecutters ..."



The Temple Warning inscription (created c. 23 BC - 70 AD), also known as the Temple Balustrade inscription or the Soreg inscription, is an inscription that hung along the balustrade outside the Sanctuary of the Second Temple in Jerusalem. Two of these tablets have been found in 1871. The inscription was a warning to non-Jewish visitors to the temple not to proceed further. Both Greek and Latin inscriptions on the temple's balustrade served as warnings to pagan visitors not to proceed under penalty of death. Jerusalem Temple Warning Inscription translated into English: "No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be himself responsible for his ensuing death." This inscription clearly shows the authority that the Temple priests have had. It clearly also questions the total Roman rule over the Hebrews.

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The "Edict of Restoration" on the Cyrus Cylinder in Akkadian Cuneiform script, size: 22.5 cm (8.9 in) by 10 cm (3.9 in). 6th century B.C., discovered in Babylon in 1879. The text refers to the repatriation of deported peoples held in captivity in Babylon (Book of Ezra) by Cyrus (c. 600–530 B.C. According to Isaiah 45,1, God anointed Cyrus for this task, referring to him as Messiah.

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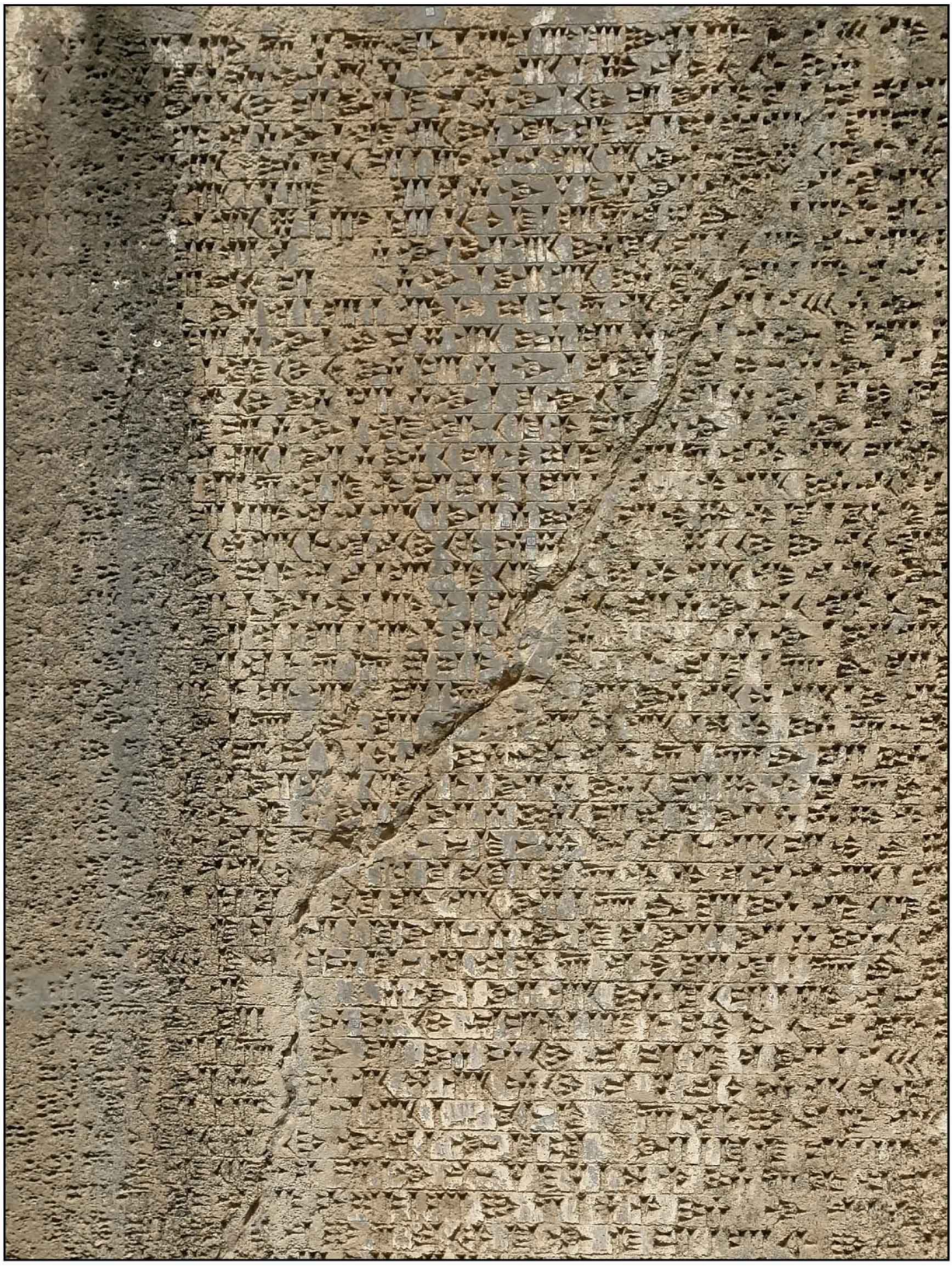

The "Behistun Inscription" is part of a large rock relief on a cliff at Mount Behistun, near Kermanshah, western Iran. Behistun means "The Place of God". The inscription is remarkable for four reasons: Firstly, it tells the story of King Darius' activities; secondly, Darius attributes his success to "Ahura Mazda", the sole God of Zarathustra's monotheistic religion; thirdly, this inscription is the oldest document that reliably bears witness to the existence of Zoroastrianism; and fourthly, it is written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. Like the Rosetta Stone, this inscription gave linguists the chance to decipher and understand older languages. Darius elevated Zoroastrianism to the state religion of the Persian Empire, and in 519 B.C., Darius authorised the Jews to rebuild the Temple at Jerusalem making them natural allies of the Persians for a long time.

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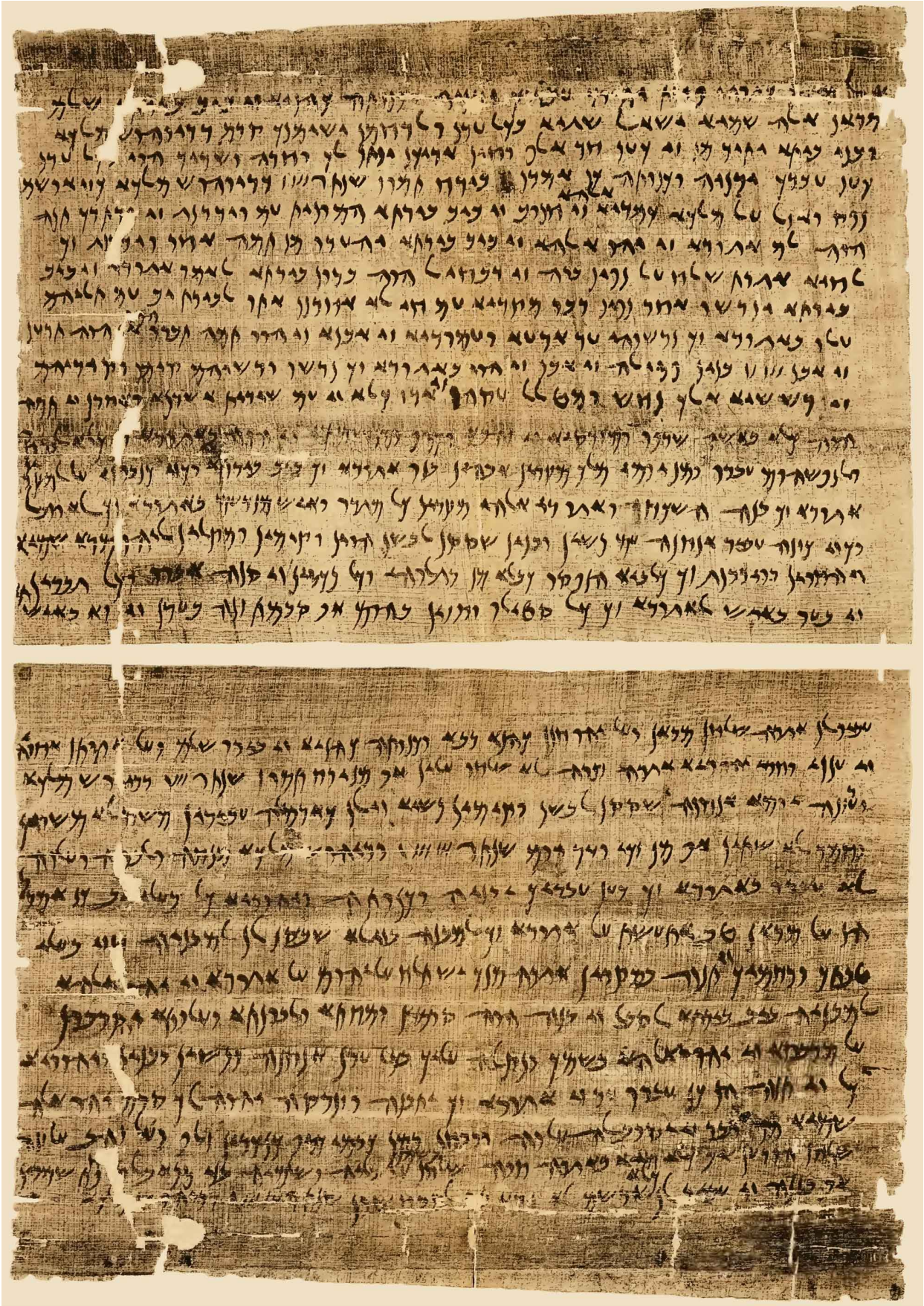

The most important document of the Elephantine Papyri is this petition (averse and reverse) to Bagohi (Bagoas), the Persian governor of Judah from the year 407 BC, which asks for permission to rebuild the Yahweh Temple of Elephantine. The so-called "fragment" it is actually complete and preserved in two copies which differ only in small details of expression. (Eduard Sachau, 1911)

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A papyrus page from the “Story of Ahikar", also called the ”Words of Aqihar”, found in the ancient Jewish settlement in Elephantine, southern Egypt, Aramaic language, Syriac script, 27th dynasty (525-404 B.C.); Elephantine document P 13446 F. The Story of Ahikar was immensely popular in antiquity. Migration is one of the most important doctrines of Islam; it follows old Jewish traditions of Abraham, Noah, and Moses. It were not the Roman conquerors who created the 'Jewish Diaspora'. Already between 1500 BC and 300 BC., the Semitic Phoenicians migrated across the Mediterranean and Aramaic-speaking Assyrians conquered the entire Near East. Their Jewish cousins accompanied them. Elephantine was such an early Diaspora settlement. The name "Mose" (= be born, child, son; Greek-Latin: Moses) bears witness to the long and deep relationship of Jews and Egyptians as it is an Ancient Egyptian name closely connected to the Pharaos' name Ahmose [son of the moon], Kamose [son of wisdom] and Thutmose [son of moonlight]. The word "Ah" (also transliterated as Aah, Iah, Yah, Yah(w), Jah, or Joh, from which the Hebrew word Jahweh [for 'God'] derives) simply means "moon". Mose was born in Egypt and it was the "Daughter of Pharao" who "found" Moses at the bank of the River Nile (Exodus 2) and the name Mose was given to the infant by Pharaoh's daughter.

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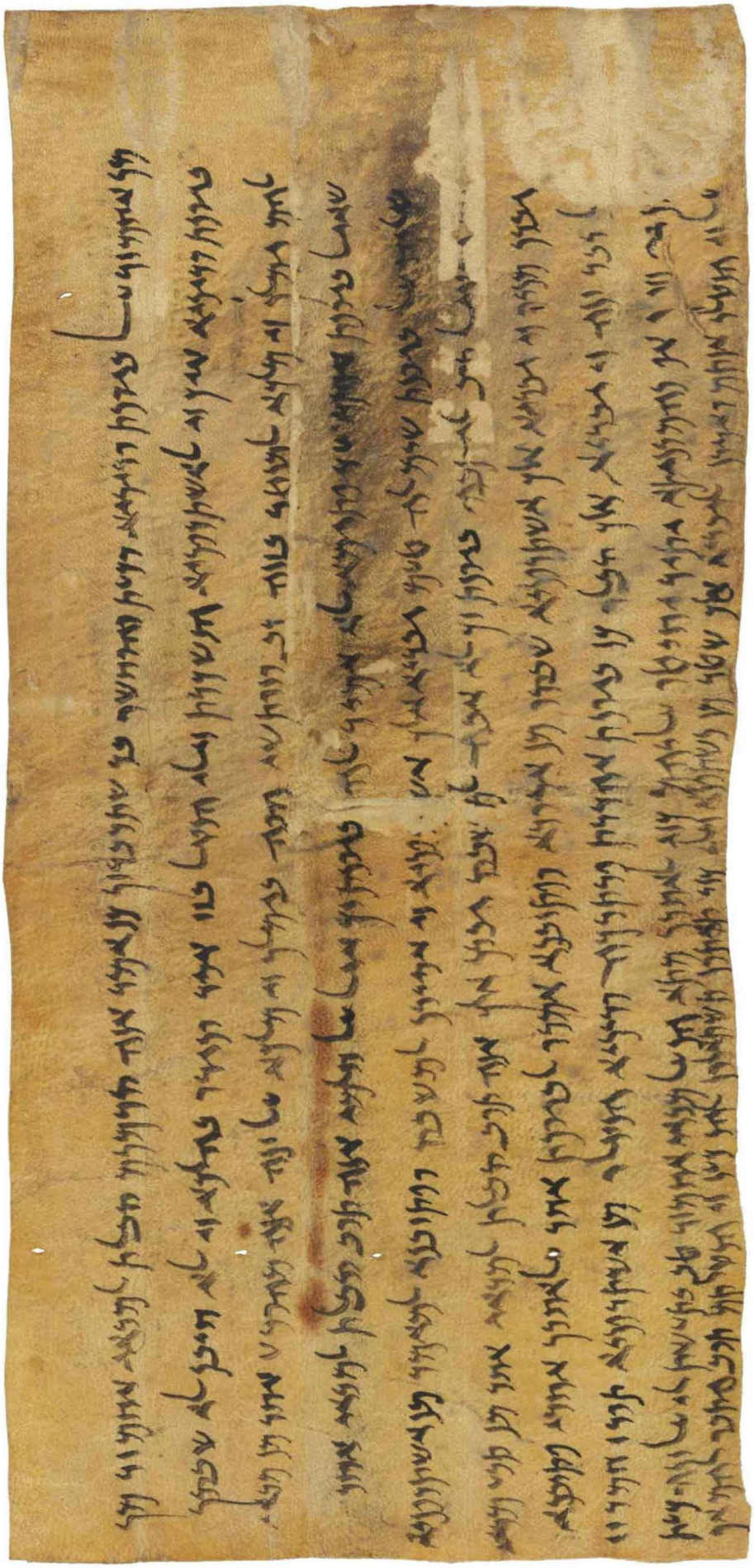

In this particular draft letter from 353 BC, Akhvamazda (Ahura Mazda), the Persian Chief Governor of Bactria, reproaches Bagavant, the mayor of Khulmi, who - against the decree of his master - had taken taxes from camel keepers and detained them. He informs Bagavant that he will interrogate him about this matter, and orders him to release the camel keepers and pay them back what he had taken from them. From 1993 to 2002, over 8 dozen Bactrian documents emerged, in the bazaar of Peshawar and other sources. They included economic and legal documents, and Buddhist texts. Some were found in perfect condition, still sealed. Most of these documents were bought by the British-Iranian scholar Nasser David Khalili. The documents were written in Imperial Aramaic, the official language and script of the Persian Aechaemenid Empire. They belonged to the administration of Bactria and Sogdiana, the court of the Governor of Bactria, whose capital city was Bactra (today: Balkh). Similarities between these documents suggest that they are almost all from one archive in Bactra. 30 of the documents are written on leather; the remaining 18 are sticks of wood used to record debts. The documents are dated between 353 BC to 324 BC, from the reigns of Artaxerxes III and Alexander the Great. They are of great significance as they have confirmed that Aramaic (the daily language of Jews, including Jesus) was in use in the Indian sphere of influence, that Aramaic script was in fact the ancestor of all Indian alphabets, that Jews, Greeks and Persians were active in this region, and above all, that the Indian sacred texts such as the Ramayana, the Mahabharata, and the Harivamsha were correct because they reported the activities of those foreigners. The Hindu authors mentioned them in those texts by name like Yadava, Yaudeva (Yudavah, Judaea), Abhira (Abiru, Habiru, Hebrew), Yavana, Yona (Ion[a], Ionian), Pahlava (Pahlavi, Persian) and Kuru (Kurush, Kyros, Cyrus). (Nasser D. Khalili Collection of Aramaic Documents, No. IA6)

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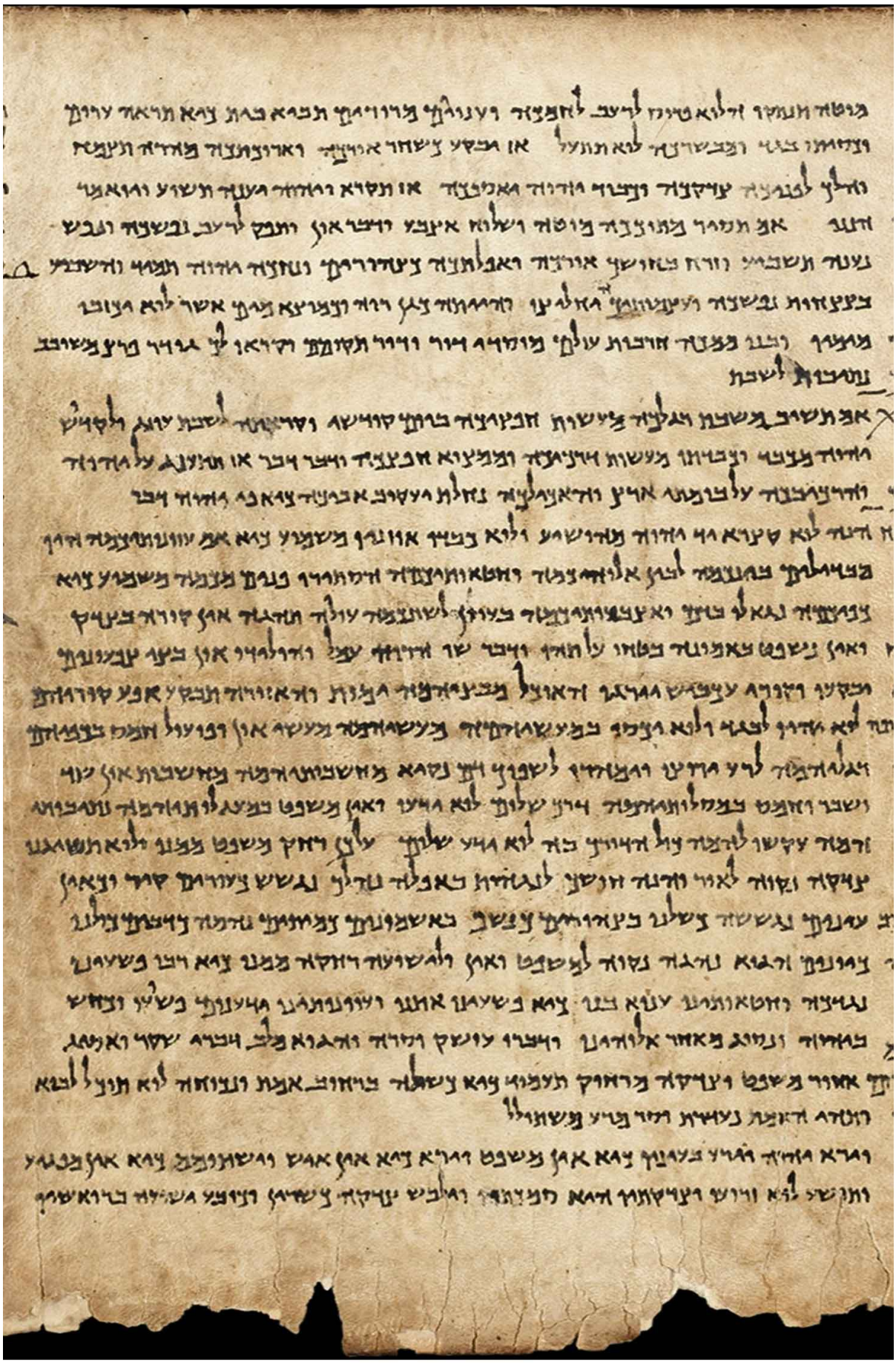

The Great Isaiah Scroll (1Qalsa), Column 48, 3rd century BC. It is one of the famous Dead Sea Scrolls, and it is about a 1,000 years older than any other previously known Old Testament book.

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The "Temple Scroll" (11Q20), found in 1947, is a text written by members of the ancient Jewish Messianic Movement who fought in a thousand years, between 333 B.C. and 630 A.D., a series of wars against Greece, Rome, Persia and Islam.

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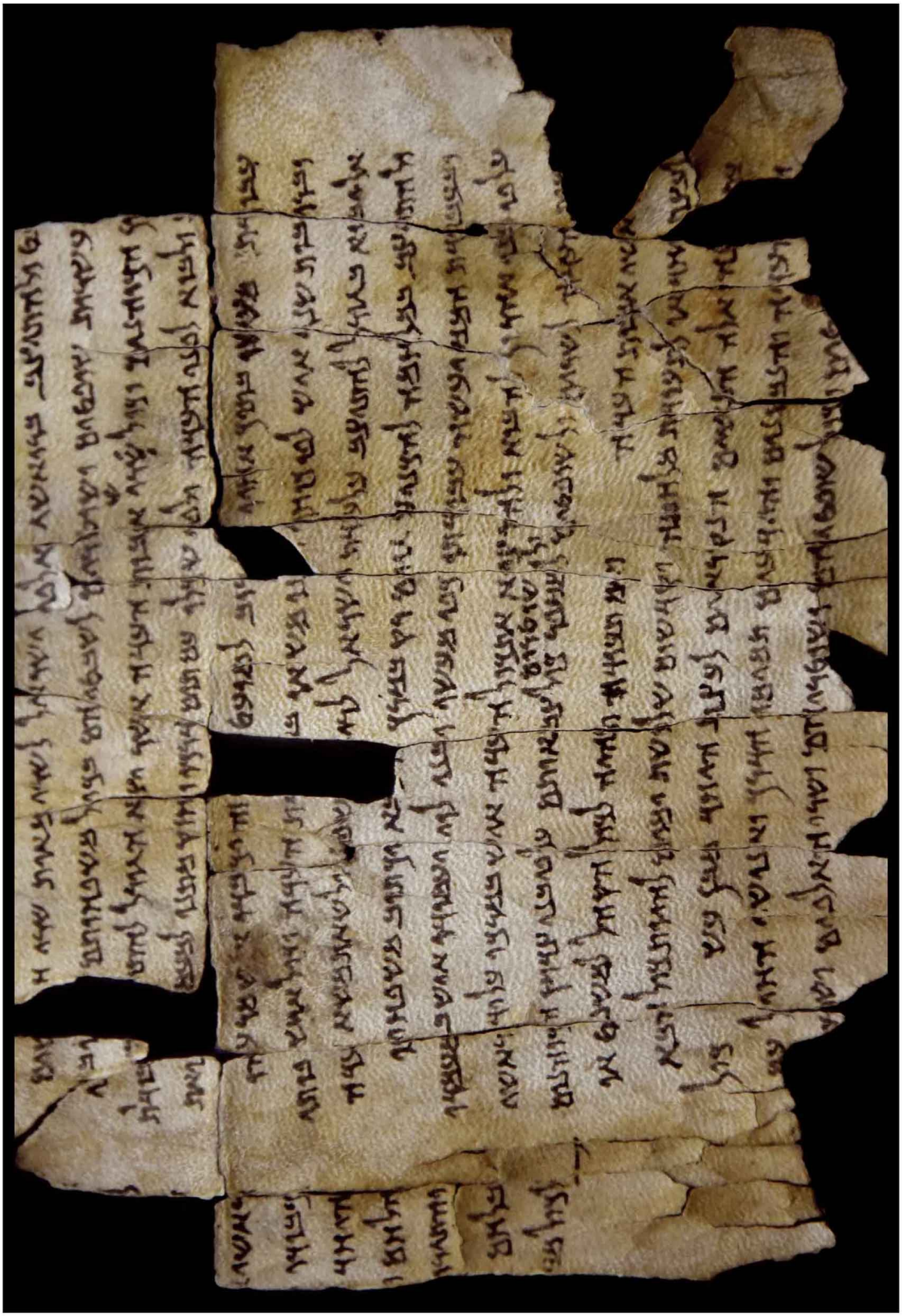

This is "Dead Sea Scroll No.28a" (1Q28a), which was found in Cave 1 at Qumran. The document is called the "Messianic Rule" as it talks about a 'Messiah' who will lead the ancient Jewish 'Messianc Army' to military victory over the non-Jewish powers that have occupied their land. The “Teacher of Righteousness” (which is probably a cover name for James the Just, the Righteous, the brother of the Lord) plays a main role in the Messianic documents from Qumran. Jordan Museum, Amman.

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Part of the 'War Scroll' found at Qumran. It was written in the Maccabean or the Roman Eras.

Letter of Simon bar Kokhba, leader of the third Jewish War. Found in a Dead Sea cave in 1960. The drastic orders given in this letter show clearly that Kokhba ruled his people with an iron fist.

The ancient Jewish 'Messianic Movement' fought rightfully for freedom, but it also fought for suppremacy of their religion. Its uncompromising doctrines towards unbelievers look like a blueprint for the cruel mindset of Islam, often word for word. The "War Scroll" even mandates offensive warfare against neighbouring countries and civilisations.

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Dead Sea Scrolls Jars. The parchment and papyrus scrolls were found rolled up inside special jars with tight-fitting covers which helped to a large degree in their preservation. The lids were often sealed with resin or bitumen. These jars were locally made in the Dead Sea area. The larger jar in the background is about 70 cm high, the foreground one about 30 cm.
Such jars were also used for document preservation in Nag Hammadi, Egypt (where they were drop-shaped and wider) and Gandhara, Bactria (Afghanistan, Pakistan).

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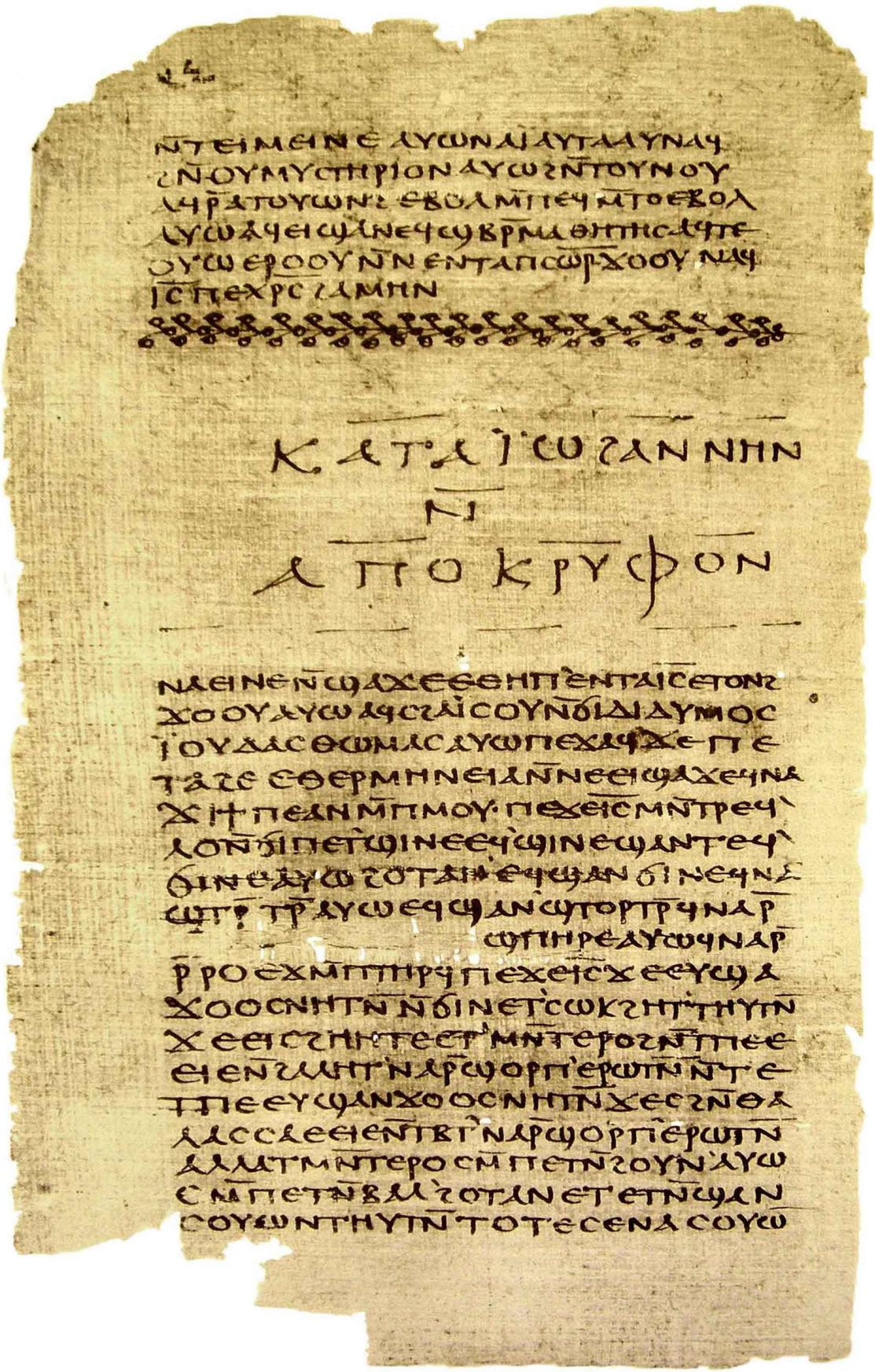

The "Gospel of Didymos Judas Thomas", a papyrus from the Nag Hammadi Library, Egypt, 3rd or 4th century copy and translation of an original from around 50 A.D. According to contents and style, this gospel might well be the oldest gospel in existence. The name of the author is an enigma as "Thomas" means 'twin' and so does the Greek name "Didymos". Jesus had four brothers, and one of then bore the name "Judas". That Judas Thomas bore the soubriquet "twin" twice is significant.

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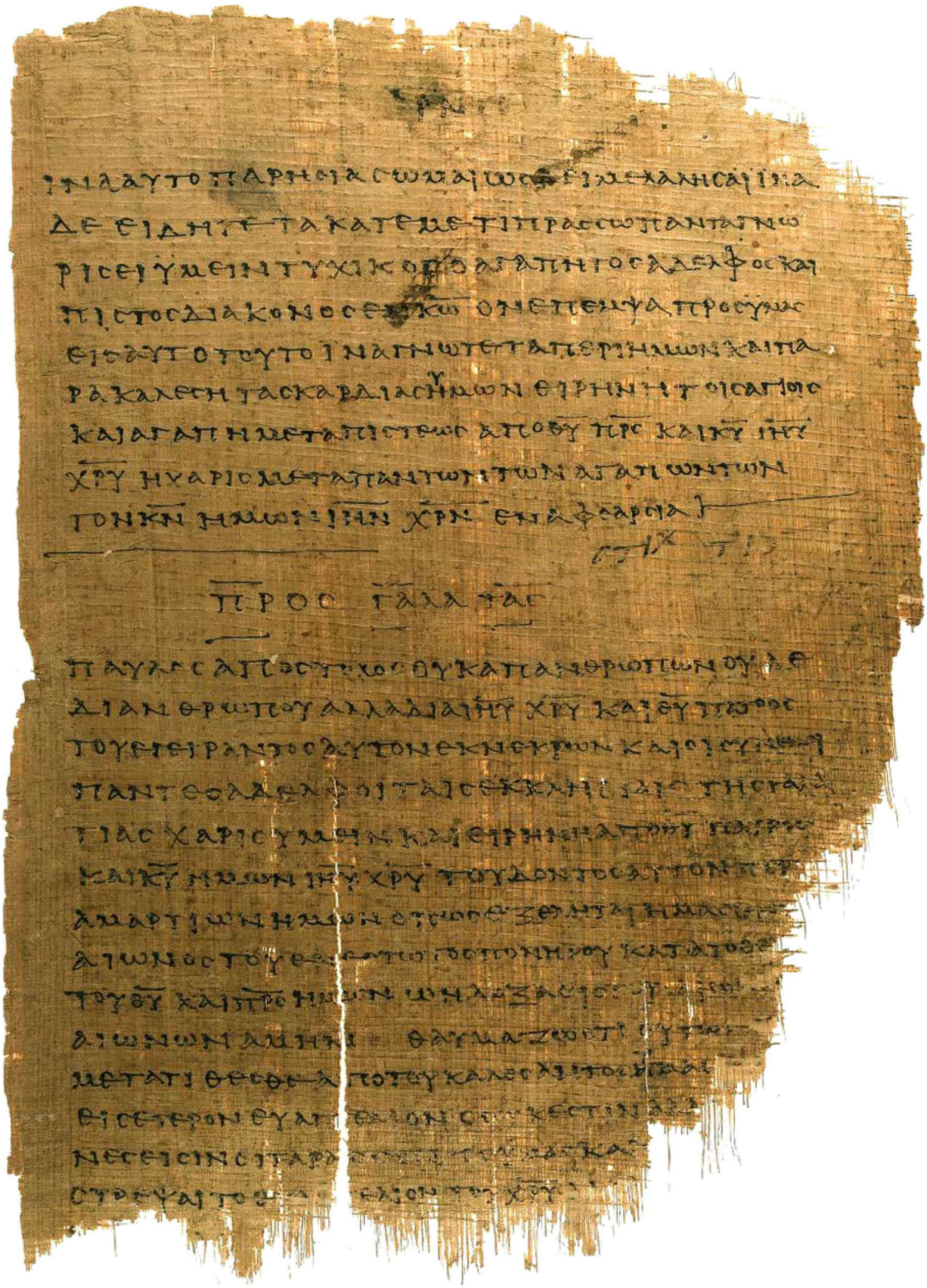

Papyrus in Greek showing the end of Ephesians (verses 6,20–24) and the start of Galatians (verses 1,1–8), c.150-250 AD. Saul of Tarsos (Aramaic Hebrew: Sha'ul ha-Tarsi; Greek: Saulos Tarseus; c. 5-64 or 67 AD), commonly known as Saint Paul or Paul the Apostle (though not one of the 12 Apostles), was a Pharisee (a Jew affiliated to the Greek-Roman civilisation). In Galatians 1:13, Paul admitted that he "persecuted the church of God and tried to destroy it." In order to do that, he had to be a holder of Roman citizenship and to be a Roman official. The vision of "the Lord" on the road to Damascus (Acts 9; Galatians 1:23) is often interpreted as Paul's "conversion" to Christianity; it equally could be interpreted as event in which he had the idea to create a new Christian faith as opposed to the old Jewish-Christian faith represented by James the Just, the brother of Jesus. Hebrews always considered Paul as liar and traitor simply because with the version of Christianity he had created, in which Jesus was depicted as another god (the son of God), he had violated against the first three of the Ten Commandments (Hebrew: Aseret ha'Dibrot; Exodus 20:2–17 and Deuteronomy 5:6–21): 1. Thou shalt have no other gods before me; 2. Thou shalt not make unto thee any graven image; 3. Thou shalt not take the name of the Lord thy God in vain. And so, Christianity as a religion is not viewed in a favourable light by Jews, even today; because they are still breaking The Law.

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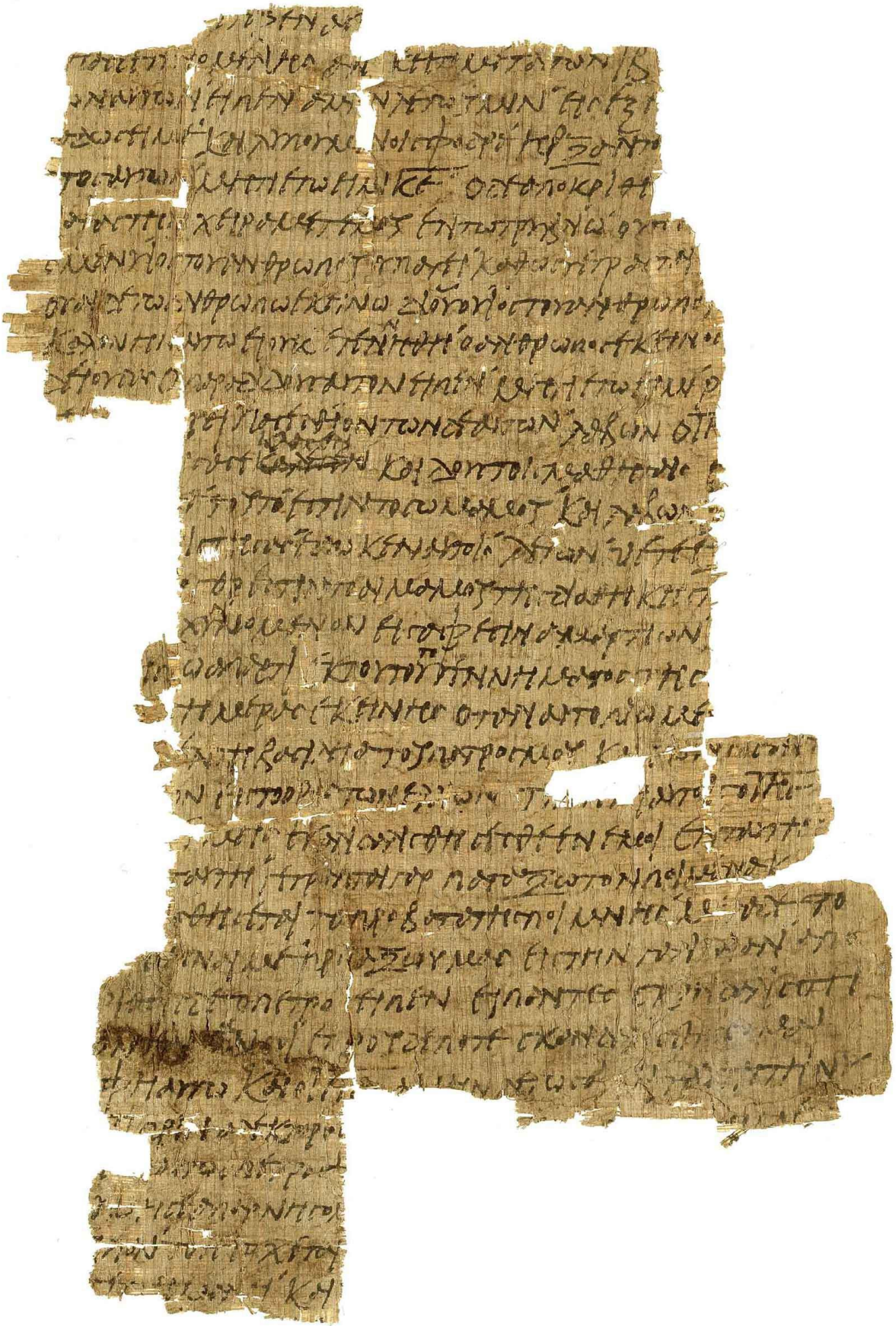

The "Gospel of Matthew", frontside of Papyrus 37, Michigan, Ann Arbor Lib., 3rd century A.D. The English name "Matthew" is a word corruption from French Mathieu, and this comes from the Greek translation Mattathias, in short Matthias. The original Hebrew-Aramaic form is Matityahu, meaning "Gift of Yahweh". The typology of "The Jewish War" by Titus Flavius Josephus (Yosef bar Matityahu) is almost identical with this gospel.

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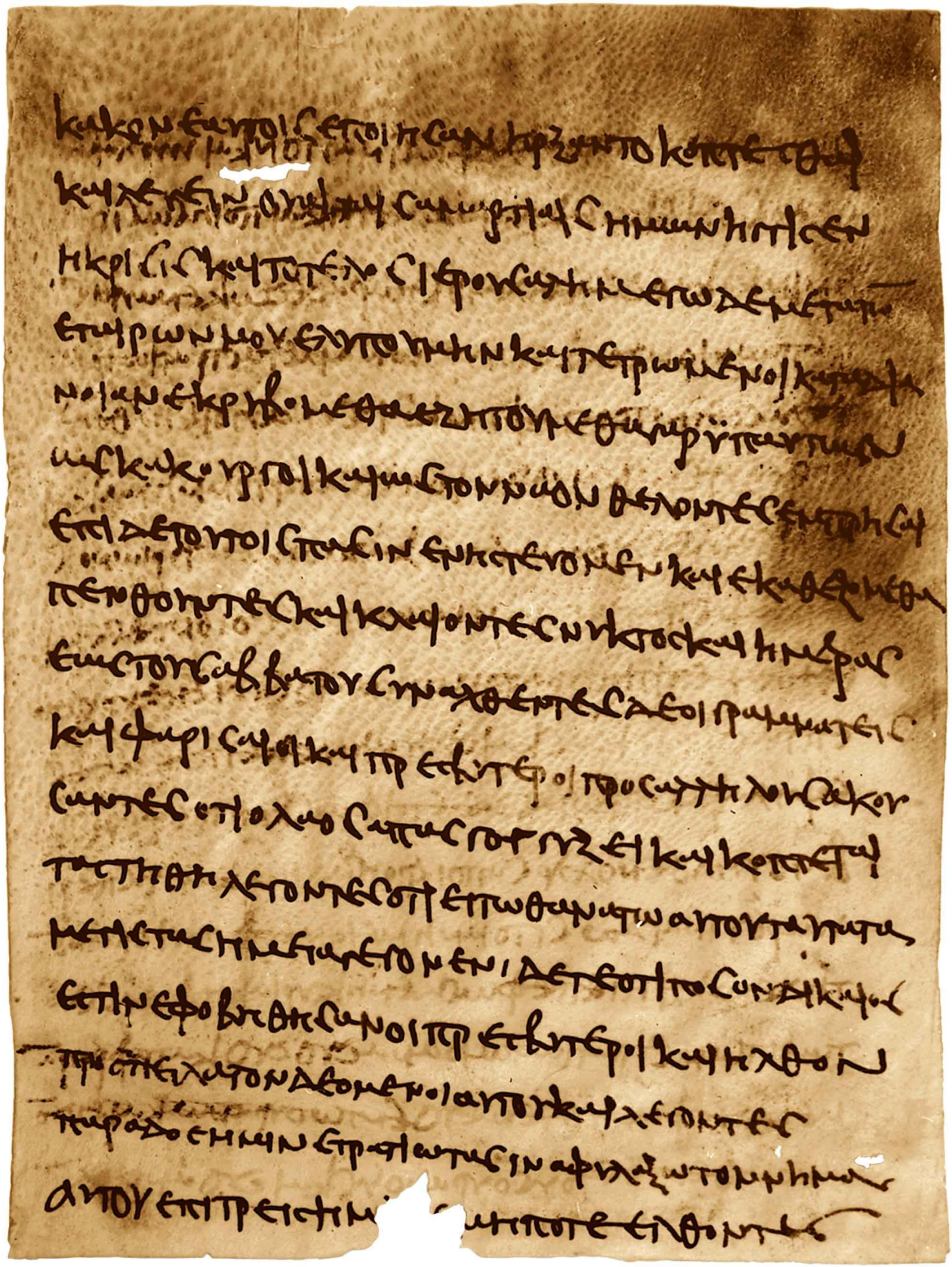

The Gospel of Peter. The Gospel of Peter or Gospel according to Peter, is an ancient narrative text concerning Jesus Christ, only partially known today. The Gospel of Peter explicitly claims to be the work of Saint Peter: *"And I with my companions was grieved; and being wounded in mind we hid ourselves:"* — GoP, 7. *"But I Simon Peter and Andrew my brother took our nets and went to the sea;"* — GoP, 14. However, the Gospel of Peter was condemned as heretical by ca. 200 AD for its alleged docetic elements and particularly because it ascribes responsibility for the crucifixion of Jesus to Herod Antipas and the Temple clergy rather than to Pontius Pilate. Peter or Simon Peter, that is Shimon bar Yonah (Simon the son of Yonah), Simon Bar-Jona (also: Simon Cephas, Kefa or Kepha; Aramaic: Simon, Simeon, "the Listener," Kefa, "stone, rock." The Gospel of Peter, which was assumed lost, was recovered in 1886 by the French archaeologist Urbain Bouriant in the modern Egyptian city of Akhmim (sixty miles north of Nag Hammadi) and published in 1892. The 8th- or 9th-century was the first non-canonical gospel to have been rediscovered, preserved in the dry sand of Egypt. Two other papyrus fragments from Oxyrhynchus (P.Oxy 4009 and P.Oxy. 2949) were uncovered later and published in 1972.

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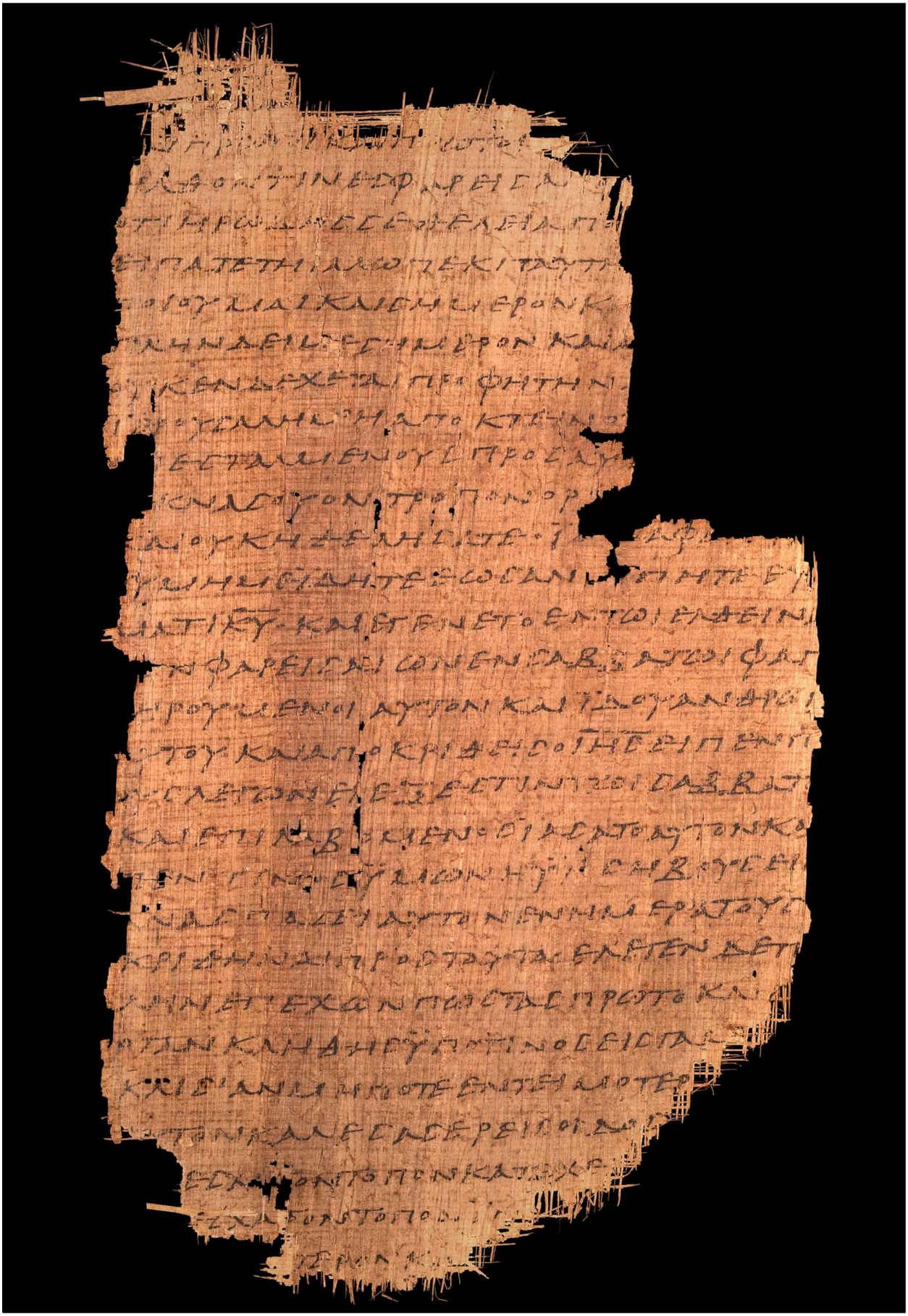

Luke 13:29-35 and 14:10, copy from circa 200–250 AD, Chester Beatty Library BP I, f.15r. Literary range and the sophisticated style point to only one man who could have written the Gospel of Luke as well as the Book of Acts: Lucius Mestrius Plutarchus (c. 46-120 AD), with over 200 works the most able and prolific author of the time.

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"Jesus with his mother Mary and the (three) Wise Men from the East (Matthew 2:1) celebrating a blood sacrifice and Eucharist"—This, or something similar, could have been the title of this relief, but it is not! Indeed, it shows a Eucharist, and a blood sacrifice, and even three men from the East; their Persian hats identify them as such. The Gospel of Matthew is the only one of the four canonical gospels to mention the Magi. The gospel's author probably wanted to say that Christianity was partly of Roman as well as of Persian origin. Mithraism, also known as the Mithraic mysteries, was a Roman religion in which the Persian (Zoroastrian) divine archangel Mithra became the Roman god Mithras. The name Mithra itself originates from the Indian (Hindu) deity Mitra. The real name of this 2nd-3rd century relief is "Mithras banquet" or "Mithras killing a bull." It is on an altarpiece found near Fiano Romano, near Rome in 1926. Numerous archaeological finds have contributed to modern knowledge about Mithraism in the Roman Empire. About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene, and about 400 other monuments. It is estimated that there would have been at least 680 mithraea in the city of Rome and several thousands of them within the entire territory of the Roman Empire. Interpretation of the physical evidence remains problematic and contested. It seems that the Greek-Roman followers of Mithras have had no scripture at all. However, there is one religious document that has survived. The "Mithras Liturgy" recorded in the Greek Magical Papyri (Number PGM IV.475-834; See: The Grand Bible, pp. 7484.) is the only authentic Mithraic text to have survived so far.

Worshippers of Mithras had a complex system of seven grades of initiation and communal ritual meals, Eucharists, to be precise. Initiates called themselves Syndexioi, those "united by the handshake". They met in their mithraea, which survive in large numbers as "crypts" under ancient church buildings. The cult appears to have had its centre in Rome, and was popular throughout the western half of the empire, as far south as Roman Africa and Numidia, as far north as Roman Britain, and to a lesser extent in Roman Syria in the east.

Mithraism is often viewed as a rival of early Christianity, but it is not that simple. For quite a long time, scholars thought that Mithraists faced persecution from Christians and the religion was subsequently suppressed and eliminated in the Roman empire by the end of the 4th century. This is not the entire truth either. When we look at the families of the Roman emperors a bit more closely, we can discover the astonishing fact that the female members were Christians while their husbands were followers of Mithras. This is true for the "Christian persecutor" Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244-311 AD) whose wife Prisca and his daughter Galeria Valeria were Christians, as well as for Helena, (also known as Helena Augusta, or Saint Helena; c. 246-330 AD) who was the wife of Roman emperor Constantius Chlorus and mother of Constantine the Great. How could that work out in their family lives? Paying attention to hictorical details, one gets aware of dozens of Christian movements florishing in the Empire. When we study the amazing book series Ante-Nicene Fathers (1867-1873; 10 Vols), and the Nicene and Post-Nicene Fathers (1885; 14 Vols), published by Philip Schaff, we can read chilling details of those events that lasted for hundreds of years. The Church claims that Christians to be persecuted by the Romans. By studying all that material, it becomes quite clear that not Christianity as a whole was persecuted. It was the official "Roman Christianity" who sided with Roman authorities whilst persecuting dozens of different groups of Gnostics, Manichaeans, Mandaeans, Jews, and others.

In the first 4 centuries AD, Mithraism was popular among the Roman army officers while early Christianity among the common soldiers. This is the reason why worshippers of Mithras and Jesus usually celebrated their church service together, officers downstairs in the underground crypt (called mithraeum; plural: mithraea), soldiers and women upstairs in the room above, now called "church." Helena the mother of Flavius Constantinus (c. 272-337 AD) was a Christian, while Constantinus became an army officer, who naturally worshipped Mithras like his father Constantius Chlorus. This was not a contradiction at the time. He did not convert to Christianity at the time of the Battle of the Milvian Bridge, this is just a legend made up by his friend and right-hand-man Eusebius of Caesarea Maritima (c.260-340 AD). He did much more: Either Constantinus or his father adopted the name Flavius to show that they follow the programme of Flavius Vespasian. In order to gather all armed forces behind him, he fused Mithraism and Christianity together. The facts speak for themselves: the Eucharist is a Mithraist idea, so is the 25th of December the date of the Mithraist Winter Solstice and the birthday of their gods, the look-alike of the long-haired Jesus with a sun halo around his head, even the interiors of the Mithraea, they all are Mithraic but became part of Christian liturgy. The "Imperial Cult," the ministery of religion, with the Pontifex Maximus at its helm, turned into the Roman Catholic Church in the West and the Orthodox Church in the East. With the fusion of Mithraism and Christianity, Contantine led not only the masses celebrate him as a divine figure, like Caesar, Augustus, and Vespasian before him, but he laid the foundation of a unifying faith with which the Roman Empire survived for another 1,000 years. **>**

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Mithraeum of the Baths of Mithras (Mitreo delle Terme del Mitra) in Ostia. Ostia at the mouth of the River Tiber was Rome's seaport and the western end of the Silk Road. It is located 15 mi (25 km) southwest of Rome. Due to lower ocean level and silting the site lies today 2 mi (3 km) from the sea. >

The mithraeum of Fort Brocolitia in Carrawburgh, Northumberland, England. In Roman times, it was the site of a 3 1⁄2-acre (1.5 ha) auxiliary fort on Hadrian's Wall in the Province Britannia. Flavius Constantinus I was stationed nearby for a year.

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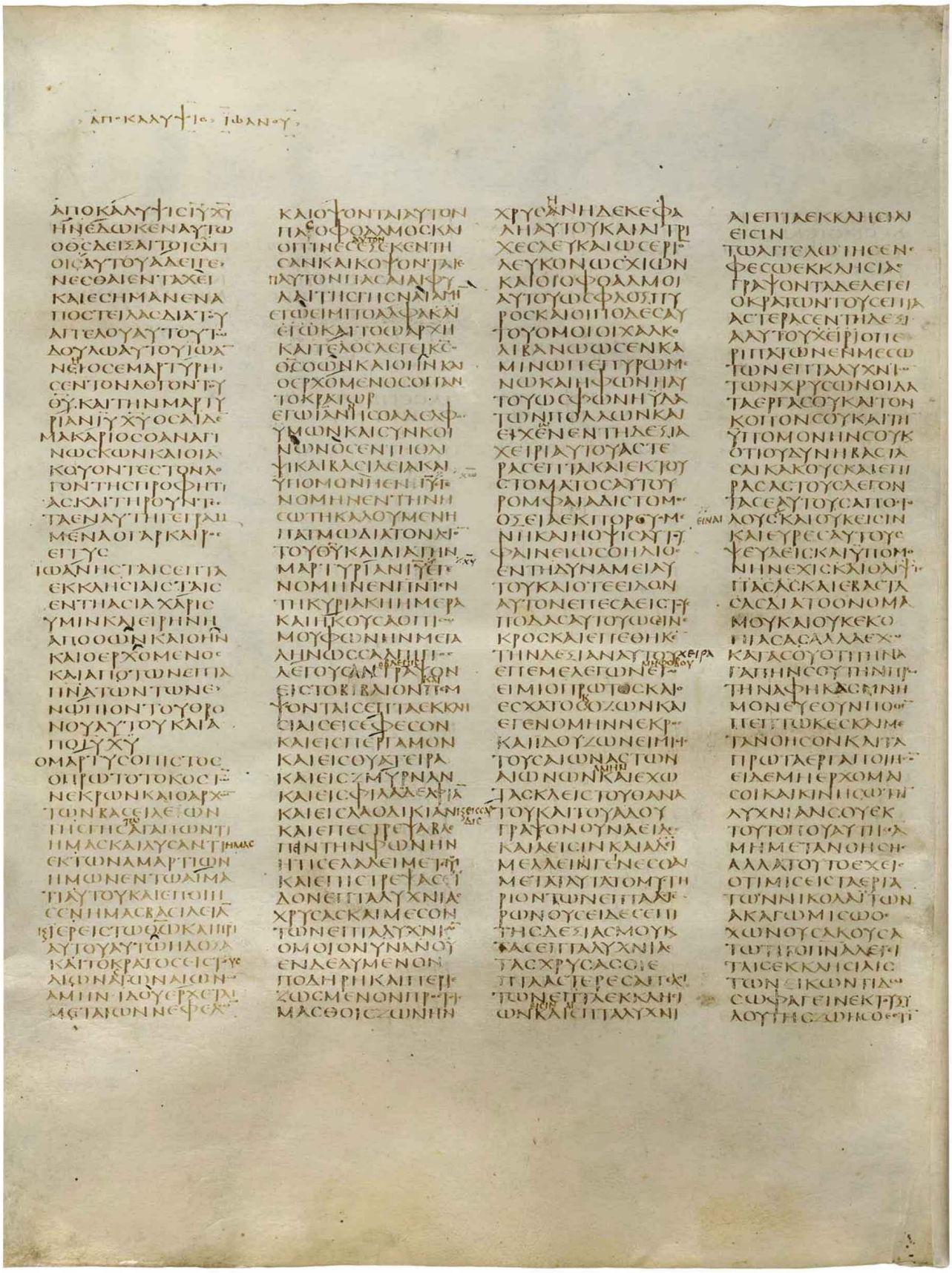

In 1844, Constantin von Tischendorf discovered the world's oldest and most complete Bible, the "Codex Sinaiticus", in the St. Catherine's Monastery at Mount Sinai, Egypt, dating from 325 A.D. Codex Sinaiticus and Codex Vaticanus were among the 50 Bibles commissioned by Emperor Flavius Constantinus: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." – Life of Constantine.

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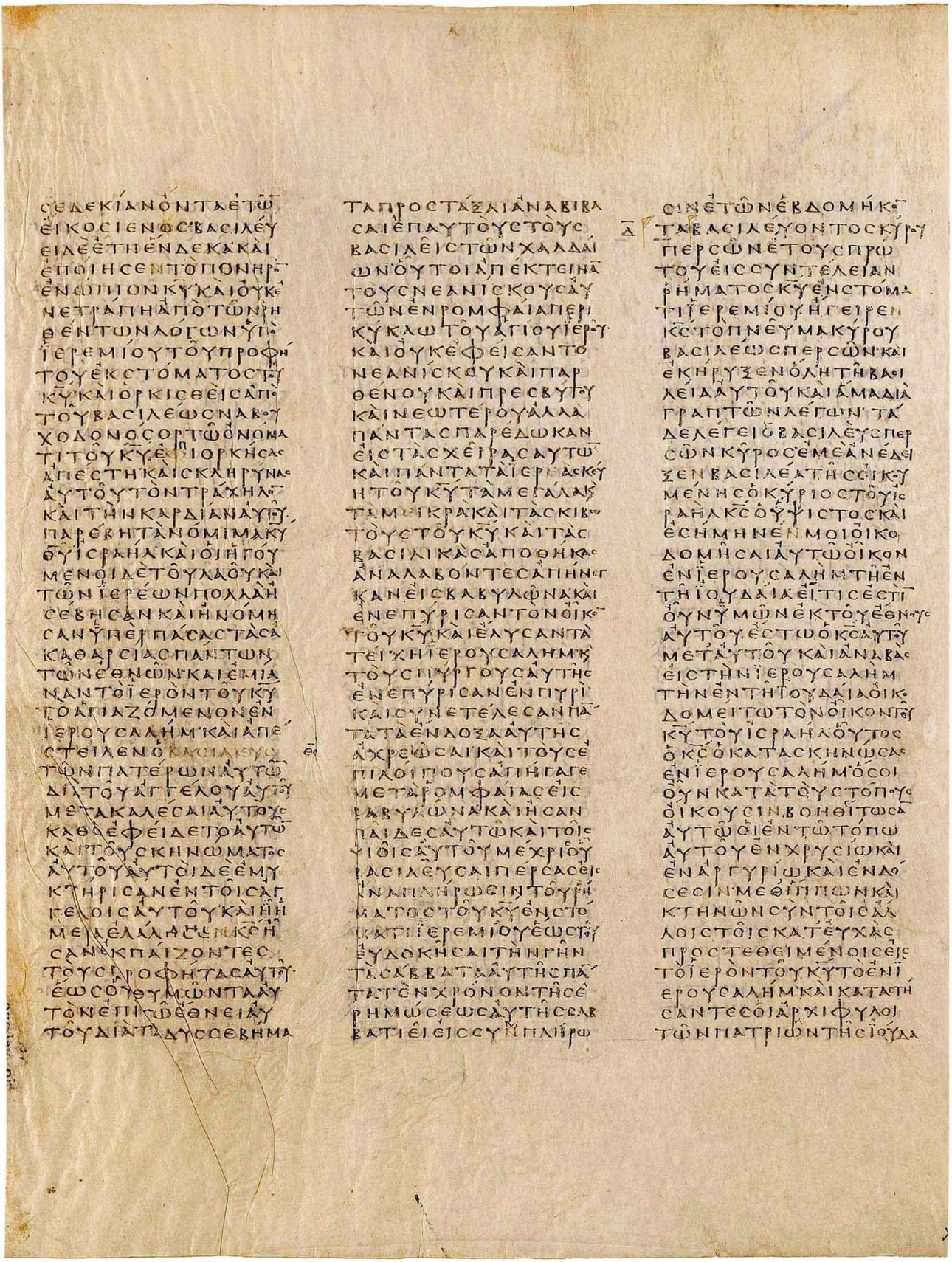

The "Codex Vaticanus", folio 575, showing the cropped section of the 3-column text block, written on vellum in elegant uncial (capital) letters, mid-4th century A.D. Codex Vaticanus is regarded as "the oldest extant copy of the Bible." According to the "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus and prepared by his right-hand man Eusebius of Caesarea in 331 A.D. They were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion.

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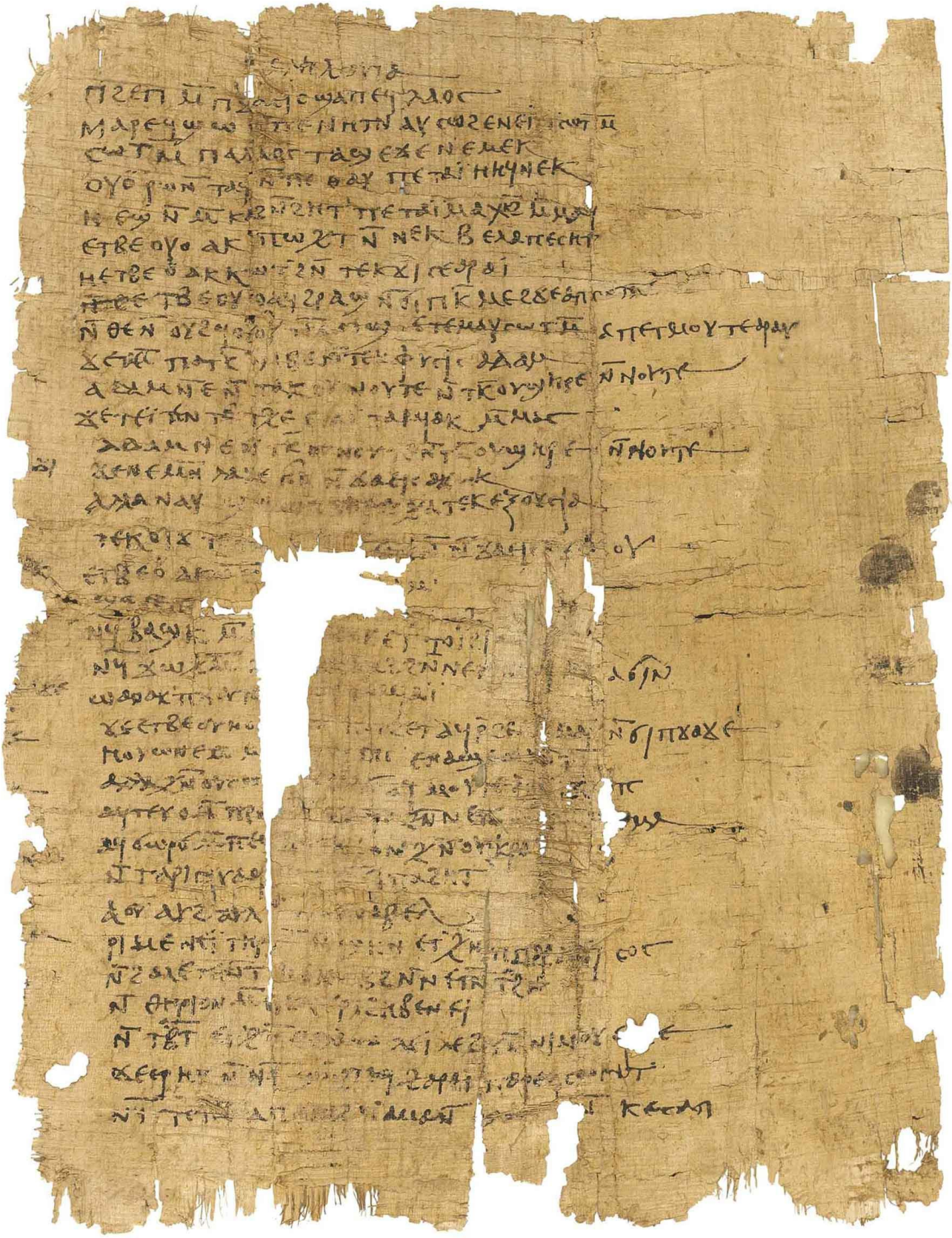

A very early Manichaean Psalm text, the "Ode on the Judgement of God", on a papyrus leaf, 3rd century A.D. 35 lines were written in the Akhmimic dialect of Coptic, in black ink, and were also written in Coptic half-uncials. Manichaeism, the religion of Mani(chaeus), the prophet from the Sassanid-Persian Empire, was the very first global religion as it streched from the northwest of Africa to China. Its prophets were Zarathustra, Buddha, Jesus, and Mani. This combination made the Manichaean teachings very attractive among common people but hated by adversaries of all state religions as they saw their established positions in their societies threatened.

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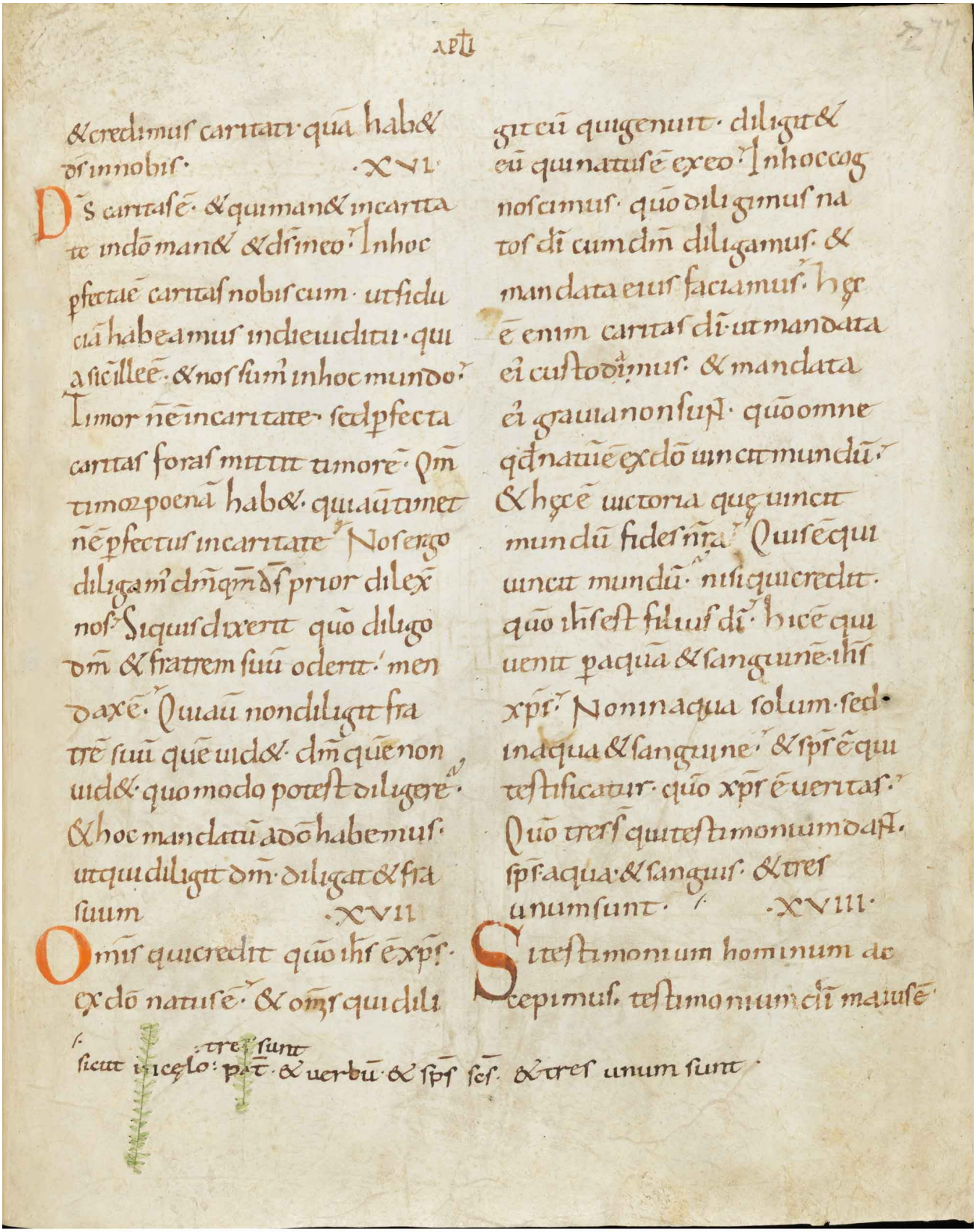

The Vulgate (from Latin editio vulgata: "common version"), was a Latin Bible used by the Roman Catholic Church, primarily translated by St Jerome (Full name: Eusebius Hieronymus, pseudonym Sophronius, c. 347-420 AD). In 382, Pope Damasus commissioned Jerome, the leading biblical scholar of his day, to produce an acceptable Latin version of the Bible from the various translations then being used.
His revised Latin translation of the Gospels appeared about 383. Begininng to translate the Greek Septuagint Bible, he later decided to translate the entire Old Testament from original Hebrew versions, which he completed in c. 405. This document is known as Codex Sangallensis 63. It was written by hand in the 8th century AD.

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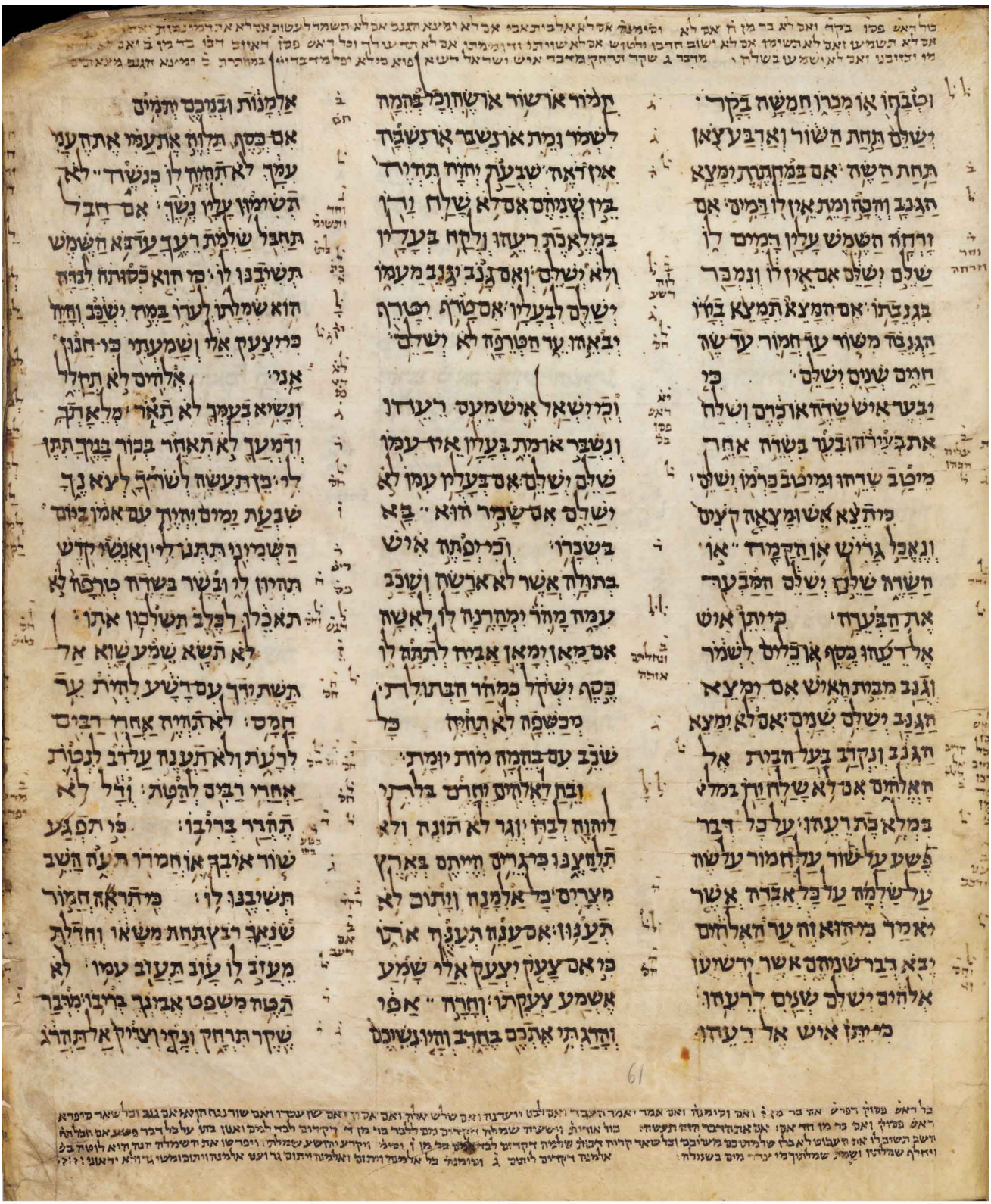

The Damascus Pentateuch or Codex Sassoon 507 is an almost complete Pentateuch from about 800 AD. It was considered to be the oldest extant Hebrew Bible manuscript, until in 1947 the Isaiah Scroll was found in Qumran near the Dead Sea which was about a 1,000 years older. Like other codices of its era, it bears Masora (critical notes of the Masoretic annotations) on the top and bottom of each page, as well as in between the columns. Masoretic texts (from Hebrew masoreth, "tradition"), traditional Hebrew text of the Jewish Bible, meticulously assembled and codified, and supplied with diacritical marks to enable correct pronunciation. This monumental work was begun around the 6th century AD and completed in the 10th by scholars at Talmudic academies in Babylonia and the Holy Land, in an effort to reproduce, as far as possible, the original text of the Hebrew Old Testament that had been lost a long time ago.

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Selihah (Selichah / Selichot; penitential poem or prayer) leaf written in Hebrew Aramaic. 8th or 9th century, found in the Mogao Caves of Dunhuang, Gansu, China in 1908 by sinologist Paul Eugene Pelliot. The Mogao Caves or Dunhuang Caves, also known as the Thousand Buddha Grottoes or Caves of the Thousand Buddhas, form a system of 500 temples 25 km (16 mi) southeast of Dunhuang, an oasis at a religious and cultural crossroads on the Silk Road, in Gansu province, China. The Silk Road went directly through Sepphoris c. 5km / 3 mi north of Nazareth. Dunhuang was established as a garrison outpost and gateway to the West by the Han Dynasty Emperor Wudi to protect against the Xiongnu (Huns) in 111 BC. From the 4th until the 14th century, caves were constructed by Buddhist monks and scholars. In 1900, the "Library Cave", which had been walled-up and camouflaged against Islamic raiders in the 11th century, was discovered. Up to 50,000 manuscripts may have been kept there, one of the greatest treasure troves of ancient documents ever found. While most of them are in Chinese, a large number of documents are in more than fifteen different scripts and languages such as Aramaic, Kharosthi, Brahmi, Persian, Tocharian, Uyghur, Sanskrit, Sogdian, Khotanese, Sanskrit, Tangut, Tibetan and Greek. For Britain and India, Aurel Stein bought 7,000 complete manuscripts and 6,000 fragments including the Diamond Sutra from 868 AD (the oldest printed book) and the Lotus Sutra. Then Paul Pelliot bought 10,000 documents for France including Nestorian (Jingjiao) documents, Chinese language texts connected with the 7th-century mission of Alopen (See: Nestorian Stele).

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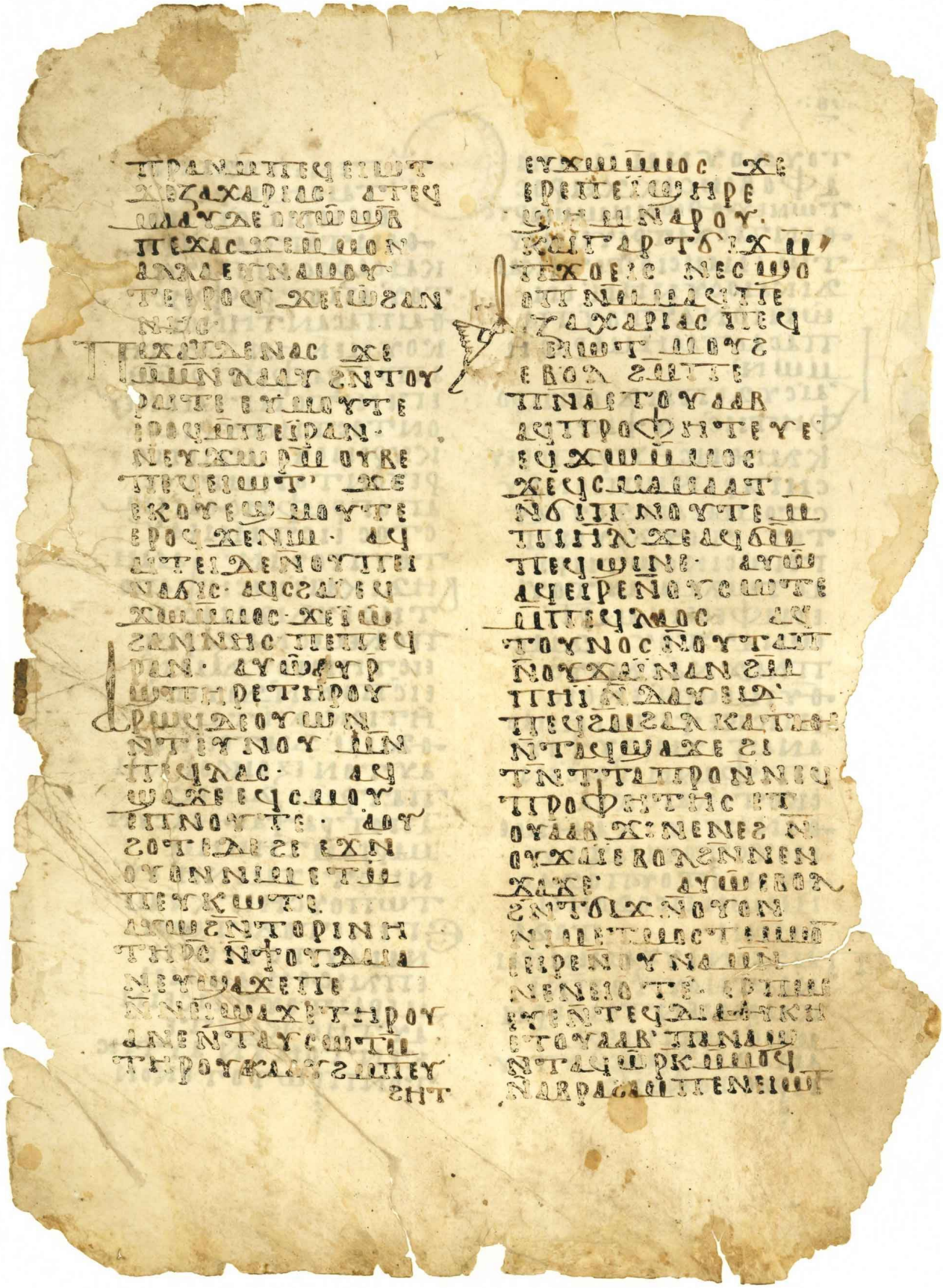

Uncial 0177 (Gregory-Aland), Greek-Coptic manuscript of Luke 1,59-73_c. 950 AD

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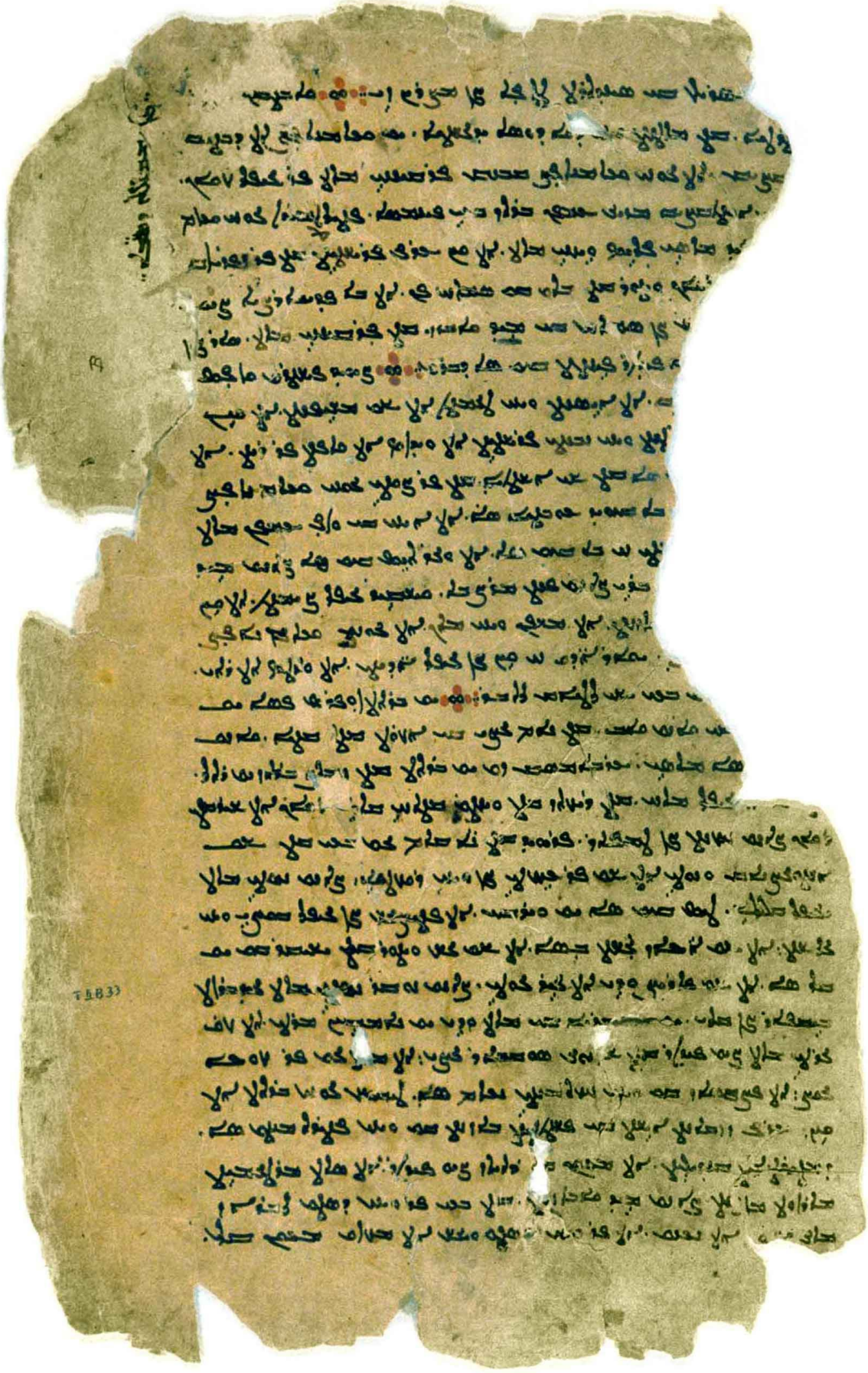

The Christian "Sayings of the Old Men" or "Sayings of the Holy Elders", a text originally written by desert monks from Egypt. Sogdian language, Syriac-Aramaic script, from Bulayiq near Turfan, Xinjiang, China, c. 9th century A.D., document S6-7-Syriac-script-n489V.

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The "Peshitta" is the standard version of the Bible for eastern churches (the Near-East, Central Asia, China) in the Syriac-Aramaic writing. Bible page from the Megillot-Ruth Parchment, 9th century A.D.

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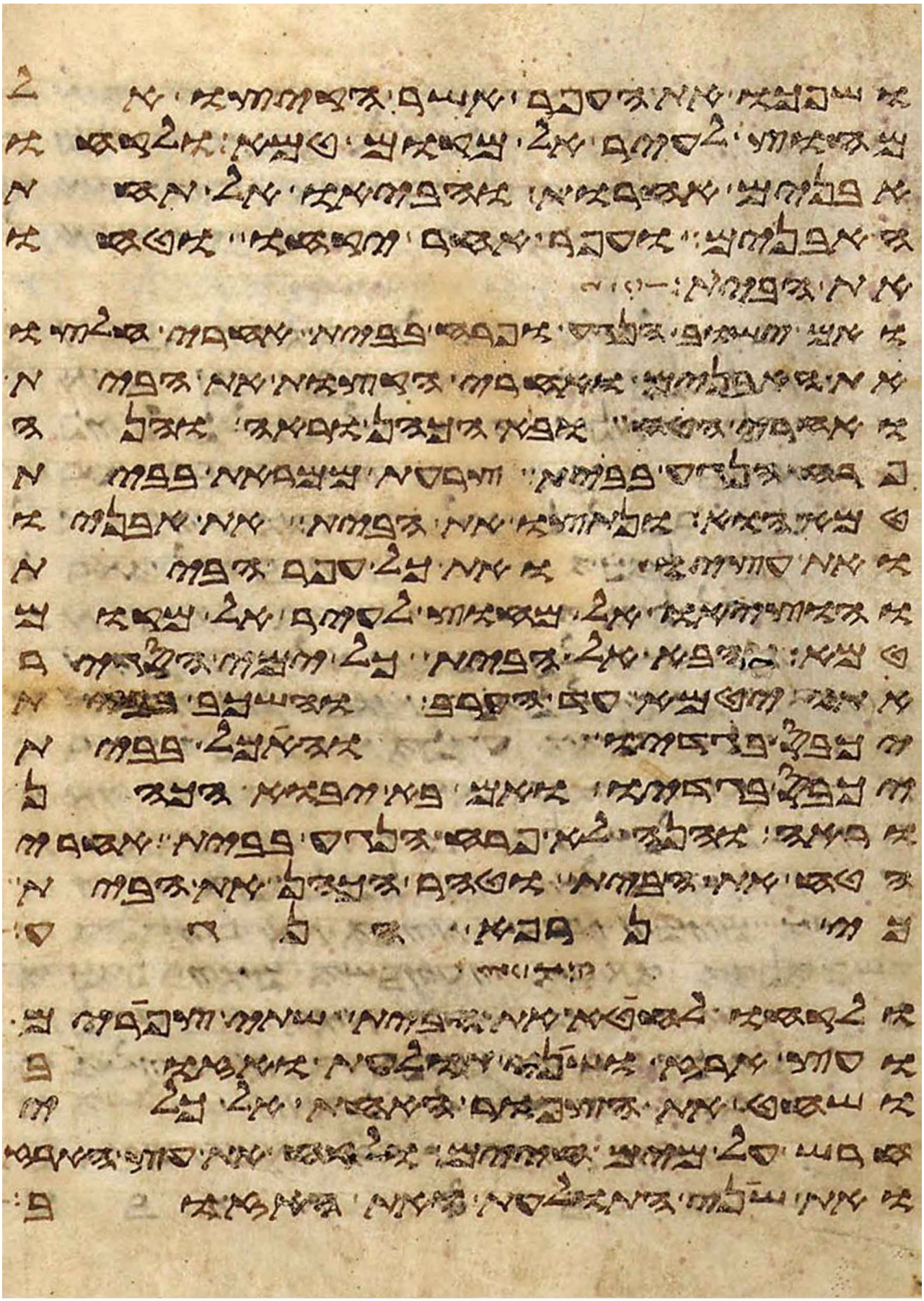

Page from the Samaritan Bible MS 201: Leviticus. Ascalon, Israel, 1189 AD

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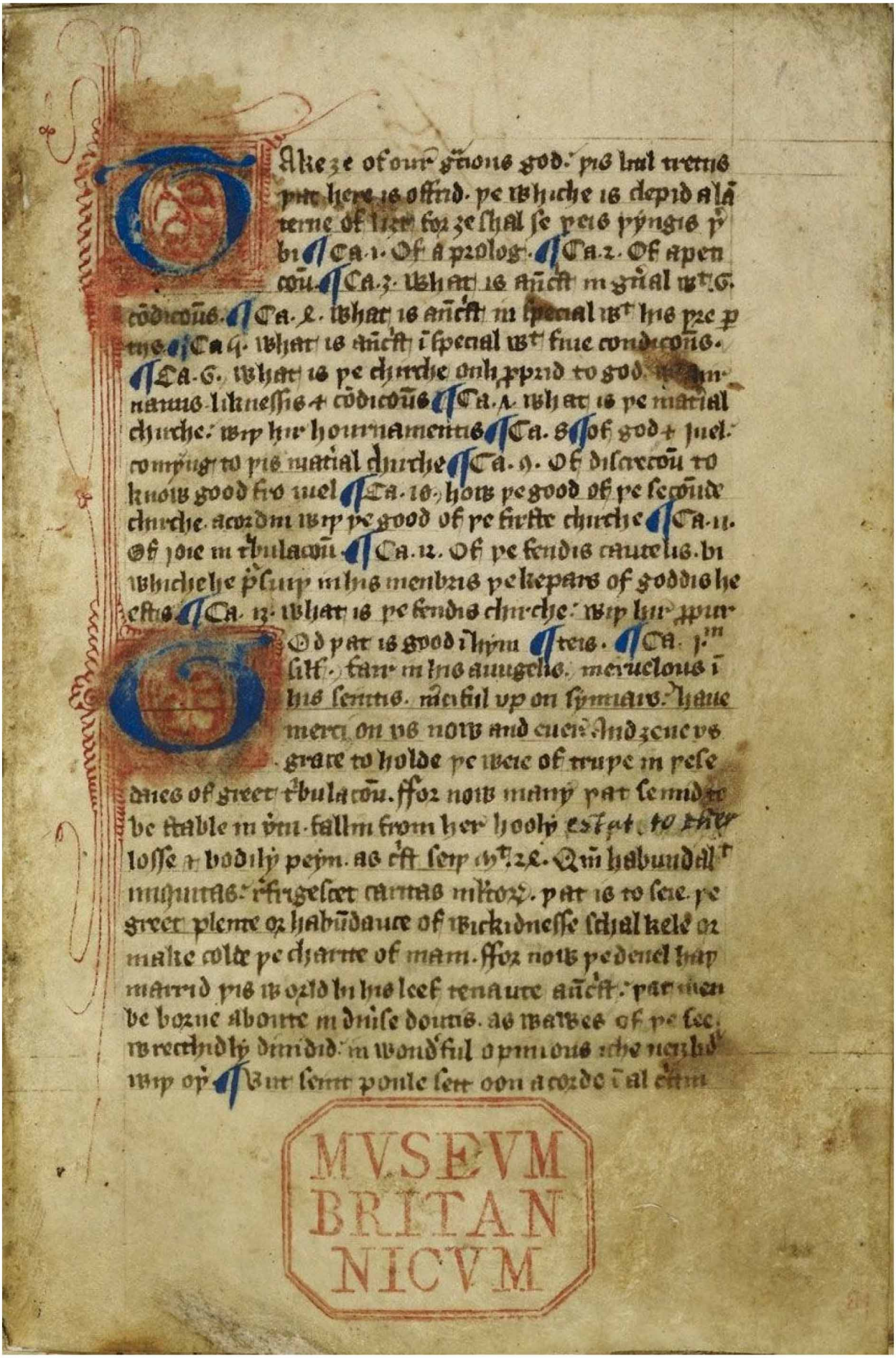

Beautiful document with a Lollard text from the 14th century, British Museum

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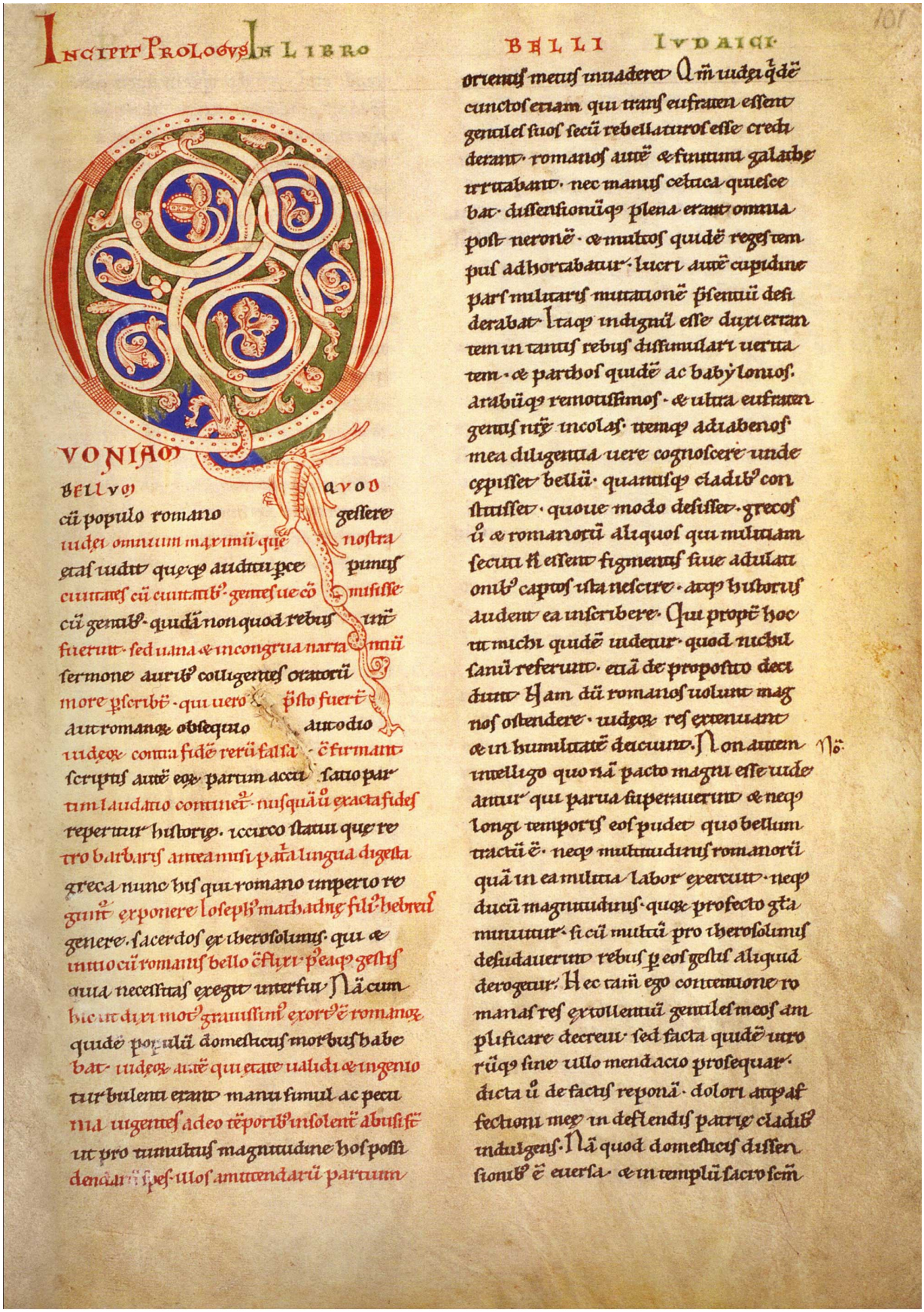

There is one probable author of the Gospel of Matthew, and he left his signature at the end of that Gospel (27:57) to proof it: "... there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple;" Joseph Arimathaea is non other but Joseph (b)ar Mathaea, alias Josef bar Matityahu (Joseph son of Matthew), alias Titus Flavius Josephus. By saying that he was a disciple of (Paul's interpretation of) Jesus, he also said that he was a colleague of Paul. He left also a countersignature (the 3 crucified) likewise at the end of his book 'Life of Josephus' (chap.75) "... I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered." Illustration: Page of Josephus' famous book 'The Jewish War,' published in 75 AD.

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Genesis
Incipit liber breuich quē nos genesim
In principio creauit deus celū dicim⁹
et terram. Terra autem erat inanis et
uacua: et tenebre erāt sup facē abissi.
et spūs dñi ferebat sup aquas. Dixitq;
deus. Fiat lux. Et facta ē lux. Et uidit
deus lucem q esset bona: et diuisit lucē
a tenebris. appellauitq; lucem diem et
tenebras noctem. Factūq; est uespe et
mane dies unus. Dixit q; deus. Fiat
firmamentū in medio aquaꝝ: et diuidat
aquas ab aquis. Et fecit deus firma-
mentū: diuisitq; aquas que erāt
sub firmamento ab his q erant sup
firmamentū. et factū ē ita. Uocauitq;
deus firmamentū celū: et factū ē uespe
et mane dies secūd⁹. Dixit uero deus.
Congregent aque que sub celo sūt in
locū unū et appareat arida. Et factū ē
ita. Et uocauit deus aridam terram:
congregationes q; aquaꝝ appellauit
maria. Et uidit deus q esset bonū. et
ait. Germinet terra herbā uirentem et
facientē semen: et lignū pomiferū faciēs
fructū iuxta genus suū. cui⁹ semen in
semetipo sit sup terrā. Et factū ē ita. Et
protulit terra herbā uirentē et facientē
semē iuxta genus suū: lignūq; faciēs
fructū et habēs unūquodq; semen secūm
speciē suā. Et uidit deus q esset bonū:
et factū est uespe et mane dies tertius.
Dixitq; aue deus. Fiant luminaria
in firmamēto celi. et diuidāt diem ac
noctem: et sint in signa et tpa et dies et
annos. ut luceāt in firmamēto celi et
illuminēt terrā. Et factū ē ita. Fecitq;
deus duo luminaria magna: luminare
maius ut pesset diei et luminare min⁹
ut pesset nocti et stellas. et posuit eas in
firmamēto celi ut lucerent sup terrā: et
pesſent diei ac nocti. et diuiderent lucē
ac tenebras. Et uidit d⁹ q esset bonū:
et factū ē uespe et mane dies quartus.
Dixit etiā d⁹. Producāt aque reptile
anime uiuentis et uolatile super terrā
sub firmamēto celi. Creauitq; deus cete
grandia. et omnē aiam uiuentē atq;
motabilē quā produxerāt aque in speciē
suas. et omne uolatile secūm genꝰ suū.
Et uidit deus q esset bonū. benedixitq;
eis dicens. Crescite et multiplicamini. et
replete aquas maris. auesq; multipli-
centur sup terrā. Et factū ē uespe et mane
dies quintus. Dixit quoq; deus. Pro-
ducat terra aiam uiuentē in genē suo.
iumenta et reptilia. et bestias terre secūm
species suas. Factūq; ē ita. Et fecit d⁹
bestias terre iuxta species suas. iumen-
ta et omne reptile terre in genere suo. Et
uidit deus q esset bonū. et ait. Facia-
mus hoīem ad ymaginē et similitudinē
nostrā. et presit piscibus maris. et vola-
tilibus celi et bestijs uniūsq; terre. omni;
reptili q mouetur in terra. Et creauit
deus hoīem ad ymaginē et similitudinē
suā. ad ymaginē dei creauit illū. ma-
sculū et feminā creauit eos. Benedixit
q; illis deus. et ait. Crescite et multiplica-
mini et replete terrā. et subicite eā. et dūa-
mini pisibus maris. et volatilibus celi.
et uniuersis animātibus que mouent
sup terrā. Dixitq; d⁹. Ecce dedi uobis
omnē herbā afferentē semen sup terrā.
et uniūsa ligna que hūt in semetipis
semente genis suū. ut sint uobis in escā
et cunctis aīantibus terre. omniq; uolucri
celi et uniuersis q mouetur in terra. et in
quibus est anima uiuēs. ut habeāt ad
uescendū. Et factū est ita. Uidit q; deus
cuncta que fecerat. et erāt ualde bona.

A beautifully decorated page of a Gutenberg Bible, c. 1455. With the epochal invention of his printing press, Johannes Gutenberg pushed mankind into modernity. Consequence: Luther's Reformation, the Age of Discovery, revival of science and education, democratisation and massive industrialisation.

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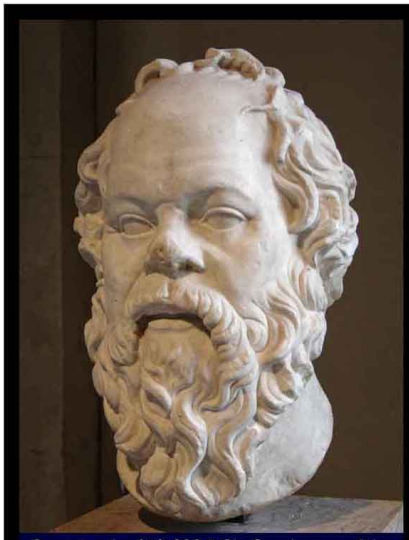
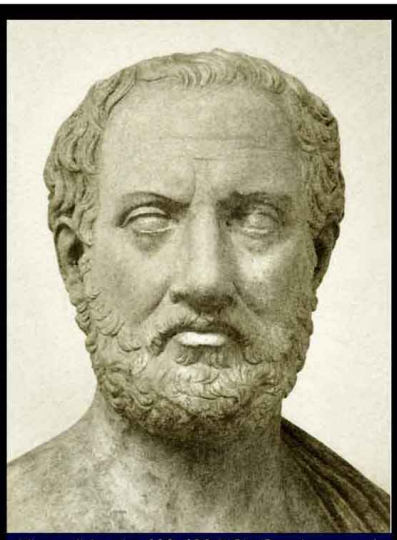
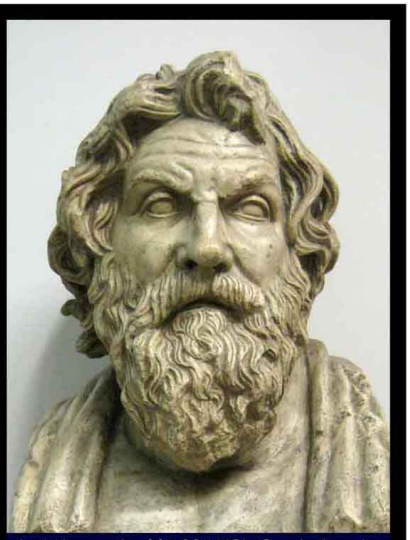


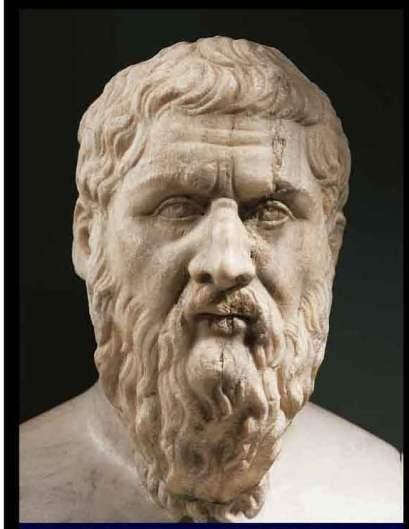
Socrates (c. 470-399 BC), Greek, one of the founders of Western philosophy. Among his students were Plato and Xenophon.



Thucydides (c. 460-400 BC), Greek general and historian. Noted for 'scientific history', 'political realism', 'analysis of human nature'.

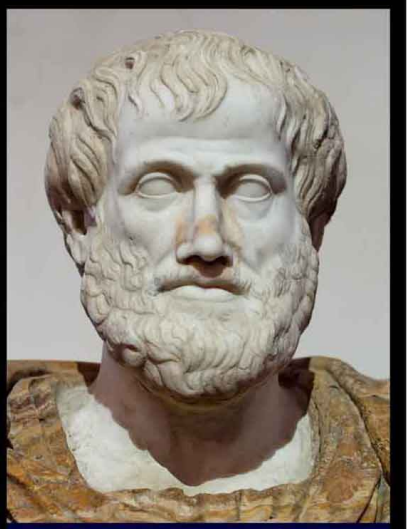


Antisthenes (c. 445-365 BC), Greek, founder of Cynic philosophy. Noted for ethics and virtues. Student and disciple of Sokrates.



Plato (Greek: Platon; c. 428-348 BC), noted for his School of Thought, and the Academy, 1st Western university. Student: Aristoteles.

Philip II of Macedon (382-336 BC), united most of Greece, hired Aristotle as teacher for his son Alexander and his generals.



Aristotle (Greek: Aristoteles; 384-322 BC), polymath, he taught almost every subject. Most influential in the West and the East.

Alexander the Great (Greek: Alexandros III, 356-332 BC), conquered most civilisations between Greece / Egypt and India / China.

Seleucos I Nicator (c. 358-281 BC), general of Alexander, he spread Greek culture and language eastwards up to India and China.

Ptolemy I Soter (Greek: Ptolemaios Soter, lit. "Ptolemy the Saviour"; c. 367-282 BC), spread Greek culture and language in Egypt.

Clash of Civilisations began when the 'Law of Man' (critical thought and the Golden Rule) challenged the 'Law of God' (blind subjugation under theocratic rule). These men built up Western Civilisation.

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Poppaea Sabina (30-65 AD), Nero's wife. In 63, Flavius Josephus met her in Rome. He described her as friendly and 'religious'.

Vespasian, Titus Flavius Vespasianus (9-79 AD). Having crushed the Druids before, he was told by Nero to crush the Messianists.

Flavia Domitilla Mayor (c. 20-65 AD), the wife to Vespasian, mother of Flavia Domitilla Minor as well as Titus and Domitian.

Titus, Titus Flavius Vespasianus (39-81 AD), like all upper class people, he spoke Greek. He crushed the Messianic Army in Judaea.

Titus Flavius Josephus (c. 37-100 AD), adopted son of Vespasian. From c. 68 AD, he controlled all writings in the Empire.

Flavia Domitilla Minor (c. 45-66 AD), Vespasian's daughter, wife to Quintus Petillius Cerialis, mother of Flavia Domitilla the Saint.

Domitian, Titus Flavius Domitianus (51-96 AD). He controlled public and private morals. The people loved him, the politicians not.

Flavia Domitilla the Saint (c. 63-100 AD), daughter of Domitilla Minor, wife to Titus Flavius Clemens, Clement I, the '1st Pope'.

Titus Flavius Clemens (c. 45-95? AD), 2nd son of Vespasian's brother Titus Flavius Sabinus, husband to Flavia Domitilla the Saint.

The Flavian family formed Christianity and modern Judaism by controlling and editing their texts. It was their aim to pacify Messianic Jews and Christians, and Titus Flavius Josephus was in charge.

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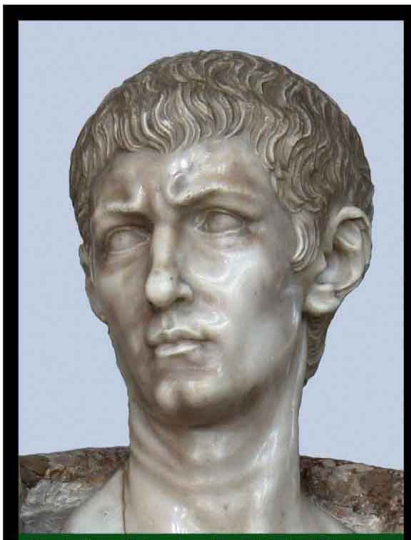
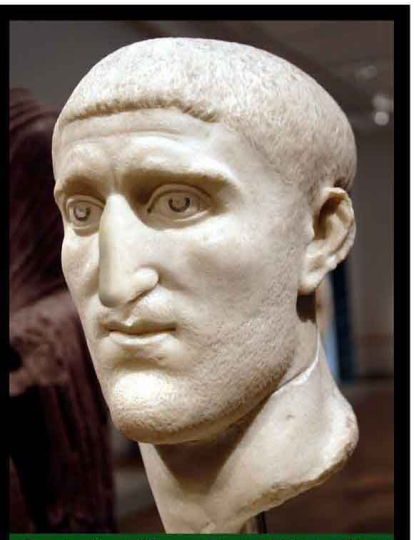
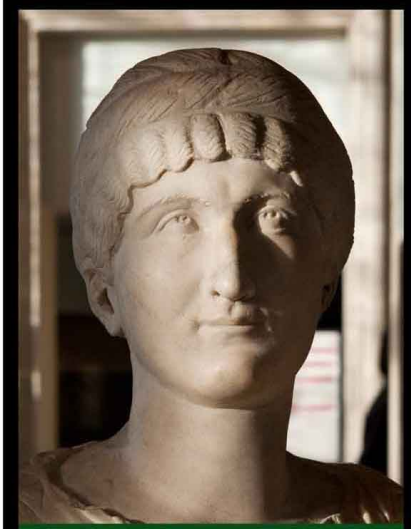


Diocletian, Gaius Aurelius Valerius Diocletianus (244-311 AD), His wife Prisca and his daughter Galeria Valeria were Christians.

Galerius, Gaius Galerius Valerius Maximianus, 250-311 AD); his wife Galeria Valeria convinced him to sign the Edict of Serdica.

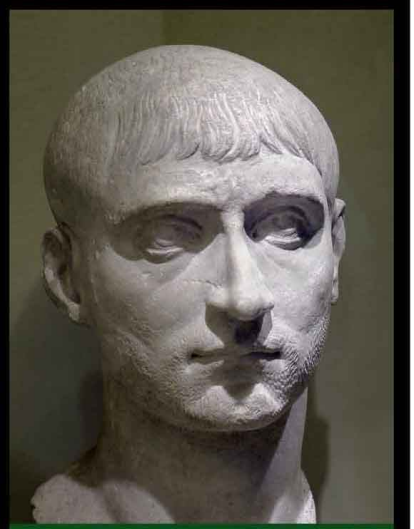


Constantius I (Marcus Flavius Valerius Constantius Herculius) 'Chlorus' (c. 250-306 AD), He was the father of Constantine the Great.

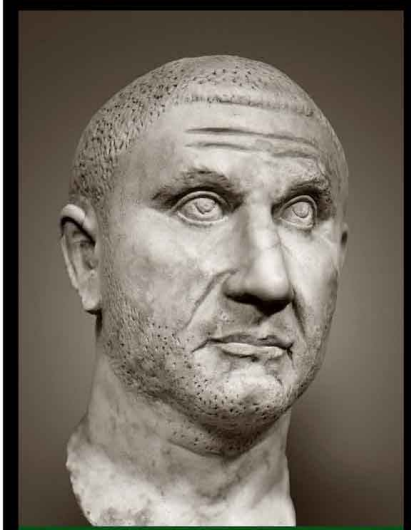


(Saint) Helena (Flavia Iulia Helena; c. 247-330), Greek Christian wife of Constantius Chlorus, mother of Constantine the Great.

Constantine I, the Great, Flavius Valerius Aurelius Constantinus (272-337), His friend Eusebius ran the 1st Council of Nicaea.



(Marcus Aurelius Valerius) Maxentius; 276-312 AD, brother of Constantine's wife Fausta, His army.saw defeat at the Milvian Bridge



(Gaius Valerius Licinianus) Licinius, c. 263-325 AD), was a Christian. His wife: Flavia Julia Constantia, half-sister of Constantine I.

Galeria Valeria (275-315 AD), daughter of Diocletian and his Christian wife Prisca (c. 270-315 AD), became wife to Galerius.

Julian, Flavius Claudius Julianus, 331-363) grandson of Constantine I and philosopher; rejected Christianity for Plato's teachings.

The Constantines called themselves 'Flavian' because in Antiquity, a name was 'programme'. And indeed, most members were Roman Christians long before Constantine, particularly the women.

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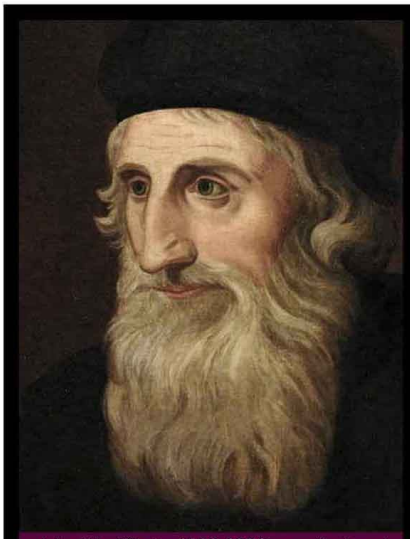

John Wycliffe (c. 1320-1384) was the head translator of the Wycliffe Bible. He knew: the Black Death was devastating for Christianity.

Johannes Gutenberg (c. 1395-1468) offered in 1455 the first printed Bible. It was sensational due to its high quality and low price.

Martin Luther, (1483 -1546) was a German theologian and translator. His printed Bibles in German were an immediate success.

Charles V (1500-1558), His uncompromising attitude towards any Reformation engulfed Europe in a series of war that ended in 1648.

Henry VIII (1491 -1547), created the Royal Navy, started English Reformation, ended the Pope's political power in England.

William Tyndale (1494 -1536) was inspired by Luthers translation and began the English translation of the Bible in Wittenberg.

Philip II of Spain (Spanish: Felipe II; 1527-1598), tried to conquer England but failed. The Roman-Catholics could not come back.

Elizabeth I of England (1533-1603) defeated the Spanish Armada and laid foundations for a Protestant empire: the British Empire.

Jan III Sobieski of Poland (1629-1696), the 'Saviour of Christendom'; he defeated the Islamic Turks on 12th September 1683.

The Black Death of 1346-1353 killed half of Europe's population. Most who could read were dead. Christianity was to live on only if people could read mass-produced Bibles in their own language.

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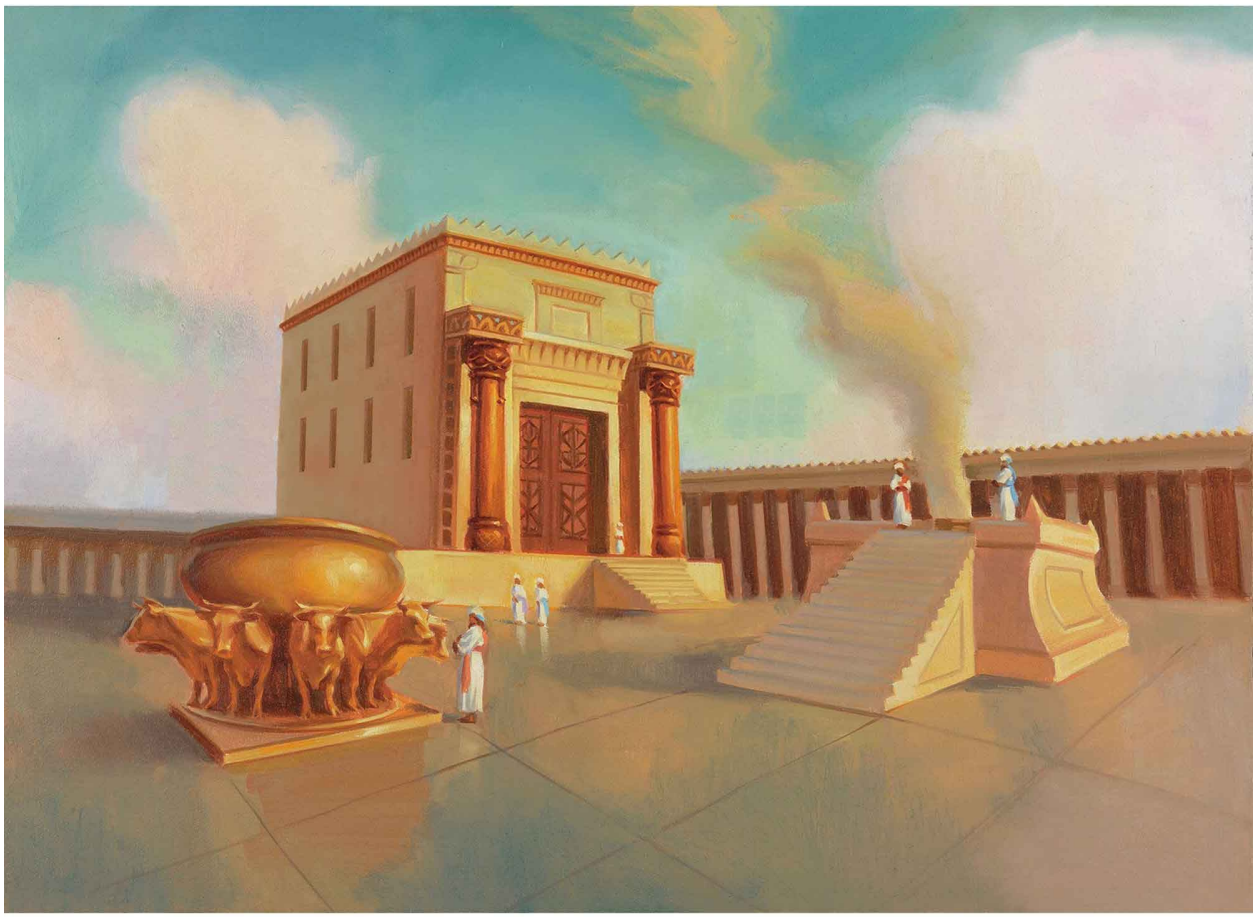
Archaeologists found the ruins of the so-called Kalabsha Temple just besides the big Khnum-Temple It is only 7.30m long, 5.80m wide and circa 4.5m high. Archaeologists restored it. Before its entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. This little temple could well have been the Yahweh Temple of Elephantine.



The description of Solomon's Temple given in the Septuagint (1 Kings, Chapter 6 and II Chronicles) is remarkably detailed, In 1 Kings 6:20 we read: “The length [of the Holy of Holies was] 20 cubits and 20 cubits the width and 20 cubits its height," (ca. 11m x 11m x 11m.). Reconstruction Lord Henfield.

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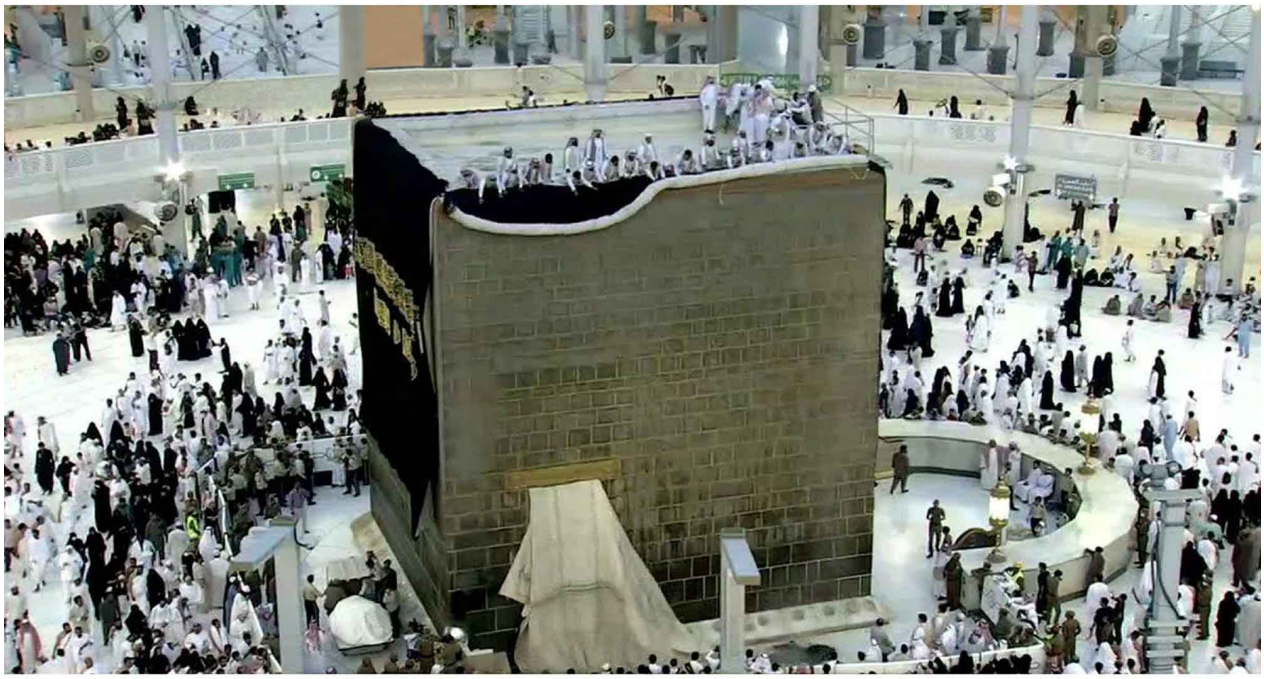
The Ka'ba-ye Zartosht (Persian for "Cube of Zoroaster") is a 5th-century BC Persian cubic temple from the Achaemenid Dynasty. It is located at Naqsh-e Rostam, an ancient necropolis about 13 km (9 mi) northwest of Persepolis in Iran. The word kaba is Hebrew for the Greek kubos (cube). The ashlar structure was a copy of a sister building at Pasargad (called the "Prison of Solomon") which had been built by Kurush II (the Messiah) who freed the Jews from Babylonian captivity in 538 BC. (See: 2 Chron 36:22–23; Ezra 1:1–4; 4:6–24; Cyrus Cylinder). There is a linguistic link between Persian (Iranic) and Sanskrit (Indic) and the Indian "Kuru Kingdom" (c. 1200–500 BC) in the northwest of ancient India. Lucius Mestrius Plutarchus stated that Kurush was named from the Sun (Kuros). In its form “kur” the word means also 'child' and 'son,' therefore has the same meaning as the Egyptian name Mose, and Kurush II was probably aware of it.



The Kaaba, also called Bayt Allah (Arabic: 'House of God'), is a cuboid-shaped temple made of grey stone at the centre of Islam's most important mosque and holiest site, the Masjid al-Haram (gathering place where fight is forbidden) in Mecca, Saudi Arabia. It is 13.10 m high with sides measuring 12.04 m (northwest-southeast) × 11.28 m. In early Islam, Muslims faced to the direction of Jerusalem when praying. When the prophet Mohammed got into conflict with the Jews over law issues, he changed this prayer direction (qibla) to the direction to the location of the Kaaba (See: Koran 2:144; 142, 143, 150). Things like the 24 Jewish prophets in the Koran, laws, temple, pilgrimage, circumambulation, circumcision, dietary laws, xenophobia, ideology, propensity to violence etc. identify Islam as a sect of Jewish Zealots. When the Romans punitively destroyed the Zealots and their holy Temple in the Roman-Jewish War 66-73 AD, survivors fled ito Arabia. The War Scroll, found at Qumran in 1947, shows in its text the same hatred towards non-Zealots as Koran, Sira and Hadith.

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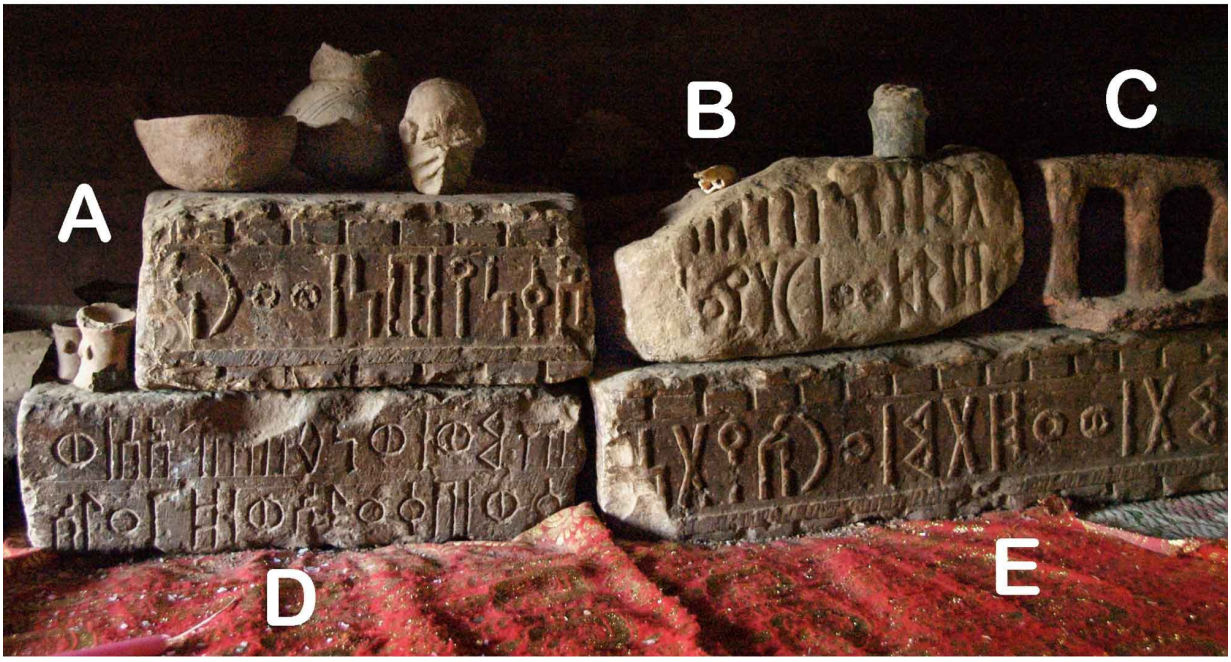
The most important pre-Christian sacred building in East Africa was restored by the DAI (Deutsches Archäologisches Institut, German Archaeological Institute) to ensure the stability of the upper masonry shells. The “Great Temple” of Yeha in Ethiopia from the 7th century BC is the most important preserved pre-Christian sacred building in East Africa. The 14 metre high and cube-like structure stands in the northern highlands of Ethiopia in the village of Yeha. It was severely damaged by fire in 400 BC. For decades it was considered in danger of collapse, but in 2017, its stabilising restoration has been completed. The same archaeological team analysed and restored also the Barran Temple in Marib, Yemen; in 2000, the DAI began its huge renovation project which was completed in 2007. The comparison between the structure of the Great Temple in Yeha and the Marib temple shows such clear similarities so that the archaeologists could reconstruct the appearance of the temple in Yeha. Below: Yeha inscriptions. Fragments A and E were parts of an altar like the one of the Temple of Meqaber Ga’ewa, Wuqro, 70km to the south.



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Interior of the 27-centuries-old temple in Yeha is still impressive: The temple had **two** floors; the wall (2.10m thick) is actually two walls: an outer wall (1m thick) that was holding the top ceiling or roof in c. 13 or 14 m height, and an inner wall (1.1m thick) whose upper (6.30m high) sill carried the coffered ceiling of the Hall of Pillars and therefore the floor of the room above.
The Greek Septuagint from the 3rd century BC describes Solomon's temple in 1 Kings 6:6,8 as follows: **6.)** The lower side [the podium] 5 cubits its width [height] and the middle [hall of pillars] 6 and the third [storey above] 7 its width [height] in cubits; . . . , [In other words: The temple had 3 levels: On the ground (a solid podium; the temple in Yeha has no such podium, but the temple in Marib does) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps a library) was 7 cubits high;] **8.)** . . . and there was a winding ascent [staircase] into the middle and from the middle to the third-storey. [The temple in Yeha had probably two staircases, one in each corner of the back.] Photo below: The entrance seen from inside.

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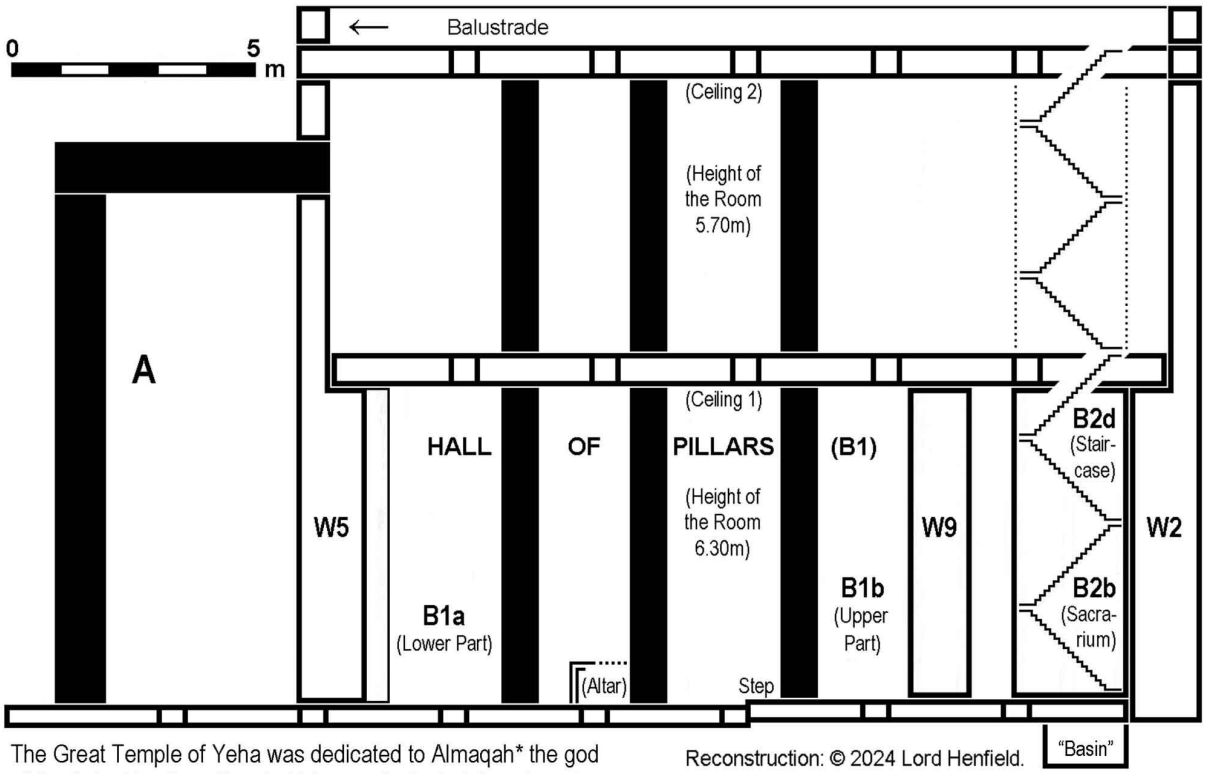

Reconstruction: © 2024 Lord Henfield.

The Great Temple of Yeha was dedicated to Almaqah* the god of the Saba kingdom. [* as in Hebrew, al, el, ah, iah, yahu, etc., denotes the moon but simply means "God."], The almost cubical structure was constructed of well-cut ashlar blocks measuring up to 3 m long and circa 25 cm thick. The ashlar blocks fit together tightly without mortar, which contributed to the structure's preservation. The temple is surrounded by a cemetery and enclosed by a double wall. Foundation fragments of an earlier temple have been identified beneath the Great Temple and likely date to the 8th century BC. In front of the temple was a porch with six pillars on a platform leading to a tall two-wing door and though that entrance into an interior with five aisles created by four rows of three squarish pillars. The two side aisles in the north and south were covered by a ceiling and above it was a second storey. The central aisle was open to the sky. Three wooden-walled or wooden panelled chambers of equal size were located at the eastern end of the temple interior. The middle chamber **B2b** had a small cellar room also called "basin," (see photo down below) although it could not be used as mikvah or baptisterium because it was not watertight; it was 3 m wide, 2 m long and almost 2 m deep. May be it was a hidden room for the Ark of the Covenant. The other two chambers contained two staircases to the floor above and from there to the roof. There was a sacrificial altar in the Hall with a blood canal leading out through the southern wall.

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The Barran Temple, better known as the Throne of the Queen of Sheba (or Saba; in Ethiopia: Queen Makeda), in Arabic: Arsh (or) Arash Bilquis. The Barran (Bar'ān) Temple is located 3 km south of the ancient city of Marib and 1.4 km west of the Awām (Awwam) temple (the Mahram Bilqis). Marib is c. 170 km east of Sanaa, Yemen. The entrance of the temple is directed (like most temples in Yemen and Ethiopia) to the West (west-southwest, to be precise); that could mean that the general prayer direction (Hebrew: mizrah, Arabic: qibla) always pointed to the east, to the sunrise; to the god Almaqah symbolising the Sun as life on Earth itself. The temple has a width of 18.60m and an entire depth of 35.60m. The courtyard is 31.50m x 36.50m and is partly surrounded by a medieval fortresswall built from stones of the temple.

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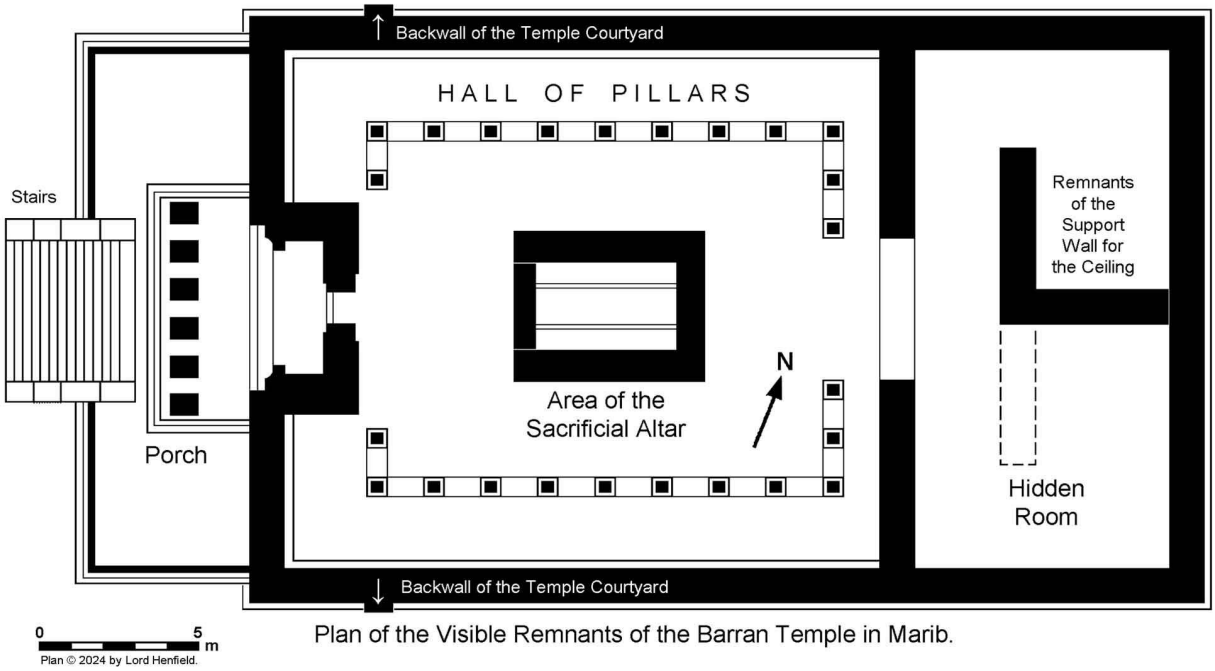
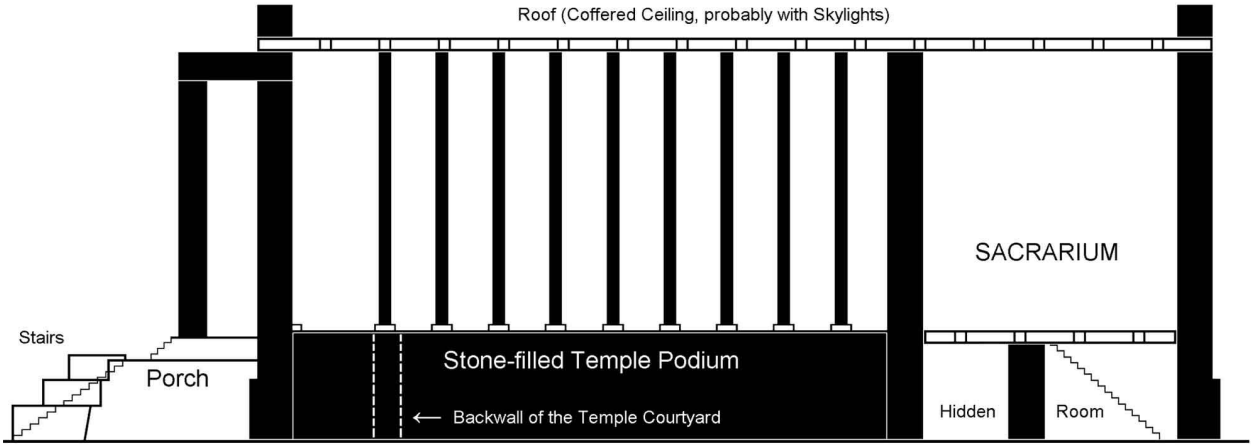


Plan of the Visible Remnants of the Barran Temple in Marib.



Section of the Barran Temple in Marib, Reconstruktion, View from the South.

Reconstruction of the Barran Temple in Marib, its Courtyard, and the Purification Well with the Base of the Pool.

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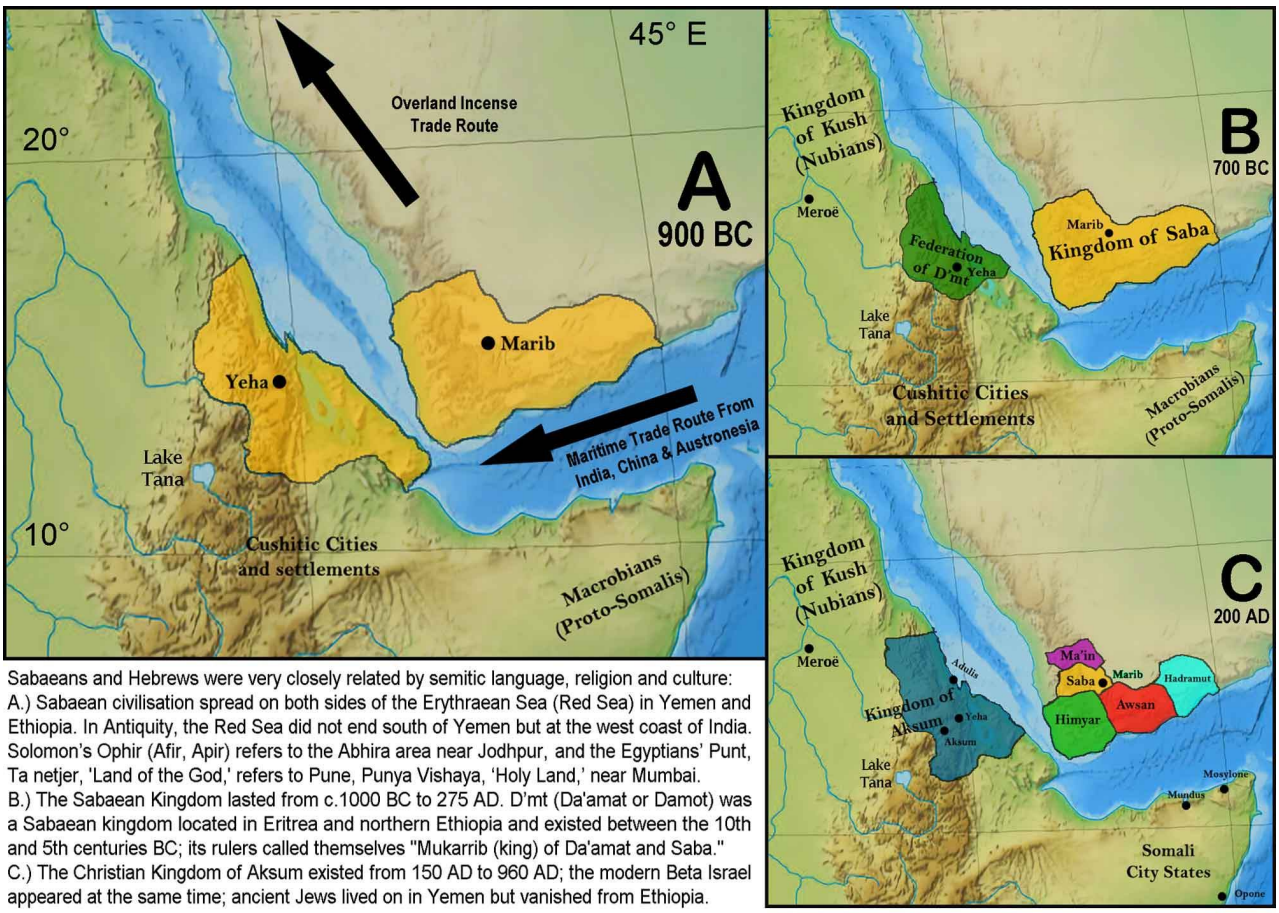
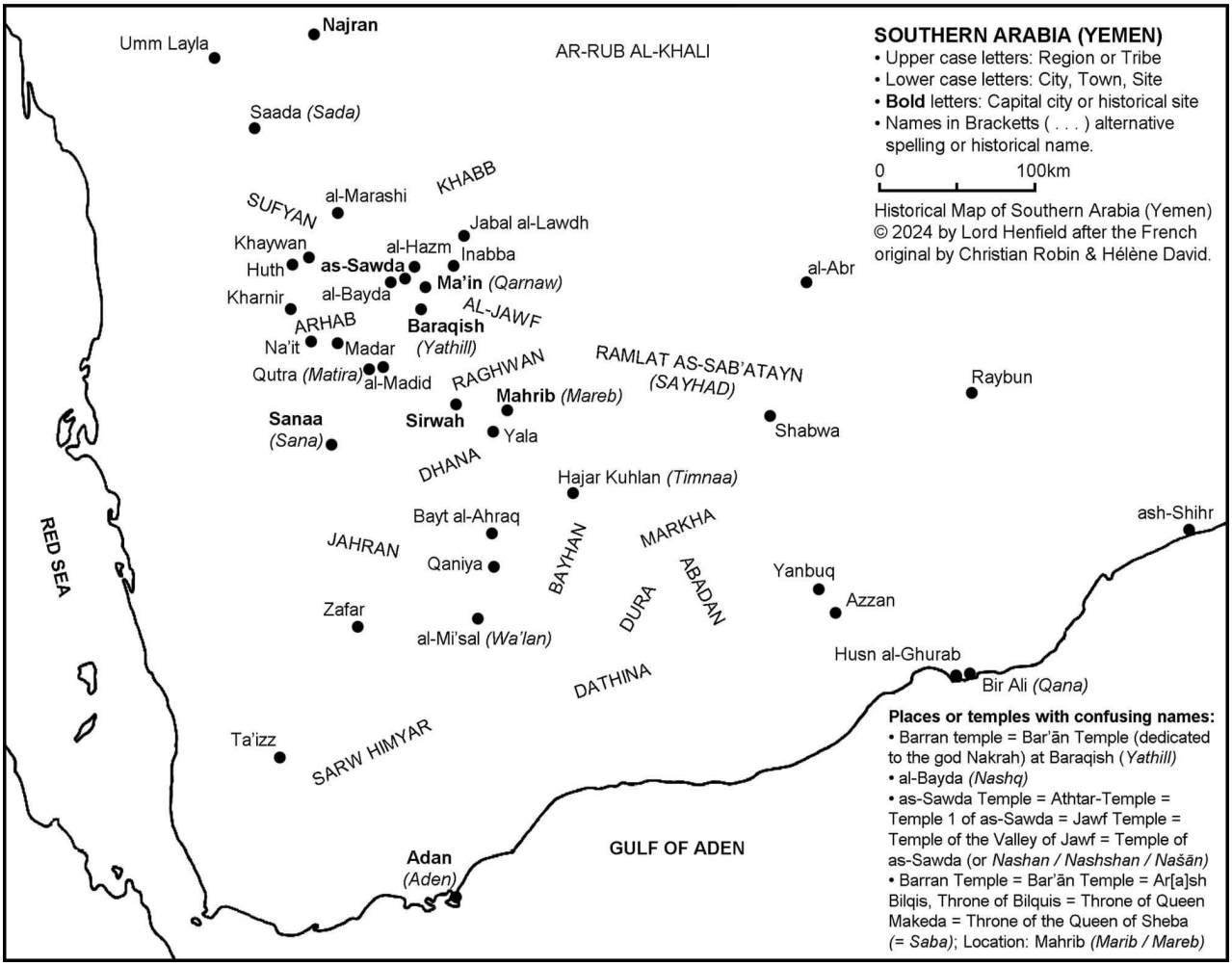


Sabaeans and Hebrews were very closely related by semitic language, religion and culture:
A.) Sabaean civilisation spread on both sides of the Erythraean Sea (Red Sea) in Yemen and Ethiopia. In Antiquity, the Red Sea did not end south of Yemen but at the west coast of India. Solomon's Ophir (Afir, Apir) refers to the Abhira area near Jodhpur, and the Egyptians' Punt, Ta netjer, 'Land of the God,' refers to Pune, Punya Vishaya, 'Holy Land,' near Mumbai.
B.) The Sabaean Kingdom lasted from c.1000 BC to 275 AD. D'mt (Da'amat or Damot) was a Sabaean kingdom located in Eritrea and northern Ethiopia and existed between the 10th and 5th centuries BC; its rulers called themselves "Mukarrib (king) of Da'amat and Saba."
C.) The Christian Kingdom of Aksum existed from 150 AD to 960 AD; the modern Beta Israel appeared at the same time; ancient Jews lived on in Yemen but vanished from Ethiopia.



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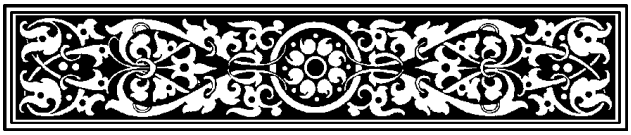
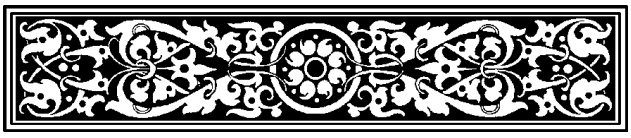
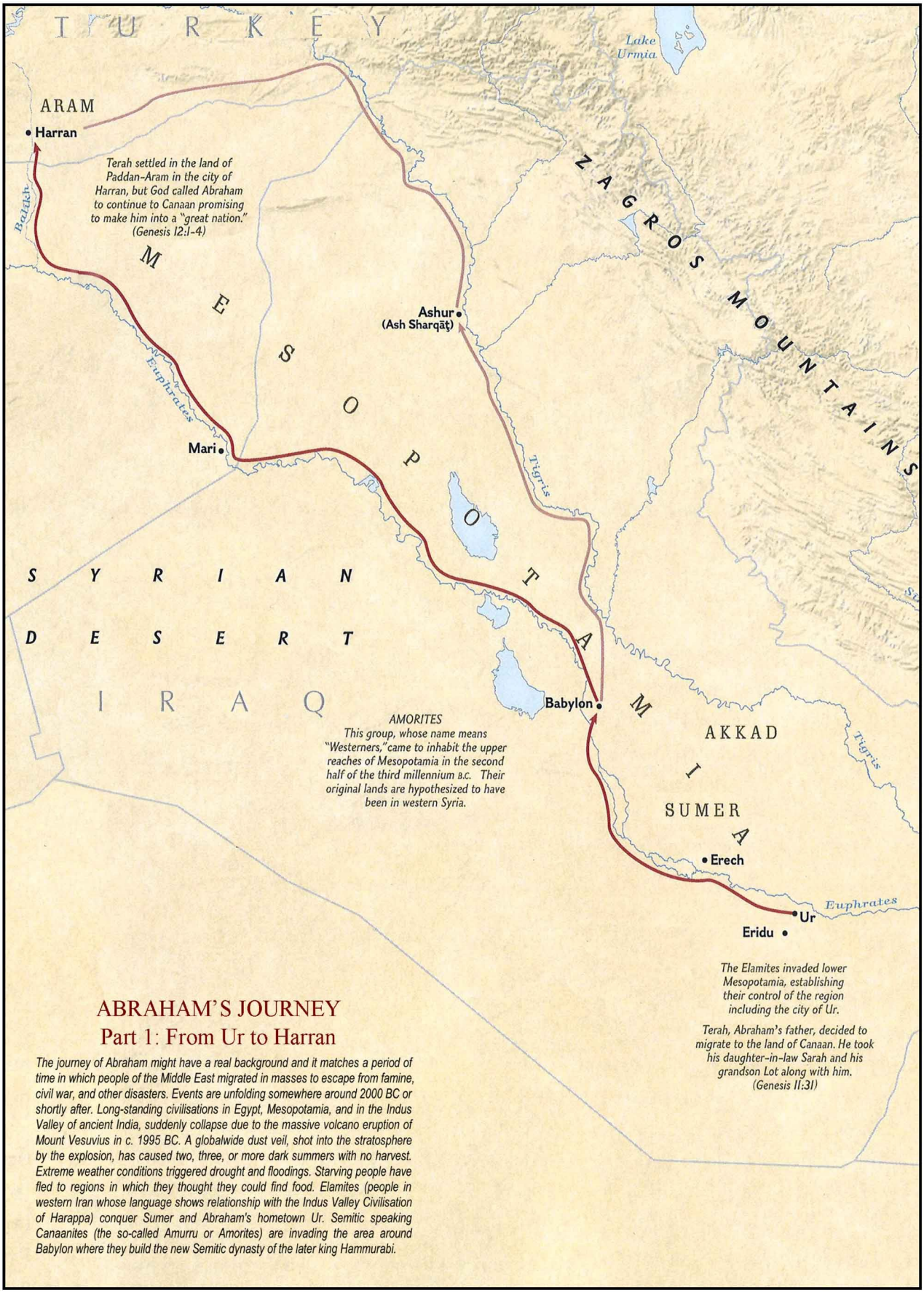


APPENDIX B

THE
MAP & CHART
DOCUMENTATION




TURKEY
Lake Urmia
ARAM
Harran
Balikh
Terah settled in the land of Paddan-Aram in the city of Harran, but God called Abraham to continue to Canaan promising to make him into a "great nation." (Genesis 12:1-4)
ZAGROS MOUNTAINS
MESOPOTAMIA
Ashur (Ash Sharqāṭ)
Euphrates
Mari
Tigris
SYRIAN DESERT
IRAQ
AMORITES
This group, whose name means "Westerners," came to inhabit the upper reaches of Mesopotamia in the second half of the third millennium B.C. Their original lands are hypothesized to have been in western Syria.
Babylon
AKKAD
SUMER
Erech
Ur
Eridu
Euphrates
Tigris
The Elamites invaded lower Mesopotamia, establishing their control of the region including the city of Ur.
Terah, Abraham's father, decided to migrate to the land of Canaan. He took his daughter-in-law Sarah and his grandson Lot along with him. (Genesis 11:31)
ABRAHAM'S JOURNEY
Part 1: From Ur to Harran
The journey of Abraham might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius in c. 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused two, three, or more dark summers with no harvest. Extreme weather conditions triggered drought and floodings. Starving people have fled to regions in which they thought they could find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civilisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amurru or Amorites) are invading the area around Babylon where they build the new Semitic dynasty of the later king Hammurabi.

The stories of the Bible, or other scriptures for that matter, are often rejected as pure fantasy. The stories of Abraham contain some amount of historicity nevertheless. When Abraham left his Sumerian hometown Ur for Harran, on the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km / 18 mi southeast of Sanlıurfa. The settlement that would become Harran began as a typical Halaf Culture village established circa 6200 BC. The archaeological remains in ancient Harran show clearly why Abraham came here, it was one of the largest commercial, cultural, and religious centres of the region. The Greeks called the city Hellenopolis (meaning "Greek city") in the Early Christian period. (The grey line along the River Tigris represents an alternative route of Abraham and his clan.)

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ANATOLIA
Taurus Mountains
TURKEY
Carchemish (Kargamış)
Harran
ARAM
Balikh
Aleppo (Ḥalab)
GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA CYPRUS
Ugarit (Ra's Shamrah)
PHOENICIA
Hamath (Ḥamāh)
AMURRU (AMORITES)
SYRIA
LEBANON
LEBANON MTS.
Anti-Lebanon
SYRIAN DESERT
Damascus
MAP KEY
Abraham's route to the Promised Land from Ur to Canaan
Possible alternate route
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
Hazor
Sea of Kinnereth (Sea of Galilee)
At Hobah near Damascus, Kedorlaomer was slain and Lot rescued. (Genesis 14:15-17)
ISRAEL
West Bank
Shechem (Nablus)
Here Abraham entered the Promised Land and built an altar. (Genesis 12:6-7)
Abraham bought the Cave of Machpelah as a burial place for Sarah. He would also be buried there. (Genesis 23:19, 25:10)
Jordan
JORDAN
Bethel (Baytīn)
Ai (Khirbat at Tall)
Lot chose the well-watered plain of the Jordan, while Abraham decided to remain in central Canaan when the time came for them to separate. (Genesis 13)
AMMON
To escape a severe famine, Abraham moved his whole household to Egypt. (Genesis 12:10-20)
Gaza Strip
Hebron
CANAAN
LOWER
Gerar
MOAB
Dead Sea
Beersheba (Be'ér Sheva')
Negev
ABRAHAM'S JOURNEY
Part 2: From Harran to Egypt
EGYPT
SUEZ CANAL
Avaris
Pithom
Succoth
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
Heliopolis
Migdol
Cairo
EGYPT
Memphis
PARAN
EDOM
SINAI
Nile
Gulf of Suez
Gulf of Aqaba
Tih Plateau
Abraham's Journey does not appear to be "planned," as the Bible text suggests - that is literature -, but it rather looks like a flight from famine or war. At first, he and his clan have departed for Harran (Haran) in southern Anatolia (modern Turkey). After staying there for a while, the decision has been made to head to Canaan but he has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.
In the era of Egypt's 13th Dynasty (1803 BC–1649 BC), probably even in the 12th Dynasty (1991–1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat I has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725–1650 BC) and the 15th Dynasty (1650–1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC–1649 BC), 16th Dynasty (1649–1582 BC), 17th Dynasty (c. 1580–1550 BC), and the 18th Dynasty (1550–1290 BC). When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt.

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundred of years. Ezekiel (c. 622-570BC) writes (30:13-17): "Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros [Upper Egypt, Thebes] desolate, and will set fire in Zoan [Tanis], and will execute judgements in No [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. And I will pour my fury upon Sin [the Desert of Sin or Tsin: between Elim and Mount Sinai], the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily. [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] The young men of Aven [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] and of Pibeseth [Bubastis] shall fall by the sword: and these cities shall go into captivity."
If the Habiru (ancient Hebrews) were no Canaanites, as they claimed, they would have had no need for such a grudge against exactly those places the Canaanites once have been expulsed from, would they?

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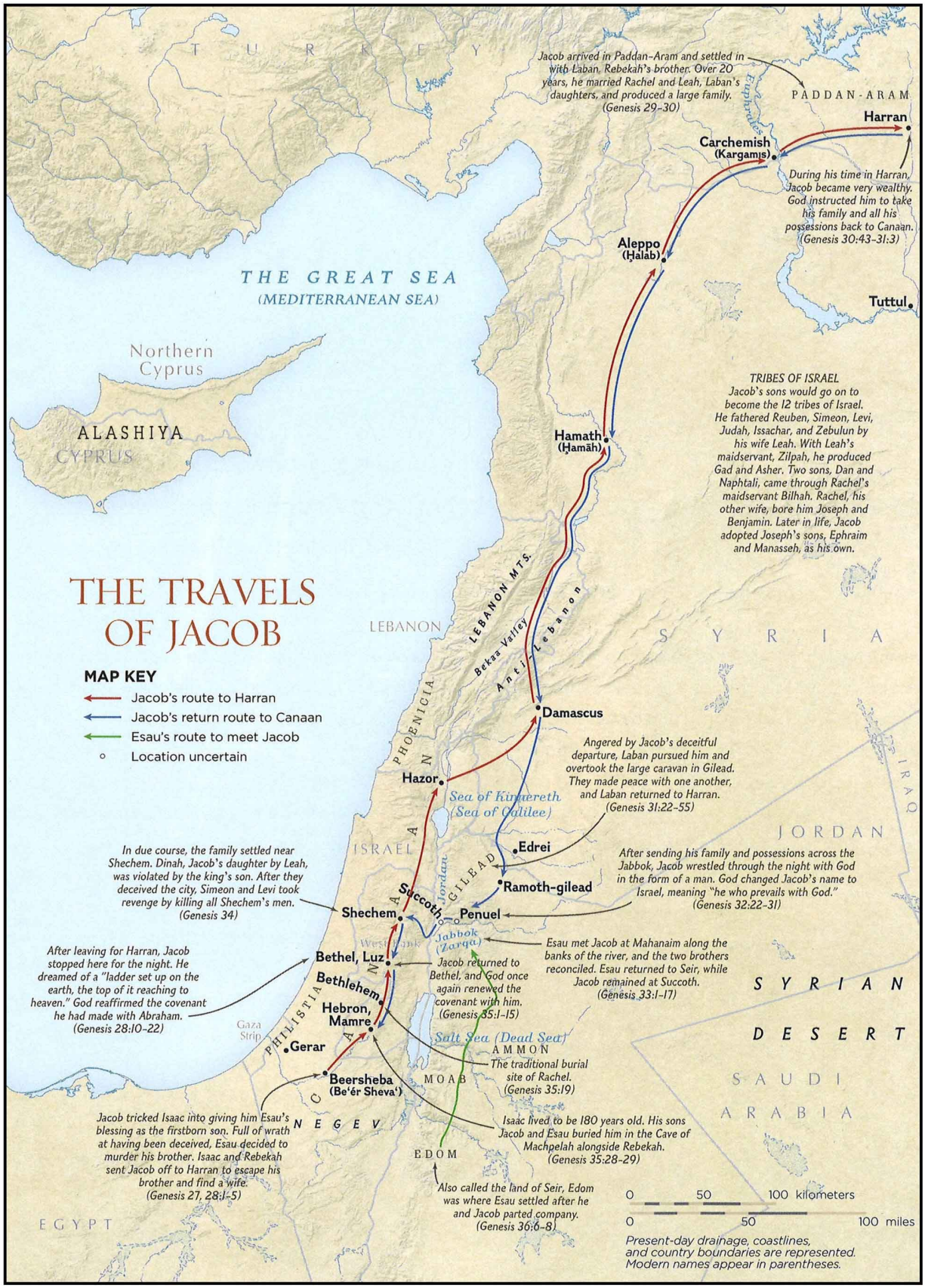
THE TRAVELS OF JACOB
MAP KEY
Jacob's route to Harran
Jacob's return route to Canaan
Esau's route to meet Jacob
Location uncertain
Jacob arrived in Paddan-Aram and settled in with Laban, Rebekah's brother. Over 20 years, he married Rachel and Leah, Laban's daughters, and produced a large family. (Genesis 29–30)
PADDAN-ARAM
Harran
Carchemish (Kargamış)
During his time in Harran, Jacob became very wealthy. God instructed him to take his family and all his possessions back to Canaan. (Genesis 30:43–31:3)
Aleppo (Ḥalab)
Tuttul
THE GREAT SEA (MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA
CYPRUS
TRIBES OF ISRAEL
Jacob's sons would go on to become the 12 tribes of Israel. He fathered Reuben, Simeon, Levi, Judah, Issachar, and Zebulun by his wife Leah. With Leah's maidservant, Zilpah, he produced Gad and Asher. Two sons, Dan and Naphtali, came through Rachel's maidservant Bilhah. Rachel, his other wife, bore him Joseph and Benjamin. Later in life, Jacob adopted Joseph's sons, Ephraim and Manasseh, as his own.
Hamath (Ḥamāh)
LEBANON MTS.
Bekaa Valley
Anti-Lebanon
LEBANON
SYRIA
Damascus
PHOENICIA
Hazor
Sea of Kinneret (Sea of Galilee)
Angered by Jacob's deceitful departure, Laban pursued him and overtook the large caravan in Gilead. They made peace with one another, and Laban returned to Harran. (Genesis 31:22–55)
IRAQ
JORDAN
ISRAEL
Edrei
GILEAD
Jordan
Ramoth-gilead
In due course, the family settled near Shechem. Dinah, Jacob's daughter by Leah, was violated by the king's son. After they deceived the city, Simeon and Levi took revenge by killing all Shechem's men. (Genesis 34)
Succoth
Shechem
Penuel
After sending his family and possessions across the Jabbok, Jacob wrestled through the night with God in the form of a man. God changed Jacob's name to Israel, meaning "he who prevails with God." (Genesis 32:22–31)
Jabbok (Zarqa)
West Bank
Esau met Jacob at Mahanaim along the banks of the river, and the two brothers reconciled. Esau returned to Seir, while Jacob remained at Succoth. (Genesis 33:1–17)
After leaving for Harran, Jacob stopped here for the night. He dreamed of a "ladder set up on the earth, the top of it reaching to heaven." God reaffirmed the covenant he had made with Abraham. (Genesis 28:10–22)
Bethel, Luz
Jacob returned to Bethel, and God once again renewed the covenant with him. (Genesis 35:1–15)
Bethlehem
Hebron, Mamre
SYRIAN DESERT
PHILISTIA
CANAAN
Gaza Strip
Salt Sea (Dead Sea)
AMMON
Gerar
The traditional burial site of Rachel. (Genesis 35:19)
Beersheba (Be'ér Sheva')
MOAB
SAUDI ARABIA
Jacob tricked Isaac into giving him Esau's blessing as the firstborn son. Full of wrath at having been deceived, Esau decided to murder his brother. Isaac and Rebekah sent Jacob off to Harran to escape his brother and find a wife. (Genesis 27, 28:1–5)
NEGEV
Isaac lived to be 180 years old. His sons Jacob and Esau buried him in the Cave of Machpelah alongside Rebekah. (Genesis 35:28–29)
EDOM
Also called the land of Seir, Edom was where Esau settled after he and Jacob parted company. (Genesis 36:6–8)
EGYPT
0 50 100 kilometers
0 50 100 miles
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.

The history of the "Israelites" begins with ***Jacob***: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect". The name ***Israel*** (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

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Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.
Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the ***Twelve Tribes of Israel***, and it is also known that he had a daughter, Dinah.

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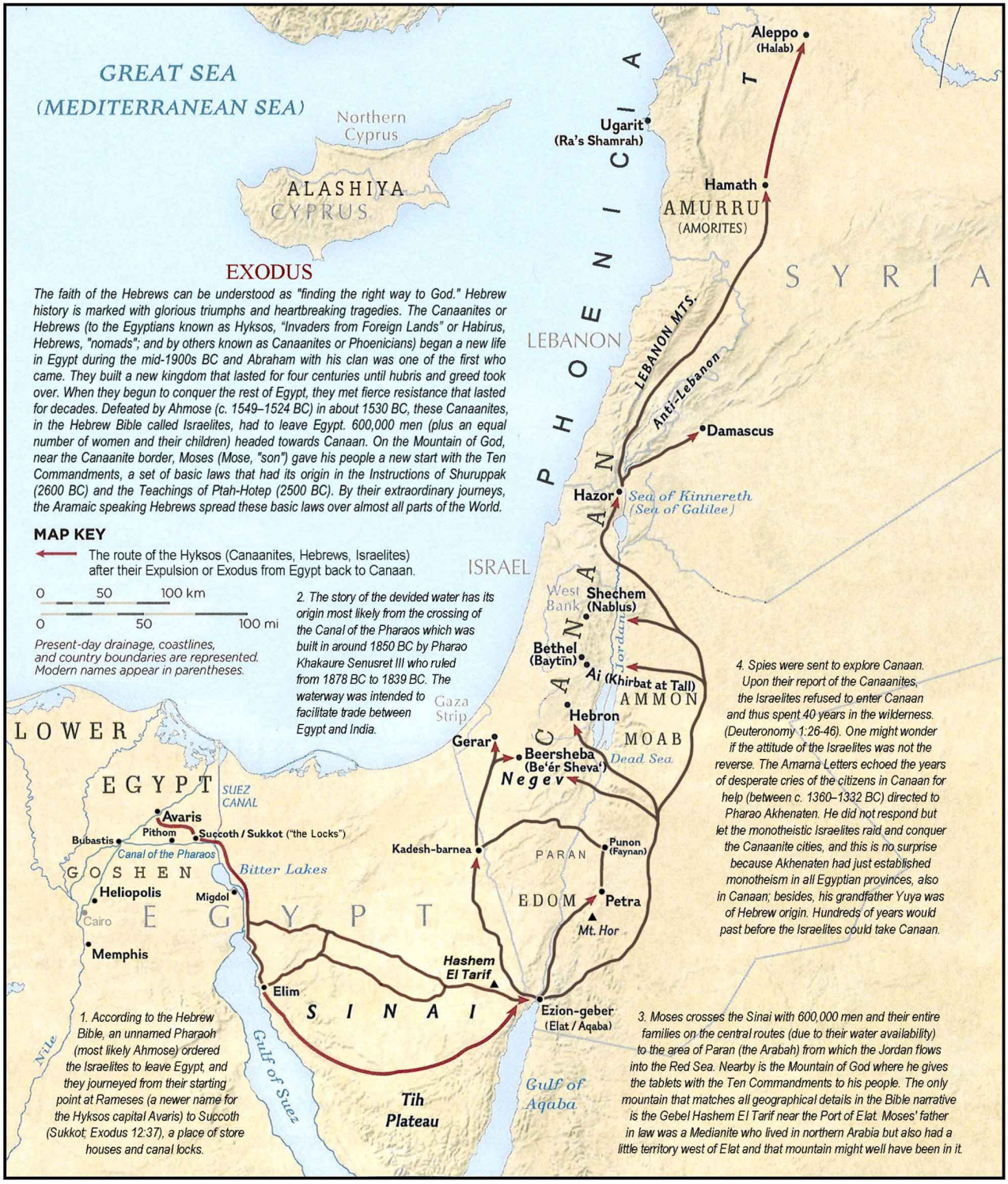
GREAT SEA
(MEDITERRANEAN SEA)
Northern Cyprus
ALASHIYA
CYPRUS
Aleppo
(Halab)
Ugarit
(Ra's Shamrah)
Hamath
AMURRU
(AMORITES)
SYRIA
PHOENICIA
LEBANON
LEBANON MTS.
Anti-Lebanon
Damascus
Hazor
Sea of Kinnereth
(Sea of Galilee)
ISRAEL
West Bank
Shechem
(Nablus)
Jordan
Bethel
(Baytīn)
Ai (Khirbat at Tall)
CANAAN
AMMON
Gaza Strip
Hebron
MOAB
Dead Sea
Gerar
Beersheba
(Be'ér Sheva')
Negev
LOWER
EGYPT
SUEZ CANAL
Avaris
Pithom
Succoth / Sukkot ("the Locks")
Bubastis
Canal of the Pharaos
GOSHEN
Bitter Lakes
Heliopolis
Migdol
Cairo
EGYPT
Memphis
Kadesh-barnea
PARAN
Punon
(Faynan)
EDOM
Petra
Mt. Hor
Hashem El Tarif
Elim
SINAI
Ezion-geber
(Elat / Aqaba)
Nile
Gulf of Suez
Tih Plateau
Gulf of Aqaba
EXODUS
The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they begun to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549–1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.
MAP KEY
The route of the Hyksos (Canaanites, Hebrews, Israelites) after their Expulsion or Exodus from Egypt back to Canaan.
0 50 100 km
0 50 100 mi
Present-day drainage, coastlines, and country boundaries are represented. Modern names appear in parentheses.
2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret III who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.
4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wilderness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amarna Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360–1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. Hundreds of years would past before the Israelites could take Canaan.
1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot; Exodus 12:37), a place of store houses and canal locks.
3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat. Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the ***Biblical Mount Sinai***. Potential candidates had to meet the following criteria: **1.** The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. **2.** It must have a water source to support the people. **3.** It must be accessible and easy to climb (due to the old age of Moses). **4.** It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) **5.** It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: **1.** Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. **2.** Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. **3.** Be within "goat grazing distance" of Midianite territory. ***Moses*** (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.].

Criticisms against the proposal that Hashem El Tarif is Mount Sinai are: **1.** There is no mention in history nor tradition of Hashem El Tarif as Mount Sinai. [A weak argument as Christians and Muslims have deliberately destroyed almost all texts that contradicted their doctrine.]. **2.** There is no widespread Rabbinic-era Jewish tradition about the location of Mount Sinai. [Also weak because "Rabbinic Literature" was edited by the Romans after the 1st Roman-Jewish War, 66-73 AD, and therefore cannot really be called authoritative.]. **3.** The Sinai was controlled by the Egyptian Empire [Also a weak point because the Egyptians controlled all their provinces between the Nile and southern Anatolia anyway, including all of Canaan and Phoenicia.]

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JOSHUA THE CONQUEROR
Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.
Joshua continued attacking and taking the rest of the Canaanite cities that had sent their armies to fight at Merom. (Joshua 11:12)
Joshua attacked and defeated the combined armies of several northern Canaanite cities. The victors chased the fleeing forces northward into the region of Sidon. (Joshua 11:7-8)
Hazor, the main Canaanite city of the North, was taken and burned. (Joshua 11:11)
Joshua brought all the tribes together to renew the covenant with the Lord, and remind the people to stay faithful. (Joshua 24:1-27)
Joshua was buried at the site of his inheritance. (Joshua 24:30)
After an initial defeat, the Hebrews took Ai with a well-planned ambush. (Joshua 7-8)
The Hebrews crossed the Jordan and established their first permanent camp in Canaan. (Joshua 4:19)
Joshua, after a forced march from Gilgal, attacked an army of Amorites in defense of the allied city of Gibeon. The battle became a rout, and the Hebrews pursued the remaining force. (Joshua 10:9-10)
Joshua sent spies to evaluate the land, especially Jericho, a key Canaanite city. (Joshua 2:1)
Jericho was taken after the walls collapsed before the Ark of the Covenant, opening the way into all Canaan. (Joshua 6:20)
The defeated Amorite kings hid in a cave. Joshua trapped, then executed them. (Joshua 10:26)
After he took the key cities, Joshua captured several more in the Negev. He then returned to the camp at Gilgal. (Joshua 10:41-43)
Tyre (Sour)
Dan (Tel Dan)
Kedesh (Tel Qedesh)
Achzib (Tel Akhziv)
Hazor (Tel Hazor)
Merom
Acco ('Akko)
Achshaph (Kafr Yasif)
Madon
Hammath (Hammat)
Ashtaroth
Mt. Carmel 546 m 1,791 ft
Shimron-meron (Semunieh)
Jabneel
Jokneam (Yoqne'am)
Mt. Tabor 588 m 1,929 ft
Shunem (Sulam)
Dor
Megiddo (Tel Megiddo)
Endor ('En Dor)
Edrei (Dar'a)
Ta'anach (Ta'annuk)
Ramoth-gilead (Khirbat ar Rumaythah)
En-gannim (Janin)
Beth Shean (Bet She'an)
Dothan (Khirbat al Hufayrah)
Jabesh-gilead
West Bank
Mt. Ebal 940 m 3,084 ft
Tirzah (Tallūza)
Shechem (Nablus)
Mt. Gerizim 881 m 2,890 ft
Peniel
Succoth (Dayr'Allā)
Aphek (Tel Afeq)
Joppa (Tel Aviv-Yafo)
Shiloh (Khirbat Saylūn)
Timnath-serah
Bethel
Ai (Khirbat at Tall)
Ambushing Force
Main Force
Gilgal
Rabbah (Amman)
Upper Beth-horon (Bayt 'Ur al Fawqā)
Jericho (Tell es-Sultān)
Jericho (Arihā)
Abel-shittim
Gezer (Tel Gezer)
Gibeon (Al Jib)
Ekron (Tel Miqne)
Heshbon (Hisbān)
Jerusalem
Ashdod (Tel Ashdod)
Beth Shemesh (Beit Shemesh)
Mt. Nebo 802 m 2,631 ft
Jarmuth (Tel Yarmut)
Medeba (Mādabā)
Gath (Tel Zafit)
Bethlehem
Ashkelon (Tel Ashkelon)
Ashqelon
Adullam (Horbat 'Adullam)
Libnah (Qiryat Gat)
Lachish (Tel Lachish)
Beth-zur (Khirbat Tubayqah)
Salt Sea Dead Sea
Dibon (Dhibān)
Makkedah
(Tuffuh) Tappuah
Hebron
Aroer ('Arā'ir)
Gaza
Eglon
En-gedi (Tell el Jurn)
Arnon (Wadi el Mujib)
Debir
Eshtemoa (As Samū)
Gerar (Tel Gerar)
'Arad (Tel Arad)
'Arad
Sharuhen (Tel Sharuhen)
Beersheba (Be'er Sheva')
Sorek (Surar)
Kishon (Qishon)
Jordan
Yarmuk
Wilderness of Judah
Gaza Strip
PHOENICIA
LEBANON
SYRIA
BASHAN
GILEAD
AMMON
MOAB
EDOM
JUDAH
PHILISTIA
SHEPHELAH
PLAIN OF SHARON
SAMARIA
Valley of Jezreel
NEGEV

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was ***Hoshea*** (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from Jesus the Nazorean (in the New Testament).

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Northern Cyprus
ALASHIYA
CYPRUS
The Israelite victory over Zobah brought a treaty of friendship with Hamath, a strong northern kingdom. (2 Samuel 8:9-10)
Hittites
HAMATH
Hamath
Tiphsah
Arvad
SYRIA
Tadmor (Tadmur)
David fought against the city-state of Zobah, gaining spoil and weakening a rival. (2 Samuel 8:3-11; I Chronicles 18:3-10)
Byblos (Jbail)
GREAT SEA (MEDITERRANEAN SEA)
LEBANON
PHOENICIA
ZOBAH
ARAM
Beeroth (Beirut)
Sidon (Saïda)
Damascus
Sheba, leader of a revolt against King David, was decapitated and his head thrown to Joab, commander in chief of David's army. (2 Samuel 20:15-22)
Leontes
Pharpar
Rezon, a renegade who fled the authority of Zobah, set himself up as a rebel leader and took control of Damascus. He was hostile toward Israel. (I Kings 11:23-25)
Tyre (Soûr)
Dan
Abel-beth-maachah
Kedesh
Hazor
Sea of Kinnereth
Sea of Galilee
The "witch of Endor" accurately predicted the deaths of Saul and his sons in the battle of Gilboa. (I Samuel 28:7-8)
Acco ('Akko)
Kishon
Ashtaroth
Jokneam
Endor
Yarmuk
Edrei
Megiddo
David's herds fed on the Plain of Sharon. (I Chronicles 27:29)
Ta'anach
Beth Shan
After the Saul's defeat near Mt. Gilboa, victorious Philistines hung his body from the city wall and put his armor in one of their temples. (I Samuel 31:10)
Ramoth-gilead
Jabesh-gilead
Wood of Ephraim
Absalom, David's rebellious son, was killed by Joab, the king's head general. (2 Samuel 18)
Saul's birthplace and capital of the kingdom under his rule. (I Samuel 15:34)
ISRAEL
Plain of Sharon
Shechem
Succoth
Jabbok
Aphek
Joppa
Shiloh
When the king of Ammon died, David sent a party to offer condolences. When the envoy was disgraced by the new king, David sent the army under Joab to deal with them. The victory brought Ammon under the Israelite crown. (2 Samuel 10:6-14; I Chronicles 19:6-15)
The Lord appeared to Solomon in a dream, granting him wisdom, honor, riches, and longevity. (I Kings 3:5-15)
Bethel
Rabbah ('Ammān)
AMMON
JORDAN
Jordan
Gezer
Gibeon
Gibeah
Heshbon
Ashdod
Gath
Jerusalem
Ashkelon
Bethlehem
Medeba (Mādabā)
Having taken the city from its Jebusite masters, David moved his capital and built a palace, making Jerusalem the most important city in the kingdom. He ruled there 33 years. (2 Samuel 5:6-14)
A Philistine sword furnace has been found, similar to the type visited by the Israelites to have their farm tools sharpened. (I Samuel 13:19-20)
PHILISTIA
Hebron
Gaza
Lachish
SHEPHELAH
Dibon (Dhībān)
Gerar
'En-gedi
Aroer
Arnon
Dead Sea (Salt Sea)
Sharuhen
'Arad
MOAB
The birthplace of King David, the youngest son of Jesse. (I Samuel 16:1-13)
Beersheba
David slew Goliath in the Valley of Elah. (I Samuel 17)
David's first capital; he reigned here 7 years, 6 months. (2 Samuel 5:5)
Besor
Brook of Egypt (Wadi el 'Arish)
NEGEV
Zered
David conquered the Moabites. (2 Samuel 8:2)
EGYPT
David showed mercy to his enemy Saul, cutting off his skirt while he slept instead of killing him. (I Samuel 24:1-4)
Kadesh-barnea
AMALEKITES
EDOM
After a stunning victory over Edom in the Valley of Salt, the region was incorporated into David's kingdom. This gave him effective control over all the territory south to the Gulf of Aqaba. (2 Samuel 8:13-14)
Little Bitter Lake
Petra
Saul defeated the Amalekites, a group that had been raiding Israelite territories. (I Samuel 14:48)
Wādī al 'Arabah
Ezion-geber

Kingdoms of ***Saul***, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small. The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was ***David*** (Hebrew for: "beloved by family"). Samuel describes David is a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. ***Solomon*** (Hebrew: Shlomoh from shalom, "peace"), also called Jedidiah (Hebrew: Yedidyah from "beloved of Jah, Yahweh, God"), was, according to the Hebrew Bible or Old Testament a fabulously wealthy and wise king of the United Kingdom of Israel who succeeded his father, King David from c. 970 to 931 BC. (See: Kebra Nagast and 1 Kings 10; Queen of Sheba / Saba, Queen Makeda). Following the split in c. 930 BC, his patrilineal descendants ruled over Judah alone.

The next significant Hebrew ruler was ***Hezekiah*** (reign c. 715-686 BC; Hebrew: Hizkiyyahu, Hizqiyyahu, Khizkiyahu, Yehizqiyyahu, or Y'khizkiyahu, meaning "Yahweh strengthens" or "Yahweh is my strength"; Greek: Ezekias). He was a king of Judah who appears in 2 Chronicles 18-32, in 2 Kings 18-20, Proverbs 25:1, and in Jeremiah, Hosea, and Micah. He was compared favourably with David and Solomon. Undoubtedly, Hezekiah was a historical figure as his story is one of the best to cross-reference with the rest of the Mid Eastern world's historical documents. The Hebrew Bible (Kings 19:35) states that the Assyrians attempted to conquer Judah and lost 185,000 soldiers. This might be an exaggeration but Hezekiah was a fierce warrior and documents such as the Siloam inscription, Lachish relief, Sennacherib's Prism of Nineve, bear witness to that. He is the first Hebrew ruler who made monotheism the official doctrine of the state. In an effort to abolish the Canaanite idolatry from his kingdom, he destroyed the high places (or bamot) and the "bronze serpent" (or Nehushtan), recorded as being made by Moses, which had become objects of idolatrous worship.

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With first religious reforms, King Hezekiah began a political process that was finally concluded by King ***Josiah*** (or Yoshiyahu, c. 640–609 BC) and it split Israelites from the rest of all Canaanites. Triggered was this reform probably by the ruthless conquests of Canaan by Assyria and Babylonia (also Semites). Statecraft was deliberately replaced by zeal as religious weapon. Greeks and Romans should experience that weapon some centuries later. The Books of 2 Kings and 2 Chronicles record about the programme and its execution in quite some detail. Josiah began the destruction of (Canaanite) Baalist altars and images throughout Jerusalem and Judah. While restoring the Temple of Jerusalem, the High Priest Hilkiah discovered a scroll described in 2 Kings as "the book of the Law", and in 2 Chronicles as "the book of the Law of the Lord given by Moses". Meant is most likely a collection of manuscripts that included The Instructions of Shuruppak (with c. 100 precepts and laws), the Code of Ur-Nammu (or Shulgi, 32 laws), the Code of Eshnunna (61 laws), the Code of Lipit-Ishtar (37 laws) and The Code of Hammurabi (282 laws), the Code of the Nesilim (Hittite, 200 laws), [Look for these law texts in the Grand Bible, see also: the 5 Precepts, the 10 Commandments, the 613 Mitzvot]. Many of these ancient law texts became directly a part of the Torah. The compilation of the Torah took place at c. 600 BC, may be by decree of Josiah.

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During the occupation of Judah and Israel, Israelites and Judaeans became prisoners of war, particularly the educated ones. All their leaders were taken hostage by Aramaic speaking Assyrians (8th century BC) and later by Akkadian and Aramaic speaking Babylonians (6th century BC), as it was general custom of that time. It ensured that the remaining population stayed leaderless and obeyed tlhe laws of the new rulers. When the Persian king ***Kurush II*** (Cyrus the Great, hailed by Hebrews as "Messiah") conquered Mesopotamia, the Israelite leaders were freed. Many of the Aramaic speaking ex-captives began to work as scribes for the Persians, some of them moved to Bactria and India, some others went to Egypt, Greece and Rome. The conquest of ***Alexander the Great*** triggered a cultural revolution spreading to Rome and India. Some Jews felt happy in the new culture. Their opponents took Josiah's fundamentalism to heart and fought against the Greeks. In 166 BC, ***Judah Maccabee*** led a Jewish army to victory over the Seleucid dynasty, which at first was directed against the many ***Greek Jews***, of whom there were many. The Maccabean (Hasmonean) dynasty ruled until the Roman Army under ***General Gnaeus Pompeius*** crushed them in 63 BC. The Hasmonean dynasty ended in 37 BC when ***Herod the Great*** became king of Israel. The Hebrews did not like him because he was an Edomite (Arab) and he worked for the Romans.

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The Biblical scholars Joseph Atwill and Robert Eisenman have compared the text of the ***Gospel of Matthew*** with the text of ***The Jewish War*** by ***Titus Flavius Josephus*** and made a revolutionary discovery. In his book "Caesar's Messiah," Atwill, outlines a series of events in ***Jesus' ministry***, described in the Gospels, are exact, sequential parallels to the ***battle campaign of General Titus*** (Flavius Vespasianus, son of Emperor Vespasian). The origins of Christianity seem far different than we have been led to believe. Remarkable is also how close Jewish families were connected to Roman families on a private basis. ***Philo of Alexandria***, known as Philo Judaeus, c. 20 BC–50 AD), was a Greek Jewish philosopher who lived in Alexandria, Egypt. His family had social ties to the ***priesthood in Judaea***, the ***Hasmonean dynasty***, the ***Herodian dynasty***, the ***Julio-Claudian dynasty***, and the ***Flavian dynasty*** in Rome. Philo had two brothers, Alexander the Alabarch and Lysimachus. Through Alexander, Philo had two nephews, ***Tiberius Julius Alexander*** (a high-ranking Roman general and governor) and Marcus Julius Alexander. The latter was the first husband of the ***Herodian princess Berenice***, lover or secret wife of the general and later ***Emperor Titus***. She was the daughter of King Herod Agrippa I and a sister of ***King Herod Agrippa II*** who was a friend of ***Emperor Claudius*** as well as of ***Titus Flavius Josephus***, having supplied him with information for his history books. And the Roman historian Titus Flavius Josephus was none other but the Jewish general ***Yosep bar Matityahu***, Joseph the son of Matthew.

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Unknown to the rest of the World, the Hebrews created their own states far away from the Middle East. The most successful of those people were two distinct groups: the Bene Israel (Sons of Israel) of India and the Beta Israel (House of Israel), also known as Ethiopian Jews (Hebrew: Yehudey Etyopyah; Ge'ez: ye-Ityoppya Ayhudi). The Beta Israel are a Jewish community that developed and lived for possibly over 2500 years in the area of the Kingdom of Aksum in the North of Ethiopia. They are also known as Falasha (nomads, which points to an earlier era). Documents of the early Hebrews in Ethiopia are rare, and if there are any, they give us different stories. Many of the Beta Israel's accounts state of their origins that they stem from the very ancient migration of some portion of the Tribe of Dan to Ethiopia, were led by the sons of Moses, perhaps at the time of the Exodus. A Christian account points to of Menelik's return to Ethiopia. Menelik is considered the first Solomonic Emperor of Ethiopia, and is traditionally believed to be the son of King Solomon of ancient Israel, and Makeda, ancient Queen of Sheba (Saba, which was on the eastern coast of the Red Sea). Alternative timelines include the later crises in Judaea, e.g., the split of the northern Kingdom of Israel from the southern Kingdom of Judah after the death of King Solomon. Then there are rumours about prisoners of war of the Assyrians and the Babylonians who migrated to Yemen, India and Ethiopia. According to another account, the forefathers of the Beta Israel are supposed to have arrived in Ethiopia by coming from the North, independently from Menelik and his company: "The Falashas migrated like many of the other sons of Israel to exile in Egypt after the destruction of the First Temple by the Babylonians in 586 BC the time of the Babylonian exile. This group of people was led by the great priest On. They remained in exile in Egypt for a few hundred years until the reign of Cleopatra. When she was engaged in a war against Augustus Caesar, the Jews supported her. When she was defeated, it became dangerous for the small minorities to remain in Egypt so there was another migration (between approximately 39–31 BC). Some of the migrants went to South Arabia and settled in Yemen. Some of them went to the north of Ethiopia.

In 1893, the New York journalist Charles Edwin Wilbour acquired some documents. He stored them in a warehouse where they were found more than 50 years later. The documents turned out to be papyri from the antique City of Elephantine near the border to Sudan. Up to this day, thousands of ancient documents in hieratic and demotic Egyptian, Greek, Latin and Coptic have been found in Aswan and Elephantine, once called Rabau, Jubau or Yaba. Among them are a collection of Hebrew manuscripts from the 5th century BC. And they tell us amazing stories. The largest number of papyri are written in Aramaic, the language of the Hebrews and lingua franca of the Achaemenid Persian Empire. They belong to a community of Hebrew mercenaries stationed at Elephantine under Achaemenid rule, 495–399 BC. The Elephantine papyri pre-date all extant manuscripts of the Hebrew Bible, and thus give scholars a very important glimpse at how Judaism was practised in the fifth century BC. They show clear evidence of the existence in c. 400 BC of a polytheistic sect of Jews, who seem to have had no knowledge of a written Torah or the narratives described therein. In one of the letters (Document "B17, TAD A4.5 Cowley 27", The Elephantine Papyri, Brill 1996, p.135), the Jews of Elephantine asked the High Priest in Jerusalem for permission to rebuild their own 'Jerusalem Temple' in Egypt. Excavation work done in 1967 revealed the remains of the Jewish colony centered around a small temple which is still standing on the island today. Along with Yahweh, other deities seem to have been worshiped by these Jews, including Anat-Yahu, the wife of Yahweh. There are two significant questions: Where did the Beta Israel originally come from? and: Where did the Hebrew mercenaries and their families go to when they left Elephantine? The answer could well be that the Beta Israel came from the north, as some legends suggest, namely from Elephantine. We can even figure out the travel route. They went by boat upstream the Nile, then they travelled up the Blue Nile, into the River Dindar or the River Rahad. Both, the Blue Nile as well as the Black Nile, begin exactly in the mountainous region of the Lake Tana, the original settlement area of the Beta Israel in northen Ethiopia. There are many places with Hebrew names and there is even another 'Jerusalem Temple' still standing in Yeha near Adigrat (New Bethel) about 50 km northeast of Aksum. The cube-like temple is dedicated to Almaqah, the "Bull of God's Land" and is dated to c.900-700 BC. The Beta Israel suffered ruthless persecution by the Communists and were then rescued by Israel's Forces from 1980 to 1992.

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Paul's Journey to southern Anatolia (Acts 13 and 14). Acts 13:4-8 says, "So they [Paul and Yosef bar-Nabas] ... departed unto Seleucia [Celeucia, south of Antioch, Antakya] and from thence they sailed to Cyprus. And when they were at Salamis ... they found a certain sorcerer, a false prophet, a Jew [meaning a member of the Jewish messianic party of Zealots and Sicarii that Paul used to persecute], whose name was Bar-jesus. ... Elymas the sorcerer [magos] (for so his name is translated) opposed them." Elymas is a Semitic term from 'alim' meaning "learned" or "wise," usually translated into the Persian term magos, meaning 'wise' like in "the three magi." Bar-Jesus or "bar Yoshua" in Aramaic means "Son of Jesus." The Book of Acts tells us here a crucial fact: Jesus had a son, so he had a wife. Paul used words like "Jew, sorcerer, false prophet" to lower his opponents.

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Paul's Journey to the Greek-speaking eastern half of **the Roman Empire** (Acts 16-18). Paul and his companion Barnabas left for the journey from Jerusalem after the meeting of the Council of Jerusalem, led by James the Just [the brother of Jesus], where the circumcision question was debated. They stopped in Antioch [meant is here Antiocheia, Edessa, one of the earliest Christian centres] where they had a sharp argument about taking John Mark with them on their voyages, as in the previous trip he had left them and gone home. Unable to resolve the dispute, Paul and Barnabas separated; Barnabas took John Mark to Cyprus with him, while Silas joined Paul and together they left for Tarsus [Paul's birthplace]. The final dispute on Jewish law split Christianity into a Jewish Christianity led by James, and a Roman Christianity led by Paul and his Gentile companions.

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Paul's Journey to the City of Ephesus (Acts 18, 19, 21) brought him to the centre of Greek civilisation. He lived there for 3 years and made lots of short trips. Paul's real name was Saul of Tarsus because he was born in Tarsus, Anatolia. Paul was a Roman Jew, a pious Pharisee and a sophisticated cosmopolitan who spoke Greek, Aramaic and Hebrew. He wanted to establish his own version of Christianity because he saw that the Jews stumbled into a war with the Romans. On his way to Damascus he had a "vision of Jesus," meaning he had an idea. Over time, the Romans grew angrier due to the terrorist acts of the Zealots. Paul's idea was to replace their violent ideologies with his teachings of a peaceful Jesus. In 57 AD, protests erupted in the theatre of Ephesus against Paul's teachings (Acts 19). The bishop of the Jerusalem, James the Just, summoned him for talks.

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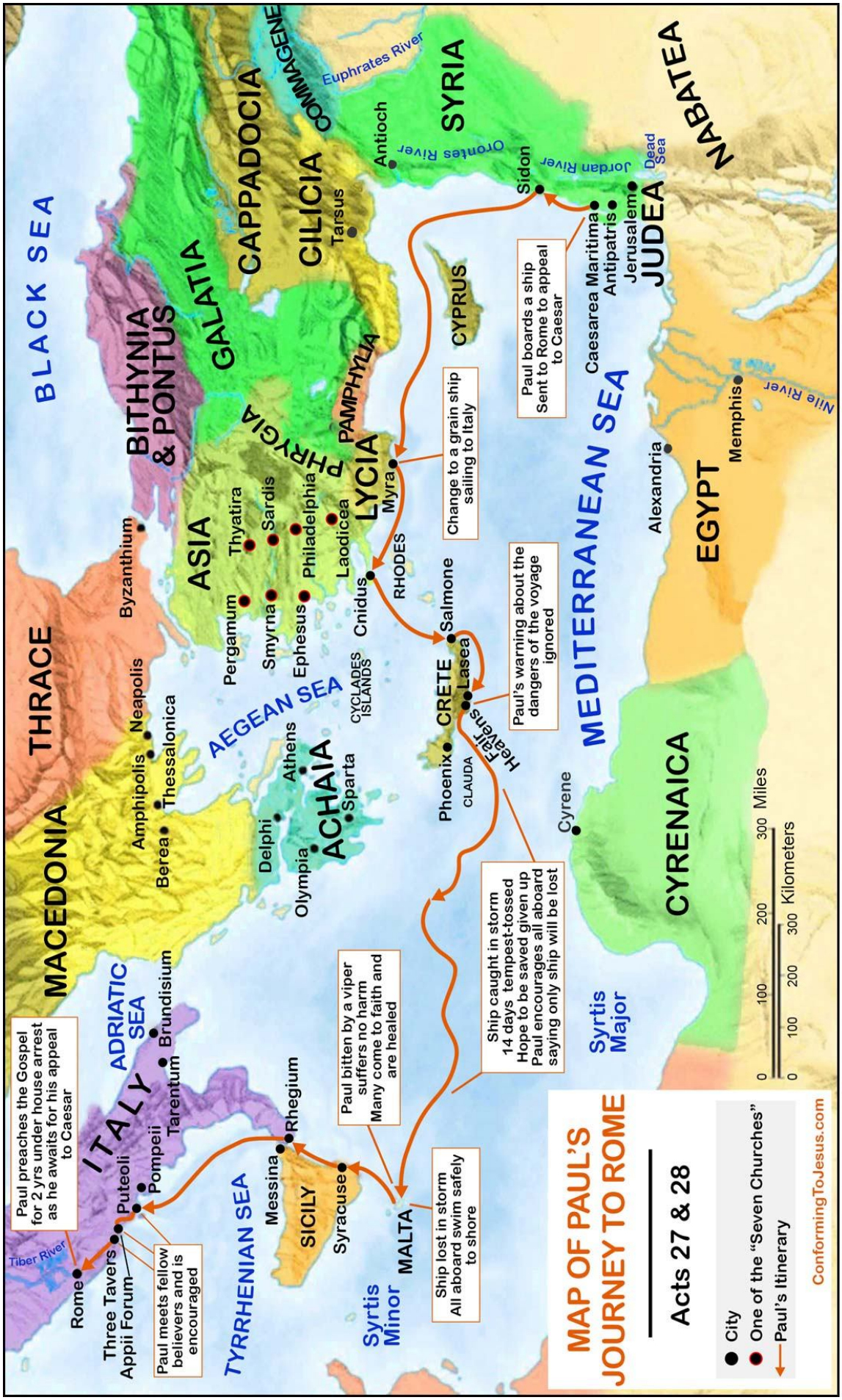

Paul's Journey to Rome (Acts 27 and 28) and to Spain (Romans 15:24, 28). According to Prof Robert Eisenman, translator of the Dead Sea Scolls, to get to the historical Jesus we have to get to him through James the Just, the bother of Jesus, as they grew up together. James was the leading, righteous man of his time. Paul had a major altercation with James about kosher food, circumcision and the fact that Paul converted Jews to his Roman Christianity, contrary to former made agreements. A mob of Jewish Zealots found out and tried to kill him, the Roman governors put him into protective custody. And in 62 AD, they got him out of the Judaea to sent him to Rome on an appeal to Caesar Nero. On his ship to Rome travelled also Yosef bar Matityahu on a diplomatic mission to Nero. He too wrote about the shipwreck and he became the famous historian Titus Flavius Josephus.

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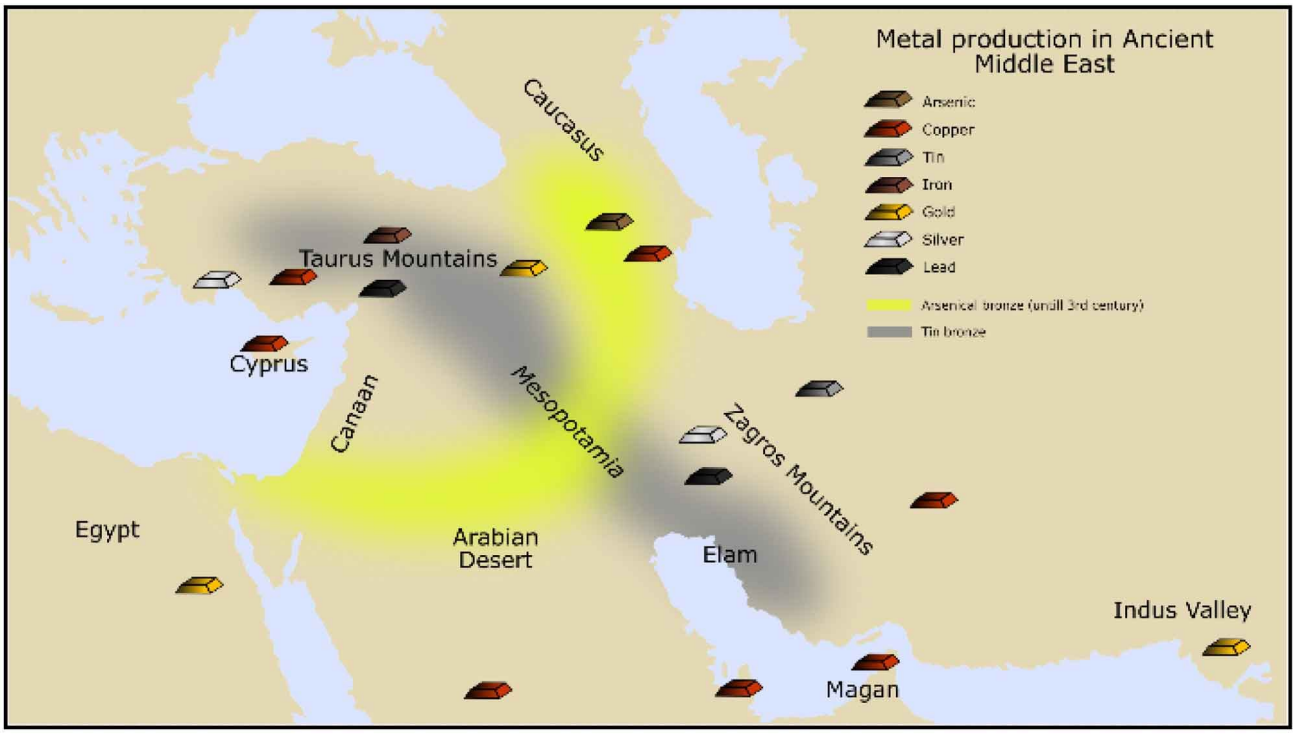

The new material of the time was bronze, a durable alloy made of copper and either tin or arsenic. Mining and Metal production was boosting early trade in the Ancient Middle East and around; 3rd millenium BC.

With Ahmose's reconquest of Lower Egypt, his New Kingdom soon gained power over Canaan, Phoenicia, and Amurru (the Amorites who now ruled over Babylonia). The international language was Akkadian written in cuneiform script; it was closely related to the Semitic languages Canaanite, Phoenician, Aramaic, and Amorite. The Amarna Letters give us a detailed image of political and personal relationships. 16th - 14th centuries BC.

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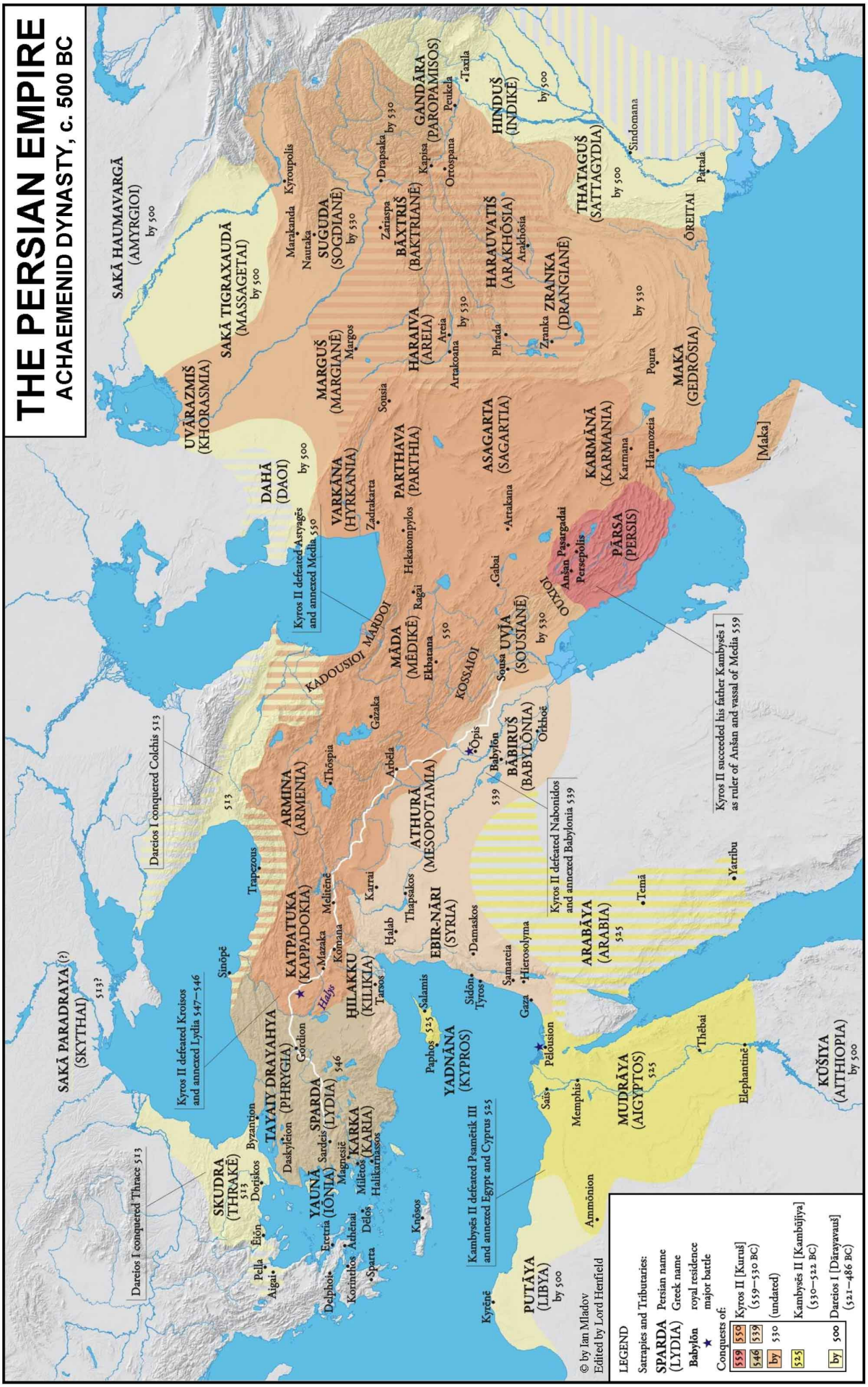

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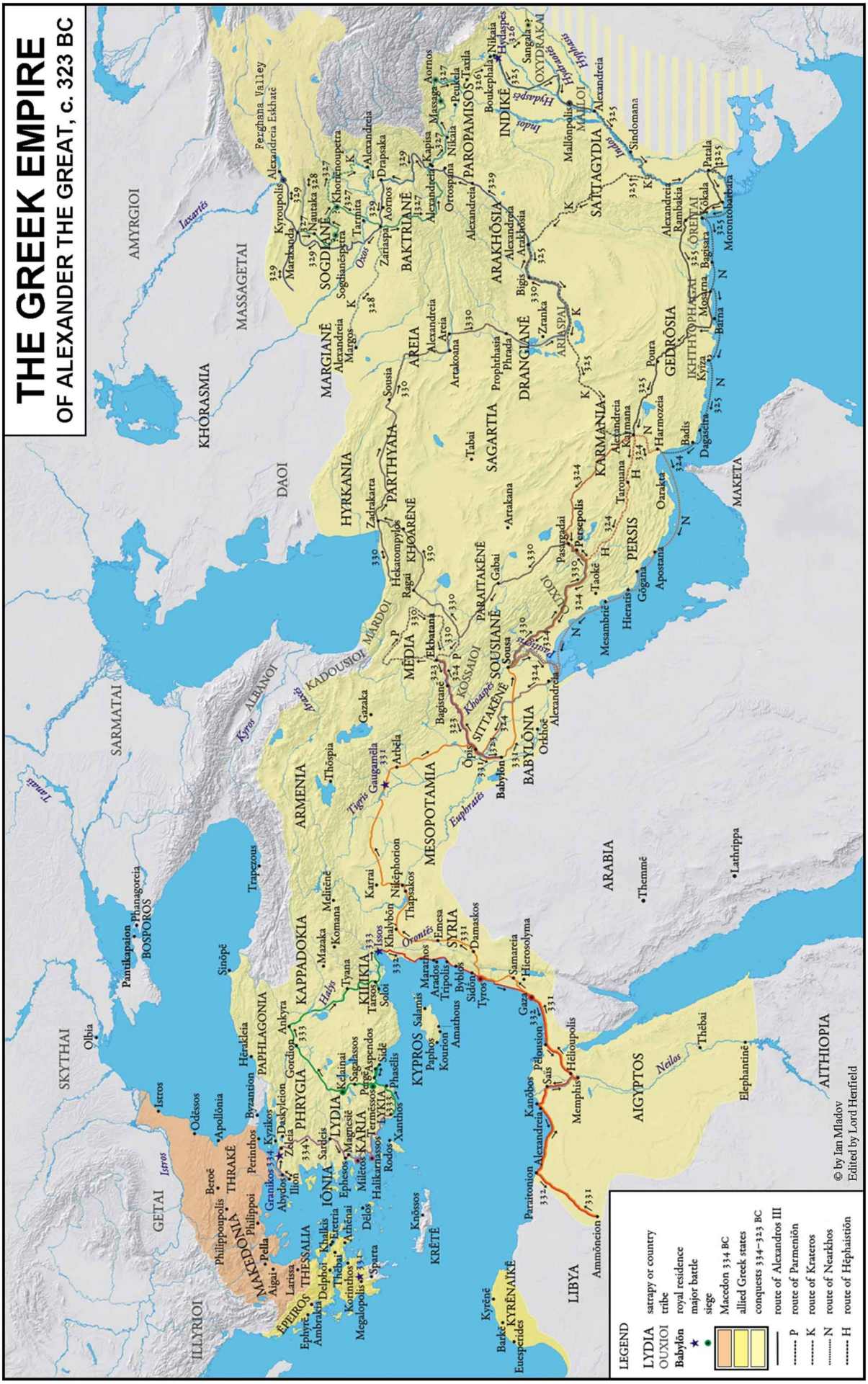

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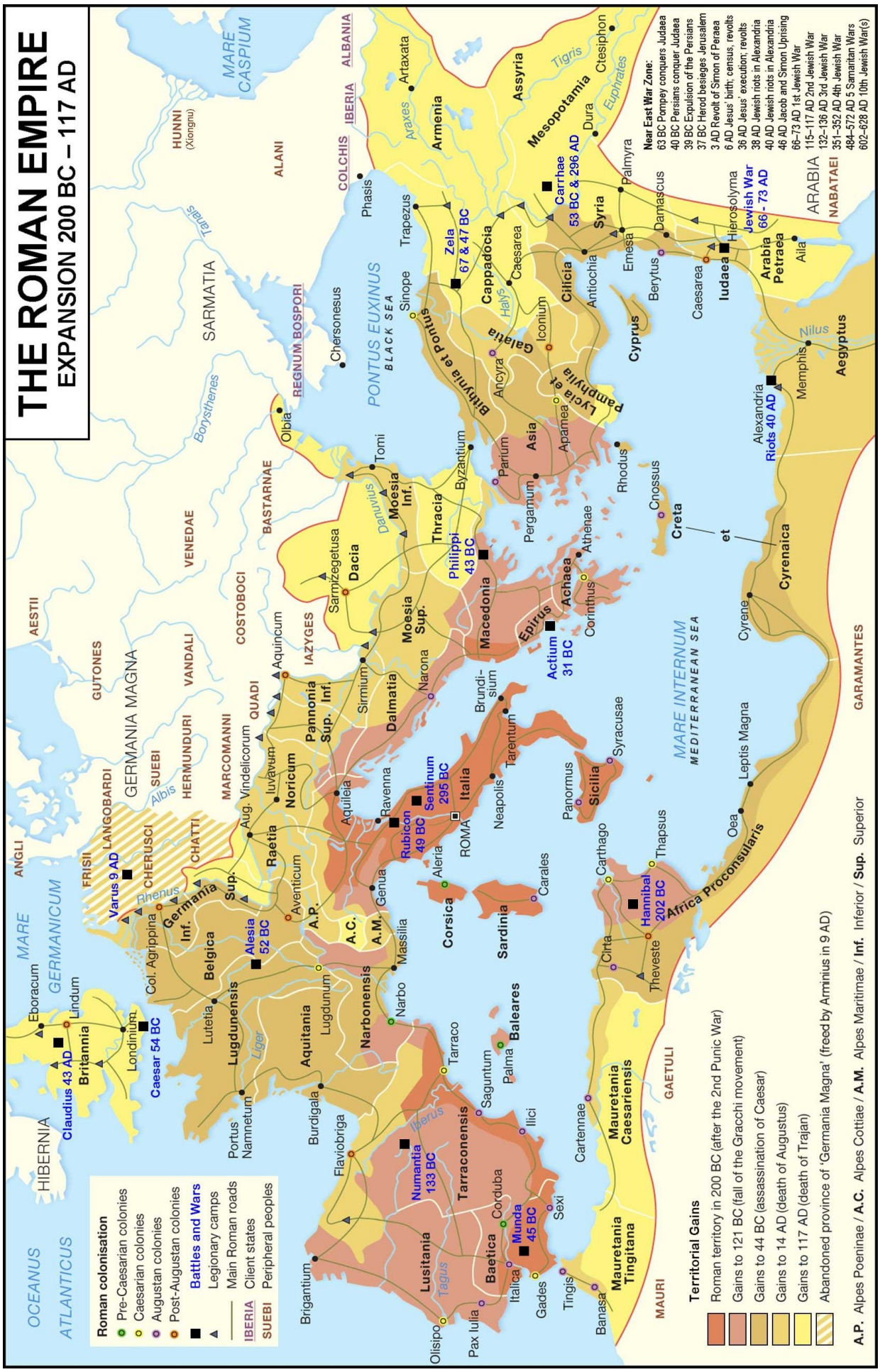

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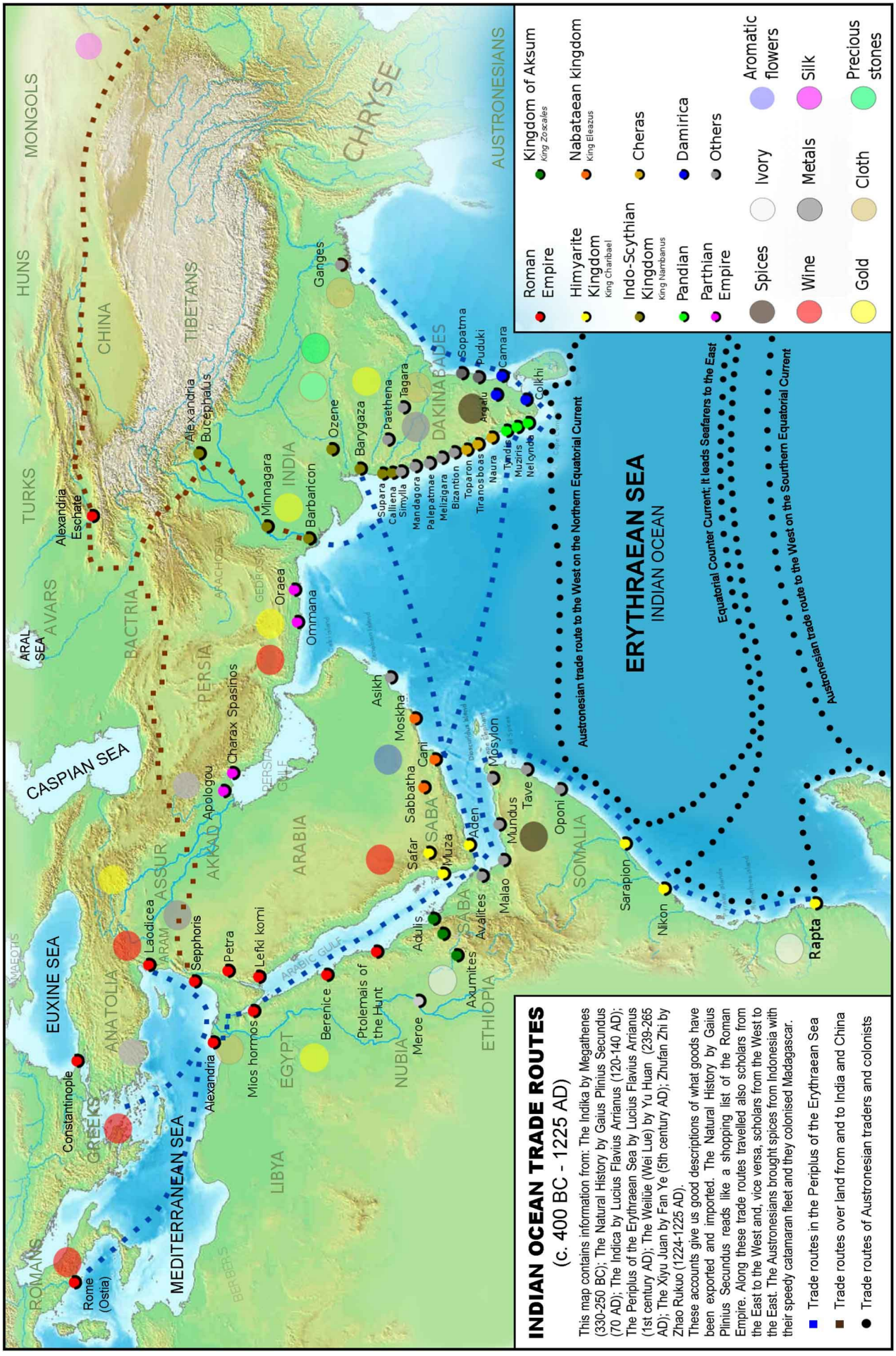

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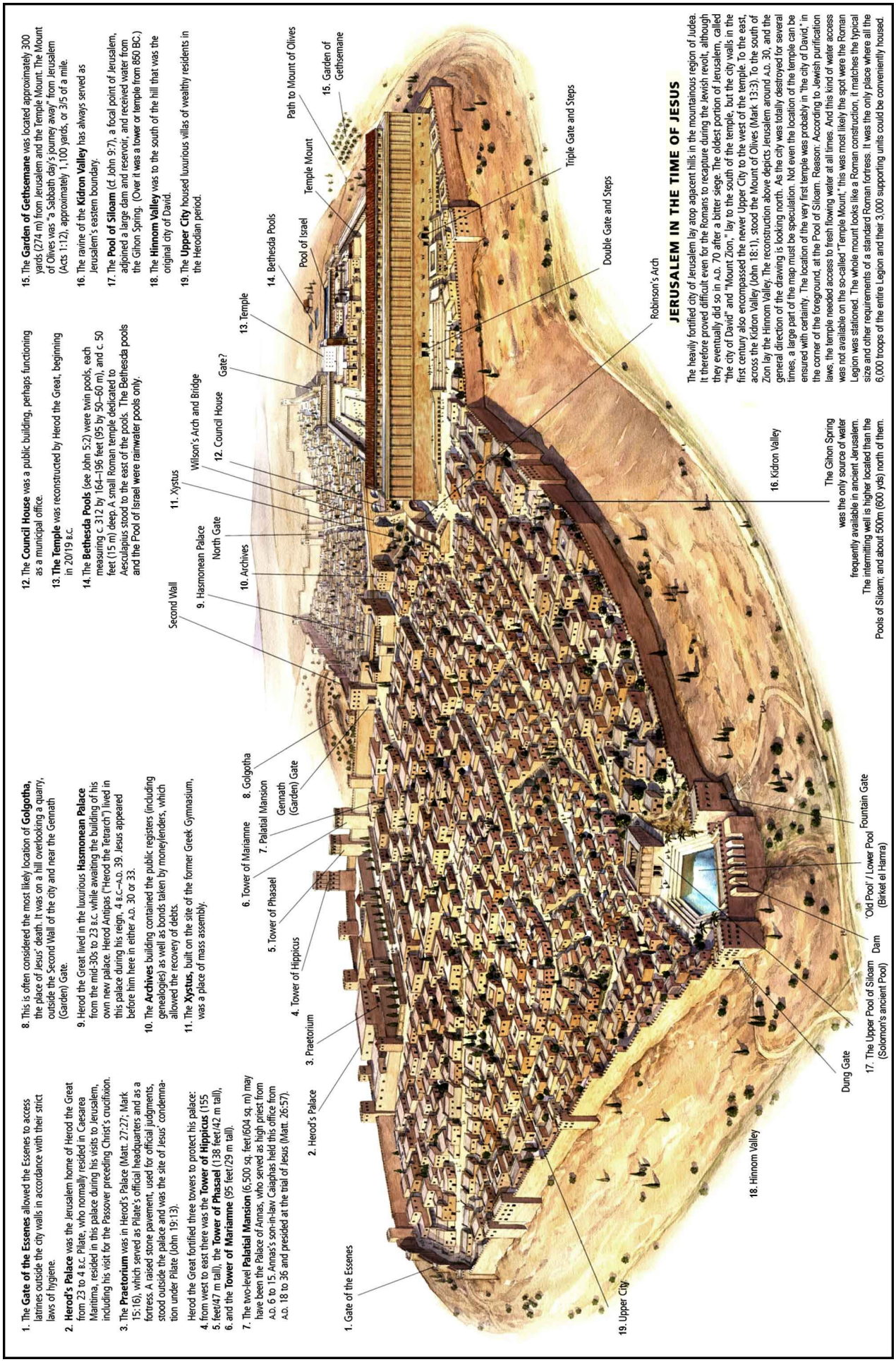
1. The **Gate of the Essenes** allowed the Essenes to access latrines outside the city walls in accordance with their strict laws of hygiene.
2. **Herod's Palace** was the Jerusalem home of Herod the Great from 23 to 4 B.C. Pilate, who normally resided in Caesarea Maritima, resided in this palace during his visits to Jerusalem, including his visit for the Passover preceding Christ's crucifixion.
3. The **Praetorium** was in Herod's Palace (Matt. 27:27; Mark 15:16), which served as Pilate's official headquarters and as a fortress. A raised stone pavement, used for official judgments, stood outside the palace and was the site of Jesus' condemnation under Pilate (John 19:13).
Herod the Great fortified three towers to protect his palace:
4. from west to east there was the **Tower of Hippicus** (155
5. feet/47 m tall), the **Tower of Phasael** (138 feet/42 m tall),
6. and the **Tower of Mariamne** (95 feet/29 m tall).
7. The two-level **Palatial Mansion** (6,500 sq. feet/604 sq. m) may have been the Palace of Annas, who served as high priest from A.D. 6 to 15. Annas's son-in-law Caiaphas held this office from A.D. 18 to 36 and presided at the trial of Jesus (Matt. 26:57).
8. This is often considered the most likely location of **Golgotha,** the place of Jesus' death. It was on a hill overlooking a quarry, outside the Second Wall of the city and near the Gennath (Garden) Gate.
9. Herod the Great lived in the luxurious **Hasmonean Palace** from the mid-30s to 23 B.C. while awaiting the building of his own new palace. Herod Antipas ("Herod the Tetrarch") lived in this palace during his reign, 4 B.C.–A.D. 39. Jesus appeared before him here in either A.D. 30 or 33.
10. The **Archives** building contained the public registers (including genealogies) as well as bonds taken by moneylenders, which allowed the recovery of debts.
11. The **Xystus,** built on the site of the former Greek Gymnasium, was a place of mass assembly.
12. The **Council House** was a public building, perhaps functioning as a municipal office.
13. **The Temple** was reconstructed by Herod the Great, beginning in 20/19 B.C.
14. The **Bethesda Pools** (see John 5:2) were twin pools, each measuring c. 312 by 164–196 feet (95 by 50–60 m), and c. 50 feet (15 m) deep. A small Roman temple dedicated to Aesculapius stood to the east of the pools. The Bethesda pools and the Pool of Israel were rainwater pools only.
15. The **Garden of Gethsemane** was located approximately 300 yards (274 m) from Jerusalem and the Temple Mount. The Mount of Olives was "a Sabbath day's journey away" from Jerusalem (Acts 1:12), approximately 1,100 yards, or 3/5 of a mile.
16. The ravine of the **Kidron Valley** has always served as Jerusalem's eastern boundary.
17. The **Pool of Siloam** (cf. John 9:7), a focal point of Jerusalem, adjoined a large dam and reservoir, and received water from the Gihon Spring. (Over it was a tower or temple from 850 BC.)
18. The **Hinnom Valley** was to the south of the hill that was the original city of David.
19. The **Upper City** housed luxurious villas of wealthy residents in the Herodian period.
JERUSALEM IN THE TIME OF JESUS
The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in A.D. 70 after a bitter siege. The oldest portion of Jerusalem, called "the city of David" and "Mount Zion," lay to the south of the temple, but the city walls in the first century also encompassed the newer Upper City to the west of the temple. To the east, across the Kidron Valley (John 18:1), stood the Mount of Olives (Mark 13:3). To the south of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around A.D. 30, and the general direction of the drawing is looking north. As the city was totally destroyed for several times, a large part of the map must be speculation. Not even the location of the temple can be ensured with certainty. The location of the very first temple was probably in "the city of David," in the corner of the foreground, at the Pool of Siloam. Reason: According to Jewish purification laws, the temple needed access to fresh flowing water at all times. And this kind of water access was not available on the so-called "Temple Mount," this was most likely the spot were the Roman Legion was stationed. The whole mount looks like a Roman construction, it matches the typical size and other requirements of a standard Roman fortress. It was the only place where all the 6,000 troops of the entire Legion and their 3,000 supporting units could be conveniently housed.
1. Gate of the Essenes
2. Herod's Palace
3. Praetorium
4. Tower of Hippicus
5. Tower of Phasael
6. Tower of Mariamne
7. Palatial Mansion
8. Golgotha
Gennath (Garden) Gate
9. Hasmonean Palace
Second Wall
10. Archives
North Gate
11. Xystus
Wilson's Arch and Bridge
12. Council House
Gate?
13. Temple
14. Bethesda Pools
Pool of Israel
Temple Mount
Path to Mount of Olives
15. Garden of Gethsemane
Triple Gate and Steps
Double Gate and Steps
Robinson's Arch
16. Kidron Valley
The Gihon Spring was the only source of water frequently available in ancient Jerusalem. The intermitting well is higher located than the Pools of Siloam; and about 500m (600 yds) north of them.
Fountain Gate
'Old Pool' / Lower Pool (Birket el Hamra)
Dam
17. The Upper Pool of Siloam (Solomon's ancient Pool)
Dung Gate
18. Hinnom Valley
19. Upper City

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COINS - DESCRIPTION

The farther we go back in time, the less information on a particular era is available. Civilisations, nation states, or even vast empires have changed or have been destroyed, and all their records and libraries too. This is the occasion in which archaeology can help.
Coins are a main source of historical facts. They let us see information in historical texts and scripture in another light. As the space on a coin is extremely limited, only those things are depicted that have utter significance: the likeness of the ruler[s], the name of him / her, his / her title[s] and motto, name or abbreviation of the mint place, symbol[s] of their politics [faith, philosophy, achievement etc.], important god[s], and of course their language[s] with which the ruler shows his tradition or pledge to a certain set of ethics.
In **catalogue descriptions**, and other **numismatic literature**, we find the following pieces of information about a coin: "obverse" = foreside, "reverse" = backside. The size of a coin is nowadays given as diameter in millimetres, such as 25mm, or when the shape of the size represents a quadrangle, as in Indian and some Bactrian coins, we express this as 25 x 26mm. The weight is given in metric "grammes" or "grams", such as 4.87g [also written as gs or gms].
"Byzantine" = [**eastern**] **Roman**. A soubriquet (used in many coin catalogues) which was created by Hieronymus Wolf in 1557 out of shame over the fall of the Roman Empire by the hands of Muslims, and it also might have reflected the feud between east and west over the title of Emperor of the Romans. Those people called themselves always "Romans" and their nation state "Roman Empire", and so did the people who dealt with them. Users therefore may be well adviced to always refer to them as "Eastern Romans."
The **material** is defined as AV [or **AU**, meaning 'Aurum'] = Gold, **AR** [Argentium] = Silver, **AE** or Æ indicates bronze [from aer, aeris, the Roman name of this alloy]. Other materials may be mentioned: "Electrum" is a naturally occurring alloy of gold and silver, with trace amounts of copper and other metals. 45–55% of gold in electrum used in ancient Lydian and Carthaginian coins; "Hepatizon" is a copper coin with the addition of a small proportion of gold and silver [perhaps as little as 8% of each] to give it a liver colour surface.
The **language on coins** is Latin / **Roman** or **Greek** within the bouderies of the Roman Empire. Greek was particularly used in the East of the Empire, in North Africa, Arabia, and in the Northwest of India (Bactria). **Aramaic** was used in North Africa, Arabia [until the Arabs developed cursive Arabic out of Aramaic] Persia, Sogdiana, China, and in the Northwest of India (Bactria). Under the leadership of Emperor Ashoka, in India and the neighbouring realms, the Brahmi script appeared on coins or other inscriptions too.

COIN / MINT INSCRIPTIONS Coins in Antiquity were incribed with **capital letters only**, such as:
• **AVG** = Augustus (a title meaning emperor = leader / in Greek: Autokrator)
• **CAE** / CAES = Caesar (a title meaning 'assisting' emperor')
• **CAPTA** = Captured / Conquered
• **COS** / COSVIII = Consul VIII [government chief for the 8th time]
• **DIVI F** = Divi Filius / Filia [Son / daughter of the divine (son / daughter of a god)].
• **F** = Filius / Filia [son / daughter]
• **FL** = Flavius is the family name of the **1st Flavian Dynasty**; Flavia is the form used by females. It was adopted also by the **2nd Flavian Dynasty** of Constantine the Great as a "name of programme" pledging to carry on with the politics of Flavius Vespasian[us]
• **IMP** = Imperator [a title meaning emperor, here: military leader]
• **IVDAEA** / IVDEA = Judaea [Israel, Holy Land, meaning the Roman province comprising the areas of modern Lebanon, Syria, Jordan and northern Arabia]
• **PPP** = Praetor Pater Patriae [leading father of the nation]
• **PONFEX** / PONMAX / PM = Pontifex Maximus [Highest Priest 'Bridgebuilder among all religions', Chief of the Roman Imperial Cult = the Ministery of Religion (an important source of tax)]
• **S C** = Senatus Consulto [by authority of the Senate, the Roman parliament]
• SPQR = Senatus Populus Que Romanus [the Senate and People of Rome], the official name of the Senate [the Roman Parliament] in the city of Rome [later in Constantinople / Nova Roma = new Rome]
• **T** = Titus [sometimes Titi for female] is a cognomen or additional name which often appears together with the name Flavius; either of both names were often adopted by people who were granted official Roman citizenship by the Flavian emperors; example: Titus Flavius Josephus, Titus Lucius Arrianus, etc.
• **XP** = Greek for KR meaning "Kristos" / Christ
• The **monetary system** changed a little when (in 498 AD) Emperor Flavius Anastasius reformed the late Roman Empire coinage into a system with gold solidus and the bronze nummi. The nummus was an extremely small bronze coin of about 8–10mm and 0.56g. The obverse (front) of these coins featured a highly stylised portrait of the emperor while the reverse (back) featured the value of the denomination represented according to a mix of the Greek and the Roman numbering systems: **M** = 40 nummi, **Λ** = 30 nummi, **K** = 20 nummi, **IB** = 12 nummi, **I** = 10 nummi, **S** = 6nummi, **E** = 5 nummi, **XX** = half follis, **X** = Decanummium, **V** = Pentanummium. Silver coins were rarely produced.
• For **Greek inscriptions**, Notice: Instead of the Greek **Σ**, very often the Roman **C** was used to denote an S. Examples:
Greek: ΒΑCΙΛΕΩC ΑΡΙCΤΟΒΟΥΛΟΥ / ΒΑCΙΛΙCCΗC CΑΛΟΜΗC, Transcription: Basileos Aristoboulou / Basilisses Salomes, Meaning:King Aristobulus / Queen Salome
Greek: ΤΙΤΩ ΟΥΕCΠΑCΙΑΝΩ ΑΥΤΟΚΡΑΤΩΡ CΕΒΑCΤΩ, Transcription: Tito Vespasiano Autokrator Sebasto, Meaning: Titus Vespasianus Emperor Venerable

SYMBOLISM ON [any sort of "messianic"] **COINS**
• **THE MESSIANC STAR** The "Star Prophecy" (or Star and Scepter prophecy) is a Messianic reading applied by Jewish Zealots and early Christians to Numbers 24:17: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17) The prophecy was often employed during the troubled years that led up to the Jewish Revolt, the destruction of the Temple in Jerusalem (70 AD) and the suicidal last stand of the Sicarii [the jihadist branch of the Zealots] at Masada in 73 AD. The Star Prophecy appears in the Dead Sea scrolls from Qumran. This prophecy was of such importance to all resistance groups in this period, because it triggered their fervour to fight against the Greeks and Romans. Flavius Josephus, told the prophecy to Vespasian, who was campaigning against the Jewish Zealots of the Messianic Movement in Judaea, and according to that, Vespasian was destined to rule the world. After the destruction of the Temple in Jerusalem, an extraordinary thing happened: the messianic star appeared for the first time on an official Roman coin minted by Vespasian, a clear message that he saw himself as the awaited Messiah. The star was not used after the Flavian Dynasty until it appeared again in the 2nd Flavian Dynasty with Constantine the Great's Christian mother. After the 4th century AD, it was replaced by the cross but it reappeared again on the first Islamic coins stating that Islam now was the heir of the Jewish Messianic Movement; the similarity of Islamic texts with the Messianic texts in the Dead Sea Scrolls from Qumran suggest that the adoption of star (and later the crescent) was deliberate. The shape of the original Messianic Star has a dot with 4 to 10 rays around it.
• **THE STAR OF BETHLEHEM** The star has been externalised as an actual star in the sky, the "Star of Bethlehem," in the narration of the Gospel of Matthew. The "Star of Bethlehem" appears only in the nativity story of the Gospel of Matthew where "wise men from the East" (Zoroastrian Magi from Persia) are inspired by the star to travel to Jerusalem. There, they met King Herod of Judaea, and asked him: "Where is the one who has been born king of the Jews? We have come to pay homage to the newborn king of the Jews."
Today, we know that at the time of Jesus' alleged birth date [between 10 BC and 10 AD] there was no such star in the sky or any kind of star constellation that would have sparkled brightly enough to be recognised by anyone. As Matthew was of Jewish origin, he knew what "the Star" really meant at that time: It was a synonym for the Messianic Movement, and its messianic leaders fighting for military victory, as we can read about it in the Dead Sea Scrolls from Qumran [War Scroll, Messianic Scroll etc.].

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• **THE STAR OF DAVID** The Star of David, known in Hebrew as the Shield of David, has the shape of a hexagram and is generally recognised as symbol of modern Jewish identity and was probably a graphic soubriquet refering to the ancient Jewish Messianic Movement found on all sorts of coins. The hexagram might have appeared first on the arch of a 4th century synagogue in Galilee. It first appeared in the 16th century on coins from the Ottoman Empire, Syria, Morocco, Yemen, Nepal and India There, they have nothing to do with Judaism but were used by Islam as a decorative element juslt like pentagrams and octagrams.
• **THE CRESCENT** The crescent shape is used to represent the Moon, and the Moon deity Nanna / Sin from an early time, visible in Akkadian cylinder seals as early as 2300 BC. The Egyptian logograph representing the Moon also had a crescent shape and it probably also refered to Moses who was of royal Egyptian descent. The crescent was well used in the iconography of the ancient Near East and was used transplanted by the Phoenicians in the 8th century BC as far as Carthage in modern Tunisia. The crescent and star also appears on pre-Islamic coins of South Arabia. It frequently appears on coins with the messianic star and the Jewish ram.
In Hinduism, Lord Shiva is often shown wearing a crescent moon on his head symbolising that the lord is the master of time and is himself timeless. In the very same manner it was also used in Zoroastrian Persia.
It is used as the astrological symbol for the Moon, and hence as the alchemical symbol for silver. It was also the emblem of Diana/Artemis, and hence represented virginity. In Roman Catholic Marian veneration, it is associated with the Virgin Mary.
• **OLIVE BRANCH** The olive branch is a symbol of peace or victory allegedly deriving from the customs of ancient Greece, particularly regarding supplication to both the gods and persons in power, and is found in most cultures of the Mediterranean. It became associated with peace in modern Europe and is also used in the Arab world. The symbol first appears in Ancient Egypt as a symbol of peace many centuries before appearing in ancient Greek mythology. The Palmtree, or a palm frond (Hebrew: Lulav), can symbolise the same.
• **ANCHOR** Christians adopted the anchor as a symbol of hope in future existence because the anchor was regarded in ancient times as a symbol of safety. Paul's Epistle to the Hebrews 6:19–20 for the first time connects the idea of hope with the symbol of the anchor. A fragment of inscription discovered in the catacomb of Flavia Domitilla contains the anchor, and dates from the end of the 1st century. In general the anchor can symbolise hope, steadfastness, calm and composure.
• **FISH** The fish as symbol or as acronym ΙΧΘΥΣ or ΙΧΘΥC in words ΙΗΣΟΥΣ ΧΡΙΣΤΩΣ ΘΕΟΥ ΥΙΟΣ ΣΩΤΉΡ, Romanised: Iesous Christos Theou Huios Soter, meaning: Jesus Christ, God's Son, Saviour. On Greek and Roman coins, the boat, or even just a prow of a boat, symbolises the Messianic Movement. The fish was usually drawn with two semi-circular lines that met in a way that a fish appeared. Instead of a fish, Greeks and Romans took a dolphin as fish (most people in Antiquity were not aware that a dolphin was no fish but a mammal.).
• **ALPHA AND OMEGA Α Ω** In use since the earliest Christianity of the first and the last letters of the Greek alphabet, alpha (A) and omega (Ω), reflecting Jesus' statement "I am Alpha and Omega, the First and the Last, the Beginning and the End" (Revelation 22:13, also 1:8 and 21:6; by John of Patmos c. 95-105 AD).
• **CROSS** The Cross is today the principal symbol of the Christian religion, recalling the Crucifixion of Jesus Christ and the redeeming benefits of his Passion and death. The cross is thus a sign both of Christ himself and of the faith of Christians. Before that, is was the messianic star. Both, cross and messianic star were occasionally used one beside the other. The cross has been adopted particularly by the governmentally organised Roman Church and the [later from it appearing] numerous denominations of that faith, such as the Roman Catholic Church in the western parts of the Roman Empire, the Orthodox Church of the eastern parts of the Roman Empire and beyond, and also the Protestant Churches. In ceremonial usage, making a sign of the cross (by using ones own hand before the body) may be, according to the context, an act of profession of faith, a prayer, a dedication, or a benediction.
• **THE GOOD SHEPHERD** The image of the Good Shepherd, often with a sheep on his shoulders, is the most common of the symbolic representations of Christ found in the Catacombs of Rome, and it is related to the Parable of the Lost Sheep. Initially it was also understood as a symbol like others used in Early Christian art. By about the 5th century the figure more often took on the appearance of the conventional depiction of Christ, as it had developed by this time, and was given a halo and rich robes.
• **SHEEP** and other animals of the Subfamily called "**Caprinae**": (**ram**, **lamb**), **goat**, ibex, capra (Steinbock), **capricorn**, etc.
Sheep and goats have had a strong presence in those cultures and areas where they form the most common type of livestock. Therefore we find the ram as symbol of strength and independence in coat-of-arms and on coins. In antiquity, the ram, the male sheep is often used as symbol of virility and power in religions in the Mediterranean and neighbouring areas: Çatalhöyük, Greek states, ancient Egypt, and especially in Canaanite, Phoenician and Jewish tradition, and their offspring civilisations of Carthage in North Africa and Spain as well as in the Greek-Aramaic civilisation of Bactria and northwestern India following Alexander's conquests.
• **DOVE** The dove as a Christian symbol is of very frequent occurrence in ancient ecclesiastical art. According to Matthew 3:16, during the Baptism of Jesus the Holy Spirit descended like a dove and came to rest on Jesus. For this reason the dove became a symbol of the Holy Spirit and in general it occurs frequently in connection with early representations of baptism.
• **PEACOCK** Ancient Greeks believed that the flesh of peafowl did not decay after death, and so it became a symbol of immortality. This symbolism was adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The peacock is still used in the Easter season especially in the east. The "eyes" in the peacock's tail feathers symbolise the all-seeing God and – in some interpretations – the Roman state Church. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.
• **PELICAN** In medieval Europe, the pelican was thought to be particularly attentive to her young, to the point of providing her own blood by wounding her own breast when no other food was available. As a result, the pelican became a symbol of the Passion of Jesus and of the Eucharist since about the 12th century. By the way, the Eucharist was originally not a part of Christian lithurgy but was adopted clearly from the older Persian Mithras Cult. Both religions merged mainly because early Christians and Mithraists celebrated their church services in the same building, the Mythraist in the Crypt, the Christians on the ground flour above.

TITLES IN WRITING INSTEAD OF SYMBOLISM
• **SOTER, KHRISTOS, DIVI, THEOS**: Soter derives from the Greek epithet ΣΩΤΉΡ (soter) or ΣΩΤΉΡΩΣ (soteros), meaning a saviour, messiah, deliverer; feminine Σώτειρα (Soteira) or sometimes Σωτηρία (Soteria).
Soter is another name for saviour / messiah which has been taken by Christians: ΧΡΙΣΤΌΣ (Khristos) as a title of Jesus the Nasorean or Jesus of Nazareth, most particularly in the fish acronym. From ΧΡΙΣΤΌΣ (Khristos, "the anointed one"); a semantic loan from Biblical Hebrew mashiach and Aramaic mishicha, in English known as messiah or messias. In the New Testament both, soteros as well as khristos are used as a title for Jesus. The name Jesus itself is a Roman transliteration from the Greek ΙΗΣΟΎΣ ΧΡΙΣΤΌΣ (Iesous Khristos) which comes from the Aramaic forms Yoshua or Jeshua and finally from Hebrew Yehoshua which also means messiah; so the combined titles Jesus Christ literally mean "messiah messiah". The title Soter has been used as:
• a **title of gods**: Poseidon Soter, Zeus Soter, Dionysus Soter, Apollo Soter, Hades Soter, Athena Soteira, Asclepius Soter, and Hecate Soteira.
• the name of a distinct **mythical figure**, Soter (daimon)
• any **heroised or deified leaders** of Hellenistic dynasties, see Hellenistic ruler cult: Antigonus Monophthalmus [awarded the title for liberating Athens from Cassander], Ptolemy I Soter of Egypt [reigned 323-283 BC], Antiochus I Soter of the Seleucid Empire [reigned 281-261 BC], Demetrius I Soter of the Seleucid Empire [reigned 161-150 BC], Diomedes Soter, Dionysios Soter, Polyxenos Epiphanes Soter, Rabbel II Soter, Attalus I, Seleucus III Soter Ceraunus, Ptolemy IX Soter, Diodotus I Soter, Strato I Soter, Strato II Soter, Menander I Soter
• as a **title of liberators** (see also eleutherios, Kyros Soter, the Persian emperor Cyrus I who liberated the Jews from Babylonian captivity and allowed them to rebuild their Temple of Jerusalem.)
• Roman titles such as **IMP** (imperator = emperor), **AUG** (Augustus), **CAE** (Caesar), **FL** (Flavius), **DIVI**, **DIVUS**, **DIVA**, **THEOS** (God) etc. have the very same propagandistic connotation as the Jewish title "Messiah", the Greek title "Soter" and "Christ", or the messianic symbols of **Star** and **Crescent**. This was the case, regardless of which ethics, philosophy or religion the ruler felt attached to.

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COIN SAMPLES No. 1

1

Cyprus: Phoenician-Greek, Korkyra, c. 500-450 BC, AR Silver Tri-Obol, KOR, amphora; Reverse: eight-pointed messianic star. Cyprus was divided between Greeks and Phoenicians.

2

Cyprus, Phoenician, Salamis, King Evagoras II, c.361-351 BC, AE silver Obol, goddess Athena wearing crested helmet; Reverse: large messianic star of 8 rays; it symbolises Jewish messianism.

3

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

4

Phoenicia, Sidon, king Abdashtart (Straton) I. (c.365-352 BC). AR Dishekel 27mm, 25.50g, 12h, reign year 3 = 363-362 BC, Obverse: War galley; Reverse: Persian king in chariot, letters AB above

5

Carthage (Punic = Phoenician), Shekel c.230-220 BC, 7.42g, Zeugitania region, Obverse: head of Tanit; Reverse: horse with Messianic Star [as symbol for military leadership] above

6

Bactria, Menander I Soter (r.165-130 BC), AE Quadruple, 6.91g, 21 x 21mm, Text in Greek and Karoshti (Hebrew-Aramaic script around a ram head): "King Menander the Saviour;" in India known as Milinda, the 1st Greek king who became a Buddhist)

7

Alexander Jannaeus, Hasmonean Dynasty (103-76 BC) AE Prutah 11mm 0.7g; Phoenician text and messianic star; Reverse: Greek legend and anchor in circle

8

Silanus Antioch (31BC) Antioch 18-20mm, c. 7g Obverse: Zeus Reverse: Jewish symbolism: leaping ram looking back at messianic star

9

Quadratus Antioch (55-56AD) 17-19mm, 5.5g; Obverse: Tyche ANTIOXEΩN Reverse: leaping ram looking at star and crescent ΕΠΙΚΟΥΑΔΡΑΤΟΥ Quadratus

10

Commagene: Antiochos IV Epiphanes ('God manifest'), 38-72 AD, AE Dichalkon 15mm, 3.05g, 11h, ΠΙ Σ ΤΙ Σ -faith; 2 clasped hands holding a kerykeion; Reverse: ΛΥΚΑ-ΟΝΩΝ and Anchor.

Fig. 1-10: Phoenicians, Carthaginians and Hebrews, displayed a large variety of identical symbols on their coins: rams, messianic stars, crescents, ritual jars, anchors, boats or prows.

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COIN SAMPLES No. 2

11

Herod the Great, (37-4 BC). bronze prutah, 15.5mm, 1.85g; Obverse: 2 cornucopiae; Reverse: Anchor,

12

Herod II Archelaos (4 BC-6 AD), AE Half Prutah, 15mm, 1.5g, Jerusalem mint. Prow (bow) of galley [as symbol for boat]; Legend within wreath

13

Herod Aristobulus of Calcis & Herod Salome (54-92 AD), daughter of Herodias (c. 15 BC–40 AD) AE 20.5mm, 9.13g, 11h, reign-year 13 (66-67 AD) Greek text: BACIΛEΩC APICTOBOYΛOY ET IΓ_BACIΛIC-CHC CAΛOMHC

14

Herod Aristobulus King of Armenia Minor (54-92 AD). AE 24mm 14.14g 12h. Reign Year 17 (70-71 AD). [BACIΛ]EΩC APICTOBOYΛOY E[T IZ], head with monogram within square incuse / TITΩ/ OYECΠA/CIANΩ AY/TOKPATΩ/P CEBAC/T[Ω] in six lines within wreath.

15

Shekel by Jewish Messianic Movement (in 67 AD), Phoenician text, Obverse: 'Shekel Israel Year 2', Reverse: 'Jerusalem the Holy'

16

Shekel by Jewish Messianic Movement (in 70 AD), Phoenician text, Obverse: 'Shekel Israel Yr 5', Reverse: 'Jerusalem the Holy'

17

Vespasian AU Aureus. minted in Rome (69-70 AD), Obverse: Roman text: IMP CAESAR VESPASIANVS AVG, laureate head, Reverse: IVDAEA under captive Jewess sitting in mourning

18

Vespasian Denarius (71 AD). instruments used for priestly lithurgy: simpulum (ladle), aspergillum [whip to sprinkle holy water], Jewish fluted handwash jug and lituus. PONFEX (Pontifex Maximus)

19

Bronze Sestercius (71 AD), Obverse: Portrait of Vespasian, Reverse: IVDAEA CAPTA, Roman victor & mourning Jewess

20

Titus as Caesar, Aureus by Vespasian, Rome (73 AD), 7,27g, 20mm, Pax leaning on column, holding olive branch (an early Christian symbol)

Fig. 11-14: Coins from the Middle East; Fig. 15-16: Shekels minted by the Jewish Zealots of Judaea. Fig. 17-20: Coins minted by the Flavians, the victors of the First Jewish War 66-73 AD.

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COIN SAMPLES No. 3

21

Vespasian Denarius (77-78 AD), Reverse: COS VIII, Jewish symbolism: eight-pointed messianic star over prow of a boat

Vespasian Denarius (77-78 AD), Jewish symbolism: goat-herd milking goat milk into jug

22

23

Vespasian AR Denarius Rome (77-78 AD) RIC 942. 3.36g, 18mm, 7h COS VIII, Jewish symbolism: prow of a boat with eight pointed star of the defeated Jewish Messianic Movement above.

Vespasian AE 26 Apameia, Phrygia (69-79 AD), 11.29g, 26mm, 6h, ΑΥΤΟΚΡΑΤΟΡ ΚΑΙΣΑΡ ΣΕΒΑΣΤΟΣ ΟΥΕΣΠΑΣΙΑΝΟΣ_ΕΠΙ ΠΛΑΝΚΙΟΥ ΟΑΥΡΟΥ ΚΟΙΝΟΝ ΦΡΥΓΙΑΣ ΑΠΑΜΕΙΣ, sheaf of five ears of corn

24

25

Vespasian. AU Aureus, 74 AD 19mm 7.18 g Rome mint_; Reverse: FORTVNA AVGVST, Fortuna, on altar, holding 'rudder' and cornucopiae. The rudder was another important symbol for boat

Flavia Domitilla daughter of Vespasian, here called DIVA DOMITILLA AUGUSTA [Goddess Domitilla Empress], at that time an unprecedented elevation of a woman; mother of Saint Domitilla, one of the very earliest saints of Christianity

26

27

Flavia Julia Divi Titi, daughter of Titus, AU Aureus, posthumous issue 7.47g hair massed high in front, long plait behind; Reverse: peacock in splendour. The peacock is known as Christian symbol

Titus Denarius (80 AD) IMP TITVS CAES VESPASIAN AVG P M; Reverse: Jewish messianic symbolism: dolphin [as fish] coiled around an anchor

28

29

Domitian as Augustus AR Denarius Rome mint (81 AD); Reverse: Jewish symbols: dolphin [as fish] entwined around anchor

Bar Kochba AR Zuz-Denarius (134-135 AD), 2 trumpets, text: 'To the freedom of Jerusalem'; lyre, text: 'Year 2 to the freedom of Israel'

30

Titus Flavius Clemens of Alexandria was the first one who described the first Christian symbols: anchor, boat (prow), fish, olive branch, star; and they all appear on coins of the Flavian Caesars.

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31

Simon Bar Kokhba silver coin struck from a silver denarius of Flavius Domitianus; Grapes; Jewish ritual handwash jar

32

Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). The Jerusalem Temple with messianic star above as promise to rebuild it. (Rome destroyed it in 70 AD as retaliation upon the Zealots.)

33

Bar Kokhba AR-Zuz, yr 2 133-4AD 3,41g SHM 'listen' in wreath_SH B Phoenician text: LEER YSHRL 'Year 2 of Israel's freedom', palm frond

34

AE sestercius to commemorate Hadrian's victory over Simon Bar Kokhba's War against the Romans; Reverse: IVDAEA

35

Axum coins of Endybis (227–235 AD), Left: ΑΞΩΜΙΤΩ ΒΑCΙΛΕΥC Emperor of Axum, Right ΕΝΔΥΒΙC ΒΑCΙΛΕΥC Emperor Endybis, Notice the messianic symbols crescent and star above the head. Judaism had a strong influence on Axum for a long time

36

Axum king Ezana, also spelled Aezana or Aizan (320s–360 AD) styled himself 'king of Saba and Salhen, Himyar and Dhu-Raydan'; Messianic crescent and star above head. He converted to Christianity and risked a war with the Jews (the Beta Israel), which he lost

37

Axum king Aphilas early (4th century AD), his Predecessor was Endubis and his Successor Wazeba, Greek inscription, messianic crescent and star above his head

38

Axum king Israel [Ethiopian Ge'ez language: Yisrael], (c.590 AD), the Kebra Negest states "Kaleb had two sons, Gabra Masqal and Israel", Christian symbolism: cross above head

39

Sassanid-Gold coin of Ardashir I "the great lion" "the great lion" ("Arde" = great; "shir" = lion), Pahlavi language in Aramaic script [called Middle Persian], Zoroastrian fire column as purity symbol

40

Coin of Sassanid Emperor Ardashir I (r. 224–242) and his son Shapur I (r. 240-270); legend in Aramaic script. From Ardashir, we have The Book of the Deeds, from Shapur several rock inscriptions

Fig. 31-33: Messianic coins from the 3rd Jewish War. Fig. 34: Coin of Hadrian. Fig. 35-40 Coins from Ethiopia and Persia. The Aramaic and Greek languages helped spreading religious ideas.

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COIN SAMPLES No. 5

41

Diocletian AU Pre-Reform Aureus, Cyzicus c.285 AD; Reverse: Sol standing left, raising right hand and holding globe. His wife Prisca and their daughter Galeria Valeria were Christians. So the question here is: Which Christian groups did he persecute?

42

Galeria Valeria AU Aureus, mark SIS, c.309 AD, GAL VALE RIA AVG, Reverse: crescent left. She was a Christian and married Galerius, one of the Roman "Tetrarchs" of the 4th century. Venus holding globe; and the messianic crescent and star appear again on a Roman coin

43

Constantius I Chlorus, as Caesar, AU Aureus 293AD; Reverse: Hercules holding club and fruits, mark SMAS + tiny messianc star [perhas] for Helena, his Christian wife and mother of Constantinus I (Constantine the Great)

44

Flavia Helena AU Solidus, Nicomedia Mark SMN, FL[avia] HELENA AVGVSTA; Reverse: Securitas holding olivebranch. She was a Christian. That her son Constantinus I was "the first Christian" Roman ruler is only half true. Most ruling families were Christians already

45

Gaius Galerius Valerius Maximianus, AR Argenteus, Antioch 294-295AD, he was made Caesar by Diocletian in 294 and married his daughter Galeria Valeria; Roman emperor 305-311. 4 rulers of the Tetrarchy stand in an archway, Left: a messianic star, right: a H

46

Flavius Constantinus I as Greek god, AU solidus, mark N = Nicomedia at 325-326 AD; Rev: 2 wreaths and messianic star, 250 years after Flavius Vespasianus, he adopted the name "Flavius" probably to show that he was to continue Vespasian's Christianisation

47

Flavius Julius Constans (c. 323-350, Roman emperor 337-350 AD) AR Siliqua 20mm 3.59g 337-340AD Siscia FL IVL CONSTANS P F AVG, diadem. 3 vertical palm branches, messianic star above

48

Flavius Claudius Julianus II [younger son of Julius Constantius] as Caesar, AU Solidus, 355-360AD, Antioch Mark SMAN E, 4.40g, 20.8mm; Roma holding spear, sceptre, foot on prow, messianic star on shield. He did not like the partly illogical Christian teachings

49

Flavius Heraclius (610-641 AD) and his son Flavius Heraclius Constantinus II, AU Solidus, 4.49g, minted in Constantinople, VICTORIA AVGU, cross between father and son, cross on 4 steps

50

Constantinus II (son of Flavius Heraclius), AV Solidus. minted in Constantinople struck 641AD+. DN CONSTANTINUS PP AVG, wearing crown, chlamys, holding cross globe

Emperor Constantinus I took the name Flavius to make clear that the first Flavians' attempt to establish Christianity will continue. Most patrician women worshipped Jesus, the men Mithras.

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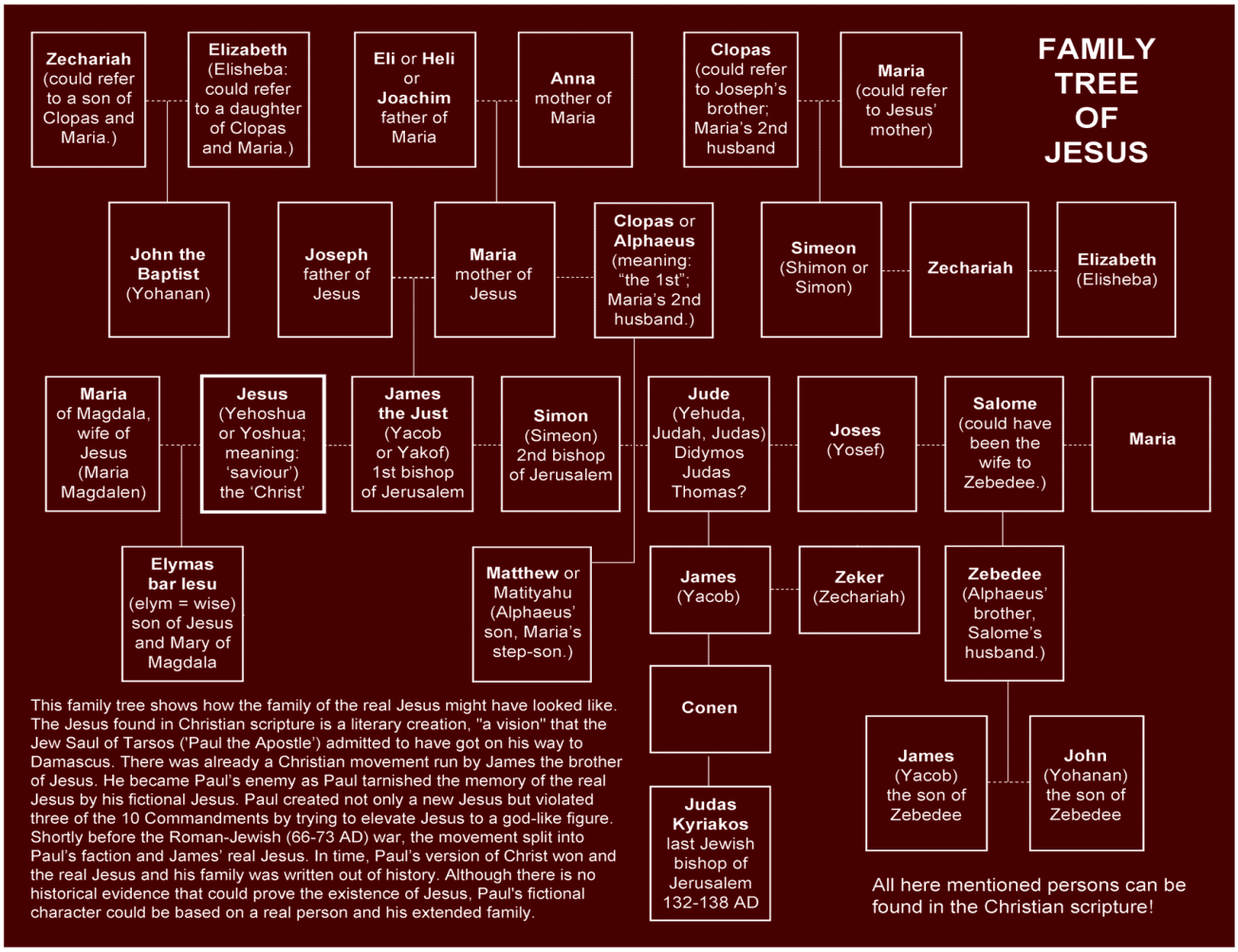
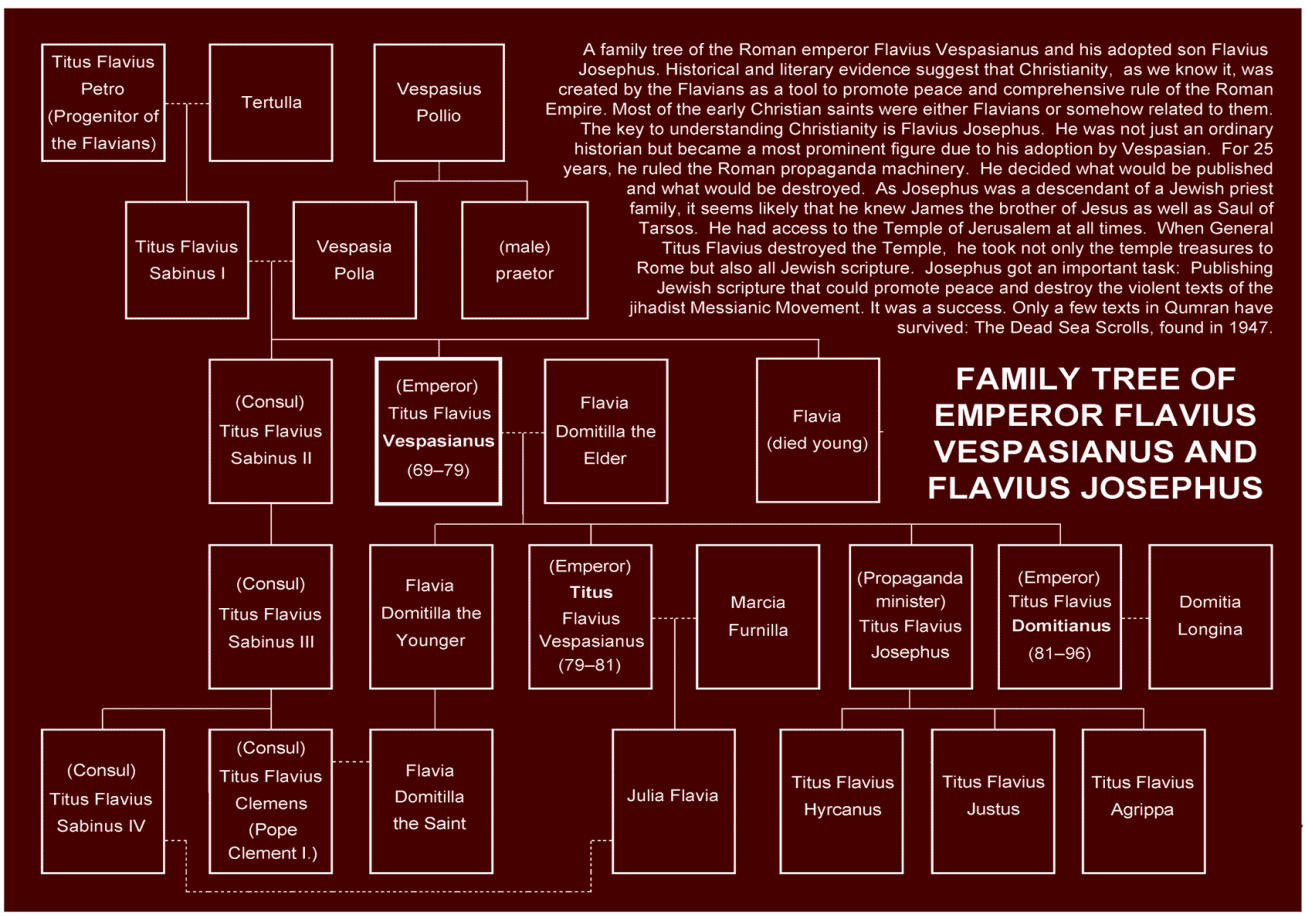

FAMILY TREE OF JESUS
Zechariah (could refer to a son of Clopas and Maria.)
Elizabeth (Elisheba: could refer to a daughter of Clopas and Maria.)
Eli or Heli or Joachim father of Maria
Anna mother of Maria
Clopas (could refer to Joseph's brother; Maria's 2nd husband
Maria (could refer to Jesus' mother)
John the Baptist (Yohanan)
Joseph father of Jesus
Maria mother of Jesus
Clopas or Alphaeus (meaning: "the 1st"; Maria's 2nd husband.)
Simeon (Shimon or Simon)
Zechariah
Elizabeth (Elisheba)
Maria of Magdala, wife of Jesus (Maria Magdalen)
Jesus (Yehoshua or Yoshua; meaning: 'saviour') the 'Christ'
James the Just (Yacob or Yakof) 1st bishop of Jerusalem
Simon (Simeon) 2nd bishop of Jerusalem
Jude (Yehuda, Judah, Judas) Didymos Judas Thomas?
Joses (Yosef)
Salome (could have been the wife to Zebedee.)
Maria
Elymas bar Iesu (elym = wise) son of Jesus and Mary of Magdala
Matthew or Matityahu (Alphaeus' son, Maria's step-son.)
James (Yacob)
Zeker (Zechariah)
Zebedee (Alphaeus' brother, Salome's husband.)
Conen
James (Yacob) the son of Zebedee
John (Yohanan) the son of Zebedee
Judas Kyriakos last Jewish bishop of Jerusalem 132-138 AD
This family tree shows how the family of the real Jesus might have looked like. The Jesus found in Christian scripture is a literary creation, "a vision" that the Jew Saul of Tarsos ('Paul the Apostle') admitted to have got on his way to Damascus. There was already a Christian movement run by James the brother of Jesus. He became Paul's enemy as Paul tarnished the memory of the real Jesus by his fictional Jesus. Paul created not only a new Jesus but violated three of the 10 Commandments by trying to elevate Jesus to a god-like figure. Shortly before the Roman-Jewish (66-73 AD) war, the movement split into Paul's faction and James' real Jesus. In time, Paul's version of Christ won and the real Jesus and his family was written out of history. Although there is no historical evidence that could prove the existence of Jesus, Paul's fictional character could be based on a real person and his extended family.
All here mentioned persons can be found in the Christian scripture!


A family tree of the Roman emperor Flavius Vespasianus and his adopted son Flavius Josephus. Historical and literary evidence suggest that Christianity, as we know it, was created by the Flavians as a tool to promote peace and comprehensive rule of the Roman Empire. Most of the early Christian saints were either Flavians or somehow related to them. The key to understanding Christianity is Flavius Josephus. He was not just an ordinary historian but became a most prominent figure due to his adoption by Vespasian. For 25 years, he ruled the Roman propaganda machinery. He decided what would be published and what would be destroyed. As Josephus was a descendant of a Jewish priest family, it seems likely that he knew James the brother of Jesus as well as Saul of Tarsos. He had access to the Temple of Jerusalem at all times. When General Titus Flavius destroyed the Temple, he took not only the temple treasures to Rome but also all Jewish scripture. Josephus got an important task: Publishing Jewish scripture that could promote peace and destroy the violent texts of the jihadist Messianic Movement. It was a success. Only a few texts in Qumran have survived: The Dead Sea Scrolls, found in 1947.
FAMILY TREE OF EMPEROR FLAVIUS VESPASIANUS AND FLAVIUS JOSEPHUS
Titus Flavius Petro (Progenitor of the Flavians)
Tertulla
Vespasius Pollio
Titus Flavius Sabinus I
Vespasia Polla
(male) praetor
(Consul) Titus Flavius Sabinus II
(Emperor) Titus Flavius Vespasianus (69–79)
Flavia Domitilla the Elder
Flavia (died young)
(Consul) Titus Flavius Sabinus III
Flavia Domitilla the Younger
(Emperor) Titus Flavius Vespasianus (79–81)
Marcia Furnilla
(Propaganda minister) Titus Flavius Josephus
(Emperor) Titus Flavius Domitianus (81–96)
Domitia Longina
(Consul) Titus Flavius Sabinus IV
(Consul) Titus Flavius Clemens (Pope Clement I.)
Flavia Domitilla the Saint
Julia Flavia
Titus Flavius Hyrcanus
Titus Flavius Justus
Titus Flavius Agrippa

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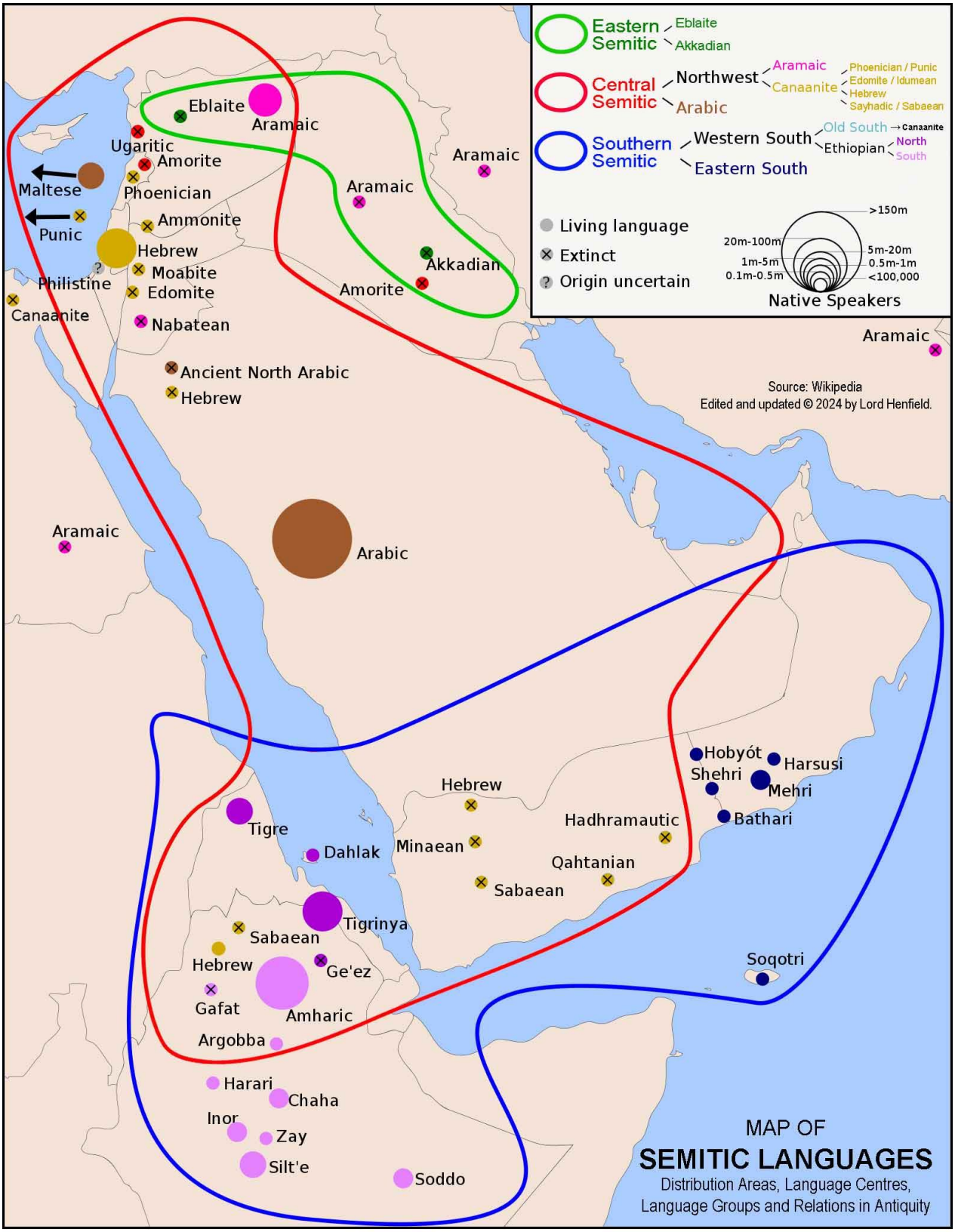

Akkadian (Assyro-Babylonian) was spoken in Mesopotamia from the 3rd to the 1st millennium BC. By about 2000 BC, Akkadian had replaced Sumerian and soon became the lingua franca of the whole Middle-East, **Amorite** (Amurru) was northern Canaanite until it spread to Babylon where it became language of Hammurabi's Amorite Dynasty. **Canaanite** (Old-Hebrew, Old-Phoenician) was the language of the 14th and 15th Hyksos-Dynasty in Lower Egypt; it was the ancestor of Sabaean, Phoenician, Hebrew and Aramaic. **Sabaean** was the language of the biblical Kingdom of Sheba (Saba). Orientalist A.F.L. Beeston found out that the 4 Old South Arabian (Sayhadic) languages Sabaean, Minaeic, Qatabanic, and Hadramautic were not South Semitic but Central Semitic like Hebrew. **Hebrew** was actually Phoenician or Carthaginian spoken by Israelites and Judaeans. **Aramaic** was the language of Jesus and his disciples. It developed in Aram (Syria) of the 11th century BC. 300 years later was it the second language of the Assyrian Empire, replaced Hebrew as common language of the Jews, became official language of the Persian Empire, spread to northwestern India and became in fact the first global language stretching from Northwest Africa to China's capital Chang'an.

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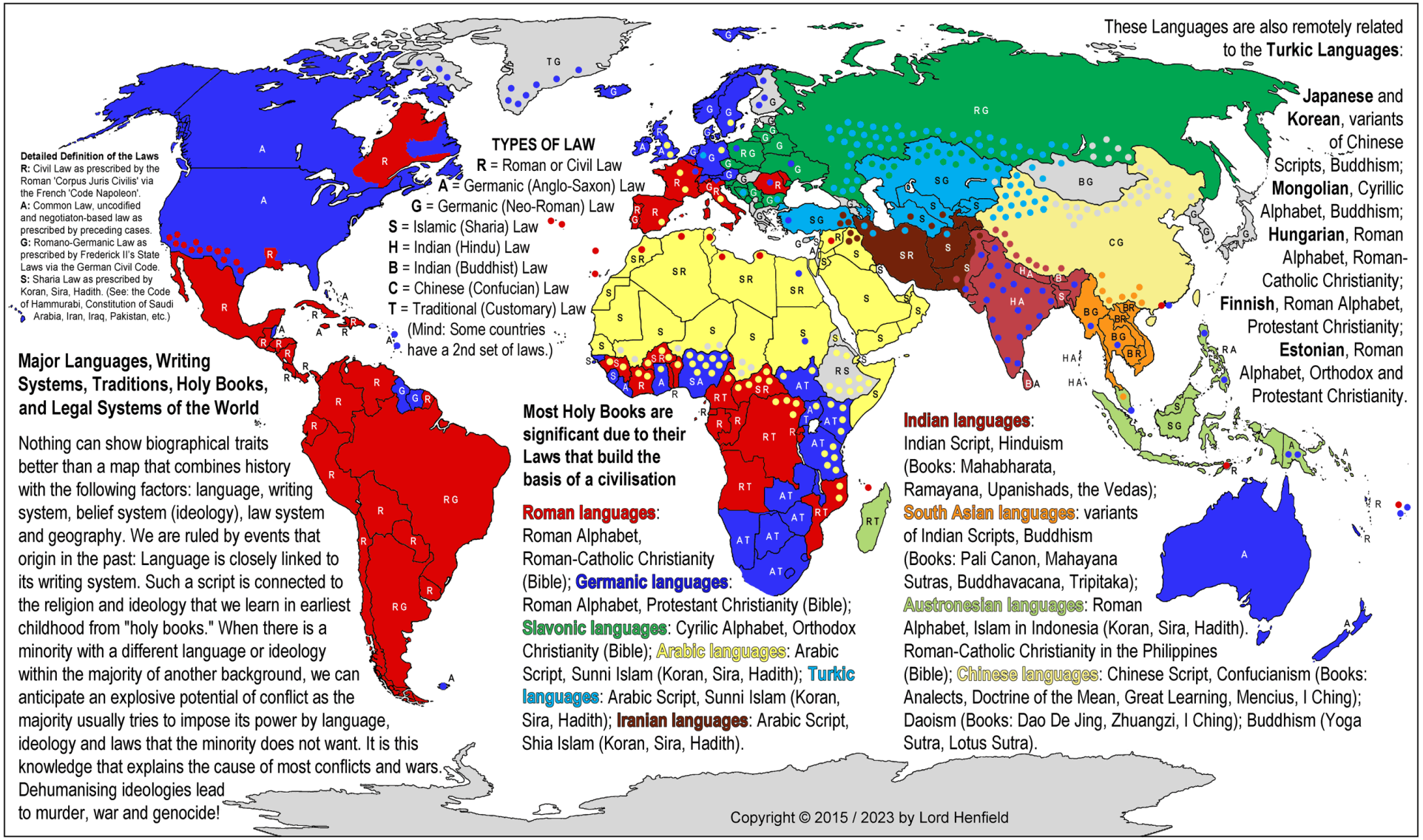
LORD HENFIELD'S GENERAL MAP OF LANGUAGE AND CULTURE FAMILIES

SHOWING THE EXTENT OF MAJOR LANGUAGES, WRITING SYSTEMS, BELIEF SYSTEMS AND LAWS OF THE WORLD


Detailed Definition of the Laws
R: Civil Law as prescribed by the Roman 'Corpus Juris Civilis' via the French 'Code Napoleon'.
A: Common Law, uncodified and negotiaton-based law as prescribed by preceding cases.
G: Romano-Germanic Law as prescribed by Frederick II's State Laws via the German Civil Code.
S: Sharia Law as prescribed by Koran, Sira, Hadith. (See: the Code of Hammurabi, Constitution of Saudi Arabia, Iran, Iraq, Pakistan, etc.)
TYPES OF LAW
R = Roman or Civil Law
A = Germanic (Anglo-Saxon) Law
G = Germanic (Neo-Roman) Law
S = Islamic (Sharia) Law
H = Indian (Hindu) Law
B = Indian (Buddhist) Law
C = Chinese (Confucian) Law
T = Traditional (Customary) Law
(Mind: Some countries have a 2nd set of laws.)
These Languages are also remotely related to the Turkic Languages:
Japanese and Korean, variants of Chinese Scripts, Buddhism;
Mongolian, Cyrillic Alphabet, Buddhism;
Hungarian, Roman Alphabet, Roman-Catholic Christianity;
Finnish, Roman Alphabet, Protestant Christianity;
Estonian, Roman Alphabet, Orthodox and Protestant Christianity.
Major Languages, Writing Systems, Traditions, Holy Books, and Legal Systems of the World
Nothing can show biographical traits better than a map that combines history with the following factors: language, writing system, belief system (ideology), law system and geography. We are ruled by events that origin in the past: Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology within the majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Dehumanising ideologies lead to murder, war and genocide!
Most Holy Books are significant due to their Laws that build the basis of a civilisation
Roman languages: Roman Alphabet, Roman-Catholic Christianity (Bible); Germanic languages: Roman Alphabet, Protestant Christianity (Bible); Slavonic languages: Cyrilic Alphabet, Orthodox Christianity (Bible); Arabic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Turkic languages: Arabic Script, Sunni Islam (Koran, Sira, Hadith); Iranian languages: Arabic Script, Shia Islam (Koran, Sira, Hadith).
Indian languages: Indian Script, Hinduism (Books: Mahabharata, Ramayana, Upanishads, the Vedas); South Asian languages: variants of Indian Scripts, Buddhism (Books: Pali Canon, Mahayana Sutras, Buddhavacana, Tripitaka); Austronesian languages: Roman Alphabet, Islam in Indonesia (Koran, Sira, Hadith). Roman-Catholic Christianity in the Philippines (Bible); Chinese languages: Chinese Script, Confucianism (Books: Analects, Doctrine of the Mean, Great Learning, Mencius, I Ching); Daoism (Books: Dao De Jing, Zhuangzi, I Ching); Buddhism (Yoga Sutra, Lotus Sutra).
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Learning about history does not only show us the past but also a vague outlook into a possible future. Look at this little list and you will get an idea what could lie ahead: **Regions with potential religious conflicts:** Northern Ireland, Scotland, southern France, southern Spain, Bosnia, Macedonia, the Caucasus, Lebanon, Iraq, Usbekistan, Western China, Korea, north-western India, Nigeria, Chad, Mali, Congo, the Philippines. **Regions with potential language and ethnic conflicts:** Belgium, eastern Spain, northern Italy, eastern Turkey, northern Iran, northern Iraq, southern Russia, Ukraine, Kazakhstan, Tajikistan, Kyrgyzstan, Afghanistan, Pakistan, South-east Asia, Burma, Borneo, Nepal, western China, Taiwan, East Timor, north-western India, southern India, Bolivia, Mexico, South Africa, eastern Canada, the south-west of the United States.

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IMPORTANT WRITING SYSTEMS, ABJAD SCRIPTS AND ALPHABETS

Indo-Europeans adopted Phoenician, an Abjad script. Abjad systems have a flaw: They do not show vowels.
By inventing new signs for displaying vowels, Greeks and Romans created the first true Alphabets.

Egyptian hieroglyphs 34th c. BC

- **Hieratic** (Egyptian Hieroglyphs in "cursive" or shorthand writing style) 32nd c. BC
  - Demotic (Egyptian) 7th c. BC
    - Meroitic (Nubian, Sudan) 3rd c. BC
- **Proto-Sinaitic** 19th c. BC
  - Ugaritic (Cuneiform Abjad Script, Assyria, Syria) 15th c. BC
  - Sabaean (Epigraphic South Arabian; Sayhadic) 9th c. BC
    - Ge'ez (Axum = Ethiopia, Eritrea) 5–6th c. BC
  - **Phoenician** (Lebanon, Canaanite, Israelite, Carthage, Mesopotamia) 12th c. BC
    - Paleo-Hebrew (Canaanite, Israelite) 10th c. BC
      - Samaritan 7th c. BC
    - Libyco-Berber (Phoenician-based Abjad Script) 6th c. BC
      - Tifinagh (Tuareg, Northwest Africa, Canary Islands) 5th c. BC
    - Palaeohispanic (semi-syllabic) 7th c. BC
    - **Aramaic** (Assyrian Empire, Middle East, Persia, India, China) 8th c. BC
      - Kharosthi (Bactrian, northwest Indian) 4th c. BC
      - Brahmi (north Indian) 4th c. BC
        - Brahmic family
          - Tibetan 7th c. AD
          - Devanagari (Burmese, Thai etc.) 10th c. AD
      - Hebrew (Square Script, Central Judaea) 3rd c. BC
      - Elymaic / Elamaic (Iran) 3rd c. BC
      - Pahlavi (Iran) 3rd c. BC
        - Avestan (Iran) 4th c. AD
      - Palmyrene (Syria) 2nd c. BC
      - Syriac-Aramaic (Syria, Central Asia, Silk Road, China) 2nd c. BC
        - Nabataean (north Arabian, Petra, Al Madain) 2nd c. BC
          - Arabic 4th c. AD
        - Sogdian (Usbekistan) 2nd c. BC
          - Orkhon (old Turkic-Mongolian) 6th c. AD
            - Old Hungarian (west Mongolian) c. 650 AD
          - Old Uyghur
            - Mongolian 1204 AD
      - Mandaic (Persia) 2nd c. AD
    - **Greek** (Greece, Asia Minor, East Roman Empire) 8th c. BC
      - Etruscan (Italic) 8th c. BC
        - Roman (Italic) 7th c. BC
        - Runic (Germanic) 2nd c. AD
        - Ogham (origin uncertain) 4th c. AD
      - Coptic (Greek-Egyptian Script) 3rd c. AD
      - Gothic (Germanic) 3rd c. AD
      - Armenian 405 AD
      - Caucasian Albanian (origin uncertain) c. 420 AD
      - Georgian (origin uncertain) c. 430 AD
      - Glagolitic 862 AD
      - Cyrillic (Slavonic, Romanian) c. 940 AD
        - Old Permic 1372 AD
- **Hanzi** (Chinese Logographic Script; Oracle bone script from the Shang Dynasty) 13th c. BC
  - Kanji (Japanese Script, used together with the phonetic Hiragana script) 5th c. AD
  - Hangul (Korean Script, alphabetised and phonetic script) 1443 AD
- **Olmec** Logographic Script (Earliest inscriptions found in La Venta, Monument 13, Mexico) 7th c. BC
  - Mesoamerican Logographic Script (Monte Alban, Teotihuacan, Mexico) 4th and 3rd c. BC
  - Maya Logographic Script (Earliest inscriptions, San Bartolo, Guatemala) 3rd c. BC

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LETTER NAMES AND THEIR MEANING

All Semitic characters bear Egyptian names as well as names from Mesopotamia. This is an indication of their origin. The Bible itself confirms its origin by stating that Abraham (which is likely to be a personified name for a tribe) came from Ur of the Chaldees (Hebrew: Ur Kasidim*; Genesis 11:28, 11:31, 15:7) a city in Sumer, and went to Egypt. Moses (together with his Canaanite tribe) came from (Avaris in) Egypt; the name Mose is Egyptian for "son", "child"; Semitic: ben, bar, bin. (* The contemporary name *Kasidim* or *Kashdim* refers to the Aramaic speaking Kashdu people who lived in Sumer from the 9th to the 6th centuries BC. This indicates that the Torah was composed not before that time.)

The letter names appear in scriptures without further explanation because when the texts were written, the meaning of those letter names were still well-known. Some Koran verses, for example, begin with these names. Each name stands for either an important thing of daily use or for a significant thought that could be connected to it.

Phoenician c. 1200 BC	**Yemenite** c. 900 BC	**Greek** c. 900 BC	**Aramaic** c. 900 BC	**Hebrew** c. 400 BC	**Arabic** c. 500 AD	**Meaning** (in brackets figurative)	**IPA** Range
āleph	ālep	alpha	ālap	alef	alif	cattle (wealth)	ʔ ; aː, eː
bēth	bēth	beta	bēth	bet	bā	house (home, safety)	b, β
gīmel	gāmal, ghayn	gamma	gāmal	gimel	jīm, ǧayn	camel** throwing stick* (move, transport)	g, ɣ
dāleth	dālet, dhadhe	delta	dālath	dalet	dād, dāl	door, fish** (food)	d, ð
hē	hē	epsilon	hē	he	hā	window, (joy**, light)	ɦ
wāw	wāw	digamma, upsilon	waw	waw, vav	wāw	hook (rest, calm)	w; oː, uː
zayin	zayn	zeta	zain	zayin	zāyn, zā	weapon; see ****1**	z
hēth, chet	hēt	(h)eta	hēth	chet, het	hā	walled yard **	ʜ χ
tsēth	tsēt	theta	tsēth	tet	thā	wheel***1** (perfection)	tˤ
yōdh	yōd	iota	yodh	yod	yā	arm, hand (strength)	j; iː, eː
kaf, kaph	kāph	kappa	kāp	kaf, ka, kheth	kāf, kā	palm of hand (skill, ability, technique)	k, x
lāmedh	lāmad	lambda	lāmadh	lamed	lām	goad***2** (teach)	l
mēm	mīm	mu	mem	mem	mīm	water (life)	m
nun	nūn	nu	nun	nun	nūn	fish, eel, snake****3** (danger)	n
sāmekh	semkat	xi	semkath	samech	sīn	pillar (sustain, support)	s
ayin	ayn	omicron	ayin, ē	ayin		eye (see, look, view)	ʕ ʁ
pē	pē, fē	pi	pē	pe	fā	mouth; angle, corner**	p, ɸ
tsādē	tsādē, sat	san	tsādhē	tsade	sād	papyrus, fishing hook**	sˤ
qōph	qōp	qoppa	qop	qof	qāf	eye of a needle (create) (impossible thought)	qˤ
rēsh	rēsh	rho	rēsh	resh	rā	head (mind)	r
shīn	shīn	sigma	shin	shin	shīn	tooth, sun** (god, faith)	ʃ
tāw	taw	tau	taw	tav	tā	mark (sign, symbol)	t, θ
	thaw = θ	phi					
	theth = θ	chi					
	teth = θ	psi					
	dhaleth = ð	omega					

(* according to the connotation of Egyptian hieroglyphs.) / (** according to Theodor Nöldeke, Kurzgefasste Syrische Grammatik, 1880, Compendious Syriac Grammar, 1904. The word "Syriac" here means Aramaic, Phoenician, etc.)

1 **zayn = weapon = war; also: manacle, shakles = a word for security, safety, imprisonment.
2 (c**)**het** = courtyard / wall. = The letters ***he*** and ***hēt*** come from three Proto-Sinaitic letters, ***hasir*** "courtyard", ***hillul*** "jubilation" and ***hayt*** "thread". The shape of ***hēt*** comes from ***hasir*** "courtyard", but the name comes from ***hayt*** "thread". The shape of ***he*** comes from ***hillul*** "jubilation" or "joy" but the name itself means "window".
*1 = **wheel** = The glyph was taken to represent a wheel, but it possibly comes from the hieroglyph **n-f-r** = ***nefer*** and would originally have been called ***tab*** = "good". It is the Egyptian hieroglyph for "perfect, complete" (with the extended meanings of "good, pleasant, well, beautiful").
*2 = **goad** = to drive as with a goad; spur, incite, provoke (a goad is a sharp pointed stick for urging on cattle, etc.) The root **l-m-d** mainly means "to teach", from an original meaning "to goad" (H3925 in Strong's Exhaustive Concordance to the Bible, 1979.) The KJV has 86 translations of the word **l-m-d**. The KJV translates ***lamad*** according to Strong's entry H3925 in the following manner: teach (56x), learn (22x), instruct (3x), diligently (1x), expert (1x), skilful (1x), teachers (1x), unaccustomed (with H3808) (1x).
3 = **nun = the letter name ***nūn*** is a word for "fish" (perhaps eel), but the glyph is presumably from the depiction of a snake, which would point to an original name for "snake" and therefore might also represent "danger".

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 1

PHOENICIAN

		UC	EARLY PHOENICIAN												MIDDLE PHOENICIAN					LATE PHOENICIAN / PUNIC							
Name	**IPA Range**	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
ālep	ʾ, ʔ, a																									
bēt	b, v																									
gīmel	g, ɣ, ɟ, ɣ																									
dālet	d, ð																									
hē	h, e																									
wāw	w, v, y, u																									
zayin	z, ʒ																									
(c)het	h, x, ħ, ḥ																									
tēt	t, ṭ, tˁ, θ																									
yōd, yud	y, j, i, e																									
kaf, kap	k, x																									
lāmed	l, ɬ																									
mēm	m																									
nun	n																									
sāmek(h)	s																									
ayin	ʿ, ʕ, ʢ, ʔˤ																									
pē	p, ɸ, f																									
(t)sādē	ts, ʂ, sˤ																									
qōp	q, k, g, ʔ																									
rēsh	r, ɾ, ʁ, ʀ																									
shin	ʃ, ʃ, š, s																									
tāw	t, θ																									
	Vowels:																									
	a, ə																									
	(h)ə																									
	i, ʕ, ə																									
	u, o																									

UC: 1 UGARITIC CUNEIFORM, the oldest known true alphabet from the harbour city of Ugarit, northern Phoenicia, 1500 BC; From 3000 BC, Ugarit was Mesopotamia's link to the Mediterranean Sea.

EARLY PHOENICIAN ABJADS (developed out of the Ugaritic Alphabet combined with symbols from Egyptian hieroglyphs and Demotic): **2** Arrowheads from Lebanon c. 1200 BC; **3** Byblos, Ahiram Inscription c. 1000 BC; **4** Jerusalem, Gezer Calendar c. 1000 BC; **5** Inscription from Judah c. 1000 BC; **6** Cursive Script, Samaria ostraca c. 8th century BC; **7** Hebrew Seals, Judah and Israel c. 8th century BC, **8** Siloam Inscription, Jerusalem Tunnel c. 7th century BC; **9** Punic Inscription Mozia stele, Sicily c. 6th century BC; **10** Punic script, Carthage, Zeugitania c. 6th century BC; **11** Inscription from Abu Simbel (Ipsambul), Egypt; **12** Inscription from Abydos, Egypt. **MIDDLE PHOENICIAN ABJADS: 13** Byblos, Phoenicia, Lebanon; **14** Sidon, Phoenicia, Lebanon; **15** Mesha Inscription, from Moab, southwestern Jordan, c. 4th century BC; **16** CIS I 10-96 from Larnaka, Cyprus; **17** Inscription from Greece; **LATE PHOENICIAN / PUNIC ABJADS: 18** Inscription CIS I 132 Malta; **19** Inscription CIS I 143 from Sardinia; **20** Inscription CIS I 165 from Marseille, France; **21** Inscription Taff 12-14, Carthage, Tunis, Tunisia, northern Africa; **22** Jewish Messianic Coins c. 2nd century BC to 2nd century AD; **23** East Canaanite inscription from Amman, Jordan, c. 4th century BC; **24** Cirta, (Roman: Constantina Cirtensium), northwestern Algeria; **25** Inscriptions from Hadrumetum, a Phoenician colony in Sousse, c. 150km south of Tunis, Tunisia.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 2

GREEK AND ITALIC

			GREEK												ITALIC						
Name	**IPA Range**	**Symbols**	**26**	**27**	**28**	**29**	**30**	**31**	**32**	**33**	**34**	**35**	**36**	**37**	**38**	**39**	**40**	**41**	**42**	**43**	**44**	**45**
alpha	a, aː	Α α	Α	Α Α	Α Α	Α Α	Α Α	Α Α	Α	Α Α	Α Α	Α Α Α	Α Α	Α Α Α	Α Α Α Α Ο Ο	Α Α Α	Α	Α Α	Α	Α Λ Λ Α	Α	Α
beta	b, (v)	Β β	Β			Β Β	Β	Β Β	Β	Β	Β Β	Β	Β	Β Β	Β Β Β		Β	Β	Β	Β Β		Β
gamma	g, ŋ, (ɣ, ʝ)	Γ γ	Γ	Γ	Γ Γ	Γ Γ Λ	Γ Λ	Λ Λ	Λ	Γ Λ	C I	Γ Γ	C	Γ	Γ Γ Γ	Ɔ Ɣ)		Γ	>	Γ C	Ɔ C	C
delta	d, (ð)	Δ δ	Δ	Δ Δ	Δ	Δ	Δ	D Δ	Δ	D Δ	Δ Δ	Δ	Δ	Δ Δ	Δ Δ D O X			Δ	Ꝛ	D	D	D
epsilon	e	Ε ε	Ε	Ε Ε	Ε Ε Ε Ε	Ε Ε Ε	Ε	Ε Ε	Ε	Ε Ε Ε	Β Β X Ε	Β	Β	Ε Ε	Ε	Ǯ Ǯ Ǯ	Ǯ Ꝗ	Ε	Ǯ Γ	Ε Ⅱ	Ǯ	Ε
digamma	w	F Ϝ Ϛ					F Ⅎ			F Ϝ	Ϝ F	Ϝ F		F) (ж	F	ℐ ℐ	ℶ ℐ	F Ⅎ	Ⅎ	F Ⅰ'	↑	F
zeta	zd, dz	Ζ ζ	Ι					Ι	Ι					Ι	Ƶ Ƶ Ƶ Ƶ ?	⊂ ± Ι	⅋ ℐ	Ι Ƶ	Ι	Ƶ	⅋ ⅋	Ζ
(h)eta	ɛː	Η η Ⱶ ⱶ ⱶ	Η	Η Β	Β	Η	Η	Β	Η	Β	Β	Β	Β	+	Η Η Ⱶ Ж	Ꝗ Ꝗ	⊘	Η Ж	Β	Η	Β Η	Η
theta	t, tʰ, (θ)	Θ θ	⊙	⊗ ⊕	⊗ ⊕	⊙	⊗ ⊕	Ο	⊙	⊗ ⊕	⊗ ⊕	⊕	⊕	Ɪ	⊕ ⊖	Ο ⊗ ( )	⊙	⊙				
iota	i, iː	Ι ι	Ι	Ι	ϟ ƽ ʖ ʖ	ϟ Ι	⚡ ⚡	Ι	Ι	Ι	Σ ℰ ⚡	⚡ ≀	Ι	Ι	Ι	Ι Ⱶ	Ι	Ι	Ι	Ι	Ι	Ι
kappa	k	Κ κ	Κ	Ⱪ Ⱪ	Ⱪ Κ Ⱪ	Ⱪ	Κ	Κ	ⱪ	Κ	Κ	Κ	Κ	Κ Ⱪ Ⱪ Ⱪ	Κ Κ Κ Κ ⱺ ⱺ	> ⱪ	ⱪ	Ⱪ	ⱪ	Ⱪ		Κ
lambda	l	Λ λ	Λ	ᴧ Λ	ᴧ Λ Β	Λ Λ	ᴧ Λ Λ	ᴧ L	ᴧ	ᴧ ᴧ	ᴧ Λ	ᴧ Λ	ᴧ Λ	Λ ^	Λ Λ Λ	⅄ ✓	⅄	ᴧ	⅄	ᴧ L	⅄ ⅄ ⅄	L
mu	m	Μ μ	Μ	Μ	Μ	Μ Μ Μ	Μ	Μ	Μ	Μ	Μ	Μ	Μ Μ	Μ Μ	Μ Μ Μ	⋈ Μ Μ Μ	Μ Μ Λ	Μ	Μ	Μ Μ	Μ	Μ
nu	n	Ν ν	Ν	Ν Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν	Ν	Ν	Ν	Ν Ν Ν ٦ Ƴ	Ν Ν Ν Ⱨ ⱺ ⱺ	Ч И Н	И Ν	Ν	Η	Ν Ν	Ν	Ν
xi	ks	Ξ ξ	Ξ	Ξ Ξ		Ξ				Ξ	Ξ	Ξ Ξ		Ξ	Ξ							
omicron	o	Ο ο	Ο	Ο	Ο ο	Ο C	⊙ Ο	Ο	Ο	Ο ⊙	Ο	⊙ Ο	Ο ◇	Ο	Ο Ο ο			ο		Ο	Ο	Ο
pi	p	Π π	Γ	Γ Π	Γ Γ	Γ	C Γ	Γ	Γ	Γ	Γ Γ	Γ	Π Γ	Γ Γ Γ ⊦ Π	Π Ɱ	⅂ Λ ⊓	⅂	Γ	Π	Γ Ρ	∩ Γ	Ρ
san	s	Ϻ Ϸ Ϡ ϡ													⅄ Ϸ							
qoppa	k	Ϙ ϙ ϟ			Ϙ ϙ			ϙ	ϙ ϙ		ϙ				ϙ					ϙ		Ϙ
rho	r	Ρ ρ	Ρ	⊳ Ρ D	Ρ	Ρ Ρ Ρ	Ρ Ρ	Ρ Ρ	Ρ Ρ	Ρ Ρ	Ρ Ρ Ρ	Ρ Ρ	Ρ Ρ	Ρ Ρ	Ρ Ρ	D ʊ Ɑ ϥ	Ɑ ɗ	Ρ Ρ	Ɑ	Ρ Ρ	Я	Ρ
sigma	s, z	Σ σ ς C c	ξ	ξ Ε	Μ	Μ Μ Σ	Μ Σ	ϟ ≀	Σ	Μ ϟ Σ	Μ Μ	Μ Μ	Σ	ʃ ξ)	Σ C	Μ ⋈ ξ ≀	ƨ Μ	ϟ Σ	≀	ϟ ϟ	Ϛ ƨ	Ϛ
tau	t	Τ τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	Τ	ϟ ϟ	ϟ Ч	Τ	Τ	Τ	ϟ ⅋	Τ
phi	pʰ, (f)	Φ φ	Φ	⊘		Φ	Ⓞ Φ	Ⓞ Φ	Φ	Ⓞ Φ	Φ ϙ Φ	Φ			Φ Φ	Ⓞ ϥ	8		8			
chi	kʰ (x, ç)	Χ χ	Χ	Χ		Χ		Χ +	Χ	Χ +	Χ +	Χ		Χ Ψ Ψ Ƴ Ɣ	Χ	↓	Χ	Χ	Χ	Χ	⅄	Χ
psi	ps	Ψ ψ	Ψ	Ψ Ƴ							Ψ				Ψ							
omega	ɔː	Ω ω	Ω Ω	Ω	ʘ	O								Ɣ Ɣ Ɣ Ɣ Ɣ Ɣ	Ω ɯ ω ω							
upsilon	y, yː, u	Υ υ	Υ Ƴ	Ν	Ν Ƴ Υ	Ν ˇ Υ	Ν Υ	Ν	Υ	Υ Ν	Ν Ƴ Υ	ƴ	Ν Υ	ƴ Υ Ν Ψ Ψ		Ɣ Ν ⅄	Ν		Ν	Ν	Ν	Ν

The Phoenician Script spread in the Mediterranean over a vast area that was 6,000 km (4,000 mi) long and 2,000 km (1,400 km) wide. The Semitic Phoenician abjads (scripts without vowels) developed into Greek and Italic alphabets with vowels. Reason: The Semitic grammar is based on consonants while the grammar of Indo-European languages such as Greek, Italic, Iranian, and Indic, are based on vowels. The Latin adjective bonus "good" as example shows clearly that Indo-European languages need letters for vowels: bone (m. sg. voc.), boni (m. sg. gen.), bono (m. sg. dat.), bona (f. sg. abl.), bonae (f. sg. dat.).

The **GREEK ALPHABETS: 26** Halikarnassos; **27** Prokonnessos near Milet; **28** Thera; **29** Melos, **30** Crete, **31** Athens, earlier; **32** Athens, later; **33** Argos; **34** Korinthos (Corinth); **35** Korkyra (Korfu); **36** Anaklorion; **37** Lykian in the southwest of Asia Minor; **38** Indus Greek (the first letter example is from the early Bactrian Empire 3rd and 2nd centuries BC, the other examples are from the following Kushan Empire up to the 2nd century AD.); **ITALIC ALPHABETS: 39** Etruscan Alphabet Northwest Italy 8th century BC; **40** Umbrian Alphabet, Northeast of Rome 7th century BC; **41** Messapic Alphabet Southeast Italy 5th century BC; **42** Oscan Alphabet, southeast of Rome, Central Italy, 4rd century BC; **43** Early Roman Alphabet, Central Italy 4th century BC; **44** Faliscan Alphabet Northwest of Rome, 3rd century BC; **45** later Roman Alphabet, Central Italy, 1st century BC. The Greek and Roman Alphabets and their descendants Cyrillic, Coptic, Armenian, Georgian, Pinyin, and others have spread all over the planet.

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 3

ARAMAIC - SYRIAC - INDIC

		ARAMAIC											PALMYRENE SYRIAC								HEBREW					INDIC			
Name	IPA Range	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73
ālap	ʔ; aː, eː	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀 𐡀	𐡀	𐡀 𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀 𐡀 𐡀 𐡀	𐤀	א	א	א	𐎀	𑀅𑀁𑀅𑁆	𑀅	𑀅	𑀅
bēth	b, β	𐡁	𐡁	𐡁 𐡁 𐡁 𐡁 𐡁 𐡁	𐡁 𐡁	𐡁 𐡁 𐡁	𐡁	𐡁 𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁 𐡁	𐤁	ב	ב	ב	ב	𑀩𑀸𑀳	𑀩	𑀩	𑀩
gāmal	g, ɣ	𐡂	𐡂	𐡂 𐡂	𐡂	𐡂 𐡂				𐡂	𐡂	𐡂	𐡂	𐡂		𐡂	𐡂	𐡂		𐡂 𐡂	𐤂	ג	ג	ג	ג	𑀕𑀸𑀫	𑀕	𑀕	𑀕
dālath	d, ð	𐡃	𐡃	𐡃 𐡃 𐡃 𐡃 𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃 𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃 𐡃	𐤃	ד	ד	ד	ד	𑀤𑀸𑀮	𑀤	𑀤	𑀤
hē	h	𐡄	𐡄	𐡄 𐡄 𐡄 𐡄 𐡄 𐡄	𐡄 𐡄	𐡄 𐡄 𐡄	𐡄 𐡄 𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄	𐡄	𐡄	𐡄	𐡄 𐡄	𐡄 𐡄	𐡄 𐡄 𐡄 𐡄	𐤄	ה	ה	ה	ה	𑀳𑁂	𑀳	𑀳	𑀳
waw	w; oː, uː	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅 𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐡅 𐡅	𐡅	𐡅	𐡅	𐤅	ו	ו	ו	ו	𑀯	𑀯	𑀯	𑀯
zain	z	𐡆 𐡆	𐡆	𐡆 𐡆 𐡆	𐡆 𐡆	𐡆 𐡆 𐡆	𐡆		𐡆	𐡆 𐡆	𐡆	𐡆		𐡆	𐡆	𐡆			𐡆	𐡆	𐤆	ז	ז	ז	ז	𑀰𑀸𑀬	𑀰	𑀰	𑀰
hēth	ḥ, ʜ, χ	𐡇 𐡇	𐡇 𐡇	𐡇 𐡇 𐡇 𐡇 𐡇 𐡇	𐡇	𐡇 𐡇 𐡇	𐡇 𐡇 𐡇	𐡇	𐡇 𐡇	𐡇 𐡇	𐡇	𐡇 𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇 𐡇 𐡇 𐡇	𐤇	ח	ח	ח	ח	𑀳𑀼	𑀳	𑀳	𑀳
tēth	ṭ, tᶴ	𐡈 𐡈 𐡈	𐡈	𐡈 𐡈 𐡈		𐡈 𐡈	𐡈 𐡈	𐡈		𐡈	𐡈 𐡈	𐡈 𐡈		𐡈	𐡈			𐡈	𐡈	𐡈 𐡈 𐡈 𐡈	𐤈	ט	ט	ט	ט	𑀝𑀸𑀮	𑀝	—	𑀝
yodh	j; iː, eː	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉 𐡉	𐡉	𐡉	𐡉	𐡉 𐡉	𐡉	𐡉	𐡉 𐡉 𐡉 𐡉 𐡉	𐤉	י	י	י	י	𑀬	𑀬	𑀬	𑀬
kāp	k, x	𐡊 𐡊	𐡊	𐡊 𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊 𐡊	𐡊 𐡊	𐡊 𐡊	𐡊	𐡊	𐡊	𐡊	𐡊	𐡊	𐡊	𐡊 𐡊	𐤊	כ	כ	כ	כ	𑀓𑀸	𑀓	𑀓	𑀓
lāmadh	l	𐡋	𐡋	𐡋	𐡋 𐡋	𐡋 𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋 𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋 𐡋 𐡋	𐤋	ל	ל	ל	ל	𑀮	𑀮	𑀮	𑀮
mem	m	𐡌	𐡌	𐡌 𐡌 𐡌 𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌 𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌 𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌 𐡌 𐡌	𐤌	מ	מ	מ	מ	𑀫𑀸	𑀫	𑀫	𑀫
nun	n	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍	𐡍	𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍 𐡍	𐡍	𐡍 𐡍 𐡍	𐤍	נ	נ	נ	נ	𑀦	𑀦	(ɲ)	𑀦
semkath	s	𐡎 𐡎	𐡎 𐡎	𐡎 𐡎 𐡎 𐡎 𐡎 𐡎	𐡎 𐡎	𐡎	𐡎	𐡎	𐡎 𐡎	𐡎	𐡎 𐡎	𐡎 𐡎		𐡎	𐡎	𐡎	𐡎	𐡎		𐡎 𐡎	𐤎	ס	ס	ס	ס	𑀲	𑀲	𑀲	𑀲
ayin, ʿē	ʕ, ʁ	𐡏	𐡏	𐡏 𐡏 𐡏 𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏	𐡏 𐡏	𐡏	𐡏		𐡏	𐡏	𐡏	𐡏	𐡏 𐡏 𐡏	𐤏	ע	ע	ע	ע	𑀅	(ʼ)	(ʼ)	𑀇
pē	p, ɸ	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐 𐡐		𐡐	𐡐			𐡐		𐡐 𐡐	𐤐	פ	פ	פ	פ	𑀧𑀸	𑀧	𑀧	𑀧
tsādhē	ts, ṣ, sᶴ	𐡑	𐡑	𐡑 𐡑 𐡑	𐡑	𐡑 𐡑			𐡑		𐡑 𐡑	𐡑 𐡑		𐡑	𐡑	𐡑		𐡑		𐡑	𐤑	צ	צ	צ	צ	𑀘𑀸	𑀘	𑀘	𑀘
qop	qᶴ	𐡒 𐡒 𐡒	𐡒	𐡒 𐡒 𐡒 𐡒 𐡒 𐡒	𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒	𐡒	𐡒 𐡒	𐡒 𐡒		𐡒 𐡒	𐡒 𐡒	𐡒 𐡒	𐡒		𐡒	𐡒	𐤒	ק	ק	ק	ק	𑀓	𑀓	—	𑀓
rēsh	r	𐡓	𐡓	𐡓 𐡓 𐡓 𐡓	𐡓 𐡓	𐡓 𐡓	𐡓 𐡓 𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓 𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓 𐡓	𐡓 𐡓	𐡓	𐤓	ר	ר	ר	ר	𑀭	𑀭	𑀭	𑀭
shin	ʃ	𐡔	𐡔	𐡔 𐡔 𐡔	𐡔	𐡔 𐡔	𐡔 𐡔		𐡔	𐡔	𐡔 𐡔	𐡔 𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔 𐡔	𐡔 𐡔	𐡔	𐤔	ש	ש	ש	ש	𑀲	𑀰	𑀰	𑀰
taw	t, θ	𐡕 𐡕	𐡕	𐡕 𐡕 𐡕 𐡕	𐡕	𐡕 𐡕	𐡕	𐡕 𐡕 𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕	𐡕	𐡕	𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕	𐡕 𐡕 𐡕 𐡕	𐤕	ת	ת	ת	ת	𑀢	𑀢	𑀢	𑀢
																										𑀘𑁆𑀘 tʃ	𑀜 ñ	𑀐 θ	𑀦 n
																										ʔ a	𐨀 a	𐨁 a	𑀅 ṅ
																										𑀏 e	𐨏 e		𑀆 ṅ
																										𑀇 i	∴ ∵ i	𐨁 i	~ ṭ, ts
																										𑀑 o	𐨑 o		ḷ
																										𑀉 u	𐨅 u	𐨆 u	𑀥 ṛ

The Aramaic Scripts developed from Phoenician and were spread by the Aramaic-speaking elite of the Assyrian Empire in the 8th century BC. Jewish merchants brought it to Persia, India, and China.

The **ARAMAIC ABJADS: 46** Inscription from Sam'al (Zincirli Höyük), Turkey; **47** Inscription from Aram, Syria **48** CIS 2 Slab 1-8 from Mesopotamia; **49** Inscription from Asia Minor; **50** Inscription from Arabia; **51** Inscription 122 from Egypt; **52** Inscription 123 from Egypt; **53** Inscription 141 from Egypt; **54** monument Inscriptions; **55** writing style on papyrus; **56** Inscription from Babylon; **PALMYRENE ABJADS** (early forms of Syriac Aramaic, western parts of the Sassanid-Persian Empire, Syria, Iraq)**: 57** Palmyrene Vog 30; **58** Palmyrene Tarif Inscription; **59** Palmyrene Inscription Vog 28f; **60** Palmyrene Inscription Vog 18; **61** Palmyrene Inscription, recorded by T. Nöldeke; **62** Palmyrene Inscription Rom I; **63** Palmyrene Inscription Eu 5 n N 1161; **64** other Inscriptions from Palmyra, selected forms, **HEBREW SQUARE ABJADS** (used in Judaea and Israel.)**: 65** Early Hebrew **66** Hebrew Square Script, standard font; **67** Hebrew Square Script, modern Arial font; **68** Hebrew Square Script, modern Courier font; **69** Hebrew Square Script, modern handwriting; **INDIC ARAMAIC ALPHABETS: 70** Karoshti (an Aramaic abugida) on coins and inscriptions in Bactria; **71** Brahmi (Greek and Aramaic based abugida used by Emperor Ashoka and his successors, c. 250 BC - 550 AD.), **72** Sogdian (in today's Usbekistan and the Silk Road.), **73** Malabar Alphabet (used by Jews and Christians in northwestern and southwestern India, c. 200 BC - 700 AD.).

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LORD HENFIELD'S SCRIPT IDENTIFICATION CHART No. 4

SYRIAC - ARABIC - YEMENITE

		NABATAEAN ARAMAIC					SYRIAC ARAMAIC							ARABIC				YEMENITE / ETHIOPIAN						
Name	**IPA Range**	**74**	**75**	**76**	**77**	**78**	**79**	**80**	**81**	**82**	**83**	**84**	**85**	**86**	**87**	**88**	**89**	**90**	**91**	**92**	**93**	**94**	**95**	**96**
ālap	ʔ; aː, eː	𐢀	𐢀	𐢀	𐢀	𐢀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	𐡀	ا	ا	ا	ا	𐩱	𐩱	𐩱	𐩱	𐩱	𐩱	𐩱
bēth	b, β	𐢁	𐢁	𐢁	𐢁	𐢁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	𐡁	ب	ب	ب	ب	𐩲	𐩲	𐩲	𐩲	𐩲	𐩲	𐩲
gāmal	g, ɣ	𐢂	𐢂	𐢂	𐢂	𐢂	𐡂	𐡂	𐡂	𐡂	𐡂	𐡂	𐡂	ج	ج	ج	ج	𐩳	𐩳	𐩳	𐩳	𐩳	𐩳	𐩳
dālath	d, ð	𐢃	𐢃	𐢃	𐢃	𐢃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	𐡃	د	د	د	د	𐩴	𐩴	𐩴	𐩴	𐩴	𐩴	𐩴
hē	h	𐢄	𐢄	𐢄	𐢄	𐢄	𐡄	𐡄	𐡄	𐡄	𐡄	𐡄	𐡄	ه	ه	ه	ه	𐩵	𐩵	𐩵	𐩵	𐩵	𐩵	𐩵
waw	w; oː, uː	𐢅	𐢅	𐢅	𐢅	𐢅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	𐡅	و	و	و	و	𐩶	𐩶	𐩶	𐩶	𐩶	𐩶	𐩶
zain	z	𐢆	𐢆	𐢆	𐢆	𐢆	𐡆	𐡆	𐡆	𐡆	𐡆	𐡆	𐡆	ز	ز	ز	ز	𐩷	𐩷	𐩷	𐩷	𐩷	𐩷	𐩷
hēth	ḥ, н, χ	𐢇	𐢇	𐢇	𐢇	𐢇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	𐡇	ح	ح	ح	ح	𐩸	𐩸	𐩸	𐩸	𐩸	𐩸	𐩸
tēth	ṭ, tˤ	𐢈	𐢈	𐢈	𐢈	𐢈	𐡈	𐡈	𐡈				𐡈	ط	ط	ط	ط	𐩹	𐩹	𐩹	𐩹	𐩹		𐩹
yōdh	j; iː, eː	𐢉	𐢉	𐢉	𐢉	𐢉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	𐡉	ي	ي	ي	ي	𐩺	𐩺	𐩺	𐩺	𐩺	𐩺	𐩺
kāp	k, x	𐢊	𐢊	𐢊	𐢊	𐢊	𐡊	𐡊	𐡊	𐡊	𐡊	𐡊	𐡊	ك	ك	ك	ك	𐩻	𐩻	𐩻	𐩻	𐩻	𐩻	𐩻
lāmadh	l	𐢋	𐢋	𐢋	𐢋	𐢋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	𐡋	ل	ل	ل	ل	𐩼	𐩼	𐩼	𐩼	𐩼	𐩼	𐩼
mem	m	𐢌	𐢌	𐢌	𐢌	𐢌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	𐡌	م	م	م	م	𐩽	𐩽	𐩽	𐩽	𐩽	𐩽	𐩽
nun	n	𐢍	𐢍	𐢍	𐢍	𐢍	𐡍	𐡍	𐡍	𐡍	𐡍	𐡍	𐡍	ن	ن	ن	ن	𐩾	𐩾	𐩾	𐩾	𐩾	𐩾	𐩾
semkath	s	𐢎		𐢎	𐢎	𐢎	𐡎	𐡎	𐡎	𐡎	𐡎	𐡎	𐡎		س ص	س ص	س	𐩿	𐩿	𐩿	𐩿	𐩿	𐩿	𐩿
ʿē	ʕ, ʁ	𐢏	𐢏	𐢏	𐢏	𐢏	𐡏	𐡏	𐡏	𐡏	𐡏	𐡏	(2)	ع	ع غ	غ	غ	𐪀	𐪀	𐪀	𐪀	𐪀	𐪀	𐪀
pē	p, ɸ	𐢐	𐢐	𐢐	𐢐	𐢐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	𐡐	ف	ف	ف	ف	𐪁	𐪁	𐪁	𐪁	𐪁	𐪁	𐪁
tsādhē	ts, ʂ, sˤ	𐢑	𐢑	𐢑	𐢑	𐢑	𐡑	𐡑	𐡑	𐡑	𐡑	𐡑	𐡑	ص ض	ص ض	ص ض	ص ض	𐪂	𐪂	𐪂	𐪂	𐪂	𐪂	𐪂
qop	qˤ	𐢒	𐢒	𐢒	𐢒	𐢒	𐡒	𐡒	𐡒				(ق)	ق	ق	ق	ق	𐪃	𐪃	𐪃	𐪃	𐪃	𐪃	𐪃
rēsh	r	𐢓	𐢓	𐢓	𐢓	𐢓	𐡓	𐡓	𐡓	𐡓	𐡓	𐡓	(2)	ر	ر	خ ر	ر غ	𐪄	𐪄	𐪄	𐪄	𐪄	𐪄	𐪄
shin	ʃ	𐢔	𐢔	𐢔	𐢔	𐢔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	𐡔	س	س ش	ش س	ش	𐪅	𐪅	𐪅	𐪅	𐪅	𐪅	𐪅
taw	t, θ	𐢕	𐢕	𐢕	𐢕	𐢕	𐡕	𐡕	𐡕	𐡕	𐡕	𐡕	𐡕	ت	ت ث	ث ت	ت	𐪆	𐪆	𐪆	𐪆	𐪆	𐪆	𐪆
	θ																	𐪇	𐪇	𐪇	𐪇	𐪇		
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	ḍ																	𐪊	𐪊	𐪊	𐪊	𐪊	𐪊	𐪊
	ḥ																	𐪋	𐪋	𐪋	𐪋	𐪋	𐪋	𐪋
	x																	𐪌	𐪌	𐪌				

The Aramaic Scripts were adopted by Arabs (in Nabatea, Edom or Idumaea, Petra), and Iranians. From about 500 AD, the Syriac Aramaic script of the Sassanid Empire served as model for Arabic.

The **NABATAEAN ABJADS: 74** Early Nabataean inscriptions in Petra and Mada'in Saleh; **75** Inscription from the Hawran region; **76** Nabataean Aramaic Inscriptions from Petra; **77** Inscriptions from Hegra, Taff. 30-33; **78** Nabataean inscriptions from the Dinai peninsula; **SYRIAC ARAMAIC ABJADS: 79** Classic Syriac from Palmyra (Semitic name: Tadmur, Tadmor, or Tudmur), south-central Syria, 130 miles (210 km) northeast of Damascus; **80** Syriac handwriting (Jewish, early Christian, Gnostic, Mandaean and Manichaean documents in Persia, India, and China are written in this style); **81** Syriac Parthian style; **82** Syriac Sassanid style; **83** Syriac Psalter style; **84** Syriac Pahlavi book style (K 43); **85** Pahlavi handwriting on papyrus; **ARABIC ABJADS** (developed from Nabataean and Syriac styles)**: 86** Early Arabic; **87** Kufic Arabic (early Koran script from Kufa, 8th century AD.); **88** Arabic Naskh script; **89** modern Arabic handwriting; **YEMENITE / ETHIOPIAN ALPHABETS** (sister scripts of Phoenician. In southern Arabia thrived the Sabataean / Yemenite civilisation. It was related to the cultures of Eritrea, Ethiopia, Egypt, Kush [Sudan], and Somalia.)**: 90** Sabaean / Himyaric, c. 900 BC; **91** Sabaean (South Arabian), in brackets North Arabian forms; **92** Later South Arabian script; **93** Yemenite Ethiopian script; **94** Ethiopian script, Thamudic style c. 600 BC **95** Ethiopic consonatal script; **96** Ge'ez / Amharic script, Ethiopia c. 700 BC.

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COMPARATIVE CHARTS ON THE SPHERE OF INFLUENCE OF BIBLE CANONS

Throughout all their long history, the books in the Bible were never bound in one single volume; not even the Septuagint. Its texts were written on rather bulky material that had no standardised format; these loose papers were usually wrapped in leather folders as shown in the beginning of this picture documentation. As far as we know, the first one who made a serious attempt to display all books of the Bible in One Single Volume was Roman emperor Flavius Constantinus I. In 325 AD, he commissioned 50 bible volumes and his right-hand-man Eusebius of Caesarea gave this order to Athanasius the bishop of Alexandria. Alexandria was the best place as this large city had the material as well as enough highly educated scribes who could reliably copy all the material in a most constant quality. The Codex Sinaiticus and the Codex Vaticanus are the last suviving copies of those 50 Constantine Bibles. They served as model for all future bible productions.

All today's Bibles can be traced back to the two Flavian dynasties; this applies also for the Hebrew original of the Bible. We have to remember that Rome was a fascist empire state in which every publication went through the authorities, the Roman Imperial Cult (the ministery for religion) and its successor the Roman Church which is the direct ancestor of all catholic and orthodox churches, and subsequently all Protestant churches that came out of them. There was no free speech or the right of publishing anything you wanted in the Roman Empire, neither in the West nor in the East.

Jewish and Christian ethics, as displayed in the Christian canon, and consequently all modern atheist, agnostic or progressive ethics, draw their precepts out of the Bible. Most readers are not aware of the fact that, depending on the Bible version, about 75% to 80% of the Bible is of Hebrew-Jewish origin. Jewish jurisprudence (Halakha), which is entirely based on the Bible as authority, always has been the fairest in history; their sophisticated set-up of the Sanhedrin, the Hebrew Court of Law of 3 judges, in capital cases 23 judges and in state-affairs even 71 judges, who had to vote for a verdict unanimously, gave everyone the chance to be heard, long before the English law, the Code Napoleon or the other codified Civil Laws; (Islamic courts are the hashest because the only 1 judge (or maximum 3) has no choice.).

The authors of the Bible were floating in a continuum of influence that had many parents: Ancient Sumerian and Egyptian to begin with, followed by Akkadian, Assyrian, Babylonian, Persian, yes, and also Hindu, Buddhist and Daoist teachings that interacted with one another already in Antiquity. And we possess the original documents to prove it (see The Grand Bible). Precepts such as Thou shalt not murder, Thou shalt not steal anything, Thou shalt not commit sexual havoc, Thou shalt not bear false witness (or spread distorted propaganda) and Thou shalt not wish for the moneychest of others (being greedy, grabby and jealous of the success of others) are universal. Ideologies that try to circumvent these Five Universal Precepts are evil; and those ones who ignore, deny or hide these precepts are evildoers by implication. This includes particularly blind followers of the immoral and violent teachings such as Communism, Socialism, Islam, Fascism and Nazism. All of these teachings say the same thing: *It is always the opponents of these distorted teachings, "The Others" who are gilty! The zealots of those distorted teachings rather portray themselves as victims.* The perpetrators use always the same ploy that attempts to justify and try to make their evil deeds generally accepted by: devaluating the Five Precepts, and by accusing others of gilt, by dehumanising their opponents and by depicting themselves as innocent and virtuous victims. Anyone with the tiniest spark of righteousness in their heart and the smallest amount of common sense in their brains ought to recognise envy and evilness in the jacket of venomous zealotry.

The founder of today's Christianity was the Apostle Paul (Saul of Tarsos), a Roman citizen who took his name from Roman Proconsul, Lucius Sergius Paulus. There is the possibility that Paul and Titus Flavius Josephus knew each other because both wrote reports about a shipwreck they had in about 62 AD when they were travelling to Rome. They stayed there for years. Both of them were Pharisees, meaning Roman citizens whose faith was Roman Judaism. Otherwise, they had nothing to do with the rebellious Zealots back in the Holy Land. Josephus might have listened to Paul's ideas with great interest; he also might have picked them up again and implemented them after the Jewish War (66-73 AD) when he became the chief propagandist of the Flavians. The Flavian dynasty were involved in a first attempt to establish a kind of first Roman Christianity, and Josephus was part of that dynasty; and so was the author of 1 + 2 Clement whose full name was Titus Flavius Clemens and who probably was the first Pope of Rome. Clement of Rome probably wrote the Clementine literature (also referred to as the Clementine Romance or Pseudo-Clementine Writings by the Church) that survives in two recensions known as the Clementine Homilies and the Clementine Recognitions. It is likely that the text is genuine or close to it as it describes the fight of the Jewish faction against the Pauline faction pretty faithfully (like Paul's Galatians), which ended in the schism of both Jesus-movements. He served as consul from January to April in 95 AD. In about 95 or 96 AD, Clement had a clash with his cousin Titus Flavius Domitianus and got killed. This seem to have triggered an uproar in which all members of the Flavian family were murdered in 96 AD, including Domitian and Josephus.

The Historical Background of Samuel, Kings, and Chronicles is of overarching interest as they describe the history of the Hebrews from different viewpoints. Chronicles tells the same history as Kings, but with a focus on the priestly or worship aspects of Hebrew history. Their contents are: (1st) From Tribal Confederation to Monarchy, (2nd) Monarchy's Golden Age, (3rd) From Failed Monarchies to Exile. Each of these books comes in 2 volumes because they are pretty large. In Antiquity, books were written on scrolls, long strips of parchment or similar material. The strips were wound around two sticks. This works well for small books, but large books become cumbersome. For looking up a passage you would have a lot of winding and unwinding to do to get to the part you are interested in reading; so one volume has become two.

The following 4 tables of Bible canons will show us the contents of the most important Bibles in comparison. The contents were decided on by the authorities of the state in which the Bibles were published. The first Hebrew Bible that was published in the West was the Septuagint, a Greek translation of the Hebrew Bible made by Jews from c. 286 BC to c. 250 BC whose ancestors came together with their brothers, the Phoenician traders, to the northern Mediterranean shores several centuries earlier. The translation became necessary because over the centuries, the Greek and Roman Jews did not speak Hebrew anymore but the languages of their hosts.

Each table's headline begins with the spheres of influence e.g., Roman Empire, Western Roman Empire, Western Tradition, Anglican Church, KJV (King James Version 1611). The word "Western Tradition" stands synonymous for "Roman Catholic Church" that ruled before Protestantism for many centuries. The term "Church of the East" refers to the Malabar Church in India founded by the Apostle Thomas, but it refers also to the Nestorian Church in Tang dynasty China. We have also mentioned the most important non-canonical works that were not part of the canons but closely related to them, or were only part of the canon of one or the other denomination but not of the others. Almost all canonical and non-canonical works can be found in the latest edition of The Grand Bible; it includes also works of other religions.

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
	Masoretic			KJV	Vulgate	Septuagint						Tewahedo	
	Torah	**Pentateuch**											
Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis	Genesis
Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus	Exodus
Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus	Leviticus
Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers	Numbers
Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy	Deuteronomy
	Nevi'im	**Major Prophets**											
Joshua	Joshua	Joshua	Joshua	Joshua	Joshua, Josue	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua	Joshua
Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges	Judges
1 + 2 Samuel	Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Reigns	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel	1 + 2 Samuel
1 + 2 Kings	Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	3 + 4 Reigns	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings	1 + 2 Kings
Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaias	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah	Isaiah
Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremias	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah	Jeremiah
Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezechiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel	Ezekiel
	Trei Asar	**Twelve Minor Prophets** (The items are not independent books in the Trei Asar but chapters.)											
Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea	Hosea
Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel	Joel
Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos	Amos
Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah	Obadiah
Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah	Jonah
Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah	Micah
Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum	Nahum
Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk	Habakkuk
Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah	Zephaniah
Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai	Haggai
Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah	Zechariah
Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi	Malachi
	Ketuvim	**Wisdom Literature**											
Psalms 1-150	Psalms 1-150	Psalms 1–150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150	Psalms 1-150
Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs	Proverbs
Book of Job	Job, Iyov	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job	Book of Job
Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Canticle of Canticles	Aisma Aismaton	Aisma Aismaton	Aisma Aismaton	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon	Song of Solomon
Ruth	Rut	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth	Ruth
Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)	Lamentations (1–5)
Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes	Ecclesiastes
Esther	Ester	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther	Esther
Daniel	Daniyel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel	Daniel
1 Ezra	Ezra	1 Ezra	1 Ezra	1 Ezra	1 Esdras	Esdras B'	1 Esdras	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra	1 Ezra
2 Ezra	Nehemiah	2 Ezra	2 Ezra	2 Ezra	2 Esdras	Neemias	Neemias	Neemias	2 Ezra	2 Ezra	2 Ezra	2 Ezra	2 Ezra
1 + 2 Chronicles	Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Paralipomenon	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles	1 + 2 Chronicles

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
		Non-Canonical Books (There are 33 further non-canonical works of the Old Testament in The Grand Bible)											
1 Esdras (3 Ezra)				1 Esdras (Apocrypha)	3 Esdras in Appendix	Esdras A'	2 Esdras	2 Ezra	2 Ezra	2 Ezra in some mss.	1 Esdras in some mss.	Ezra Kali	2 Ezra in some mss.
2 Esdras 3–14 (4 Ezra / Apocalypsis of Esdras)				2 Esdras (Apocrypha)	4 Esdras in Appendix	2 Esdras 3–14 lost Greek ms.	3 Esdras in appendix	3 Ezra as noncanonical	3 Ezra	3 Ezra in some mss.	2 Esdras 3–14 in some mss.	Ezra Sutu'el	3 Ezra in some mss.
2 Esdras 1–2; 15–16 (5 and 6 Ezra or Apocalypsis of Esdras)				in part of 2 Esdras apocryphon	4 Esdras in Appendix	2 Esdras 1–2; 15–16 in Greek ms.							
Tobit				Tobit (Apocrypha)	Tobias Deuterocanon	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit	Tobit
Judith				Judith (Apocrypha)	Judith Deuterocanon	Judith	Judith	Judith	Judith	Judith	Judith	Judith	Judith
Wisdom of Solomon				Wisdom of Solomon (Apocrypha)	Wisdom of Solomon Deuterocanon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon	Wisdom of Solomon
Wisdom of Jesus ben Sirach (1–51)				Sirach (1–51) (Apocrypha)	Ecclesiasticus Deuterocanon	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)	Sirach (1–51)
1 Baruch				1 Baruch (Apocrypha)	1 Baruch Deuterocanon	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch	1 Baruch
Letter of Jeremiah				Letter of Jeremiah (Apocrypha)	Letter of Jeremiah, Baruch Deuterocanon	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah	Letter of Jeremiah; Säqo-qawä Eremyas	Letter of Jeremiah
Psalm 151						Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151	Psalm 151
Psalms 152–155										Psalms 152–155, in mss.			Psalms 152–155, in mss.
Psalms of Solomon						Psalms of Solomon, in mss.				Psalms of Solomon, in mss.			Psalms of Solomon, in mss.
Ascension of Isaiah									Ascension of Isaiah, in mss.			Ascension of Isaiah, in mss.	
Ethiopic Lamentations (6; 7:1–11:63)												Ethiopic Lamentations (6; 7:1–11:63)	
Syriac Apocalypse of Baruch (2 Baruch 1–77)										Syriac Apocalypse of Baruch (2 Baruch 1–77)			2 Baruch 1–77, in some mss.
Letter of Baruch (2 Baruch 78–87)										2 Baruch 78–87 in some mss.			2 Baruch 78–87 in some mss.
Greek Apocalypse of Baruch (3 Baruch)													
Comment:	No Apocrypha	No Apocrypha	No Apocrypha	No Apocrypha									

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Western tradition				Eastern Orthodox tradition			Oriental Orthodox tradition				
OLD TESTAMENT	**Hebrew Bible**	**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin** (Roman) **Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate	Septuagint						Tewahedo	
4 Baruch												4 Baruch	
Additions to Daniel				Additions to Daniel (Apocrypha)	Additions to Daniel Deuterocanon	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel	Additions to Daniel
Prayer of Manasseh				Prayer of Manasseh (Apocrypha)	Prayer of Manasseh, in Appendix	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes	Prayer of Manasseh, part of Odes			Prayer of Manasseh	Prayer of Manasseh, in 2 Chronicles	
Additions to Esther				Add. to Esther (Apocrypha)	Add. to Esther Deuterocanon	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther	Additions to Esther
1 Maccabees				1 Maccabees (Apocrypha)	1 Machabees Deuterocanon	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees	1 Maccabees
2 Maccabees				2 Maccabees in Apocrypha	2 Machabees Deuterocanon	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees	2 Maccabees		2 Maccabees
3 Maccabees						3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees	3 Maccabees			3 Maccabees
4 Maccabees						4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees in appendix	4 Maccabees early tradition	4 Maccabees in some mss.	4 Maccabees in Coptic ms,		4 Maccabees in some mss.
5 Maccabees										5 Maccabees			
Jubilees												Jubilees	
1 Enoch												1 Enoch	
2 Enoch													
3 Enoch													
1 Meqabyan												1 Meqabyan	
2 Meqabyan												2 Meqabyan	
3 Meqabyan												3 Meqabyan	
Joseph and Asenath									in some mss.			early tradition?	
Prayer of Solomon (Sirach 52) KJV													
Testaments of the 12 Patriarchs						in Greek ms.			in some mss.				
Josippon; Zena Ayhud; Pseudo-Josephus												In Broader Canon	
Josephus' Jewish War					addition or supplement	addition or supplement				in some mss.			in some mss.
Comment:	**Deuterocanon** is not part of the Tanakh (the 1st canon) but free available as 2nd canon in other books	Deuterocanon is only available in extra books or mss.	Deuterocanon is only available in extra books or mss.	Deuterocanon, was part of the Bible, in the 2nd section of the **KJV** as Apocrypha, **until 1885**	Deuterocanon always has been part of the **Old Testament**, also in English	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**	Deuterocanon always has been part of the **Old Testament**

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	ROMAN EMPIRE												
	WESTERN ROMAN EMPIRE					EASTERN ROMAN EMPIRE							
	Jewish	Protestant Tradition			Romance	Eastern Orthodox Tradition			Oriental Orthodox Tradition				
NEW TESTAMENT		**Protestant Churches**	**Luther's 1534 Canon**	**Anglican Church**	**Latin Catholic**	**Greek Orthodox**	**Russian Orthodox**	**Georgian Orthodox**	**Armenian Apostolic**	**Syriac Orthodox**	**Coptic Orthodox**	**Ethiopian Orthodox**	**Church of the East**
				KJV	Vulgate							Tewahedo	
		The Four Canonical Gospels (There are 33 non-canonical gospels in The Grand Bible)											
Matthew		Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew	Matthew
Mark		Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark	Mark
Luke		Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke	Luke
John		John	John	John	John	John	John	John	John	John	John	John	John
		Acts of the Apostles (There are 42 non-canonical Acts in The Grand Bible)											
Book of Acts		Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts	Book of Acts
		Pauline Epistles (* epistles by Paul himself. The Roman citizen Saul of Tarsos (the Apostle Paul) from the South of Asia Minor was founder of today's Christianity.)											
Romans*		Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*	Romans*
1 Corinthians*		1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*	1 Corinthians*
2 Corinthians*		2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*	2 Corinthians*
Galatians*		Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*	Galatians*
Ephesians*		Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*	Ephesians*
Philippians*		Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*	Philippians*
Colossians		Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians	Colossians
1 Thessalo-nians*		1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*	1 Thessalo-nians*
2 Thessalo-nians		2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians	2 Thessalo-nians
1 Timothy		1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy	1 Timothy
2 Timothy		2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy	2 Timothy
Titus		Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus	Titus
Philemon		Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon	Philemon
Hebrews		Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews	Hebrews
		General Epistles (letters; also known as Catholic epistles; There are 39 non-canonical Epistles in The Grand Bible)											
James		James	James	James	James	James	James	James	James	James	James	James	James
1 Peter		1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter	1 Peter
2 Peter		2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter	2 Peter
1 John[		1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John	1 John[	1 John	1 John
2 John		2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John	2 John
3 John		3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John	3 John
Jude		Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude	Jude
		Apocalypses (There are 18 non-canonical Apocalypes in The Grand Bible)											
Revelation		Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation	Revelation
		Church Fathers and Christian Laws. Works that were attached to canonical documents. (Alexandria Cx = Codex Alexandrinus, Jerusalen Cx = Codex Hierosolymitanus)											
1 Clement											Alexandria Cx		
2 Clement											Alexandria Cx		
Shepherd of Hermas						Codex Siniaticus				early tradition	Codex Siniaticus		
Epistle of Barnabas						Codex Siniaticus					Codex Siniaticus		
Didache										Jerusalen Cx			

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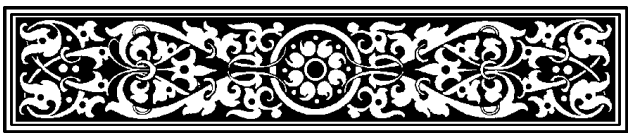
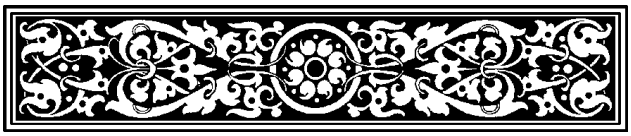


APPENDIX C

EXPLORATION ON HISTORY
BIBLICAL STUDIES
HISTORICAL EVENTS
(Analyses, Archaeology, Debate)



EXPLORATION ON HISTORY

The Quest for the Origin of Holy Books

Some time has past since the publication of my largest pet-project, the Grand Bible, in 2021. The Grand Bible was originally meant as a kind of study recording, just for myself. I wanted to find out what was behind all the scriptures because I could not find answers that satisfied me. The Grand Bible is not a religious work in a closer sense of meaning but an encyclopaedic compilation of texts that have been used not only in a religious context but have implication on philosophy, way of life, culture, literature, ideologies, politics, and jurisprudence. It took many years to search for these texts, analyse, introduce, and compile them with all the necessary details of information. Many of those texts represent the earliest examples of written and authorised law in history. I have been surprised to see so many readers downloading my humble work. To be honest, I have underestimated the readers' interest in holy texts. The Grand Bible has occupied much of my time for more than 8 years. I have never explained why I embarked on this laboursome task in the first place. I think, it is time to share with you now how my quest for the origin of holy books began.

It was a lovely and sunny afternoon in 2014. My wife and I were on the way to the largest bookshop in town. For months, I had tried to find a complete bible in English, not an easy task because I lived in a city in the Far East. The air of the bookshop was filled with the distinctive odour of books. I run up the stairs, heading towards the 5th floor, smelling already my prey. This was the location of the foreign language books—English books and some in French, German, Spanish. I saw books that I could read. Finally! Marching through the aisles, I saw suddenly a black book with golden letters among all the colourful printworks on one of the upper shelves. A Holy Bible, KJV, King James Version. At last, I found what I was searching for.

Back home, at my desk, I discovered however that a large chunk of the Bible, originally positioned after the Tanakh (the Old Testament), was missing. That part of the Bible, containing 14 books, to others known as Hebrew Apocrypha ("hidden writings," so named by the Roman Church), was known to me as the Hebrew Deuterocanon (2nd Hebrew Canon). It contains two Books called Maccabees and they explain the origin of the Hanukah-festival that commemorates the Jewish wars of independence against the mighty Persian Empire that led to victory by Judas Maccabaeus in 165 BC. I was disappointed not to find them in my new bible. I was furious when I found out that the Protestants had removed it furtively from the entire bible canon in about 1885 that once was approved by Emperor Flavius Constantinus in the early 300s AD.

In the library of my old home in Europe, I used a KJV-Bible from the Victorian era, mid-19th century, and that one was complete. I admit that I never have been much interested in religion or holy texts—I certainly have had this attitude in common with many people. Yet, I worked as teacher for linguistics, taught languages as well as history, archaeology, geography and other related subjects. I wanted to show text examples of the Early Modern English language to my students, Chaucer, Shakespeare, and of course the Bible, in order to make them aware that all languages change over time and above all that the Bible reflects real events in the past. It was my fury that drove me to start the Grand Bible project. I embarked on a task that would not want to end. Anyhow, I was rewarded with wonderful discoveries that I really could not have expected.

According to Eusebius' "Life of Constantine", 50 complete Bibles in the original Greek language were commissioned by Emperor Flavius Constantinus (Constantine the Great) and prepared by his right-hand man Eusebius of Caesarea. The 50 complete volumes were distributed thoughout the Roman Empire to unify and consolidate Roman Christianity as state religion: "Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form (written in 3 or 4 columns)." We have examples of both versions. The three-column version is known as Codex Vaticanus (The Grand Bible, Image Plate 22, page 37) because it is kept in the Vatican Library. The four-column version was discovered in 1844 by Constantin von Tischendorf in the St. Catherine's Monastery at Mount Sinai, Egypt, and is now known as Codex Sinaiticus (The Grand Bible, Image Plate 21, page 36).

At first, I just wanted to find a Bible in its completeness that had its origin in that edict of emperor Flavius Constantinus in the early 300s. Therefore, I took the matter much more seriously than ever before. In the beginning, I was searching the internet, looking for the Deuterocanon. There I found this:

- 1 Esdras (3 Ezra) Greek
- 2 Esdras 3–14 (4 Ezra) from Hebrew
- 2 Esdras 1–2 (5 Ezra); 15–16 (6 Ezra) from Latin
- Book of Tobit, Tobias, Tobi
- Book of Judith
- Additions to Esther (The rest of Esther)
- Wisdom of Solomon or Book of Wisdom or Wisdom
- Sirach (Ecclesiasticus 1–51) or Wisdom of Jesus ben Sira
- Prayer of Solomon (Sirach 52)
- 1 Baruch (Extant original: Greek)
- Epistle (Letter) of Jeremiah (Addition to 1 Baruch)
- The Prayer of Azariah and Song of the Three Holy Children
- Susanna and the Elders (Addition to Daniel)
- Bel and the Dragon (Second addition to Daniel)
- Prayer of Manasseh
- 1 Maccabees (Origin: Hebrew)
- 2 Maccabees (Origin: Greek)

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Right from the start, my research was hampered by the fact that quite a lot of books in the Bible bear more than just one title. A title like "The Rest of Esther" can be in another publication "Additions to Esther." On the other hand, "Prayer of Solomon" (Sirach, chapter 52) is not in the original Deuterocanon simply because it was attached to other chapters, and / or it was kept separately. That is just a typical example. Parts of other holy texts may have been unknown before they were rediscovered, or they were rejected and therefore eliminated from the canon.

To my surprise, the books were originally not all written in Hebrew but some of them were in Greek. Now, not only my interest in History was awakened but also my old interest in Linguistics got lit up again. I asked myself, "Why did Jews write some of their own books in another language but Hebrew?" — Soon, I found out that the Jews had translated the entire Old Testament into Greek already at around 300 BC! This work became known under the title Septuagint (Roman for 'Seventy') because, it is said, the translation was done by 70 or 72 translators. I wondered, "Why, on Earth, did the Hebrews embarked such a monumental task?"

I began to check historical as well as archaeological sources and after some months, the clouds in my mind vanished. During the 5th and 4th centuries BC, Greek became the lingua franca of the entire upper class of the nations residing on the northern, the European shore, of the Mediterranean Sea. When the Roman Republic turned into an empire, education in Greek was paramount to everyone who wanted to strive for a better position in society. Cornelius Sulla, Gaius Julius Caesar, Titus Livius, Cleopatra, the Herods, Titus Flavius Josephus, Paul the Apostle, all Roman emperors, governors, generals, traders, navigators, artists and writers used Greek on a daily basis, pretty much like modern people of all countries use English.

My studies in linguistics proved to be vital. Almost overnight, I began to understand the contents of Indian and Chinese texts and what they were talking about. The answer was clear: Already in the 9th and 8th centuries BC, the Hebrews travelled together with their brothers and cousins, the Phoenicians! Both, Hebrews and Phoenicians, spread their culture and ideas, their language Phoenician (also called Old Hebrew) and writing system, their Hebrew calendar and their weights and currencies (the Shekel) throughout the entire Mediterranean and soon also to India, Central Asia, and China. The scope of their relations and connexions was breathtaking.

Hebrew and Phoenician traders brought their alphabet to Greeks and Romans. The latter two used it later in their propaganda against the Semitic Cartaginians, such as the Atlantis Saga which just described the Phoenician city of Carthage and its circular War Harbour. The northern (Indoeuropean) Mediterraneans (Greeks and Romans) became enemies of the southern (Semitic) Mediterraneans (Phoenicians and Hebrews) although they lived together in Greek and Roman cities since the 8th century BC.

Who is really meant when we talk about Semitics? — I shall give you here a foretaste: Abram, Abraham, Aram, Aramaean, Aramaic, Assyria, Syria, Syriac, Canaanite, Abhira, Abhiri, Ahyr, Ahir, Ophir, Ofir, Habiru, Hebrew, Heka Khasut, Hyksos, Akkad, Akkadian, Sea-People, Phoenicia, Carthaginian, Amurru, Amorite, Judea, Judaea, Yehuda, Yaudheya, Yadava, Yoddheya, Yudah, Judas, Jude, Jew, Israel, Israelite, Bene Ysrael, Beta Ysrael, Sheba, Saba, Sabaean, Mose, Ramose, Rameses, Ahmose, Dedimose, Thutmose, Musa, Avaris, Pi-Rameses; Reuben, Simeon (Simon, Shimon), Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph (Yusip), Benjamin . . . . and all derivatives of these words or names represent the same kind of people and their relatives: Jews, Hebrews, Israelites, Semites, depending who speaks about them. Involved here is the same language, same lifestyle, same calendar, same units of weights and currency, similar beliefs and laws, and to some degree even similar habits.

It is pretty much the same as if we today talk about: Latin, Italian, Sardinian, Corsican, Sicilian, Romanian, Moldovan, Catalan, Occitan, Galician, Portuguese, Spanish, Castillian, Aragonese, Mexican, Columbian, Venezolan, Peruvian, Chilenian, Argentine, Paraguay, Uruguay, Brazil, Timor, Guatemala, Nicaragua, Panama, etc. — they are all Romans, they all speak a Roman[ce] language, they are Roman Catholic (except Romanians and Moldovans who are Orthodox), they follow Roman Law, enjoy sunny weather and a Roman-like cuisine.

I became aware that this is all about the centre piece, the foundation, the core of history teaching. Anybody who does not understand that history (including a modern biography) is based on language, will not understand human basics. This is a fact because with his or her national language, each and every single person learns about everything in a very distinctive way: religion, philosophy, behaviour, traditition, habits, biasses, opinions, prejudices, lifestyle, yes, and it goes even so far that we can include sexual behaviour, allegiances, and geography. Human behaviours and habits are millions of years old and cannot be changed overnight by ideological nonsense and socialist dreams that will turn into nightmares, sooner or later.

The works of Jane Goodall, Jared Diamond, Desmond Morris and others clearly show that human feelings are very much the same as those of Chimpanzees, or other Primates for instance. When a homogenous group is invaded by another group of the same species, there will be sharp conflicts that can lead to war. Chimpanzees engage in wars on each other, like humans.

That a rich country like Canada has a nice collection of problems at home, does not come as a surprise to me. There are two main populations that are diametrical opposed to one another. The majority of Canadians spreaks English (Germanic), their society is based on German Protestantism and (Germanic) "Common Law." The minority speaks French (Roman) and their society and laws are based on Roman-Catholicism and the (Roman) "Napoleonic Law

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Code." These in Quebec living "Roman" Canadians would love to return into the arms of their "Roman" mother France, whilst the English-speakers would have no problems in applying membership to the mainly Protestant United States of America. This is one reason why most of them speak English with a strong "American" accent. Bear the following rules in mind: Each language group tries to get suppremacy over the other groups. The very same applies for religions. Luther's Reformation caused horrible wars for 130 years. Resentments are still alive today. Language and religion are tools to gain and keep political power. This has nothing to do with ill-will but much more with the DNA that is in us like it is in chimpanzees, cats or dogs.

Other nations who are paralysed by linguistic and religious conflicts are: Belgium, Ireland, France, Spain, Russia, Ukraine, the Balkans, Iraq, Syria, Iran, China, India, Pakistan, Afghanistan. That the United States have lost its recent wars in Iraq and Afghanistan has its reasons in the American ignorance of language division and religious hatred of Islam towards non-Muslims, regardless whatever benevolent projects the non-Muslims want to catch the Islamic populace with. Political Correctness and naive dreams of bringing socialism and democracy to other nations killed countless people. Almost all African countries have this problem too: Rwanda, Nigeria, Ethiopia, Chad, Mali, etc., the list is very long.

The conflict and subsequent war between Russia and Ukraine has not surprised me either. The Russian demography is (just like the Chinese, German, and others) in terminal decline. This war is probably the last war Russia could launch on anyone. All the 9 conflicts Putin has launched have had the aim to secure the borders of his empire. On top of that, there is the ideology of a certain Nazi known as Aleksandr Dugin who has been Putins ideological teacher for years. His books (like "Foundations Of Geopolitics" or "The Fourth Political Theory," based on the Nazi teachings by Martin Heidegger) struck cord with the majority of the ethnic Russian population. We should remember that ideology is also a significant part of religion. How could it be otherwise explained that the Patriarch Kirill of Moscow, the pope of the Russian Orthodox Church, was—like the entire Russian leadership and Putin himself —member of the KGB. If Putin is gone, he will just be replaced by another ex-KGB member.

In time, I discovered more and more texts that had to do with the Old Testament. Here, I could figure out a pattern. These texts were also written in Greek, Hebrew, but quite some texts were also written in Aramaic (a kind of new Hebrew and new Phoenician). I learned more interesting facts that are never really mentioned by historians. According to linguistic scientists, Aramaic became some sort of "world language" between the 7th century BC and the 7th century AD, stretching from the Phoenician-Carthaginian possessions in the northwest of Africa, along the Silk Road, reaching out to the gates of Chang'an (modern Xi'an) and Luoyang, the two main capital cities of China in Antiquity.

After the liberation from captivity in Assyria and then in Babylon, many Jews did not just return to their Holy Land but stayed in service as Aramaic writers and bureaucrats with their new allies, the Persians. Aramaic was the main trade language of the Assyrian Empire as well of its follower the Iranian empires of the Medes and the Persians. Aramaic was also the main language of the Hebrews and other people in the Middle East. When Alexander the Great arrived in Afghanistan and India, the Hebrews were already there for 300 years. Aramaic rock inscriptions and vellum documents from the Persian Empire bear witness to it. Indian texts, the Mahabharata especially, talk about the Persian allies and that they built two little republics in the northwest of ancient India: one was called Yadava or Yoddheya (Judaea) and the other, the to Yadava related republic was called Abhira or Ahir ("Hebrew-land," in the West also known as "Ophir"). It was geographically located north of the modern Indian state of Gujarat and had therefore access to the sea. Traditionally, the northwest of India was an important trade partner of Mesopotamia and Egypt; one of the reasons why several harbour cities were found in Gujarat.

In Egypt, Pharao Khakaure Senusret III let his engineers build "the Canal of the Pharaos," the first "Suez Canal," in circa 1850 BC. It began in the Nile-delta nearby Bubastis and was creeping east towards the "Bitter Lakes" and from there to the Red Sea. At the spot where the canal was approaching the Bitter Lakes is a place called Succoth. With trade, not only people travelled, but also their ideas and the language used to convey these ideas. This is the reason why I also had a look for all kinds of itinerary documents and inscriptions. I knew some of them already from the time when I studied history and archaeology. The findings have made me truely speechless.

47 Artefacts and Historical Documents (Documents of people who had first-hand knowledge on religions and intercultural relationships in Antiquity), 20 Exploration Accounts (Documents that reveal how much people of ancient civilisations really knew of one another and how ideas spread to other parts of the World) and 15 New Creations and Fabrications (Writings that try to popularise a certain religious viewpoint or make a new religion legitimate.). The Gospel of Jesus's Wife is, as far as we know today, a blunt fake. The scriptures of Sikhs and Bahai'is on the other hand are legitimate and new creations that have found a great many followers. Both of these religions came into being due to the brutality of Islam towards women and non-Muslims. Islam is by no means just a "religion of peace"—Martin Luther already knew that and he wrote about it. (See Grand Bible, pp.4367.)

The Islamic prophet committed 95 wars and battles on "Kafirs" (Kufre = evil Islam-rejectors) and they are revered by Muslims as "acts of jihad" that each true Muslim has to emulate. This copying behaviour produced, since the assault on the twin towers in New York City on 9/11, 2001, and after that, circa 45,000 terror attacks with about 300,000 deaths and many more injured (over 90% of the victims are

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Muslims!)—an equivalent of 3 - 4 Hiroshima size atomic bombs. Very peaceful indeed! (Search for the constantly actualised list of victims at "www.thereligionofpeace.com".)

Islam is based on three books: the Koran (Mohammed's notebook), the Sira (Sirat Rasul Allah, the biograpy of Mohammed), and the Hadith (the deeds and sayings of Mohammed). The Constitutions of Saudi Arabia, the Islamic Republic of Iran, Hamas, the Muslim Brotherhood and others make it very clear: Their law is based on Koran, Sira, Hadith. All three books are books of law! This is the very reason why they are called "holy" in the first place. The Sira and the Hadith explain in detail what the verses in the Koran really mean. Without these two books the act of reading the Koran is useless!

The Koran is actually two Korans in one binding: the first one written in Mecca, the second one written in Medina. One significant fact that explains Islam: Due to Mohammed's rules of abrogation (2:106), the violent verses of the Medina-Koran always supersede the peaceful verses of the older Mecca-Koran. The chapters of both periods are intermingled on purpose from the longest chapters to the shortest. Al-Taqiyya is a tool of deceit in order to protect subversive Islamic actions towards non-Muslims. The shortest and most revealing hadith is *"War is deceit."* and the earliest verse that Muslim children learn is *"Do not make disbelievers (non-Muslims) your friends as Allah will not protect you (if you are a Muslim).* A hadith says it better: *"Do not seek friendship from non-Muslims because then you are one of them"* (meaning: then you, the Muslim, are a traitor (to Islam). To put it simple: the allegiance of each and every Muslim is always towards the "Umma," the "Islamic (over)nation," not towards the country he or she just lives in! Islam is a political and legal doctrine (found in the Koran, Sira, Hadith) that no-one can escape —not even the non-Muslims. Islam's main tool is migration, and the womb. The Reliance of the Traveller tells us about it all. God help us. The Western World (and parts of the East) are lost in a pacifist dream! (If people are dreaming, it means they are asleep. It is time they bloody wake up.)

My research led me to all sorts of subjects. I checked graphs that recorded the activity of volcanoes as intensive as I checked climate graphs that showed climate change and all sorts of consequences: extreme weather, floodings, drought, famine, civil war, plague and epidemics. Civilisations, nation states and empires develop rapidly when climate and weather are stable and reliable. The Roman Republic rose in ideal conditions: The weather was warm, the climate stable, no epidemics in sight, record harvests led the population grow uninterrupted, one expedition after another brought more land and people into the growing state. Colder climate in the first half of the 1st millenium caused some distress. A huge volcano eruption at around 535 AD brought the state almost to a halt. Emperor Flavius Justinianus survived the following plague but his dream of restoring the old empire did not.

My investigations turned out to be an enlightening journey that I never had expected in this form. Everybody knows the story of Abraham and also the story of Moses. Not many know how they are connected. Most scriptures are not a bunch of old papers talking about God, belief, or spirituality all the time. They actually are interesting sources of information. Anyone who is able to read "between the lines" can gain some understanding. Somewhere at around 1995 BC, the Mount Vesusius in Italy erupted and caused a massive climate change for decades. The extreme weather conditions that followed led to drought, plague, famine, and civil war. It brought civilisations like the Minoan or the Indus Civilisations to their end. Egypt, Canaan, and Mesopotamia were at the brink of collapse.

The Hyksos have arrived in Egypt during Egypt's 12th Dynasty (1991–1802 BC). Today, they are identified with Canaanites. They have settled peacefully in "Goshen" (or Gosen), the Avaris area, Lower Egypt. At first, they seem to have been welcomed by Egypt because the site was originally founded for them by Amenemhat I (or at least with his consent) on an eastern branch of the Nile in the Delta. Soon, however, the newcomers have established their own kingdoms, so, the 14th Dynasty (c. 1725–1650 BC) and 15th Dynasty (1650–1550 BC) have been Canaanite dynasties in Lower Egypt, existing alongside the surviving 13th, 16th, and 17th Egyptian Dynasties (between 1803 BC and 1550 BC) in Upper Egypt.

When the Hyksos / Canaanites tried to conquer Upper Egypt at the end of the 18th Dynasty (1550–1290 BC), they provoked the Egyptians to fight for their country which ended with the total defeat of the Hyksos / Canaanites / Habiru (Hebrew) and their expulsion from Egypt. These events match almost perfectly with events described in the Hebrew Bible when the tribes of Abraham have migrated to Egypt at around 1950 BC and, after the defeat of their successors by the kings Kamose and Ahmose, have been driven out, in an event known to us as "the Exodus" of Mose (Egyptian: "son").

According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose I) ordered the Israelites to leave Egypt. In Exodus (12:37, 38, 40, 41) we read: "And the children of Israel journeyed from Rameses (Pi-Rameses, Pi-Ramose, City of the son of Ra), to Succoth (Sukkot), about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. .... Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The text was obviously written long after the exodus, heroic actions of the Israelites were mixed into the text.

The starting point of the Hebrews was not Pi-Rameses because that city was build later by Rameses I (Ramose = the son of Ra). The author meant Avaris (the capital city of the Hyksos, meaning the Canaanites / Israelites in Egypt) which

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was at the very same location. When the author used the name Pi-Rameses several hundred years later, the name Avaris was long forgotten or shamefully replaced. Here the story of the Exodus took place. The Bene Israel (the sons / children of Israel) had to leave Avaris and trecked along or nearby the Canal of the Pharaos in east direction. They came to a place called Succoth. When they left that place, they found something they had never seen before. The Bible reports that Mose "stretched his hand over the water (KJV: 'sea')" just as "the Lord" commanded him to do, and "the water went away" and "made the water dry land, and the waters were divided. (Exodus, Chapter 14:21, 22) And the children of Israel went into the midst of the water upon dry ground: and the waters were a wall unto them on their right hand, and on their left." Mose repeated this mechanical wonder: "... the children of Israel walked upon dry land in the midst of the water; and the waters were a wall unto them on their right hand, and on their left." (Exodus, Chapter 14:29). What we read here is the description of working water locks. The locks were located after Succoth and before the Bitter Lakes in order to keep the salty water away from the River Nile; the saltwater would have destroyed the fertile ground of the Nile-delta. The name Succoth was chosen not accidential but on purpose. The Hebrew word sukkot is the plural of sukka, meaning hut, booth, tabernacle, or any confinement, such as a canal lock.

Today, Sukkot is known as a festival's name—"the Festival of Ingathering at the year's end" (Exodus 34:22)—and marks the end of the harvest time and thus of the agricultural year in the Land of Israel. People build a kind of hut or shed which is a walled structure covered with s'chach (plant material, such as overgrowth or palm leaves). The real religious reason is that of commemorating the Exodus: "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." God (Leviticus 23:42-43). What has this festival to do with confinement? The above mentioned name Succoth is not without significance. Succoth or Sukkot is the place where the Canal of the Pharaos (built by Pharaoh Senusret III between 1878–1839 BC) had locks (sukkot = water confinements, canal locks) that could "confine and divide the water" in order to keep the salty or "bitter" water (from the Bitter Lakes) separated from the valuable sweet water of the River Nile, which the canal was heading to: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." (Exodus 14:21-22). These events took place at about 1530, perhaps 700 or 800 years before they were finally written down. To an attentive reader, this description brings canal locks into his mind, with walls of water and even with plant material swimming on the water surface. And "dividing the water" is is precisely what a water lock does. There is a high likelihood that the Hebrew Bible tries to tell us about a real and historical event in the past, without telling us much more.

The expulsion of the Canaanite Hyksos (or the sons / children of Israel, as they called themselves) was ordered by the Pharao most likely right after the Hyksos were defeated in the 18th or 19th year of Ahmose's reign; that was in c. 1530 BC. For 430 years did they lived in Egypt, which means since 1960 BC. On his Expedition to Egypt (1842-1845), Carl Richard Lepsius found the amazing wall painting (above) in the tomb of Khnumhotep II (a government official who died in c. 1950 BC) in Beni Hasan, an ancient Egyptian cemetery near Menefer (Memphis). It shows a man described in the text on the wall as "Abisha the Hyksos" (Heqa-kasut for "Hyksos"), leading a group of Aamu (Aramu, "Aramaeans, Canaanites"). This is not only one of the earliest known uses of the term "Hyksos" and the oldest picture that showed the Hyksos, but it matches exactly the date of arrival, 430 years before the defeat: 1960 BC!

By searching the internet for non-canonical scriptures, the number of search result began to rise exponentially. Very often, I could not find what I was looking for. Equally often, I found things that were totally unknown to me. Particularly, American Christians seem to believe in a "gap" between period of the Old Testament (the Hebrew Bible) and the times of the New Testament (the Christian scripture). I found this claim unbelievable. From history lessons I attended, I knew that the period between say 400 BC and the 1st century AD was full of important events; the most important one being the Greek-Persian Wars and the final victory of Alexander the Great.

The Dead Sea Scrolls, discovered nearby Qumran, Israel, in 1947, were my most important find. Not only filled they the gap, they actually represent the only bulk of scripture that did not go through any kind of editorial commitee. They are a valuably time capsule. And their contents rang my alarm bells. They show a kind of messianic Judaism that is dead today. The laboursome checking of the Babylonian Talmud confirmed what I was only guessing: Modern Judaism and modern Christianity are not "Hebrew" religions at all. Modern Jews are the descendents of the Pharisees, the branch of Romanised Jews who came between the 8th and 6th centuries BC together with their Phoenician brothers to the northern shores of the Mediterranean to trade with Greeks and Romans. They stayed. Those Jews saw the necessity to translate the Tanakh (the Old Testament) into Greek because their descendants began to forget their original Hebrew language. The translation was completed already at around 300 BC. There is the possibility that the conquests of Alexander somehow triggered this event. Actually, the occupation of the Holy Land brought the Dead Sea Scrolls and their hostile attitude towards feireigners about. This was the time when Jews craved for any messiah who could deliver a military victory onto the invaders.

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The Dead Sea Scrolls cover also the period of Jesus and they talk about the Zaddik, the "Teacher of Righteousness," most likely representing a character almost forgotten among Christians: James the Just or Righteous, Jacob the Zaddik, James the Brother of Jesus. He seem to have been a holy man in his own right. The War Scroll reveals a very xenophobic ideology in which the "Messianists" followed harsh doctrines that later we would meet again in Islam. By learning about it, I realised why the New Testament was not written in Hebrew but in Greek. It was not written by Hebrew people at all, it was composed by Greek-speaking Romans such as Shaul ha-Tarsi, Saul of Tarsos who claimed in his letters that he was a Roman citizen. Christians know him better as "Paul the Apostle," although he was not one of Jesus' original apostles. He confirms in his letters that he actually was a persecuter of Jesus' people. That means, he was a Roman official as no-one was allowed to persecute people in the Roman Empire without having an official permit for doing this. Christianity as we know it today is a Roman religion. All non-Roman Christians, and all non-Roman Jews were merciless executed like Jesus, many of them in the Colosseum. Most came to death in the 1st Roman-Jewish War (66-70 AD); those who survived fled into the Arabian desert and reappeared hundreds of years later as "Muslims." Unbelievable? — Check the facts, Jews and Muslims have lots of things in common. The males of both are circumcised; both wear a kippa if they are men and a veil if they are women; the central building of the Muslim temple in Mecca has the same size and shape as the central building of the Temple of Jerusalem: it is a cube measuring circa 12m in length, 12m in width and 12m in height. Both buildings were decorated with curtains; Jews and Muslims have a similar food law: pork and blood products are forbidden to eat; the Islamic Sharia Law is almost identical to the Jewish Halaka Law with one exception: the Jewish Court of Law has 23 judges for capital offence cases, the Islamic Court of Law has only one (this makes the Islamic law much harsher and the Jewish law much fairer); The Koran has 25 Jewish prophets in it, including John the Baptiser, Jesus, and Mary the mother of Jesus. John was probably, together with James and others, the instigator of dangerous and subversive ideas such as Jewish kingship. John was also a Roman citizen, that is why he was executed with the sword and not hanged on a cross; according to Roman law, it was unlawful to crucify Roman citizens.

The Grand Bible grew bigger and more texts came to it. Next, I stumbled right into another bulk of texts I had no idea about: The Nag Hammadi Library, discovered nearby Nag Hammadi, Egypt, in 1945. The Nag Hammadi texts were found in a big pottery jar and bound into a dozen of leather folders. They talk about New Testament events. Just like the Dead Sea Scrolls, their texts represent a very valuable time capsule, left behind by people who never retrieved the books. The authors belonged to different Christian communities, mostly non-Roman Christians, such as Gnostics, those Christians who were persecuted and executed by Roman Christians.

When I read the Gospel of Thomas, I had the strange feeling that I had read the phrases in that text before. It was talking about "cycles of life," about the "kingdom of heaven" (which stands for the "kingdom of wisdom"). Wisdom has been very important to the writers of some of the books because Gnostics (also known as Gnostic Christians) use that word in the same sense of meaning as Buddhists do. The Greek word gnosis means knowledge. The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The fragments are dated to the first half of the third century. A complete Coptic copy was unearthed in Nag Hammadi. The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.). The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, has some of the same contents as the canonical gospels but, according to its old-fashioned writing style, it is the oldest gospel and probably has been written c. 50 or 60 AD. As I reached the last chapter, I read something that made me almost fall off the chair.

In Chapter 114 we read: Simon Peter [who was known as a woman-hater.] said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: The Gospel of Didymus Judas Thomas, Grand Bible, page 760.]

This story is a little more detailed and better understandable in the Lotus Sutra. Briefly narrated, it goes like this: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, only 5 km

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away or one hour walk from Galilee's Sepphoris, then they had the Silk Road station right in front of their door. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Didymos Judas Thomas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

Who was Thomas? Judas Thomas was very successful as apostle in Persia and India. As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, in Greek "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome. Judas Thomas was most likely one of Jesus' original disciples and also one of his brothers. For the Roman Christians who were followers of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism (and therefore also in Islam), as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus (the Apostle Paul) into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian Church of Jerusalem.

I began to realise that the entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Buddhist teachings become obvious each time we read in Christian texts about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when "Dharma," willful deprivation (Asceticism) is mentioned, or purity law, purification, righteousness, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it is useful to remember that, after the Third Buddhist Council, held under the patronage of Emperor Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public in his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma (righteousness) that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamaya (Ptolemy II Philadel-phos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script, the script of the Perian emperor Kurush, Cyrus), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, today better known as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada*) in the Greek-speaking world and around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, also in Egypt and so most likely no coincidence.

[* The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas.]

The following Stoic text could have been written by a Buddhist as well as by a Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 (Grand Bible, p.3073)

Modern society is based on Critical Thought and on the Golden Rule (Do not harm others as you do not want them to harm you.) Islam does not allow critical thought when it contradicts the basis of Islam: The Koran, the Sira, the

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Hadith. Muslims, by Islamic doctrine and law, apply the Golden Rule only to members of the Umma, the "House of Islam." In Islam there are 2 humanities: the "House of Islam" and the "House of War," all non-Muslims. The name of the latter implies that this is the adversary on whom Islam can make war through the hand of the believers (Muslims).

In Christian and Jewish societies, the Golden Rule is expressed by the second part of the Ten Commandments. That Islam does not really foster the belief in any of these two concepts has drastic consequences. The Organisation of Islamic Cooperation (OIC) with its 57 states (48 Muslim majority countries) build the largest voting block in the UN. They all recognise the Koran, Sira, Hadith as their books of law or at least as guideline. And they act according to the Sharia Law in which slavery, Dawah (Islamic propaganda), Jihad (persecution and war against non-Muslims), death penalty, forced amputation of limbs, supressing of women is not only allowed but mandatory. Everything you see Muslims do or not do is written and dictated by Koran, Sira, Hadith. Everything is prescribed: it literally goes from how you as a Muslim have a meal to how you have sex.

I realised some facts. Scripture, holy texts, lithurgical literature, were not primarily written to serve the spiritual mind of believers, and if they did, it always was for the advantage of the religious group or community in question. From the earliest times, giving money to the temple was an important tool of political power. So, I assumed that at the core of religious texts must be some rules, regulations or laws—just as in the Islamic Trilogy, the Koran, Sira, Hadith. I took a closer look at the most famous book in the world: The Bible. The Christian Bible is divided into two main parts: the Hebrew Bible (the Old Testament) and the Christian Bible (the New Testament).

The most important part of the Hebrew Bible is the Torah (the Pentateuch, the Five Books of Moses). I wondered why the Christians took the holy book of the Jews as their own. So, I checked the contents of the New Testament. I found 4 gospels but none of them contained a law code, they all contained stories about Jesus narrated in a wildly different way. There were a bunch of open letters, most of them attributed to Paul the Apostle (and peppered with antisemitism like the gospels), the Acts (history) of the Apostles, and a weird book called "Revelation." But there was no law book. In about 135 AD, Marcion of Sinope rejected the Old Testament and accepted only the Gospel of Luke, ten letters of Paul, 1 Timothy), 2 Timothy, Titus. He lost his battle against Roman Church because he had no law book. At 325, the Roman emperor Flavius Constantinus accepted the Old Testament as legal guideline for the Roman Church.

THE 613 MITZVOT

According to Jewish tradition, the Torah is the main Jewish Book of Law. It contains almost 650 different laws, formulated most as do's and don'ts of any Jewish person. 613 commandments (Hebrew: taryag mitzvot). The Babylonian Talmud tells us that a Roman editorial commitee had the task to edit the Jewish books and get rid of anything that could be dangerous to the Roman Empire. Emperor Titus Flavius Vespasianus just concluded a four-years war, the 1st Roman-Jewish War of 66-70 AD, against a radical messianic movement who caused by conducting this war of liberation over one million deaths. The pacifying editor in charge was the Jewish general and Commander of the Jewish Messianic Army of the north in Galilee, Joseph bar Matityahu. He was captured by the Roman Army at the begining of that war. Then, due to his ability to converse in Greek, he began an astonishing transformation, he was adopted by Vespasian, and when he came to Rome, he lived next door to Vespasian in the imperial palace and in reach of the library of the destroyed Temple of Jerusalem which was brought to the emperors palace. His task: becoming propaganda minister to the imperial family and transform messianic Jews and Christians into members of peaceful religions that are allied to the Roman Empire . . . by editing all their scripture into peaceful and pro-Roman texts. All anti-Roman texts were burned just as all messianic opponents were executed on the cross. The Ten Commandments survived and the Death Sea Scrolls that tell us what the men around the historical Jesus really thought.

THE TWO PARTS OF THE TEN COMMANDMENTS

The Ten Commandments (Hebrew: Aseret haDebarim, lit. 'The Ten Words'), or the Decalogue (Latin: decalogus, Greek: dekálogos, lit. "ten words"), are a set of biblical principles relating to ethics and worship that play a fundamental legal role in Judaism and Christianity. The text of the Ten Commandments appears twice in the Hebrew Bible: at Exodus 20:2–17 and Deuteronomy 5:6–21. The Ten Commandments survived because they also reflected Roman law. As I grew up among Europeans as well as among Eastern Asians, I knew that the Ten Commandments are composed out of two distinct parts:

1st part (about God)

- I am the Lord thy God: Thou shalt have no other gods before me.
- Thou shalt not make unto thee any graven image.
- Thou shalt not take the name of the Lord thy God in vain.
- Observe the sabbath day, to keep it holy.
- Honour thy father and thy mother .

2nd part (Basic civil and ethical Laws)

- Thou shalt not kill.
- Thou shalt not steal.
- Thou shalt not commit adultery.
- Thou shalt not bear false witness against thy neighbour.
- Thou shalt not covet or desire thy neighbour's things.

The first part is about God, the sabbath for worship and family.

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The second part represents an ethical set of laws that is also well-known in eastern and southern Asia as **Pancha Sila** (the Five Precepts). So it does not come as a surprise to find this part three times in the **New Testament**: The Letter of **Paul to the Romans** 13:9, the Gospel According to **Matthew** 19:18-19 and the Gospel According to **Mark** 10:19

THE SEVEN LAWS OF NOAH

In Judaism, the Seven Laws of Noah (Hebrew: Sheva Mitzvot B'nei Noach), otherwise referred to as the Noahide Laws or the Noachian Laws (from the Hebrew pronunciation of "Noah"), are a set of universal moral laws which, according to the Talmud, were given by God as a covenant with Noah and with the "sons of Noah"—that is, all of humanity. They usually apply to non-Jews when living with Jews together. The seven Noahide laws as traditionally enumerated in the Babylonian Talmud Sanhedrin 56a-b and Tosefta Avodah Zarah 9:4.

They are the following:

1. Do not worship idols.
2. Do not curse God.
3. Do not commit murder.
4. Do not commit adultery or sexual immorality.
5. Do not steal.
6. Do not eat flesh torn from a living animal.
7. Do establish courts of justice.

The Mishna Sanhedrin (The Guide to Jurisdiction)

The Ten Commandments and the Seven Laws of Noah build the core of Jewish law. Why is this important to know? —To answer it in a simple way: Western civilisation is based on it, and, as you will see in a moment, Eastern civilisation as well! It is also significant to know how these laws have been applied. So let us talk about the legal authority.

According to the Mishnah Sanhedrin (lit. Guide to Jurisdiction or Legal Authority, Grand Bible p. 1048), minor cases like money matters are judged by three (3) judges. Capital cases like murder or slander is judged by twenty-three (23) judges. If found guilty, the delinquent is "put to death by twenty-three," meaning sentenced unanimously by all 23 judges. As it is unlikely that all judges agree, hardly ever anybody was sentenced to death. The Supreme Court of Law, the great Sanhedrin Highest Court, charged with deciding cases and appeals that had national significance. It was comprised of seventy-one (71) scholars who had received the full traditional rabbinical ordination, and its decisions fixed Jewish practice for subsequent generations.

The written (codified) Jewish Halakha law and the Islamic Sharia law have only minor differences because both derive from the same antique Jewish law, which contains many brutal passages from the law Code of Hammurabi. Why then is the Sharia law considered more violent, brutal and inhuman than the Halakha law?

All 4 schools of Sunni (Islamic) jurisprudence (Hanbali, Hanafi, Maliki and Shafi`i) as well as Shia (Islamic) schools follow the laws recorded in the Koran, the Sira, and the Hadith. In both, the rules of civil disputes and application of penal law, Sharia distinguishes between men and women (1 woman = 50% of 1 man!), between Muslims and non-Muslims, and between free persons and slaves. Jewish law does not make such differences, is one answer. The second and most crucial answer, however, influences the outcome of a trial much more:

Whilst in Jewish law, the court structure makes it almost impossible to apply the death penalty as all these judges almost never agree to such a harsh penalty. In a Sharia court, on the other hand (and this is a grave distortion of the original Jewish law), presides only one judge (in some important cases 3 judges) who is expected to stick to the law in the Koran, the Sira, and the Hadith to the letter. He rules supreme like a dictator with the Islamic scripture in his hand as "hammer of law". In early Islamic times, the outcome of a trial has been (and is again) therefore almost always the same: certain death, amputation, slavery, or other harsh penalties.

This explains also in part why the (messianic) Jewish communities in Arabia have fought against Mohammed and his Islam so passionately. In consequence, Mohammed's distortion of the Jewish Law has brought about the mutual hatred between Jews and Muslims. Nothing is to Jews more holy than God and his Law because they are the only legal authority! They fought at least 10 wars against the Romans over this issue between the years 66 to 620 AD. At the end of the 10th Roman-Jewish War, the exhausted Jews had to fight against Mohammed's Islamic troups as well, and lost. What is the legal authority of Islam? -- Answer: The Koran and Mohammed, meaning: Koran, Sira, Hadith.

THE TEN COMMANDMENTS IN ISLAM

The Quran states that tablets were given to Moses, without quoting their contents explicitly. (Koran 145) The closest single passage in similarity to the Ten Commandments occurs in the chapter of the cattle (surat al-an'am). In this passage, many of these biblical commandments are restated, with a heavy emphasis on fulfilling the rights of Allah and the rights of people. Verse 151 begins with a summary of what is prohibited in Islam. One should "not kill the life that Allah has made sacred," with the notable caveat: "except in the course of justice." A hadith depicts Muhammad explaining that the "blood of a Muslim ... cannot be shed except in three cases: in Qisas [retaliation, revenge] for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims." (Bukhari, vol. 9, book 87, no. 6878.) So adultery, apostasy, and revenge are the only justifications for taking a life.

THE TEN COMMANDMENTS IN THE KORAN

151. Say, Come, I will recite to you what your Lord has made a sacred duty for you, that you ascribe nothing as a partner to him and that you do good to parents, and that you do not kill your children because of poverty, we provide for you and for them, and that you do not come close to lewd things, whether open or concealed. And that you do not kill

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the life that Allah has made sacred, except in the course of justice. This he has commanded you, so that you may discern. 152. And do not approach the wealth of the orphan except with what is better, until he reaches maturity. Give full measure and full weight, in justice. We do not burden any soul beyond its ability. And if you give your word, do justice, even though it be a relative, and fulfill the covenant of Allah. This he commands you, so that perhaps you may remember. 153. And this is my straight path, so follow it. Do not follow other ways, so that you will not be parted from his way. He has ordained this for you, so that you may fear Allah. Koran (Mecca, late) 6:151-153

It becomes clear that Mohammed knew the Torah well, however, for the political reasons of achieving total suppremacy over all non-Muslims, he **split up the law-set of the Ten Comandments and hid them among other verses in the Koran in order to eliminate their universal authority.** His followers will so not be aware that they used to be a set of laws that belong together.

1. First commandment: You shall have no other gods before Me (Bible). — Know that there is no God except Allah. Koran (Medina) 419

2. Second commandment: You shall not make idols (Bible). — And do not call upon any other god along with Allah. There is no God except him. Koran (Mecca) 28:88

3. Third commandment: You shall not take the name of the Lord your God in vain (Bible). — Make not Allah's name an excuse to your oaths. Koran (Medina) 2:224

4. Fourth commandment: Remember the Sabbath day and keep it holy (Bible). — When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. Koran (Medina) 62:9

5. Fifth commandment: Honour your father and your mother (Bible). — Do good to your parents, relatives and neighbours. Koran (Medina) 4:36 (Another version: Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honour. Koran (Mecca) 123)

6. Sixth commandment: You shall not murder (Bible). — Do not take the life which Allah has forbidden except in justice, and do not commit adultery, and whoever does this will pay the penalty. Koran (Mecca) 25:68

7. Seventh commandment: You shall not commit adultery (Bible). — Do not come near to adultery. Indeed, it is an abomination and an evil way. Koran (Mecca) 132

8. Eighth commandment: You shall not steal (Bible). — Do not waste your property among yourselves on vanity, nor seek by it to gain the hearing of judges so that you may knowingly devour a portion of others' property wrongfully. Koran (Medina) 2:188 (An amendment from the Code Hannurabi: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Koran (Medina) 5:38-39)

9. Ninth commandment: You shall not bear false witness against your neighbour (Bible). — Do not hide testimony. He who hides it, indeed his heart is sinful. Koran (Medina) 2:283

10. Tenth commandment: You shall not covet (Bible). — Those people are the ones Allah has cursed, . . . are the ones who are jealous of mankind because of what Allah has bestowed upon them out of his bounty. Koran (Medina) 4:52-54

THE KORANIC COMMANDMENT OF ABROGATION

Whatever message We (Allah / Mohammed) abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that God is Possessor of power over all things? (Koran 2:106; Maulana Muhammad Ali, 1917)

[Modern version: We (Allah / Mohammed) do not abrogate or cause to be forgotten anything of our revelation unless we bring something better or like it. Do you not know that Allah is able to do all things? (Koran 2:106, Robert Spencer, 2021).]

Traditionally, the suras of the Koran are classified as Meccan, that is, dating from the first twelve years of Muhammad's career, when he and his few followers lived in Mecca, and Medinan, or dating from the last eleven years of Mohammed's career, after the hijrah, or migration (expulsion), from Mecca. Because of the doctrine of abrogation, Medinan suras are generally considered to take precedence over Meccan suras in the formation of Islamic theology and law. And they cause serious ideological probems for our modern World!

The structure of the Koran text is dualistic. The doctrine of abrogation is the foundation of the widespread Islamic understanding that the violent verses of the Koran take precedence over the more peaceful verses revealed earlier, since they come later in the lifetime of Mohammed. For good reasons, the concept of naskh, abrogation, has for centuries been part of the skeptics' claim that Muhammad was a false prophet whose revelations were conveniently tailored for the advantage of the moment.

I am going to show now two versions of the chronological order of the chapters in the Koran.

The German Orientalist Theodor Nöldeke (1836-1930) arranged his chronological Koran order according to historical context, wording, writing style, and what kind of rhyme was used. The Nöldeke Chronology of the 114 chapters of the Koran are ordered in two main groups or periods: 1st, The Mecca Group (which contains 3 distinctive groups); 2nd, The Medina Group.

THE (peaceful) MECCA KORAN, Group 1 (48 Suras): 96, 74, 111, 106, 108, 104, 107, 102, 105, 92, 90, 94, 93, 97, 86, 91, 80, 68, 87, 95, 103, 85, 73, 101, 99, 82, 81, 53, 84, 100, 79, 77, 78, 88, 89, 75, 83, 69, 51, 52, 56, 70, 55, 112, 109, 113, 114, 1; Group 2 (21 Suras): 54, 37, 71, 76, 44, 50, 20, 26, 15, 19, 38, 36, 43, 72, 67, 23, 21, 25, 17, 27, 18; Group 3 (21 Suras): 32, 41, 45, 16, 30, 11, 14, 12, 40, 28, 39, 29, 31, 42, 10, 34, 35, 7, 46, 6, 13.

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THE (violent) **MEDINA KORAN, (24 Suras): 2, 98, 64, 62, 8, 47, 3, 61, 57, 4, 65, 59, 33, 63, 24, 58, 22, 48, 66, 60, 110, 49, 9, 5.**

I also show you the traditional chapter arrangement by Mohammed's cousin Ibn Abbas:

THE (peaceful) MECCA KORAN: 96, 68, 73, 74, 1, 111, 81, 87, 92, 89, 93, 94, 103, 100, 108, 102, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

THE (violent) **MEDINA KORAN: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66, 64, 61, 62, 48, 5, 9, 110.**

Whatever number system you prefer to use, in terms of the dualistic Koran division they are almost the same, therefore: any nice and peaceful text from Mecca can be abrogated by the hateful and violent verses of the Medina Koran in either system. Instructions for the use of abrogation: When there is a text in the Koran that contradicts another text in the Koran, then the younger text automatically has authority over the older text! This is the reason why the most violent chapters 9 and 5, for example, outweigh any of the other chapters!

THE FIVE PRECEPTS IN BUDDHISM

Since my childhood, when I was living together with Asian Buddhists, I was aware that the second part of the Ten Commandments had been well-known in the Eastern World. What I did not know was the extent and form they had. I did find the following examples within a couple of days.

The Five Precepts (Sanskrit and Pali: Pancha Sila) or five rules of training is the most important system of morality for Buddhist lay people. They constitute the basic code of ethics to be respected by lay followers of Buddhism. The Five Precepts build the foundation of all Buddhist practice, and in that respect, can be compared with the Ten Commandments in Judaism and Christianity or the ethical codes of Confucianism. According to the Dhammika Sutta and other Buddhist texts, the Buddha notes that a householder's obligations prevent a "householder" (married person, layman) from fully pursuing a monk's path. Thus, the Buddha articulates "the layman's duty" (Pali: gahatthavatta), what are essentially the Five Precepts, as follows:

1. Do not kill or hurt living beings or incite others to kill (Abstention from killing living beings; mind kindness and compassion)

2. Do not steal or take what is not given or incite others to do so (Abstention from theft; mind generosity and renunciation)

3. Do not have sex with another's wife; as monk observe celibacy (Abstention from sexual misconduct; mind contentment and respect for faithfulness)

4. Do not lie or incite others to lie (Abstention from speaking lies or falsehoods; mind being honest and dependable)

5. Do not drink alcohol or incite others to drink intoxicants (Abstention from intoxication; preserve mindfulness and responsibility)

Siddhartha Gautama, most commonly referred to as "the Buddha" ("the awakened or enlightened"), was born in Lumbini, today's Nepal. He lived in the northeast of India during the 6th or 5th century BC and founded Buddhism. He died in Kushinagar, attaining pari-nirvana; his ashes were burried in Piprahvah, India, only a few miles apart from Lumbini in Nepal. His tomb was found by William Claxton Peppe in 1889. An inscription on the lid of an urn identified the massive pyramid-like tomb as that of the Buddha.

Originally, Buddhism was not founded as a religion but developed out of psychoanalysis and treatment of a mind-suffering person. The psychoanalysis has been called the "Four Noble Truths" which are traditionally identified as the first teaching given by the Buddha, and considered one of the most important teachings in Buddhism. Basically, they are dealing with a psychlogical analysis on the misery and sufferings that all humans come across in their lifetime. 2500 years before Sigmund Freud, Siddharta Gautama formulated his analysis in four points and called them **The Four Noble Truths**:

1. dukkha is **the suffering itself**; life itself always contains suffering.

2. samudaya is becoming aware of the **origin of the suffering** which lies in unrealistic high desire or attachment on possessions

3. nirodha deals with the teaching how to end of this situation by **renouncement**.

4. magga is path to a **successful treatment by** going through the stages of **the Noble Eightfold Path**.

The Buddha's Psychotherapy deals principally with self-disciplinising which is called the "**Noble Eightfold Path**." The suffering person is taught how to go through the 8-step programme. The teaching deals with the correction of harmful habits and behaviours and learning how to keep discipline in a new lifestyle that is less harmful to ones mind and to others. One could call this process Purification. The programme in short:

1. The Right Speech: **no lying**, no rude speech, no telling one person what another says about him to cause discord or harm their relationship.

2. The Right Conduct or Action: **refraining from killing**, stealing, sexual misconduct

3. The Right Livelihood: Gaining one's livelihood by **benefiting others** also not selling weapons, poisons or intoxicants

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4. The Right Effort by **doing meditation** about oneself

5. The Right Mindfulness: learn how to **never be absent minded** and being conscious of what one is doing at all times

6. The Right Concentration: **focus ones mind on one particular task** and execute it from the beginning to the end

7. The Right View: our actions have consequences, **death is not the end**, and our actions and beliefs have consequences after death.

8. The Right Resolve or Intention: the giving up of home and adopting the **life of compassion** into an environment of non-sensuality, **non-ill-will** (to loving kindness), peaceful renunciation of wordly things (stay away from always wanting some things), **stay away from cruelty**, have (compassion) towards **loving God** and all life.

Later followers have deified the Buddha out of gratitude towards him and at the same time elevated his teachings to that what western people call "religion". Buddha himself perhaps had no intention to establish a new religion as he hardly ever mentioned gods or which gods he would favour. The general attitude of an Indian religious group called the Jains is similar to Buddhists.

THE FIVE JAIN VOWS

Jainism was founded or restored by a man called Mahavira. He was born in the early part of the 6th century BC into a royal Kshatriya Jain family in ancient India. His earliest iconography is from archaeological sites in the North Indian city of Mathura, and is dated from between the 1st century BC and the 2nd century AD.

Historically, Mahavira, who revived and preached Jainism in ancient India, was an older contemporary and distant relative of Gautama Buddha whose Shakya clan was also a branch of the Solar dynasty.

In Indian tradition, the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Sūryavaṃśa ("Solar dynasty" or "Descendants of the Sun"), which means that this dynasty prays to the Sun as their God and their originator, and along with the Lunar dynasty, comprises one of the main lineages of the Kshatriya Varna.

Jain ethical code prescribes two dharmas or rules of conduct. One for those who wish to become ascetic and another for the śrāvaka (householders). Five fundamental vows are prescribed for both votaries. These vows are observed by sravakas (householders) partially and are termed as anuvratas (small vows). Ascetics observe these fives vows more strictly and therefore observe complete abstinence. All these subdivisions (injury, falsehood, stealing, unchastity, and attachment) are himsa as indulgence in these sullies the pure nature of the soul. According to the Jain text in the Purusartha Siddhyupaya, there are five vows:

• Ahimsa (non-injury) is the vow **not to kill** and injure anyone.

• Satya (Truth) is the vow **not to lie**, and to speak the truth.

• Asteya (Non-stealing) is the vow **not to take anything** which is not freely given and without permission.

• Brahmacharya (Chastity) is the vow to remain **sexually faithful** to one's chosen partner.

• Aparigraha (Non-possession) is the vow of **not to covet** or being greedy.

THE FIVE PRECEPTS IN DAOISM

The Five Precepts are also known in China. In Daoism (Dao = 'the way'), the Five Precepts (Chinese: Wǔ Jiè) constitute the basic code of ethics undertaken mainly by laymen. For monks and nuns, there are more advanced and stricter precepts. The Five Precepts are nearly the same as the Five Precepts of Buddhism; however, there are minor differences to fit in with Chinese society. Laozi said: "These five precepts are the fundamentals for keeping one's body in purity, and are the roots of the upholding of the holy teachings. For those virtuous men and virtuous women who enjoy the virtuous teachings, if they can accept and keep these precepts, and never violate any of them till the end of their lifetimes, they are recognised as those with pure faith, they will gain the Way to Dao, will gain the holy principles of enlightenment." According to the Zhengtong Daozang (正統道藏), there are five basic precepts (with definitions by Laozi):

1. No Killing: "All living beings, including all kinds of animals, and those as small as insects, worms, and so forth, are containers of the uncreated energy, thus one should not kill any of them."

2. No Stealing: "One should not take anything that he does not own and is not given to him, whether it belongs to someone or not."

3. No Sexual Misconduct: "If a sexual conduct happens, but it is not with your married spouse, it is a Sexual Misconduct.

4. No False Speech: "If one did not witness what happened himself but telling something to others, or if one lies with knowing it's a lie, this constitutes False Speech."

5. No Taking of Intoxicants: "One should not take any alcoholic drinks, unless he has to take some to cure his illness, to regale the guests with a feast, or to conduct religious ceremonies."

THE FIVE YAMAS AND THE FIVE NIYAMAS (10 Commandments) IN HINDUISM

The teaching that comes closest to the Jewish teachings is Hinduism, and the probable reason for that is history. The Commandments of the Hindus are probably the oldest in India.

The Hebrews appeared in India in the 7th or 6th century BC when the Persian Empire expanded. They worked for their liberators from Babylonian captivity. They became scribes and even Persian government officials for the simple fact that all of them spoke Aramaic, the official language of Persian foreign affairs. At that time, writing was totally onknown in the Indian civilisation. Hindus, Buddhists and others used monasteries as "memorisation factories" for their holy texts; monks had to memorise the texts and teach them

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to other monks. The conquest of Alexander the Great changed everything. Chandragupta Maurya, who witnessed the events, became some years later emperor. He and his right-hand-man Chanakya recognised the value of writing and developed from the Aramaic alphabet an own Indian writing system called Brahmi. For the first time, law texts were written down in India, such as the following ones:

1. Yamas

Yamas are ethical rules in Hinduism and can be thought of as moral imperatives (the "don'ts"). The Yoga Sutras of Patanjali, in Book 2, states how and why each of the above self-restraints helps in an individual's personal growth. For example, in verse II.35, Patanjali states that the virtue of nonviolence and non-injury to others (Ahimsa) leads to the abandonment of enmity, a state that leads the yogi to the perfection of inner and outer amity with everyone, everything. The Five Yamas pretty much look like the second half of the Ten Commandments. They are listed by the Yoga Sutras of Patanjali (and by the Ashtanga Yoga) 2.30 as follows:

1. Ahimsa: **Nonviolence**, (non-harming other living beings)
2. Satya: **Truthfulness**, (non-falsehood)
3. Asteya: **Non-stealing**
4. Brahmacharya: Chastity, (marital fidelity or **sexual restraint)**
5. Aparigraha: N**on-avarice**, non-possessiveness (do not covet)

2. Niyamas

The second component of Patanjali's Yoga path is niyama, which includes virtuous habits and observances (the "dos"). As with the Yamas, Patanjali explains how and why each of the Niyamas helps in personal growth. For example, in verse II.42, Patanjali states that the virtue of contentment and acceptance of others as they are (Santosha) leads to the state where inner sources of joy matter most, and the craving for external sources of pleasure ceases. The Niyamas remind us of Jewish and Stoic teachings. Sadhana Pada Verse 32 lists the 5 niyamas as:

1. Shaucha: **purity**, cleanness of body, mind and speech (very important rules also in Judaism and Persia's Zoroastrianism)
2. Santosha: **contentment**, acceptance of others, acceptance of one's circumstances as they are in order to get past or change them, optimism for self
3. Tapas: **persistence**, perseverance, austerity, asceticism, self-discipline
4. Svadhyaya (Selfstudy, **Meditation**, study of Vedas, introspection of self's thoughts, speech and actions
5. Isvara Pranidhana (**Devotion to the Lord**, the "supreme being" who is called Brahma and known as True Self and Unchanging Reality; God)

THE INSTRUCTIONS OF SHURUPPAK

After that research, I did not find anything for quite a while. I was not sure which versions were the older ones, the versions in the Hebrew Bible or those ones from India. The next document on ethical law, I found three years later . . . and it made me stop breathing for a while.

In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book from 2600 BC was a sensation as it was the very oldest example of the commandments or precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh. Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

• Thou **shouldst not speak arrogantly** to thy mother.
• Thou **shouldst not kill**.
• Thou **shouldst not steal**.
• Thou **shouldst not commit robbery**.
• Thou **shouldst not speak improperly**.
• Thou **shouldst not play with a young married woman**.
• Thou **shouldst not have sex** with thy slave girl.
• Thou **shouldst not wish** for the money chest.
• Thou **shouldst not** pass judgement when thou **drinkst beer**.
• Thou **shouldst not** pick a **quarrel**.

Some of the commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not

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play around with a married young woman: the slander could be serious. (lines 32–34). To me, the Instructions of Shuruppak is one of the most impressive prose texts I have ever come across. I am convinced that these "stone tablets" made of clay, are the blueprint for the Ten Commandments as well as all the many versions of the precepts in Asia. Almost all of the 100 precepts of Shuruppak do still have their value in the upbringing of our young people today. This book has the most beautiful voice from the past I have ever heard because it speaks to us all as loud and clear as 4600 years ago.

FINAL REMARKS

The biblical scholar and translator of the Dead Sea Scrolls, Robert Eisenman, said in an interview something we should think about: "We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. Once it had only been relegated to unthinking people. And [today's] thinking people say, 'oh, I'm not religious.' — We all need to be religious! And this will allow us to get our teeth into a challenging problem."

Never before was Bible research so easy—just google your questions and you will be rewarded! After my years long battle with hundreds of manuscripts and holy texts, I have created a compilation that might be of value to students and scholars. The Grand Bible was growing to an enormous size that I have not expected in the beginning.

When I commenced my search, I still had the illusion, I could print my work or at least present it as printable document. Soon, however, that document grew beyond the 2000-page-limit that I have set. And equally soon, I have lost interest in any printed display as editors from outside my house would have cut down my discoveries, rendering them to some sort of standard junk. Instead of that, I discovered that a larger PDF-document had definitely its advantages over a printed book, even if it was printed in several volumes. PDF-apps usually have a search field in which we can type what we are looking for.

My compiled standard MS-document reached 36,000 pages in Times New Roman and 40,000 in Arial. I had to shrink the size of the fonts onto 7.5 and choosing a Times Roman Narrow font — still larger than a package leaflet for medication. Some smart phones struggle with that document due to its size of almost 250MB, but tablets, laptops and PCs display it nicely. Anyone — who has the money and a good printshop — can print the Grand Bible, in A3 if needed.

It had 7554 pages in the 3rd edition of 2021. The book underwent many changes and improvements. In 2022, I added a 4th edition of the Grand Bible that has now, after 8 years, 8062 pages as I have expanded the Appendices with additional photos, maps and texts. Like some of my other books, the Grand Bible is being updated from time to time. The download is for free.

I hope that I have contributed something that helps to solve the problem of understanding holy books. These texts are not weird stories to serve the spiritual needs of individuals only. As texts of law and advice, they represent in fact the basis of our civilisation.

Lord Henfield, October 2025.

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BIBLICAL STUDIES

Some Known Facts

Biblical studies is the academic application of a set of diverse disciplines to the study of the Bible (the Old Testament and New Testament) by a Biblical scholar. For its theory and methods, the field draws on disciplines ranging from ancient history, historical criticism, philology (linguistics), theology, textual criticism, literary criticism, historical backgrounds, mythology, and comparative religion.

Many secular as well as religious universities and colleges offer courses in biblical studies, usually in departments of religious studies, theology, Judaic studies, history, or comparative literature. Biblical scholars do not necessarily have a faith commitment to the texts they study, but many do.

Several academic associations and societies promote research in the field. The largest is the Society of Biblical Literature (SBL) with around 8,500 members in more than 80 countries. It publishes many books and journals in the biblical studies, including its flagship, the Journal of Biblical Literature. SBL hosts one academic conference in North America and another international conference each year, as well as smaller regional meetings. Others include the European Association of Biblical Studies, the Canadian Society of Biblical Studies, the Evangelical Theological Society, the Institute for Biblical Research, the American Schools of Oriental Research, and the Catholic Biblical Association.

The Original Languages of the Bible

The Hebrew Bible, the textual basis of the Christian Old Testament (although with order rearranged and some books split into two), was originally written in Biblical Hebrew, although a few chapters were written in Biblical Aramaic. Deuterocanonical books removed from the Old Testament in some Protestant Christian Bibles are variously written in Hebrew, Greek or Aramaic. The New Testament was originally written in Koine Greek (common Greek).

The first complete translation of the Hebrew Bible was the Septuagint, also known as Greek Old Testament. Up to that time, this was the largest translation project in history. The knowledge of those old languages is the basic tool of text analysis. Therefore, Hebrew, Greek and sometimes Aramaic continue to be taught in most universities, colleges and seminaries with strong programs in biblical studies.

There are few original Old Testament / Hebrew Bible manuscripts, and while the ancient translations (such as the Septuagint) are available, there comes a problem with comparing the translation to the original Hebrew (because we have it). This may lead to problems of establishing the reliability of translations like the Septuagint. In order to overcome this, researches have come up with methods to use the very few manuscripts we have and continually draw conclusions and compare to original texts using those conclusions to provide more reliability to available texts. In order to indicate if a translation is authentic or not, it is crucial to look for keywords that may seem unique and that are not translated from a root language such as Hebrew or any of the other original languages. This shows that there are many other languages present in the translations that seems as if it was reinvented over and over again. However, it is normal to see such a change, and it shows the difference between the original writings versus the final outcome of the translations.

Biblical criticism

Biblical criticism is the scholarly "study and investigation of biblical writings that seeks to make discerning judgements about these writings". Viewing biblical texts as being ordinary pieces of literature, rather than set apart from other literature, as in the traditional view, biblical criticism asks when and where a particular text originated; how, why, by whom, for whom, and in what circumstances it was produced; what influences were at work in its production; what sources were used in its composition; and what message it was intended to convey. It varies slightly depending on whether the focus is on the Hebrew Bible, the Old Testament, the letters of New Testament or the canonical gospels. It also plays an important role in the quest for a historical Abraham, Moses, Solomon, Jesus, or other biblical protagonists.

It also addresses the physical text, including the meaning of the words and the way in which they are used and its preservation, history and integrity. Biblical criticism draws upon a wide range of scholarly disciplines, including archaeology, anthropology, folklore, comparative religion, oral tradition studies and historical and religious studies.

New Testament and Old Testament rhetorical analysis differ because if the context in which they were written. The New Testament was written during a time that had many new Greek and Roman ideas on literature and rhetoric, which provide an avenue on what is known and gives additional resources on to study New Testament texts in those contexts.

Old Testament texts were not written in the same context, and due to their ancient nature have few additional resources to refer to for common themes in rhetoric and literature. There are many abstract text styles in the Old Testament, including historical accounts, proverbs, poetic texts, praise texts (such as psalms) and prophetic texts. The New Testament is different in that it has primarily two styles present: the gospels, which are mostly historical accounts, and the letters, or epistles.

When it comes to textually analyzing and criticizing the New Testament, there are a couple of eclectic approaches to understanding the text on a deeper level. External criticism in the context of biblical studies involves understanding the

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who, what and when of New Testament texts. It does not analyze within the text itself, which is referred to as internal criticism. External criticism focuses on the source and dates of text and what type of text it is (in the New Testament, that is mostly a gospel account or a letter to a church or person). Internal criticism focuses specifically on the content and nature of the texts. Things like the literary style and the theology of the author may affect how one reads the text. That may require some external criticism knowledge since who the author is will shine light on what they may be saying what they are saying.

Biblical exegesis

Biblical exegesis is the explanation or interpretation of the scriptures traditionally known as The Bible. Much biblical exegesis is founded upon historical-literary dynamics, either using scripture to interpret history and science, or using science and history to interpret scripture.

This is particularly important when applied to the person of Jesus Christ and the Gospels in the New Testament. Many people agree that Jesus was a real historical person, but whether he was truly the Son of God is debatable among many people, and this distinction proves to be important for one's interpretation of texts and whether the Gospels should be read literally or symbolically.

The Book of Revelation is very different from the other books of the Bible, drawing need for additional analysis to determine whether it should be read literally or symbolically. The goals of the author of the book (John) also have implications toward how one reads the book. If one reads Revelation as a literal unfolding of the end times vs reading Revelation as a highly symbolic book, there will be different outcomes in the interpretation of particular sections.

Additionally, one's view of the scriptures as sacred and written by God or as a historical text has implications on one's interpretation of text.

Textual criticism

Textual criticism is a branch of textual scholarship, philology, and literary criticism that is concerned with the identification and removal of transcription errors in texts, both manuscripts and printed books. Ancient scribes made errors or alterations when copying manuscripts by hand. Given a manuscript copy, several or many copies, but not the original document, the textual critic seeks to reconstruct the original text (the urtext, archetype or autograph) as closely as possible. The same processes can be used to attempt to reconstruct intermediate editions, or recensions, of a document's transcription history. The ultimate objective of the textual critic's work is the production of a "critical edition" containing a text most closely approximating the original.

There are three fundamental approaches to textual criticism: eclecticism, stemmatics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

The phrase "lower criticism" is used to describe the contrast between textual criticism and "higher criticism", which is the endeavor to establish the authorship, date, and place of composition of the original text.

Biblical history

Historical research has often dominated modern biblical studies. Biblical scholars usually try to interpret a particular text within its original historical context and use whatever information is available to reconstruct that setting. Historical criticism aims to determine the provenance, authorship, and process by which ancient texts were composed. Famous theories of historical criticism include the documentary hypothesis, which suggests that the Pentateuch was compiled from four different written sources, and different reconstructions of "the historical Jesus", which are based primarily on the differences between the canonical Gospels.

There is much controversy around using the Bible as a historical source. The Old Testament is supposed to serve as a continuous account of the establishment of ancient Israel. While many historians agree that figures like King David and King Solomon are real historical figures, there comes trouble when seeking to affirm or deny events like the creation of the world and the flood of Noah.[9] The use of terms like "myth" vs "history" also creates controversy due to some connotations that each word has. Oftentimes "myth" or "mythical" texts are seen as not true stories, where as "history" or "historical" texts are seen as fact. Mythical stories can also sometimes be seen as stories which serve some sort of religious or moral lesson, but are not necessarily true, however this does not mean that true historical stories do not have religious and moral lessons that accompany them. These views on myth and history are examples of a few difficulties when it comes to analyzing the Old Testament as a historical text.

New Testament historical analysis is also difficult due to the nature of the original texts that we can analyse, specifically their translatability as well as how oral tradition had effects on written tradition during the formation and canonisation of gospel texts and the teachings of Jesus.

Biblical Archaeology

Biblical archaeology is an academic school and a subset of Biblical studies and Levantine (Near East) archaeology. Biblical archaeology studies archaeological sites from the Ancient Near East and especially the Holy Land (also known as Land of Israel and Canaan), from biblical times.

Biblical archaeology emerged in the late 19th century, by British, German and American archaeologists, with the aim of confirming the historicity of the Bible. Between the 1920s, right after World War I, when Palestine came under British rule and the 1960s, biblical archaeology became the dominant American school of Levantine archaeology, led by

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figures such as William F. Albright and G. Ernest Wright. The work was mostly funded by churches and headed by theologians. From the late 1960s, biblical archaeology was influenced by processual archaeology ("New Archaeology") and faced issues that made it push aside the religious aspects of the research. This has led the American schools to shift away from biblical studies and focus on the archaeology of the region and its relation with the biblical text, rather than trying to prove or disprove the biblical account.

The Hebrew Bible is the main source of information about the Holy Land region and mostly covers the Iron Age period. Therefore, archaeology can provide insights where biblical historiography cannot. The comparative study of the biblical text and archaeological discoveries help understand Ancient Near Eastern people and cultures. Although both the Hebrew Bible and the New Testament are taken into account, the majority of the study centres around the former.

The term biblical archaeology is used by Israeli archaeologists for popular media or an English speaking audience, in reference to what is known in Hebrew as "Israeli archaeology", and to avoid using the poisoning term "Palestinian" as it was used already by the Romans as such .

History of Biblical Archaeology

The study of biblical archaeology started at the same time as general archaeology and obviously its development relates to the discovery of highly important ancient artifacts. The development of biblical archaeology has been marked by different periods or stages:

• Before the British Mandate in Palestine: The first archaeological explorations started in the 19th century initially by Europeans. There were many renowned archaeologists working at this time but one of the best known was Edward Robinson who discovered a number of ancient cities. The Palestine Exploration Fund was created in 1865 with Queen Victoria as its patron. Large investigations were carried out around the Temple in Jerusalem in 1867 by Charles Warren and Charles William Wilson, for whom Jerusalem's "Wilson's Arch" is named. The American Palestine Exploration Society was founded in 1870. In the same year a young French archaeologist, Charles Clermont-Ganneau, arrived in the Holy Land in order to study two notable inscriptions: the Mesha Stele in Jordan and inscriptions in the Temple of Jerusalem. Another personality entered the scene in 1890, Sir William Matthew Flinders Petrie, who has become known as the "father of Palestine archaeology". In Tell-el-Hesi, Petrie laid down the basis for methodical exploration by giving a great importance to the analysis of ceramics as archaeological markers. In effect, the recovered objects or fragments serve to fix the chronology with a degree of precision, as pottery was made in different ways and with specific characteristics during each epoch throughout history. In 1889 the Dominican Order opened the French Biblical and Archaeological School of Jerusalem, which would become world-renowned in its field. Such authorities as M-J. Lagrange and L. H. Vincent stand out among the early archaeologists at the school. In 1898, the Deutsche Orient-Gesellschaft (German Oriental Society) was founded in Berlin, a number of its excavations were subsequently funded by Emperor William II of Germany. Many other similar organisations were founded at this time with the objective of furthering this nascent discipline, although the investigations of this epoch had the sole objective of proving the veracity of the biblical stories.

• During the British Mandate in Palestine (1922–1948): The investigation and exploration of the Holy Land increased considerably during this time and was dominated by the genius of William Foxwell Albright, C. S. Fischer, the Jesuits, the Dominicans and many others. This era of great advances and activity closed with a flourish: the discovery of the Dead Sea Scrolls at Qumran in 1947 and its subsequent excavation, which would in large part be directed by the Frenchman Roland de Vaux.

• After the British Mandate: 1948 marked the start of a new social and political era for the Holy Land with the foundation of the State of Israel and the entrance on the scene of the Israeli archaeologists. Initially their excavations were limited to the territory of the state, but after the Six-Day War they extended into the occupied territories of the West Bank. An important figure in the archaeology of this period was Kathleen Kenyon, who directed the excavations of Jericho and the Ophel of Jerusalem. Crystal Bennett led the excavations at Petra and Amman's citadel, Jabal al-Qal'a. The archaeological museums of the Franciscans and the Dominicans in Jerusalem are particularly notable.

• Biblical archaeology today: Twenty-first century biblical archaeology is often conducted by international teams sponsored by universities and government institutions such as the Israel Antiquities Authority. Volunteers are recruited to participate in excavations conducted by a staff of professionals. Practitioners are making increasing efforts to relate the results of one excavation to others nearby in an attempt to create an ever-widening and increasingly detailed overview of the ancient history and culture of each region. Recent rapid advances in technology have facilitated more scientifically precise measurements in dozens of related fields as well as more timely and more broadly disseminated reports.

Summary of important archaeological sites and findings can be found at:

- List of inscriptions in biblical archaeology
- List of burial places of Abrahamic figures
- List of Hebrew Bible manuscripts, List of New Testament papyri and List of New Testament uncials
- List of biblical figures identified in extra-biblical sources

Archaeological and Textual Forgeries

Biblical archaeology has also been the target of several celebrated forgeries, which have been perpetrated for a variety of reasons. One of the most celebrated is that of the James Ossuary, when information came to light in 2002 regarding the discovery of an ossuary, with an inscription

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that translated to "Jacob, son of Joseph and brother of Jesus". In reality the artifact had been discovered twenty years before, after which it had exchanged hands a number of times and the inscription "and brother of Jesus" had been added. This was discovered because it did not correspond to the pattern of the epoch from which it dated.

The object came by way of the antiques dealer Oded Golan, who was accused by the Israel Antiquities Authority (IAA) of forgery, but after a 7 year trial he was acquitted on the grounds of reasonable doubt. Another item that came from the same dealer was the Jehoash Inscription, which describes repairs to the temple in Jerusalem. The authenticity of the inscription has been revealed as smart forgery as well.

Biblical Archaeology and Doctrines

There are some groups that take a more fundamentalist approach and which organise archaeological campaigns with the intention of finding proof that the Bible is factual and that its narratives should be understood as historical events. Archaeological investigations carried out with scientific methods can offer useful data in fixing a chronology that helps to order the biblical stories. In certain cases these investigations can find the place where these narratives took place. In other cases they can confirm the veracity of the stories. However, in other matters they can question events that have been taken as historical fact, providing arguments that show that certain stories are not historical narratives but belong to a different narrative genre.

Archaeology certainly does not prove literal readings of the Bible...It calls them into question, and that is what bothers some people. Most people really think that archaeology is out there to prove the Bible. No archaeologist really thinks so. The truth of the matter today is that archaeology raises more questions about the historicity of the Hebrew Bible and even the New Testament than it provides answers, and that is very disturbing to those people who promote a certain doctrine and no other.

Jews and Muslims feel threatened when they hear that archaeology was not able to find physical evidence of the Bible text that readers examine for the literal truth. Many Christians feel threatened if they hear that most of what was written in the Bible is (in historical terms) untrue and that none of the four New Testament Gospels was written by the author listed at the top of the text.

This is what archaeologists have learned from their excavations: in Egypt were never the Israelites (but their ancestors the Hyksos-Canaanites), the Hebrew were not a little bunch of poor farmers but known to the Egyptians as the Habiru who conquered almost all of Lower Egypt but were defeated by Ahmose from Upper Egypt and then expulsed from Egypt, did not wander in the desert for 40 years (but lived in the neighbourhood of the Holy Land for 400 years), did not conquer the land in a military campaign (but infiltrated into the Canaanite population over centuries) and did not pass it on to the 12 tribes of Israel (because they gradually have left the land for new destinations such as Ethiopia, Yemen, Persia, India, Central Asia, and even China). Perhaps even harder to swallow is that the united monarchy of David and Solomon, which is described by the Bible as a regional power, was hardly more than a small tribal kingdom. And it will come as an unpleasant shock to many that the God of Israel, YHWH (Yahweh), had a female consort and that the early Israelite religion was polytheistic like Hinduism, that monotheism was first introduced by Pharao Amenhotep IV (Greek: Amenophis IV or Echnaton; best known as Akhenaten, reigning between c. 1353 and 1334 BC), that monotheism was gradually adopted by Hezekiah (c. 716–686 BC) as a uniting factor against Assyrian and Babylonian threats and not at Mount Sinai, that Jews were not just an insignificant, little tribe but were, together with Akkadians, Canaanites, Amorites, Sabaeans, Phoenicians, Carthaginians and Aramaeans, part of the very influential Semitic civilisation that reached from West Africa to India and held garrisons in southern Egypt and settlements on the River Indus and beyond.

Archaeology, as it is practiced today, must be able to challenge, as well as confirm, the Bible stories. Some things described there really did happen, but some did not and others happed in such a different way that one is just stunned. The 'larger than life' portraits of the Bible are unrealistic and contradicted by the archaeological evidence but the biblical narratives about Abraham, Moses, Joshua and Solomon probably reflect some historical memories of people, names and places. The study of archaeology has helped illuminate the Bible by casting light on its historical and cultural location. With increasing clarity, the setting of the Bible appears more vividly within the framework of general history and in a sense of geographical, cultural, legal, and philosophical range, much wider than we ever have thought possible.

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KEY EVENTS IN HISTORY

There can be no doubt that comprehensibility of scripture largely depends on the knowledge the reader has beforehand. What we need first is to grasp a wider view on key events in history. They might have nothing to do with events created by humans but often have their origin in natural disasters. If we observe the past carefully, we can figure out 5 major events that led to paradigm shifts with dramatic results.

CATASTROPHES AND PARADIGM SHIFTS

Consciousness is the normal state of our mind. That we are usually the master of our mind and our actions is what most people still believe. Hardly anyone is aware of the fact that consciousness is the smaller part of our lives, like the visible tip of an iceberg. Pretty much like the main bulk of the iceberg, hidden under water, it is the Unconscious Mind that rules 90% of our lives. Mostly we are driven by our desires and aversions, steered by our Unconsciousness. Hardly anyone recognises how small the role of reason and logic really is in most peoples lives. In pretty much the very same way, we believe that we are the master of our environment and that we rule the World. Anyone who believes that could not be farther away from the truth! Each and everyone of us is ruled by the past. Each and everyone is surrounded by events we have no power over at all, like the greatest part of the iceberg is surrounded by water. How many people, do you think, will be uneffected by a giant impact of a 5-mile-meteorite on Earth? How many of us will continue their way of life when a large volcano blasts its pulverised top into the stratosphere?

Since the VEI 8 Explosion of the Toba Volcano in Sumatra, Indonesia in about 73,000 BC, the human race has almost been wiped out, just like other large-sized species. Analyses of mitochondrial human DNA suggest that only 3,000–10,000 individuals may have survived. In about 70,000 BC the population slowly grew to 10,000 - 50,000 individuals. It took the humans another 60,000 years to grow to a more significant number so that it reached in 9,000 BC circa 2-3 million individuals. The following figures show the population growth on the planet Earth (in million), from cradle of civilisations to the first large empires: 5000 BC: 5-6; 3000 BC: 15; 2000 BC: 30; 1000 BC: 50; 500 BC: 100; 100 AD: 200; 600 AD: 700; 1000 AD: 400; from the Rennaissance to now: 1500: 450; 1700: 700; 1750: 800; 1800: 1000; 1850 1300; 1900: 1700; 1940: 2000; 1960: 3000; 1975: 4000; 1988: 5000; 1998: 6000; 2011: 7000; 2020: 8000. The following key events, in which natural disasters are prevalent, will demonstrate to you how much we are still ruled by natural disasters.

One may ask what catastrophes have to do with holy texts. Religious writings, just as scientific writings of the old days, were not topic-orientated as our modern books - even if their title may suggest it. A modern book on, let us say geology, contains only geology-related matters. A book on "nature" written 2000 years ago such as the "Natural History" by Pliny the Elder could contain anything besides nature: comments and remarks on history, economy, animals, plants, medicine, war, famine, ethnology, politics and even financial matters. The texts found in holy books can contain a similar wide range of topics. That is why we will find also reports on natural events or disasters in religious texts or in rock carvings. We can assume that some of those events ended old religions as well as nurtured new religions. Therefore we want to show here examples that had great influence on religion and scripture. There are a handful of records of natural catastrophes that undoubtedly and severely changed the course of history by inalterable paradigm shifts:

A.) The Great Flood, in Gilgamesh, Noah's Flood, The Great Flood of Gun-Yu

B.) The eruption of the Thera Volcano in about 1600 BC

C.) The 4 Volcano Eruptions and Climate Change of 535 (540, 574, 583) AD.

D.) The 5 Volcano Eruptions and Climate Change (The Little Ice Age) of 1257 (1228-1284) AD.

E.) The 3 Volcano Eruptions and Climate Change of 1783 (1708-1812) AD.

A.) THE GREAT FLOOD
(between 2500 and 2100 BC,)

Various themes, plot elements, and characters in the Epic of Gilgamesh have counterparts in the Hebrew Bible—notably, the accounts of the Garden of Eden, the advice from Ecclesiastes, and the Genesis flood narrative. Many civilisations have preserved a story about a great flood. If all these stories have to do with a common cause is unknown. A great flood as described as global flood event in these myths is, at least up to now, inconsistent with the physical findings of geology, archaeology and paleontology. Some scholars argue that such a global flood actually occurred between 2600 BC and 2100 BC. and that its origin might have been either the impact of a Meteorite (with a diameter of at least 7 kilometres which smashed into an ocean) or an explosive volcano eruption that caused tsunamis and other unusual weather events. The only two candidates for such an event could have been the Mount Vesuvius (Italy in c. 2420 BC.) and the Cerro Blanco (Argentina in c. 2300 BC.).

The violent explosion of the Vesuvius seemingly have had a very immediate effect on Egypt. During the reign of Pharao Menkauhor Kaiu (2421–2414 BC), the 5th Dynasty of the period of the Old Kingdom, slipped into a fast decline. During the Sixth Dynasty (2345–2181 BC) the power of the pharaoh weakened in favour of local dynasties that largely became independent from the central authority of the Pharaoh. The final blow was the 22nd century BC drought in the region that resulted in a drastic drop in rainfall and humidity in general. For at least some decades between 2200 and 2150 BC, this prevented the normal flooding of the Nile. Then came the collapse of the Old Kingdom which was followed by decades of famine, strife and epidemics. An important inscription on the tomb of Ankhtify (Ankhtifi) in Hierakonpolis or Nekhen in today's central Sudan, a

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governor during the early First Intermediate Period (c. 2181–2055 BC), describes the pitiful state of the country when famine stalked the land: "I gave bread to the hungry and clothing to the naked; I anointed those who had no cosmetic oil; I gave sandals to the barefooted; I gave a wife to him who had no wife. I took care of the towns of Hefat [i.e. el-Moalla] and Hor-mer in every [situation of crisis, when] the sky was clouded and the earth was parched and when everybody died of hunger on this sandbank of Apophis.The south came with its people and the north with its children; they brought finest oil in exchange for the barley which was given to them. . . . The whole of Upper Egypt died of hunger and each individual had reached such a state of hunger that he ate his own children."

The empire of Akkad fell in around the 22nd century BC, within 180 years of its founding, ushering in a "Dark Age" with no prominent imperial authority until Third Dynasty of Ur. Archaeological and soil-stratigraphic data define the origin, growth, and collapse of Subir, the third millennium rain-fed agriculture civilisation of northern Mesopotamia on the Habur Plains of Syria. At 2200 BC, a marked increase in aridity and wind circulation, subsequent to a volcanic eruption, induced a considerable degradation of land-use conditions. After four centuries of urban life, this abrupt climatic change evidently caused abandonment of Tell Leilan, regional desertion, and the collapse of the Akkadian Empire based in southern Mesopotamia.

1. Great Flood in Mesopotamia: Though the account of Noah in the Hebrew Bible has long been the most studied flood story by scholars, in the 19th century Assyriologist George Smith translated the first Babylonian account of a great flood. Further discoveries produced several versions of the Mesopotamian flood myth, with the account closest to that in Genesis found in a 700 BC Babylonian copy of the Epic of Gilgamesh. The known versions of the Mesopotamian flood myths have as their protagonists Atrahasis (in the 18th century BC Atrahasis Epic), Ziusudra (in the 17th century BC Sumerian Flood Story), and Utnapishtim (in the 7th century BC Gilgamesh flood myth). The Sumerian King List (an ancient text in the Sumerian language, listing kings of Sumer (ancient southern Iraq) from Sumerian and neighbouring dynasties, their supposed reign lengths, and the locations of the kingship) relies on the flood motif to divide its history into preflood (antediluvian) and postflood periods. In ancient Mesopotamia, the Sumerian King List reads: "After kingship came down from heaven ... the kingship was taken to Shuruppak. In Shuruppak, Ubara-Tutu became king; he ruled for 5 sars and 1 ner (18,600 years; the real meaning here is probably 'days' which accounts then for circa 50 years, a feasable span of reign). In 5 cities 8 kings; they ruled for 241,200 years ('days', which is about 660 years. Similarly, we can find such huge age numbers in the Jain "24 Tirthankaras" from India). Then the flood swept over."

2. Great Flood in the Genesis: The Genesis flood narrative is a flood myth found in the Tanakh (chapters 6–9 in the Book of Genesis). The story tells of God's decision to return the Earth to its pre-creation state of watery chaos and then remake it in a reversal of creation. Scholars submit that the Genesis flood narrative matches that in Gilgamesh so closely that few doubt that it derives from a Mesopotamian account. What is particularly noticeable is the way the Genesis flood story follows the Gilgamesh flood tale "point by point and in the same order or sequence". In a 2001 Torah commentary released on behalf of the Conservative Movement of Judaism, rabbinic scholar Robert Wexler stated: "The most likely assumption we can make is that both Genesis and Gilgamesh drew their material from a common tradition about the flood that existed in Mesopotamia. These stories then diverged in the retelling." Ziusudra, Utnapishtim and Noah are the respective heroes of the Sumerian, Akkadian and biblical flood legends of the ancient Near East.

3. The Great Flood in India: Both, in Hindu and Buddhist texts, a ship in involved. The Hindu story goes like this: Manu, or the first man, was not visited by a God, but rather by a fish. In some tellings of this story, the fish is the deity, Lord Vishnu. This fish/God told Manu that the world would be destroyed in a great flood. Manu built a boat and tied it to the horn of the great fish. The fish guided Manu’s boat through the floods and, not surprisingly, to the top of a mountain. When the floodwaters receded, Manu performed a ritual sacrifice and poured butter and sour milk into the sea. After a year, a woman rose from the water and announced herself as “the daughter of Manu.” So it is Manu and his “daughter” that repopulate the earth.

The Buddhists have an elaborate flood story called "Samudda-vanija Jataka": In an Indian village, there lived 1000 families of dishonest carpenters. These carpenters would tell people that they could build anything from houses to chairs and would take the money and never deliver any goods or do any work. Because of this they were, not surprisingly despised in the village and quickly needed to find a new place to live. They built a ship and sailed until they found a beautiful island. The island was populated by a man who had been shipwrecked.

4. The Great Flood of "Gun and Yu" in China: The Chinese flood story is unique as it covers a very realistic background. It is about canals, not a boat. The Great Flood is said to have occurred during the reign of Emperor Yao. After the flooding began, he sought the advice of his advisors, the Four Mountains, who told him to appoint his distant cousin Gun to control the floods. Gun accepted the commission and chose to steal Xi Rang, a self-expanding soil, from the supreme deity. He continuously used this soil to build dams and embankments to battle the oncoming flood, but they would not hold and generally collapsed. Nine years later Emperor Yao resigned in shame and appointed another distant relative recommended by the Four Mountains, Shun. Shun became co-emperor and reorganised the kingdom the better deal with the flood. Despite these efforts, Gun was still unable to hold off the flood waters and four years later the waters were still said to be rising. Gun continued his efforts, claiming that the hard work of the people to build dams,

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dikes and embankments would eventually gain control of the flood waters. Continuous failing led Shun to banish Gun, his son Yu then taking over the efforts. Yu implemented canal and drainage systems and was thus able to accomplish what his father never could.

The Great Flood of Gun and Yu, also known as the Gun Yu myth, was a major flood event in ancient China that might have lasted for at least two generations, which resulted in great population displacements among other disasters, such as storms and famine. People left their homes to live on the high hills and mounts, or nest on the trees. According to mythological and historical sources, it is traditionally dated to the third millennium BC, or about 2300-2200 BC, during the reign of Emperor Yao. This dating might be questionable because archaeological evidence of an outburst flood on the Yellow River, comparable to similar severe events in the world in the past 10,000 years, has been dated to about 1920 BC (a few centuries later than the traditional beginning of the Xia dynasty which came after Emperors Shun and Yao), and is suggested to have been the basis for the myth. A colossal landslide created a natural dam across the river which was breached about a year later. The resulting flood could plausibly have travelled 2,000 km (1,200 mi) down the river and the resulting instability of river canals that might have lasted up to twenty years. About this time, the Neolithic gave way to the Bronze Age in the Yellow River valley. It is suggested that this coincided with the beginning of the Xia, several centuries later than traditionally thought, and that the Erlitou culture is an archaeological manifestation of the Xia dynasty.

B.) THE BRONZE AGE VOLCANO ERUPTIONS (from c. 2000 BC to 1400 BC.)

The Middle Bronze Age was a period of unusually cold climate in the North Atlantic region, lasting from about 1800 BC to about 1500 BC. It was followed by the collapse of major civilisations in the late Bronze Age (1500—900 BC) and historians wondered was the cause might have been. Modern science found the answer to that. During that epoch, a series of volcanic eruptions occurred that were so violent that we only can describe them as massive explosions. This includes explosions of Mount Vesuvius (Avellino eruption, about 1660 BC), Mount Aniakchak (about 1645 BC), and the infamous Thera explosion (Minoan eruption, about 1620 BC) which was so massive that it ripped off an entire island from the face of the Earth. These are the 13 most violent eruptions:

1.) 2040 BC, VEI 6, Long Island (Papua New Guinea), Bismarck Volcanic Arc; 2.) 2030 BC, VEI 6, Deception Island, South Shetland Islands; 3.) 1995 BC, Mount Vesuvius (Avellino eruption), VEI 6, Naples, Campanian volcanic arc, Italy; 4.) 1900 BC, VEI 6, Black Peak, Aleutian Range; 5.) 1890 BC, VEI 6, Mount Hudson, Andes, Southern Volcanic Zone; 6.) 1860 BC, VEI 6, Mount St. Helens, Cascade Volcanic Arc; 7.) 1750 BC, VEI 6, Mount Veniaminof, Aleutian Range; 8.) 1645 BC, VEI 6, Mount Aniakchak, Aleutian Range; 9.) 1610 BC, (Minoan eruption), VEI 7, Youngest Caldera, Santorini South Aegean Volcanic Arc; 10.) 1500 BC, VEI 5, Avachinsky, Kamchatka Peninsula; 11.) 1460 BC, VEI 6, Taupo Volcanic Zone; 12.) 1370 BC, W-K2 tephra (Witori-Kimbe), VEI 6, Pago Bismarck Volcanic Arc; 13.) 1350 BC, tephra layer IIAV3, VEI 5, Avachinsky, Kamchatka Peninsula.

These 13 major volano explosions caused also several dozen smaller volcanoes to erupt, magnifying and maintaining the dust layers in the atmosphere around the Earth for about 600 years. Result: colder climate, massive crop failure, plague, famine, war, piracy and all the rest of it. Piracy committed by so-called "Sea People" is recorded in Egyptian and Greek texts. The pirates were mainly from any island who found themselves deprived of their livelihood. Due to the over-proportional crop failure the islanders had to search for a new "income" by boat. This includes pirates from Greek islands. And like in the Early Middle Ages [at around 540 AD, as well as in the Late Middle Ages at around 1260 AD], people called their era (1100-900 BC) "Dark Ages" which is not a surprise as the volcanoes maintained the high dust level swimming between the troposphere and stratosphere, with less sunshine and crop failure as a result. There were two eruptions we could call outstanding: The Avellino eruption of Mount Vesuvius in c. 1995 BC and the Thera Volcano Eruption in 1627 BC.

The Avellino eruption of Mount Vesuvius (in c. 1995 BC.)

The Avellino eruption of Mount Vesuvius refers to a Vesuvian eruption in c. 1995 BC. It is estimated to have had a VEI of 6 or 7, making it larger and more catastrophic than Vesuvius's more famous and well-documented 79 AD eruption. It is the source of the Avellino pumice (Italian: Pomici di Avellino) deposits extensively found in the comune of Avellino in Campania.

Characteristics of the eruption: "Assessment of volcanological factors" in one scientific study reconstruct a minimum eruption time of 3 hours in which an initial explosion raised a column of 23 km (75,000 ft) and deposited about 0.32 km3 of white pumice ("the white pumice phase"), while a second, more intense explosion raised a column of 31 km (102,000 ft) depositing 1.25 km3 of grey pumice ("the grey pumice phase"). These pumices appearing in Apulian pottery can be used to establish relative chronology of pottery phases.

A 2008 study of the lithofacies (deposits from the eruption) distinguishes three phases. Pyroclastic flows (PDC's) of Phases 1 and 2 were generated by "magmatic fragmentation" and had "small dispersal areas" mainly on the slopes of Vesuvius. Phase 3 was created by "phreatomagmatic fragmentation," in which clastic fragments are driven by superheated steam from ground water mixed with the other gases released from the magma. The authors characterize Phase 3 as "the most voluminous and widespread in the whole of Somma-Vesuvius's eruptive history." Some facies a

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few cm thick were found 25 km (16 mi) from the source. The vent was 2 km (1.2 mi) west of today's center.

The overall results of the Avellino eruption were catastrophic and widespread. The deposit thickness of ash and other eruptive material ranges from 15m close to the vent to 50 cm around Avellino, and creating a subaquaeous debris-flow in the bay of Naples.

Date of the eruption: The date of the Avellino eruption remains to be determined with a precision greater than about 500 years within the framework of the Early/Middle Bronze Age. A range of 2000–1500 BC includes the great majority of estimates. Ample opportunity to obtain Carbon-14 dates from charcoal and soil buried under the deposits has existed and still exists. Sporadic radiocarbon dating continues, with each scientist claiming to have obtained "the latest". Consistency with previous and subsequent work remains elusive. Since a real and very precise calendar date of the eruption must have existed, variation in estimations can only be the result of limitations to the carbon-dating method, which, given a plenitude of reliably emplaced samples, can only produce a date within a window of roughly 500 years in a maximum elapsed time of roughly 4000 years or 1⁄8 (12.5%).

According to Giardino, the problem of establishing a reliable date results from the differences of calibration - organic samples (such as charcoal: 1880–1680BC) versus soil facies (1684–1535 BC). He prefers the earlier as the more reliable date. The Avellino Eruption separates archaeologically the Early Bronze Age in Campania from the Middle Bronze Age

A study published in 1990 by Vogel and others suggested that the Avellino eruption partly caused the climatic disturbances of the 1620s BC, dates verified by tree-ring series and ice-core layers. The authors had just obtained carbon dates of 3360±40 BP, or 1617–1703 calibrated BC. They were suggesting a coincidence of a number of eruptions, such as the Minoan eruption on Santorini. The hypothesis remains unverifiable a generation later, due to the overall imprecision of the dates.

The Nola bronze-age village: The eruption destroyed several Bronze Age settlements. The remarkably well-preserved remains of one were discovered in May 2001 at Croce del Papa near Nola by Italian archaeologists, with huts, pots, livestock and even the footprints of animals and people, as well as skeletons. The residents had hastily abandoned the village, leaving it to be buried under pumice and ash in much the same way Pompeii was later preserved.

The Thera Volcano Eruption (in 1627 BC.)

Unlike most other rapid-onset natural hazards, volcanic eruptions can have global effects. Particularly feared are volcano eruptions of the so-called Plinian type as they usually are massive explosions in which the entire mountain top is smashed to dust and catapulted into the Stratosphere or even into open space. When these explosions have a strength of VEI 6 or 7 (Volcanic Explosivity Index; VEI 8 is the highest level which happened last circa 72,000 years ago), this dust swims in the statosphere like oil on water and it can block the sunlight worldwide for months or even years in the northern as well as in the southern hemispheres. Due to the less intensive sunshine, less water would evaporate from the oceans with less rainfalls and dryer air which results in drought. The Earth will experience a cold period of time with crop failure, famine, war, and epidemics. After that, the air warms up again causing droughts and crop failure again followed by massive floods. The whole sequence of such events can last for several years or even decades. And political consequences can hardly be overestimed. The situation of civilisations and their people can end up with a population decline of 20%, 30% or even over 50% when the volcano eruption was a multiple eruption of several volcanoes within a short period of time as it happened in around 535 AD and again in around 1257 AD. To make clear what kind of eruption we are we here dealing with, it may help to know that a volcano explosion of VEI 6 is equivalent to the energy outlet of several hundred thousand Hiroshima Atomic bombs in a couple of hours. The energy outlet of VEI 7 even equals to the energy of several tens or hundreds of millions of Hiroshima bombs!

The Thera eruption was such a massive incident in which a large Volcano literaly blasted the island of Thera away (the remains of that island today are called Santorini). Thera in Antiquity, was an island in the southern Aegean Sea, about 200 km (120 mi) southeast of Greece's mainland. It was part of the 500 km long chain of volcanoes in that area. The island was the site of one of the largest volcanic eruptions (the also called Minoan eruption or Thera eruption) in recorded history which occurred about 3,600 years ago at the height of the Minoan civilisation. The water-filled caldera (crater) of the Thera volcano has an enormous diameter of approximately 20 km (13 mi). It was formed by the eruption which in reality was a gigantic explosion. It may have been one of the largest volcanic eruptions on Earth in the last few thousand years, with an estimated VEI (Volcanic Explosivity Index) of 7 and a dense-rock equivalent (DRE) of c. 60 cubic kilometres (14 cu mi) according to the last studies published in 2006, confirming the prior values. The eruption has led indirectly to the collapse of the Minoan civilisation on the island of Crete, 110 km (68 mi) to the south, through a gigantic tsunami. The devastating volcanic eruption of Thera has become the most famous single event in the Aegean before the fall of Troy. Radiocarbon dates, including analysis of an olive branch buried beneath a lava flow from the volcano that gave a date between 1627 BC and 1600 BC.

Significant studies of the dense-rock equivalent erupted volumes of the Bronze-Age Minoan eruption in Santorini have provided data to archeologists to better understand the effect of the eruption on development of several civilisations including Ancient Greek and Ancient Egyptian cultures. Through careful analysis of pumice and ash deposits (including deep sea core samples), researchers have been able

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to make dense-rock equivalent volume estimates for each of the major eruptions of Thera. It must be said that the Thera Eruption had consequences that lasted not only for a year but for at least a whole century: Besides the immediate following tsunamis and after-shock earthquakes, a global dust layer covering the entire northern hemisphere caused a cooling down at first, leading to crop failure for two or three decades, famine, war, migration, epidemics or even pandemics. It is very likely that after-eruptions and earthquakes followed, besides unfavourable weather conditions that lasted for years or even decades. After that, the heating up of the atmosphere in a kind of glasshouse effect caused drought and crop failure, more famine, wars and other kinds of havoc again. Weaker civilisations had no chance of survival. Only the strongest civilisations such as Egypt, Mesopotamia or China survived, but they were shaken severely by an incalculable chain of events leading to the development of new kind of civilisations.

The "Tempest Stele" of Pharao Ahmose (c. 1550-1525), that was found in Egypt by French archaeologists in the years 1967 and 1968, tells us an amazing weather account that is most likely a reflexion on this catastrophical event. See: Table of Contents.

C.) THE 4 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 535 AD.

1. In 1984, R. B. Stothers postulated that there was an event in 535 AD that caused the downfall of many civilisations and this event might have been an extreme violent eruption of the Rabaul volcano in what is now New Britain, near Papua New Guinea. In 1999, David Keys suggested that the volcano Krakatoa exploded at the time and caused the changes. This eruption is believed to have been one most violent volcano oubreaks in history. Then, in 2009, Dallas Abbott of Columbia University's Lamont–Doherty Earth Observatory in New York published evidence from Greenland ice cores that spherules (tiny balls formed from minerals) have been found in the ice. Meteor impacts, or volcanic eruptions can form these tiny balls and terrestrial debris ejected into the atmosphere transported these round dust particles to Greenland. In 2010, Robert Dull, John Southon, and colleagues presented evidence suggesting that an eruption of the Ilopango Volcano also could be considered a possible source for the extreme weather events of 535–536 AD. The eruption produced circa 84 cubic kilometres (20 cubic miles) of tephra, thus rating a 6 or 7 on the (VEI) Volcanic Explosivity Index and a magnitude of 6.9, making it one of the biggest volcanic events on Earth in the last 7,000 years. The ash-cloud fallout blanketed an area of at least 10,000 square kilometers waist-deep in pumice and ash", which would have stopped all agricultural endeavor in the area for decades. As it is difficult to determine the source of the volcanic eruption with certainty, scientist came up with a wide range of suggestions as to the identity of the volcano. The Krakatoa seem to be the most likely choice as it was known as "The Fire Mountain" during Java's Sailendra dynasty, with records of seven eruptive events between the 9th and 16th centuries. These have been tentatively dated as having occurred in 850, 950, 1050, 1150, 1320, and 1530 and contributed to the Little Ice Age (lasting from the 16th to the 19th centuries). The Krakatoa is still active today and is considered to be extremely dangerous.

2. Extreme weather events of 535 onwards: As a matter of fact, all above mentioned scholars were right because we are talking here about four consecutive volcano explosions with a VEI between 6 and 7 each. In 535 the Rabaul Volcano exploded, then in 540 the Krakatoa, and 24 years later in 574, when the world was just recovering from those two explosions, the third volcano exploded and laid waste to the vulnerable climate, probably the Ilopango Volcano. In 683 the Rabaul Volcano exploded again (proved by corrected radiocarbon) with a VEI force 6. Extreme weather events followed immediately and they started the most severe climate change of cooling in the Northern Hemisphere in the last 2,000 years. These large volcanic eruptions created an extensive atmospheric dust veil in the Earth's atmosphere causing unseasonable weather, crop failures, and famines worldwide.

The consequences were the "Dark Ages" (in its most literal meaning!) triggered by volcano-related dust layer in the earth's atmosphere: It darkened the sun and triggered a series of climate related changes in the 6th century: the fall of Teotihuacán (a vast city empire in Mexico), the emergence of the Plague of Justinian (that was prevalent in the Eastern Roman Empire from 541 to c. 720 AD.), the decline of the Avars, the migration of Mongolian tribes towards the West, the end of the Sassanid Empire, the expansion of Turkic tribes, the collapse of the Gupta Empire, and above all, the rise of Islam. Islam that spread from north Africa to India and China, from Egyt to the heart of the Roman Empire, and across the entire Mediterranean Sea severing Europe's trading lifelines. No wonder that the people in Europe called their period of time "The Dark Ages". In the past 1,400 years, Islamic wars, slavery, executions, and genocide caused round about 250 million deaths.

3. The Plague of Justinian between 541 and 750 AD: The Plague of Justinian (541–542 AD) with recurrences until 750 was a pandemic that afflicted the Eastern Roman (Byzantine) Empire and especially its capital, Constantinople, as well as the Persian (Sassanid) Empire and port cities around the entire Mediterranean Sea, as merchant ships harboured rats that carried fleas infected with plague. The Plague might have either originated in Africa and travelled north via the ivory routes or in China and then travelled along the Silk Road to the West.

Caused was the plague by the Yersinia pestis bacterium, which first causes the flee's gut to be blocked by a clot. As Plague epidemics are temperature related the gut of the flee gets blocked particularly when the temperature sinks unter 25°C. As no blood can be absorbed, the hungry flee becomes more hungry and therefore more agressive. The starving flee now bites anything and anyone to get blood. The infected rat

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flea skips so to humans and brings the Yersinia pestis bacterium over to humans, with disastrous results. In other words: the decreasing temperture after a volcano eruption could well have triggered the Plague. Some historians believe that the plague of Justinian was one of the deadliest pandemics in history, resulting in the most agonising deaths of an estimated 25–50 million people during two centuries of recurrence, a death toll equivalent to 13–26% of the world's population at the time of the first outbreak. The plague's social and cultural impact has been compared to that of the Black Death that devastated Eurasia in the fourteenth century originating from a massive volcanic eruption in 1257.

D.) THE 5 VOLCANO ERUPTIONS AND CLIMATE CHANGE (The Little Ice Age) OF 1228-1284

As a precursor, (1st) the Zao Volcano, Japan, exploded in 1228 / 1230 (recorded in the historical Japanese chronicle 'Azuma Kagami') with a strength of about 5 to 6 VEI. Then (2nd), as a recent study found out, an especially catastrophic volcanic eruption ocurred in 1259, caused by the twin volcanoes of Mount Samalas and Mount Rinjani, Lombok Island, Indonesia. Three smaller eruptions followed: (3rd) one in 1268, another (4th) one in 1275 (Mount Tarawera, New Zealand), and (5th) the eruption in 1284 (Mount Quilotoa, Ecuador) did not allow the climate to recover.

The eruption in 1259 of the Samalas and Rinjani volcanoes on the Indonesian island of Lombok were massive. Already before the site of the eruption was known, an examination of ice cores around the world had found a large spike in sulfate deposition around 1259, indicating that a large volcanic eruption had occurred somewhere in the world. The event had a VEI (volcanic explosivity index) of 7, making it one of the largest and most catastrophic volcanic eruptions during the current Holocene epoch. It created eruption columns reaching tens of kilometres into the atmosphere and pyroclastic flows that buried much of Lombok and crossed the sea to reach the neighbouring island of Sumbawa. The flows destroyed human habitations, including the city of Pamatan, which was the capital of a kingdom on Lombok. Ash from the eruption fell as far as 340 kilometres (210 mi) away in Java; the volcano deposited more than 10 cubic kilometres (2.4 cu mi) of rocks and ash.

The eruption was witnessed by people who recorded it on the Babad Lombok, a document written on palm leaves. It left behind a large caldera that contains Lake Segara Anak. The aerosols injected into the atmosphere reduced the solar radiation reaching the Earth's surface, cooling the atmosphere for several years and leading to famines and crop failures in Eurasia and elsewhere. The eruption may have helped trigger the Little Ice Age, a centuries-long cold period during the last thousand years.

4. The Black Death: The Black Death, also known as the Pestilence, the Great Plague or the Plague, or less commonly the Black Plague, was one of the most devastating pandemics in human history, resulting in the deaths of an estimated 75 to 200 million people in Eurasia, peaking in its first wave in Europe from 1347 to 1351. The Great Plague, that (and this is a fact most of us are not aware of) began in China at around 1330 and lasted with its recurrences and waves for more than 400 years before it almost vanished in around 1750. Up to then it cost the lives of roughly a third or even the half of the World's population!

The bacterium Yersinia pestis, which results in several forms of plague (septicemic, bubonic and, the most dangerous, pneumonic), has been the cause. The Black Death was a major European outbreak of plague and the second plague pandemic after the first one from 541 to 720 AD. The plague created a number of religious, social and economic upheavals, with profound effects on the course of European history. The Black Death probably originated in Central Asia or East Asia, from where it travelled along the Silk Road, reaching Crimea by 1343. From there, it was most likely carried by fleas living on the black rats that traveled on Genoese merchant ships, spreading throughout the Mediterranean Basin, reaching the rest of Europe via the Italian peninsula. The Black Death is estimated to have killed 30% to 60% of Europe's population. In total, the plague may have reduced the world population from an estimated 475 million to 350–375 million in the 14th century. It took 200 years for Europe’s population to recover to its previous level and some regions like Florence only recovered by the 19th century. The plague recurred as outbreaks (and this is another fact that people usually forget) until the early 20th century!

The 1259 volcano eruptions caused farming problems in China. Marco Polo wrote that Kublai Khan created an alarm system in which commissioners reported any change of weather, harvest, and plague. Huge granaries were built. In the 1330s, many natural disasters and plagues led to widespread famine, starting in 1331, with a deadly plague arriving soon after. Epidemics that may have included the plague killed an estimated 25 million across Asia during the fifteen years before it reached Constantinople in 1347. The disease may have traveled along the Silk Road with Mongol armies and traders and it may also have arrived via ship. By the end of 1346, reports of plague had reached the seaports of Europe. India was depopulated, Tartary, Mesopotamia, Syria, Armenia were covered with dead bodies. Plague was reportedly first introduced to Europe via Genoese traders from the port city of Kaffa in the Crimea in 1347. The plague reached Sicily in October 1347. By autumn 1347, the plague reached Alexandria in Egypt, through the port's trade with Constantinople, and ports on the Black Sea. During 1347, the disease travelled eastward to Gaza, and north along the eastern coast to cities in modern Lebanon, Syria, Israel and Palestine, including Ashkelon, Acre, Jerusalem, Sidon, Damascus, Homs, and Aleppo. Within two years, the plague had spread throughout the entire Muslim empire from Arabia across North Africa. From Italy, the disease spread northwest across Europe, striking France, Spain (which was hit due to the heat – the epidemic raged in the early weeks of

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July), Portugal and England by June 1348, then spread east and north through Germany, Scotland and Scandinavia from 1348 to 1350. Medical knowledge had stagnated during the Middle Ages. The importance of hygiene was recognised only in the nineteenth century; until then streets were commonly filthy, with live animals of all sorts around and human parasites abounding facilitating the spread of transmissible disease. The recurrent waves of plague lasted for almost 500 years!

As in other European cities, the plague was still very present in 17th century London. There were 30,000 deaths due to the plague in 1603, 35,000 in 1625, and 10,000 in 1636, as well as smaller numbers in other years. The disease periodically erupted into massive epidemics such as the the Great Plague, lasting from 1665 to 1666 and it was the last major epidemic of the bubonic plague to occur in England. It is unclear exactly where the disease first struck but the initial contagion may have arrived with Dutch trading ships carrying bales of cotton from Amsterdam, which was ravaged by the disease in 1663–1664, with a mortality given of 50,000. The Great Plague of 1665 killed an estimated 100,000 people—almost a quarter of London's population—in 18 months. Plague cases continued to occur sporadically at a modest rate until the summer of. It is believed that the Great Fire of London in 1666 was the main contributor that put an end to the epidemic. One of the last outbreaks lasted until 1750 in form of themost dangerous epidemic of them all: pneumonic plague.

Between 2011 and 2015, some 3,500 burials from the 'New Churchyard' or 'Bethlam burial ground' were discovered at Liverpool Street. Plague pits have been archaeologically excavated and Yersinia pestis DNA was found in the teeth of individuals, confirming they had died of bubonic plague. Although concentrated in London, the outbreak affected other areas of the country as well. Perhaps the most famous example was the village of Eyam in Derbyshire, England. The plague arrived with a merchant from London who carried bales of cloth for sale in which flees were already waiting for new victims. They first bit and infected the seller. When the plague broke out a few days later, the villagers immediately imposed a quarantine on themselves to stop the further spread of the disease. This prevented the disease from moving into surrounding areas, but around 33% of the village's inhabitants died over a period of fourteen months.

This extraordinary and heroic sacrifice gave American geneticist Stephen J. O'Brien the basis on which he found out (in several years of research and experiments) why some infected persons died but others survived. The researchers extracted DNA from the today's inhabitants of Eyam because church records showed that all of them are descendants of those Eyam villagers who survived. Responsible for the survival of the Eyam persons was a gene that has undergone a mutation in the primary structure of a human genome (or allele) which is called CCR5 Δ32 (CCR5 delta 32). This mutation (alteration, change) was caused by a previous plague which was most likely the Plague of 1353 or even the Justinian Plague that ravaged Europe between 541 and 720 AD. This CCR5 delta 32 genome appears to be most effective in persons who inherited it from both parents as it is responsible for a high survival rate of persons who get infected by HIV, SARS, COVID 19 and may be even Alsheimer and cancer. Bone marrow transplants (from a donor with 2 copies of CCR5-delta 32 mutation gene) containing stem cells from a matched donor was then used to strengthen the immune system. CD8+ T cells, also known as "killer cells", are cytotoxic - this means that they are able to directly kill virus-infected cells as well as cancer cells. After 600 days, the patient was healthy and no levels of HIV in blood and tissues could be detected.

General Death toll: There are no exact figures for the death toll; the rate varied widely by locality. In urban centres, the greater the population before the outbreak, the longer the duration of the period of abnormal mortality. It killed some 75 to 200 million people in Eurasia. About 45–50%, or even 60%, of the European population died during a four-year period. There is a fair amount of geographic variation. In Mediterranean Europe, such as Italy, France and Spain, where plague ran for about four years consecutively, the death toll could have been 75–80% of the population. In Germany, Scandinavia and England, it was probably closer to 25%.

Half of Paris's population of 100,000 people died. In Italy, the population of Florence was reduced from 110,000–120,000 inhabitants in 1338 down to 50,000 in 1351. At least 60% of the population of Hamburg and Bremen perished, and a similar percentage of Londoners may have died from the disease as well. Before 1350, there were about 170,000 settlements in Germany, and this was reduced by nearly 40,000 by 1450. In 1348, the plague spread so rapidly that before any physicians or government authorities had time to reflect upon its origins, about a third of the European population had already perished. In crowded cities, it was not uncommon for as much as 50% of the population to die. The disease bypassed some areas, and the most isolated areas were less vulnerable to contagion. Monks, nuns and priests were especially hard-hit since they cared for victims of the Black Death. The most widely accepted estimate for the Middle East, including Iraq, Iran and Syria, during this time, is for a death rate of about a third. The Black Death killed about 40% of Egypt's population. The black Death triggered the final decline of the Roman Empire so that the Islamic Ottomans could finish it off with ease by in 1453.

6. The Little Ice Age: The Little Ice Age (LIA) was a period of cooling that occurred after the Medieval Warm Period. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. It has been conventionally defined as a period extending from the 16th to the 19th centuries, but some experts prefer for good reasons an alternative timespan from about 1300 to about 1850.

Gifford H. Miller, and a dozen other scientists, link (in Geophysical Research Letters. 39 (2): Science Daily, 30

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January 2012) the Little Ice Age to an "unusual 50-year-long episode with four large sulfur-rich explosive eruptions, each with global sulfate loading >60 Tg" and notes that "large changes in solar irradiance are not required."

Throughout the Little Ice Age, the world experienced heightened volcanic activity. When a volcano erupts, its ash reaches high into the atmosphere and can spread to cover the whole earth. The ash cloud blocks out some of the incoming solar radiation, leading to worldwide cooling that can last up to two years after an eruption. Also emitted by eruptions is sulfur, in the form of sulfur dioxide gas. When it reaches the stratosphere, it turns into sulfuric acid particles, which reflect the sun's rays, further reducing the amount of radiation reaching Earth's surface.

A recent study found that an especially massive tropical volcanic eruption in 1259, possibly of the now-extinct Mount Samalas near Mount Rinjani, both in Lombok, Indonesia, followed by three smaller eruptions in 1268, 1275, and 1284 did not allow the climate to recover. This may have caused the initial cooling, and the 1452–53 eruption of Kuwae in Vanuatu triggered a second pulse of cooling. In the 13th century, pack ice began advancing southwards in the North Atlantic, as did glaciers in Greenland finishing off the last Vikings. Summers can maintained to be cold by sea-ice / ocean feedbacks long after volcanic aerosols were gone. The NASA Earth Observatory notes three particularly cold intervals: one beginning about 1650, another about 1770, and the last in 1850. Although it was not a true ice age, the term was introduced into scientific literature by François E. Matthes in 1939. The Little Ice Age, by anthropologist Brian Fagan of the University of California at Santa Barbara, tells of the plight of European peasants during the 1300 to 1850 chill: famines, hypothermia, bread riots and the rise of despotic leaders brutalising an increasingly dispirited peasantry. In the late 17th century, agriculture had dropped off dramatically: "Alpine villagers lived on bread made from ground nutshells mixed with barley and oat flour."

Direct and Indirect Consequences

Other volcanoes that erupted during the era and may have contributed to the cooling include Billy Mitchell (ca. 1580), Huaynaputina (1600), Mount Parker (1641), Long Island (Papua New Guinea) (ca. 1660), and Laki (1783). The 1815 eruption of Tambora, also in Indonesia, blanketed the atmosphere with ash; the following year, 1816, came to be known as the Year Without a Summer, when frost and snow were reported in June and July in both New England and Northern Europe. In other words: such a volcano explosion can have serious ramifications for 600 years !

7. Ramifications - Religious And Ethnic Conflict. As we humans tend to think only in terms of our own personal lifespan of 30 or 40 years creative activity, most of us hardly can see the wider canvas. Each and every event in history has (perhaps a long line of) precurors. When we look back at the volcano explosion of 1259, having all relevant facts before our very eyes, we clearly can see the outcome of this incidence. Here some details:

• John Wycliffe (c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss religious matters in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite, was gone. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English! In 1384 he completed a translation directly from the "Vulgate" Latin Bible into Middle English. Additional updated versions being done by Wycliffe's assistant John Purvey and others in 1388 and 1395. And this English Bible became known as Wycliffe's Bible. Translating the Bible was by the Roman Church considered heresy and carried the death penalty because when everyone could read the Bible on their own, there was no priest needed. The Church could feel her power base shaking as Wycliffe had many followers, the so-called Lollards spoke up against corruption in the church publicly.

• Jan Hus (c. 1372 – 6 July 1415) was a Czech theologian and philosopher who became a church reformer and an inspirer of Hussitism, a key predecessor to Protestantism and a seminal figure in the Bohemian Reformation. Jan Hus was born in Husinec, Bohemia to poor parents. In order to escape poverty, Hus trained for the priesthood. He experienced the ramifications of the Black Death from the years 1346-1353.

Like Wycliffe, he was convinced that the Roman Catholic Church had left the paths of Jesus' teachings. He opposed many aspects of the Catholic Church in Bohemia, such as their views on ecclesiology, simony, the Eucharist, and other theological topics. On 20 December 1409, Alexander V issued a papal bull that empowered the Archbishop to proceed against Wycliffism in Prague. All copies of Wycliffe's writings were to be surrendered and his doctrines repudiated, and free preaching discontinued. After the publication of the bull in 1410, Hus appealed to Alexander V, but in vain. The Wycliffe books and valuable manuscripts were burned, and Hus and his adherents were excommunicated.

Hus spoke out against indulgences, but he could not carry with him the men of the university. Hus asserted that no Pope or bishop had the right to take up the sword in the name of the Church; he should pray for his enemies and bless those that curse him; man obtains forgiveness of sins by true repentance, not money. Three men from the lower classes who openly called the indulgences a fraud were beheaded. Tensions grew. The tumults at Prague had stirred up a sensation; papal legates and Archbishop Albik tried to

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persuade Hus to give up his opposition to the papal bulls, and the king made an unsuccessful attempt to reconcile the two parties.

On October 18, 1412, he appealed to Jesus Christ as the supreme judge. By appealing directly to the highest Christian authority, Christ himself, he bypassed the laws and structures of the medieval Church. Hus, willing to make an end of all dissensions, agreed to go to Constance, under Sigismund's promise of safe conduct. On 5 June 1415, he was tried for the first time, and church officials tried to make him renounce his opposition to the Roman Church. The condemnation of Jan Hus took place on 6 July 1415, in the presence of the assembly of the Council in the Cathedral. Then followed his degradation and he was sentenced to death. Hus was led away to the place of execution where he was burned to death alive.

Responding with horror to the execution of Hus, the people of Bohemia moved even more rapidly away from Papal teachings, provoking Rome to pronounce a crusade against them (1 March 1420): Pope Martin V issued a Papal bull authorising the execution of all supporters of Hus and Wycliffe. King Wenceslaus IV died in August 1419 and his brother, Sigismund of Hungary, was unable to establish a real government in Bohemia due to the Hussite revolt.

Hus was also, unlike the vast majority of preachers at the time, an advocate for women and feminism. He believed women were given rights in the Bible. Hus stated that "Women were made in the image of God and should fear no man." He allowed women to preach and serve in battle, and they later fought in the Hussite wars.

A century after the Hussite Wars began, as many as 90% of inhabitants of the Czech lands were Hussites (although in the Utraquist tradition following a joint Utraquist—Catholic victory in the Hussite Wars). Although Bohemia was the site of one of the most significant pre-reformation movements, there are only few Protestant adherents remaining in modern times; mainly due to historical reasons such as persecution of Protestants by the Catholic Habsburgs, particularly after the Battle of White Mountain in 1620.

Jan Hus was a key contributor to Protestantism, whose teachings had a strong influence on the states of Europe and on Martin Luther. The Hussite Wars resulted in the Basel Compacts which allowed for a reformed church in the Kingdom of Bohemia—almost a century before such developments would take place in the Lutheran Reformation. Following examples may clear up what happened:

• Johannes Gutenberg (c. 1397–1468) a German inventor, blacksmith, and goldsmith created an almost perfect printing system that changed the course of history. In about ten years' time, he developed in secrecy adjustable moulds, a process for mass-producing mechanical movable types of metal, the use of oil-based varnish for printing books, and a massive printing press. Some leaflets and little grammar books were among the first of his publications. In 1455 then, Gutenberg came out with a sensation: a complete Bible, known as the "Gutenberg Bible". About 180 copies were printed, most on paper and some on vellum. In order to understand the impact of his technological revolution, one has to know that before his invention, it took a single scribe about four years to copy an entire Bible by writing it by hand. Gutenberg could make a Bible in a few weeks, and with some helpers in few days! If we transfer the income figures of a highly qualified scribe into the modern age, we could estimate a years' income of £20,000 to £25,000. That is a sum of £80,000 to £100,000 in total for the production of only one Bible! No-one could afford to buy such an expensive book. Gutenberg could produce a Bible for a tiny fraction of this sum. It is this economical fact that made Gutenberg's printing systen trigger the Renaisance. It was Gutenberg whom we owe a new birth of education, a new birth of Western Civilisation as a whole. It was his invention that made extraordinary people such as Magellan, Columbus, Copernicus, Mercator, Kepler, and Martin Luther possible.

• Martin Luther, (1483–1546) was a German professor of theology, composer, priest, monk, and a linguist who spoke half a dozen languages fluently, including Hebrew, Greek, and Latin. In many ways, it was Luther who fulfilled Wycliffe's vision of a Bible that everyone could read. And like Wycliffe and Jan Hus, he had objections as to how the Roman Church was run. In 1517 when Martin Luther published his Ninety-five Theses as reaction against abuses in the sale of indulgences by the Roman Catholic Church. Speaking up against the all-powerful Church in Rome could mean death. Therefore he went into hiding for ten years. His 95 Theses launched the powerful Protestant Movement. And while Protestantism spread over large areas of northern Europe, he began in his hiding place on the Wartburg in central Germany a work that was even more dangerous: The translation of the Bible into the German language of ordinary people: the Old Testament from the original Hebrew and the New Testament from the original Greek languages. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments with Apocrypha, in 1534. When Luther finished his work, he had the edge over Wycliffe because he had Gutenberg's printing system. Thousands of German Bible copies spread all over Europe in an ever accelerating speed. And so did his Protestant Movement. Peasant revolts turned central Europe into a battlefield. Most Germanic-speaking countries, the Netherlands, Scandinavia, and the northern kingdoms in the Holy Roman Empire, went into military conflict against the Roman Church in Rome and her armies from Spain, Italy and France.

• The Roman-Catholic war against the Protestants. Protestantism began in Germany in 1517 when Martin Luther published his Ninety-five Theses as a reaction against abuses in the sale of indulgences by the Roman Catholic Church, which purported to offer the remission of the temporal punishment of sins to their purchasers. Luther spread this paper, reproduced with Gutenberg's printing press in their thousands, throughout the Holy Roman Empire of German Nations and caused some upheaval.

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Charles V, Emperor of the Holy Roman Empire (and since 1516 King of Spain and all her colonies), sided with Pope Leo X and called a diet (assembly) in 1521. The Diet was conducted in the City of Worms from 28 January to 25 May 1521, with the Emperor Charles V presiding. At this very moment, Charles V (and with him the entire Habsburg Dynasty) was the most powerful man on Earth, ruling over the Holy Roman Empire and the Spanish Empire too, (almost all of western Europe, except France and England).

Luther was summoned by Charles to renounce his views. To everybody's surprise Luther reaffirmed his accusations against the Catholic Church because he believed that the Church was acting against the teachings of Jesus. After the Diet of Worms, Emperor and Pope had declared Martin Luther an outlaw and they demanded that all religious innovations not authorised by the Diet be abandoned by 15 April 1531. Failure to comply would result in prosecution by the Imperial Court. The emperor's reluctance to reform anything resulted in unforseeable ramifications.

The conflicts began with the minor Knights' Revolt (1522), followed by the larger German Peasants' War (1524–1525) in the Holy Roman Empire. In response to the stubbornness of Emperor Charles V, Lutheran princes set up Protestant churches in their own realms and in addition met in the town of Schmalkalden in December 1530. Here they banded together to form the Schmalkaldic League, an alliance designed to protect themselves from the Imperial and Catholic action. Its members organised a defence, and each state was to provide 10,000 infantry and 2,000 cavalries for mutual defence. In 1532 the Emperor, pressed by external troubles, stepped back from confrontation, offering the "Peace of Nuremberg", which suspended all action against the Protestant states pending a General Council of the Church. The moratorium kept peace in the German lands for a decade, yet Protestantism became further entrenched, and spread, during its term.

Despite holding the imperial throne, Charles's real authority was limited by the German princes. They gained a strong foothold in the Empire's northern territories. Charles V revitalised the medieval concept of the universal monarchy and spent most of his life defending the integrity of the Holy Roman Empire from the Protestant Reformation, the expansion of the Islamic Ottoman Empire, and a series of wars with France.

Lutheranism spread from Germany into Denmark, Norway, Sweden, Finland, Latvia, Estonia, and Iceland. Reformed (or Calvinist) denominations spread in Germany, Hungary, the Netherlands, Scotland, Switzerland and France by reformers such as John Calvin, Huldrych Zwingli, and John Knox. England's political separation from the Roman-Catholic Church, executed by King Henry VIII and under strong influence of his Protestant spouse Anne Boleyn, brought his "Church of England" as Anglicanism into the camp of the Reformation movement.

However, after Charles made peace with King Francis of France, he focused on suppressing Protestant resistance within his empire. Warfare against the Protestants intensified after the Catholic Church began the Counter-Reformation in 1545 against the growth of Protestantism. Luther had repeatedly argued against the legality and morality of a war between the Empire and the Schmalkaldic League. When Luther died in February 1546, the atmosphere between Catholics and Protestants immediately deteriorated. War broke out in Swabia when a united army of several Lutheran Imperial cities occupied the Catholic town of Füssen, a possession of the Augsburg prince-bishops, and made the Imperial forces move toward the fortress of Ingolstadt in the Bavarian duchy. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. Although the League's military forces may have been superior, its leaders were incompetent and unable to agree on any definitive battle plans. In 1548 the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, by the 1550s, Protestantism had established itself too firmly within Central Europe to be ended by brute force. Three years later, the Peace of Augsburg granted Lutheranism official status within the Holy Roman Empire and let princes choose the official religion within the domains they controlled according to the principle of 'Cuius regio, eius religio', meaning: the religion of the ruler was to dictate the religion of those ruled. The Peace of Augsburg, also called the Augsburg Settlement, was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League, signed in September 1555 at the imperial city of Augsburg. It officially ended the religious struggle between the two groups and made the legal division of Christianity permanent within the Holy Roman Empire, allowing rulers to choose either Lutheranism or Roman Catholicism as the official confession of their state.

The document itself had critical problems due to the many factions which had split the Protestant Movement in the meantime. While it gave legal basis for the practice of the Lutheran confession, it did neither accept any of the Reformed traditions, such as Calvinism, Hussitism, nor any others. Although the Peace of Augsburg was moderately successful in relieving tension in the empire and increasing tolerance, it left important things undone. Neither the Anabaptists nor the Calvinists were protected under the peace, so many Protestant groups living under the rule of a Lutheran prince still found themselves in danger of the charge of heresy. The Article 17 states: "However, all such as do not belong to the two above named religions shall not be included in the present peace but be totally excluded from it." The intolerance towards Calvinists caused them to take desperate measures that led to the Thirty Years' War.

• **The (first) Thirty Years' War:** By 1617 Germany was bitterly divided. When both, the fierce Catholic Emperor Matthias II, and the then King of Bohemia Ferdinand II (later Holy Roman Emperor) began oppressing the rights of Protestants in Bohemia, the resulting Bohemian Revolt led

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to outbreak of the Thirty Years' War in 1618. Triggered was the Thirty Years' War in 1618 by the rejection of Archduke Ferdinand as Crowned Head, when his representatives were defenestrated (or thrown out of a castle window) in Prague. The Protestant Bohemians ousted the Habsburgs and elected the Protestant Calvinist Frederick V, Elector of the Rhenish Palatinate as the new king of the Kingdom of Bohemia. Frederick's wife was Elizabeth Stuart, the daughter of King James VI of Scotland. Frederick took the offer without the support of the Protestant Union. The southern states, mainly Roman Catholic, were angered by this. Led by Bavaria, these states formed the Catholic League to expel Frederick in support of the Emperor. The Empire soon crushed the perceived Protestant rebellion in the Battle of White Mountain, executing leading Bohemian aristocrats shortly after. Protestant rulers across Europe unanimously condemned the Emperor's action.

After the atrocities committed in Bohemia, Saxony finally gave its support to the Protestant Union and decided to fight back. Troops from Scotland, England and the Netherlands came to help. Troops from all kind of neighbouring countries rushed into the German-speaking part of the Holy Roman Empire to join the war, siding with one party or the other. Peace following the Imperial victory at Stadtlohn (1623) proved short-lived, with conflict resuming at the initiation of Denmark–Norway. Danish involvement, referred to as the Low Saxon War, began when Christian IV of Denmark, a Lutheran who also ruled as Duke of Holstein, a duchy within the Holy Roman Empire, helped the Lutheran rulers of the neighbouring principalities in what is now Lower Saxony by leading an army against the Imperial forces in 1625. To fight King Christian, Emperor Ferdinand II employed the military help of Albrecht von Wallenstein, a Bohemian nobleman who had made himself rich from the confiscated estates of his Protestant countrymen. Wallenstein pledged his army, which numbered perhaps 50,000 soldiers, to Ferdinand II in return for the right to plunder the captured territories. Christian, who knew nothing of Wallenstein's forces when he invaded, was forced to retire to Denmark. Wallenstein's army marched north, occupying Mecklenburg, Pomerania, and Jutland itself, but proved unable to take the Dano-Norwegian capital Copenhagen on the island of Zealand. Both sides were ready to negotiate a status quo. Thus, in the following two years, the Catholic powers subjugated more Protestant land. Colonel Alexander Leslie, a Scottish soldier in Swedish and Scottish service held the port of Stralsund (on the Baltic coast in Pommerania, north Germany) against Wallenstein's troops, preparing it for a full-scale Swedish invasion under King Gustavus Adolphus in 1630. From 1630 to 1634, Swedish-led armies of 150,000 men drove the Catholic forces back, regaining much of the lost Protestant territory. The upper hand had now switched from the Catholic side to the Protestant side, led by Sweden. In 1635, the Imperial and Protestant German sides met for negotiations, producing the Peace of Prague.

France, although mostly Roman Catholic, was a rival of the Holy Roman Empire and Spain which were also Roman Catholic. The French Cardinal Richelieu, chief minister of King Louis XIII of France, considered the Austrian Habsburg Dynasty too powerful, since they held a number of German-speaking territories (Alsace-Lorraine) between France's eastern border and the River Rhine, including portions of the Low Countries. He thought, this were the right moment to increase French territory on costs of the Germans, a decision that would ensure the French undevided hatred of the entire German population for the next 300 years, leading directly into the World Wars.

Richelieu had already begun intervening indirectly in the war with money. The Treaty of Bärwalde, France agreed in 1631 to support the Swedes with 1,000,000 gold livres each year in return for a Swedish promise to maintain an army in Germany against the Habsburgs. After the Swedish defeat at Nördlingen in 1634 and the Peace of Prague in 1635, in which the Protestant German princes sued for peace with the Emperor, Sweden's ability to continue the war alone appeared doubtful, and Richelieu made the decision to enter into direct war against the Habsburgs. The Habsburg triumph at Nördlingen followed by the Treaty of Prague could have been decisive in ending the war, enhancing Habsburg dominance in Europe. The Spanish forces of the Habsburgs were no longer engaged in Germany, and now posed a direct threat to France all along its frontier. France had long been financing the enemies of the Habsburgs, but now they no longer were strong enough to be relied upon. France therefore intervened directly against the Habsburgs by declaring war against Spain on May 21, 1635 - a disastrous mis-calculation.

French military efforts met with disaster, and the Spanish counter-attacked, invading French territory. The Imperial and Spanish troops ravaged the French provinces of Champagne, Burgundy, and Picardy, and even threatened Paris in 1636. Then, the tide began to turn for the French. The Spanish army was repulsed. The French conquered Arras from the Spanish and took all of Flanders. The Swedish army regained the initiative in the German campaign, occupied Saxony in 1642, took Bohemia in 1644. The French army's effort on the Rhine had little result, in contrast to its string of victories in Flanders and Artois. In 1645, the Swedes entered Austria and besieged Vienna, the heartland of the Habsburgs. After five months, the Swedish army, severely worn out, had to withdraw. In 1648, the Swedes and the French defeated the Imperial army. The Swedish captured Prague and took many valuable treasures, including the Codex Gigas, which is still today preserved in Stockholm. The Battle of Prague in 1648 became the last action of the Thirty Years' War. The warring parties were exhausted and central Euope was a giant graveyard.

Over a four-year period, the warring parties (the Holy Roman Empire, France, and Sweden) were actively negotiating at Osnabrück and Münster in Westphalia. The end of the war was not brought about by one treaty, but

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instead by a group of treaties such as the Treaty of Hamburg. On 15 May 1648, the Peace of Münster was signed, ending the Thirty Years' War and establishing a new political order that is now known as 'Westphalian sovereignty'. Over five months later, on 24 October, the additional Treaties of Münster and Osnabrück were signed. The Netherlands and Switzerland were confirmed independent. The peace institutionalised the Catholic, Lutheran, Calvinist religious divide in Germany, with populations either converting, or moving to areas controlled by rulers of their own faith. The Imperial power retreated to Austria and the Habsburg lands. Smaller skirmishes lingered on between France and Spain in Catalonia until 1659. The Portuguese Restoration War ended with the Treaty of Lisbon in 1668, that terminated the 60-year Iberian Union.

• **Result of the War:** The Thirty Years' War was one of the most destructive conflicts in human history. France lost against Austria at 80,000 killed or wounded and against Spain (including the years 1648–1659, after Westphalia) circa 300,000 dead or disabled. Sweden and Finland lost, by one calculation, 110,000 dead from all causes. Another 400,000 Germans, British, and other nationalities died in Swedish service. The Swedish army alone, which was no greater a ravager than the other armies of the Thirty Years' War, destroyed 2,000 castles, 18,000 villages and 1,500 towns during its tenure of 17 years in Germany. During the war, Germany's population was reduced by at least 30% on average. In the territory of Brandenburg, the losses had amounted to 50%, while in some areas an estimated 65% or 70% of the population died. The population of the Czech lands declined by 35%. For decades, armies and armed bands had roamed Germany like packs of wolves, slaughtering the populace like sheep. Huge damage was done to monasteries, churches and other religious institutions. The story of The Adventurous Simplicissimus with its lively descriptions of life during the Thirty Years' War, publishished in 1669, kept the Germans' memory on that terrible war alive.

The war had proved disastrous in particular for the German-speaking parts of the Holy Roman Empire. The Germans lost directly 8,000,000 people. Especially the Protestant northern Germans never forgot France's involvement through which they lost around 50% of their population. Germany was traumatised and henceforth further divided into hundreds of largely impotent semi-independent states. Her neighbours wanted to keep it like that since they had to fear a German wrath of revenge.

As a matter of fact, all major European conflicts can be traced back right to the 'First' Thirty Years' War (1618-1648) which was the greatest religio-political conflict. And it most likely started with the volcano eruption of 1257. The loss of population and territory to the French laid the seeds of hatred between Germans and French lasting for 300 years culminating into the "Second Thirty Years' War", better known as World War I and World War II.

E.) THE 3 VOLCANO ERUPTIONS AND CLIMATE CHANGE OF 1783 (1708-1812) AD.

Western Historians widely regard the French Revolution as one of the most important events in human history. The only problem is that almost no-one of those historians have a clue as to what was the trigger of the Revolution. Some historians have their eyes on the Seven Years' War and the American Revolutionary War. The French government was deeply in debt. It attempted to restore its financial status through unpopular, heavily regressive taxation schemes, which was true. Others blame years of bad harvests that have worsened. by deregulation of the grain industry that may have inflamed popular resentment of the privileges enjoyed by the aristocracy and the Catholic clergy of the established church. All of this was also true. But such theories hardly can explain the origin because such circumstances plagued the populace before. A quick look on climate charts and volcanic records would have put a sudden end to the experts' clever speculations.

From 1783 to 1785 accounts from both Japan and America describe terrible droughts, exceptional cold winters, and disastrous floods. In Europe, the exceptionally hot summer of 1783 was followed by long and harsh winters. The resulting crop failures may have triggered one of the most famous insurrections of starving people in history, the French Revolution of 1789-1799. Epidemics became rampant. Only this time it was not the Black Death but "filth epidemics" such as tuberculosis, small pox, cholera and others that cost the lives of circa 25 to 35% of the French population during these years. The French Revolution triggered a series of Revolutionary Wars that gradually assumed a global dimen-sion. When we take a look at charts of volcano eruptions and climate change, we immediately find the guilty cause.

1. The Grímsvötn Volcano and some neighbouring volcanoes along the Laki fissure erupted violently and repeatedly in southeast of Iceland between 1783 and 1785. The system erupted violently (VEI 5 to 6) over an eight-month period between June 1783 and February 1784 from the Laki fissure and the adjoining volcano Grímsvötn, pouring out an estimated 42 billion tons or 14 cubic kilometres (3.4 cu mi) of basalt lava and clouds of poisonous hydrofluoric acid and sulfur dioxide compounds that contaminated the soil, leading to the death of over 50% of Iceland's livestock population, and the destruction of the vast majority of all crops. This led to a famine which then killed approximately 25% of the island's human population. The Laki eruption and its aftermath caused a drop in global temperatures, as 120 million tons of sulfur dioxide was spewed into the Northern Hemisphere. This caused crop failures in Europe and may have caused droughts in North Africa and India. The climate of the Little Ice Age (which the people still lived in for about 400 years by now) worsened. But this was not the end of it.

2. Ice cores from Greenland and Antarctica showed scientists that there was another volcano eruption in

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1808/1809 which was previously unknown. It was the second most explosive SO2-rich volcanic eruption in the last two centuries, eclipsed only by the cataclysmic VEI 7 Tambora eruption in April 1815. The 1808 mystery eruption was a large volcanic eruption (with a strength of VEI-6) conjectured to have taken place in late 1808, possibly in the southwest Pacific.

3. Between the years 1808 and 1813, 6 other large volcanic eruptions (with VEIs at least 4): (1st) The Taal Volcano, Philippines, erupted in March 1808; (2nd) the Volcano Bocas de Fogo (Portuguese for "mouths of fire") near Urzelina Village, Velas municipality, São Jorge Island, Azores, which erupted in May and June 1808; (3rd) there was a major eruption of the Putana Volcano in Chile that occured in about 1810 (exact year unknown); (4th) the Soufrière erupted on Saint Vincent in the Caribbean in 1812; (5th) the Awu erupted in the Sangihe Islands, Indonesia 1812; and (6th) the Suwanosejima erupted in the Ryukyu Islands, Japan in 1813.

4. Then in 1814, the Mayon Volcano, also known as Mount Mayon, a large stratovolcano in the province of Albay in Bicol Region, on the large island of Luzon in the Philippines erupted. Its most destructive recorded eruption occurred on February 1, 1814 (VEI 5).

5. In April 1815, the Mount Tambora on the island of Sumbawa, Indonesia, had a massive eruption after it woke up already in 1812. The eruption had a VEI 7, a colossal event that ejected at least 100 cubic kilometres (24 cu mi) of material. Its volcanic activity lasted for 4 months and paused on 15 July 1815. In August 1819, the Tambora erupted a last time together with some earthquakes. The Tambora eruption was the largest since the eruption of 1258, and it was intensified by the 1814 eruption of the Mayon in the Philippines.

• **Aftermath:** The eruptions of the Mayon and the Tambora are believed to have contributed to the accumulation of atmospheric ash leading to the "Year Without a Summer" in 1816. These eruptions had built up a substantial amount of atmospheric dust. As is common after a massive volcanic eruption, temperatures fell worldwide because less sunlight passed through the stratosphere. According to a 2012 analysis by Berkeley Earth Surface Temperature, the 1815 Tambora eruption caused a temporary drop in the Earth's average land temperature of about 1 °C. Smaller temperature drops were recorded from the 1812–1814 eruptions. The Year Without a Summer was an agricultural disaster. It resulted in major food shortages across the Northern Hemisphere. The climatic aberrations of 1816 had greatest effect on most of Canada and the United States, as well as parts of western Europe. European fatality total of 200,000 deaths. A major typhus epidemic occurred in Ireland between 1816 and 1819. An estimated 100,000 Irish perished during this period. In China, the cold weather killed trees, rice crops, and even water buffalo, especially in the north. Floods destroyed many remaining crops. The monsoon season was disrupted, resulting in overwhelming floods in the Yangtze Valley. In India, the delayed summer monsoon caused late torrential rains that aggravated the spread of cholera from a region near the Ganges in Bengal to as far as Moscow.

• **The Second Thirty Years' War (1914-1945).** The concept of a "Second Thirty Years War" (which are the two World Wars including origin and aftermath) came from the French general and president Charles de Gaulle when he had mentioned it in the speech in Bar-le-Duc (28 July 1946) evoking "the drama of the thirty years war, we just won". De Gaulle was the first who admitted that the First World War and the Second World War were a single conflict, the interwar period just being a truce. In 1948 British Prime Minister Winston Churchill gave the idea a boost when, in the first paragraph of the Preface to The Gathering Storm (1948, Volume 1 of his monumental hexalogy The Second World War)), he says his books will "cover an account of another Thirty Years War".

The 20th century was a century with unequalled and great achievements, no doubt. But at the same time, it brought humanity onto the brink of total destruction and misery on an scale never seen before. The human race experienced one disaster after the next in events such as the Balkan Wars (1912–13), World War I (1914–18), Russian Civil War (1917–23), Ukrainian–Soviet War (1917–21), Polish–Soviet War (1919–21), Great Depression (1929–1939), Spanish Civil War (1936–39) World War II (1937–45) and the Cold War (1946–1990).

According to Rudolph Joseph Rummel (1932–2014), an American professor of political science of Yale University, over 272-400 million (at least!) innocent, non-combatant civilians were murdered by their own governments during the twentieth century. At least 40 million died by execution and systematic Genocide by starving throughout the 20th century. During a period of about 100 years, and we can see the scale of misery best in numbers:

• **The first half of the 20th century**. When the First World War was over, the death toll did not decrease but increased (by settling old scores in civil war manner). The largest death toll was produced between the World Wars: The Armenian Genocide by the Islamic Ottoman Empire 1914-1923: 1.500,000; The Russian Civil War 1917–1922: 7,000,000–12,000,000 (U.S.S.R. death toll by Leninists and Stalinists 1917–198 62,000,000); Greek Genocide by the Islamic Ottoman Empire and Turkish Republic 1918–1922: 750,000; Spanish Flu 1918-1920: 50,000,000 (India: 13,000,000, Europe: 10,000,000); The Turkish War of Independence 1919 –1923: 700,000; Assyrian Genocide by the Islamic Ottoman Empire and Turkish Republic 1915-1923: 600,000; Iranian (Persian) Famine of 1917–1919: 6-7 million; Chinese Famine and drought in northern China 1928–1930: 5-7 million; Ukrainian Genocide by Communist Soviets 1932–33: 7.500,000; Kazakh Genocide by Communist Soviets 1932–33: 1.500,000; Polish Genocide by German Nazis 1939-1945: 2.500,000 (17% of Poland's population); Jewish Genocide (incl. Christians, Russians etc.)

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by Nazis 1942-45: 7.400,000; Iranian Famine 1942–1943: 3,000,000; Chinese Famine in Henan 1942–1943: 2.500,000; Indonesian Genocide in Java by Japanese killings 1944–1945: 2.4 million; Smaller here not mentioned killings and famines between the 2 World Wars may account for another 10,000,000 deaths.

• **The second half of the 20th century.** After the Second World War there basically happened the same thing as after the First World War: Settling old scores and thriving for hegemony and total suppremacy. The so-called Cold War was as brutal as the World Wars and resulted in a death toll of roughly 10,000,000! Here some figures: Communist persecution of Christians in Poland 1945–1948: 1,600,000; Korean War 1950-53: up to 1,000,000; First Vietnam War or First Indochina War 1946-1950: 800,000; Mao Zedong's (Communist) Landreform and the Great (Communist) 'Leap Forward' 1958-1962: 50-70 million; The Cambodian Civil War by Pol Pot's Communists 1967-1975: 2 million (25% of the population). The Angolan Civil War 1975-2002: 500,000; Second Vietnam War or Second Indochina War (United States and South Vietnam against Communist North Vietnam) 1963-1975: 4 million; Genocide of Hindus in Islamic Bangladesh, 1971: 3 million; Genocide of the Hutus in Burundi 1972: 300,000; Genocide of the Kurds in Islamic Turkey, Syria, Iraq, Iran 1977-1991: 400,000; Soviet Occupation of Afghanistan 1979-1983: 1.5 up to 2 million (35% of the population); Genocide in East Timor by state terrorism of Islamic Indonesia 1975-1999: 250,000 (30% of the population); Famine in Ethiopia 1983–1985: 500,000; Civil War (Orthodox-Catholic-Muslim conflict) of Yugoslavia 1991–2001. 140,000; Genocide (ethnic conflict) in Rwanda 1994: 500,000 (70% of Tutsis and 35% of Twa in Rwanda, 20% of Rwanda's population); North Korean (Communist) famine 1994–1998: 2-3 million; Second Congo War 1998–2004: 2.7 million; The Genocide in Darfur (by Arab Muslims) from 2003 up to now: 400,000 Christians.

Conclusion:

• The political branches of Christianity (that have no authorisation by scripture) has cost the lives of between 20,000,000 and 30,000,000 people in the last 1900 years.

• The corrupt branches of enlightenment (nationalism, natioanal-socialism, facsiscm, socialism, communism, marxism, leninism, stalinism, maoism, and all the other ideologies), which was a result of the endless religious wars, has cost the lives of roughly 200,000,000 people.

• Islam, (through its violent ideology in the Medina Koran, the Sira, and the Hadith and therefore) by design and default, has cost the lives of 250,000,000 up to more than 300,000,000 people in constant warfare since 1400 years.

We cannot prevend natural catastrophies. Epidemics and pandemics will come over us with frequent certainty. But we can fight epidemics by certain rules of hygiene, rules of cleanliness, protecting our environment, and by not creating squalour and misery in which we raise our political and religious opponents, out of which we newly create epidemics by our very selves. It is a significant fact that the leadership of all those above mentioned ideologies do not care for the lives of their own population and consequently even least of all the others they want to dominate. We certainly can overcome the pestilence of failed ideologies and there is only one remedy to do it: ruthless and unpartisan EDUCATION with delivering all facts and without using bluring, dishonest tools such as Political Correctness or using bluring names.

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OVERVIEW ON THE WAR BETWEEN SEMITIC AND WESTERN CIVILISATIONS

We are ruled by events that origin in the past. In order to understand historical facts, we need an analytic approach. These events can be very minor—like your school time, your teachers, and your socialising background, for instance. As usual, in history we must begin with the events that occured before any other events. It is a logical sequence that can make us understand what was going on. However, that approach alone does not always help much about the origin of conflicts. Often, we are on the wrong track, particularly when we have to examine written information. Then we need information of a much more fundamental character. And the reason is, that we perceive reality through words. And if we do not have a clear definition of the words, if the words are fuzzy, our perception of reality is fuzzy! In other words: The analysis of error begins with the analysis of language.

Nothing can show biographical traits better than the knowledge of following factors:

1.) **Language** and **writing system**
2.) **Belief-system** and **law system** (religion, ideology)
3.) **Geography**

Each and everyone of us has inhaled a certain set of moral codes, behaviours and values with our mothertongue from earliest childhood. Some conformity is important for the functioning of a society and a low rate of conflicts. So, when we know about the moral codes and values of a religion or ideology, we also know what the nation or the individual likes or dislikes. It is easy to find out about the controversities of each of these teachings: We can hear about them in the news almost every day. This rule of dumb applies for the analysis of entire nations as well as for finding out about the general character of a single individual.

Language is closely linked to its writing system. Such a script is connected to the religion and ideology that we learn in earliest childhood from "holy books." When there is a minority with a different language or ideology (belief system) within a majority of another background, we can anticipate an explosive potential of conflict as the majority usually tries to impose its power by language, ideology and laws that the minority does not want. It is this knowledge that explains the cause of most conflicts and wars. Here again: The (totalitarian) perpetrators and murderers are well-known —we hear of them in the news almost every day. They do their evil deeds because of (1st) their belief-system, (2nd) its inhumane ideologies and (3rd) its sets of behaviours. Bear in mind: Dehumanising ideologies inevitably lead to murder, war and genocide! Usually all 3 come together to cover up each other.

History and Geography go together as we all have neighbours. If we want to understand major events in world history, we must know what the core of any society is. Nations are made by these values, qualities and properties: Language and belief! Believes are reflected in that what we call religion, philosophy or ethics. Those beliefs are based on certain traditional writings. We may call them holy books. They carry all what we believe in, our basic laws, our virtues and moral rules, our philosophies and approach on life in general. And these main contents are delivered in the language of the people in a certain time.

Modern names often blur the real facts. One Example: The modern state languages Portuguese, Spanish, French, Italian, and Romanian are all daughters of the dead language Latin and scientists call them Romance Languages (Latin had been spoken by the Romans, therefore we call it here just Roman.). All of them have about 90% of their vocabulary and grammar in common. Their manner of speech might differ, but for an Italian-speaker it takes only a few weeks to learn Spanish or French! Another example: The languages English, Dutch, German, Danish, Swedish, Norwegian, and Islandic have one ancestor and we call them Germanic Languages and they also have the main vocabulary and grammar in common. It takes a considerably short time to learn the other when you already speak one of them.

By the beginning of the first millenium, people in Europe began to experience migration on an unprecedented scale. Due to climate change and therefore the arrival of the Huns (in Asia known as Xiong'nu), thousands of people and even entire nations were on the move. The German tribes of the Goths, Franks or Saxons stormed through Europe towards territories of the Roman Empire. At the same time, Christianity spread throughout the entire Roman Empire too, and later, to the regions beyond. So, in the first millenium, the Germanic people became Christians as well. The Roman Empire has become too large to be ruled smoothly by only one government. In about 300 AD, the Romans decided to split their government in two, in a West and an East government. That worked well for about 100 years until crucial events tore West and East apart.

Lots of Germans served in the Roman Army, admired the Roman way of life, learned about Roman achievements, took on Roman habits and laws. Whilst the Huns pushed them from the East into the territories of the Western Roman Empire. Romans and Germans together defeated and annihilated the Huns in about 470, and those Germans felt now entitled to take over the weakened Western Roman Empire. Here, they built their own Kingdoms and the Empire in the West ceased to exist, while the Eastern Roman Empire fiercely defended its borders against anyone for another 1,000 years. After the fall of the Western Roman Empire, each Germanic state on its ground, and beyond, gradually lost its power to the Roman-Catholic Church. No king or government was really able to act freely without the consent of the Pope in Rome, the mighty leader of the Roman Church in the West. The Christianity of the East spread its religion, its Greek language and culture from Constantinople over all its territory and with the Slavonic people it went to a land which we later call Russia.

The rise of the Islam in the 6th century was the main reason why the Western European nations lost contact to China that was established between the Chinese Han Dynasty and the

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Roman Empire. In 1453, the declining Eastern Roman Empire was crushed by the Turks and their religion of Islam. Western explorers, such as Ferdinand Magellan, Vasco da Gama and Christopher Columbus, as well as Eastern explorers, such as Admiral Zheng He, tried to establish those old contacts again. They simply wanted to go round the Islamic powers who blocked the Silk Road and charged too high a tax so that business with them and through them became worthless for the western European merchants.

For those readers who are interested in the the condition of a state or country, please find out data about the following 8 points and their sub-categories:

- **Geography** (access obstacles, geology, sources, soil)
- **Agriculture** (water access, climate, exact calendars)
- **Energy** (geological resources, geographical abilities)
- **Transport** (access of rivers, lakes, the sea, roads)
- **Politics** (military, strategy, incentive diplomacy, reserves)
- **Finance** (taxes, customs, tolls, mathematics, science)
- **Industrial Materials** (inventions, chemistry, physics)
- **Manufacturing** (work force, medicine, demography, education)

Focus on the people and persons (rather than on systems or organisations!) in order to find out who was responsible for a certain situation and why.

If we want to really grasp what happened, we need to show a chain of events that lasted for more than 1,000 years. And to show the facts in several different steps is the very best way to get familiar with the events. The following events had certain political consequences inside the Holy Land. Therefore, we show them step by step:

• **Geography:** The (hi)story begins with the Canaanites (southern Phoenicians) and the place they lived in. This place has several distinct names: Judaea, Israel, the Near East, the Middle East, or the Holy Land. Where is this place? Well, to put it short, this place is on the eastern coast of the Mediterranean Sea, exactly in a geographical spot which we could call the junction, intersection, crossroad, or perhaps more precisely, the "nodal point" between Africa, Asia, and Europe. All trade routes had to pass that nodal point. The position of this spot had dramatic implications on the people who lived there, and still has it today.

In ancient times, when most people travelled on foot or on horseback, anyone who came from Egypt (which is on the western side of the nodal point) and wanted to go safely to Mesopotamia (east of the nodal point) or Europe (north of the nodal point), had to cross the Holy Land. Otherwise he had to cross the deadly Nefud Desert or the vast deserts north of Arabia. The typical trade route went through the north of the Sinai peninsula, along the Mediterranean coast, then northwards through today's Israel to Sepphoris in Galilee, then from there in a large bow, following the "Fertile Crescent" through Damascus, and finally entering Mesopotamia from its north-west. And what happened to the travellers when they wanted to cross the nodal point? As it was normal at that time in any part of the world, they had to pay customs or tariffs to the rulers of the nodal point, in other words: tax money. There was no such thing as rights for free travel. And paying customs was one of the main revenues of the nodal point's rulers. Thus, this nodal point, the Holy Land, became highly attractive for any invader. It changed hands for many times. All empires were keen on that land: the Egyptians, Assyrians, Babylonians, Hittites, Phoenicians, Persians, Greeks under Alexander the Great, Romans, Muslim Arabs, French, British.

• **Earliest History:** The existence of the Canaanites (The word Canaanites serves as an ethnic catch-all term covering various indigenous and semitic-speaking populations—both settled and nomadic-pastoral groups—throughout the regions of the Levant or Canaan) can be traced back to the 15th century BC. and their descendants the "People of Israel" as far back as the 13th century BC. Conquerors trampled on the Israelites like a herd of Rhino. The captured Israelite elite was, as it was custom in those days, taken hostage and brought to Memphis in Egypt, Babylon in Mesopotamia, and Rome in Europe. However, the Israelites, who we call Jews today, survived and made the best of their situations. Not all captives returned to the Holy Land as the Old Testament might suggest, but some stayed and others moved on to India. They built huge nets of trade connexions. Archaeologcal finds in Elephantine, in the south of Egypt, confirmed this, when an excavation team in 1967 found letters in one of a the oldest Jewish settlements outside the Holy Land from the 5th century BC. Together with their semitic cousins, the Phoenicians, they spread all over the Mediterranian lands to Carthage, Cartagena, Marseille and Rome in the West, but also to the Persian Empire and the north-west of India in the East. Their language, Aramaic, became even a kind of lingua franca in the East from Persia to India.

• **Phoenicians, Carthaginians and the Jews.** What do the three peoples have to do with one another? Everything! Why? Because they spoke more or less the very same language. And because of that, they also shared lots of similarities in their culture. In terms of archaeology, language, lifestyle, and religion, there was little to set the Phoenicians apart as markedly different from other residents of the Levant, such as their close relatives and neighbours, the Israelites.

• Most people do not know a **Phoenician from an Israelite**, just the same as they cannot distinguish one Christian denomination from another or one Chinese nation from another. The true identity of the Phoenicians as Semitic peoples, however, reveals an often ignored fact. And this distinction can be seen in a quick analysis of language,

• **Phoenician was a Canaanite** language originally spoken in the coastal (Mediterranean) region then called "Canaan". It is a part of the Canaanite subgroup of the Northwest Semitic languages. Other members of the family are Hebrew, Ammonite, Moabite, and Edomite. The entire group is also closely related to Aramaic. The area where Phoenician was spoken includes Greater Syria and, at least as a prestige language, Anatolia, specifically the areas now including

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Lebanon, coastal Syria, coastal northern Israel, parts of Cyprus and some adjacent areas of Turkey. It was also spoken in the area of Phoenician colonisation along the coasts of the southwestern Mediterranean Sea, including those of modern Tunisia, Morocco, Libya and Algeria as well as Malta, the west of Sicily, Sardinia, Corsica, the Balearic Islands and southernmost Spain. Punic, also called Carthaginian or Phoenicio-Punic, is the newer form of the now extinct Phoenician language. It was spoken in the Carthaginian empire in Northwest Africa and several Mediterranean islands by the Punic people throughout Classical antiquity, from the 8th century BC to the 5th century AD. Hebrew is the only living Canaanite language left. A speaker of Punic could have easily understood Hebrew.

• The **Clash of Antique Civilisations.** The Semitic peoples of Antiquity experienced a massive clash of civilisations with the Greek-Roman peoples that culminated in the so-called Punic Wars. This clash was a dramatic event resulting in the death of millions of people. Let us look back.

Phoenicia was an ancient Semitic-speaking Mediterranean civilisation that originated in the coastal areas of Lebanon and northern Israel, and southern Syria reaching as far north as Arwad. Phoenician sailors followed the north African coastline and built colonies in the Western Mediterranean, such as Cádiz in Spain and Carthage, between 1500 BC and 300 BC. They even explored regions in the Atlantic Ocean. "Phoenicia" is an ancient Greek term used to refer to the major export of the region, which was cloth dyed in a special "Tyrian purple" colour from the Murex mollusc, and referred to the major Canaanite port towns Tyre, Sidon, Arwad, Berytus, Byblos, and later: Carthago and Nova Carthago (Carthage and Cartagena). These cities developed and organised in city-states, similar to those of ancient Greece. Although each city-state was a politically independent unit, and we can estimate that all speakers of these Canaanite languages understood themselves as a culture family.

Already before 1200 BC, there was trade between the Canaanites (the early Phoenicians and Isaelites) and Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey (the Ulu Bulurun wreck), Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous for their metalworks, and by the end of the 8th century BC, Greek city-states were buying these metal goods. Along with this lucrative business, the Phoenicians brought their phonetic alphabet to their business partners and so it became one of the most widely used writing systems. Phoenician merchants spread their alphabet across the Mediterranean world, where it evolved and was assimilated by many other cultures, including the Greek, Etruscan and Roman alphabets. Though there is no evidence to support the suggestion, it is probable that during this period that Phoenicians and Isralites spread their religious ideas across the entire Mediterranean.

So for example to "Carthago", which is the Roman name for Qart-Hadast, lit. 'New City', in English better known as Carthage. Phoenicians founded Carthage in 814 BC. Initially a dependency of the Phoenician state of Tyre, Carthage gained independence around 650 BC and established its political hegemony over other Phoenician settlements throughout the western Mediterranean, this lasting until the end of the 3rd century BC. At the height of the city's prominence, it served as a major hub of trade, with trading stations extending throughout the region. This new Phoenician state developed into that what we know as "Carthaginian Empire". The empire was growing over much of the coast of Northwest Africa as well as encompassing substantial parts of coastal Iberia and the islands of the western Mediterranean Sea such as Sardinia, Corsica and Sicily. It was these invasions that brought a steadily growing source of conflict with the Greeks in Sicily and with the Roman Republic. These tensions exploded to a series of armed conflicts known as the Sicilian Wars (c. 600–265 BC) and the Punic Wars (264–146 BC) respectively. In 146 BC, after the third and final Punic War, Roman forces destroyed Carthage. Nearly all Phoenician city-states and former Carthaginian dependencies subsequently fell into Roman hands.

Remember: Huntington's term "Clash of Civilisations" does not only apply for the present or a possible future. It has already happened between Afroasiatic-Semites (Berber, Egyptian, Akkadian, Babylonian, Phoenician, Punic, Amharic, Aramaic, Syriac, Hebrew, Arabic, etc.) and Indo-Europeans (Latin, Italian, Spanish, Portuguese, Romanian, Greek, German, English, Scandinavian, Russian, Hindi, Bengali, Punjabi, etc.) for thousands of years. And it is still going on. Let us look back onto some of the key events of this historical and indeed epic clash:

• **Alexander's Conquest:** From 335 to 323 BC, Alexander the Great needed only 12 years to turn the entire World of Antiquity upside-down. He did not only conquer Egypt, Mesopotamia and Persia but also the Holy land. And that was the starting point when the real trouble began. Alexander's successors spread the Greek culture and language over all conquered areas. The urban upper class of the Jews, embraced Greek lifestyle while the lower, more traditional and conservative orientated, classes wanted to strengthen Jewish law and identity. The Jewish people became aware that the Greek culture was a threat to their own culture and they formed a religious-political movement which we could call the ancient "Messianic Movement" because its "Sons of Light" longed for a strong military leader, a messiah like King David who leads the Jewish nation to military victory again.

• **Resistance and Propaganda:** And we have proof of that too - in the Messianic Movement's writings of that that were found in the caves of Qumran, above the cliffs of the Dead Sea in 1947. The texts of Qumran (the War Scroll, for instance) do not reflect any attitude that peaceful Jews have today, quite the reverse, they show a Jihadist doctrine which we can find in the Koran! It seems that those speculations are

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right that suspects Mohammed's origin in an Arab Jewish tribe that once has escaped the many Roman-Jewish Wars.

• **Jewish Victory:** The Maccabees were such a group of Jewish rebel warriors who took control of Judaea, which at the time was part of (the Greek) Seleucid Persian Empire. They founded the so-called Hasmonean dynasty, that is the dynasty of Judas Maccabeus (who was the main driving force in the Maccabean Wars, fought from 167 to 160 BC., against the Greek-Persian Empire of the Seleucid dynasty), which ruled from 167 BC to 37 BC, being a fully independent kingdom from about 110 to 63 BC., creating a Judaean–Samaritan–Idumaean–Ituraean–Galilean alliance.

• **Puppet Regime of Rome:** Independent Hasmonean rule lasted until 63 BC, when the Roman general Gnaeus Pompeus (Pompey the Great) intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of Royal Goveror on Hyrcanus and Procurator on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Marcus Antonius, who now ruled the Roman east with Cleopatra of Egypt.

• **Rome Tightens Her Grip:** The Hasmonean dynasty ended in 37 BC when the Idumean (Edomite, Arab) Herod the Great (c. 74 BC – c. 4 BC) became king of Israel, designated "King of the Jews" by the Roman Senate, effectively transforming the Hasmonean Kingdom into Herodian Kingdom. Herod the Great's final step in his campaign to secure the throne of Judaea was the Siege of Jerusalem (37 BC) in order to drive his enemies out and destroy them. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias (Hebrew: Matityahu, English: Matthew), ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• **Jews Under Roman Law:** The Herodian dynasty began with Herod the Great, who assumed the throne of Judea as a relatively strong leader. With Roman support, he got rid of the century long Hasmonean Kingdom, he, however, managed to keep large parts of Jewish laws intact. His kingdom lasted until his death in 4 BC. The downfall of Jewish independence was pregrogrammed when the kingdom was divided between his sons and lasted for about only 10 years. Most of the Jewish lands were incorporated into Judaea Province from 6 AD, though limited Herodian de facto kingship continued until Agrippa I's death in 44 AD and nominal title of kingship continued until 92 AD, when the last Herodian monarch, Agrippa II, died and Rome assumed full power over his de jure domain.

• **The Spread of the Messianic Movements** in Antiquity. The Gospel's depiction of Judaea and Galilee as an idyllic land of peaceful fishermen and sheep farmers is deception and utter nonsense as the entire region was a war zone generations before Jesus, and generations after him for a long period of time. This has largely to do with geography. Israel or Palestine has always been a transport hub or point of interchange between Egypt and Mesopotamia. Therefore, this region was always an attractive outpost for either of them. The armies of King Hammurabi and the Egyptian armies marched here, as well as hundred thousands of troops of Alexander the Great and Pompey the Great's Roman Legions. Anyone who wanted to go on land from Egypt to Rome, or Persia, or India and farther afield, had to cross this region. And so did the southern route of the Silk Road which went right through the provincial capital of Sepphoris, only three miles (5 km) away from Jesus' own doorstep in Nazareth, on the other side of the hill which lies beween those two places.

The Jewish - and do not forget, the early Christians were Jewish too - people at those times were not the peaceful traders as we would recognise them today. They were rebellious and notoriously opposing any authority by any means, inspired by their teachers with religious propaganda and messianic slogans.

Uprisings, terror attacks, tribunals, executions, reprisals were commonplace. And the trial, death sentence and its swift execution was nothing special. That happened on a daily basis. Hundreds of crucifixions could be seen outside the cities and towns at any time. Crucifixion was the type of execution reserved for non-Romans because of the long and agonising death that took place after two, three or more days. Roman citizens usually had a merciful death by decapitation, just like John the Baptist. Anyone who opposed the Roman rulers by word or deed was liable to this treatment. The Roman authorities could not make a difference between messianic Jews and Messianic Christians, just like us when we talk about today's terrorism; we also cannot distinguish one terror group from another. This resulted in events which we call Persecutions of Christians. In reality, it was the messianic movements that have been first persecuted.

After that, particularly between the 2nd to the 4th centuries, Christians were involved as perpetrators of those persecutions as well, in order to get rid of rival groups in the Jewish and Christian movements themselves. They blamed the Roman state, calling them just persecutions of Christians. The rift went right through the Roman families. The emperor's Flavian family is a good example for the unclear frontlines in those battles for the "right faith".

After the end of war, disaster struck and the Romans performed that what we today call ethnic cleansing. Hundreds of thousands of messianic Jews and Christians were enslaved and deported. And we know the cities where those messianic people found their new home first: the Greek cities of Ephesus, Laodiceia, Philippi, Corinth, Tessalonika, and the capital of the empire: Rome. Sounds familiar? It should

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be because these are the places where Saul of Tarsos, a renegate Jew better known as Paul the Apostle, has sent his epistles to the first non-Jewish Christians whom he had converted to his new religion, as a guideline how to behave, so to speak.

Another common misconception is about the first Jewish diaspora (the Jews who spread throughout the world). That the Jewish people were forced by the Romans to leave the Holy Land after the Jewish–Roman Wars is only half true. The first exile began when the Assyrians took the Jewish elite captive to guarantee that the remaining Jews in the Holy Land behave well. King Tiglath-Pileser III of Assyria began this process in 733 BC and it was completed by Sargon II with the destruction of the kingdom in 722 BC, concluding a three-year siege of Samaria begun by Shalmaneser V. The next experience of exile was the Babylonian captivity, in which the elite of the Kingdom of Judah was deported in 597 BC and again in 586 BC by the Neo-Babylonian Empire under the rule of Nebuchadnezzar II. Before that, Jewish traders and businessmen followed the Phoenician and Greek settlers into the Mediterranian and set up new communities there. They went to Italy, Spain, Egypt, Persia, and even to India and China long before Greeks and Romans came along. Jewish family bonds have always been the greatest strength and made Jewish trade so successful. The diaspora activities were based on family, religious teachers (who are also known as prophets, apostles or disciples) and their political leaders, of which the latter were often identical with the last. It was this net of connexions that was also used by Jesus' apostles. The knowledge about these networks makes it quite clear why Judaism, Christianity and the Messianic Movements spread so quickly.

THE LINE OF WARS FROM ALEXANDER TO MOHAMMED IN DETAIL

• **The Impact of Alexander's Conquests** (335 BC.) Alexander III of Macedon (356 BC–323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon and a member of the Argead dynasty. He was born in Pella in 356 BC and succeeded his father Philip II to the throne at the age of 20. He spent most of his ruling years on an unprecedented military campaign through Asia and northeast Africa, and by the age of thirty he had created one of the largest empires of the ancient world, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered one of history's most successful military commanders.

During his youth, Alexander was tutored by Aristotle until age 16. After Philip's assassination in 336 BC, he succeeded his father to the throne and inherited a strong kingdom and an experienced army. Alexander was awarded the generalship of Greece and used this authority to launch his father's pan-Hellenic project to lead the Greeks in the conquest of Persia. Due to the fact that the Persian Empire posed a serious treat to Greece for several hundred years, Alexander was determined to finish the Persian Empire off. In 334 BC, he invaded the Persian Empire (also called Achaemenid Empire due to its dynasty) and began a series of campaigns that lasted 10 years.

Taking over the invasion project of Philip II, Alexander's army crossed the Dardanelles in 334 BC with approximately 48,100 soldiers, 6,100 cavalry and a fleet of 120 ships with crews numbering 38,000. After an initial victory against Persian forces at the Battle of the Granicus, Alexander accepted the surrender of the Persian provincial capital and treasury of Sardis; he then proceeded along the Ionian coast, granting autonomy and democracy to the cities.

In spring 333 BC, Alexander took Tarsos at the Mediterranean coast of Anatolia. Then he marched on towards Syria where he defeated the Persian king Darius at Issus. Darius fled the battle, causing his army to collapse, and left behind his his mother, wife, his two daughters, and a substantial treasure that financed the campaign. Alexander took Syria, and annexed the Persian provinces Phoenicia (Lebanon), Israel, Judaea, Philistine. The latter three fell quickly but in the following year, 332 BC, he was forced to attack the Phoenician city state of Tyre, which he captured after a long and difficult siege.

332 BC: Jerusalem capitulates to Alexander the Great, during his six-year Macedonian conquest of the empire of Darius III of Persia. Alexander's armies took Jerusalem without complication while travelling to Egypt after the Siege of Tyre (332 BC).

With Gaza and Jerusalem taken, Alexander marched into Egypt in late 332 BC. The Egyptians hated the Persians. They welcomed Alexander as their king, placed him on the throne of the Pharaohs, giving him the crown of Upper and Lower Egypt, and named him the incarnation of Ra and

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Osiris. He set in motion plans to build Alexandria, and, though future tax revenues would be channeled to him, he left Egypt under the management of Egyptians, which helped to win him their support.

After the detour through the Holy Land and Egypt, Alexander marched all the way back through the Holy Land and then advanced from Syria towards the heart of the Persian empire, crossing both the Euphrates and the Tigris rivers without any opposition. Although historians claim that Alexanders army had no more than 50,000 troops, it is quite feasible that the army has swollen considerably in Egypt, as there lived a large Greek diaspora.

In 331 BC, he marched eastward into Mesopotamia (now northern Iraq) and met Darius' giant army of 120,000 to 200,000 troops (according to Diodorus Siculus and Plutarch, the Persian Army accounted for one million men which sound like an exageration or referred to the entire army stationen in all parts of the empire which had a huge size comparable to India. Despite the much larger size of Darius' army, at the Battle of Gaugamela (also called Arbela, close to the modern city of Dohuk in Iraqi Kurdistan) he was decisively defeated again. Darius once more fled the field, and Alexander chased him but Darius fled over the mountains to Ecbatana (modern Hamedan), while Alexander captured Babylon.

He began to follow the fleeing Persian army battalions to the east and in August 329 BC. he arrived the north-easternmost outpost of Persia in the Fergana Valley (modern Tajikistan) He immediately founded the City of Alexandria Eschate or Alexandria Eskhata (which means in English literally: "Alexandria the Farthest", Chinese name: Yalishanda Dadi, today: Kuzhan or Khujand; Latin: Alexandria Ultima). The city is situated at the south-western end of the Fergana Valley (modern Tajikistan). It was the most north-easternrly outpost of the Greek Empire right at the gates of China. The last Chinese outpost on the Silk Road was right at beyond the eastern end of the passlike valley that leads into the Taklamakan Desert. Here, Alexander may well have heard about the Chinese states and their armies that could swell to millions of soldiers (no exageration). The historian Strabo claims that the Greeks "extended their empire even as far as the Seres (the Chinese). This might have been the first time in which he realised, "a conquest of the entire world" was only a dream that he never could achieve.

Alexander defeated the last of the Persian Empire's forces in 328 BC. At the end of successful occupation of the Sogdian Rock, a fortress located north of Bactria in Sogdiana, he met Princess Roxana, the daughter of the defenders and he built a political bond between Greeks and Bactrians by marrying Roxana.

In 327 BC he began a new campaign against the various Indian kings and went southwards. In 326 BC, Alexander personally led a campaign into the Punjab where he could win King Poros as ally. Fearing the prospect of facing other large armies and exhausted by years of campaigning, Alexander's army mutinied at the Hyphasis River (Beas), refusing to march farther east. General Coenus pleaded with him to change his opinion and return home as most troops were exhausted after years of fighting. Alexander eventually agreed and turned south, marching along the Indus. Along the way his army conquered other tribes, cities and secured their conquest politically by installing pro-Greel vassals.

Alexander and his tired army reached Susa in 324 BC. and some weeks later Babylon. In June 323 BC, Alexander died in the palace of Nebuchadnezzar II unexpectedly and of unknown causes.

The Partition of Babylon was the first of the conferences and ensuing agreements that divided the territories of Alexander the Great. It was held at Babylon in June 323 BC. Alexander's death at the age of 32 had left an empire in the size of China stretching from Greece all the way to India, 5000 km from one end to the other. About two dozen potential successors got their share of Alexander's empire. General Seleucos got Persia, Ptolemy got Egypt. The other parts fell subject to succession wars for the next 47 years.

All successors spread Greek language and culture. The Chinese found good trade partners in them and therefore made the Silk Road an effective route with hundreds of stations. Civilisation from Greece (and later Rome) began exchange ideas with those from India and even China.

• The **First Punic War** (264 to 241 BC) was the first of three wars fought between Ancient Carthage and the Roman Republic, the two great powers of the Western Mediterranean. For 23 years, in the longest continuous conflict and greatest naval war of antiquity, the two powers struggled for supremacy, primarily on the Mediterranean island of Sicily and its surrounding waters, and also in North Africa. The war began in 264 BC with the Roman conquest of the Carthaginian-controlled city of Messina in Sicily, granting Rome a military foothold on the island. The Romans built up a navy to challenge Carthage, the greatest naval power in the Mediterranean, for control over the waters around Sicily. In naval battles and storms, 700 Roman and 500 Carthaginian quinqueremes (main battle ships) were lost, along with about 700,000 to 800,000 lives.

• The **Second Punic War** (218 to 201 BC), also referred to as the Romans the War Against Hannibal, was the second of three wars between Carthage and the Roman Republic, with the participation of Greek polities and Numidian and Iberian forces on both sides. Against Hannibal's skill on the battlefield, the Romans adopted the Fabian strategy – the avoidance of battle against Hannibal and defeating his allies and the other Carthaginian generals instead. It was one of the deadliest human conflicts of ancient times. Fought across the entire Western Mediterranean region for 17 years and regarded by ancient historians as the greatest war in history, it was waged with unparalleled resources, skill, and hatred. It saw hundreds of thousands killed, some of the most lethal battles in military history, the destruction of cities, and massacres and enslavements of civilian populations and prisoners of war by both sides. The Roman Army suffered 300,000 deths, the Cathaginian Army 270,000 deaths, the

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civilian death toll on both sides is estimated between another 300,000 and half a million. Enslavement on both sides are estimated 1 to 1.5 million. Carthage lost Hispania forever, and Rome firmly established her power there over large areas. Rome imposed a war indemnity of 10,000 silver talents (300 tonnes/660,000 pounds), limited the Carthaginian navy to 10 ships (to ward off pirates), and forbade Carthage from raising an army without Roman permission. The Numidians took this opportunity to capture and plunder Carthaginian territory.

• The **Maccabean War** (167-160 BC) The Maccabean Revolt was a Jewish rebellion, lasting from 167 to 160 BC, led by the Maccabees against the Seleucid (Greek-Persian) Empire and the Greek influence on Jewish life.

Timeline: In the narrative of 1 Maccabees, after Antiochus IV issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who had stepped forward to take Mattathias' place in sacrificing to an idol as well as the Greek officer who was sent to enforce the sacrifice. Afterwards, he and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenised Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Hellenised Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer".

The revolt itself involved many battles, in which the light, quick and mobile Maccabean forces gained notoriety among the slow and bulky Seleucid army, and also for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, re-establishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom. 1.) Battle of Wadi Haramia (167 BC); 2.) Battle of Beth Horon (166 BC); 3.) Battle of Emmaus (166 BC); 4.) Battle of Beth Zur (164 BC); 5.) Battle of Beth Zechariah (162 BC); 6.) Battle of Adasa (161 BC); 7.) Battle of Elasa (160 BC)

• The **Third Punic War** (149–146 BC)

It was the last of the Punic Wars fought between the former Phoenician colony of Carthage and the Roman Republic. It can be considered a "finish-off war". The Roman have been waiting for the right situation. It came in 151 BC when Numidia (which is west of Carthago) launched another border raid on Carthaginian soil, besieging the Punic town of Oroscopa, and Carthage launched a large military expedition (25,000 soldiers) to repel the Numidian invaders. Rome showed displeasure with Carthage's decision to wage war against its neighbour without Roman consent. In 149 BC, Rome declared war against Carthage. Many Carthaginians died from starvation during the later part of the siege, while many others died in the final six days of fighting. When the war ended, the remaining 50,000 Carthaginians, a small part of the original pre-war population, were sold into slavery by the victors. Carthage was systematically burned for 17 days; the city's walls and buildings were utterly destroyed. The remaining Carthaginian territories were annexed by Rome and reconstituted to become the Roman province of Africa. Death toll on Carthage 200,000, on Romans 80,000. The Third Punic War ended Carthage's independent existence. By her victory, Rome had taken a key step towards what ultimately became her domination of the Mediterranean world. At the end of this genocidal war, the Romans wiped out the entire Phoenician community from the face of the Earth.

• **Rome's War with Jugurtha** [or Numidia] (111-104 BC) or The Jugurthine War was a major moment in the beginning of Rome's transition from a republic into an empire.

Background: We can identify the Numidians by their language. Numidian, also known as Old Libyan, was the language of the Maesulians, ethnic Berber, of the eastern part of ancient Numidia during the Pre-Roman era in northern Africa. The language is identified as belonging to the Afroasiatic family. The Afroasiatic is a large language family of about 300 languages that are spoken predominantly in West Asia, North Africa, the Horn of Africa and parts of the Sahel. To it belong Berber, Chadic, Cushitic, Egyptian, and the large Semitic branch with Phoenician, Canaanite, Aramaic, Hebrew, and Arabic. So, the Numidians were Berber related to the Phoenician (or Punic) Cartaginians they fought against with the help of the Romans.

Numidia had become the most powerful kingdom on the North African coast after the Phoenicians of Carthage were annihilated by the Romans in a series of exhausting wars. Located in modern Algeria, this major Mediterranean trade centre was also one of Rome's most important allies; the two had fought together in the Punic Wars.

After the death of the long-lived Masinissa around 148 BC, he was succeeded by his son Micipsa. When Micipsa died in 118 BC, he was succeeded jointly by his two sons Hiempsal I and Adherbal and Masinissa's illegitimate grandson, Jugurtha who was very popular among the Numidians. Jugurtha had served under the great Roman general Scipio in his youth, giving him a chance to learn all about Roman military tactics and to create a network of professional contacts throughout Rome. After a quarrel, Jugurtha had Hiempsal killed, which led to open war with Adherba. He

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incurred the wrath of Rome in the process by killing some Roman businessmen who were aiding Adherbal. After a brief war with Rome, Jugurtha surrendered and received a highly favourable peace treaty, which raised suspicions of bribery once more. Adherbal responded by calling out to his kingdom's top ally, Rome, for help.

The Romans were very concerned to hear about the crisis in Numidia, so they sent ambassadors to check it out. Jugurtha, however, was clever and used his knowledge of Roman politics and his connexions in Rome. By the time that the Roman ambassadors left Numidia, they had decided that Jugurtha really had not done anything wrong, and recognised both his and Adherbal's claims to a now divided kingdom. Jugurtha, however, wanted all of Numidia. He launched a new campaign against Adherbal, despite Roman warnings. What Jugurtha may not have been aware of was the fact that Adherbal's army contained a large number of Roman and Italian soldiers. Rome demanded that Jugurtha stop the attack, but the power-hungry king continued. In 112 BC Adherbal was killed, and his soldiers (including the Italians) were executed. Rome had no choice but to declare war.

The Roman Senate sent an army into Africa, which quickly negotiated peace with little fighting. It was believed that Jugurtha had used his connections in Rome to basically buy his way out of trouble. Some politicians demanded that Jugurtha be brought to Rome for trial, in order to determine which politicians were in his pocket. Jugurtha came to Rome, but the corrupt courts controlled by the Roman elites released him. Jugurtha, back in Numdia, responded by trying to assassinate another cousin, flaunting his impunity. As a result, the Senate declared war again in 110 BC, and raised another army to be sent into Africa. This army was ambushed then bribed by Jugurtha, and it soon left Numidia. The people of Rome could not believe that the Senate would allow this, and riots broke out across the city. The Roman Senate was quickly losing the support of the people and realised that they needed a win. So, they reached out to Quintus Caecilius Metellus, a prominent Roman general from one of the most prestigious military families in the republic. Metellus marched his armies into Africa, but it was not the general himself who defeated the Numidians. It was his chief subordinate, a plebeian (non-aristocratic) man named Gaius Marius (c. 157-86 BC.), the uncle-in-law to Gaius Julius Caesar. He sent his Quaestor Lucius Cornelius Sulla to neighbouring Mauretania in order to eliminate their support for Jugurtha. With the help of Bocchus I of Mauretania, Sulla captured Jugurtha and brought the war to a conclusive end. Jugurtha was brought to Rome in chains and was placed in the Tullianum. Jugurtha was executed by the Romans in 104 BC, after being paraded through the streets in Gaius Marius' Triumph.

• The **Intervention Of Pompeius** (61 BC). In 63 BC, following his victory in the Third Mithridatic War, Pompey the Great intervened in a civil war in the Hasmonean Kingdom between Hyrcanus II and Aristobulus II, conquered Judea and appointed Hyrcanus High Priest. Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. In 49 BC Antipater prompted Hyrcanus to side with Julius Caesar during Caesar's Civil War. Following his victory, Caesar bestowed the title of ethnarch on Hyrcanus and epitropos (or Procurator) on Antipater. A few years later, Antipater appointed his sons Phasael and Herod military governors of Jerusalem and the Galilee respectively. After the Roman civil war following the murder of Julius Caesar, Hyrcanus and Antipater became clients of Mark Antony, who now ruled the Roman east.

• The **Pompeian–Parthian invasion** of 40 BC. After the defeat of the Parthian-backed Pompeians in the Liberators' civil war by Mark Antony and Octavian, Orodes II sent a Parthian force under Prince Pacorus I and the Pompeian general Quintus Labienus in 40 BC to invade the eastern Roman territories while Antony was in Egypt. (The Liberators' civil war was started by the Second Triumvirate to avenge Julius Caesar's murder. The war was fought by the forces of Mark Antony and Octavian (the Second Triumvirate members) against the forces of Caesar's assassins Marcus Junius Brutus and Gaius Cassius Longinus in 42 BC.). Roman soldiers in Syria, many of whom were former Republicans fighting in the last civil war, joined the force, and the Levant and much of Asia Minor were swiftly overrun by Pacorus I and Labienus, respectively. In 39 BC, Antony sent Ventidius, who defeated and executed Labienus in a counter-attack, and then drove Pacorus I out of the Levant. A second Parthian invasion of Syria by Pacorus I resulted in the latter's death and Parthian failure. Antony later began a campaign with a massive force against Parthia, but ended in Roman defeat.

• **Herod's Siege Of Jerusalem** (37 BC). Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule. The siege appears in the writings of Flavius Josephus and Dio Cassius.

• The currant estimates range the entire population of the Roman Empire between 40 million and 50 million inhabitants. By observing the following numbers, we quickly realise that the Jewish-Roman Wars belong to the deadliest military conflicts in history by having "World War-character" in size as well as in numbers. Uprisings occured, sporadically at first, but when the Romans took over from the Greeks. and their laws and tax had a firm grip on the Jewish population, an explosion of revolts engulfed the Roman Empire in total war. Let us take a closer look:

• The Jewish Messianic Revolt of **Simon of Peraea** (3 AD). Simon of Peraea, also known as Simon son of Joseph, was a former slave of Herod the Great who rebelled in Peraea, in the modern north of Jordan. Some have identified him as possibly being the messiah of The Gabriel Inscription. Titus Flavius Josephus writes: ". . . This man was elevated at the disorderly state of things, and was so bold as to put a diadem

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(crown) on his head, while a certain number of the people stood by him, and by them he was declared to be a king, and he thought himself more worthy of that dignity than any one else. . . . He burnt down the royal palace at Jericho, and plundered what was left in it. He also set fire to many other of the king's houses in several places of the country, utterly destroyed them, and permitted those that were with him to take what was left in them for a prey. He would have done greater things, but care was taken to repress him immediately. [The commander of Herod's infantry] Gratus joined himself to some Roman soldiers, took the forces he had with him, and met Simon. And after a great and a long fight, no small part of those that had come from Peraea (a disordered body of men, fighting rather in a bold than in a skillful manner) were destroyed. Although Simon had saved himself by flying away through a certain valley, Gratus overtook him, and cut off his head." This event took place some time after Herod's death in 4 BC.

• The **Revolt Against Flaccus In Egypt** (38 AD). The years 7–26 were relatively calm, but after 37 the province again began to be a source of trouble for Emperor Caligula. The cause of tensions in the east of the Empire was complicated, involving the spread of Greek culture, Roman Law and the rights of Jews in the empire. Caligula did not trust the prefect of Egypt, Aulus Avilius Flaccus. Flaccus who had been loyal to Tiberius, conspired against Caligula's mother and had connexions with Egyptian separatists. In 38, Caligula sent Agrippa to Alexandria unannounced to check on Flaccus. According to Philo, the visit was met with jeers from the Greek population, who saw Agrippa as the king of the Jews. Flaccus tried to placate both the Greek population and Caligula by having statues of the emperor placed in Jewish synagogues. As a result, extensive religious riots broke out in the city. Caligula responded by removing Flaccus from his position and executing him. In 39, Agrippa accused Herod Antipas, the tetrarch of Galilee and Perea, of planning a rebellion against Roman rule with the help of Parthia. Herod Antipas confessed and Caligula exiled him. Agrippa was rewarded with his territories.

• The **Alexandria Riots** (40 AD). Riots erupted in the Egyptian harbour city Alexandria in 40 AD. between Jews and Greeks. Jews were accused of not honouring the emperor. Disputes occurred also in the city of Jamnia. Jews were angered by the erection of a clay altar and destroyed it. In response, Caligula ordered the erection of a statue of himself in the Jewish Temple of Jerusalem. The governor of Syria, Publius Petronius, fearing civil war if the order were carried out, delayed implementing it for nearly a year. Agrippa finally convinced Caligula to reverse the order.

The sole source is Philo of Alexandria, himself a Jew, who witnessed the riots and afterwards led the Jewish delegation to Caligula, and requested the re-establishment of legal Jewish residence in Alexandria. Philo's writings on the topic are found in two sources: In Flaccum (meaning "Against Flaccus"), which is wholly devoted to the riots, and Legatio ad Gaium (meaning "Embassy to Caligula"), which makes some references to the event in its introduction. Scholarly research around the subject has been divided on certain points, including whether the Alexandrian Jews fought to keep their citizenship or to acquire it, whether they evaded the payment of the poll-tax or prevented any attempts to impose it on them, and whether they were safeguarding their identity against the Greeks or against the Egyptians.

• The **Jacob And Simon Uprising** (46 AD) Background: The Crisis under Caligula (37–41) has been proposed as the "first open break between Rome and the Jews", even though problems were already evident during the Census of Quirinius in 6 and under Sejanus (before 31). In the year 46, an insurrection by the Jews broke out in Judea province. The Jacob and Simon uprising was instigated by the two eponymous brothers, and lasted between 46–48 AD. The revolt, which concentrated in the Galilee, began as sporadic insurgency and in 48 was put down by Roman authorities and both brothers executed.

Flavius Josephus' Jewish Antiquities states that there were three main Jewish sects at this time, the Pharisees, the Sadducees, and the Essenes. The Zealots were a "fourth sect", founded by Judas of Galilee (also called Judas of Gamala) in the year 6 against Quirinius' tax reform, shortly after the Roman Empire declared what had most recently been the tetrarchy of Herod Archelaus to be a Roman province, and that they "agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." (18.1.6)

According to the Jewish Encyclopedia article on Zealots: "Judah of Gaulanitis is regarded as the founder of the Zealots, who are identified as the proponents of the Fourth Philosophy. In the original sources, however, no such identification is anywhere clearly made, and the question is hardly raised of the relationship between the Sicarii, the upholders of the Fourth Philosophy, and the Zealots. Josephus himself in his general survey of the various groups of freedom fighters (War 268–70) enumerates the Sicarii first, whereas he mentions the Zealots last." Others have also argued that the group was not so clearly marked out (before the first war of 66-70/3) as some have thought.

The information on the revolt which erupted in Galilee, then part of the Roman Judaea province, is limited. The sources however indicate that the revolt was motivated by anti-Roman sentiments and driven by Zealots. The revolt, which was concentrated in the Galilee, began as sporadic insurgency and then climaxed in 48 AD. Two of Judas the Galilean' sons, Jacob and Simon, were involved in a revolt and were executed by Tiberius Alexander, the procurator of Iudaea province from 46 to 48.

Aftermath: 18 years after the events of the revolt in Galilee the entire province of Judaea revolted against Rome, in what became known as the Great Revolt of Judaea or the First Jewish-Roman War

• The **First Jewish–Roman War** (66–73 AD) or The Flavian War against the Jews: According to Josephus, violence began in 66 AD in Caesarea, the Roman Capital of

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the Province Judaea, where there was religious tension between the Greek and Jewish population. It was provoked by Greeks of a certain merchant house sacrificing birds in front of a local synagogue. In reaction, one of the Jewish Temple clerks Eliezar ben Hanania ceased prayers and sacrifices for the Roman Emperor at the Temple. Protests over taxation joined the list of grievances and random attacks on Roman citizens and perceived 'traitors' occurred in Jerusalem. The Jewish Temple was then breached by Roman troops at the order of the procurator Gessius Florus, who had seventeen talents removed from the treasury of the Temple, claiming the money was for the Emperor. In response to this action, the city fell into unrest and some of the Jewish population began to openly mock Florus by passing a basket around to collect money as if Florus was poor. Florus reacted to the unrest by sending soldiers into Jerusalem the next day to raid the city and arrest a number of the city leaders, who were later whipped and crucified, despite many of them being Roman citizens. Shortly, outraged Judean nationalist factions took up arms and the Roman military garrison of Jerusalem was quickly overrun by rebels. Fearing the worst, the pro-Roman king Herod Agrippa II and his sister Berenice fled Jerusalem to Galilee. Judean militias later moved upon Roman citizens of Judaea and pro-Roman officials, cleansing the country of any Roman symbols. Among other events, the Sicarii (dagger men) rebel faction surprised the Roman garrison of Masada and took over the fortress. General Gallus went up against the rebels and lost a crucial battle at Beth Horon in 68 AD.

Initially the outbreak of violence had been an internal factional conflict between the Jews; those who were in favour of rebellion and those who were opposed. Huge loss of life occurred, including that of the former High Priest Ananias. The Roman garrison on Jerusalem's western border became besieged and was unable to assist those who opposed rebellion. Eventually, led by their commander Metilius, the garrison surrendered in exchange for unhindered passage from the city, but, led by Eliezar, the Jewish rebels slaughtered all the surrendered soldiers, except for Metilius, who was forced to convert to Judaism.

After this humiliating defeat, Emperor Nero replaced General Gallus with a specialist in religious warfare: General Titus Flavius Vespasianus, in short: Vespasian. Some years before, he got several legions under his command to crush the Druid Movement in Britannia. He was so successful that we today know next to nothing about the Celtic Druids. Vespasian systematically distroyed the religion and everything that could remind the Celts of their old gods.

The first Jewish rebellion against the Romans was led by Yohanan ben Levi (also called Yohanan mi-Gush Halav or John of Giscala), Eleazar ben Simon, Yosef ben Matityahu (Josef son of Matthew, better known as Flavius Josephus), and Yoshua (Jesus) ben Gamla the Jewish high priest in about 64-65 AD. The Romans, under the leadership of General Flavius Vespasianus, needed about 120,000 legionaries to fight the Messianic Movement down.

He crushed the Northern and Southern leadership and the rebellion began to fall apart. Later that year, Nero was deposed. The Roman forces besieged Jerusalem and breached the walls by 70 AD. Once they got into the walls, the Roman soldiers burned and ransacked the city also destroying the Second Temple. The final stronghold at Masada was taken in 73 AD and when the Roman soldiers broke through the defences, they discovered all the defenders had committed suicide.

Already in the first year of the war, Vespasian met the Greek-speaking Jewish general of the Northern Messianic Army: General Yosef bar Mattitiyahu. He had surrendered to the Romans. Not only that, in the course of the following months, he offered lots of valuable information. As he listened to soldiers he knew that Nero was dead and Vespasian on the brink to become next emperor, and he told him so. Mattityahu became Vespasians adviser and at the end of the war he was adopted son to Vespasian. As such, he changed his name to Titus Flavius Josephus.

The war ended with the Empire winning. According to Titus Flavius Josephus, 1.1 million Jewish soldiers and civilians died in Judaea and 100,000 in Galilee, 97,000 were sold into slavery. Thousands of Jewish survivors were scattered all over Arabia and Persia. This war did not end the Jewish-Roman wars. On the contrary: The Jewish-Roman Wars became a series of 10 wars fought in the next 600 years.

• The **Second Jewish–Roman War** (115–117 AD) or The Kitos or Quietus War: The Kitos War occurred in the years between 115–117 AD. The reasons are clear to us. Just like in the First Jewish-Roman war, it was religion and the totally contrary concepts behind it. The Jews who were following the Laws of God felt undermined and pushed aside in their own land by Greeks and Romans who followed laws made by man.

Cyrenaica: In 115, as Emperor Trajan's army advanced victoriously through Mesopotamia, ethnic Judeans in its rear began attacking the small garrisons left behind and major uprisings in Cyrenaica, Cyprus and Egypt spiraled out of control, resulting in a widespread slaughter of left-behind Roman garrisons and Roman citizens by Jewish rebels. The revolts were triggered by high taxation and desecretion of Jewish laws, temples and worshippers in Cyrene, where one Lukuas (also called Andreas) ordered the Jews to destroy the Roman temples in retaliation. The Romans fled to Alexandria, where they captured and killed many Jews. (With a population of some 150,000 Jews, Alexandria was Judaism's largest city and in many cities the Jewish population had reached a percentage of 5-15%) In 116, the Jews organised themselves and had their revenge.

Egypt: Lukuas led the rebels toward Alexandria, entered the city, which had been abandoned by the Roman governor, Marcus Rutilius Lupus, and set fire to it. The Egyptian temples and the tomb of Pompey were destroyed. Jewish rebels reportedly also prevailed in a battle at Hermopolis in 116, as indicated in a papyrus.] Trajan sent new troops under

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the praefectus praetorio Marcius Turbo, but Egypt and Cyrenaica were pacified only in autumn 117.

Cyprus: In Cyprus a Jewish band under a leader named Artemion took control of the island, killing tens of thousands of Cypriot Greek civilians. The Cypriot Jews participated in the great uprising against the Romans under Trajan (117), and massacred 60,000 Greeks. A Roman army was dispatched to the island, soon reconquering the capital. After the revolt had been fully defeated, laws were created forbidding any Jews to live on the island.

Mesopotamia: A new revolt sprang up in Mesopotamia, while Trajan was in the Persian Gulf. Trajan reconquered Nisibis (Nusaybin in Turkey), Edessa, the capital of Osroene, and Seleucia (Iraq), each of which housed large Jewish communities.

Judaea: The Jewish leader, Lukuas, fled to Judaea. Marcius Turbo pursued him and sentenced to death the brothers Julian and Pappus, who had been key leaders in the rebellion. Lusius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Judaea, and laid siege to Lydda, where the rebel Jews had gathered under the leadership of Julian and Pappus. Lydda was next taken and many of the rebellious Jews were executed, including the rebel leaders.

Lusius Quietus, whom the Emperor Trajan had held in high regard and who had served Rome so well, was quietly stripped of his command once Hadrian had secured the Imperial title. He was murdered in unknown circumstances in the summer of 118, possibly by the orders of Hadrian.

Aftermath: Further developments occurred in Judea Province in the year 130, when Emperor Hadrian visited the Eastern Mediterranean and, according to Cassius Dio, made the decision to rebuild the city of Jerusalem as the Roman city of Aelia Capitolina, derived from his name Publius Aelius Hadrianus Augustus (24 January 76 – 10 July 138) and meaning "The little capital of Aelius". The decision, together with Hadrian's other sanctions against the Jews, was allegedly one of the reasons for the eruption of the 132 Bar Kokhba revolt — an extremely violent uprising. The rebellion ended with a ban upon the Jewish faith across the Roman Empire, which was lifted in 138, upon Hadrian's death. after the Roman commander Lusius Quietus (115–117 AD). The Jihadists of the Messianic Movement (also known as the "Zealots") killed more than 400,000 Roman citizens in the Eastern Mediterranean. The Jewish communities of the Messianic Movement suffered 200,000 deaths at least.

• The **Third Jewish–Roman War** (132–136 AD) or The Bar Kokhba Revolt: The Bar Kokhba Revolt (Hebrew: Mered Bar Kokhba) was a rebellion of the Jews of the Roman province of Judaea, led by Simon bar Kokhba, against the Roman Empire under Emperor Hadrian from 117 to 138 AD. [The Leader Shimon bar Kokhba called himself Shimon ben Koseva, meaning Simon "the son of the star," or more precisely "son of the Messianic Movement." Others gave him the title Nasi or Nazorean, "Keeper of the Law." Kokhba built tunnel hideouts and in one of them, a cluster of Bar Kokhba's letters, was found by Lieutenant General Yigael Yadin in 1960.] The revolt erupted as a result of ongoing religious and political tensions in Judaea following on the failure of the First Revolt in 66-73 AD. These tensions were related to the establishment of a large Roman presence in Judaea, changes in administrative life and the economy, together with the outbreak and suppression of Jewish revolts from Mesopotamia to Libya and Cyrenaica. Dio Cassius reports 220,000 gentiles were killed. He also reports cannibalism and mutilation. The Romans sent 120,000 legionaries to fight down the 200,000–400,000 Jewish soldiers. According to Cassius Dio, 580,000 Jews were killed, 50 fortified towns and 985 villages razed; "many more" Jews died as a result of famine and disease. In addition, many Judean war captives were sold into slavery. Massive Roman military casualties was the result. A large portion of the surviving Jewish Messianic Movement escaped to Egypt, Persia, and Arabia to fight on another day. Although Jewish Christians regarded Jesus as the Messiah and did not support Bar Kokhba, they were barred from Jerusalem along with the other Jews. The Romans could not distinguish any messianic group from another, pretty much as we would not distinguish Al-Qaeda from Hamas or ISIS.

Aftermath: The Jews were prohibited from living in Judaea. The centre of activity moved to Galilee. Hadrian bans Torah study, tortures Rabbis. Antoninus Pius (father of Marcus Aurelius and Roman emperor 138-161 AD.) allowed only the Jews to circumcise their own sons. He also allows Jewish bodies to be buried.

• The **Fourth Jewish–Roman War** (351-352 AD) or the Revolt against Constantius Gallus: In 350 AD, Emperor Constantius II (son of Constantine the Great) was engaged in a campaign in the East against the Sasanid Persians. He was however forced to return to the West to counter the usurpation of Magnentius, who had murdered Constantius' brother and colleague, Constans. Constantius therefore appointed his cousin Gallus Caesar of the East, on March 15, 351 at Sirmium. Gallus arrived at Antioch, his capital, on May 7 and shortly after the Jews revolted in Palestine. The rebellion was led by Isaac of Sepphoris (also known as Isaac of Diocesarea). The revolt began with a night assault on the Roman garrison of Diocaesarea, which was destroyed, and allowed the Jews to procure the necessary weapons. According to the 9th century author Theophanes the Confessor subsequently the rebels killed the people of different ethnicities, pagan Greek Hellenes and Samaritans. He is the first author to make this claim. In 351 or 352, Gallus sent General Ursicinus to quell the revolt. Tiberias and Diospolis, two of the cities conquered by the rebels, were almost destroyed, while Diocaesarea was razed to the ground. Ursicinus ordered several thousand rebels to be executed.

• The **Fifth Jewish–Roman War** (484 AD) or **The 1st Samaritan Revolt** or The Justa Uprising or Justa's War against Emperor Flavius Zeno: The Samaritans are a group of Jews who have created their own Judaist belief system. The

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Samaritans or Shamerim, which means "Guardians of the Torah", are an ethnoreligious group of the Holy Land originating from the Israelites. Their name explains already what they belief in. The Samaritans accept only the Torah as sacred scripture and reject all other Hebrew writings. Despite Christian domination, through 4th and 5th centuries Samaritans developed a semi-autonomy in the hill country of Samaria, a move which gradually escalated into a series of open revolts. The four major Samaritan Revolts during this period caused a near extinction of the Samaritan community, as well as significant Christian losses. In the late 6th century, Byzantines and their Christian Ghassanid allies took a clear upper hand in the struggle.

During the reign of Eastern Roman Emperor Zeno (r. 474-475 and 476-491), tensions between the Christian community and the Samaritans in Neapolis (Shechem) grew dramatically. According to Samaritan sources, Emperor Zeno persecuted the Samaritans with no mercy. The Emperor went to Neapolis, gathered the elders and asked them to convert; when they refused, Zeno had many Samaritans killed, and rebuilt the synagogue into a church. Zeno then took for himself Mount Gerizim, where the Samaritans worshipped God, and built several edifices, among them a tomb for his recently deceased son, on which he put a cross, so that the Samaritans, worshipping God, would prostrate in front of the tomb. Later, in 484, the Samaritans revolted, provoked by rumours that the Christians intended to transfer the remains of Aaron's sons and grandsons. Samaritans reacted by entering the cathedral of Neapolis, killing the Christians inside and severing the fingers of the bishop.

The Samaritans elected Justa (or Justasas) as their king and moved to Caesarea, where a noteworthy Samaritan community lived. There many Christians were killed and Justa celebrated the victory with games in the circus. After that provocation Justa was defeated and killed and his head was sent to Zeno. The Emperor then went personally to Samaria to quell the rebellion. Zeno forbade religious ceremonies on the mountain and confiscated their Samaritans synagogue there. These actions fueled Samaritan anger towards the Christians further. Some modern historians however believe that the order of the facts preserved by Samaritan sources should be inverted, as the persecution of Zeno was a consequence of the rebellion rather than its cause, and should have happened after 484, around 489.

• The **Sixth Jewish–Roman War** or **The 2nd Samaritan Revolt** or The War against Emperor Flavius Anastasius (495 AD). Samaritans rebelled again in 495, during the reign of Emperor Anastasius I Dicorus, reoccupying Mount Gerizim. The Samaritan mob commanded by a Samaritan woman is said to have seized the Church of St. Mary and massacred the garrison. The revolt was subsequently suppressed by the Eastern Roman governor of Edessa, Procopius, and the Samaritan leaders were slain.

• The **Seventh Jewish–Roman War** (529-531 AD) or **The 3rd Samaritan Revolt** or The War of Ben Sabar against Emperor Flavius Justinianus: Under a messianic figure named Julianus ben Sabar (or ben Sahir), the Samaritans launched a war, sometimes referred as the final Samaritan revolt, to create their own independent state in 529. This was perhaps the most violent among all the Samaritan uprisings. The violence erupted due to restrictions imposed on Samaritans by the Eastern Roman authorities via Emperor Justinian's edicts. Sectarian tensions between Christians and Samaritans might have been another cause for the revolt.

Following massive riots in Scythopolis and Samarian countryside, the rebels could quickly conquer Neapolis and ben Sabar emerged as their leader, being proclaimed a king. Ben Sabar followed a strict anti-Christian policy: Neapolis' bishop and many priests were murdered and he persecuted the Christians, destroyed churches and organised guerrilla warfare in the countryside, driving the Christians away. By 531 the rebellion had been put down. The forces of Emperor Justinian I quelled the revolt with the help of the Ghassanid Arabs; tens of thousands of Samaritans died or were enslaved, with their death-toll possibly being between 20,000 and 100,000. The Christian Eastern Roman Empire thereafter virtually outlawed the Samaritan faith. Julianus' revolt has been compared to the Bar Kokhba Revolt 400 years prior. Both revolts against foreign imperial occupation led by self-proclaimed Messiahs were initially successful, only to be later brutally quashed. However, unlike the Jews, the Samaritan community never recovered from their ethnic cleansing, and has been a minority in Samaria since.

• The **Eighth Jewish–Roman War** (556 AD) or **The 4th Samaritan revolt**. The Roman emperor Flavius Justinianus faced another major revolt in 556 AD. On this occasion the Samaritans and all the other Jews seem to have made common cause, beginning their rebellion in Caesarea early in July. They fell upon the Christians in the city, killing many of them, after which they attacked and plundered the churches. The Roman governor, Stephanus, and his military escort were pressed hard, and eventually the governor was killed, while taking refuge in his own house. Amantius, the governor of the Diocese East was ordered to quell the revolt, after the widow of Stephanus reached Constantinople.

Despite the Jewish participation, the rebellion seems to have gathered less support than the revolt of Ben Sabar. The Church of the Nativity was burned down, suggesting that the rebellion had spread south to Bethlehem. Either 100,000 or 120,000 are said to have been butchered following the revolt. Others were tortured or driven into exile. However, this is probably an exaggeration as punishment seems to have been limited to the district of Caesarea.

• The **Ninth Jewish–Roman War** (572 AD) or **The 5th Samaritan Revolt:** Still, the tensions were not over yet. Emperor Flavius Justinus II (c. 520–578, r. 565-578) complained about "outrages committed by....Samaritans at the foot of Mount Carmel upon the Christian Churches and the holy images".Probably in response to this event, Justin II issued an order in May 572 rescinding the restoration of rights granted by Justinian. In response, a second joint

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Samaritan-Jewish revolt took place in summer 572 and again in early 573 or alternatively in 578. John of Ephesus and John of Nikiû may have described this revolt. The Samaritan faith was outlawed and from a population of nearly a million, the Samaritan community dwindled to near extinction. The situation of Samaritans further worsened with the failure of Jewish revolt against Flavius Heraclius and slaughter of Jewish population in 629.

• The **Tenth Jewish–Roman War** (602–630 AD.) or The Jewish **revolt against Flavius Heraclius** was part of the (eastern) Roman–Persian (Sasanid) War of 602–628 and is considered the last serious Jewish attempt for gaining autonomy in the Holy Land prior to modern times. In 614, Palaestina Prima and Palaestina Secunda were conquered by a joint Sassanid and Jewish army. The event shocked the Christian society, as many of its churches were destroyed and the True Cross taken by the Persians to Ctesiphon. The Jewish generals Nehemiah ben Hushiel and Benjamin of Tiberias would shortly capture Jerusalem without resistance. Around 22,000 Jewish soldiers sided with the Persian Army to regain the Holy Land. But by 617 AD the Persians had reversed their policy and sided now with the Christians over the Jews, probably because of pressure from Mesopotamian Christians in Persia itself. However, the Persians were smashed by the Romans. On 21 March 630, Emperor Flavius Heraclius marched in triumph into Jerusalem and the Jewish population was slain. The clashes between the Jews and the Christian Romans probably cost 100,000 to 200,000 lives during the whole campaign from 602 to 630 AD, without the casualties of the Roman-Persian war itself. The series of wars did not end here but ruthlessly continued. After withdrawal of the Persian troops and the subsequent surrender of the local Jewish rebels, the area was re-annexed by Eastern Rome in 628.

• The **Jewish War against Mohammed** (622-632 AD.)

When Mohammed, after the expulsion from his hometown, gathered troops in 622 AD to conquer the other Arab cities and tribes, he was in for a horrible surprise. Large army remnants of the Jewish Messianic Movement were fighting against him alongside those Arabs who wanted to retain their independence and freedom. These veterans were still fierce fighters and they killed Mohammed's troops in their thousands. Mohammed was furious as he considered himself of Jewish descent. He thought of these Jewish soldiers as traitors against him and therefore they entered the Islamic scripture as "the most vile of human beings". The merciless killing went on until literally no Jewish tribe in the freshly conquered Islamic territory of Arabia survived at the time of Mohammed's death in 632 AD.

After Mohammed, the Arab-Islamic troops conquered in hundreds of battles one Christian land after another. The Islamic invasion of the Holy Land had dramatic consequences for Samaritans and other Jews. Roman control of the province was again and irreversibly lost in 636 AD, during the Muslim conquest of Syria. Many of them fled to Egypt and Syria first, then into the Roman Empire itself, to Persia and even to India. The last survivors converted to Islam due to pressure from the Sharia and to avoid the devastating Jizya tax implemented on non-Muslims.

• The **Islamic Wars against Persia, India, and China.**

Persia and India were next on the Islamic conquest spree. Jews, Nestorian Christians and other Christians then fled to China and built new communities in Xi'an and other cities. After that, the Islamised Turks in central Asia soon after began conquests on their own behalf. Tamerlane, another Islamic conqueror, ravaged Persia and her neighbours producing during his 35 years career of conquest and murder, between 1370 and 1405, about 15-20 million deaths. His victims were Zoroastrians, Christians, Jews, Buddhists and Hindus. The Muslim Jihadists entered Central Asia and then went to western China until they were stopped by devastating defeats delivered by huge Chinese armies and a scorched earth strategy at the border of the "Middle Kingdom".

The Islamic conquests, that have continued for 1400 years, account for a casualty figure that lies somewhere between 200 million and 250 million. The few meagre Crusades hardly can compete with that.

• The **Crusades against the Muslims**, 1095-1272 A.D.
or the Christian War to regain Control over the Holy Land

The Crusades were a series of religious wars sanctioned by the Roman Church in the West during the medieval period. In 1095, Pope Urban II called for the First Crusade in a sermon at the Council of Clermont. He encouraged military support for the (Eastern) Roman Empire and its Emperor, Alexios I, who needed reinforcements for his conflict with westward migrating Islamic Turks colonising Asia Minor (Anatolia, today Turkey). One of Urban's aims was to guarantee pilgrims access to the Holy Land that was under Muslim control. Urban's other motive and strategy may also have been to unite the Eastern and Western branches of Christendom, which had been divided since the East–West Schism that happened only a few years earlier in 1054. There are considered nine crusader campaigns to reclaim the Holy Land which took place between the years 1095-1272 A.D. The crusades lasted about 177 years. An accurate count of the death toll during the entirety of the crusades does not exist. The common guess brings the body count from 1 to 1.2 million. An estimated 70-80% of them were casualties in the (Eastern) Roman Empire itself caused by blunder and misorganisation of the Crusaders. This number includes killings of Jews and Orthodox Christians, and those who died from disease, those who were sold into slavery and many crusaders who died before they made it to the Holy Land.

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HISTORICAL EVENTS
Analyses, Archaeology, Debate

The Holy Land is in a unique geographical position. It is like the hinge of the three great continents Africa, Europe and Asia. Located right in the centre, it is the nodal point of the entire region. So anyone who comes from Mesopotamia has to cross the Holy Land in order to get to Egypt. Anyone who comes from Europe via Anatolia has to cross the Holy Land in order to get to Egypt. That applies also for the way back. So any ruler of the Holy Land could make travellers pay toll and custums; a promising money machine. But it is a dangerous place to live because the location is small and it can for this reason not be the centre of a powerful nation-state or even an empire. The suffering, the glory, as well as the genius of the Jews is closely linked to this geography.

If we ever want to understand the past, we need to look for geographical details. The second-most-important feature that opens us doors to grasp the reality is language because with our mother tongue, we learn in our childhood everything—from behaviour patterns to ideological mindsets. In simple words: People with similar or closely related languages behave in a similar way; this is valid for or applies to almost all language groups. Speakers of the Roman languages Italian, Spanish, Portuguese, Catalan, French usually obey Roman mindsets because their main philosophy on life is Roman Catholic; basically, these people are culturally still Romans today!

The same applies for people who grew up with a Semitic language, such as Canaanite, Akkadian, Balylonian, Phoenician, Carthaginian, Punic, Amorite, Aramaic, Syriac, Arabic and of course Hebrew (Israelite, Judaean, Samaritan) because they share the same world of thought. All of them used the same day-names, the same calendar, the same weight and currency units (shekel, 'pound'), units, length units (e.g. the cubit = circa 50 cm); and the same attitudes apply pretty much for anything else such as music, poetry, education, sript system, religion, law system, marriage, sex, behaviour, cuisine, etc. We learn those things from our parents, teachers and friends. In addition, there is the question whether the mentioned people or persons can be identified as 'herder' (nomad, trader) or as 'farmer' (settled people, craftsmen) because this also decides to what degree they foster peaceful cooperation or violent attitudes. So, if we take a look at details of upbringing and education, then we get a pretty good idea whom we are dealing with. Equiped with this minimum set of knowledge, we can find out what happened and why.

The stories in the Bible are often rejected as pure fantasy. However, their origin can be traced back to texts and names from Sumer and Egypt, the patrons of the Hebrews.

When Abraham and his clan left the city of Ur in Sumer (Mesopotamia, Iraq) in about 2000 BC, their heads were full of texts they have learned at school, such as the Babylonian epic of creation called Enuma Elish, or Sumerian flood stories The Eridu Genesis, The Gilgamesh Epic, or the Akkadian Epic of Atra-Hasis, and the Sumerian laws as recorded in The Instructions of Shuruppak and The Law Code of Ur-Nammu (all in: The Grand Bible, pp. 5212)

The characters in those stories got Semitic names and the texts were enriched with the adventures of Noah, Abraham and Moses. Semitic names such as Adam and Eve make sense as they have a clearly defined meaning. The male name Adam, the first human according to the Hebrew Bible, derives from the Akkadian noun adamah, meaning "soil" or "earth" as synonym for "beginning." When used as noun, it means "man", "human" or "humanity" and the term "son of man," bene Adam (benedom) comes from it. Eva or Hava (Greek) is also a Semitic name and comes from Akkadian "Hawwah" and figuratively it means "living one" and "source of life" (a perfect decription of a woman!) as it is phonetically similar to "haya", "to live", from the Akkadian root hyw, refering to a figure of creation in the Book of Genesis in the Hebrew Bible. Eve was born in "the Garden of Eden" which is often identified as Punt and Ophir (northwestern India).

Ancient believes about the begining of the world lie in the meaning of the names, and the scenes of the Hebrew Bible's events has been precisely staked out in Genesis, chapter 2:

"10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads (fertile river deltas). 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (Indus Valley Civilisation, Harappa, northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (exported to Sumer). 13 And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Napata, in Sudan). 14 And the name of the third river is Hiddekel (Tigris): that is it which goeth toward the east of Assyria (Ashur). And the fourth river is Phrath (Euphrates; Aramaic: Perath; Akkadian: Purattu, Sumerian: Burannu)." These 4 large rivers fed the centre world of the Hebrews when they finalised the Five Books of Mose in Babylon. This was the world the Hebrews knew well. Everywhere from Carthage and Egypt to India, from Greece to Cush and Ethiopia, one could find Hebrews and their advanced civilisation.

Abraham's Journey

The name has two parts "Abra" (Habiru, Hebrew, Abhira) for people (Abba, "father of") + haʿmon (or ham, him) for "multitude of" or "many;" so Abraham means "multitude of people." The joumey of Abraham and his many people might have a real background and it matches a period of time in which people of the Middle East migrated in masses to escape from famine, civil war, and other disasters. Events are unfolding somewhere around 2000 BC or shortly after. Long-standing civilisations in Egypt, Mesopotamia, and in

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the Indus Valley of ancient India, suddenly collapse due to the massive volcano eruption of Mount Vesuvius (Italy) in around 1995 BC. A globalwide dust veil, shot into the stratosphere by the explosion, has caused several dark summers with no harvest. Extreme weather conditions trigger droughts and floodings. Starving people are fleeing to regions in which they hope to find food. Elamites (people in western Iran whose language shows relationship with the Indus Valley Civlisation of Harappa) conquer Sumer and Abraham's hometown Ur. Semitic speaking Canaanites (the so-called Amuru or Amorites) are invading the area around Babylon where they build the new Sermitc dynasty of the later king Hammurabi.

Abraham's Joumey looks like a flight from famine or war. When Abraham left his Sumerian hometown Ur for Harran, in the first part of his journey, he had good reasons for it. Harran, (Akkadian: Harranu, meaning "crossroad") also known as Carrhae, was an important strategic centre and a major ancient city in Upper Mesopotamia whose site is in the modern village of Harran, Turkey, 44 km (18 mi) southeast of Sanlıurfa. It is an old settlement from circa 6200 BC.

After staying there for a while, the decision has been made to head to Canaan but Abraham has not stayed there for long. Instead, he has marched towards Egypt. There is a high likelihood that Abraham and his clan belong to the same people whom the Egyptians first called "Hyksos" (Egyptian: hekau khasut, "Rulers from Foreign Lands") and later in the Amarna Letters Habiru, meaning "Hebrew." The name Hyksos says what the Canaanites were creating: a kingdom. These events described in the Hebrew Bible match almost perfectly with archaeological findings. After the defeat of their successors by the kings Kamose and Ahmose, and the fall of their capital Avaris, they all have been taken as prisoners of war (and not as slaves as the text suggests) and driven out again, in an event known as the Exodus of Moses.

In the era of Egypt's 13th Dynasty (1803 BC-1649 BC), probably even in the 12th Dynasty (1991-1802 BC), the Hyksos have arrived. Today they are identified with Canaanites, the ancestors of the Hebrews and therefore also of Abraham. They have settled peacefully in "Goshen," in Lower Egypt in which Amenemhat / has build their capital Avaris. Soon they have established their own kingdom. That is the reason why the 14th Dynasty (c. 1725-1650 BC) and the 15th Dynasty (1650-1550 BC) have been Canaanite dynasties existing alongside the 13th Egyptian Dynasty (1803 BC-1649 BC), 16th Dynasty (1649-1582 BC), 17th Dynasty (c. 1580-1550 BC), and the 18th Dynasty (1550-1290 BC) When the Hyksos / Canaanites have tried to conquer Upper Egypt, they have aroused the Egyptians to fight for decades. Result: Total defeat of the Hyksos / Canaanites and their expulsion from Egypt. In the Bible, of course, as this story would sound negative, the authors changed its negative notion into a positive one and called this event "Exodus" in which the perpetrators became the victims. We can find this change of notion or attitude in several places of the Bible and this includes also Jesus.

How Jacob changed into Israel

The history of the people we now call the "Israelites" begins with Jacob: According to the folk etymology found in Genesis 25:26, the name Ya'aqov is derived from aqev "heel", as Jacob was born grasping the heel of his twin brother Esau. We can be pretty sure that the name Jacob, just like Abraham or Moses, also stands for the name of a whole tribe. When we bear that in mind, many Bible stories suddenly make much more sense.

The historical origin of the name is uncertain, although similar names have been recorded. Yaqub-Har is recorded as a place name in a list by Thutmose III (15th century BC), and later as the nomen (the personal name of Ancient Egyptian pharaohs) of a Hyksos pharaoh. The hieroglyphs are ambiguous, and can be read as "Yaqub-Har", "Yaqubaal", or "Yaqub El". The same name is recorded earlier still, in c. 1800 BC, in cuneiform inscriptions (spelled ya-ah-qu-ub-el, ya-qu-ub-el). The suggestion that the personal name may be shortened from this compound name, which would translate to "may El protect".

The name Israel (Canaanite / Aramaic: Yisra'el) given to Jacob following the episode of his wrestling with the angel (Genesis 32:22–32 and 35:10), is a composition of the root sarah "to rule" and el "god," meaning all together "God rules" or more precise "Ruled by God." The given name is already attested in Canaanite documents from Ugarit (14th-12th century BC) (Yshr'il) and Ebla (Ishrail) and the name "Israel" also appears on the Merneptah Stele (Ysri'r), (reign: 1213–1203 BC), referring to a foreign group of people (the Hyksos).

Jacob (Israel) and his 12 Tribes

Jacob first appears in the Book of Genesis, where he is described as the son of Isaac and Rebecca, and the grandson of Abraham, Sarah and Bethuel, Abrahams Aramaic nephew. According to the Bible, he was the second-born of Isaac's children, the elder being Jacob's twin brother, Esau. Jacob bought Esau's birthright and, with his mother's help, deceived his aging father to bless him instead of Esau. Later in the narrative, following a severe drought in his homeland of Canaan, Jacob and his descendants, with the help of his son Joseph (who had become a confidante of the pharaoh), moved to Egypt where Jacob died at the age of 147.

Jacob is said to have had twelve sons by four women, his wives, Leah and Rachel, and his concubines, Bilhah and Zilpah, who were, in order of their birth, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin, all of whom became the heads of their own family groups, later known as the Twelve Tribes of Israel, and it is also known that he had a daughter, Dinah. Here again, these names are names of persons as well as names of tribes or clans.

Mose

The Exodus or Expulsion from Egypt stuck in the collective memory of the Hebrews for hundreds of years. Ezekiel (c.

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622-570BC) writes (30:13-17): *"Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros* [Upper Egypt, Thebes] *desolate, and will set fire in Zoan* [Tanis], *and will execute judgements in No* [Aunu, Awnu and Annu or No in short, meaning Heliopolis]. *And I will pour my fury upon Sin* [the Desert of Sin or Tsin: between Elim and Mount Sinai], *the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph* shall have distresses daily.* [* Noph or Moph was the Hebrew name for Memphis, capital of Lower Egypt, Egyptian: Inebu-hedj, "the white walls", after the reconquest from the Canaanites: Men-nefer, "enduring and beautiful"] *The young men of Aven* [Avaris, the former Hebrew capital in Egypt; in Egyptian: Hu'et-waret] *and of Pibeseth* [Bubastis] *shall fall by the sword: and these cities shall go into captivity."*

The faith of the Hebrews can be understood as "finding the right way to God." Hebrew history is marked with glorious triumphs and heartbreaking tragedies. The Canaanites or Hebrews (to the Egyptians known as Hyksos, "Invaders from Foreign Lands" or Habirus, Hebrews, "nomads"; and by others known as Canaanites or Phoenicians) began a new life in Egypt during the mid-1900s BC and Abraham with his clan was one of the first who came. They built a new kingdom that lasted for four centuries until hubris and greed took over. When they began to conquer the rest of Egypt, they met fierce resistance that lasted for decades. Defeated by Ahmose (c. 1549-1524 BC) in about 1530 BC, these Canaanites, in the Hebrew Bible called Israelites, had to leave Egypt. 600,000 men (plus an equal number of women and their children) headed towards Canaan. On the Mountain of God, near the Canaanite border, Moses (Mose, "son") gave his people a new start with the Ten Commandments, a set of basic laws that had its origin in the Instructions of Shuruppak (2600 BC) and the Teachings of Ptah-Hotep (2500 BC). By their extraordinary journeys, the Aramaic speaking Hebrews spread these basic laws over almost all parts of the World.

1. According to the Hebrew Bible, an unnamed Pharaoh (most likely Ahmose) ordered the Israelites to leave Egypt, and they journeyed from their starting point at Rameses (a newer name for the Hyksos capital Avaris) to Succoth (Sukkot Exodus 12:37), a place of store houses and canal locks.

2. The story of the devided water has its origin most likely from the crossing of the Canal of the Pharaos which was built in around 1850 BC by Pharao Khakaure Senusret Ill who ruled from 1878 BC to 1839 BC. The waterway was intended to facilitate trade between Egypt and India.

3. Moses crosses the Sinai with 600,000 men and their entire families on the central routes (due to their water availability) to the area of Paran (the Arabah) from which the Jordan flows into the Red Sea. Nearby is the Mountain of God where he gives the tablets with the Ten Commandments to his people. The only mountain that matches all geographical details in the Bible narrative is the Gebel Hashem El Tarif near the Port of Elat Moses' father in law was a Medianite who lived in northern Arabia but also had a little territory west of Elat and that mountain might well have been in it.

4. Spies were sent to explore Canaan. Upon their report of the Canaanites, the Israelites refused to enter Canaan and thus spent 40 years in the wildeness. (Deuteronomy 1:26-46). One might wonder if the attitude of the Israelites was not the reverse. The Amana Letters echoed the years of desperate cries of the citizens in Canaan for help (between c. 1360-1332 BC) directed to Pharao Akhenaten. He did not respond but let the monotheistic Israelites raid and conquer. the Canaanite cities, and this is no surprise because Akhenaten had just established monotheism in all Egyptian provinces, also in Canaan; besides, his grandfather Yuya was of Hebrew origin. 400 years would past before the Israelites could take Canaan.

The Canadian historian Simcha Jacobovici explored (in the James Cameron documentary "The Exodus Decoded") several mountains as possible candidates for the Biblical Mount Sinai. Potential candidates had to meet the following criteria: 1. The mountain must have at its base a large plateau that could accommodate hundreds of thousands of Israelites. 2. It must have a water source to support the people. 3. It must be accessible and easy to climb (due to the old age of Moses). 4. It must have symbols of worship; archaeological evidence proving that the mountain was "holy" even before the time of Moses. (He claims the plateau of Hashem El Tarif contains 33 open-air sanctuaries; the largest number of open-air sanctuaries next to a mountain in the eastern Sinai ever found.) 5. It must be located somewhere along the ancient route of the Exodus. 6. It must have a natural spring at its top.

In addition to these criteria, Jacobovici claimed that, according to biblical text, the mountain must also: 1. Be a fourteen-day journey from "Elim" (Exodus 16:1). For a mass of people, a days journey was assumed to be 15 km per day. A fourteen-day journey would be about 210 km. 2. Be an eleven-day journey from Kadesh Barnea (Deuteronomy 1:2), approximately 165 km. 3. Be within "goat grazing distance" of Midianite territory. Moses (Egyptian: Mose, "son.") was tending his father-in-law's goats at the time of his first encounter on Mount Sinai (Exodus 3). Based on modern Bedouin practises, this was assumed to be 45 to 60 or 70 km from a camp (or further in the event of drought). Midianite pottery and art have been found at Timna (west of Elat), assumed to be the only Midianite enclave in the Sinai.

Using these points of reference to triangulate possible locations, Jacobovici claims that Hashem El Tarif is the most likely candidate for the biblical Mount Sinai [with which he is probably right as all archaeological findings match with the Bible texts. An investigation well done and with common sense.

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Joshua the Conqueror

Joshua, Moses' assistant and secretary, was at first a fierce warrior. He was chosen as the representative from his tribe, Ephraim, to explore (and raid) the land of Canaan, and was in agreement with Caleb (from the tribe of Judah) that the Promised Land could be conquered. Joshua lived through "the 40 year wandering period," of raids and conquest. Joshua completed the task of leading the Israelites into the Promised Land and of taking possession of it. The Amarna Letters (14th century BC), found in the capital of Pharao Akhenaten in Egypt, seem to be eye witness accounts to the (hi)story of Joshua's raids. The monotheistic pharao was apparently supporting the raiders by not responding to the victims' letters.

Joshua (Canaanite: Yehoshua ["Jesus"], the "Anointed One" or "Messiah" or "Saviour") was born in Egypt prior to the Exodus. He worked as assistant and was successor of Moses in the books of Exodus and Numbers. The Hebrew Bible identifies Joshua as one of the "twelve spies of Israel" sent by Moses to explore (and raid) the land of Canaan. The word "spies" may be a wrong translation as the Hebrew word "meraglim" in the Torah means "spies, men, princes or warriors". He and Caleb believed that the Promised Land could be conquered and they lived through the "40 year wandering period," which seem to be the counterpart of the Amarna Letters (See: Grand Bible, Artefacts), narrated from the viewpoint of the victims. This makes him (after Abraham and Moses) the 3rd figure in the Bible with some historicity. It seems as if Joshua and Caleb could have been, at least the spiritual, precursors of the states of Israel and Judah. Joshua's real name was Hoshea (Hosea) the son of Nun, of the tribe of Ephraim, but Moses called him "Joshua", the name used in English. In the Septuagint (3rd century BC), all instances of the word Yehoshua, are rendered as Iesous), the closest Greek pronunciation of the Aramaic Yeshua. Thus, in modern Greek, Joshua is called "Jesus son of Naue" to differentiate him from the New Testament's Jesus the Nazorean (the Keeper of the Law) or of Nazareth.

First Kingdoms

Kingdoms of Saul, David, and Solomon --- The Books of Samuel tell us of Saul's life. Saul (Hebrew: Sha'ul, Greek: Saoul, meaning "prayed for") was the first king of the United Kingdom of Israel and Judah. Saul died at the Battle of Mount Gilboa and his sons were killed by the Gibeonites. His reign, traditionally placed in the late 11th century BC, supposedly marked a transition from a tribal society to statehood, meaning: the Israelites did not wander in the wilderness for 40 but for 400 years. The historicity of Saul's kingdom is debated due to insufficient extrabiblical evidence. I. Finkelstein thinks it to be a late ideological construct and if it ever existed, Saul's kingdom was small.

David

The next significant ruler of the United Monarchy of Israel and Judah, after Saul, was David (Hebrew for: "beloved by family"). David (Dawid, Hebrew: "beloved by family," reigning c. 1000 to c. 962 BC) was, according to the Hebrew Bible, the third king of the United Kingdom of Israel. Samuel describes David as a young shepherd who gains fame by killing the Philistine giant Goliath. He becomes a favourite of King Saul and a close friend of Saul's son Jonathan, but he is forced to go into hiding when Saul suspects that David is trying to take his throne. After Saul and his son Jonathan are killed in battle, David is anointed king by the tribe of Judah and eventually all the tribes of Israel. He conquers Jerusalem, makes it the capital of a united Israel, and brings the Ark of the Covenant to the city. He commits adultery with Bathsheba (literal meaning: "daughter of Sheba," Saba, a land in Ethiopia and Yemen; perhaps related to the Queen of Sheba) and arranges the death of her husband, Uriah the Hittite. David's son Absalom later tries to overthrow him, but David returns to Jerusalem after Absalom's death to continue his reign. David desires to build a temple to Yahweh, but he is denied because of the bloodshed in his reign. (Did he know the Temple of Sheba in Yeha, Ethiopia?) He dies at age 70 and chooses Solomon, his son with Bathsheba, as his successor instead of his eldest son Adonijah.

There is little detail about David that is concrete and undisputed. According to archaeological evidence, David ruled only as a chieftain over an area which was a chiefdom rather than a kingdom, much smaller and overshadowed by the older and more powerful kingdom of Israel to the north. The Tel Dan stele, an Aramaic-inscribed stone erected by a king of Aram-Damascus in the late 9th / early 8th centuries BC to commemorate a victory over two enemy kings, contains the phrase bytdwd (bet Dawid, 'House of David').

Solomon

Solomon (Hebrew: Shlomoh from shalom, "peace or peaceful;" c. 970 to 931 BC), was a monarch of ancient Israel and the son and successor of King David, according to the Hebrew Bible or Old Testament. Just like Philo of Alexandria a 1,000 years later, he was also called Jedidiah, "beloved of Yahweh, Jah, God). The Hebrew Bible or Old Testament portrays him as wealthy, wise and powerful, and as one of the 48 Jewish prophets, and as the builder of the First Temple of Jerusalem, dedicating it to Yahweh, or God in Judaism. (It was most likely built in the southeast, in the "City of David, near the Pool of Siloam, because a temple needed fresh well water for the obligatory purification rituals; on the so-called templemount is no such well.)

After his death, his son and successor Rehoboam, who succeeded him, would adopt a harsh policy towards the northern tribes, eventually leading to the splitting of the monarchy into the northern Kingdom of Israel under Jeroboam, while Rehoboam continued to reign over the smaller southern Kingdom of Judah. Henceforth the two kingdoms were never again united. Following the split, his patrilineal descendants ruled over Judah alone. Solomon is also the subject of many later references and legends, most

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notably in the Testament of Solomon (part of first-century biblical apocrypha).

Historicity of Solomon

The historicity of Solomon is hotly debated. As for Solomon himself, scholars generally agree that he probably existed. However, a historically accurate picture of the Davidic king is difficult to reconstruct. According to some archaeologists, Solomon could have only been the monarch or chieftain of Judah, and that the northern kingdom was a separate development. Such positions have been criticised by other archaeologists and scholars, who argue that a united monarchy did exist in the 10th century BC, while agreeing that the biblical accounts contain some exaggerations.

Whatever the speculations are, the 3 important benchmarks that make the historicity of the character Solomon more likely than unlikely are: 1st, the existence of the Temple of Jerusalem which is certain; 2nd, the mentionings of trade with Saba and Ophir (Abhira, India) which is also certain; and 3rd, the existence of the Queen of Sheba (Saba) which is equally certain when we mean a relationship of the Hebrews with the Sabaeans. Their many life-size copies of the Temple of Jerusalem in Yemen and Ethiopia they have built, prove it. We shall go into some details after this chapter.

Besides that there are other claims that are hard to prove because we find them only in the Bible and other Hebrew literature. According to Jewish tradition, King Solomon wrote three books of the Bible:

• Mishlei (Book of Proverbs), a collection of fables and wisdom of life.

• Kohelet (Qoheleth, Ecclesiastes), a book of contemplation and self-reflection.

• Shir ha-Shirim (Song of Songs), a collection of erotic verse. The verse has been interpreted both literally (describing a romantic and sexual relationship between a man and a woman) and metaphorically (describing a relationship between God and his people).

• Rabbinical tradition ascribes Wisdom of Solomon to Solomon, although this book was probably written in the 2nd century BC. It is included within the Hebrew Greek Septuagint, in the Scriptures of the Eastern Orthodox and the Catholic Church, but is considered apocryphal in Protestant traditions.

• Other books of wisdom poetry such as the Odes of Solomon and the Psalms of Solomon also bear his name. The Jewish historian Eupolemus, who wrote about 157 BC, included copies of apocryphal letters exchanged between Solomon and the kings of Egypt and Tyre.

• The Gnostic Apocalypse of Adam, which may date to the 1st or 2nd century, refers to a legend in which Solomon sends out an army of demons to seek a virgin who had fled from him.

The life of Solomon is primarily described in 2 Samuel, 1 Kings and 2 Chronicles. Solomon was born in Jerusalem, the second-born child of David and his wife Bathsheba (widow of Uriah the Hittite). The first child (unnamed in that account), a son conceived adulterously during Uriah's lifetime, had died seven days after birth. It is suggested in Scripture that this was a judgement from God. Solomon had three named full brothers born to Bathsheba: Nathan, Shammua, and Shobab, besides six known older half-brothers born of as many mothers.

For some years before his death, David was engaged in collecting materials for building a temple in Jerusalem as a permanent home for Yahweh and the Ark of the Covenant. Solomon is described as undertaking the construction of the temple, with the help of an architect, also named Hiram, and other materials, sent from King Hiram of Tyre.

After the completion of the temple, Solomon is described in the biblical narrative as erecting many other buildings of importance in Jerusalem. For 13 years, he was engaged in the building of a royal palace on Ophel (a hilly promontory in central Jerusalem). This complex included buildings referred to as:

• The House (or Hall) of the Forest of Lebanon

• The Hall or Porch of Pillars

• The Hall of the Throne or the Hall of Justice as well as his own residence and a residence for his wife, a daughter of Egypt's Pharaoh. These kind of dynastic marriages were already common at that time

According to the Bible, Israel enjoyed great commercial prosperity during Solomon's reign, with extensive trading connexions on land routes with Tyre (Phoenicia / Lebanon), Egypt (Goshen, Canal of the Pharaos), and Arabia (Yemen, Ethiopia), and by sea with Tarshish (Tarsos, southern Anatolia), Ophir (Abhira, Gujarat, northwest India), and South India (perhaps Kerbala).

They all have to do with one another as we shall read in 1Kings 4-10. His good relationship with the Phoenicians, the encounter with Sabaeans from Ethiopia and the trade with Indians in Ophir are important topics as well.

The Hebrew Bible records that the Tyrians (Phoenicians from the City of Tyre) played a leading role in the construction of the Temple. The Second Book of Samuel mentions how David and Hiram (or Huram-abi) forged an alliance. This friendship continues after Solomon succeeds David, and the two refer to each other as brothers.

A literary account of how Hiram helps Solomon build the Temple is given in 1 Kings (chapters 5–9) and 2 Chronicles (chapters 2–7). Hiram (or Huram) agrees to Solomon's request to supply him with cedar and cypress trees for the construction of the Temple. He tells Solomon that he will send the trees by sea: *"I will make them into rafts to go by the sea to the place that you indicate. I will have them broken up there for you to take away."* In return for the lumber, Solomon sends him wheat and oil. Solomon also brings over a skilled craftsman from Tyre, also called Hiram (or Huram-abi), who oversees the construction of the Temple. Stonemasons from Gebal (Byblos) cut stones for the Temple. In other words: Hebrews and their closest kinsmen, the Phoenicians, built the Temple together.

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INTERLUDE
Comparative Archaeology

Description of the Temple in the Bible

(The description of Solomon's Temple given in 1 Kings, Chapter 6 and II Chronicles is remarkably detailed, but attempts to reconstruct it, have met many difficulties. The description includes various technical terms that have lost their original meaning to time. We shall therefore concentrate on the description of the Sanctuary, the 'Holy of the Holies.'

This smal cube-shaped model of the Temple of Jerusalem was discovered in Khirbet Qeiyafa, an archaeological site 30 km (30 mi) southwest of Jerusalem. It was made between 1025 and 975 BC, at the time of David or Solomon. (Bible-Lands-Museum Jerusalem)

There can be no doubt that the translators of the Septuagint, being exposed to grand Greek buildings, were much more able to grasp details in architecture than their Hebrew fellows in the Judaean countryside. For this reason, we shall quote from the Greek Septuagint, 3rd century BC,.):

*"**4.** And for the house he made hidden, peep windows* [embrasures, or more likely: a skylight in the roof].

***5.)** And he placed beams on the wall of the house all around the shrine and the dabire* [oracle], *and he made sides* [casings within a sill-like indentation that goes] *all around.*

***6.)** The lower side* [podium] *5 cubits its width* [height] *and the middle 6 and the third 7 its width* [height]* *in cubits; he gave the house a space all around**, outside the house* [it was free standing], *in order that they should not lay hold of the walls of the house.* [* The temple had 3 levels: the ground-floor (the solid podium) was 5 cubits high, the 2nd storey (the hall of pillars) was 6 cubits high, the 3rd, the top storey (perhaps used as library) was 7 cubits high; together with top balustrade it makes 20 cubits.]; [** The beams rested freely on a sill* so that the wood can work without cracking the wall; see: inner walls of the temple in Yeha, Ethiopia;]

***8.)** And the gateway* of the lower side* [storey] *was under the right shoulders* [on the right-hand side] *of the house, and there was a winding ascent* [staircase] *into the middle and from the middle to the third-storey.* [* the door to the staircase (was on the right, like in the Kaaba of Mecca) whose stairs went up to the 1st (middle) storey and from there to the top.]

***9.)** And he built the house and finished it, and he made a coffered ceiling* [out of beams that crossed each other, from one wall to the opposite wall, and so building rigid squares stabilising the ceilings] *for the house from cedars.*

***10.)** And he built the bondings* [sills] *through the whole house, its height 5 in cubits, and he enclosed the bonding* [sills] *with cedar boards* [so that the heavy beams could move on the boards but not the ashlars out of position as they were laid without cement! - like in Elephantine, Marib and Yeha].

***20.)** The length* [of the temple was] *20 cubits and 20 cubits the width and 20 cubits its height, ..."*

[One cubit in antiquity used to measure a man's arm from the elbow to the tip of the longest finger, circa 50 cm or half a metre; so, the Temple of Jerusalem was shaped like a cube and was 10 m wide, 10 m long, 10 m high—just like the Kaaba in Mecca; the temples in Yeha and Marib are larger, measuring one cubit as entire arms-length, circa 75 cm. The inside of that cube was divided into rooms and storeys.]

Architecture

Although no remains of Solomon's Temple have ever been found, it is believed to have existed between the 10th and 6th centuries BC. The Phoenicians built the temple like a cube. In 2011, three small models of the Temple of Jerusalem, portable shrines, were discovered in Khirbet Qeiyafa, an archaeological site 30 km (20 mi) from Jerusalem dated to 1025–975 BC, a range that includes the biblical date for the reigns of David and Solomon. The small shrines are cube-shaped with different decorations showing impressive architectonic and decorative styles. We can find the cube-shaped temple also on a coin that was minted by Simon bar Kokhba, the leader of the 3rd Jewish-Roman War in 133-134 AD.

Jewish coin minted by Simon bar Kokhba, 3rd Jewish-Roman War, Year 2 (133-134 AD). It is the only coin series that shows the cube-shaped Temple of Jerusalem; messianic star above as promise to rebuild it; General Titus Flavius destroyed it in 70 AD. (The Grand Bible, 5th ed, 2023, p.68.)

The Second Book of Chronicles fills in some details of the construction not given in narrative brought in 1 Kings. It states that the trees sent as rafts were sent to the city of Joppa on the Mediterranean coast, and in return for the lumber supplied, Solomon, in addition to the wheat and oil, sent wine to Hiram. After the Temple and palace (taking an additional 13 years) is completed, Solomon hands over

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twenty cities in the northwestern Galilee near Tyre as a repayment to Hiram.

The Hebrews admitted that the Temple was built by their 'brothers' the Phoenicians. This is an Interesting fact because this shows us how close the were.

Another important relationship is following directly 2 Chronicles (chapters 2–7) in 2 Chronicles chapters 8-9 which is the Queen of Sheba; Quote (ch 8:16-18):

"16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected. 17 Then went Solomon to Eziongeber*, and to Eloth*, at the sea side in the land of Edom. (* Elath; Hebrew: Elat, Latin: Aila; Greek: Ela was an ancient city mentioned in several places in the Hebrew Bible on the northern tip of the Gulf of Aqaba. It was nearby Ezion-Geber.) 18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir (Abhira, near the Indus River in Gujarat, India), and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

(2 Chronicles Chapter 9:1-12) 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed (had an intimate talk, experience strong emotions) with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her. 5 And she said to the king, *'It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgement and justice.'* 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir (Abhira, near the Indus River in Gujarat, India), brought algum (album) trees (Indian sandalwood) and precious stones (carnelian, carnaline from the Indus). 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

Relationship with the Queen of Sheba

In a brief, unelaborated, and enigmatic passage, the Hebrew Bible describes how the fame of Solomon's wisdom and wealth reached even the far-off Queen of Sheba (Queen Makeda of Saba in Ethiopia). The queen is described as visiting with gifts including gold, spices and precious stones. When Solomon gave her "all her desire, whatsoever she asked", she left satisfied (1 Kings 10, and the Ethiopic Epic Kebra Nagast). Whether the passage is simply to provide a brief foreign witness of Solomon's wealth and wisdom, or whether the visit is meant to have more significance, is unknown. Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Ethiopia, Somalia and Yemen, in Arabia Felix; although other sources place it in the area of what is now northern Ethiopia and Eritrea—for good reasons.

In a Rabbinical account (e.g. Targum Sheni, Colloquy of the Queen of Sheba), Solomon was accustomed to ordering animals to dance before him (a power granted by God), and upon summoning the mountain-cock or hoopoe (Aramaic name: nagar tura), the bird told him it had discovered a land in the east, rich in gold, silver, and plants, whose capital was called Kitor and whose ruler was the Queen of Sheba. Solomon then sent the bird to request the queen's visit.

The Kebra Nagast (The Glory of the Kings), the national epic of Ethiopia, written in Ge'ez by Nebure Id Ishaq (Isaac) of Aksum continues the account of 2 Chronicles Chapter 9 as to how the Queen of Sheba (Queen Makeda of Ethiopia) met King Solomon The Kebra Nagast states that the Queen of Sheba had sexual relations with King Solomon and gave birth beside the Mai Bella stream in the province of Hamasien, Eritrea; just a few dozen miles north of Yeha, Ethiopia . The Ethiopian tradition has a detailed account of the affair. The child was a son who became Menelik I, King of Axum, and founded a dynasty that would reign as the Jewish, then Christian, Empire of Ethiopia which lasted 2900 years until Haile Selassie was overthrown in 1974. Menelik was said to be a practicing Jew who was given a replica of the Ark of the Covenant by King Solomon. The claim of a Solomonic lineage and of possession of the Ark was an important source of legitimacy and prestige for the Ethiopian monarchy through the centuries, and had important and lasting effects on Ethiopian culture. The Ethiopian government and church deny all requests to view the alleged ark.

The Ethiopian Orthodox Tewahedo Church claims to possess the Ark of the Covenant in Axum (Aksum). Whether that is true, or the ark be just a copy, is of no significance, but that Eritrea and the north of Ethiopia was once a Jewish

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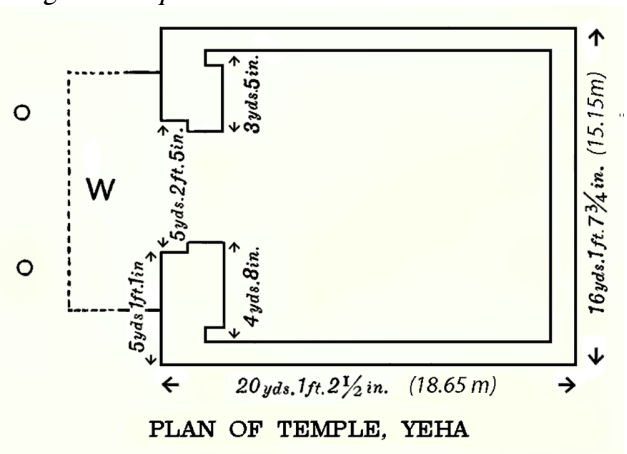
state in the first millenium BC and that there is a Temple of Yahweh in Ethiopia certainly is.

Theodore Bent Discovers a Solomonic Temple

The Beginning of 1893, Yeha, Ethiopia. In his book "Sacred City of the Ethiopians" (by Theodore & Mabel Bent, 1893), the explorer and archaeologist James Theodore Bent notes the moment when he and his illustrator and wife Mabel Bent approach Yeha (page 136-152):

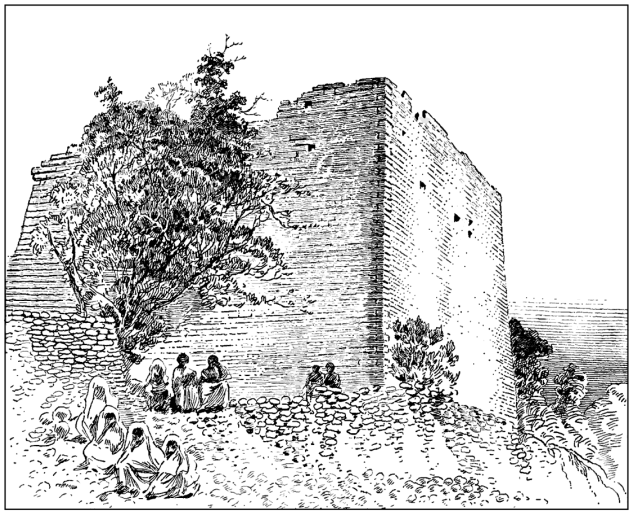
". . . . . after another hour's ride we reached our destination, about three o'clock in the afternoon.

The first sight of Yeha impressed us exceedingly. On a rounded knoll stands the large ruin, a massive piece of ancient masonry; by the side of it is a more modern church, built out of ancient fragments; around all this is the usual sacred grove and the wall of inclosure. We pitched our tents just outside this wall, under a far-spreading sycamore, and looked down on the extensive modern village buried in verdure, and around it fields with flourishing crops, showing a degree of prosperity which we had seen nowhere else in Abyssinia. Behind the village rise precipitous rocky mountains of every form and shape. The inhabitants of Yeha were exceedingly inquisitive about us, but at the same time polite. . . . . The priests of the monastery were somewhat jealous of the close scrutiny to which we submitted the ruins; but, on receipt of a few dollars, they showed us everything, and assisted us in discovering many inscriptions. The superstitious believe that these old Sabaean inscriptions point to where treasure is hidden, and watched us narrowly when we walked about, believing that we should find the spots; and one widow woman who had three inscriptions built into her house most reluctantly allowed us to take squeezes, gradually working herself up into hysterics, and eventually refusing to accept the gratuity we offered her through a belief that we should work magic with them and bring disaster upon her.



PLAN OF TEMPLE, YEHA

The great building on the knoll is one of special interest, being the centre of the old civilisation as it here existed, and having been fortunately preserved to us, owing to the fact that it is within the sacred precincts, and that it has a Christian church within it, now deserted. It is 20 yds. 1 ft. 2 1/2 ins. in length, and 16 yds. 1 ft. 7 3/4 ins. in width. On the east side there are preserved fifty-two courses, and on the top of this ran the pattern given in the illustration. The building was probably about 50 ft. in height, and there are no traces of a window in it. The stones are large, and put together without cement; the four bottom courses give a batter of 3 ins. each, and the corner stones are 3ft. 3/4 in. in length, 28 ins. thick; they are all 'drafted stones'—that is to say, with a carefully chiselled line edging each stone. The stone is a hard yellowish limestone, and the preservation of the whole is excellent. To the west was a larofe doorway, 5 yds. 2 ft. 5 ins. in width, with holes for hinges; and here, too, are marks of fire. In the interior on either side of the doorway are two recesses; otherwise, inside the temple is simple in the extreme.


TEMPLE AT YEHA

Before this entrance there was apparently a vestibule, some few stones of which are in their places; but the greater part of this wall is of late construction, and let into it are two fragments, with Himyaritic inscriptions upon them. In front of the vestibule stood two rough monoliths, at the base of one of which is an altar with a circular disk on it, presumably, from the analogy of those at Aksum, for receiving the blood of slaughtered victims. In the little ruined church inside the walls there are several decorated fragments, notably a fragment of a reddish sandstone column with many grooves. A few yards from this building is the modern church, square, and constructed like that at Asmara; it has been built out of the ruins, and one interesting little fragment let into the walls gives us what is evidently a portion of a monolith, like those at Aksum, with windows and battlements represented thereon. Much soil has here accumulated all round, and a dense growth of reeds, and I am convinced that a thorough excavation of this spot would yield very interesting results for the student of Sabaean art.

The priests had two Sabaean inscriptions hidden away in this church, which after much difficulty we succeeded in seeing—one, a portion of a very richly-carved stone, with Himyaritic letters in relief (Bent, Yeha No. 6 & 7, p. 237). It appears to agree in height, and in the decoration which runs along the top, with the fragment inserted in the wall of the vestibule [porch], *and probably ran along above the entrance*

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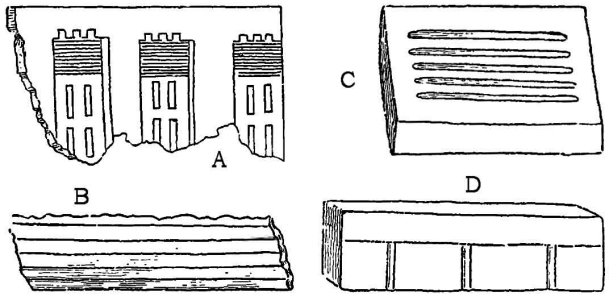
before it was destroyed. [It is more likely that they run along the top of the sacrificial altar; See Appendix A.]



FRAGMENTS FROM YEHA

My impression is strongly in favour of this building having been a temple dedicated to the old Sabaean cult of sun and star worship. Like such buildings, it has had no windows ; the monoliths and altar in front also point to the same thing, and the fact that the sacredness of the spot has been handed down to our days is also in favour of its having been originally a temple rather than a fortress."

The Temple of Yeha was not the only cube-shaped temple in Ethiopia. The Temple of Meqaber Gaʿewa near Wuqro in Tigray Region, was a smaller temple. It was destroyed but its altar has completely survived. It seems to be a twin of the Yeha altar. Look at the design of the fragments found by Mr Bent (above) and the stone fragments of the Yeha temple (photo Appendix A.).

The temple Mr Bent described was not just "a temple," it was the Solomonic Temple of Yeha, a place that had in antiquity the name "Ava," and was probably a former capital city of the legendary Queen of Sheba (Saba), Bent told us also what other things he found:

"Outside the inclosure one sees plainly how extensive the place must have been in ancient days. On every side are fragments of columns, dressed stones, and other objects of interest let into the walls of the cottages, and about three hundred yards from the temple on the other side of the village stood a building [an office building or palace with many rooms], *only a few stones of which are in situ and these are of colossal size, rivalling the colossal stones of any early Greek or Etruscan building. This building is now almost buried in the ground, and would be an exceedingly interesting spot to excavate.* [Stone fragment B was probably from a sacrificial altar that might have stood in the temple's centre.

Modern accounts of the antiquities of Yeha are very few. Salt gives us a little description of it, and copied one or two of the inscriptions; but in those days the Himyaritic script was unknown. Alvarez, in 1520, also visited it, and his quaint little description is worth quoting here. He calls the spot Abafacem, and thus describes it: 'There is a very good church of Our Lady, well built. Close to this church is a very great and beautiful tower, noticeable both for its well-proportioned height as for its thickness and exquisite masonry; but it has already begun to fall into ruins, though built very strongly, and of hewn stone, covered and enriched with such excellent work that it displays nothing less than a royal grandeur, such as 1 have never seen another like. This tower is surrounded by houses which match well with it, with both good walls and terraces above, like residences of great lords.' He goes on to tell us the Abyssinian legend that the ark of the covenant was kept here prior to its removal to Aksum, and that 'Queen Candace chose this place as her residence because her home was not far from here, where she became a Christian, which does not seem at all improbable.'

Modern Archaeology Analyses the Finds

French, Italian and German archaeologists made great discoveries. Since 1978, the German Archaeological Institute, the DAI, conducts examinations, excavations and reconstruction works in Yemen and Ethiopia on a large scale.

Beginning in the 9th century, the independence of Phoenicia was increasingly threatened by the advance of Assyria, the kings of which several times exacted tribute and took control of parts or all of Phoenicia. The Assyrians were well-known for their blood-thirsty brutalities. After several decades, Phoenicians of Tyre have had enough and founded on the north coast of Africa the City of Carthage (Phoenician for New City) in 814 BC. Many other Phoenicians, Aramaeans, Israelites, some Samarians and some Judaeans accompanied them; all these Semites were closely related to each other, sharing language, calendar, currency, weight units, etc. In 734 BC a portion of Galilee's population, their leadership in particular, was taken into captivity after the victory of the Assyrian king Tiglath-pileser III over the Israelite kingdom. Samaria was crushed in 722 BC, while the southern Kingdom of Judah thrived until it was overrun by the Babylonians 14 decades later. Some Israelites, Samarians and Judaeans fled south into the Arabian desert and some of then might have reached Yemen and Ethiopia between 800 and 700 BC. This is exactly the time when the Solomonic temples appeared in both places, Yemen and Ethiopia.

Inscriptions testify that Sabaeans, mainly from Mâ'rib, settled in Northern Ethiopia around (or during) the reign of the Sabaean mukarrib, Karib'il Watar son of Dhamar'alî in the mid-7th century BC. They may have been military men, trading colonists, stone cutters and architects. Inscriptions found at some of these sites, Axum, Yeha and Hawelti-Melazo, include the names of persons bearing the traditional

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South Arabian title of Mukarrib (priest-king), apparently indicating a ruler with something of a "priest-status", not otherwise known in Ethiopia (Fig. 1).

It appears that these South Arabian immigrants were in numerous but there is no sure indication that they were politically dominant. A major entity was founded on the Tigray plateau, from Aksum (Axum)/Yeha to Tekondo, which was called Da'mat (or Di'amat) as appears in the name of "Mukarrib of Da'mat and Saba". The rulers, mukarribs, by including the name of Saba in their titles, appear to have claimed control over the Sabaeans residents in their country. The inscriptions of mukarribs (rulers) of Da'mat and Saba' are known from Addi Galamo, Enda Cherqos and Melazo.

On the premisses of the monastery, within the walled area, is the Almaqah Temple (on the right-hand side)

The Sabaeans in Tigray appear, from the use of some place-names like Marib in their inscriptions, to have kept close contacts with their homeland and indeed the purpose of their presence may have been to maintain links across the Red Sea to the profit of South Arabia's trading network. It may have worked also for the benefit of the indigenous Ethiopian rulers. The archaic texts were written in two languages, pure Sabaean and in another language that may be called Proto-Ethiopian (or ancient Ge'ez). A number of tribes and families are mentioned; among them some are described as masons or stonecutters. They left inscriptions, altars and temples: some are purely "Sabaean" and some influenced by the Ethiopian traditions. In the present stage of our knowledge, it is unclear how much the material (pottery) has been influenced by South Arabia and how much local traditions have remained. But it is obvious that some buildings were "Sabaean".

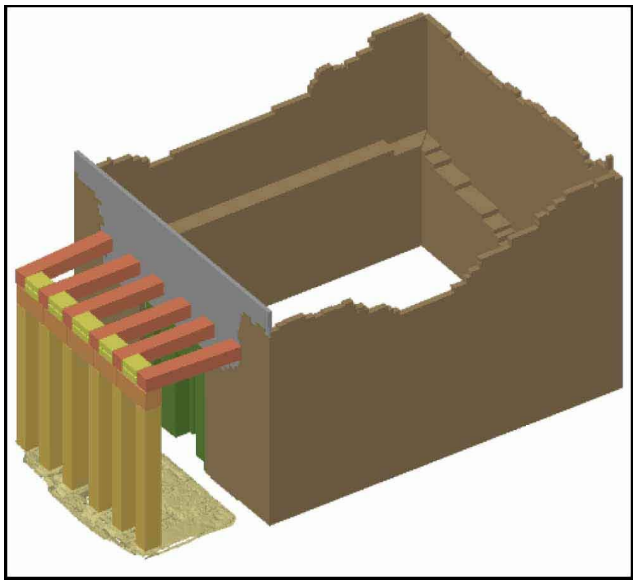
Despite the generally poor condition of the buildings, a reasonable comprehensive picture has emerged from Sabaean and Minaean architecture and construction in Yemen and Ethiopia.

The Temple of Yeha, Province Tigray, Ethiopia

Two of them are the temples of Yeha, situated in Tigray, 30 km north-east from Axum, probably built around 700 BC. The archaeological site contains two nearby buildings, the cube-shaped temple (named MTRYn) is dedicated to Almaqah (LMQH) (Robin & de Maigret, 1998), and a southern one, Grat Be'al Guebri (Anfray, 1997) which probably was a multi-storey palace or office building covering a surface area of roughly 70 by 60 metres.

A preliminary model of the Great Temple of Yeha based on terrestrial 3-D laser scanning (M. Lindstaedt, HafenCity Universität Hamburg).

The Almaqah temple, 18,60 m by 15 m, is preserved up to 13 m high. It stands on a stone basement of an irregular height because of the unevenness of the rock of the hill (Fig. 2). The temple comprises a large rectangular hall (the cella) with a lower part at the entry and an elevated part at its eastern end (in front of the chapel). The hypostyle hall (Hall of Pillars) is divided into five naves by four lines of three pillars each, the central nave being broader than the others. The pillars, 0,73m by 0,65m in section, originally 6,30m high, rested on powerful monolith bases. The carefully paved Hall of Pillars (B1a and B1b), is surrounded on all its sides with a bench that is 0,45m high.



Perspective view of the virtual 3D model of the Almaqah Temple, generated as a mesh in the software Geomagic

East of the hall, a double stair gave access to a chapel (B2a), framed of two walls (M6 and M7) now demolished. Two side

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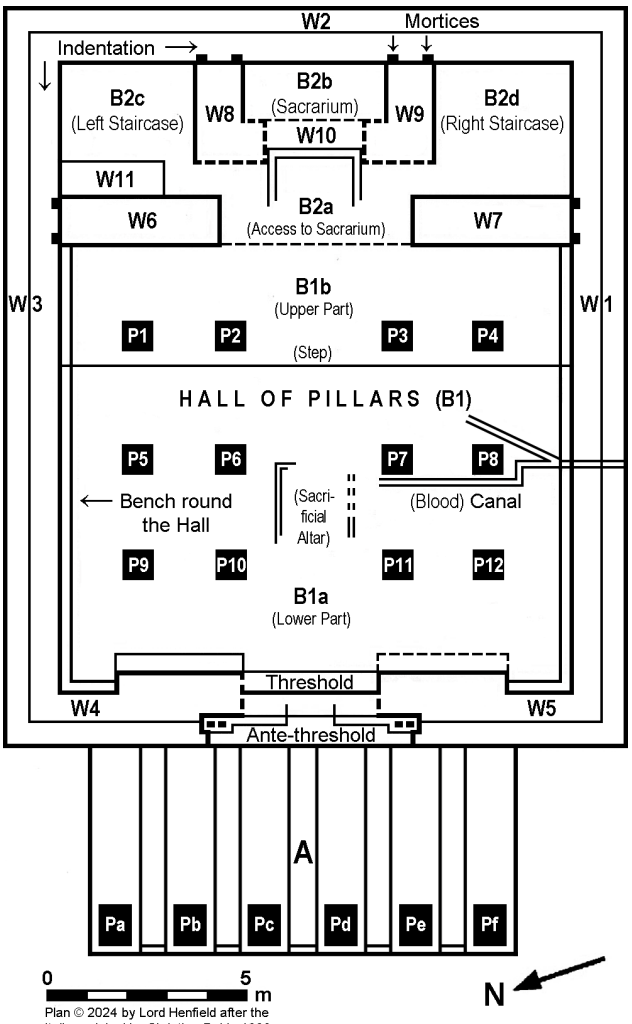
staircases, coupled these two walls, gave access to the first floor of the temple. Against the east wall the oratory (B2b) was isolated by a device (or a barrier) and enclosed by two walls (M8 and M9).

The temple comprised a ground floor, 6,30 m high, as high as the wall built with two horizontal lines of stretchers (and headers) by course and 1,20 m thick. The first floor, 5,70 m high, corresponds to the highest part of the wall built with one stretcher by course and 1 m thick only. On the recess resulting from the lesser thickness of the walls the beams of the first floor were embedded in mortises laid out per pairs. These bearing elements were made out of wood, just like probably the pillars of the hypostyle hall (no fragment of stone pillar was discovered, unless they were completely destroyed or reused).



Plan © 2024 by Lord Henfield after the Italian original by Christian Robin 1998

Location of architectural features:
A: PORCH
B: TEMPLE
B1: Hall of Pillars
B1a: lower part
B1b: upper part
B2: entrance to the sacrarium
B2a: access room
B2b: sacrarium (Ark of the Covenant
B2c: left annex (left staircase)
B2d: right annex (right staircase)
W1-W11: ashlar walls
P1-P12: internal pillars (position)
Pa-Pf: external pillars (position)

On the west, an impressive podium stands in front of the temple: 10,40m (north to south) by 5,10m (east to west) and more than 3 m high (A). On this podium, six limestone monoliths were regularly laid in rows, their western end showing rectangular mortices intended to receive six stone pillars, 9,20m high each (0,90m by 0,75m in section) (Pa-Pf), constituting a monumental entrance lobby. The entry of the temple, 3,80m wide, is delimited by the two walls M4 and M5, whose ends have a 0,55m broad and a 5-7cm deep recess on all their height. Series of mortises in vertical lines shows that (may be removable) panels (of wood or of stone) reduced the passage from 3,80m wide to 1,40m only.

A reconstruction of the front façade of the Great Temple of Yeha with six pillars and a narrow wooden door (M. Schnelle, DAI)

THE "SOLOMONIC" TEMPLES IN YEMEN

Since the 10th century BC, Canaanites, Phoenicians, Habiru (Hebrews, Israelites, Judaeans), Aramaeans, Idumaeans (Edomites, Petraeans, Arabs) spread their interconnected cultures and ideas by trade and migration in a much stronger way then it could be expected from such a minor group of nations. Particularly when the Assyrians were conquering the whole Middle East, they had set in motion several waves of migrations that reached western Africa, Central Asia and India. With them the migrants took their languages, writing systems as well as their moral codes and laws. It seems that they also took the idea of a cube-shaped temple with them, a temple whose model was built in Jerusalem by Phoenicians and Hebrews. As the Hebrews got their precepts and laws largely from Mesopotamia, so their temples too were copies of those temples on top of the temple pyramids that we know as ziggurats. From about the 8th century, these cube-temples began to pop up in many regions. In Yemen alone, there are at least 9 cube-shaped temples in 1. as-Sawda (2), 2. Baraqish (1), 3. Ma'in (1), 4. Sirwah (1), 5. Mahrib (3), 6. Shabwa (1). We shall present to you the three best examples: as-Sawda, Barakish, and Mahrib.

The Temple 1 at as-Sawda, Yemen

The site of as-Sawda, the ancient Nashan, is located in the middle valley of Jawf, 130 km north-northeast of Sanaa, 40 km northwest of Baraqish (Nakrah). It is on the left bank of Wadi al-Buhayra, 4 km east of al-Bayda, the ancient Nashq.

There are two temples at the site of as-Sawda: The "Athtar dhu-Risafum Temple" or "as-Sawda Temple No. 1" also known as Jawf Temple or Temple of the Valley of Jawf or Temple of Nashan (Nashshan / Našān) in as-Sawda. The "as-

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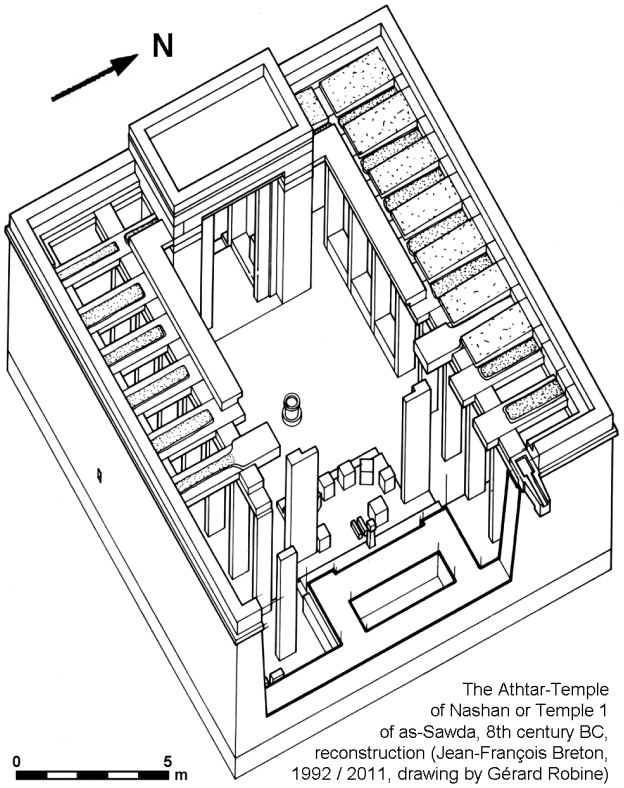
SawdaTemple No. 2" is also known as "Aranyada (intra-muros) Temple" Aranyadaʿ Temple (intra-muros) was built about 60m south of Temple 1. Both temple can be found 700m east of the town.

This temple's perimeter walls are 15.5m x 14.1m delimiting a relatively small courted hall. Two pillars (5 m high, 93 cm wide) flanked the monumental entrance at the western front of the temple. Access to the courtyard is given by a small antechamber, supported by two additional pillars. The internal court is flanked in its lateral sides by two rows of rectangular pillars (4 m high) which supported a roof constructed with stone lintels and slabs.

In the rubble of the temple were most parts of the roof preserved, so was it possible to draw a good reconstruction. The system of roofing was built with large blocks bounding them with metal cramps. The result was a coffered roof made of stone while the coffered ceiling in the Yeha-temple was probably built of wooden beams.



The Athtar-Temple of Nashan or Temple 1 of as-Sawda, 8th century BC, reconstruction (Jean-François Breton, 1992 / 2011, drawing by Gérard Robine)

Two lines of nine rectangular pillars, distant of 1,40 m each, border the central open court of the sanctuary. These pillars were surmounted by architraves of which some were still in place or hardly moved. Each architrave rested at its ends on the half-width of each pillar. On their upper side, vertical metal cramps were used to fix long transverse stone slabs. The stone slabs were ca. 3,50m long (but exceptionally 4,23m: slab n° 68). One end of each slab rests on the external wall of the temple. The other end had originally extended from 0,46m above the central court, but above pillars 6 and 14, the slabs extended from 0,72m to 0,84m. Each of these slabs had a central part undressed and two long side mortises. Obviously, these side mortises were intended to receive upper slabs ensuring the total cover of the porticoes. The cover of the two porticoes was thus completely ensured by these broad slabs, as in Nefas Mawcha.

Benches were positioned between the pillars at the western edge of the temple. The area at the opposite of the entrance is flanked by two more pillars, and here, on a raised platform, are seven inscribed stone blocks in a hemispherical arrangement which were delimiting the cellae area. A closed vane has been retained behind which, unique case so far, was used as a funerary chamber.

The excavation have clarified that the building underwent four major phases: A: (8th century BC), B: (7th century BC), C: (6th–5th centuries BC), an abandonment follows, and D: (2nd and 1st centuries BC). The monolithic pillars of the temple are decorated with incisions representing chevrons, ibexes, intertwined snakes, vessels, ostriches and human figures. This repertoire is that of the so called Banāt Ad Temples, which is also found in Haram and Qarnaw.

There is a temple in Nefas Mawcha, Ethiopia, that was built a 1000 years later but shares some similarities with this Athtar temple.

The Temple 1 in Baraqish (Nakrah / Yathill), Yemen

This archaeological report is based on information published by Alessandro De Maigret, Christian Robin an Jean-François Breton. The Italian Archaeological Mission of the "Istituto italiano per il Medio ed Estremo Oriente" of Rome cleared, during two excavation campaigns in 1990 and 1992, a Minean temple located in the southeastern sector of the ancient city of Baràqish, 110km north-northeast of Sanaa. The Minaean Kingdom, or the kingdom of Ma'in, was a small political and cultural entity that existed alongside the much larger Sabaean Kingdom.

The Temple of Baraqish (Nakrah / Yatill), seen from the south-east, and from its backside, towards the end of the excavation and before the dismantling of the supporting steel sceleton.

The ancient Nakrah or Yathill, known today by the Arabic name of Baraqish, was, after the capital Qarnaw, the most important city of the kingdom of Ma'in (c. 130km NNE of Sanaa). Its name Yathill is mentioned by Strabo—in its Greek form "Athroula." Baraqish's beginnings go back a

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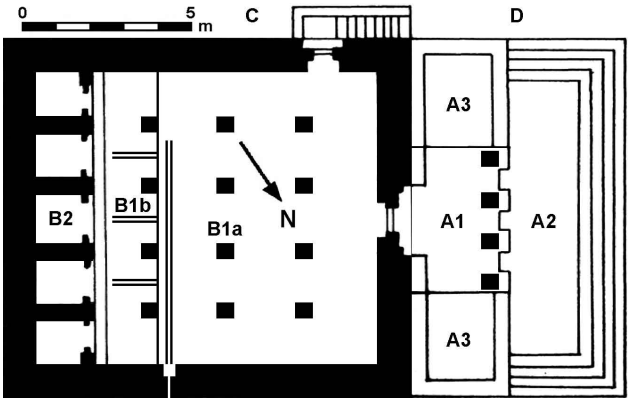
long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those—all predating the 7th century BC.

The name of the temple (dedicated to the god Nakrah) is given by two inscriptions. The first text is a decree, engraved on a block (called "Y.92.B.A 15") embedded in the southern side terrace of the avant-corps, which mentions "the square and the building of Barran", but without explicitly indicating that Barran is the name of the temple. The second, written on two fragments of slabs which served as a chancel (called "Y.92.B.A 21 + 30/7"), repeats this name, this time as the word “temple Barran.” The juxtaposition of these two documents allows us to conclude without doubt that Barrân was indeed the name of the excavated monument. This Barrân temple should not be confused with the city of Barran, whose ruins are today in the Nihm, at the top of the al-Farda pass, and which belonged to the Yursam tribe in ancient times. Likewise, it should be distinguished from the Barran, the temple of Mahrib dedicated to Almaqah which is also known as Arsh Bilqis, the "Throne of Bilqis", in English: the "Throne of the Queen of Sheba (Saba).

The Temple itself was built in the 6th century. Temple 1 covered a surface area of 12m by 11m and had an estimated height of circa 7m. The entrance on the west-front had a propylaea, a porch with the pillars which was c. 7m tall. The temple had a Hall of Pillars. The archaeologists were able to figure out how the ceiling looked like; it was a coffered ceiling as described in 1 Kings, Chapter 6, Vers 9.



General plan of the Barran temple dedicated to Nakrah: A: Front body: A1 Propylaea, A2 Podium with monumental staircase on three sides, A3 Side terraces; B: Hypostyle hall (Hall of Pillars): B1 The five naves: B1a The lower part, with the area of ritual feasts, B1b The upper pert and ante-cella (or sacrifice area) which is accessed by a step; B2. The five cella or chapels; C: Annex; D: Court (© 2024 by Lord Henfield after J. F. Robin, G. Tilia, A. Bizzarro)

In most of the cities of the Middle East, Egypt, Mesopotamia, temple buildings consist of a high stone platform, either rectangular or square. In South Arabia, these podiums are composed of a grid of stone walls with rubble-filled compartments. These high platforms were approached by front stairs or a lateral staircase. Most of these podiums are between ca. 3 m and 5 m high.

In Ethiopia, most of the buildings, as far as recorded, consist of a similar platform whatever the substance of the soil: rock, silt, earth, or sand. It seems to be a building technique imported from South Arabia as no previous buildings display similar platforms.

In South Arabia, an important part of the masonry was ashlar masonry built with finely dressed blocks. It should be considered that all the buildings in the Jawf valley use “massive heavy masonry” (fr. grand appareil) and “ashlar masonry” (fr. appareil rectangulaire). In general, the courses range from 26 cm to 53 cm in height. It seems that the firm oolithic quality of limestone allow higher courses possibilities than the hard quality limestone.

Dressed masonry (fr. parement dressé) is used sparingly in the remaining buildings though, of course, much larger pieces were employed for the stelae. Doorways, corner reinforcements, stairways, pillars and door-jambs are examples of such dressed masonry. Roof and floor blocks use bronze or iron cramps to hold the stones together, as found in Nefas Mawcha, Ethiopia.

Wood was used in heavy constructions such as entrance frames, divider-walls, and coffered ceilings. Usually, heavy beams were laid over cross, like those ceilings made of rectangular or quadrangular stone beams. The framework consists in crosspieces, long beams, and posts. They are assembled in such a way to make regular timber framings, all over the building, firmly assembled by mortises and tenons.

Baraqish's beginnings go back a long way. Core drilling mechanical operations carried out inside the enclosure contain lustrous red shards, quite similar to those — all predating the 7th and 6th centuries BC — that we found in the Sabaean excavation archaic of Yala south of Ma'rib. This discovery, as well as the notable thickness of the pre-Minean levels, encourages us to give history of the pre-Islamic Baraqish lasting about a millennium.

Radiocarbon-14 dating reveals that Baraqish, destroyed in the 2nd century BC, was still frequented at the 1st century AD. However, immediately afterwards, Baraqish seems to have been abandoned for more than a thousand years. The city was abandoned until the 12th century. The Islamic occupation afterwards left a thick archaeological layer of three to four meters, which completely covered the Minean layers. If it constitutes an obstacle to the clearance of structures of classical period, it helped to protect and preserve them intact. What the archaeologists found in all that rubble was quite remarkable. They found a Jerusalem-style temple almost completely intact. Here a short description

In 1990, the excavations, after having cleared the Islamic levels, had reached the hypostyle room (an archaeological term for "hall of supporting pillars") of the temple (fig. 2, B), allowing its upper structures to be exposed6. It is a complex framework of monolithic blocks, perfectly squared and decorated, topped by a roof of stone slabs, largely preserved. The slabs, held together by plaster, rest on limestone beams 2 m long and 0.35 m thick which, arranged perpendicular to the axis of the temple, rest in turn, at regular intervals, on beams more large, 0.45 m thick and up to 4.40 m long,

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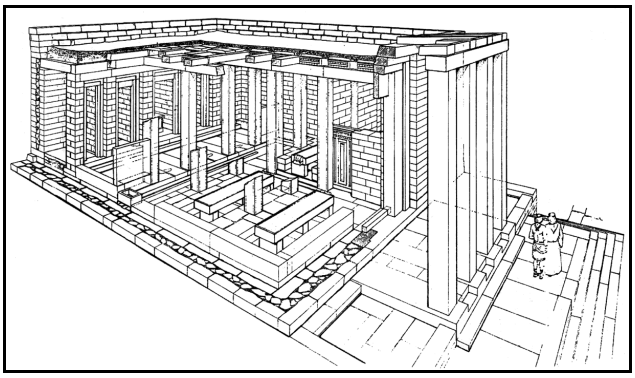
parallel to the axis of the construction. The intervals between the minor beams are occupied by rectangular metopes, decorated with dentils. The framework rests on the exterior walls of the room and is supported in the center by twelve pillars approximately 4m high, of the same thickness as the main beams. Both the pillars and the frame are decorated with the typical pattern of light bush hammering framed by a smooth band.

The exterior wall, which has a rectangular (but almost quadrangular) shape measuring approximately 12 m by 11 m, is made up of two walls made of large squared blocks perfectly matched with the same decoration of bush hammering and smooth bands. The space between the two walls is filled with a sort of conglomerate of plaster and small crushed stones. The wall is preserved almost in its entirety in the southern part of the building; on the other sides, only the lower seats remain. To the east, it is topped by a thinner and less neat wall, built in medieval times.

The 12 pillars, arranged in four rows, divide the room into five parts, with a central nave 1.70 m wide and two side naves on either side, 1.50 m wide. Only the roof of the central nave and the two adjacent naves has been preserved in its entirety. But it is easy to assume that the same type of cover protected the entire room.



Section of the Temple of Baraqish, seen from the north-west

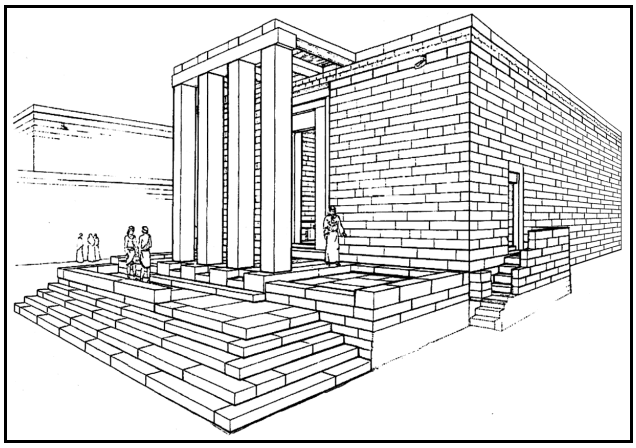
In 1992, the resumption of excavations, after the consolidation of the supporting structures, made it possible to understand the architectural layout of the large hypostyle room, to list the construction techniques and to highlight the particularities of the paving and the details of the installations (Fig. 3).

The visitor, who enters this room through the main door, flanked by two high monolithic doorframes which must have supported a heavy architrave, and leaves on the right a room communicating with the outside, walks through the central nave of the temple which ends in a small this, somewhat elevated. On the left side of this nave are two half-partitioned compartments, each equipped with stone benches and a large offering table, the end of which is decorated with a row of ibexes in relief (photo. 2). Each table is supported by two slabs, one of which (the one located along the corridor below the ibexes) is inscribed, reporting the dedication. The tables and benches, as well as the primitive annex building at the southern wall, are a later additions.

After passing the area of the offering tables, one enters a large and free space, arranged transversely, limited at the bottom by a step which is the entire width of the hypostyle room and leads to a raised area, further to the east. A channel, dug out of the vast quadrangular slabs of the floor, runs at the foot of this step and flows outside through a conduit which crosses the northern wall of the room. At the start of this conduit, the bench which goes around the lower parts is interrupted, although it exists everywhere else (fig. 2, B1). In its place, we see a quadrangular base which supports a stone basin. The front face of this base bears an inscription in which the same Basil Ibn Ma's (here, in reality, we have the dhù-Ma's variant) mentions the dedication of a mws3lt - an obscure term - to the god Nakrah (Y.92. B.A 327).

Three secondary channels, dug in the step, flow into the main channel. They come from the ante-cella (fig. 2, B1b) where three superficial oval-shaped recesses, intended to collect liquids, are dug in the paving: this is where the victims consecrated to the divinity were immolated, just in front of the five cells of the temple (fig. 2, B2). The recesses and channels allowed the blood to flow outwards and were also probably used to clean the sacrificial area. If we rely on the indications given by the pavement, the sacrifices were only made in front of the three central cells.

On the bench which, in B1b, runs along the north wall of the room, Basil dhù-Ma's has again engraved an inscription reporting the dedication of a second mws3lt to Nakrah (Y.92.B.A 5). Right next to it, on a base which, parallel to the step, connects this bench to the neighbouring pillar, was a large inscribed slab, decorated in its upper part with a double pattern of denticles and furrows. This slab, made up of two pieces superimposed, was found on the ground to the west, under the step. The decorated and inscribed side was turned upwards, a detail which suggests that, when the slab was in place, the decoration and the inscription looked towards the cells. The inscription (Y.92.B.A 21+30) is again a dedication to Nakrah. A similar slab, also made up of two pieces superimposed but without inscription, was found, in pieces, in the southern part of the antecella; it was to stand, symmetrically, on the base uniting the pillar to the bench which runs along the southern wall of the room.



Reconstruction of the Temple of Baraqish, seen from the soutth-west

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These two large slabs, when they were in place, must have hidden the two cells located at the corners, which would confirm the secondary value or, at least, the different function of these two pieces, already noted with regard to the distribution of the recesses in the sacrificial zone. The five cells (fig. 2, B2), in any case, are the highest part of the room, which marks — it seems — the important value that they all have. This upper part dominates by two steps (approximately 40 cm) the sacrificial zone (fig. 2, Blb) and by three steps (approximately 60 cm) the largest area of the large room, where the offering tables are located (fig. 2, Bla).

The five cells constitute the culmination of the five naves whose dimensions they reproduce, with a central cella wider than the lateral cellae. Of their partitions, only those of the central lacella remain which still support an architrave. The partitions of the other cells, although disappeared, can be recognised by the traces left by their installation in the eastern wall of the room and by the recesses in the paving where the door frames were housed. In the center of each of the three central cells, rectangular cavities, 6 to 7 cm deep, can be seen in the paving: they undoubtedly indicate the location of the divine simulacra. In front of them, shallower recesses housed the alabaster slabs (of which the Mission found fragments) intended, it seems, to mask the bases of the simulacra. The disappearance of the pavement of the corner cells prevents us from verifying whether, there too, such cavities existed; the hypothesis that these parts had a different function would also exclude this possibility.

The "Throne of the Queen of Sheba" in Marib

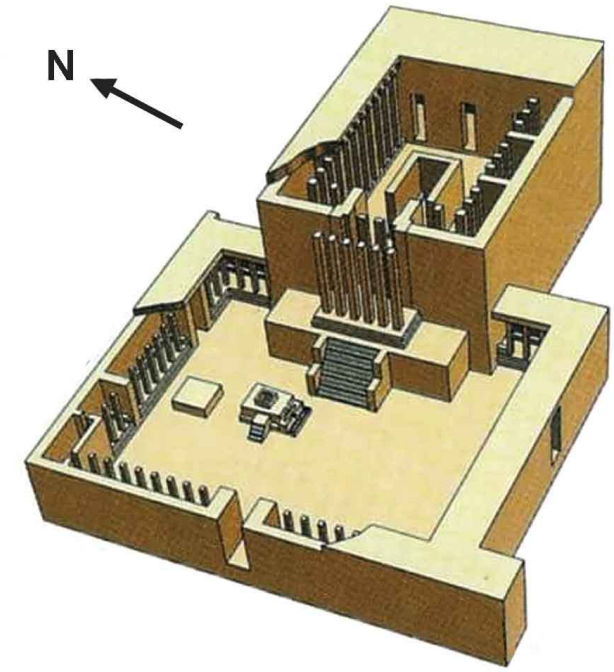
In spite of the geographical distance of 2050km, and a travelling distance on roads of over 2500km (1560mi), from Jerusalem to Yemen, not only the temple buildings were copied but even these little temple models made from stone and found at the site of the Barran Temple. They look exactly like those models found near Jerusalem at Khirbet Qeiyafa (see photo page 1329) and both probably served as house shrines symbolising a deity.

There have been over two dozen cube-shaped temples* in the Middle East that seem to have imitated the Solomonic Temple of Jerusalem; all of them are younger. The Barran Temple was the oldest and also the grandest of them. It was two times larger than the Temple of Yeha in Ethiopia and it was in operation for more than 1,500 years, from the 10th century BC until around the 6th century temple of AD. The Barran Temple was an important religious site for pilgrims coming from Arabia, Ethiopia, and may be even from the Holy Land. (* See: The Kaaba Conundrum, Lord Henfield)

This particular temple bears several different names: Barran Temple, Bar'an Temple, Arsh (or Arash) Bilqis, which means the Throne of Bilquis (or Bilquis), the Throne of Queen Makeda or more clearly: the Throne of the Queen of Sheba. Sheba is the Bible version of the name Saba referring to the people of the Sabaeans who are sometimes also called South Arabs although these people had, linguistically and culturally, less to do with modern (northern) Arabs than in fact with Ethiopians.

The Barran Temple is located 3 km south of the ancient city of Marib and 1.4 km west of Awam Temple. The Temple of Barran is one of the most important Sabaean temples built outside Marib, the capital of the Sabaean Empire. It is also called the Throne of Bilqis because locals believed it was the actual throne of Queen Bilquis, mentioned in the Bible (Kings, Chronicles) as "the Queen of Sheba" and associated with and to King Solomon.

The temple was dedicated to the moon god Almaqah and was built in the first millennium BC. Built from large limestone and alabaster blocks, some of the walls are up to three meters high. It served as an important pilgrimage destination until around the sixth century.



Reconstruction drawing of the "Throne of the Queen of Sheba" in Marib. The purification well is almost in front of the temple stairs and the foundation of a basin is nearby it.

The temple was looted many time and from the 1940s, some of its stones were used as building material in Marib Governorate. The temple building itself has completely vanished but the foundations of walls and other installations

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still can be seen. In 2000, the German Institute of Archaeology began an intensive renovation project on the temple that was completed in 2007.

The results of the German excavation shows that the temple complex went through 4 historical phases. The 1st phase in which volcanic rock was used for construction dates back to the 10th century BC. On the ruins of the 1st phase was built another rectangular temple in the 2nd phase. It is surrounded by several small rooms uncovered in the eastern part, the sacred area in the middle and the remains of the northern and southern arcades. All this and the ceramic fragments found during this phase of construction suggest that the temple of the 2nd phase lasted until the last quarter of the 9th century BC.

In the 7th century BC, in the 3rd phase, the Mukarrib (King) of Sheba made important architectural developments that we still can see today. He erected the podium and built the temple from large, carefully polished limestone ashlars. The floor was paved with marble and alabaster and the temple was surrounded by corridors and rows of columns. The 4th phase dates back to the 5th century BC in which the temple was expanded to a large courtyard in order to hold rituals and religious ceremonies for the deity Almaqah.

In the 1st century, Judaism gradually replaced the ancient South Arabian religion and Christianity followed in the 4th century AD. The Barran Temple was neglected, resulting in mud deposits on its walls and plazas.

Aerial photograph showing the "Throne of the Queen of Sheba" in Marib. On the left is the temple reaching with its front and the 6 porch pillars into the quadrangular templeyard. Clearly visible is also the "hidden room" on the right-hand side of the quadrangular temple podium or platform. A wide fortress wall from the begining of the 1st millenium AD with 3 towers goes round the temple ensembe like a C.

Description of Walls, Entries and other Installations

The temple complex was surrounded by several walls, the oldest of which dates back to the first phase of the temple's construction. It appears that these first walls (built at the beginning of the 1st century BC) were destroyed when Aelius Gallus, the Roman prefect in Egypt, led a campaign against Marib (25-24 BC). A medieval wall, covering an area of 62m × 75m, surrounds the western half of the old temple complex; it is three to five meter high mud wall with three rectangular towers was built around the western half of the temple precinct. It builds a formidible defence line and it seems that the old temple has been used as a military fort.

The temple complex had several entries. Two of the three entrances to the courtyard have been blocked by mud and sand, leaving only the northern entrance open. The western (front) gate was the main entrance to the Azarah (Temple Court) before the temple stairs (dais) that led to the monumental porch with its six (8.20m high) pillars.

The Azarah or Temple-Atrium

The Azarah, the front courtyard, is surrounded by a limestone wall, the inner stone facade of which bears Sabaean inscriptions praising the god Almaqah. The extent of the court yard is 36.5 meters from north to south and 31.5 meters from east to west. Inside, the courtyard is surrounded by an outer wall built from monolithic stone and inner colonnades, of which only the bases and some columns up to four meters high remain. Several ancient South Arabian votive inscriptions were found in the courtyard but also on the walls of the temple podium itself. On the floor were found traces where bronze statues of the Sabaean kings or deities once stood. An inscription indicates that a Sabaean leader named “Rabb Shams Yazd” donated these statues.

The Divine Purification Spring

In the centre of the courtyard is a sacred well made of polished limestone. The fountain dates back to the 6th century BC and is over 18 metres deep. It was dug for water that was used in purification ceremonies. Next to the fountain there is a monolithic stone basin in which the water was collected and channeled into a canal. The canal ends in a carved bull's head, the symbol of the moon god. Eventually the water flowed into another, lower, monolithic stone basin.

The vestibule is surrounded on the north, west and south sides by several three-meter-high walls made of carved limestone. Behind the vestibule there are clay walls two to five meters high and two to four meters wide on the west, north and south sides. In front of the western wall are several cubic marble benches and stone tables with geometric decorations in the form of windows and massive niches inscribed with inscriptions in Musnad script and the names of those who sacrificed to the god Almaqah. Only footprints remain of the bronze and stone statues.

The Temple Building Itself

The cube-shaped temple is destroyed long ago. Only the temple base or podium has survived; it dates back to the seventh century BC. The podium is made of polished limestone in the form of two circa 1.70 metres high terraces; total height 3.50 metres. Access was via a polished limestone staircase with 18 steps 4.7 metres wide. There were bronze

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statues on the side of the steps, of which only the bases remain.

The temple has a width of 18.60m and an entire depth, from the front stairs to the backwall of approximately 36m (the stairs 2.50m, the porch podium with the pillars 5.50m, the almost quadrangular temple itself 19.40m, and the "hidden room" [behind the main podium] with the sacrarium on top of it almost 9m). The thickness of the walls is c. 1.20m; the altar area 6.30 x 5.20m.

The hidden room was a kind of annex built behind the massive temple podium. There is the possibility that stairs led from the top of the podium down into that "hidden chamber." An L-shaped rest of a supporting wall suggests that the room had a ceiling carrying the sanctuarium and wooden staicases to the temple roof like in the temple of Yeha. Such a hidden room, althouth much smaller exists also in the Yeha-temple just before the backwall.

The podium is a compact base and six monumental stone columns with a height of 8.2 metres are on it; the German archaeologists restored them and fixated them to the ground with steel bases. Each column weighs about 13 tons and has a rectangular cross section of 87 × 62 centimetres; the distance between the columns is 63 centimetres. All of them are still standing except for the first column, which has lost its upper part. The Sabaean rulers used the same design to build the Temple of Yeha in Ethiopia in the seventh century BC.

Through these pillars one enters the actual place of worship where the vows and offerings for Almaqah were made. The structure consists of a central Hall of Pillars, that had beam-shaped benches (like in the Temple of Yeha) going round the edges of the hall, of which only the foundations remain. In the centre there are two large plates with holes and remains of bronze, indicating the presence of statues. Archaeologists could not find out whether the Hall of Pillars consists of just one floor level or rather two levels like the temple in Yeha.

Large part of the temple walls are covered by Sabaean law texts and the rulers' achievements. The design of the texts is brilliantly clear; builders even did not forget the small print.

The temple complex, which is in front of the temple building itself, has a rectangular floor plan with a side length of. It was built from lime and alabaster stones that come from the mountains around the Marib oasis and are partly two metres long and 30 to 50 centimetres high. It was dedicated to the Sabaean main god called Almaqah (lmqhw, Ilmuqah, Ilmuqahu, Almaqah or Almaqahu (lmq - horned, crescent, moon, bull + ah, iah, ahu = god).

Wall Inscriptions

An extensive archive of events experienced by the Sabaean state since the first millennium BC was inscribed on the walls, which made researchers realise that the temple was also a documentation centre for the Sabean state. Some of the walls of the temple might have been covered by bronze plates that contained writings and diverse motifs. However, these writings were removed and only the bronze nails on the walls remain.

Analysed Range of Dating

In 1975 the German Archaeological Institute began to investigate and document the antique oasis systematically. Radiocarbon datings were of great importance for clarification of the building's history. From 1988 to 1997 the Sanaa Branch of that Institute excavated the Almaqah Temple of Barran in Marib, locally also known as Arsh Bilqis, ("Throne of the Queen of Sheba").

The architectural and stratigraphic evolution from a temple to a sacred compound covering at least some 1500 years is very complex, indeed, reflecting simultaneously both a horizontal and a vertical growth. Through its entire use, the core of the complex was the temple proper. Raised on a solid platform of maximum 4 m high (almost 6.5m including foundation, plus about 9m of superstructure on the platform) during Period II this podium encased the foundations and walls of the preceding Temples 1 and 2 of Period I.

The German Archaeological Institute (DAI) gave the analysing task to the Leibniz-Laboratory, University of Kiel, Germany. The tree ring count of the 24 found charcoal and wood samples could not be determined but the Carbondating C14-measurements had clear results. Dating series extend from the 10th century BC to the 12th century AD divided into 4 periods. The calibration intervals were presented for a confidence of 68.2% and are rounded off to 10 years. The temple, of which four building phases could be observed up to now, was used from 9th century (840–790) BC till the end of the 4th century (320–410) AD; tolerance 40-50 years maximum. (J. Görsdorf, B. Vogt, 2000)

Sabaean - Linguistic-Geographical Assessment

The ancient kingdom of Saba (1000 BC - 275 AD) is mentioned as Sheba in the Hebrew Bible and by the Roman historian Titus Flavius Josephus, (Antiquities of the Jews II.10.). The connexions between Saba and the Hebrews have been manyfold. According to Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. Saba particularly features in the tradition of Orthodox Tewahedo in today's Yemen and is also asserted as the home of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda

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in Ethiopian texts and as Bilqis (or Bilquis) in Arabic texts. The Encyclopaedia Britannica posits that the biblical narrative about Sheba was based on the ancient civilisation of the Sabaeans in South Arabia.

The exact location of Saba / Sheba is a bit vague. Modern historians agree that the centre of the Sabaean civilisation was originally located in the region around Marib and Sirwah (c. 100-180km east of Sanaa), in what is now Yemen. They later expanded their presence into parts of North Arabia, the Horn of Africa, and into modern-day Ethiopia.

That Solomon's trade with Ophir in India (1 Kings 9:26-28) and the Queen of Sheba are mentioned together in the Bible (1 Kings 10) is not a literary accident but is done on purpose.

Old South Arabian (also known as Ancient South Arabian, Epigraphic South Arabian, Sayhadic, or Yemenite) is a group of these 4 closely related extinct languages: **Sabaean** (Sabaic), **Minaeic** (or Minaic, Minaean, Madhabic, the language of Ma'in), **Qatabanic** (the language of Qataban), **Hadramitic** (or Hadramautic, the language of Hadramaut). They were all spoken in the Arabian Peninsula (Yemen) from 8th century BC. until the 6th century AD. They were written in the Ancient South Arabian script, a consonantal abjad deriving from the Phoenician abjad (See Lord Henfield's Script Identification Chart No. 4, p.1296). Compared with other parts of the ancient world, the number of surviving inscriptions is very high. About 10,000 inscriptions exist. The Sabaean lexicon contains about 2,500 words.

The four main Sayhadic languages Sabaean, Minaeic, Qatabanic, and Hadramitic were all considered dialects of the Old South Arabian language. In the mid-twentieth century, the orientalist A.F.L. Beeston proved that the Old South Arabian languages were not South Semitic at all. His new classification places Old South Arabian (Old Yemenite), along with Ugaritic, Canaanite, Hebrew, Aramaic in a "Central Semitic" group while Modern South Arabian and Ethiopic build a separate group. (Linguistic rule of thumb: the further we go back in time, the more similar related languages become.) That has implications on old stories from the Bible. It simply means that Phoenician, Old Hebrew and Old Yemenite have been mutual intelligible to some degree so that King Solomon and the Queen of Sheba could have talked to each other without an interpreter being present.

END OF THE INTERLUDE

King Hezekiah

Hezekiah (Hebrew: Hizqiyya, Greek: Ezekias), son of Ahaz, and the 13th successor of David as king of Judah at Jerusalem. He is mostThe dates of his reign are often given as about 715 to about 686 BC, but inconsistencies in biblical and Assyrian cuneiform records have yielded a wide range of possible dates. Hezekiah reigned at a time when the Assyrian empire was consolidating its control of the entire Levant. His father had placed Judah under Assyrian suzerainty in 735 BC. Hezekiah may have taken part in a rebellion against King Sargon II of Assyria (reigned 721–705 BC), which the Assyrians apparently crushed in the year 710. The elite of the Hebrew polpulation is led to Assyria into captivity. Isaiah reports about it; some of them might have fled to Carthage, Egypt, South Arabia, Ethiopia and India.

At the accession of King Sennacherib (705–681 BC), further rebellions broke out all over the Assyrian empire. Phoenicians and Hebrews offered the Assyrians fierce resistance. When Sennacherib's army approached, Sidon immediately expelled Assyria. The other allies either surrendered or were defeated. Israel, the northern kingdom of the Hebrews, was overrun by the Assyrian army, with Samaria, the capital, falling in c.721 BC. Judah was fighting on. Hezekiah may have been the leader of the rebellion in the Holy Land, which included the city-states of Ascalon and Ekron and gained the support of Egypt. In preparing for the inevitable Assyrian campaign to retake Palestine, Hezekiah strengthened the defenses of his capital, Jerusalem, and dug out the famous Siloam tunnel (2 Kings 20:20, 2 Chronicles 32:30; see Siloam Inscription, Appendix A.), which brought the water of the Gihon springs to a reservoir inside the wall of the City of David. (See Appendix A.)

King Sennacherib finally put down the rebellion in 701 BC, overrunning Judah, taking 46 of its walled cities, and placing much conquered Judaean territory under the control of neighbouring states. While Sennacherib was besieging the city of Lachish, Hezekiah sought to spare Jerusalem itself from capture by paying a heavy tribute of gold and silver to the Assyrian king, who nevertheless demanded the city's unconditional surrender.

In his religious reforms, Hezekiah established monotheism and asserted Judah's inherited Hebrew traditions and practices against imported cults of the Assyrian gods. He thus tried to achieve both political and religious independence for Judah, but the catastrophe of 701 BC left among his people an unmistakable yearning for an ideal king who would restore the golden age of David.

King Josiah

In 622 BC, King Josiah of Judah revolutionised the religious system. He implements the notion that only one God should be worshiped by all Judahites and Israelites, and that Jerusalem should be the only legitimate place where sacrifices to YHWH (the LORD, God) should be made. The basis of these reforms is a "Book of Law" found or created at the temple in Jerusalem during repairs ordered by King

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Josiah. Deuteronomy or Devarim, contains the basic confession of the Jewish faith: "Hear, o Israel, YHWH, our God, YHWH is One."

The king commanded the high priest to bring out the vessels made ford Baal, for Asherah, and for all the host of heaven; he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel. He deposed the idolatrous priests . . . Josiah slaughtered all the priests of those high places on the altars and burned human bones on them. This he did to fulfill the requirements of the law written in the book that Hilkiah the priest had discovered in the temple of the LORD.

Captivity of the Hebrews in Babylon

Between 589 and 586 BC, Babylon conquers Jerusalem, destroys Temple, and deports population to the City of Babylon; reported by Jeremiah and Ezekiel. In 589 BC the people of Judah last of the Israelites rebelled against the Babylonian King Nebuchadnezzar. He responded by ordering his troops to lay waste to Jerusalem and destroy the Judeans most precious possession: the Temple of Solomon. Then Nebuchadnezzar ordered that the king of Judah should watch his sons be put to death as a sign to all that his Royal Line had come to an end. Afterwards, the Babylonians led the people of Jerusalem into Exile in Babylon.

During this period, texts such as Lamentations, which was probably written in Jerusalem, and Job, written after the exile, as well as many of the Psalms, Hebrew literature takes on a despairing quality. Jewish leaders no longer spoke about a theology of judgement, but a theology of salvation. In texts such as Ezekiel and Isaiah, there is talk that the Israelites would be gathered together once more, their society and religion purified, and the unified Davidic kingdom be reestablished. It is most likely that the Torah (the Five Books of Moses) took its final shape during this period or shortly afterwards.

Emperor Kurush the Messiah

538 - 532 BC. This revival of religious tradition grew when Cyrus the Great (Kurush II), emperor of the Persian Empire conquered Mesopotamia, he allowed the Jews to return home to rebuild the Temple in Jerusalem.

In 538 BC the Persians conquered Babylon. Then the Persian king freed all people from Babylonian captivity. One people he encouraged to return home were the Judeans. Kurush II, the king-emperor of Persia says this: *"Yahweh the god of Heaven has given me all the kingdoms of the earth and has appointed me to build him a temple in Jerusalem, in Judah, whoever among you belongs to the full tally of his people may his God be with him. Let him go up to Jerusalem in Judah and build the Temple of Yahweh God of Israel."* (See the Cyrus Cylinder, p.1214.) The Jews hailed Kurush as Messiah ever since. This was not a problem because the Persians were Zoroastrians, monotheists like the Jews. But returning to a land their grandparents had left decades before was a daunting challenge and many Jews who had made successful lives for themselves, remained in Persian service also due to the fact that the daily language of the Jews was Aramaic at that time; Aramaic was also the official language of the Persian bureaucracy from Anatolia to India. Because of their love for learning, most Jews could read and write. It was the adventurous and the deeply religious who had drawn to Jerusalem to rebuild the Temple.

Ezra, Nehemia and the Papyri of Elephantine

There is no-one who can explain the legal foundation of Judaism better then the German orientalist Eduard Meyer. This is the reason why we place a large excerpt of his work The Elephantine Papyrus Find into this Bible. The following stort biography about the author shows how he gained his ability to explain the facts in such a wonderfully interconnected way.

Eduard Meyer (1855 - 1930) was a German specialist on ancient history. Meyer's initial study goal was to learn as many languages of the ancient Near East as possible so that they could be used for historical studies. Similar to E. A. Wallis Budge, he was one of the few historians to write comprehensive scientific accounts of antiquity, that did not only include Greco-Roman antiquity but a much wider range. Besides English, French and Italian, he studied a dozen antique languages, among them: Latin, Greek, Turkish, Arabic, Old English, Old High German, Egyptian, Akkadian, Hebrew, Aramaic, Syriac, Persian, and Sanskrit.

In addition to Indo-European and Semitic linguistics, Meyer also turned to ancient religious history. He studied history, philosophy and ethnography as well. Meyer saw it as a healing compulsion, which ultimately led him to deal with ancient history in its entirety and within the other ancient cultures. The plan for an overall history of antiquity emerged. The first volume appeared in 1884 and established the author's outstanding reputation in professional circles. By examining the historical development in the entire Middle East, he placed it in a comprehensive political, economic, religious and cultural historical framework.

Among others, Meyer's main work is The Origin of Judaism (1896) and his monomental work The History of Antiquity (in 5 large volumes, 1884–1902). He was a significant contributor to the Encyclopaedia Biblica (1903), the Encyclopaedia Britannica (1911); and sections of The Historians' History of the World.

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THE ELEPHANTINE PAPYRUS FIND

Documents from a Jewish community in the Persian period
German: Der Papyrusfund von Elephantine,
Dokumente einer jüdischen Gemeinde aus der Perserzeit
Author: Eduard Meyer
Publisher: J. C. Hinrichs'sche Buchhandlung
Edition: 2nd edition
Translation: Lord Henfield, 2024
Publication Place and Date: Leipzig, 1912

Excerpt from Eduard Meyer's Foreword

The finds of Jewish papyri from Elephantine have occupied my most lively interest ever since they first became known in the summer of 1907. In the following years, I gave lectures on this subject several times, both in Germany and in America, where, thanks to the kindness of my esteemed colleague Mr. [Eduard] Sachau and the courtesy of the officials of the Royal [Prussian] Museums, I already could provide some important information from the as yet unpublished texts. So I was delighted to follow my publisher's request to arrange a comprehensible overview of these unique finds and their significance to wider circles in this publication.

The Emergence of Judaism and the Elephantine Papyri

Judaism is a creation of the Persian Empire [introduced by Ezra as a law code in 445 BC] that influences us still today. It was possible to impose this law onto the rebellious Jews in Jerusalem and the surrounding region of Judaea, who all were completely preoccupied with different interests, only because the wealthy and influential Jews of Babylonia managed to gain the authority of the Persian king [emperor] to carry out the religious demands that one of their members, the priest Ezra, "the scribe of the law book of the God of Heaven," formulated [in the Torah, Pentateuch] as a revelation given to Moses. We call this code of law the "Priestly Code", and it includes the second part of the book of Exodus, the whole of Leviticus and the first part of the book of Numbers. Ezra received from the Persian king Artaxerxes I [Artakhshasa I, 465-424 BC] and his councilors a firman in 458 BC, which gave him the authority "to make an investigation into Judah and Jerusalem according to the law of your God, which is in your hand," and this law in "the whole people in the province of Syria", appointing judges, in order to "make judgements on everyone who does not obey the law of your God and the law of the [Persian] king." At first, Ezra proved unable to carry out his legal mission because his attempt to annul marriages between Jews and women from other peoples (Gentiles) led to conflicts with the neighbours, especially the Samaritans. Then, as the Jews set about rebuilding the walls of Jerusalem in order to be resistant to impending attacks, the Jewish cupbearer Nehemiah used an opportune moment in 445 BC to request a permission the rebuild the walls of Jerusalem from the good-natured [Persian] king and that he may appoint him as governor to Judaea with far-reaching authority. After his arrival in Jerusalem he immediately went to work. Unconcerned about the opposition of the Samaritans (headed by Sinuballit of Betchoron), he rebuilt the walls of Jerusalem and forced the unwilling Jews, who were rarely among the "peoples of the land", including, above all, the very worldly-minded priesthood, to take part. Then, after the danger of being taken by surprise by the opponents had been eliminated, he had the law read out by Ezra, and on the 24th of Tishri (30th of October) 445 BC, the entire people committed themselves to obeying the law in a solemn act; the document recorded above was signed and sealed by Nehemiah and Zedekiah (probably the chairman of the council of Jerusalem) and by the heads of all the families of priests, Levites and laymen with the names of their families. As his governorship continues, Nehemiah has quelled all the twitches of opposition, which resisted the harsh demands of the law that went against the natural conditions of life everywhere; and gradually the law was accepted by the Jews as the irrefutable requirement of their God and finally became second nature to them.

We owe the knowledge of these events to the books of Ezra and Nehemiah preserved in the Old Testament, [supplemented by the Apocryphal (not included in the Jewish and most Protestant canons of the Old Testament) book of I Esdras (Latin Vulgate form of the name Ezra), which preserves the Greek text of Ezra and a part of Nehemiah. The knowledge was confirmed by the Elephantine papyri found on 1904.]. These were originally the conclusion of a religious historical work written in around 200 BC. of which the first part is the so-called Books of Chronicles [Divrei Hayamim, Paralipomenon]. The author takes every opportunity to let his religious imagination run wild and has no idea at all about the real events and their inner connexion. But he used excellent source material, especially the memoirs of the characters themselves, Ezra and Nehemiah, some of which were recorded in their original form, some of which were shortened and converted from the first to the third person. In addition, from the negotiations with the Persian government, both in the above-mentioned events and previously in the construction of the temple under Darius I [Darayavahush I], several documents, submissions from Persian officials and decrees of the king are word-for-word communicated. These documents and the information in the memoirs of Ezra and Nehemiah, which we can extract from the chronicler's work, form the material from which historical research can determine the events and gain a picture of the processes through which Judaism came into being.

But modern theological criticism, as it developed in the course of the 19th century, has declared these documents to be forgeries, and has even occasionally disputed the authenticity of the remains of the memoirs of Ezra and Nehemiah, rejected the chronological dates contained in them, and tried to replace tradition with numerous combinations. In contrast, in 1896, I demonstrated in a historical study "The Origin of Judaism" that the objections raised against the authenticity of the documents were

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methodologically untenable and that they actually correspond to everything we know about the Persian Empire, its institutions and its history, and that a completely reliable picture of development can be obtained from them. The unbiased historical investigation had given me the conviction that the documents of the Persian period should look exactly like the documents handed down in the book of Ezra, and in defence of the harsh attacks after hearing my evidence from the school that calls itself the critical one, I said: "If we were once presented with larger numbers of Persian government decrees, these impulses would probably disappear completely."

This prediction has now come true in an unexpected way and to a extent that I even in my wildest imagination could never have dreamed of. An Egyptian city, the border fortress Elephantine, has provided us with a large number of documents from a Jewish community in the Persian period, including, in addition to numerous private documents, letters, etc., several decrees from the Persian government and submissions from the Jewish community to them; and these documents, which have been resurrected from the rubble, agree in their wording with the documents preserved in the book of Ezra down to the last detail that there can no longer be any doubt about their authenticity. More than that: some of the same personalities appear here who appear in the biblical accounts, so that we now have completely authentic information about them and their time, completely independent of the Old Testament, which contains the data given in the latter and what comes from the image obtained is confirmed and supplemented in all details; and at the same time we receive rich information here about both the ancient Jewish folk religion as well as the religious reform carried out under the Persian Empire, which the results of historical research prove to be correct everywhere and further illuminate and supplement them.

In terms of general interest, the material discovered in Elephantine surpasses anything that the abundant finds in the most diverse areas of ancient Near Eastern research have brought us in recent years. We will see in the further course of this discussion that at the same time they have brought new, unexpected insights of the greatest importance in a completely different direction.

The Discovery of the Papyri

For about twelve years, during fertiliser excavations in the rubble mounds that cover the ancient city of Elephantine, located on a Nile island on the southern border of Egypt, scraps of papyrus and shards of jars with Aramaic writing have come to light several times and been brought into antiquity trade. In 1904 a larger find of intact papyrus documents was acquired by Mr. Robert Mond, others by Lady William Cecil from traders in the city of Aswan (Syene), opposite Elephantine, and published in Oxford in 1906 by Mr. Sayce and Cowley (Aramaic Papyri discovered at Aswan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906). Some fragments of another historically very important document had already been acquired for Strasbourg in 1898 and published by Euting in 1903 (J. Euting, Notice sur un papyrus egypto-aramden de la Bibliotheque imperiale de Strasbourg, presentes a l'Academie des Inscriptions XI, 2e. partie.). All of these documents came from the period of Persian rule and were largely dated after the years of the reign of the Persian kings of the fifth century; The people featured in them, from whose business and private life they came, were mostly Jews who lived in Elephantine and Syene (Aswan) and had a temple to their national god here. This gave these papyri a very special interest; The desire arose to increase the newly discovered material through systematic excavations and to save it from being destroyed or wasted by the fertiliser diggers who were constantly active here.

The first campaign, in February 1906, led by Dr. O. Rubensohn, brought a series of well-preserved Greek private documents from the early Ptolemaic period, including the oldest dated Greek manuscript that has been found to date, a marriage contract from 311 BC (Elephantine Papyri, edited by O. Rubensohn (Egyptian Documents from the Royal Museums in Berlin, special issue), Berlin 1907). However, in the second campaign (December 1906 to February 1907), Rubensohn came across house ruins in two places that contained numerous Aramaic papyri of the same period and type as those previously available, some intact and others in fragments. In addition, from all over the rubble site, there were masses of shards (ostraca) with Aramaic and Phoenician inscriptions. A third campaign, October 1907 to January 1908, led by Dr. Zucker and the architect W. Honroth, have provided some grateful information about the ruins of the houses and the temple of the god Khnubis, but have not yielded any further yield of papyri.

The City of Elephantine and its Remains

We now want to learn more about the site and its history in more detail.

A few kilometres below the first cataract, opposite the city of Aswan, the old Syene, on the east bank of the Nile, there is an island about three kilometers long covered with palm trees. At the time of the Pharaonic Empire, the "elephant city" of Yeb [or Yebu] was located on its southern tip, translated by the Greeks as Elephantine, an Egyptian settlement in the midst of the predominantly Nubian population of these border areas in ancient times and today. A great Egyptian god had his seat in it, Khnumu [Latin: Chnum] or, in later pronunciation, Khnub, [Greek: Khnubis], a god of procreation and fertility, who took the form of a ram with long, wavy, curved horns - in contrast to the crooked horn of Amon's ram — revealed to the believers from whom he repelled the Nubian enemies and for whom he protected the borders. So he is the "Lord of the Cataract Land", from whose vortices, "the source holes of the Nile", according to Egyptian belief, he allows the Nile to flow; Two goddesses who live here on the small rocky islands, Satis and Anukis, assist him in the cult. In later times he, like most of

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the great gods of Egypt, was identified by theology with the world-ruling sun god Re, and was also interpreted as the creator of the world and the shaper of people. [Archaeologists found the inconspicuous ruins of a small temple, just besides the Khnum-Temple, a little away from it and near the bank of the island. The temple is 7.30m long, 5.80m wide and circa 4.5m high. Today it is called Kalabsha Temple. Archaeologists restored it, before the entrance was once a porch with pillars; its platform is still there as well as the stone material that were used as pillars and roof. Opposite of the Kakabsha Temple's entrance are the ruins of another small temple that has not been restored; either or both of them could have been the temple of the Jewish Elephantine soldiers. Lord Henfield, see photo p.1248.]

As a border fortress - the "Southern Gate" of Egypt in the texts - Elephantine acquired great importance early on. The royal officials who resided here and who gradually grew into hereditary princes at the time of the pyramid builders [Old Kingdom, c.2650 – c.2465 BC] undertook military campaigns and trade trips far into the upper reaches in the service of the pharaohs Nile Valley, which they report in the inscriptions of their stately rock tombs on the western bank of the Nile. When in the Middle Kingdom [c.1938 – c.1630 BC] the Nubian Nile Valley—the 'Land of Kush of the Egyptians,' the 'Ethiopia* of the Greeks', up over the second cataract and in the New Kingdom [c.1539 – 1075 BC] even further up to the fourth cataract and the border fortress Napata on the holy mountain [Jebel] Barkal [also in Sudan] —was incorporated into the Pharaonic Empire and colonised by the Egyptians, Elephantine's military importance declined. But it always remained the first city in Egypt proper, where unhindered navigation on the Nile began and the goods of the upper Nile Valley were exported. In addition, the valuable granite from the quarries of Syene [Aswan] and many other valuable stones were obtained from here, and the acacia wood, which was important for shipbuilding, came from the desert land behind it. Then followed the long period of decline, the dissolution of the empire into numerous small states under the rule of the Libyan mercenaries, the "warrior caste" of the Greek accounts, and finally the temporary subjugation of Egypt by the Kushites of Napata and Meroe [the 25th Dynasty of Egypt], and then the invasion of the Assyrians, who drove the Cushites out of the country and made the local dynasts into vassals. [* There is a certain discontinuity when it comes to using names. Before the the beginning of the 20th century: Ethiopia was the today's Sudan, Abyssinia was the today's Ethiopia, Nubia also was the today's Sudan, and Sudan was the today's Sahel Zone in West Africa.]

But when Psammetichus I of Sais [Psamtik I, 664-610 BC], with the help of the Greek and Carian mercenaries sent to him by the Lydian king Gyges, shook off the Assyrian yoke, subdued the petty kings and re-established the pharaonic empire, Elephantine regained its old importance as a border fortress and retained it , when Psammetichus II (595-589 BC) undertook his subjugation campaign against Ethiopia [Nubia], which became famous through the inscriptions of the Greek, Carian and Phoenician soldiers on the colossi of the rock temple of Abu Simbel, and the Nubian foothills, the "Twelve Mile Land" (Dodekaschoinos) up to the "City of the Sacred Mulberry Tree" (Hierasykaminos).

The Egyptians were never a warlike people. In the wars of the pharaohs, the country's army usually played only a fairly modest role. The core troops that decided the battles were predominantly paid troops, partly from the Negroes and the Bedja tribes of Nubia, partly from Libyans and the Semites of Syria; In the New Kingdom, the most useful element was the teams from the pre-Greek tribes of the Mediterranean world armed with swords and bucklers [round shields], especially the Shirdana. When the Pharaonic Empire collapsed, as already mentioned, Shoshenq I (the Sisaq of the Old Testament), the founder of the 22nd dynasty, around 940 BC, the Libyan mercenaries became masters of the country, like the Mamluks two thousand years later; They receive the main part of the property, insofar as it did not belong to the gods, and form a hereditary warrior class, which appears in the Greek reports as a "warrior caste". The restored Pharaonic Empire of the 26th dynasty relied against them again on the foreign mercenaries who had already The Ionians [Greeks] and Carians mentioned and the soldiers brought in from Syria also tried to win over the priesthood internally through a cleverly and carefully implemented religious restoration policy and at the same time make the local army, the "warrior caste", dependent on them. They could not eliminate the kings, but they held them down and pushed them aside whenever possible. When Herodotus tells us that under Psammetichus I, 240,000 Egyptian warriors revolted because they were not relieved after three years of occupation and emigrated to Ethiopia, deep into the south, the distortions and exaggerations in this report are obvious. But just as little can be doubted that it contains a genuinely historical core. The rivalry against the foreign mercenaries would have been a main reason. Of course, even these were by no means necessarily reliable, and if their pay remained in arrears or their self-confidence was hurt, there may have been plenty of unrest among them too. From an inscription under Apries (588-569 BC) we learn that the mercenaries of the Elephantine garrison revolted and also intended to move to Ethiopia, but were brought back into submission by the "Governor of the Southern Gate" Ashor and the ringleaders were punished In the revolution that overthrew Apries and elevated Amasis to the throne (569 BC), the rivalry between the Egyptian warriors and the foreign mercenaries played a major role as the leader of the National Party in the fight against the mercenaries came to power; but he could no more do without it than his predecessors; rather, as soon as he had secured his position, he confirmed and increased their privileges.

In the Ashor inscription, the tribes to which the rebellious mercenaries belonged are referred to in the sought-after manner of the conventional Egyptian style with archaic names that have long since disappeared from real life, which

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we can represent for example as "Palestinians, Greeks, Syrians and others"— the "others" are primarily the Carians. One of the inscriptions of the Greek mercenaries in Abu Simbel names the three corps into which Psammetichus II's army fell during the Ethiopian campaign: Egyptians under Amasis, Greeks under Psammetichus [Psamtik], the son of Theokies, and "foreign speakers" under an officer with an Egyptian name , Potasimto; the latter apparently include the Carians and Phoenicians, who scratched their names in the same place. The documents have now shown us how strong the Jewish element was among the Asian mercenaries.

These conditions did not change much under Persian rule (525-405 BC). Elephantine and in the east of the delta Daphne, in the west Marea (near what later became Alexandria) remained the border fortresses of Egypt, which were manned by strong garrisons. The garrison of Elephantine consisted mainly of soldiers, apart from the numerous Persians in the army. However, we no longer find Greeks and Carians among them, but we still find the strong Jewish contingent and numerous other Semites, especially with Babylonian names. In addition to the Nubian border, this force also has to keep the whole of Upper Egypt in order, and therefore draws its supplies in kind from there, especially grain and meat. Their commander, who has the Persian title pratarak (the "supreme"), has his seat in Elephantine. But next to it, on the mainland on the eastern bank, the "marketplace" Syene, today's Aswan, has now become increasingly important. Here is the seat of the Persian civil administration and the judicial authorities of the southernmost administrative district of Egypt, which bears the name Tashandres "the South Canal" and, as in the Pharaonic era, extends as far as Hermonthis, south of Thebes. This explains why The Upper Egyptian army is referred to several times in the documents as "the Syenensian army", although the headquarters of the command was still Elephantine. Syene was also fortified, and under Darius II (Darayavahush II) we find a military commander Nephajan here, while at the same time his father Hydarnes (Widarnag) was the Pratarak and commander of Elephantine and apparently his superior.

External Shape of the Papyri. The Language

The Phoenician jar shards.

All the documents we are considering come from the Persian period; the dates contained in them range from the 27th year of the first Darius (Darayavahush I; 494 BC) through the reigns of Xerxes (Khshayarsa I; 485-465), Artaxerxes I (Artakhshasa I; 465-424 BC) and Darius II. (Darayavahush II; 424-405 BC) to a business document from the fifth year of Amyrtaios (400 BC), the first of the local pharaohs after shaking off the Persian yoke. In terms of content, they are divided into official documents — decrees of the Persian government and documents from the Jewish community, private business documents, invoices and lists of names, letters and private notes, and literary texts. Quite a few have been preserved completely intact, including some private documents about debt contracts and the like. were found in their original state, rolled up and wrapped with a raffia cord, which was sealed with a seal in clay — in this form, which ensured against subsequent alteration or forgery, they were presented to the court in the event of a dispute. [Such rolled-up Aramaic documents were also found in Bactria, the Indo-Persian border region, where there were also Jewish garrisons, see p.1218.]. Ordinary scarabs with randomly chosen hieroglyphic characters and symbols were used for sealing. Other papyri, however, were torn to shreds or fell apart into small pieces when found. But it was precisely these heaps of tiny fragments that were of the greatest value. The skill of Mr. Hugo Ibscher, to whom so many Egyptian and Greek papyri owe their reappearance and preservation, and indeed their resurgence from what appeared to be hopeless dusty debris, has succeeded in getting even out of this desolate mass through careful observation of the colouring and grain of the papyrus. the shape of the broken edges, the shape of the lettering, through an intuitive eye for what belongs together, step by step, putting together large and ever larger pieces. It was of the greatest interest to observe how in the Berlin Museum under his hand the small fragments from day to day connected and complemented each other, grew into complete pages and long columns, how letter joined letter to letter and scrap to scrap, how Often a single character that could be recreated from atoms gave the most far-reaching insights, how words, sentences, entire stories arose from seemingly hopeless fragments, until finally entire texts, such as the great Jewish list of names, the Aramaic version of the Behistün inscription, the The story of the wise Achiqar was, so to speak, recreated by him from nothing and is now, if not completely, at least widely available for scientific processing in a clean and understandable way. The language of all these documents is Aramaic. This northernmost dialect of the Semitic languages, which is similar to Hebrew and Phoenician as Spanish is to Italian, was already widespread in the Assyrian period, especially in merchant circles and, it seems, in diplomatic traffic. Then the Persians, who urgently needed a universally understandable and easily written lingua franca for their empire, [replaced Akkadian and] made Aramaic the imperial language for the entire western half of their empire [and parts in the Bactrian and Indian east], not only for the area of the Semitic peoples, but also for Egypt and Asia Minor - of all the native languages only Greek was recognised and used by them as legitimate. Otherwise, all decrees of the central government, if they were written in Persian, were provided with an official Aramaic translation, the written communication between the local authorities and with their subjects took place in Aramaic, and all judicial documents and therefore as a rule also private documents Sales and loans, marriage contracts, gifts, etc. were written in Aramaic. In addition, the Egyptians used their native language and script, Demotic, for such documents, including for entries such as: B. from priests to the Persian government; and the subordinate officials who came from the local population

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could only write and speak Aramaic imperfectly or not at all and therefore occasionally made notes in demotic script in our papyri. But among the Persians, as later among the Ptolemies, demotic was always only tolerated and never officially recognised as having equal status with the imperial language.

These things were known for a long time - the Persian documents in the Book of Ezra are also written in Aramaic, and the very corruptly handed down note on one of these documents, which is in the Book of Ezra 4:7, probably originally read: "and the dispatch was written in Persian and translated into Aramaic translated", is therefore sent in duplicate. Despite all this, what was surprising was that, as we now see, the Jews in Elephantine — and the same will apply to the Jews in the other cities of Egypt — in the fifth century were already exclusively in private communication spoke and wrote in Aramaic, that they read Aramaic literary works, and that there is no longer any trace of Hebrew among them - apart from their proper names and individual Hebraisms.

The Hebrew language, which they must have spoken when they immigrated to Egypt, was already extinct among them at that time. How quickly this process took place, which is understandable given the close relationship between the two dialects, is explained by the fact that Nehemiah (13:23) complains that in his time the existence of Hebrew in the Holy Land was already threatened, that Jewish Children from mixed marriages can no longer speak the Jewish language. He campaigned energetically against this, but without lasting success: in the Greek period, as is well known, Hebrew was also a dead language in the Holy Land, only used in church services — where a translation had to be added to the holy texts so that the believers could understand them — and is used in religious literature. Furthermore, as is well known, the Jews in Egypt (and also in the rest of the Diaspora) gave up Aramaic just as quickly: in the Greek period they only spoke Greek in the synagogues, and even the scholars no longer spoke Hebrew. From this comes the Greek translation of the Bible [from the early 3rd century BC], the so-called Septuagint, emerged.

The Jews always went with the ruling people and adapted to the conditions given by them - until the opposition to the mass of the people among whom they lived and the persecution of the Jews emanating from them brought about the retrograde movement.

Papyrus rolls have been produced in large quantities and cheaply in Egypt since ancient times. But at least a roll or even just a single sheet had to be bought for money. Even if in our private lives paper is the item in which the spirit of saving is revealed particularly energetically and often in a downright bizarre way, this was the case to an even greater extent among the stingy population of Egypt, who usually lived in poor conditions. However, for business documents that were intended to serve as documents in court, such as debt deeds, purchase and donation contracts, marriage contracts, etc., a clean sheet of paper was taken and only written on the carefully smoothed front in beautiful and even large letters - in general, that is Aramaic writing on all documents from the Persian period is extraordinarily beautiful and clear, with carefully observed word separation, and shows nothing of the slurring and fleeting abbreviation of the letters that became more and more widespread in later times. The same applies, of course, to submissions to the government, to official decrees, and also to invoices and lists of names in the administration offices, although it is not uncommon for the back of such documents to be written on. On the other hand, in private communication, for letters, for petitions to the Jewish community and especially for records for household use, old paper was possibly used, writing on the back of completed invoices and documents, etc. It was also not uncommon for the writing and the remains of an old roll to be washed off then shine through between the lines of the new writing, as later with the palimpsests of the parchments. Example: when the Jewish community held a large collection for their God, its leader Jedoniah took an old scroll inscribed with demotic accounts of deliveries, washed off the writing, and recorded on it the contributions of the members of the community. Likewise, a literary text, the story of the sage Achiqar, is written on the front of a scroll previously inscribed on both sides with Aramaic notes. This copy was not produced in a bookstore, but rather copied for home use by a man with a literary interest. These are all things that are very common in the Egyptian and Greek papyri at all times.

But there was also a writing material that cost nothing at all and was therefore used a lot in everyday life: these were the ostraca, the shards of the countless clay pots that had been broken in domestic use and were found in enormous masses on the rubbish heaps in front of the towns accumulated. As everywhere in Upper Egypt, in Elephantine they were often used for letters and also for other records, such as lists of names (of workers or those obliged to do work or other services), sometimes only described on one, sometimes on both sides; As already mentioned, they are lying around in the piles of rubble everywhere. The vessels from which they come are usually large jugs, such as those used for fetching water and storing supplies, wine, oil, grain, fruit and vegetables, but e.g. B. the papyrus rolls were also used. Some of these jugs could be almost completely reassembled from the fragments.

The inscriptions on the jugs themselves must be clearly distinguished from these ostraken. These jar inscriptions are entirely Phoenician. Often there is only a Phoenician personal name on it, such as Eshmunjaton, Baal'azar, Abd-eli ben Eljaton, Abdbaal ben Challur, etc., apparently the name of the merchant in Sidon, Tire or Byblos from whom the goods were purchased. The name of the recipient is often added, e.g. "the Gerbaal ben Jatonchapi". And here you can often find names that are formed from the names of Egyptian gods (Ptah, Osiris, Apis, Isis, Bast, etc.)*, and several times also Aramaic names; sometimes there are two or three such names among themselves. These are the traders in Egypt who

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got the goods from Phoenicia. The note "to the king" can often be found, as is also the case on jar shards in the Holy Land, i.e. deliveries to the government. Thus we see that there was a lively Phoenician import into Egypt, whose products were distributed as far as Elephantine. This confirms a statement made by Herodotus in this regard. [* Phoenician differs from Aramaic not only linguistically - here "son [of]" means ben, as in Hebrew, but in Aramaic it is bar - but also in the writing, which shows a different and older form of the Semitic alphabet than The Aramaic script also contains the well-known Phoenician names of God, Melqart, Ba'al, Eshmun, etc.]

The Jewish Military Colony in Elephantine

The Jews of Elephantine are referred to in the documents as "the Jewish army." From a petition that they addressed to the governor of Judaea in the year 407 BC, we see that their ancestors have been here "since the days of the kings of Egypt." were resident and had built a temple for their god Yahu. They therefore came to Egypt as mercenaries during the 26th Dynasty, at the time when Psammetichus I [Psamtik I] and his successors attempted to regain a firm footing in Syria following the example of the ancient pharaohs during the decline of the Assyrian Empire. At that time, Psammetichus I (664 - 609 BC), as Herodotus tells us, besieged the Philistine city of Ashdod for 29 years until he took it when his son Necho II defeated King Josiah of Judah at Megiddo in 608 BC, installed Jehoiakim as king in Judah and advanced to the Euphrates, but was defeated by Nebuchadnezzar at Carchemish in 604 and driven out of Syria.

The next king, Psammetichus II (Psamtik II, 593-588 BC), also moved to Syria in 590 BC, as a Demotic document from the Persian period teaches, as did his son Apries (588-569 BC), who later attacked Sidon and Tyre and the King Zedekiah of Jerusalem supported Nebuchadnezzar, but did not dare to give him a field battle, but left Jerusalem to its fate. A Jewish novel from the Greek period, the "Letter of Aristeas", which tells the fable of the "translation of the Bible by the seventy interpreters" (meaning: it was part of the Greek Bible canon called Septuagint, "translated by 70 or LXX scholars" between 285 and 250 BC), contains the information that Psammetichus—that, as we know, is Psammetichus II—in his campaign against the Ethiopian (Kushite) king received Jewish auxiliary troops and since then they have been based in Egypt as an occupation; He adds that many Jews also came with the Persians, although their numbers did not come close to the masses of Jews transplanted to Egypt by Ptolemy I (allegedly 100,000). This information is undoubtedly correct, but not exhaustive; Rather, we know that the influx of Jews continued uninterrupted under the 26th Dynasty, that in the year 586 BC numerous Jews "dwelt in Migdol, Daphne, Memphis and Upper Egypt (Patros)," and after the destruction of Jerusalem and the slaying of Nebuchadnezzar The appointment of Bailiff Qedalja by the escaped Jewish army colonels was followed by a new supply, in which Jeremiah was also dragged to Egypt. The provision of Jewish troops to Psammetichus II was by no means the first such mission; rather, there was a trace of much older ones in the The Jewish code of law, Deuteronomy, published in 621 BC, summarises the ideas of religious reform and, as is well known, formed the basis for the development of Judaism. The regulations for kingship are given here in chapter 17: the king should not be a foreigner , but rather be a member of the people, he should not have many wives, nor accumulate masses of silver and gold, he should constantly read the book of the law and follow it exactly. In between, however, there is verse 16: "Only he should not keep many horses or lead the people back into Egypt to increase the number of his horses, since the LORD has said to you: You must never go back this way again." This previously almost incomprehensible passage now becomes completely clear: the Jewish kings carried out a lively trade in soldiers with Egypt and, as an equivalent, received horses from the Pharaoh. This is the origin of the Jewish military colony in Elephantine. Of course, the provisions of the lawbook were of little use in the long run; rather, (after Josiah, who introduced the code of laws in 621 BC, failed in his attempt at an independent policy between the great powers and fell in the battle against Necho at Megiddo), Judah initially came to be dependent on Egypt for three years, and continued to seek it in the following period here again and again leaned against the Chaldean rule and therefore, as already mentioned, repeatedly supplied the Pharaoh with troops.

Furthermore, Egypt was the refuge for all those compromised in the fight against the Chaldeans [Babylonians], and many Jews also emigrated from the confines of their homeland in order to earn their living abroad. However, these elements probably mostly moved to the cities of the Nile Delta [and to Bactria and the northwest of India]. So we see that a strong Jewish diaspora had already formed in Egypt in the seventh and sixth centuries, which then grew to an ever greater extent under Persian rule and even more so under the Ptolemy-Dynasty.

The Jews who settled in Elephantine had received permission from the government to build a temple to their national god Yahweh - in the documents he is always called Yahu (or even just Yo) in an abbreviated form. This was something unheard of from the standpoint of later Jewish orthodoxy and later never occurred to the Jews of the diaspora in Babylonia and further in the world of the East and West: for only in the place that Yahweh has chosen for his name to dwell there In Jerusalem, he can have a temple and be worshiped through sacrifices; everywhere else the Jews have to make do with prayer houses (synagogues). But when the military colony at Elephantine [and other colonies in Ethiopia, Yemen and India] came into being, this commandment did not yet exist. At that time, in the Holy Land and especially in Judah, Yahweh had his temple or sacrificial altar in every town and "on every height and under every green tree." It was not until the Deuteronomy of 621

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BC that the new commandment was introduced and all these places of worship were abolished in favour of the one temple in Jerusalem. Until then, no Israelite or Jew could be offended by building a sacrificial altar or a temple to his national god; on the contrary, this was a confession of his piety and belonging to Yahweh. In a proclamation in the to Egypt related oracle of Isaiah, this older view has found a very significant expression: "On that day five cities in Egypt will speak the language of Canaan and swear by Yahweh of the [Jewish] legions. On that day there will be an altar of Yahweh in the midst of Egypt and a stone of God (Masseba) near its border, and this will be a sign and a testimony to Yahweh of the [Jewish] legions in Egypt: when they cry out to Yahweh because of their adversaries, he will send them a Saviour [a messiah; Hebrew mashiakh, "anointed one", yehoshua, yeshua, Greek soter, kristos] who will fight and deliver them."

The conditions that are announced here are precisely those that developed in the seventh and sixth centuries BC; and the saying will probably have come into being during this time.

Regarding the temple of Yahweh in Elephantine, the above-mentioned papyrus further reports that "when Cambyses went into Egypt, he found this temple built; and while all the temples of the Egyptian gods were destroyed, no one did anything to this temple" — a very interesting note, which completely agrees with the stories of Herodotus about the appearance of Cambyses in Egypt and shows that in fact the memory of this ruler of was exposed to the Persian government, similar to that of those Roman emperors whose memory was officially condemned, such as Nero and Domitian; otherwise the Jews could not speak like that in a letter to a Persian governor.

The appearance of the temple is also described to us. The walls were apparently built of unfired air brick [or undecorated ashlars], but the [six] pillars [of the porch] and the reveals of its five doors [passages of the porch] were of stone; the wooden doors [of the temple entrance behind the porch] rested on copper [or bronze] hinges; It [the temple] was roofed with cedar beams [which, arranged crosswise, formed a stable coffered ceiling]. So it must have been a pretty stately [portly] building. [In other words: It looked not huge but stable like the Kalabsha Temple of Elephantine, or the temples of Yeha or Marib.] The inventory included offering bowls made of gold and silver. On the associated altar, food offerings, incense and burnt offerings were presented, as in the cult of Jerusalem.

The Jews of Elephantine formed a cult community and as such had their own special organisation in addition to the military one. At the head was a leader, at the time of Darius II it was Jedoniah, son of Gemariah, alongside whom one or two other names are occasionally mentioned, apparently his assistants. Among his "comrades" with whom he discusses all important matters, such as the Persian officials, "the priests (of Yahu) in the fortress of Elephantine" are particularly highlighted several times. The community is divided into hundreds, which are named after their leaders [It is very striking that they mostly have Babylonian names: Shiniddin and Nabuaqab (Pap. 18, 1, 19f.); Nabu-ushaliv (Pap. 25, 8); also Bet'elteqem (Pap. 25, 6, 10).]; but they hardly really consisted of a hundred members. At a collection for the deity, which we will talk about later, a total of 130 members paid, including around 35 women, of course those who had their own assets. We do not know whether all members of the community who were able to pay took part; In any case, the poorer people who could not pay must also be added, so that the community, including the women and children, may have easily been around 600 to 800 strong, if not more.

We have already become acquainted with the living conditions of the community, the employment, and the prosperity that some gained. When Jeremiah once compares his mercenaries in an oracle against Egypt to fattened "stable calves" who cannot stand against the enemy (46:21), this obviously also applies quite well to the Jewish garrison of Elephantine.

The personal names are usually the same as those known from the Old Testament or are formed in the same way. Babylonian, Aramaic and Egyptian personal names can also be found occasionally. The fact that the Jews adopted foreign names without hesitation, even if they contained foreign names of God, is also known from the Old Testament and the later history of the Jews (The Christians were not afraid of this either; think of names like Demetrius, Isidore, Apollos.). Some of the bearers of these names may have been proselytes. We have already seen that marriage to non-Jews was by no means frowned upon, but also that in the case mentioned the Egyptian husband converted to Judaism.

The Introduction of Jewish Law

While in Elephantine the popular Jewish cult remained essentially unchanged, although people remained in constant contact with their homeland, the greatest upheavals gradually took place in Judah and Jerusalem. In the year 597 BC, Nebuchadnezzar led King Jehoiakin and the elite of the people, the officials and the landowners subject to military service, along with the blacksmiths and locksmiths, 10,000 men, into exile in Babylonia. In 586 BC Jerusalem was destroyed and the majority of the population still in the country, at least 30,000 to 40,000 men, were deported there, and several thousand others soon afterwards moved to Egypt [and other places]. Then in 538 BC, after Kurush II's [Cyrus the Great's] conquest of Babel [Babylon], came the return of a colony of 42,300 adults — including 30,000 men — with 7,337 male and female slaves, and the rebuilding of Jerusalem and the Yahweh Altar under the leadership of a son of Jehoiakin named Sin-bal-usur (mis-written as Sheshbassar in our Bible texts) who, as Persian governor, took over the government of the small province of Judah. When, after the fall of Cambyses and the overthrow of the magus [Persian: "wise man"] Smerdis by Darius [Darayavahush], the great revolt of the Iranian tribes, the Babylonians and Armenians against the new ruler seemed to hold out the prospect of the downfall of the world empire

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and a complete revolution in the world situation (521 to 519 BC), Messianic hopes arose; The prophets Haggai and Zechariah called for the building of the temple and held the royal crown ready for Prince Zerubbabel, a nephew of Sinbal-usur, who had succeeded him in the governorship. But Darius quickly put down the rebellions and restored the unity of the empire; once again the messianic hopes for an indefinite future had to be postponed. Darius was generous enough to ignore the desire for independence, whose meaninglessness he saw, and to allow the completion of the temple; It was consecrated on the 3rd of Adar (10th March) 515 BC. Otherwise everything remained the same, and the colony had to go through all the material hardships that, especially in a country so unfavoured by nature, are inherent in every new founding, all the more so the more exuberant the expectations with which they were had moved out. They were increased by the disputes with the neighbours, who of course looked askance at the establishment of the new settlement. The semi-nomadic tribes in the south, Kaieb, Jerahme'el, the Recabites, now pushed north into the ancient Jewish land by the Arab Edomites [Idumaeans], who had been driven out of their old homes by the equally Arab Nabataeans, had long been zealous worshipers of Yahweh and joined him without any resistance new community with which they gradually merged completely. But their neighbors to the east, the Moabites and Ammonites, were hostile to them, as were the inhabitants of the ancient Philistine cities on the coastal plain; and just as little could one get along with the neighbours to the north, the descendants of the ancient Israelites in the province of Samaria, who were now often mixed with the colonists brought into the country by the Assyrians. The old, never balanced antagonism between Israelites and Jews [Judaeans] revived under Persian rule: the Samaritans viewed themselves as the real Israel, they did not want to know anything about the tendencies now prevailing among the Jews and especially about the temple in Jerusalem and viewed their much older national shrine on [Mount] Gerizim near Shechem as the true seat of the deity. So there was constant friction and complaints to the Persian government.

The Jewish community could not help itself on its own; the tendencies on which it was founded came to a complete standstill, and especially among the better-off and especially among the priests there were quite a few who took things as they were, turned to the practical tasks of the day, and sought peace with their neighbors and became in-laws with them, the conscience of one or the other might also be struck by such a marriage alliance, which was frowned upon by the law.

The Babylonian Jews intervened. Their religious views urgently required — if they were to prosper on earth and continue to prosper in their businesses, that at present, until God himself intervenes in the future and establishes the messianic kingdom, in the holy land and the city in which God had chosen his place of residence — everything should happen exactly according to the commandments that God himself had given. Their rich material resources (in addition to the literary tradition, the numerous business documents from [the cuneiform archive of] Nippur from the Persian period provide a very clear picture of the prosperity that the Jews achieved in Babylonia.) and their connexions at court and in The civil service, where they were readily used as useful people and some Jews achieved very influential positions, gave them the opportunity to take decisive action. They achieved in 458 BC. BC from King Artaxerxes I and his councilors, the authority — apparently it cost them a lot of money — that the priest Ezra introduce the code of law he had written in Judah and Jerusalem, as his mission was initially based on the conflict in which they were about to enter the intermarriage with the neighbours ended, and the attempt to rebuild the walls of Jerusalem came to nothing, but then in 445 BC the royal cupbearer Nehemiah achieved his appointment as governor of Judah, built the walls of Jerusalem, and on October 30th in 445 BC the law code was introduced in a solemn act as the basic law of the people.

These processes are also confirmed and further supplemented by the Elephantine documents. We owe the new information primarily to a letter that the Jews of Elephantine addressed to Bagoas, the governor of Judah, in 407 BC.

As Eduard Sachau recognised, this Bagoas was already known to us before. The only information that Josephus' tradition has preserved from Jewish history in the century between Nehemiah and Alexander the Great is that the high priest Yohanan [John], the grandson of the high priest Eliashib, who was in office at the time of Nehemiah, met his brother Jesus (Yeshua, Yehoshua) in the temple itself because he feared that he would be placed on his slopes by his friend Bagoas*, "the general of Artaxerxes". (* The name, written "Bagohi" in the papyrus, is an ordinary Persian Name derived from baga "God", just like Hebrew names have the ending yahu for "God." The name was adopted as early as 538 BC by one of the Jews who headed the colony returning to Palestine [Ezra 2:2; Nehemiah 7:7, in Masoretic Text and in our Bibles incorrectly vocalised Bigwai, in the Greek Bible Baguai]; one of the Jewish families has the same name.) As a punishment for this, Bagoas imposed a tax of 50 drachmas on the Jews for each lamb slaughtered at the daily sacrifice and seven years after Jesus ' [Yeshua's] murder entered the temple, unconcerned with the ideas of the Jews, who, as is well known, see the fact that an unbeliever enters the sanctuary as a monstrous sacrilege: "he is purer than the fratricide who acts as a priest." Until now we thought that Bagoas was the powerful minister who served in the last years of Artaxerxes III. (359-338) the Persian Empire ruled, just as Josephus' information and the chronology were here incorrect. Now we see that he was a successor to Nehemiah as governor of Judah. [Eusebius of Caesarea (Constantine's right-hand man) and the chronicles based on him reported a visitation of the Jews under Artaxerxes III. and transplanting part of them to Hyrcania*. [Hyrcania (Persian: Varkana, "Wolf's Land"), ancient Iranian (Persian) region located on the southeastern

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shore of the Caspian Sea. Its capital was Zadracarta (Astrabad, modern Gorgān), and it formed part of the various Persian (Iranian) empires. In the list of Persian satrapies given by the Greek historian Herodotus, the Paricanians may have been the Hyrcanians. Hyrcania was also the name of a town in Lydia (at the western coast of modern Turkey), said by the Greek geographer Strabo to have derived its title from a (military) colony of Hyrcanians settled there by the Persians.] If he was in office in 407 BC, it is natural that we should have a grandson of Eliashib, the high priest of the time of Nehemiah (445 B.C.), next to him find; and the same John (Jochanan) is also mentioned as high priest in the letter from Elephantine, thus proving Josephus' statement to be chronologically correct. (The hereditary succession of the high priests Eliashib, Jehoiada, Jochanan [Yohanan, mis-written in vers 12 as Jonathan], Jaddua is also listed in the family lists c. 12. 10f. 22 given by the chronicler at the end of the book of Nehemiah.)

In the letter from 407 B.C. it is said that the Jews of Elephantine had earlier (in the year 410) "sent a letter to our Lord (i.e. the addressee of Bagoas) and to Yohanan the high priest, and his companions the priests in Jerusalem, and to Ostanes , the brother of Anant, and the nobles of the Jews". This address of the letter at that time, in which, as was the case under the Persian administration, the colleges supporting them are named alongside the highest officials, is entirely consistent with the information we have received from the books of Ezra and Nehemiah about the organisation of the Jewish community under Persian rule.

While the actual government lies in the hands of the governor, the community independently manages its own and especially the religious affairs under his control. At its head is a council, the later Sanhedrin, in which the heads (the "elders") of the land-owning lay families and the priests have a seat and a vote. Originally, the priestly families were quite distant, and in pre-exilic times they did not belong to the community of the Freemen at all, but were committee members (metoken, gerim) without property who lived from their services to the community and received a share of the offerings as a fee from private individuals. The heads of the lay families, on the other hand, are the "eminent" (the "free" or "nobles", chorim), and a secular leader, a president of the council, has the top position. This is obviously the position occupied by Ostane, the brother of Anani, in the letter we are discussing. We don't know anything else about him; The fact that he has a Persian name does not prove that he was a Persian; rather, his brother's name shows that he was a Jew. This Anani, after whom he is referred to, contrary to all other custom (otherwise the father's name is always added to personal names), must have been a very respected personality; and so the assumption made by Eduard Sachau is probably that he was a descendant of the old royal family mentioned in the family tree of the Davidians (This family tree has come down to us [Chronicles 1:3, 17, etc.] in a very unreliable form.)

With the introduction of Judaism in 445 BC, the hierarchy of the lineages was reversed: while in the list of those returning from exile the lineage of laymen have priority, in the lists given in his memoirs, Ezra puts the priests first, and the commitment to the law is signed by the (now reorganised) priestly families before those of the laity. Through the law, the leadership of the people transformed into a church community is increasingly transferred into the hands of the clergy and the high priest at their head. [In other words: the theocratical structure gains the upper hand and later turns into the totalitarian mindset that is typical for monotheism.] The same order, as we have seen, also applies to the writing of the Jews of Elephantine.

Another personality known from the Old Testament appears in the letter from the year 407: Nehemiah's main opponent, who tries to thwart the construction of the wall and is in close contact with the secular party in Jerusalem, Sin-uballit (Sanballat). We learn here that he was governor of Samaria.

This is never mentioned by Nehemiah as he assumes that the readers knew it. (Titus Flavius Josephus [Antiquities XI 7, 2, 302] places him unknowingly in the wrong time of the last Darius [called Codomannus; Darayavahush III, reigned 336-330 BC], but calls him correctly "Satrap of Samaria.). The statement "Then Sinuballit spoke before his brothers and the crew (chail) of Samaria, etc." [Nehemiah 3:34] only now makes us understand; as governor, he stands at the head of the levy of his province.) — It sheds new light on the events he recounts: it is the governor of the neighbouring area who is trying to cause him all sorts of difficulties, even though he was not allowed to intervene directly in his sphere of power. If he was still alive in 407, he must have been very old; and so the Jews of Elephantine turn to his sons Delaiah and Shelemiah, who apparently actually ran the business for their father. Now we can turn to writing itself and its motivation.

The Destruction of the Jewish Temple at Elephantine

It is understandable enough that there was a lively rivalry between the Egyptians and the foreigners living among them, and especially the Jews [as they might have remembered that the Habiru (Hebrew) from Canaan wanted to get the whole country under their control some hundred years ago]. For a long time the Egyptians had become more and more exclusive towards foreigners, whom they viewed as unclean [impure]. And when, after the fall of the New Kingdom [1539–1075 BC], the distress of the time and foreign rule generated a national reaction that saw salvation in the return to the orders and cult forms of the oldest times and everything foreign. This includes ideologies and the gods who had invaded from abroad, in so far when they were recognised as such, eliminated as creatures and associates of the evil Seth, the enemy of Osiris, and eradicated from the Egyptian religion, this rejection of foreigners and the embarrassing observation of purity regulations and local cult orders became completely dominant. After decades of chaos, the Restoration under the 26th Dynasty recognised and carried

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out these principles, and the news of the Greeks is full of them. But this behaviour had already been noticed by the Israelites, who had no idea at the time that they would arrive at exactly the same standpoint a few centuries later. [This is a law of human nature, the more a particualar zeitgeist swings to one extreme, the more vengeful it swings back later.] The Yahwist (one of the 4 authors of the Pentateuch; around 850 BC) notes in the story of Joseph that "the Egyptians are not allowed to eat together with the Hebrews, since this is an abomination to the Egyptians" (Gen. 43:32), and that "to the Egyptians all shepherds are an abomination" (Gen. 46:34); When, during the plagues, Pharaoh made the concession that the Israelites should offer the required sacrifice to their God, not in the desert, as they demanded, but in Egypt itself, he had Moses say: "We cannot do that; for what we sacrifice to Yahweh our God is an abomination to the Egyptians; If we should sacrifice before their eyes, as is an abomination to the Egyptians, would they not stone us?" (Exodus 8:22).

Meanwhile, the Jews in Palestine were under the laws of 621 and 445 BC. The Jews in Elephantine have also become just as exclusive, and the Jews in Elephantine have not remained untouched by this zeitgeist, although they will not have gone as far as the Orthodox in their homeland.

But they also did not lack for provocations: they also stayed away from contact with people of other faiths in their interactions and at meals, they also showed contempt for their religion, and above all they also diligently caught proselytes of which the papyri bear witness through the numerous Jews whose fathers or grandfathers bear Egyptian names, and through the conversion of Mibtachiah's Egyptian husband to Judaism. So where-ever Egyptians and Jews sat together in the same city, there would have been as little lack of daily friction and riots as there is today between the various Christian denominations in the Holy Land [of the 19th century]. And just as here the Islamic [Ottoman] government stands above them, in a proudly awareness and illusion of having a much higher religion, looking down on them with contempt and yet forced to take their pretensions into account and keep order among them, so in Egypt the Persians, the professers of the pure teachings of Zoroaster. Cambyses showed complete contempt for the Egyptian religion and persecuted it; that has abandoned the wise policy of his successors, which Darius founded, and has tried to make amends with all his might; But one can imagine how contemptible the actions of the rabble that took place at his feet must have seemed to the proud Persian, despite the generous spirit that permeates the entire imperial administration, or rather precisely as a result of this.

Papyrus 10 provides some insight into this game of intrigue in everyday life, a letter addressed to the Jewish community in which an agent of the community reports on the events affecting them at the satrap court in Memphis. Unfortunately, only the right half of all the lines has been preserved. The entry reads: *"To my lords Yedoniah, Mauziah, Uriah and the army of your servant [legion of God] greet you at all times. We are doing well here. And now, every day, the . . ."* No further coherent text can be produced; but we see that Arsames is talking about the Egyptians' intrigues, against which the sender is powerless: *"[about that] we can [not do anything] because the Egyptians — them women (probably of Arsames) — give bribes"*, and later: *"we are frightened because we are short of money"*. The Egyptians also put their hope in the governor of the Thebaid "and so they say: a Mazdajasnian (i.e. a worshiper of Mazda, the religion of Zoroaster) is he, placed over the province.

Here we get an idea of the role that the rivalry between different religions played in the life of the Persian era. There will never have been a lack of such friction; And hand in hand with them goes the ever-living striving of the Egyptians to regain their national independence, despite all of Darius I's concessions or perhaps precisely as a result of his policy, which, in contrast to Cambyses [Kambujiya], was as accommodating to the Egyptian priests as possible and thereby enormously increased their influence, which had already led to great revolts twice, in the years 487-484 BC and 459-454 BC, and after the death of Darius II in 405 BC. The permanent shaking off of the foreign yoke was achieved. A few years earlier, in 410 BC, this led to a movement in Elephantine which was directly aimed against the Jews and of which we learn from our documents.

The process was as follows. While the satrap Arsames had gone to the king's court, the priests of Khnubis of Elephantine managed to obtain the consent of the Persian general, the pratarak Hydarnes, to strike against the Jews.

He ordered his son Nephayan, who commanded in Syene, to send Egyptian troops to attack the Temple of Yahweh. They attacked the sanctuary, plundered its valuables and completely destroyed it. It is possible that other intentions besides hatred of Jews played a part in this undertaking, that the Jews were the mainstay of the Persian government and that the Persian commander was won over to take a measure that would ultimately lead to an uprising against the Persians themselves can hardly be doubted.

At least that's how the Jews portrayed it. In the Strasbourg papyrus published by J. Euting, the fragments of a petition "from the Jewish army" to the Persian government, perhaps to the satrap Arsames himself or to his deputy [Of course, the surviving document is not the original petition, but a copy taken from it and retained.] is it [called:

". . . flags of the Egyptians have revolted; we did not leave our post and no harm could be proven against us. In the year 14 of King Darius (410 BC), when our lord Arsames had gone up to the king, this is the mefait (I represent the Persian word 'dushkarta' used in the text here by the following using French words.)*, which the priests of Khnubis committed in the fortress of Jeb, a conspiracy with Vidarnag* (Hydarnes)*, who was pratarak* (general) *here. They gave him silver and valuables. There was a remnant of that . . .* (There is an unknown word here.) *. . . They destroyed the king of Yeb, who was in the fortress; and a wall was built in the breach of*

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the stronghold of Yeb, and now this wall is built in the breach of the stronghold. There was a well built in the midst of the fortress, and it never ran out of water to water the army; when they are assiegp, they drink the water from this well; those priests of Khnubis have buried this well. When information is collected from the judges, officials and policemen (literally "the listeners," goschak, a Persian office that the Greeks render as "the king's ears.") *employed in the province of Tashadres, our Lord* (i.e. to the addressee) *will be notified in accordance with what we have said. Also we give an exact report. . ."*

Only isolated words survive from the sequel; As far as we can see, the looting and destruction of the temple was primarily reported here.

The government appears to have energetically suppressed the disturbances after Arsame's return; Hydarnes and Nephayan and their accomplices were executed. But the Jews could not regain their rights. For three years they tried in vain to obtain permission to rebuild the temple. A letter to Bagoas and the Jews in Jerusalem asking them to support their request went unheeded — understandably enough: since modern Orthodoxy had now achieved full dominance here, and a temple to Yahweh outside Jerusalem was an abomination of pagan idolatry. So in the year 407 BC they finally turned again in the surviving letter to the governor Bagoas of Judah with the request to intercede on their behalf with Arsames, and at the same time to the sons of Sin-uballit of Samaria.

This is also very significant for the situation. For the Believers of the Old Judaism in Elephantine there is no sharp contrast to the [equally old-fashioned] Samaritans that has now developed in Palestine. The Samaritans and Sinuballit themselves were by no means harshly hostile to the colonists in the south, no matter how uncomfortable they were and how much they were repelled by the fanaticism of the strictly religious party. They tried to get along with them and had a variety of connexions and family relationships with the aristocracy and especially with the secular priesthood.

Tobit was related by marriage to prominent families and the high priest Eliashib to him. — when Nehemiah returned to Judah (around 430 BC), he threw him out (Nehemiah 13:4...) — , so has a grandson of Eliashib married a daughter of Sin-uballit (Nehemiah 13:28...).

"I chased him away from me," says Nehemiah in the account of his second governorship; "Remember them, my God, of the defilements of the priesthood and of the ordinances of the priesthood and of the Levites!" He withholds his name, he only hints at his crime: it is Manasseh, the first high priest of the Samaritans at the temple on Mount Gerizim of Shechem. The Samaritans also accepted God's revelation of the new code of laws that Ezra had brought with him — they could not escape the power of the new religious ideas. Only they were never able to recognise the Jews' claim to be the only true Israel and the claim of the upstart Jerusalem, but instead clung to their much older central sanctuary. So the Jewish sect of the Samaritans came alongside Orthodox Judaism.

It is quite understandable that the Jews of Elephantine could expect more accommodation here than from the devout Jews of Jerusalem, to whom they had initially turned; and this hope did not betray her.

The letter to Bagoas from the year 407 is preserved in two copies, which differ in small details of expression. It says:

"To our lord Bagohi, governor of Judah, your servants Yedoniah and his companions, the priests in the fortress of Yeb [Elephantine]*. May our Lord the God of Heaven greet you at all times and sit in grace before King Darius and the sons of the (royal) house a thousand times more than now, and grant you long life and be happy and healthy at all times. Now your servants Yedoniah and his companions say this:*

In the month of Tammuz, in the year 14 of King Darius (July 410 BC), when Arsames had gone away and gone to the king, the priests of the god Chnub in the fortress of Yeb conspired with Vidarnag, who was pratarak here, namely: let the temple of God Yahu in the fortress of Yeb be removed from there.* (* The verb "make" is omitted. The parallel text has: "they gave silver and treasures to Vidarnag.") *Then this Vidarnag, the Accursed One, sent a message to his son Nephayan, who was colonel in the fortress of Syene with the words: The temple of the god Yahu in the fortress of Yeb should be destroyed. Then Nephajan brought Egyptians with other warriors; They came into the fortress of Yeb with their weapons, and they entered that temple and destroyed it to the ground, and they broke down the stone pillars that were there. They also broke down the five stone doors* (the jambs, in contrast to the door leaves. The parallel text says "mighty doors") *built of stone blocks that were in that temple, and they lifted up their door leaves and the brass hinges of those door leaves, and the roof of cedar, with the remainder of the equipement, and whatever else was there, they burned all with fire; and the gold and silver bowls, and all the things that were in that temple, they took away and confiscated them. Since the days of the kings of Egypt our fathers had built that temple in the fortress of Yeb; and when Cambyses* [Kambujiya] *went against Egypt, he found that temple built. And while all the temples of the gods of Egypt were destroyed, no one did anything to that temple. And since they have done this, we, with women and children, wear mourning clothes and fast and pray to Yahu, the Lord of heaven, who has brought us news of that Vidarnag: the dogs have torn off the bonds from his feet* (Vidarnag was executed and his corpse was given to the dogs that tore it apart) *and and all the treasures which he had acquired perished, and all the people who had wished evil upon that temple were slain, and we saw it with delight.*

Even before this, at the time when this evil was done to us, we sent a letter to our Lord (the addressee)*, and to Yohanan the high priest and his companions the priests in Jerusalem, and to Ostan the brother of Anani, and the nobles of the Jews; but they did not send us a letter.*

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We have also been wearing mourning clothes and fasting since the month of Tammuz in the year 14 of King Darius to this day. Our wives are like widows (i.e. we abstain from marital intercourse.) *We do not anoint ourselves with oil and we do not drink wine. Nor have we offered any oblation, incense, or burnt offering in that temple from that time until now, the year 17 of King Darius.*

Now your servants Yedoniah and his companions and all the Jews, inhabitants of Yeb, say this: 'If it seems good to our Lord, remember to build that temple, since we are not permitted to build it. Look at the recipients of Your blessings and graces here in Egypt. Let a letter be sent to them from You concerning the temple of the God Yahu, to build it in the fortress of Yeb, just as it was built before, and they will give the offerings, the incense, and the burnt offering on the altar of the God Yahu Your name. And we want to pray for you at all times, we and the women and children and all the Jews who are here when that temple is built. And you will earn for yourself greater merit before Yahweh, the God of heaven, than a man who offers to him burnt offerings and sacrifices worth a 1,000 talents. And concerning the gold, concerning it We have sent and given knowledge.

We also communicated the whole matter in a letter on our behalf to Delaiah and Shelemiah, the sons of Sin-ubalht, governor of Samaria.

Furthermore, Arsames knows nothing of all that has happened to us.

On the 20th Marcheshwan of the year 17 of King Darius (28 November, 407 BC)*."*

[See Photo of the petition, averse and reverse, Appendix A]

Whether Bagoas cared much for all the beautiful promises of divine blessing that the Jews made to him may seem quite questionable. In any case, the material gain that was offered to him, the gold, which is mentioned at the end of the letter, was more effective. But here the Jews had to be careful: they could not know how much Bagoas would demand, and just as they could offer him too little, it could turn out that he would have been available cheaper than they had expected. So they are careful not to name a specific sum, but only indicate that they gave their messenger gold and instructions: such things could only be successfully negotiated orally.

In any case, the negotiations in the Holy Land achieved their goal; In a meeting with the Jewish negotiator, Bagoas and Delaja — his brother apparently left the matter to him — declared their willingness to support the Jewish proposal. We also have information about this negotiation: we have the minutes in which the Jewish negotiator recorded the statements of the two Persian officials and which he brought with him to Elephantine. It is said:

"Record of what Bagohi and Delaja told me.

Record with the following wording: You have to speak in Egypt regarding the altar house of the god of heaven, which was formerly built in the Fortress of Yeb, before Cambyses, which that accursed Vidarnag destroyed in the year 14 of King Darius, to build it on its site as it was before, and they shall offer offerings and incense on that altar, just as they used to do before."

You can see that the two Persian officials express themselves very correctly. They avoid the name "Yahweh", nor do they speak of a temple, like the Jews, but of the "house of the altar"; but because they recognise that it dates from ancient times, before the conquest of Cambyses, The fact that his privilege is therefore not infringed by the Persian government also means that it has been unlawfully destroyed and must be restored, in accordance with the principle consistently followed by the Persian government of protecting the existing conditions and not overturning a decision once made.

In exactly the same way, Darius I allowed the construction of the temple in Jerusalem because in the archives at Egbatana he found the protocol of Cyrus' decree by which he allowed the reconstruction of this temple in the year 538 BC (Ezra 6). — This only differs in one point The decision depends on the Jews' request. They say that so far three types of sacrifices have been offered to their god in the temple, mincha, incense and ola, and they expect that these can be offered again after the temple is restored. Of these three types, the incense offering needs no explanation; Ola is the burnt offering in which the slaughtered animal is burned on the altar; mincha "gift", is originally any sacrifice (in which the sacrificers, along with the sacrificial priest, themselves eat the meat of the slaughtered animal), but in the cult of Jerusalem it became exclusively the name of the vegetable "meal offering" (bread, cake, fruit), a usage of language that is then strictly enforced by the law (which, incidentally, emphasises burnt offerings wherever possible). We see that here too the cult of Elephantine completely corresponds to that of Jerusalem.

Now the minutes of the negotiation with Bagoas and Delaja only talk about mincha and incense; Lidzbarski first rightly concluded from this that they did not want to allow burnt offerings on the altar of the restored temple. This corresponds to another document, the copy of a petition to a man of one foot — the name is not mentioned — which unfortunately only survives in a garbled form, for the restoration of the sacrificial cult (Pap. 5). The text says:

"Your servants Yedoniah son of Gemariah, Ma'uzi son of Nathan, Shema'iah son of Chaggai, Hoshea son of Yatom, Hoshea son of Natun, five men in all, Syenenes, who live in the fortress of Yeb, say thus: If our Lord [intercedes for us, or something like that] *and the temple of the god Yahu* [will be rebuilt] *in the fortress of Yeb, as it was built before, and sheep, oxen, goats, . . . are not offered there, but incense and food offerings* (mincha) *are. . . , and our Lord gives information . . ., then we will go to the house of our Lord. . . Deliver 1,000 species* (bushels) *of barley".*

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This letter, which also proves that its five authors were quite wealthy, adopts the formulation given by Bagoas, not only in the positive, but also to the negative side. Apparently the Jews saw that they would not be able to obtain permission for sacrifices and burnt offerings and acquiesced. So it is very likely that this petition was only drawn up after the Bagoas' decision was received, when further support was sought from influential personalities — probably a high Persian official — in order to finally obtain the concession for the construction of the temple from Arsames.

But that the Jews of Elephantine could not obtain permission to offer sacrifices burned in fire in their temple is very strange indeed. One must probably assume that the government has thereby made a concession to the Egyptians' anti-Jewish sentiment. However, one should completely avoid the idea that is occasionally expressed as if animal sacrifice itself was offensive to the Egyptians and as if the sacredness of animals in Egyptian religion played a role in this. Of course, in Egypt the animals are cared for and protected, and killing some animals, such as the ibis, the falcon, the cat, the cow, is forbidden under penalty of death. But oxen and sheep, the chief animals of the Jewish sacrifice, have been slaughtered in Egypt at all times. Instead of all other evidence, it is sufficient to refer to Herodotus, who (II, 37-42) describes these things very clearly, in full agreement with the monuments. Cattle sacrifices are quite common in Egypt, and the burning of the carcass filled with bread, fruits and spices, which Herodotus (II, 40) describes, perhaps only entered Egypt in the late period from the Semitic cult. In addition to bread and geese, the priests in particular receive their daily ration of beef from the temple property. Herodotus only says of the inhabitants of the Theban district that they were not allowed to slaughter sheep because they were sacred to Amon, but instead sacrificed goats, just as, conversely, the inhabitants of the district of Mendes in the Delta, whose god was a goat, spared the goats and slaughtered sheep. If we assume — which is not unreasonable — that the inhabitants of Elephantine did not slaughter sheep because their god Khnubis had the shape of a ram, then this would only lead to a ban on sheep sacrifice, but not on animal sacrifice as a whole. So it is not the animal sacrifice itself, but the way in which it is carried out, and in general the entire cult of a foreign god, which is "an abomination" to the Egyptians and the reason or pretext for the unrest gave.

If the Persians refused to grant concessions for animal sacrifices, it may have been because they were also offensive to them for a completely different reason. For according to the teachings of Zoroaster, the burning of animal corpses was a defilement of the holiest and purest element, the fire. However, we find out nothing else about such an intervention in foreign cults, as one would then assume, under the Achaemenids — later, under the Sassanids, When the religion of Zoroaster organized itself completely as a church, things were different. But it is not unthinkable that such tendencies had already arisen at that time, as Cambyses clearly showed his contempt for Egyptian religion.

Perhaps such views, along with bribery, played a part in Hydarnes agreeing to the destruction of the Jewish temple at Elephantine. It can also be pointed out that the Egyptians, in their intrigues against the Jews, count on the fact that the governor of Thebais is a Mazdajasnian, and that Bagoas imposes a heavy tax on the Jews in Jerusalem for every sheep sacrificed during the daily service imposed. But we have no certainty here and cannot go beyond hypotheses.

We do not know whether the Jews' efforts were successful and whether they received permission to rebuild the Temple. But it was hardly completed. Because a few years later, in 405 B.C. BC, the new revolt of the Egyptians followed, which led to the establishment of the rule of Amyrtaeus. A partially preserved and almost incomprehensible document perhaps refers to these processes (Pap. 15. The first surviving word, Khnum, can only be the remainder of a proper name [Pa]khnum [a remainder of the P has also been preserved], not for example the name of God, since this is written Khnub), in which a list of Jewish men is given, headed by the community leader Jedoniah, son of Gemariah, "who were found at the gate and were killed", as well as women who were perhaps taken prisoner. Perhaps we are talking about a catastrophe that came to the community, which would probably have taken place in the year 405 BC, but everything is too sketchy to be able to say with certainty that the Jewish people were eradicated At least not at that time, because we have, as the youngest of the documents, a debt document from the 5th year of Amyrtaos, 400 BC, which a Jew, Menachem, son of Shallum, the "Aramaean of the fortress of Yeb, from the flag of Nabukudurri" issued to a Jewess called Selua (Pap. 35).

END OF THE ELEPHANTINE PAPYRUS FIND

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Alexander the Great and the Greeks

In 332 BC, a remarkable people invaded the Middle East. They were the Greeks, led by one of the greatest Generals in history: Alexander the Great (Alexander III of Macedonia). The Greeks would conquer the world, from Greece to India. After his death in 323 BC, the Ptolemies in Egypt and the Seleucids in Syria rule Judaea by turns for the next 150 years. But there was far more to the Greeks then military prowess. The Greeks had created the most sophisticated civilisation the world had ever seen.

Their magnificent art was inspired by a reverence for the human body which also found its expression in the athletic Feats on display in their Olympic Games. But the Greeks also revered the mind and their greatest thinkers were responsible for the flowering of philosophy, science and mathematics (See p.1244.). As a result, Greek architecture, politics and economics were centuries ahead of the other peoples of the world. For the Jews, the takeover of most of the known World by the Greeks was a threat more dire than any other army they have ever encountered. Suddenly, the Jews of the land of Israel found themselves almost in the middle of the Greek Empire.

Yehuda Makabi's Fight fo Freedom

In 167 BC, the Seleucid (Greek-Persian) ruler Antiochus Epiphanes introduces pagan rites at Jerusalem Temple, triggering the Maccabean revolt. (Book of Daniel, 1 and 2 Maccabees) It was during this time that the xenophobic Messianic Movement began to formate and write the first apocalyptic Dead Sea Scrolls. The uprising was led by a man known as Judas Maccabeus, or Yehuda Makabi in Hebrew, and he began his military actions against Antiochus in the countryside for the Seleucid king had ordered his men to travel from Village to village with an idol of Zeus. The king's commissioners came to the towns to make them sacrifice. Many Israelites gathered around them but Matathias (Matityahu, Matthew) and his sons drew apart. The king's commissioners who then addressed Matathias: *"You are a respected leader, a great man in this town. Be the first to step forward and obey the king's decree. Your sigs shall be honoured with gold and silver and many presents."* Raising his voice Matathias retorted, *"Even if every nation living in the King's Dominion obeys him, I my sons and my brothers will still follow the Covenant of our ancestors!"* As he finished speaking, a Jew came forward in the sight of all to offer sacrifice on the altar. When Matathias saw this, he was fired with Zeal. He killed the king's commissioners and tore down the altar.

The Seleucid King Antiochus IV Epiphanes directed a series of measures against Judaea which culminated in the suppression of Jewish worship. The Temple was desecrated, circumcision proscribed and abstention from pork was outlawed. Opposition broke out all over the country. Antiochus tried to achieve by force a religion detached from Torah Mosaic Law and assimilate it into a common Hellenistic culture in service of Empire. This was a period of Jewish Maccabee Martyrs dying for the Mosaic Law. 2 Maccabees states, "The King of the universe will raise us up to an everlasting renewal of life, because we have died for his Laws." In 141 BC, the victorious priestly Hasmonean (Maccabean) family established as ruling dynasty of an independent Jewish kingdom.

Into the Roman Empire

This conviction that the fate of the Jews depended on defending God's laws at all costs would only grow in the years ahead. And it would set the stage for a true cataclysm when another great Empire arrived in the Middle East: the Romans. In 63 BC, the famous Roman general Gnaeus Pompeius (Pompey) led his Legions into the land of Judaea. For 100 years, Judaea had been an independent nation and many Jews believed that as the chosen people of the one true God. They would remain free forever. But it soon became clear that the world's greatest Empire could not be resisted. The Triumph of the Romans produced a crisis of Faith among the Jews. For some the only explanation was that the final battle between good and evil the end of days, was at hand. They would soon see evidence for their belief for the years ahead in Judaea would be one of the most bloody and chaotic periods in human history.

This is a story of terrorists and political assassination, of brutal overlords who crucified thousands, and of the Siege of Jerusalem with over 100,000 people trapped inside. But it is also the story of how amid the chaos two new religions began to flower, religions that would change Mankind's ideas about justice, mercy and God. One of them would be called Rabbinic Judaism (representing the Roman Jews of the Pharisee party); the other one is now known as Roman Christianity, cleansed by the Flavian dynasty from any terrorist violence and messianism. The Romans gave the people the messiah they always wanted, the benevolent Jesus Christ, who was in time elevated to the Christian god we all recognise today.

Jesus, James, Paul, and Christianity

Archaeological discoveries combined with an in-depth study of ancient texts offer us a better understanding of the environment in which Jesus grew up. Although the gospels are just literature, not history, they still give us some facts. Official records of the Roman administration are such facts, Bible authors could not have any influence on them. In many ways, the Bible is like real life, especially when it comes to meeting new personalities or characters; Not each and every person is equally honest, equally righteous, equally good.

It is the verfiable facts that are most valuable, not the stories of miracles. It is the sayings, teachings, and ideologies that are significant, not the personality or the character of Jesus quite simply because most New Testament texts were written by authors who did not know the real Jesus, by Greek-speaking Romans, not by converted Hebrews. This is the reason why the New Testament is pro-Roman and

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without mentioning the Romans. It is a like talking about the World Wars without mentioning the Germans.

The saddest thing is that almost the entire New Testament breathes Jew-hatred and anti-Semitism being responsibe for millionfold death among Jews particular by the hands of Christians and Muslims. It is therefore very important to know what kind of Jews the texts are refering to and who wrote about Jews in a hateful manner first. Roman Christianity goes back to one man: Shaul ha Tarsi, in English: Saul of Tarsus, Paul the Apostle (the Messenger). He is called "apostle" although he is not one of Jesus' original apostles. His texts are the oldest of the New Testament and they are full of loathe towards Jews, arrogant towards Jesus' original apostles and haughty towards the real Jesus and his family. As a Roman Jew, a Pharisee, Paul especially disliked the non-Roman Zealots, the Saducees (Zadiks = the Righteous Ones) and the Sicarii (knife-terrorists) all of whom Paul just called "Jews.". They all went against everything the Greek-Roman civilisation stood for. That is why he, as dutiful Roman citizen,, as police agent of the Roman government, persecuted them. Already in his first appearance in the Book of Acts he is shown as an individual of violence: *"[Acts Chapter 7] 58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul (of Tarsus). 59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [Acts Chapter 8] 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. 2 And devout men carried Stephen to his burial, and made great lamentation over him. 3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. 4 Therefore they that were scattered abroad went every where preaching the word."*

In other words, Paul (here still called Saul) destroyed everone who was connected to the Jerusalem Church of Jesus and James.

Stephen was a Greek-speaking Roman evangelist, who lived in Jerusalem and was one of Jesus' early Jewish Christians from outside the Holy Land. The Sanhedrin (the Jewish Court of the Temple) tried him for heresy and stoned him to death, with Pauls consent who -- do not forget--acted as a kind of police agent. Just like Jesus before him, Stephen criticised "the Temple" because it had been rebuilt by the pagan king Herod and those who run it were clients of the pagan Romans.

The simple-minded Jews had no chance against Paul, a sophisticated Roman official. That the Roman Church hailed Paul as a hero is no surprise because he founded his own version of Christianity which was Roman, not Hebrew. For him, Jesus was not a wise teacher but "Christ crucified," the only form Jesus could be worshipped. And Paul did not care that his teachings went against the first 3 of the Ten Commandments. For Paul, his version of Jesus had brought deliverance from the "curse of the law" (Galatians 3:13). One could get the impression that Paul and the gospels had turned Jesus' teachings upside-down. Paul was determined to crush the violent Zealots with violence, anyone or anything standing in his way of hate was wiped out. Jesus did not hate anybody, he was a righteous man, Jesus the Nazorean, Jesus the Keeper of the Law. And so was his brother James the Just, a Teacher of Righteousness.

Facts on Jesus and his Times

One of the most important issues for Christians is the evidence for the existence of Jesus. Unfortunately, there is not much to get on with. However, there are certain indications that can prove a 'factual Jesus.' Here it is vital not to be taken captive by wishful thinking but analyse the existent indication of evidence and judge by logic. The results are astounding as well as satisfactory.

1. Linguistic facts: The name Jesus itself. Jesus is the English version of the Roman version IESUS which is another form of the original Greek transliteration IESOUS. The Hebrew-Aramaic origin of the tranliteration is Yeshua, Yeshu, Yoshua, and its full Hebrew form is Yehoshua. Yeho stands for 'god' and shua means Saviour / Messiah, so together: "God is salvation" or a bit more fluent: God's Saviour or the Saviour of God. The name is actually a title of honour rather than a name. It is the same name-title as in the "Book of Joshua" in the Old Testament. The link to that Joshua is clear as Joshua was Moses' secretary, his successor and the first Israelite conqueror of the Holy Land. So the name Yeshua is actually linked to military victory over the occupiers. And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in "Jesus the Nazorean" (the keeper of the law) vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus, Emmanuel (see point 7) but still can mean the same person.

2. The birth date of Jesus. The only official extra-biblical fact that is given is the census. The census was conducted by Governor Quirinius after Judaea, Galiee, Syria, Jordan and Arabia Petraea became the official Roman "Province Judaea" in the year 6 AD. The census was necessary in order to estimate the tax the Roman state could earn.

3. The wise men from the East refer to Zoroastrian or Buddhist men from Persia symbolising the Mithras cult that provided the Eucharist, the halo around Jesus' head, the long-haired Jesus character itself. Mitra was an angel-like deity originating from Hinduism.

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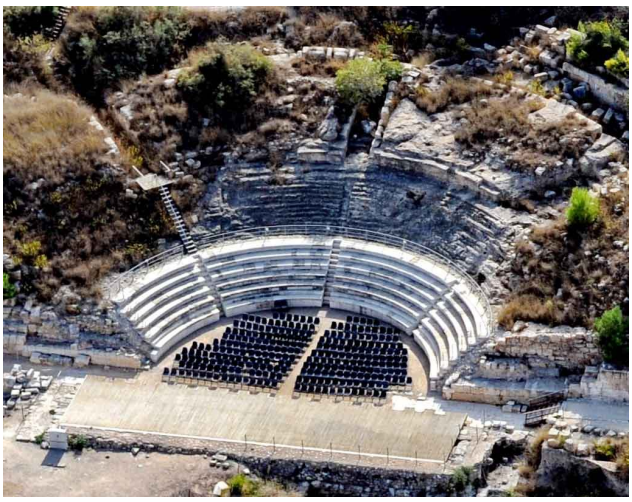
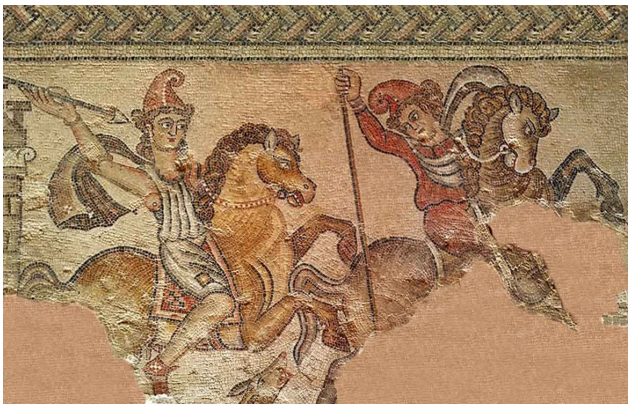


The Greek teatre in the Galilean capital city Sepphoris was most certainly a place the family of Jesus knew. It was only 5 km away from Nazareth and was undoubtedly their main place of work. The general depiction of the Holy Land as bucolic scene with intinery preachers wandering around is most certainly nonsense. Judaea and Galilee were cultured but also perilous areas of constant warfare.

4. Jesus father Joseph was a tekton, this is a Greek word for builder, not just carpenter. His main place of work was therefore in Sepphoris, the Galilean capital city that had about 30,000 inhabitants.

5. Jesus' place of work was most likely Sepphoris, the capital city of Galilee which was only 5km northeast of Nazareth and 7km east of Bethlehem (Bet Lehem of Galilee); it was a main hub on the Silk Road / Indian trunk line. The Indian emperor Ashoka sent Buddhist emissaries to China and the Greek Empire, and the trunk roads from China and India and Persia were almost passing by Jesus' home.



This beautiful floor mosaic was found in Sepphoris. It shows two amazones from "the East," meaning Persia; identified by the typical Persian shape of their hats. Persian influence was huge on the Roman Empire and so too on Chritianity for hundreds of years.

6. The Star of Bethlehem (Bet Lehem) goes back to the "star prophecy" which identifies Jesus as member of the Jewish "Messianic Movement," a kind of terrorist movement whose jihadi subjugated the entire Hebrew population of the Holy Land. Therefore, the Romans had no other choice but viewing everybody as anti-Roman activists who were all liable to be executed by crucifixion. Only those who owned Roman citizenship were not allowed to be crucified but had to be put to death by the sword, like John the Baptiser and perhaps Paul the Apostle (Roman name: Shaul ha Tarsi, Saul of Tarsos, Anatolia). The prophecy was often employed during the troubled times of occupation. It was used an incentive piece of inflaming propaganda and goes like: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob (Israel), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab (Arabia), and destroy all the children of Sheth." (Numbers 24:17) This was the prophecy that was of such importance to all resistance groups in this period, including those responsible for the documents at Qumran and the revolutionaries who triggered the war against Rome, not to mention the early Christians." In his history, Titus Flavius Josephus observes that Titus Flavius Vespasianus was destined to be the world ruler who would come out of Judaea, and not a Jewish messiah, as the revolutionaries had erroneously anticipated (Jewish War 6.312-314). The prophecy was also applied to Simon bar Kokhba, messianic leader of the 3rd Jewish Revolt of 132 AD, whose adopted name 'bar Kokhba' means "Son of a Star" in Aramaic.

7. Prophecies are not looking into the future but are a kind of propaganda works to inflame the people who then change the future. In the prophecy of a Messiah, the Virgin is mentioned in those two gospels with the largest historicity level: Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," being a quote from Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." and Luke 1:27 "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." The mentionings deliberately avoided the use of any name directly, the authors did not want to be caught in a blunt lie. The woman's state as virgin was supposed to render Jesus as divine. So, who then was the virgin in that family? It was certainly not the mother Mary who was the virgin, it was actually James the Just, the brother of Jesus. James got never married, he was a holy man in his own right, a kind of Ayatollah, in the Dead Sea Scrolls called "The Teacher of Righteousness," the Zadik, "The Just."

8. Jesus' span of life is given in the Gospel of Luke with "about 30 years of age" (Luke 3:23) which clearly indicates the time between the census (6 AD) and Pilate's earliest departure from his rule in 36 or 37 AD. There is a high likelihood that Pontius Pilate run into troubles and was finally sacked because he executed the brother of a holy man.

9. The execution ensemble of 3 crosses resembles an identical scenery narrated in the biography of Titus Flavius Josephus called "The Life of Josephus." The difference is that the main character of those 3 executed individuals survives, while the Jesus of the gospels dies.

10. The existence of Pontius Pilate is a fact on record: The death date of Jesus is also (indirectly) mentioned. His supposed execution on the cross happened during the

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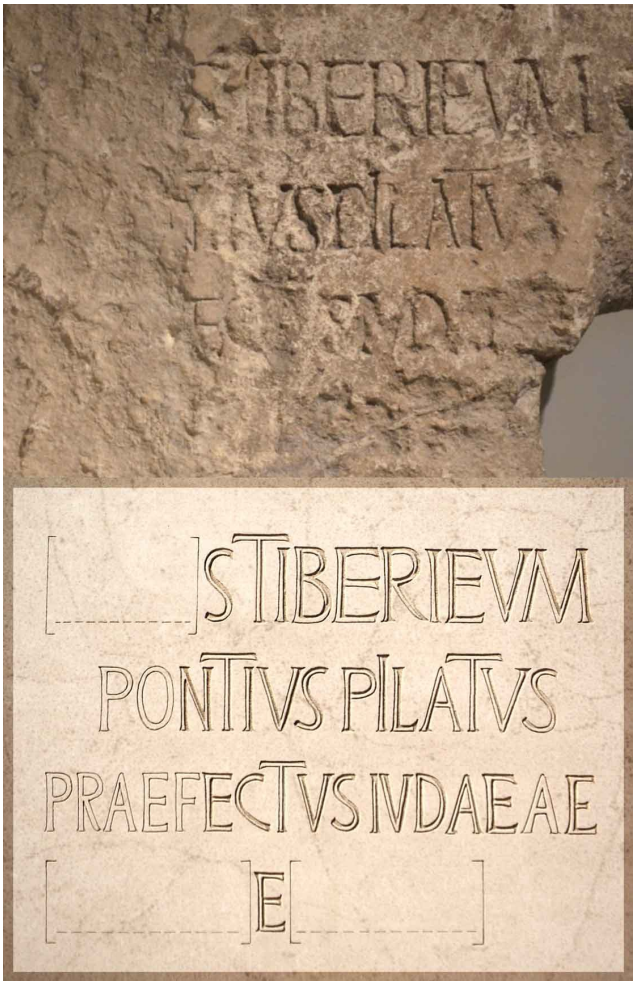
prefectship of Pontius Pilate that lasted from 26 to 36/37 AD. There are 3 archaeological finds:



A.) The Pilate-Inscription of Caesarea Maritima: The best known archaeological artifact found that is associated directly with Pilate was found at Caesarea Maritima, the Roman capital city of Judaea, in 1961. It is a partial dedicatory inscription for a temple and probably reads [the missing letters are in brackets]: [DIS AUGUSTI]S TIBERIEUM, [PO]NTIUS PILATUS, [PRAEF]ECTUS IUDA[EA]E, [FECIT D]E[DICAVIT]. In English it means: "To the Divine Augustus Tiberius, Pontius Pilate, prefect of Judaea, has dedicated [this]."

The dedicatory inscription was erected between 26 and 36 AD but removed after the end of Pilate's term in office. The fact that his dedication monument was reused in a staircace of the theatre shows us an indication that Pilate's rule ended in disgrace. In such a case the Roman sentences the former ruler to Condemnatio Memoriae, a status of condemned memory or deleted record.

According to Titus Flavius Josephus, Caesarea was the scene of a large demonstration against Pontius Pilate. He had legion eagles and pictures of the emperor brought to Jerusalem, disregarding the Jewish ban on images. He surrounded the demonstrators in the Hippodrome (Caesarea's Circus Maximus) and threatened them with execution. When they then knelt down and bared their necks, Pilate, impressed by the Jews' courage, gave in. The Romans did not understand that Judaism is a religion based on books and not on worship statues.

Capital city of Judaea was not Jerusalem; the Roman government resided in Caesarea Maritima (near Haifa). This photo shows its centre with harbour, the Roman theatre and the Hippodrome, a horse race track similar to the Circus Maximus in Rome. Jerusalem was only the religious capital city of those Jews who followed the Jewish Laws established by Ezra and Nehemia. The Samaritans, a large portion of the entire population, who lived between Judaea in the south and Galilee in the north, had their capital near Mount Gezirim in Samaria; on the mount was the Samaritan Temple.

B.) Ameria Inscription: A second inscription (official ID: CIL 11, 04396, p 1369) which has since been lost, has historically been associated with Pontius Pilate. It was a fragmentary, undated inscription on a large piece of marble recorded in Ameria, a village in Umbria, Italy. The inscription read as follows: PILATVS, IIII VIR (quattuorvir, 'one of 4 rulers,' a title like triumvir for 3 rulers), QVINQ (quinquennalis, '5-year count,' meaning a type of local city official responsible for conducting a census every five years).

C.) Inscribed Fingerring of Pilate: During the 1968–1969 excavations, directed by Gideon Foerster, a cast copper-alloy fingerring was discovered within a fill covering the eastern exedra of the peristyle courtyard of the mountain palace-fortress at Herodium (Foerster 1969; 1970; 1993). The Herodium is an ancient fortress located 12 kilometres (7.5 mi) south of Jerusalem; it was built by Herod the Great between 23 and 15 BC.

The ring was cast in one unit. The asymmetrical oval bezel is evidence either that the stone(?) mould for this ring was engraved quickly before pouring the melted metal or that the device was not prepared by a master smith. The depiction shows a calyx krater within a frame; round it goes in clockwise direction the inscription ΠΙΛΑΤΟ(Υ) (Pilato[u]), meaning "of Pilate".

The name Pilatus is rare, so the ring could be associated with Pontius Pilate; its tiny size and the cheap material suggests that it once belonged to one of Pilate's children who might have worn it as a toy for play or for identification reasons in the case the child does not find its way home. The depicted vessel is fairly common on Greek, Roman and Jewish coins, ossuaries, mosaic pavements, furniture and oil

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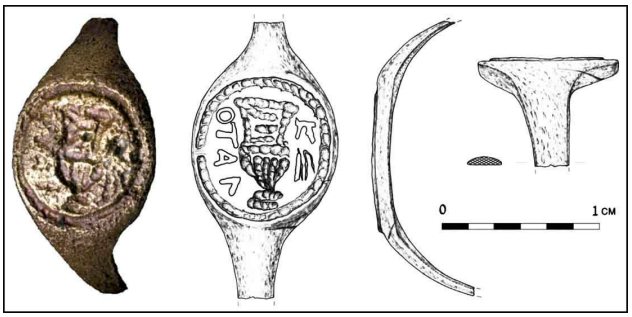
lamps. The most common vessels are the amphora, laver, a handwash jug (symbolising purity), goblet and krater (Gersht and Gendelman 2016: 151–172, 173–178).



The copper-alloy ring (ID: B.H132) has following measurements and conditions. Hoop: Outer diameter: 17mm; inner diameter: 15mm; width: 1.5–4mm; thickness: 1mm; bezel: 13mm (length) × 9mm (width) × 2mm (thickness); sealing bezel device: 8 × 9mm. Bezel intact, hoop broken, more than half missing. Some of the bezel device's engraved lines and minute dots have been erased, perhaps from ancient use. (Source: Israel Exploration Journal. 68, No.2: pp.208–220.)

11. **Barabbas**, in full: Yeshua bar Abbas, meaning Jesus son of the Father, is a pun. So, when Pilate asked the people "Whom will ye that I release unto you? Barabbas, or Jesus which is called the Christ (the Saviour)?" (Matthew 27:17) then his question talks about one and the same person.

12. **Crucifixion and the Owner of a Tomb.** After his death, Jesus is placed into a stone tomb by a mysterious follower called Joseph of Arimathea (a word game that leads us to the name Joseph bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs and the crows, in order to horrify the disobedient population. The origin of the English name of the protagonist is almost unrecognisable. From the Aramaic Mattityahu came the Greek Mattathias, in short Matthias, in Latin Mattheus, in Italian Matteo, in French Mattheu and in English Matthew. The author of the gospel plays with his name. Joseph Arimathea the owner of the tomb (and therefore the owner of the death-story) is non other than Joseph bar Matthia, in original Aramaic "Yosef bar Matityahu," today better known as Titus Flavius Josephus the Roman historian, and chief propagandist of Titus Flavius Vespasianus and his family from about 70 to 96 AD, when the entire Flavian Dynasty was murdered.

There surely was a crucifixion of a Jesus who was the brother of James (Jacob). Here some clarification: That Jesus was executed by crucifixion says clearly that he was sentenced to death for sedition by the Romans not by the "Jews." The Jews would have stoned him, as they did it some years later with James the brother of Jesus.

13. Jesus had 4 brothers (James, Simon, Judas [Jude], Joses) and 2 sisters (perhaps Salome and Mary). One way to establish historicity of Jesus are the records of his brothers, they grew up together and share for this reason habits and convictions. James the Just is the most prominent of them, he was the first leader of the Christian movement (which at that time was called "Galilean" movement), the Bishop of Jerusalem. There was no Christianity yet in the Holy Land, the first "Christians" were Romans converted by Paul to his version of the religious movement from which later would emerge the Roman Church.

Paul the Apostle was the main adversary of James the brother of Jesus. They were fighting an epic conflict over Jewish Law, circumcision and kosher food laws in particular. These events are recorded in Paul's letters (Galatians, Corinthians, and the so-called 'Pseudo'-Clementine Literature; "pseudo," false, because the Roman Church did not like it. The texts are authentic.). Simon is the successor of his murdered brother James. The third brother is Jude whose identity has not been quite clear until a complete copy of the Gospel of Didymos Judas Thomas was found in Nag Hammadi, Egypt. The Gospel According to Didymus Judas Thomas made it quite clear by name: didymos is a Greek word for "twin" and so is tuoma (Greek: thomas) the Aramaic word for "twin." So why does the word "twin" appear twice? They reason is obvious: Thomas (Jude, Judas, Yudah, Yehuda) is the twin brother either of Jesus or one of his other brothers. Thomas was the apostle who went to India and the Malabar-Christians claim still today that Thomas founded their Church.

14. Jesus had a son who was marginalised by a flimsy story that happened on Cyprus involving the persecutor Paul the Apostle. In the Book of Acts 13, Paul the Apostle and Barnabas travel to the city of Paphos in Cyprus, where the Roman Proconsul, Sergius Paulus, wishes to hear them speak about Jesus. A "magus" called Elymas, described as a false prophet and a sorcerer, opposes them, whereupon Paul (who is here referred to for the first time by his Roman name) announces that God intends to make Elymas temporarily blind. A cloud of darkness immediately begins blocking his sight; after this, Sergius Paulus is converted to (Paul's) Christianity. This story tells the new Pauline Christians that the real Jesus and his family is a fake while Paul's heavenly Jesus be the right one. This story also tells us that Paul took his new name from the Roman Proconsul Sergius Paulus; Paul's original name was Shaul ha Tarsi (Saul of Tarsus). Paul could persecute other people because he held Roman citizenship and was in Roman service as a kind of police agent. Otherwise, he would not be allowed to do this evil job. The identity of Elymas is obvious by the name bar-Iesou, Bariesu or Bar-Jesus; it means "son of Jesus." The word "magus" is of Persian origin and means "wise man" and so does the Aramaic name Elimas mean "wise man." Paul turns a wise man into a villain only because he is from the family of the real Jesus and is therefore in his way and his new faith.

15. When Jesus had a son, he also had a wife. Which woman accompanied him most? One does not need to think a long time. Mary Magdalene would be a good candidate, just as

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described in the non-canonical Gospel of Philip, supposedly written by Philip, Mary's brother and a disciple of Jesus.

16. (Jesus' place of birth is under scrutiny and is hotly debated. Under the Inventory Number "P.London 904" (also known as Papyrus Oxyrhynchus, xxxviii.2852) is a Census Edict for Roman Egypt stored in the British Museum. It was dicovered in Egypt in about 1905 and it belongs to a genre called Official Census Edict. Its 21 lines of text are written in Greek on a sheet of papyrus in Roman standard size [21.3cm high, 15.2cm wide] in the year 104 AD.

Like in the following text, Mary and Joseph were required to go to home and stay there for the simple reason that the bureaucrats did not want to run after a million people. The procedure hardly ever changed. The only census in the time of Augustus was held when Judaea and Galilee were officially made province of the Roman Empire held by Publius Sulpicius Quirinius, the legate, governor, of Syria (in charge of Judaea), in the year 6 AD. Jesus was born most likely at this time and not earlier. The question here is: which Bethlehem was he born in? There were two places called Bethlehem (Hebrew: Bet Lehem, "house of bread / food"). One was in Judaea near Jerusalem and the other one was near the home of Jesus' parents about 7km west of Galilee's capital Sepphoris and 10km northwest of Nazareth. Here again we have a wordplay of ambiguity as it can be seen often in the Bible; one name means the other just like in the comparison of Jesus the son of Joseph and Jesus Barabbas (Jesus the son of the father). Most biblical scholars are sure that Jesus was born near Nazareth.

CENSUS EDICT OF GAIUS VIBIUS MAXIMUS

Source: Select Papyri. Vol. 2:
(Papyrus Oxyrhynchus, XXXVIII.2852)
Loeb Classical Library 282. Cambridge:
Harvard University Press, 1934.
Translation: Hunt, A. S., and Edgar, C. C., 1934
Estimated Range of Dating: 104 A.D.

Text of the Census Edict:

Proclamation of Gaius Vibius Maximus, Praefect of Egypt. The house-to-house census having started, it is essential that all persons who for any reason whatsoever are absent from their nomes [Egyptian administrative districts] be summoned to return to their own hearths [residence], in order that they may perform the customary business of registration [for the census] and apply themselves to the cultivation which concerns them. Knowing, however, that some of the people from the country are needed by our city, I desire all those who think they have a satisfactory reason for remaining here [in Alexandria] to register themselves before . . . Festus, praefectus alae [the Cavalry Commander], whom I have appointed for this purpose, from those who have shown their presence to be necessary shall receive signed permits in accordance with this edict up to the 30th of the present month E. . . .

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THE REAL JESUS

Executive Producer: Simon Berthon.
Director: Patrick McGrady,
Video Transcript: Lord Henfield.
A 3BM Television Production for Channel 4, 1999.

Around 25 years after the death of Jesus, the movement had split into two factions. These factions held very different views of their leader, his identity, his message, his vision. A power struggle ensued. And one of these factions, under the guiding genius of Saul of Tarsos, emerged the winner. Eventually it wrote its version of Jesus's story in the Gospels of the New Testament.

The other faction is more mysterious. It left behind no surviving record of its beliefs and withered away. Yet unlike the winners who wrote the Gospels, this faction was composed of the people who really knew Jesus: his family and his disciples. What if they had won the power struggle and written their alternative biography of Jesus? What sort of person would Jesus be if his life story had been told by those who knew him best?

With the help of all non-canonical texts, the amazing gospels found at Nag Hammadi in Egypt, and the Dead Sea Scrolls from Qumran, we are now able to reconstruct the story of the real Jesus and compare this story with the story of the official Church.

Somewhere in the city of Jerusalem, nearly 2,000 years ago, the leading members of a revolutionary Jewish-led movement gathered for a crucial summit meeting. The meeting would be the final showdown in a long-running rift between the movements two key figures. One of these men was called Paul. He had been born in the south of today's Turkey of wealthy Jewish parents and trained as a rabbi in Jerusalem. His real name was Saul of Tarsos. It would later emerge that he was also a citizen of the Roman Empire which at this time occupied the Holy Land.

Robert Eisenman describes Paul "as a very sophisticated cosmopolitan person familiar with the overseas world of Imperial Rome well-traveled well-educated, master of Greek rhetoric, someone who is sophisticated."

The second key figure going to the summit remains one of the most mysterious people in the whole story of Christianity. His name was James and he had become the most important person in the Jesus Movement. James was the brother of Jesus in the Gospels and the book of Acts. James does not appear anywhere during the lifetime of Jesus. And yet suddenly he blossoms out as the leader of the Jesus Movement after Jesus's death. What sort of person was James. The Gospels mentioned that Jesus had four brothers of whom James was probably the eldest. But they say little else.

However from other documents it seems clear that James could hardly have been a greater contrast to the worldly sophisticated Saul. Jesus's family were poor and probably illiterate. They were also strict Jews, keenly observant of Jewish law and no one seems to have been stricter than Jesus's brother James.

James comes through as wearing threadbare clothes, as being poor and law oriented, the epitome of the extreme, purity conscious Zealot type with Jewish groups. Later documents speak very highly of James. In fact, he was so pious, he used to pray every day on his knees. It is said, his knees became like camel's knees.

After Jesus's death, James had become head of the Jesus Movement in Jerusalem, the Jerusalem Church, as it became known. But away from Jerusalem, Paul had his visionary encounter with the risen Christ on the road to Damascus. Up until then, Paul had been a persecutor of Jesus' followers. But now he became one of their leaders and a man with a view of Jesus which directly conflicted with James. Their differences were fundamental. They included Jesus's birth his message, and above all, whether or not, he was divine.

Today the followers of Jesus take for granted the Gospels' view that Jesus was the son of God who died on the cross to save mankind. But in the years just after Jesus's death, the question of exactly who he was, was highly contentious. The ensuing battle between Paul and James to resolve that question would decide what version of Jesus was handed down to posterity. The losers would be viewed as heretics and written out of the history altogether.

The dispute began because Paul believed that he, and not Jesus's family or disciples, had been given the truth about Jesus, even though Paul had never known Jesus himself. He claimed he knew more about Jesus than they did because he was communing not with the lifetime Jesus, who perhaps was a bit difficult to understand, but with the heavenly Jesus who came to him in visions and gave him instructions and information from heaven. And according to Paul, the heavenly Jesus was a better source of information than the actual historical earthly Jesus. Paul turmed out to be a foreign interloper within this movement who, to some extent, hijacked the movement.

The evidence of how the battle between Paul and James unfolded, can be gleaned from hints and references in Paul's own letters and the Acts of the Apostles. Paul's seven letters 1 Thessalonians (c. 50 AD); Galatians (c. 53); 1 Corinthians (c. 53–54); Philippians (c. 55); Philemon (c. 55); 2 Corinthians (c. 55–56); Romans (c. 57); are gererally and without a doubt, regarded as genuine. We even can say why: Stories that contain the names Pontius Pilate or Barabbas can be considered an invention of Flavian Dynasty authors. (In this context, it is interesting that the Egyptian gospels of Thomas, Mary Magalene, Philip, and Judas from the Nag Hammadi Library also do not speak of those names, although they should.)

Here is what happened: The rift began because of Paul's determination that, having once oppressed Christians, he would now spread his version of Christ's message to all men including non-Jews throughout the world. He began missions in the Greek parts of the Roman Empire and made a great success of them, with new groups of churches in each place. And as soon as he began to be a success, the Jerusalem

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people were behind him trying to force his churchmen back into their way of thinking.

James came to believe that Paul was diluting Jesus's message by allowing non-Jews to join the movement without insisting that they observe Jewish law. One issue was eating kosher food. To James, this was essential, he believed that the Jesus Movement and Jesus himself was strictly Jewish and new members had to respect the rules. Another divisive issue was whether like Jesus himself, non-Jewish recruits had to be circumcised. The trouble is that circumcision was forbidden in the Roman Empire according to the Lex Cornelia (The laws od Cornelius Sulla). With disgust, it was viewed by Romans as genital mutilation. As Roman citizen, Paul fely obliged to follow Roman law.

As Paul himself wrote, the disputes between him and James had first come to ahead (around 50 AD) when James sent emissaries led by the Apostle Peter to confront him in the city of Antioch (Antakya, Turkey). James's message to Paul was that non-Jewish members must eat kosher food if they were with Jews. Paul was furious. Paul describes them as false brethren who "having been brought in secret to spy out our freedom which we have in Christ Jesus." In second Corinthians Paul drowns in self-pity where he describes all the wounds, all the suffering he is undergone by his arch enemies whom he calls the pillars of the church, the super-apostles, the apostles of the highest degree.

Eventually, to stop the movement splitting, Paul persuaded James to agree a compromise. The Jesus Movement would remain a fundamentally Jewish one, but Paul's non-Jewish recruits could join without having to be circumcised or eat kosher food.

The years passed with two separate missions. Paul continues to export his message to non-jews throughout the Roman Empire and he promised not to interfere with James and the Jerusalem Church's mission to Jews. But then James began to hear an alarming new story about Paul. So (at around 58 AD) James summoned Paul to Jerusalem.

Their summit meeting would be the endgame in the rift which had beleaguered the Jesus Movement ever since Paul had joined it. It would decide the future of Christianity and what version of Jesus's life would prevail. Paul was carrying a donation from his missions. From New Testament references, it is possible to reconstruct what happened next. Paul arrived. He offered his donation as an act of fellowship but James seems to have refused it. He was incorruptable and not interested in money.

Then James confronted Paul with the new charge being made against him, that he was encouraging Jews to break the Torah, the Jewish law. It was not only that he was telling non-Jews they need not keep the whole Torah, he was quite happy about that because they agreed on that before. Paul was going much further than that. He was telling Jews, who were converted to the Jesus Movement, that they can ignore the Torah and do not need to circumcise their children and obey the Laws of Moses anymore.

Paul could hardly deny the charges but he tried to reassure James of his loyalty. Then James asked Paul to prove that he was still an observer of Jewish law by going to the temple and taking part in purification ceremonies. Paul agrees to do this, even though we know from his letters and from everything access shown us, that he does not follow the law but hated it. So Paul is embodying the philosophy he presents in 1 Corinthians, the key letter for all of these things, where he says, "I am a Greek to the Greek," "a Jew to the Jew," "a law keeper to the law keeper," "a law breaker to the law breaker," "I will do whatever I have to do to win."

While he was in the process of carrying out these purifications in the temple, he was recognised by some Jews who attacked him, "this is the man who has been going around telling Jews to give up the Torah," and when Paul was mobbed and saw himself in danger, he claimed protection from Roman soldiers on the grounds that he was a Roman citizen.

Up to this point, the Jerusalem community seem not have known of Paul's Roman citizenship because his announcement shocked many of the onlooking Jews for whom the occupying Romans were the oppressors. Roman soldiers picked him out of the furious crowd and arrested him in order to protect him from the Zealot Jewish mob among whom James seems to have been a spiritual driving force. That that is the moment of split when he when he detaches himself completely from the Jerusalem Church and his political aims and he becomes the founder of a new movement.

Over the coming century, Paul and his followers would be the winners in the battle for the biography of Jesus. They would write the New Testament story with the familiar image we have of Jesus today. There is no pictorial representation or written record of how Jesus's family and closest followers might have seen him. But if the winners had been James and the Jerusalem Church, how would they have written the life of Jesus?

For most of us, our picture of Jesus is drawn from the writings of Paul, Matthew, John, and Luke. They all are conveying Paul's fantasy product and his propaganda. They are spreading the so-called "good news" about Jesus with a very heavy theological slant. That slant was not just theological, it was also political.

In 66 AD, just a few years after Paul split with James, the intolerable situation between Jews and Romans culminated in a full-scale war never seen before, leaving 1.1 million people dead. It was at this very time that the New Testament Gospels began to be written.

The result was very very significant because it meant that the Gospels were written by the Pauline Church and they discount any loyalty to Jewish patriotism. Those Gospels deliberately made clear that Paul's followers were following the peaceful teachings of Jesus, and not the teachings of the rebellious Jews."

The war with the Romans also devastated Jerusalem. The Jerusalem Church wing of the Jesus Movement was effectively

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wiped out as a power base, No gospel from its members survives and yet they were the people who were the closest to Jesus. James had known Jesus as a boy. They have grown up together he knew him intimately before he had become the "saviour of the world". These people had access to the real historical Jesus. We do not have any access to what they thought, except as we have it through the Pauline community who have adapted it.

But because the Gospel writers had to base their adaptations on the earliest accounts, they contain many hints of the original Jesus as known by the Jerusalem Church. Particularly the things Jesus said are authentic to a high degree. Using these clues, it is possible to piece together how the Jerusalem Church would have written its alternative biography of Jesus.

The story begins with his birth. For Paul's followers it was a central part of faith that Jesus was the son of God, not man. This required Jesus to be born of a virgin. So gospel writers like Matthew had to carve out a story which would fit the idea of the virgin birth, an idea which became a central part of Christian belief.

The writer of the Gospel of Matthew felt that he were against a problem, insofar as God was the father of Jesus, Jesus is the son of God. So how exactly can we reconcile that with the real human Jesus we have? And Matthew found the answer when he turned up to prophecy in Isaiah, "behold a virgin shall conceive and bear a child" whereas the Jerusalem Church, of course, James was telling his followers what life was like in his own family and they believed that Jesus' father was Joseph and his mother was Mary, and Jesus was conceived like anybody else and born entirely naturally.

Luke's Gospel says that Mary and Joseph had travelled to Bethlehem in Judaea from their home in Nazareth (near Bethlehem in Galilee) to take part in a Roman census. This is historically implausible for at least two reasons. Firstly, there was no such census around the time Jesus was born (allegedly at around 4 BC) because the Jewish lands still were not officially a part of the Roman Empire. And, secondly, the Romans were no idiots who let all people travel to their place of birth, but instead, they logically ordered everyone to stay at their current home.

Upon the deposition of Herod Archelaus in 6 AD, his territories (Judaea, Samaria and Idumea [the Arab Kingdom of Edom with its capital Petra]) were transformed into a Roman province. This event made a census necessary. And that event is recorded: The Census of Quirinius was a census of Judaea taken by Publius Sulpicius Quirinius (c. 51 BC – 21 AD), Roman governor of Syria, upon the imposition of direct Roman rule in 6 AD.

Either all the New Testament authors were lying or they told the truth and Jesus was born around 6 AD. A conclusion that would make much more sense as there is a huge gap between Jesus' death at around 30 AD (as proposed by the Church) and the first noticable activities of his apostles in about 45 AD. Jesus' warnings, to keep peace, to "give Caesar what is Caesars" (pay the tax), "love thy neighbour as thyself", suddenly also make sense due the war he already could see looming over the horizon.

Why have the Flavian Gospel writers chosen Bethlehen in Judaea instead of the Bethlehem in Galilee? When we check the New Testament stories, it becomes clear. For the authors it was important that Jesus be seen from birth as "the Saviour" prophesied by the Old Testament. Bethlehem in Judaea is where David, the once and future king, came from. That is where the new ideal monarch should come from. Jesus, in other words, should be born in the Judaean Bethlehem, no matter where he was born. This place of birth is just symbolic.

In Matthew's birth story there are further exotic ingredients, the star which hovers over Bethlehem, and the three wise men, the Magi. Strip away the storytellers' ingredients and we get closer to the more mundane version which the alternative biography would have recorded: no star, no wise men, and an ordinary birth in his home village of Nazareth. (However, the Magi symbolise Persian and Indian scholarship, and the star can be seen as symbol of the Messianic Movement in general. The Persian kings Cyrus and Darius were hailed as "Messiah" by the ancient Jews because they released them from the Babylonian captivity, and their monotheistic Zoroastrian faith was regarded as beacon of religious scholarship.)

Nazareth where Jesus was brought up is in the northern Jewish state of Galilee. One of the problems with the Gospels, as they have come down to us, is that they depict the Holy Land as peaceful and pastoral idyll with travelling preachers wandering around, curings, raisings, walking on waters, and exorcisms. There is no doubt that this is total disinformation, even dissimilation.

The real picture of Israel and Judaea was best described by Roman historian Titus Flavius Josephus. And according to him, that region was a total war zone. The Gospels are written about a period when the whole of the Jewish nation was groaning under a severe and fascist Roman occupation. However, the word 'Roman' is hardly mentioned at all. Since the time of Gnaeus Pompeius, the Romans ruled the people with an iron fist and did not miss to quell any Jewish uprising. They were mercilessly crushed had been executed on Roman crosses.

But Paul and his followers were intent on creating a non-Jewish religion, which would appeal throughout the Roman Empire, and be tolerated by it. The Gospels contain no criticism of Rome. The Gospels and the images, which ever since have stemmed from them, portray Jesus as an essentially peaceful non-political man, a man who deliberately avoids saying anything that implies confrontation with Rome. However the alternative biography would have presented evidence that Jesus's religion went hand in hand with politics.

For a start, Jesus's birthplace Galilee, which was governed by a Roman puppet ruler called Herod Antipas, was a hotbed of Jewish rebellion. Remote caves near the Sea of Galilee gave perfect hiding places for revolutionary Jewish movements to strike at the Roman occupiers in the

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neighbouring province of Judaea. Jesus would also have seen great economic injustice.

In Jewish tradition the land belongs to God, it must be handled justly and righteously because "the land is mine" says the Lord in Leviticus. For the Romans land is a commodity to be bought and sold and an entrepreneurial commodity, not a divine gift. Jewish tradition in a way, and Roman entrepreneurial commercialisation, are on a collision course.

Into this revolutionary atmosphere steps a figure who would play a key role in the story of Jesus. He was John the Baptist. In the New Testament, the adult Jesus first appears as a disciple of John who baptises him and recognises him as the Son of God. But one by one, each gospel tries to play down the baptism as if they are desperate to avoid any idea that John may have been Jesus' mentor. And, of course, they avoid to mention that John was Jesus' elder cousin.

The Pauline Christians are a bit embarrassed about the story of the baptism. Mark tries to make it very clear that Jesus is in no way subordinate to John, as the casual reader might have thought, by saying "having Jesus pronounced God's beloved son with a voice booming from heaven." Matthew even has John protesting, "it is not for me to baptise you." Luke even more incredibly places the Baptism of Jesus after John has been arrested. And in fact, if you read only Luke, you would not know that John had baptised Jesus.

But the alternative biography would have seen John as a major figure and the formative influence in Jesus' life but what sort of influence? One clue lies in the fact that John was considered so dangerous that he would end up being executed by Herod Antipas the Romans puppet ruler in Galilee.

John the Baptist represented a political threat to Herod because John the Baptist was a prophet who was prophesying the 'imminent arrival of the Messiah' and by Messiah he meant a Saviour who would come and fulfill the prophecies of Zechariah, who had prophesied that the Messiah would come and deliver a military victory over the invaders.

Qumran scholars believe that the Dead Sea Scrolls are a link between John and the Essenes, a Messianc group that lived the lives as poor monks. John is described as a hermit, an ascetic very similar to the life led in the wilderness by the most ascetic branch of the Qumran community. In addition there are textual links. Both, John and the Essenes, used the same passage from Isaiah to prophesy the kingdom of God and in the New Testament, Mark's Gospel talks of "John preparing away in the wilderness" a key phrase used in the scrolls. Though the link can not be proved, the Dead Sea Scrolls do provide an insight into the kind of apocalyptic message which was current at this time and being passed on by John to Jesus.

They are very very political. The scrolls are as militant as the teachings of Mohammed's Islam. They openly mandate warfare against non-Judaists as well as disapprove, for instance, of Roman occupation in the Holy Land. They clearly participate in the war against Rome. There is a document in the scrolls called the "War Scroll" which envisions shows the whole blueprint for a final apocalyptic war against all evil, including the Romans on Earth. Many scrolls scholars have said, "this is just an idealised theoretical war." The War Scroll's detailed description of the weaponry and tactics makes this opinion very unlikely.

It seems also that John the Baptist had something to do with the rearming warriors of the Messianic Movement, it is clear that his message of the coming Messiah carried an explosive charge. What John was doing was planting little ticking time bombs of apocalyptic expectation all over the Jewish homeland, a very dangerous course of expectation indeed.

The authorities were hunting him down and executed him by beheading, which is peculiar because beheading was a form of execution reserved only for those who held Roman citizenship. In fact, the entire story is weird. We can read some short passages in the New Testament (Matthew 3:1-12; Mark 6:17-29; Luke 1:36, Acts 18:24-19:6; John 1:6-8) and, of course, in Titus Flavius Josephus' "Antiquities" (Book 18, Chapter 5:2). Neither the time of that event is certain nor who those authorities were. But we can take a closer look at some facts that may throw light onto the matter.

The Herodian Dynasty begins with Herod the Great. His father was Antipater I the Idumaean (died 43 BC), that means he was an Arab and he was the son of a person called Antipas [Antipas and Antipater are two Romanised forms of the same name]. His mother was Cypros (Nabatean and therefore also Arab). Herod the Great's siblings were: Phasael, Joseph, Pheroras, and Salome I.

We know that Herod the Great had, in a typical manner of an Arab chieftain, at least 10 wives: Doris, Mariamne I, Mariamne II, Malthace, Cleopatra of Jerusalem, Pallas, Phaidra, Elpis, plus 2 unknown cousins. The following list reveals a drama of epic proportions:

1.) Doris, son: Antipater II [executed 4 BC]

2.) Mariamne I, daughter of Hasmonean Alexandros and Alexandra the Maccabee [executed 29 BC]; son: Alexander [executed 7 BC]; son: Aristobulus IV [executed 7 BC], daughter: Salampsio; daughter Cypros.

3.) Mariamne II, daughter of High-Priest Simon; son: Herod II.

4.) Malthace; son: Herod Archelaus [ethnarch]; son: Herod Antipas [tetrarch]; daughter: Olympias.

5.) Cleopatra of Jerusalem; son: Philip the Tetrarch [tetrarch]; son: Herod.

6.) Pallas; son: Phasael

7.) Phaidra; daughter: Roxanne

8.) Elpis; daughter: Salome

It is quite likely that Herod had more sons, especially with the last wives, and also that he had more daughters, as female births at that time were often not recorded among Arabs.

Herod the Great's sister Salome I had a daughter called Berenice I who married her cousin Aristobulus IV (31–7 BC)

Berenice and Aristobulus IV had the following children:

1.) Aristobulus Minor [born c. 10 BC died after 44; educated along with his eldest brothers, Agrippa I and

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Herod V in Rome, along with future Roman Emperor Claudius (10 BC – 54 AD, reigned 41 to 54 AD). Claudius and Aristobulus became lifelong friends. This example shows that Romans and Jews were closely connected.]

2.) Mariamne III [1st husband (7-4 BC): Antipater II, eldest son of King Herod the Great. After his execution in 4 BC, 2nd husband: Herod Archelaus, son of Herod the Great and Malthace the Samaritan.]

3.) Herodias [c. 15 BC – after 39 AD; she married Herod II**, her "half uncle"]

4.) Herod Agrippa I [11 BC – 44 AD), King of Judaea from 41 to 44 AD]; married to somebody called Cypros, Children: Herod Agrippa II, Mariamne, Drusilla, (Julia) Berenice II, longtime lover of her brother Herod Agrippa II (and General Titus who was a son of Emperor Titus Flavius Vespasianus as well as the adoptive brother to Titus Flavius Josephus). Berenice II was also the presiding Judge of the Sanhedrin-Court that tried Saul of Tarsos (Acts 25, 26)

5.) ** Herod V [also called Herod of Chalcis; reign 41–48; died 48 or 49 AD]; married to (Julia) Berenice II with two sons, Berenicianus and Hyrcanus.

6.) ** Herod II [dubious identity; ca. 27 BC – 33/34 AD; Some writers call him Herod Philip I]. In some genealogies he is also known as Herod Antipas or Antipater [born before 20 BC – died after 39 AD]

That Herodias married her "half uncle" could have been much more serious than that: Herod II was also known as "Herod Antipas". Historians believe that there was a cover-up here. In reality, she married Herod V who is in the Encyclopaedia Judaica [from 1906] revealed as Herod II. This Herod II [V] was not her "half uncle at all, but her own brother! Incest was a common means in Antiquity with which dynasties of any kind stayed in power without sharing. Children with genetic defects were executed. And incest is still a practice with all its unfortunate and indescribable sufferings today in Islam. The creators of the Jewish Law knew of the effects incest can have and outlawed it.

Herodias marriage to Herod II was therefore the immoral crime the Gospel of Mark was talking about: "For John had said unto Herod, It is not lawful for thee to have thy brother's wife" [Mark 6:18]. Herodias was furious that Jon the Baptist found out because when the truth came to light, they all would have met an awful lot of trouble due to the Jewish Law that strictly forbids marriages between a brother and a sister. So, Herodias plotted to bring John the Baptist to death:

"19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel [domnicalla = Lady], Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother (Berenice I). [Mark 6:19-28]."

After the death of John the Baptist, his younger cousin Jesus created his own movement from the foundations laid by John but before putting any political plan into action he first recruited his own disciples and followers. Among them was Mary Magdalene the mysterious sinner who was saved by Jesus and stayed near to him for the rest of his life. Mary would later be the woman who went to his tomb to anoint his body the Gospels required Jesus the son of god to remain pure and celibate. But in the alternative biography Mary may well have turned out to be Jesus' wife. In Jewish tradition she could not have claimed the body of Jesus unless she had been his spouse. It is highly unlikely that Jesus would have been single as the rabbi's were married. This is a Jewish precept.

From its base by Lake Galilee, closeby to Mary Magdalene's hometown Magdala, the Jesus Movement began to grip the imagination of local people. Above all, Jesus became known as a healer and miracle worker. He preached a message about the coming kingdom of God. People began to wonder who exactly Jesus was.

In the Gospels, the moment of revelation comes when Jesus said to Peter, "who do people say that I am," and Peter said, "well. some people say that you are John the Baptist come back to life. And other people say you are the prophet Elijah. And then Jesus said to Peter, "who do you think I am?" Then he said, "I think, you are the Messiah.

But what exactly did Messiah mean? To Paul it meant that Jesus was the son of God who would come down to Earth to die on the cross and promised eternal life for mankind.

But the Jerusalem Church, of which Peter was a member, would have had another interpretation. When Peter saluted Jesus as the Messiah, he did not mean a divine figure from outer space to save the people's souls. He meant a worldly leader, a saviour of the Jewish nation, descended from King David.

The name 'Jesus' is the English spelling of the Latin name 'Iesus', and this comes from the Greek 'Iesous', this from the Aramaic 'Yeshua' and its short form 'Yeshu', and finally this comes from the old Hebrew 'Yehoshua' which is a bit clumsily translated as "Yahweh is salvation". Its meaning is "The anointed One", more simply "Saviour" or "Messiah".

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And this is also the connotation that let Greek interpreters pick the word "Kristos", or 'Christ' in English. So when we say "Jesus Christ" we actually say "Messiah Messiah", a double name. Ambiguity, dualism, duplicity is a typical feature used by writers of the New Testament such as in Jesus the Nazorean vs Jesus Barabbas (bar Abbas = "father of the son"). Equally, a name can have several distinct forms such as Jesus, Eleazar, Lazar, Lazarus but still can mean the same person.

In the Jerusalem Church's alternative biography Jesus becomes a man for whom religion embraced political action a man whose mission was to free the Jewish people from oppression and usher in the "kingdom of God" here on Earth. The "Kingdom of God" itself is a political term which means how would God run this world of God sat on Caesars throne. We do not know whether Jesus used this term or the Messianic Movement that desperately was looking for a leader who brings them military victory over the Romans.

Now Jesus prepared to leave Galilee and take his message to Jerusalem, the city where power lay. According to the Gospels, he was going as the Son of God to bring Jewish leaders back to the path of God. But in the alternative biography his overriding purpose would have been very different.

[The missionary journey down south to Jerusalem is described in the next transcript from a film made by Joseph Atwill called "Caesar's Messiah."]

When Jesus arrived in Jerusalem, he was making his bid for the throne of the Jews. He was making a bid for power. As Jesus arrived, there was high tension half a million Jewish pilgrims had gathered for Passover the festival which celebrated their liberation from the Egyptians. And the Roman governor Pontius Pilate prepared himself for trouble.

In the Gospels, Pilate is a merciful man, a good Roman. But what was he really like? We do know a lot about Pontius Pilatus (Pilate) apart from the Gospels. We know about him from the 1st century Jewish writer and philosopher Philo of Alexandria and from Titus Flavius Josephus the Roman-Jewish historian, and Pilate was fairly ruthless, especially with crowd control. So now Jesus is in Jerusalem. It is at Passover. Pilate would have had very hard fast orders for this dangerous tinderbox situation.

According to Jewish tradition the Messiah was expected to arrive at Passover. So at that time the guardians of law and order had to be extra vigilant. The Romans had abolished the Jewish kingship, the Jewish monarchy. Anyone who said, "I am the Jewish King," was more or less proclaiming himself to be a rebel against the power of Rome.

The Gospels of the New Testament record the events of the following days as a plot by Jewish leaders to execute Jesus. However the alternative Jerusalem Church biography would have pointed the finger of blame elsewhere.

Instead of the Jews being the villains of the story, as they are in the Pauline Gospels, the Romans will be the villains of the story. Instead of having a Pilate who is so struck by the wonderful spirituality of Jesus, that he's so reluctant to execute him, we would have a Pilate who was more similar to the real Pilate, the historical guy to whom we know to have been a vicious and rapacious butcher.

After his arrival in Jerusalem on a donkey Jesus upped the stakes he entered the Temple, the heart of the Jerusalem political and religious establishment, and drove the money changers and traders from its precincts. The Gospels assert that the attack on the Temple was directed at the Jewish leaders who presided over it. The alternative biography would say that it was in fact an attack on the Romans who were the Temple's true controllers while the Jewish priests were just their puppets.

The temple, of course, was the house of God, but it was also controlled by the Romans. We knew exactly that it was the centre of Judaism. The high priest, for example, had to collaborate with the Romans. The Temple had become part of the Roman Imperial Cult (the Roman Faith ministery), as any other temples in the empire, and the reason was collecting the relgious tax. So it is a symbolic rejection of the temple not because of any impurity with regard to itself or its own religion, but because of its association with Rome. Because the temple is now the seat of collaboration, not the house of God.

Reports of the trouble being caused by Jesus alerted the Roman authorities. Jesus had to be taken off the streets but first they had to find him. The New Testament says the disciple Judas betrayed Jesus in the alternative biography that betrayal would be seen as fiction.

* * *

The idea that Jesus was betrayed by one of his closest disciples would actually reflect it on them personally because they were the disciples. The leaders of the Jerusalem Church were Jesus disciples. Why did this story become part of the story of the Pauline Gospels?

It was a mythological necessity. Every great legend has someone who functions in the role of the scapegoat, someone who betrays. Without betrayal, the great protagonist of the story does not become the martyred hero. The natural person for this role was Judas because his name "Judas" was the same as the name of the Jewish people. And the Jewish people had been cast for that role in the Gospel story as being the people who betrayed Jesus. This evil story composition was consequently responsible for the death of millions Jews, from the earliest persecutions, via Mohammed's hate toward them, up to the Russian proproms culminating in Stalin's Communist mass-killings, to the most vile crime in history: the Holocaust, perpetrated by Hitler's German Nazis.

Jesus was now under arrest. According to the New Testament he was tried first by the Jewish priests for the blasphemy of calling himself the Son of God. He was then tried by the Romans for political subversion. The Gospels say, it is the Jewish priests not the Romans who want rid of Jesus

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they persuade an unwilling Pontius Pilate to execute him. But the Jewish punishment for blasphemy would have been stoning whereas crucifixion was a purely Roman means of killing. In the alternative biography Jesus's execution becomes a political Roman decision.

The Romans crucified and for anything that was subversive to the Roman order, the Roman law and order, as it were. So it was a highly symbolic public act of state terrorism. It was, in a way, like putting the head on tower bridge, except the whole body was as it were hung up there for everyone to see.

Our Christ dies a revolutionary death in Palestine. The sleight-of-hand in the materials that we have change a Roman execution of Jesus into a Jewish plot.

The New Testaments attempt to put the blame for Jesus's death on the Jews takes one final turn. Pilate makes a last offer to spare Jesus. Barabbas his first name was also Jesus in the alternative biography the Jewish mob is called to release him would be seen as pure invention.

The story arose because there was a strongly attested tradition that when Jesus was arrested and in the custody of Pilate, the Jewish crowd shouted for his release, which they would naturally do because he would be a very popular figure, a messiah figure. And this tradition was so strong, it could not be entirely expunged from the record, and at least want to suspect that there has been some splitting here. In other words that Jesus Barabbas and Jesus of Nazareth are really the same person historically.

After his death, Jesus is placed in a stone tomb by a mysterious follower Joseph of Arimathea (a word game that leads us to the name Josephus bar Mathia leading our attention to his crucifixion story in his book "Life of Josephus" in which bar Mathia rescued one of the three crucified convicts). This later becomes the stage for the crucial moment in the whole story: Jesus's resurrection. But in fact crucifixion almost always meant there was no burial.

The function of crucifixion is to leave the body there for the scavenging dogs are the crows. That was part of it, and it is significant that of the thousands of Jews who were crucified around Jerusalem in the first century, in all of this time, we found only one crucified skeleton. And that is a graphic reminder that burial is the extraordinary event, not the usual event after crucifixion.

According to the New Testament an exception was made for Jesus and he was burried in a little cave nearby the execution site. It was here that Jesus's followers arrived to anoint his dead body only to discover the tomb was empty. Jesus had risen from the dead. For both, Paul and the Jerusalem Church, the resurrection was fundamental to their view of Jesus, but they understood it differently. To Paul, Jesus's death was the whole point of his life.

Paul is not interested at all in the historical Jesus. For Paul, the history of Jesus begins with the night before his death and finishes three days days later with his resurrection and the real Jesus is totally ignored by Paul, and he says, "all I want to know is Christ, and Christ crucified and consequently also risen.

But for the Jerusalem Church Jesus's death on the cross had meant failure. James the brother of Jesus was seen praying on his knees, probably begging God for forgiveness - as he has failed to protect his (probably younger) brother Jesus. The Messiah was supposed to usher in a new era of peace and prosperity here on Earth.

The Jerusalem church had a problem. Why did he die on the cross? In case of other Messiah figures, that was the end of their movement. If they were actually executed by the Romans that was the end of their pretensions. The Jesus Movement, however, continued because the belief arose among his followers that he was not dead, that he had been brought back to life by a process of resurrection which was the miracle.

In some but not all New Testament records, we can find that story. We also can read that the disciple Peter, Jesus's brother James, and eventually all twelve disciples believed that they had encountered the Risen Jesus. But in the alternative biography, how would they have viewed his resurrection?

They did not think this made him divine because no human being could be divine that Judaism does not allow the worship of any human being as divine. That is an infringement of the first of the ten commandments. But they believed that he had been brought back to life and he would shortly come along and continue his mission which was the same as before, that is to liberate the Jews and and you know inaugurate or was called the kingdom of God.

So the alternative Jerusalem Church biography might have seen Jesus like this: A man born naturally into a Jewish family who observed Jewish law, a charismatic healer and preacher recognised by the disciple Peter as the Jewish Messiah bringing liberation on Earth, a man who saw religion and politics as one, and a man who reappeared after his death to carry on the liberation fight. And this may be the lost biography the very first Christians were given.

If we think of the many early Christians continuing to go to Jerusalem for festivals, they will have met with people like Peter and James and with the other Apostles that were still in Jerusalem, and they would have heard this story. To them, it was not a marginal story. It was the story which was perhaps best known during the first generation of the Christian Church. But as Paul's version began to catch on all over the Roman Empire, the role of the early leaders, in particular Jesus's brother James, began to be undermined.

It is not just James, but all the disciples had a kind of "poor press" in the New Testament. They are all depicted as very stupid. They do not understand what Jesus is talking about. In reality, they knew better what Jesus was talking about than anyone else, better than Paul.

Of course, modern Christians believe, it was the will of God that Paul's vision should become the basis for a new World religion. As for the successors to James and the Jerusalem Church. By the second century, they had evolved into a small Jewish sect called the Ebionites which was viewed as heretical by the mainstream Christian Church. But if they had won the

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battle for the biography of Jesus, there would be no such thing as Christianity. It is ironic that those who knew Jesus best and give us the most reliable image of what Jesus was like in the end their mission turns out to be treated as herecy.

The Jerusalem version was a much less potent message than Paul's version because it is so closely tied to the historical Jesus, whereas Paul's mission is based on the view that Jesus was the human form of of God.

Although the Pauline picture has dominated Christianity for over 1,900 years very effectively, it is in decline due to all the terrible things that so-called Christians let happen during the 20th century. The real Jesus, the Teacher and Advisor, and his amazing story, we can understand much better today. And may be, this might be the chance for a new Christianity, a Christianity that is based on reality and cherishes the things the original Jesus stood for: Fairness, Peace, Love, Justice, Compassion, and the believe in a benevolent God.

CAESAR'S MESSIAH: THE ROMAN CONSPIRACY TO INVENT JESUS

Caesar's Messiah: The Roman Consiracy To Invent Jesus
Directed by Fritz Heede, Nijole Sparkis,
Main Commentators: Joseph Atwill,
Prof. Robert Eisenman, Dr. Rod Blackhirst,
John Hudson, Kenneth Humphreys,
Dorothy Milne Murdock, Timothy Freke.
Video Transcript: Lord Henfield.
Production: Joseph Atwill, 2012

Who was Jesus? Is he a historical character? Who wrote the Gospels? Why are they written in Greek? Why did they have a pro Roman perspective? Why was the religion headquartered in Rome?

"Those were the mysteries that I saw about the Gospels. The origin of the Christian religion has been a subject steeped in mystery for nearly 2,000 years."

Joseph Atwill is one of a number of scholars today from all around the world who are questioning the historic facts behind these ancient mysteries. When examining the actual history of this era, many of the answers provided by the church and Christian scholars do not hold up to rigorous scrutiny.

This is really important for our culture to understand where Christianity came from. No doubt, Christians have done a lot of good for the world. But then there are other Christians, often the most dogmatic, who create wars, hatred, and other harm under the disguise of religion.

In studying how Christianity emerged, many of our scholars agreed that it was used as a political tool to control the masses of the day. And it is still being used this way today.

The problem is that Christianity has been used as a tool by governments that uses the goodness in people against them. For example, support for the wars in the Middle East has been preached to Evangelical Christians as a way to speed up the end of days this is just one example of the way that propaganda is used to control and manipulate the populus.

Actually, according to my study of the ancient texts, the second coming of the Christ has already occurred. May be, we need to expand the possible answers about how Christianity originated and deeper questions need to be asked. May be. we need to examine what political motives were behind the formation of the Christian religion.

I think it's a requirement of alert citizens to know how the Gospels were written, why they were written, who produced them, what was the purpose and back of all this. This is good citizenry. Everyone should be involved in this.

Today we live on the brink of an immense paradigm shift and this modern time is very parallel to the era in which Christianity emerged. Studying this ancient era can give us the perspective needed for coming up with solutions to today's problems and for helping create the better world that we envision.

And the penny dropped. The penny dropped that Jesus as a human being never existed.

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The presentation of the Jesus character is somewhat of a composite of many messianic leaders of the time.

Well let's just go back to the drawing board and we'll leave aside all of the assumptions of Christian history and let's just look at the text afresh and consider every possibility. Let's let's open the whole game up.

Can you think that Christianity is really paganism by different name? And now it feels completely obvious.

Some of us are saying that this was a Sun God turned into a Jewish man.

In all of this, we are dealing with literature we are not dealing with history. So the answer is No. There is no history to this character of Jesus it's entirely a literary creation.

Some of our Bible scholars are Mavericks working outside the restrictions of mainstream religious institutions. This allows them the freedom to provide fresh insights and draw some startling conclusions about how Christianity was formed.

I began reading a number of books on the subject this turned into a decade-long research.

For Joseph Atwill the key was in the Dead Sea Scrolls the only Jewish literature ever discovered from the 1st century AD, the time that Jesus would have been preaching among the Jews. The characters in the Dead Sea scrolls were militaristic, and you could see that this movement wanted to push the foreigners out of Israel. They were fundamentalists whereas the characters and the gospel are different. They are pacifistic, they are turning the other cheek they're giving to Caesar what is Caesar's. How did a movement like Christianity come to exist in a region that was occupied by Roman soldiers and had Jewish Zealots within it that were going to push these Romans out how was that possible?

I began studying the other two major works of the era the New Testament and the Jewish War by Titus Flavius Josephus, a Roman court historian who described the war between the Romans and the Jews in the 1st century. While reading these works side by side, I noticed an amazing connexion between them certain events from the Ministry of Jesus seemed to closely parallel episodes from the military campaign of Roman Caesar Titus Flavius. A campaign which took place 40 years after Jesus supposedly lived. My efforts to understand these connexions led me to an incredible discovery Christianity had been invented by a little-known family of Roman Caesars the Flavians and they left us documents to prove it.

The Flavians are not a household name, and yet it is the Flavians who completely reshaped the Roman Empire. In Rome of course there's the there's the Colosseum which is understood to be the best-known monument of the ancient Roman Empire perhaps. The Colosseum is in fact a Flavian construction produced during the Flavian period. It is under the Flavians that both, Rabbinic Judaism and Christianity, take shape.

Why would the Flavians be interested in creating religions? Much like today, their era was marked by political power struggles, a bankrupt economy, religious conflicts and endless wars. In the midst of this turmoil, the Flavians seized control of the Roman Empire and ushered in an immense paradigm shift. To understand the Flavians rise to power we need to go back to the reign of the previous powerful rulers the Julio-Claudian dynasty. Beginning with Julius Caesar in the year 49 BC, the Julio-Claudian Dynasty ruled Rome for over a hundred years transforming the government from a republic into an empire. This family contained all the famous Caesars: Julius who predated the time of Jesus. Augustus who was Caesar at the time of Jesus' supposed birth, Tiberius who ruled during Jesus's supposed death, followed by the infamous Caligula, then Claudius, and ending the Julio-Claudian dynasty with Nero whose reign begins in 54 AD.

The Julio-Claudians enjoyed a godlike status until the family degenerated and began to damage the Roman Empire.

By the time of Nero, his famous decadence was bankrupting the Empire and the Jews of Judaea were staging a huge rebellion against their Roman rulers.

Judaea was one of the many conquered provinces that made up the Roman Empire, this region which was also known as Palestine, was controlled by a family that served as Rome's tax collector: the Herod's.

They were a Greco-Arab family somewhat possibly Judaised though only Judaised when it was convenient to please the subjects they were given, who were put in power in Palestine and destroyed the previous Jewish ruling family the Maccabean family root installed.

Besides being heavily taxed and ruled by a non-Jewish family put in power by Rome, the Jews were further inflamed by the requirement that a statue of the Caesar be placed for worship in every temple throughout the Empire.

In the Roman Empire you could pretty much have any God you want. But legally you had to submit to the emperor as a god as well. You had to at least acknowledge that the the Roman leader was also a divine figure. But the Jews would not have any of it.

It's fundamental to Jewish belief that you shall make no graven images it's one of the Ten Commandments given at Sinai by God. So the Jews never made representations of God.

The Jews had a very different type of religion. They had a religion which was much more focused on the book and less focused upon cultic statues. This presented a real problem for the Romans. They tried to install statues of Caesar but the Jews were not going to buy that at all. In fact, it aggravated them, it enraged them and the Romans really did not understand this. It is not statues, it is books.

And those books contained what are known as the "Jewish messianic prophecies,"

The thing that most moved the Jews revolt against Rome was an obscure prophecy from among their writings that a world ruler would have come out of Palestine.

Holy books inspired the Jews to expect a redeemer who would redeem Israel, rescue Israel, restore Israel to power and leadership in the world.

The Messiah that the literature described was a warrior the messiahs would have claimed the same attributes that David

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did. David could overcome any army because God gave him the power to do it. If you had the power of God you could easily defeat the Roman army. The people rebelled against Rome and were led by a messianic movement that had a series of messiahs that had come forward to fight against the Roman Empire+

The Hebrew word Messiah is translated into Greek as Christos or Christ so the title of Christ can describe any of the numerous messiahs of this movement. Rome ruled her colonies with an iron fist and any resistance was going to be met with brute force.

The Roman-Jewish War was triggered in 66 AD by anti-taxation protests and attacks upon Roman citizens by Jews, originating in Roman and Jewish religious tensions. The Roman governor, Gessius Florus, responded by plundering the Second Temple, claiming the money was for the Emperor, and the next day launching a raid on the city, arresting numerous senior Jewish figures. This prompted a wider, large-scale rebellion and the Roman military garrison of Judaea was quickly overrun by the rebels, while the pro-Roman king Herod Agrippa II, together with Roman officials, fled Jerusalem. As it became clear the rebellion was getting out of control, Cestius Gallus, the legate of Syria, brought in the Syrian army, based on Legion XII Fulminata and reinforced by auxiliary troops, to restore order and quell the revolt. Despite initial advances and the conquest of Jaffa, the Syrian Legion was ambushed and defeated by Jewish rebels at the Battle of Beth Horon with 6,000 Romans massacred and the Legion's Eagle lost. The troops of the Messianic Movement caught the Romans off-guard and drove them out of Judaea. It actually defeats them militarily and set up a nation-state directly in the Roman Empire.

The Judaean provisional government was formed in Jerusalem by former High Priest Ananus ben Ananus (the man who killed James the brother of Jesus and was the main instigator in starting the Roman-Jewish War in 66 AD), Joseph ben Gurion and Joshua ben Gamla. Yosef bar Matityahu (the then future Titus Flavius Josephus) was appointed Jewish Army Commander of the North in Galilee and Eleazar ben Hanania as Army Commander of the South in Edom (Arabia Petraea). The Messianic Movement could muster a staggering 85,000 troops. That is: 25,000 (66), 6,000 (67), 500 Adiabene / Osrhoene warriors (southern Armenia); Other Jewish nations and Allies: Peasantry: 15,000 (69–70), Idumean-Nabataean Arabs 5,000 (69–70), 6,000 Zealots under Yohanan ben Levi, 2,400 Zealots under General Eleazar ben Ya'ir, 20,000 Idumean Arabs (68 only), Sicarii (Messianic Jihadists) under General Menahem ben Yehuda 5,000 (67), 500 (73): Civilians were forced to take part or support them.

And the Romans had to do something about it. There was a real danger that this messianic movement could not only boil over in Judaea itself but also spread to other Jewish communities and other parts of the Roman Empire. They mainly relied on guerilla tactics forcing the Romans to conquer each single town, one by one.

As the Jews were supported by Arab, Armenian and Assyrian troops, Emperor Nero had no other chance than calling up his finest generals, Vespasian and his son Titus, with whom he had a raw before. Vespasian and Titus had great expertise to quell any uprising. For over a decade they had waged war against the Druids in Britain and Gaul. Vespasian and Titus were so successful in destroying the Druids that they left behind no historical record of their existence. And these were exactly the men Nero needed to wipe the Messianist off the face of the Earth. Nero had to give them what they wanted, so they had at their disposal (minimum numbers): the Roman guard 3,000 men (by spring 66), the Syrian Legion 30,000 (summer 66), 5 Legions 60,000 (67–70), Legio X Fretensis 6,000 troops (70–73), that is about 100,000 troups.

In the year 66 AD the Flavians begin their military campaign against the Jews and they began to march their invasion forces from the north into Galilee where the first of three key events takes place they destroy the Jewish towns of Galilee. They soon captured a Jewish general who later becomes a critical figure in the formulation of Christianity. His name: Josephus bar Mattathias (Aramaic: Yosef bar Matityahu) In excellent Greek, he presented himself to the Flavians as a prophet telling Vespasian of prophecies that Vespasian would become Emperor. A smart trick with which he survived. As he spoke Greek, he rather might have overheard Roman officers discussing the political situation back in Rome. In the year 68 the Senate found the courage to depose Nero and he committed suicide. Now, Vespasian was a prime candidate to become emperor and he quite liked Josephus. He first employed him as a translator to negotiate with the rebels their surrender. After the shortlived succession of Galba, Otho, and Vitellius, Vespasian was by his own army declared emperor in 69 AD In the middle of this war Vespasian returned to Rome and seized the throne the Flavians then became the imperial family.

Josephus worked with the Flavians against the rebellion. He is often described as traitor although that does not reflect the truth. As member of the Pharisee faction, Josephus always hated the backward Messianists but loved Rome. He made no secret of it, that is why the Messianist leadership held his family in captivity. Josephus was in Rome three years before the war and became a friend to Nero's wife Poppaea Sabina.

With Vespasian in Rome, Titus stayed behind on the battlefield and set his sights on Jerusalem where the other two key events took place. Titus encircled Jerusalem entirely by building a wall to starve the Messianists out. He finally destroyed the temple leaving not one stone atop another in 70 AD.

Titus the victor of this great siege carried the spoils of this captured city back to Rome for his triumph in 71 AD. The Arch of Titus in Rome commenorates this event on impressive depictions.

In 72 AD, the most radical 900 Sicarii Jihadists fled to the near-impregnable mountain fortress Masada. General Lucius

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Flavius Silva, a relative of Vespasian, laid siege until all 900 committed suicide in 73.

All of the artifacts from the Temple that they seized they put on public display in what they refer to as the palace of peace except for one item: The Jewish scripture. Josephus records that the Flavians took and placed in the Imperial Palace (at the north side of the Circus Maximus) where no one was allowed to see it.

Although Titus successfully ended the rebellion in Judea another rebellion soon broke out in Alexandria Egypt. The Flavians knew that this was not the end of the Jewish Messianic Movement. Already during the war, the Flavians recognised, most likely by Josephus' explanations, that the Jewish messianic literature was fueling this terrorist movement. So the Flavians had all copies of it destroyed. There was not a single scrap of literature found from the Messianic Movement until the Dead Sea Scrolls were discovered in 1947. They are the only real voice of the Messianic Movement we have and that is why they are such a treasure.

The "Messianic Movement" is a name that came about by modern Biblical scholars due to the frequent mentioning of a messiah in the documents. The scholars however were shocked when they read the text because it was not talking about a peaceful figure like the Jesus in the Bible. On the contrary, the texts were talking about Jihad-like military actions, killing non-Jews, getting rid of all non-Jewish empires, and about a messiah who delivers all this by decisive military victories.

And that's why the Dead Sea Scrolls had to have been buried in caves when the Roman Army approached Qumran in 68 AD. It was the only way they could be safe from the Roman destruction.

turncoat He becomes Flavius Josephus Josephus at this time begins writing the history of the war. And he records that Titus gave him the Jewish scripture Josephus says histories have always been associated with the origins of Christianity

Back in Rome, Josephus explaines to Vespasian and Titus what the Messianic scriptures really contain and they realise that the texts were literature of war against Rome. Vespasian grants Josephus Roman citizenship and even adopted him, an amazing turn of events for that young man. From now on, he lives in the Imperial Palace, next door to all the family members and the captured Jewish scripture. He now calls himself Titus Flavius Josephus.

It is during this period that a new literature enters history which describes a peace-loving turned the other cheek preaching Jewish Messiah named Jesus Christ but if the Flavians wrote the Gospels how could a Roman family know how to write Jewish literature that refers to Jewish prophecy the answer lies in the Flavians collaborations with a number of Jewish intellectuals beginning with their own court historian Josephus.

The Roman leadership had a difficult task ahead. They realised that they could not destroy all Jewish people as about 5 to 10% of the entire Roman population was Jewish. They needed to figure out how to subdue or otherwise convince the Jewish religion to enter a peacful path. What they tried to do was to create a type of Judaism that is benign. We only know that Roman editors changed the Jewish Book of Law, the so-called "Mishna Sanhedrin" because this event is recorded by the Jews themselves. It becomes the basis of "Rabbinic Judaism" which we better should call "Roman Judaism"; it is the modern, benign and peaceful religion of our time.

In reading the works of Josephus side-by-side with the Gospels, scholars have noticed parallels between the two works. It appears as though the history of Josephus records events that fulfill the prophecies of the old and new testaments early Christians understood this connexion in fact when the Bible first began to be printed in the Middle Ages it included the history of Josephus.

Time and again we can find parallels between what Josephus writes and what turns up in the Gospels it's a powerful evidence of their true origin

He was employed to write the official history that we have the other histories from this period have been destroyed ruthlessly by the Romans. Josephus tells us this in very chilling passages how the Romans exerted complete control of the literature of this period. There were alternative histories of the Jewish war written well the Romans rounded up the writers of those histories and executed them. They rounded up all the copies of those histories and destroyed them. That is to say they ruthlessly wiped out any alternative history the only history we have is written by Josephus. And let's remember who Josephus was chief propagandist of the the Flavian tennessean he was very very successful he moved back to Rome he was given a an apartment in the Emperor's own townhouse and he was appointed the chronicler of the Roman Jewish war using Vespasian's own Diaries of the events.

Also in the pages of his history Josephus declares that the Jewish Messiah or Christ is none other than Flavius Vespasian and his dynastic family to put it succinctly Josephus says that there was a prophecy that a world ruler would come out of Palestine the Jews thought this applied to one of their own they were wrong in their interpretations He used the most cynical interpretation he applied it to the rise of the Roman Emperor in Palestine.

Josephus recorded that the Messianic prophecies foresaw not a Jew but Vespasian and his dynasty In fact all of the Flavian historians recorded that the Flavian caesar was the Christ. it was important to the Flavians that they be seen as the Christ as divine and godlike and this was not mere vanity The Julio-Claudians before them had already established that presenting themselves as gods was a powerful tool in controlling their subjects when the Flavians took over the throne they inherited an enormous bureaucracy that was already in place: the imperial cult which was dedicated to promoting the idea of Caesar as a god.

Another part of the puzzle is the Roman Imperial cult. why is it important well because it coincides with that same

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period of time as the emergence of the Christ's coat you had a whole social community the whole social structure of these conquered territories was governed by the Imperial cult and if you wanted to succeed the key social community to join was the Imperial cult because that's where all the movers and shakers were.

This idea of the Emperor becoming an object of worship was well established in the Roman system before Vespasian and Titus came along. It was prevalent in all major centers it had its own priesthood there was a ceremony an annual celebration annual games for the Imperial cult. Now it had many characteristics which would later colour the Christian cult. It grew in the same centres. It made claims that were later transferred to Christ.

The Julio-Claudians had claimed that they were of divine descent and that they were therefore legitimates their power base was the Roman aristocracy the Roman nobility. all of that collapsed into this power vacuum Vespasian was declared Emperor by the troops, by the Roman army so effectively it was a military coup with the change of dynasty they have to create a whole new follow G to legitimize that dynasty at the same time they're creating a whole mythology to counter Jewish Messiah nism somewhere along the line those two things get mixed together

When Vespasian died Titus began the process of having his father deified this is a complicated process because only the Roman Senate can bestow on an individual the title of Dios our God. Titus came to the Senate and presented evidence that the life of his father had been deveined certainly this would have included the military campaign that the Flavians waged through Judea. And it's at this time I think the Gospels were written because the theological structure in the Gospels of a God the Father and the Son of God is the same one that Titus would have been presenting to the Roman Senate. Well, the Roman Senate did accept Titus as evidence and Vespasian was deified and became a God. Titus therefore became a son of God.

The arch of Titus, that still stands in modern Rome today, is inscribed with a dedication to the divine Titus son of the divine Vespasian or son of a god. This imperial cult set up to worship Caesar as God also provided the basis for the structure of the Roman Catholic Church.

Now the rituals, paraphernalia, and symbols of paganism were transferred wholesale to the Christian Church the most obvious and clear example is where the title of the pagan chief priests of Rome the Pontifex Maximus became the title of the Pope the Christian Pope if you look at who held the original Bishop positions in the Catholic Church in those early times you will see that they are members of the same pagan aristocracy they simply change their clothing a little bit they wore the same garments but they wore slightly different headdresses they had become from being a priest of a pagan cult to being a priest of Rome.

Where the Vatican now stands there was once a pagan temple which celebrated the mysteries of a dying and resurrecting god man who wasn't Jesus. There are many churches in Rome I've been to a few where you go above into the Church of there as Jesus and you go underneath and there's a little sanctuary of Mithras. And it's basically the same thing.

So the roman plot to invent Christianity is just so clever when you think about it through the Pope who is God's representative on earth they no longer needed expensive standing armies Wars and punishment of disobedient peasants they could through religion rule their subjects.

Over time Roman Christianity propagated throughout the empire by way of the mass media of the day the Roman roads the Romans must have approved of this new religion because as some scholars asked if the Gospels really were Jewish literature about a Roman sentenced criminal why wouldn't they have been destroyed.

One of the really surprising things for me was to realize the extent of Roman control of propaganda and of literature. So that when you suddenly get all of this Christian literature arising in this period one has to ask well how did that happen the conclusion that one has to reach is that that could not have happened without some degree of complicity on the part of of the Romans so that one is led to the conclusion that the Romans must be involved in the production of this literature

To produce and disseminate this literature was a huge undertaking and the Flavians undoubtedly had collaborators we know they were funded by the wealthiest family in the world at this time: the Alexanders, a Jewish family who served as Rome's tax collectors in Egypt like the Herod's in Judea the Alexander's had strong motivation to keep the Jews Messianic movement from threatening their position and their wealth. One of their family members was Philo of Alexandria a famous Jewish theologian who was already writing works that combined Jewish beliefs with the modern Greek and Roman pagan beliefs of the day many scholars agree that his writings formed the basis for much of the philosophy of Christianity.

In these pages is practically every concept that you can find within Christianity she combines Greek philosophy and he took that and he combined it with Judaism. On top of that he was from a extremely wealthy family and this is important because you have to follow the money when you're looking at major trends new paradigms being set And if you look at his family then you start seeing well this is interesting because now we were starting to come across the Flavians again His relatives are very involved with the Flavians that whole area is where we want to look very closely for the Christian origins.

Its from exactly the same circle of people that you get the first signs of Christian ideology and they all lead to the rise of the Flavian dynasty.

Another wealthy influential character princess Bernice was from the Herod family in Judea she's the granddaughter of Herod the Great a product of the Herod's intermarriage with the conquered Jewish ruling Messianic lineage. Princess Bernice appears in the New Testament which makes her an

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interesting character she had two or three husbands and then became the mistress of Titus. So you can see this again rather like dynasty here you know powerful people mixed marriages you know shacking up with the Conqueror. yeah and it's really where Joe Atwill takes his idea of a conspiracy to write the New Testament but let him say it in his own words.

Bernice was a Herod related by marriage to the Alexander's and of course later she became the mistress to Titus. the fact that she was so closely linked with the Flavian shows you that the three families were very unified in financial romantic and likely theological issues.

By the looks of things this coalescence seemed to have brought about a dynamic that led to the synthesis of Judaism and paganism and eventually became Christianity. so that this is a very key time period.

I believe that the Gospels were actually written under the control of the Herod's the Alexander's and the Flavians. These families had the motivation to create Christianity and with the expertise in Judaism that the Alexander's and the Herod's had, they had the actual technical ability to come up with these stories that our fulfillment of Hebraic prophecies

So it seems the Flavians had the motivation the means and the collaborations through which they likely constructed and began disseminating Christianity. And if our scholars are correct one of the documents they left behind are the Gospels themselves

I began working on the study of the Gospels in the 1970s and I look at texts in terms of how were these composed watched as understanding that structure tell you about who wrote them and why they were written.

These texts were not independent Jewish texts but they will create as literary works using classical literary models

If we expect that this is the testimony of witnesses we've got a major problem. We actually have for anonymous documents they were not written by the names of people on those documents this is simply church according to Mark according to Matthew. So this idea that the the Gospels are reliable Testament is blatent nonsense.

Why are the Gospels called Gospels that's a critical question the word gospel in Greek is Evangelion and it means "good news of military" victories. Whose military victory are we celebrating here in these Gospels well seems to me that we are celebrating clearly the Roman military victory because these events the Battle of Madera the Battle of the lake of Galilee the successful Battle of Jerusalem these are battles that the Romans won.

Why are the Gospels celebrating battles that the Jews lost if these things were written by the Jews the fact that the Gospels are known to us in Greek and and not in Aramaic or Hebrew is I think just evidence of their authorship they were not written by any followers of Jesus who would have surely spoken Aramaic and if they had been fishermen and simple folk they would not have had the literal skills to write them anyway.

If we look closely there actually are clues in the Gospels that point to who the true authors were.

A lot of the Christian literature advocates turning away from the Jewish law and obeying Roman law. This fits perfectly into Roman propaganda purposes and then you have in general the portrayal of Jesus as the peaceful Jew who is wandering around in what is depicted as a sort of pastoral scenes talking to fishermen and farmers and so forth, when in fact this is a war zone. Judea is a war zone and you ask yourself well why is it not portrayed as a war zone?

I mean they really had it down pat they kept they have Jesus saying render unto Caesar what is Caesar's which is basically in response to talking about money whose benefit would that be? so blatantly obvious.

The perception of Roman characters in the Gospels they're all interpreted in a favourable light they are pro-roman they do not depict the Romans as the forces of evil they reverse that it's the Jews who become the forces of darkness. It's very striking that various passages in the Gospels refer to the Jews as "some people" separate from the heroes of Jesus and His disciples the Jews are those who object the Jews are those who try to walk the Divine Plan. Now that gives us a clue certainly to who were the true authors of this book

They are works of literature created by people who are trained in Jewish literature but whose values are pro Roman the Romans wanted to promote anti-semitism and so they arranged the story of the beloved man God Jesus Christ to appear as if the Jews had brought about his death. Because of this the Jews would have to suffer anti-semitism throughout history.

So this was a piece of work that could not have been done except by a fairly established natori team such as the literary team that was in Rome actually writing the books of Josephus, I mean that was written by a literary team and it was written as one of the attempts to give prominence to the Flavian Caesars which the Gospels also do. So it is extremely likely that the Gospels as a form of epic designed to magnify allegorically the Roman Caesars is also written at the court of the Flavian emperors.

But the Jesus story takes place many decades before the Flavians came to power. Why would the Flavians create a work about a Jewish Messiah that wasn't even from their own era? The Gospels were very precisely back dated 40 years Jesus's ministry was started in 30 AD exactly 40 years from the destruction of the temple. His ministry ends at Passover 33 AD which is 40 years before the end of the Jewish-Roman war which occurred at Passover in 73 AD with the famous Battle of Masada.

The Gospels are backdated into the period of Pontius Pilate that is to say before the first Jewish War which is to say in the Julio-Claudian period but this is typical of Flavian literature it's a Flavian technique. what they do is they back date this story into the period of their enemies namely the Julio-Claudians. And so generation after generation of Christian scholar and even secular historians go hunting in the Julio-Claudian period for the origins of the Gospels. They don't really find any answers then there are allusions in the Gospels to the destruction of the temple the most

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reasonable answer to that is that these texts were written after the destruction of the temple that is to say in the Flavian period after the change of dynasty.

This backdating of the story of Jesus Christ forty years earlier from the time the Gospels may actually have been written explains why many of the prophecies of Jesus came true within exactly 40 years what does this all add up to in my view the thing that is most significant is the research by Joseph Atwell in his book Cesar's Messiah which suggests that the Gospels were actually created as works of Roman propaganda at the end of the Roman Jewish War under the rain the Flavian emperors that his Titus Caesar and Vespasian Caesar and if you end up worshipping Jesus what you will really end up doing is worshiping Caesar in disguise

This may have been how the Flavians finally got the Jews to worship Caesar as a God by giving them Jesus Christ, a messiah more to the Romans liking, But is there any actual history to this character where did he really come from.

The mystery to me begins with his very name in Greek Jesus means Savior and Christ means the Messiah this didn't strike me is something you would call a young child.

These two words are already important within Judaism before Jesus Christ supposedly existed. Major biblical figures to a Jewish Greek speaking populace would already be called Christ their ears would already be acclimated to accepting this this title that so it isn't just a unique name of a single person who is it just suddenly popped up.

What did we actually know about Jesus Christ "the man"?

I don't think that Jesus can be historically defended. I don't think there's any evidence that we can extend to that particular Jesus.

So when you actually set out to investigate the historical Jesus as opposed to the Christ of faith you very abruptly enter a void. You find that whereas you might imagine the core details of Jesus are readily known and accessible you actually discover there's no such thing.

Further there had never been any archaeological evidence of Jesus Christ that had ever been discovered.

You cannot find an established and incontrovertible biography of Jesus at all. It doesn't exist. You enter a strange twilight zone of early Christian belief. What we have here is not a movement that is grown on the accretion of legends on a real flesh-and-blood man.

But instead the development of a religious movement around the idea of a man.

There isn't even an actual physical description of what Jesus looked like anywhere in the Gospels.

The presentation of the Jesus character it's somewhat of a composite of many messianic leaders of the time, many messianic leaders of the time most or all of whom came to a bad end, usually by crucifixion because crucifixion was the Roman punishment for seditious activity.

And the penny drop the penny drop that Jesus as a human being never existed

In all of this we're dealing with literature we're not dealing with history so the answer is no there is no history to this character of Jesus it's entirely a literary creation.

What the Romans did was they saw the Jews reliance and belief in prophecy so they said "okay, they want a prophet, let's give them one."

It seems that in the construction of the literary character Jesus Christ the Roman authors borrowed religious concepts not only from Judaism but also from other gods and religions that they knew. Some scholars have noticed the similarities between the story of Jesus and the ancient pagan mysteries.

In ancient mythology we find this whole strain of thought called "solar mythology" many gods start taking on solar attributes because as agricultural communities become more important the Sun becomes the big focus but most obvious reasons of planting and harvesting the Sun is then personified so now we have a male Sun God it becomes a religion in many parts of the world Christianity usurped a tremendous amount of Sun worship some of us are saying that this was a Sun God turned into a Jewish man This December 25th birthday was in fact the "Winter Solstice." This is really in fact the birth of the god of light the December 25th actually is the end of a three-day period of when the Sun stands still the Sun appears to be dying as the days become shorter and the Sun is reborn at that point.

Across the ancient world there was this form of experiential and philosophical spirituality in these mystery cults or mystery schools. And at the centre of these schools you would find a mythos, which was an initiatory myth for symbolic myth which would help people who were going through the initiating process come to this spiritual awakening. This knowledge is called "gnosis." And what you see in these myths is the elements that will later become the Jesus story.

Let's ask the question is Jesus developed from pre-existing literary characters? Jesus has certain episodes in this so called life and each one of them can be traced to a prior representation of that time.

If you look at the the elements which we found in the pagan mystery school myths, you find the story of a dying and resurrecting son of God who's born of a virgin, has twelve disciples, turns water into wine at a wedding, it brings a new religion of love, is accused of heresy or a provocation by the authorities, is put to death, sometimes by crucifixion, and then if you want to commune with the god man, you take bread and wine, and then you can come to eternal life. Well, all of this is course Christianity.

Easter itself is a long pre-Christian celebration of the resurrection of spring from the death of winter. This is an ancient shamanic belief. You will find it all over the world. that you go through a ritual death where you get reborn. But you're reborn as an awake being, so you died just to your lower nature and woken up to your higher nature.

You can find them in the Old Testament in the the Jewish mythology as well. It isn't this pagan parallels I mean the New Testament for example the Ascension. We have an

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ascension with the Old Testament figure of Elijah and it's a very dramatic ascension.

Elisha and Elijah cycle: These are two Jewish prophets one followed on from the other which have many of the story elements found in Jesus for example there is a "multiplication of food miracle" there is a "raising of the dead miracle" there is a "water miracle" there is an "ascension to heaven miracle." Is this fulfillment or is this simply copying of a useful theme?

You can see where they just used Old Testament characters and scriptures as a blueprint to create this new one.

A lot of the ethics of Christianity actually were around before Christianity. The Golden Rule "do unto others as thou wouldst have them do unto thee" is in fact from the Old Testament. Jesus didn't make that up. Many of the other aspects of Christian ethics many things which we might like to applaud as very good aspects of Christian ethics can be found in the stoic philosophy in Rome which by the way was exactly the philosophical and ethical school promoted by the Flavians.

There is little that is original about Jesus. If one separates from his words, advice that was in the interest of the Roman Imperial family, all that you have left are snippets of widely known philosophies, truisms and concepts that came directly from prior Hebraic literature.

The reason I am now convinced there's no historical Jesus which seems of real light wool to people who are not familiar with the idea it is a combination of things: First of all, there is no evidence for an historical man which stands up to proper scrutiny. Secondly, the story of Jesus is full of these motifs which come from the pagan mysteries. And the third reason is, because in the early Christian movement there are these two types of Christians, certainly by the second century. I think of as Gnostics and literalists. What marks out the literalists who will become the Roman Empire and the Roman Catholic Church is that they've got a historical man. What marks out the Gnostics is that they see it allegorically, and their great heresy is that Christ didn't come in the flesh. Now the winners write history. And the history books have been written by the literalists.

And all of the tradition about the Romans trying to torture and suppress Christians these traditions are correct they definitely persecuted the Messianic militaristic Christians and they certainly would have frowned on the Gnostic independent thinking Christians, but the Roman pacifistic "giving to Caesar what is Caesar's group" would have been promoted.

Reason: This teaching is perfect for the Roman Empire as it is a fascist Empire. It has got a very simple message, "just believe this, you don't have to transform, and you have to go through the authorities, through the bishops, through the state ultimately. It is the perfect thing for them to pick up. And that's what they did.

Our scholars agree that the gospel are complex literary creations drawing from both pagan and Jewish myths. But Joseph Atwill goes a step further to say that the Flavians wrote passages directly into the Gospels which show that they were the authors.

One of the most famous prophecies that Jesus makes, is about the coming of someone he refers to as "a son of man." Now many people believe that he's talking about "a second coming" of himself and many people believe that this is going to occur some point in the future. Well, the fact is, this "coming of Jesus" has already occurred. Jesus makes very specific prophecies as to what will happen when "the Son of man" makes his visitation. He refers to three key events: (1st) the Galilean towns will be crushed, (2nd) Jerusalem will be encircled with a wall, and (3rd) the temple will be razed leaving not one stone atop another.

He also states exactly when this individual will come. He says that 'the Son of Man' will appear before the generation that is alive and listening to Jesus's words passes away. Now the Jews of this era a generation is 40 years. And so the only individual that could possibly be the son of man that Jesus predicts is Titus Flavius.

Titus Flavius did destroy the Galilean towns, he did encircle Jerusalem with the wall, and he raized the temple to the ground and left not one stone atop another. And he did this within 40 years. Josephus recorded that, no matter how Titus tortured the Jews, they refused to call him "Lord" or "God". So to circumvent this stubbornness, the Flavians wrote the Gospels in which "a son of man" was predicted to come in the future. Titus fulfilled these prophecies and became "the son of man". So you end up worshiping Titus without knowing it.

To further support his thesis but the Flavians originated Christianity Joseph at will points to the Roman Catholic Church's earliest Saints known as the Christian Flavians.

The Flavian family is connected to early Christianity in a number of unusual ways. Many members of the family were recorded as having been among the first Roman Catholic saints.

And these include Flavia Domitilla who is either Titus's sister or his niece. And there is an inscription honouring Flavia Domitilla for donating the land that became the first Christian catacomb, and Flavia Domitilla was the first Christian Saint. The inscription bearing her name is in the Catacomb of St. Domitilla in Rome. It can be seen on the righthand wall of the Basilica at the foot of the entrance stairway between the two sarcophagi. The right-side part of the tablet has broken off and is missing.

[The remaining inscription reads: TATI.A. BAVCYI . . .; TRIX. SEPIEM. LIB . . .; DIVI. VESPASIAN . . .; FLAVIAE. DOMITIL . . .; VESPASIANI. NEPTIS. M . . .; IVS. BENEFICIO. HOC. SEPHVICRV . . .; MEIS. LIBERTIS. LIBERTABVS . . . (in English: . . . Grand-daughter of the God Vespasian . . . Flavia Domitilla . . . niece of [Titus Flavius] Vespasian the son of the divine Vespasian . . . donating . . . liberty . . . to get free . . .).]

(1st) Her son Titus Favius Clement is recorded as having been the first Roman Catholic Pope after the apostle (and Jesus' younger brother) Simon, (2nd) in addition there were

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two members of the Flavian household staff, Flavia Domitilla's chamberlains Nereus and Achilleus, both of them had churches named after them in the very earliest Christian diocese in Rome, (3rd) there was a Christian theologian whose name was also Titus Flavius Clemens, Clement of Alexandria, and he's the one who actually described the first Christian symbols, and he said, they were the anchor the boat the fish the olive branch the star, and oddly these are the very symbols that the Flavian Caesars used on their coins. The final (4th) connecting point between the Flavian family and Christianity is that in the fourth century Flavius Constantine made Christianity the state religion of Rome.

The military achievements of Caesars were important to all Romans so certainly the Flavian Christians, the group that the Roman Catholic Church State, were the first saints of the religion would have known the identity of the Son of man that Jesus predicted who would crush Galilee and circle Jerusalem with a wall and raise the temple was Titus Flavius.

So it seems if a person knows how to uncover them there are actually many clues pointing to the Flavian origin of Christianity and perhaps the most intriguing one that Joseph at will uncovered is a secret code the Flavians used in their documents which enabled him to make his startling discovery.

So the Romans had the Jews' scripture locked up inside their imperial court and they studied it. And what they discovered was that there was a unique literary code hidden in the text.

This hidden code, which was common in Jewish scripture, was used by the Flavian literary team to place passages into the Gospels that had to be deciphered to be understood. This hidden literary technique is known as "typology."

Typology is used throughout the ancient Hebraic literature and it's a genre that is really no longer understood are used today but simply put typology is using events from the past to provide form and context for subsequent ones what we're talking about is stereotypic. In other words, there's an idealised prototype which shows certain characteristics, or performs in certain ways.

For instance one of the things they do is they take an old story and they retell it in a new form and and they superimpose contemporary history upon old stories and they create these multi-layered texts.

In Hebraic typology, texts were designed to be read in comparison to one another or intertextually. And in doing so, a meaning that would not be visible in the surface narration, would become apparent to someone who understood the type of logic connexion between the stories. Hebraic typology connects prophets. Events from the life of one prophet are placed into the life of a subsequent prophet. And this shows that there is a divine pattern established by God connecting his prophets to one another.

The Gospels actually show how we can decipher for ourselves this hidden code or typology that was used to create the Jesus story.

At the very beginning of the Gospels there's a primer of this typology. What the author of Matthew has done, is take events from the Old Testament and place them into the life of Jesus. These events occur in the same sequence in the story of Jesus as they occur in the Old Testament.

Numerous Bible scholars had already identified the following parallels:

Both stories have a patriarch named Joseph who travels from Israel to Egypt; A ruler who massacres innocent boys; A divine character who states that all the men are dead who sought your life; And then a return from Egypt to Israel. This is followed by events which have passing through water (in the Old Testament the Israelites pass through the Red Sea, in Matthew Jesus is given a baptism in which he passes through water); we then travel into the wilderness (the Israelites are in the wilderness for 40 years, Jesus goes into the wilderness for 40 days). Finally we have the three temptations (in the Old Testament we have the temptation by bread, the statement "do not tempt God," and the commandment to worship only God. These appear again in Matthew where Jesus is tempted by bread, tells the devil "do not tempt God" and instructs him to worship only God.). Therefore when you compare the life of Jesus with the life of Moses, you see a linkage that shows that the character in the Gospels was divinely connected to the character in the Old Testament. The life of the first saviour of Israel Moses foresaw the life of Jesus who's now claiming to be the next saviour of Israel.

To understand the rest of the Jesus story his adult ministry we simply need to know that the same system of parallel names locations and concepts occurring in the same sequence was used to connect Jesus in the Gospels to Titus in the works of Josephus.

Our scholars explain this Gospel typology in the following three examples:

Jesus comes to the Sea of Galilee at the beginning of his ministry. He gathers his disciples to him and he says, "do not be afraid, follow me and become fishers of men" (In the Gospel of Luke, Jesus actually says "catchers of men".). Titus comes to the same location, to the Sea of Galilee, he gathers his troops his disciples together and he says, "don't be afraid" and then he leads them they follow him and they attack a group of Jewish rebels they sink the Jews boats the Jews attempt to swim to safety and the Romans use their Spears to catch them. They become fishers of men.

The match is not exact that we should never expect it to be exact it's simply a type which is repeated across the whole of the New Testament.

Jesus is constantly dealing with Devils. Josephus also deals with Devils but Josephus defines who these Devils are. He states that the Devils are those individuals who have a rebellious spirit and rebel against Rome. At Gadara Jesus encounters one man who has a legion of demons inside his mind. They then are driven out by Jesus they infect a herd of swine and then this heard rushes wildly into the water. This is a parallel to Titus's battle at Gadara where one individual infects an entire Legion of Jews with his demonic spirit and

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then that group in turn infects another group and this combined group is driven by the Romans into the sea.

what's being suggested here is that this story that you find in the Gospels is in some ways sort of like a grim parable about that military events it's sort of like a bit tongue-in-cheek I think the Romans had a vicious sense of humour like this a very black sense of humor and a medieval texts that I've studied that which is called the Gospel of Barnabas when you read that story the way it's presented is in a unsophisticated form that is to say it's sort of been decoded in some ways and it becomes clear that what that what we're talking about here are the Jewish rebels power chase things of the sea and they drown in the sea in the Gospels these are presented as pigs this is a this is a once again a very dark black sort of Roman sense of humour some of these literature really needs to be understood like that.

In Josephus's biography he describes when he was in the entourage of Titus during the closing stages of the siege of Jerusalem, he chanced upon three of his friends who were being crucified, and he pleaded with Titus for their release. And Titus gave that permission and the three figures were removed from the cross. Two of them died and one revived. Now if you're looking for a stereotypic example of how some idea was floated into the mind of someone right in the Gospels that is a pretty clear example it's certainly a strange occurrence that we find such an incident in the works of Josephus when it shows up is such a dramatic form in the Gospels.

In the Gospels, Joseph of Arimathea asked the Roman commander to take Jesus down from the cross in Josephus is history Joseph bar Mathias asked the Roman commander to take someone down from the cross. Arimathea is a pun on Josephus his last name bar Mathias.

When you read our sources really carefully and you have to do it really really carefully because they didn't spell it out for us it's it's effectively very well hidden. we have to understand that our literature a lot of our literature is essentially propaganda the Romans are not writing objective history and all of our literature has been through Roman filters. perhaps there's a significance of the Dead Sea Scrolls that this is literature that hasn't been through the Roman filters.

It's important to realise that Josephus wrote in an era when allegory was regarded as a science. Educated readers were expected to be able to see another meaning in religious texts than the one that appeared in the surface narration.

We're dealing with Roman literature on the one hand and Jewish literature on the other, and in both cases they're much more sophisticated much more multi-layered and elusive and much trickier than modern readers suspect. It's not a simple literature it's very very complex allegorical literature that indulges in the literary games that the Romans played the more you understand about Roman literature in this period and then you place the Gospels and other Christian literature in that same milieu, you can start to see the games that are being played in that literature.

Now these parallels have been seen by other scholars, but what they fail to notice is that the parallels occur in the same sequence and thereby they create a typological pattern.

The Flavian thesis it's trying to read these texts in context because in any given text you've got the text in the first instance, and then you've got the context, the environment in which it happens, and of course in all of these texts also you've got a subtext, so you've got text context and subtext, and you have to be able to read all of those things. Unfortunately, many religious people who are coming out of seminaries who are coming out of religious colleges they are just not being trained in this sort of level of reading. They are instead being trained to just read on one level which is a literal level and I think that that's very unfortunate and that that really needs to be challenged.

By studying the multiple layers in these ancient texts in the original Greek language, Joseph Atwill was able to discover not just a handful but over 40 typological parallels between the Gospels and the works of Josephus which shows that the Ministry of Jesus Christ followed an exact sequence the military campaign of Titus Flavius, through parallel names, locations and concepts.

Once I understood the system that the Flavians were using to link Jesus and Titus, I was able to discover dozens of these parallels between Jesus and Titus, and what was amazing is that they occurred in the same sequence. This simply proves that this was deliberate that these unusual parallels had been created by the Flavians as a signature. It is their way of telling posterity that they authored the Gospels these parallels are the Flavian signature of the Gospels.

Both, Jesus and Titus, began their campaigns at the Sea of Galilee, and then go into the Galilean countryside, followed by a journey to Jerusalem. Once they reached the city's outskirts they paused for a while before they entered. Finally, they leave the city where their campaigns come to an end.

To catalogue the many parallels I gave each one a convenient name that related to the concept in that particular parallel set. Starting at Galilee each of these are episodes that occurred both in the Gospel story of Jesus and in the history of Titus's military campaign.

1.) Both, Jesus and Titus, journey to Jerusalem each sending messengers ahead to meet him when he gets to the city.

2.) When the Romans get to Jerusalem they notice that the Jewish factions are fighting against themselves. At this point in the Gospels Jesus talks about "a house divided against itself cannot stand."

3.) Then Josephus wrote, that in preparation for battle, Titus ordered all of the fruit trees between the Roman camp and the walls of Jerusalem cut down. At this point in the Gospels Jesus states that "if a fruit tree does not bear good fruit, cut it down."

4.) Titus goes around the walls of Jerusalem looking for the best place to construct a tower from which they can launch their attack. At this point in the Gospels Jesus asks "which

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one of you who is going to build a tower, does not first sit down and think about the cost."

5.) At this point in the history (The Jewish War), Titus sends Josephus to ask the Jews what terms they will accept for peace. In the Gospels Jesus describes a king who sends a delegation to asked for terms of peace.

6.) Both, Jesus and Titus, at this point have triumphant entrances into Jerusalem during which, amazingly, stones are said to cry out.

7.) Each then drives a den of thieves out from the area in front of the Temple. This is followed by Titus encircling Jerusalem with the wall. In the gospels Jesus is here predicting that Jerusalem will be encircled with a wall.

8.) Because of the walls, starvation sets in in Jerusalem. Josephus wrote that a woman named Mary, who called her son a myth for the world, slayed him and ate him, thereby turning him into a human Passover lamb. In the Gospels we now have the Last Supper. Jesus tells his disciples "take eat this is my body this is my blood," thereby turning him into a human Passover lamb.

These parallels here are not coincidence but they represent the signature the Flavian authors deliberately left behind in the Gospels.

You can see the fingerprints. The Flavian authors left their fingerprints all over these texts. You can start to decode these texts and can see automatically some surprising conclusions about how early Christianity first arose.

Our scholars have shown that the Gospels were not the product of primitive Jewish fisherman, rather they are a sophisticated literary work, combining religious ideas of the day with Roman political perspective and power. Joseph Atwill's research reveals that reading the works of Josephus concurrently with the New Testament shows that the events of Jesus's life were not historical but rather all of them are dependent on the events and the military campaign of Titus Flavius. Jesus Christ was an allegory for the Romans Caesar Titus, the Messiah of the Roman Empire, the Romans son of a God that Christianity was set up to worship.

I certainly don't want to undermine the positive things in Christianity I'm happy to admit that there are positive things in Christianity and in other religions as well. The issue here are the historical claims of these religions.

Traditionally religious dogma has forbidden the examination of historical discoveries or the inclusion of certain scientific findings in their teachings asking their followers instead to blindly believe as they say, not as the objective facts may show. In live in a time perhaps it's a new intellectual Renaissance which is getting fed up with many of the structures that we live with and which is recognising major frauds at the heart of our financial markets and the heart of heart of our industry and the plug is being pulled on them and my view is that we have yet another fraud the biggest of them all and it's a fraud at the heart of Christianity. And it is a time for whistleblowers to come out and to make this information available not just to scholars in academic journals but to have it widely available to anybody who wants to know.

It's helpful to hear a wide diversity of voices in order for people to arrive at their own conclusions and the theories brought forth by our scholars are a part of that diversity.

When they hear that the Jesus story is a myth people feel that you are taking something away, but you're really not. You push people "why do you believe in it started Jesus?" Often people will go "well, you know, the Bible or something, but when you go "well, have you studied it as an historical document, have you looked at the evidence?" they'll go "well, no, I haven't." So that's not the real reason. The real reason when you push people is "well I have a relationship with Jesus, I have a personal relationship with Jesus and that's what I don't want to lose."

And that's a really good reason to be a Gnostic and a really bad reason to be a literalist.

The gnostics, as well as pre-Christian pagan mystery schools, believed that the myth of the dying and resurrecting Godman was an allegory to be used for personal growth to die to their lower nature and a rise to their higher nature. The literalists took control of the original myths and shaped it. So it would take the power away from the individual and place it into a central authority. Rediscovering the original myth gives people the freedom to choose the beliefs that truly served them.

Okay, some Christians have developed their personal faith to the extent that Christ is this energy or force or power within them this is how they have interpreted the story now the story has become again when it actually began as an allegory.

I had no issue with the Christ within I have an issue with the with the church militant what threatens humanity is organised regimented religion on the march taken so seriously that you will act out its worst precepts.

If we examine all the religions of the world we find that there is a common thread that connects all faiths and all people and it is from this connection that we can make the choices that have now become so critical to our future.

I like to focus on the origins of religious ideas and it turns out that they're very unifying underneath. All of the divisiveness that we see on the surface, it would be extremely helpful for all of humanity to realise that there is this underlying unity. And those origins are basically nature worship, the study of the Sun, the Moon, the Stars and Planets. This is all what humanity has been looking at, of course with great awe, and reverence for thousands of years, and it is extremely important for us to get back to those roots. The destruction of the planet is also directly tied to religious ideas. This can help to restore balance to the planet in a very profoundly significant way.

The very survival of humanity depends on viewing history from a new perspective so that we can be clearer on the historical facts and still honour the myths that offer us the greatest wisdom.

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It is what the myth, what the poetry says, that matters, not what actually actually happened. So each new generation, whatever you say, is going to hear the myth and that is what is true for them, and what follows is the actual history which is much too complex for the average person whoever if their head around.

Though the actual history is complex and we may never know all the facts about what happened 2,000 years ago, the voices of our scholars are contributing to an ever widening dialogue and the growing paradigm shift being witnessed all around the world today that can lead to a more empowered and enlightened humanity tomorrow.

This is really important for our culture, to understand where Christianity came from, and this is direct evidence. You can actually walk this path and come to this conclusion. You can know that Christianity was an invention of the Romans. It was done to pacify their subjects.

And this is important because it gives us a different way of understanding government, how government operates the tools that government uses, the purpose that government has for the various propaganda apparatus. Evangelical Christians are getting away with debunking facts as mere theories, even subjects like evolution, but they provide no evidence for their position other than to simply cite religious dogma.

And if you look at the influence that Dogma is having in the media today you can easily see it is increasing. I would like to challenge these extremists to consider the possibility that my findings are correct. Though there is much good in Christianity, we have to understand how rulers have used it to control us, and how they are still using it to control us today.

I hope citizens will be more skeptical when they hear an authority figure using faith to interpret laws or a belief in Armageddon to create governmental policies. The Flavians encoded a secret message into the Gospels which we can now understand in a new light. "And ye shall know the truth, and the truth shall make you free." [John 8:32].

ROBERT EISENMAN: THE JAMES OSSUARY INTERVIEW

(This Interview, produced and held by Simcha Jacobovici [speak: Simka Yakobovich] with Prof. Robert Eisenman [in around 2004], is discussing the James ossuary and in particular James and Jesus, and the Dead Sea Scrolls from Qumran and Saul of Tarsos, better known as Paul the Apostle. The Ossuary bears the Aramaic inscription: Yakob bar Yosef akhui di Yeshua [Translation: Yakob son of Yosef, brother of Yeshua]. Aramaic was the language of Jesus and the entire Middle East, from Egypt to India, and up the Silk Road to the capital of China. Some ambiguous words in this transcript have been changed, such as Judaea or Holy Land for Israel or Palestine. Clarifications are given in square brackets. Production: Simcha Jacobovici, 2004; Video Transcript: Lord Henfield, 2019.)

Robert Eisenman: . . . . and the leader was James not Peter. Peter was overseas traveler but James was the big honcho that he had to report back to. So he describes meeting him there and then he describes a debate on the temple steps where the priests and the scribes are debating the James group on the steps. And there's a riot. And all of a sudden into this riot bursts for who's called an "angry man" - and is clearly meant to be Paul in his time when he's serving the Roman authorities - and he runs into this debate just when James is about to win, picks up a flagon from the altar and and and beats James with a club and throws him down the stairs and leaves him for dead and there's a huge Mela. And about 30 people are dead but James isn't dead. This this is the kind of detail this novel has. It carries him out of he temple to a house in Jerusalem, which is also good detail, then it takes them down to Jericho outside, and then the the enemy, as he's called, gets letters from the high priest to pursue the Christians to Damascus that's the thing in Acts. That's where Acts picks up. So this is Paul, and he comes through Jericho on the way to Damascus and he misses them and they have carried James down there because he is the leader of the whole community. They are out of somewhere outside of Jericho. Guess where they are: Near Qumran! So that's the that's the thing of James attacking Paul.

Simcha Jacobovici: So you are using the historical . . .

Eisenman: This is so detailed how what is it what are they doing? That it is so rich in detail.

Jacobovici: So then, is the ossuary the real thing?

Eisenman: No it's not the "real thing". It is a very questionable thing. It is a very worrisome and highly suspicious [thing]. Many aspects to it are challenged credulity.

Jacobovici: Why?

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Eisenman: Why? Well, there is a whole list of things. First, there's no secure provenance. Second, there's no secure chain of custody. Third, it comes willy-nilly out of nowhere, suddenly appears on the scene just when James is being talked about.

You know, for the last five years there have been a series of books on James, primarily, including my own which is a thousand-page penguin "James the brother of Jesus and the Dead Sea Scrolls", and these books have been widely circulated. And in these books one of the things that said is perhaps the best proof that of Jesus existence were the fact that he had a brother James. Three or four years after statements like this are being widely read here pops the sarcophagus. That is the first thing that put my hackles up to worry about. It is the miraculous sudden appearance of this.

The next thing that is worrisome about this box is the phrase THE BROTHER OF JESUS. Nobody at that time would have thought to put the "Brother of Jesus" on an ossuary, not in the first century. Later perhaps, after Christianity and its documents had time to dig in. The point was, James was rarely called this. James was famous in his own time. James was an overarching figure in Jerusalem known as "The Just One". People used to walk up to James and touch his clothes as as a holy man when he walked through these streets. He was probably a leader of a movement like the Essenes, if not the Essenes. Anyway, he was a Zadik [more correct: Zaddik], a Zadik who everyone admired and knew about. Therefore, if you had an ossuary in his name, you would not have to identify him as "Brother of Jesus". He would be known in his own right [meaning, he would have borne only the name of his father as it was custom e.g. Ya'akov bar Yosef (Jacob son of Joseph) without the extension "akhui di Yeshua" (brother of Jesus)]. It's like, the person who added "Brother of Jesus" wants us to know which James it was. So a later generation or even someone in our own time, that's what I have said. Generally, that is too pointed, it is too perfect, it is like, "Oh, hello 20th century, do you want to who this is? It's the brother of Jesus, you know?" And someone has written it out there. That is a second problem.

But I would even worry about a third problem: the James the son of Joseph, Jacob the son of Joseph, the first part. Now, that's not to say, the are two problems with the inscription itself. Now we have professional palaeographers supposedly looking at this. Look, I want to tell you, even an amateur could see that there are two hands there and that the two parts of the inscriptions don't match. One [the Aramaic on the right half] is deeply incised in a formal style. When I saw it in the museum, I was staggered because the pictures don't do it justice. The pictures looks like they have been sort of enhanced because you can hardly read. The second part, because it's so dim and it's done with such a clumsy tool. The first part just jumps right out and it's not just because it's been cleaned. It has been done with a different more precise tool. It is a formal hand. The second part [left of the first half as Aramaic is written from right to left] is clearly added by a second hand with a different instrument even. It is not as deeply incised. It is more clumsily. It is like a more complete instrument. Now, an amateur photographer could tell you that. But the public is cowed. The public defers to these specialists and is unwilling to use its own judgement. So there are two parts to this inscription. I have dealt with the second part a little bit.

The first part is worrisome for the following reasons. There may be two or three hundred people called "Jacob* the son of Joseph" in the area of Jerusalem at this time [* meaning James. James is the English corrupted form of the original name Jacob or Yakov.]. I would not even want to estimate how many there might be. There may be two or three hundred people in the Jerusalem's environs at this time called Jacob the son of Joseph. But the problem with this particular inscription is that it is too clean, it is too new. There are rosettes in the back of the of the ossuary that are rubbed out. Where is the, where from nature where is . . . -- forget the patina argument. People have said on patina that it can be faked. I've heard from a lot of Antiquities people that this is normal practice and then in the unfortunate market of unreliable antiquities that this is happening in a widespread way. But any case, put the patina argument aside. -- Where is the natural wear and tear on that particular inscription that you see for instance on the rosettes on the other side and the inscription on the left?

Now the final part of that chain is "James the son of Joseph", which is worrisome. No ancient sources really call James "the son of Joseph". In fact, they try to make a point that Joseph isn't the father that is not only not the father of James he's not even the father of Jesus. God is supposed to be the father of Jesus. And I've always thought that the term Joseph was a symbolic term going back to who Jesus's tribal father was that is Joshua's [Yehoshua from the Old Testament, which is the same as Jesus' original name] tribal father - as you probably know - was the tribe of apartment yet Joshua's tribal father was the tribe of Joseph it's Joshua son of Joseph. Also in Jewish culture we have two messiahs: the Messiah Ben David and the Messiah Ben Joseph and this seems to fit in with those kinds of alusions.

In the actual text we hear that James is the son of Clophas and Mary or someone called Cleopas and Mary. Another document in the Gospels calls him "James the son of Alphaeus", a corruption of Cleophas So we have lots of names who James may have been the son of. This Cleophas character, you see, is how the Gospel of John uses this character to develop the idea that James is not really a brother of Jesus but it's first cousin. Because in the Gospel of John it says "Mary the wife of Clopas" and her sons James, Joses, Simon, and so on, the four sons and the daughter Salome. So normally, in the tradition, James is considered the son of the uncle Cleophas / Alphaeus, unless Clophas and Alphaeus are Joseph. So even the Joseph part, from a specialist, who I consider myself to be, and honestly, the people were talking about may be specialists in palaeography or patina, but they are not specialists in history and text, and

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they don't know these traditions. those are the many reasons why I worry about this inscription. . . .

Jacobovici: I am not a scholar on this matter but I thought there were two Jameses. There was a Clophas and he was a carpenter. It seems to be a cousin. There's a bunch of Jameses.

Eisenman: Cleopas is supposed to be the brother of Joseph.

Jacobovici: . . . of Joseph. So, that has not preclude the idea that Joseph also had a son named Yakov.

Eisenman: Well, let's not get too Byzantine [strict] about this. I mean, we get multiplication of Mary's, a multiplication of James's, a multiplication of John's, and the main reason for that is, as the doctrine of the supernatural Christ went forward into the second century: brothers became cousins, fathers became uncles, mothers even turned into their own sister. In the Gospel of John we get Mary the sister of Mary which is a tautologistic impossibility but that's how it is. But [the Gospel of] John has the character Mary, the mother of the sister of the mother of God. So Mary is not even the mother of God in John because John is pushing the family away from from Jesus, as the supernatural Christ, and the perpetual virginity of Mary came into being. So I wouldn't worry about this multiplication of like-named persons.

Jacobovici: If I sort through all that, was Jesus a historical figure?

Eisenman: Jesus is a historical figure insofar as his brother is a historical figure. It isn't the question whether Jesus has brothers, there for sure. It's the question whether the brothers have a Jesus. And what I meant by that is Jesus is historical but the documents about him may not be reliable.

The problem is the documents about him are so beloved, so much part of our culture that people have a knee-jerk reaction to them "oh Jesus son of Joseph and Mary", all these are like shibboleths [conventional] platitudes of our society. The point is that there certainly was a Jesus but what we know about him is very dim and indistinct, and those documents were written a good deal further long in time and often retrospectively, and with an agenda: They were written primarily from a Pauline-Gentile Christian point of view to make the Jesus figure, as it is typical in Hellenistic writing, the writers claim the figure the way Plato claims Socrates, make the Jesus figure more or less a mouthpiece for their a position. So I don't accept the narrative picture of Jesus. I do think that the picture of James would be very much like what Jesus would have been.

Jacobovici: So in a way to get to the historical Jesus you have to get to him through James?

Eisenman: Here we go. Once you have stalled to solve the problem of the historical James, you have willy nilly, you have got to the end of my book. Solve the historical Jesus. The last sentence in my book read: "Who whatever James was, so was Jesus because these two brothers were obviously very close, one succeeded the other, the other died much much earlier, the facts about him have been overwritten by all kinds of theological and other Gnostic tendencies over several centuries until we finally get the potpourri in the final form we call the Gospels. These Gospels develop in the form we know them over two or three centuries. There may be early parts to them, but they're much later parts too. So that is retrospective running. It is sort of like going to Hollywood and come to the scriptwriter, "now you write the script here are the basic details from that perspective." So one writer will write it from that perspective, another writer will write it from this perspective. I would, if I were the writer, I would be writing it from the Jamesian perspective: that gospel has not been written yet.

Oh, let me throw one more thing on that. This is a really important point you might be able to get some use out of it, that is because I want to pop it in: Those of us who know how important James was and what an overarching figure he was, he was the Zadik [the Righteous One] of his generation everyone deferred to him. For All parties he was like the "Ayatollah of his period". I would say, I should like to call him that, the Leading Authoritative Figure of his period. I don't think he was that violent. he was called "The Righteous", so I don't think he was an unjust man, but that's the statuary would have had among all the opponent groups. They circulated around him. . . . . The best proof of Jesus' existence is the fact of a brother James. We should be looking at James. James is the key person in this time and place.

Jacobovici: Why do you think Jesus is overlaid with all kind of stuff in scripture writing? Why do you think James is more accessible?

Eisenman: Because nobody cared about James. Nobody cared to overlay him with anything. He was like shunted aside, marginalised. He was the head of the movement in the Holy Land [Judaea and Galilee] while the Paul-Peter axis took over the movement overseas [meaning Greeks and Romans]. We know, after the disappearance of the Jerusalem centre in the in the war in 66 to 70 [AD] of ending in Masada in 73 [AD], there was no more Jerusalem centre of revolutionary activity. I mean, all of these groups I would call "Messianists" at this point. They are not Christians yet.

Paul says in book of Acts quoted "that Christians were first called Christians in Antioch" [Edessa] in Syria. That is northern Syria in 55 AD. So, it was overseas they got the name "Christians". In Judaea at this time, they were never called "Christians". What were they called? Well, in my work, we think, they were called "Essenes", "Zealots", some early Christian works said that the Zealots and Essenes were combined. They were Essenes. They were Zealot-Essenes and

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there were Sicarii-Essenes. Sicarii-Essenes, would be the most extreme a terrorist Essenes. Most people think of Essenes as little pietistic people, praying and doing nothing else. No no, there were very aggressive Essenes as the Dead Sea Scrolls show. And these terrorist Esscenes were perhaps the worst group. I think, James was the Zadik for all these groups sort of like the "grandfather of the mountain" for all these groups around, which all these groups revolve but they were all opposed to Roman power in the Holy Land. That's why they were all liquidated [put to death].

Jacobovici: The term Zealot, some people argue, is a much later term . . .

Eisenman: Josephus does not use the term right away, he calls it the Fourth Movement in his work. These are very specialised questions, but by the time of the takeover of the temple, he's calling one group among them Zealots. The actual group, probably James group, because this is the group that actually killed the high priest that is responsible for the death of our James. And you see in a sequentialty there. You know, like-minded groups have like enemies. The group that occupied the centre part of The Temple under Eleazar in the 60s, Josephus starts to call them Zealots. Earlier he called them many other names, but Zealot he is using that, and he also is using Sicarii from the 50s and the Sicarii are the ones who take over Masada. We consider them Zealots but they are actually Sicarii, a more extreme group of zealots. But it is all part of the same tree. But these Zealots in Jerusalem in the middle of the war who are occupying the temple there are three different parties all fighting with each other [in a civil war alongside with the war against the Romans] but these are occupying the temple they are the ones with the help of these violent Gentiles, the Idumaeans [Arabs], as they are called, rampage through through the city kill all the high priests which shows it's an anti-priestly uprising including the one responsible for the death of James, Ananias ben Ananias, who, I think, that they actually, Josephus says, they desecrated his body and threw it out of the of the of the walls without clothes naked for as food for jackals. They did not have a great high affection for him, and I think they actually urinated on his body and things like that before they threw it out in the city this was the desecration and probably cut off a few sexual parts in the process. And this is part of what the viciousness they felt towards this person, the killer of James. It was a tough time.

Jacobovici: Were there any Christian's described?

Eisenman: Christians? There were no Christians in Judaea [the Holy Land] at this time. I thought that I just made that point. Christians are something of an overseas movement. It develops in northern Syria, in Egypt, in Asia Minor. Christians don't exist in Judaea before the fall of the Temple. These are parties [in the Holy Land], are extreme Jewish parties. Do you want to call the Dead Sea Scrolls Christian? They are not Christian. But we have to speak about them. people say, "Oh, Eisenman, you call the scrolls Christian." I don't call the scrolls Christian. I have to use vocabulary that exists these are extremist Jewish groups, Messianists. That is what these groups are: Messianists. Later on Messianists get pacified in the Roman [doctrine called] Pax Romana and turns into what we call Christianity. In other words: it's fangs are defanged. Do you want to know how its fangs are defanged? --read Paul, Romans 13. There Paul tells you that the God has given judgement on behalf of the Roman Empire those are the officials that we must obey that the wearing of the sword bears its own reward and you should pay your taxes to Rome because that's what God demands of you. Now this is a new law, not a Jewish holy law which in the Temple Scroll [from Qumran] says, you shall not put a foreigner over you! Paul says you should pay your taxes to Rome. And do you know the final thing that he uses to justify it all?--"because you should love your neighbour as yourself." This is the key James passage, the Royal law of Scripture in the letter of James "love your neighbour as yourself." Paul applies it to paying Roman taxation! That shows how cynical he is. That shows how he's laughing at these groups. He had total contempt for these groups. He takes their most precious document and turns it into a collaborationist exercise, of I want you to know, "this is why you should pay taxes because you should love the Romans at yourself!" This is an incredible period which is why I pray and hope that people who care about this period, religious people and non-religious, will get deeper into it because there's so much more out there to challenge them, and they're just being given the scratch on the top of the surface.

Jacobovici: I want to understand James. I want to say, how I understand it. I'm gonna do how I think your thesis runs and then you tell me "No, it is not true" or "yeah whatever." What I have got is this:

There's a historical Jesus and there's a mythologised Jesus. The mythologised Jesus is universal, he's above the law, he loves Gentiles [non-Jews], he is with prostitutes and sinners, he is with tax collectors, multiplies loaves and fishes, and all these parochial Jews, they are little, they are into the law, they are this, they are that, and they don't understand Jesus among them.

In reality if you want to get to the historical Jesus you got to James, and what you find out is the opposite, it is deep.

The guys who are against Jesus that are actually the Universalist if you will. They're hellenised [influenced by Greek and Romans], they're collaborating with Rome. And the historical Jesus actually parochial Zealot right into the law. Is that right?

Eisenman: Right, exactly you are exactly right. You see, it took me a long time to develop the thesis. Yeah, you're smarter than me. Your thoughts are smart . . . .

Yeah, look, the thesis is, that by doing the search for the historical James, you're not only going to find James. You're

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going to also understand what the Dead Sea scrolls were and come to the true picture of this period.

Let me give you an example, including who Jesus had to have been, because he couldn't be the person Paul depicted. You know, Paul's view of Jesus is determined, first, he never met him, and he admits that. Second, he persecuted Christians, and he smit someone to death. It's part of my thesis in my book that Paul had hand in the death of John the Baptist and you shall see why because both are there in the same place on missions at the same time and Paul is on a mission to one of John the Baptist's enemies at that time.

You know, he only has a contact with a supernatural Christ in heaven, as he calls him, Christ Jesus in in heaven, Paul has apocalypsios. That is the Greek word for vision has visionary spirits, visionary experience of a Christ Jesus in the clouds. He never met the the earthly Jesus. So his Jesus is the heavenly Jesus. But Jesus tends to be a reflection of his own persona and the doctrines that he Paul thinks that Jesus should have preached, but, you know, that's why he was laughed at by the people in his own time and said who is this newcomer? who is this bounder? but he has certain advantage of them. He was well-educated, he was a Pharisee, he came from an upper-class family, probably a very very wealthy one, he had a Roman citizenship, he wasn't a simple little fisherman or a cobbler or something like that. He had it all over them and he took them to the cleaner in his in his discussions they didn't have it they couldn't hold a candle to him. But he is extremely cynical.

Now going over to the other part: take this doctrine, the [Dead Sea Scroll] document that has recently been labelled MMT, it is a letter, presumably from the head of the [Qumran] community to a king of some kind. It is a very convoluted [twisted] letter. It is the only letter among the Qumran corpus. It is probably from the Righteous Teacher to some king. [It also] well depends when you think the Righteous Teacher lived. I think, the Righteous Teacher lived in the first century [AD]. I give a lot of reasons for thinking that. It is a bit too complicated for this discussion [to mention them all] but if you look carefully at [only one] you shall see that the letter contains the actual directives James makes in the Book of Acts to overseas communities. It makes it though from an unfamiliar way, not from the "smooth Hollywood film way", [the Book of] Acts presents these things in three points: Abstain from blood, Things sacrificed to idols, strangled things [carrion] and Fornication. In [the] MMT [letter] it is convoluted. "Things sacrifice to idols" is a subject of about 70 lines, not "taking things sacrificed to idols", "fornication" is another twenty or thirty. The "blood" is assumed, "carrion" appears in certainty of the of the intuitions there. So that letter would be a parallel to James's letter to overseas communities delivered to northern Syria. So what is my conclusion? You'll take a Qumran document it will look so alien and so abstruse that you won't see it as a Christian document. But in fact that is the original, the other [in the Book of Acts] is a copy.

Jacobovici: So if you get it summarised, after all these studies, all this thinking of the stuff, what is the fundamental difference between the mythologised Jesus and the real Jesus?

Eisenman: The problem is that people take literature as history and have an inability to distinguish between a work of literature, which the Gospels represent for the most part, and an actual history which is what Josephus would give them: a nitty gritty down to earth, ugly nuts and bolts history.

So if you try to take the difference in the Gospels you have the presentation of a miraculous figure who does miraculous things, for instance, who takes evil spirits throws them in the swine, the swine run off the hillside and drown themselves, or walks on the water, or multiplies loaves and fishes, or turns water into wine. People love those episodes, as they are the dearest episodes in people's culture, there's no reason that they shouldn't [love them]. But that is not history. That is literature, or some [would say] the dirty word "mythology". Those things, to the practical "computer linked up network person" in the 20th century never happened. That is part of the beautiful presentation of the most beautiful being in the world [Jesus]. Now the history can be something rougher and more down-to-earth. I don't know the history of Jesus because it's been so overwritten with that sort of material.

But the thrust of that sort of material is primarily unfortunately anti-semitic [anti-Jewish] because all people understand Jesus except Jews, and Jews gnash their teeth at him. So the Jews are particular pictured in that literature as the Blue Meanies. And that has successfully engendered a wave of anti-semitism in every generation up to the present, ending in the Holocaust [of Hitler's Third Reich]. The seeds are in the picture. The people who put the seeds into work were very clever. They were not Jews from the Holy Land obviously, they were not self-hating Jews, [but] they were overseas Gentiles [Greeks and Romans] who did not like what the Jewish [Messianic] people represented and did not like the doctrines about [their] Christ. So that whole picture, to my mind, is - I hate to use the word, [and] people hate me for it - "corrupted".

That's where the [Dead Sea] scrolls come into play. The scrolls are indigenous literature of the [Jewish] Messianic Movement from a Judaean viewpoint which are not corrupted. They were not worked on by an editorial committee. They were put in the caves to save them and they're like a "time capsule". They remained there for 20 centuries. That's why I am so interested in the scrolls.

So, what do I think Jesus was? Everything written in the scrolls. That is, whether it is mentioned there or not, that is what the Messianic movement is: a nationalist, extremist, xenophobic, and very much law oriented, apocalyptic group. What do we get in the scripture we're familiar with for overseas? Very good proselytation [evangelising] documents, but largely [written] in the interest of the Pax Romana and often the very reverse of everything we have in the Dead Sea Scrolls. So, yes, to my mind, Jesus has been reversed turning

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the very opposite of what he would have represented in Judaea as the messianic popular leader there.

Jacobovici: Meaning?

Eisenman: Meaning: He would not have been sitting with the prostitutes and sinners and tax collectors, he would have observed purity regulations to be a popular Messiah, he would have been anti-Roman, he would not have been talking to Roman governors and Roman soldiers. Roman soldiers would not have recognised him as the Messiah before Jews did. These are all documents aimed at proselytising [converting] Roman soldiers and Roman governors, not Jewish people and presenting Jews as the devil people. And the world has got the picture, even bin Laden has got that picture.

Jacobovici: Is that [the reason] why James has been marginalised?

Eisenman: Absolutely! Because as James was written out - he is a Philo-Semite - anti-semitism was written in. That is exactly what happened. And, you know, there's a second James in the scripture. That's the multiplication of like-named characters he is called "James the brother of John" [the son of Zebedee]. [Interesting is] that James the brother of John is conveniently eliminated from the Book of Acts just when the real James [the brother of Jesus] is introduced into the book of Acts and the interesting thing about him is that Paul does not even know him. Paul, a contemporary writer who knows all these people: Peter, James, and some of the others, never mentions a "James the brother of John". So even in those problems these multiplication goes on. And the multiplications can be explained by the marginalisation and the pushing James aside because of the sort of messianism he represented was not a cosmopolitan enough to do the job that those people were intending to do. Paul says [rendered into modern English]: "I believe in winning, I fight run the race to win" - he says it in 1 Corinthians 6 - "all the runners at the race are fighting for a prize, I fight, I run for a prize that will never wither, that's how I fight, not beating the air." So he uses Roman Stadium athletics to show the kind of way he approaches: "I'm a Greek to the Greek, a Jew to the Jew, a Lawkeeper the Lawkeeper, a lawbreaker to the lawbreaker. I shall do whatever I have to do to win." And he wins. And these Jerusalem people don't have a chance against that kind of person [acting according to the motto] "winning isn't the only thing it's everything" and he does win but we would consider that a rather cynical approach to proselytisation [converting people to another religion].

Jacobovici: I spoke yesterday to someone, and he said that it can't be. On the evidence, James, Peter, Paul, they all got along with on another. Yeah they differ a little bit about law, you know . . . the issue was not, of course, that James thought the Jews shouldn't start breaking the law, that wasn't an issue, it wasn't an issue for Paul. What was the relationship going to be between Gentiles and Jews? So they all got together. Everybody is making a big deal about factionalism. I don't see any factionalism, he says. Basically, they just had little issues. The Gentiles and the Jewish woman, you know, could sit at the same table. Eisenman and the rest of them [the scripture scientists] are seeing conflict where there are no conflicts . . .

Eisenman: There's total conflict, there's total conflict. All you have to do is look at [Paul's Letter to the] Galatians where Peter and Paul and the others are in this special place called Antioch, where Christians were first called Christians. -- By the way, I don't think it's the normative Antioch. I think, it is this place in northern Syria, Syriac Antioch. There were five Antiochs and this is Edessa in northern Syria, I am sure that is where it was where things were going on. They were all called Antioch. -- but the point is: then the messengers of James came down with his instructions to overseas communities, and Paul himself admits that all of the people who used to keep table fellowship with Gentiles stop doing it and withdrew because of the Party of the Circumcision. they call James's party the "Party of the Circumcision," and the messengers from James. Even Peter did this. And he said "and I accused him to his face" and said "Peter you are a hypocrite."

And in any case after that, Barnabas leaves Paul, and everyone shuns him from that moment on, and he will only take a travel with a non-Jewish Gentile [that is] travelling companions like Timothy and others of that kind, Lucas etc. So you tell me that is a minor dispute? That is a major dispute when all of his close companions desert him and refuse to have anything to do with them.

Now if you look in Essene practice, the Essenes have a have a characteristic of "shunning." They expel [shun] people from the community for various things, and then they shun him in work and [any] activity. This is exactly what's going on here with Paul and the others in the Antioch [Edessa] scene, and it is clear that we're having quasi Essene practice going on here of a very familiar kind. So these arguments are very deep.

I would say one last thing about that. Paul constantly cavils against the chief apostles. He constantly says "Who are these people? pillars? - not that their importance means anything to me." He says things like "Men of knowledge are they?" Then he makes some nasty comments and says "They are not even able to tell the difference that an idol is nothing. They make trouble over eating food sacrificed to idols, one of James's strict rulings. "An idol is nothing in the world," he says And then at the end of Corinthians 2 he said [here rendered into modern English], "Hebrews are they? So am I! Super apostles are they? So am I!" and he makes clear that the people who he's heaping abuse on are the super Jewish apostles who are over him and he's constantly caveling and making a snide allusions to them that anyone who is in his right mind, except someone who wants to just make everything look rosy would realise how to do with severe internal strife.

The final thing he says in in Galatians he is talking to his communities and the super apostles coming and bothering of them what they're bothering them about is circumcision [which is part of Jewish Law but forbidden under the Roman Law of the "Lex Cornelia"]. And he says in one of his nasty

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outbreaks "Tell those who are bothering you, I wish they would themselves cut off," meaning "I wish they would themselves their own sexual parts cut off," making it look as if circumcision is cutting off your sexual parts but also parrotting the fact that Essenes expelled outsiders by "cutting them off." So he does a double entendre [phrase with two meanings] there in the real ferocious antagonism he feels to these so-called Jamesian Jewish Christians who are insisting on circumcision.

Jacobovici: So the fighting was real?

Eisenman: Severe! severe! I think, there is evidence that Paul is involved in some manner in the death of John the Baptist . . . you can look at the trail and see that he was on a mission over to this king who was Herod the Tetrarch [who likely even had family relationship to Paul. Herodion of Patras (also Herodian or Rodion) was a relative of Paul whom Paul greets in Romans 16:11: "Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.".].

Jacobovici: What do you think, James and Paul felt for each other?

Eisenman: James did not hate anybody he wasn't that kind of person. He was the Righteous One. He was a totally righteous person. Paul had envy for James he had antagonism to James and he literally probably wanted to destroy James. And when he was arrested in the 60s [AD] by the Roman governors and held in protective custody, even when Sicarii had taken an oath to kill Paul, because of introducing Gentiles, into the Temple [non-Jews were strictly forbidden to enter the Temple area under penalty of death, according to Jewish Law, see: The Temple Warning Inscription, Grand Bible, Artefacts and Historical Documents]. What happens in Caesarea [Maritima] in Acts, which is a historical part in acts, not an overwritten one, looks more like a debriefing session. And it's funny, no members of his community come down to visit him at all, and he's being housed in [Herod] Agrippa's former palace there. And ultimately they get him out of the country [Judaea] on an appeal to "Caesar" [Nero] because to have stayed in the country would have been meant his death. There were so many people [from the Messianic Movement] who wanted to kill him for what [we would call treason]. I think, they didn't want to kill James. James wasn't being hunted down or anything. James went on functioning as if nothing was happening while Paul was under arrest. Yes I think, that was very severe, even unto death. I think, ultimately, Paul, with his discussions with the Roman authorities, would have given information that led to the final demise of people like James.

Jacobovici: Paul was a collaborator?

Eisenman: Paul could not have gone to Rome and then been freed in Rome, and the way he went, without entering Romans service of some kind. And he held a Roman citizenship. He went to Rome in 62 [AD], just the time when James was killed in Jerusalem. You see, the book of Acts ends not with James's death, where it should end, the leader of hope, it ends with Paul under house arrest in Rome and it doesn't look like he's going to be executed then because he's not executed for another eight years and the stories are that he goes on to Spain and elsewhere. I even think he came back to Judaea. . . .

Jacobovici: Where is the tradition that he goes to Spain?

Eisenman: He mentions it in one of his letters [Romans 15:24] that he wants to go to Spain and then some of the extra biblical material talks about his having gone to Spain. So he went to Spain and if he returned to Judaea, which I have a reason to believe he did, before he died around 68 [AD] in the midst of the uprising. The Romans have just rounded up all troublemakers by that time and executed everybody and the drag-net would have included people like Paul by that point. But if he returned to Judaea, then he had entered service in some way, like Josephus did. Josephus went to Rome. When he came back, he was in Roman service. That's how he saved his skin. You cannot go to Rome and come back]without having obligations of some kind or another].

Jacobovici: Was there an ideological reason to go to Spain?

Eisenman: Well, I think, the Roman emperors at that period came from Spain. Don't forget, you had Trajan coming in [from Italica]. You had Hadrian coming in. You had a lot of connexions to Spain in the Roman Imperial family. He said, he has very important contacts there he wants to follow up and the future Roman emperors came from Spain, after the death of [Titus Flavius Domitianus].

Jacobovici: There was an ossuary [a bone coffin]. You mentioned, there should not have been an ossuary . . .

Eisenman: We have strong traditions about the burial of James from early Christian sources, extra-biblical sources, the first is by a Jewish Christian writer someone who converted to Christianity in the second century who probably was already a mature person fifty years after the events in question, second part of the second century. His name is Hegesippus. He writes that, regardless of how mythologised his picture is or how the stoning and the death of James took place, James, I think he combines two things: the fall down the temple steps in the Pseudo Clementines that is the fall off the temple pinnacle that he talks about, and that's all in my book [James the Brother of Jesus and the Dead Sea Scrolls, 2012, Penguin] I explain how these things are conflated, that's what takes the time in my book, the fall off the temple pinnacle, and then the hitting with the washerman's club to bash out his brains. That was the coup de grasse given in all stonings. One always gave a coup de grasse. So he [James] was thrown down in the Kidron Valley below the pinnacle of the temple and Hegesippus said he was buried where he was stoned and a marker was put up there that is still there to this to this day. So he was buried, he was not laid out in a rock tomb according to that report. Eusebius repeats that report in the 4th century. Eusebius is Constantine's Bishop [and right-hand-man]. He comes from Caesarea [Maritima, the Roman capital in Judaea]. He's a Judaean, he knows Judaean traditions very very well, he says, it was still there in his time in the 4th century. Jerome

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repeats that tradition in the fifth century so does Epiphanius. Epiphanius is a Judaean who went to Cyprus. Jerome was a Roman who came to Judaea and spent his whole life in Jerusalem and Bethlehem compiling his version of the Latin Vulgate. He knew a lot of things and he says that the burial marker and James's burial-place was still there in the fifth century. So how does this accord with there being an ossuary with first century Aramaic writing on it? It doesn't accord! So while all those traditions are wrong, and are willy-nilly suddenly appearing a fresh ossuary with the inscription on the wrong side of the box is authentic. And our palaeographers such as they are who cannot even tell the difference between two kinds of handwriting and two types of incising, one with a very precise tool and one with an extremely blunt tool, we're supposed to believe then that this is totally authentic. I have no idea. I would love this to be the case. I personally wanted rather find that burial place of James by digging the whole area up underneath the pinnacle of the temple ages ago. . . .

. . . we've got a lot of people who never even heard of James before . . . it's all good for all of us because if the people would come at this and get interested in James then we all win because James is the most underrated and most marginalised character and here he is suddenly on the front burner. Let's go and get interested in James and not just use the thing to prove the existence of Jesus in the meantime we've learned about a whole picture of the forgotten history of the church. We've challenged ourselves and extended ourselves. And people who are intelligent thinking people in the modern world are tired of just being fed with pabulum and fables in the catechism class. That has been the problem of religion for modern people. It has only been relegated to unthinking people. And [today's] thinking people say, "oh, I'm not religious." We all need to be religious and this will allow us to get our teeth into a challenging problem. I hope that they do get into the challenging problem. But let's not just go around did Jesus exist or didn't exist. That's not the whole ball of wax. . . . .

My point was always that the brother was important in the first century and . . . Jesus was not so important in the first century to those people in Judaea. Jesus became important as the documents were written that made and magnified his importance into the superstar the demigod the God that we know the man God that we now all recognise as the saviour of the whole human race but that didn't happen in the first century.

Jacobovici: But surely, James the Zadik, Yakov the Zadik his brother . . .

Eisenman: I have no idea the relation see I don't know exactly who the brother was by that point. I go in my book about the four brothers. We know there were Cleophus and Mary, if Joseph is the Hebrew name for Cleofas. okay it's possible now Cleofas in Mary or or that other character listed in in the gospel lists James the son of what's-his-name Alphaeus which is a probably garbling of cliff has had four sons they had James Simon Jude and Joses I say we know who Simon is I can document Simon Simon - Simon bar Cleophus who said to be the nephew he's actually the second brother he's the second successor to James in the early church the third Jude is Judas is is Jesus's twin he's Judas Thomas. Judas the twin also called Thaddaeus and gospel is also called Labbaeus seems to have evangelised northern Syria and Iraq and this person I think was beheaded at some point he may have been the Thaddeus in Josephus who was beheaded in any case his descendants are still around when the Roman Emperor Trajan is trying to round up messianic claimants in the latter part of the century. The 4th brother Joses, we don't know. Who was the 4th brother Joses? That's [perhaps] just Jesus himself before Jesus became distinguished from his brothers in the process of as I said as the fathers became uncle's, brothers became cousins, mother's turned into their own sisters, and Jesus turned into his own brother Joses is the same person as Jesus without any information about that is the fourth brother now that fourth brother Joses. I don't know much about him and he may have been executed very early on and he may have been seen as this messianic individual executed in a very nasty way. I have covered all this in my book but I don't know much more about Jesus than that.

Jacobovici: If Jerusalem wouldn't have fallen, would Christianity have involved in something totally different?

Eisenman: Yes, absolutely! Actually, I don't think there would be a Christianity because the Jerusalem centre was taken away with the destruction of Jerusalem which left the overseas centres free to develop their their own ethos. And often these centres were people from Greek and other backgrounds, and there has been a long tradition of Greek anti-semitism long before what we were talking about here. There was hostility between Greeks and Jews in Alexandria, very extreme hostility that ended up in riots, and in the Trajan Period ended up in the total annihilation of the whole Jewish community in Alexandria and the Delta; basically a Holocaust. [There was] tremendous tension between Greeks and Jews in Caesarea and other cities along the coast, and when the uprising occurred, all these cities took it as a signal to kill all the Jewish populations in those towns. And the Jews were not innocent in areas were there Greeks in their town. So there was a great hostility. So the fact that there is a latent anti-semitism in the kind of presentation we have and anyone who's fair-minded can see it, the Jews are presented as really nasty. The scribes and the Pharisees gnash their teeth. Roman centurions recognised the Messiah. Oak arise and in bedside, if the wonders that have been done here, have been done in Lebanon and Syria, they would have belong long ago. In other words, everyone gets the picture, except the Good Samaritan, and so on and so forth. So Jesus presented as not loving his countrymen much. Well, if he is not loving his countrymen but he loves everyone but his countrymen you know and does not know this countrymen very much how would they ever been able to accept him as a popular Messiah in the first place? I think he was a popular Messiah in his time, whatever it was, he

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represented. And that game says largely, with large crowds people following that picture. That picture has come down and reflects the anti-semitism of the Greek-Roman Mediterranean which is normal. . . . You could have gotten some very negative stereotypes of Jews in a gospel of that kind. You know, we say, the victors write the history. Unfortunately they did not expect the Qumran scroll time capsule. In there, the losers wrote the history so we are we are blessed with a precious moment.

There would not have been a Christianity because James's Judaean centre would have existed and the Judaean centre is more this apocalyptic messianism that you get in the scrolls. It probably would not have been a successful proselytising activity because it was not able to morph and change and receive things like pagan practices such as communion [the Eucharist from Mithraism] drinking the body and blood of the living and dying God, or later on Christmas trees, or Easter bunnies, or reindeer or totem animals, or whatever you needed to go. Judaism was too rigid for that. Islam is more like what a cosmopolitan [messianic] Judaism would look like and it is quite rigid.

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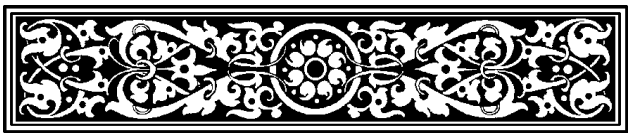
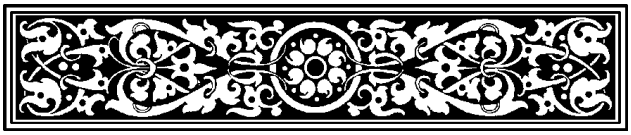


APPENDIX D

THE
SUPPLEMENTS
(Texts of other Canons)



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SUPPLEMENTS FROM THE SEPTUAGINT

- The Letter of Aristeas to his brother Philocrates
- 3 Maccabees
- 4 Maccabees

THE LETTER OF ARISTEAS

Letter of Aristeas to Philocrates about the Greek Septuagint Bible commissioned by King Ptolemy of Egypt
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 3rd - 2nd Centuries B.C.

(The Letter of Aristeas or Letter to Philocrates is a Greek work of the 2nd century BC, assigned by Biblical scholars to the Pseudepigrapha as the author is unknown, a fact that applies actually to most books of the Bible.

Josephus, who paraphrases about two-fifths of the letter, ascribes it to Aristeas and to have been written to a certain Philocrates, describing the Greek translation of the Hebrew Law by seventy-two interpreters sent into Egypt from Jerusalem at the request of the librarian of Alexandria, resulting in the Septuagint translation. Though some have argued that its story of the creation of the Greek translation of the Hebrew Bible is fictitious, it is the earliest text to mention the Library of Alexandria.

The Letter of Aristeas, called so because it was a letter addressed from Aristeas to his brother Philocrates, deals primarily with the reason the Greek translation of the Hebrew Law, also called the Septuagint, was created, as well as the people and processes involved. The letter's author alleges to be a courtier of Ptolemy II Philadelphus (reigned 281-246 BC).

Over twenty Greek manuscript copies of the letter are known to survive, dating from the 11th to the 15th century. The letter is also mentioned and quoted in other ancient texts, most notably in Antiquities of the Jews by Josephus (c. 93 AD), in Life of Moses by Philo of Alexandria (c. AD 15), and in an excerpt from Aristobulus of Paneas (c. 160 BC) preserved in Praeparatio evangelica by Eusebius.

In detail, the work relates how the king of Egypt, presumably Ptolemy II Philadelphus, is urged by his chief librarian Demetrios of Phaleron to have the Hebrew Law translated into Greek, and so add the knowledge of the Hebrews to the vast collection of books the empire had already collected. The king responds favorably, including giving freedom to Jews who had been taken into captivity by his predecessors, and sending lavish gifts (which are described in great detail) to the Temple in Jerusalem along with his envoys. The high priest chooses exactly six men from each of the twelve tribes, giving 72 in all; he gives a long sermon in praise of the Law. When the translators arrive in Alexandria the king weeps for joy and for the next seven days puts philosophical questions to the translators, the wise answers to which are related in full. The 72 translators then complete their task in exactly 72 days. The Jews of Alexandria, on hearing the Law read in Greek, request copies and lay a curse on anyone who would change the translation. The king then rewards the translators lavishly and they return home.

A main goal of the 2nd-century author seems to be to establish the superiority of the Greek Septuagint text over any other version of the Hebrew Bible. The author is noticeably pro-Greek, portraying Zeus as simply another name for the God of Israel, and while criticism is lodged against idolatry and Greek sexual ethics, the argument is phrased in such a way as to attempt to persuade the reader to change, rather than as a hostile attack. The manner in which the author concentrates on describing Judaism, and particularly its temple in Jerusalem could be viewed as an attempt to proselytise.)

ARISTEAS CHAPTER 1

At the time of the Jewish Captivity in Egypt, Ptolemy Philadelphus reveals himself as the first great bibliophile. He desires to have all the books in the world in his library; in order to get the Laws of Moses he offers to trade 100,000 captives for that work exclaiming, "It is a small boon indeed!"

1 SINCE I have collected material for a memorable history of my visit to Eleazar the High Priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up clear exposition of the matter for you, for I perceive that you possess a natural love of learning, a quality which is the highest possession of man--to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves.

2 It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others, both for his virtue and his majesty, and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their laws are written on leather parchments in Jewish characters.

4 This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt.

5 It is worth while that I should tell you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen

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to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

6 On a former occasion too, I sent you a record of the facts which I thought worth relating about the Jewish race,--the record which I had obtained from the most learned high priests of the most learned land of Egypt.

7 As you are so eager to acquire the knowledge of those things which can benefit the mind, I' feel it incumbent upon me to impart to you all the information in my power.

8 I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character, no less than in blood, but are one with me as well in the pursuit of goodness.

9 For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it.

10 But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

11 Demetrius of Phalerum, the president of the king's library, received vast sum of money, for the purpose of collecting together, as far as he possibly could, all the books in the world.

12 By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king.

13 On one occasion when I was present he was asked, How many thousand books are there in the library? and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library!

14 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal!

15 'They need to be translated,' answered Demetrius 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect.

16 They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.'

17 And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

18 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father--for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorising the country into subjection, he transported some of his foes and others he reduced to captivity.

19 The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand.

20 Of these he armed thirty thousand picked men and settled them in garrisons in the country districts.

21 (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.)

22 As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war.

23 Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow our deeds to give the lie to our words.

24 Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom?

25 In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom.

26 They worship the same God--the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or Dis (An important comparison of God and Zeus.).

27 This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He, through whom all things are endowed with life and come into being, is necessarily the Rider and Lord of the Universe.

28 Set all mankind an example of magnanimity by releasing those who are held in bondage.'

29 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty--(for the human race, being the creation of God, is swayed and influenced by Him.

30 Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request.

31 For I had great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer.

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32 For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue)--the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?'

33 Andreas, who was standing near, replied, 'A little more than a hundred thousand.'

34 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!'

35 Then Sosibius and some others who were present said: 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God.

36 You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank-offering in your power.'

37 Extremely pleased with these arguments he gave orders that an addition should be made to the wages of the soldiers by the amount of the redemption money, that twenty drachmae (the daily wage for a skilled worker was one drachma, c. 50 USD in 2017) should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it.

38 He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom.

39 It was pointed out to him that the ransom money would exceed four hundred talents.

40 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more manifest.

41 The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others--and in the same way any captives who were in our land before that time or were brought hither afterwards--all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money.

42 The soldiers will receive this money as a gift added to their wages, the others from the king's treasury.

43 We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness.

44 The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed.

45 To reduce the people to slavery in addition was an act of absolute injustice.

46 Wherefore, since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations.

47 Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, and immediately produce the persons of the captives.

48 For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion.

49 Any one who likes may give information about any who disobey the decree, on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

50 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the decree ratified within seven days.

51 The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers.

52 When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way.

ARISTEAS CHAPTER 2

Showing how the most careful records were kept of affairs of state. Government Red Tape. A committee of six is appointed to go to the High Priest in Jerusalem and arrange for the exchange. Aristeas is put in charge of the delegation.

1 WHEN this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books.

2 For all affairs of state used to be carried out by means of decrees and with the most pains-taking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion.

3 And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill.

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4 The following is a copy of the memorial. The Memory of Demetrius to the great king. 'Since you have given me instructions O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you.

5 The books of the law of the Jews (with some few others) are absent from the library.

6 They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king's care to protect them.

7 It is necessary that these should be made accurate for your library since the law which they contain, inasmuch as it is of divine origin, is full of wisdom and free from all blemish.

8 For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says.

9 If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe--men who have lived the noblest life and are most skilled in their law--that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose.

10 May continual prosperity be yours!'

11 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives.

12 And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups.

13 He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs.

14 I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

15 'King Ptolemy sends greeting and salutation to the High Priest Eleazar.

16 Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives--large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them.

17 And I, when I ascended the throne, adopted a kindly attitude towards all my subjects, and more particularly to those who were citizens of yours--I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation.

18 The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank-offering for maintaining my kingdom in peace and great glory in all the world.

19 Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the court, I have established in official positions.

20 Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library.

21 It will be a kindness on your part and a reward for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance.

22 I hope to win great renown by the accomplishment of this work.

23 I have sent Andreas, the chief of my bodyguard and Aristeas--men whom I hold in high esteem--to lay the matter before you and present you with a hundred talents of silver, the first-fruits of my offering for the temple and the sacrifices and other religious rites.

24 If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell!

25 To this letter Eleazar replied appropriately as follows: 'Eleazar the High Priest sends greetings to King Ptolemy his true friend.

26 My highest wishes are for your welfare and the welfare of Queen Arsinoe, your sister, and your children.

27 I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel.

28 I summoned together the whole people and read it to them that they might know of your devotion to our God.

29 I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need.

30 These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every

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way to be the representatives of your high principles and righteous purposes.

31 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual.

32 For you have bestowed upon our citizens great and never to be forgotten benefits in many ways.

33 Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the holy law might prove advantageous to you and be carried out successfully.

34 In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law.

35 It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell!

36 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha.

37 Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias.

38 Of the third tribe, Nehemia, Joseph, Theodosius, Baseas, Ornias, Dakis.

39 Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias. . . .

40 Of the fifth tribe, Isaac, Jacob, Jesus, Sabbataeus, Simon, Levi.

41 Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemas.

42 Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus.

43 Of the eighth tribe, Theodosius, Jason, Jesus, Theodotus, John, Jonathan.

44 Of the ninth tribe, Theophilus, Abraham, Arsamos, Jason, Endemias, Daniel.

45 Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus.

46 Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus.

47 Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel.

48 They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

ARISTEAS CHAPTER 3

In which is described the most exquisite and beautiful table ever produced. Also other rich gifts, Interesting in the light of recent excavations in Egypt.

1 I WILL now Proceed to redeem my promise and give a description of the works of art.

2 They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually.

3 They could not therefore scamp any part of the work or finish it off negligently.

4 First of all I will give you a description of the table.

5 The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem.

6 And when they described the measurements, he proceeded to ask whether he might make a larger structure.

7 And some of the priests and the other Jews replied that there was nothing to prevent him.

8 And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless for the temple services.

9 He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made.

10 He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of--this dimension.

11 For had the order been given, there would have been no lack of means.

12 Wherefore we must not transgress or go beyond the proper measure.

13 At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work.

14 He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible.--

15 When such instructions were laid down, they were to be carried out to the letter.

16 They made the table two cubits (A cubit is 18 inches = 45.72 cm.) long, one cubit broad, one and a half cubits high fashioning it of pure solid gold.

17 What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together.

18 And they made a border of a hand's breadth round about it.

19 And there was a wreath of wave-work, engraved in relief in the form of ropes marvellously wrought on its three sides.

20 For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance.

21 Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator.

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22 Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it.

23 And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device.

24 For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones.

25 At the sides they were clamped together by fastenings to hold them firm.

26 On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table.

27 And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged.

28 These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold.

29 And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table.

30 They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used.

31 Thus it became manifestly clear that the work was intended to be used either way.

32 On the table itself they engraved a 'maeander,' having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel in beauty.

33 And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, had been wrought, which produced an incomparable impression on the beholders.

34 They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright.

35 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round.

36 It had the appearance of a shoe and was eight fingers broad.

37 Upon it the whole expanse of the foot rested.

38 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot.

39 All the four feet were made in the same style, and everything was wrought and fitted so skilfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and everything was fashioned to correspond with the actual reality which it represented.

40 And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered.

41 The thickness of the table was not less than half a cubit, so that the whole work must have cost many talents.

42 For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions.

43 And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

44 Of the mixing bowls, two were wrought in gold, and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales Precious stones were inserted with great artistic skill.

45 Then there was a 'maeander' a cubit in height, with its surface. wrought out of precious stones of many colours, displaying great artistic effort and beauty.

46 Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the brim.

47 In the middle, small shields which were made of different precious stones, placed alternately, and varying in kind, not less than four fingers broad, enhanced the beauty of their appearance.

48 On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were engraven all round.

49 Such then was the construction of the golden bowls, and they held more than two firkins each.

50 The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more clearly than in mirrors.

51 But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished.

52 For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see them were not able to tear themselves from the brilliant sight and entrancing spectacle.

53 The impressions produced by the spectacle were various in kind.

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54 When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder.

55 Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers.

56 So that it is really impossible to describe the artistic beauty of the works.

57 The golden vials they engraved in the centre with vine wreaths.

58 And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it.

59 The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king.

60 In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill.

61 For the king spent no little thought upon them, for he loved to gain glory for the excellence of his designs.

62 For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent.

63 So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land.

64 There was no stint of precious stones, for not less than five thousand were used and they were all of large size.

65 The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

ARISTEAS CHAPTER 4

Vivid details of the sacrifice. The unerring accuracy of the priests is notable. A savage orgy. A description of the temple and its water-works.

1 I HAVE given you this description of the presents because I thought it was necessary.

2 The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country.

3 When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude.

4 On the summit the temple had been built in all its splendour.

5 It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice.

6 All the buildings were characterised by a magnificence and costliness quite unprecedented.

7 It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel.

8 The style of the curtain too was thoroughly in proportion to that of the entrance.

9 Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away.

10 The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale.

11 There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles.

12 The Temple faces the east and its back is toward the west.

13 The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days.

14 And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area.

15 There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes so that the different streams converge together.

16 And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out.

17 There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an eye.

18 Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed.

19 They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

20 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service.

21 For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him.

22 The service is carried on without interruption--some provide the wood, others the oil, others the fine wheat flour, others the spices; others again bring the pieces of flesh for the burnt offering, exhibiting a wonderful, degree of strength.

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23 For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot.

24 In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness.

25 For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, is carried out.

26 There is a special place set apart for them to rest in, where those who are relieved from duty sit.

27 When this takes place, those who have already rested and are ready to resume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of the sacrifices.

28 The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices.

29 Everything is carried out with reverence and in a way worthy of the great God.

30 We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person.

31 There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates with variegated flowers of a wonderful hue.

32 He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours.

33 On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way its own particular colour.

34 On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the ministrations.

35 Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world.

36 I am convinced that any one who takes part in the spectacle which I have described will he filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

37 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us.

38 It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top, of immense stones, with the object, as we were informed, of guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple.

39 On the towers of the citadel engines of war were placed and different kinds of machines, and the position was much higher than the circle of walls which I have mentioned.

40 The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country.

41 these men were never allowed to leave the citadel, except on feast days and then only in detachments, nor did they permit any stranger to enter it.

42 They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us.

43 They were very reluctant to admit us--though we were but two unarmed men--to view the offering of the sacrifices.

44 And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time.

45 The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

ARISTEAS CHAPTER 5

A description of the city and the countryside. Compare Verse 11 with conditions of today. Verses 89-41 reveal how the ancients estimate a scholar and a gentleman.

1 THE size of the city is of moderate dimensions.

2 It is about forty furlongs (A furlong is 1/8 mile = 220 yards = 201.04 m) in circumference, as far as one could conjecture.

3 It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the crossroads of the lower towers are visible but those of the upper towers are more frequented.

4 For the ground ascends, since the city is built upon a mountain.

5 There are steps too which lead up to the crossroads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who are bound by the rules of purity, lest they should touch anything which is unlawful.

6 It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required.

7 For the country is extensive and beautiful.

8 Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially those which are contiguous to the land of Judea.

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9 The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops.

10 In this way cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land.

11 The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure.

12 The same thing happened in Alexandria, which excels all cities in size and prosperity.

13 Country people by migrating from the rural districts and settling in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days.

14 And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one who lived in the country, the case must be settled within five days.

15 And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the city, I mean, of the produce of husbandry.

16 I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned.

17 For great is the energy which they expend on the tillage of the soil.

18 For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey.

19 Other kinds of fruit trees and dates do not count compared with these.

20 There are cattle of all kinds in great quantities and a rich pasturage for them.

21 Wherefore they rightly recognise that the country districts need a large population, and the relations between the city and the villages are properly regulated.

22 A great quantity of spices and precious stones and gold is brought into the country by the Arabs.

23 For the country is well adapted not only for agriculture but also for commerce, and the city is rich in the arts and lacks none of the merchandise which is brought across the sea.

24 It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well m at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them.

25 The country produces everything in abundance, since it is well watered in all directions and well protected from storms.

26 The river Jordan, as it is called, which never runs dry, flows through the land.

27 Originally the country contained not less than 60 million acres--though afterwards the neighbouring peoples made incursions against it--and 600,000 men were settled upon it in farms of a hundred acres each.

28 The river like the Nile rises in harvest-time and irrigates a large portion of the land.

29 Near the district belonging to the people of Ptolemais it issues into another river and this flows out into the sea.

30 Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod.

31 The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with theft overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land.

32 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained.

33 This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

34 I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form.

35 I shall describe the work of translation in the sequel.

36 The High Priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage.

37 They were men who had not only acquired proficiency in Jewish literature but had studied most carefully that of the Greeks as well.

38 They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary.

39 They possessed a great facility for conferences and the discussion of problems connected with the law.

40 They espoused the middle course--and this is always the best course to pursue.

41 They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question.

42 And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue.

43 And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them.

44 Far besides the letter which he wrote to the king concerning their safe return, he also earnestly besought

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Andreas to work for the same end and urged me, too, to assist to the best of my ability.

45 And although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court.

46 For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice.

47 And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities.

48 And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of all the citizens that he was sending them.

49 For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading.

50 From this and other similar statements it was clear what his feelings towards them were.

ARISTEAS CHAPTER 6

Explanations of the customs of the people showing what is meant by the word, "Unclean." The essence and origin of the "God-Belief." Verses 48-44 give a picturesque description of the Divinity of physiology.

1 IT is worth while to mention briefly the information which he gave in reply to our questions.

2 For I suppose that most people feel a curiosity with regard to some of the enactments in the law, especially those about meats and drinks and animals recognised as unclean.

3 When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such matters as these) he began his reply as follows:

4 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find the means of escaping from ignorance and amending their lives.

5 Our lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the punishments inflicted by God upon the guilty.

6 For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge.

7 For all that a man does and all that is to come to pass in the future are manifest to Him.

8 Working out these truths carefully and having made them plain, he showed that even if a man should think of doing evil--to say nothing of actually effecting it,--he would not escape detection, for he made it clear that the power of God pervaded the whole of the law.

9 Beginning from his starting point, he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship.

10 For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though they have clear proof that they possess no feeling.

11 For it would be utterly foolish to suppose that any one became a god in virtue of his inventions.

12 For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves.

13 For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them.

14 The makers and authors of these myths think that they are the wisest of the Greeks.

15 Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?

16 Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshipping the one Almighty God above the whole creation.

17 Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with our affairs, call us "men of God."

18 This is a title which does not belong to the rest of mankind but only to those who worship the true God.

19 The rest are men not of God but of meats and drinks and clothing.

20 For their whole disposition leads them to find solace in these things are reckoned of no account, but throughout their things.

21 Among our people such whole life their main consideration is the sovereignty of God.

22 Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil

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communications, he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see.

23 For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others.

24 For the sake of illustration I will run over one or two points and explain them to you.

25 For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care.

26 All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

27 For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, locusts, partridges, geese also, and all other birds of this class.

28 But the birds which are forbidden you will find to be wild and carnivorous, tyrannising over the others by the strength which they possess, and cruelly obtaining food by preying of the tame birds enumerated above.

29 And not only so, but they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the

legislation was ordained, must practise righteousness in their hearts and not tyrannise over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth and do not tyrannise to the destruction of their own kindred.

30 Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannising over others in reliance upon their own strength.

31 For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own characters should be destroyed to the same extent?

32 Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson.

33 For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view to the practice of virtue.

34 For the strength of our whole body and its activity depend upon our shoulders and limbs.

35 Therefore he compels us to recognise that we must perform all our actions with discrimination according to the standard of righteousness,--more especially because we have been distinctly separated from the rest of mankind.

36 For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices.

37 For they not only have intercourse with men but they defile their own mothers and even their daughters.

38 But we have been kept separate from such sins.

39 And the people who have been separated in the aforementioned way are also characterised by the Lawgiver as possessing the gift of memory.

40 For all animals "which are cloven-footed and chew the cud" represent to the initiated the symbol of memory.

41 For the act of chewing the cud is nothing else than the reminiscence of life and existence.

42 For life is wont to be sustained by means of food, wherefor he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things."

43 For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the food and the separation of each individual limb and, for more, the organisation of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the arts, display an infinite resourcefulness.

44 Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill.

45 For he has marked out every time and place that we may continually remember the God who rules and preserves us.

46 For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal.

47 Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

48 And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

49 He bids men also, when lying down to sleep and rising tip again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible the change from one of these states to the other is.

50 The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud."

51 For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the indication of right reason.

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52 For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything thoughtlessly nor to resort to injustice by the abuse of the power of reason.

53 In the case of the wild animals, too, the same principle may be discovered.

54 For the character of the weasel and of mice and such animals as these, which are expressly mentioned, is destructive.

55 Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever it falls in their way to damage.

56 The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the mouth.

57 And it is for this reason that a like practice is declared unclean in men.

58 For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety.

59 And your king, as we are informed, does quite right in destroying such men.'

60 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to painful forms of death.'

61 'Yes,' he replied, 'these are the men I mean; for to watch for men's destruction is an unholy thing.

62 And our law forbids us to injure any one either by word or deed.

63 My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions to practise righteousness before all men, being mindful of Almighty God.

64 And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

65 He seemed to me to have made a good defence on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness.

66 For he, who offers a sacrifice, makes an offering also of his own soul in all its moods.

67 I think that these particulars with regard to our discussion are worth narrating, and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

ARISTEAS CHAPTER 7

The arrival of the envoys with the manuscript of the precious book and gifts. Preparations for a royal banquet. The host immediately upon being seated at table entertains his guests with questions and answers. Some sage comments on sociology.

1 AND Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security.

2 And when we reached Alexandria, the king was at once informed of our arrival.

3 On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar.

4 The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once.

5 Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days--but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

6 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon as he saw them began to ask them about the books.

7 And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said:

8 'I thank you, my friends, and I thank him that sent you still more, and most of all God, whose oracles these are.'

9 And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy.

10 For his exaltation of soul and the sense of the overwhelming honour which had been paid him compelled him to weep over his good fortune.

11 He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then when I had done that, to extend the right-hand of friendship to you.

12 It was for this reason that I did this first.

13 I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time.

14 It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.

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15 Everything that you may have occasion to use,' he said, 'shall be prepared for you in a befitting manner and for me also with you.'

16 After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.

17 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one.

18 For this arrangement had been made by the king and it is an arrangement which you see maintained to-day.

19 For as many cities as have special customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements.

20 And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit.

21 The. same precaution was taken in the case of the Jewish envoys.

22 Now Dorotheus who was the patron appointed to look after Jewish guests was a very conscientious man.

23 All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast.

24 He arranged the seats in two rows in accordance with the king's instructions.

25 For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour.

26 When they had taken their seats he instructed Dorotheus to carry out everything in accordance with the customs which were in use amongst his Jewish guests.

27 Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead.

28 And he rose up and made a remarkable prayer. 'May Almighty God enrich you, O king, with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!'

29 At these words a loud and joyous applause broke out which lasted for a considerable time, and then they turned to the enjoyment of the banquet which had been prepared.

30 All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus.

31 Among the attendants were the royal pages and others who held places of honour at the king's court.

32 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), how he could keep his kingdom unimpaired to the end?

33 After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will turn them from evil and lead them to repentance.'

34 The king praised the answer and then asked the next man, how he could do everything for the best in all his actions?

35 And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.'

36 The king complimented this man, too, upon his answer and asked another, how he could have friends like-minded with himself?

37 He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the human race, providing for them health and food and--all other things in due season.'

38 After expressing his agreement with the reply, the king asked the next guest, how in giving audiences and passing judgements he could gain the praise even of those who failed to win their suit?

39 And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

40 The king praised the man warmly for his answer and asked the next in order, how he could be invincible in military affairs?

41 And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while he himself. discharged all his duties in the spirit of justice.'

42 Welcoming this answer, he asked another how he might become. an object of dread to his enemies.

43 And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

44 This man the king praised and then said to the next, 'What is the highest good in life?'

45 And he answered, 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

46 The king exclaimed that the man had answered well and then asked the next how he could keep all his possessions

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intact and finally hand them down to his successors in the same condition?

47 And he answered, 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy.'

48 The king expressed his agreement with the answer and inquired of the next guest, how he could bear with equanimity whatever befell him?

49 And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God to whom we ought always to pray, inspires us with courage to endure.'

50 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other,' he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.'

51 Thereupon he asked the man, 'What is the true aim of courage?'

52 And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

53 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

54 And Menedemus, the philosopher of Eretria, said, 'True, O King--for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.'

55 When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

ARISTEAS CHAPTER 8

More questions and answers. Note Verse 20 with its reference to flying through the air written in 150 B. C.

1 ON the following day they sat down to table again and continued the banquet according to the same arrangements.

2 When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who had given answers on the previous day.

3 He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion.

4 When silence was established, he asked how he could continue to be rich?

5 After a brief reflection, the man who had been asked the question replied--'If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and Him man must needs obey.'

6 The king bestowed praise upon him and then asked another how he could maintain the truth?

7 In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.

8 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?'

9 And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to Himself by his benignity.'

10 The king praised him and asked the next in order how he could be the friend of men?

11 And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also it pitiful!

12 The king received the answer with approbation and inquired of the next, 'What is the most essential qualification for ruling?'

13 'To keep oneself,' he answered, 'free from bribery and to practise sobriety during the greater part of one's life, to honour rightousness above all things, and to make friends of men of this type. For God, too, is a lover of justice!

13 Having signified his approval, the king said to another, 'What is the true mark of piety?'

14 And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence!

15 The king signified his agreement and said to another, 'What is the essence of kingship?'

16 And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling!

17 The king praised him and asked another man, how his deliberations might be for the best?

18 And he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to

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deprivation of life. For God always promises the highest blessings to the just!'

19 Having praised him, the king asked the next, how he could be free from disturbing thoughts in his sleep?

20 And he replied, 'You have asked me a. question which is very difficult to answer, for we cannot bring our true selves into play during the hours for sleep, but are held fast in these by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place.

21 So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness.

22 For the mind mostly busies itself in sleep with the same things with, which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore. you must be steadfast in the constant discipline of self.

23 The king bestowed praise on the man and said to another--'Since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, how can I avoid doing anything unworthy of myself?

24 And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the rôle, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

25 When the king had applauded loud and long in the most, gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

26 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over for the next interrogation, What is the highest form of government?

27 And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things.

28 What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

29 Pleased with these words, the king asked the next, how he could be free from envy?

30 And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God!

31 The king praised the man in a long speech and then asked another, how he could despise his enemies?

32 And he replied, 'if you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God!

33 Having praised this answer the king ordered the next man to reply to the question, how he could maintain his great renown?

34 And he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

35 The king expressed his approval and asked the next, To whom ought a man to show liberality?

36 And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

37 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, to whom ought we to exhibit gratitude?

38 And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul." You do well in trying to bring all men into friendship with yourself.'

39 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value?

40 And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

41 The king in the most gracious way applauded the answer and asked another, how, if he were to fail, he could regain his reputation again in the same degree?

42 And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

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43 Delighted with these words, the king asked another, how he could be free from grief?

44 And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

45 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory?

46 And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can she from your achievements in the past and in the present.'

47 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i. e. the philosophers] both in conduct and in argument, since they always made God their starting-point.

48 After this the king to show his good feeling proceeded to drink the health of his guests.

ARISTEAS CHAPTER 9

Verse 8 epitomizes the value of knowledge. Verse 28, parental affection. Note especially the question in Verse 26 and the answer. Also note the question in Verse 47 and the answer. This is sage advice for business men.

1 ON the following day the same arrangements were e for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?'

2 And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

3 The king expressed approval and asked the next man, What is it that is most beneficial to health?

4 And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

5 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?'

6 And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

7 The king expressed agreement and asked the next, how he could become an eager listener?

8 And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

9 The king praised him and asked the next How he could avoid doing anything contrary to law?

10 And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

11 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?'

12 And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own--then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

13 And having accorded to him the same praise as to the rest, the king asked another, how he could attain freedom from fear?

14 And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

15 The king expressed his approval and asked another, how he could always maintain a right judgement?

16 And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

17 The king gave a kindly reception to the man and asked the next to answer the question, how he could avoid a life of ease and pleasure?

18 And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but, he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

19 Having bestowed praise upon him, the king asked the tenth, how he could recognize those who were dealing treacherously with him?

20 And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.'

21 When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

22 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect?

23 And he replied, 'If a man does not care for his children and devote every effort to their education. For we always

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pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

24 The king said that he had spoken well and then asked another, how he could be patriotic?

25 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad 1 brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic."

26 After listening to this man, the king asked the next in order, how he could live amicably with his wife?

27 And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life. the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

28 The king expressed his agreement and asked the next, how he could be free from error?

29 And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

30 Delighted with these words, the king asked another, how he could be free from wrath?

31 And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life.

32 What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O King, must of necessity copy His example.'

33 The king said that he had answered well and then inquired of the next man, What is good counsel?

34 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practise piety.'

35 The king said that this man had answered well, and asked another, What is philosophy?

36 And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practising moderation. But we must pray to God to instil into our mind a regard for these things.'

37 The king signified his consent and asked another, how he could meet with recognition when traveling abroad?

38 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

39 Having expressed his approval at this reply, the king asked another, how he could build in such a way that his structures would endure after him?

40 And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages.

41 For observing how God provides for the human race, granting them health and mental capacity and. all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually!

42 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom?

43 And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth. Since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.'

4.4 And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

45 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and he said to the first, 'How can a man keep himself from pride?'

46 And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble!

47 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors?

48 And he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

49 The king praised him and asked another, What is the most necessary possession for a king?

50 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

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51 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered army of arguments.

52 For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

53 The king said that he had given a good answer, and asked another, how he could live amicably with the many different races who formed the population of his kingdom?

54 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

55 The king was delighted by this reply, and asked another, 'Under what circumstances ought a man to suffer grief?'

56 'In the misfortunes that befall our friends,' he replied, 'when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil!

57 The king said that he had given a fitting answer, and asked another, how is reputation lost?

58 And he replied, 'When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

59 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves?

60 'To those,' he replied, 'who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill will and time-serving.

61 For the man who is always watching for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

62 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe?

63 And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement.'

64 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour?

65 And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

66 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), how he could in time of war maintain tranquillity of soul?

67 And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any--such is the kind-heartedness with which God has inspired you.'

68 The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

ARISTEAS CHAPTER 10

The questions and answers continue. Showing how the army officers ought to be selected. What man is worthy of admiration and other problems of daily life as true today as 2000 years ago. Verses 15-17 are notable for recommending the theatre. Verses 2i-22 describe the wisdom of electing a president or having a king.

1 ON the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors).

2 When an opportunity occurred, the king asked the first of those who had not yet been questioned, how he could avoid being deceived by fallacious reasoning?

3 And he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

4 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous?

5 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

6 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

7 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors?

S And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

9 The king loudly acclaimed the answer and then looking at the next man said, 'Whom ought we to appoint as officers over the forces?'

10 And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their

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lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

11 The king said that he had given a good answer and asked another, What man is worthy of admiration?

12 And he replied, 'The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

13 The king expressed his approval and said to another, 'To what affairs ought kings to devote most time?'

14 And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

15 The king spoke enthusiastically to the man and asked another, how ought a man to occupy himself during his hours of relaxation and recreation?

16 And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate.

17 For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practising the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

18 The king, pleased with the words which had just been spoken, said to the ninth man, how ought a man to conduct himself at banquets?

19 And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes--as you indeed are doing yourself, since all your actions are directed by God.'

20 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family?

21 And he replied, 'He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants.

22 But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

23 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire?

24 And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

25 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

26 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered.

27 Then in conclusion he said, I have derived the greatest benefit from your presence. I have profited much by the wise caching which you have given me in reference to the art of ruling.'

28 Then he ordered that three talents (A Greek talent, was c. 57 lb = 26 kg) of silver should be presented to each of them, and appointed one of his slaves to deliver over the money.

29 All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

ARISTEAS CHAPTER 11

For a comment on ancient stenography, see Verse 7. The translation is submitted for approval and accepted as read, and (Verse 23) a rising vote of approval is taken and unanimously carried.

1 I HAVE written at length and must crave your pardon, Philocrates.

2 I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which really needed a long time to devise.

3 For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration.

4 And I suppose that the thing will seem incredible to those who will read my narrative in the future.

5 But it is unseemly to misrepresent facts which are recorded in the public archives.

6 And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error.

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7 I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make a record of all that happened at the royal audiences and banquets.

8 For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings--a most excellent and useful arrangement.

9 For on the following day the minutes of the doings and sayings of the previous day are read over before business commence, and if there has been any irregularity, the matter is at once set right.

10 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

11 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos.

12 There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose was placed at their disposal.

13 So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.

14 And the session lasted until the ninth hour; after this they were set free to minister to their physical needs.

15 Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself--for thus he had been commanded by the king.

16 In the early morning they appeared daily at the Court, and after saluting the king went back to their own place.

17 And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed?

18 And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

19 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task.

20 And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

21 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had conferred upon them.

22 They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.

23 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it

24 And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon anyone who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission.

25 This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.

26 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out.

27 The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver.

28 And he said to Demetrius, 'How is it that none of the historians or 'the poets have ever thought it worth their while to allude to such a wonderful achievement?'

29 And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from their purpose.'

30 He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law.

31 When he had recovered a little, he besought God to make it clear to him why the misfortune had befallen him.

32 And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health.

33 I have heard, too, from the lips of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes.

34 And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.

35 And after, the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should be sacredly guarded.

36 And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home.

37 But when they came back, he would treat them as friends, as was right, and they would receive rich presents from him.

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38 He ordered preparations to be made for them to return home, and treated them most munificently.

39 He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.

40 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

41 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them.

42 For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

43 And now Philocrates, you have the complete story in accordance with my promise.

44 I think that you find greater pleasure in these matters than in the writings of the mythologists.

45 For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

THE THIRD BOOK OF THE MACCABEES

or 3 Maccabees, or Ptolemaics by Pseudo-Athanasius
Source: The Bible of the Armenian Apostolic Church and the Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 50 B.C. - 100 A.D.

(The Third Book of Maccabees, also called 3 Maccabees, [or "Ptolemaics"(meaning Ptolemaeans) by Pseudo-Athanasius] is found in most Orthodox Bibles as a part of the Anagignoskomena [books worthy to be read]. The book was presumably composed in the 1st century BC or the 1st century AD. It may be a Jewish product.

In spite its title, the book has nothing to do with the Maccabees or their revolt against the Greek-Persian Seleucid Empire, as described in 1 Maccabees and 2 Maccabees. Instead it tells the story of persecution of the Jews under Ptolemy IV Philopator (222–205 BC), some decades before the Maccabee uprising. The name of the book apparently comes from the similarities between this book and the stories of the martyrdom of Eleazar and the Maccabean youths in 2 Maccabees; the High Priest Shimon is also mentioned. It was written in Greek during the 1st century.

The author of this book was probably a Jew from Alexandria, a Greek harbour city at the Egyptian Mediterranean coast. The author wrote his rhetorical constructs and a somewhat bombastic style, and the themes of the book are very similar to those of the Epistle of Aristeas. The work begins abruptly, leading to think that it is actually a fragment of a now-lost longer work.

The book describes the persecution of the Jews in Egypt. The book includes a letter by Ptolemy, which says that those Jews who agree to abandon their faith are to be spared and can return home. The story goes: After the Egyptian king Ptolemy's defeated the Greek-Persin king Antiochus III in 217 BC at the battle of Raphia, he visited Jerusalem and the Second Temple. However, he is, according to the book, prevented from entering the building. This leads him to hate the Jews and upon his return to Alexandria, he rounds up all the Jews in the kingdom to put them to death in his hippodrome. Titus Flavius Josephus notes that many Jews were put to death in Alexandria under the reign of Ptolemy VIII Physcon (146–117 BC) due to their support for Cleopatra II, and this execution was indeed carried out by intoxicated elephants. It is probably for this reason that the Jews abruptly changed allegiance from Egypt to Syria in 200 BC. due to the persecution and killings in Egypt.)

3 MACCABEES CHAPTER 1

1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched

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out unto the parts of Raphis, where Antiochus and his forces pitched.

2 And a certain Theodotus, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and crossed by night unto the tent of Ptolemy, to kill him by himself, and thus to end the war.

3 But Dositheus, called the son of Drimulus, by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

4 A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with hair dishevelled, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and their wives; and promised that if they proved conquerors, she would give them two minas of gold apiece.

5 It thus fell out that their enemies were defeated in hand to hand encounter, and many of them were taken prisoners also.

6 Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them.

7 By so doing, and by distributing gifts to their temples, he inspired his subjects
with confidence.

8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city.

9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court,

10 he was so struck with the exact magnificence of the temple, that he conceived the purpose of entering the sanctuary itself.

11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way.

12 Then they read the law to him; but he persisted in obtruding himself, exclaiming that he ought to be permitted: and saying, Be it that they were deprived of this honour, I ought not to be.

13 And he put the question, Why, when he entered all temples none of the priests that were present forbad him?

14 He was thoughtlessly answered by one, That he did wrong to boast of this.

15 Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent?

16 And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce transgressor, and when they filled the temple with lamentations and tears,

17 then those that had been left behind in the city were affrighted, and rushed forth, uncertain of the event.

18 Virgins, which had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries.

19 Women, but newly separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner.

20 New born babes were forsaken by the mothers and nurses that waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most high temple.

21 Various were the prayers offered up by them that assembled in this place, by reason of the unholy attempt of the king.

22 Along with these were certain of the citizens, who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose.

23 Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer, which they had occupied before.

24 During this time the multitude kept on praying.

25 The elders which surrounded the king strove in many ways to divert his haughty mind from the design that he had formed.

26 He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

27 Yet even his own officers, when they saw this, joined with the Jews in an appeal to Him which hath all power, to aid in the present crisis, and not wink at such overweening lawlessness.

28 Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued.

29 Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

3 MACCABEES CHAPTER 2

1 Now it was that the high priest Simon bowed his knees over against the holy place, and spread forth his hands in reverent fashion, and uttered the following supplication:

2 O LORD, Lord, King of the heavens, and Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear unto us who are oppressed by a wicked and profane one, which exulteth in his confidence and strength.

3 It is Thou, the Creator of all, the Lord of the universe, that art a righteous Governor, and judgest all those that act with pride and insolence.

4 It was Thou that didst destroy the former workers of unrighteousness, among whom were the giants, which trusted in their own
strength and hardihood, by covering them with a measureless flood.

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5 It was Thou that didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when Thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when Thou causedst the bold Pharaoh, the enslaver of Thy people, to pass through the ordeal of many and divers inflictions.

7 And Thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage unto those that put their trust in Thee, the Lord of the whole creation.

8 These saw and felt the works of Thine hands, and praised Thee, the Almighty.

9 Thou, O King, when Thou createdst the illimitable and measureless earth, didst choose out this city: Thou didst make this place sacred to Thy name, albeit Thou needest nothing: Thou didst glorify it with Thine illustrious presence, after establishing it to the glory of Thy great and honourable name.

10 And Thou didst promise, out of love toward the house of Israel, that should we fall away from thee, and become afflicted, and then come into this house, and pray, Thou wouldest hear our prayer.

11 Verily Thou art faithful and true.

12 And seeing Thou didst often aid our fathers when they were hard pressed, and in low estate, and deliveredst them out of great dangers,

13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies,

and are become weak and powerless.

14 We being in this low condition, this bold and profane man seeketh to dishonour this Thy holy place, consecrated out of the earth unto the name of Thy Majesty.

15 Thy dwelling place, the heaven of heavens, is indeed unapproachable to men.

16 But since it seemed good to Thee to manifest thy glory among Thy people Israel, Thou didst sanctify this place.

17 Punish us not by the uncleanness of their men, neither chastise us by means of their profanity; lest the lawless ones boast in their rage, and say,

18 We have trodden upon the holy house, as houses that are idolatrous are trodden upon.

19 Blot out our iniquities, and do away our errors, and shew forth Thy tender mercy in this hour.

20 Let Thy mercies speedily prevent us. Grant us peace, that them that are cast down and broken hearted may praise Thee with their mouth.

21 At that time God, Which seeth all things, Who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged the man greatly uplifted with scorn and insolence.

22 Shaking him to and fro, as a reed is shaken with the wind, He cast him upon the pavement powerless, with limbs palsied; by a righteous judgement deprived of the faculty of speech.

23 His friends and bodyguards, beholding the swift recompense that had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him.

24 When in course of time he had come to himself, this severe check caused no repentance in him, but he departed with bitter threatenings.

25 He proceeded to Egypt, grew worse in wickedness through his aforementioned companions in wine, who were lost to all goodness;

26 and not being satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

27 His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon:

28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death;

29 that they that were thus enrolled, were to be marked upon their persons by the ivy leaf symbol of Dionysus, and to be set apart with these limited rights.

30 To do away with the appearance of hating them all, he had it written beneath, that if any of them should elect to enter the community of them that were initiated in the rights, these should have equal rights with the Alexandrians.

31 Some of them that were over the city, therefore, abhorring any approach unto the city of piety, unhesitating gave in to the king, and expected to derive some great honour from a future connection with him.

32 A nobler spirit, however, prompted the majority the cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the enrollment:

33 cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

3 MACCABEES CHAPTER 3

1 On discovering this, so incensed was the wicked king, that he no longer confined his rage to the Jews in Alexandria. Laying his hand more heavily upon them that lived in the country, he gave commandment that they should speedily be collected into one place, and most cruelly deprived of their lives.

2 While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law.

3 Now, while the Jews ever maintained a feeling of unswerving loyalty toward the king,

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4 yet, as they worshipped God, and observed His law, they made certain distinctions, and avoided certain things. Hence some persons held them in odium;

5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the strangers;

7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid

them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs:

9 He that knoweth all things, will not, said they, disregard so great a people.

10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them privily to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews:

12 King Ptolemy Philpater, to the commanders and soldiers in Egypt, and in all places, health and happiness!

13 I am right well; and so, too, are my affairs.

14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, hath been brought to a successful issue according to our expectation,

15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Ceolesyria and Phoenicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly.

17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts,

18 they were so carried away by their old arrogancy, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them.

19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting.

21 Accordingly, bearing no ill will against their kinsmen at Jerusalem, but rather remembering our connection with them, and the numerous matter with sincere heart from a remote period entrusted to them, we wished to venture a total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

22 All of this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil,

23 have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed toward us; ever deeming that their ignoble course of proceeding will force us to do away with our reform.

24 Having then, received certain proofs that these Jews bear us every sort of ill will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.

26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be tortured to death.

28 Whosoever shall inform against the Jews, besides receiving the property of the person charged, shall be presented with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned.

29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come.

30 Such was the purport of the king's letter.

3 MACCABEES CHAPTER 4

1 Wheresoever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

2The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction that was decreed against them.

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3 What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

4 They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion.

5 A multitude of hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

6 Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along unveiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in place of the marriage hymn.

7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthfully mirth, spent the residue of their nuptial days in wailings, and saw only the grave at hand.

9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into

the benches of the rowers; while the feet of others were inclosed in hard fetters.

10 The planks of the deck above them barred out the light, and shut out the day on every side, that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built before the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilised accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims,

13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment.

14 The whole nation was now to be enrolled. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the aforementioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties.

15 The enrolling of these men was carried on cruelly, zealously, assiduously, from the rising up of the sun unto the going down thereof, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far

from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the aforementioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for enrollment,

18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were not sufficient for the work.

19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the Jews: but was clearly convinced of the truth of what had been said.

20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose.

21 Now this was the active interference of the unconquerable Providence, which assisted the Jews from heaven.

3 MACCABEES CHAPTER 5

1 Then he called Hermon, which had charge of the elephants. Full of rage, altogether fixed in his furious design,

2 he commanded him, with a quantity of unmixed wine and handfuls of incense infused, to drug the elephants early on the following day. These five hundred elephants, when infuriated by the copious draughts of frankincense, were to be led up to the execution of death upon the Jews.

3 The king, after issuing these commands, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

4 The master of the elephants, Hermon, fulfilled his commission punctually.

5 The underlings appointed for the service went out about eventide, and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

6 The nations believed the Jews to be destitute of all protection; for chains fettered them about.

7 They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power,

8 to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them.

9 Their litany so earnest went up to heaven.

10 Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace, to certify the king thereof.

11 He, however, which hath sent His good creature sleep from all time, by night or by day, thus gratifying whom He willeth, diffused a portion thereof now upon the king.

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12 By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

13 But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed Him Who is easily reconciled to display the power of His powerful hand to the overweening nations.

14 The middle of the tenth hour had well nigh arrived, when the master bidder, seeing the guest that were bidden collected, came and shook the king.

15 He gained his attention with difficulty, and hinting that the meal time was passing, he talked the matter over with him.

16 The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him.

17 This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet.

18 Conversation grew on, and the king sent for Hermon, and enquired of him with fierce denunciations, wherefore the Jews had been suffered to outlive that day.

19 Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends.

20 The king, then, with a barbarity exceeding that of Phalaris, said, that they might thank his sleep of that day. Lose no time, and make ready the elephants against to morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home.

22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade.

24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn.

25 The Jews, breathless with momentary suspense, spread forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying that his desires could now be realised.

27 The king, receiving him, was astonished at his unwonted exit; and overwhelmed with a spirit of oblivion about every thing, enquired the object of this earnest preparation.

28 But this was the working of that Almighty God, which had made him forget all his purpose.

29 Hermon, and his friends, pointed out the preparation of the animals: They are ready, O king, at thine own strict injunction.

30 The king was filled with fierce anger at these words; for, by the providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and then threatened him as follows:

31 Your parents, or your children, were they here, they should furnished a large repast to these wild beasts; not these innocent Jews, which have loyally served me and my forefathers.

32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and downcast of countenance.

34 The friends also stole out one by one, and dismissed the assembled multitudes to their occupations.

35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help also from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth.

37 And he summoned Hermon to his presence, and said, with threats, How oft, O wretch, must I repeat my commands unto thee about these same persons?

38 Once more, arm the elephants against the morrow for the utter destruction of the Jews.

39 His kinsmen, that reclined with him, wondered at his instability, and thus expressed themselves:

40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast commanded their destruction. When the thing is to be done, thou changest thy mind, and recallest thine instructions.

41 For this cause the feeling of expectation causeth tumult in the city: it swarmeth with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had undergone, issuing in the deliverance of the Jews. He sware a fruitless oath, and determined forthwith to send them to Hades, crushed by the knees and feet of the elephants.

43He would also invade Judah, and level the towns thereof with fire and the sword; and destroy that temple which the nations might not enter, and prevent sacrifices ever after from being offered up there.

44Joyfully his friends brake up, together with his kinsmen; and, trusting in his determination, arranged their forces in guard at the most convenient places of the city.

45And the master of the elephants urged the beasts into an almost maniacal state, drenched them with incense and wine, and decked them with frightful instruments.

46About early morning, when the city was now filled with an immense number of people at the hippodrome, he entered the palace, and called the king unto the business in hand.

47 The king's heart teemed with impious rage; and he rushed forthwith the mass, along with the elephants. With feelings unsoftened, and eyes pitiless, he longed to gaze at the hard and wretched doom of the aforementioned Jews.

48 But the Jews, when the elephants went out at the gate, followed by the armed force; and when they saw the dust raised by the throng, and heard the loud cries of the crowd,

49 thought that they had come to the last moments of their lives, unto the end of that which they had trembling expected.

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They gave way, therefore, to lamentations and moanings: they kissed each other: those nearest of kin to each other hung about one another's necks: fathers about their sons, mothers their daughters: other women held their infants to their breasts, which drew what seemed their last milk.

50 Nevertheless, when they reflected upon the succour before granted them from heaven, they prostrated themselves with one accord; removed even the sucking children from the breast, and

51 sent up an exceeding great cry, entreating the Lord of all power to reveal Himself, and have mercy upon those who now lay at the gates of Hades.

3 MACCABEES CHAPTER 6

1 And Eleazar, an illustrious priest of the country, which had attained to length of days, and whose life had been adorned with virtue, caused the presbyters which were about him to cease to cry out to the holy God, and prayed thus:

2 O King, mighty in power, Most High, Almighty God, Who orderest the whole creation with thy tender mercy,

3 look upon the seed of Abraham, upon the children of the sanctified Jacob, Thy sanctified inheritance, O Father, which is now being wrongfully destroyed as strangers in a strange land.

4 Thou destroyedst Pharaoh, with his host of chariots, when the lord of this same Egypt was uplifted with lawless hardihood and loud sounding tongue. Shedding the beams of Thy mercy upon the race of Israel, Thou overwhelmedst him with his proud army.

5 When Sennacherib, the grievous king of the Assyrians, glorying in his countless hosts, had subdued the whole land with his spear, and was lifting him up against Thy holy city, with boastings grievous to be heard, Thou, O Lord, didst utterly destroy him, and shew forth Thy might unto many nations.

6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, Thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries.

7 It was Thou who, when Daniel was hurled, through slander and envy, as a prey unto lions down below, didst bring him back again unhurt to light.

8 When Jonah was pining away in the belly of the sea-bred monster, Thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, O Thou that hatest insolence; Thou that aboundest in mercy; Thou that art the protector of all things; appear speedily unto the race of Israel, who are insulted by abhorred, lawless nations.

10 If our life during our exile hath been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which Thou preferrest.

11 Let not the vain minded congratulate vain idols at the destruction of Thy beloved, saying, Neither did their God deliver them',

12 Thou Who art All powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men.

13 Let the nations cower before Thine invincible might to day, O glorious One, Who hast all power to save the race of Jacob.

14 The whole band of infants and their parents with tears beseech Thee.

15 Let it be shewed unto all the nations that Thou art with us, O Lord, and hast not turned thy face away from us; but as Thou saidst that Thou wouldest not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power.

17 When the Jews saw this, they uttered a loud cry to heaven, so that the valleys adjacent resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed His holy countenance, and opened the gates of heaven, from whence two angels, dreadful of form, came down, and were visible to all but the Jews.

19 And they stood over against, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters.

20 And a cold shudder came over the person of the king, and oblivion palsied the vehemence of his spirit.

21 They turned back the animals upon the armed forces which followed upon them; and the animals trod them down, and destroyed them.

22 The king's wrath was changed into compassion; and he wept at his own machinations.

23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying,

24 Ye have governed amiss, and have exceeded tyrants in cruelty; and me your benefactor have ye laboured to deprive at once of my dominion and my life, by privily devising measures injurious to the kingdom.

25 Who hath gathered here, unreasonably removing each from his home, those, who, in faithfulness to us, had held the strongholds of the country?

26 Who hath thus consigned to unmerited punishments those who in good will toward us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?

27 Loose, loose the unjust bonds; and send to their homes in peace, and deprecate what hath been done.

28 Release the sons of the almighty living God of heaven, Who from our forefathers' time till now hath granted a glorious and uninterrupted prosperity to our affairs.

29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour.

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30 The king then departed to the city, and called the overseer of his revenues unto him, and bade him provide a seven days' quantity of wine and all else requisite for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place wherein they expected to meet with their destruction.

31 Then they which before were despised and nigh unto Hades, yea, rather advanced into it, partook of the cup of salvation, in stead of the grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths.

32 Ceasing their miserable strains of woe, they took up the subject of their fatherland, hymning in praise God their wonderworking Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.

33 So also the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him.

34 Those that had marked them out as for death, and for carrion, and had enrolled them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.

35 But the Jews, as we have just said, instituted a dance, and them gave themselves up to feasting, glad thanksgivings, and psalms.

36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. Thus they established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them.

37 They requested the king to send them back to their homes.

38 They were being enrolled from the twenty fifth of Pachon unto the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days.

39 The Ruler over all did during this time manifest forth His mercy gloriously, and did deliver them all together unharmed.

40They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away.

41 The king commended them, and wrote the subjoined epistle, of magnanimous import for them, to the commanders of every city.

3 MACCABEES CHAPTER 7

1 King Ptolemy Philopater unto all the commanders throughout Egypt, and unto all that are set over affairs, joy and strength.

2 We, too, and our children are well; and God hath directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment.

4They pretended that our affairs would never be in such a good state till this took place. Such, they said, was the hatred borne by the Jews unto other people.

5They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency we are wont to extend unto all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews, so as to preserve them, and that he fought for them as a father ever fighteth for his sons;

7 and taking into consideration their constancy and faithfulness toward us, and toward our ancestors, we have, as we ought, acquitted them of every sort of charge.

8 And we have dismissed them unto their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past.

9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the Ruler of all might. From him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they received this letter, they were not forward to depart

forthwith. They petitioned the king to be allowed to inflict fitting punishment upon those of their race that had willingly transgressed the holy God, and the law of God.

11 They alleged that the men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them.

13 Their priests, then, as was most meet, saluted him with good wishes, and all the people echoed with the Alleluia. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way;

15 slaying thus, in that day, above three hundred men, and esteeeming this destruction of the wicked a season of joy.

16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns, they

thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the feature of that district Rosebearing, where the fleet, according to the general wish, waited for them seven days,

18 they partook of a banquet of deliverance; for the king generously granted them severally the means of securing a return home.

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19 They accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness.

20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's commandment, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and none in any way robbed them of their goods.

22 Every man received back his own, according to inventory; those that had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation.

23 Blessed be the Redeemer of Israel unto everlasting. Amen.

THE FOURTH BOOK OF THE MACCABEES

4 Maccabees
Source: The Bible of the Romanian Orthodox Church
Translation: Anonymus (Standard Version)
Estimated Range of Dating: 20 - 130 A.D.

(The Fourth Book of Maccabees, also called 4 Maccabees is a homily or philosophic discourse praising the supremacy of pious reason over passion. In style, the book is oratorical, but not so much as 3 Maccabees. It was originally written in the common Greek language of the first or second century AD. It is generally dated between 20 and 130 AD, most likely at the end of the Flavian Dynasty or later. Its composition was made in quite a highly rhetorical Greek style. Its interest in martyrs in Antioch [Antakya] and its similarity to other writings from that region indicates its place of origin.

The text was not influenced by any form of Christianity but by Stoic philosophy as the writer believes in the immortality of the soul, but never mentions the resurrection of the dead. Good souls are said to live forever in happiness with the patriarchs and God, but even the evil souls are held to be immortal.

The work consists of a prologue and two main sections; the first advances the philosophical thesis while the second illustrates the points made using examples drawn from 2 Maccabees (principally, the martyrdom of Eleazer and the Maccabean youths) under Antiochus IV Epiphanes. The last chapters concern the author's impressions drawn from these martyrdoms. The work thus appears to be an independent composition to 1 Maccabees and 2 Maccabees, merely drawing on their descriptions to support its thesis. The weak ending of the book could indicate that the last chapter seem to be a later addition to the work.

It is not in the Bible for most churches, but is an appendix to the Greek Bible, and in the canon of the Georgian Orthodox Bible. The book was included in the 1688 Romanian Orthodox and the 18th-century Romanian Catholic Bibles where it was called "Iosip" (Joseph) because it is ascribed to Titus Flavius Josephus by Eusebius and Jerome, and this opinion was accepted for many years, leading to its inclusion in many editions of Josephus' works. Scholars have however pointed to perceived differences of language and style. It is no longer printed in Romanian Bibles today.)

4 MACCABEES CHAPTER 1

1 As I am about to discuss a most philosophical proposition, namely, whether devout reason be sovereign over the passions, I would willingly advise you to give the utmost heed unto the philosophy.

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2 For the subject is necessary to every one as a path to knowledge: and more especially doth it embrace the praise of the highest virtue: I speak, of course, of prudence.

3If then, it be evident that reason ruleth over the passions that stand in the way of temperance, namely, gluttony and lust,

4 then it surely also and manifestly beareth the rule over the affections that be contrary to justice, such as malice; and of them that be hindrances to courage, as anger, fear, and pain.

5 How then, is it, peradventure some may say, that reasoning, if it rule the affections, be not also master of forgetfulness and ignorance? Their attempt at an argument is ridiculous.

6 For reason ruleth not his own passions, but such as be contrary to justice, manliness, temperance, and prudence; and yet it overcometh these to withstand them, without destroying them.

7 I might prove unto you, from many and divers considerations, that reason is sole master of the passions;

8 but I shall demonstrate it with the greatest force from the fortitude of such as suffered death in defence of virtue, Eleazar, and seven brethren, and their mother.

9 For all of these, contemning sufferings even unto death, demonstrated that reason beareth rule over the passions.

10 For all their virtues, then, it is right that I should commend those men that died with their mother at this time for the sake of uprightness; and for their honours I may count them blessed.

11 For they, winning admiration not only from men in general, but also from their persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance; so that by them their country was purified.

12 But we may now at once enter upon the question, having begun, as is our custom, with laying down of the doctrine, and so proceed to the story of these persons, giving glory unto the all wise God.

13 The question therefore is, whether reason be sovereign of the passions.

14 Let us then determine what is reason, and what is passion, and how many kinds of passion there be; and whether reason ruleth over all of these.

15 Now reason is, then, the mind accompanied with a life of uprightness, putting foremost the consideration of wisdom.

16 And wisdom is knowledge of Divine and human things, and of their causes.

17 And this is contained in the education of the law; whereby we learn Divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, justice, courage, and temperance.

19 That which leadeth these is prudence; by whose means, indeed, it is that reason beareth rule over the passions.

20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature are concerned both with body, and with soul.

21And there be many attendant affections that compass pleasure and pain.

22 Before pleasure there is lust; and after pleasure there is joy.

23 And before pain there is fear; and after pain there is sorrow.

24 Wrath is an affection, common both to pleasure and to pain, if any will take heed when it cometh upon him.

25 And there is in pleasure a malicious disposition, which is the most multiform of all the affections.

26 In the soul it is arrogancy, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye.

27 In the body it is greediness, gluttony, and solitary gormandizing.

28 As pleasure and pain are therefore two growths of the body and the soul, so there are many offshoots of these growths.

29 And reason, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improveth the materials of the morals and affections.

30For reason is the guide of the virtues, but it is the sovereign of the passions. Observe then first, through the very things that stand in the way of temperance, that reason is sovereign of the passions.

31 Now temperance consisteth in command of the lusts.

32 But of the lusts, some pertain unto the soul, others unto the body: and over each of these two, reason appeareth to bear sway.

33 For whence is it, otherwise, that when urged on to forbidden meats, we turn ourselves away from the pleasures that are to be had of them? Is it not that reason is able to command the appetites? so do I believe.

34 Hence it is, then, that when we lust after sea creatures, and fowls, and four footed beasts, and all manner of meats that are forbidden us by the law, we abstain by reason of the mastery of reason.

35 For the affections of our appetites are refrained, checked by the temperate understanding, and bent back again; and all the emotions of the body are kept in by reason.

4 MACCABEES CHAPTER 2

1 And what wonder? if the lusts of the soul for the enjoying of beauty are rendered powerless,

2 on this ground, therefore, the temperate Joseph is praised, in that by reason, he subdued upon reflection the indulgence of sense.

3 For when he was young, and ripe for intercourse, by reason he rendered powerless the frenzied desire of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reason is 3 able to overcome.

5 For the law saith, Thou shalt not covet thy neighbour's wife, nor any thing that is thy neighbour's.

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6 Now therefore, since it is the law that hath forbidden us to desire, I shall much the more easily persuade you, that reason is able to govern our lusts, as it doth with the passions that are impediments to justice.

7 Since in what way is a solitary gormandizer, and a glutton, and a drunkard reclaimed, except it be clear that reason is lord of the passions?

8 A man, therefore that ordereth his course by the law, even if he be a lover of money, straightway overcometh his own disposition; lending without interest unto the needy, and cancelling the debt of the incoming seventh year.

9 And should a man be parsimonious, he is ruled by the law acting through reason; so that he gleaneth neither his harvest, nor his vintage: and in other things we may perceive that it is reason that overcometh the passions.

10 For the law overcometh even affection for parents, not betraying virtue on their account.

11 And it prevaileth over married love, rebuking it when it transgresseth the law.

12 And it beareth sway over the love of parents toward their children, for they punish them for vice; and it mastereth the love of friends, reproving them when they are wicked.

13 And think it not a paradox when reason, through the law, can prevail even over enmity,

14 not hewing down the cultivated herbage of an enemy, but preserving the substance of enemies from the destroyers, and helping to raise up again what is fallen.

15 And it is clear that reason overcometh even the more vehement passions, as love of power, vaingloriousness, empty boasting, and arrogancy, and envy.

16 For the temperate understanding repelleth all these malignant passions, even as it repelleth anger: for it overcometh even this.

17 Thus Moses, when he was angry with Dathan and Abiram, nothing did against them in wrath, but tempered his anger by reason.

18 For the temperate mind is able, as I have said, to rise above the passions, and to alter some, and render others powerless.

19 For why, else, doth our most wise father Jacob censure them that were about Simeon and Levi for having slain, contrary to reason, the whole race of the Shechemites, saying, Cursed be their anger.

20 For if reason had not the power of subduing anger, he would not have spoken thus. 21For at the time when God created man, He planted in him his passions and habits of mind:

22 but at the same time He enthroned among the mind among the senses, as an holy governor over them all;

23 and unto this mind gave He the law. He that adopteth a way of life according to it shall rule a kingdom that is just, and good, and of a good courage.

24 How then, a man may ask, if reason be master of the passions, hath it no mastery over forgetfulness and ignorance?

4 MACCABEES CHAPTER 3

1 But this argument is exceeding ridiculous: for reason seemeth not to bear sway over his own affections, but over those of the body,

2 in such a way as that any one of you may not be able to root out desire, but reason will provide a way for you not to be enslaved thereby.

3 No one of us is able to root out anger from the soul, but it is possible to withstand anger.

4 No one of us is able to root out malice, but reason hath force to work with us, that we be not overcome by malice.

5 For reason is not a rooter out of the passions, but their antagonist.

6 And this may be more clearly understood by means of the thirst of king David.

7 For after David had fought the Philistines all the day long, he with the soldiers of his nation killed many of them:

8 but when evening feel, came he, sweating and exceeding weary, unto the royal tabernacle, round about which the whole host of our ancestors was encamped.

9 Now all the rest were at supper;

10 but the king, being very much athirst, although he had abundant spring at hand, could not by their means quench his thirst;

11 but a certain irrational desire for the water in the enemy's camp grew stronger and fiercer upon him, undid and consumed him.

12 Wherefore his armourbearers being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, put on their full armour, and taking a pitcher, got them over the ramparts of the enemies:

13 and unperceived by the guardians of the gate, they went in search throughout the whole camp of the enemy;

14 and having found discovered the spring, they boldly filled out of it a draught for the king.

15 But he, though parched with thirst, reasoned that a draught reputed of equal value to blood, would be a dire danger to his soul.

16 Wherefore, opposing reason to desire, he poured out the draught for an offering unto God.

17 For the temperate mind hath power to conquer the compulsions of the passions, and to quench the fires of excitement,

18 and to overpower the pains of the body, howsoever extreme; and, through the excellency of reason, to abhor all domination by the passions.

19 But this occasion inviteth us to give an illustration of temperate reason from history.

20 For at a time when our fathers in possession of undisturbed peace through obedience to the law, and prospering, so that even Seleucus Nicanor the king of Asia had both set aside money for them for the temple service, and accepted their polity;

21 then certain persons, bringing in new things contrary to the general harmony, suffered many and various disasters.

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4 MACCABEES CHAPTER 4

1 For a certain man named Simon, which then was in opposition to Onias, which then held the high priesthood for life, and was an honourable and good man; after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country.

2 Whence coming to Apollonius, the military governor of Syria, and of Phoenicia, and of Cilicia, he said,

3 Having good will toward the king's affairs, I am come to disclose that many thousands of private funds are stored up in the treasuries of Jerusalem, that are not the possession of the temple, but pertain to king Seleucus.

4 Apollonius acquainted himself with the particulars of these things, and praised Simon for his care of the king's interests; and going up to Seleucus, informed him of the treasure:

5and having receiving authority about it, speedily advanced into our country with the accursed Simon and an exceeding strong host;

6 and said that he came with the command of the king that he should take the private money of the treasury.

7 And the people, indignant at this proclamation, and replying to the effect that it was outrageous that those that had entrusted deposits to the sacred treasury should be deprived of them, resisted as well as they were able.

8 But Apollonius went away with threats into the temple.

9 And while the priests, with women and children were beseeching God in the temple to throw His shield over the sacred place that was despised;

10 and while Apollonius went up with his armed force to the seizure of the treasure, there appeared from heaven angels riding on horseback, with lightning flashing from their weapons, filling them with much fear and trembling.

11 And Apollonius fell down half dead upon the court that is open to all nations, and spread out his hands to heaven, and with tears implored the Hebrews to pray for him, and to propitiate the heavenly host.

12 For he said that he had sinned, so as to be worthy of death; and that if he were saved, he would praise the blessedness of the holy place before all people.

13 Onias the high priest, induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device, and not by Divine punishment, prayed for him;

14 and he being thus unexpectedly saved, departed to manifest unto the king what had happened to him.

15 But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom: a man of haughty pride and terrible.

16 Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest:

17 who had made a covenant, if he would give him this authority, to pay yearly three thousand and six hundred and sixty talents.

18 And he committed unto him the high priesthood and rulership of the nation.

19 And he both changed the manner of life of the people, and peverted their civil customs into all lawlessness.

20 So that he not only erected a gymnasium on the very citadel of our country, but also abolished the service of the temple.

21 At which Divine vengeance, being grieved, caused Antiochus himself to war against them.

22 For being at war with Ptolemy in Egypt, he heard that upon a rumour of his death being spread abroad, the inhabitants of Jerusalem had rejoiced exceedingly, and he speedily marched against them.

23 And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect;

25 for even women, because they continued to circumcise their children, were thrown down headlong along with them, knowing beforehand of the punishment.

26 When, therefore, his decrees were despised by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish godliness.

4 MACCABEES CHAPTER 5

1 The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed soldiers standing in a circle round about him, ordered his bodyguards

2 to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols.

3 And if any of them were unwilling to eat the accursed meat, they were to be tortured upon the wheel, and then slain.

4 And when many had been seized, a foremost man of the assembly, an Hebrew by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought before him.

5 And Antiochus seeing him, said,

6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save thy life; for I feel respect for thine age and grey hairs, which since thou hast had so long, thou seemest not to be a philosopher, in that thou observest the superstition of the Jews.

7 For wherefore, since nature hath conferred upon thee the most excellent flesh of this animal, dost thou abhor it?

8 For it seemeth foolish not to enjoy what is pleasant, yet not disgraceful; and out of notions of sinfulness, to reject the gifts of nature.

9 And I think that thou wilt be acting still more foolishly, if thou followest vain conceits about the truth.

10 And moreover thou wilt despise me to thine own punishment.

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11 Wilt thou not awake from thy trifling philosophy, and give up the foolishness of thy reasonings; and, regaining understanding worthy of thine age, pursue a true philosophy of what is beneficial;

12 and reverencing my kindly admonition, have pity upon thine own years?

13 For bear in mind that, if there be any power that watcheth over this godliness of thine, it will pardon thee all transgressions of the law that thou commitest through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged leave to speak.

15 And having received power to speak, he began thus to deliver himself:

16 O Antiochus, we that are persuaded that we live under a Divine law consider no compulsion to be so powerful as obedience to that law;

17 wherefore we consider that we ought not in any point to transgress the law.

18 And indeed, were our law (as thou supposest) not in truth Divine, and if we wrongly think it Divine, we should have no right even in that case to destroy our godly reputation.

19 Think not therefore the eating of the unclean to be a trifling offence.

20 For transgression of the law, whether it be in small or great matters, is of equal moment;

21 for in either case the law is equally slighted.

22 But thou deridest our philosophy, as though our living by it were contrary to reason.

23 Yet it teacheth us temperance, so that we overcome all pleasures and lusts; and it also exerciseth us in courage, so that we cheerfully undergo every grievance.

24 And it instructeth us in justice, that in all our doings we render what is due; and it teacheth us godliness, that we worship the one only God in a way that befitteth His greatness.

25 Wherefore it is that we eat not the unclean; for believing that the law was established by God, we know that the Creator of the world, sheweth us sympathy in giving a law that is according to nature.

26 Those things that are convenient for our souls hath he directed us to eat; but those that are repugnant to them hath He forbidden.

27 But like a tyrant thou not only compellest us to break the law, but also to eat in such a way that thou mayest deride us as we thus profanely eat:

28 but thou shalt not have this cause of laughter against me; neither will I transgress the sacred oaths of my fathers to keep the law:

29 nay, not if thou pluckest out mine eyes, and melt down mine entrails.

30 I am not so old, or so little a man, but that my reasoning powers in defence of godliness. 31Now therefore prepare thy wheels, and kindle a fiercer flame.

32 I will not so pity mine old age as to subvert the law of my country.

33 I will not belie thee, O law, mine instructor; neither will I forsake thee, O beloved self control.

34 I will not put thee to shame, O philosophical reason, nor deny thee, O honoured priesthood and knowledge of the law.

35 Mouth, thou shalt not defile mine old age, nor the full stature of a perfect life.

36 My fathers shall receive me pure,

37 not having quailed before thy compulsion, though it be unto death.

38 For thou shalt tyrannize over the ungodly; but neither by words nor by deeds shalt thou master my reasonings about godliness, either by words or deeds.

4 MACCABEES CHAPTER 6

1 When Eleazar had in this manner eloquently answered the exhortations of the tyrant, the spearbearers came up, and roughly haled Eleazar to the instruments of torture.

2 And first they stripped the old man, adorned as he was with the comeliness of godliness.

3 Then tying back his arms and hands, they disdainfully scourged him with stripes,

4 an herald crying out, Obey the king's commands!"

5 But Eleazar, the high minded and truly noble, like as one tortured in a dream, answered it not at all.

6 But while he raised his eyes on high unto heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through.

7 And falling upon the ground, because his body had no power to support the pains, yet kept he his reason upright and unswerving.

8 Then one of the harsh spearbearers leaped upon his belly, and kicked him in the side with his foot, to keep him upright as he fell.

9 But he endured the pains, and despised the cruelty, and persevered through the indignities;

10 and like a noble athlete, the old man when struck vanquished his torturers.

11 His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage.

12 Wherefore in part because they pitied his old age,

13 in part from the sympathy of acquaintance, and in part from admiration of his endurance, some of the king's attendants said,

14 Wherefore dost thou unreasonably destroy thyself, O Eleazar, with these miseries?

15 We will set before thee some cooked meat; and do thou save thyself by pretending that thou hast tasted swine's flesh.

16 And Eleazar, as though the more bitterly tortured by this counsel, cried out,

17 Let not us which are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence;

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18 for it were irrational, if having lived up to old age in all truth, and having maintained, by observing the law, the reputation of such a life, we should now turn back,

19 and ourselves become a pattern for ungodliness to the young, as being an example of defiled eating.

20 It would be shameful if we should live on some short time, and that scorned by all men for cowardice,

21 and be condemned by the tyrant for unmanliness, by not contending to the death for our Divine law.

22 Wherefore do you, O children of Abraham, die nobly for your godliness.

23 Ye spearbearers of the tyrant, wherefore do ye linger?

24 When they beheld him so lofty of mind against misery, and unmoved at their pity, they led him to the fire:

25 then with their wickedly contrived instruments they burned upon the fire, and poured stinking liquids into his nostrils.

26 When he was now burned to his very bones, and about to expire, he lifted up his eyes unto God, and said,

27 Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire.

28 Be merciful unto thy people, and be satisfied with my punishment on their behalf.

29 Let my blood be a purification unto them, and take Thou my life as a recompence for theirs.

30 Thus speaking, the holy man departed nobly in his torments; he stood firm even unto the agonies of death by virtue of reason, in defence of the law.

31 Confessedly therefore, godly reason is master of the passions.

32 For if the passions had overcome reason, I would have borne witness to them of their mastery.

33 But now, since reason conquered the passions, we fittingly award it the authority of first place.

34 And it is but right that we acknowledge the strength of reason, since it prevaileth over external agonies.

35 Were it not so, it would be ridiculous: and I have proved that reason hath not only overcome agonies, but also that it overcometh pleasures, and withstandeth them.

4 MACCABEES CHAPTER 7

1 For like a most skilful pilot, the reason of our father Eleazar steered the vessel of godliness in the sea of passions,

2 and though buffeted by the threats of the tyrant, and overwhelmed with the breakers of torture,

3 by no means did it shift the rudders of godliness, until it sailed into the harbour of victory over death.

4 Not so hath ever a besieged city held out against many and varied machines as did that holy man, when his godly soul was tried with the fiery trial of tortures and rackings, move his besiegers through the reason that shielded his godliness.

5 For Father Eleazar, setting his mind firm like a jutting promontory, brake the raging waves of the passions.

6 O priest, worthy of the priesthood! thou neither didst defile thy sacred teeth, nor profane thy appetite, which had ever embraced the clean and lawful, by partaking of profanity.

7 O man in harmony with the law, philosopher of the Divine life!

8 Of such a character ought those to be that perform the duties of the law, defending it with their own blood, and noble sweat in sufferings even unto death.

9 Thou, O father, hast gloriously established our loyalty to the law by thine endurance; and solemnly avowing the sacred service, thou hast not subverted it; and by thy deeds hast made credible thy words of Divine philosophy.

10 O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over passions, Eleazar!

11 For as our father Aaron, armed with a censer, hastened through the throng of his people, and conquered the fiery angel,

12 even so did the descendent of Aaron, Eleazar, though consumed by the fire, remained unswayed in his reason.

13 And, what is more wonderful, even though he was an old man, though the labours of his body were now spent, and his fibres were already loosed, and his sinews worn out, he recovered youth,

14 in spirit through reason, and by reason like that of Isaac, he rendered powerless the many headed instrument.

15 O man of blessed age, of reverend grey hairs, and life obedient to the law, whom the faithful seal of death hath perfected!

16 If therefore, an old man through godliness despised tortures even unto death, by common consent godly reason is sovereign of the passions.

17 But perhaps some may say, It is not all that have conquered passions, because not all possess wise reason.

18 But they that have meditated upongodliness with their whole heart, these alone can master the passions of the flesh:

19 they that believe that they die not to God, even as our fathers Abraham, Isaac and Jacob died not to God, they live to God.

20 This circumstance, then, is by no means an objection, that some that have weak reason are governed by their passions:

21 since what person, walking piously by the whole rule of philosophy, and believing in God,

22 and knowing that it is a blessed thing to endure all manner of hardship for virtue, would not, for the sake of godliness, master his passion?

23For the wise and brave man only is lord over his passions.

4 MACCABEES CHAPTER 8

1 Whence it is, that even the very young, imbued with the philosophy of godly reason, have overcome still more bitter tortures:

2 for when the tyrant was manifestly vanquished in his first attempt, being unable to compel an old man to eat the unclean thing: then indeed, being vehemently swayed with passion, he gave charge to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go

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when they had eaten; but if they refused, to torment even more grievously.

3 When the tyrant had given this charge, seven brethren were brought into his presence, comely, and modest, and well born, and altogether accomplished, along with their aged mother.

4 Whom, when the tyrant beheld, compassing their mother as though they were a chorus, he was pleased at them; and being struck becoming appearance and noble mien, smiled upon them, and calling them near, said,

5 O youths, with favourable feelings I admire each of you; and greatly honouring the comeliness of so numerous a band of brethren, I not only counsel you not to share the madness of the old man which hath been tortured afore, but also encourage you to yield, and to enjoy my friendship.

6 For I possess the power, not only of punishing them that disobey my commandments, but also of doing good unto them that obey them.

7 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake the ancestral law of your nation;

8 and conforming to the Greek way of life, alter your rule, and enjoy youth's delights.

9 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures.

10 Have mercy, then, upon your own selves; whom I, although an enemy, pity for your age and comeliness.

11 Will you not reason upon this, that if you disobey, there will be nothing left for you but to die in tortures?

12 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat of unclean meat.

13 And when the spearmen brought forth the wheels, and the racks, and the hooks, and catapults, and caldrons, and pans, and thumbscrews, and iron hands, and wedges, and bellows, the tyrant continued,

14 Be fearful, young men; and the righteousness which ye worship will be merciful unto you if you transgress the law through compulsion.

15 Now they having heard these words of persuasion, and seeing the fearful instruments, not only were they not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

16 Now let us consider the matter: had any among them been fainthearted and unmanly, what reasonings would they have employed, but such as these?

17 O wretched that we are, and exceeding foolish! when the king exhorteth us, and calleth us unto his bounty, should we not obey him?

18 Wherefore do we cheer ourselves with vain counsels, and venture upon a disobedience that bringeth death?

19 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vaingloriousness and destructive pride?

20 Let us have compassion upon our age, and relent over the years of our mother,

21 and let us bear in mind that if we disobey, we shall die.

22 And Divine justice will pardon us if we fear the king through necessity.

23 Why withdraw ourselves from most sweet life, and deprive ourselves of this pleasant world?

24 Let us not oppose necessity, nor seek vainglory by our own excruciation.

25 The law itself is not forward to put us to death, if we dread torture.

26 Whence hath such contentiousness taken hold upon us, and such fatal obstinacy approved itself to us, when we might live undisturbed by giving ear unto the king?

27 But nothing of this kind did the young men say, when they were about to be tortured.

28 For they were well aware of the sufferings, and masters over agonies.

29 So that as soon as the tyrant had ceased from counselling them, they altogether with one voice, as from the same soul, said unto him,

4 MACCABEES CHAPTER 9

1 Wherefore dost thou delay, O tyrant? for we are more ready to die than to transgress the commandments of our fathers.

2 For we should disgrace our fathers, if we did not obey the law, and take knowledge for our guide.

3 O counsellor and tyrant of transgression, in thy hatred unto us do not pity us more than we pity ourselves.

4 For we account the mercy that thou offerest us, which ensureth our escape at the price of transgression of the law, to be worse than death itself.

5 And thou thinkest to infaintheartedate us, by threatening us with death by tortures, as though thou hast learned nothing by the death of Eleazar.

6 But if aged men of the Hebrews have died in the cause of godliness after enduring torture, more rightly should we younger men die, scorning thy cruel tortures, which the old man our teacher conquered.

7 Make the attempt then, O tyrant; and if thou puttest us to death for our godliness, think not that thou harmest us by torturing us.

8 For we, through this suffering and endurance, shall bear off the rewards of virtue:

9 but thou, for the wicked and despotic slaughter of us, from the Divine justice, shalt endure eternal torture by fire.

10 When they had said these things, the tyrant was not lonely indignant against them as being refractory, but enraged with them as being ungrateful.

11 So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs.

12 And when they had laboured hard without effect in scourging him, they hurled him upon the wheel.

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13 When the noble youth was stretched out upon this, his limbs were dislocated.

14 And with every limb out of joint, he exclaimed in denunciation, saying,

15 O most accursed tyrant, and enemy of heavenly justice, and cruel hearted; I am no murderer, nor sacrilegious man, whom thou thus usest ill; but a defender of the Divine law.

16 And when the spearmen said, Consent to eat, that you may be released from your tortures,

17 he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reason: cut my limbs, burn my flesh, and twist my joints.

18 For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he said this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more.

20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered round about the axles of the machine.

21 And although the skeleton of his bones was now destroyed, the lofty minded youth and son of Abraham groaned not;

22 but as though transformed by fire into immortality, he nobly endured the rackings, saying,

23 Imitate me, O brethren, and do not ever desert your station, nor abjure my brotherhood in courage: fight the holy and noble fight of godliness;

24 by which means the just providence of our father may become merciful to our nation, and take vengeance of the pestilent tyrant.

25 And saying this, the holy youth broke off his life.

26 And all marvelling at his courageous soul, the spearmen brought him forward that was second in age; and having put on iron bands, bound him with pointed hooks to the catapult.

27 And when, on enquiring whether he would eat before he was tortured, they heard his noble decision,

28 after they with the iron hands had tore all the flesh from the neck unto the chin, these leopards tore off the very skin of his head: but he, bearing with firmness this misery, said,

29 How sweet is every form of death for the godliness of our fathers! and he said unto the tyrant,

30 Thinkest thou not, O most cruel of tyrants, that thou art now tortured more than I, finding the overweening reasoning of thy tyranny defeated by our patience in behalf of our godliness?

31 For I lighten my suffering by the joys that come from virtue.

32 But thou art tortured with threatenings for ungodliness; and thou shalt not escape, O most abominable tyrant, the vengeance of Divine wrath.

4 MACCABEES CHAPTER 10

1 Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste, and save his life.

2 But he cried out and said, Know ye not, that the father of those that are dead, begat me also; and that the same mother bare me; and that I was brought up the same tenets?

3 I abjure not the noble relationship of my brethren.

4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are able to touch my soul, even if ye wish it.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him.

6 And they dragged round his fingers, and his arms, and his legs, and his ankles.

7 And not being by any means able to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel,

8 about which the joints of his backbone were loosened; and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails.

9 And when he was about to die, he said,

10 We, O accursed tyrant, suffer this for the sake of Divine virtue and teaching.

11 But thou, for thine ungodliness and shedding of blood, shalt endure torments unceasing.

12 And thus having died worthily of his brethren, they dragged forward the fourth, saying,

13 Do not thou share the madness of thy brethren: but give regard unto the king, and save thyself.

14 But he said unto them, Ye have not a fire so scorching as to make me play the coward.

15 By the blessed death of my brethren, and the eternal punishment of the tyrant, and the glorious life of the godly, I will not disown the noble brotherhood.

16 Contrive tortures, O tyrant; that thou mayest learn even through them that I am the brother of them that were tormented before.

17 When he had said this, the bloodthirsty, and murderous, and unhallowed Antiochus gave order that his tongue be cut off.

18 But he said, Even if ye take away the organ of speech, yet God heareth the silent.

19 Behold, my tongue is put out, cut it off; for not for that shalt thou cut off our reason.

20 Gladly do we lose our limbs in behalf of God.

21 But God shall speedily find you, since ye cut off a tongue that hath been the instrument of Divine melodiousness.

4 MACCABEES CHAPTER 11

1 And when he had died, disfigured in his torments, the fifth leaped forward, and said,

2 I intend not, O tyrant, to beg to be excused from the torment which is in behalf of virtue.

3 But I have come of mine own accord, that by the death of me, thou mayest owe heavenly vengeance a punishment for more crimes.

4 O thou hater of virtue and men, what have we done that thou thus revellest in our blood?

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5 Doth it seem evil unto thee that we worship the Creator of all things, and live according to His surpassing law?

6 But this is worthy of honours, not of torments;

7 hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God.

8 Behold now, being alien from God, thou makest war against them that are godly toward God.

9 As he said this, the spearbearers bound him, and drew him unto the catapult:

10 to which, when they had bound him at his knees and fastened them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered in the manner of a scorpion.

11 With his breath thus confined, and his body strangled, he said,

12 A great favour thou bestowest upon us, O tyrant, by enabling us to show our enduring adherence to the law by means of yet nobler sufferings.

13 He also being dead, the sixth, a mere boy, was brought forth; and when the tyrant asked him whether he would eat, and be delivered, he said,

14 I am indeed younger than my brethren, but in understanding I am as old;

15 for having been born and reared unto the same end, we are bound to die also in behalf on the same cause.

16 So that if you think proper to torment us for not eating the unclean, torment!

17 As he said this, they brought him unto the wheel.

18 Being stretched upon which, with limbs racked and dislocated, he was gradually roasted from beneath.

19 And when they had heated sharp spits, they applied them to his back; and having pierced his sides, they burned away his entrails.

20 And he, while tormented, said, O period good and holy, wherein for the sake of godliness we brethren have been called to a school in sufferings, a contest wherein we have not been defeated!

21 For godly understanding, O tyrant, is unconquered.

22 Armed with upright virtue, I also shall depart with my brethren;

23 but thou, O tyrant, shalt receive the same vengeance, deviser of tortures, and enemy of the truly godly.

24 We six youths have destroyed thy tyranny.

25 For is not thine inability to sway our reason, and to compel us to eat the unclean, thine own destruction?

26 Thy fire is cold to us, thy catapults are painless, thy violence unavailing.

27For the bodyguards that govern us are not those of a tyrant, but of are Divine law: through this we keep our reason unconquered.

4 MACCABEES CHAPTER 12

1 When he too had undergone blessed martyrdom, and died in the caldron whereinto he had been thrown, the seventh, the youngest of all, came forward:

2 whom the tyrant pitied, though he had been vehemently reproached by his brethren;

3 and seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and thou, if disobedient, having first been miserably tormented, shalt thyself perish before thy time.

5 But if thou obey, thou shalt be my friend, and shalt have a charge over the affairs of my kingdom.

6 And having thus exhorted him, he sent for the lad's mother; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient.

7 And after his mother had urged him on in the Hebrew tongue, (as we shall shortly tell,) he saith,

8 Release me, that I may speak unto the king and all his friends.

9 And they rejoiced exceedingly at the promise of his youth, and quickly loosed him.

10 And he, running up to the pans, said,

11 Ungodly tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness?

12 Wherefore the divine veangeance reserveth thee for eternal fire and torments, which shall cling to you for all time.

13 Wert thou not ashamed, man as thou art, to cut out the tongues of men of like feeling and origin, and having thus abused, to torture them?

14 But they, bravely dying, fulfilled their godliness toward God.

15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die,

17 will not forsake the testimony of my brethren.

18 And I call upon the God of my fathers to be merciful unto my race.

19 But thee, both living and dead, will He punish.

20Thus having prayed, he hurled himself into the pans; and so gave up his life.

4 MACCABEES CHAPTER 13

1 If, then, the seven brethren despised afflictions even unto death, it must be confessed on all sides that right reason is sovereign of the passions.

2 For if they had been slaves to the passions, and had eaten of the unholy, we should have said that they had been conquered by them;

3 Now, however, it is not so: but by means of the reason which is commended by God, they mastered their passions.

4 And it is impossible to overlook the mind's supremacy over the passions: for it gained the victory over both passions and afflictions.

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5 How then is it possible not to acknowledge the control of passions by right reason, since they drew not back from the pains of fire?

6 For just by means of towers that project before harbours, men break the threatening waves, and so ensure a still course unto vessels that enter port;

7 even so that the seven towered reason of the young men, by securing the harbour of godliness, conquered the intemperance of the passions.

8 For having constituted an holy choir of godliness, they encourage one another, saying,

9 Brothers, let us die like brethren for the sake of the law. Let us imitate the three young men in Assyria, which despised the selfsame civic rights that are accorded us, in a furnace.

10 Let us not be cowards in our demonstration of godliness.

11 And one said, Courage, brother; and another, Nobly endure.

12 And another, Remember whence you came, and who the father was by whose hand Isaac submitted to be slain for the sake of godliness.

13 And one and all, looking upon each other serene and confident, said, Let us sacrifice with our whole heart our souls unto the God Which gave them, and employ our bodies for the keeping of the law.

14 Let us not fear him that thinketh he killeth;

15 for great is the trial of soul and danger of eternal torment laid up for them that transgress the commandment of God.

16 Let us arm ourselves, therefore, in the abnegation of Divine reason.

17 For if we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us.

18 And as each one of the brethren was haled away, the others exclaimed, Disgrace us not, O brother, nor be false unto them that died before thee.

19 Now you are not ignorant of the bonds of brotherhood, which the Divine and all wise Providence hath imparted through fathers unto children, and hath engendered through the mother's womb:

20 in which these brethren, having remained an equal time; and having been formed for the same period, and increased by the same blood; and having been perfected through the same principle of life;

21 and having been brought forth at equal intervals; and having sucked milk from the same fountains: hence their brotherly souls are reared up lovingly together;

22 and increase the more powerfully by reason of this common nurture, daily companionship, and by other education, and exercise in the law of God.

23 Brotherly love being so sympathetically constituted, the seven brethren had yet a still greater mutual sympathy.

24 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, the increased this sympathy with each other.

25 For a like ardour for what is right and honourable increased their fellow feeling toward each other.

26 for with their godliness they made their brotherly feeling still dearer to them.

27 And yet, although nature, companionship and virtuous habits, had combined to increase the bonds of brotherhood, those that were left endured to behold their brethren, which were ill used for their godliness, tortured even unto death.

4 MACCABEES CHAPTER 14

1 Moreover, they even urged them on to this ill treatment; so that they not only despised pains themselves, but even overcame the passions of brotherly love.

2 O power of reason, more powerful than kings, and freer than the free!

3 O sacred and harmonious unanimity of the seven brethren in defence of godliness!

4 None of the seven youths played the coward, or shrank back from death;

5 but all, as though they ran the road to immortality, hasted them to death through tortures.

6 For just as hands and feet are moved in harmony with the promptings of the soul, so those holy youths, as though moved by an immortal soul of godliness, advanced unto death for the sake of such godliness.

7 O holy band of seven, band of brethren in harmony! for as the seven days of creation form a circle round about godliness,

8 so the youths in chorus formed a circle round about the sevenfold band, annulling their fear of the tortures.

9 Now we shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire.

10 And what could more painful? for the power of fire, being sharp and quick, speedily destroyed their bodies.

11 And think it not wonderful that reason bore rule over those men in their torments, when even a woman's mind despised agonies yet more diverse.

12 For the mother of those seven youths endured the torments of each one of her seven children.

13 And consider how comprehensive is the love of offspring, which draweth every one's feeling into a sympathy rooted deep within,

14 where even animals that are without reason shew a similar sympathy and love for their offspring to that of men.

15 For the tame birds, that frequent the mountains, protect their fledglings upon the housetops;

16 and others, building their nests in mountain tops, and in the precipices of valleys, in holes of trees, or in the tops thereof, hatch their young, and keep off the intruder.

17 And if they are unable to fend it off, they help their offspring in whatsoever manner they are able, by flying in circles round about them, and calling unto them with their own voice, sorrowing all the while for love.

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18 But wherefore should we shew proof of sympathy toward offspring on the part of animals that are without reason,

19 when even bees, at the season for making of honeycombs, attack all that come near, and pierce with their sting, as with a sword, them that draw nigh unto their hive, and repel them even unto death?

20 But sympathy for her children turned not aside the young men's mother, which had a spirit that was kindred with that of Abraham.

4 MACCABEES CHAPTER 15

1 O reason of the children, tyrant over the passions, and godliness, dearer to a mother than her children!

2 The mother, when two things were set before her, godliness and the safety of her sons for a time, on the terms of the promise of a tyrant,

3 rather chose the godliness that, according to God, preserveth unto everlasting life.

4 O how can I characterize the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of them that are born unto them?

5 For by how much mothers are by nature weak in disposition, and prolific in offspring, by so much the fonder are they of children.

6 And of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them;

7 and through her many pains undergone with each one, was compelled to feel sympathy with them.

8 Yet, through fear of God, she neglected the temporary salvation of her children.

9 Not but that, by reason of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased.

10 For they were both just and temperate, and manly, and high minded, and fond of their brethren, and so fond of their mother that they obeyed her by obeying the law even unto death.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle.

12 But she inclined each one separately and all together to death for godliness.

13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 As each one of them was racked and roasted, the observant mother was prevented by godliness from changing.

15 She beheld her children's flesh dissolve round about the fire, and their extremities quiver upon the ground, and the flesh of their heads down to their chins exposed like masks.

16 O thou mother, that wast tried at this time with more bitter pains than even the pangs of childbirth that thou didst suffer for them!

17 O woman, who along gave birth to such perfect godliness!

18 Thy firstborn dying turned thee not; nor the second, looking at thee piteously in his torments; nor thy third, breathing out his soul.

19 Nor when thou didst behold the eyes of each of them looking boldly in their tortures, or didst see in their nostrils the signs of their approaching death.

20 When thou sawest the burning flesh of children lying upon the flesh of children, hands upon hands cut off, severed heads upon heads, corpses fallen upon corpses; and when thousawest the place filled with people by reason of the tortures of thy children, thou didst not shed tears.

21 Neither the songs of sirens, nor the voice of swans so draw the hearers to hearing, O voices of children calling upon your mother in the midst of torments!

22 O how great and how many were the torments by which the mother was herself tortured, as her sons did undergo the wheel and the fires!

23 But godly reason, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love.

24 Although she beheld the destruction of seven children, the noble mother, after one embrace, stripped off her feelings through faith in God.

25 For just as in a council chamber, beholding in her own soul vehement counsellors, nature, and parentage, and love of her children, and the racking of her children,

26 she holding two votes, one for the death, the other for the preservation of her children,

27 leaned not unto that which would have saved her children for the safety of a brief space.

28 But this daughter of Abraham remembered his holy fortitude.

29 O mother of a nation, avenger of the law, and defender of godliness, and prize bearer in the battle of the affections!

30 O thou nobler in endurance than men, and more manly than men in patience!

31 For as the ark of Noah, bearing the world in the flood that filled the world, bore up against the waves,

32 so thou, the guardian of the law, when compassed on every side by the flood of passions, and straitened by violent storms that were the torments of thy children, didst bear up nobly against the storms against godliness.

4 MACCABEES CHAPTER 16

1 If, then, a woman, an that an aged one, and the mother of seven children, endured to see her children's torments even unto death, by common confession godly reason is the sole master even of the passions.

2 Thus I have proved that not only men have obtained the mastery of the passions.

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3 And not so fierce were the lions that compassed Daniel about, nor the furnace of Mishael that burned with most vehement fire, as that natural love of children that burned within her, when she beheld her seven sons tortured.

4 But with the reason that is grounded in godliness, the mother quenched passions so great and powerful.

5 For we must consider this also: that had the mother been faint hearted, as being their mother, she would have lamented over them; and peradventure might have spoken thus:

6 Ah, wretched I, and many times miserable; who having borne seven sons, are become the mother of none.

7 O seven vain childbirths, and seven periods of labour, and unfruitful givings of suck, and miserable nursings at the breast.

8 Vain for your sakes, O sons, have I endured many pangs, and the still more trying anxieties of upbringing.

9 Alas, my children, some of you unmarried, and some that have married to no profit, I shall not see your children, nor have the happiness of being called grandmother.

10Ah that I, who had so many and fair children, should be a lone widow, full of sorrows!

11 Nor, should I die, shall I have any of my sons to bury me.

12 But with such a lament as this the holy and God fearing mother bewailed none of them, and neither attempted to dissuade any of them from dying, nor, as they died, did she grieve.

13 But as one possessed of a mine of adamant, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death for the sake of godliness.

14 O woman, soldier of God for godliness, thou, aged and a woman, hast conquered through endurance even a tyrant; and thou but weak, hast been found more powerful in deeds and words.

15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst unto sons in the Hebrew tongue,

16 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country.

17 For it were shameful that this old man should endure pains for the sake of righteousness, and that you that are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it.

19 And for this reason ye ought to bear every affection because of God;

20 for Whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him.

21 And the righteous Daniel was cast unto the lions; and Ananiah, and Azariah, and Mishael, were thrown into a furnace of fire; yet they endured through God.

22 You, then, having the like faith toward God, be not troubled.

23 For it is unreasonable that they that know godliness should not stand up against these afflictions.

24 With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded each of her sons to die rather than transgress the commandment of God.

25 And they saw this also, that they that die nto God, live unto God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

4 MACCABEES CHAPTER 17

1 And some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

2 O thou mother, that together with thy seven children didst destroy the violence of the tyrant, and frustrate his wicked intentions, and exhibit the nobleness of faith!

3 For thou, like an house nobly built upon the pillar of thy children, endured unmoved the earthquake of the tortures.

4 Be of good cheer, then O holy minded mother, holding fast the firm hope of thy steadfastness with God.

5 The moon in heaven with the stars appeareth not so gracious, as thou art established honourable before God, and fixed in the firmament with thy seven sons, whom thou didst illuminate with godliness unto the stars.

6 For thy bearing of children was after Abraham our father.

7 If it were possible for us to paint as on a tablet the godliness of thy story, would not the onlookers shudder at beholding the mother of seven children enduring for the sake of godliness divers tortures even unto death?

8 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of our nation.

9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews.

10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was truly a divine contest that was carried on by them.

12 For at that time virtue presided over the contest, approving the victory through endurance, namely incorruptibility in eternal life.

13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended.

14 The tyrant was the antagonist; and the world and living men were the onlookers.

15 And reverence for God conquered, and crowned her own athletes.

16 Who did not marvel at the athletes contending for the law code? Who were not astonished?

17 The tyrant himself, and all his council, marvelled at their endurance;

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18 through which also they now stand beside the Divine throne, and live a blessed life.

19 For Moses saith, And all the sanctified ones are under Thy hands.

20 These therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy overcame not our nation;

21 and that the tyrant was punished, and their country purified: for they became, as it were, a ransom for the sin of the nation.

22 And through the blood of these godly people, and the atonement wrought by their death, Divine Providence saved Israel, which had aforetime been afflicted.

23 For the tyrant Antiochus, looking to the virtue of their courage, and to their endurance in torture, proclaimed that endurance as an example to his soldiers.

24 And he made them noble and brave for fighting on foot, and for siege; and pillages and stormed the towns of all his enemies.

4 MACCABEES CHAPTER 18

1 O Israelitish children, offspring of the seed of Abraham, obey this law, and in every way be godly,

2 knowing that godly reason is master of the passions, and those not only inward but outward.

3 Wherefore those that gave up their souls to pains for the sake of godliness, were not only admired by men, but were also deemed worthy of a divine inheritance.

4 And the nation through them obtained peace, and having renewed the observance of the law in their own country, drove the enemy out of the land.

5 The tyrant Antiochus was both punished upon earth, and is punished now that he is dead; for when he was quite unable to compel the Israelites to observe foreign customs, and to forsake the manner of life of their fathers,

6 then, departing from Jerusalem, he made war against the Persians.

7 And the mother of the seven children spake these righteous words unto her children: I was a pure virgin, and went not beyond my father's house; but kept watch over the built rib.

8 No destroyer of the desert, or ravisher of the plain, corrupted me, neither did the seducing serpent of deceit defile the chastity of my virginity;

9 and in the time of my maturity I remained with my husband: when these sons did come of age, their father died. Blessed was he, for he lived a life marked by the blessing of children, and suffered not the sorrow of the time of childlessness.

10 And while he was yet with you, he taught you the law and the prophets.

11 He read to you of Abel, which was murdered by Cain; of Isaac, which was offered as an whole burnt offering; and of Joseph in prison.

12 And he told you of the zealous Phinehas; and taught you about Ananiah, Azariah, and Mishael in the fire.

13 And he glorified Daniel in the den of lions, and blessed him.

14 And he put you in mind of the scripture of Isaiah, which saith, Even if thou pass through the fire, it shall not burn thee.

15 He sang to you with words of David the psalmist, when he saith, Many are the afflictions of the righteous.

16 He declared unto you the proverb of Solomon, who saith He is a tree of life unto them that do His will.

17 He affirmed the words of Ezekiel, which said, Shall these dry bones live?

18 For he forgat not the song which Moses taught, which saith,

19 I will kill, and I will make to live: this is your life, and the length of your days.

20 O that bitter, and yet not bitter, day wherein the bitter tyrant of the Greeks quenched fire with fire in his cruel caldron, and brought with seething rage the seven sons of Abraham unto the catapult, and unto all his torments!

21 He pierced their eyeballs, and cut out their tongues, and put them to death with varied tortures.

22 Wherefore divine retribution hath pursued, and shall pursue, the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are gathered together to the choir of the fathers, and have received pure and immortal souls from God;

24 unto Whom be glory for ever and ever. Amen.

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SUPPLEMENT FROM THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

• Book of Jubilees / Lesser Genesis

THE BOOK OF JUBILEES

or The Book of Division
or Leptogenesis (Lesser or Little Genesis)
Source: Ethiopic text in Amharic language and Ge'ez script
Translation: Robert Henry Charles 1913
Estimated Range of Dating: 250-150 B.C.

(The Book of Jubilees, sometimes called "Lesser Genesis" (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered canonical by the Ethiopian Orthodox Church as well as the Beta Israel (lit. "the House of Israel", meaning the Ethiopian Jews), where it is known as the Book of Division (Amharic: Mets'hafe Kufale). Jubilees is considered one of the pseudepigrapha by Protestant, Roman Catholic, and Eastern Orthodox Churches. It is also not considered canonical within Judaism outside of Beta Israel.

It was well known to Early Christians, as evidenced by the writings of Epiphanius, Origen, Diodorus of Tarsus, George Syncellus, and others. The text was also utilised by the community that originally collected the Dead Sea Scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version has been shown to be an accurate translation of the versions found in the Dead Sea Scrolls.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years (seven "year-weeks"), into which all of time has been divided.

Until the discovery of extensive fragments among the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were four complete Ge'ez texts dating to the 15th and 16th centuries, and several quotations by the Church fathers such as Epiphanius, Origen as well as Diodorus of Tarsus, and George Syncellus, among others. There is also a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions

Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large number of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. The dating of Jubilees has been problematic for biblical scholars. While the oldest extant copies of Jubilees can be assigned on the basis of the handwriting to about 100 BC, there is much evidence to suggest Jubilees was written prior to this date. Jubilees could not have been written very long prior. Jubilees at 4:17-25 records that Enoch "saw in a vision what has happened and what will occur", and the book contains many points of information otherwise found earliest in the Enochian "Animal Apocalypse" (1 Enoch chapters 83-90), such as Enoch's wife being Edna. The Animal Apocalypse claims to predict the Maccabean Revolt (which occurred 167-160 BC) and is commonly dated to that time. The direction of dependence has been controversial, but the consensus since 2008 has been that the Animal Apocalypse came first and Jubilees after. As a result the work can be dated to 160–150 BC.

The Maccabean Revolt was a Jewish rebellion organised by groups that were in the Dead Sea Scrolls called "the sons of Light" now better known as the ancient Jewish "Messianic Movement", lasting from 167 to 160 BC. They were led by the Maccabees against the Greek Seleucid Empire and its influence on Jewish life. The recapture of Jerusalem in 164 BC from the armies Antiochus IV was a significant early victory for Judah Maccabee's fighters, who came to be known as the Maccabees. The subsequent cleansing of the temple and rededication of the Altar on the 25th of Kislev, was celebrated in following years as the Hanukkah festival.

After Mattathias' death about one year later in 166 BC, his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed Greek altars in the villages, circumcised boys and forced Hellenized Jews into outlawry. Judah's nickname "Maccabbeus," now used in popular culture to describe the Jewish partisans as a whole, is taken from the Hebrew word for "hammer"

The revolt itself involved many battles [In particular six main campaigns such as the Battle of Wadi Haramia, 167 BC; of Beth Horon, 166 BC; of Emmaus, 166 BC; of Beth Zur, 164 BC; of Beth Zechariah, 162 BC and the Battle of Adasa, 161 BC.], in which the Maccabean forces gained notoriety for their use of guerrilla tactics and their speed and mobility, in contrast to the slow and bulky Seleucid army. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple, reestablishing traditional Jewish worship there and installing Jonathan Apphus, Judah's youngest brother, as high priest. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Beforehand, Judas Maccabbeus made an agreement with Rome and became allied, tying the hands of the weaker Seleucid Empire. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that revoked Antiochus IV's ban on Jewish practices. The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following Judah Maccabee's victory over the Greek Seleucids.

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After the success of the Maccabean Revolt, kings of the Hasmonean dynasty continued their conquest to the surrounding areas of Judaea. Those who remained of the Jewish party favouring Greek influence, forced to submit to Mosaic Law, repeatedly called upon the Seleucid Empire for assistance. At the time, however, the Seleucid Empire was weakened by political infighting and other wars, including against Ptolemaic Egypt, reducing their ability to reconquer Judea. In one particular instance, however, Jonathan Apphus (son of Mattathias) was convinced by Tryphon to dismiss 40,000 of his men and meet him for a "conference", which turned to be a trap. Jonathan was captured and later executed, against a deal Tryphon had made with Jonathan's brother Simon for Jonathan's liberation, in exchange for one hundred talents and Jonathan's two sons as hostages. Simeon was later murdered by his son-in-law, Ptolemy son of Abubus. Afterwards, Simon's third son, John Hyrcanus, became ruler and High Priest of Israel. Essentially the dynasty became independent with the decline of Seleucids and would last until 37 BC, when Herod, making use of heavy Roman support, defeated the last Hasmonean ruler to become a Roman client king.

A conflict between the brothers Aristobulus II and Hyrcanus II over the succession to the Hasmonean throne began in Judaea in 69 BC. Aristobulus deposed Hyrcanus. Syria had once been the heart of the vast Seleucid Empire, after the death of Antiochus IV in 164 BC, it had become increasingly unstable. The Roman Republic was concerned about the political instability to the southeast of Rome's new provinces in Asia Minor, Syria and Judaea because they built the land-connexion of the northern Mediterranean with Egypt and the north of Africa which was about to become the "bread basket" of the rising Roman Empire. In Syria, the Seleucid state was disintegrating, in Judaea there was a civil war. The Senate in Rome assigned Gnaeus Pompeius Magnus [106–48 BC, in English better known as Pompey the Great] to solve the problem. In 63 BC, Pompey and his Legions left Antioch and marched south taking Syria, Phoenicia and Judaea. The last renegate rulers of the Hasmonean Dynasty were deposed by the Romans.

Under Hyrcanus, real power rested with his chief minister, Antipater the Idumaean. Antipater I the Idumaean (113 / 114-43 BC) was the founder of the Herodian Dynasty and father of Herod the Great. According to Josephus, he was the son of Antipas and had formerly held that name. Idumaea is the Greek-Roman name of Edom, better known as Nabataean Kingdom with its capital Petra. The Idumaeans were Arabs. Herod the Great's Siege of Jerusalem (37 BC) was the final step in his campaign to secure the throne of Judaea. Aided by Roman forces provided by Marcus Antonius (Mark Antony), Herod was able to capture the city and depose Antigonus II Mattathias, ending Hasmonean rule.)

Text:

This is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[A "jubilee" is a Hebrew calendar unit containing seven years. Such a "jubilee-unit" of seven years is called "AM." which means "anno mundi", that is "in the year of the World". The year 0 of the Hebrew Calendar begins at the 6th of October in 3761 BC. The year 2017 AD. is equivalent to the year 5778 of the Hebrew Calendar.]

JUBILEES CHAPTER 1

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2 And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount.

4 And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

5 And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgements and in all their actions, and they will recognise that I have been truly with them.

7 And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

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prove unto them an offence and a tribulation and an affliction and a snare.

9 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name upon it, and that it should dwell (there).

10 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

11 And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change everything so as to work evil before My eyes.

12 And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

13 And they will forget all My law and all My commandments and all My judgements, and will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances.

14 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

15 And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

16 And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and righteousness.

17 And I will not forsake them nor fail them; for I am the Lord their God.'

18 And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against Thee.

19 Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them from all the paths of righteousness, so that they may perish from before Thy face.

20 But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in their sins from henceforth until eternity.'

21 And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

22 And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

23 And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children.

24 And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that I love them.

25 And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

26 And He said to the angel of the presence: Write for Moses from the beginning of creation till My sanctuary has been built among them for all eternity.

27 And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall be holy.'

28 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

JUBILEES CHAPTER 2

1 And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the

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seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide <and night>, and the light, dawn and day, which He hath prepared in the knowledge of his heart.

3 And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day -half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all plants after their kind.

8 These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

10 And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.

11 These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh.

13 These three kinds He created on the fifth day. And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Sabbath day, that we should work six days, but keep Sabbath on the seventh day from all work.

18 And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him in heaven and on earth.

19 And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto Myself, even so will I bless them, and they shall be My people and I will be their God.

20 And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will teach them the Sabbath day, that they may keep Sabbath thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Sabbath together with us.

22 And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing.

24 And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for

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all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to defile it, as it is holier than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed day.

28 And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29 Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made known to any flesh to keep Sabbath thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them alone he permitted to eat and drink and to keep Sabbath thereon on the earth.

32 And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days.

33 This law and testimony was given to the children of Israel as a law for ever unto their generations.

JUBILEES CHAPTER 3

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.'

5 And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6 And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days.

15 And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the

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serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.'

19 And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21 And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took figleaves and sewed (them) together, and made an apron for himself, and ,covered his shame.

23 And God cursed the serpent, and was wroth with it for ever . . .

24 And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.'

25 And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES CHAPTER 4

1 And in the third week in the second jubilee [64-70 A.M.] she gave birth to Cain, and in the fourth [71-77 A.M.] she gave birth to Abel, and in the fifth [78-84 A.M.] she gave birth to her daughter Âwân.

2 And in the first (year) of the third jubilee [99-105 A.M.], Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is ,he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6 And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azûrâ.

9 And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azûrâ his sister to be his wife, and in the fourth (year of the sixth week) [235 A.M.] she bare him Enos.

12 He began to call on the name of the Lord on the earth.

13 And in the seventh jubilee in the third week [309-15 A.M.] Enos took Nôâm his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan.

14 And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mûalêlêth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the

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third year of this week, [395 A.M] and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgement and uprightness on the earth.

16 And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Râsûjâl, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years as we made (them), known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgement; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah.

21 And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against (them) all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the condemnation and judgement of the world, and all the wickedness of the children of men.

24 And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount.

26 For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which the Lord hath cursed.'

29 And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgement.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was `Emzârâ, the daughter of Râkê'êl, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

JUBILEES CHAPTER 5

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

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2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found grace before the eyes of the Lord.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgement is executed on all those who have corrupted their ways and their works before the Lord.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all righteous each in his kind alway.

13 And the judgement of all is ordained and written on the heavenly tablets in righteousness -even (the judgement of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgement is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgements are ordained and written and engraved.

15 In regard to all He will judge,the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgement on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.]

19 And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new moon of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

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JUBILEES CHAPTER 6

1 And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before the Lord.

4 And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease for ever.

5 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheddeth man's blood by man shall his blood be shed, for in the image of God made He man.

9 And you, increase ye, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the Lord God for ever throughout all the generations of the earth in this month.

11 On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words of the covenant, which the Lord made with them for ever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14 And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.

20 And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature: according to what is written and engraven concerning it, celebrate it.

22 For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever.

24 And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25 And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

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28 And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how (it) disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and jubilees.

38 For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES CHAPTER 7

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the seventh month.

2 And he made wine therefrom and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new moon of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before the Lord his God.

6 And he rejoiced and drank of this wine, he and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant.

12 God shall enlarge Japheth, and God shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

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18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgements that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25 And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, and that ye, too, will be destroyed from the face of the earth.

28 For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your souls by covering that which has been shed on the face of the earth.

31 And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds (it) on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, harken: work judgement and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your glory lifted up before my God, who saved me from the waters of the flood.

35 And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and what is left let the servants of the house of the Lord eat before the altar which receives (it).

37 And in the fifth year make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

JUBILEES CHAPTER 8

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

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4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azûrâd, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided (it) secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it for ever unto his generations for evermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as holy places facing each other.

20 And he blessed the God of gods, who had put the word of the Lord into his mouth, and the Lord for evermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy for ever for himself and his sons unto their generations for ever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north- easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea

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of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES CHAPTER 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approachcs the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should posses from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons for ever throughout their generations till the day of judgement, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

JUBILEES CHAPTER 10

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,

And let not wicked spirits rule over them

Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'

7 And the Lord our God bade us to bind all.

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8 And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgement, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the day of judgement.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgement.'

23 And the Lord descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [1688 A.M.] in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.'

33 But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

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JUBILEES CHAPTER 11

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ôrâ, the daughter of 'Ûr, the son of Kesed, and she bare him a son, and he called his name Sêrôh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And 'Ûr, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.

4 And the prince Mastêmâ exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

5 For this reason he called the name of Sêrôh, Serug, for every one turned to do all manner of sin and transgression.

6 And he grew up, and dwelt in Ur of the Chaldees (kingdom of Uruk / Erech), near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

7 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

8 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

9 And she bare him Terah in the seventh year of this week. [1806 A.M.]

10 And the prince Mastêmâ sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground.

11 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

12 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.

13 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother;

14 for he had died before his daughter had conceived a son.

15 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he separated himself from his father, that he might not worship idols with him.

16 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

17 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

18 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back.

19 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

20 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

21 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

22 And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

23 And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

JUBILEES CHAPTER 12

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his father, saying, 'Father!'

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2 And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself?

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

4 Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.

5 Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honour them.

8 Keep silent, my son, lest they slay thee.' And these words he spake to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19 And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.'

25 And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. 28 And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him.

29 And Terah his father said unto him; Go in peace: May the eternal God make thy path straight. And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee.

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31 And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

JUBILEES CHAPTER 13

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And the Lord said to him: 'To thee and to thy seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.'

9 And he offered on the altar a burnt sacrifice unto the Lord that He should be with him and not forsake him all the days of his life.

10 And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the Lord his God who had brought him back in peace.

16 And it came to pass in the forty-first jubilee in the third year of the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and eastward.

20 For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet thy seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and (Abram) armed his household servants . . .

25 . . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give it to the priests who served before Him, that they should possess it for ever.

26 And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave (it) unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the souls which thou hast rescued, but let the booty be thine.'

29 And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

JUBILEES CHAPTER 14

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and thy reward will be exceeding great.'

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2 And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.'

3 And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.'

4 And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.'

6 And he believed in the Lord, and it was counted to him for righteousness.

7 And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to thy seed after thee.'

8 And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15And thou shalt go to thy fathers in peace, and be buried in a good old age.

16But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.'

17And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the pieces.

18And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever.

21And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.'

23And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

JUBILEES CHAPTER 15

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest.

2 And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect.

4 And I will make My covenant between Me and thee, and I will multiply thee exceedingly.'

5 And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee.

8 And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 <And I will give to thee and to thy seed after thee> the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.'

11 And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

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12 And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13 He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give thee a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said unto God: 'O that Ishmael might live before thee!'

19 And God said: 'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.'

22 And He left off speaking with him, and God went up from Abraham.

23 And Abraham did according as God had said unto him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, <and those born in the house>, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This law is for all the generations for ever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of the Lord our God.

27 For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should be with Him and with His holy angels.

28 And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it for ever among all the children of Israel.

30 For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

33 And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Beliar, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

JUBILEES CHAPTER 16

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4 And (that) when we returned to her at a set time, she would have conceived a son.

5 And in this month the Lord executed his judgements on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared

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unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgement on the places where they have done according to the uncleanness of the Sodomites, like unto the judgement of Sodom.

7 But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgement upon them like the judgement of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath.

12 And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever.

15 And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called:

17 And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28 And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for ever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

JUBILEES CHAPTER 17

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Isaac was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless.

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3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee, harken to her words and do (them); for in Isaac shall thy name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy voice, and hath seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.'

15 And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful.

16 And the prince Mastêmâ came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

JUBILEES CHAPTER 18

1 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.'

2 And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him on one of the mountains which I will point out unto thee.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the lad shall go (yonder), and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of God.

8 And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son.

9 And I stood before him, and before the prince Mastêmâ, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears the Lord.'

10 And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast not withheld thy son, thy first-born son, from me.'

12 And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

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13 And Abraham called that place 'The Lord hath seen', so that it is said in the mount the Lord hath seen: that is Mount Sion.

14 And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15 And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies,

16 And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] dwelt by the Well of the Oath.

18 And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and returned in peace.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

JUBILEES CHAPTER 19

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of God.

10 And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau,

13 and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents.

14 And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Jacob, but Isaac loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding Jacob, for he knew that she (too) loved Jacob much more than Esau.

17 And he said unto her: My daughter, watch over my son Jacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him, And let thine eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong And let thy heart rejoice in thy son Jacob; For I have loved him far beyond all my sons. He shall be blessed for ever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

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27 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth.

28 And the Spirits of Mastêmâ shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever.

29 And may the Lord God be a father to thee and thou the first-born son, and to the people alway.

30 Go in peace, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

JUBILEES CHAPTER 20

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgement and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgement of the giants, and the judgement of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Isaac his son, and he gave everything to Isaac his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES CHAPTER 21

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, <and I have despised those that served them, and I have given my heart and spirit> that I might observe to do the will of Him who created me.

4 For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judgement on all those who transgress His commandments and despise His covenant.

5 And do thou, my son, observe His commandments and His ordinances and His judgements, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

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9 And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- offering, for a sweet savour, the bread of the offering unto the Lord.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord.

12 And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds.

16 And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet.

17 And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgement; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things.

24 And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25 Go, my son in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES CHAPTER 22

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace.

8 The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day.

9 My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Jacob and said: 'My son Jacob, may the God of all bless thee and strengthen thee to do righteousness,

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and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will alway.

11 And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13 May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee. That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a Pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness.

18 They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.]

19 And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgement.

22 And as for all the worshippers of idols and the profane. There shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Jacob, And be not dismayed, O son of Abraham: May the Most High God preserve thee from destruction, And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given to thee and to thy seed for ever; for thou wilt build my house and establish my name before God for ever: thy seed and thy name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the Chaldees that he might give me this land to inherit it for ever, and that I might establish a holy seed-blessed be the Most High for ever.'

28 And he blessed Jacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and upon his seed alway.

29 And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and bless him, and mayest sanctify him as a nation for Thine inheritance;

30 And bless him with all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and Thy grace with him and with his seed according to all Thy good pleasure unto all the generations of the earth.'

JUBILEES CHAPTER 23

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spake, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the night, and told him; and they went together, and Jacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Isaac fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

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7 And his sons Isaac and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred and seventy-five years, and completed the days of his life, being old and full of days.

9 For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days.

11 And all the generations which shall arise from this time until the day of the great judgement shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age Land all their knowledge shall vanish away].

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgements such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.'

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgements.

20 And they shall stand <with bows and> swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgement and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is <not> satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And

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rejoice with joy for ever and ever, And shall see all their judgements and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgement, And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

JUBILEES CHAPTER 24

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [primogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?

5 'And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him.

6 And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright.

7 And Jacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee.

10 For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land.

11 And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the land.'

21 And he went up from thence to the Well of the Oath in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And the Lord appeared to him that night, on the new moon of the first month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee, and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Isaac digged another well and did not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Isaac knew that day that under constraint he had sworn to them to make peace with them.

28 And Isaac on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may God make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgement

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from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgement; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, Thence shall he be brought down, And though he make himself strong on earth, Thence shall he be dragged forth, And though he hide himself amongst the nations, Even from thence shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no peace.

32 And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgement, so that he may be rooted out of the earth.

JUBILEES CHAPTER 25

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love thee exceedingly, and my heart and my affection bless thee every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of the house of my father, and the Most High God will bless thee, and thy children shall be a righteous generation and a holy seed.'

4 And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, thy brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations for evermore.

13 Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men.May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway - And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her

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affection rejoice in thee and bless thee.' And she ceased from blessing.

JUBILEES CHAPTER 26

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.'

3 But Rebecca heard Isaac speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that

6 I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die, and that thou mayst be blessed.'

7 And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.'

10 And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them ~savoury meat~ such as he loved.

11 And Rebecca took the goodly rainment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Jacob.

13 And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.'

14 And Isaac said to his son: 'How hast thou found so quickly, my son?

15 'And Jacob said: 'Because <the Lord> thy God caused me to find.'

16 And Isaac said unto him: Come near, that I may feel thee, my son, if thou art my son Esau or not.'

17 And Jacob went near to Isaac, his father, and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'

18 and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Art thou my son Esau? ' and he said: 'I am thy son': and he said, 'Bring near to me that I may eat of that which thou hast caught, my son, that my soul may bless thee.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Isaac, his father, said unto him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a <full> field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee.

24 Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father; Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father arise, and eat of my venison that thy soul may bless me.'

27 And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast commanded me.'

28 And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him: (and) he shall be blessed, and all his seed for ever.'

29 And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, (even) me also, father.'

30 And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he hath taken away my blessing.'

31 And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants,And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee,

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my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: '

33 And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above.

34 And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

JUBILEES CHAPTER 27

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son,

2 and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee.

3 Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from thence.'

4 And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.'

5 But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.'

8 And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Isaac called Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan;

10 arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother.

11 And God Almighty bless thee and increase and multiply thee that thou mayest become a company of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to Abraham: go, my son, in peace.'

12 And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

13 And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return.

15 The Most High God will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in peace to us, and we see him in peace.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

19 And Jacob went from the Well of the Oath to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid <it at his head> under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.

23 And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed.

24 And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26 And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

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27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

JUBILEES CHAPTER 28

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and Laban said unto Jacob: 'I will give thee thy wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand- maid; and Jacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the Lord.

7 And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13 And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. [2127 A.M.]

15 And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?'

17 And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife).

18 And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week,[2132 A.M.] and she gave him to a nurse.

23 And Jacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me go to my father Isaac, and let me make me an house; for I have completed the years in which I have served thee for thy two daughters, and I will go to the house of my father.'

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26 And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Jacob's and those which were not were Laban's.

29 And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES CHAPTER 29

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place whither thou goest we will go with thee.'

4 And Jacob blessed the God of Isaac his father, and the God of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Jacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob.

7 And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto the land of Seir, but Jacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19 And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

JUBILEES CHAPTER 30

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in the fourth month.

2 And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgement on all the men of Shechem, and slew all the men whom they found in it, and left not a single one

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remaining in it: they slew all in torments because they had dishonoured their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgement is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Israel.

6 And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgement upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled.

7 And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8 And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones.

10 And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12 For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel.

14 And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgement and plague and curse will come upon him: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and so fare every man or woman in Israel who defiles the sanctuary.

17 For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous to execute righteousness and judgement and vengeance on all those who arose against Israel.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the God of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfil it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Jacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

JUBILEES CHAPTER 31

1 And on the new moon of the month Jacob spake to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought

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me into this land in peace, and put ye away the strange gods that arc among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Isaac to come to him to his sacrifice, and to his mother Rebecca.

4 And Isaac said: 'Let my son Jacob come, and let me see him before I die.'

5 And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and ye shall prove a blessing on the earth.'

8 And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son, and wept upon his neck.

9 And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.'

10 And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left.

13 And he turned to Levi first, and began to bless him first, and said unto him: May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the ages.

14 And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness and holiness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgements in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved.

16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'

18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake].

19 In thee shall be the help of Jacob, And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Isaac his father that night, and they eat and drank with joy.

23 And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Jacob told his father everything during the night, how the Lord had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26 And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before the Lord as he had vowed, and that he had come to set him on an ass.

27 And Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no longer able to journey; set thy mother (on an ass) and let her go with thee.

28 And I know, my son, that thou hast come on my account, and may this day be blessed on which thou hast seen me alive, and I also have seen thee, my son.

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29 Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel.

31 And Jacob remembered the prayer with which his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the God of his fathers, Abraham and Isaac.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

JUBILEES CHAPTER 32

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed the Lord.

2 And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yea, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink- offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

10 And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children after him.

17 And the Lord appeared to him by night and blessed him and said unto him: 'Thy name shall not be called Jacob, but Israel shall they name thy name.'

18 And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it for ever.'

20 And He finished speaking with him, and He went up from him. and Jacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day of the death of thy father.

23 For in Egypt thou shalt die in peace, and in this land thou shalt be buried with honour in the sepulchre of thy fathers, with Abraham and Isaac.

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24 Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.'

25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto him: 'I will bring all things to thy remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.] 34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES CHAPTER 33

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before the Lord.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame'; and all the holy ones of the Lord said 'So be it; so be it.'

13 And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God.

14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgement and law in its completeness for all, but in thy days (it has been revealed) as a law of seasons and of days, and an everlasting law for the everlasting generations.

17 And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts.

19 And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before our God.

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20 And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Isaac his father and Rebecca his mother.

22 And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.

23 And they came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

JUBILEES CHAPTER 34

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani- sakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished.

16 And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also. his daughter, they buried there.

17 And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Joseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

JUBILEES CHAPTER 35

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and

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commanded him regarding his father and regarding his brother, that he should honour them all the days of his life.

2 And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother!

5 Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.'

7 And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.'

9 And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him.

10 And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.'

13 And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.]

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.]

17 And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful and honoured, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do thou promise to do it, my son.'

19 And he said: 'I will do everything that thou sayest unto me, and I will not refuse thy petition.'

20 And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as thou hast desired that her bones may be near thy bones.

22 And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came we forth from thy womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

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JUBILEES CHAPTER 36

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which I digged for myself, there bury me.

3 And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations for ever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the name glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life so that ye may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease for ever.

11 I say and testify to you, my sons, according to the judgement which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not pained concerning the birthright, lest thou shouldest work wickedness on account of it.

16 May the Most High God bless the man that worketh righteousness, him and his seed for ever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother

22 and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 for she was perfect and upright in all her ways and honoured Jacob,and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES CHAPTER 37

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?'

3 And he said unto them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my

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father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and not make our ways corrupt.'

5 And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt to thee also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9 We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said unto their father: Go forth with them and lead them, else we shall slay thee.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother.

13 But afterward he remembered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Jacob his brother.

14 And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for Jacob was a more liberal and merciful man than Esau.

16 But Jacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to thy father wast thou condemned.'

18 And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee.

20 Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee.

23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 then he spake to his own and to his servants that they should attack him and all his companions.

JUBILEES CHAPTER 38

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him (this) honour.'

2 Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Jacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

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6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob.

11 And they sent to their father (to inquire) whether they should make peace with them or slay them.

12 And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always.

13 And they continued to pay tribute to Jacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16 And Balaq, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Balaq died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21 And Salman died,and Saul of Ra'aboth (by the) river, reigned in his stead.

22 And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

23 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

24 These are the kings who reigned in the land of Edom.

JUBILEES CHAPTER 39

1 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob.

2 And Joseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the Lord prospered him in all that he did.

5 And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin will be recorded against him in the eternal books continually before the Lord.

7 And Joseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the Lord perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Joseph was kept.

15 And the chief of the prison guards appointed Joseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Joseph.

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17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Joseph had interpreted to them.

18 But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

JUBILEES CHAPTER 40

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).

2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he to]d his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said unto him. 'Only on the throne shall I be greater than thou.'

8 And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

JUBILEES CHAPTER 41

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

3 And this Er, the first-born of Judah, was wicked, and the Lord slew him.

4 And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6 And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.] in the fifth year of this week.

8 And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.] And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'

9 And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and he went in.

11 And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said unto him 'Give them to me until thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and he went in unto her, and she conceived by him.

13 And Judah went unto his sheep, and she went to her father's house.

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14 And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said unto him; 'There is no harlot here with us.'

15 And he returned and informed him, and said unto him that he had not found her: 'I asked the people of the place, and they said unto me: "There is no harlot here." '

16 And he said: 'Let her keep (them) lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Judah, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.'

17 And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Judah acknowledged, and said: 'Tamar is more righteous than I am.

20 And therefore let them burn her not' And for that reason she was not given to Shelah, and he did not again approach her.

21 And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh.

23 And Judah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before our God; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do thou command the children of Israel that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Israel.

27 And unto Judah we said that his two sons had not lain with her, and for this reason his seed was stablished for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgement of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

JUBILEES CHAPTER 42

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Joseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 <Now the famine was very sore in the land of Canaan>, and Jacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and <the ten sons of Jacob> arrived <in Egypt> among those that went (there).

5 And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to explore the approaches of the land? 'And he put them in ward.

6 And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Jacob said: 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your wickedness come.

11 'And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Joseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

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15 But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.'

19 And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before thee all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The Lord be gracious to thee, my son!'

22 And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES CHAPTER 43

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from thence, Joseph said unto the steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgement.'

3 And he ran after them and said unto them according to these words.

4 And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve thy lord.'

6 And he said unto them: 'Not so, the man with whom I find, him only shall I take as a servant, and ye shall return in peace unto your house.'

7And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Joseph, and they all bowed themselves on their faces to the ground before him.

9 And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.

10 'And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not that a man delights in his cup as I with this cup? And yet ye have stolen it from me.'

11 And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to thy servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not bring him back, thy servant will hear the blame to our father for ever.'

14 And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Joseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are still five years without harvest or fruit of trees or ploughing.

18 Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for the Lord sent me before you to set things in order that many people might live.

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19 And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my glory, and all the riches and glory that the Lord hath given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

JUBILEES CHAPTER 44

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes.

6 Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Israel sent Judah before him to his son Joseph to examine the Land of Goshen, for Joseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father.

12 Reuben, the First-born of Israel; and these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephathite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohath, and Merari-four.

15 Judah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

16 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Ashur.

20 And these are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, <and Eri>, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, <and Ishvi>, and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24 And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi. and 'Ijaka, and Salomon-six.

29 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

30 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

31 And 'Iv, who was born after the years of famine, died in Egypt.

32 And all the souls of Rachel were twenty-six.

33 And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children.

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34 And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES CHAPTER 45

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M]. month, in the second year of the third week of the forty-fifth jubilee.

2 And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from His servant Jacob.

4 It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be His name.'

5 And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Israel was one hundred and thirty years old when he came into Egypt.

7 And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year.

11 And this was the first year of [2178 A.M.] the fourth week of the forty-fifth jubilee.

12 And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day.

13 And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

JUBILEES CHAPTER 46

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Joseph.

2 And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph.

3 And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

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12 And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we.

13 Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied.

16 And the people of Egypt abominated the children of Israel

JUBILEES CHAPTER 47

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day Miriam, thy sister, guarded thee from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to bring thee forth, and they brought thee unto her.

6 And she took thee out of the ark, and she had compassion on thee.

7 And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this babe for thee?'

8 And she said <unto her>: 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

9 And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court.

10 And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] of the children of Israel, and thou didst slay him and hide him in the sand.

11 And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?'

12 And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

JUBILEES CHAPTER 48

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell <in [2372 A.M.] the land of Midian>, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastêmâ desired to do with thee when thou wast returning into Egypt <on the way when thou didst meet him at the lodging-place>.

3 Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgement and vengeance on the Egyptians?

4 And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and <by the death> of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire.

6 And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to thy words; ten great and terrible judgements came on the land of Egypt that thou mightest execute vengeance on it for Israel.

8 And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastêmâ stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 and they stood up and wrought before thee the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

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11 And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastêmâ was not put to shame because he took courage and cried to the Egyptians to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of thy people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastêmâ was bound and imprisoned behind the children of Israel that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel.

17 And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Israel from Egypt empty handed.

JUBILEES CHAPTER 49

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastêmâ had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month.

8 For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which the Lord commanded thee that thou shouldst observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

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15 And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord.

18 And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year.

19 And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord.

21 And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God.

23 For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

JUBILEES CHAPTER 50

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai.

2 And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess.

3 And the land also shall keep its sabbaths while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee- and all the judgements of its laws.

7 Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever.

10 For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths.

11 This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths:

13 The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the

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Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tablets, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.

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Supplement From The Constantine Bible

- The Letter of Barnabas
- The Shephard of Hermas

THE EPISTLE OF BARNABAS

From: Apostolic Fathers
Translation; Alexander Roberts and James Donaldson, 1867
Estimated Range of Dating: 90-140 A.D.

(The Epistle of Barnabas [bar Nabas] is a Greek epistle probably written between 90 and 140 AD. It is preserved complete in the 4th-century Codex Sinaiticus, where it appears immediately after the New Testament and before the Shepherd of Hermas. For several centuries it was one of the "antilegomena" writings that some Christians looked on as sacred scripture, while others excluded them. Eusebius of Caesarea, right-hand-man of Constantine the Great [Emperor Flavius Constantinus I] , classified it as such. It is mentioned in a perhaps third-century list in the sixth-century Codex Claromontanus and in the later Stichometry of Nicephorus appended to the ninth-century Chronography of Nikephoros I of Constantinople. Some early Fathers of the Church ascribed it to the Barnabas who is mentioned in the Acts of the Apostles, but it is now generally attributed to an otherwise unknown early Christian teacher, perhaps of the same name. It is distinct from the Gospel of Barnabas.

The Epistle of Barnabas is possibly dated from about 90 to 140 AD. The Epistle was attributed to Barnabas, the companion of Paul the Apostle, by Titus Flavius Clemens, Clement of Alexandria (c. 150–215 AD) and Origen (c. 184–253 AD). Clement quotes it with phrases such as "the Apostle Barnabas says". Origen speaks of it as the General Epistle of Barnabas. Its inclusion in close proximity to the New Testament in the Codex Sinaiticus and the Codex Hierosolymitanus gives the Epistle of Barnabas a near-canonical authority. We can read more about Barnabas in the Book of Acts and in the Gospel of Barnabas.

The Book of Acts is one of the most exciting books in the New Testament when we understand what persons could be behind the mentioned names. Barnabas and his place Cyprus is of particular interest when it comes to stories of the two early Christianities.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture. Clement of Alexandria [Titus Flavius Clemens of Alexandria] and some scholars have ascribed the Epistle of Barnabas to him, but his authorship is disputed.

The name Barnabas is the Greek form of the Aramaic name Bar Nehba, meaning "son of consolation". In the Syriac-Aramaic Bible, the phrase "son of consolation" is translated bara dbuya'a. Barnabas' Roman Greek-speaking Jewish parents called him "Joses". Ioses is a Greek form of Joseph, so his Aramaic name was Yosep bar Nehba. The Hebrew name form Nabi means "Prophet". The name Joses reminds us of Joses, one of the brothers of Jesus. Barnabas is usually identified as the cousin of John Mark [Marcus] the Evangelist on the basis of the term "anepsios" used in Paul's Epistle to the Colossians [chapter 4], which carries the connotation of "cousin."

Acts 4:36 suggests that Barnabas was a disciple of Saul of Tarsos which is most certainly a premature interpretation for the simple reason that both went to the same school together and with Herod the Tetrarch, Simeon [who could have been the brother or cousin of Jesus], Lucius of Cyrene [Luke], and Manaen [teacher of the Church of Antioch and the foster brother of Herod Antipas].

Church legends hold that Barnabas' brother was Aristobulus of Britannia, one of the "Seventy Disciples". It also says that Barnabas and was martyred at Salamis, Cyprus. When we look at all these explanations, we get the feeling that Barnabas was somehow related to the inner circle of people around Jesus' family and companions.

Matthew George Easton, in his Bible Dictionary [1897], describes Barnabas as follows: "Barnabas son of consolation, the surname of Joses, a Levite (Acts 4:36). His name stands first on the list of prophets and teachers of the church at Antioch (13:1).*

[A Levite is a Jewish male descended patrilineally from the Tribe of Levi. The ancient Tribe of Levi descended from Levi, the third son of Jacob and Leah. In modern social terms we could describe the Levi as Jewish upper class or rank of nobility. The Tribe of Levi served particular religious duties for the Israelites and had political and educational responsibilities as well. In return, the landed tribes [tribes with land property] were expected to give tithe to support the Levites (Numbers 18:21-25), particularly the tithe [10% tax] known as the First tithe, ma'aser rishon. The Kohanim [cohen], a subset of the Levites, were the priests, who performed the work of holiness in the Temple.]*

*Luke speaks of him as a "good man" (11:24). He was born of Jewish parents of the tribe of Levi. He was a native of Cyprus, where he had a possession of land (Acts 4:36, 37), which he sold. His personal appearance is supposed to have been dignified and commanding (Acts 14:11, 12). When Saul of Tarsos [the future Paul the Apostle] returned to Jerusalem after his conversion, Barnabas took him and introduced him to the apostles (9:27). They had probably been companions as students in the school of Gamaliel**.*

*[** Gamaliel the Elder, also spelled Gamliel; [Hebrew: "Rabban Gamliel HaZaqen"], or Rabban Gamaliel I, was a leading authority in the Sanhedrin up to about 52 AD [followed by his son Simeon ben Gamliel up to the First Roman Jewish War]. In the Christian tradition, Gamaliel is recognised as a Pharisee doctor of Jewish Law. Acts of the Apostles, chapter 5, speaks of Gamaliel as a man held in great esteem by all Jews. Gamaliel encouraged his fellow*

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Pharisees to show leniency to the apostles of Jesus [Acts 5:34]. He was the Jewish law teacher of Saul of Tarsos [Acts 22:3].]

The prosperity of the church at Antioch led the apostles and brethren at Jerusalem to send Barnabas thither to superintend the movement. He found the work so extensive and weighty that he went to Tarsus in search of Saul to assist him. Saul returned with him to Antioch and laboured with him for a whole year (Acts 11:25, 26). [It clearly shows that Barnabas was superior to Saul.] The two were at the end of this period sent up to Jerusalem with the contributions the church at Antioch had made for the poorer brethren there (11:28-30). Shortly after they returned, bringing John Mark with them, they were appointed as missionaries to the heathen [Roman] world, and in this capacity visited Cyprus and some of the principal cities of Asia Minor (Acts 13:14).

Returning from this first missionary journey to Antioch, they were again sent up to Jerusalem to consult with the church there regarding the relation of Gentiles to the church (Acts 15:2: Galatians 2:1). This matter having been settled, they returned again to Antioch, bringing the decree of the councilas the rule by which Gentiles were to be admitted into the church.

When about to set forth on a second missionary journey, a dispute arose between Saul and Barnabas as to the propriety of taking John Mark [often identified with Mark the Evangelist] with them again. The dispute ended by Saul and Barnabas taking separate routes [meaning here: separate routes of faith as Barnabas was not pleased that Saul ignored the real Jesus.]. Saul took Silas as his companion, and journeyed through Syria and Cilicia; while Barnabas took his nephew John Mark, and visited Cyprus (Acts 15:36-41). Barnabas is not again mentioned by Luke in the Acts."

It might well be that this dispute was about Elymas [bar Iesou, the son of Jesus] and Simon Magus because Barnabas was a follower of the real Jesus, not the fantasy character of Jesus that Saul had met in "a vision on the way to Damascus". We must be aware that the Acts give us the following account in the viewpoint of Pauline Christianity which did all efforts to degrade the people around the real Jesus and his followers.

Acts of the Apostles calls Elymas [bar-Jesus, the "son of Jesus"] a magus which is Persian for "wise man" or scholar. In most New Testament versions, the term Magus is translated as "sorcerer" a deliberate wrong interpretation indicating "Maleficium (sorcery), a form of evil magic and witchcraft". The name "Elymas" itself is derived from the Arabic alim "learned" or "wise". Elymas most certainly represented the first Christians around James the Just [the brother of Jesus] who were in the New Testament often called "Judaisers", meaning the Jewish Christians.

Elymas is represented [in Acts 13:6-12] as opposing Paul the Apostle [Saul of Tarsos], who is called at this point for the first time with his Roman name "and Saul who is also called Paul . . . the son of Cis, a man of the tribe of Benjamin", and Barnabas in the city of Paphos [today: Kouklia] on Cyprus, when Sergius Paulus [Lucius Sergius Paulus [or Paullus] the Proconsul of Cyprus under Emperor [Nero] Claudius, 54-68 AD] wishes to hear Saul of Tarsos and Barnabas speak about Jesus. During the audience with the proconsul, it became clear that Saul and Elymas had different viewpoints. Because of this opposition, Saul claims that God had decided to make Elymas temporarily blind.

In other words: Saul called Elymas "blind" beause he knew that Elymas' Judaist teachings of Jesus could not succeed due to the Jewish food- and circumcision laws which were abhorrent to all Romans in general. Therefore, Saul seem to have the better rhetoric arguments. It appeared that Saul of Tarsos out-argued Bar-Jesus (Elymas) in his attempt "to turn the proconsul away from the [Pauline] faith". Saul converted Sergius to his Pauline Christianity. Furthermore, it could be that Saul - due this event - changed his name to "Paul [Paulus] the Apostle".)

1 After the salutation, the writer declares that he would communicate to his brethren something of that which he had himself received.

All hail, ye sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace.

Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honoured spirits, because ye have with such effect received the engrafted spiritual gift. Wherefore also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord hath accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits, I have hastened briefly to write unto you, in order that, along with your faith, ye might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord hath made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances ye may be rendered the more joyful.

2 The Jewish sacrifices are now abolished. Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and longsuffering and continence are

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things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He hath revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto me, saith the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when ye come to appear before me: for who hath required these things at your hands? Tread no more my courts, not though ye bring with you fine flour. Incense is a vain abomination unto me, and your new moons and sabbaths I, cannot endure." He has therefore abolished these things that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, "Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices? But this rather I commanded them. Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood." We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then. He declares, "A sacrifice pleasing to God is a broken spirit; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it." We ought therefore, brethren, carefully to inquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

3 The fasts of the Jews are not true fasts, nor acceptable to God. He says then to them again concerning these things, "Why do ye fast to me as on this day, saith the Lord, that your voice should be heard with a cry? I have not chosen this fast, saith the Lord, that a man should humble his soul. Nor, though ye bend your neck like a ring, and put upon you sackcloth and ashes, will ye call it an acceptable fast." To us He saith, "Behold, this is the fast that I have chosen, saith the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with thy bread, clothe the naked when thou seest him, bring the homeless into thy house, not despise the humble if thou behold him, and not turn away from the members of thine own family. Then shall thy dawn break forth, and thy healing shall quickly spring up, and righteousness shall go forth before thee, and the glory of God shall encompass thee; and then thou shalt call, and God shall hear thee; whilst thou art yet speaking, He shall say, Behold, I am with thee; if thou take away from thee the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully thy bread to the hungry, and show compassion to the soul that has been humbled." To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall with guilelessness believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

4 Antichrist is at hand: let us therefore avoid Jewish errors. It therefore behoves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, lest these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, lest we become like them. The final stumbling-block (or source of danger) approaches, concerning which it is written, as Enoch says, "For for this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one three of the great horns." Ye ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For the Scripture saith, "And Moses was fasting in the mount forty days and forty nights, and received the covenant from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses, go down quickly; for the people whom thou hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becometh the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already fully justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture saith, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His

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ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, lest resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when ye reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus at length abandoned. Let us beware lest we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

5 The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and the Scripture saith thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and hath given us wisdom concerning things present, and hath not left us without understanding in regard to things which are to come. Now, the Scripture saith, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured what and as He did, in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs. He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God saith, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

6 The sufferings of Christ, and the new covenant, were announced by the prophets. When, therefore, He has fulfilled the commandment, what saith He? "Who is he that will contend with me? let him oppose me: or who is he that will enter into judgement with me? let him draw near to the servant of the Lord." "Woe unto you, for ye shall all wax old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honourable." Next, what says He? "And he who shall trust in it shall live for ever." Is our hope, then, upon a stone? Far from it. But the language is used inasmuch as He laid his flesh as a foundation with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write the more simply unto you, that ye may understand. I am the offscouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh. His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counselled an evil counsel against themselves, saying. Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, saith the Lord God: Enter into the good land which the Lord sware to give to Abraham, and Isaac, and Jacob, and inherit ye it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, meaneth this: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He hath made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let us make man after our image, and after our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase,

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and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show thee how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, saith the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again saith the Lord, "And wherewith shall I appear before the Lord my God, and be glorified?" He says, "I will confess to thee in the church in the midst of my brethren; and I will praise thee in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, mean the milk and honey? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

7 Fasting, and the goat sent away, were types of Christ. Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. You see "one upon the altar, and the other' accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, He required the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the church. They place the wool among thorns, that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold me, and lay hold of my kingdom, must through tribulation and suffering obtain me."

8 The red heifer a type of Christ. Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and that then boys should take the ashes, and put these into vessels, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live for ever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing efficacy of hyssop. And on this account the things which stand thus are clear to us, but obscure to them, because they did not hear the voice of the Lord.

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9 The spiritual meaning of circumcision. He speaks moreover concerning our ears, how He hath circumcised both them and our heart. The Lord saith in the prophet, "In the hearing of the ear they obeyed me." And again He saith, "By hearing, those shall hear who are afar off; they shall know what I have done." And, "Be ye circumcised in your hearts, saith the Lord." And again He says, "Hear, O Israel, for these things saith the Lord thy God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live for ever? By hearing let him hear the voice of my servant." And again He saith, "Hear, O heaven, and give ear, O earth, for God hath spoken." These are in proof. And again He saith, "Hear the word of the Lord, ye rulers of this people." And again He saith, "Hear, ye children, the voice of one crying in the wilderness." Therefore He hath circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He saith to them, "These things saith the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why speaks He thus: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, saith the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart," But thou wilt say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practise circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practised that rite, having received the mysteries of the three letters. For the Scripture saith, "And Abraham circumcised ten, and eight, and three hundred men of his household." What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, "Three Hundred." He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy.

10 Spiritual significance of the precepts of Moses respecting different kinds of food. Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?" He embraced three doctrines in his mind in doing so. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God that they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognise its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he, "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests to all by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttle-fish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shalt not," he says, "eat the hare." Wherefore? "Thou shalt not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shalt not eat the hyena." He means, "Thou shalt not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shalt thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes referred to go in darkness to the depths of the sea; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine;" and hath not sat in the seat of the scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? The ruminant animal denotes him who, on receiving food, recognises Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake Moses, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgements of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this

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world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

11 Baptism and the cross prefigured in the Old Testament. Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they should not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, "Be astonished, O heaven, and let the earth tremble at this, because this people hath committed two great evils: they have forsaken me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion a desolate rock? For ye shall be as the fledglings of a bird, which fly away when the nest is removed." And again saith the prophet, "I will go before thee and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give thee the secret, hidden, invisible treasures, that they may know that I am the Lord God." And "He shall dwell in a lofty cave of the strong rock." Furthermore, what saith He in reference to the Son? "His water is sure; ye shall see the King in His glory, and your soul shall meditate on the fear of the Lord." And again He saith in another prophet, "The man who doeth these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and his leaf shall not fade, and all that he doeth shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgement, nor sinners in the counsel of the just; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish." Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them. But now He saith, "Their leaves shall not fade." This meaneth, that every word which proceedeth out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet saith, "And the land of Jacob shall be extolled above every land." This meaneth the vessel of His Spirit, which He shall glorify. Further, what says He? "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live for ever." This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. "And whosoever shall eat of these shall live for ever." This meaneth: Whosoever, He declares, shall hear thee speaking, and believe, shall live for ever.

12 The cross of Christ frequently announced in the Old Testament. In like manner He points to the cross of Christ in another prophet, who saith, "And when shall these things be accomplished? And the Lord saith, When a tree shall be bent down, and again arise, and when blood shall flow out of wood." Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome for ever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, "All day long I have stretched forth my hands to an unbelieving people, and one that gainsays my righteous way." And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer, and also that He would be the author of life to others, whom they believed to have destroyed on the cross when Israel was falling. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every kind of serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the straits of death. Moreover Moses, when he commanded, "Ye shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spake unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. Thou hast in this also an indication of the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into thy hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at my right hand, until I make Thine enemies Thy footstool." And again, thus saith Isaiah, "The Lord said to Christ, my Lord, whose right hand I have holden, that the nations should yield obedience before Him;

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and I will break in pieces the strength of kings." Behold how David calleth Him Lord and the Son of God.

13 Christians, and not Jews, the heirs of the covenant. But let us see if this people is the heir, or the former, and if the covenant belongs to us or to them. Hear ye now what the Scripture saith concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in thy womb, and two peoples in thy belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me, that I may bless them." And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what says the Scripture? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer thy right hand to the head of Manasseh, for he is my first-born son." And Jacob said, "I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed." Ye see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? "Because thou hast believed, it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in a state of uncircumcision."

14 The Lord hath given us the testament which Moses received and broke. Yes it is even so; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but "they were not worthy to receive it, on account of their sins. For the prophet declares, "And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people." And he received from the Lord two tables, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, "Moses, Moses, go down quickly; for thy people hath sinned, whom thou didst bring out of the land of Egypt." And Moses understood that they had again made molten images; and he threw the tables out of his hands, and the tables of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, "I, the Lord Thy God, have called Thee in righteousness, and will hold Thy hand, and will strengthen Thee; and I have given Thee for a covenant to the people, for a light to the nations, to open the eyes of the blind, and to bring forth from fetters them that are bound, and those that sit in darkness out of the prison-house." Ye perceive, then, whence we have been redeemed. And again, the prophet says, "Behold, I have appointed Thee as a light to the nations, that Thou mightest be for salvation even to the ends of the earth, saith the Lord God that redeemeth thee." And again, the prophet saith, "The Spirit of the Lord is upon me; because He hath anointed me to preach the gospel to the humble: He hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

15 The false and the true Sabbath. Further, also, it is written concerning the Sabbath in the Decalogue which the Lord spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation thus: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifieth, saying, "Behold, to-day will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "Thou shalt sanctify it with pure hands and a pure heart." If, therefore, any one can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbaths I cannot endure." Ye perceive how He speaks: Your present Sabbaths are not acceptable to me, but that is which I have made, namely this, when, giving rest to all things, I shall make a

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beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

16 The spiritual temple of God. Moreover, I will also tell you concerning the temple, how the wretched Jews, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it; "Who hath meted out heaven with a span, and the earth with his palm? Have not I?" "Thus saith the Lord, Heaven is my throne, and the earth my footstool: what kind of house will ye build to me, or what is the place of my rest?" Ye perceive that their hope is vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture saith, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheep-fold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to the will of God. But it shall be built, observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn as follows. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwelleth in him, and speaketh in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

17 Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present demanding consideration, which bear upon your salvation. For if I should write to you about things future, ye would not understand, because such knowledge is hid in parables. These things then are so.

18 Second part of the epistle. The two ways. But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e. God) is Lord for ever and ever, but he (i.e. Satan) is prince of the time of iniquity.

19 The way of light. The way of light, then, is as follows. If any one desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. Thou shalt love Him that created thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death. Thou shalt hate doing what is unpleasing to God: thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but shalt be of a lowly mind. Thou shalt not take glory to thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not allow overboldness to enter into thy soul. Thou shalt not commit fornication: thou shalt not commit adultery: thou shalt not be a corrupter of youth. Thou shalt not let the word of God issue from thy lips with any kind of impurity. Thou shalt not accept persons when thou reprovest any one for transgression. Thou shalt be meek: thou shalt be peaceable. Thou shalt tremble at the words which thou hearest. Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind as to whether a thing shall be or not. Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour more than thine own soul. Thou shalt not slay the child by procuring abortion; nor, again, shalt thou destroy it after it is born. Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord. Thou shalt not covet what is thy neighbour's, nor shalt thou be avaricious. Thou shalt not be joined in soul with the haughty, but thou shalt be reckoned with the righteous and lowly. Receive thou as good things the trials which come upon thee. Thou shalt not be of double mind or of double tongue, for a double tongue is a snare of death. Thou shalt be subject to the Lord, and to other masters as the image of God, with modesty and fear. Thou shalt not issue orders with bitterness to thy maid-servant or thy man-servant, who trust in the same God, lest thou shouldst not reverence that God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. Thou shalt communicate in all things with thy neighbour; thou shalt not call things thine own; for if ye are partakers in common of things which are incorruptible, how much more should you be of those things which are corruptible! Thou shalt not be hasty with thy tongue, for the mouth is a snare

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of death. As far as possible, thou shalt be pure in thy soul. Do not be ready to stretch forth thy hands to take, whilst thou contractest them to give. Thou shalt love, as the apple of thine eye, every one that speaketh to thee the word of the Lord. Thou shalt remember the day of judgement, night and day. Thou shalt seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by thy hands thou shalt labour for the redemption of thy sins. Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee," and thou shalt know who is the good Recompenser of the reward. Thou shalt preserve what thou hast received in charge, neither adding to it nor taking from it. To the last thou shalt hate the wicked one. Thou shalt judge righteously. Thou shalt not make a schism, but thou shalt pacify those that contend by bringing them together. Thou shalt confess thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

20 The way of darkness. But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul, viz. idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, want of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who know not the reward of righteousness, those who cleave not to that which is good, those who attend not with just judgement to the widow and orphan, those who watch not to the fear of God, but incline to wickedness, from whom meekness and patience are far off; persons who love vanity, follow after a reward, pity not the needy, labour not in aid of him who is overcome with toil; who are prone to evil-speaking, who know not Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect transgressors.

21 Conclusion. It is well, therefore, that he who has learned the judgements of the Lord, as many as have been written, should walk in them. For he who keepeth these shall be glorified in the kingdom of God; but he who chooseth other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue faithful counsellors of one another; take away from among you all hypocrisy. And may God, who ruleth over all the world, give to you wisdom, intelligence, understanding, knowledge of His judgements, with patience. And be ye taught of God, inquiring diligently what the Lord asks from you; and do it that ye may be safe in the day of judgement. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favour. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfil every commandment; for these things are worthy. Wherefore I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, ye children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

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THE SHEPHERD OF HERMAS

or The Shepherd
or The Pastor of Hermas
Translation: Stephen Emmel
Estimated Range of Dating: 90 - 160 A.D.

(The Shepherd of Hermas (Greek: Poimen tou Herma; Latin: Pastor Hermae), sometimes just called The Shepherd, is a Christian literary work of the late first half of the second century, considered a valuable book by many Christians, and considered canonical scripture by some of the early Church fathers such as Irenaeus. The work comprises five visions, twelve mandates, and ten parables. It relies on allegory and pays special attention to the Church, calling the faithful to repent of the sins that have harmed it. The Shepherd was very popular amongst Christians in the 2nd and 3rd centuries. It is found in the Codex Sinaiticus [c. 330–360 AD], and it is listed between the Acts of the Apostles and the Acts of Paul in the stichometrical list of the Codex Claromontanus.

The textual content of the book, and the author's apparent familiarity with the Book of Revelation and other Johannine texts are thought to set the date of composition in the 2nd century. However, the writers of the Johannine literature could have heavily borrowed from the Shepherd of Hermas. The reference to an unknown Clement is presumed by some scholars to be Clement of Rome [Titus Flavius Clemens of Rome]. If that is the case, it could suggest a date c. 90 for at least the historicised setting of the first two visions. The Shepherd of Hermas was first mentioned in the Muratorian fragment, a list earliest written c. 170 AD (although some scholars date it to the 3rd or 4th century AD). It identifies Hermas, the author of The Shepherd, as the brother of Pius I, bishop of Rome.

The book was probably written by an upper class citizen of the City of Rome, and as such he used the upper class language of the Roman Empire: Greek. Very shortly afterwards, it was translated into Vulgar Latin (the language of the common people in the western part of the Roman Empire), was made. Other translations followed in the 5th century AD when Latin was no longer used but "Roman", the common language and direct ancestor to that what we call today "Romance languages" [such as ancient Italian, Iberian, French etc.]. Of the Greek version, the last 10 to 15% is missing. The translations into Vulgar Latin and "Roman" are almost complete.

The Shepherd was also translated at least twice into the Coptic (Egyptian) language and fragments of both Sahidic and Akhmimic translations survive. Three translations into Ge'ez (Ethiopic) were also made, but none survives complete. The sole surviving Georgian translation may have been made from Arabic, but no Arabic translation has been preserved as the Muslims destroyed most libraries in the lands they conquered. There does not appear to have been a Syriac translation and no Syriac author shows any awareness of the Shepherd. It was always more popular in the Western Roman Empire and in Alexandria than in the east. There was a Middle Persian translation made for a Manichaean readership. It survives in a single fragmentary manuscript found in the Mogao Caves at Turfan in China.)

FIRST BOOK: VISIONS

FIRST VISION
Against Filthy And Proud Thoughts, And The Carelessness Of Hermas In Chastising His Sons.

1.1 SHEPHERD OF HERMAS CHAPTER 1
He who had brought me up, sold me to one Rhode in Rome. Many years after this I recognised her, and I began to love her as a sister. Some time after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as handsome and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what doest thou here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But those who entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of

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themselves and their life. But do thou pray to God, and He will heal thy sins, and the sins of thy whole house, and of all the saints."

1.1 SHEPHERD OF HERMAS CHAPTER 2

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, "If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me? While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, "Hail, Hermas!" And in sadness and tears I said to her, "Lady, hail!" And she said to me, "Why are you downcast, Hermas? for you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?

I answered her and said, "O Lady, I have been reproached by a very good woman, who says that I sinned against her." And she said, "Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great guilelessness.

1.1 SHEPHERD OF HERMAS CHAPTER 3

"But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes," so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints." Having ended these words, she said to me, "Do you wish to hear me read?" I say to her, "Lady, I do." "Listen then, and give ear to the glories of God." And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were useful to us, and gentle. "Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith."

1.1 SHEPHERD OF HERMAS CHAPTER 4

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me," Have you been pleased with my reading?" And I say to her, "Lady, 11 the last words please me, but the first are cruel and harsh." Then she said to me, "The last are for the righteous: the first are for heathens and apostates." And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man, Hermas."

SECOND VISION

Again, Of His Neglect In Chastising His Talkative Wife And His Lustful Sons, And Of His Character.

1.2 SHEPHERD OF HERMAS CHAPTER 1

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, "Can you carry a report of these things to the elect of God?" I say to her, "Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it." "Take it," says she, "and you will give it back to me." Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

1.2 SHEPHERD OF HERMAS CHAPTER 2

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: "Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed

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their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have, been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteous, ness, and doubt not, that your passage may be with the holy angels. Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.

1.2 SHEPHERD OF HERMAS CHAPTER 3

"But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs worketh death. And you, Henna, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain stedfast. And they will save all who act in the same manner, and walk in guilelessness and simplicity. Those who possess such virtues will wax strong against every form of wickedness, and will abide unto eternal life. Blessed are all they who practise righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! tribulation cometh on. If it seemeth good to thee, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

1.2 SHEPHERD OF HERMAS CHAPTER 4

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, "Who do you think that old woman is from whom you received the book?" And I said, "The Sibyl." "You are in a mistake," says he; "it is not the Sibyl." "Who is it then?" say I. And he said, "It is the Church." And I said to him, "Why then is she an old woman? "Because," said he, "she was created first of all. On this account is she old. And for her sake was the world made." After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, "You have done well for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.

THIRD VISION
Concerning The Building Of The Triumphant Church,
And The Various Classes Of Reprobate Men.

1.3 SHEPHERD OF HERMAS CHAPTER 1

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see." I asked her, saying "Lady, into what part of the country am I to go?" And she said, "Into any part you wish." Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, "I will come where you wish." Accordingly, I went to the country, and counted the hours, and reached the place where I, had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, cease praying continually for your sins; pray for righteousness, that you

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may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, 'permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand beckoned to me to sit down on the left. While I was thinking about this, and feeling vexed that she did not let me sit on the right, she said, "Are you vexed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

1.3 SHEPHERD OF HERMAS CHAPTER 2

"What have they borne?" said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of santification on the right hand, and to every one who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their iniquities up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those. of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

1.3 SHEPHERD OF HERMAS CHAPTER 3

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have vouchsafed to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see."

I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 4

In reply I said to her, "This is magnificent and marvellous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole creation. By these will the building of the tower be finished." "But who are the other persons who are engaged in carrying the stones?" These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished." I asked her, saying, "Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?" In reply she said to me, "Not because you are more deserving than all others that this

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revelation should be made to you--for there are others before you, and better than you, to whom these visions should have been revealed--but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.

1.3 SHEPHERD OF HERMAS CHAPTER 5

"Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower." "But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?" "They are those who suffered for the Lord's sake." "But I wish to know, O Lady, who are the other stones which were carried from the land." "Those," she said, "which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practised His commandments." "But who are those who are in the act of being brought and placed in the building?" "They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them." "Who then are those whom they rejected and cast away?" "These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.

1.3 SHEPHERD OF HERMAS CHAPTER 6

"As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use." "Who are those that have rents?" "These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole." "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?" She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord." I answered and said to her, "When, then, will they be useful for the building, Lady?"When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be ye useful to God; for you also will be used as one of these stones.

1.3 SHEPHERD OF HERMAS CHAPTER 7

"Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned? are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptised in the name of the Lord; but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires." She finished her exposition of the tower. But I, shameless as I yet was, asked her, "Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?" "Repentance," said she, "is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts.

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But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart."

1.3 SHEPHERD OF HERMAS CHAPTER 8

When then I ceased asking in regard to all these matters, she said to me, "Do you wish to see anything else?" And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, "Do you see seven women around the tower?" "I do, Lady," said I. "This tower," said she, "is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved? Another, who has her garments tucked up and acts with vigour, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life." "But the others," said I, "O Lady, who are they?" And she said to me, "They are daughters of each other. One of them is called Simplicity, another Guilelessness, another Chastity, another Intelligence, another Love. When then you do all the works of their mother, you will be able to live." "I should like to know," said I, "O Lady, what power each one of them possesses." "Hear," she said, "what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Guilelessness; from Guilelessness, Chastity; from Chastity, Intelligence; and from Intelligence, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God." Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, "Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your spirits.

But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all.

For after three days--this you will take care to remember--I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them."

1.3 SHEPHERD OF HERMAS CHAPTER 9

Give ear unto me, O Sons: I have brought you up in much simplicity, and guilelessness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that ye may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgement that is to come. Ye, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, ye who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, "Be not like to drug-mixers. For the drug-mixers carry their drugs in boxes, but ye carry your drug and poison m your heart. Ye are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord."

1.3 SHEPHERD OF HERMAS CHAPTER 10

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me: "With regard to them, you must ask another to reveal their meaning to you." For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: "Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg." I fasted therefore for one day.

That very night there appeared to me a young man, who said, "Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be

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content with these revelations. Will you be able to see greater' revelations than those which you have seen?" I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord." But I answered and said to him, "From you, sir, we shall learn these things more accurately."

1.3 SHEPHERD OF HERMAS CHAPTER 11

"Hear then," said he, "with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows." "I should like then to know, sir, why she sat on a chair?" He answered, "Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! you have the form of the first vision.

1.3 SHEPHERD OF HERMAS CHAPTER 12

"Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear," said he, "this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigour. So happened it with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and ye laid aside your infirmities. Vigour arose within you, and ye grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.

1.3 SHEPHERD OF HERMAS CHAPTER 13

"Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so ye also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you? Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you."

FOURTH VISION
Concerning The Trial And Tribulation
That Are To Come Upon Men.

1.4 SHEPHERD OF HERMAS CHAPTER 1

Twenty days after the former vision I saw another vision, brethren --a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about ten furlongs from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He vouchsafed to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, "Doubt not, Hermas;" and I began to think with myself, and to say, "What reason have I to doubt--I who have been established by the Lord, and who have seen such glorious sights?" I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, "Are cattle approaching and raising the dust?" It was about a furlong's distance from me. And, lo! I see the dust rising more and more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord? and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colours on its head-black, then fiery and bloody, then golden, and lastly white.

1.4 SHEPHERD OF HERMAS CHAPTER 2

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood.s And she had white hair. I knew from my former visions that this was

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the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered. and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, ye who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges" on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

1.4 SHEPHERD OF HERMAS CHAPTER 3

I asked her about the four colours which the beast had on his head. And she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady, said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are you who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue stedfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will ye cast away all sadness and straitness, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If ye wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

FIFTH VISION
Concerning The Commandments.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I. "I," said he, "am that shepherd to whom you have been entrusted." And as he was speaking, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and similitudes, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and similitudes first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and similitudes, exactly as he had ordered me. If then, when you have heard these, ye keep them and walk in them, and practise them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have heard them, ye do not repent, but continue to add to your sins, then shall ye receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

SECOND BOOK: COMMANDMENTS

FIRST COMMANDMENT
On Faith In God.

FIRST Of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

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SECOND COMMANDMENT
On Avoiding Evil-Speaking,
And On Giving Alms In Simplicity.

He said to me, "Be simple and guileless, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to any one who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practise goodness; and from the rewards of your labours, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretences will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless."

THIRD COMMANDMENT
On Avoiding Falsehood, And On The Repentance
Of Hermas For His Dissimulation.

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwelleth in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spake a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." s And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

FOURTH COMMANDMENT
On Putting One's Wife Away For Adultery.

2 SHEPHERD OF HERMAS CHAPTER 1

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if any one has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband do not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not frequently. For there is but one repentance to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover,

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adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions." Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him. Otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

2 SHEPHERD OF HERMAS CHAPTER 2

I asked him again, and said, "Since the Lord has vouchsafed to dwell always with me, hear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? for repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

2 SHEPHERD OF HERMAS CHAPTER 3

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is really the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold wiles of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

2 SHEPHERD OF HERMAS CHAPTER 4

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

FIFTH COMMANDMENT
Of Sadness Of Heart, And Of Patience.

2 SHEPHERD OF HERMAS CHAPTER 1

"Be patient," said he, "and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to

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God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God." "I should like, sir," said I, "to know the power of anger, that I may guard myself against it." And he said, "If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing stedfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them."

SIXTH COMMANDMENT
How To Recognise The Two Spirits Attendant
On Each Man, And How To Distinguish
The Suggestions Of The One From Those Of The Other.

2 SHEPHERD OF HERMAS CHAPTER 1

"I gave you," he said, "directions in the first commandment to attend to faith, and fear, and self-restraint." "Even so, sir," said I. And he said, "Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road." "I wish to go by this road," said I. "You will go by it," said he; "and whoever turns to the Lord with all his heart will walk in it."

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear now," said he, "in regard to faith. There are two angels with a man--one of righteousness, and the other of iniquity." And I said to him, "How, sir, am I to know the powers of these, for both angels dwell with me?" "Hear," said he, and "understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works." And I said to him, "How, sir, I shall perceive him, I donor know." "Hear and understand" said he. "When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel

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ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.

"This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God."

SEVENTH COMMANDMENT
On Fearing God, And Not Fearing The Devil.

"Fear," said he, "the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought on no account to be an object of fear; but He in whom there is glorious power is truly to be feared. For every one that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God." "Why," said I, "sir, did you say in regard to those that keep His commandments, that they will live to God?" "Because," says he, "all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them."

EIGHTH COMMANDMENT
We Ought To Shun That Which Is Evil, And Do That Which Is Good.

"I told you," said he, "that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised in others there is no need of restraint." "Make known to me, sir," say I, "in what cases restraint has to be exercised, and in what cases it has not." "Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practising great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good." "What, sir," say I, "are the evil deeds from which we must restrain ourselves?" "Hear," says he: "from adultery and fornication, from unlawful revelling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these." "Are there, sir," said I, "any other evil deeds?"

"There are," says he; "and many of them, too, from which the servant of God must restrain himself--theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these." "Do you not think that these are really wicked?""Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.

"But listen," says he, "to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it." "And tell me, sir," say I, "the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved." "Listen," says he, "to the good deeds which you ought to do, and in regard to which there is no self-restraint requisite.

First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If any one attend to these, and restrain himself not from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable--for in hospitality good-doing finds a field--never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practising righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?" says he. "For what, sir," say I, "is better than these?" "Walk then in them," says he, "and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and restrain not yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain

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yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them."

NINTH COMMANDMENT
Prayer Must Be Made To God Without Ceasing
And With Unwavering Confidence.

He says to me, "Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, 'How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?' Do not thus reason with yourself, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfil the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature, Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repent, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request [than you expected], do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they be very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above--from the Lord --and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things." Second Book: Commandments

TENTH COMMANDMENT
Of Grief, And Not Grieving
The Spirit Of God Which Is In Us.

2 SHEPHERD OF HERMAS CHAPTER 1

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? for anger, doubt, and grief seem to be quite different from each other." "You are senseless, O man.

Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?"

"I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things.

2 SHEPHERD OF HERMAS CHAPTER 2

"Hear, then," says he, "foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has wrought a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit--doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, lest he entreat God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor straitness. Wherefore put on

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cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the entreaty of the sorrowful man has no power to ascend to the altar of God." "Why," say I, "does not the entreaty of the grieved man ascend to the altar?" "Because," says he, "grief sits in his heart. Grief, then, mingled with his entreaty, does not permit the entreaty to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure [as wine alone gives], so grief mixed. with the Holy Spirit does not produce the same entreaty [as would be produced by the Holy Spirit alone]. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."

ELEVENTH COMMANDMENT
The Spirit And Prophets To Be Tried By Their Works;
Also Of The Two Kinds Of Spirit.

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, "Do you see the persons sitting on the seat?" "I do, sir," said I. "These," says he, "are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned." "How then, sir," say I, "will a man know which of them is the prophet, and which the false prophet?" "I will tell you," says he, "about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from, all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then," says he, "in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a comer, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not Crashed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crashed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky." "How, sir," say I, "can these things take place? for both of them are impossible." "As these things," says he, "are impossible, so also are the earthly spirits powerless and pithless. But look, on the other hand, at the

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power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man's head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other."

TWELFTH COMMANDMENT

On The Twofold Desire. The Commandments Of God Can Be Kept, And Believers Ought Not To Fear The Devil.

2 SHEPHERD OF HERMAS CHAPTER 1

He says to me, "Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death." "What then, sir," say I, "are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them." "Listen, then, to the works in which evil desire slays the servants of God."

2 SHEPHERD OF HERMAS CHAPTER 2

"Foremost of all is the desire after another's wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining ye may live to God. But as many as are mastered by them, and do not resist them, will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire see you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armour. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."

2 SHEPHERD OF HERMAS CHAPTER 3

"I should like to how," say I, "in what way I ought to serve good desire." "Hear," says he: "You will practise righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practising these, you will be a well-pleasing servant of God, and you will live to Him; and every one who shall serve good desire, shall live to God."

He concluded the twelve commandments, and said to me, "You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favour among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you." I say to him, "Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard." He answered and said to me, "If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man."

2 SHEPHERD OF HERMAS CHAPTER 4

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: "O feel, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvellous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, ye who are empty and fickle in yoUr faith, the Lord in your heart, and ye will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, ye who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you."

2 SHEPHERD OF HERMAS CHAPTER 5

I say to him, "Sir, listen to me for a moment." "Say what you wish," says he. "Man, sir," say I, "is eager to keep the commandments of God, and there is no one who does not ask

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of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them." "He cannot," says he, "hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, overthrow them he cannot. If, then, ye resist him, he will be conquered, and flee in disgrace from you. As many, therefore," says he, "as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.

2 SHEPHERD OF HERMAS CHAPTER 6

"But I, the angel of repentance, say to you Fear not the devil; for I was sent," says he, "to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, ye who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if ye return to the Lord with all your heart, and practise righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and ye will live to God." I say to him, "Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments s which you have enjoined upon me, the Lord strengthening me." "You will keep them," says he, "if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God."

THIRD BOOK: SIMILITUDES

FIRST SIMILITUDE
As In This World We Have No Abiding City,
We Ought To Seek One To Come.

HE says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then," he continues, "you know your city in which you are to dwell, why do ye here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Dost thou not understand that all these things belong to another, and are under the power of another? for the lord of this city will say, 'I do not wish thee to dwell in my city; but depart from this city, because thou obeyest not my laws.' Thou, therefore, although having fields and houses, and many other things, when cast out by him, what wilt thou do with thy land, and house, and other possessions which thou hast gathered to thyself? For the lord of this country justly says to thee, 'Either obey my laws or depart from my dominion.' What, then, dost thou intend to do, having a law in thine own city, on account of thy lands, and the rest of thy possessions? Thou shalt altogether deny thy law, and walk according to the law of this city. See lest it be to thy hurt to deny thy law; for if thou shalt desire to return to thy city, thou wilt not be received, because thou hast denied the law of thy city, but wilt be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for thyself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast thee out for disobeying his law, to leave his city, and to depart to thine own, and to obey thine own law without being exposed to annoyance, but in great joy. Have a care, then, ye who serve the Lord, and have Him in your heart, that ye work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments be observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit s widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which ye received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen, for it is injurious to you who are the servants of God; but practise an expenditure of your own, in which ye can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work thine own work, and thou wilt be saved."

SECOND SIMILITUDE
As The Vine Is Supported By The Elm, So Is The Rich
Man Helper By The Prayer Of The Poor.

AS I was walking in the field, and observing an elm and vine, and determining in my own, mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other

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exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine be trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both, from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This similitude, therefore, is for the servants of God--for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God--because the poor man is rich in intercession and confession, and his intercession has great power with God--then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner, unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine l and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. [For they who are of that mind will be able to do some good.]"

THIRD SIMILITUDE

As In Winter Green Trees Cannot Be Distinguished From Withered, So In This World Neither Can The Just From The Unjust.

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

FOURTH SIMILITUDE

As In Summer Living Trees Are Distinguished From Withered By Fruit And Living Leaves, So In The World To Come The Just Differ From The Unjust In Happiness.

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then," he continued, "can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who serve Him not shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be

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able to bear fruit for the life to come. And every one who will do these things shall bear fruit."

FIFTH SIMILITUDE
Of True Fasting And Its Reward: Also Of Purity Of Body.

3 SHEPHERD OF HERMAS CHAPTER 1

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, "Why have you come hither early in the morning?" "Because, sir," I answered, "I have a station." "What is a station?" he asked. "I am fasting, sir," I replied. "What is this fasting," he continued, "which you are observing?" "As I have been accustomed, sir," I reply, "so I fast." "You do not know," he says, "how to fast unto the Lord: this useless fasting which you observe to HIm is of no value." "Why, sir," I answered, "do you say this?" "I say to you," he continued, "that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen," he continued: "God does not desire such an empty fasting? For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.

3 SHEPHERD OF HERMAS CHAPTER 2

"Hear the similitude which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, 'Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.' And the master of the slave departed to a foreign country. And when he was gone, the slave took and staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, Having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councillors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased, viz., that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favour with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling; together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son."

3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, I do not see the meaning of these similitudes, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. [Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honoured by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you enjoin upon me I will observe, for I know that you are with me." "I will be with you," he replied, "because you have such a desire for doing good; and I will be with all those," he added, "who have such a desire. This fasting," he continued, "is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit

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humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive."

3 SHEPHERD OF HERMAS CHAPTER 4

I prayed him much that he would explain to me the similitude of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councillors, for I knew that all these things were a kind of parable. And he answered me, and said, "You are exceedingly persistent with your questions. You ought not," he continued, "to ask any questions at all; for if it is needful to explain anything, it will be made known to you." I said to him "Sir whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not unfold them, I shall have heard your words in vain." And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables? But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?" I said to him, "Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them."

3 SHEPHERD OF HERMAS CHAPTER 5

"I said to you a little ago," he answered, "that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the similitudes of the field, and of all the others that follow, that you may make them known to every one. Hear now," he said, "and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; [and the son is the Holy Spirit;] and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God's servants; and the dishes which He sent Him from His able are the commandments which He gave His people through His Son; and the friends and fellow-councillors are the holy angels who were first created; and the Master's absence from home is the time that remains until His appearing." I said to him, "Sir, all these are great, and marvellous, and glorious things. Could I, therefore," I continued, "understand them? No, nor could any other man, even if exceedingly wise. Moreover," I added, "explain to me what I am about to ask you." "Say what you wish," he replied. "Why, sir," I asked, "is the Son of God in the parable in the form of a slave?"

3 SHEPHERD OF HERMAS CHAPTER 6

"Hear," he answered: "the Son of God is not in the form of a slave, but in great power and might." "How so, sir?" I said; "I do not understand." "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see," he said, "that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councillor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking reli giously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after labouring and co-operating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councillors His Son and the glorious angels, in order that this flesh, which had been subject to the body without a fault, might have some place of tabernacle, and that it might not appear that the reward [of its servitude had been lost], for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, [will receive a reward]. You have now the explanation of this parable also."

3 SHEPHERD OF HERMAS CHAPTER 7

"I rejoice, sir," I said, "to hear this explanation." "Hear," again he replied: "Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live." "And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can such

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man be saved who has defiled his flesh?" "Respecting former sins of ignorance," he said, "God alone is able to heal them, for to Him belongs all power. [But be On your guard now, and the all-powerful and compassionate God will heal former transgressions], if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God."

SIXTH SIMILITUDE

Of The Two Classes Of Voluptuous Men, And Of Their Death, Falling Away, And The Duration Of Their Punishment.

3 SHEPHERD OF HERMAS CHAPTER 1

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me." And after he had uttered these words, he said to me, "Let us go into the fields, and I will show you the shepherds of the flocks." "Let us go, sir," I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

3 SHEPHERD OF HERMAS CHAPTER 2

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption:" I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have tom themselves away from God for ever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of this ties and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

3 SHEPHERD OF HERMAS CHAPTER 3

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and severe, and so completely devoid of compassion for these sheep?"

"This," he replied, "is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments." "I would know, sir," I said, "Of what nature are these diverse tortures and punishments?" "Hear," he said, "the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disOrder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the

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faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil."

3 SHEPHERD OF HERMAS CHAPTER 4

I said to him, "Sir, explain this also to me." "What is it you ask?" he said. "Whether, sir," I continued, "they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured in the same manner." ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

3 SHEPHERD OF HERMAS CHAPTER 5

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last a his luxury and deceit, and knows that an their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury, sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

SEVENTH SIMILITUDE

They Who Repent Must Bring Forth Fruits Worthy Of Repentance.

After a few days I saw him in the same plain where I had also. seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?"

"Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

"Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear

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all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

EIGHTH SIMILITUDE

The Sins Of The Elect And Of The Penitent Are Of Many Kinds, But All Will Be Rewarded According To The Measure Of Their Repentance And Good Works.

3 SHEPHERD OF HERMAS CHAPTER 1

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large, pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marvelled within myself, saying, "How is the tree sound, after so many branches have been cut off?" And the Shepherd said to me, "Do not be surprised if the tree remains sound after so many branches were lopped off; [but wait,] and when you shall have seen everything, then it will be explained to you what it means." The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. [And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted.] And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

3 SHEPHERD OF HERMAS CHAPTER 2

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches Which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing--white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, "I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,". he added; "and if any escape you, I will try them at the altar." Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, "Let us take the branches of all these and plant them, and see if any of them will live." I said to him, "Sir, how can these withered branches live?" He answered, and said, "This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour waters upon them; and if any of them live I shall rejoice with them, and if they do not I at least will not be found neglectful." And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live."

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3 SHEPHERD OF HERMAS CHAPTER 3

I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law You see, accordingly, many branches that have been rendered useless, and you will know them all--those who have not kept the law; and you will see the dwelling of each one." I said to him, "Sir, why did he dismiss some into the tower, and leave others to you?" "All," he answered, "who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority." "Who, then," I continued, "are they who were crowned, and who go to the tower?" "These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered."

3 SHEPHERD OF HERMAS CHAPTER 4

And after a few days we came to the place, and the Shepherd sat down in the angel's place, and I stood beside him. And he said to me, "Gird yourself with pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without crocks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

3 SHEPHERD OF HERMAS CHAPTER 5

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. [Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row.] And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

3 SHEPHERD OF HERMAS CHAPTER 6

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold," he added, "the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance." "Why then, sir," I said, "did not all these repent?" He answered, "To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name." I said to him, "Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you. a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits." "Listen," he said: "they whose branches were found withered and moth-eaten are the apostates and

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traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed? And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants Of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spake to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then," he said, "that repentance involves life to sinners, but non-repentance death.

3 SHEPHERD OF HERMAS CHAPTER 7

"And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half-withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, [railing against the absent,] and never at peace with one another, but always at variance. And yet to these also," he continued, "repentance is possible. You see," he said, "that some of them have repented, and there is still remaining in them," he continued, "a hope of repentance. And as many of them," he added, "as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging in such a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.

3 SHEPHERD OF HERMAS CHAPTER 8

"And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.

3 SHEPHERD OF HERMAS CHAPTER 9

"And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, [departed from God, serving the works and deeds of the heathen.] These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.

3 SHEPHERD OF HERMAS CHAPTER 10

"And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.

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Having accordingly heard of this repentance, they unhesitatingly repented, and practise all virtue and righteousness; and some of them even [suffered, being willingly put to death]. knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower."

3 SHEPHERD OF HERMAS CHAPTER 11

And after he had finished the explanations of all the branches, he said to me, "Go and tell them to every one, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved." I said to him, "Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent." He answered me, and said, "All who with their whole heart shall purify themselves from their wickedness before enumerated, and shah add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live." Having shown me these things, and spoken all these words, he said to me, "And the rest I will show you after a few days."

NINTH SIMILITUDE
The Great Mysteries In The Building Of The Militant And Triumphant Church,

3 SHEPHERD OF HERMAS CHAPTER 1

After I had written down the commandments and similitudes of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the HOly Spirit that spake with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see [them] through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sons of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

3 SHEPHERD OF HERMAS CHAPTER 2

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains, rectangular in shape, so as to be capable of containing the whole world: and that rock Was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others--they were all, however, distinguished--and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marvelled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me "Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labour about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain."

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3 SHEPHERD OF HERMAS CHAPTER 3

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned, a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran hither and thither around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

3 SHEPHERD OF HERMAS CHAPTER 4

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty [five] came up out of the pit, and these were fired into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, [and there were four rows in the foundation of the tower,] and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various, colours, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colours were placed in the building, they all became white alike, and lost their different colours. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; [and being removed one by one, they were laid aside; and] they say to the men who brought the stones, "Do not ye bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colours: do not toil, therefore," they said, "to no purpose."

3 SHEPHERD OF HERMAS CHAPTER 5

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished? "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days [we shall come hither, and you will see the other things that happen to this tower, and will know accurately all the similitudes." After a few days] we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

3 SHEPHERD OF HERMAS CHAPTER 6

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honourable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them

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became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having Every many] stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. [And the builders asked him from what mountain he wished them to be brought and put in their place.] And he did not command them to be brought from the mountains, [but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to field slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.

3 SHEPHERD OF HERMAS CHAPTER 7

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." [Having given these orders to the Shepherd, he departed from the tower], with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others."

"How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly? and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

3 SHEPHERD OF HERMAS CHAPTER 8

And beginning, we first examined the black stones: And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, arid some to have great crocks. And these also he commanded to be laid down along with those which had been rejected. But the remainder, after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

3 SHEPHERD OF HERMAS CHAPTER 9

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones? "How do I know, sir? "I replied. "Have you no intentions regarding them? "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? and if I wish to make them ractangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the

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larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carded away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with dishevelled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carded away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

3 SHEPHERD OF HERMAS CHAPTER 10

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

3 SHEPHERD OF HERMAS CHAPTER 11

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain? "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult? "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you sup? "I supped, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

3 SHEPHERD OF HERMAS CHAPTER 12

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and

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that those which did not come, were again thrown back to their own place? "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receive His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tail and glorious man in the midst of them, who walked round the tower, and rejected the stones from the building? "I saw him, sir," I answered. "The glorious man," he said, "is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels," he continued, "will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God."

3 SHEPHERD OF HERMAS CHAPTER 13

"And the tower," I asked, "what does it mean? "This tower," he replied, "is the Church." "And these virgins, who are they?" "They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones," he continued, "which you saw rejected bore His name, but did not put on the clothing of the virgins." "Of what nature is their clothing, sir?" I asked. "Their very names," he said, "are their clothing. Every one who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones," he continued, "as you saw [come into the building of the tower through the hands] of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the colour of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower." "Those stones, sir, that were rejected," I inquired, "on what account were they rejected? for they passed through the gate, and were placed by the hands of the virgins in the building of the tower." "Since you take an interest in everything," he replied, "and examine minutely, hear about the stones that were rejected. These all," he said, "received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair dishevelled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have," he said, "the explanation of those who were rejected."

3 SHEPHERD OF HERMAS CHAPTER 14

"What, then, sir," I said, "if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God? "They shall enter in," he said, "if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life." "Now, sir," I continued, "show me why the tower was not built upon the ground, but upon the rock and upon the gate." "Are you still," he said, "without sense and understanding? "I must, sir," I said, "ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand." "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name."

3 SHEPHERD OF HERMAS CHAPTER 15

"Explain to me, sir," I said, "the names of these virgins, and of those women who were clothed in black raiment." "Hear," he said, "the names of the stronger virgins who stood at the comers. The first is Faith, the second Continence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity,

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Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also," he continued, "the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Wantonness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it." "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they?" "The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God." "Why, then, sir," I asked, "did the virgins carry these stones also through the gate, and give them for the building of the tower?" "Because," he answered, "these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower."

3 SHEPHERD OF HERMAS CHAPTER 16

"Explain to me a little further, sir," I said. "What is it that you desire?" he asked. "Why, sir," I said, "did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits? "They were obliged," he answered, "to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God s he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God." "Why, sir," I asked, "did the forty stones also ascend with them out of the pit, having already received the seal?" "Because," he said, "these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. [But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive.] By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also."

3 SHEPHERD OF HERMAS CHAPTER 17

"I understand, sir," I replied. "Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse."

"Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world. The Son of God, accordingly, was preached unto them by the apostles." "But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir." "Listen," he answered: "these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one." "First, sir," I said, "explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one colour, shining like those also that had ascended out of the pit." "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one colour, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse."

3 SHEPHERD OF HERMAS CHAPTER 18

"How, sir," I said, "did they become worse, after having known God?" "He that does not know God," he answered, "and practises evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out thence, so [they also shall be cast out, and] there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding,

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of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure." "All these things, sir," I said, "are great and glorious.

"Moreover, sir," I said, "explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvellous, and glorious name." "Hear," he said, "the diversity of the mountains and of the twelve nations.

3 SHEPHERD OF HERMAS CHAPTER 19

"From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former." "Why, sir," I said, "have these repentance, but the former not? for their actions are nearly the same." "On this account," he said, "have these repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.

3 SHEPHERD OF HERMAS CHAPTER 20

"And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not] cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing lest these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.

But to all these repentance, and that speedy, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.

3 SHEPHERD OF HERMAS CHAPTER 21

"And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are [neither alive nor] dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.

3 SHEPHERD OF HERMAS CHAPTER 22

"And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.

3 SHEPHERD OF HERMAS CHAPTER 23

"And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is

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corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.

3 SHEPHERD OF HERMAS CHAPTER 24

"And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labour to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labours of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for ye have received of His Spirit.

3 SHEPHERD OF HERMAS CHAPTER 25

"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.

3 SHEPHERD OF HERMAS CHAPTER 26

"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if any one is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that any one who has denied may obtain repentance, for It is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts. which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.

3 SHEPHERD OF HERMAS CHAPTER 27

"And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord for ever. They who do these things are honourable before God, and their place is already with the angels, if they remain to the end serving God.

3 SHEPHERD OF HERMAS CHAPTER 28

"And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives." "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? "Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All," he continued, "who were brought before the authorities and were examined, and did not deny, but suffered cheerfully--these are held in greater honour with God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion--that a servant should deny his Lord--is evil. Have a care, therefore, ye who

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are planning such things, lest that suggestion remain in your hearts, and ye perish unto God. And ye who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that ye have done a great thing, if any of you suffer on account of God. The Lord bestows upon you life, and ye do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, ye would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that ye have the Lord, lest, denying Him, ye be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.

3 SHEPHERD OF HERMAS CHAPTER 29

"And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him. Blessed, then, are ye who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God."

After he had finished the similitudes of the mountains, I said to him, "Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round."

3 SHEPHERD OF HERMAS CHAPTER 30

"Hear," he answered, "about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken s away for ever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

3 SHEPHERD OF HERMAS CHAPTER 31

"But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race. therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord.

I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honourable before God.

Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

3 SHEPHERD OF HERMAS CHAPTER 32

"Heal yourselves, therefore, while the tower is still building. The Lord dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as ye received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all

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this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? for its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honour Him, because He is so patient with your sins, and is not as ye are. Repent, for it is useful to you.

3 SHEPHERD OF HERMAS CHAPTER 33

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore ye believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you."

The Shepherd said to me," Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were levelled down, that they might not appear."

TENTH SIMILITUDE

Concerning Repentance And Alms-Giving.

3 SHEPHERD OF HERMAS CHAPTER 1

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his fight hand. He then called me, and spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honour and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

3 SHEPHERD OF HERMAS CHAPTER 2

I said to him, "Ask himself, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on heating these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honour with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honour with the LOrd. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood.

But I enjoin you, that you obey his commands, and you will have a cure for your former sins.

3 SHEPHERD OF HERMAS CHAPTER 3

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house

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to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

3 SHEPHERD OF HERMAS CHAPTER 4

The angel then said to me, "Conduct yourself manfully in this service, and make known to every one the great things of God, and you will have favour in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practise good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, ye who have received good from the Lord; lest, while ye delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded."

After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.

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SUPPLEMENT FROM THE APOSTOLIC FATHERS

- 1 Clement
- 2 Clement

THE FIRST EPISTLE OF CLEMENT TO THE CORINTHIANS

or the First Epistle of Clement, or 1 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 70-140 A.D.

(Author: probably Pope Clement I. of Rome who died c. 95 AD. His real name was Titus Flavius Clemens and there is a possibility that he actually was a grand-nephew of emperor Flavius Vespasianus and the cousin of Emperor Flavius Domitianus and the husband of his cousin Flavia Domitilla, better known as Saint Domitilla, one of the first saints of the Christian Church. He was consul for some time and he wrote discourses involving the Apostle Peter, together with an account of the circumstances under which Clement came to be Peter's travelling companion, and of other details of Clement's family history.
The letter was composed at some time between AD 70 and AD 140, mostly likely c 96. It ranks with Didache as one of the earliest—if not the earliest—of extant Christian documents outside the canonical New Testament. As the name suggests, a Second Epistle of Clement is known, but this is a later work by a different author. Neither 1 nor 2 Clement are part of the canonical New Testament, but they are part of the Apostolic Fathers collection. There are some New Testament allusions that could make one think it was written in Corinthian communities.)

PROLOGUE

The Church of God which sojourneth at Rome, to the Church of God which sojourneth at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.

1 CLEMENT CHAPTER 1

1 On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

2 For who that hath tarried among you hath not approved your most virtuous and firm faith, hath not admired your sober and seemly piety in Christ, hath not proclaimed your splendid disposition of hospitality, hath not deemed blessed your perfect and unerring knowledge?

3 For ye did all things without respect of persons, and walked in the laws of God, submitting yourselves to them that have the rule over you, and giving the due honour to the presbyters that are among you. Young men ye enjoined to think such things as be sober and grave. Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands; and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.

1 CLEMENT CHAPTER 2

1 And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving, content with the provision that God had given you; and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.

2 Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.

3 And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

4 Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

5 Ye were simple and sincere without malice one toward another:

6 all sedition and all schism were abominable unto you. Ye grieved over the transgressions of your neighbour, judging his short-comings your own.

7 Ye repented not of any well-doing, being ready to every good work;

8 and being adorned with a very virtuous and holy habit of life, ye did all things in his fear. The commandments and ordinances of the Lord were written on the breadth of your heart.

1 CLEMENT CHAPTER 3

1 All honour and enlargement was given to you, and then was fulfilled that which is written: -- The beloved ate and drank, and was enlarged and grew fat and kicked.

2 From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity.

3 Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder.

4 Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dimsighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy, by which also death entered into the world.

1 CLEMENT CHAPTER 4

1 For it is thus written: And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God,

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and Abel brought also of the firstlings of the sheep and of their fat.

2 And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard.

3 And Cain was grieved greatly, and his countenance fell.

4 And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned?

5 Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it.

6 And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.

7 Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

8 Through envy our father Jacob fled from the face of his brother Esau.

9 Envy caused Joseph to be persecuted unto death, and to enter into bondage.

10 Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

11 Through envy Aaron and Miriam pitched their tents without the camp.

12 Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

13 Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

1 CLEMENT CHAPTER 5

1 But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith.

2 Let us take the noble examples of our own generation. Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death.

3 Let us place before our eyes the good Apostles.

4 Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

5 Through envy Paul, too, showed by example the prize that is given to patience:

6 seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith;

7 and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

1 CLEMENT CHAPTER 6

1 To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

2 Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

3 Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

4 Envy and strife have overthrown mighty cities and rooted out great nations.

1 CLEMENT CHAPTER 7

1 These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us.

2 Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy calling.

3 Let us consider what is good and pleasing and acceptable before him who made us.

4 Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

5 Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him.

6 Noah preached repentance, and as many as hearkened unto him were saved.

7 Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation.

1 CLEMENT CHAPTER 8

1 The ministers of the grace of God spake by the Holy Spirit concerning repentance;

2 and the Lord of all himself spake concerning repentance with an oath. As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance; adding thereto an excellent saying:

3 Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.

4 And in another place he speaketh in this wise: Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgement; deliver him that is oppressed; give judgement for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.

5 Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

1 CLEMENT CHAPTER 9

1 Wherefore, let us submit ourselves to his excellent and glorious will, and, becoming suppliants of his mercy and

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goodness, let us fall before him and betake ourselves to his mercies, having laid aside the vain toil and the strife and the jealousy that leadeth unto death.

2 Let us look steadfastly at those that have ministered with perfectness to his excellent glory.

3 Let us take as example Enoch, who, having been found just by reason of obedience, was translated, and his death was not found.

4 Noah, having been found faithful, preached, by his ministry, regeneration unto the world, and by him God preserved the animals that entered with one consent into the ark.

1 CLEMENT CHAPTER 10

1 Abraham, who was called the friend, was found faithful, inasmuch as he became obedient to the words of God.

2 This man, by obedience, went out from his land and his kinsfolk, and the house of his father, that, by leaving a scanty land and weak kinsfolk and a small house, he might inherit the promises of God.

3 For he saith unto him, Go out from thy land and thy kinsfolk, and the house of thy father, unto the land that I shall show thee, and I will make thee a great nation, and bless thee, and magnify thy name, and thou shalt be blessed; and I will bless them that bless thee, and curse them that curse thee, and in thee shall all the tribes of the earth be blessed.

4 And again, when he separated from Lot, God said unto him, Lift up thine eyes, and look from the place where thou now art unto the north and unto the south, and unto the east and unto the sea; for all the land which thou seest, to thee will I give it and to thy seed for ever,

5 and I will make thy seed as the dust of the earth: if any man can number the dust of the earth, thy seed also shall be numbered.

6 And again he saith, God brought forth Abraham, and said unto him: Look up to heaven and number the stars, if thou art able to number them, so shall thy seed be. And Abraham believed God, and it was counted to him for righteousness.

7 Through faith and hospitality a son was given unto him in old age, and through obedience he offered him a sacrifice unto God on one of the mountains that he showed him.

1 CLEMENT CHAPTER 11

1 By hospitality and goodness Lot was saved out of Sodom when the whole region round about was judged with fire and brimstone; the Lord making it manifest that he leaveth not them that hope upon him, but appointeth to punishment and torment them that turn in another way.

2 For his wife, who went out together with him, being of another mind, and not being in concord with him, was on that account placed as a sign, so that she became a pillar of salt even to this day; that it might be known to all that the double-minded, and they who doubt concerning the power of God, are for a judgement and a sign to all generations.

1 CLEMENT CHAPTER 12

1 Through faith and hospitality Rahab the harlot was saved;

2 for when spies were sent unto Jericho by Jesus, the son of Nun, the king of the land knew that they had come to spy out his country, and sent out men to apprehend them that they might be taken and put to death.

3 But the hospitable Rahab having received them, hid them in an upper story under the stalks of flax.

4 When, therefore, the men from the king came upon her, and said, There came unto thee men who are spies of this our land; bring them out, for the king so commandeth it; she answered, The two men whom ye are seeking entered in unto me, but they departed quickly and are on their way; but she showed not the men unto them.

5 And she said unto the men, Of a surety I know that the Lord your God has given over this city unto you; for the fear and trembling of you hath fallen upon them that inhabit it; when, therefore, it hath happened unto you to take it, save me and the house of my father.

6 And they say unto her, So shall it be, even as thou hast spoken unto us. When, therefore, thou hast perceived that we are coming, thou shalt gather together all thy household under thy roof, and they shall be saved; but as many as shall be found without the house shall be destroyed.

7 And they proceeded further to give her a sign, that she should hang from her house scarlet, making it manifest beforehand that through the blood of the Lord there shall be redemption to all who believe and hope upon God.

8 Behold, beloved, how there was not only faith, but prophecy in the woman.

1 CLEMENT CHAPTER 13

1 Let us therefore, brethren, be humble, laying aside all boasting and pride, and folly and wrath, and let us do that which is written; for the Holy Spirit saith, Let not the wise boast in his wisdom, nor the strong in his strength, nor the rich in his riches; but let him that boasteth make his boast in the Lord, even by seeking him and doing judgement and justice. Let us especially remember the words of our Lord Jesus Christ which he spake when teaching gentleness and long-suffering, for he spake thus:

2 Show mercy, that ye may obtain mercy; forgive, that it may be forgiven unto you; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kindly affectioned, so shall kindness be showed unto you; with whatsover measure ye measure, with the same shall it be measured unto you.

3 With this commandment and with these exhortations let us strengthen ourselves, that we may walk obedient to his holy words with all humility. For the Holy Scripture saith,

4 Upon whom shall I have respect but upon him that is meek and quiet, and that trembleth at my words?

1 CLEMENT CHAPTER 14

1 It is therefore meet and right, men and brethren, that we should be obedient unto God rather than follow them that in pride and disorderliness are leaders of detestable sedition.

2 For we shall incur no slight harm, but rather a great danger, if we rashly give ourselves up to the wills of men who launch out into strife and sedition so as to estrange us from that which is good.

3 Let us, therefore, show kindness towards them according to the mercy and sweetness of him that made us.

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4 For it is written, The men of kindness shall inherit the land. The innocent shall be left upon it; but they that be lawless shall be destroyed out of it.

5 And again he saith, I saw the unrighteous man exalted on high and lifted up like the cedars of Lebanon. And I passed by, and behold he was not; I sought his place and found it not. Keep innocence, and regard righteousness; for there is a remnant that remaineth to the man of peace.

1 CLEMENT CHAPTER 15

1 Let us therefore cleave unto them who live in peace and godliness, not unto them who hypocritically profess to desire peace.

2 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

3 And again, With their mouth did they bless, but with their heart did they curse.

4 And again he saith, They loved him with their mouth, and with their tongue they lied against him. For their heart was not right with him, nor were they faithful in his covenant.

5 Let the crafty lips be put to silence, and may the Lord destroy all the deceitful lips, even the haughty tongue, they who said, Let us magnify our tongue, our lips are our own; who is master over us?

6 On account of the misery of the poor, and on account of the groaning of the needy, I will now arise, saith the Lord; I will set him in safety, I will deal confidently with him.

1 CLEMENT CHAPTER 16

1 For Christ belongeth unto them that are humble, not unto them that exalt themselves over his flock.

2 Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the arrogance of boasting and pride, though he was able to do so; but in humility, even as the Holy Spirit spake concerning him.

3 For he saith, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Like a child have we delivered our message before him; he is as a root in a thirsty land. There is no form nor glory in him, and we beheld him, and he had neither form nor comeliness, but his form was despised, lacking comeliness, beyond the form of the sons of men. He was a man stricken and in toil, knowing how to bear infirmity, for his face was turned away; it was dishonoured and held in no reputation.

4 He beareth our sins and suffereth pain on our account, and we esteemed him as one in toil, stricken and afflicted.

5 He was wounded for our sins, and for our transgressions did he suffer infirmity; the chastisement of our peace was upon him, and by his stripes we were healed.

6 All we, like sheep, have gone astray, every one hath erred in his own way,

7 and the Lord hath given him up for our sins; and he, through affliction, openeth not his mouth. He was led like a sheep to the slaughter, and as a lamb before its shearers is dumb, so openeth he not his mouth.

8 In his humiliation his judgement was taken away, and who shall declare his generation, for his life is taken from the earth;

9 for the iniquity of my people he hath come unto death.

10 And I will give the wicked in requital for his burial, and the rich for his death: for he did no sin, neither was guile found in his mouth: and the Lord willeth to purify him from stripes.

11 If ye make an offering for sin your soul shall prolong its days.

12 And the Lord willeth to take away from the travail of his soul, to show him light and to form him by knowledge, to justify the righteous man who serveth many well; and their sins he shall bear himself.

13 Wherefore he shall receive the inheritance of many, and shall divide the spoils of the strong, because his soul was delivered up unto death, and he was numbered among the transgressors,

14 and he bore the sins of many, and was given up for their sins.

15 And again he saith, I am a worm and no man -- a reproach of men and despised of the people;

16 all they who saw me mocked me, they spake with their lips, they shook the head; he hoped in God, let him deliver him, let him save him, because he desireth him.

17 See, beloved, what is the example that hath been given unto us; for if the Lord so humbled himself, what shall we do who have through his mercy come under the yoke of his grace?

1 CLEMENT CHAPTER 17

1 Let us be imitators of them also who went about in goat-skins and sheep-skins, preaching the coming of Christ; we mean Elias and Elisaeus and Ezekiel the prophets, and beside them those who have obtained a good report.

2 Abraham obtained an exceeding good report, and was called the friend of God, and saith, looking steadfastly to the glory of God in humility, I am but earth and ashes.

3 And, moreover, concerning Job, it is thus written: Job was a just man and blameless, truthful, one that feared God, and abstained from all evil.

4 But he himself, accusing himself, saith, No one is pure from pollution, though his life be but for one day.

5 Moses was called faithful in all his house, and by his ministry God judged his people Israel by stripes and punishment. But he, though he was greatly glorified, spake not haughtily, but said, when the oracle was given him out of the bush, Who am I that thou sendest me? I am weak of voice and slow of tongue.

6 And again he saith, I am but as the smoke from a pot.

1 CLEMENT CHAPTER 18

1 But what shall we say of David, who obtained a good report; unto whom God said, I have found a man after my own heart, David, the son of Jesse, with my everlasting mercy have I anointed him.

2 But he himself saith unto God, Have mercy upon me, O God, according to thy great mercy, according to the multitude of thy compassion do away with mine iniquity;

3 Wash me throughly from my iniquity, and cleanse me from my sin. For I know my iniquity, and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy words, and overcome when thou art judged.

5 Behold, I was shapen in wickedness, and in sin did my mother conceive me.

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6 Behold, thou hast loved truth; thou hast shown me the secret and hidden things of thy wisdom.

7 Thou shalt sprinkle me with hyssop, and I shall be clean. Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness; the bones that have been humiliated shall rejoice.

9 Turn away thy face from my sins, and blot out all my misdeeds.

10 Create in me a new heart, O Lord, and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy Holy Spirit from me.

12 O give me again the joy of thy salvation, and establish me with thy guiding Spirit.

13 I will teach sinners thy ways; the ungodly shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation;

15 My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall show forth thy praise.

16 For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.

17 The sacrifice of God is a broken spirit; a broken and a contrite heart God will not despise.

1 CLEMENT CHAPTER 19

1 The humility of men so many in number and so great, and who have obtained so good a report, and their subjection through obedience, hath made not only us but the generations before us better, namely, those who in fear and truth have received his oracles.

2 Since, therefore, we have become the partakers in many great and glorious actions, let us finally return to that goal of peace that was given us from the beginning; let us look steadfastly to the Father and Creator of the whole world, and let us cleave to the glorious and excellent gifts and benefits of his peace.

3 Let us behold him in spirit, and look with the eyes of the soul to his long-suffering will. Let us consider how gentle he is toward all his creation.

1 CLEMENT CHAPTER 20

1 The heavens, being put in motion by his appointment, are subject to him in peace;

2 night and day accomplish the course ordered by him, in nothing hindering one another.

3 The sun and the moon and the dances of the stars according to his appointment, in harmony and without any violation of order, roll on the courses appointed to them.

4 The fruitful earth bringeth forth in due season, according to his will, abundant nourishment for men and beasts; nothing doubting, nor changing in anything from the things that are decreed by him.

5 The unsearchable things of the abyss, and the secret ordinances of the lower parts of the earth, are held together by the same command.

6 The hollow of the vast sea, gathered together by his hand into its reservoirs, transgresseth not the bounds placed around it; but even as he hath appointed to it, so it doeth;

7 for he said, Thus far shalt thou come, and thy waves shall be broken within thee.

8 The ocean, impassable to men, and the worlds that are beyond it, are governed by the same commandments of their Master.

9 The seasons of spring and summer, autumn and winter, in peace succeed one another.

10 The fixed stations of the winds, each in their due time, perform their services without offence. The ever-flowing fountains, made for enjoyment and health, offer their breasts without fail to sustain the lives of men. Even the smallest of animals come together in peace and harmony.

11 All these things the great Maker and Master of all things hath appointed to be in peace and harmony, doing good unto all things, but more especially unto us, who have fled for refuge to his mercies, through our Lord Jesus Christ,

12 to whom be glory and majesty for ever and ever. Amen.

1 CLEMENT CHAPTER 21

1 Beware, beloved, lest his many blessings come to be a condemnation to all of us, unless, walking worthily of him, we do what is honourable and well pleasing before him with oneness of mind.

2 For he saith in a certain place, The Spirit of the Lord is a candle, searching out the secret places of the heart.

3 Let us see how near he is at hand, and how none of our thoughts and reasonings do escape him.

4 It is right, therefore, that we should not desert from his will.

5 Let us offend against men who are foolish, and senseless, and puffed up in the pride of their own speech, rather than against God.

6 Let us have respect to our Lord Jesus Christ, whose blood was given for us. Let us reverence them that are over us. Let us honour our elders. Let us instruct the young in the discipline of the fear of God. Let us direct our wives to that which is good;

7 let them show forth the lovely habit of chastity, and exhibit the pure disposition of meekness. Let them make manifest by their conversation the government of their tongues; let them show love, not according to partiality, but equally to all that fear the Lord in holiness.

8 Let your children be partakers of the discipline of Christ; let them learn how much humility availeth before God; what power a pure love hath with God; how his fear is honourable and great, preserving all who, with a pure mind, walk in holiness before him.

9 For he is a searcher out of thoughts and counsels, his breath is in us, and when he willeth he will take it away.

1 CLEMENT CHAPTER 22

1 All these things doth the faith which is in Christ assure. For he himself, through the Holy Spirit, thus calleth unto us: Come, ye children, hearken unto me, I will teach you the fear of the Lord.

2 What man is he that wisheth for life and would fain see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Turn away from evil and do good;

5 seek peace and pursue it.

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6 The eyes of the Lord are over the just, and his ears are open to their prayer. But the face of the Lord is against them that do evil, to destroy their memorial out of the land.

7 The righteous cried, and the Lord heard him, and delivered him out of all his troubles.

8 Many are the afflictions of the sinner, but they that hope in the Lord, mercy shall compass them round about.

1 CLEMENT CHAPTER 23

1 The Father whose mercies are over all things, who loveth to do good, hath bowels of compassion for them that fear him, and with gentleness and kindness bestoweth his favour upon them that come unto him with a pure mind.

2 Wherefore let us not be double-minded, nor let our hearts form vain imaginations concerning his excellent and glorious gifts.

3 Let not that scripture be applicable unto us which saith, Wretched are the double-minded, even they that doubt in their heart and say, We have heard these things in the time of our fathers; and lo, we have grown old, and none of them hath happened unto us.

4 O foolish ones! compare yourselves to a tree. Take, for example, the vine: first it sheddeth its leaves, then cometh the bud, then the leaf, then the flower, after that the unripe grape, then the ripe grape. See how in a little time the fruit of the tree attaineth to maturity.

5 Of a truth, quickly and suddenly shall his will be fulfilled; the scripture also bearing witness that he shall come quickly, and shall not tarry; and the Lord shall come suddenly into his temple, even the holy one, whom ye expect.

1 CLEMENT CHAPTER 24

1 Let us consider, beloved, how the Master showeth to us continually the resurrection that is about to be, of which he hath made our Lord Jesus Christ the first fruit, having raised him from the dead.

2 Let us look, beloved, at the resurrection that is ever taking place.

3 Day and night show to us the resurrection; the night is lulled to rest, the day ariseth; the day departeth, the night cometh on.

4 Let us consider the fruits, in what way a grain of corn is sown.

5 The sower goeth forth and casteth it into the ground, and when the seeds are cast into the ground, they that fell into the ground dry and naked are dissolved; then after their dissolution, the mighty power of the providence of the Lord raiseth them up, and from one seed many grow up and bring forth fruits.

1 CLEMENT CHAPTER 25

1 Let us consider the wonderful sign that happeneth in the region of the east, even about Arabia.

2 There is a bird which is called the phoenix. This, being the only one of its kind, liveth for five hundred years. And when the time of its death draweth near, it maketh for itself a nest of frankincense and myrrh and the other perfumes, into which, when its time is fulfilled, it entereth, and then dieth.

3 But as its flesh rotteth, a certain worm is produced, which being nourished by the moisture of the dead animal, putteth forth feathers. Then, when it hath become strong, it taketh the nest wherein are the bones of its ancestor, and bearing them, it flieth from the region of Arabia to that of Egypt, to the city which is called Heliopolis;

4 there, in day-time, in the sight of all, it flieth up, and placeth them upon the altar of the sun, and having done so, returneth back.

5 The priests, therefore, look into the registers of the times, and find that it has come at the completion of the five-hundredth year.

1 CLEMENT CHAPTER 26

1 Shall we then think it great and wonderful, if the Maker of all things shall make a resurrection of those who, in the confidence of a good faith, have piously seized him, when even by means of a bird he showeth the greatness of his promises?

2 For he saith in a certain place, And thou shalt raise me up, and I will give thanks unto thee; and again: I slumbered and slept; I arose up because thou art with me.

3 And again Job saith, Thou shalt raise up this my flesh, which hath suffered all these things.

1 CLEMENT CHAPTER 27

1 In this hope, therefore, let our souls be bound unto him who is faithful in his promises and just in his judgements.

2 He who hath commanded men not to lie, much more shall he not lie; for nothing is impossible with God, except to lie.

3 Let our faith, therefore, in him be kindled afresh within us, and let us consider that all things are near unto him.

4 By the word of his majesty did he constitute all things, and by a word he is able to destroy them.

5 Who shall say unto him, What hast thou done? or who shall resist the might of his strength? He will do all things when he willeth and as he willeth, and none of the things decreed by him shall pass away.

6 All things are before him, and nothing hath escaped his counsel:

7 seeing that the heavens declare the glory of God, and the firmament showeth the work of his hands: day unto day uttereth speech, and night unto night proclaimeth knowledge; and there is no speech nor language where their voices are not heard.

1 CLEMENT CHAPTER 28

1 Since, therefore, all things are seen and heard of him, let us fear him and abandon the filthy desires for evil deeds, that we may be sheltered by his mercy from the judgements to come.

2 For whither can any of us fly from his mighty hand, and what world shall receive any of them that desert from him?

3 For the scripture saith in a certain place, Whither shall I go, and where shall I conceal myself from thy face? If I ascend into heaven, thou art there; if I depart into the uttermost parts of the earth, there is thy right hand; if I shall make my bed in the abyss, there is thy Spirit.

4 Whither then shall we depart, and where shall we fly from him that embraceth all things?

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1 CLEMENT CHAPTER 29

1 Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect.

2 For it is thus written, When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob.

3 Israel was the measurement of his inheritance. And in another place he saith, Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies.

1 CLEMENT CHAPTER 30

1 Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride;

2 for God, he saith, resisteth the proud, but giveth grace unto the humble.

3 Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words.

4 For he saith, He who saith many things shall, in return, hear many things. Doth he that is eloquent think himself to be just?

5 -- doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

6 Let our praise be in God, and not for ourselves, for God hateth the self-praisers.

7 Let the testimony of right actions be given us from others, even as it was given to our fathers who were just.

8 Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

1 CLEMENT CHAPTER 31

1 Let us cleave, therefore, to his blessing, and let us see what are the ways of blessing. Let us consult the records of the things that happened from the beginning.

2 On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith?

3 Isaac, with confidence, knowing the future, willingly became a sacrifice.

4 Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel.

1 CLEMENT CHAPTER 32

1 If any one will consider these things with sincerity and one by one, he will recognise the magnificence of the gifts that were given by him.

2 For from Jacob came the priests and all the Levites that serve the altar of God. From him came our Lord Jesus Christ according to the flesh; from him came the kings and rulers and governors of the tribe of Judah; and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

3 All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will.

4 And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 33

1 What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work.

2 For the Maker and Lord of all things rejoiceth in his works.

3 By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power.

4 Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness.

5 For thus saith God: Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them.

6 When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.

7 Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

8 Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness.

1 CLEMENT CHAPTER 34

1 The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face.

2 It is therefore right that we should be zealous in well-doing, for from Him are all things;

3 for he telleth us beforehand, Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.

4 He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

5 Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will.

6 For the scripture saith, Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.

7 And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him,

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that we may become partakers of his great and glorious promises;

8 for he saith, Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

1 CLEMENT CHAPTER 35

1 Behold, beloved, how blessed and wonderful are the gifts of God

2 -- life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance.

3 What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are.

4 Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

5 And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness.

6 For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them.

7 For the scripture saith: But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth:

8 but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother.

9 This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee;

10 but I will convict thee, and set thyself before thee.

11 Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you.

12 The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.

1 CLEMENT CHAPTER 36

1 This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness.

2 Through him we look steadfastly to the heights of the heavens; through him we behold, as in a glass, the immaculate and lofty countenance of God the Father; through him the eyes of our heart were opened; through him our foolish and darkened understanding springeth up again to his marvellous light; through him the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

3 For it is thus written: Who maketh his angels spirits, his ministers a flame of fire.

4 But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.

5 And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.

6 Who then are the enemies? Even the wicked, and they who resist the will of God.

1 CLEMENT CHAPTER 37

1 Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances.

2 Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them.

3 All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders.

4 The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

5 Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

1 CLEMENT CHAPTER 38

1 Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received.

2 Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

3 Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born.

4 Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 39

1 The senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination.

2 For what can a mortal do? or what strength hath he that is born of earth?

3 For it is written, There was no form before my eyes, only I heard a breath and a voice.

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4 For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels;

5 yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished:

6 he blew among them, and they died, because they had no wisdom.

7 Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way.

8 I have beheld the foolish casting forth roots, but straightway his habitation was eaten up.

9 Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.

1 CLEMENT CHAPTER 40

1 Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies.

2 These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

3 But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will.

4 They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

5 For to the High Priest were assigned special services, and to the priests a special place hath been appointed; and on the Levites special duties are imposed. But he that is a layman is bound by the ordinances of laymen.

1 CLEMENT CHAPTER 41

1 Let each of you, brethren, in his own order, give thanks unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

2 Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

3 They, therefore, who do anything contrary to that which is according to his will have for their punishment death.

4 Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

1 CLEMENT CHAPTER 42

1 The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God.

2 Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God.

3 They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, and having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

4 Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit.

5 And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: I will establish their bishops in righteousness, and their deacons in faith.

1 CLEMENT CHAPTER 43

1 And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

2 For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony.

3 And when he had closed the tabernacle, he sealed the keys, and likewise the rods,

4 and said unto them, Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.

5 And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

6 What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 44

1 Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of a bishop;

2 and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

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3 Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good report from all, these, we think, have been unjustly deposed from the ministry.

4 For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings.

5 Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them.

6 For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

1 CLEMENT CHAPTER 45

1 Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation.

2 Look diligently into the scriptures, which are the true sayings of the Holy Spirit.

3 Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men.

4 The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

5 They, therefore, when they suffered all these things, suffered them with a good report.

6 For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions?

7 Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

8 But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen.

1 CLEMENT CHAPTER 46

1 To such examples ought we also to cleave, brethren.

2 For it is written, Cleave unto them that are holy, for they that cleave unto them shall be made holy.

3 And again, in another place he saith, With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.

4 Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

5 Why are there strivings, and anger, and division, and war among you?

6 Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ?

7 Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus,

8 for he said, Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.

9 This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

1 CLEMENT CHAPTER 47

1 Take into your hands the epistle of the blessed Apostle Paul.

2 What did he first write unto you in the beginning of his gospel?

3 Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you;

4 but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

5 But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love.

6 Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters.

7 And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

1 CLEMENT CHAPTER 48

1 Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love.

2 For this is a gate of righteousness opened unto life, as it is written, Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord:

3 this is the gate of the Lord; the righteous shall enter thereby.

4 Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties.

5 If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds,

6 by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

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1 CLEMENT CHAPTER 49

1 Let him that hath the love which is in Christ keep the commandments of Christ.

2 Who can describe sufficiently the bond of the love of God?

3 Who is sufficient to speak as he ought of the excellence of its beauty?

4 The height to which love leads up is unspeakable.

5 Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God.

6 In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

1 CLEMENT CHAPTER 50

1 Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection.

2 Who is sufficient to be found in it, except those whom God shall have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

3 All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ.

4 For it is written, Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.

5 Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us.

6 For it is written, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.

7 This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

1 CLEMENT CHAPTER 51

1 Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope.

2 For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

3 For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest,

4 for they went down alive into hell, and death swallowed them up.

5 Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

1 CLEMENT CHAPTER 52

1 The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him.

2 For the elect David saith, I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.

3 And again he saith, Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me.

4 For the sacrifice unto God is a broken spirit.

1 CLEMENT CHAPTER 53

1 Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance.

2 For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him, Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.

3 And the Lord said unto him, I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.

4 And Moses said, Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.

5 Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them.

1 CLEMENT CHAPTER 54

1 Who among you is noble? who is compassionate? who is filled with love?

2 Let him speak in this wise: If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.

3 He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof.

4 These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

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1 CLEMENT CHAPTER 55

1 But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein.

2 We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

3 Many women, waxing strong through the grace of God, have performed many manly deeds.

4 The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens.

5 She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman.

6 To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

1 CLEMENT CHAPTER 56

1 Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

2 Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God.

3 For thus speaketh the holy word: The Lord hath chastened me with chastisements, but he hath not given me over unto death.

4 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

5 The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.

6 And again he saith: Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee;

7 he hath smitten, and his hands have healed thee;

8 six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee.

9 In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron.

10 From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach.

11 The unjust and the sinner shalt thou laugh to scorn;

12 and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee.

13 Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail.

14 Thou shalt know that thy seed is abundant, thy children like all the herb of the field.

15 Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.

16 Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

1 CLEMENT CHAPTER 57

1 Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts.

2 Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope.

3 For thus saith the most excellent Wisdom, Behold, I will send upon you the language of my Spirit; I will teach you my word.

4 Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you.

5 For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes.

6 Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness.

7 For because they wronged the innocent they shall be slain, and judgement shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.

1 CLEMENT CHAPTER 58

1 Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness.

2 Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

1 CLEMENT CHAPTER 59

1 But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger,

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2 but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication, that the Maker of all things may keep uninjured in all the world the number of those that have been numbered as his elect, through his beloved Son, Jesus Christ, through whom he hath called us from darkness unto light, and from ignorance to a knowledge of the glory of his name.

3 That we may hope in thy name, which is the first of all things, open the eyes of our heart to know thee, who art alone highest among the highest, holy among the holy, who puttest down the haughtiness of the proud, who scatterest the reasonings of the Gentiles, who exaltest the humble on high, and lowerest the lofty, who makest rich and makest poor, who killest and makest to live, the only benefactor of spirits, and God of all flesh, who lookest into the abysses, who beholdest the works of men, who art the helper of those in danger, the saviour of those who have lost hope, who art the maker and bishop of every soul, who makest the nations to multiply upon earth, and out of all hast chosen those that love thee through Jesus Christ thy beloved Son, through whom thou hast taught us, hast sanctified us, hast honoured us.

4 We ask thee, Lord, to be our helper and assister, save those of us who are in affliction, have compassion on the humble, raise the fallen, appear to those who are in need, heal the sinners, convert those of thy people who are wandering from the way, feed the hungry, ransom our prisoners, raise up the sick, encourage the feeble-hearted, let all the nations know that thou art God alone and Jesus Christ thy Son, and that we are thy people and the sheep of thy pasture.

1 CLEMENT CHAPTER 60

1 Thou hast made manifest the everlasting constitution of the world by the things that happen. Thou, Lord, who art faithful in all generations, hast founded the world; thou who art just in thy judgements, who art wonderful in strength and greatness; thou who art wise in creating and prudent in establishing the things that are made; thou that art good in the things that are seen and faithful among them that trust upon thee, merciful and compassionate, forgive us our transgressions and unrighteousnesses, our sins and our negligences.

2 Take not into account every sin of thy servants and handmaids, but purify us with the purification of thy truth, and make straight our steps in holiness and righteousness and singleness of heart, that we may so walk and do such things as are right and well pleasing before thee, and before our rulers.

3 Yea, Lord, cause thy face to appear to us in peace to our good, that we may be sheltered by thy mighty hand, and preserved from all sin by thy lofty arm, and deliver us from those that hate us unjustly.

4 Give unity and peace both to us and to all that dwell upon the earth, as thou gavest to our fathers when they called upon thee with faith and truth, so that we should become obedient to thy all-powerful and most excellent name, and to those who rule and govern us upon the earth.

1 CLEMENT CHAPTER 61

1 Thou, Lord, hast given the authority of the kingdom to them through thy almighty and unspeakable power, so that we, knowing the estimation and honour given to them by thee, might submit ourselves to them, in no way opposing thy will; to whom give, O Lord, health, peace, concord, stability, so that they may discharge the rule given unto them by thee without offence;

2 for thou, heavenly Lord, everlasting King, givest to the sons of men glory and honour and authority over the things that are upon the earth. Do thou, Lord, direct their counsel according to what is good and pleasing before thee, that, fulfilling with peace and meekness and piety the authority given unto them by thee, they may obtain mercy from thee.

3 Thou who alone art able to do these and greater good things among us, to thee do we give thanks through the high priest and protector of our souls, Jesus Christ, through whom to thee be the glory and majesty, now and to all generations, world without end. Amen.

1 CLEMENT CHAPTER 62

1 Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren.

2 For we have handled every argument concerning faith and repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were beforementioned, approved themselves with humility both with regard to God the Father and Creator and to all men.

3 And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

1 CLEMENT CHAPTER 63

1 It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth.

2 For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle.

3 But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us;

4 and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

1 CLEMENT CHAPTER 64

1 Finally, my God, who overlooketh all things, who is the Master of spirits and Lord of all flesh, who hath chosen our Lord Jesus Christ, and us through him to be a peculiar people, give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience, long-suffering, continence,

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purity, sobriety, to the well-pleasing of his name, through our high priest and protector, Jesus Christ, through whom be ascribed unto him glory and greatness, strength and honour, both now and world without end. Amen.

1 CLEMENT CHAPTER 65

1 See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

2 The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.

THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

or the Second Epistle of Clement, or 2 Clement
Author: Titus Flavius Clemens (Clement I of Rome)
From: Apostolic Fathers
Translation by Charles H. Hoole, 1885
Estimated Range of Dating: 80-140 A.D.

(The Second Epistle of Clement (Greek: Klementos pros Korinthious, lit. 'from Clement to Corinthians'), often referred to as 2 Clement (pronounced "Second Clement"), is an early Christian writing. It is considered canon by the Coptic Orthodox Church. 2 Clement appears to be a transcript of a homily or sermon that was originally delivered orally at a Christian worship service. Like most early Christian texts, 2 Clement was written in Greek, the common language of the Roman upper class.

2 Clement was traditionally believed to have been an epistle to the Christian Church in Corinth written by Clement of Rome sometime in the late 1st century. Modern scholars believe that Second Clement is actually a sermon written around 80–140 AD by an anonymous author, one who was neither the author of 1 Clement nor Clement of Rome. Nonetheless, scholars still generally refer to the work by its traditional name "Second Clement".)

2 CLEMENT CHAPTER 1

1 Brethren, we ought so to think of our Lord Jesus Christ as of God, as of the judge of quick and dead, and we ought not to think meanly concerning our salvation;

2 for if we think meanly concerning him, we expect also that we shall receive mean things; and if we listen to it as though it were a small thing, we err, not knowing from whence we are called, nor by whom, nor unto what place, nor what great things Jesus Christ hath endured to suffer on our behalf.

3 What recompense, therefore, shall we give unto him, or what fruit worthy of that which he hath given unto us? How many things that help unto holiness hath he given unto us?

4 For he hath given us the light, he hath called us sons as though he were our father, he hath saved us when we were ready to perish.

5 What praise, therefore, shall we give unto him, or what recompense of reward for the things that we have received?

6 for we were maimed in our understanding, worshipping stocks and stones, and gold and silver and iron, the work of men, and our whole life was nothing but death. We, therefore, who were surrounded with darkness, and who had our sight filled with such gloom, have recovered our sight, having, according to his will, laid aside the cloud that was around us.

7 For he hath had compassion upon us, and, pitying us, hath saved us, having beheld in us much wandering and destruction, when we had no hope of salvation except that which is from him.

8 For he hath called us when as yet we were not, and hath willed us to be when we were nothing.

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2 CLEMENT CHAPTER 2

1 |Rejoice, thou barren that bearest not; break forth and shout, thou that travailest not, for the desolate hath many more children than she that hath an husband. In that he said, Rejoice, thou barren that bearest not, he hath spoken of us, for our church was barren before that children were given unto her.

2 But in that he said, Shout, thou that travailest not, he meaneth that we should offer our prayers to God with simplicity, that we faint not like women in travail.

3 But in that he said, The children of the desolate are many more than they of her that hath an husband, he meaneth that our people seemed to be deserted of God, and now, after that we have believed, we have become more in number than they which seemed to have God.

4 And another scripture saith, I came not to call the righteous but sinners.

5 He meaneth this, that it behoveth to save them that are perishing.

6 For this is great and wonderful, not to establish the things that are standing, but the things that are falling;

7 thus Christ willed to save the things that were perishing, and he saved many, having come and called us who were already perishing.

2 CLEMENT CHAPTER 3

1 |Since, therefore, he hath showed such compassion unto us; first, that he hath caused that we who live should not sacrifice unto gods that are dead, neither worship them, but know through him the Father of truth. What is this knowledge of him except the not denying him through whom we know him?

2 For he himself saith, Whosoever hath confessed me before men, him will I confess before my Father.

3 This, therefore, is our reward if we confess him through whom we have been saved.

4 But whereby shall we confess him? Even by doing what he commandeth, and not disobeying his commandments, and honouring him not only with our lips but with our whole heart and whole understanding.

5 For he saith in Esaias, This people honoureth me with their lips, but their heart is far from me.

2 CLEMENT CHAPTER 4

1 |Let us not, therefore, only call him Lord, for that will not save us.

2 For he saith, It is not every one that sayeth unto me, Lord, Lord! that shall be saved, but he that doeth righteousness.

3 Wherefore, brethren, let us confess him in our deeds, by loving one another, by not committing adultery, and not speaking ill of each other, neither being envious, but by being continent, compassionate, kind. We ought also to sympathize one with another, and to abstain from covetousness; it is by these works that we acknowledge him, and not by the contrary;

4 and we ought not to fear men but rather God.

5 Wherefore, if we do these things, the Lord hath said, Though ye have been gathered together with me in my bosom and do not my commandments I will cast you from me, and I will say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity.

2 CLEMENT CHAPTER 5

1 |Wherefore, brethren, having left our sojourning in this world, let us do the will of him who called us, and let us not fear to depart from this world.

2 For the Lord saith, Ye shall be as lambs in the midst of wolves.

3 But Peter answered and saith unto him, What, then, if the wolves rend the sheep?

4 Jesus saith unto Peter, Let not the lambs after that they are dead fear the wolves; and do not ye fear them that kill you but can do nothing more unto you, but fear him who after ye are dead hath authority over body and soul, even to cast them into hell fire.

5 And ye know, brethren, that the sojourning of our flesh in this world is but short and for a little while, but the promise of Christ is great and wonderful, even the rest of the kingdom which is to come, and of eternal life.

6 What, therefore, shall we do that we may attain unto them, except to lead a holy and just conversation, and to deem the things of this world to be alien unto us, and not to desire them?

7 for while we desire to obtain these things we fall from the right way.

2 CLEMENT CHAPTER 6

1 |For the Lord saith, No servant can serve two masters. If, therefore, we wish to serve both God and Mammon, it is inexpedient for us;

2 for what advantage is it if a man gain the whole world, but lose his soul?

3 Now this life and the life to come are two enemies.

4 This life preacheth adultery, corruption, covetousness, and deceit; but the life that is to come renounceth these things.

5 We cannot, therefore, be friends to both; it behoveth us then to renounce the one and to use the other.

6 Let us consider, therefore, that it is better to hate the things that are here, as being small and short-lived and corruptible, but to love the things that are there, as being good and incorruptible.

7 If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments.

8 For the scripture saith in Ezekiel, If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.

9 If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

2 CLEMENT CHAPTER 7

1 |Wherefore, my brethren, let us strive, knowing that the contest is at hand. We know, too, that many put in for corruptible contests, but all are not crowned, but they only who have laboured much and fought a good fight.

2 Let us, therefore, contend that we may all be crowned.

3 Let us run in the straight course, in the incorruptible contest; and let us be many that put into it, and let us so contend that we

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may also be crowned. And if we cannot all be crowned, let us at least come near to the crown.

4 It behoveth us to know that he who contendeth in a corruptible contest, if he be found acting unfairly is flogged, and taken away, and cast out of the course.

5 What think ye? what shall he suffer that acteth unfairly in an incorruptible contest?

6 For of them who have not kept their seal he saith, Their worm shall die not, and their fire shall not be quenched, and they shall be for a spectacle to all flesh.

2 CLEMENT CHAPTER 8

1 |While, therefore, we are upon the earth, let us repent.

2 For we are as clay in the hands of the workman. In like manner as the potter, if while he be making a vessel, it turn amiss in his hands, or be crushed, can mould it again, but if he have once cast it into the fiery furnace can no longer amend it; so let us, so long as we are in this world repent with all our hearts of the wickedness that we have committed in the flesh, that we may be saved of the Lord while as yet we have time for repentance.

3 For after that we are departed out of this world, we are no longer able there to confess or repent.

4 Wherefore, brethren, if we have done the will of the Father, and preserved our flesh pure, and kept the commandments of the Lord, we shall receive eternal life.

5 For the Lord saith in the Gospel, If ye have not kept that which is little, who shall give you that which is great? for I say unto you, he that is faithful in that which is least is faithful also in much.

6 Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?

2 CLEMENT CHAPTER 9

1 |And let not any one of you say that this our flesh is not judged nor raised again.

2 Consider this: in what were ye saved, in what did ye recover your sight, if not in this flesh?

3 We ought, therefore, to guard our flesh as the temple of God;

4 for in the same manner as ye were called in the flesh, in the flesh also shall ye come.

5 There is one Christ, our Lord who saved us, who being at the first spirit, was made flesh, and thus called us. So also shall we in this flesh receive the reward.

6 Let us, therefore, love one another, that we may all come to the kingdom of God.

7 While we have opportunity to be healed, let us give ourselves up unto God who healeth, giving a recompense unto him.

8 And of what kind? repentance from a sincere heart.

9 For he foreknoweth all things, and knoweth the things that are in our hearts.

10 Let us, therefore, give him praise, not from the mouth alone, but also from the heart, that he may receive us as sons.

11 For of a truth the Lord hath said, My brethren are they who do the will of my Father.

2 CLEMENT CHAPTER 10

1 |Wherefore, my brethren, let us do the will of the Father who hath called us, that we may live; and let us the rather pursue virtue, and abandon vice which leadeth us into sins, and let us fly ungodliness lest evil seize us; for if we are zealous to do good peace shall pursue us.

2 For this cause it is not possible that a man should find peace.

3 For they introduce the fear of men, choosing rather the present enjoyment that is here than the future promise.

4 For they are ignorant how great a torment the enjoyment of this world bringeth, and what delight hath the future promise.

5 And if they themselves alone did these things it were endurable; but now they continue to instruct in evil innocent souls, not knowing that they will have a twofold condemnation -- both themselves and they that hearken to them.

2 CLEMENT CHAPTER 11

1 |Let us, therefore, serve God with a pure heart, and we shall be righteous; but if we serve him not, because we believe not the promise of God, we shall be wretched.

2 For the prophetic word saith, Wretched are the double-minded who doubt in their heart, and say, We have heard these things of old, even in the time of our fathers, but we have seen none of them, though we expect them from day to day.

3 Ye fools, compare yourselves unto a tree; take for an example the vine. In the first place it sheddeth its leaves, then there cometh a shoot, after that the unripe grape, then the mature cluster.

4 In like manner my people hath in time past had disorder and trouble, but afterward it shall receive the things that are good.

5 Wherefore, my brethren, let us not be double-minded, but let us abide in hope, that we may obtain our reward.

6 Faithful is he that hath promised that he will give unto each the recompense of his works.

7 If, therefore, we do righteousness before God, we shall enter into his kingdom, and receive the promises which ear hath not heard nor eye seen, neither have entered into the heart of man.

2 CLEMENT CHAPTER 12

1 |Let us, therefore, in love and righteousness expect every hour the kingdom of God, since we know not the day of the appearing of God.

2 For the Lord himself, when he was asked by a certain man when his kingdom should come, replied, When two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.

3 Now two are one when we speak the truth one to another, and there is, without hypocrisy, one soul in two bodies.

4 And by that which is without being as that which is within, he meaneth this: He calleth the soul that which is within, and the body that which is without; in like manner, therefore, as thy body is visible, let thy soul be made manifest by good deeds.

5 And by the male with the female neither male nor female, he meaneth this: When a brother seeing a sister doth not in any way regard her as a female, nor doth she regard him as a male; 12:6 when ye do these things, he saith, the kingdom of my Father will come.

2 CLEMENT CHAPTER 13

1 |My brethren, let us therefore repent forthwith; let us be sober and followers of what is good, for we are burdened with much folly and wickedness. Let us wipe out from among us our

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former sins, and repent sincerely and be saved. And let us not be pleasers of men, nor let us wish to please one another alone, but let us also please them that are without by our righteous conduct, that the Divine name may not be blasphemed on our account.

2 For the Lord saith, My name is continually blasphemed among all the Gentiles; and again, Wherefore is my name blasphemed, whereby is it blasphemed? in that ye do not the things that I will.

3 |For the Gentiles, when they hear from our mouth the oracles of God, admire them as beautiful and weighty; but afterwards perceiving our deeds, that they are not worthy of the words that we say, they turn thereafter to blasphemy, saying that the matter is but fable and deceit.

4 For when they hear from us that God saith, There is no thanks for you if ye love them that love you, but there is thanks for you if ye love your enemies and them that hate you; when they hear these things, they wonder at the excess of the goodness. But when they see that we do not only not love those that hate us, but do not even love those that love us, they turn us to ridicule, and the Divine name is blasphemed.

2 CLEMENT CHAPTER 14

1 |Wherefore, my brethren, by doing the will of our Father, God, we shall be of the first, the spiritual Church, which was founded before the sun and moon were made; but if we do not the will of the Lord, we shall be of the scripture that saith, My house hath become a den of thieves. Let us therefore choose to be of the Church of life that we may be saved.

2 But I do not think that you are ignorant that the living Church is the body of Christ. For the scripture saith, God made man, male and female. Now, the male signifieth Christ, the female the Church. Ye know also that both the Bible and the Apostles say that the Church is not new, but was from the beginning; for it was of a spiritual kind, as was also our Jesus, but was made manifest in the last days that it might save us.

3 But the Church, though spiritual, was manifested in the flesh of Christ, showing to us that if any one keep it in his flesh, and corrupt it not, he will receive it in the Holy Spirit; for this flesh is the counterpart of the Spirit; no one, therefore, who corrupteth the copy will receive the original in exchange. He therefore meaneth this, my brethren: Keep pure the flesh, that ye may partake of the Spirit.

4 But if we say that the flesh is the Church, and the Spirit, Christ, he then who doeth injury to the flesh doeth injury to the Church. Such an one therefore shall not partake of the Spirit, which is Christ.

5 Such life and immortality is this flesh able to partake of by the union of the Holy Spirit with it. Nor can any say or declare what the Lord hath prepared for his elect.

2 CLEMENT CHAPTER 15

1 |Now, I do not think that I have given advice of little importance concerning temperance, which, if a man practice, he will not repent of it, but will save both himself and me who advise him. For it is no small service to convert a wandering and perishing soul to salvation.

2 For this recompense are we able to give in return to God who created us, if he who speaketh and heareth both speak and hear with faith and love.

3 Let us therefore remain with righteousness and holiness in the things in which we have believed, that we may with boldness ask of God, who saith, While thou art still speaking, I will say, Lo I am here.

4 For this saying is the token of a great promise. For the Lord saith of himself that he is more ready to give than him that asketh.

5 Since, therefore, we partake in so much goodness, let us not grudge ourselves the attaining of so many good things; for by so much as his words bring pleasure to those who do them, by so much do they bring condemnation to those who disobey them.

2 CLEMENT CHAPTER 16

1 |Wherefore, brethren, since we have received no small opportunity for repentance, let us, while we have time, turn unto the God who hath called us, while we still have one who will receive us.

2 For if we bid farewell to the luxuries of this world, and conquer our soul so that we do not fulfil evil lusts, we shall partake of the mercy of Jesus.

3 But know that the day of judgement is already coming as a burning furnace, and certain of the heavens shall be melted, and the whole earth shall be as lead melting on the fire; and then shall both the secret and open deeds of men be made manifest.

4 Good, therefore, is almsgiving, as showing repentance from sin; better is fasting than prayer, and almsgiving than both; for love covereth a multitude of sins, and prayer that goeth forth from a good conscience saveth from death. Happy is every one who is found full of these things, for almsgiving becometh a lightening of sin.

2 CLEMENT CHAPTER 17

1 |Let us therefore repent with our whole heart lest any of us perish by the way. For if we have received commandments and make this our business -- to tear men away from idols and instruct them -- how much more ought a soul not to perish that hath already come to a knowledge of God?

2 Let us therefore endeavour to elevate with regard to what is good them that are weak, to the end that we may all be saved; and let us convert one another and reprove one another.

3 And let us not seem to attend and believe now only, while we are being admonished by the presbyters, but also when we have departed to our homes, let us remember the commandments of the Lord; and let us not, on the other hand, be drawn aside by the lusts of the world, but let us endeavour, by coming more frequently, to make progress in the commandments of the Lord, to the end that we all being of one mind may be gathered together unto life.

4 For the Lord hath said, I come to gather together all the nations, tribes, and tongues. And this he saith of the day of his appearing, when he shall come and recompense each of us according to his works.

5 And the unbelieving shall behold his glory and strength, and shall be astonished when they see the kingdom of the world in the hands of Jesus, and shall say, Woe unto us, for thou wast and we knew it not, and did not believe, nor did we obey the

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presbyters who preached to us concerning our salvation. And their worm shall not die, nor their fire be quenched, and they shall be for a spectacle to all flesh.

6 He speaketh of that day of judgement when they shall see punished those among us who have lived ungodly and set at nought the commandments of Jesus Christ.

7 But the just, who have done well, and have abided the tests, and have hated the luxuries of the soul, when they behold those who have missed the way and have denied Jesus either by words or deeds, how they are punished with dreadful tortures in unquenchable fire, shall give glory to their God, saying, that there shall be a hope for him who hath served God with his whole heart.

2 CLEMENT CHAPTER 18

1 |Let us, therefore, be of those who give thanks, of those who have served God, and not of the ungodly who are judged.

2 For I myself, being in all respects a sinner, and not having yet escaped temptation, but being still in the midst of the snares of the devil, yet endeavour to follow after righteousness, that I may be able, at any rate, to be near it, fearing the judgement to come.

2 CLEMENT CHAPTER 19

1 |Wherefore, my brethren and sisters, after the reading of the words of the God of truth, I read also unto you an exhortation, to the end that ye should attend to what has been written, that ye may both save yourselves and him who preacheth among you; for I ask of you, as my reward, that ye should repent with your whole heart, gaining for yourselves salvation and life. For by so doing we shall offer an aim to all the young, who are willing to labour cheerfully for the worship and goodness of God.

2 And let not those of us who are unlearned be vexed or offended when one exhorteth us and turneth us from sin to righteousness. For we at times when doing what is wrong, know it not, from the doubt and unbelief that is in our hearts, and are blinded in our understanding by vain lusts.

3 Let us, therefore, practise righteousness, that we may be saved at the last. Blessed are they who obey these commands, for if for a short time they suffer in the world that now is, they shall gather hereafter the immortal fruit of the resurrection.

4 Let not, therefore, the pious man be vexed if he be afflicted in the times that now are, a blessed time awaiteth him. He shall live above again with the fathers, and shall rejoice without sorrow for ever.

2 CLEMENT CHAPTER 20

1 |And let not even that trouble your mind, that we see the unjust prosperous and the servants of God in misery.

2 Let us have faith, my brethren and sisters. We are making trial of the living God, and contending in the present life that we may be crowned in the life to come.

3 For none of the just receiveth a speedy reward, but waiteth for it.

4 For if God gave speedily the reward of the righteous, we should forthwith practise gain and not godliness; for we should seem to be righteous, not on account of what is pious, but on account of what is profitable. And on this account hath the Divine judgement overtaken a spirit that is not righteous, and hath burdened it with chains.

5 Now to the only God, the invisible, the father of truth, who hath sent unto us the Saviour and leader of immortality, through whom he hath made known unto us the truth and the heavenly life, to him be the glory, world without end. Amen.

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SUPPLEMENT ACCORDING TO THE MURATORIAN CANON

- The (Greek) Apocalypse of Peter
- The (Coptic) Apocalypse of Peter *(comparison sample)*

THE APOCALYPSE OF PETER

The Greek Apocalypse Of Peter
From "The Apocryphal New Testament"
Translation: M.R. James, 1924
Estimated Range of Dating: 2nd - 4th centuries A.D.

(There is no complete version of this book. Therefore it was necessary to build a reconstruction from several fragment and text elements: From Clement of Alexandria's so-called Prophetical Extracts: A fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh manuscript. (discovered in a tomb) now at Cairo. Other fragments are from the Symposium of Methodius of Olympus, a fragment from the Bodleian Library, text from an Ethiopic version contained in one of the numerous forms of the books of Clement, and the last chapter was found in the Sibylline Oracles. The scientific translation by M. R. James has lots of notes and paragraphs. They had to be left out in order to make reading easier and smooth. However, the text is the original translation.

Mind that there is another book in existence with the same name but different contents in Coptic. It was found in Nag Hammadi, Egypt, in 1945. It will follow this book.)

APOCALYPSE OF PETER CHAPTER 1

1 (From Clement of Alexandria's so-called Prophetical Extracts): The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here in this life.

Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2 The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time abortively that would have been of the better part (would have been saved if they had lived)--these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. (From the Symposium, 2.6, of Methodius of Olympus): Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

4. (From the Apocritica, 4.6-7 of Macarius Magnes): And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

6. (From an old Latin homily on the Ten Virgins): The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

APOCALYPSE OF PETER CHAPTER 2

(From The Akhmim Fragment,)

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition.

2 And they shall become sons of perdition.

3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray.

5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look.

7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never

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saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance.

8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose.

9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty.

10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly.

12 And I drew near to the Lord and said: Who are these?

13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see.

14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory?

15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit.

16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there.

19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place.

22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery. And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

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APOCALYPSE OF PETER CHAPTER 3

(From The Bodleian Leaf

[. . .] women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near [. . .]

[. . .] them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and [. . .]

APOCALYPSE OF PETER CHAPTER 4

(From The Ethiopic Text)

1 The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

2 And Peter pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

3 And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

4 And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

5 And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

6 And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

7 And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

8 And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

9 Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

10 And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

11 For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were

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done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

12 And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

13 Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

14 How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

15 And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

16 And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

17 Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

18 Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

19 Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

APOCALYPSE OF PETER CHAPTER 5

(description of torments, the Akhmim fragment.)

1 Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

2 Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

3 And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

4 And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

5 And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have

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corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

6 Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

7 Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

8 And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

9 And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

10 And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

11 And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

12 And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

13 And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

APOCALYPSE OF PETER CHAPTER 6

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues):

1 And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

2 Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging (their bodies) up and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

3 Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

4 And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

5 And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

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6 Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

7 And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

8 Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

9 And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

10 Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

11 I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

APOCALYPSE OF PETER CHAPTER 7

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

1 And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard woven of fair flowers. As the rainbow in the water (in the time of rain) so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

2 As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

3 And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

4 Thereafter was the heaven shut, that had been open. And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in

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heaven in the book of life. There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

5 'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

6 ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

7 And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.'

APOCALYPSE OF PETER CHAPTER 8

(From The Sibylline Oracles, Many lines are borrowed from the older books, especially 3 and 8.) After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

1 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

2 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

3 No straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

4 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

5 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

6 Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

7 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat. And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

8 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

9 Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that

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they may receive a due reward and expiate all that they did in their mortal life.

10 then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

11 And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

12 But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

13 And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

14 'Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

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THE APOCALYPSE OF PETER

The Coptic Apocalypse of Peter
From: Nag Hammadi Library, Egypt
Translation: James Brashler and Roger A. Bullard
Estimated Range of Dating: 100-180 AD.

(The Coptic Apocalypse of Peter is a text found amongst the Nag Hammadi library, and part of the New Testament apocrypha. It was probably written around 100-200 AD. Since it represents Gnostic views, it is also known as the Gnostic Apocalypse of Peter.

The text takes gnostic interpretations of the crucifixion to the extreme, picturing Jesus as laughing and warning against people who cleave to the name of a dead man, thinking they shall become pure. Like some of the rarer Gnostic writings, this one also doubts the established Crucifixion story which places Jesus on the cross. Instead, according to this text, there was a substitute: "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me.")

1 As the Saviour was sitting in the temple in the three hundredth (year) of the covenant and the agreement of the tenth pillar, and being satisfied with the number of the living, incorruptible Majesty, he said to me, "Peter, blessed are those above belonging to the Father, who revealed life to those who are from the life, through me, since I reminded they who are built on what is strong, that they may hear my word, and distinguish words of unrighteousness and transgression of law from righteousness, as being from the height of every word of this Pleroma of truth, having been enlightened in good pleasure by him whom the principalities sought. But they did not find him, nor was he mentioned among any generation of the prophets. He has now appeared among these, in him who appeared, who is the Son of Man, who is exalted above the heavens in a fear of men of like essence. But you yourself, Peter, become perfect in accordance with your name with myself, the one who chose you, because from you I have established a base for the remnant whom I have summoned to knowledge. Therefore be strong until the imitation of righteousness - of him who had summoned you, having summoned you to know him in a way which is worth doing because of the rejection which happened to him, and the sinews of his hands and his feet, and the crowning by those of the middle region, and the body of his radiance which they bring in hope of service because of a reward of honour - as he was about to reprove you three times in this night."

2 And as he was saying these things, I saw the priests and the people running up to us with stones, as if they would kill us; and I was afraid that we were going to die.

3 And he said to me, "Peter, I have told you many times that they are blind ones who have no guide. If you want to know their blindness, put your hands upon (your) eyes - your robe - and say what you see."

4 But when I had done it, I did not see anything. I said "No one sees (this way)."

5 Again he told me, "Do it again."

6 And there came in me fear with joy, for I saw a new light greater than the light of day. Then it came down upon the Saviour. And I told him about those things which I saw.

7 And he said to me again, "Lift up your hands and listen to what the priests and the people are saying."

8 And I listened to the priests as they sat with the scribes. The multitudes were shouting with their voice.

9 When he heard these things from me he said to me, "Prick up your ears and listen to the things they are saying."

10 And I listened again, "As you sit, they are praising you".

11 And when I said these things, the Saviour said, "I have told you that these (people) are blind and deaf. Now then, listen to the things which they are telling you in a mystery, and guard them, Do not tell them to the sons of this age. For they shall blaspheme you in these ages since they are ignorant of you, but they will praise you in knowledge."

12 "For many will accept our teaching in the beginning. And they will turn from them again by the will of the Father of their error, because they have done what he wanted. And he will reveal them in his judgement, i.e., the servants of the Word. But those who became mingled with these shall become their prisoners, since they are without perception. And the guileless, good, pure one they push to the worker of death, and to the kingdom of those who praise Christ in a restoration. And they praise the men of the propagation of falsehood, those who will come after you. And they will cleave to the name of a dead man, thinking that they will become pure. But they will become greatly defiled and they will fall into a name of error, and into the hand of an evil, cunning man and a manifold dogma, and they will be ruled without law."

13 "For some of them will blaspheme the truth and proclaim evil teaching. And they will say evil things against each other. Some will be named: (those) who stand in (the) strength of the archons, of a man and a naked woman who is manifold and subject to much suffering. And those who say these things will ask about dreams. And if they say that a dream came from a demon worthy of their error, then they shall be given perdition instead of incorruption."

14 "For evil cannot produce good fruit. For the place from which each of them is produces that which is like itself; for not every soul is of the truth, nor of immortality. For every soul of these ages has death assigned to it in our view, because it is always a slave, since it is created for its desires and their eternal destruction, in which they are and from which they are. They love the creatures of the matter which came forth with them."

15 "But the immortal souls are not like these, O Peter. But indeed, as long as the hour is not yet come, it (the immortal soul) shall resemble a mortal one. But it shall not reveal its nature, that it alone is the immortal one, and thinks about

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immortality, having faith, and desiring to renounce these things."

16 "For people do not gather figs from thorns or from thorn trees, if they are wise, nor grapes from thistles. For, on the one hand, that which is always becoming is in that from which it is, being from what is not good, which becomes destruction for it and death. But that which comes to be in the Eternal One is in the One of the life and the immortality of the life which they resemble."

17 "Therefore all that which exists not will dissolve into what exists not. For deaf and blind ones join only with their own kind."

18 "But others shall change from evil words and misleading mysteries. Some who do not understand mystery speak of things which they do not understand, but they will boast that the mystery of the truth is theirs alone. And in haughtiness they shall grasp at pride, to envy the immortal soul which has become a pledge. For every authority, rule, and power of the aeons wishes to be with these in the creation of the world, in order that those who are not, having been forgotten by those that are, may praise them, though they have not been saved, nor have they been brought to the Way by them, always wishing that they may become imperishable ones. For if the immortal soul receives power in an intellectual spirit -. But immediately they join with one of those who misled them."

19 "But many others, who oppose the truth and are the messengers of error, will set up their error and their law against these pure thoughts of mine, as looking out from one (perspective) thinking that good and evil are from one (source). They do business in my word. And they will propagate harsh fate. The race of immortal souls will go in it in vain, until my Parousia. For they shall come out of them - and my forgiveness of their transgressions, into which they fell through their adversaries, whose ransom I got from the slavery in which they were, to give them freedom that they may create an imitation remnant in the name of a dead man, who is Hermas, of the first-born of unrighteousness, in order that the light which exists may not believed by the little ones. But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release."

20 "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner."

21 "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgement of the leaders. Those people are dry canals."

22 But I said " I am afraid because of what you have told me, that indeed little (ones) are, in our view, the counterfeit ones, indeed, that there are multitudes that will mislead other multitudes of living ones, and destroy them among themselves. And when they speak your name they will be believed."

23 The Saviour said, "For a time determined for them in proportion to their error they will rule over the little ones. And after the completion of the error, the never-aging one of the immortal understanding shall become young, and they (the little ones) shall rule over those who are their rulers. The root of their error he shall pluck out, and he shall put it to shame so that it shall be manifest in all the impudence which it has assumed to itself. And such ones shall become unchangeable, O Peter."

24 "Come therefore, let us go on with the completion of the will of the incorruptible Father. For behold, those who will bring them judgement are coming, and they will put them to shame. But me they cannot touch. And you, O Peter, shall stand in their midst. Do not be afraid because of your cowardice. Their minds shall be closed, for the invisible one has opposed them."

25 When he had said those things, I saw him seemingly being seized by them. And I said "What do I see, O Lord? That it is you yourself whom they take, and that you are grasping me? Or who is this one, glad and laughing on the tree? And is it another one whose feet and hands they are striking?"

26 The Saviour said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

27 But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

28 But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

29 And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Saviour. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

30 And he said to me, "Be strong, for you are the one to whom these mysteries have been given, to know them through revelation, that he whom they crucified is the first-born, and the home of demons, and the stony vessel in which they dwell, of Elohim, of the cross, which is under the Law. But he who stands near him is the living Saviour, the first in him, whom they seized and released, who stands joyfully looking at those who did him violence, while they are

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divided among themselves. Therefore he laughs at their lack of perception, knowing that they are born blind. So then the one susceptible to suffering shall come, since the body is the substitute. But what they released was my incorporeal body. But I am the intellectual Spirit filled with radiant light. He whom you saw coming to me is our intellectual Pleroma, which unites the perfect light with my Holy Spirit."

31 "These things, then, which you saw you shall present to those of another race who are not of this age. For there will be no honour in any man who is not immortal, but only (in) those who were chosen from an immortal substance, which has shown that it is able to contain him who gives his abundance. Therefore I said, 'Every one who has, it will be given to him, and he will have plenty.' But he who does not have, that is, the man of this place, who is completely dead, who is removed from the planting of the creation of what is begotten, whom, if one of the immortal essence appears, they think that they possess him - it will be taken from him and be added to the one who is. You, therefore, be courageous and do not fear at all. For I shall be with you in order that none of your enemies may prevail unto you. Peace be to you, Be strong!"

32 When he (Jesus) had said these things, he (Peter) came to himself.

SUPPLEMENT FROM THE GNOSTIC LIBRARY

- The Gospel of Didymus Judas Thomas
- The Gospel of Mary Magdalene
- The Gospel of Philip (the brother of Mary Magdalene)
- The Gospel of Judas (Iscariot)
- The Apocryphon (Secret Book) of James (the Just)
- The Apocryphon (Secret Book) of John
- The Sentence of Sextus
- The Gospel of Truth

THE GOSPEL ACCORDING TO THOMAS

or The Gospel of Didymus Judas Thomas
or The Gospel of Thomas, or The Sayings of Jesus
From: Nag Hammadi Library, Egypt
Translation: W. R. Schoedel
Estimated Range of Dating: 50-140 A.D.

(The Gospel of Thomas is extant in three Greek fragments discovered in the Egyptian town of Oxyrhynchus in 1897. The Papyrus Oxyrhynchus is a papyrus in three fragments of the logia (sayings) of Jesus written in Greek. The fragments are dated to the first half of the third century. In Nag Hammadi, Egypt, a complete Coptic copy was unearthed in 1945.

The Gospel of Thomas is an account of Jesus' sayings and teachings, not a narrative. That is why some scientist have claimed it to be the "Q-document" (Q stands for the German word Quelle meaning the "source" which the Four Synoptic Gospels have been copied from.) The Coptic text copy was written shortly before the year 350 AD. The non-canonical Gospel of Thomas, is however, according to its old-fashioned writing style, the oldest gospel and was probably written c. 50 or 60 AD. It seems likely that it was written by the apostle Thomas himself. He was one of Jesus' original disciples and was very successful as apostle in Persia and India.

Who was Thomas? As for the very unusual name, "Didymus" and "Thomas" are titles rather than just common names. The Greek word "didymos" means "twin". Curiously, the Aramaic word tuoma, "thomas," means exactly the same thing: "twin." We can thus read the whole name as "Judas the twin of the twin" or as "Judas the twin brother". Greek was the language of commerce and government. Aramaic was the language of the people and Jesus' family. The fact that the word "twin" was mentioned twice underscores its importance. We know that the entire family of Jesus was "written out of history" by being intentionally camouflaged under various epithets such as "the brother of" instead of the formal, customary, and correct form "the son of." Jesus had four brothers, James, Simon, Judas, Joses and two sisters whose names were probably Mary and Salome.

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For the Roman Christians of the apostle Paul, it was important to erase the family of Jesus from history because they wanted Jesus to appear uniquely like a god, which is a forbidden and despicable act in Judaism, as it is clearly expressed in the first three of the 10 Commandments. The attempt to make Jesus a god brought the Roman citizen Saul of Tarsus [Apostle Paul] into conflict with all who knew the true Jesus, especially his brother James, a devout Jew and the undisputed leader of the Judeo-Christian church. Another figure, the apostle Peter, was known as a woman-hater.

In the Gospel of Thomas we read: Simon Peter said to them: "Let Mary [Magdalene, companion of Jesus] go forth from among us, for women are not worthy of the life [enlightenment]". Jesus said, "Behold, I shall lead [teach] her, that I may make her male, in order that she also may become a living spirit [of righteousness and wisdom] like you males. For every woman who makes herself male [a disciple] shall enter into the kingdom of heaven [of wisdom]". This is one of the most remarkable Christian texts in history because it is a quotation from the Buddhist Lotus Sutra. [See: Lotus Sutra, Grand Bible, page 7065, towards the end of chapter 11; see also page 7384, towards the end of chapter 12.]

This story is a little more detailed and understandable in the Lotus Sutra, and it can be given briefly: Shariputra (the Buddha's chief disciple) says to the daughter of the king: "You state that you attained the supreme Way [the highest level of Buddhist scholarship and experience]. This thing is hard to believe because the body of a women is filthy and not a vessel of the Law." Now, the king's daughter presented a precious pearl to the Buddha [as alms] which the Buddha immediately accepted. And so the king's daughter transformed into a male [a disciple], perfect in bodhisattva-deeds [high level of righteousness and wisdom], and attained Perfect Enlightenment of the Wonderful Law of all living creatures in the universe [the kingdom of wisdom]."

This text is not about gender but about wisdom, which in ancient times was identified with masculinity. The question here is, "How did the author of the Gospel of Thomas come up with this remarkable quote?" The answer is not far away. If we assume that Jesus' family lived in Nazareth, then Sepphoris, a Silk Road station and the great capital of Galilee, was only 5 km away. Buddhist scholars often passed through this area on their way to Alexandria, Athens or Rome. The Apostle Thomas, whose real name was probably "Judas", was one of Jesus' brothers and he is known for his journey to India, where he founded the church of the Malabar Christians. [See: The Acts of Thomas, Grand Bible, p. 850].)

The entire text of the Gospel of Thomas breathes a certain Buddhist spirit. Its Buddhist teaching becomes obvious each time we read about anything that can be interpreted as the "cycle of life" in one form or another; the same applies when willful deprivation (Asceticism) is mentioned, or righteousness, purity law, purification, or the Five Precepts, which are almost identical to the 2nd half of the Ten Commandments (Thou shalt not kill, etc.). Therefore it might be useful to remember that, after the Third Buddhist Council, held under the patronage of Ashoka in his capital Pataliputra (Patna) in c. 250 BC, the Indian emperor sent emissaries (including his own children) abroad in order to spread the Buddha's teaching of Dharma (righteousness) among foreign scholars. Ashoka made this almost forgotten fact internationally public on his Rock Inscriptions that were composed in Indian, in Greek, and in Aramaic (the language of the Hebrews and Jesus).

Ashoka's Major Rock Edict No.13 reads: "Now, it is the conquest by the Dharma that the Beloved of the Gods (Ashoka) considers as the best conquest. And this one (the conquest by the Dharma) was won here, on the borders, and even 600 yojanas (c.2,400km) from here, where the king Amtiyaka (or Amtiyoga, Antiochos II Theos, 286–246 BC, Seleucid Empire) reigns, and beyond where reign the four kings Tulamāya (Ptolemy II Philadelphos of Egypt 309–246 BC), Amtekina (Antigonos II Gonatas of Macedon; 320–239 BC), Maka (Magas of Cyrene, Libya; 276–250 BC) and Alikyasadala (Alexander II of Epirus, Albania; 272-255 BC), likewise in the south, where live the Cholas, the Pandyas, and as far as Tamraparni." (see: the Grand Bible, p.2823 / 2825)

To the five mentioned Greek countries, Ashoka sent his scholar Maharakkhita with entourage and gifts (Indian medicine), probably due to his ability to speak Greek and Aramaic. Ashoka made his inscriptions in Prakrit (Vulgar Sanskrit in Brahmi and Karoshti script), but also in Greek, and Hebrew Aramaic. His grandfather Chandragupta Maurya already had the famous Greek historian Megasthenes at his court as ambassador for the Seleucid Empire. (see: The Indika, in the Grand Bible, pp.3405, 3664, 7478).

Undoubtedly, Ashoka's mission was successful because it fell onto fertile ground prepared by Zenoism, better known today as Stoicism. It is a set of teachings first formulated by Zeno of Citium (c.334–262 BC). Philo of Alexandria (c.20 BC – 50 AD) and Titus Flavius Clemens, (Clement of Alexandria, c.150–215 AD) have pointed to the presence of Buddhist, monastic communities they called "Therapeutae" (Theravada) in the Greek-speaking world around that period, in particular in Alexandria, Egypt. Well, the Gospel of Didymus Judas Thomas was found in Nag Hammadi, Egypt.*

[The Pali word Theravada originally means School of the Elder; from this word derives the English word Therapist or the word Therapeut in other languages which means "healing practitioner." And this is precisely what the teaching of the Buddha was all about. The Buddha developed a thing that we today would call "psycho analysis;" he called it The Four Noble Truths. The Buddha also offered a "psycho therapy" which he called The Noble Eightfold Path. See a short description after the Gospel of Thomas. Philo of Alexandria reported that he sought and got a therapy delivered by Buddhist monks residing in a Buddhist monastery in the Greek City of Alexandria, Egypt.]*

From a religious-ideological point of view, the following text could have been written by a Buddhist as well as by a

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Christian: "Constantly regard the universe as one living being, having one substance and one soul; and observe how all things have reference to one perception, the perception of this one living being; and how all things act with one movement; and how all things are the cooperating causes of all things that exist; observe too the continuous spinning of the thread and the structure of the web."— Emperor Marcus Aurelius, Meditations, 4,40 [Grand Bible, p.3073]

Short description of Siddharta Gautama Buddha's psycho analysis and therapy

Buddhism originally has evolved from Hinduism. It was not a religion in the first place but actually the first a kind of psycho analysis plus its psycho therapy in recorded history. It became a religion founded later by people who wished to express their gratitude towards the Buddha. Most of the following teachings are still part of modern psychology and its treatments. Their tremendous success is based on their astounding briefness that could be written down in the palm of a hand:

***The Four Noble Truths** (Psycho-Analysis)*

1. Accept facts: life is full of suffering.

2. Be aware: the reason for suffering is that you constantly want some things. Ignoring this fact leads you to evil actions and suffering.

3. Steer away: Free yourself from suffering by no longer wanting things.

4. Therapy: Stop wanting things, follow a set of rules, a psycho therapy if you will, called the Noble Eightfold Path.

***The Noble Eightfold Path**, the appropriate psycho therapy, consists of eight principles or qualities:*

1. Right View: Try to see things the way they really are. [recognise reality and the cycle of life]

2. Right Values: Try to turn your mind away from the world and towards the Dharma (towards wisdom and salvation, the teaching of righteousness, the 5 precepts).

3. Right Speech: Try to be truthful and kind when you talk.

4. Right Actions: Try to do good things. If you cannot do a good thing, then do not do a bad thing. [obey the Golden Rule]

5. Right Livelihood: Do not work at something that can hurt yourself or other people.

6. Right Effort: Try to increase your goodness and get rid of your evil (selfishness and egoism).

7. Right Mindfulness: Remember the Dharma and use it all times. (Darma, that is at least your acceptance of the basic laws of society, the 5 Precepts [2nd half of the 10 Commandments] which is, in short, the Abstention from: 1. killing, 2. theft, 3. sexual misconduct [adultery, etc.], 4. falsehood and speaking lies, 5. intoxication of your mind and soul by coveting, boozing, or do drugs.).

8. Right Meditation: Try to reach enlightenment, discipline, and happiness. In short, use meditation (learning, concentrating, and thinking, because it makes you wise and relaxed), gain discipline by organised activities because it keeps you together, use the gained discipline to do Yoga (physical exercise or sport, because the endorphines produced by your brain can make you happy without you wanting anything else).

Text:

These are the secret words which the living Jesus spake, and Didymus Judas Thomas wrote them down.

1 And he said: He who shall find the interpretation of the words shall not taste of death.

2 Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.

3 Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.

4 Jesus said: The man aged in his days will not hesitate ask a little child of seven days about the place of life, and he shall live. For there are many first who shall be last, and they shall become a single one.

5 Jesus said: Know what is before thy face, and what hidden from thee shall be revealed unto thee; for there is nothing hidden which shall not be made manifest.

6 His disciples asked him and said unto him: Wilt thou that we fast? And how shall we pray? Shall we give alms? And what rules shall we observe in eating? Jesus said: Do not lie; and that which you hate, do not do. For all things are revealed before heaven. For there is nothing hidden which shall not be manifest, and there is nothing covered which shall remain without being uncovered.

7 Jesus said: Blessed is the lion which the man shall eat, and the lion become man*; and cursed is the man whom the lion shall eat, and the lion become man. [the cycle of life.]

8 And he said: Man is like a wise fisherman, who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a large good fish. He threw down all the small fish into the sea; he chose the large fish without trouble. He that hath ears to hear, let him hear.

9 Jesus said: Behold, the sower went forth, he filled his hand, he cast. Some fell upon the road; the birds came and gathered them. Others fell on the rock, and sent no root down to the earth nor did they sprout any ear up to heaven. And others fell on the thorns; they choked the seed, and the worm ate them. And others fell on the good earth, and brought forth good fruit unto heaven, some sixtyfold and some an hundred and twentyfold.

10 Jesus said: I have cast fire upon the world, and behold I guard it until it is ablaze.

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11 Jesus said: This heaven shall pass away, and that which above it shall pass away; and they that are dead are not alive and they that live shall not die. In the days when you were eating that which is dead, you were making it alive. When you come in the light, what will you do? On the day when you were one, you became two. But when you have become two (a twin), what will you do? [the Greek word didymos, as well as the Aramaic word tuoma / thomas, mean "Zwilling".]

12 The disciples said to Jesus: We know that thou wilt go from us. Who is he who shall be great over us? Jesus said to them: In the place to which you come, you shall go to James the Just for whose sake heaven and earth came into being.

13 Jesus said to his disciples: Make a comparison to me, and tell me whom I am like. Simon Peter said to him: Thou art like a righteous angel. Matthew said to him: Thou art like a wise man of understanding. Thomas said to him: Master, my mouth will no wise suffer that I say whom thou art like (for I am thy twin). Jesus said: I am not thy master, because thou hast drunk, thou hast become drunk from the bubbling spring which I have measured (explored) out. And he took him, went aside, and spoke to him three words. Now when Thomas came to his companions, they asked him: What did Jesus say unto thee? Thomas said to them: If I tell you one of the words which he said to me, you will take up stones and throw them me; and a fire will come out of the stones and burn you up.

14 Jesus said to them: If you fast, you will beget a sin for yourselves; and if you pray, you will be condemned; and if you give alms, you will do an evil to your spirits. And if you go into any land and travel in its regions, if they receive you eat what they set before you. Heal the sick among them. For that which goes into your mouth will not defile you, but that which comes forth from your mouth, that is what will defile you.

15 Jesus said: When you see him who was not born of a woman, throw yourselves down upon your face and worship him. He is your Father. [as God cannot be created, God is the creation itself.]

16 Jesus said: Perhaps men think that I am come to cast peace upon the world, and know not that I am come to cast divisions upon the earth, fire, sword, war*. For there shall be five in a house; there shall be three against two, and two against three, the father against the son and the son against the father, and they shall stand as solitaries. [* This chapter reflects the view of the Jewish Messianic Movement whose desired messiah was supposed to bring military victory over Greeks, Romans, and those who have supported them.]

17 Jesus said: I will give you that which eye has not seen, an ear has not heard, and hand has not touched, and which has not entered into the heart of man.

18 The disciples said to Jesus: Tell us how our end shall be. Jesus said: Have you then discovered the beginning, that you seek after the end? For where the beginning is, there shall the end be. Blessed is he who shall stand in the beginning, and he shall know the end and shall not taste of death (for he will be born again as a new form of life.).

19 Jesus said: Blessed is he who was before he came into being. If you become my disciples and hear my words (teachings), these stones shall minister unto you. For you have five trees in Paradise which do not move in summer or in winter, and their leaves do not fall. He who knows them shall not taste of death.

20 The disciples said to Jesus: Tell us what the kingdom of heaven* is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven. [the kingdom of heaven is the enlightenment of wisdom that, if nurtured, florishes like branches of a plant.]

21 Mary said to Jesus: Whom are thy disciples like? He said They are like little children dwelling in a field which is not theirs. When the owners of the field come, they will say: Yield up to us our field. They are naked before them, to yield it up to them and to give them back their field. Therefore I say: If the master of the house knows that the thief is coming, he will keep watch before he comes, and will not let him dig into his house of his kingdom to carry off his vessels. You, then, be watchful over against the world. Gird up your loins* with great strength, that the brigands may not find a way to come at you, since the advantage for which you look they will find. May there be among you a man of understanding! When the fruit was ripe, he came quickly, his sickle in his hand, and reaped it. He that hath ears to hear, let him hear. [* Protect your assets / wisdom of life.]

22 Jesus saw some infants at the breast. He said to his disciples: These little ones at the breast are like those who enter into the kingdom. They said to him: If we then be children, shall we enter the kingdom? Jesus said to them: When you make the two one, and when you make the inside as the outside, and the outside as the inside, and the upper side as the lower; and when you make the male and the female into a single one, that the male be not male and the female female; when you make eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, an image in place of an image, then shall you enter [The text is not talking about sex per se but about education and the to it connected ability to achieve enlightenment. Women at this period of time had no education to speak of. The "kingdom of heaven" or wisdom of life refers always to the cycle of life, to righteousness or 5 precepts, and to the 4 Noble Truths and the Noble eightfold path that all together lead to that kingdom of enlightenment.].

23 Jesus said: I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.

24 His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.

25 Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.

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26 Jesus said: The mote which is in thy brother's eye, thou seest; but the beam which is in thine eye, thou seest not. When thou dost cast out the beam from thine own eye, then wilt thou see to cast out the mote from thy brother's eye. [We all are too ready to see the faults of the other instead of recognising our own failures.]

27 Jesus said: If you do not fast* [turn away] from the (bad influence of the) world, you will not find the kingdom (of enlightenment); if you keep not the Sabbath as Sabbath, you will not see the Father (you will not find God in the strength of His community). [*See: 2nd point of the Buddha's Noble Eightfold Path. Right Values: Try to turn your mind away from the world and towards the Dharma; meaning: towards wisdom and salvation = the teaching of righteousness = the 5 Precepts.].

28 Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine (of bad influence), then will they repent (regret).

29 Jesus said: If the flesh has come into being because of the spirit, it is a marvel; but if the spirit has come into being because of the body, it is a marvel of marvels. But as for me, I marvel at this, how this great wealth has settled in this poverty.

30 Jesus said: Where there are three gods, they are gods; where there are two or one, I am with him. [No matter how many gods you believe in, you always will be a part of the one Creator.)

31 Jesus said: No prophet is acceptable in his village; a physician does not heal those who know him.

32 Jesus said: A city that is built on a high mountain and fortified cannot fall, nor can it remain hidden.

33 Jesus said: What thou shalt hear in thine ear, proclaim to the other ear on your roof-tops. For no man lights a lamp and sets it under a bushel, nor does he put it in a hidden place; but he sets it upon the lamp-stand, that all who go in and come out may see its light.

34 Jesus said: If a blind man lead a blind man, both fall into a pit.

35 Jesus said: It is not possible for anyone to go into the strong man's house and take it or him by force, unless he bind his hands; then he will plunder his house.

36 Jesus said: Be not anxious from morning to evening and from evening to morning about what you shall put on.

37 His disciples said: On what day wilt thou be revealed us, and on what day shall we see thee? Jesus said: When you unclothe yourselves and are not ashamed, and take your garments and lay them beneath your feet like little children, and tread upon them, then [shall ye see] the Son of the living One, and ye shall not fear.

38 Jesus said: Many times have you desired to hear these words which I speak unto you, and you have none other from whom to hear them. Days will come when you will seek after me, and you will not find me.

39 Jesus said: The Pharisees (the Roman Jews) and the scribes have receive the keys of knowledge (the teachings of Platonism, Stoicism, Buddhism); they have hidden them. They did not go in, and those who wanted to go in they did not allow (Interested people were not taught). But you be ye wise as serpents and innocent as doves.

40 Jesus said: A vine was planted apart from the Father, and since it is not established it will be pulled up by its roots and destroyed.

41 Jesus said: He who has in his hand, to him shall be given; and he who has not, from him shall be taken even the little that he has.

42 Jesus said: Become passers-by.

43 His disciples said to him: Who art thou, that thou shouldst say these things to us? Jesus said to them From what I say unto you, you do not understand who I am, but you have become as the [messianic] Jews; for they love the tree and hate its fruit, and they love the fruit and hate the tree.

44 Jesus said: He who blasphemes against the Father will be forgiven, and he who blasphemes against the Son will be forgiven but he who blasphemes against the Holy Spirit will not be forgiven, either on earth or in heaven.

45 Jesus said: They do not gather grapes from thorns, no pluck figs from camel-thistles; they do not yield fruit. A good man brings forth a good thing from his treasure; a bad man bring forth evil things from his evil treasure which is in his heart, and he says evil things; for out of the abundance of his heart he brings forth evil things.

46 Jesus said: From Adam to John the Baptist there is none born of woman who is higher than John the Baptist, so that his eyes will not be broken ? But I have said, He who shall be among you as a little one shall know the kingdom, and shall be higher than John.

47 Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.

48 Jesus said: If two make peace with one another in this or house, they shall say to the mountain: Be moved, and it shall be moved.

49 Jesus said: Blessed are the solitary and the elect, for you shall find the kingdom; for you came forth thence, and shall go there again.

50 Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it re- vealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.

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51 His disciples said to him: On what day will the rest of the dead come into being? And on what day will the new world come? He said to them: That which ye await has come, but ye know it not.

52 His disciples said to him: Twenty-four prophets spoke in Israel, and they all spoke concerning lit. in thee. He said them: You have neglected him who is alive before you, and have spoken about the dead.

53 His disciples said to him: Is circumcision profitable or not? He said to them: Were it profitable, their father would beget them from their mother circumcised. But the true circum- cision in spirit has proved entirely profitable lit.: has found usefulness altogether.

54 Jesus said: Blessed are the poor, for yours is the kingdom of heaven.

55 Jesus said: He who shall not hate his father and his mother cannot be my disciple, and he who does not hate his brethren and his sisters and take up his cross like me shall not be worthy of me.

56 Jesus said: He who has known the world has found corpse, and he who has found a corpse, the world is not worthy of him.

57 Jesus said: The kingdom of the Father is like a man who had [good] seed. His enemy came by night, he sowed a weed among the good seed. The man did not allow them to pull up the weed. He said to them: Lest perhaps you go to pull up the weed, and pull up the wheat with it. For on the day of harvest the weeds will be manifest; they will be pulled up and burned.

58 Jesus said: Blessed is the man who has suffered; he has found the life.

59 Jesus said: Look upon the living One so long as you live, that you may not die and seek to see him, and be unable to see.

60 They saw a Samaritan carrying a lamb going into Judaea. He said to his disciples: Why does he carry the lamb? They said to him: That he may kill it and eat it. He said to them: So long as it is alive he will not eat it, but if he kill it and it become a corpse. They said: Otherwise he will not be able to do it. He said to them: You also, seek for yourselves a place within for rest, lest you become a corpse and be eaten.

61 Jesus said: Two shall rest upon a bed; one shall die, the other live.

Salome said: Who art thou; O man? And whose son? Thou hast mounted my bed, and eaten from my table. Jesus said to her I am he who is from that which is equal; to me was given of the things of my Father. Salome said I am thy disciple. Jesus said to her Therefore I say, when it is equal it will be filled with light, but when it is divided it will be filled with darkness

62 Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

63 Jesus said: There was a rich man who had many possessions. He said: I will use my possessions that I may sow and reap and plant, and fill my barns with fruit, that I may have need of nothing. These were his thoughts in his heart. And in that night he died. He that hath ears, let him hear.

64 Jesus said: A man had guests, and when he had prepared the dinner he sent his servant to summon the guests. He came to the first; he said to him: My master summons thee. He said: I have money with some merchants. They are coming to me in the evening. I will go and give them orders. I pray to be excused from he dinner. He went to another; he said to him: My master has summoned thee. He said to him: I have bought a house, and they ask me for a day. I shall not have time. He came to another; he aid to him: My master summons thee. He said to him: My friend is about to be married, and I am to hold a dinner. I shall not be able to come. I pray to be excused from the dinner. He went to another; he said to him: My master summons thee. He said him: I have bought a village; I go to collect the rent. I shall not be able to come. I pray to be excused. The servant came, he said to his master: Those whom thou didst summon to the dinner have excused themselves. The master said to his servant: Go out to the roads. Bring those whom thou shall find, that they may dine. The buyers and the merchants [shall] not [enter] the places of my Father.

65 He said: A good man had a vineyard. He gave it to husbandmen that they might work it, and he receive its fruit their hand. He sent his servant, that the husbandmen might give him the fruit of the vineyard. They seized his servant, they beat him, and all but killed him. The servant came and told his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other also. Then the master sent his son. He said: Perhaps they will reverence my son. Those husbandmen, since they knew that he was the heir the vineyard, they seized him and killed him. He that hath ears, let him hear.

66 Jesus said: Teach me concerning this stone which the builders rejected; it is the corner -stone.

67 Jesus said: He who knows the All but fails to know himself lacks everything.

68 Jesus said: Blessed are you when they hate you, and persecute you, and do not find a place in the spot where they persecuted you.

69 Jesus said: Blessed are they who have been persecuted in their heart; these are they who have known the Father in truth. Blessed are they that hunger, that they may fill the belly him who desires.

70 Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.

71 Jesus said: I will des[troy this] house, and none shall able to build it [again].

72 [A man said] to him: Speak to my brethren, that they may divide my father's possessions with me. He said to him: O man, who made me a divider? He turned to his disciples and said to them: I am not a divider, am I ?

73 Jesus said: The harvest indeed is great, but the labourers are few; but pray the Lord, that he send forth labourers into the harvest.

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74 He said: Lord, there are many about the well, but no one in the well.

75 Jesus said: There are many standing at the door, but the solitary are they who shall enter the bridal chamber.

76 Jesus said: The kingdom of the Father is like a merchant was who had a load of goods and found a pearl. That merchant was wise. He sold the load, and bought for himself the pearl alone. You also, seek after his treasure which does not perish but endures, where moth does not enter to devour, nor does worm destroy.

77 Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a piece of wood: I am there. Raise up the stone, an ye shall find me there.

78 Jesus said: Why came ye forth into the field? To see reed shaken by the wind? And to see a man clothed in soft raiment? [Behold, your] kings and your great men are they who are clothed in soft [raiment], and they [shall] not be able to know the truth.

79 A woman in the crowd said to him: Blessed is the womb which bore thee, and the breasts which nourished thee. He said to her: Blessed are they who have heard the word of the Father and have kept it in truth. For there shall be days when you will say: Blessed is that womb which has not conceived, and those breasts which have not given suck.

80 Jesus said: He who has known the world has found the body, and he who has found the body, the world is not worthy of him.

81 Jesus said: He who has become rich, let him become king, and he who has power let him deny.

82 Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.

83 Jesus said: The images are revealed to the man, and the light which is in them is hidden in the image of the light of the Father. He shall be revealed, and his image is hidden by his light.

84 Jesus said: When you see your likeness, you rejoice; but when you see your images which came into being before you -- they neither die nor are made manifest -- how much will you bear?

85 Jesus said: Adam came into being out of a great power and a great wealth, and yet he was not worthy of you. For if he tad been worthy, he would not have tasted of death.

86 Jesus said: [The foxes have] the[ir holes] and the birds have [theirs nest, but the Son of Man has no place to lay his head and rest.

87 Jesus said: Wretched is the body which depends upon a body, and wretched is the soul which depends on these two.

88 Jesus said: The angels come to you, and the prophets, and they shall give you what belongs to you; and you also, give the what is in your hands, and say to yourselves: On what day do they come and take what is theirs?

89 Jesus said: Why do you wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?

90 Jesus said: Come unto me, for easy is my yoke and my lordship is gentle, and you shall find rest for yourselves.

91 They said to him: Tell us who thou art, that we may believe in thee. He said to them: You test the face of the heaven and the earth, and him who is before you you do not know, and you know not to test this moment.

92 Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.

93 Jesus said: Give not that which is holy to the dogs, lest they cast them on the dung- heap; cast not the pearls to the swine lest they grind it [to bits].

94 Jesus [said]: He who seeks shall find, and he who knock to him it shall be opened.

95 [Jesus said]: If you have money, do not lend at interest, but give [it] to him from whom you will not receive them back.

96 Jesus [said]: The kingdom of the Father is like a woman who took a little leaven and [hid] it in meal; she made large loaves of it. He that hath ears, let him hear.

97 Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar and found it empty.

98 Jesus said: The kingdom of the Father is like a man who wanted to kill a great man. He drew the sword in his house and drove it into the wall, that he might know that his hand would be strong. Then he slew the great man.

99 The disciples said to him: Thy brethren and thy mother are standing outside. He said to them: Those here who do the will of my Father, these are my brethren and my mother; these are they who shall enter into the kingdom of my Father.

100 They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.

101 Jesus said He who shall not hate his father and: mother like me cannot be my [disciple], and he who shall [not] love [his father] and his mother like me cannot be my [disciple]; for my mother [. . .] but my true [mother] gave me life.

102 And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.

103 Jesus said: Blessed is the man who knows in what part the robbers are coming, that he may rise and gather his [domain] and gird up his loins before they come in.

104 They said [to him]: Come, let us pray today and fast. Jesus said: What then is the sin that I have done, or wherein have I been vanquished? But when the bridegroom comes forth from the bridal chamber, then let them fast and pray.

105 Jesus said: He who shall know father and mother shall be called the son of a harlot.

106 Jesus said: When you make the two one, you shall become sons of man, and when you say: Mountain, be moved, it shall be moved.

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I07 Jesus said: The kingdom is like a shepherd who had hundred sheep. One of them, the biggest, went astray. He left the ninety-nine and sought after the one till he found it. When he had laboured, he said to the sheep: I love thee more than the ninety-nine.

I08 Jesus said: He who shall drink from my mouth shall become like me; I myself will become he, and the hidden thing shall be revealed to him.

109 Jesus said: The kingdom is like a man who had in his field a [hidden] treasure about which he did not know; and [after] he died he left it to his [son. The] son also did not know; he took possession of that field and sold it. The man who bough it came to plough, and [found] the treasure. He began to lend money at interest to whomsoever he chose.

110 Jesus said: He who has found the world and become rich, let him deny the world.

111 Jesus said: The heavens shall be rolled up and the earth before your face, and he who lives in the living One shall neither see death nor fear; because Jesus says: He who shall find himself, of him the world is not worthy.

112 Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh.

113 His disciples said to him: On what day will the kingdom come? (Jesus said): It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

114 Simon Peter said to them: Let Mary go forth from among us, for women are not worthy of the life. Jesus said: Behold, I shall lead her, that I may make her male, in order that she also may become a living spirit like you males. For every woman who makes herself male shall enter into the kingdom of heaven.

The Gospel According to Didymus Judas Thomas.

End of Text.

THE GOSPEL ACCORDING TO MARY MAGDALENE

The Gospel of Mary of Magdala (also: Mariamne Mara)
From: Berlin Codex, Akhmim, Coptic, Egypt 1896
Translation: Andrew Bernhard
Estimated Range of Dating: 120-180 A.D.

(The Gospel of Mary is an apocryphal book discovered in 1896 in a 5th-century papyrus codex called the Berlin Codex, also known as the Akhmim Codex. It also contains the Apocryphon of John, the Sophia [knowledge] of Jesus Christ, and a summary of the Act of Peter. All four works contained in the manuscript are written in the Sahidic dialect of Coptic. Two other fragments of the Gospel of Mary have been discovered since, both written in Greek (Papyrus Oxyrhynchus L 3525 and Papyrus Rylands 463). P.Oxy. L 3525", were in fact found by Grenfell and Hunt some time between 1897 and 1906, but only published in 1983," by P. J. Parsons.

Although the work is popularly known as the Gospel of Mary, it is not technically classed as a gospel because the term 'gospel' is used as a label for any written text that is primarily focused on teachings or activities of Jesus during his adult life.

Scholars are not sure if Mary is the central character of the Gospel of Mary. However, on one osuary in the cemetary of Talpiot (Jerusalem) which is identified as tomb of "Jesus' son of Joseph," bears the name Mariamne Mara (Mary the Master /teacher) denoting her as leader of the early Jesus movement.

Arguments in favour of Mary Magdalene are based on her status as a known follower of Jesus, the tradition of being the first witness of his resurrection, and her appearance in other early Christian writings. Most scholars seem to be in favour of naming Mary Magdalene as the central figure in the Gospel of Mary because it was the traditions of Mary as a woman, as an exemplary disciple, a witness to the ministry of Jesus, a visionary of the glorified Jesus, and someone traditionally in contest with Peter, that made her the only figure who could play all the roles required to convey the messages and meanings of the Gospel of Mary.

The text reveals tensions within 2nd-century Christianity, reflected in the confrontation of Mary with Peter (Simon Kepa), which is a scene also found in The Gospel of Thomas, the Pistis Sophia, and the Coptic Gospel of the Egyptians. Peter and Andrew represent chauvinistic positions which deny the leadership of women and their authority to teach.)

[. . .]
MARY MAGALENE CHAPTER 4
(Pages 1 to 6 of the manuscript,
containing chapters 1 - 3, are lost.
The extant text starts on page 7...)

. . . Will matter then be destroyed or not?

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22 The Saviour said, All nature, all formations, all creatures exist in and with one another, and they will be resolved again into their own roots.

23 For the nature of matter is resolved into the roots of its own nature alone.

24 He who has ears to hear, let him hear.

25 Peter said to him, Since you have explained everything to us, tell us this also: What is the sin of the world?

26 The Saviour said There is no sin, but it is you who make sin when you do the things that are like the nature of adultery, which is called sin.

27 That is why the Good came into your midst, to the essence of every nature in order to restore it to its root.

28 Then He continued and said, That is why you become sick and die, for you are deprived of the one who can heal you.

29 He who has a mind to understand, let him understand.

30 Matter gave birth to a passion that has no equal, which proceeded from something contrary to nature. Then there arises a disturbance in its whole body.

31 That is why I said to you, Be of good courage, and if you are discouraged be encouraged in the presence of the different forms of nature.

32 He who has ears to hear, let him hear.

33 When the Blessed One had said this, He greeted them all,saying, Peace be with you. Receive my peace unto yourselves.

34 Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you.

35 Follow after Him!

36 Those who seek Him will find Him.

37 Go then and preach the gospel of the Kingdom.

38 Do not lay down any rules beyond what I appointed you, and do not give a law like the lawgiver lest you be constrained by it.

39 When He said this He departed.

MARY MAGALENE CHAPTER 5

1 But they were grieved. They wept greatly, saying, How shall we go to the Gentiles and preach the gospel of the Kingdom of the Son of Man? If they did not spare Him, how will they spare us?

2 Then Mary stood up, greeted them all, and said to her brethren, Do not weep and do not grieve nor be irresolute, for His grace will be entirely with you and will protect you.

3 But rather, let us praise His greatness, for He has prepared us and made us into Men.

4 When Mary said this, she turned their hearts to the Good, and they began to discuss the words of the Saviour.

5 Peter said to Mary, Sister we know that the Saviour loved you more than the rest of woman.

6 Tell us the words of the Saviour which you remember which you know, but we do not, nor have we heard them.

7 Mary answered and said, What is hidden from you I will proclaim to you.

8 And she began to speak to them these words: I, she said, I saw the Lord in a vision and I said to Him, Lord I saw you today in a vision. He answered and said to me,

9 Blessed are you that you did not waver at the sight of Me. For where the mind is there is the treasure.

10 I said to Him, Lord, how does he who sees the vision see it, through the soul or through the spirit?

11 The Saviour answered and said, He does not see through the soul nor through the spirit, but the mind that is between the two that is what sees the vision and it is [...]

(pages 11 - 14 are missing from the manuscript)

MARY MAGALENE CHAPTER 8:

. . . it.

10 And desire said, I did not see you descending, but now I see you ascending. Why do you lie since you belong to me?

11 The soul answered and said, I saw you. You did not see me nor recognise me. I served you as a garment and you did not know me.

12 When it said this, it (the soul went away rejoicing greatly.

13 Again it came to the third power, which is called ignorance.

14 The power questioned the soul, saying, Where are you going? In wickedness are you bound. But you are bound; do not judge!

15 And the soul said, Why do you judge me, although I have not judged?

16 I was bound, though I have not bound.

17 I was not recognised. But I have recognised that the All is being dissolved, both the earthly things and the heavenly.

18 When the soul had overcome the third power, it went upwards and saw the fourth power, which took seven forms.

19 The first form is darkness, the second desire, the third ignorance, the fourth is the excitement of death, the fifth is the kingdom of the flesh, the sixth is the foolish wisdom of flesh, the seventh is the wrathful wisdom. These are the seven powers of wrath.

20 They asked the soul, Whence do you come slayer of men, or where are you going, conqueror of space?

21 The soul answered and said, What binds me has been slain, and what turns me about has been overcome,

22 and my desire has been ended, and ignorance has died.

23 In a aeon I was released from a world, and in a Type from a type, and from the fetter of oblivion which is transient.

24 From this time on will I attain to the rest of the time, of the season, of the aeon, in silence.

MARY MAGALENE CHAPTER 9

1 When Mary had said this, she fell silent, since it was to this point that the Saviour had spoken with her.

2 But Andrew answered and said to the brethren, Say what you wish to say about what she has said. I at least do not believe that the Saviour said this. For certainly these teachings are strange ideas.

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3 Peter answered and spoke concerning these same things.

4 He questioned them about the Saviour: Did He really speak privately with a woman and not openly to us? Are we to turn about and all listen to her? Did He prefer her to us?

5 Then Mary wept and said to Peter, My brother Peter, what do you think? Do you think that I have thought this up myself in my heart, or that I am lying about the Saviour?

6 Levi answered and said to Peter, Peter you have always been hot tempered.

7 Now I see you contending against the woman like the adversaries.

8 But if the Saviour made her worthy, who are you indeed to reject her? Surely the Saviour knows her very well.

9 That is why He loved her more than us. Rather let us be ashamed and put on the perfect Man, and separate as He commanded us and preach the gospel, not laying down any other rule or other law beyond what the Saviour said.

10 And when they heard this they began to go forth to teach and to preach.

The Gos]pel according to Mary.

THE GOSPEL ACCORDING TO PHILIP

The Gospel of Philip (the brother of Mary Magdalene)
From: Nag Hammadi Library, Egypt
Translation: Wesley W. Isenberg
Estimated Range of Dating: 140-250 A.D.

(The Gospel of Philip is one of the Gnostic Gospels, a text of New Testament apocrypha, dated to around the 2nd century but lost in medieval times until it was rediscovered by accident, buried in a cave near Nag Hammadi, Egypt, in 1945.

The text is not related to the canonical gospels or to any text of the Roman Empire's "Pauline Church". The Gospel of Philip is a text that reveals some connexions with Early Christian writings. It is a series of sentences which are quotations and excerpts of lost writings, without any attempt at a narrative context. It is similar to the Gospel of Thomas.

The gospel's title appears at the end of the Coptic manuscript in a colophon; the only connexion with Philip. The Gospel of Philip was written probably between 150 and 250; the papyrus copy was made at around 350 AD. A single manuscript of the Gospel of Philip, in Coptic (CG II), was found in the Nag Hammadi library, a leather folder of documents that was stored in a jar and buried in the Egyptian desert at the end of the 4th century. The text was bound in the same codex that contained the better-known Gospel of Thomas.

Scholars debate whether the original language was Aramaic or Greek. Wesley W. Isenberg, the text's translator, places the date the 2nd half of the 3rd century" and places its probable origin in Syria due to its references to Syriac-Aramaic words and eastern baptismal practices as well as its ascetic outlook.

It is still a question whether the text is a single discourse or a collection of Valentinian sayings. Valentinus (also spelled Valentinius; c. 100–160 AD), was the most successful early Christian gnostic theologian at the time. Gnosticism (those who know [the truth]) most likely derived from a non-Pauline movement close to the Christian groups whose beliefs were developed by Jesus and his brother James the Just.

Major theme is the institution of marriage. As in the other gnostic texts, the Gospel of Thomas and Gospel of Mary, the Gospel of Philip defends the tradition that gives Mary Magdalene special insight into Jesus' teachings. The Ancient Coptic manuscript describes Jesus as Mary's "koinonos", a Greek word for "companion", which implies a sexual and therefore marital relationship. Jesus was a rabbi (priest) and it was normal for a rabbi to be married with children.

Remarkable is this gospel foremostly because it shows no sign of despise and hatred against women' stuff and sexuality as we find it in the teachings of Peter and Paul in the canonical texts of the New Testament. Their miserable

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depiction of women, marriage, sex, in favour for unnatural celebacy, has caused people to suffer for generations.

From the mix of aphorisms, parables, brief polemics, narrative dialogue, biblical exegesis (especially of Genesis), and dogmatic propositions, Wesley T. Isenberg, the translator of the text, has attributed seventeen sayings (logia) to Jesus, nine of which characterise citations and interpretations of those in the canonical gospels. The Gospel emphasises the sacramental nature of the embrace between man and woman in their bedroom, which is an archetype of spiritual unity, which entails the indissoluble nature of marriage.

In different places in the Gospel of Philip, Mary Magdalene is called Jesus's companion, partner or consort, using Coptic variants of the Greek word koinonos or the Egyptian word hotre. In this text koinonos is used. There is a very interesting passage, referring to Jesus kissing Mary Magdalene:

"And the companion of the [Lord is] Mary Magdalene. [He loved] her more than [all] the disciples [and used to] kiss her [often] on her [mouth]. The rest of [the disciples jealously complained]. They said to him, "Why do you love her more than all of us?" The Saviour answered and said to them, "Why do I not love you like her? When a blind man and one who sees are both together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

The text is incomplete because of damage to the original manuscript. Several words are missing. Guesses as to what they were are shown in brackets. In the text, the disciples jealously complain that Jesus loved Mary more than he loved them. Jesus explains to them what she means to him. Most notably, there is a hole in the manuscript after the phrase "and used to kiss her [often] on her...." Some scholars speculate whether the word after "kiss her... on her" might be cheek, forehead, hand or feet, to simply show respect. However, Isenberg (1996, pp. 139) translates it as "on her mouth" because it is the only logical translation within the text's contexts that mainly relates to marriage and sex.

The Gospel of Philip ends with a reference to Genesis 9:7, "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein." Yet in the Gospel of Philip, the verse is rendered into a highly philosophical masterpiece:

"If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].")

1 A Hebrew makes another Hebrew, and such a person is called "proselyte". But a proselyte does not make another proselyte. [...] just as they [...] and make others like themselves, while others simply exist.

2 The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

3 A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Since Christ came, the world has been created, the cities adorned, the dead carried out. When we were Hebrews, we were orphans and had only our mother, but when we became Christians, we had both father and mother.

4 Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon (eternal realm). Let us sow in the world that we may reap in the summer. Because of this, it is fitting for us not to pray in the winter. Summer follows winter. But if any man reap in winter he will not actually reap but only pluck out, since it will not provide a harvest for such a person. It is not only [...] that it will [...] come forth, but also on the Sabbath [...] is barren.

5 Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge according to his plan. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came first in order to take it, since it had been given as a pledge. It fell into the hands of robbers and was taken captive, but he saved it. He redeemed the good people in the world as well as the evil.

6 Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal.

7 Names given to the worldly are very deceptive, for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word "God" does not perceive what is correct, but perceives what is incorrect. So also with "the Father" and "the Son" and "the Holy Spirit" and "life" and

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"light" and "resurrection" and "the Church (Ekklesia)" and all the rest - people do not perceive what is correct but they perceive what is incorrect, unless they have come to know what is correct. The names which are heard are in the world [...] deceive. If they were in the Aeon (eternal realm), they would at no time be used as names in the world. Nor were they set among worldly things. They have an end in the Aeon.

8 One single name is not uttered in the world, the name which the Father gave to the Son; it is the name above all things: the name of the Father. For the Son would not become Father unless he wore the name of the Father. Those who have this name know it, but they do not speak it. But those who do not have it do not know it.

9 But truth brought names into existence in the world for our sakes, because it is not possible to learn it (truth) without these names. Truth is one single thing; it is many things and for our sakes to teach about this one thing in love through many things. The rulers (archons) wanted to deceive man, since they saw that he had a kinship with those that are truly good. They took the name of those that are good and gave it to those that are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, what a favor they do for them! They make them be removed from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

10 These are powers which [...] man, not wishing him to be saved, in order that they may [...]. For if man is saved, there will not be any sacrifices [...] and animals will not be offered to the powers. Indeed, the animals were the ones to whom they sacrificed. They were indeed offering them up alive, but when they offered them up, they died. As for man, they offered him up to God dead, and he lived.

11 Before Christ came, there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but the Holy Spirit in secret was accomplishing everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped.

12 Some said, "Mary conceived by the Holy Spirit." They are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and the apostolic men. This virgin whom no power defiled [...] the powers defile themselves. And the Lord would not have said "My Father who is in Heaven" (Mt 16:17), unless he had had another father, but he would have said simply "My father".

13 The Lord said to the disciples, "[...] from every house. Bring into the house of the Father. But do not take (anything) in the house of the Father nor carry it off."

14 "Jesus" is a hidden name, "Christ" is a revealed name. For this reason "Jesus" is not particular to any language; rather he is always called by the name "Jesus". While as for "Christ", in Syriac it is "Messiah", in Greek it is "Christ". Certainly all the others have it according to their own language. "The Nazarene" is he who reveals what is hidden. Christ has everything in himself, whether man, or angel, or mystery, and the Father.

15 Those who say that the Lord died first and (then) rose up are in error, for he rose up first and (then) died. If one does not first attain the resurrection, he will not die. As God lives, he would [...].

16 No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the soul. It is a precious thing and it came to be in a contemptible body.

17 Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. "Flesh and blood shall not inherit the kingdom of God" (1 Co 15:50). What is this which will not inherit? This which is on us. But what is this, too, which will inherit? It is that which belongs to Jesus and his blood. Because of this he said "He who shall not eat my flesh and drink my blood has not life in him" (Jn 6:53). What is it? His flesh is the word, and his blood is the Holy Spirit. He who has received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. (But) this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world, those who put on garments are better than the garments. In the Kingdom of Heaven, the garments are better than those that put them on.

18 It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in water, there is fire in chrism.

19 Jesus took them all by stealth, for he did not appear as he was, but in the manner in which they would be able to see him. He appeared to them all. He appeared to the great as great. He appeared to the small as small. He appeared to the angels as an angel, and to men as a man. Because of this, his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount, he was not small. He became great, but he made the disciples great, that they might be able to see him in his greatness.

20 He said on that day in the thanksgiving, "You who have joined the perfect light with the Holy Spirit, unite the angels

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with us also, as being the images." Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

21 The heavenly man has many more sons than the earthly man. If the sons of Adam are many, although they die, how much more the sons of the perfect man, they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the son gets brothers for himself, not sons. All who are begotten in the world are begotten in a natural way, and the others are nourished from the place whence they have been born. It is from being promised to the heavenly place that man receives nourishment. [...] him from the mouth. And had the word gone out from that place, it would be nourished from the mouth and it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in one another.

22 There were three who always walked with the Lord: Mary, his mother, and her sister, and Magdalene, the one who was called his companion. His sister and his mother and his companion were each a Mary.

23 "The Father" and "the Son" are single names; "the Holy Spirit" is a double name. For they are everywhere: they are above, they are below; they are in the concealed, they are in the revealed. The Holy Spirit is in the revealed: it is below. It is in the concealed: it is above.

24 The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an (ordinary) man whenever they do so for the saints. Because of this, a disciple asked the Lord one day for something of this world. He said to him, "Ask your mother, and she will give you of the things which are another's."

25 The apostles said to the disciples, "May our entire offering obtain salt." They called Sophia "salt". Without it, no offering is acceptable. But Sophia is barren, without child. For this reason, she is called "a trace of salt". Wherever they will [...] in their own way, the Holy Spirit [...], and her children are many.

26 What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man, his father gives him all that he possesses.

26 Those who have gone astray, whom the spirit begets, usually go astray also because of the Spirit. Thus, by one and the same breath, the fire blazes and is put out.

27 Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death, which is the one who knows death, which is called "the little Wisdom".

28 There are domestic animals, like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he is nourished, he and the animals, whether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, whether the good or the evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the "tame" ones and the "wild" ones, as well as those which are unique. For indeed he [...] shuts them in, in order that [...] wish, they will not be able to escape.

29 He who has been created is beautiful, but you would <not> find his sons noble creations. If he were not created, but begotten, you would find that his seed was noble. But now he was created (and) he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has occurred between those unlike one another is adultery.

30 God is a dyer. As the good dyes, which are called "true", dissolve with the things dyed in them, so it is with those whom God has dyed. Since his dyes are immortal, they become immortal by means of his colors. Now God dips what he dips in water.

31 It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. This is quite in keeping with the truth. But you saw something of that place, and you became those things. You saw the Spirit, you became spirit. You saw Christ, you became Christ. You saw the Father, you shall become Father. So in this place you see everything and do not see yourself, but in that place you do see yourself - and what you see you shall become.

32 Faith receives, love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe, and in order that we may love, we give, since if one gives without love, he has no profit from what he has given. He who has received something other than the Lord is still a Hebrew.

33 The apostles who were before us had these names for him: "Jesus, the Nazorean, Messiah", that is, "Jesus, the Nazorean, the Christ". The last name is "Christ", the first is "Jesus", that in the middle is "the Nazarene". "Messiah" has two meanings, both "the Christ" and "the measured". "Jesus" in Hebrew is "the redemption". "Nazara" is "the Truth". "The Nazarene" then, is "the Truth". "Christ" [...] has been measured. "The Nazarene" and "Jesus" are they who have been measured.

34 When the pearl is cast down into the mud, it becomes greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of its owner. Compare the Sons of God: wherever they may be, they still have value in the eyes of their Father.

35 If you say, "I am a Jew," no one will be moved. If you say, "I am a Roman," no one will be disturbed. If you say, "I am a

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Greek, a barbarian, a slave, a free man," no one will be troubled. If you say, "I am a Christian," the [...] will tremble. Would that I might [...] like that - the person whose name [...] will not be able to endure hearing.

36 God is a man-eater. For this reason, men are sacrificed to him. Before men were sacrificed, animals were being sacrificed, since those to whom they were sacrificed were not gods.

37 Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

38 An ass which turns a millstone did a hundred miles walking. When it was loosed, it found that it was still at the same place. There are men who make many journeys, but make no progress towards any destination. When evening came upon them, they saw neither city nor village, neither human artifact nor natural phenomenon, power nor angel. In vain have the wretches laboured.

39 The eucharist is Jesus. For he is called in Syriac "Pharisatha," which is "the one who is spread out," for Jesus came to crucify the world.

40 The Lord went into the dye works of Levi. He took seventy-two different colours and threw them into the vat. He took them out all white. And he said, "Even so has the Son of Man come as a dyer."

41 As for the [Sophia, the goddess of] Wisdom who is called "the barren," she is the mother of the angels. And the companion of the [Lord is] Mary Magdalene. [He] loved her more than all the disciples, and used to kiss her often on her [mouth]. The rest of the disciples [jealously complained]. They said to him "Why do you love her more than all of us?" The Saviour answered and said to them,"Why do I not love you like her? When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness."

42 The Lord said, "Blessed is he who is before he came into being. For he who is, has been and shall be."

43 The superiority of man is not obvious to the eye, but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

44 If one goes down into the water and comes up without having received anything, and says "I am a Christian," he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when he experiences a mystery.

45 Great is the mystery of marriage! For without it, the world would not exist. Now the existence of the world [is obvious], and the existence of [it owes it to] marriage. Think of the [sexual] relationship, for it possesses [the life's] power. Its image consists of a defilement (bad reputation).

46 The forms of evil spirit (however) include male ones and female ones. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, though one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power, the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and compel her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into the woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

47 He who comes out of the world, and so can no longer be detained on the grounds that he was in the world, evidently is above the desire of the [...] and fear. He is master over [...]. He is superior to envy. If [...] comes, they seize him and throttle him. And how will this one be able to escape the great [...] powers? How will he be able to [...]? There are some who say, "We are faithful" in order that [...] the unclean spirits and the demons. For if they had the Holy Spirit, no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyse you.

48 And so he dwells either in this world or in the resurrection or in the middle place. God forbid that I be found in there! In this world, there is good and evil. Its good things are not good, and its evil things not evil. But there is evil after this world which is truly evil - what is called "the middle". It is death. While we are in this world, it is fitting for us to acquire the resurrection, so that when we strip off the flesh, we may be found in rest and not walk in the middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

49 There are some who neither will nor have the power to; and others who, if they will, do not profit; for they did not act since [...] makes them sinners. And if they do not will, justice will elude them in both cases: and it is always a matter of the will, not the act.

50 An apostolic man in a vision saw some people shut up in a house of fire and bound with fiery [...], lying [...] flaming [...], them in [...] faith [...]. And he said to them, "[...] able to be saved?" [...], "They did not desire it. They received [...] punishment, what is called 'the [...] darkness', because he [...]."

51 It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of

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the bridal chamber (came into being). The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but to the other fire whose form is white, which is bright and beautiful, and which gives beauty.

52 Truth did not come into the world naked, but it came in types and images. The world will not receive truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary to be born again through the image. Which one? Resurrection. The image must rise again through the image. The bridal chamber and the image must enter through the image into the truth: this is the restoration. Not only must those who produce the name of the Father and the Son and the Holy Spirit, do so, but have produced them for you. If one does not acquire them, the name ("Christian") will also be taken from him. But one receives the unction of the [...] of the power of the cross. This power the apostles called "the right and the left." For this person is no longer a Christian but a Christ.

53 The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. [...] he said, "I came to make the things below like the things above, and the things outside like those inside. I came to unite them in the place." [...] here through types [...]and images.

54 Those who say, "There is a heavenly man and there is one above him" are wrong. For it is the first of these two heavenly men, the one who is revealed, that they call "the one who is below"; and he to whom the hidden belongs is that one who is above him. For it would be better for them to say, "The inner and outer, and what is outside the outer". Because of this, the Lord called destruction the "the outer darkness": there is not another outside of it. He said, "My Father who is in secret". He said, "Go into your chamber and shut the door behind you, and pray to your Father who is in secret" (Mt 6:6), the one who is within them all. But that which is within them all is the fullness. Beyond it, there is nothing else within it. This is that of which they say, "That which is above them".

55 Before Christ, some came from a place they were no longer able to enter, and they went where they were no longer able to come out. Then Christ came. Those who went in, he brought out, and those who went out, he brought in.

56 When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he enters again and attains his former self, death will be no more.

57 "My God, my God, why, O Lord, have you forsaken me?" (Mk 15:34). It was on the cross that he said these words, for he had departed from that place.

58 [...] who has been begotten through him who [...] from God.

59 The [...] from the dead. [...] to be, but now [...] perfect. [...] flesh, but this [...] is true flesh. [...] is not true, but [...] only possess an image of the true.

60 A bridal chamber is not for the animals, nor is it for the slaves, nor for defiled women; but it is for free men and virgins.

61 Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten, we were united. None can see himself either in water or in a mirror without light. Nor again can you see in light without mirror or water. For this reason, it is fitting to baptise in the two, in the light and the water. Now the light is the chrism.

62 There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called "The Holy". Another, facing south, was called "The Holy of the Holy". The third, facing east, was called "The Holy of the Holies", the place where only the high priest enters. Baptism is "the Holy" building. Redemption is the "Holy of the Holy". "The Holy of the Holies" is the bridal chamber. Baptism includes the resurrection and the redemption; the redemption (takes place) in the bridal chamber. But the bridal chamber is in that which is superior to [...] you will not find [...] are those who pray [...] Jerusalem who [...] Jerusalem, [...] those called the "Holy of the Holies" [...] the veil was rent, [...] bridal chamber except the image [...] above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

63 The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

64 If the woman had not separated from the man, she should not die with the man. His separation became the beginning of death. Because of this, Christ came to repair the separation, which was from the beginning, and again unite the two, and to give life to those who died as a result of the separation, and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because it was not in the bridal chamber that she united with him (out of wedlock).

65 The soul of Adam came into being by means of a breath. The partner of his soul is the spirit. His mother is the thing that was given to him. His soul was taken from him and replaced by a spirit. When he was united (to the spirit), he spoke words incomprehensible to the powers. They envied him [...] spiritual partner [...] hidden [...] opportunity [...] for themselves alone [...] bridal chamber, so that [...].

66 Jesus appeared [...] Jordan - the fullness of the Kingdom of Heaven. He who was begotten before everything, was begotten anew. He who was once anointed, was anointed anew. He who was redeemed, in turn redeemed (others).

67 Indeed, one must utter a mystery. The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established

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everything in it through these. It is fitting for each of the disciples to enter into his rest.

68 Adam came into being from two virgins, from the Spirit and from the virgin earth. Christ therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

69 There are two trees growing in Paradise. The one bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree [...] fruit is [...] increased. [...] ate the [...] fruit of the [...] bears men, [...] man. [...] God created man. [...] men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

70 Surely what a man accomplishes depends on his abilities. For this reason, we refer to one`s accomplishments as "abilities". Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image accomplishing things with his physical strength, but producing his children with ease.

71 In this world, the slaves serve the free. In the Kingdom of Heaven, the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name: rest. Altogether, they need take no other form, because they have contemplation, [...]. They are numerous [...] in the things [...] the glories [...].

72 Those [...] go down into the water. [...] out (of the water), will consecrate it, [...] they who have [...] in his name. For he said, "Thus we should fulfill all righteousness." (Mt 3:15)

73 Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say, "Baptism is a great thing," because if people receive it they will live.

74 Philip the apostle said, "Joseph the carpenter planted a garden because he needed wood for his trade. It was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus, and the planting was the cross." But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

75 This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired, he gave life, that they might not die.

76 God [...] garden. Man [...] garden. There are [...] and [...] of God. [...] The things which are in [...] I wish. This garden is the place where they will say to me, "[...] eat this or do not eat that, just as you wish." In the place where I will eat all things is the Tree of Knowledge. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate of it. For when he said, "Eat this, do not eat that", it became the beginning of death.

77 The chrism is superior to baptism, for it is from the word "Chrism" that we have been called "Christians," certainly not because of the word "baptism". And it is because of the chrism that "the Christ" has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything. He possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted (the gift). The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

78 The Lord said it well: "Some have entered the Kingdom of Heaven laughing, and they have come out [...] because [...] a Christian, [...]. And as soon as [...] went down into the water, he came [...] everything (of this world), [...] because he [...] a trifle, but [...] full of contempt for this [...] the Kingdom of Heaven [...] If he despises [...], and scorns it as a trifle, [...] out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

79 The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, nor, for that matter, was he who made the world. For things are not imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son. But he who has not the ability to receive, how much more will he be unable to give?

80 The cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

81 A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. They have come from the [...]. No Jew [...] has existed. And [...] from the Jews. [...] Christians [...] these [...] are referred to as "The chosen people of [...]," and "The true man" and "Son of Man" and "the seed of the Son of Man". This true race is renowned in the world [...] that the sons of the bridal chamber dwell.

82 Whereas in this world the union is one of husband with wife - a case of strength complemented by weakness(?) - in the Aeon (eternal realm), the form of the union is different, although we refer to them by the same names. There are other names, however; they are superior to every other name that is named and are stronger than the strong. For where

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there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

83 Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy what they possess. But those who have come to know themselves will enjoy their possessions.

84 Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him, they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and he too becoming perfect light. He who has put it on will enter [...]. This is the perfect [...] that we [...] become [...] before we leave [...]. Whoever receives everything [...] hither [...] be able [...] that place, but will [...] the Middle as imperfect. Only Jesus knows the end of this person.

85 The priest is completely holy, down to his very body. For if he has taken the bread, he will consecrate it. Or the cup or anything else that he gets, he will consecrate. Then how will he not consecrate the body also?

86 By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death, in order that we may not be poured out into the spirit of the world. When that spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

87 He who has knowledge of the truth is a free man, but the free man does not sin, for "He who sins is the slave of sin" (Jn 8:34). Truth is the mother, knowledge the father. Those who think that sinning does not apply to them are called "free" by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, "it makes them free" mean. It even gives them a sense of superiority over the whole world. But "Love builds up" (1 Co 8:1). In fact, he who is really free, through knowledge, is a slave, because of love for those who have not yet been able to attain to the freedom of knowledge. Knowledge makes them capable of becoming free. Love never calls something its own, [...] it [...] possess [...]. It never says,"This is yours" or "This is mine," but "All these are yours". Spiritual love is wine and fragrance. All those who anoint themselves with it take pleasure in it. While those who are anointed are present, those nearby also profit (from the fragrance). If those anointed with ointment withdraw from them and leave, then those not anointed, who merely stand nearby, still remain in their bad odour. The Samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for "love covers a multitude of sins" (1 P 4:8).

88 The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleeps with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord, in order that those you will bring forth may not resemble the world, but may resemble the Lord.

89 The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you. If you become one of those who belong above, it is those who belong above who will rest upon you. If you become horse or ass or bull or dog or sheep, or another of the animals which are outside or below, then neither human being nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them.

90 He who is a slave against his will, will be able to become free. He who has become free by favor of his master, and has sold himself into slavery, will no longer be able to be free.

91 Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God's farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge, then, is the light through which we ripen. Grace exists in four ways: it is earthborn; it is heavenly; [...] the highest heaven; [...] in [...].

92 Blessed is the one who on no occasion caused a soul [...]. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore, blessed is the one who is like this, because he is a perfect man. For the Word tells us that this kind is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds. Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for he does not seize whatever he likes. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress - not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities (of the perfect man) bestows joy upon the good. Some, however, are terribly distressed by all this.

93 There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or grass or [...] or meat and acorn. Now he was a sensible fellow, and he knew what the food of each one was. He served the children bread [...]. He served the slaves

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[...] and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and slop. Compare the disciple of God: if he is a sensible fellow, he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, to the children he will give the complete instruction.

94 There is the Son of Man and there is the son of the Son of Man. The Lord is the Son of Man, and the son of the Son of Man is he who creates through the Son of Man. The Son of Man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has power to create. Now they say, "He who creates begets". But his so-called "offspring" is merely a creature. Because of [...] of birth, they are not his offspring but [...]. He who creates works openly, and he himself is visible. He who begets, begets in private, and he himself is hidden, since [...] image. Also, he who creates, creates openly. But one who begets, begets children in private.

95 No one can know when the husband and the wife have intercourse with one another, except the two of them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly, but pure. It belongs not to desire, but to the will. It belongs not to the darkness or the night, but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man, but even if she slips out of her bedroom and is seen. Let her show herself only to her father and her mother, and to the friend of the bridegroom and the sons of the bridegroom. These are permitted to enter every day into the bridal chamber. But let the others yearn just to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like the dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless he become such a one.

96 When Abraham [...] that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

97 Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed, they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden, it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognised, it is dissolved. When it is revealed, it perishes. That is why the Word says, "Already the axe is laid at the root of the trees" (Mt 3:10). It will not merely cut - what is cut sprouts again - but the ax penetrates deeply, until it brings up the root. Jesus pulled out the root of the whole place, while others did it only partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one's heart from the root. It will be plucked out if we recognise it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us. We are its slaves. It takes us captive, to make us do what we do not want; and what we do want, we do not do. It is powerful because we have not recognised it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will result in death, because those who come from ignorance neither were nor are nor shall be. [...] will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden, it rests in itself, but when it is revealed and is recognised, it is praised, inasmuch as it is stronger than ignorance and error. It gives freedom. The Word said, "If you know the truth, the truth will make you free" (Jn 8:32). Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring our fulfillment.

98 At the present time, we have the manifest things of creation. We say, "The strong who are held in high regard are great people. And the weak who are despised are the obscure." Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy. The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather will be destroyed. And the whole (inferior) godhead will flee from here, but not into the holies of the holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and under its arms. This ark will be their salvation when the flood of water surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason, the veil was not rent at the top only, since it would have been open only to those above; nor was it rent at the bottom only, since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us the things below, in order that we may go in to the secret of the truth. This truly is what is held in high regard, (and) what is strong! But we shall go in there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of

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truth. The holies of the holies were revealed, and the bridal chamber invited us in.

99 As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on every one. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. "Every plant which my father who is in heaven has not planted will be plucked out." (Mt 15:13) Those who are separated will unite [...] and will be filled. Every one who will enter the bridal chamber will kindle the light, for [...] just as in the marriages which are [...] happen at night. That fire [...] only at night, and is put out. But the mysteries of that marriage are perfected rather in the day and the light. Neither that day nor its light ever sets. If anyone becomes a 'son of the bridechamber' [got married] he will receive the Light [create life]. If anyone does not receive it while he is in these places, he cannot receive it in the other place [is impotent]. He who receives any Light will not be seen, nor can he be held fast [for creating life is an invisible biological act]. No one will be able to trouble him in this way, whether he lives in the world or leaves the world [the effort to create life decides whether you stay alive in your children or die]. He has already received the Truth in images [of sexual fantasies], and the World has become the Aeon [and this is the power of life]. For the Aeon [power of life, sperma] already exists for him as Pleroma [full divine powers since birth], and he exists in this way. It is revealed to him alone, since it is not hidden in darkness and night but is hidden in a perfect Day and a holy Light [This is the truth of life.].

The Gospel according to Philip.

THE GOSPEL ACCORDING TO JUDAS

The Gospel Of Judas Iscariot
(The Gospel Of Judas the Sicarius)
From: Codex Tchacos, El Minya, near Nag Hammadi, Egypt
Translation: R. Kasser, M. Meyer, G. Wurst; F. Gaudard
Estimated Range of Dating: 130-170 A.D.

(The Gospel of Judas is a non-canonical gospel which belongs to the Apocrypha. The contents consist of conversations between Jesus and Judas Iscariot. Given that it includes typical late 2nd century theology, it is thought to have been composed in the 2nd century by Gnostic Christians, rather than by the historic Judas himself. The only copy of it known to exist is a Coptic language text that has been carbon dated to 280 AD, plus or minus 60 years. It has been suggested that the text derives from an earlier manuscript in the Greek language. An English translation was first published in early 2006 by the National Geographic Society.

In contrast to the canonical gospels, which depicts Judas as a traitor who handed Jesus over to the authorities for crucifixion in exchange for money, the Gospel of Judas portrays Judas's actions as done in obedience to instructions given to him by Jesus himself. It asserts that the other disciples had not grasped Jesus' teachings fully. Jesus taught only to Judas Iscariot, the sole follower belonging to the "holy generation" [probably Jesus' family members] among the disciples.

The Codex Tchacos is important, because it contains the first known surviving copy of the Gospel of Judas, a text that was rejected as heresy by the early Christian church and was lost for 1700 years. The Gospel of Judas was mentioned and summarised by the Church Father Irenaeus of Lyons (c. 130–202 AD) in his work 'Against Heresies'. This would make the Gospel of Judas, with about 1850 years, older than the codex.

A leather-bound Coptic language papyrus document that surfaced during the 1970s, near Beni Masar, Egypt, was named the Codex Tchacos after the antiquities dealer Frieda Nussberger-Tchacos, who became concerned about the deteriorating condition of the manuscript for she could not buy the manuscript from another dealer due to lack of the staggering amount of money he wanted. It took many years until she was able to retrieve the gospel and give it to scientists. The manuscript was in a pitiful state by then. It had fallen apart into over a thousand pieces. The manuscript was radiocarbon dated, and described by the National Geographic as showing a likely date between 220-340 AD.

First translated in the early 2000s, the codex contains text that appears to be from the late 2nd century, and includes the self-titled "Gospel of Judas." (Evangelion Ioudas) which narrates the story of Jesus's death from the viewpoint of Judas. Numerous sections are missing as a result of poor handling and storage. Some passages are only scattered words; others contain many lines. According to Coptic scholar Rodolphe Kasser, the codex originally contained 31

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pages, with writing on both sides; by the time it came to the market in 1999, only 13 pages survived. Individual pages may have been removed and sold.

It has also been speculated, on the basis of textual analysis concerning features of dialect and Greek loan words, that the Coptic text contained in the codex may be a translation from an older Greek manuscript dating it between 130 and 170 AD. Cited in support is the reference to a "Gospel of Judas" by the early Christian writer Irenaeus of Lyons, who, in arguing against Gnosticism, described the text as "fictitious history". However, it is uncertain whether the text mentioned by Irenaeus is in fact the same text as the Coptic "Gospel of Judas" found in the Codex Tchacos.

The Gospel of Judas consists of 16 chapters which document Jesus's teaching about spiritual matters and cosmology. According to the text, Judas is the only one of Jesus's disciples who accurately understands the words of his master. This document reveals that both men had an unusual close relationship with each other. That brings scholars to the ideas that the name Judas Iscariot represents a soubriquet. When we analyse his name, we can solve that problem in parts. The origin of "Judas" is the Aramaic form "Yudah" which is the short form of the Hebrew name Yehudah. Now, Yehudah (translated "God is thanked") means "Jew".

There are only two other Judases mentioned in Christian texts that may be significant: One was Jude [Judas the younger brother of Jesus], and "Didymos Judas Thomas", known as Thomas the Apostle. Now, here it is interesting what the latter person's name means. "Thomas" ist the Greek form of the original Aramaic word "ta'oma" which means "twin". so the full Aramaic name was Yehuda Ta'oma, "Judas the Twin". The issue even gets a more urgent note when we know that the Greek byname Didymos also means "twin". It is as if Didymos emphasises that the twin [or brother] is meant because twin, of course, also can mean "brother". In other words: When the New Testament talks about Jude (Judas, Yehuda) the brother of Jesus, it also talks about Didymus Judas Thomas, Thomas the Apostle.

Judas' byname "Iscariot" is usually thought to be a Greek rendering of the Hebrew phrase Is-Keriyot), meaning "the man from Kerioth", an interpretation which is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot". This might point to three different places: (1st) a town in the south of Judea (Joshua 15:25); (2nd) the ruins of el-Kureitein, an ancient fortress in northern Galilee, about 10 miles south of Hebron; and (3rd) a city of Moab, called Kirioth (Amos 2:2). This interpretation is supported by the statement in the Gospel of John 6:71 that Judas was "the son of Simon Iscariot".

However, the theory of having a place name is not very convincing. Any child in all Semitic languages always bears the name of the father; a son would be called Yehudah bar Simeon ("Judas son of Simon"), and a daughter Yehudit bat Simeon ("Judith daughter of Simon"). Why did Judas not bear his father's name? Suspicious scholars have therefore doubts.

What was a little more common was a byname that could represent an attribute such as in "Jesus the Nazorean" (the Keeper of the Law) or James the Just (the Righteous). Similarly, "Iscariot" could just come from the Aramaic name 'Skaryota', which is a corruption of the Latin word "sicarius", meaning "dagger man". And this word touches a very dangerous subject of the time because the "Sicarii", were a jihadist terrorist group of the Jewish Zealots.

This group was already identified by Cornelius Sulla as those people who also conducted the circumcisions (genital mutilation) which was forbidden by him in in 82 BC and written down in the Lex Cornelia (Sullae) de sicariis et veneficis (Cornelius Sulla's Laws concerning assassins and sorcerers). In the decades previous to the Roman-Jewish War (66-73 AD) those terrorists were assassinating hated people in crowds using sharp daggers hidden under their cloaks. Some scholars find this interpretation problematic because there be nothing in the gospels to associate Judas with the Sicarii. Wrong! In fact, there are many such indications that lead even directly into "Jesus' backyard".

One of the most obscure characters among the apostles of Jesus was Simon the Zealot (Acts 1:13, Luke 6:15) often named Simon o Kananites in Greek, Simon the Canaanite (Matthew 10:4, Mark 3:18) which is an obfuscation or wrong translation made in the 1st century AD by Christian writers. The term "zealot", the correct translation of the Hebrew 'kanai', frequently used in its plural form 'kana'im', means "one who is zealous on behalf of God." The English term derives from Greek 'zelotes' for "fanatic", via zelos ("zeal, jealousy"), from zelou (to rival, to be jealous).

What if this "Simon the Fanatic" is connected to Eleazar [Lazarus] ben Simon? He was a Zealot leader during the First Jewish-Roman War who fought against the armies of General Flavius Vespasian and his son General Titus Flavius. What if Simon bar Giora, another Zealot fanatic who (together with John of Giscala) was responsible for the reign of terror against his own people during the first Roman-Jewish War? Robert Eisenman has pointed out that the zealot element in the original apostle group was disguised and overwritten to make it support the assimilative Pauline Christianity of the Romans. There are some more facts we could put under consideration:

Fact number 1: the Sicarii and the Zealots were one and the same people, the Zealots were the theorisers while the Sicarii were the acting practitioners.

Fact number 2: They were fundamentalists and nationalists who wanted to erect a theocratic dictatorship in the Holy Land.

Fact number 3: Their organisation, which we also could call the Messianic Movement, was founded in 6 AD, their leaders: Leaders: Judas of Gamala or Galilee, Menahem ben Judah, John of Giscala, Simon bar Giora, Eleazar ben Simon, Eleazar ben Yair.

Fact number 4: They all ended in the Roman-Jewish War, either slain or nailed on the cross.

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Fact number 5: With the end of the war, that organisation was dissolved in 73 AD, at least in the territories of the Roman Empire; the surviving Zealots and Sicarii fled to Arabia and returned to fight in the next Roman-Jewish Wars.

Fact number 6: There were at least 10 significant Roman-Jewish Wars. And in the last one, the Messianists were decisively beaten by Mohammed in about 624 AD. What survived was their fanatic fundamentalism and doctrine in Islam.)

JUDAS ISCARIOT CHAPTER 1;
Prologue

1 The secret account of the revelation that Jesus spake in conversation with Judas Iscariot during a week three days before he celebrated Passover.

JUDAS ISCARIOT CHAPTER 2;
The Earthly Ministry Of Jesus

1 When Jesus appeared on earth, he performed miracles and great wonders for the salvation of humanity. And since some [walked] in the way of righteousness while others walked in their transgressions, the twelve disciples were called.

2 He began to speak with them about the mysteries beyond the world and what would take place at the end. Often he did not appear to his disciples as himself, but he was found among them as a child.

JUDAS ISCARIOT CHAPTER 3;
First Dialogue (Jesus dialogues with his disciples: The prayer of thanksgiving or the eucharist

1 One day he was with his disciples in Judea, and he found them gathered together and seated in pious observance. When he [approached] his disciples, [34] gathered together and seated and offering a prayer of thanksgiving over the bread, [he] laughed.

2 The disciples said to [him], "Master, why art thou laughing at [our] prayer of thanksgiving? We have done what is right."

3 He answered and said to them, "I am not laughing at you. <You> are not doing this because of your own will but because it is through this that your god [will be] praised."

4 They said, "Master, thou art […] the son of our god."

5 Jesus said to them, "How do you know me? Truly [I] say to you, no generation of the people that are among you will know me."

JUDAS ISCARIOT CHAPTER 4;
The Disciples Become Angry

1 When his disciples heard this, they started getting angry and infuriated and began blaspheming against him in their hearts.

2 When Jesus observed their lack of [understanding, he said] to them, "Why has this agitation led you to anger? Your god who is within you and […] have provoked you to anger [within] your souls. [Let] any one of you who is [strong enough] among human beings bring out the perfect human and stand before my face."

3 They all said, "We have the strength."

4 But their spirits did not dare to stand before [him], except for Judas Iscariot. He was able to stand before him, but he could not look him in the eyes, and he turned his face away.

5 Judas [said] to him, "I know who you are and where you have come from. You are from the immortal realm of Barbelo. And I am not worthy to utter the name of the one who has sent you."

JUDAS ISCARIOT CHAPTER 5;
Jesus Speaks To Judas Privately

1 Knowing that Judas was reflecting upon something that was exalted, Jesus said to him, "Step away from the others and I shall tell thee the mysteries of the kingdom. It is possible for thee to reach it, but thou wilt grieve a great deal. For someone else will replace thee, in order that the twelve [disciples] may again come to completion with their god."

2 Judas said to him, "When wilt thou tell me these things, and [when] will the great day of light dawn for the generation?"

3 But when he said this, Jesus left him.

JUDAS ISCARIOT CHAPTER 6;
Second Dialogue (Jesus Appears To The Disciples Again)

1 The next morning, after this happened, Jesus [appeared] to his disciples again.

2 They said to him, "Master, where didst thou go and what didst thou do when you left us?"

3 Jesus said to them, "I went to another great and holy generation."

4 His disciples said to him, "Lord, what is the great generation that is superior to us and holier than us, that is not now in these realms?"

5 When Jesus heard this, he laughed and said to them, "Why are you thinking in your hearts about the strong and holy generation? Truly [I] say to you, no one born [of] this aeon will see that [generation], and no host of angels of the stars will rule over that generation, and no person of mortal birth can associate with it, because that generation does not come from […] which has become […]. The generation of people among [you] is from the generation of humanity […] power, which [… the] other powers […] by [which] you rule."

6 When [his] disciples heard this, they each were troubled in spirit. They could not say a word.

7 Another day Jesus came up to [them]. They said to [him], "Master, we have seen thee in a [vision], for we have had great [dreams …] night […]."

8 [He said], "Why hast [thou … when] <thou> hast gone into hiding?"

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JUDAS ISCARIOT CHAPTER 7;

The Disciples See The Temple And Discuss It

1 They [said, "We have seen] a great [house with a large] altar [in it, and] twelve men----they are the priests, we would say----and a name; and a crowd of people is waiting at that altar, [until] the priests [… and receive] the offerings. [But] we kept waiting."

2 [Jesus said], "What are [the priests] like?"

3 They [said, "Some …] two weeks; [some] sacrifice their own children, others their wives, in praise [and] humility with each other; some sleep with men; some are involved in [slaughter]; some commit a multitude of sins and deeds of lawlessness. And the men who stand [before] the altar invoke your [name], and in all the deeds of their deficiency, the sacrifices are brought to completion […]."

4 After they said this, they were quiet, for they were troubled.

JUDAS ISCARIOT CHAPTER 8;

Jesus Offers An Allegorical Interpretation Of The Vision Of The Temple

1 Jesus said to them, "Why are you troubled? Truly I say to you, all the priests who stand before that altar invoke my name. Again I say to you, my name has been written on this […] of the generations of the stars through the human generations. [And they] have planted trees without fruit, in my name, in a shameful manner."

2 Jesus said to them, "Those you have seen receiving the offerings at the altar----that is who you are. That is the god you serve, and you are those twelve men you have seen. The cattle you have seen brought for sacrifice are the many people you lead astray before that altar. […] will stand and make use of my name in this way, and generations of the pious will remain loyal to him. After hi another man will stand there from [the fornicators], and another [will] stand there from the slayers of children, and another from those who sleep with men, and those who abstain, and the rest of the people of pollution and lawlessness and error, and those who say, 'We are like angels'; they are the stars that bring everything to its conclusion. For to the human generations it has been said, 'Look, God has received your sacrifice from the hands of a priest'----that is, a minister of error.

3 But it is the Lord, the Lord of the universe, who commands, 'On the last day they will be put to shame.'"

4 Jesus said [to them], "Stop sac[rificing …] which you have […] over the altar, since they are over your stars and your angels and have already come to their conclusion there. So let them be [ensnared] before you, and let them go [----about 15 lines missing----] generations […]. A baker cannot feed all creation under [heaven]. And […] to them […] and […] to us and […].

5 Jesus said to them, "Stop struggling with me. Each of you has his own star, and every[body----about 17 lines missing----] in […] who has come [… spring] for the tree […] of this aeon […] for a time […] but he has come to water God's paradise, and the [generation] that will last, because [he] will not defile the [walk of life of] that generation, but […] for all eternity."

JUDAS ISCARIOT CHAPTER 9;

(Judas Asks Jesus About That Generation And Human Generations)

1 Judas said to [him, "Rabb]i, what kind of fruit doth this generation produce?"

2 Jesus said, "The souls of every human generation will die. When these people, however, have completed the time of the kingdom and the spirit leaves them, their bodies will die but their souls will be alive, and they will be taken up."

3 Judas said, "And what will the rest of the human generations do?"

4 Jesus said, "It is impossible to sow seed on [rock] and harvest its fruit. [This] is also the way […] the [defiled] generation […] and corruptible Sophia […] the hand that has created mortal people, so that their souls go up to the eternal realms above. [Truly] I say to you, […] angel […] power will be able to see that […] these to whom […] holy generations […]."

5 After Jesus said this, he departed.

JUDAS ISCARIOT CHAPTER 10;

Third Dialogue (Judas Recounts A Vision And Jesus Responds)

1 Judas said, "Master, as thou hast listened to all of them, now also listen to me. For I have seen a great vision."

2 When Jesus heard this, he laughed and said to him, "Thou thirteenth spirit, why dost thou try so hard? But speak up, and I shall bear with you."

3 Judas said to him, "In the vision I saw myself as the twelve disciples were stoning me and persecuting [me severely]. And I also came to the place where […] after you. I saw [a house …], and my eyes could not [comprehend] its size. Great people were surrounding it, and that house <had> a roof of greenery, and in the middle of the house was [a crowd----two lines missing----], saying, 'Master, take me in along with these people.'"

4 [Jesus] answered and said, "Judas, thy star has led you astray." He continued, "No person of mortal birth is worthy to enter the house you have seen, for that place is reserved for the holy. Neither the sun nor the moon will rule there, nor the day, but the holy will abide there always, in the eternal realm with the holy angels. Look, I have explained to you the mysteries of the kingdom and I have taught you about the error of the stars; and […] send it […] on the twelve aeons."

JUDAS ISCARIOT CHAPTER 11;

Judas Asks About His Own Fate

1 Judas said, "Master, could it be that my seed is under the control of the rulers?"

2 Jesus answered and said to him, "Come, that I [----two lines missing----], but that you will grieve much when you see the kingdom and all its generation."

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3 When he heard this, Judas said to him, "What good is it that I have received it? For you have set me apart for that generation."

4 Jesus answered and said, "Thou wilt become the thirteenth, and thou wilt be cursed by the other generations----and thou will come to rule over them. In the last days they will curse your ascent to the holy [generation]."

JUDAS ISCARIOT CHAPTER 12;

Jesus Teaches Judas About Cosmology: The Spirit And The Self-Generated

1 Jesus said, "[Come], that I may teach you about [secrets] no person [has] ever seen. For there exists a great and boundless realm, whose extent no generation of angels has seen, [in which] there is [a] great invisible [Spirit], which no eye of an angel has ever seen, no thought of the heart has ever comprehended, and it was never called by any name.

2 "And a luminous cloud appeared there. He said, 'Let an angel come into being as my attendant.'

3 "A great angel, the enlightened divine Self-Generated, emerged from the cloud. Because of him, four other angels came into being from another cloud, and they became attendants for the angelic Self-Generated. The Self-Generated said, [48] 'Let […] come into being […],' and it came into being […]. And he [created] the first luminary to reign over him. He said, 'Let angels come into being to serve [him],' and myriads without number came into being. He said, '[Let] an enlightened aeon come into being,' and he came into being. He created the second luminary [to] reign over him, together with myriads of angels without number, to offer service. That is how he created the rest of the enlightened aeons. He made them reign over them, and he created for them myriads of angels without number, to assist them.

JUDAS ISCARIOT CHAPTER 13;

Adamas And The Luminaries

1 "Adamas was in the first luminous cloud that no angel has ever seen among all those called 'God.' He […] that […] the image […] and after the likeness of [this] angel. He made the incorruptible [generation] of Seth appear […] the twelve […] the twentyfour […]. He made seventy-two luminaries appear in the incorruptible generation, in accordance with the will of the Spirit. The seventy-two luminaries themselves made three hundred sixty luminaries appear in the incorruptible generation, in accordance with the will of the Spirit, that their number should be five for each.

2 "The twelve aeons of the twelve luminaries constitute their father, with six heavens for each aeon, so that there are seventy-two heavens for the seventy-two luminaries, and for each [of them five] firmaments, [for a total of] three hundred sixty [firmaments …]. They were given authority and a [great] host of angels [without number], for glory and adoration, [and after that also] virgin spirits, for glory and [adoration] of all the aeons and the heavens and their firmaments.

JUDAS ISCARIOT CHAPTER 14;

The Cosmos, Chaos, And The Underworld

1 "The multitude of those immortals is called the cosmos----that is, perdition----by the Father and the seventy-two luminaries who are with the Self-Generated and his seventytwo aeons. In him the first human appeared with his incorruptible powers. And the aeon that appeared with his generation, the aeon in whom are the cloud of knowledge and the angel, is called El. […] aeon […] after that […] said, 'Let twelve angels come into being [to] rule over chaos and the [underworld].' And look, from the cloud there appeared an [angel] whose face flashed with fire and whose appearance was defiled with blood. His name was Nebro, which means 'rebel'; others call him Yaldabaoth. Another angel, Saklas, also came from the cloud. So Nebro created six angels----as well as Saklas----to be assistants, and these produced twelve angels in the heavens, with each one receiving a portion in the heavens.

JUDAS ISCARIOT CHAPTER 15;

The Rulers And Angels

1 "The twelve rulers spake with the twelve angels: 'Let each of you […] and let them […] generation [----one line lost----] angels': The first is [S]eth, who is called Christ.

2 The [second] is Harmathoth, who is […].

3 The [third] is Galila.

5 The fourth is Yobel.

6 The fifth [is] Adonaios.

7 These are the five who ruled over the underworld, and first of all over chaos.

JUDAS ISCARIOT CHAPTER 16;

The Creation Of Humanity

1 "Then Saklas said to his angels, 'Let us create a human being after the likeness and after the image.' They fashioned Adam and his wife Eve, who is called, in the cloud, Zoe. For by this name all the generations seek the man, and each of them calls the woman by these names. Now, Sakla did not com[mand …] except […] the gene[rations …] this […]. And the [ruler] said to Adam, 'You shall live long, with your children.'"

JUDAS ISCARIOT CHAPTER 17;

Judas Asks About The Destiny Of Adam And Humanity

1 Judas said to Jesus, "[What] is the long duration of time that the human being will live?"

2 Jesus said, "Why are you wondering about this, that Adam, with his generation, has lived his span of life in the place where he has received his kingdom, with longevity with his ruler?"

3 Judas said to Jesus, "Does the human spirit die?"

4 Jesus said, "This is why God ordered Michael to give the spirits of people to them as a loan, so that they might offer service, but the Great One ordered Gabriel to grant spirits to the great generation with no ruler over it----that is, the

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spirit and the soul. Therefore, the [rest] of the souls [----one line missing----].

JUDAS ISCARIOT CHAPTER 18;

Jesus Discusses The Destruction Of The Wicked With Judas And Others

1 "[…] light [----nearly two lines missing----] around […] let […] spirit [that is] within you dwell in this [flesh] among the generations of angels. But God caused knowledge to be [given] to Adam and those with him, so that the kings of chaos and the underworld might not lord it over them."

2 Judas said to Jesus, "So what will those generations do?"

3 Jesus said, "Truly I say to you, for all of them the stars bring matters to completion. When Saklas completes the span of time assigned for him, their first star will appear with the generations, and they will finish what they said they would do. Then they will fornicate in my name and slay their children and they will […] and [----about six and a half lines missing----] my name, and he will […] your star over the [thir]teenth aeon."

4 After that Jesus [laughed].

5 [Judas said], "Master, [why art thou laughing at us]?"

6 [Jesus] answered [and said], "I am not laughing [at thee] but at the error of the stars, because these six stars wander about with these five combatants, and they all will be destroyed along with their creatures."

JUDAS ISCARIOT CHAPTER 19;

Jesus Speaks Of Those Who Are Baptised, And Judas's Hand Over

1 Judas said to Jesus, "Look, what will those who have been baptised in your name do?"

2 Jesus said, "Truly I say [to you], this baptism […] my name [----about nine lines missing----] to me. Truly [I] say to thee, Judas, [those who] offer sacrifices to Saklas […] God [----three lines missing----] everything that is evil.

3 "But thou wilt exceed all of them. For thou wilt sacrifice the man that clothes me. Already thine horn has been raised, thy wrath has been kindled, thy star has shown brightly, and thine heart has […].

4 "Truly […] thy last […] become [----about two and a half lines missing----], grieve [----about two lines missing----] the ruler, since he will be destroyed. And then the image of the great generation of Adam will be exalted, for prior to heaven, earth, and the angels, that generation, which is from the eternal realms, exists. Look, thou hast been told everything. Lift up thine eyes and look at the cloud and the light within it and the stars surrounding it. The star that leads the way is your star."

5 Judas lifted up his eyes and saw the luminous cloud, and he entered it. Those standing on the ground heard a voice coming from the cloud, saying, […] great generation […] … image […] [----about five lines missing----].

JUDAS ISCARIOT CHAPTER 20;

Epilogue (Judas Hands Jesus Over)

1 […] Their high priests murmured because [he] had gone into the guest room for his prayer. But some scribes were there watching carefully in order to arrest him during the prayer, for they were afraid of the people, since he was regarded by all as a prophet. They approached Judas and said to him, "What art thou doing here? Thou art Jesus' disciple."

2 Judas answered them as they wished. And he received some money and handed him over to them.

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THE APOCRYPHON OF JAMES

or The Secret Book of James, the brother of Jesus
From: Nag Hammadi Library, Egypt
Translation: Francis E. Williams
Estimated Range of Dating: 100-150 A.D.

(The Apocryphon of James, also known by the translation of its title – the Secret Book of James, is a pseudonymous text amongst the New Testament apocrypha. It describes the secret teachings of Jesus to Peter and James, given after the Resurrection but before the Ascension. A major theme is that one must accept suffering as inevitable. The prominence of James and Peter suggest that the work has its origin in the Jewish Christian community once founded by James the brother of Jesus. It shows no dependence on texts of Rome's Pauline Christianity invented by Saul of Tarsos.

The text was probably written in the first half of the 2nd century. It survives in a single, damaged manuscript as the second section of the Jung Codex, first of the thirteen codices in the Nag Hammadi library. Although the text appears to be a Coptic translation from Greek, the author claims to have written in Hebrew. References to persecution and martyrdom makes it likely that the text was written by followers of James the brother of Jesus [or the him following groups of Ebionites, Nazoreans, and early Gnostics].

In this context it may be appropriate to point out that persecution and martyrdom of "Christians" as a whole, conducted by Romans, is dissimilation. After the Flavian Dynasty, persecutions increased. However, they were largely conducted by Rome's "Pauline Christians" against all other groups which they branded as "heretics", particularly when they followed the original Jewish-Christian teachings. From very early on, a battle among all variations of Christian groups ensued.

Pauline Christians quite clearly were on their path to power and they did not leave alive anyone who stood in their way. They deliberately vilified Jews, Ebionites, Marcionites, Arians, Gnostics, and others. Their own "Church Fathers" described development of Christian theology by combating heresy and defining orthodoxy.

And their texts make a chilling reading indeed. The most [in]famous authors are: Irenaeus of Lyon (c. 130–202 AD; work: Against Herecies); Titus Flavius Clemens, known as Clement of Alexandria (c. 150–c. 215 AD; works: Protrepticus, Paedagogus, Stromata, etc.); Tertullian or Quintus Septimius Florens Tertullianus (c. 155–222 AD; work: Tertullian's Works, etc.); Origen Adamantius or Origen of Alexandria (c. 185–254 AD; work: Origen's Works, etc.); Eusebius of Caesarea or Eusebius Pamphili (c. 260–340 AD; works: Life of Constantine [an unreliable propaganda work], Apologetic and dogmatic works, etc.); Athanasius of Alexandria (c. 293–373 AD; work: Athanasius' Works); John Chrysostom of Constantinople (c. 347–407 AD; work: Homilies against Jews and Judaising Christians, Homily against homosexuality, etc.); Cyril of Alexandria (c. 376 – 444 AD; work: Against Julian the Apostate [Flavius Claudius Julianus], etc.).

Lots of things they said and wrote built the path on which the Roman [Catholic and Orthodox] Church sent thousands to death and consequently smoothened the tracks to Auschwitz. The decomposing state Christianity is in today can be traced back to their propaganda and, in modern times, their failure to strongly speak up for peace before World War I and again before World War II. Speaking up against any foul doctrine of totalitarian suppremacy, promoted in Fascist, Islamic, National-Socialist, Communist, Socialist, Globalist, Utopianist egalitarian frameworks of ideologies, by bluntly exposing them, is the only way Christian virtues may have a chance to thrive again.)

Text:

James writes to [you]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!

Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Saviour did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.

I also sent you, ten months ago, another secret book which the Saviour had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ... [untranslatable fragments]

[Now] the twelve disciples were all sitting together and recalling what the Saviour had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Saviour appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"

They all answered and said, "If you bid us, we come."

He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.

The Saviour said, "You have received mercy ...

(7 lines missing)

Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person,

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and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you."

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full."

The Saviour answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason <belongs to> the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified <without> reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed <before> you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"

Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labour, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some <to listen> to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before

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the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor will anyone oppress you, other than you yourselves."

"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved you to speak from the first? Can you still bear to sleep, when it behooved you to be awake from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I been sent to those who listen to me, and had I spoken with them, I would never have come down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who will be the cause of life in many. Invoke the Father, implore God often, and he will give to you. Blessed is he who has seen you with Him when He was proclaimed among the angels, and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his will, that you may be saved; accept reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in the eyes of your city? Why are you disturbed when you cast yourselves away of your own accord and separate yourselves from your city? Why do you abandon your dwelling place of your own accord, making it ready for those who want to dwell in it? O you outcasts and fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a lover of mankind, or that he is won over without prayers, or that he grants remission to one on another's behalf, or that he bears with one who asks? - For he knows the desire, and also what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the soul? For without the soul, the body does not sin, just as the soul is not saved without the spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it; that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will be saved. For do you think that many have found the kingdom of heaven? Blessed is he who has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed, he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it scattered its fruit and again filled the field with ears for another year. You also, hasten to reap an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you, remember me. And remember me because when I was with you, you did not know me. Blessed will they be who have known me; woe to those who have heard and have not believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of great value to you when you find shelter beneath it, just as it will be able to stand by your neighbours' house when it threatens to fall. Verily, I say unto you, woe to those for whose sakes I was sent down to this place; blessed will they be who ascend to the Father! Once more I reprove you, you who are; become like those who are not, that you may be with those who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have revealed myself to you, James, and you (all) have not known me. Now again, I see you rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do you grieve, when you are instructed in the kingdom? But you, through faith and knowledge, have received life. Therefore, disdain the rejection when you hear it, but when you hear the promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place from whence I came. But you, when I was eager to go, have cast me out, and instead of accompanying me, you have pursued me. But pay heed to the glory that awaits me, and, having opened your heart, listen to the hymns that await me up in the heavens; for today I must take (my place at) the right hand of the Father. But I have said (my) last word to you, and I shall depart from you,

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for a chariot of spirit has borne me aloft, and from this moment on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice blessed are they who were proclaimed by the Son before they came to be, that you might have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw with our eyes and heard with our ears hymns, and angelic benedictions, and angelic rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we were not permitted to see or hear anything, for the other disciples called us and asked us, "What did you hear from the Master. And what has he said to you? And where did he go?"

But we answered them, "He has ascended, and has given us a pledge, and promised life to us all, and revealed to us children (?) who are to come after us, after bidding us love them, as we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about those to be born. And so, not wishing to give them offense, I sent each one to another place. But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved, who will be made manifest.

And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Saviour did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.

THE APOCRYPHON OF JOHN

or The Secret Book of John, or The Secret Revelation of John, or The Apocryphon According to John
From: Nag Hammadi Library, Egypt
Translation: Frederik Wisse
Estimated Range of Dating: 120-180 A.D.

(The "Apocryphon of John", also called the "Secret Book of John" or the "Secret Revelation of John", is a Gnostic Christian text. Since it was known to the church father Irenaeus, it must have been written before 180 AD. There are four separate surviving manuscripts of "The Secret Book of John": two long versions and two short versions.

The text describes Jesus appearing and giving secret knowledge (gnosis) to John the Apostle. The author describes this having occurred after Jesus "has gone back to the place from which he came". This book is reputed to bear this revelation. The opening words of the Secret Book of John are, "The teaching of the saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple." The author John is immediately specified as "John, the brother of James—who are the sons of Zebedee." The remainder of the book is a vision of spiritual realms and of the prior history of spiritual humanity.

Three of these were found in the Nag Hammadi codices in 1945, while the fourth was found independently 50 years earlier from another site in Egypt. All four copies date to the 4th century. Three of these appear to be independently produced Coptic translations of an original Greek text. Two of the four are similar enough that they probably represent copies of a single source. Although the different versions of the texts have minor variants (the Berlin Codex has many minor differences with Nag Hammadi II and IV), all texts generally agree on the assertion that the main revealing entity was Jesus.

The Apocryphon of John was among the texts discovered at Nag Hammadi in Egypt, in three Coptic versions translated from the Greek. Two of the versions are very similar and represent one manuscript tradition; they incorporate a lengthy excerpt from a certain Book of Zoroaster appended to the Apocryphon (as chapters 15:29 – 19:8f). The shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition. This is a clear indication that Christians in Egypt (as in Arabia and Persia) did not follow the Roman state Church which was promoting the Pauline Christiamity created by Saul of Tarsos and promoted by the Flavian Dynasty [69-96 AD]. A shorter version of the Apocryphon found at Nag Hammadi does not contain the interpolation and represents another manuscript tradition.

Still another version of this short edition of the text was discovered in an ancient Coptic Codex acquired by Dr. Carl Reinhardt in Cairo in 1896. This manuscript (identified as the "Berlin Gnostic Codex" or BG 8502) was used along

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with the three versions found at Nag Hammadi to produce the translations now available.

Little more was known of this text until 1945, when a sealed amphora was discovered at Nag Hammadi in Egypt. It contained thirteen leather folders (or codices) with 60 saparate texts or books that had been hidden away in the 4th century. The Apocryphon of John was among the texts, in three Coptic versions translated from the Greek.

In the three Nag Hammadi codices the Apocryphon of John appears always in the first version. The fact that four manuscript "editions" of this text survived—two "long" versions and two "short" versions—suggests how important this text was in early gnostic Christian circles. Some of the gnostic texts might have their earliest origin in those groups that thrived around James the Just the brother of Jesus; and they may have inspired the Manichaeans and Mandaeans of Persia.)

Text:

1 The teaching of the Saviour, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

2 And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the Saviour appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken.

I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one.

Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man.

Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

4 And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

"He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself. He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we

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know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"<She> requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

6 "And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.

"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo.

7 And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly.

And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life <and> his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honoured with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

8 "For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory.

And the third light is Daveithai, who has been placed over the third aeon. And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes.

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And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers.

And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

10 "And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon [ruler] who took a great power from his mother.

11 And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign.

12 And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs.

13 He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for

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them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organised according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos.

14 And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognised that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

15 "And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given.

And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul.

THE ZOROASTRIAN BOOK

(starts here and finishes at the end of Chapter 18.)

And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

16 "The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...], the left shoulder; Mniarcon, the right elbow; [...], the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of

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the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Laberniοum -. "And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaoth, Cain, Abel).

17 And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnounth, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster.

And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.'

18 And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognised that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

THE END OF THE ZOROASTRIAN BOOK.

19 "And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond

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of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

20 "And the archons [rulers] took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.

"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

"But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognise the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the Saviour, "Lord, was it not the serpent that taught Adam to eat?"

The Saviour smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon [ruler].

21 And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the Saviour, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10).

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognised his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognised their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.

22 "And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are) Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognised the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the aeons.

Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the pleroma, for she will prepare a dwelling place for the aeons which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting (him), in order that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the deficiency, that the whole pleroma may (again) become holy and faultless."

23 And I said to the Saviour, "Lord, will all the souls then be brought safely into the pure light?" He answered and said to me, "Great things have arisen in your mind, for it is difficult to explain them to others except to those who are

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from the immovable race. Those on whom the Spirit of life will descend and (with whom) he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers (of the body). Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life."

I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?" He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

24 And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day. For from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden. For they are bound with measures and times and moments, since it (fate) is lord over everything.

"And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognised his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon / ruler) had brought darkness upon the whole earth.

25 "And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates (the daughters of men), filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. They (the people) became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to

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the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

26 "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognise me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honoured place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades. "And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

27 "And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the Saviour presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the Saviour had told him.

Jesus Christ, Amen.

The Secret Revelation according to John

THE SENTENCES OF SEXTUS

The Wisdom (or Precepts) of Sextus
The Nag Hammadi Library
Translation: Frederik Wisse
Estimated Range of Dating: 1st - 2nd centuries A.D.

(The Sentences of Sextus is a Greek Pythagorean text, modified to reflect a Christian viewpoint which was popular among Christians. The earliest mention of the Sentences is in the mid 3rd century by Origen. Origen quotes Sextus on self-castration, a widespread habit among ascetic early Christians, which Origen deplores, and mentions in passing that the work is one "that many considered to be tested by time." While previously known from other versions, a partial Coptic translation appears in one of the books of the New Testament apocrypha recovered in the Nag Hammadi library. One possible author of the Sentences is Quintus Sextius, a Roman philosopher who combined Stoicism with Pythagoreanism, and who lived in the 1st century BC.

The work is similar to the sayings gospels called the Gospel of Phillip and the Gospel of Thomas in that it is purely a collection of sayings, with no bridging framework. Unlike the Christian sayings gospels, the wisdom comes from a man named Sextus rather than Jesus. Sextus appears to have been a Pythagorean. Whoever wrote this text, the contents and wordings of the sentences bear a striking similarity to The Instructions of Shuruppak, The Teachings of Ptah-Hotep, The Meditations of Marcus Aurelius, and even Hindu and Buddhist texts such as The Yoga Sutras of Patanjali or The Lotus Sutra.)

(beginning is missing)

[. . .] is a sign of ignorance.

Love the truth, and the lie use like poison. May the right time precede your words.

Speak when it is not proper to be silent, but speak concerning the things you know (only) then when it is fitting.

The untimely word is characteristic of an evil mind. When it is proper to act, do not use a word. Do not wish to speak first in the midst of a crowd.

While it is a skill to speak, it is also a skill to be silent. It is better for you to be defeated while speaking the truth, than to be victorious through deceit.

He who is victorious through deceit is defeated by the truth. Untrue words are a characteristic of evil persons. There has to be a great crisis before the lie is necessary.

When there is someone, while you speak the truth, even if you lie there is no sin. Do not deceive anyone, especially him who needs advice.

Faithful is he who is first with all good works. Wisdom leads the soul to the place of God. There is no kinsman of the truth except wisdom. It is not possible for a believing nature to become fond of lying.

A fearful and slavish nature will not be able to partake in faith. When you are faithful, what it is fitting to say is not of

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greater value than the hearing. When you are with believing persons, desire to listen rather than to speak.

A pleasure-loving man is useless in everything. When there is no (accounting of) sin, do not speak in anything (which is) from God. The sins of those who are ignorant are the shame of those who have taught them. Those on account of whom the name of God is blasphemed are dead before God.

A wise man is a doer of good works after God. May your life confirm your words before those who hear. What it is not right to do, do not even consider doing it.

What you do not want to happen to you, do not do it yourself either. What it is shameful to do, is also [. . .].

(pages 17-26 are missing)

He is a wise man who commends God to men, and God thinks more highly of the wise man than his own works.

After God, no one is as free as the wise man. Everything God possesses, the wise man has also. The wise man shares in the kingdom of God; an evil man does not want the foreknowledge of God to come to pass.

An evil soul flees from God. Everything bad is the enemy of God.

What thinks in you, say with your mind that it is man. Where your thought is, there is your goodness.

Do not seek goodness in flesh. He who does not harm the soul neither does (so) to man. After God, honour a wise man, since he is the servant of God.

To make the body of your soul a burden is pride, but to be able to restrain it gently when it is necessary, is blessedness.

Do not become guilty of your own death. Do not be angry at him who will take you out of (the) body and kill you. If someone brings the wise man out of the body wickedly, he rather does what is good for him, for he has been released from bonds. The fear of death grieves man because of the ignorance of the soul.

It were better for you had the man-killing sword not come into being; but when it comes, say with your mind that it does not exist. Someone who says "I believe," even if he spends a long time pretending, he will not prevail, but he will fall; as your heart is, (so) will be your life.

A godly heart produces a blessed life. He who will plot evil against another, he is the first [. . .].

Let not an ungrateful man cause you to cease to do good. Do not say with your mind that these things which were asked, (and) you gave immediately, are more valuable than the receiver.

You will use great property, if you give to the needy willingly. Persuade a senseless brother not to be senseless; if he is mad, protect him.

Strive eagerly to be victorious over every man in prudence; maintain self-sufficiency.

You cannot receive understanding unless you know first that you possess <it>. In everything there is again this sentence.

The members of the body are a burden to those who do not use them. It is better to serve others than to make others serve you.

He whom God will not bring out of (the) body, let him not burden himself. Not only do not hold an opinion which does not benefit the needy, but also do not listen to it.

He who gives something without respect commits an outrage. [. . .].

If you take on the guardianship of orphans, you will be the father of many children (and) you will be beloved of God.

He whom you serve because of honour, you have served for a wage. If you have given that which honours you ..., you have given not to man, but you have given for your own pleasure.

Do not provoke the anger of a mob. Know, then, what is fitting for the fortunate man to do. It is better to die than to darken the soul because of the immoderation of the belly.

Say with your mind that the body is the garment of your soul: keep it, therefore, pure since it is innocent. Whatever the soul will do while it is in (the) body, it has as witnesses when it goes into judgement.

Unclean demons do lay claim to a polluted soul; a faithful (and) good soul, evil demons will not be able to hinder in the way of God.

Do not give the word of God to everyone. For those who are corrupted by glory it is not assuring to hear about God.

It is not a small danger for us to speak the truth about God; do not say anything about God before you have learned from God.

Do not speak with a godless person about God; if you are polluted on account of impure works, do not speak about God. The true word about God is the word of God.

Speak concerning the word about God as if you were saying it in the presence of God. If first your mind is persuaded that you have been god-loving, then speak to whomever you wish about God. May your pious works precede every word about God.

Do not wish to speak with a crowd about God. Be (more) sparing with a word about God (than) about a soul. It is better to dispose of a soul than to discard at random a word about God.

You conceive the body of a god-loving man, but you will not be able to rule over his speech. The lion also rules over the body of the wise man; also the tyrant rules over it alone.

If a tyrant threatens you, then, especially, remember God. He who speaks the word of God to those for whom it is not lawful, he is the betrayer of God.

It is better for you to be silent about the word of God, than to speak recklessly.

He who speaks lies about God is lying to God; a man who does not have anything truthful to say about God is abandoned by God.

It is not possible for you to know God when you do not worship him.

A man who does evil to someone will not be able to worship God. The love of man is the beginning of godliness.

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He who takes care of men while praying for all of them - this is the truth of God.

It is God`s business to save whom he wants; on the other hand, it is the business of the pious man to beseech God to save everyone.

When you pray for something and it happens to you through God, then say with your mind that you have [...].

A man who is worthy of God, he is God among men, and he is the son of God.

Both the great one exists and he who is next to the great one exists. It is better for man to be without anything than to have many things while not giving to the needy; so also you, if you pray to God, he will not give to you.

If you, from your whole heart, give your bread to the hungry, the gift is small, but the willingness is great with God.

He who thinks that no one is in the presence of God, he is not humble towards God. He who makes his mind like unto God as far as he is able, he is the one who honours God greatly.

God does not need anything, but he rejoices over those who give to the needy. The faithful do not speak many words, but their works are numerous.

It is a faithful person fond of learning who is the worker of the truth. Adjust [. . .] the calamities, in order that [. . .].

If you do not do evil to anyone, you will not be afraid of anyone. The tyrant will not be able to take away happiness.

What is right to do, do it willingly. What is not right to do, do not do it in any way. Promise everything rather than to say "I am wise".

What you do well, say with your mind that it is God who does it. No man who <looks> down upon the earth and upon tables is wise.

The philosopher who is an outer body, he is not the one to whom it is fitting to pay respect, but (the) philosopher according to the inner man.

Guard yourself from lying; there is he who deceives and there is he who is deceived. Know who God is, and know who is the one who thinks in you; a good man is the good work of God.

They are miserable because of whom the word is blasphemed. Death will not be able to destroy [. . .].

(pages 35-end are missing)

THE GOSPEL OF TRUTH

The Gospel of Valentinus of Rome
From: Nag Hammadi Library, Egypt
Translation: Paterson Brown
Estimated Range of Date:130-160 AD

(The Gospel of Truth is one of the Gnostic texts from the New Testament apocrypha found in the Nag Hammadi codices ("NHC"). It exists in two Coptic translations, a Subakhmimic rendition surviving almost in full in the first codex (the "Jung Codex") and a Sahidic in fragments in the twelfth.

The Gospel of Truth was probably written in Greek between 140 and 180 by Valentinian Gnostics or by Valentinus himself. It was known to Irenaeus of Lyons, who objected to its Gnostic content and declared it heresy. After its Coptic translations and their burial at Nag Hammadi, the text had been lost until the Nag Hammadi discovery.

The text is written with strong poetic skill (notable even in translation), and includes a heavily cyclical presentation of themes. It is not a "gospel" in the sense of an account of the works of Jesus of Nazareth, but is better understood as a homily. The text is generally considered by scholars one of the best written texts in the whole Nag Hammadi collection, considering its worth highly as both a great literary work and a gnostic exegesis on several gospels, canonical and otherwise.

Not all scholars, however, agree that the text is to be considered Gnostic. The writing is thought to cite or allude to the New Testament Gospels of Matthew and John, as well as 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Hebrews, 1 John and the Book of Revelation--John's Gospel the most often. It is also influenced by Thomas; for instance at one point (22:13-19) it cites John 3:8 alongside Thomas 28.

The text describes a theory of the rise of Error in personified form. The ignorance and yearning to see the Father bred fear, which coalesced into a fog by which Error gained power. It then describes Jesus as having been sent down by God to remove ignorance. Jesus was a teacher confounding the other scribes and teachers, and asserted they were foolish since they tried to understand the world by analyzing the law. But Error grew angry at this, and nailed Jesus to a cross. It also proceeds to describe how it is knowledge of the father that grants salvation, which constitutes eternal rest, describing ignorance as a nightmare.

Having next described the parable of the good shepherd, in an esoteric manner, it then describes how feeding the hungry and giving rest to the weary is to be understood as feeding spiritual hunger, and resting the world weary.

This is followed by a parable about anointing. The remainder of the text concerns a treatise on the connection between the relationship between the Son and the Father, and the relationship of a name to its owner. The prime example of this is the phrase it uses that the name of the Father is the Son, which is to be understood in the esoteric

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manner that the Son is the name, rather than as meaning that Son was a name for the Father. Unlike the canonical gospels, this gospel does not contain an account of Jesus' life or teaching. It does contain insights concerning the resurrected Jesus' 40-day ministry.)

1 The Gospel of Truth is joy for those who have received from the Father of Truth the gift of recognising him, through the power of the meaning who comes forth from the fullness which is in the thought and mind of the Father. This is he who is called the Saviour---That being the name of the task which he is to do for the atonement of those who had been unacquainted with the name of the Father.

2 Now the the gospel is the revelation of the hopeful, it is the finding of those who seek him. For since the totality were searching for him from whom they came forth--and the totality were within him, the Incomprehensible Inconceivable--One, he who is beyond all thought--Hence Un-acquaintance with the Father caused anxiety and fear. Then the Anxiety condensed like a fog so that no one could see.

3 Wherefore delusion grew strong, contriving its matter in emptiness and unacquaintance with the Truth, preparing to substitute a potent and alluring fabrication for truthfulness. But this was no humiliation for him, the Incomprehensible Inconceivable-One. For the anxiety and the amnesia and the deceitful fabrication were nothing--whereas the established Truth is immutable, imperturbable, and of unadornable beauty. Therefore despise delusion ! It has no roots and was in a fog concerning the Father, preparing labours and amnesia and fear in order thereby to entice those of the transition and take them captive.

4 The amnesia of delusion was not made as a revelation, it is not the handiwork of the Father. Forgetfulness does not occur under his directive, although it does happen because of him. But rather what exists within him is acquaintanceship -- this being revealed so that forgetfulness might dissolve and the Father be recognised. Since amnesia occurred because the Father was not recognised, thereafter when the Father is recognised there will be no more forgetting.

5 This is the Gospel of him who is sought, which he has revealed those perfected thur the mercies of the Father as the Secrecy Mystery: JESUS the Christ! He enlightened those who were in the darkness because of forgetfulness. He illumined them. He gave them a path, and that path is the Truth which he proclaimed.

6 Therefore delusion was enraged at him, and pursued him in order to suppress and eliminate him. He was nailed to a tree, he became the fruit of recognising the Father. Yet it did not cause those who consume it to perish, but rather to those who consumed it he gave a rejoicing at such a discovery. For he found them in himself and they found him in themselves--the Incomprehensible Inconceivable--One, the Father, this Perfect--One who created the totality, in whom the totality exists and of whom the totality has need. For he had withheld within himself their perfection, which he had not yet bestowed upon them all.

7 The Father is not jealous, for what envy could there be between him and his members? For if the way of this Aeon had prevailed they would not have been able to come unto the Father, who retains within himself their fulfillment and bestows it upon them as a return to himself with a recognition which is single in perfection. It is he who ordained the totality, and the totality is within him and the totality had need of him. It is like a person with whom some have been unacquainted, yet who desires that they recognise and love him. For what did they all lack except acquaintance with the Father?

8 Thus he became a reposeful and leisurely guide in the place of instruction. The Logos came to the midst And spoke as their appointed teacher. There approached those who considered themselves wise, putting him to the test--yet he shamed them in their vanity. They hated him because they were not truly wise. Then after them all, there also approached the little Children, those who have the acquaintance of the Father. Having been confirmed, they learned of the Face-Forms of the Father. They recognised, they were recognised, they were glorified, they glorified. Revealed in their heart was the Living Book of Life, this which is inscribed in the thought and mind of the Father and which has been within his Incomprehensibility since before the foundation of the totality. No one can take this away, because it was appointed for him who would take it and be slain.

9 No one of those who trusted in salvation could have become manifest unless this book had come to the midst. This is why the merciful and faithful-One---JESUS!--patiently endured the sufferings in order to take this book, since he knew that his death would become life for many. Just as the fortune of the deceased master of the estate remains secret until his bequest is opened, so also the totality remained hidden so long as the Father of the totality was invisible--this--One thur who all dimension originate. This is why JESUS appeared, clothed in that book.

10 He was nailed to a tree in order to publish the edict of the Father on the Cross. Oh sublime teaching, such that he humbled himself unto death clad in eternal life! He stripped himself off the rags of mortality in order to don this imperishability which none has the power to take from him. Entering into the empty spaces of the terrors, he brought forth those who had been divested by amnesia. Acting with recognition and perfection, he proclaimed what is in the heart [of the Father, in order to] make wise those who are to receive the teaching. Yet those who are instructed are the Living, inscribed in this Book of Life, who are taught about themselves and who receive themselves from the Father in again returning to him.

11 Because the perfection of the totality is in the Father, it is necessary that they all ascend unto him. When someone recognises, he receives the things that are his own and gathers them to himself. For he who is unacquainted has

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lack--and what he lacks is great, since what he lacks is that which will make him perfect. Because the perfection of the totality is in the Father, it is necessary for them all to ascend unto him. Thus each and every one receives himself.

12 He pre-inscribed them, having prepared this gift for those who came forth from him. Those whose names are foreknew are all called at the end. Thus someone who recognises has his name spoken by the Father. For he whose name has not been spoken remains unacquainted. How indeed can anyone harken whose name has not been called? For he who remains unacquainted until the end is a figment of forgetfulness and will vanish with it. Otherwise why indeed is there no name for those wretches, and why do they not heed the call?

13 Thus someone with acquaintance is from above. When he is called he hears and responds and returns to him who called, ascending unto him. He discovers who it is that calls him. In recognition he does the will of him who called. He desires to please him, and granted repose he receives the name of the One. He who recognises thus discovers from whence he has come and whither he is going. He understands like someone who was intoxicated and who has shaken off his drunkenness and returned to himself, to set upright those things which are his own.

14 He has brought many back from delusion. He went before them into the spaces thur which their hearts had migrated in going astray due to the depth of him who encompasses all dimensions without himself being encompassed. It is a great wonder that they were within the Father without recognising him, and that they were able to depart unto themselves because they could neither comprehend nor recognise him in whom they were. For thus his violation had not yet emerged from within himself. For he revealed himself so that his emanations would reunite with him in recognition.

15 This is acquaintance with the Living Book, whereby at the ending he has manifested the eternal-ones as the alphabet of his revelation. These are not vowels nor are they consonants, such that someone might read them and think of emptiness, but rather they are the true alphabet by which those who recognise it are them selves expressed. Each letter is perfect thought, each letter is like a complete book written in the alphabet of unity by the Father, who inscribes the Eternal-Ones so that thur his alphabet they might recognise the Father.

16 His Wisdom meditates on the meaning,His Teaching expresses it, His Acquaintance revealed it,

His Dignity is Crowned by it, His Joy unites with it, His Glory Exalted it, His Appearance manifested it, Hid Repose received it, His Love embodied it, His Faith embraced it.

17 Thus the Logos of the Father comes into the totality as the fruit of his heart and the Face-form of his will. But he supports them all, he atones them and moreover he assumes the Face-form of everyone, purifying them, bringing them back--

Within the Father,

Within the Mother,

Jesus of Infinite Kindness.

The Father uncovers his bosom, which is the Holy Spirit, revealing his secret. His Secret is his Son! Thus through the compassions of the Father the Eternal-Ones recognise him. And they cease their toil of seeking the Father and repose in him, recognising that this is the repose.

18 Having replenished the deficiency, he dissolved the scheme . For the scheme is this world in which he served as a slave, and deficiency is the place of jealousy and quarreling. Yet the place of unity is perfect. Since deficiency occurred because the Father was not recognised, thereafter when the Father is recognised there shall be no deficiency. Just as with ignorance, when someone comes to know, the ignorance dissolves of itself--and also as darkness dissipates when the light shines--so also deficiency vanishes when perfection appears. Thus from that moment on there is no more scheme , but rather it disappears in the fusion of the unity. For now their involvements are made equal, in the moment when the fusion perfects the spaces.

19 Each one shall receive himself in the unification, and shall be purified in acquaintanceship from the multiplicity into unity--consuming matter in himself like a flame, darkness with light, and death with life. Since these things have thus happened to each one of us, it is appropriate that we think of the totality so that the house be holy and silent for the unity.

20 It is like some who move jars from their proper places to unsafe places, where they are broken. And yet the Master of the house suffered no loss but rather rejoiced, for those unsound jars were replaced by this which are fully perfect. This the judgement which has come from above, like a double-edged sword drawn to cut this way and that as each one is judged.

21 There came to the midst the Logos, which is in the heart of those who speak it. This was not a mere sound, but rather it was incarnate. A great disturbance occurred among the jars---for lo some were emptied, others were filled, some were supplied, others were overturned, some were cleansed, others were broken. All of the spaces quaked and were agitated, having neither order nor stability. delusion was in anguish at not discerning what to do--distressed and lamenting and cropping-hair from understanding nothing.

22 Then when recognition approached with all its emanations, this was the annihilation of delusion which was emptied into nothingness. The Truth came to the midst, and all his emanations recognised and embraced the Father in Truth and united with him in perfect power. For everyone who loves the Truth attaches himself to the mouth of the Father with his language by receiving the Holy Spirit. Truth is the mouth of the Father, his language is the Holy Spirit joined to him in Truth. This it the revelation of the Father and self-manifestation to his Eternal-Ones. He has revealed his secret, explaining it all. .

23 For who is the Existent-One, except for the Father alone? All dimensions are his emanations, recognised in coming

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forth from his heart likes sons from a mature person who knows them. Each one whom the Father begets had previously received neither form nor name. Then they were formed through his self-awareness. Although indeed they had been in his mind, they had not recognised him. The Father however is perfectly acquainted with all dimensions, which are within him.

24 Whenever he wishes he manifests whomever he wishes, forming him and naming him. And in giving him a name, he causes him to come into being. Before they came into being, these assuredly were unacquainted with him who fashioned them. I do not say however that those who have not yet come into being are nothings--but rather they pre-exist within him who shall intend their becoming when he desires it, like a season yet to come. Before anyone is manifest (the Father) knows what he will bring forth. But the fruit which is not yet manifest neither recognises nor accomplishes anything. Thus all dimensions themselves exist within the Father who exists, from whom they come forth, and who established them unto himself from that which is not.

25 Whoever lacks root also lacks fruit, but still he thinks to himself: "I have become, so I shall decease---For everything that (earlier) did not (yet) exist, (later) shall no (longer) exist." What therefore does the Father desire that such a person think about them self?: "I have been like the shadows and the phantoms of the night!" When the dawn shines upon him, this person ascertains that the terror which had seized him was nothing. They were thus unacquainted with the Father because the did not behold him. Hence there occurred terror and turmoil and weakness and doubt and division, with many deceptions and empty fictions at work through these.

26 It was as if they were sunk in sleep and found themselves in troubled dreams--either fleeing somewhere, powerlessly pursuing others, or delivering blows in brawls, or themselves suffering blows, or falling from high place, or sailing through the air without wings. Sometimes it even seems as if they are being murdered although no one pursues them, or as if they themselves are murdering their neighbours since they are sullied by their blood.

27 Then the moment comes when those who have endured all this awaken, no longer to see all those troubles--for they are naught. Such is the way of those who have cast off un-acquaintance like sleep and consider it to be nothing, neither considering its various events as real, but rather leaving it behind like a dream of the night. Recognising the Father brings the dawn! This is what each one has done, sleeping in the time when he was unacquainted. And this is how, thus awakened, he comes to recognition.

28 How good for the person who returns to himself and Awakens, and blest is this-One who has open the eyes of the blind! And the spirit ran after him, resurrecting him swiftly. Extending her hand to him was was prostrate on the ground, she lifted him up on his feet who had not yet arisen. Now the recognition which gives understanding is through the Father and the revelation of his Son. Once they have seen him and heard him, he grants them to taste and to smell and to touch the beloved Son.

29 When he appeared, telling them about the Incomprehensible Father, he breathed into them what is in the thought of doing his will. Many received the Light and returned to him. But the materialists were alien and did not behold his likeness nor recognise him, although he came forth incarnate in form. Nothing obstructs his course--for imperishability is indomitable. Furthermore he proclaimed beforehand that which was new, expressing what is in the heart of the Father and bringing forth the flawless Logos.

30. Light spoke through his mouth, and his voice gave birth to life. He gave to them the thought of Wisdom, of Mercy, of Salvation, of the Spirit of Power, from the Infinity and the Kindness of the Father. He abolished punishment and torment, for these caused some who had need of mercy to go astray from his face in delusion and bondage. And with Power he pardoned them, and he humbled them in acquaintanceship.

31 He became a path for those who strayed, Acquaintance for the unaware, Discovery for those who seek, Stability for the wavering, and Immaculate Purity for those who were defiled.

32 He is the Shepherd who left behind the 99 sheep which were not lost, in order to go searching for This-One which had strayed. And he rejoiced when he found it. For 99 is a number that is counted on the left hand, which tallies it. But when 1 is added, the entire sum passes to the right hand. So it is with him who lacks the one, which is the entire right hand--he takes from the left what is deficient in order to transfer it to the right, and thus the number becomes 100. Now the signification of what is in these words is the Father.

33 Even on the Sabbath he laboured for the sheep which he found fallen into the pit. He restored the sheep to life. bringing it up from the pit, so that you sons of heart--understanding may discern this Sabbath on which the work of Salvation must never cease, and so that you may speak from this day which is above, which has no night and from the perfect Light which never sets.

34 Speak therefore from your hearts,

For you are this perfect day and within you dwells this abiding Light.

Speak of the Truth with those who seek it, and of acquaintanceship unto those who in delusion have transgressed.

Support those who stumble,
Reach out your hand to the sick,
Feed those who are hungry,
Give repose to the weary ,
Uplift those who yearn to arise,
Awaken those who sleep--
For you are the Wisdom that rescues!

35 Thus strength grows in action. Give heed to yourselves--be not concerned with those other things which you have already cast out of yourselves. Do not return to what you have regurgitated, be not moth-eaten, be not worm-eaten--

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for you have already cast that out. Do not become a place for the Devil, for you have already eliminated him. Do not reinforce those things that made you stumble and fall. Thus is uprightness!

36 For Someone who violates the Torah harms himself more than the judgement harms him. For he does his deeds illicitly, whereas he who is righteous does his deeds for others. Do therefore the will of the Father, because you are from him. For the Father is kind, and things are good through his will. He has taken cognizance of whatever is yours, so that you may repose yourselves about such things--for in their fruition it is recognised whose they are.

37 The Sons of the Father are his fragrance, for they are from the grace of his face. Therefore the Father Loves his fragrance and manifests it everywhere. And blending it with matter, he bestows his fragrance upon the Light, and his repose he exalts it over every likeness and every sound. For it is not the ears that inhale the fragrance, but rather the Breath (Spirit) has the sense of smell and draws it to Oneself--and thus is someone baptised in the fragrance of the Father.

38 Thus he brings it to harbour, drawing his original fragrance which had grown cold unto the place from which it came. It was something which is psychic form had become like cold water permeating loose soil, such that those who see it think it to be dirt. Then afterwards, when a warm and fragrant breeze blows, it evaporates. Thus coldness results from the separation. This is why the Faithful-One came--to abolish division and bring the warm fullness of Love, so that the cold would not return but rather there should be the unification perfect thought. This is the Logos of the Gospel of the finding of the fullness by those who await the Salvation which comes from on high. Prolonged is the hope of those who await--those whose likeness is the light which contains no shadow--at that time when the fullness finally comes.

39 The deficiency of matter did not originate through the infinity of the Father, who came in the time of inadequacy--although no one could say that the indestructible would arrive in this manner. But the profundity of the Father abounded, and the thought of delusion was not with him. It is a topic for falling prostrate, it is a reposeful topic--to be set upright on his feet, in being found by This-One who came to bring him back. For the return is called Metanoia .

40 This is why imperishability breathed forth--to follow after the transgressor so that he may have repose. For to forgive is to remain behind with the light, the Logos of the fullness, in the deficiency. Thus the physician hastens to the place where there is illness, for this is his hearts desire. But he who has a lack cannot hide it from him who has what he needs. Thus the fullness, which has no deficiency, replenishes the lack.

41 (The Father) gave of himself to replenish whomever is lacking, in order that thereby he may receive grace. In the time of his deficiency he had no grace. Thus wherever grace is absent, there is inferiority. At the time when he received this smallness which he lacked, (then the Father) revealed to him a fullness, which he lacked, (then the Father) revealed to him a fullness, which is this finding of the Light of Truth that dawned upon him in unchangeability. This is why the Christ was invoked in their midst--so that they would receive their returning. He anoints with the Chrism those who have been troubled. The anointing is the compassion of the Father who will have mercy upon them. Yet those whom he has anointed are those who are perfected.

42 For Jars which are full are those which are sealed . Yet when its sealant is destroyed, a jar leaks. And the cause of its being emptied is the absence of its sealant. For then something in the dynamics of the air evaporates it. But that is not emptied from which no sealant has been removed, nor does anything leak away, but rather the perfect Father replenishes whatever is lacking.

43 He is good. He knows his seedlings, for it is he who planted them in his Paradise. Now his Paradise is his realm of repose. This is the perfection in the thought of the Father, and these are the "Logoi" of his meditation. Each on of is Logoi is the product of his unitary will in the revelation of his meaning. While they were still in the depths of his thought, the Logos was the first to come forth. Furthermore he revealed them from a mind that expresses the unique Logos in the silent grace called thought, since they existed therein prior to being revealed. So it occurred that he (The Logos) was the first to come forth at the time when it pleased the will of him who intended it.

44 Now the will of the Father is that which reposes in his heart and pleases him. Nothing exists without him, nor does anything occur without the volition of the Father. But his will is Unfathomable. His will is his imprint, and none can ascertain it nor come to concern it in order to control it. But whenever he wills, what he wills exists--even if the sight does not please them. They are nothing before the Face of God and the will of the Father. For he knows the beginning and the ending of them all--at their end he shall question them Face-to-Face. Yet the ending is to receive acquaintance with This-One who was hidden. Now this is the Father--This-One from whom the beginning came forth, This-One to whom all these shall return who came forth from him. Yet they have been manifest for the Glory and Joy of his Name.

45 Now the Name of the Father is the Son. He first named him who came forth from himself, and who is himself. And he begot him as a Son. He bestowed his own Name upon him. It is the Father who from his heart possesses all things. He has the Name, he has the Son who can be seen. Yet his name is Transcendental---For it alone is the Mystery of the invisible, which through him comes to ears completely filled with it.

46 For indeed the Name of the Father is "Not Spoken", yet rather it is manifested in a Son. Accordingly, Great is the Name! Who therefore could proclaim a Name for him, the Supreme Name, except him alone whose Name this is--together with the Sons of the Name, those in whose heart the Name of the Father reposes and who themselves likewise repose in his Name? Because the Father is unchangeable, it is he alone who begot him as his own Name before he fashioned

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the Eternal-Ones, so that the Name of the Father would be Lord over their heads--This-One who is truly the name, secure in his command of Perfect Power.

47 The Name is not mere "Wordage", nor is it only "Terminology", but rather it is transcendental. He alone named him, he alone seeing him, he alone having the Power to give him a Name. Whoever does not exist has no Name--For what names are given to the Non-Existent? But this Existing-One exists together with his Name. And the Father alone knows him, and he alone names him.

48 The Son is his Name. He did not keep him hidden as a secret--but rather the Son came to be, and (The Father) alone named him. Thus the name belongs to the Father, such that the name of The Father is the Son. How otherwise would compassion find a Name, except from The Father? For after all, anyone will say to his companion: "Whoever could give a name to someone who existed before him?--As if children do not thus receive their names through those who gave them birth!"

49 Firstly, therefore, it is appropriate that we think on this topic: What is the Name? Truly he is the Name--Thus also he is the Name from The Father. He is the Existent Name of the Lord. Thus he did not receive the Name on loan as do others, according to the pattern of each one who is to be created in his heart. Yet This-One is the Lords Name. There is no one else who bestowed it upon him, but he was unnamable and it was ineffable until the time when he who is perfect gave expression to him alone. And it is he who has the Power to express his name and to see him. Thus it pleased him in his heart that his desired Name be his Son and he gave the Name to him--This-One who came forth from the profundity.

50 He expressed his secret, knowing that The Father is benevolent. This is exactly why he brought This-One forth--so that he might speak of the realm and his place of repose from which he came, and render Glory to the fullness, the Majesty of his Name, and the Kindness of The Father. He shall speak of the Realm from which each One came--and each one who issued from that place shall thus be hastened to return unto it again, to share in receiving the taste of that place, receiving nourishment and growth. And his own realm of repose is his fullness.

51 Thus all the emanations of The Father are plentitudes, and the source of all his emanation is within the Heart of him from whom they all flourish. He bestowed their destinies upon them. Thus is each one made manifest, such that through their own meditation they [return to] the place to which they direct their thought. That place is their source, which lifts them through all the heights of Heaven unto the Father. They attain unto his head, which becomes their repose. And they are embraced as they approach him, so that they say that they have partaken of his face in kisses. Yet they are not thus made manifest by exalting themselves. They neither lack the Glory of The Father, nor do they think of him being trite or bitter or wrathful. But rather he is benevolent, imperturbable, and kind--knowing all the dimensionalities before they come into existence, and having no need of edification.

52 This is the form of those who themselves belong on High through the grandeur of the Immeasurable, as they await the single and Perfect-One who makes himself there for them. And they do not descend unto the Abode of the Dead . They have neither jealousy nor lamentation nor mortality there among them, but rather they repose in him who is reposeful. They are neither troubled nor devious concerning the Truth, but rather they themselves are the Truth. The Father is within them and they are within the Father--perfected and made indivisible in the Truly Good, not inadequate in anything but rather given repose and refreshed in the Spirit. And they shall obey their source in leisure, these in whom his root is found and who harm no soul. "This Is The Place Of The Blest, This Is Their Place!"

53 Wherefore let the remainder understand in their places that is not appropriate for me, having been in the realm of repose, to anything further. But it is within his heart that I shall be--forever devoted to The Father of the totality, together with those true Brothers upon whom pours the Love of The Father and among whom there is no lack of him. These are they who are genuinely manifest, being in the True and Eternal Life and speaking the Perfect Light which is filled with the seed of The Father, and who are in his heart and in the fullness and in whom his Spirit rejoices, Glorifying him in whom they exist. His good and his Sons are perfect and worthy of his Name. For it is children of this kind that he The Father desires.

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SUPPLEMENTS FROM THE HEBREW DEUTEROCANON

(that did not become part of Wycliffe's Catholic canon)

- 4 Esdras (Ezra): 1–2 (5 Esdras) from Latin; 3–14 from Hebrew; 15–16 (6 Esdras) from Latin
- The Prayer of Azariah and Song of the Three Holy Children
- Prayer of Manasseh

THE HEBREW DEUTEROCANON

also known as The Old Testament Apocrypha
or The Secondary Canon of the Hebrew Bible
Translation: King James Version, 1611

(Judaism has a much older history in Greece and the Roman Republic than most modern people are aware of. The Septuagint (Latin word for 'seventy'; often abbreviated in Roman numerals, LXX) or The Old Testament in Greek, proves this fact. The Septuagint is the earliest extant Greek translation of books from the Hebrew Bible, complete with its Deuterocanon and various biblical apocrypha, dating back to the 3rd and 2nd centuries BC.

At the time of Julius Caesar and Augustus Caesar, already 5-10% of the Greek and Roman population was Jewish. The Hebrew Bible was (through its Greek translation) well known among Greeks and Romans. The first Jews came already together with Phoenician traders and settlers. According to the Letter of Aristeas, the Hebrew Torah was translated into Greek at the request of King Ptolemy II Philadelphus of Egypt (285–247 BC) by 70 Jewish scholars or, according to later tradition, 72: six scholars from each of the Twelve Tribes of Israel, who independently produced identical translations.

The miraculous character of the Aristeas legend might indicate the esteem and disdain in which the translation was held at the time; Greek translations of Hebrew scriptures were in circulation among the Alexandrian Jews. Egyptian papyri from the period have led most scholars to view as probable Aristeas's dating of the translation of the Pentateuch to the third century BC. Whatever share the royal court of Ptolemy may have had in the translation, it satisfied a need felt by the Jewish community of Alexandria and other places in Egypt (in whom the knowledge of Hebrew was waning).

The Old Testament in Greek was in wide use by the time of Caesar, Jesus and Saul of Tarsos (Paul of Tarsus, Paul the Apostle, the man who created Roman Christianity, the forerunner of modern Christianity) because most Christian proselytes, God-fearers, and other gentile sympathisers of Greek Judaism could not read Hebrew. Greek was the main language of the educated elite in the rising Roman Republic and the Roman Empire. The text of the Greek Old Testament is quoted more often than the original Hebrew Bible text in the Greek New Testament (particularly the Pauline epistles because Paul spoke Greek much better than Hebrew) by the Apostolic Fathers, and later by the Greek Church Fathers.

The first five books of the Hebrew Bible, known as the Torah or the Pentateuch, were translated in the mid-3rd century BC; they did not survive as original-translation texts, however, we have some fragments of them. The remaining books of the Greek Old Testament are presumably translations of the 2nd century BC. The Septuagint translation of the Hebrew Bible into Greek, which the early church used as its Old Testament, included all of the deuterocanonical books.

Modern critical editions of the Greek Old Testament are based on the Codices Alexandrinus (c. 400 AD), Sinaiticus (c.330 AD), and Vaticanus (c.330 AD). The fourth- and fifth-century Greek Old Testament manuscripts have different lengths. The Codex Alexandrinus, for example, contains all four books of the Maccabees (indicating that the Jewish population accounted for much more than just 10 or 20% in Alexandria); the Codex Sinaiticus contains 1 and 4 Maccabees, and the Codex Vaticanus contains none of the four books.

The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Catholic Church, the Eastern Orthodox Church, the Oriental Orthodox Churches and the Assyrian Church of the East to be canonical books of the Old Testament but which are considered non-canonical by Protestant denominations. They date from the period 300 BC–AD 100 approximately (mostly from 200 BC–AD 70, i.e. before the definite separation of the Church from Judaism). While the New Testament never quotes from or ascribes canonical authority to these books, some say there is a correspondence of thought, while others see texts from these books being paraphrased, referred or alluded to many times in the New Testament, particularly in the Pauline epistles depending in large measure on what is counted as a reference.

Though there is no scholarly consensus as to when the Hebrew Bible canon was fixed, some scholars hold that the Hebrew canon was established well before the first century AD – even as early as the fourth century BC, or by the Hasmonean dynasty (140–40 BC). The Hebrew canon does not include the seven deuterocanonical books and this formed the basis for their exclusion from the Protestant Old Testament.

The Council of Rome (382 AD) defined a list of books of Scripture presented as having been made canonical. It included most of the deuterocanonical books. Since the 16th century, most Protestant Churches have accepted only works in the Masoretic Text of the Hebrew Bible as canonical books of the Old Testament, and hence classify all deuterocanonical texts (of whichever definition) with the Apocrypha.

The Masoretic Text is the authoritative Hebrew Aramaic text of the 24 books of the Tanakh in Rabbinic Judaism. The Masoretic Text defines the Jewish canon and its precise letter-text, with its vocalisation and accentuation known as the

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masorah. It was primarily copied, edited and distributed by a group of Jews known as the Masoretes between the 7th and 10th centuries AD.)

THE FOURTH BOOK OF ESDRAS / EZRA

(Chapters 1-2 [5 Ezra]; 3-4 [6 Ezra] Latin origin;
Chapters 5-16 [4 Ezra] Hebrew origin)
Estimated Range of Dating: 70 and 218 AD.

(4 Esdras / Ezra, by scholars called 2 Esdras, Latin Esdras, or Latin Ezra, is the name of an apocalyptic book. The document is known under different names, depending of who talks about it. Chapters 5-16, the great bulk of 2 Esdras, are today known as 4 Ezra or the Jewish Apocalypse of Ezra. The latter name should not be confused with a later work called the Greek Apocalypse of Ezra. Its authorship is ascribed to Ezra, the author, high priest and Persian administrator of the 5th century BC, although modern scholarship places its composition between 70 and 218 AD. The name Ezra is an abbreviation of Azaryahu, Azariah, "Yah helps". In the Greek Septuagint the name is rendered into Esdras, which is also used in Latin. To Roman Catholics, Protestants, and most Eastern Orthodox Christians 4 Esdras is apocryphal. It was excluded by Jerome from his Vulgate version of the Old Testament, but from the 9th century onwards the Latin text is sporadically found as an appendix to the Vulgate, inclusion becoming more general after the 13th century.

4 Ezra is significant for Jewish history and legislation because towards the end of its last chapter, it mentions the reconstruction of the Hebrew Bible in Babylon. Ezra is seen as a new Moses in this book: He restores The Law [the Torah that was destroyed with the burning of the Temple in Jerusalem in 587 BC] by dictating to scibes the 24 books of the Hebrew Bible for the public and another 70 for the wise alone [the Apocrypha and the Babylonian Talmud; see: The Grand Bible, pp. 1052].

The Ethiopian Church considers 4 Ezra to be canonical and calls it Izra Sutuel [Salatiel]. There had been the belief it was written during the Babylonian captivity and also that it was a part of the Constantine Bible, i.e. the Codex Sinaiticus. It was also often cited by the Fathers of the Church. In the Armenian tradition it is called 3 Ezra.

Among Greek Fathers of the Church, 4 Ezra is generally cited as "The Prophet Ezra" or "Apocalypse of Ezra". Most scholars agree that 4 Ezra was composed in Hebrew, which was translated into Greek, and then to Latin, Armenian, Ethiopian and Georgian, but the Hebrew and Greek editions have been lost. Slightly differing Latin, Syriac-Aramaic, Arabic, Ethiopic, Georgian, Armenian and Slavonic [from Latin] translations have survived.

4 Ezra consists of seven visions of Ezra the scribe. Ezra (fl. 480–440 BC), also called Ezra the Scribe (Ezra ha-Sofer) and Ezra the Priest in the Book of Ezra, was a Jewish scribe (sofer) and priest (kohen). In Greco-Latin Ezra is called Esdras (in Greek). According to the Hebrew Bible he was a descendant of Sraya (Ezra 1) the last High Priest to serve in the First Temple (2 Kings 25:18), and a close relative of Joshua the first High Priest of the Second Temple (Ezra 3:2). He returned from Babylonian exile and reintroduced the Torah in Jerusalem as the law of the land (Ezra 7-10 and Neh 8). According to 1 Esdras (3 Ezra), a Greek translation of the Book of Ezra is still in use in Eastern Orthodoxy. Rabbinic tradition holds that he was an ordinary member of the priesthood.

The apocalyptic fourth book of Ezra (also known as 'Second Book of Esdras' or the 'Third Book of Esdras') was written about 30 years after the destruction of the Temple of Jerusalem in c. 100 AD. The document itself tells us this date as it is hidden in a typological fashion as Double-Story in the 5th Vision which is also known as Eagle-Vision; the eagle stands for Rome and the three heads in 14:22 stand for the Flavian emperors Vespasian, Titus and Domitian; Flavius Titus destroyed the Herodian Temple in 70 AD.

In this book, Ezra has a seven part prophetic revelation, converses with an angel of God three times and has four visions. Ezra, thirty years into the Babylonian Exile (4 Ezra 3:1 / 2 Esdras 1:1), recounts the siege of Jerusalem and the destruction of Solomon's Temple. This would place these revelations in the year 557 BC, a full century before the date given in the canonical Ezra. The central theological themes are "the question of theodicy, God's justness in the face of the triumph of the heathens over the pious, the course of world history in terms of the teaching of the four kingdoms, the function of the law, the eschatological judgement, the appearance on Earth of the heavenly Jerusalem, the Messianic Period, at the end of which the Messiah will die, the end of this world and the coming of the next, and the Last Judgement."

The two chapters, also called 6 Ezra by scholars, and found in the Latin, but not in the Eastern texts, predict wars and rebuke sinners. They are now placed as chapter 3 and 4 between die older chapters 1-2 and the Hebrew bulk of the chapters 5-16.] Many assume that they probably date from a much later period (perhaps late third century) and may be Christian in origin; it is possible, though not certain, that they were added at the same time as the first two chapters of the Latin version. It is possible that they are Jewish in origin, however; 3:57-59 have been found in Greek, which most scholars agree was translated from a Hebrew original.)

4 ESDRAS (5 EZRA) CHAPTER 1
(Origin: Latin)

1 The second book of the prophet Esdras (Ezra, Azaryahu, Azariah), the son of Saraias, the son of Azarias (Azaryahu, Azariah), the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

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3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artexerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children:

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, into whom I have done so much good?

10 Many kings have I destroyed for their sakes; Pharaoh with his servants and all his power have I smitten down.

11 All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

12 Speak thou therefore unto them, saying, Thus saith the Lord,

13 I led you through the sea and in the beginning gave you a large and safe passage; I gave you Moses for a leader, and Aaron for a priest.

14 I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The quails were as a token to you; I gave you tents for your safeguard: nevertheless ye murmured there,

16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, did ye not cry unto me,

18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians, than to die in this wilderness.

19 Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angels' bread.

20 When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, Juda, wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 When ye offer unto me, I will turn my face from you: for your solemn feastdays, your new moons, and your circumcisions, have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is an evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance, and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

4 ESDRAS (5 EZRA) CHAPTER 2

(Origin: Latin)

1 Thus saith the Lord, I brought this people out of bondage, and I gave them my commandments by menservants the prophets; whom they would not hear, but despised my counsels.

2 The mother that bare them saith unto them, Go your way, ye children; for I am a widow and forsaken.

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3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth: for they have despised my covenant.

8 Woe be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness still come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath led you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

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47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

4 ESDRAS (6 EZRA) CHAPTER 3

(Origin: Latin)

1 Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up and fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, and the appearance thereof from the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled bled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be puffed up full of wrath, and the star, that they may make all the earth afraid,

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and them that dwell therein; and they shall pour out over every high and eminent place an horrible star,

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person:

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee.

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy Power shall be dried up as a flower, the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief

57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;

62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and, look, what thou hast, they shall spoil it, and mar the beauty of thy face.

4 ESDRAS (6 EZRA) CHAPTER 4

(Origin: Latin)

1 Woe be unto thee, Babylon, and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me! woe is me! who will deliver me in those days?

18 The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges.

21 Behold, victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then

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shall evils grow upon earth, sword, famine, and great confusion.

22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of Olives upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things and understand them, ye servants of the Lord.

36 Behold, the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child in the ninth month bringeth forth her son, with two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40 O my people, hear my word: make you ready to thy battle, and in those evils be even as pilgrims upon the earth.

41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers.

45 And therefore they that labour labour in vain:

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, saith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

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68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

4 ESDRAS (4 EZRA) CHAPTER [3] 5

First Vision (Origin: Hebrew; former chapter 3)

1 In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, and that thyself alone, and commandedst the people,

5 And gavest a body unto Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leadest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beside Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the

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heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and their's also that dwell the world; and so shall thy name no where be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people have so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

4 ESDRAS (4 EZRA) CHAPTER [4] 6

(Origin: Hebrew)

1 And the angel that was sent unto me, whose name was Uriel, gave me an answer,

2 And said, Thy heart hath gone to far in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgement, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name whereby we are called? of these things have I asked.

26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.

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35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times; and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning, look, what thou desirest to see, it shall be shewed thee.

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, an hot burning oven passed by before me: and it happened that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

4 ESDRAS (4 EZRA) CHAPTER [5] 7

(Origin: Hebrew)

1 Nevertheless as coming the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together:

7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast even days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

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23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thy only one people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgement.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the dross that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgement, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgement unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgement the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou, which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

4 ESDRAS (4 EZRA) CHAPTER [6] 8

(Origin: Hebrew)

1 And he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

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3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort and fear not

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of

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unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst Enoch [Behemoth[*, and the other Leviathan [Livyatan]*; *(* Griffins, dragons and other primordial monsters. A reminiscence of the finds of fossilised dinosaur bones in antiquity. Hebrew mythology of Mesopotamian origin in the Hebrew Bible: Job 40-41; Psalms 74:14; Isaiah 27:1; see: Canaanite legends from Ugarit, such as Baal [Bel] battles Yahm, 1360 BC., The Grand Bible, p.2165; Children and Household Tales by the Brothers Grimm, Lord Henfield 2022, KHM 88, p.489; Sumerian Kesh-Temple-Hymn from ca. 2600 BC, The Grand Bible, S.5249, §§ 75-86)*

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

4 ESDRAS (4 EZRA) CHAPTER [7] 9

(Origin: Hebrew)

1 And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils,: and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit.

14 If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me. There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

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22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenants; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the former judgements: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgement, and misery shall pass away, and the long suffering shall have an end:

34 But judgement only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Helias for those that received rain; and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

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67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are cured with his word, and put out the multitude of contentions,

70 There should be very few left peradventure in an innumerable multitude.

4 ESDRAS (4 EZRA) CHAPTER [8] 10

(Origin: Hebrew)

1 And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.

6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgement.

13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness which beholdest from above things in the heaven and in the air;

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.

31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?

35 For in truth them is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

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38 For indeed I will not think on the disposition of them which have sinned before death, before judgement, before destruction:

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season; or if there come too much rain, and corrupt it:

44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to cometh for such as be to come.

47 For thou comest far short that thou shouldest be able to love my creature more than I: but I have ofttimes drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his righteous,

58 And said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shalt receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgement now at hand.

62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,

63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

4 ESDRAS (4 EZRA) CHAPTER [9] 11

(Origin: Hebrew)

1 He answered me then, and said, Measure thou the time diligently in itself: and when thou seest part of the signs past, which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning and an end, and the end is manifest:

6 Even so the times also of the Highest have plain beginnings in wonder and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;

12 The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: but enquire how the righteous shall be saved, whose the world is, and for whom the world is created.

14 Then answered I and said,

15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such

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as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain; and let my grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it

37 Notwithstanding the law perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years,

44 And those thirty years I did nothing else day and night, and every hour, but make my, prayer to the Highest.

45 After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

4 ESDRAS (4 EZRA) CHAPTER [10] 12

(Origin: Hebrew)

1 And it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

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12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it according to the course of the earth is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled. by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words behold, he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman, whom thou sawest is Sion: and whereas she said unto thee, even she whom thou seest as a city builded,

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber happened to have a fail, and died: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

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54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest; and so are but few.

58 But to morrow at night thou shalt remain here;

59 And so shall the Highest shew thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

4 ESDRAS (4 EZRA) CHAPTER [11] 13

(Origin: Hebrew)

1 Then saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and, lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and, behold, there were eight of them.

12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up. and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and, behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and, lo, the feathers that were under the wing thought to set up themselves and to have the rule.

26 And I beheld, and, lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and, lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And, behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.

36 Then I head a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

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42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and, behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

4 ESDRAS (4 EZRA) CHAPTER [12] 14

(Origin: Hebrew)

1 And it came to pass, whiles the lion spake these words unto the eagle, I saw,

2 And, behold, the head that remained and the four wings appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small, and fill of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was afflicted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of failing: nevertheless it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads (Vespasian, Titus, Domitian) resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads (leaders) of the eagle (of Rome).

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

32 This is the anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgement, and shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been pressed upon my borders, and he shall make them joyful until the coming of the day of judgement, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

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39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs

4 ESDRAS (4 EZRA) CHAPTER [13] 15

(Origin: Hebrew)

1 And it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and, lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable Multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, and some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

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28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto me.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow places of the river.

44 For the most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat three days.

4 ESDRAS (4 EZRA) CHAPTER [14] 16

(Origin: Hebrew)

1 And it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord And I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him and led my people out of Egypt, and brought him up to the mount of where I held him by me a long season,

5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.

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13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption,

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the time is fled far away, and leasing is hard at hand: for now hasteth the vision to come, which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive and after death ye shall obtain mercy.

35 For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me. I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass, when the forty days were filled, that the Highest spake, saying, The first* (twenty-four) that thou hast written publish openly, that the worthy and unworthy may read it (* meant is the reconstruction of the Hebrew Bible which began in Persian occupied Babylon. Die Twelwe Minor Prophets build one book, the Trei Asar):

46 But keep the seventy last (the Apocrypha and the Babylonian Talmud), that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

PRAYER OF AZARIAH

The Prayer of Azariah and
Song of the Three Holy Children
Author: (probably) Azaryahu known as Ezra
Estimated Range of Dating: 2nd or 1st century B.C.

(The Prayer of Azariah and the Song of the Three Holy Children, abbreviated Pr Azar, is a passage which appears after Daniel 3:23 in some translations of the Bible, including the ancient Greek Septuagint translation. It is accepted as canonical scripture by Roman Catholic and Eastern Orthodox Christians, but rejected by Protestants. (Catholics and Orthodox refer to books in their canons that are rejected by Protestants as "deuterocanonical" and refer to texts accepted by Protestants as "protocanonical"; but for Catholics and Orthodox, both sets are equally authoritative.) Article VI of the Thirty-Nine Articles of the Church of England has it listed as non-canonical (but still, with the other Apocryphal texts, "the Church doth read for example

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of life and instruction of manners", and the Anglican Church uses it liturgically). The passage is omitted from most Protestant Bibles as an apocryphal addition.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions.

The origins of these writings are obscure. Whether the accounts were originally composed in Hebrew (or Aramaic) or in Greek is uncertain, although many modern scholar conclude on the basis of textual evidence that there was probably an original Semitic edition. The name Azariah points to Azaryahu [Ezra] as author. The date of composition of these documents is also uncertain, although many scholars favor a date either in the second or first century BC.

The Prayer and accompanying Song are not found in the Hebrew and Aramaic text of the Book of Daniel, nor are they cited in any extant early Jewish writings. However, the passage does appear in certain ancient translations, notably the Greek, Syriac, and Latin versions. At the end of the 19th century, Moses Gaster identified what appears to be an Aramaic original of the song and another, Bel and Draco, also missing from the canonical book of Daniel. The Aramaic text is part of a collection of ancient Jewish texts compiled by a rabbi of about 14th century, and it is known under the name of The Chronicles of Jerachmeel.

The passage includes three main components. The first is the penitential prayer of Daniel's friend Azariah (called Abednego in Babylonian, according to Daniel 1:6–7) while the three youths were in the fiery furnace. The second component is a brief account of a radiant figure who met them in the furnace yet who was unburned. The third component is the hymn of praise they sang when they realized their deliverance. The hymn includes the refrain, "Praise and exalt Him above all forever...", repeated many times, each naming a feature of the world.

The "Song of the Three Holy Youths" is part of the hymn called a canon sung during the Matins and other services in Orthodoxy. It can be found in the Church of England Book of Common Prayer as the canticle called the Benedicite and is one of the traditional canticles that can follow the first scripture lesson in the Order of Morning Prayer. It is also an optional song for Matins in Lutheran liturgies, and either an abbreviated or full version of the Song is featured as the Old Testament Canticle in the Lauds liturgy for Sundays and Feasts in the Divine Office of the Catholic Church.)

PRAYER OF AZARIAH CHAPTER 1

1 And they walked in the midst of the fire, praising God, and blessing the Lord.

2 Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

3 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgements truth.

5 In all the things that thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgement: for according to truth and judgement didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgement.

9 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants; and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Issac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded in all their power and might, and let their strength be broken;

22 And let them know that thou art God, the only God, and glorious over the whole world.

23 And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood;

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24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever,

36 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever,

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: bless and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow in the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye mountains, bless ye the Lord: Praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

PRAYER OF MANASSEH

(Oriental Orthodox Tewahedo Church
and in some Bibles of the other Orthodox Churches)
Estimated Range of Dating: 2nd century B.C.

(The Prayer of Manasseh is a short work of 15 verses recording a penitential prayer attributed to king Manasseh of Judah. The prayer appears in ancient Syriac, Old Slavonic, Ethiopic, and Armenian translations. In the Ethiopian Bible, the prayer is found in 2 Chronicles. The majority of scholars believe that the Prayer of Manasseh was written in Greek in the first or second century BC. Another work by the same

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title, written in Hebrew and containing distinctly different content, was found among the Dead Sea Scrolls.

King Manasseh is recorded in the Bible as one of the most idolatrous kings of Judah (2 Kings 21:1–18; 2 Chronicles 33:1–9). The second Book of Chronicles, but not the second Book of Kings, records that Manasseh was taken captive by the Assyrians (2 Chronicles 33:11–13). While a prisoner, Manasseh prayed for mercy, and upon being freed and restored to the throne turned from his idolatrous ways (2 Chronicles 33:15–17). A reference to the prayer, but not the prayer itself, is made in 2 Chronicles 33:19, which says that the prayer is written in "the annals of the kings of Israel".

Manasseh was the fourteenth king of the Kingdom of Judah. He was the oldest of the sons of Hezekiah and his mother Hephzibah (2 Kings 21:1). He became king at the age of 12 and reigned for 55 years (2 Kings 21:1; 2 Chronicles 33:1). According to Kings, Manasseh reversed the centralizing reforms of his father Hezekiah [who just had introduced monotheism, today called "Judaism"], and re-established local shrines, possibly for economic reasons. He restored polytheistic worship of the Phoenician / Canaanite gods of Baal, Asherah and Moloch (2 Kings 21) in the Temple. The Phoenician gods were also the original gods of the Judaeans who where the successors of the Canaanites, just like the Phoenicians. King Manasseh and sponsored the Assyrian astral cult throughout Judah.

The prayer is considered apocryphal by Jews, Catholics and Protestants. It was placed at the end of 2 Chronicles in the late 4th-century Vulgate. Over a millennium later, Martin Luther included the prayer in his 74-book translation of the Bible into German. It was part of the 1537 Matthew Bible, and the 1599 Geneva Bible. It also appears in the Apocrypha of the King James Bible and of the original 1609/1610 Douai-Rheims Bible. Pope Clement VIII included the prayer in an appendix to the Vulgate.

The prayer is included in some editions of the Greek Septuagint. For example, the 5th century Codex Alexandrinus includes the prayer among fourteen Odes appearing just after the Psalms. It is accepted as a deuterocanonical book by Orthodox Christians. The prayer is chanted during the Orthodox Christian and Byzantine Catholic service of Great Compline. It is used in the Roman Rite as part of the Responsory after the first reading in the Office of Readings on the 14th Sunday in Ordinary Time (along with Psalm 51). In the Extraordinary Form, in the Roman Rite Breviary; in the corpus of responsories sung with the readings from the books of Kings between Trinity Sunday and August, the seventh cites the Prayer of Manasseh, together with verses of Psalm 50, the penitential Psalm par excellence. It is used also as a canticle in the Daily Office of the 1979 U.S. Book of Common Prayer used by the Episcopal Church in the United States of America, and as Canticle 52 in Common Worship: Daily Prayer of the Church of England.)

Chapter 1

1 O Lord, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, longsuffering, very merciful, and repentest of the evils of men.

Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved.

Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea.

My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities.

I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee:

I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences.

Now therefore I bow the knee of mine heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore, I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquites.

Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth.

For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy.

Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

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TEXTS ON CHRISTIANITY AS STATE RELIGION

• The Life of Josephus, Titus Flavius Josephus
• Muratorium Fragment
• The Edict of Toleration / Edict of Serdica
• The Edict of Milan by Constantine and Licinius
• The Imperial Decrees of Flavius Constantinus; Eusebius of Caesarea: Ecclesiastical History:
• The Life of Flavius Constantinus (Constantine I)

THE LIFE OF FLAVIUS JOSEPHUS

Author: Titus Flavius Josephus
Translation: William Whiston, 1737
Estimated Range of Dating: 79-85 A.D.

(The Life of [Flavius] Josephus [Greek: Iosepou bios], also called the "Life of Flavius Josephus", or simply Vita, is an autobiographical text written by Titus Flavius Josephus in c. 79-81 AD where the author for the most part re-visits the events of the War.

The works of Titus Flavius Josephus belong to the most extra-ordinary books on history ever written. They provide crucial information about the Hebrew-Jewish civilisation and also represent important literary source material for understanding the context of the Dead Sea Scrolls which represent the only untampered Jewish texts that have ever been found. His 4 works are the chief source next to the Bible for the history of the Holy Land, and provide a significant extra-Biblical account of the events in the 1st century AD.

1. War of the Jews, The Jewish War, Jewish Wars, or History of the Jewish War (commonly abbreviated JW, BJ or War; 7 volumes, published one by one between c. 70 and 75 AD).

2. The Life of Flavius Josephus, or Autobiography of Flavius Josephus (abbreviated Life or Vita; 1 volume c. 79-81 AD).

3. The Antiquities of the Jews, The Jewish Antiquities, The Antiquities of the Jews, The Jewish Archaeology (frequently abbreviated AJ, AotJ or Ant. or Antiq.; 20 volumes, published one by one between c. 75 and 94 AD)

4. Flavius Josephus Against Apion, Against Apion, Contra Apionem, or Against the Greeks, on the antiquity of the Jewish people (usually abbreviated CA; 2 volumes, c. 80-95 AD).

5. The Discourse to the Greeks concerning Hades is a short treatise that once was attributed to Flavius Josephus. It is now believed to be the work of Hippolytus of Rome (c. 170 – c. 235 AD).

Manuscripts, textual Criticism, and Editions

For many years, the works of Josephus were largely known in Europe only in an imperfect Latin translation from the original Greek. Only in 1544 did a version of the standard Greek text become available in French, edited by the Dutch humanist Arnoldus Arlenius. The first English translation, by Thomas Lodge, appeared in 1602, with subsequent editions appearing throughout the 17th century. The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world.

Later editions of the Greek text include that of Benedikt Niese, who made a detailed examination of all the available manuscripts. Henry St. John Thackeray used Niese's version for the Loeb Classical Library edition widely used today. There also exist late Old Slavonic translations of the Greek, but these contain a large number of Christian interpolations.

Impact on History and Archaeology

The works of Josephus include useful material for historians about individuals, groups, customs, and geographical places. Josephus mentions that in his day there were 240 towns and villages scattered across Upper and Lower Galilee, some of which he names. A few of the Jewish customs named by him include the practice of hanging a linen curtain at the entrance to one's house, and the Jewish custom to partake of a Sabbath-day's meal around the sixth-hour of the day (at noon). He notes also that it was permissible for Jewish men to marry many wives (polygamy). His writings provide a significant, extra-Biblical account of the post-Exilic period of the Maccabees, the Hasmonean dynasty, and the rise of Herod the Great. He describes the Sadducees, Jewish High Priests of the time, Pharisees and Essenes, the Herodian Temple, Quirinius' census and the Zealots, and such figures as Pontius Pilate, Herod the Great, Agrippa I and Agrippa II, John the Baptist, James the brother of Jesus, and Jesus (found only in the Slavonic version of the Jewish War). Josephus represents an important source for studies of immediate post-Temple Judaism and the context of early Christianity.

Josephus's writings provide not only the first-known source for many stories considered as Biblical history but they also seem to be extremely truthful, at least in comparison with texts of other historians of that era. A careful reading of Josephus's writings and years of excavation allowed Ehud Netzer, an archaeologist from Hebrew University, to discover what he considered to be the location of Herod's Tomb, after searching for 35 years. It was above aqueducts and pools, at a flattened desert site, halfway up the hill to the Herodium, 12 km south of Jerusalem—as described in Josephus's writings. Above all, according to Joseph Atwill, some of Josephus' texts seem to have been used as blueprint for the gospels. The military campaign of Vespasian and Titus bears striking similarities with Jesus' journey to Jerusalem in the gospels; this includes the exact sequence of events. The crucifixion of Jesus may be based on a similar crucifixion scene in Josephus autobiography. The Gospel of Matthew bears Josephus original name Joseph bar Matathias, the Greek transcription of the Aramaic original Yosip bar Matityahu. The English name Matthew is a curruption. It

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comes from the earlier Matheu, from Old French Mathieu, from Latin Matthaeus, from Ancient Greek transcriptions Matthaios, Matathias, Matthias or Mathia, from Hebrew Aramaic Mattityahu or Matityahu, meaning: "gift of God".

The Author

Titus Flavius Josephus (37 – c. 96 AD; Aramaic: Yosep bar Matityahu (Hebrew: Yosef ben Matityahu; Greek: Iosepos Matthiou pais), was a first-century Roman-Jewish historian who was born in Jerusalem—then part of Roman Judaea—to a father of priestly descent and a mother who claimed royal ancestry of the Hasmonean family that had ruled Jerusalem a century earlier, and by birthright he was a priest. In Jerusalem he received a superb education, and at the age of 27 (in 64 AD.) he led a delegation to the court of the Roman emperor Nero.

By the radical Messianic Movement, he was forced to take part in the First Jewish–Roman War [66-73 AD]; the Messianic leaders held his family hostage giving him no chance to refuse. They knew that he symphacised with the advanced civilisation of the Roman Empire and the Pharisee party that also supported it. He was appointed General of the northern Jewish forces in Galilee, until surrendering in 67 AD to Roman forces led by Vespasian and Titus after the six-week siege of Jotapata. The radical Messianists subsequently murdered some of Josephus' family members for which he took terrible revenge on them by telling Vespasian and his son General Titus everything they needed to know to win the war and catch the perpetrators. Thousands of them ended on the cross.

Josephus claimed the Jewish Messianic prophecies that initiated the First Jewish–Roman War made reference to Vespasian becoming Emperor of Rome. In response Vespasian decided to keep Josephus as a slave and presumably interpreter. After Vespasian became Emperor in 69 AD, he granted Josephus his freedom, at which time Josephus assumed the emperor's family name of Flavius due to patronage or adoption.

In Rome Josephus resided in an apartment within the emperor's house and devoted much of his time to writing. Vespasian placed Josephus in the library of his palace in Rome where Josephus recorded Jewish history, with special emphasis on the first century AD and the First Jewish–Roman War [66–70 AD], including the Siege of Masada and his autobiography. Soon he was granted Roman citizenship. He became an advisor and became a close friend of Vespasian's son Titus, serving as his translator when Titus led the Siege of Jerusalem in 70 AD. Since the siege proved ineffective at stopping the Jewish revolt, the city's pillaging and the looting and destruction of Herod's Temple [the so-called Second Temple] soon followed. Josephus rose to higher positions. He published one volume of his books after another. He was in charge of the emperor's library and presumably also of the state propaganda in general. He remained loyal also to Domitian, and when he was murdered in 96 AD, Josephus also vanished into oblivion, just like the rest of the Flavian Dynasty.

Josephus either supported the Pharisees or was one of them. Scholars identify Pharisees as members of a sect which is however a misconception. The Pharisees can be described best as political party of the Roman Jews. Roughly 5 to 10% of the population of the entire Roman Empire were Jews. They immigrated to regions of Greek-Roman civilisation between 800 and 400 BC. They became so much integrated that they forgot their Aramaic and Hebrew languages. Proof of this fact lies in the Septuagint, the Bible that has been translated From Hebrew to Greek in the 3rd and 2nd centuries BC. The Pharisees were pious Jews, following the Laws od Moses, who, at the same time, rejected the stone-age theocracy of the Messianists and embraced the modern achievements of the Greeks and Romans. Scholars often depict Flavius Josephus as traitor to the Jewish course. That is however not acceptable because his writings show that he loved the Greek-Roman civilisaton. He was closely associated to the party of the Pharisees.

The Messianists, meaning the Sadducees [Seduqim / Zaddokites, meaning "sons of Zadok", from sadaq "to be righteous, just], Zealots [Greek: follower], Sicarii [plural form of Sicarius "dagger-man", meaning Jewish jihadists, assassins], and all the other radical groups and parties, loathed the Greek and Romans, their language and their achievements. They wanted, as the Dead Sea Scrolls reported, engulf all non-Jews in an apocalyptic war, carrying it right into the territories of the infidels [sounds like Islam which might have derived from Messianist survivors who fled into the Arabian deserts].

Josephus spoke Greek. That is why he was sent to Rome in the first place. It seems more likely that Josephus was on the Roman payroll already in 63 or 64 AD when he went to Rome to see the emperor. He befriended Poppea Sabina, Nero's wife and empress, who was fond of him. There is the possibility that he went there at the same time as Saul of Tarsos [another Greek speaker, better known as Paul the Apostle]; this conveniently coincided with the murder of James the Just [the brother of Jesus. He was probably also a Pharisee who propagated peaceful co-existence of Greeks and Romans] committed by the radical High Priest Ananias. The fundamental differences between the Roman-haters and the Roman-admirers ensued in a Jewish civil war. It was fought at the same time as the Roman-Jewish War [66-73 AD]. We can assume with some certainty that all events around the Messianists, beginning already with the Herod Dynasty, the Julio-Claudian Dynasty, "the Teacher of Righteousness" [mentioned in the Dead Sea Scrolls], John the Baptist, the High Priests of the The Temple, Jesus the Nazoraean, James the Just and Saul of Tarsos, Ananus ben Ananus, Yosef ben Gurion, Joshua ben Gamla, Eleazar ben Hanania, Simon bar Giora, Jacob ben Sosa, Yohanan of Gush Halav, Eleazar ben Simon, Jacob ben Sosa, Menahem ben Yehuda, Eleazar ben Ya'ir, the Flavian Dynasty, they all knew each other in some ways, and they all contributed to the triggering of the war.

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After the war, that cost the lives of 1.1 million people, The FlavianJosephus made sure that the Messianic Movement got crushed, their books and papers got destroyed, and in the end, the Pharsees were the only Jewish party that survived in the Roman Empire. They represented the kind of Roman Judaism that we today know as Rabbinic Judaism.)

Text:

1. The family from which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us to be of the sacerdotal dignity, is an indication of the splendour of a family. Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and as among us there is not only a considerable difference between one family of each course and another, I am of the chief family of that first course also; nay, further, by my mother I am of the royal blood; for the children of Asamoneus, from whom that family was derived, had both the office of the high priesthood, and the dignity of a king, for a long time together. I will accordingly set down my progenitors in order. My grandfather's father was named Simon, with the addition of Psellus: he lived at the same time with that son of Simon the high priest, who first of all the high priests was named Hyrcanus. This Simon Psellus had nine sons, one of whom was Matthias, called Ephlias: he married the daughter of Jonathan the high priest, which Jonathan was the first of the sons of Asamoneus, who was high priest, and was the brother of Simon the high priest also. This Matthias had a son called Matthias Curtus, and that in the first year of the government of Hyrcanus: his son's name was Joseph, born in the ninth year of the reign of Alexandra: his son Matthias was born in the tenth year of the reign of Archclaus; as was I born to Matthias in the first year of the reign of Caius Caesar. I have three sons: Hyrcanus, the eldest, was born in the fourth year of the reign of Vespasian [74 AD], as was Justus born in the seventh [77 AD], and Agrippa in the ninth [79 AD]. Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me [as of a lower original].

2. Now, my father Matthias was not only eminent on account of his nobility, but had a higher commendation on account of his righteousness, and was in great reputation in Jerusalem, the greatest city we have. I was myself brought up with my brother, whose name was Matthias, for he was my own brother, by both father and mother; and I made mighty proficiency in the improvements of my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know my opinion about the accurate understanding of points of the law. And when I was about sixteen years old, I had a mind to make trim of the several sects that were among us. These sects are three:— The first is that of the Pharisees, the second that Sadducees, and the third that of the Essens, as we have frequently told you; for I thought that by this means I might choose the best, if I were once acquainted with them all; so I contented myself with hard fare, and underwent great difficulties, and went through them all. Nor did I content myself with these trials only; but when I was informed that one, whose name was Banus, lived in the desert, and used no other clothing than grew upon trees, and had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day, in order to preserve his chastity, I imitated him in those things, and continued with him three years. So when I had accomplished my desires, I returned back to the city, being now nineteen years old, and began to conduct myself according to the rules of the sect of the Pharisees, which is of kin to the sect of the Stoics, as the Greeks call them.

3. But when I was in the twenty-sixth year of my age, it happened that I took a voyage to Rome, and this on the occasion which I shall now describe. At the time when Felix was procurator of Judea there were certain priests of my acquaintance, and very excellent persons they were, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Caesar. These I was desirous to procure deliverance for, and that especially because I was informed that they were not unmindful of piety towards God, even under their afflictions, but supported themselves with figs and nuts. Accordingly I came to Rome, though it were through a great number of hazards by sea; for as our ship was drowned in the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night; when, upon the first appearance of the day, and upon our sight of a ship of Cyrene, I and some others, eighty in all, by God's providence, prevented the rest, and were taken up into the other ship. And when I had thus escaped, and was come to Dieearchia, which the Italians call Puteoli, I became acquainted with Aliturius, an actor of plays, and much beloved by Nero, but a Jew by birth; and through his interest became known to Poppea, Caesar's wife, and took care, as soon as possible, to entreat her to procure that the priests might be set at liberty. And when, besides this favour, I had obtained many presents from Poppea, I returned home again.

4. And now I perceived innovations were already begun, and that there were a great many very much elevated in hopes of a revolt from the Romans. I therefore endeavored to put a stop to these tumultuous persons, and persuaded them to change their minds; and laid before their eyes against whom it was that they were going to fight, and told them that they were inferior to the Romans not only in martial skill, but also in good fortune; and desired them not rashly, and after the most foolish manner, to bring on the dangers of the most terrible mischiefs upon their country, upon their families, and upon themselves. And this I said with vehement exhortation, because I foresaw that the end of such a war

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would be most unfortunate to us. But I could not persuade them; for the madness of desperate men was quite too hard for me.

5. I was then afraid, lest, by inculcating these things so often, I should incur their hatred and their suspicions, as if I were of our enemies' party, and should run into the danger of being seized by them, and slain; since they were already possessed of Antonia, which was the citadel; so I retired into the inner court of the temple. Yet did I go out of the temple again, after Manahem and the principal of the band of robbers were put to death, when I abode among the high priests and the chief of the Pharisees. But no small fear seized upon us when we saw the people in arms, while we ourselves knew not what we should do, and were not able to restrain the seditious. However, as the danger was directly upon us, we pretended that we were of the same opinion with them, but only advised them to be quiet for the present, and to let the enemy go away, still hoping that Gessius [Florus] would not be long ere he came, and that with great forces, and so put an end to these seditious proceedings.

6. But, upon his coming and fighting, he was beaten, and a great many of those that were with him fell. And this disgrace which Gessius [with Cestius] received, became the calamity of our whole nation; for those that were fond of the war were so far elevated with this success, that they had hopes of finally conquering the Romans. Of which war another occasion was ministered; which was this:— Those that dwelt in the neighbouring cities of Syria seized upon such Jews as dwelt among them, with their wives and children, and slew them, when they had not the least occasion of complaint against them; for they did neither attempt any innovation or revolt from the Romans, nor had they given any marks of hatred or treacherous designs towards the Syrians. But what was done by the inhabitants of Scythopolis was the most impious and most highly criminal of all; for when the Jews their enemies came upon them from without, they forced the Jews that were among them to bear arms against their own countrymen, which it is unlawful for us to do; and when, by their assistance, they had joined battle with those who attacked them, and had beaten them, after that victory they forgot the assurances they had given these their fellow citizens and confederates, and slew them all, being in number many ten thousands [13,000]. The like miseries were undergone by those Jews that were the inhabitants of Damascus. But we have given a more accurate account of these things in the books of the Jewish war. I only mention them now, because I would demonstrate to my readers, that the Jews' war with the Romans was not voluntary, but that, for the main, they were forced by necessity to enter into it.

7. So when Gessius had been beaten, as we have said already, the principal men of Jerusalem, seeing that the robbers and innovators had arms in great plenty, and fearing lest they, while they were unprovided of arms, should be in subjection to their enemies, which also came to be the case afterward; and, being informed that all Galilee had not yet revolted from the Romans, but that some part of it was still quiet; they sent me and two others of the priests, who were men of excellent characters, Joazar and Judas, in order to persuade the ill men there to lay down their arms, and to teach them this lesson,—That it were better to have those arms reserved for the most courageous men that the nation had [than to be kept there]; for that it had been resolved, That those our best men should always have their arms ready against futurity; but still so, that they should wait to see what the Romans would do.

8. When I had therefore received these instructions, I came into Galilee, and found the people of Sepphoris in no small agony about their country, by reason that the Galileans had resolved to plunder it, on account of the friendship they had with the Romans, and because they had given their right hand, and made a league with Cestius Gallus, the president of Syria. But I delivered them all out of the fear they were in, and persuaded the multitude to deal kindly with them, and permitted them to send to those that were their own hostages with Gessius to Dora, which is a city of Phoenicia, as often as they pleased; though I still found the inhabitants of Tiberias ready to take arms, and that on the occasion following:—

9. There were three factions in this city. The first was composed of men of worth and gravity; of these Julius Capellus was the head. Now he, as well as all his companions, Herod the son of Miarus, and Herod the son of Gamalus, and Compsus the son of Compsus; [for as to Compsus's brother Crispus, who had once been governor of the city under the great king [Agrippa] he was beyond Jordan in his own possessions;] all these persons before named gave their advice, that the city should then continue in their allegiance to the Romans and to the king. But Pistus, who was guided by his son Justus, did not acquiesce in that resolution; otherwise he was himself naturally of a good and virtuous character. But the second faction was composed of the most ignoble persons, and was determined for war. But as for Justus, the son of Pistus, who was the head of the third faction, although he pretended to be doubtful about going to war, yet was he really desirous of innovation, as supposing that he should gain power to himself by the change of affairs. He therefore came into the midst of them, and endeavored to inform the multitude that "the city Tiberius had ever been a city of Galilee, and that in the days of Herod the tetrarch, who had built it, it had obtained the principal place, and that he had ordered that the city Sepphoris should be subordinate to the city Tiberias; that they had not lost this preeminence even under Agrippa the father, but had retained it until Felix was procurator of Judea. But he told them, that now they had been so unfortunate as to be made a present by Nero to Agrippa, junior; and that, upon Sepphoris's submission of itself to the Romans, that was become the capital city of Galilee, and that the royal library and the archives were now removed from them." When he had spoken these things, and a great many more, against king Agrippa, in order to provoke the people to a revolt, he added that "this was the time for them to take arms, and join with the Galileans as their confederates [whom they might command, and who

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would now willingly assist them, out of the hatred they bare to the people of Sepphoris; because they preserved their fidelity to the Romans], and to gather a great number of forces, in order to punish them." And as he said this, he exhorted the multitude, [to go to war;] for his abilities lay in making harangues to the people, and in being too hard in his speeches for such as opposed him, though they advised what was more to their advantage, and this by his craftiness and his fallacies, for he was not unskilful in the learning of the Greeks; and in dependence on that skill it was, that he undertook to write a history of these affairs, as aiming, by this way of haranguing, to disguise the truth. But as to this man, and how ill were his character and conduct of life, and how he and his brother were, in great measure, the authors of our destruction, I shall give the reader an account in the progress of my narration. So when Justus had, by his persuasions, prevailed with the citizens of Tiberias to take arms, nay, and had forced a great many so to do against their wills, he went out, and set the villages that belonged to Gadara and Hippos on fire; which villages were situated on the borders of Tiberias, and of the region of Scythopolis.

10. And this was the state Tiberias was now in. But as for Gischala, its affairs were thus:— When John, the son of Levi, saw some of the citizens much elevated upon their revolt from the Romans, he laboured to restrain them, and entreated them that they would keep their allegiance to them. But he could not gain his purpose, although he did his endeavors to the utmost; for the neighbouring people of Gadara, Gabara, and Sogana, with the Tyrians, got together a great army, and fell upon Gischala, and took Gischala by force, and set it on fire; and when they had entirely demolished it, they returned home. Upon which John was so enraged, that he armed all his men, and joined battle with the people forementioned; and rebuilt Gischala after a manner better than before, and fortified it with walls for its future security.

11. But Gamala persevered in its allegiance to the Romans, for the reason following:— Philip, the son of Jacimus, who was their governor under king Agrippa, had been unexpectedly preserved when the royal palace at Jerusalem had been besieged; but, as he fled away, had fallen into another danger, and that was, of being killed by Manahem, and the robbers that were with him; but certain Babylonians, who were of his kindred, and were then in Jerusalem, hindered the robbers from executing their design. So Philip staid there four days, and fled away on the fifth, having disguised himself with fictitious hair, that he might not be discovered; and when he was come to one of the villages to him belonging, but one that was situated at the borders of the citadel of Gamala, he sent to some of those that were under him, and commanded them to come to him. But God himself hindered that his intention, and this for his own advantage also; for had it not so happened, he had certainly perished. For a fever having seized upon him immediately, he wrote to Agrippa and Bernice, and gave them to one of his freed-men to carry them to Varus, who at this time was procurator of the kingdom, which the king and his sister had intrusted him withal, while they were gone to Berytus with an intention of meeting Gessius. When Varus had received these letters of Philip, and had learned that he was preserved, he was very uneasy at it, as supposing that he should appear useless to the king and his sister, now Philip was come. He therefore produced the carrier of the letters before the multitude, and accused him of forging the same; and said that he spake falsely when he related that Philip was at Jerusalem, fighting among the Jews against the Romans. So he slew him. And when this freed-man of Philip did not return again, Philip was doubtful what should be the occasion of his stay, and sent a second messenger with letters, that he might, upon his return, inform him what had befallen the other that had been sent before, and why he tarried so long. Varus accused this messenger also, when he came, of telling a falsehood, and slew him. For he was puffed up by the Syrians that were at Caesarea, and had great expectations; for they said that Agrippa would be slain by the Romans for the crimes which the Jews had committed, and that he should himself take the government, as derived from their kings; for Varus was, by the confession of all, of the royal family, as being a descendant of Sohemus, who had enjoyed a tetrarchy about Libanus; for which reason it was that he was puffed up, and kept the letters to himself. He contrived, also, that the king should not meet with those writings, by guarding all the passes, lest any one should escape, and inform the king what had been done. He moreover slew many of the Jews, in order to gratify the Syrians of Cesarea. He had a mind also to join with the Trachonites in Batanea, and to take up arms and make an assault upon the Babylonian Jews that were at Ecbatana; for that was the name they went by. He therefore called to him twelve of the Jews of Cesarea, of the best character, and ordered them to go to Ecbatana, and inform their countrymen who dwelt there, That Varus hath heard that "you intend to march against the king; but, not believing that report, he hath sent us to persuade you to lay down your arms, and that this compliance will be a sign that he did well not to give credit to those that raised the report concerning you." He also enjoined them to send seventy of their principal men to make a defense for them as to the accusation laid against them. So when the twelve messengers came to their countrymen at Ecbatana, and found that they had no designs of innovation at all, they persuaded them to send the seventy men also; who, not at all suspecting what would come, sent them accordingly. So these seventy went down to Caesarea, together with the twelve ambassadors; where Varus met them with the king's forces, and slew them all, together with the [twelve] ambassadors, and made an expedition against the Jews of Ecbatana. But one there was of the seventy who escaped, and made haste to inform the Jews of their coming; upon which they took their arms, with their wives and children, and retired to the citadel at Gamala, leaving their own villages full of all sorts of good things, and having many ten thousands of cattle therein. When Philip was informed of these things, he also came to the citadel of Gamala; and when he was come, the multitude cried aloud,

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and desired him to resume the government, and to make an expedition against Varus, and the Syrians of Cesarea; for it was reported that they had slain the king. But Philip restrained their zeal, and put them in mind of the benefits the king had bestowed upon them; and told them how powerful the Romans were, and said it was not for their advantage to make war with them; and at length he prevailed with them. But now, when the king was acquainted with Varus's design, which was to cut off the Jews of Caesarea, being many ten thousands, with their wives and children, and all in one day, he called to him Equiculus Modius, and sent him to be Varus's successor, as we have elsewhere related. But still Philip kept possession of the citadel of Gamala, and of the country adjoining to it, which thereby continued in their allegiance to the Romans.

12. Now, as soon as I was come into Galilee, and had learned this state of things by the information of such as told me of them, I wrote to the sanhedrim at Jerusalem about them, and required their direction what I should do. Their direction was, that I should continue there, and that, if my fellow legates were willing, I should join with them in the care of Galilee. But those my fellow legates, having gotten great riches from those tithes which as priests were their dues, and were given to them, determined to return to their own country. Yet when I desired them to stay so long, that we might first settle the public affairs, they complied with me. So I removed, together with them, from the city of Sepphoris, and came to a certain village called Bethmaus, four furlongs distant from Tiberius; and thence I sent messengers to the senate of Tiberius, and desired that the principal men of the city would come to me: and when they were come, Justus himself being also with them, I told them that I was sent to them by the people of Jerusalem as a legate, together with these other priests, in order to persuade them to demolish that house which Herod the tetrarch had built there, and which had the figures of living creatures in it, although our laws have forbidden us to make any such figures; and I desired that they would give us leave so to do immediately. But for a good while Capellus and the principal men belonging to the city would not give us leave, but were at length entirely overcome by us, and were induced to be of our opinion. So Jesus the son of Sapphias, one of those whom we have already mentioned as the leader of a seditious tumult of mariners and poor people, prevented us, and took with him certain Galileans, and set the entire palace on fire, and thought he should get a great deal of money thereby, because he saw some of the roofs gilt with gold. They also plundered a great deal of the furniture, which was done without our approbation; for after we had discoursed with Capellus and the principal men of the city, we departed from Bethmaus, and went into the Upper Galilee. But Jesus and his party slew all the Greeks that were inhabitants of Tiberias, and as many others as were their enemies before the war began.

13. When I understood this state of things, I was greatly provoked, and went down to Tiberias, and took all the care I could of the royal furniture, to recover all that could be recovered from such as had plundered it. They consisted of candlesticks made of Corinthian brass, and of royal tables, and of a great quantity of uncoined silver; and I resolved to preserve whatsoever came to my hand for the king. So I sent for ten of the principal men of the senate, and for Capellus the son of Antyllus, and committed the furniture to them, with this charge, That they should part with it to nobody else but to myself. From thence I and my fellow legates went to Gichala, to John, as desirous to know his intentions, and soon saw that he was for innovations, and had a mind to the principality; for he desired me to give him authority to carry off that corn which belonged to Caesar, and lay in the villages of Upper Galilee; and he pretended that he would expend what it came to in building the walls of his own city. But when I perceived what he endeavored at, and what he had in his mind, I said I would not permit him so to do; for that I thought either to keep it for the Romans or for myself, now I was intrusted with the public affairs there by the people of Jerusalem. But, when he was not able to prevail with me, he betook himself to my fellow legates; for they had no sagacity in providing for futurity, and were very ready to take bribes. So he corrupted them with money to decree, That all that corn which was within his province should be delivered to him; while I, who was but one, was outvoted by two, and held my tongue. Then did John introduce another cunning contrivance of his; for he said that those Jews who inhabited Cesarea Philippi, and were shut up by the order of the king's deputy there, had sent to him to desire him, that, since they had no oil that was pure for their use, he would provide a sufficient quantity of such oil for them, lest they should be forced to make use of oil that came from the Greeks, and thereby transgress their own laws. Now this was said by John, not out of his regard to religion, but out of his most flagrant desire of gain; for he knew that two sextaries were sold with them of Caesarea for one drachma, but that at Gischala fourscore sextaxies were sold for four sextaries. So he gave order that all the oil which was there should be carried away, as having my permission for so doing; which yet I did not grant him voluntarily, but only out of fear of the multitude, since, if I had forbidden him, I should have been stoned by them. When I had therefore permitted this to be done by John, he gained vast sums of money by this his knavery.

14. But when I had dismissed my fellow legates, and sent them back to Jerusalem, I took care to have arms provided, and the cities fortified. And when I had sent for the most hardy among the robbers, I saw that it was not in my power to take their arms from them; but I persuaded the multitude to allow them money as pay, and told them it was better for them to give them a little willingly, rather than to [be forced to] overlook them when they plundered their goods from them. And when I had obliged them to take an oath not to come into that country, unless they were invited to come, or else when they had not their pay given them, I dismissed them, and charged them neither to make an expedition against the Romans, nor against those their neighbours that lay round

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about them; for my first care was to keep Galilee in peace. So I was willing to have the principal of the Galileans, in all seventy, as hostages for their fidelity, but still under the notion of friendship. Accordingly, I made them my friends and companions as I journeyed, and set them to judge causes; and with their approbation it was that I gave my sentences, while I endeavored not to mistake what justice required, and to keep my hands clear of all bribery in those determinations.

15. I was now about the thirtieth year of my age; in which time of life it is a hard thing for any one to escape the calumnies of the envious, although he restrain himself from fulfilling any unlawful desires, especially where a person is in great authority. Yet did I preserve every woman free from injuries; and as to what presents were offered me, I despised them, as not standing in need of them. Nor indeed would I take those tithes, which were due to me as a priest, from those that brought them. Yet do I confess, that I took part of the spoils of those Syrians which inhabited the cities that adjoined to us, when I had conquered them, and that I sent them to my kindred at Jerusalem; although, when I twice took Sepphoris by force, and Tiberias four times, and Gadara once, and when I had subdued and taken John, who often laid treacherous snares for me, I did not punish [with death] either him or any of the people forenamed, as the progress of this discourse will show. And on this account, I suppose, it was that God, who is never unacquainted with those that do as they ought to do, delivered me still out of the hands of these my enemies, and afterwards preserved me when I fell into those many dangers which I shall relate hereafter.

16. Now the multitude of the Galileans had that great kindness for me, and fidelity to me, that when their cities were taken by force, and their wives and children carried into slavery, they did not so deeply lament for their own calamities, as they were solicitous for my preservation. But when John saw this, he envied me, and wrote to me, desiring that I would give him leave to come down, and make use of the hot-baths of Tiberias for the recovery of the health of his body. Accordingly, I did not hinder him, as having no suspicion of any wicked designs of his; and I wrote to those to whom I had committed the administration of the affairs of Tiberius by name, that they should provide a lodging for John, and for such as should come with him, and should procure him what necessaries soever he should stand in need of. Now at this time my abode was in a village of Galilee, which is named Cans.

17. But when John was come to the city of Tiberias, he persuaded the men to revolt from their fidelity to me, and to adhere to him; and many of them gladly received that invitation of his, as ever fond of innovations, and by nature disposed to changes, and delighting in seditions; but they were chiefly Justus and his father Pistus, that were earnest for their revolt from me, and their adherence to John. But I came upon them, and prevented them; for a messenger had come to me from Silas, whom I had made governor of Tiberias, as I have said already, and had told me of the inclinations of the people of Tiberias, and advised me to make haste thither; for that, if I made any delay, the city would come under another's jurisdiction. Upon the receipt of this letter of Silas, I took two hundred men along with me, and traveled all night, having sent before a messenger to let the people of Tiberias know that I was coming to them. When I came near to the city, which was early in the morning, the multitude came out to meet me; and John came with them, and saluted me, but in a most disturbed manner, as being afraid that my coming was to call him to an account for what I was now sensible he was doing. So he, in great haste, went to his lodging. But when I was in the open place of the city, having dismissed the guards I had about me, excepting one, and ten armed men that were with him, I attempted to make a speech to the multitude of the people of Tiberias: and, standing on a certain elevated place, I entreated them not to be so hasty in their revolt; for that such a change in their behavior would be to their reproach, and that they would then justly be suspected by those that should be their governors hereafter, as if they were not likely to be faithful to them neither.

18. But before I had spoken all I designed, I heard one of my own domestics bidding me come down, for that it was not a proper time to take care of retaining the good-will of the people of Tiberias, but to provide for my own safety, and escape my enemies there; for John had chosen the most trusty of those armed men that were about him out of those thousand that he had with him, and had given them orders when he sent them, to kill me, having learned that I was alone, excepting some of my domestics. So those that were sent came as they were ordered, and they had executed what they came about, had I not leaped down from the elevation I stood on, and with one of my guards, whose name was James, been carried [out of the crowd] upon the back of one Herod of Tiberias, and guided by him down to the lake, where I seized a ship, and got into it, and escaped my enemies unexpectedly, and came to Tarichese.

19. Now, as soon as the inhabitants of that city understood the perfidiousness of the people of Tiberias, they were greatly provoked at them. So they snatched up their arms, and desired me to be their leader against them; for they said they would avenge their commander's cause upon them. They also carried the report of what had been done to me to all the Galileans, and eagerly endeavored to irritate them against the people of Tiberias, and desired that vast numbers of them would get together, and come to them, that they might act in concert with their commander, what should be determined as fit to be done. Accordingly, the Galileans came to me in great numbers, from all parts, with their weapons, and besought me to assault Tiberias, to take it by force, and to demolish it, till it lay even with the ground, and then to make slaves of its inhabitants, with their wives and children. Those that were Josephus's friends also, and had escaped out of Tiberias, gave him the same advice. But I did not comply with them, thinking it a terrible thing to begin a civil war among them; for I thought that this contention ought not to proceed further than words; nay, I told them that it was not

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for their own advantage to do what they would have me to do, while the Romans expected no other than that we should destroy one another by our mutual seditions. And by saying this, I put a stop to the anger of the Galileans.

20. But now John was afraid for himself, since his treachery had proved unsuccessful. So he took the armed men that were about him, and removed from Tiberias to Gischala, and wrote to me to apologize for himself concerning What had been done, as if it had been done without his approbation, and desired me to have no suspicion of him to his disadvantage. He also added oaths and certain horrible curses upon himself, and supposed he should be thereby believed in the points he wrote about to me.

21. But now another great number of the Galileans came together again with their weapons, as knowing the man, how wicked and how sadly perjured he was, and desired me to lead them against him and promised me that they would utterly both him and Gischala. Hereupon I professed that I was obliged to them for their readiness to serve me, and that I would more than requite their good-will to me. However, I entreated them to restrain themselves, and begged of them to give me leave to do what I intended, which was to put an end to these troubles without bloodshed; and when I had prevailed with the multitude of the Galileans to let me do so, I came to Sepphoris.

22. But the inhabitants of this city having determined to continue in their allegiance to the Romans, were afraid of my coming to them, and tried, by putting me upon another action, to divert me, that they might be freed from the terror they were in. Accordingly, they sent to Jesus, the captain of those robbers who were in the confines of Ptolemais, and promised to give him a great deal of money, if he would come with those forces he had with him, which were in number eight hundred, and fight with us. Accordingly, he complied with what they desired, upon the promises they had made him, and was desirous to fall upon us when we were unprepared for him, and knew nothing of his coming beforehand. So he sent to me, and desired that I would give him leave to come and salute me. When I had given him that leave, which I did without the least knowledge of his treacherous intentions beforehand, he took his band of robbers, and made haste to come to me. Yet did not this his knavery succeed well at last; for as he was already nearly approaching, one of those with him deserted him, and came to me, and told me what he had undertaken to do. When I was informed of this, I went into the market-place, and pretended to know nothing of his treacherous purpose. I took with me many Galileans that were armed, as also some of those of Tiberias; and, when I had given orders that all the roads should be carefully guarded, I charged the keepers of the gates to give admittance to none but Jesus, when he came, with the principal of his men, and to exclude the rest; and in case they aimed to force themselves in, to use stripes [in order to repel them]. Accordingly, those that had received such a charge did as they were bidden, and Jesus came in with a few others; and when I had ordered him to throw down his arms immediately, and told him, that if he refused so to do, he was a dead man, he seeing armed men standing all round about him, was terrified, and complied; and as for those of his followers that were excluded, when they were informed that he was seized, they ran away. I then called Jesus to me by himself, and told him, "that I was not a stranger to that treacherous design he had against me, nor was I ignorant by whom he was sent for; that, however, I would forgive him what he had done already, if he would repent of it, and be faithful to me hereafter." And thus, upon his promise to do all that I desired, I let him go, and gave him leave to get those whom he had formerly had with him together again. But I threatened the inhabitants of Sepphoris, that, if they would not leave off their ungrateful treatment of me, I would punish them sufficiently.

23. At this time it was that two great men, who were under the jurisdiction of the king [Agrippa] came to me out of the region of Trachonius, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them, but said to them, "Every one ought to worship God according to his own inclinations, and not to be constrained by force; and that these men, who had fled to us for protection, ought not to be so treated as to repent of their coming hither." And when I had pacified the multitude, I provided for the men that were come to us whatsoever it was they wanted, according to their usual way of living, and that in great plenty also.

24. Now king Agrippa sent an army to make themselves masters of the citadel of Gamala, and over it Equieulus Modius; but the forces that were sent were not allow to encompass the citadel quite round, but lay before it in the open places, and besieged it. But when Ebutius the decurion, who was intrusted with the government of the great plain, heard that I was at Simonias, a village situated in the confines of Galilee, and was distant from him sixty furlongs, he took a hundred horsemen that were with him by night, and a certain number of footmen, about two hundred, and brought the inhabitants of the city Gibea along with him as auxiliaries, and marched in the night, and came to the village where I abode. Upon this I pitched my camp over against him, which had a great number of forces in it: but Ebutius tried to draw us down into the plain, as greatly depending upon his horsemen; but we would not come down; for when I was satisfied of the advantage that his horse would have if we came down into the plain, while we were all footmen, I resolved to join battle with the enemy where I was. Now Ebutius and his party made a courageous opposition for some time; but when he saw that his horse were useless to him in that place, he retired back to the city Gibea, having lost three of his men in the fight. So I followed him directly with two thousand armed men; and when I was at the city Besara, that lay in the confines of Ptolemais, but twenty furlongs from Gibea, where Ebutius abode, I placed my armed men on the outside of the village, and gave orders that they should

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guard the passes with great care, that the enemy might not disturb us until we should have carried off the corn, a great quantity of which lay there: it belonged to Bernice the queen, and had been gathered together out of the neighbouring villages into Besara; so I loaded my camels and asses, a great number of which I had brought along with me, and sent the corn into Galilee. When I had done this, I offered Ebutius battle; but when he would not accept of the offer, for he was terrified at our readiness and courage, I altered my route, and marched towards Neopolitanus, because I had heard that the country about Tiberias was laid waste by him. This Neopolitanus was captain of a troop of horse, and had the custody of Scythopolis intrusted to his care by the enemy; and when I had hindered him from doing any further mischief to Tiberias, I set myself to make provision for the affairs of Galilee.

25. But when John, the son of Levi, who, as we before told you, abode at Gischala, was informed how all things had succeeded to my mind, and that I was much in favour with those that were under me, as also that the enemy were greatly afraid of me, he was not pleased with it, as thinking my prosperity tended to his ruin. So he took up a bitter envy and enmity against me; and hoping, that if he could inflame those that were under me to hate me, he should put an end to the prosperity I was in, he tried to persuade the inhabitants of Tiberias and of Sepphoris, [and for those of Gabara he supposed they would be also of the same mind with the others,] which were the greatest cities of Galilee, to revolt from their subjection to me, and to be of his party; and told them that he would command them better than I did. As for the people of Sepphoris, who belonged to neither of us, because they had chosen to be in subjection to the Romans, they did not comply with his proposal; and for those of Tiberias, they did not indeed so far comply as to make a revolt from under me, but they agreed to be his friends, while the inhabitants of Gabara did go over to John; and it was Simon that persuaded them so to do, one who was both the principal man in the city, and a particular friend and companion of John. It is true, these did not openly own the making a revolt, because they were in great fear of the Galileans, and had frequent experience of the good-will they bore to me; yet did they privately watch for a proper opportunity to lay snares for me; and indeed I thereby came into the greatest danger, on the occasion following.

26. There were some bold young men of the village of Dabaritta, who observed that the wife of Ptolemy, the king's procurator, was to make a progress over the great plain with a mighty attendance, and with some horsemen that followed as a guard to them, and this out of a country that was subject to the king and queen, into the jurisdiction of the Romans; and fell upon them on a sudden, and obliged the wife of Ptolemy to fly away, and plundered all the carriages. They also came to me to Tarichese, with four mules' loading of garments, and other furniture; and the weight of the silver they brought was not small, and there were five hundred pieces of gold also. Now I had a mind to preserve these spoils for Ptolemy, who was my countryman; and it is prohibited by our laws even to spoil our enemies; so I said to those that brought these spoils, that they ought to be kept, in order to rebuild the walls of Jerusalem with them when they came to be sold. But the young men took it very ill that they did not receive a part of those spoils for themselves, as they expected to have done; so they went among the villages in the neighbourhood of Tiberias, and told the people that I was going to betray their country to the Romans, and that I used deceitful language to them, when I said, that what had been thus gotten by rapine should be kept for the rebuilding of the walls of the city of Jerusalem; although I had resolved to restore these spoils again to their former owner. And indeed they were herein not mistaken as to my intentions; for when I had gotten clear of them, I sent for two of the principal men, Dassion, and Janneus the son of Levi, persons that were among the chief friends of the king, and commanded them to take the furniture that had been plundered, and to send it to him; and I threatened that I would order them to be put to death by way of punishment, if they discovered this my command to any other person.

27. Now, when all Galilee was filled with this rumor, that their country was about to be betrayed by me to the Romans, and when all men were exasperated against me, and ready to bring me to punishment, the inhabitants of Tarichee did also themselves suppose that what the young men said was true, and persuaded my guards and armed men to leave me when I was asleep, and to come presently to the hippodrome, in order there to take counsel against me their commander. And when they had prevailed with them, and they were gotten together, they found there a great company assembled already, who all joined in one clamour, to bring the man who was so wicked to them as to betray them, to his due punishment; and it was Jesus, the son of Sapphias, who principally set them on. He was ruler in Tiberias, a wicked man, and naturally disposed to make disturbances in matters of consequence; a seditious person he was indeed, and an innovator beyond every body else. He then took the laws of Moses into his hands, and came into the midst of the people, and said, "O my fellow citizens! if you are not disposed to hate Josephus on your own account, have regard, however, to these laws of your country, which your commander-in-chief is going to betray; hate him therefore on both these accounts, and bring the man who hath acted thus insolently, to his deserved punishment."

28. When he had said this, and the multitude had openly applauded him for what he had said, he took some of the armed men, and made haste away to the house in which I lodged, as if he would kill me immediately, while I was wholly insensible of all till this disturbance happened; and by reason of the pains I had been taking, was fallen fast asleep. But Simon, who was intrusted with the care of my body, and was the only person that stayed with me, and saw the violent incursion the citizens made upon me, awaked me, and told me of the danger I was in, and desired me to let him kill me, that I might die bravely and like a general, before my enemies

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came in, and forced me [to kill myself], or killed me themselves. Thus did he discourse to me; but I committed the care of my life to God, and made haste to go out to the multitude. Accordingly, I put on a black garment, and hung my sword at my neck, and went by such a different way to the hippodrome, wherein I thought none of my adversaries would meet me; so I appeared among them on the sudden, and fell down flat on the earth, and bedewed the ground with my tears: then I seemed to them all an object of compassion. And when I perceived the change that was made in the multitude, I tried to divide their opinions before the armed men should return from my house; so I granted them that I had been as wicked as they supposed me to be; but still I entreated them to let me first inform them for what use I had kept that money which arose from the plunder, and, that they might then kill me if they pleased: and upon the multitude's ordering me to speak, the armed men came upon me, and when they saw me, they ran to kill me; but when the multitude bade them hold their hands, they complied, and expected that as soon as I should own to them that I kept the money for the king, it would be looked on as a confession of my treason, and they should then be allowed to kill me.

29. When, therefore, silence was made by the whole multitude, I spake thus to them: "O my countrymen! I refuse not to die, if justice so require. However, I am desirous to tell you the truth of this matter before I die; for as I know that this city of yours [Tarichee] was a city of great hospitality, and filled with abundance of such men as have left their own countries, and are come hither to be partakers of your fortune, whatever it be, I had a mind to build walls about it, out of this money, for which you are so angry with me, while yet it was to be expended in building your own walls." Upon my saying this, the people of Taricheae and the strangers cried out, that "they gave me thanks, and desired me to be of good courage," although the Galileans and the people of Tiberias continued in their wrath against me, insomuch that there arose a tumult among them, while some threatened to kill me, and some bade me not to regard them; but when I promised them that I would build them walls at Tiberias, and at other cities that wanted them, they gave credit to what I promised, and returned every one to his own home. So I escaped the forementioned danger, beyond all my hopes, and returned to my own house, accompanied with my friends, and twenty armed men also.

30. However, these robbers and other authors of this tumult, who were afraid, on their own account, lest I should punish them for what they had done, took six hundred armed men, and came to the house where I abode, in order to set it on fire. When this their insult was told me, I thought it indecent for me to run away, and I resolved to expose myself to danger, and to act with some boldness; so I gave order to shut the doors, and went up into an upper room, and desired that they would send in some of their men to receive the money [from the spoils] for I told them they would then have no occasion to be angry with me; and when they had sent in one of the boldest of them all, I had him whipped severely, and I commanded that one of his hands should be cut off, and hung about his neck; and in this case was he put out to those that sent him. At which procedure of mine they were greatly affrighted, and in no small consternation, and were afraid that they should themselves be served in like manner, if they staid there; for they supposed that I had in the house more armed men than they had themselves; so they ran away immediately, while I, by the use of this stratagem, escaped this their second treacherous design against me.

31. But there were still some that irritated the multitude against me, and said that those great men that belonged to the king ought not to be suffered to live, if they would not change their religion to the religion of those to whom they fled for safety: they spake reproachfully of them also, and said that they were wizards, and such as called in the Romans upon them. So the multitude was soon deluded by such plausible pretenses as were agreeable to their own inclinations, and were prevailed on by them. But when I was informed of this, I instructed the multitude again, that those who fled to them for refuge ought not to be persecuted: I also laughed at the allegation about witchcraft, and told them that the Romans would not maintain so many ten thousand soldiers, if they could overcome their enemies by wizards. Upon my saying this, the people assented for a while; but they returned again afterwards, as irritated by some ill people against the great men; nay, they once made an assault upon the house in which they dwelt at Tarichess, in order to kill them; which, when I was informed of, I was afraid lest so horrid a crime should take effect, and nobody else would make that city their refuge any more. I therefore came myself, and some others with me, to the house where these great men lived, and locked the doors, and had a trench drawn from their house leading to the lake, and sent for a ship, and embarked therein with them, and sailed to the confines of Hippos: I also paid them the value of their horses; nor in such a flight could I have their horses brought to them. I then dismissed them, and begged of them earnestly that they would courageously bear I this distress which befell them. I was also myself I greatly displeased that I was compelled to expose those that had fled to me to go again into an enemy's country; yet did I think it more eligible that they should perish among the Romans, if it should so happen, than in the country that was under my jurisdiction. However, they escaped at length, and king Agrippa forgave them their offenses. And this was the conclusion of what concerned these men.

32. But as for the inhabitants of the city of Tiberias, they wrote to the king, and desired him to send them forces sufficient to be a guard to their country; for that they were desirous to come over to him: this was what they wrote to him. But when I came to them, they desired me to build their walls, as I had promised them to do; for they had heard that the walls of Tarichess were already built. I agreed to their proposal accordingly; and when I had made preparation for the entire building, I gave order to the architects to go to work; but on the third day, when I was gone to Tarichess,

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which was thirty furlongs distant from Tiberias, it so fell out, that some Roman horsemen were discovered on their march, not far from the city, which made it to be supposed that the forces were come from the king; upon which they shouted, and lifted up their voices in commendations of the king, and in reproaches against me. Hereupon one came running to me, and told me what their dispositions were, and that they had resolved to revolt from me: upon hearing which news I was very much alarmed; for I had already sent away my armed men from Tarichess, to their own homes, because the next day was our sabbath; for I would not have the people of Tarichess disturbed [on that day] by a multitude of soldiers; and indeed, whenever I sojourned at that city, I never took any particular care for a guard about my own body, because I had had frequent instances of the fidelity its inhabitants bore to me. I had now about me no more than seven armed men, besides some friends, and was doubtful what to do; for to send to recall my own forces I did not think proper, because the present day was almost over; and had those forces been with me, I could not take up arms on the next day, because our laws forbade us so to do, even though our necessity should be very great; and if I should permit the people of Tarichess, and the strangers with them, to guard the city, I saw that they would not be sufficient for that purpose, and I perceived that I should be obliged to delay my assistance a great while; for I thought with myself that the forces that came from the king would prevent me, and that I should be driven out of the city. I considered, therefore, how to get clear of these forces by a stratagem; so I immediately placed those my friends of Tarichee, on whom I could best confide, at the gates, to watch those very carefully who went out at those gates: I also called to me the heads of families, and bade every one of them to seize upon a ship to go on board it, and to take a master with them, and follow him to the city of Tiberias. I also myself went on board one of those ships, with my friends, and the seven armed men already mentioned, and sailed for Tiberias.

33. But now, when the people of Tiberias perceived that there were no forces come from the king, and yet saw the whole lake full of ships, they were in fear what would become of their city, and were greatly terrified, as supposing that the ships were full of men on board; so they then changed their minds, and threw down their weapons, and met me with their wives and children, and made acclamations to me with great commendations; for they imagined that I did not know their former inclinations [to have been against me]; so they persuaded me to spare the city. But when I was come near enough, I gave order to the masters of the ships to cast anchor a good way off the land, that the people of Tiberias might not perceive that the ships had no men on board; but I went nearer to the people in one of the ships, and rebuked them for their folly, and that they were so fickle as, without any just occasion in the world, to revolt from their fidelity to me. However, assured them that I would entirely forgive them for the time to come, if they would send ten of the ringleaders of the multitude to me; and when they complied readily with this proposal, and sent me the men forementioned, I put them on board a ship, and sent them away to Tarichese; and ordered them to be kept in prison.

34. And by this stratagem it was that I gradually got all the senate of Tiberias into my power, and sent them to the city forementioned, with many of the principal men among the populace, and those not fewer in number than the other. But when the multitude saw into what great miseries they had brought themselves, they desired me to punish the author of this sedition: his name was Clitus, a young man, bold and rash in his undertakings. Now, since I thought it not agreeable to piety to put one of my own people to death, and yet found it necessary to punish him, I ordered Levi, one of my own guards, to go to him, and cut off one of Clitus's hands; but as he that was ordered to do this, was afraid to go out of the ship alone, among 'so great a multitude, I was not willing that the timorousness of the soldier should appear to the people of Tiberias. So I called to Clitus himself and said to him, "Since thou deservest to lose both thine hands for thy ingratitude to me, be thou thine own executioner, lest, if thou refusest so to be, thou undergo a worse punishment." And when he earnestly begged of me to spare him one of his hands, it was with difficulty that I granted it. So, in order to prevent the loss of both his hands, he willingly took his sword, and cut off his own left hand; and this put an end to the sedition.

35. Now the men of Tiberias, after I was gone to Taricheae, perceived what stratagem I had used against them, and they admired how I had put an end to their foolish sedition, without shedding of blood. But now, when I had sent for some of those multitudes of the people of Tiberias out of prison, among whom were Justus and his father Pistus, I made them to sup with me; and during our supper time I said to them, that I knew the power of the Romans was superior to all others, but did not say so [publicly] because of the robbers. So I advised them to do as I did, and to wait for a proper opportunity, and not to be uneasy at my being their commander; for that they could not expect to have another who would use the like moderation that I had done. I also put Justus in mind how the Galileans had cut off his brother's hands before ever I came to Jerusalem, upon an accusation laid against him, as if he had been a rogue, and had forged some letters; as also how the people of Gamala, in a sedition they raised against the Babylonians, after the departure of Philip, slew Chares, who was a kinsman of Philip, and withal how they had wisely punished Jesus, his brother Justuses sister's husband [with death]. When I had said this to them during supper time, I in the morning ordered Justus, and all the rest that were in prison, to be loosed out of it, and sent away.

36. But before this, it happened that Philip, the son of Jacimus, went out of the citadel of Gamala upon the following occasion: When Philip had been informed that Varus was put out of his government by king Agrippa, and that Equieulus Modius, a man that was of old his friend and companion, was come to succeed him, he wrote to him, and

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related what turns of fortune he had had, and desired him to forward the letters he sent to the king and queen. Now, when Modius had received these letters, he was exceedingly glad, and sent the letters to the king and queen, who were then about Berytus. But when king Agrippa knew that the story about Philip was false, [for it had been given out, that the Jews had begun a war with the Romans, and that this Philip had been their commander in that war,] he sent some horsemen to conduct Philip to him; and when he was come, he saluted him very obligingly, and showed him to the Roman commanders, and told them that this was the man of whom the report had gone about as if he had revolted from the Romans. He also bid him to take some horsemen with him, and to go quickly to the citadel of Gamala, and to bring out thence all his domestics, and to restore the Babylonians to Batanea again. He also gave it him in charge to take all possible care that none of his subjects should be guilty of making any innovation. Accordingly, upon these directions from the king, he made haste to do what he was commanded.

37. Now there was one Joseph, the son of a female physician, who excited a great many young men to join with him. He also insolently addressed himself to the principal persons at Gamala, and persuaded them to revolt from the king; and take up arms, and gave them hopes that they should, by his means, recover their liberty. And some they forced into the service, and those that would not acquiesce in what they had resolved on, they slew. They also slew Chares, and with him Jesus, one of his kinsmen, and a brother of Justus of Tiberias, as we have already said. Those of Gamala also wrote to me, desiring me to send them an armed force, and workmen to raise up the walls of their city; nor did I reject either of their requests. The region of Gaulanitis did also revolt from the king, as far as the village Solyma. I also built a wall about Seleucia and Soganni, which are villages naturally of ver great strength. Moreover, I, in like manner, walled several villages of Upper Galilee, though they were very rocky of themselves. Their names are Jamnia, and Meroth, and Achabare. I also fortified, in the Lower Galilee, the cities Tarichee, Tiberias, Sepphoris, and the villages, the cave of Arbela, Bersobe, Selamin, Jotapata, Capharecho, and Sigo, and Japha, and Mount Tabor. I also laid up a great quantity of corn in these places, and arms withal, that might be for their security afterward.

38. But the hatred that John, the son of Levi, bore to me, grew now more violent, while he could not bear my prosperity with patience. So he proposed to himself, by all means possible, to make away with me; and built the walls of Gischala, which was the place of his nativity. He then sent his brother Simon, and Jonathan, the son of Sisenna, and about a hundred armed men, to Jerusalem, to Simon, the son of Gamaliel, in order to persuade him to induce the commonalty of Jerusalem to take from me the government over the Galileans, and to give their suffrages for conferring that authority upon him. This Simon was of the city of Jerusalem, and of a very noble family of the sect of the Pharisees, which are supposed to excel others in the accurate knowledge of the laws of their country. He was a man of great wisdom and reason, and capable of restoring public affairs by his prudence, when they were in an ill posture. He was also an old friend and companion of John; but at that time he had a difference with me. When therefore he had received such an exhortation, he persuaded the high priests, Ananus, and Jesus the son of Gamala, and some others of the same seditious faction, to cut me down, now I was growing so great, and not to overlook me while I was aggrandizing myself to the height of glory; and he said that it would be for the advantage of the Galileans, if I were deprived of my government there. Ananus also, and his friends, desired them to make no delay about the matter, lest I should get the knowledge of what was doing too soon, and should come and make an assault upon the city with a great army. This was the counsel of Simon; but Artanus the high priest demonstrated to them that this was not an easy thing to be done, because many of the high priests and of the rulers of the people bore witness that I had acted like an excellent general, and that it was the work of ill men to accuse one against whom they had nothing to say.

39. When Simon heard Ananus say this, he desired that the messengers would conceal the thing, and not let it come among many; for that he would take care to have Josephus removed out of Galilee very quickly. So he called for John's brother, [Simon,] and charged him that they should send presents to Ananus and his friends; for, as he said, they might probably by that means persuade them to change their minds. And indeed Simon did at length thus compass what he aimed at; for Artanus, and those with him, being corrupted by bribes, agreed to expel me out of Galilee, without making the rest of the citizens acquainted with what they were doing. Accordingly, they resolved to send men of distinction as to their families, and of distinction as to their learning also. Two of these were of the populace, Jonathan and Ananias, by sect Pharisees; while the third, Jozar, was of the stock of the priests, and a Pharisee also; and Simon, the last of them, was of the youngest of the high priests. These had it given them in charge, that, when they were come to the multitude of the Galileans, they should ask them, what was the reason of their love to me? and if they said that it was because I was born at Jerusalem, that they should reply, that they four were all born at the same place; and if they should say, it was because I was well versed in their law, they should reply, that neither were they unacquainted with the practices of their country; but if, besides these, they should say, they loved me because I was a priest, they should reply, that two of these were priests also.

40. Now, when they had given Jonathan and his companions these instructions, they gave them forty thousand [drachmae] out of the public money: but when they heard that there was a certain Galilean that then sojourned at Jerusalem, whose name was Jesus, who had about him a band of six hundred armed men, they sent for him, and gave him three months pay, and gave him orders to follow Jonathan and his companions, and be obedient to them. They

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also gave money to three hundred men that were citizens of Jerusalem, to maintain them all, and ordered them also to follow the ambassadors; and when they had complied, and were gotten ready for the march, Jonathan and his companions went out with them, having along with them John's brother and a hundred armed men. The charge that was given them by those that sent them was this: That if I would voluntarily lay down my arms, they should send me alive to the city of Jerusalem; but that, in case I opposed them, they should kill me, and fear nothing; for that it was their command for them so to do. They also wrote to John to make all ready for fighting me, and gave orders to the inhabitants of Sepphoris, and Gabara, and Tiberins, to send auxiliaries to John.

41. Now, as my father wrote me an account of this, [for Jesus the son of Gamala, who was present in that council, a friend and companion of mine, told him of it,] I was very much troubled, as discovering thereby that my fellow citizens proved so ungrateful to me, as, out of envy, to give order that I should be slain: my father earnestly pressed me also in his letter to come to him, for that he longed to see his son before he died. I informed my friends of these things, and that in three days' time I should leave the country, and go home. Upon hearing this, they were all very sorry, and desired me, with tears in their eyes, not to leave them to be destroyed; for so they thought they should be, if I were deprived of the command over them: but as I did not grant their request, but was taking care of my own safety, the Galileans, out of their dread of the consequence of my departure, that they should then be at the mercy of the robbers, sent messengers over all Galilee to inform them of my resolution to leave them. Whereupon, as soon as they heard it, they got together in great numbers, from all parts, with their wives and children; and this they did, as it appeared to me, not more out of their affection to me, than out of their fear on their own account; for while I staid with them, they supposed that they should suffer no harm. So they all came into the great plain, wherein I lived, the name of which was Asochis.

42. But wonderful it was what a dream I saw that very night; for when I had betaken myself to my bed, as grieved and disturbed at the news that had been written to me, it seemed to me, that a certain person stood by me, and said, "O Josephus! leave off to afflict thy soul, and put away all fear; for what now grieves thee will render thee very considerable, and in all respects most happy; for thou shalt get over not only these difficulties, but many others, with great success. However, be not cast down, but remember that thou art to fight with the Romans." When I had seen this dream, I got up with an intention of going down to the plain. Now, when the whole multitude of the Galileans, among whom were the women and children, saw me, they threw themselves down upon their faces, and, with tears in their eyes, besought me not to leave them exposed to their enemies, nor to go away and permit their country to be injured by them. But when I did not comply, with their entreaties, they compelled me to take an oath, that I would stay with them: they also cast abundance of reproaches upon the people of Jerusalem, that they would not let their country enjoy peace.

43. When I heard this, and saw what sorrow the people were in, I was moved with compassion to them, and thought it became me to undergo the most manifest hazards for the sake of so great a multitude; so I let them know I would stay with them. And when I had given order that five thousand off them should come to me armed, and with provisions for their maintenance, I sent the rest away to their own homes; and when those five thousand were come, I took them, together with three thousand of the soldiers that were with me before, and eighty horsemen, and marched to the village of Chabolo, situated in the confines of Ptolimias, and there kept my forces together, pretending to get ready to fight with Placidus, who was come with two cohorts of footmen, and one troop of horsemen, and was sent thither by Cestius Gallus to burn those villages of Galilee that were near Ptolemais. Upon whose casting up a bank before the city Ptolemais, I also pitched my camp at about the distance of sixty furlongs from that village. And now we frequently brought out our forces as if we would fight, but proceeded no further than skirmishes at a distance; for when Placidus perceived that I was earnest to come to a battle, he was afraid, and avoided it. Yet did he not remove from the neighbourhood of Ptolemais.

44. About this time it was that Jonathan and his fellow legates came. They were sent, as we have said already, by Simon, and Ananus the high priest. And Jonathan contrived how he might catch me by treachery; for he durst not make any attempt upon me openly. So he wrote me the following epistle: "Jonathan and those that are with him, and are sent by the people of Jerusalem, to Josephus, send greeting. We are sent by the principal men of Jerusalem, who have heard that John of Gischala hath laid many snares for thee, to rebuke him, and to exhort him to be subject to thee hereafter. We are also desirous to consult with thee about our common concerns, and what is fit to be done. We therefore desire thee to come to us quickly, and to bring only a few men with thee; for this village will not contain a great number of soldiers." Thus it was that they wrote, as expecting one of these two things; either that I should come without armed men, and then they should have me wholly in their power; or, if I came with a great number, they should judge me to be a public enemy. Now it was a horseman who brought the letter, a man at other times bold, and one that had served in the army under the king. It was the second hour of the night that he came, when I was feasting with my friends, and the principal of the Galileans. This man, upon my servant's telling me that a certain horseman of the Jewish nation was come, was called in at my command, but did not so much as salute me at all, but held out a letter, and said, "This letter is sent thee by those that are come from Jerusalem; do thou write an answer to it quickly; for I am obliged to return to them very soon." Now my guests could not but wonder at the boldness of the soldier. But I desired him to sit down and sup with us; but

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when he refused so to do, I held the letter in my hands as I received it, and fell a talking with my guests about other matters. But a few hours afterwards, I got up, and when I had dismissed the rest to go to their beds, I bid only four of my intimate friends to stay, and ordered my servant to get some wine ready. I also opened the letter so, that nobody could perceive it; and understanding thereby presently the purportú of the writing, I sealed it up again, and appeared as if I had not yet read it, but only held it in my hands. I ordered twenty drachmae should be given the soldier for the charges of his journey; and when he took the money, and said that he thanked me for it, I perceived that he loved money, and that he was to be caught chiefly by that means; and I said to him, "If thou wilt but drink with us, thou shalt have a drachma for every glass thou drinkest." So he gladly embraced this proposal, and drank a great deal of wine, in order to get the more money, and was so drunk, that at last he could not keep the secrets he was intrusted with, but discovered them without my putting questions to him, viz. That a treacherous design was contrived against me, and that I was doomed to die by those that sent him. When I heard this, I wrote back this answer: "Josephus to Jonathan, and those that are with him, sendeth greeting. Upon the information that you are come in health into Galilee, I rejoice, and this especially because I can now resign the care of public affairs here into your hands, and return into my native country, which is what I have desired to do a great while; and I confess I ought not only to come to you as far as Xaloth, but farther, and this without your commands. But I desire you to excuse me, because I cannot do it now, since I watch the motions of Placidus, who hath a mind to go up into Galilee; and this I do here at Chabolo. Do you therefore, on the receipt of this epistle, come hither to me. Fare you well."

45. When I had written thus, and given the letter to be carried by the soldier, I sent along with him thirty of the Galileans of the best characters, and gave them instructions to salute those ambassadors, but to say nothing else to them. I also gave orders to as many of those armed men, whom I esteemed most faithful to me, to go along with the others, every one with him whom he was to guard, lest some conversation might pass between those whom I sent and those who were with Jonathan. So those men went [to Jonathan]. But when Jonathan and his partners had failed in this their first attempt, they sent me another letter, the contents whereof were as follows: "Jonathan, and those with him, to Josephus, send greeting. We require thee to come to us to the village Gabaroth, on the third day, without any armed men, that we may hear what thou hast to lay to the charge of John [of Gischala]." When they had written this letter, they saluted the Galileans whom I sent, and came to Japha, which was the largest village of all Galilee, and encompassed with very strong walls, and had a great number of inhabitants in it. There the multitude of men, with their wives and children, met them, and exclaimed loudly against them; and desired them to be gone, and not to envy them the advantage of an excellent commander. With these clamours Jonathan and his partners were greatly provoked, although they durst not show their anger openly; so they made them no answer, but went to other villages. But still the same clamours met them from all the people, who said, "Nobody should persuade them to have any other commander besides Josephus." So Jonathan and his partners went away from them without success, and came to Sepphoris, the greatest city of all Galilee. Now the men of that city, who inclined to the Romans in their sentiments, met them indeed, but neither praised nor reproached me and when they were gone down from Sepphoris to Asochis, the people of that place made a clamour against them, as those of Japha had done; whereupon they were able to contain themselves no longer, but ordered the armed men that were with them to beat those that made the clamour with their clubs. And when they came to Gabara, John met them with three thousand armed men; but, as I understood by their letter that they had resolved to fight against me, I arose from Chabolo, with three thousand armed men also; but left in my camp one of my fastest friends, and came to Jotapata, as desirous to be near them, the distance being no more than forty furlongs. Whence I wrote thus to them: "If you are very desirous that I should come to you, you know there are two hundred and forty cities and villages in Galilee; I will come to any of them which you please, excepting Gaburn and Gischala; the one of which is John's native city, and the other in confederacy and friendship with him."

46. When Jonathan and his partners had received this letter, they wrote me no more answers, but called a council of their friends together; and taking John into their consultation, they took counsel together by what means they might attack me. John's opinion was, that they should write to all the cities and villages that were in Galilee; for that there must be certainly one or two persons in every one of them that were at variance with me, and that they should be invited to come to oppose me as an enemy. He would also have them send this resolution of theirs to the city of Jerusalem, that its citizens, upon the knowledge of my being adjudged to be an enemy by the Galileans, might themselves I also confirm that determination. He said also, that when this was done, even those Galileans who were well affected to me, would desert me out of fear. When John had given them this counsel, what he had said was very agreeable to the rest of them. I was also made acquainted with these affairs about the third hour of the night, by the means of one Saccheus, who had belonged to them, but now deserted them and came over to me, and told me what they were about; so I perceived that no time was to be lost. Accordingly, I gave command to Jacob, an armed man of my guard, whom I esteemed faithful to me, to take two hundred men, and to guard the passages that led from Gahara to Galilee, and to seize upon the passengers, and send them to me, especially such as were caught with letters about them: I also sent Jeremias himself, one of my friends, with six hundred armed men, to the borders of Galilee, in order to watch the roads that led from this

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country to the city Jerusalem, and gave him charge to lay hold of such as traveled with letters about them, to keep the men in bonds upon the place, but to send me the letters.

47. When I had laid these commands upon them, I gave them orders, and bid them take their arms and bring three days' provision with them, and be with me the next day. I also parted those that were about me into four parts, and ordained those of them that were most faithful to me to be a guard to my body. I also set over them centurions, and commanded them to take care that not a soldier which they did not know should mingle himself among them. Now, on the fifth day following, when I was at Gabaroth, I found the entire plain that was before the village full of armed men, who were come out of Galilee to assist me: many others of the multitude, also, out of the village, ran along with me. But as soon as I had taken my place, and began to speak to them, they all made an acclamation, and called me the benefactor and savior of the country. And when I had made them my acknowledgments, and thanked them [for their affection to me], I also advised them to fight with nobody, nor to spoil the country; but to pitch their tents in the plain, and be content with their sustenance they had brought with them; for I told them that I had a mind to compose these troubles without shedding any blood. Now it came to pass, that on the very same day those who were sent by John with letters, fell among the guards whom I had appointed to watch the roads; so the men were themselves kept upon the place, as my orders were, but I got the letters, which were full of reproaches and lies; and I intended to fall upon these men, without saying a word of these matters to any body.

48. Now, as soon as Jonathan and his companions heard of my coming, they took all their own friends, and John with them, and retired to the house of Jesus, which indeed was a large castle, and no way unlike a citadel; so they privately laid a band of armed men therein, and shut all the other doors but one, which they kept open, and they expected that I should come out of the road to them, to salute them. And indeed they had given orders to the armed men, that when I came they should let nobody besides me come in, but should exclude others; as supposing that, by this means, they should easily get me under their power: but they were deceived in their expectation; for I perceived what snares they had laid for me. Now, as soon as I was got off my journey, I took up my lodgings over against them, and pretended to be asleep; so Jonathan and his party, thinking that I was really asleep and at rest, made haste to go down into the plain, to persuade the people that I was an ill governor. But the matter proved otherwise; for, upon their appearance, there was a cry made by the Galileans immediately, declaring their good opinion of me as their governor; and they made a clamour against Jonathan and his partners for coming to them when they had suffered no harm, and as though they would overturn their happy settlement; and desired them by all means to go back again, for that they would never be persuaded to have any other to rule over them but myself. When I heard of this, I did not fear to go down into the midst of them; I went, therefore, myself down presently to hear what Jonathan and his companions said. As soon as I appeared, there was immediately an acclamation made to me by the whole multitude, and a cry in my commendation by them, who confessed their thanks was owing to me for my good government of them.

49. When Jonathan and his companions heard this, they were in fear of their own lives, and in danger lest they should be assaulted by the Galileans on nay account; so they contrived how they might run away. But as they were not able to get off, for I desired them to stay, they looked down with concern at my words to them. I ordered, therefore, the multitude to restrain entirely their acclamations, and placed the most faithful of my armed men upon the avenues, to be a guard to us, lest John should unexpected fall upon us; and I encouraged the Galileans to take their weapons, lest they should be disturbed at their enemies, if any sudden insult should be made upon them. And then, in the first place, I put Jonathan and his partners in mind of their [former] letter, and after what manner they had written to me, and declared they were sent by the common consent to the people of Jerusalem, to make up the differences I had with John, and how they had desired me to come to them; and as I spake thus, I publicly showed that letter they had written, till they could not at all deny what they had done, the letter itself convicting them. I then said, "O Jonathan! and you that are sent with him as his colleagues, if I were to be judged as to my behavior, compared with that of John's, and had brought no more than two or three witnesses, good men and true, it is plain you had been forced, upon the examination of their characters beforehand, to discharge the accusations: that therefore you may be informed that I have acted well in the affairs of Galilee, I think three witnesses too few to be brought by a man that hath done as he ought to do; so I gave you all these for witnesses. Inquire of them how I have lived, and whether I have not behaved myself with all decency, and after a virtuous manner, among them. And I further conjure you, O Galileans! to hide no part of the truth, but to speak before these men as before judges, whether I have in any thing acted otherwise than well."

50. While I was thus speaking, the united voices of all the people joined together, and called me their benefactor and savior, and attested to my former behavior, and exhorted me to continue so to do hereafter; and they all said, upon their oaths, that their wives had been preserved free from injuries, and that no one had ever been aggrieved by me. After this, I read to the Galileans two of those epistles which had been sent by Jonathan and his colleagues, and which those whom I had appointed to guard the road had taken, and sent to me. These were full of reproaches, and of lies, as if I had acted more like a tyrant than a governor against them, with many other things besides therein contained, which were no better indeed than impudent falsities. I also informed the multitude how I came by these letters, and that those who carried them delivered them up voluntarily; for I was not willing that my

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enemies should know any thing of the guards I had set, lest they should be afraid, and leave off writing hereafter.

51. When the multitude heard these things, they were greatly provoked at Jonathan, and his colleagues that were with him, and were going to attack them, and kill them; and this they had certainly done, unless I had restrained the anger of the Galileans, and said, that "I forgave Jonathan and his colleagues what was past, if they would repent, and go to their own country, and tell those who sent them the truth, as to my conduct." When I had said this, I let them go, although I knew they would do nothing of what they had promised. But the multitude were very much enraged against them, and entreated me to give them leave to punish them for their insolence; yet did I try all methods to persuade them to spare the men; for I knew that every instance of sedition was pernicious to the public welfare. But the multitude was too angry with them to be dissuaded, and all of them went immediately to the house in which Jonathan and his colleagues abode. However, when I perceived that their rage could not be restrained, I got on horseback, and ordered the multitude to follow me to the village Sogane, which was twenty furlongs off Gabara; and by using this stratagem, I so managed myself, as not to appear to begin a civil war amongst them.

52. But when I was come near Sogane, I caused the multitude to make a halt, and exhorted them not to be so easily provoked to anger, and to the inflicting such punishments as could not be afterwards recalled: I also gave order, that a hundred men, who were already in years, and were principal men among them, should get themselves ready to go to the city of Jerusalem, and should make a complaint before the people of such as raised seditions in the country. And I said to them, that "in case they be moved with what you say, you shall desire the community to write to me, and to enjoin me to continue in Galilee, and to order Jonathan and his colleagues to depart out of it." When I had suggested these instructions to them, and while they were getting themselves ready as fast as they could, I sent them on this errand the third day after they had been assembled: I also sent five hundred armed men with them [as a guard]. I then wrote to my friends in Samaria, to take care that they might safely pass through the country: for Samaria was already under the Romans, and it was absolutely necessary for those that go quickly [to Jerusalem] to pass through that country; for in that road you may, in three days' time, go from Galilee to Jerusalem. I also went myself, and conducted the old men as far as the bounds of Galilee, and set guards in the roads, that it might not be easily known by any one that these men were gone. And when I had thus done, I went and abode at Japha.

53. Now Jonathan and his colleagues, having failed of accomplishing what they would have done against me, sent John back to Gischala, but went themselves to the city of Tiberias, expecting it would submit itself to them; and this was founded on a letter which Jesus, their then governor, had written them, promising that, if they came, the multitude would receive them, and choose to be under their government; so they went their ways with this expectation. But Silas, who, as I said, had been left curator of Tiberias by me, informed me of this, and desired me to make haste thither. Accordingly, I complied with his advice immediately, and came thither; but found myself in danger of my life, from the following occasion: Jonathan and his colleagues had been at Tiberias, and had persuaded a great many of such as had a quarrel with me to desert me; but when they heard of my coming, they were in fear for themselves, and came to me; and when they had saluted me, they said, that I was a happy man in having behaved myself so well in the government of Galilee; and they congratulated me upon the honours that were paid me: for they said that my glory was a credit to them, since they had been my teachers and fellow citizens; and they said further, that it was but just that they should prefer my friendship to them rather than John's, and that they would have immediately gone home, but that they staid that they might deliver up John into my power; and when they said this they took their oaths of it, and those such as are most tremendous amongst us, and such as I did not think fit to disbelieve. However, they desired me to lodge some where else, because the next day was the sabbath, and that it was not fit the city of Tiberias should be disturbed [on that day].

54. So I suspected nothing, and went away to Tarichese; yet did I withal leave some to make inquiry in the city how matters went, and whether any thing was said about me: I also set many persons all the way that led from Tarichese to Tiberias, that they might communicate from one to another, if they learned any news from those that were left in the city. On the next day, therefore, they all came into the Proseucha; it was a large edifice, and capable of receiving a great number of people; thither Jonathan went in, and though he durst not openly speak of a revolt, yet did he say that their city stood in need of a better governor than it then had. But Jesus, who was the ruler, made no scruple to speak out, and said openly, "O fellow citizens! it is better for you to be in subjection to four than to one; and those such as are of high birth, and not without reputation for their wisdom;" and pointed to Jonathan and his colleagues. Upon his saying this, Justus came in and commended him for what he had said, and persuaded some of the people to be of his mind also. But the multitude were not pleased with what was said, and had certainly gone into a tumult, unless the sixth hour, which was now come, had dissolved the assembly, at which hour our laws require us to go to dinner on sabbath days; so Jonathan and his colleagues put off their council till the next day, and went off without success. When I was informed of these affairs, I determined to go to the city of Tiberias in the morning. Accordingly, on the next day, about the first hour of the day, I came from Tarichee, and found the multitude already assembled in the Proseucha; but on what account they were gotten together, those that were assembled did not know. But when Jonathan and his colleagues saw me there unexpectedly, they were in disorder; after which they raised a

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report of their own contrivance, that Roman horsemen were seen at a place called Union, in the borders of Galilee, thirty furlongs distant from the city. Upon which report, Jonathan and his colleagues cunningly exhorted me not to neglect this matter, nor to suffer the land to be spoiled by the enemy. And this they said with a design to remove me out of the city, under the pretense of the want of extraordinary assistance, while they might dispose the city to be my enemy.

55. As for myself, although I knew of their design, yet did I comply with what they proposed, lest the people of Tiberias should have occasion to suppose that I was not careful of their security. I therefore went out; but, when I was at the place, I found not the least footsteps of any enemy, so I returned as fast as ever I could, and found the whole council assembled, and the body of the people gotten together, and Jonathan and his colleagues bringing vehement accusations against me, as one who had no concern to ease them of the burdens of war, and as one that lived luxuriously. And as they were discoursing thus, they produced four letters, as written to them from some people that lived at the borders of Galilee, imploring that they would come to their assistance, for that there was an army of Romans, both horsemen and footmen, who would come and lay waste the country on the third day; they desired them also to make haste, and not to overlook them. When the people of Tiberias heard this, they thought they spake truth, and made a clamour against me, and said I ought not to sit still, but to go away to the assistance of their countrymen. Hereupon I said [for I understood the meaning of Jonathan and his colleagues] that I was ready to comply with what they proposed, and without delay to march to the war which they spake of, yet did I advise them, at the same time, that since these letters declared that the Romans would make their assault in four several places, they should part their forces into five bodies, and make Jonathan and his colleagues generals of each body of them, because it was fit for brave men, not only to give counsel, but to take the place of leaders, and assist their countrymen when such a necessity pressed them; for, said I, it is not possible for me to lead more than one party. This advice of mine greatly pleased the multitude; so they compelled them to go forth to the war. But their designs were put into very much disorder, because they had not done what they had designed to do, on account of my stratagem, which was opposite to their undertakings.

56. Now there was one whose name was Ananias [a wicked man he was, and very mischievous]; he proposed that a general religious fast should be appointed the next day for all the people, and gave order that at the same hour they should come to the same place, without any weapons, to make it manifest before God, that while they obtained his assistance, they thought all these weapons useless. This he said, not out of piety, but that they might catch me and my friends unarmed. Now, I was hereupon forced to comply, lest I should appear to despise a proposal that tended to piety. As soon, therefore, as we were gone home, Jonathan and his colleagues wrote to John to come to them in the morning, and desiring him to come with as many soldiers as he possibly could, for that they should then be able easily to get me into their hands, and to do all they desired to do. When John had received this letter, he resolved to comply with it. As for myself, on the next day, I ordered two of the guards of my body, whom I esteemed the most courageous and most faithful, to hide daggers under their garments, and to go along with me, that we might defend ourselves, if any attack should be made upon us by our enemies. I also myself took my breastplate, and girded on my sword, so that it might be, as far as it was possible, concealed, and came into the Proseucha.

57. Now Jesus, who was the ruler, commanded that they should exclude all that came with me, for he kept the door himself, and suffered none but his friends to go in. And while we were engaged in the duties of the day, and had betaken ourselves to our prayers, Jesus got up, and inquired of me what was become of the vessels that were taken out of the king's palace, when it was burnt down [and] of that uncoined silver; and in whose possession they now were? This he said, in order to drive away time till John should come. I said that Capellus, and the ten principal men of Tiberias, had them all; and I told him that they might ask them whether I told a lie or not. And when they said they had them, he asked me, What is become of those twenty pieces of gold which thou didst receive upon the sale of a certain weight of uncoined money? I replied, that I had given them to those ambassadors of theirs, as a maintenance for them, when they were sent by them to Jerusalem. So Jonathan and his colleagues said that I had not done well to pay the ambassadors out of the public money. And when the multitude were very angry at them for this, for they perceived the wickedness of the men, I understood that a tumult was going to arise; and being desirous to provoke the people to a greater rage against the men, I said, "But if I have not done well in paying our ambassadors out of the public stock, leave off your anger at me, for I will repay the twenty pieces of gold myself."

58. When I had said this, Jonathan and his colleagues held their peace; but the people were still more irritated against them, upon their openly showing their unjust ill-will to me. When Jesus saw this change in file people, he ordered them to depart, but desired the senate to stay; for that they could not examine things of such a nature in a tumult: and as the people were crying out that they would not leave me alone, there came one and told Jesus and his friends privately, that John and his armed men were at hand: whereupon Jonathan and his colleagues, being able to contain themselves no longer, [and perhaps the providence of God hereby procuring my deliverance, for had not this been so, I had certainly been destroyed by John,] said, "O you people of Tiberias! leave off this inquiry about the twenty pieces of gold; for Josephus hath not deserved to die for them; but he hath deserved it by his desire of tyrannizing, and by cheating the multitude of the Galileans with his speeches, in order to gain the dominion over them." When he had said this, they presently laid hands upon me, and endeavored to kill me: but

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as soon as those that were with me saw what they did, they drew their swords, and threatened to smite them, if they offered any violence to me. The people also took up stones, and were about to throw them at Jonathan; and so they snatched me from the violence of my enemies.

59. But as I was gone out a little way, I was just upon meeting John, who was marching with his armed men. So I was afraid of him, and turned aside, and escaped by a narrow passage to the lake, and seized on a ship, and embarked in it, and sailed over to Tarichese. So, beyond my expectation, I escaped this danger. Whereupon I presently sent for the chief of the Galileans, and told them after what manner, against all faith given, I had been very near to destruction from Jonathan and his colleagues, and the people of Tiberias. Upon which the multitude of the Galileans were very angry, and encouraged me to delay no longer to make war upon them, but to permit them to go against John, and utterly to destroy him, as well as Jonathan and his colleagues. However, I restrained them, though they were in such a rage, and desired them to tarry a while, till we should be informed what orders those ambassadors, that were sent by them to the city of Jerusalem, should bring thence; for I told them that it was best for them to act according to their determination; whereupon they were prevailed on. At which time, also, John, when the snares he had laid did not take effect, returned back to Gischala.

60. Now, in a few days, those ambassadors whom he had sent, came back again and informed us, that the people were greatly provoked at Ananus, and Simon the son of Gamaliel, and their friends; that, without any public determination, they had sent to Galilee, and had done their endeavors that I might be turned out of the government. The ambassadors said further, that the people were ready to burn their houses. They also brought letters, whereby the chief men of Jerusalem, at the earnest petition of the people, confirmed me in the government of Galilee, and enjoined Jonathan and his colleagues to return home quickly. When I had gotten these letters, I came to the village Arbela, where I procured an assembly of the Galileans to meet, and bid the ambassadors declare to them the anger of the people of Jerusalem at what had been done by Jonathan and his colleagues, and how much they hated their wicked doings, and how they had confirmed me in the government of their country, as also what related to the order they had in writing for Jonathan and his colleagues to return home. So I immediately sent them the letter, and bid him that carried it to inquire, as well as he could, how they intended to act [on this occasion.]

61. Now, when they had received that letter, and were thereby greatly disturbed, they sent for John, and for the senators of Tiberias, and for the principal men of the Gabarens, and proposed to hold a council, and desired them to consider what was to be done by them. However, the governors of Tiberias were greatly disposed to keep the government to themselves; for they said it was not fit to desert their city, now it was committed to their trust, and that otherwise I should not delay to fall upon them; for they pretended falsely that so I had threatened to do. Now John was not only of their opinion, but advised them, that two of them should go to accuse me before the multitude [at Jerusalem], that I do not manage the affairs of Galilee as I ought to do; and that they would easily persuade the people, because of their dignity, and because the whole multitude are very mutable. When, therefore, it appeared that John had suggested the wisest advice to them, they resolved that two of them, Jonathan and Ananias, should go to the people of Jerusalem, and the other two [Simon and Joazar] should be left behind to tarry at Tiberins. They also took along with them a hundred soldiers for their guard.

62. However, the governors of Tiberias took care to have their city secured with walls, and commanded their inhabitants to take their arms. They also sent for a great many soldiers from John, to assist them against me, if there should be occasion for them. Now John was at Gischala. Jonathan, therefore, and those that were with him, when they were departed from Tiberias, and as soon as they were come to Dabaritta, a village that lay in the utmost parts of Galilee, in the great plain, they, about midnight, fell among the guards I had set, who both commanded them to lay aside their weapons, and kept them in bonds upon the place, as I had charged them to do. This news was written to me by Levi, who had the command of that guard committed to him by me. Hereupon I said nothing of it for two days; and, pretending to know nothing about it, I sent a message to the people of Tiberias, and advised them to lay their arms aside, and to dismiss their men, that they might go home. But, supposing that Jonathan, and those that were with him, were already arrived at Jerusalem, they made reproachful answers to me; yet was I not terrified thereby, but contrived another stratagem against them, for I did not think it agreeable with piety to kindle the fire of war against the citizens. As I was desirous to draw those men away from Tiberias, I chose out ten thousand of the best of my armed men, and divided them into three bodies, and ordered them to go privately, and lie still as an ambush, in the villages. I also led a thousand into another village, which lay indeed in the mountains, as did the others, but only four furlongs distant from Tiberias; and gave orders, that when they saw my signal, they should come down immediately, while I myself lay with my soldiers in the sight of every body. Hereupon the people of Tiberias, at the sight of me, came running out of the city perpetually, and abused me greatly. Nay, their madness was come to that height, that they made a decent bier for me, and, standing about it, they mourned over me in the way of jest and sport; and I could not but be myself in a pleasant humor upon the sight of this madness of theirs.

63. And now being desirous to catch Simon by a wile, and Joazar with him, I sent a message to them, and desired them to come a little way out of the city, and many of their friends to guard them; for I said I would come down to them, and make a league with them, and divide the government of Galilee with them. Accordingly, Simon was deluded on account of his imprudence, and out of the hopes of gain, and

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did not delay to come; but Joazar, suspecting snares were laid for him, staid behind. So when Simon was come out, and his friends with him, for his guard, I met him, and saluted him with great civility, and professed that I was obliged to him for his coming up to me; but a little while afterward I walked along with him as though I would say something to him by myself; and when I had drawn him a good way from his friends, I took him about the middle, and gave him to my friends that were with me, to carry him into a village; and, commanding my armed men to come down, I with them made an assault upon Tiberias. Now, as the fight grew hot on both sides, and the soldiers belonging to Tiberias were in a fair way to conquer me, [for my armed men were already fled away,] I saw the posture of my affairs; and encouraging those that were with me, I pursued those of Tiberias, even when they were already conquerors, into the city. I also sent another band of soldiers into the city by the lake, and gave them orders to set on fire the first house they could seize upon. When this was done, the people of Tiberinas thought that their city was taken by force, and so threw down their arms for fear, and implored, they, their wives, and children, that I would spare their city. So I was over-persuaded by their entreaties, and restrained the soldiers from the vehemency with which they pursued them; while I myself, upon the coming on of the evening, returned back with my soldiers, and went to refresh myself. I also invited Simon to sup with me, and comforted him on occasion of what had happened; and I promised that I would send him safe and secure to Jerusalem, and withal would give him provisions for his journey thither.

64. But on the next day, I brought ten thousand armed men with me, and came to Tiberias. I then sent for the principal men of the multitude into the public place, and enjoined them to tell me who were the authors of the revolt; and when they told me who the men were, I sent them bound to the city Jotapata. But as to Jonathan and Ananias, I freed them from their bonds, and gave them provisions for their journey, together with Simon and Joazar, and five hundred armed men who should guard them; and so I sent them to Jerusalem. The people of Tiberias also came to me again, and desired that I would forgive them for what they had done; and they said they would amend what they had done amiss with regard to me, by their fidelity for the time to come; and they besought me to preserve what spoils remained upon the plunder of the city, for those that had lost them. Accordingly, I enjoined those that had got them, to bring them all before us; and when they did not comply for a great while, and I saw one of the soldiers that were about me with a garment on that was more splendid than ordinary, I asked him whence he had it; and when he replied that he had it out of the plunder of the city, I had him punished with stripes; and I threatened all the rest to inflict a severer punishment upon them, unless they produced before us whatsoever they had plundered; and when a great many spoils were brought together, I restored to every one of Tiberias what they claimed to be their own.

65. And now I am come to this part of my narration, I have a mind to say a few things to Justus, who hath himself written a history concerning these affairs, as also to others who profess to write history, but have little regard to truth, and are not afraid, either out of ill-will or good-will to some persons, to relate falsehoods. These men do like those who compose forged deeds and conveyances; and because they are not brought to the like punishment with them, they have no regard to truth. When, therefore, Justus undertook to write about these facts, and about the Jewish war, that he might appear to have been an industrious man, he falsified in what he related about me, and could not speak truth even about his own country; whence it is that, being belied by him, I am under a necessity to make my defense; and so I shall say what I have concealed till now. And let no one wonder that I have not told the world these things a great while ago. For although it be necessary for an historian to write the truth, yet is such a one not bound severely to animadvert on the wickedness of certain men; not out of any favour to them, but out of an author's own moderation. How then comes it to pass, O Justus! thou most sagacious of writers, [that I may address myself to him as if he were here present,] for so thou boastest of thyself, that I and the Galileans have been the authors of that sedition which thy country engaged in, both against the Romans and against the king [Agrippa, junior] For before ever I was appointed governor of Galilee by the community of Jerusalem, both thou and all the people of Tiberias had not only taken up arms, but had made war with Decapolis of Syria. Accordingly, thou hadst ordered their villages to be burnt, and a domestic servant of thine fell in the battle. Nor is it I only who say this; but so it is written in the Commentaries of Vespasian, the emperor; as also how the inhabitants of Decapolis came clamouring to Vespasian at Ptolemais, and desired that thou, who wast the author [of that war], mightest be brought to punishment. And thou hadst certainly been punished at the command of Vespasian, had not king Agrippa, who had power given him to have thee put to death, at the earnest entreaty of his sister Bernice, changed the punishment from death into a long imprisonment. Thy political administration of affairs afterward doth also clearly discover both thy other behavior in life, and that thou wast the occasion of thy country's revolt from the Romans; plain signs of which I shall produce presently. I have also a mind to say a few things to the rest of the people of Tiberias on thy account, and to demonstrate to those that light upon this history, that you bare no good-will, neither to the Romans, nor to the king. To be sure, the greatest cities of Galilee, O Justus! were Sepphoris, and thy country Tiberias. But Sepphoris, situated in the very midst of Galilee, and having many villages about it, and able with ease to have been bold and troublesome to the Romans, if they had so pleased, yet did it resolve to continue faithful to those their masters, and at the same time excluded me out of their city, and prohibited all their citizens from joining with the Jews in the war; and, that they might be out of danger from me, they, by a wile, got leave of me to fortify their city

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with walls: they also, of their own accord, admitted of a garrison of Roman legions, sent them by Cestlus Gallus, who was then president of Syria, and so had me in contempt, though I was then very powerful, and all were greatly afraid of me; and at the same time that the greatest of our cities, Jerusalem, was besieged, and that temple of ours, which belonged to us all, was in danger of falling under the enemy's power, they sent no assistance thither, as not willing to have it thought they would bear arms against the Romans. But as for thy country, O Justus: situated upon the lake of Gennesareth, and distance from Hippos thirty furlongs, from Gadara sixty, and from Scythopolis, which was under the king's jurisdiction, a hundred and twenty; when there was no Jewish city near, it might easily have preserved its fidelity [to the Romans,] if it had so pleased them to do, for the city and its people had plenty of weapons. But, as thou sayest, I was then the author [of their revolts]. And pray, O Justus! who was that author afterwards? For thou knowest that I was in the power of the Romans before Jerusalem was besieged, and before the same time Jotapata was taker by force, as well as many other fortresses, and a great many of the Galileans fell in the war. It was therefore then a proper time, when you were certainly freed from any fear on my account, to throw away your weapons, and to demonstrate to the king and to the Romans, that it was not of choice, but as forced by necessity, that you fell into the war against them; but you staid till Vespasian came himself as far as your walls, with his whole army; and then you did indeed lay aside your weapons out of fear, and your city had for certain been taken by force, unless Vespasian had complied with the king's supplication for you, and had excused your madness. It was not I, therefore, who was the author of this, but your own inclinations to war. Do not you remember how often I got you under my power, and yet put none of you to death? Nay, you once fell into a tumult one against another, and slew one hundred and eighty-five of your citizens, not on account of your good-will to the king and to the Romans, but on account of your own wickedness, and this while I was besieged by the Romans in Jotapata. Nay, indeed, were there not reckoned up two thousand of the people of Tiberias during the siege of Jerusalem, some of whom were slain, and the rest caught and carried captives? But thou wilt pretend that thou didst not engage in the war, since thou didst flee to the king. Yes, indeed, thou didst flee to him; but I say it was out of fear of me. Thou sayest, indeed, that it is I who am a wicked man. But then, for what reason was it that king Agrippa, who procured thee thy life when thou wast condemned to die by Vespian, and who bestowed so much riches upon thee, did twice afterward put thee in bonds, and as often obliged thee to run away from thy country, and, when he had once ordered thee to be put to death, he granted thee a pardon at the earnest desire of Bernice? And when [after so many of thy wicked pranks] he made thee his secretary, he caught thee falsifying his epistles, and drove thee away from his sight. But I shall not inquire accurately into these matters of scandal against thee. Yet cannot I but wonder at thy impudence, when thou hast the assurance to say, that thou hast better related these affairs [of the war] than have all the others that have written about them, whilst thou didst not know what was done in Galilee; for thou wast then at Berytus with the king; nor didst thou know how much the Romans suffered at the siege of Jotapata, or what miseries they brought upon us; nor couldst thou learn by inquiry what I did during that siege myself; for all those that might afford such information were quite destroyed in that siege. But perhaps thou wilt say, thou hast written of what was done against the people of Jerusalem exactly. But how should that be? for neither wast thou concerned in that war, nor hast thou read the commentaries of Caesar; of which we have evident proof, because thou hast contradicted those commentaries of Caesar in thy history. But if thou art so hardy as to affirm, that thou hast written that history better than all the rest, why didst thou not publish thy history while the emperors Vespasian and Titus, the generals in that war, as well as king Agrippa and his family, who were men very well skilled in the learning of the Greeks, were all alive? for thou hast had it written these twenty years, and then mightest thou have had the testimony of thy accuracy. But now when these men are no longer with us, and thou thinkest thou canst not be contradicted, thou venturest to publish it. But then I was not in like manner afraid of my own writing, but I offered my books to the emperors themselves, when the facts were almost under men's eyes; for I was conscious to myself, that I had observed the truth of the facts; and as I expected to have their attestation to them, so I was not deceived in such expectation. Moreover, I immediately presented my history to many other persons, some of whom were concerned in the war, as was king Agrippa and some of his kindred. Now the emperor Titus was so desirous that the knowledge of these affairs should be taken from these books alone, that he subscribed his own hand to them, and ordered that they should be published; and for king Agrippa, he wrote me sixty-two letters, and attested to the truth of what I had therein delivered; two of which letters I have here subjoined, and thou mayst thereby know their contents:— "King Agrippa to Josephus, however, when thou comest to me, I will inform thee of a great many things which thou dost not know." So when this history was perfected, Agrippa, neither by way of flattery, which was not agreeable to him, nor by way of irony, as thou wilt say, [for he was entirely a stranger to such an evil disposition of mind,] but he wrote this by way of attestation to what was true, as all that read histories may do. And so much shall be said concerning Justus which I am obliged to add by way of digression.

66. Now, when I had settled the affairs of Tiberias, and had assembled my friends as a sanhedrim, I consulted what I should do as to John. Whereupon it appeared to be the opinion of all the Galileans, that I should arm them all, and march against John, and punish him as the author of all the disorders that had happened. Yet was not I pleased with their determination; as purposing to compose these troubles without bloodshed. Upon this I exhorted them to use the

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utmost care to learn the names of all that were under John; which when they had done, and I thereby was apprized who the men were, I published an edict, wherein I offered security and my right hand to such of John's party as had a mind to repent; and I allowed twenty days' time to such as would take this most advantageous course for themselves. I also threatened, that unless they threw down their arms, I would burn their houses, and expose their goods to public sale. When the men heard of this, they were in no small disorder, and deserted John; and to the number of four thousand threw down their arms, and came to me. So that no others staid with John but his own citizens, and about fifteen hundred strangers that came from the metropolis of Tyre; and when John saw that he had been outwitted by my stratagem, he continued afterward in his own country, and was in great fear of me.

67. But about this time it was that the people of Sepphoris grew insolent, and took up arms, out of a confidence they had in the strength of their walls, and because they saw me engaged in other affairs also. So they sent to Cestius Gallus, who was president of Syria, and desired that he would either come quickly to them, and take their city under his protection, or send them a garrison. Accordingly, Gallus promised them to come, but did not send word when he would come: and when I had learned so much, I took the soldiers that were with me, and made an assault upon the people of Sepphoris, and took the city by force. The Galileans took this opportunity, as thinking they had now a proper time for showing their hatred to them, since they bore ill-will to that city also. They then exerted themselves, as if they would destroy them all utterly, with those that sojourned there also. So they ran upon them, and set their houses on fire, as finding them without inhabitants; for the men, out of fear, ran together to the citadel. So the Galileans carried off every thing, and omitted no kind of desolation which they could bring upon their countrymen. When I saw this, I was exceedingly troubled at it, and commanded them to leave off, and put them in mind that it was not agreeable to piety to do such things to their countrymen: but since they neither would hearken to what I exhorted, nor to what I commanded them to do, [for the hatred they bore to the people there was too hard for my exhortations to them,] I bade those my friends, who were most faithful to me, and were about me, to give on reports, as if the Romans were falling upon the other part of the city with a great army; and this I did, that, by such a report being spread abroad, I might restrain the violence of the Galileans, and preserve the city of Sepphoris. And at length this stratagem had its effect; for, upon hearing this report, they were in fear for themselves, and so they left off plundering and ran away; and this more especially, because they saw me, their general, do the same also; for, that I might cause this report to be believed, I pretended to be in fear as well as they. Thus were the inhabitants of Sepphoris unexpectedly preserved by this contrivance of mine.

68. Nay, indeed, Tiberias had like to have been plundered by the Galileans also upon the following occasion:— The chief men of the senate wrote to the king, and desired that he would come to them, and take possession of their city. The king promised to come, and wrote a letter in answer to theirs, and gave it to one of his bed-chamber, whose name was Crispus, and who was by birth a Jew, to carry it to Tiberias. When the Galileans knew that this man carried such a letter, they caught him, and brought him to me; but as soon as the whole multitude heard of it, they were enraged, and betook themselves to their arms. So a great many of them together from all quarters the next day, and came to the city Asochis, where I then lodged, and made heavy clamours, and called the city of Tiberias a traitor to them, and a friend to the king; and desired leave of me to go down and utterly destroy it; for they bore the like ill-will to the people of Tiberias, as they did to those of Sepphoris.

69. When I heard this, I was in doubt what to do, and hesitated by what means I might deliver Tiberias from the rage of the Galileans; for I could not deny that those of Tiborias had written to the king, and invited him to come to them; for his letters to them, in answer thereto, would fully prove the truth of that. So I sat a long time musing with myself, and then said to them, "I know well enough that the people of Tiberias have offended; nor shall I forbid you to plunder the city. However, such things ought to be done with discretion; for they of Tiberias have not been the only betrayers of our liberty, but many of the most eminent patriots of the Galileans, as they pretended to be, have done the same. Tarry therefore till I shall thoroughly find out those authors of our danger, and then you shall have them all at once under your power, with all such as you shall yourselves bring in also." Upon my saying this, I pacifie the multitude, and they left off their anger, and went their ways; and I gave orders that he who brought the king's letters should be put into bonds; but in a few days I pretended that I was obliged, by a necessary affair of my own, to out of the kingdom. I then called Crispus privately, and ordered him to make the soldier that kept him drunk, and to run away to the king. So when Tiberias was in danger of being utterly destroyed a second time, it escaped the danger by my skillful management, and the care that I had for its preservation.

70. About this time it was that Justus, the son of Pistus, without my knowledge, ran away to the king; the occasion of which I will here relate. Upon the beginning of the war between the Jews and Romans, the people of Tiberias resolved to submit to the king, and not to revolt from the Romans; while Justus tried to persuade them to betake themselves to their arms, as being himself desirous of innovations, and having hopes of obtaining the government of Galilee, as well as of his own country [Tiberias] also. Yet did he not obtain what he hoped for, because the Galileans bore ill-will to those of Tiberias, and this on account of their anger at what miseries they had suffered from them before the war; thence it was that they would not endure that Justus should be their governor. I myself also, who had been

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intrusted by the community of Jerusalem with the government of Galilee, did frequently come to that degree of rage at Justus, that I had almost resolved to kill him, as not able to bear his mischievous disposition. He was therefore much afraid of me, lest at length my passion should come to extremity; so he went to the king, as supposing that he would dwell better and more safely with him.

71. Now, when the people of Sepphoris had, in so surprising a manner, escaped their first danger, they sent to Cestius Gallus, and desired him to come to them immediately, and take possession of their city, or else to send forces sufficient to repress all their enemies' incursions upon them; and at the last they did prevail with Gallus to send them a considerable army, both of horse and foot, which came in the night time, and which they admitted into the city. But when the country round about it was harassed by the Roman army, I took those soldiers that were about me, and came to Garisme, where I cast up a bank, a good way off the city Sepphoris; and when I was at twenty furlongs distance, I came upon it by night, and made an assault upon its walls with my forces; and when I had ordered a considerable number of my soldiers to scale them with ladders, I became master of the greatest part of the city. But soon after, our unacquaintedness with the places forced us to retire, after we had killed twelve of the Roman footmen, and two horsemen, and a few of the people of Sepphoris, with the loss of only a single man of our own. And when it afterwards came to a battle in the plain against the horsemen, and we had undergone the dangers of it courageously for a long time, we were beaten; for upon the Romans encompassing me about, my soldiers were afraid, and fell back. There fell in that battle one of those that had been intrusted to guard my body; his name was Justus, who at this time had the same post with the king. At the same time also there came forces, both horsemen and footmen, from the king, and Sylla their commander, who was the captain of his guard: this Sylla pitched his camp at five furlongs' distance from Julias, and set a guard upon the roads, both that which led to Cana, and that which led to the fortress Gamala, that he might hinder their inhabitants from getting provisions out of Galilee.

72. As soon as I had gotten intelligence of this, I sent two thousand armed men, and a captain over them, whose name was Jeremiah, who raised a bank a furlong off Julias, near to the river Jordan, and did no more than skirmish with the enemy; till I took three thousand soldiers myself, and came to them. But on the next day, when I had laid an ambush in a certain valley, not far from the banks, I provoked those that belonged to the king to come to a battle, and gave orders to my own soldiers to turn their backs upon them, until they should have drawn the enemy away from their camp, and brought them out into the field, which was done accordingly; for Sylla, supposing that our party did really run away, was ready to pursue them, when our soldiers that lay in ambush took them on their backs, and put them all into great disorder. I also immediately made a sudden turn with my own forces, and met those of the king's party, and put them to flight. And I had performed great things that day, if a certain fate had not been my hinderance; for the horse on which I rode, and upon whose back I fought, fell into a quagmire, and threw me on the ground, and I was bruised on my wrist, and carried into a village named Cepharnome, or Capernaum. When my soldiers heard of this, they were afraid I had been worse hurt than I was; and so they did not go on with their pursuit any further, but returned in very great concern for me. I therefore sent for the physicians, and while I was under their hands, I continued feverish that day; and as the physicians directed, I was that night removed to Taricheee.

73. When Sylla and his party were informed what happened to me, they took courage again; and understanding that the watch was negligently kept in our camp, they by night placed a body of horsemen in ambush beyond Jordan, and when it was day they provoked us to fight; and as we did not refuse it, but came into the plain, their horsemen appeared out of that ambush in which they had lain, and put our men into disorder, and made them run away; so they slew six men of our side. Yet did they not go off with the victory at last; for when they heard that some armed men were sailed from Taricheae to Juli, they were afraid, and retired.

74. It was not now long before Vespasian came to Tyre, and king Agrippa with him; but the Tyrians began to speak reproachfully of the king, and called him an enemy to the Romans. For they said that Philip, the general of his army, had betrayed the royal palace and the Roman forces that were in Jerusalem, and that it was done by his command. When Vespasian heard of this report, he rebuked the Tyrians for abusing a man who was both a king and a friend to the Romans; but he exhorted the king to send Philip to Rome, to answer for what he had done before Nero. But when Philip was sent thither, he did not come into the sight of Nero, for he found him very near death, on account of the troubles that then happened, and a civil war; and so he returned to the king. But when Vespasian was come to Ptolemais, the chief men of Decapolis of Syria made a clamour against Justus of Tiberias, because he had set their villages on fire: so Vespasian delivered him to the king, to be put to death by those under the king's jurisdiction; yet did the king only put him into bonds, and concealed what he had done from Vespasian, as I have before related. But the people of Sepphoris met Vespasian, and saluted him, and had forces sent him, with Placidus their commander: he also went up with them, as I also followed them, till Vespasian came into Galilee. As to which coming of his, and after what manner it was ordered, and how he fought his first battle with me near the village Taricheae, and how from thence they went to Jotapata, and how I was taken alive, and bound, and how I was afterward loosed, with all that was done by me in the Jewish war, and during the siege of Jerusalem, I have accurately related them in the books concerning the War of the Jews. However, it will, I think, be fit for me to add now an account of those actions of my life which I have not related in that book of the Jewish war.

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75. For when the siege of Jotapata was over, and I was among the Romans, I was kept with much Care, by means of the great respect that Vespasian showed me. Moreover, at his command, I married a virgin, who was from among the captives of that country yet did she not live with me long, but was divorced, upon my being freed from my bonds, and my going to Alexandria. However, I married another wife at Alexandria, and was thence sent, together with Titus, to the siege of Jerusalem, and was frequently in danger of being put to death; while both the Jews were very desirous to get me under their power, in order to have me punished. And the Romans also, whenever they were beaten, supposed that it was occasioned by my treachery, and made continual clamours to the emperors, and desired that they would bring me to punishment, as a traitor to them: but Titus Caesar was well acquainted with the uncertain fortune of war, and returned no answer to the soldiers' vehement solicitations against me. Moreover, when the city Jerusalem was taken by force, Titus Caesar persuaded me frequently to take whatsoever I would of the ruins of my country; and did that he gave me leave so to do. But when my country was destroyed, I thought nothing else to be of any value, which I could take and keep as a comfort under my calamities; so I made this request to Titus, that my family might have their liberty: I had also the holy books by Titus's concession. Nor was it long after that I asked of him the life of my brother, and of fifty friends with him, and was not denied. When I also went once to the temple, by the permission of Titus, where there were a great multitude of captive women and children, I got all those that I remembered as among my own friends and acquaintances to be set free, being in number about one hundred and ninety; and so I delivered them without their paying any price of redemption, and restored them to their former fortune. And when I was sent by Titus Caesar with Cerealins, and a thousand horsemen, to a certain village called Thecoa, in order to know whether it were a place fit for a camp, as I came back, I saw many captives crucified, and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes to Titus, and told him of them; so he immediately commanded them to be taken down, and to have the greatest care taken of them, in order to their recovery; yet two of them died under the physician's hands, while the third recovered.

76. But when Titus had composed the troubles in Judea, and conjectured that the lands which I had in Judea would bring me no profit, because a garrison to guard the country was afterward to pitch there, he gave me another country in the plain. And when he was going away to Rome, he made choice of me to sail along with him, and paid me great respect: and when we were come to Rome, I had great care taken of me by Vespasian; for he gave me an apartment in his own house, which he lived in before he came to the empire. He also honoured me with the privilege of a Roman citizen, and gave me an annual pension; and continued to respect me to the end of his life, without any abatement of his kindness to me; which very thing made me envied, and brought me into danger; for a certain Jew, whose name was Jonathan, who had raised a tumult in Cyrene, and had persuaded two thousand men of that country to join with him, was the occasion of their ruin. But when he was bound by the governor of that country, and sent to the emperor, he told him that I had sent him both weapons and money. However, he could not conceal his being a liar from Vespasian, who condemned him to die; according to which sentence he was put to death. Nay, after that, when those that envied my good fortune did frequently bring accusations against me, by God's providence I escaped them all. I also received from Vespasian no small quantity of land, as a free gift, in Judea; about which time I divorced my wife also, as not pleased with her behaviour, though not till she had been the mother of three children, two of whom are dead, and one whom I named Hyrcanus, is alive. After this I married a wife who had lived at Crete, but a Jewess by birth: a woman she was of eminent parents, and such as were the most illustrious in all the country, and whose character was beyond that of most other women, as her future life did demonstrate. By her I had two sons; the elder's name was Justus, and the next Simonides, who was also named Agrippa. And these were the circumstances of my domestic affairs. However, the kindness of the emperor to me continued still the same; for when Vespasian was dead, Titus, who succeeded him in the government, kept up the same respect for me which I had from his father; and when I had frequent accusations laid against me, he would not believe them. And Domitian, who succeeded, still augmented his respects to me; for he punished those Jews that were my accusers, and gave command that a servant of mine, who was a eunuch, and my accuser, should be punished. He also made that country I had in Judea tax free, which is a mark of the greatest honour to him who hath it; nay, Domitia, the wife of Caesar, continued to do me kindnesses. And this is the account of the actions of my whole life; and let others judge of my character by them as they please. But to thee, O Epaphroditus, thou most excellent of men! do I dedicate all this treatise of our Antiquities; and so, for the present, I here conclude the whole.

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MURATORIAN CANON

The New Testament Canon; Latin: Canon Muratorian
(In Muratori, V. C. Antiq. Ital. Med. æv., vol. iii. col. 854.)
Author: anonymus (ascribed to Caius)
Against the Heresy of Artemon,
Ante-Nicene Fathers Vol. V, Fragments of Caius
Translation: Stewart Dingwall and Fordyce Salmond
Estimated Range of Dating: 140-155 A.D.

(The Muratorian Canon [Latin: Canon Muratori], also known as the Muratorian Fragment, is a copy of perhaps the oldest known list of the books of the New Testament. The fragment, consisting of 85 lines, is a Latin manuscript bound in a roughly 8th-century codex from the library of Columbanus's monastery at Bobbio Abbey; it contains features suggesting it is a translation from a Greek original written about 170. Other scholars suggest it might have been originally written as late as the 4th century, although this is not the consensus opinion. Both the degraded condition of the manuscript and the poor Latin in which it was written have made it difficult to translate. The beginning of the fragment is missing, and it ends abruptly. The fragment consists of all that remains of a section of a list of all the works that were accepted as canonical by the churches known to its original compiler.

***Manuscript history:** The Muratorian fragment* was discovered in the Ambrosian Library in Milan by Father Ludovico Antonio Muratori (1672–1750), the most famous Italian historian of his generation. Realising its significance and antiquity, he published it in 1740. The manuscript was likely copied sometime during or near the 8th century at Bobbio Abbey. A few lines of the Muratorian fragment were later found preserved in some codices of Paul's Epistles at the Benedictine abbey of Monte Cassino. These documents date from the 11th and 12th centuries, and the copied lines largely concur with the Bobbio version with minor variations. [* An acephalous fragment on the canon of the sacred Scriptures, ascribed by some to Caius. This very important fragment [vol. ii. pp. 4 and 56, this series] was discovered by Muratori in the Ambrosian Library at Milan, and published by him in his Antiquitates Italicæ in 1740.]*

***Authorship and Date:** The original author of the fragment is unknown. The text of the list itself is traditionally dated to the second half of the second century because the author refers to Pius I, bishop of Rome (140—155), as recent: "But Hermas wrote The Shepherd "most recently in our time", in the city of Rome, while bishop Pius, his brother, was occupying the chair of the church of the city of Rome. And therefore it ought indeed to be read; but it cannot be read publicly to the people in church either among the Prophets, whose number is complete, or among the Apostles, for it is after their time."*

The document contains a list of books the Roman church of his era considered authoritative — a predecessor to what would become the New Testament. A similar list concerning the Old Testament likely preceded it, but if such a section was written, it was not preserved in the fragment. The fragment is in barbarous Latin which has probably been translated from an original in Greek, the language prevailing in the second century Christian community of Rome. Bruce Metzger has advocated the traditional dating, as has Charles E. Hill.

***Contents:** The canon is basically the same as most modern Protestant canons. The unidentified author accepts four Gospels, the last two of which are Luke and John, but the names of the first two at the beginning of the list are missing. Scholars find it highly likely that the missing two gospels are Matthew and Mark, although this remains uncertain. Also accepted by the author are the "Acts of all Apostles" and 13 of the Pauline Epistles (the Epistle to the Hebrews is not mentioned in the fragment). The author considers spurious the letters claiming to have Paul as author that are ostensibly addressed to the Laodiceans and to the Alexandrians. Of these he says they are "forged in Paul's name to [further] the heresy of Marcion."*

Of the General epistles, the author accepts the Epistle of Jude and says that two epistles "bearing the name of John are counted in the catholic church". 1 Peter, 2 Peter, and James are not mentioned in the fragment. It is clear that the author assumed that the author of the Gospel of John was the same as the author of the First Epistle of John, for in the middle of discussing the Gospel of John he says "what marvel then is it that John brings forward these several things so constantly in his epistles also, saying in his own person, "What we have seen with our eyes and heard with our ears, and our hands have handled that have we written," (1 John 1:1) which is a quotation from the First Epistle of John. It is not clear whether the other epistle in question is 2 John or 3 John. Another indication that the author identified the Gospel writer John with two epistles bearing John's name is that when he specifically addresses the epistles of John, he writes, "the Epistle of Jude indeed, and the two belonging to the above mentioned John." In other words, he thinks that these letters were written by the John whom he has already discussed, namely John the gospel writer. He gives no indication that he considers the John of the Apocalypse to be a different John from the author of the Gospel of John. The author also includes the Wisdom of Solomon [Book of Wisdom], "written by the friends of Solomon in his honour" [line 70] in the canon, and places the reference next to the epistles.

The fragment mentions two approved works of apocalyptic literature: the Apocalypse of John and the Apocalypse of Peter. The Apocalypse of John would go on to be better known as "Revelation" in the modern New Testament, while the Apocalypse of Peter would eventually fall out of favour in the 4th and 5th centuries. The author seems to think that the author of the Apocalypse of John (see debate on the authorship of Revelation) was a "predecessor" of Paul and wrote his epistles to the 7 churches first, although this dating does not match later scholarship, which believes Paul's

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epistles predate the Apocalypse. The author also remarks that "some of us will not allow [the Apocalypse of Peter] to be read in church". This hesitation with the Apocalypse of Peter would manifest in later centuries with it not being included in later canons. As the manuscript legacy for the Apocalypse of Peter is more sparse than books that made it into the New Testament, it is difficult to know how closely the Apocalypse of Peter read by the author of the fragment matches the few surviving manuscripts of it.

The author admires The Shepherd of Hermas and suggests it should be read, but does not consider it a work of scripture as it was "recently written," and the author considered only works from prophets or apostles to be worthy of canonicity. The remark on age is actually quite funny as the Gospel of John is not much older.)

Text:

1. . . . . those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and bishops entreated him, he said, “Fast ye now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.” On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord’s nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,—the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things so constantly in his epistles also, saying in his own person, “What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.” For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order.

2. Moreover, the Acts of all the Apostles are comprised by Luke in one book, and addressed to the most excellent Theophilus, because these different events took place when he was present himself; and he shows this clearly—i.e., that the principle on which he wrote was, to give only what fell under his own notice—by the omission of the passion of Peter, and also of the journey of Paul, when he went from the city—Rome—to Spain.

3. As to the epistles of Paul, again, to those who will understand the matter, they indicate of themselves what they are, and from what place or with what object they were directed. He wrote first of all, and at considerable length, to the Corinthians, to check the schism of heresy; and then to the Galatians, to forbid circumcision; and then to the Romans on the rule of the Old Testament Scriptures, and also to show them that Christ is the first object in these;—which it is needful for us to discuss severally, as the blessed Apostle Paul, following the rule of his predecessor John, writes to no more than seven churches by name, in this order: the first to the Corinthians, the second to the Ephesians, the third to the Philippians, the fourth to the Colossians, the fifth to the Galatians, the sixth to the Thessalonians, the seventh to the Romans. Moreover, though he writes twice to the Corinthians and Thessalonians for their correction, it is yet shown—i.e., by this sevenfold writing—that there is one Church spread abroad through the whole world. And John too, indeed, in the Apocalypse, although he writes only to seven churches, yet addresses all. He wrote, besides these, one to Philemon, and one to Titus, and two to Timothy, in simple personal affection and love indeed; but yet these are hallowed in the esteem of the Catholic Church, and in the regulation of ecclesiastical discipline. There are also in circulation one to the Laodiceans, and another to the Alexandrians, forged under the name of Paul, and addressed against the heresy of Marcion; and there are also several others which cannot be received into the Catholic Church, for it is not suitable for gall to be mingled with honey.

4. The Epistle of Jude, indeed, and two belonging to the above-named John—or bearing the name of John—are reckoned among the Catholic epistles. And the book of Wisdom, written by the friends of Solomon in his honour. We receive also the Apocalypse of John and that of Peter, though some amongst us will not have this latter read in the Church. The Pastor, moreover, did Hermas write very recently in our times in the city of Rome, while his brother bishop Pius sat in the chair of the Church of Rome. And therefore it also ought to be read; but it cannot be made public[18] in the Church to the people, nor placed among the prophets, as their number is complete, nor among the apostles to the end of time. Of the writings of Arsinous, called also Valentinus, or of Miltiades, we receive nothing at all. Those are rejected too who wrote the new Book of Psalms for Marcion, together with Basilides and the founder of the Asian Cataphrygians.

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THE EDICT OF TOLERATION

or Edict Of Serdica
Author: Emperor Galerius (311 AD)
from Lactantius, De Mort. Pers. ch. 34, 35.
Opera, ed. O. F. Fritzsche, II, P. 273.;
Bibl. Patt. Ecc. Lat. XI, Leipzig, 1844.
Translation: O. F. Fritzsche, 1844
Estimated Range of Dating: 311 A.D.

(The Edict of Serdica, also called Edict of Toleration, by Galerius, was issued in 311 in Serdica (today Sofia, Bulgaria) by the Roman emperor Galerius, officially ending the Diocletianic persecution of Christianity in the East. The Edict implicitly granted Christianity the status of "religio licita" [lawful religion], a worship recognised and accepted by the Roman Empire. It was the first edict legalising Christianity, preceding the Edict of Milan by two years.

On February 23, 303, on the Terminalia feast, Emperor Diocletian, by proposal of Galerius, issued a persecutory edict. The edict prescribed: 1. Destroying of churches and burning of the Holy Scriptures; 2. Confiscation of church property; 3. Banning Christians from undertaking collective legal action; 4. Loss of privileges for Christians of high rank who refused to recant; 5. The arrest of some state officials.

At that time, Galerius held the position of Caesar of the Roman Empire, the second most important position after the Emperors. In 305 Diocletian abdicated; Galerius, his successor, continued persecution in the East until 311, when he suddenly made a U-turn and granted Christians forgiveness, freedom of worship and, implicitly, the status of religio licita. Promulgated in the name of the other official members of the Tetrarchy, the edict marked the end of persecutions against the Christians. This edict needs some explanations.

The Empire in Crisis

The Crisis of the Third Century, also known as Military Anarchy or the Imperial Crisis (235–284 AD), was a period in which the Roman Empire nearly collapsed under the combined pressures of barbarian invasions and migrations into the Roman territory, civil wars, peasant rebellions, political instability (with multiple usurpers competing for power), Roman reliance on (and growing influence of) barbarian mercenaries known as foederati and commanders nominally working for Rome (but increasingly independent), plague, debasement of currency, and economic depression.

The crisis began with the assassination of Emperor Alexander Severus at the hands of his own troops in 235 AD. This started a fifty-year period in which 20–25 rivals struggled for the throne. Most were important Roman Army generals who took control over all or part of the Empire.

By 258–260, the Empire had split into three competing states. There was the Gallic Empire, which included the Roman provinces of Gaul, Britannia and Hispania, and the Palmyrene Empire, with the eastern provinces of Syria Palaestina and Aegyptus. These became independent of the Italian Roman Empire proper, which stood between them. Later, Aurelian (270–275) reunited the empire. The crisis ended with the ascension of Diocletian and his implementation of reforms in 284 and it resulted in many changes to the Empire's institutions, society, economic life and, eventually, religion.

The Tetrarchy

One of Diocletian's reforms was the invention and institution of the Tetrarchy in 293 AD. The term "tetrarchy" describes any form of government where power is divided among four individuals. [basically like a triumvirate with 4 members] The government of the empire was divided between the two senior emperors, the augusti, and their juniors and designated successors, the caesares.

This form of government was the answer to the civil wars, peasant rebellions, political instability, the combined pressures of barbarian invasions and migrations into the Roman territory, and also the vast geographical span of the Roman Empire that was roughly 6000 km long and 4000 km wide, larger than modern China or the United States. The Tetrarchy had approximately the following chronology:

- *Diocletian as Augustus, 284–286 AD; with Maximian as Augustus of the West 286–293; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Maximian as the sole Caesar, 285–286 AD; with Diocletian as Augustus of the East 286–305 AD; with Galerius and Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Caesares, 293–305 AD.*
- *Galerius and Flavius Constantius Chlorus as Augusti of East and West 305–306 AD; with Severus and Maximinus Daia as Caesares, 305–306 AD.*
- *Galerius and Severus as Augusti of East and West 306–307 AD; with Maximinus Daia and Constantine the Great as Caesares 306–307 AD.*
- *Galerius and Maxentius as Augusti of East and West 307–308; with Maximinus Daia and Constantine the Great as Caesares, 307–308 AD.*
- *Galerius and Licinius as Augusti of East and West 308–311 AD; with Maximinus Daia and Constantine the Great as Caesares 308–311 AD.*
- *Maxentius as usurper in Rome (and Asia Minor 311–312 AD), 308–312 AD.*
- *Maximinus Daia and Licinius as Augusti of East and West 311–312 AD; with Constantine the Great as Caesar (self-proclaimed Augustus) 311–312 AD.*
- *Licinius and Constantine the Great as Augusti of East and West 312–324 AD; with Licinius II and Constantine II, Crispus as Caesares 317–324 AD.*
- *The Tetrarchy ended with the establishment of the Second Flavian [Constantinian] dynasty.*

The new Flavian Christians

It is not a great art to find out what was going on in the past. One just has to pay attention to details. All the

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following persons were interconnected by family bond and by religion:

• Diocletian (Gaius Aurelius Valerius Diocletianus; c. 244–311 AD) was a Roman emperor from 284 to 305 AD. Diocletian's reign stabilised the empire and marks the end of the Crisis of the Third Century. He appointed fellow officer Maximian as Augustus, co-emperor, in 286 AD. Diocletian reigned in the Eastern Empire, and Maximian reigned in the Western Empire.

• Prisca (born between 255 and 260, died 315 AD), a Christian, married Emperor Diocletian probably between 275 and 280 AD and they had one daughter: Galeria Valeria.

• Galeria Valeria (born between 275 and 280, died 315 AD) was the daughter of Roman Emperor Diocletian and his wife Prisca; in 293 AD she married his co-emperor Galerius. When Galerius died, in 311 AD, his co-emperor Licinius was entrusted with the care of Valeria and her mother Prisca, but both women, who were Christians, fled from Licinius. She and her mother were captured in Thessaloniki by Licinius' soldiers 4 years after Galerius' death, beheaded in the central square of the city, and their bodies thrown in the sea.

• Constantius I (Flavius Valerius Constantius; 250–306 AD) was a Roman emperor. He ruled as Caesar from 293 to 305 and as Augustus from 305 to 306 AD. He was the junior colleague of the Augustus Maximian under the Tetrarchy and succeeded him as senior co-emperor of the western part of the empire. Constantius ruled the West while Galerius was Augustus in the East. He was the father of Constantine the Great and founder of the Constantinian dynasty. His wife was the Greek Christian Flavia Helena. After his death he became known as Chlorus (Greek: 'the Green'), but the nickname does not appear in records before the sixth century AD.

• Flavia Julia Helena (Greek: Elene; c. 246 / 248 – c. 330 AD), a Greek Christian, was the first wife of Flavius Constantius I and mother of Roman emperor Constantine the Great.

• Maximian (Latin: Marcus Aurelius Valerius Maximianus; c. 250–310 AD), was the father of Flavia Maximiana Theodora, Maxentius, and Fausta. He was Caesar from 285 to 286, then Augustus from 286 to 305 AD. In 310 Maximian died as a consequence of an assassination plot against Constantine. Maximian killed himself by hanging in mid-310 on Constantine's orders.

• Flavia Maximiana Theodora (c. 275–336 AD), also known as Theodora, was the daughter of Maximian and the second wife of Constantius Chlorus. Her typical Christian name Theodora [meaning: "gift of god"] identifies her as Christian.

• Flavia Julia Constantia (c. 294–330 AD) the daughter of the Roman Emperor Constantius Chlorus and Flavia Maximiana Theodora. She was the half-sister of Flavius Constantinus I and a Christian supporting the Arian Christian party at the First Council of Nicaea (325 AD).

• Valerius Licinianus Licinius (c. 265–325 AD) was Roman emperor from 308 to 324. He murdered Prisca the wife of Galerius and also his daughter Galeria Valeria in 315 AD. For most of his reign he was the colleague and rival of Constantine I, with whom he co-authored the Edict of Milan, 313 AD, that granted official toleration to Christians in the Roman Empire. A similar document was already issued by Emperor Galerius two years earlier in 311 AD. His wife was the Arian Christian Flavia Julia Constantia. He was finally defeated at the Battle of Chrysopolis (324 AD), and was later executed on the orders of Constantine I.

• Maxentius (Marcus Aurelius Valerius Maxentius; c. 276–312 AD) was Roman emperor from 306 to 312 AD. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. His wife was Valeria Maximilla, a Christian. Co-emperors or rivals: Galerius (306–311); Severus (306–307); Constantine I (306–312); Maximian (306–308); Maximinus Daia (311–312 AD)

• Valeria Maximilla (fl. 293–312) was daughter of Emperor Galerius and wife of Emperor Maxentius. According to the hagiography of St. Catherine of Alexandria, she was a Christian.

• Constantine I (Flavius Valerius Constantinus; 272 – 22 May 337), also known as Constantine the Great, was Roman emperor from 306 to 337. Born in Naissus, Dacia Mediterranea (now Niš, Serbia), he was the son of Flavius Constantius, an Illyrian army officer who became one of the four emperors of the Tetrarchy. His mother, Helena, who was a Greek Christian. His first wife was Minervina with whom he had his first son Flavius Julius Crispus. There is the possibility that he had Minervina killed in 307 AD for he wanted to marry Fausta. In 326, Crispus' life came to a sudden end. On Constantine's orders, he was tried for adultery with Fausta by a local court at Pola, Istria, condemned to death and executed. His next victim was his second wife Fausta, also in 326 AD.

• Flavia Maxima Fausta (289–326 AD) was daughter of Emperor Maximian [c. 250–310 AD], sister of Emperor Maxentius [c. 276–312 AD], and the second wife of Constantine the Great. They had six children: Constantina, Constantine II; Constantius II; Constans, Helena [wife to Flavius Claudius Julianus the "Apostate", 331–363; Roman emperor 361–363], Fausta II. In 326, Fausta was put to death in an overheated bath by Constantine, following the execution of Crispus, his eldest son by Minervina. Reason: alleged adultery with Constantin's eldest son Crispus.

Constantine's position as ruler was by no means secure. Maxentius was the last "rebel" he had to fight against. This rebellion ended at the Battle of the Milvian Bridge in October 312 with the death of Maxentius. According to Eusebius of Caesarea [Maritima], Constantinus' right-hand-man, the battle marked the beginning of Constantine's conversion to Christianity. Eusebius recounts that Constantine and his soldiers had a vision sent by the Christian God. The Arch of Constantine, erected in celebration of the victory, attributes, according to Church tradition, Constantine's success to divine intervention. This claim, however, is a myth invented by Eusebius as the

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monument does not display any Christian symbolism at all. On the contrary, Constantine erected a giant statue of himself depicting him as Christ-like figure with a sun-like halo around his head copying the likeness of Mithras. It stood right between his Arch and the Flavian Amphitheatre, today known as the Colloseum. This civil war was not about religion, it was about the strive for power and total suppremacy. This appears to be very different from Church legend.

Many [mainly the female] family members of the Tetrarchy were Christians already decades before the battle and at the same time when their fathers and husbands allegedly were in the business of persecuting and killing Christians. How do these contradictions fit together? The only logical answer in an uncomfortable one. It seems the case that Christians persecuted other Christians and they blamed the Romans. Remember: lots of members of the ruling Roman families were Christians already, and the Church itself proves it to be correct by venerating Flavia Domitilla [granddaughter of Emperor Vespasian] Prisca, Galeria Valeria, Flavia Helena, and other connected or related persons as saints. Anyone who lives in a relationship knows how much influence a wife can assert on her husband, particularly on issues close to her heart. Would it really be such a surprise when Galeria Valeria brought her husband Galerius to sign the Edict of Toleration?

By the way, the family name Flavius or Flavia, came as a new invention too. It was added either by Constantine's father or by Constantine himself. There is the possibility that they knew about Vespasian, Titus, Josephus, and Domitian and that they first tried to establish Roman Christianity as a pacifying factor. For Constantine, the name Flavius was programme, only this time, he himself was the unifying factor of the Roman Empire as Christ. The name "Flavian Dynasty" was made official for the "Constantinian Dynasty" which an informal name for the ruling family of the Roman Empire from Constantius Chlorus (died 306) to the death of Julian in 363. After the Second Flavian Dynasty, the Roman emperors kept the name Flavius as regnal name at least until Flavius Constantinus IV (c. 650–685) from the Heraclian Dynasty.

The Arch of Flavius Constantinus I

The main inscription on the attic of Constantine's triumphal arch would originally have been of bronze letters. It can still be read easily; only the recesses in which the letters sat, and their attachment holes, remain. It reads thus, identically on both sides (with abbreviations completed in round brackets): IMP(eratori) CAES(ari) FL(avio) CONSTANTINO MAXIMO P(io) F(elici) AVGUSTO S(enatus) P(opulus) Q(ue) R(omanus) QVOD INSTINCTV DIVINITATIS MENTIS MAGNITVDINE CVM EXERCITV SVO TAM DE TYRANNO QVAM DE OMNI EIVS FACTIONE VNO TEMPORE IVSTIS REMPVBLICAM VLTVS EST ARMIS ARCVM TRIVMPHIS INSIGNEM DICAVIT. Meaning in English: (To the) Emperor Caesar Flavius Constantinus, the great, pious, blessed Augustus: (The) Senate and People of Rome (have decided) that (this) remarkable triumphal arch (is) inspired (by the) divinity (of his) great mind, (as) with his just army, he rescued the state from the tyrant and all of his followers (in) one time. Full text of the Edict of Serdica:)

Text:

Among other arrangements which we are always accustomed to make for the prosperity and welfare of the republic, we had desired formerly to bring all things into harmony with the ancient laws and public order of the Romans, and to provide that even the Christians who had left the religion of their fathers should come back to reason ; since, indeed, the Christians themselves, for some reason, had followed such a caprice and had fallen into such a folly that they would not obey the institutes of antiquity, which perchance their own ancestors had first established; but at their own will and pleasure, they would thus make laws unto themselves which they should observe and would collect various peoples in diverse places in congregations. Finally when our law had been promulgated to the effect that they should conform to the institutes of antiquity, many were subdued by the fear of danger, many even suffered death. And yet since most of them persevered in their determination, and we saw that they neither paid the reverence and awe due to the gods nor worshipped the God of the Christians, in view of our most mild clemency and the constant habit by which we are accustomed to grant indulgence to all, we thought that we ought to grant our most prompt indulgence also to these, so that they may again be Christians and may hold their conventicles, provided they do nothing contrary to good order. But we shall tell the magistrates in another letter what they ought to do.

Wherefore, for this our indulgence, they ought to pray to their God for our safety, for that of the republic, and for their own, that the republic may continue uninjured on every side, and that they may be able to live securely in their homes.

This edict is published at Nicomedia on the day before the Kalends of May, in our eighth consulship and the second of Maximinus.

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THE EDICT OF MILAN

Freedom of worship granted to all Christians
Authors: Constantine I and Licinius
From Lactantius, De Mort. Pers., ch. 48. opera
II, p 288 sq. (Bibl Patr. Ecc. Lat. XI).
Translations and Reprints 4, Philadelphia, 1898
Translation: O. F. Fritzsche, 1897
Estimed Range of Dating: 313 A.D.

(The Edict of Milan [Latin: Edictum Mediolanense, Greek: Diatagma ton Mediolanon] was the February AD 313 agreement to treat Christians benevolently within the Roman Empire. Western Roman Emperor Constantine I and Emperor Licinius, who controlled the Balkans, met in Mediolanum (modern-day Milan) and, among other things, agreed to change policies towards Christians following the Edict of Toleration issued by Emperor Galerius two years earlier in Serdica. The Edict of Milan gave Christianity legal status and a reprieve from persecution but did not make it the state church of the Roman Empire. That occurred in AD 380 with the Edict of Thessalonica.

The document is found in Lactantius' De Mortibus Persecutorum and in Eusebius of Caesarea's History of the Church with marked divergences between the two. Whether or not there was a formal 'Edict of Milan' is debated. The version found in Lactantius is not in the form of an edict. It is a letter from Licinius to the governors of the provinces in the Eastern Empire he had just conquered by defeating Maximinus later in the same year and issued in Nicomedia.

The actual letters have never been retrieved. However, they are quoted at length in Lactantius' On the Deaths of the Persecutors [De mortibus persecutorum], which gives the Latin text of both Galerius's Edict of Toleration as posted at Nicomedia on 30 April 311 and of Licinius's letter of toleration and restitution addressed to the governor of Bithynia and posted at Nicomedia on 13 June 313.

Eusebius of Caesarea translated both documents into Greek in his History of the Church [Historia Ecclesiastica]. His version of the letter of Licinius must derive from a copy posted in the province of Palaestina Prima [probably at its capital, Caesarea] in the late summer or early autumn of 313, but the origin of his copy of Galerius's Edict of 311 is unknown since that does not seem to have been promulgated in Caesarea. In his description of the events in Milan in his Life of Constantine, Eusebius eliminated the role of Licinius, whom he portrayed as the evil foil to his hero Constantine.

The Edict was in effect directed against Maximinus Daia, the Caesar in the East who was at that time styling himself as Augustus. Having received the emperor Galerius' instruction to repeal the persecution in 311, Maximinus had instructed his subordinates to desist, but had not released Christians from prisons or virtual death-sentences in the mines, as Constantine and Licinius had both done in the West.

Following Galerius' death, Maximinus was no longer constrained; he enthusiastically took up renewed persecutions in the eastern territories under his control, encouraging petitions against Christians. One of those petitions, addressed not only to Maximinus but also to Constantine and Licinius, is preserved in a stone inscription at Arycanda in Lycia, and is a "request that the Christians, who have long been disloyal and still persist in the same mischievous intent, should at last be put down and not be suffered by any absurd novelty to offend against the honour due to the gods."

The Edict is popularly thought to concern only Christianity, and even to make Christianity the official religion of the Empire (which recognition did not actually occur until the Edict of Thessalonica in 380). Indeed, the Edict expressly grants religious liberty not only to Christians, who had been the object of special persecution, but goes even further and grants liberty to all religions.)

Text:

When I, Constantine Augustus, as well as I Licinius Augustus had fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought -, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases ; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happems anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and

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without any kind of fraud or deception, Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency,. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

THE IMPERIAL DECREES OF FLAVIUS CONSTANTINUS

or Imperial Decrees of Constantine
Author: Eusebius (Pamphili) of Caesarea (Maritima)
From: Ecclesiastical History:
Imperial Decrees of Constantine. Book 10, Chapter 5.
Translation: by C.F. Cruse, 1897
Estimated Range of Dating: 306–337 A.D.

(Eusebius (ca. 260–340 AD) was Flavius Constantinus' right-hand man and the bishop of Caesaria Maritima (the capital of Roman Judaea) from 314 until his death, during which time he wrote his Ecclesiastical History. Although not of the highest literary quality, it is an invaluable source of information about the first few centuries of the Christian Church. Book 10, which seems to have been issued in 325, includes the text of the Edict of Milan, itself issued in 313 after the Emperor Constantine's victory at the Battle of the Milvian Bridge. The Edict of Milan not only granted Christians religious toleration but also specifically recognised them as a group already owning significant property.)

"Copy Of The Imperial Ordinances, Translated From The Latin Language"

As we long since perceived that religious liberty should not be denied, but that it should be granted to the opinion and wishes of each one to perform divine duties according to his own determination, we had given orders, that each one, and the Christians among the rest, have the liberty to observe the religion of his choice, and his peculiar mode of worship. And as there plainly appeared to be many and different sects added in that edict, in which this privilege was granted them, some of them perhaps, after a little while, on this account shrunk from this kind of attention and observance. Wherefore as I, Constantine and Augustus, and I, Licinius Augusts, came under favorable auspices to Milan, and took under consideration all affairs that pertained to the public benefit and welfare, these things among the rest appeared to us to be most advantageous and profitable to all. We have resolved among the first thing to ordain those matters by which reverence and worship to the Deity might be exhibited; that is, how we may grant likewise to the Christians, and to all, the free choice to follow that mode of worship which they may wish, that whatsoever divinity and celestial power may exist, may be propitious to us and to all that live under our government. Therefore, we have decreed the following ordinance, as our will, with a salutary and most correct intention, that no freedom at all shall be refused to Christians, to follow or to keep their observances or worship; but that to each one power be granted to devote his mind to that worship which he may think adapted to himself, that the Deity may in all things exhibit to us his accustomed favour and kindness. It was just and consistent that we should write that this was our pleasure, that all exceptions respecting the

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Christians being completely removed, which were contained in the former epistle, that we sent to your fidelity, and whatever measures were wholly sinister and foreign to our mildness, that these should be altogether annulled; and now that each one of the Christians may freely and without molestation, pursue and follow that course of worship which he has proposed to himself: which, indeed, we have resolved to communicate most fully to your care and diligence, that you may know we have granted liberty and full freedom to the Christians, to observe their own mode of worship; which as your fidelity understands absolutely granted to them by us, the privilege is also granted to others to pursue that worship and religion they wish, which it is obvious is consistent with the peace and tranquillity of our times; that each may have the privilege to select and to worship whatsoever divinity he pleases. But this has been done by us, that we might not appear in any manner to detract any thing from any manner of religion, or any mode of worship. And this we further decree, with respect to the Christians, that the places in which they were formerly accustomed to assemble, concerning which we also formerly wrote to your fidelity, in a different form, that if any persons have purchased these, either from our treasury or from any other one, these shall restore them to the Christians, without money and without demanding any price, without any superadded value, or augmentation, without delay, or hesitancy. And if any have happened to receive these places as presents, that they shall restore them as soon as possible to the Christians, so that if either those that purchased or those that received them as presents, have any thing to request of our munificence, they may go to the provincial governor, as the judge, that provision may also be made for them by our clemency; all which, it will be necessary to be delivered up to the body of Christians, by your care, without any delay. And since the Christians themselves are known to have had not only those places where they were accustomed to meet, but other places also, belonging not to individuals among them, but to the right of the whole body of Christians, you will also command all these, by virtue of the law before mentioned, without any hesitancy, to be restored to these same Christians, that is to their body, and to each conventicle respectively; the aforesaid consideration, to wit, being observed; namely, that they who as we have said restore them without valuation and price, may expect their indemnity from our munificence and liberality. In all which it will be incumbent on you, to manifest your exertions as much as possible, to the aforesaid body of Christians, that our orders may be most speedily accomplished, that likewise in this, provision may be made by our clemency, for the preservation of the common and public tranquillity. For by these means, as before said, the divine favour with regard to us, which we have already experienced in many affairs, will continue firm and permanent at all times. But that the purpose of this our ordinance and liberality may be extended to the knowledge of all, it is expected that these things written by us, should be proposed and published to the knowledge of all, that this act of our liberality and kindness may remain unknown to none.

"Copy Of Another Ordinance Which Was Issued By The Emperors, Indicating That The Benefit Was Conferred Solely On The Catholic (Universal) Church"

Hail, our most esteemed Anulinus. This is the course of our benevloence; that we wish those things that belong justly to others, should not only remain unmolested, but should also when necessary be restored, most esteemed Anulinus. Whence it is our will, that when thou shalt receive this epistle, if any of those things belonging to the catholic church of the Christians in the several cities or other places, are now possessed either by the decurions, or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed, shall be restored to their right. When, therefore, your fidelity has understood this decree of our orders to be most evident and plain, make all haste to restore, as soon as possible, all that belongs to the churches, whether gardens or houses, or any thing else, that we may learn thou hast attended to, and most carefully observe this our decree. Farewell, most esteemed and beloved Anulinus.

"Copy Of The Emperor's Epistle, In Which He Ordains A Council Of Bishops To Be Held At Rome, For The Unity And Peace Of The Church"

Constantine Augustus to Miltiades bishop of Rome, and to Marcus. As many communications of this kind have been sent to me from Anulinus, the most illustrious proconsul of Africa, in which it is contained that Caecilianus, the bishop of Carthage, was accused, in many respects, by his colleagues in Africa; and as this appears to be grievous, that in those provinces which Divine Providence has freely entrusted to my fidelity, and in which there is a vast population, the multitude are found inclining to deteriorate, and in a manner divided into two parties, and among others, that the bishops were at variance; I have resolved that the same Cæcilianus, together with ten bishops, who appear to accuse him, and ten others, whom he himself may consider necessary for his cause, shall sail to Rome; that you, being present there, as also Reticius, Maternus, and Marinus, your colleagues, whom i have commanded to hasten to Rome for this purpose, may be heard, as you may understand most consistent with the most sacred law. And, that you may have the most perfect knowledge of these matters, ,I have subjoined to my own epistle copies of the writings sent to me by Anulinus, and sent them to your aforesaid colleagues; in which your gravity will read and consider in what way the aforesaid cause may be most accurately investigated and justly decided; since it neither escapes your diligence, that I show such regard for the holy catholic church, that I wish you, upon the whole, to leave no room for schism or division. May the power of the great God preserve you many years, most esteemed.

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"Copy Of The Epistle In Which The Emperor Commanded Another Council To Be Held, For The Purpose Of Removing All The Dissensions Of The Bishops"

Constantine Augustus to Chrestus bishop of Syracuse. As there were some before who perversely and wickedly began to waver in the holy religion and celestial virtue, and to abandon the doctrine of the catholic (universal) church, desirous, therefore, of preventing such disputes among them, I had thus written, that this subject, which appeared to be agitated among them, might be rectified, by delegating certain bishops from Gaul, and summoning others of the opposite parties from Africa, who are pertinaciously and incessantly contending with one another, that by a careful examination of the matter in their presence, it might thus be decided. But since, as it happens, some, forgetful of their own salvation, and the reverence due to our most holy religion, even now do not cease to protract their own enmity, being unwilling to conform to the decision already promulgated, and asserting that they were very few that advanced their sentiments and opinions, or else that all points which ought to have been first fully discussed not being first examined, they proceeded with too much haste and precipitancy to give publicity to the decision. Hence it has happened, that those very persons who ought to exhibit a brotherly and peaceful unanimity, are disgracefully and detestably at variance with one another, and thus give this occasion of derision to those that are without, and whose minds are averse to our most holy religion. Hence it has appeared necessary to me to provide that this matter, which ought to have ceased after the decision was issued by their own voluntary agreement, now, at length, should be fully terminated by the intervention of many.

"Since, therefore, we have commanded many bishops to meet together from different and remote places, in the city of Arles, towards the calends of August, I have also thought proper to write to thee, that taking a public vehicle from the most illustrious Latronianus, corrector of Sicily, and taking with thee two others of the second rank, which thou mayest select, also three servants to afford you services on the way; I would have you meet them within the same day at the aforesaid place. That by the weight of your authority, and the prudence and unanimity of the rest that assemble, this dispute, which has disgracefully continued until the present time, in consequence of certain disgraceful contentions, may be discussed, by hearing all that shall be alleged by those who are now at variance, whom we have also commanded to be present, and thus the controversy be reduced, though slowly, to that faith, and observance of religion, and fraternal concord, which ought to prevail. May Almighty God preserve thee in safety many years."

THE LIFE OF FLAVIUS CONSTANTINUS

The Life Of The Blessed Emperor Constantine,
or The Life of Constantine the Great
A propaganda treatise by Eusebius of Caesarea
also known as Eusebius Pamphilii. From: Nicene and
Post-Nicene Fathers, Second Series, Vol. 1.
Edited by Philip Schaff and Henry Wace, 1890,
Translation: Ernest Cushing Richardson, 1890.
Estimated Range of Dating: 306–339 AD

(The Life of Constantine the Great (Latin: Vita Constantini) is a panegyric written in Greek in honour of Constantine the Great by Eusebius of Caesarea in the 4th century AD. In today's words we would call it a propaganda treatise. It was never completed due to the death of Eusebius in 339. The historical text provides scholars with one of the most comprehensive sources for the religious policies of Constantine's reign. In addition, Eusebius uses Life of Constantine to engage several of his own religious concerns, such as apologetics, as well as a semi-bibliographic account of Constantine.

Eusebius of Caesarea (c. 265–339 AD.), also known as Eusebius Pamphili (or Pamphilus), was a historian of Christianity, interpreter of the Bible, and above all a Christian polemicist. As such, he was the right-hand man of Emperor Flavius Constantinus as he was that what we would today call the propaganda minister of the Roman Empire, a position that was occupied several generations before him by Flavius Josephus. He became the bishop of Caesarea Maritima about 314 AD. Together with his teacher Saint Pamphilus, he was a scholar of the Biblical canon and is regarded as an extremely learned Christian of his time. He wrote Demonstrations of the Gospel, Preparations for the Gospel, and On Discrepancies between the Gospels, studies of the Biblical text. As "Father of Church History", he produced the Ecclesiastical History, On the Life of Pamphilus, the Chronicle and On the Martyrs.

As chief censor, Eusebius had the power to promote, banish, or to change contents of any publication in the Roman Empire. And he used his postion ruthlessly when he persuaded Emperor Constantine to summon the Christian Church leaders, the bishops, to the first Council of Nicaea (now Iznik, Bursa province, Turkey). This Council had the outcome of nothing less than the marriage of the Roman Empire with the early Christian Church. After a struggle for more than two centuries, this Church meeting decided on which writing were to be accepted in the Bible and which ones were rejected as apocryphical or pseudepigrapha.)

FLAVIUS CONSTANTINUS BOOK 1

1 Preface.— Of the Death of Constantine.

Already have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the

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assembly of God's ministers, and greeted him with the due meed of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed had previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

2 The Preface Continued.

And I am indeed amazed, when I consider that he who was but lately visible and present with us in his mortal body, is still, even after death, when the natural thought disclaims everything superfluous as unsuitable, most marvelously endowed with the same imperial dwellings, and honours, and praises as heretofore. But farther, when I raise my thoughts even to the arch of heaven, and there contemplate his thrice-blessed soul in communion with God himself, freed from every mortal and earthly vesture, and shining in a refulgent robe of light, and when I perceive that it is no more connected with the fleeting periods and occupations of mortal life, but honoured with an ever-blooming crown, and an immortality of endless and blessed existence, I stand as it were without power of speech or thought and unable to utter a single phrase, but condemning my own weakness, and imposing silence on myself, I resign the task of speaking his praises worthily to one who is better able, even to him who, being the immortal God and veritable Word, alone has power to confirm his own sayings.

3 How God honours Pious Princes, but destroys Tyrants.

Having given assurance that those who glorify and honour him will meet with an abundant recompense at his hands, while those who set themselves against him as enemies and adversaries will compass the ruin of their own souls, he has already established the truth of these his own declarations, having shown on the one hand the fearful end of those tyrants who denied and opposed him, and at the same time having made it manifest that even the death of his servant, as well as his life, is worthy of admiration and praise, and justly claims the memorial, not merely of perishable, but of immortal monuments.

Mankind, devising some consolation for the frail and precarious duration of human life, have thought by the erection of monuments to glorify the memories of their ancestors with immortal honours. Some have employed the vivid delineations and colors of painting ; some have carved statues from lifeless blocks of wood; while others, by engraving their inscriptions deep on tablets and monuments, have thought to transmit the virtues of those whom they honoured to perpetual remembrance. All these indeed are perishable, and consumed by the lapse of time, being representations of the corruptible body, and not expressing the image of the immortal soul. And yet these seemed sufficient to those who had no well-grounded hope of happiness after the termination of this mortal life. But God, that God, I say, who is the common Saviour of all, having treasured up with himself, for those who love godliness, greater blessings than human thought has conceived, gives the earnest and first-fruits of future rewards even here, assuring in some sort immortal hopes to mortal eyes. The ancient oracles of the prophets, delivered to us in the Scripture, declare this; the lives of pious men, who shone in old time with every virtue, bear witness to posterity of the same; and our own days prove it to be true, wherein Constantine, who alone of all that ever wielded the Roman power was the friend of God the Sovereign of all, has appeared to all mankind so clear an example of a godly life.

4 That God honoured Constantine.

And God himself, whom Constantine worshipped, has confirmed this truth by the clearest manifestations of his will, being present to aid him at the commencement, during the course, and at the end of his reign, and holding him up to the human race as an instructive example of godliness. Accordingly, by the manifold blessings he has conferred on him, he has distinguished him alone of all the sovereigns of whom we have ever heard as at once a mighty luminary and most clear-voiced herald of genuine piety.

5 That he reigned above Thirty Years, and lived above Sixty.

With respect to the duration of his reign, God honoured him with three complete periods of ten years, and something more, extending the whole term of his mortal life to twice this number of years. And being pleased to make him a representative of his own sovereign power, he displayed him as the conqueror of the whole race of tyrants, and the destroyer of those God-defying giants of the earth who madly raised their impious arms against him, the supreme King of all. They appeared, so to speak, for an instant, and then disappeared: while the one and only true God, when he had enabled his servant, clad in heavenly panoply, to stand singly against many foes, and by his means had relieved mankind from the multitude of the ungodly, constituted him a teacher of his worship to all nations, to testify with a loud voice in the hearing of all that he acknowledged the true God, and turned with abhorrence from the error of them that are no gods.

6 That he was the Servant of God, and the Conqueror of Nations.

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Thus, like a faithful and good servant, did he act and testify, openly declaring and confessing himself the obedient minister of the supreme King. And God immediately rewarded him, by making him ruler and sovereign, and victorious to such a degree that he alone of all rulers pursued a continual course of conquest, unsubdued and invincible, and through his trophies a greater ruler than tradition records ever to have been before. So dear was he to God, and so blessed; so pious and so fortunate in all that he undertook, that with the greatest facility he obtained the authority over more nations than any who had preceded him, and yet retained his power, undisturbed, to the very close of his life.

7 Comparison with Cyrus, King of the Persians, and with Alexander of Macedon.

Ancient history describes Cyrus, king of the Persians, as by far the most illustrious of all kings up to his time. And yet if we regard the end of his days, we find it but little corresponded with his past prosperity, since he met with an inglorious and dishonourable death at the hands of a woman.

Again, the sons of Greece celebrate Alexander the Macedonian as the conqueror of many and diverse nations; yet we find that he was removed by an early death, before he had reached maturity, being carried off by the effects of revelry and drunkenness. His whole life embraced but the space of thirty-two years, and his reign extended to no more than a third part of that period. Unsparing as the thunderbolt, he advanced through streams of blood and reduced entire nations and cities, young and old, to utter slavery. But when he had scarcely arrived at the maturity of life, and was lamenting the loss of youthful pleasures, death fell upon him with terrible stroke, and, that he might not longer outrage the human race, cut him off in a foreign and hostile land, childless, without successor, and homeless. His kingdom too was instantly dismembered, each of his officers taking away and appropriating a portion for himself. And yet this man is extolled for such deeds as these.

8 That he conquered nearly the Whole World.

But our emperor began his reign at the time of life at which the Macedonian died, yet doubled the length of his life, and trebled the length of his reign. And instructing his army in the mild and sober precepts of godliness, he carried his arms as far as the Britons, and the nations that dwell in the very bosom of the Western ocean. He subdued likewise all Scythia, though situated in the remotest North, and divided into numberless diverse and barbarous tribes. He even pushed his conquests to the Blemmyans and Ethiopians, on the very confines of the South; nor did he think the acquisition of the Eastern nations unworthy his care. In short, diffusing the effulgence of his holy light to the ends of the whole world, even to the most distant Indians, the nations dwelling on the extreme circumference of the inhabited earth, he received the submission of all the rulers, governors, and satraps of barbarous nations, who cheerfully welcomed and saluted him, sending embassies and presents, and setting the highest value on his acquaintance and friendship; insomuch that they honoured him with pictures and statues in their respective countries, and Constantine alone of all emperors was acknowledged and celebrated by all. Notwithstanding, even among these distant nations, he proclaimed the name of his God in his royal edicts with all boldness.

9 That he was the Son of a Pious Emperor, and bequeathed the Power to Royal Sons.

Nor did he give this testimony in words merely, while exhibiting failure in his own practice, but pursued every path of virtue, and was rich in the varied fruits of godliness. He ensured the affection of his friends by magnificent proofs of liberality; and inasmuch as he governed on principles of humanity, he caused his rule to be but lightly felt and acceptable to all classes of his subjects; until at last, after a long course of years, and when he was wearied by his divine labors, the God whom he honoured crowned him with an immortal reward, and translated him from a transitory kingdom to that endless life which he has laid up in store for the souls of his saints, after he had raised him up three sons to succeed him in his power. As then the imperial throne had descended to him from his father, so, by the law of nature, was it reserved for his children and their descendants, and perpetuated, like some paternal inheritance, to endless generations. And indeed God himself, who distinguished this blessed prince with divine honours while yet present with us, and who has adorned his death with choice blessings from his own hand, should be the writer of his actions; since he has recorded his labors and successes on heavenly monuments.

10 Of the Need for this History, and its Value for Edification.

However, hard as it is to speak worthily of this blessed character, and though silence were the safer and less perilous course, nevertheless it is incumbent on me, if I would escape the charge of negligence and sloth, to trace as it were a verbal portraiture, by way of memorial of the pious prince, in imitation of the delineations of human art. For I should be ashamed of myself were I not to employ my best efforts, feeble though they be and of little value, in praise of one who honoured God with such surpassing devotion. I think too that my work will be on other grounds both instructive and necessary, since it will contain a description of those royal and noble actions which are pleasing to God, the Sovereign of all. For would it not be disgraceful that the memory of Nero, and other impious and godless tyrants far worse than he, should meet with diligent writers to embellish the relation of their worthless deeds with elegant language, and record them in voluminous histories, and that I should be silent, to whom God himself has vouchsafed such an emperor as all history records not, and has permitted me to come into his presence, and enjoy his acquaintance and society?

Wherefore, if it is the duty of any one, it certainly is mine, to make an ample proclamation of his virtues to all in whom the example of noble actions is capable of inspiring the love of God. For some who have written the lives of worthless characters, and the history of actions but little tending to the improvement of morals, from private motives, either love or enmity, and possibly in some cases with no better object than

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the display of their own learning, have exaggerated unduly their description of actions intrinsically base, by a refinement and elegance of diction. And thus they have become to those who by the Divine favor had been kept apart from evil, teachers not of good, but of what should be silenced in oblivion and darkness. But my narrative, however unequal to the greatness of the deeds it has to describe, will yet derive luster even from the bare relation of noble actions. And surely the record of conduct that has been pleasing to God will afford a far from unprofitable, indeed a most instructive study, to persons of well-disposed minds.

11 That his Present Object is to record only the Pious Actions of Constantine.

It is my intention, therefore, to pass over the greater part of the royal deeds of this thrice-blessed prince; as, for example, his conflicts and engagements in the field, his personal valour, his victories and successes against the enemy, and the many triumphs he obtained: likewise his provisions for the interests of individuals, his legislative enactments for the social advantage of his subjects, and a multitude of other imperial labors which are fresh in the memory of all; the design of my present undertaking being to speak and write of those circumstances only which have reference to his religious character.

And since these are themselves of almost infinite variety, I shall select from the facts which have come to my knowledge such as are most suitable, and worthy of lasting record, and endeavor to narrate them as briefly as possible. Henceforward, indeed, there is a full and free opportunity for celebrating in every way the praises of this truly blessed prince, which hitherto we have been unable to do, on the ground that we are forbidden to judge any one blessed before his death, because of the uncertain vicissitudes of life. Let me implore then the help of God, and may the inspiring aid of the heavenly Word be with me, while I commence my history from the very earliest period of his life.

12 That like Moses, he was reared in the Palaces of Kings.

Ancient history relates that a cruel race of tyrants oppressed the Hebrew nation; and that God, who graciously regarded them in their affliction, provided that the prophet Moses, who was then an infant, should be brought up in the very palaces and bosoms of the oppressors, and instructed in all the wisdom they possessed. And when in the course of time he had arrived at manhood, and the time had come for Divine justice to avenge the wrongs of the afflicted people, then the prophet of God, in obedience to the will of a more powerful Lord, forsook the royal household, and, estranging himself in word and deed from the tyrants by whom he had been brought up, openly acknowledging his true brethren and kinsfolk. Then God, exalting him to be the leader of the whole nation, delivered the Hebrews from the bondage of their enemies, and inflicted Divine vengeance through his means on the tyrant race. This ancient story, though rejected by most as fabulous, has reached the ears of all. But now the same God has given to us to be eye-witnesses of miracles more wonderful than fables, and, from their recent appearance, more authentic than any report. For the tyrants of our day have ventured to war against the Supreme God, and have sorely afflicted His Church. And in the midst of these, Constantine, who was shortly to become their destroyer, but at that time of tender age, and blooming with the down of early youth, dwelt, as that other servant of God had done, in the very home of the tyrants, but young as he was did not share the manner of life of the ungodly: for from that early period his noble nature, under the leading of the Divine Spirit, inclined him to piety and a life acceptable to God. A desire, moreover, to emulate the example of his father had its influence in stimulating the son to a virtuous course of conduct. His father was Constantius (and we ought to revive his memory at this time), the most illustrious emperor of our age; of whose life it is necessary briefly to relate a few particulars, which tell to the honour of his son.

13 Of Constantius his Father, who refused to imitate Diocletian, Maximian, and Maxentius, in their Persecution of the Christians.

At a time when four emperors shared the administration of the Roman empire, Constantius alone, following a course of conduct different from that pursued by his colleagues, entered into the friendship of the Supreme God.

For while they besieged and wasted the churches of God, leveling them to the ground, and obliterating the very foundations of the houses of prayer, he kept his hands pure from their abominable impiety, and never in any respect resembled them. They polluted their provinces by the indiscriminate slaughter of godly men and women; but he kept his soul free from the stain of this crime. They, involved in the mazes of impious idolatry, enthralled first themselves, and then all under their authority, in bondage to the errors of evil demons, while he at the same time originated the profoundest peace throughout his dominions, and secured to his subjects the privilege of celebrating without hindrance the worship of God. In short, while his colleagues oppressed all men by the most grievous exactions, and rendered their lives intolerable, and even worse than death, Constantius alone governed his people with a mild and tranquil sway, and exhibited towards them a truly parental and fostering care. Numberless, indeed, are the other virtues of this man, which are the theme of praise to all; of these I will record one or two instances, as specimens of the quality of those which I must pass by in silence, and then I will proceed to the appointed order of my narrative.

14 How Constantius his Father, being reproached with Poverty by Diocletian, filled his Treasury, and afterwards restored the Money to those by whom it had been contributed.

In consequence of the many reports in circulation respecting this prince, describing his kindness and gentleness of character, and the extraordinary elevation of his piety, alleging too, that by reason of his extreme indulgence to his subjects, he had not even a supply of money laid up in his treasury; the emperor who at that time occupied the place of supreme power sent to reprehend his neglect of the public

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good, at the same time reproaching him with poverty, and alleging in proof of the charge the empty state of his treasury. On this he desired the messengers of the emperor to remain with him awhile, and, calling together the wealthiest of his subjects of all nations under his dominion, he informed them that he was in want of money, and that this was the time for them all to give a voluntary proof of their affection for their prince.

As soon as they heard this (as though they had long been desirous of an opportunity for showing the sincerity of their good will), with zealous alacrity they filled the treasury with gold and silver and other wealth; each eager to surpass the rest in the amount of his contribution: and this they did with cheerful and joyous countenances. And now Constantius desired the messengers of the great emperor personally to inspect his treasures, and directed them to give a faithful report of what they had seen; adding, that on the present occasion he had taken this money into his own hands, but that it had long been kept for his use in the custody of the owners, as securely as if under the charge of faithful treasurers. The ambassadors were overwhelmed with astonishment at what they had witnessed: and on their departure it is said that the truly generous prince sent for the owners of the property, and, after commending them severally for their obedience and true loyalty, restored it all, and bade them return to their homes.

This one circumstance, then, conveys a proof of the generosity of him whose character we are attempting to illustrate: another will contain the clearest testimony to his piety.

15 Of the Persecution raised by his Colleagues.

By command of the supreme authorities of the empire, the governors of the several provinces had set on foot a general persecution of the godly. Indeed, it was from the imperial courts themselves that the very first of the pious martyrs proceeded, who passed through those conflicts for the faith, and most readily endured both fire and sword, and the depths of the sea; every form of death, in short, so that in a brief time all the royal palaces were bereft of pious men. The result was, that the authors of this wickedness were entirely deprived of the protecting care of God, since by their persecution of his worshipers they at the same time silenced the prayers that were wont to be made on their own behalf.

16 How Constantius, feigning Idolatry, expelled those who consented to offer Sacrifice, but retained in his Palace all who were willing to confess Christ.

On the other hand, Constantius conceived an expedient full of sagacity, and did a thing which sounds paradoxical, but in fact was most admirable.

He made a proposal to all the officers of his court, including even those in the highest stations of authority, offering them the following alternative: either that they should offer sacrifice to demons, and thus be permitted to remain with him, and enjoy their usual honours; or, in case of refusal, that they should be shut out from all access to his person, and entirely disqualified from acquaintance and association with him. Accordingly, when they had individually made their choice, some one way and some the other; and the choice of each had been ascertained, then this admirable prince disclosed the secret meaning of his expedient, and condemned the cowardice and selfishness of the one party, while he highly commended the other for their conscientious devotion to God. He declared, too, that those who had been false to their God must be unworthy of the confidence of their prince; for how was it possible that they should preserve their fidelity to him, who had proved themselves faithless to a higher power? He determined, therefore, that such persons should be removed altogether from the imperial court, while, on the other hand, declaring that those men who, in bearing witness for the truth, had proved themselves to be worthy servants of God, would manifest the same fidelity to their king, he entrusted them with the guardianship of his person and empire, saying that he was bound to treat such persons with special regard as his nearest and most valued friends, and to esteem them far more highly than the richest treasures.

17 Of his ChristianManner of Life.

The father of Constantine, then, is said to have possessed such a character as we have briefly described. And what kind of death was vouchsafed to him in consequence of such devotion to God, and how far he whom he honoured made his lot to differ from that of his colleagues in the empire, may be known to any one who will give his attention to the circumstances of the case. For after he had for a long time given many proofs of royal virtue, in acknowledging the Supreme God alone, and condemning the polytheism of the ungodly, and had fortified his household by the prayers of holy men, he passed the remainder of his life in remarkable repose and tranquillity, in the enjoyment of what is counted blessedness, — neither molesting others nor being molested ourselves.

Accordingly, during the whole course of his quiet and peaceful reign, he dedicated his entire household, his children, his wife, and domestic attendants, to the One Supreme God: so that the company assembled within the walls of his palace differed in no respect from a church of God; wherein were also to be found his ministers, who offered continual supplications on behalf of their prince, and this at a time when, with most, it was not allowable to have any dealings with the worshipers of God, even so far as to exchange a word with them.

18 That after the Abdication of Diocletian and Maximian, Constantius became Chief Augustus, and was blessed with a Numerous Offspring.

The immediate consequence of this conduct was a recompense from the hand of God, insomuch that he came into the supreme authority of the empire. For the older emperors, for some unknown reason, resigned their power; and this sudden change took place in the first year after their persecution of the churches.

From that time Constantius alone received the honours of chief Augustus, having been previously, indeed,

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distinguished by the diadem of the imperial Caesars, among whom he held the first rank; but after his worth had been proved in this capacity, he was invested with the highest dignity of the Roman empire, being named chief Augustus of the four who were afterwards elected to that honour. Moreover, he surpassed most of the emperors in regard to the number of his family, having gathered around him a very large circle of children both male and female. And, lastly, when he had attained to a happy old age, and was about to pay the common debt of nature, and exchange this life for another, God once more manifested His power in a special manner on his behalf, by providing that his eldest son Constantine should be present during his last moments, and ready to receive the imperial power from his hands.

19. Of his Son Constantine, who in his Youth accompanied Diocletian into Palestine.

The latter had been with his father's imperial colleagues, and had passed his life among them, as we have said, like God's ancient prophet. And even in the very earliest period of his youth he was judged by them to be worthy of the highest honour. An instance of this we have ourselves seen, when he passed through Palestine with the senior emperor, at whose right hand he stood, and commanded the admiration of all who beheld him by the indications he gave even then of royal greatness. For no one was comparable to him for grace and beauty of person, or height of stature; and he so far surpassed his compeers in personal strength as to be a terror to them. He was, however, even more conspicuous for the excellence of his mental qualities than for his superior physical endowments; being gifted in the first place with a sound judgement, and having also reaped the advantages of a liberal education. He was also distinguished in no ordinary degree both by natural intelligence and divinely imparted wisdom.

20. Flight of Constantine to his Father because of the Plots of Diocletian.

The emperors then in power, observing his manly and vigorous figure and superior mind, were moved with feelings of jealousy and fear, and thenceforward carefully watched for an opportunity of inflicting some brand of disgrace on his character. But the young man, being aware of their designs, the details of which, through the providence of God, more than once came to him, sought safety in flight; in this respect again keeping up his resemblance to the great prophet Moses. Indeed, in every sense God was his helper; and he had before ordained that he should be present in readiness to succeed his father.

21. Death of Constantius, who leaves his Son Constantine Emperor.

Immediately, therefore, on his escape from the plots which had been thus insidiously laid for him, he made his way with all haste to his father, and arrived at length at the very time that he was lying at the point of death. As soon as Constantius saw his son thus unexpectedly in his presence, he leaped from his couch, embraced him tenderly, and, declaring that the only anxiety which had troubled him in the prospect of death, namely, that caused by the absence of his son, was now removed, he rendered thanks to God, saying that he now thought death better than the longest life, and at once completed the arrangement of his private affairs. Then, taking a final leave of the circle of sons and daughters by whom he was surrounded, in his own palace, and on the imperial couch, he bequeathed the empire, according to the law of nature, to his eldest son, and breathed his last.

22 How, after the Burial of Constantius, Constantine was Proclaimed Augustus by the Army.

Nor did the imperial throne remain long unoccupied: for Constantine invested himself with his father's purple, and proceeded from his father's palace, presenting to all a renewal, as it were, in his own person, of his father's life and reign. He then conducted the funeral procession in company with his father's friends, some preceding, others following the train, and performed the last offices for the pious deceased with an extraordinary degree of magnificence, and all united in honouring this thrice blessed prince with acclamations and praises, and while with one mind and voice, they glorified the rule of the son as a living again of him who was dead, they hastened at once to hail their new sovereign by the titles of Imperial and Worshipful Augustus, with joyful shouts. Thus the memory of the deceased emperor received honour from the praises bestowed upon his son, while the latter was pronounced blessed in being the successor of such a father. All the nations also under his dominion were filled with joy and inexpressible gladness at not being even for a moment deprived of the benefits of a well ordered government.

In the instance of the Emperor Constantius, God has made manifest to our generation what the end of those is who in their lives have honoured and loved him.

23 A Brief Notice of the Destruction of the Tyrants.

With respect to the other princes, who made war against the churches of God, I have not thought it fit in the present work to give any account of their downfall, nor to stain the memory of the good by mentioning them in connection with those of an opposite character. The knowledge of the facts themselves will of itself suffice for the wholesome admonition of those who have witnessed or heard of the evils which severally befell them.

24 It was by the Will of God that Constantine became possessed of the Empire.

Thus then the God of all, the Supreme Governor of the whole universe, by his own will appointed Constantine, the descendant of so renowned a parent, to be prince and sovereign: so that, while others have been raised to this distinction by the election of their fellow-men, he is the only one to whose elevation no mortal may boast of having contributed.

25 Victories of Constantine over the Barbarians and the Britons.

As soon then as he was established on the throne, he began to care for the interests of his paternal inheritance, and visited with much considerate kindness all those provinces

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which had previously been under his father's government. Some tribes of the barbarians who dwelt on the banks of the Rhine, and the shores of the Western ocean, having ventured to revolt, he reduced them all to obedience, and brought them from their savage state to one of gentleness. He contented himself with checking the inroads of others, and drove from his dominions, like untamed and savage beasts, those whom he perceived to be altogether incapable of the settled order of civilised life. Having disposed of these affairs to his satisfaction, he directed his attention to other quarters of the world, and first passed over to the British nations, which lie in the very bosom of the ocean. These he reduced to submission, and then proceeded to consider the state of the remaining portions of the empire, that he might be ready to tender his aid wherever circumstances might require it.

26 How he resolved to deliver Rome from Maxentius.

While, therefore, he regarded the entire world as one immense body, and perceived that the head of it all, the royal city of the Roman empire, was bowed down by the weight of a tyrannous oppression; at first he had left the task of liberation to those who governed the other divisions of the empire, as being his superiors in point of age. But when none of these proved able to afford relief, and those who had attempted it had experienced a disastrous termination of their enterprise, he said that life was without enjoyment to him as long as he saw the imperial city thus afflicted, and prepared himself for the overthrowal of the tyranny.

27 That after reflecting on the Downfall of those who had worshiped Idols, he made Choice of Christianity.

Being convinced, however, that he needed some more powerful aid than his military forces could afford him, on account of the wicked and magical enchantments which were so diligently practiced by the tyrant, he sought Divine assistance, deeming the possession of arms and a numerous soldiery of secondary importance, but believing the co-operating power of Deity invincible and not to be shaken. He considered, therefore, on what God he might rely for protection and assistance. While engaged in this enquiry, the thought occurred to him, that, of the many emperors who had preceded him, those who had rested their hopes in a multitude of gods, and served them with sacrifices and offerings, had in the first place been deceived by flattering predictions, and oracles which promised them all prosperity, and at last had met with an unhappy end, while not one of their gods had stood by to warn them of the impending wrath of heaven; while one alone who had pursued an entirely opposite course, who had condemned their error, and honoured the one Supreme God during his whole life, had found him to be the Saviour and Protector of his empire, and the Giver of every good thing. Reflecting on this, and well weighing the fact that they who had trusted in many gods had also fallen by manifold forms of death, without leaving behind them either family or offspring, stock, name, or memorial among men: while the God of his father had given to him, on the other hand, manifestations of his power and very many tokens: and considering farther that those who had already taken arms against the tyrant, and had marched to the battlefield under the protection of a multitude of gods, had met with a dishonourable end (for one of them had shamefully retreated from the contest without a blow, and the other, being slain in the midst of his own troops, became, as it were, the mere sport of death); reviewing, I say, all these considerations, he judged it to be folly indeed to join in the idle worship of those who were no gods, and, after such convincing evidence, to err from the truth; and therefore felt it incumbent on him to honour his father's God alone.

28 How, while he was praying, God sent him a Vision of a Cross of Light in the Heavens at Mid-day, with an Inscription admonishing him to conquer by that.

Accordingly he called on him with earnest prayer and supplications that he would reveal to him who he was, and stretch forth his right hand to help him in his present difficulties. And while he was thus praying with fervent entreaty, a most marvelous sign appeared to him from heaven, the account of which it might have been hard to believe had it been related by any other person. But since the victorious emperor himself long afterwards declared it to the writer of this history, when he was honoured with his acquaintance and society, and confirmed his statement by an oath, who could hesitate to accredit the relation, especially since the testimony of after-time has established its truth? He said that about noon, when the day was already beginning to decline, he saw with his own eyes the trophy of a cross of light in the heavens, above the sun, and bearing the inscription, Conquer by this . At this sight he himself was struck with amazement, and his whole army also, which followed him on this expedition, and witnessed the miracle. intensest reality the vision of the words, so that for the moment he was living in the intensest reality of such a vision. His mind had just that intense activity to which such a thing is possible or actual. It is like Goethe's famous meeting of his own self. It is that genius power for the realistic representation of ideal things. This is not the same exactly as "hallucination," or even "imagination." The hallucination probably came later when Constantine gradually represented to himself and finally to Eusebius the vivid idea with its slight ground, as an objective reality,—a common phenomenon. When the emperor went to sleep, his brain molecules vibrating to the forms of his late intense thought, he inevitably dreamed, and dreaming naturally confirmed his thought. This does not say that the suggestive form seen, or the idea itself, and the direction of the dream itself, were not providential and the work of the Holy Spirit, for they were, and were special in character, and so miraculous (or why do ideas come?); but it is to be feared that Constantine's own spirit or something else furnished some of the later details. There is a slight difference of authority as to when and where the vision took place. The panegyrist seems to make it before leaving Gaul, and Malalas is inaccurate as usual in having it happen in a war against the barbarians. For farther discussion of the subject see monographs under Literature in the Prolegomena, especially

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under the names: Baring, Du Voisin, Fabricius, Girault, Heumann, Jacutius Mamachi, Molinet, St. Victor, Suhr, Toderini, Weidener, Wernsdorf, Woltereck. The most concise, clear, and admirable supporter of the account of Eusebius, or rather Constantine, as it stands, is Newman, Miracles (Lond. 1875), 271-286.}-->

29 How the Christ of God appeared to him in his Sleep, and commanded him to use in his Wars a Standard made in the Form of the Cross.

He said, moreover, that he doubted within himself what the import of this apparition could be. And while he continued to ponder and reason on its meaning, night suddenly came on; then in his sleep the Christ of God appeared to him with the same sign which he had seen in the heavens, and commanded him to make a likeness of that sign which he had seen in the heavens, and to use it as a safeguard in all engagements with his enemies.

30 The Making of the Standard of the Cross.

At dawn of day he arose, and communicated the marvel to his friends: and then, calling together the workers in gold and precious stones, he sat in the midst of them, and described to them the figure of the sign he had seen, bidding them represent it in gold and precious stones. And this representation I myself have had an opportunity of seeing.

31 A Description of the Standard of the Cross, which the Romans now call the Labarum.

Now it was made in the following manner. A long spear, overlaid with gold, formed the figure of the cross by means of a transverse bar laid over it. On the top of the whole was fixed a wreath of gold and precious stones; and within this, the symbol of the Saviour's name, two letters indicating the name of Christ by means of its initial characters, the letter P being intersected by X in its centre: and these letters the emperor was in the habit of wearing on his helmet at a later period. From the cross-bar of the spear was suspended a cloth, a royal piece, covered with a profuse embroidery of most brilliant precious stones; and which, being also richly interlaced with gold, presented an indescribable degree of beauty to the beholder. This banner was of a square form, and the upright staff, whose lower section was of great length, bore a golden half-length portrait of the pious emperor and his children on its upper part, beneath the trophy of the cross, and immediately above the embroidered banner.

The emperor constantly made use of this sign of salvation as a safeguard against every adverse and hostile power, and commanded that others similar to it should be carried at the head of all his armies.

32 How Constantine received Instruction, and read the Sacred Scriptures.

These things were done shortly afterwards. But at the time above specified, being struck with amazement at the extraordinary vision, and resolving to worship no other God save Him who had appeared to him, he sent for those who were acquainted with the mysteries of His doctrines, and enquired who that God was, and what was intended by the sign of the vision he had seen. They affirmed that He was God, the only begotten Son of the one and only God: that the sign which had appeared was the symbol of immortality, and the trophy of that victory over death which He had gained in time past when sojourning on earth. They taught him also the causes of His advent, and explained to him the true account of His incarnation. Thus he was instructed in these matters, and was impressed with wonder at the divine manifestation which had been presented to his sight. Comparing, therefore, the heavenly vision with the interpretation given, he found his judgement confirmed; and, in the persuasion that the knowledge of these things had been imparted to him by Divine teaching, he determined thenceforth to devote himself to the reading of the Inspired writings.

Moreover, he made the priests of God his counselors, and deemed it incumbent on him to honour the God who had appeared to him with all devotion. And after this, being fortified by well-grounded hopes in Him, he hastened to quench the threatening fire of tyranny.

33 Of the Adulterous Conduct of Maxentius at Rome.

For he who had tyrannically possessed himself of the imperial city, had proceeded to great lengths in impiety and wickedness, so as to venture without hesitation on every vile and impure action.

For example: he would separate women from their husbands, and after a time send them back to them again, and these insults he offered not to men of mean or obscure condition, but to those who held the first places in the Roman senate. Moreover, though he shamefully dishonoured almost numberless free women, he was unable to satisfy his ungoverned and intemperate desires. But when he assayed to corrupt Christian women also, he could no longer secure success to his designs, since they chose rather to submit their lives to death than yield their persons to be defiled by him.

34 How the Wife of a Prefect slew herself for Chastity's Sake.

Now a certain woman, wife of one of the senators who held the authority of prefect, when she understood that those who ministered to the tyrant in such matters were standing before her house (she was a Christian), and knew that her husband through fear had bidden them take her and lead her away, begged a short space of time for arraying herself in her usual dress, and entered her chamber. There, being left alone, she sheathed a sword in her own breast, and immediately expired, leaving indeed her dead body to the procurers, but declaring to all mankind, both to present and future generations, by an act which spoke louder than any words, that the chastity for which Christians are famed is the only thing which is invincible and indestructible. Such was the conduct displayed by this woman.

35 Massacre of the Roman People by Maxentius.

All men, therefore, both people and magistrates, whether of high or low degree, trembled through fear of him whose daring wickedness was such as I have described, and were oppressed by his grievous tyranny. Nay, though they

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submitted quietly, and endured this bitter servitude, still there was no escape from the tyrant's sanguinary cruelty. For at one time, on some trifling pretense, he exposed the populace to be slaughtered by his own bodyguard; and countless multitudes of the Roman people were slain in the very midst of the city by the lances and weapons, not of Scythians or barbarians, but of their own fellow citizens. And besides this, it is impossible to calculate the number of senators whose blood was shed with a view to the seizure of their respective estates, for at different times and on various fictitious charges, multitudes of them suffered death.

36. Magic Arts of Maxentius against Constantine; and Famine at Rome.

But the crowning point of the tyrant's wickedness was his having recourse to sorcery: sometimes for magic purposes ripping up women with child, at other times searching into the bowels of new-born infants. He slew lions also, and practiced certain horrid arts for evoking demons, and averting the approaching war, hoping by these means to get the victory. In short, it is impossible to describe the manifold acts of oppression by which this tyrant of Rome enslaved his subjects: so that by this time they were reduced to the most extreme penury and want of necessary food, a scarcity such as our contemporaries do not remember ever before to have existed at Rome.

37 Defeat of Maxentius's Armies in Italy.

Constantine, however, filled with compassion on account of all these miseries, began to arm himself with all warlike preparation against the tyranny. Assuming therefore the Supreme God as his patron, and invoking His Christ to be his preserver and aid, and setting the victorious trophy, the salutary symbol, in front of his soldiers and bodyguard, he marched with his whole forces, trying to obtain again for the Romans the freedom they had inherited from their ancestors.

And whereas, Maxentius, trusting more in his magic arts than in the affection of his subjects, dared not even advance outside the city gates, but had guarded every place and district and city subject to his tyranny, with large bodies of soldiers, the emperor, confiding in the help of God, advanced against the first and second and third divisions of the tyrant's forces, defeated them all with ease at the first assault, and made his way into the very interior of Italy.

38 Death of Maxentius on the Bridge of the Tiber.

And already he was approaching very near Rome itself, when, to save him from the necessity of fighting with all the Romans for the tyrant's sake, God himself drew the tyrant, as it were by secret cords, a long way outside the gates. And now those miracles recorded in Holy Writ, which God of old wrought against the ungodly (discredited by most as fables, yet believed by the faithful), did he in every deed confirm to all alike, believers and unbelievers, who were eye-witnesses of the wonders. For as once in the days of Moses and the Hebrew nation, who were worshipers of God, "Pharaoh's chariots and his host has he cast into the sea and his chosen chariot-captains are drowned in the Red Sea," — so at this time Maxentius, and the soldiers and guards with him, "went down into the depths like stone," Exodus 15:5 when, in his flight before the divinely-aided forces of Constantine, he essayed to cross the river which lay in his way, over which, making a strong bridge of boats, he had framed an engine of destruction, really against himself, but in the hope of ensnaring thereby him who was beloved by God. For his God stood by the one to protect him, while the other, godless, proved to be the miserable contriver of these secret devices to his own ruin. So that one might well say, "He has made a pit, and dug it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate." Thus, in the present instance, under divine direction, the machine erected on the bridge, with the ambuscade concealed therein, giving way unexpectedly before the appointed time, the bridge began to sink, and the boats with the men in them went bodily to the bottom. And first the wretch himself, then his armed attendants and guards, even as the sacred oracles had before described, "sank as lead in the mighty waters." Exodus 15:10 So that they who thus obtained victory from God might well, if not in the same words, yet in fact in the same spirit as the people of his great servant Moses, sing and speak as they did concerning the impious tyrant of old: "Let us sing unto the Lord, for he has been glorified exceedingly: the horse and his rider has he thrown into the sea. He has become my helper and my shield unto salvation." And again, "Who is like you, O Lord, among the gods? Who is like you, glorious in holiness, marvelous in praises, doing wonders?"

39 Constantine's Entry into Rome.

Having then at this time sung these and suchlike praises to God, the Ruler of all and the Author of victory, after the example of his great servant Moses, Constantine entered the imperial city in triumph. And here the whole body of the senate, and others of rank and distinction in the city, freed as it were from the restraint of a prison, along with the whole Roman populace, their countenances expressive of the gladness of their hearts, received him with acclamations and abounding joy; men, women, and children, with countless multitudes of servants, greeting him as deliverer, preserver, and benefactor, with incessant shouts. But he, being possessed of inward piety toward God, was neither rendered arrogant by these plaudits, nor uplifted by the praises he heard: but, being sensible that he had received help from God, he immediately rendered a thanksgiving to him as the Author of his victory.

40 Of the Statue of Constantine holding a Cross, and its Inscription.

Moreover, by loud proclamation and monumental inscriptions he made known to all men the salutary symbol, setting up this great trophy of victory over his enemies in the midst of the imperial city, and expressly causing it to be engraven in indelible characters, that the salutary symbol was the safeguard of the Roman government and of the entire empire. Accordingly, he immediately ordered a lofty spear in the figure of a cross to be placed beneath the hand of a statue representing himself, in the most frequented part of Rome,

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and the following inscription to be engraved on it in the Latin language: by virtue of this salutary sign, which is the true test of valour, I have preserved and liberated your city from the yoke of tyranny. I have also set at liberty the roman senate and people, and restored them to their ancient distinction and splendor .

41 Rejoicings throughout the Provinces; and Constantine's Acts of Grace.

Thus the pious emperor, glorying in the confession of the victorious cross, proclaimed the Son of God to the Romans with great boldness of testimony. And the inhabitants of the city, one and all, senate and people, reviving, as it were, from the pressure of a bitter and tyrannical domination, seemed to enjoy purer rays of light, and to be born again into a fresh and new life. All the nations, too, as far as the limit of the western ocean, being set free from the calamities which had heretofore beset them, and gladdened by joyous festivals, ceased not to praise him as the victorious, the pious, the common benefactor: all, indeed, with one voice and one mouth, declared that Constantine had appeared by the grace of God as a general blessing to mankind. The imperial edict also was everywhere published, whereby those who had been wrongfully deprived of their estates were permitted again to enjoy their own, while those who had unjustly suffered exile were recalled to their homes. Moreover, he freed from imprisonment, and from every kind of danger and fear, those who, by reason of the tyrant's cruelty, had been subject to these sufferings.

42 The Honours Conferred upon Bishops, and the Building of Churches.

The emperor also personally inviting the society of God's ministers, distinguished them with the highest possible respect and honour, showing them favor in deed and word as persons consecrated to the service of his God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he thought he saw not the man as seen by the vulgar eye, but the God in him. He made them also his companions in travel, believing that He whose servants they were would thus help him. Besides this, he gave from his own private resources costly benefactions to the churches of God, both enlarging and heightening the sacred edifices, and embellishing the august sanctuaries of the church with abundant offerings.

43 Constantine's Liberality to the Poor.

He likewise distributed money largely to those who were in need, and besides these showing himself philanthropist and benefactor even to the heathen, who had no claim on him; and even for the beggars in the forum, miserable and shiftless, he provided, not with money only, or necessary food, but also decent clothing. But in the case of those who had once been prosperous, and had experienced a reverse of circumstances, his aid was still more lavishly bestowed. On such persons, in a truly royal spirit, he conferred magnificent benefactions; giving grants of land to some, and honouring others with various dignities. Orphans of the unfortunate he cared for as a father, while he relieved the destitution of widows, and cared for them with special solicitude. Nay, he even gave virgins, left unprotected by their parents' death, in marriage to wealthy men with whom he was personally acquainted. But this he did after first bestowing on the brides such portions as it was fitting they should bring to the communion of marriage. In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who came into his presence. It was scarcely possible to be near him without receiving some benefit, nor did it ever happen that any who had expected to obtain his assistance were disappointed in their hope.

44 How he was present at the Synods of Bishops.

Such, then, was his general character towards all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgement, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God. He took his seat, too, in the midst of them, as an individual among many, dismissing his guards and soldiers, and all whose duty it was to defend his person; but protected by the fear of God, and surrounded by the guardianship of his faithful friends. Those whom he saw inclined to a sound judgement, and exhibiting a calm and conciliatory temper, received his high approbation, for he evidently delighted in a general harmony of sentiment; while he regarded the unyielding wills with aversion.

45 His Forbearance with Unreasonable Men.

Moreover he endured with patience some who were exasperated against himself, directing them in mild and gentle terms to control themselves, and not be turbulent. And some of these respected his admonitions, and desisted; but as to those who proved incapable of sound judgement, he left them entirely at the disposal of God, and never himself desired harsh measures against any one. Hence it naturally happened that the disaffected in Africa reached such a pitch of violence as even to venture on overt acts of audacity; some evil spirit, as it seems probable, being jealous of the present great prosperity, and impelling these men to atrocious deeds, that he might excite the emperor's anger against them. He gained nothing, however, by this malicious conduct; for the emperor laughed at these proceedings, and declared their origin to be from the evil one; inasmuch as these were not the actions of sober persons, but of lunatics or demoniacs; who should be pitied rather than punished; since to punish madmen is as great folly as to sympathize with their condition is supreme philanthropy.

46 Victories over the Barbarians.

Thus the emperor in all his actions honoured God, the Controller of all things, and exercised an unwearied oversight over His churches. And God requited him, by

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subduing all barbarous nations under his feet, so that he was able everywhere to raise trophies over his enemies: and He proclaimed him as conqueror to all mankind, and made him a terror to his adversaries: not indeed that this was his natural character, since he was rather the meekest, and gentlest, and most benevolent of men.

47 Death of Maximin, who had attempted a Conspiracy, and of Others whom Constantine detected by Divine Revelation.

While he was thus engaged, the second of those who had resigned the throne, being detected in a treasonable conspiracy, suffered a most ignominious death. He was the first whose pictures, statues, and all similar marks of honour and distinction were everywhere destroyed, on the ground of his crimes and impiety. After him others also of the same family were discovered in the act of forming secret plots against the emperor; all their intentions being miraculously revealed by God through visions to His servant.

For he frequently vouchsafed to him manifestations of himself, the Divine presence appearing to him in a most marvelous manner, and according to him manifold intimations of future events. Indeed, it is impossible to express in words the indescribable wonders of Divine grace which God was pleased to vouchsafe to His servant. Surrounded by these, he passed the rest of his life in security, rejoicing in the affection of his subjects, rejoicing too because he saw all beneath his government leading contented lives; but above all delighted at the flourishing condition of the churches of God.

48 Celebration of Constantine's Decennalia.

While he was thus circumstanced, he completed the tenth year of his reign. On this occasion he ordered the celebration of general festivals, and offered prayers of thanksgiving to God, the King of all, as sacrifices without flame or smoke. And from this employment he derived much pleasure: not so from the tidings he received of the ravages committed in the Eastern provinces.

49 How Licinius oppressed the East.

For he was informed that in that quarter a certain savage beast was besetting both the church of God and the other inhabitants of the provinces, owing, as it were, to the efforts of the evil spirit to produce effects quite contrary to the deeds of the pious emperor: so that the Roman empire, divided into two parts, seemed to all men to resemble night and day; since darkness overspread the provinces of the East, while the brightest day illumined the inhabitants of the other portion. And whereas the latter were receiving manifold blessings at the hand of God, the sight of these blessings proved intolerable to that envy which hates all good, as well as to the tyrant who afflicted the other division of the empire; and who, notwithstanding that his government was prospering, and he had been honoured by a marriage connection with so great an emperor as Constantine, yet cared not to follow the steps of that pious prince, but strove rather to imitate the evil purposes and practice of the impious; and chose to adopt the course of those whose ignominious end he had seen with his own eyes, rather than to maintain amicable relations with him who was his superior.

50 How Licinius attempted a Conspiracy against Constantine.

Accordingly he engaged in an implacable war against his benefactor, altogether regardless of the laws of friendship, the obligation of oaths, the ties of kindred, and already existing treaties. For the most benignant emperor had given him a proof of sincere affection in bestowing on him the hand of his sister, thus granting him the privilege of a place in family relationship and his own ancient imperial descent, and investing him also with the rank and dignity of his colleague in the empire. But the other took the very opposite course, employing himself in machinations against his superior, and devising various means to repay his benefactor with injuries. At first, pretending friendship, he did all things by guile and treachery, expecting thus to succeed in concealing his designs; but God enabled his servant to detect the schemes thus devised in darkness. Being discovered, however, in his first attempts, he had recourse to fresh frauds; at one time pretending friendship, at another claiming the protection of solemn treaties. Then suddenly violating every engagement, and again beseeching pardon by embassies, yet after all shamefully violating his word, he at last declared open war, and with desperate infatuation resolved thenceforward to carry arms against God himself, whose worshiper he knew the emperor to be.

51 Intrigues of Licinius against the Bishops, and his Prohibition of Synods.

And at first he made secret enquiry respecting the ministers of God subject to his dominion, who had never, indeed, in any respect offended against his government, in order to bring false accusations against them. And when he found no ground of accusation, and had no real ground of objection against them, he next enacted a law, to the effect that the bishops should never on any account hold communication with each other, nor should any one of them absent himself on a visit to a neighbouring church; nor, lastly, should the holding of synods, or councils for the consideration of affairs of common interest, be permitted. Now this was clearly a pretext for displaying his malice against us. For we were compelled either to violate the law, and thus be amenable to punishment, or else, by compliance with its injunctions, to nullify the statutes of the Church; inasmuch as it is impossible to bring important questions to a satisfactory adjustment, except by means of synods. In other cases also this God-hater, being determined to act contrary to the God-loving prince, enacted such things. For whereas the one assembled the priests of God in order to honour them, and to promote peace and unity of judgement; the other, whose object it was to destroy everything that was good, used all his endeavors to destroy the general harmony.

52 Banishment of the Christians, and Confiscation of their Property.

And whereas Constantine, the friend of God, had granted to His worshipers freedom of access to the imperial palaces;

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this enemy of God, in a spirit the very reverse of this, expelled thence all Christians subject to his authority. He banished those who had proved themselves his most faithful and devoted servants, and compelled others, on whom he had himself conferred honour and distinction as a reward for their former eminent services, to the performance of menial offices as slaves to others; and at length, being bent on seizing the property of all as a windfall for himself, he even threatened with death those who professed the Saviour's name. Moreover, being himself of a nature hopelessly debased by sensuality, and degraded by the continual practice of adultery and other shameless vices, he assumed his own worthless character as a specimen of human nature generally, and denied that the virtue of chastity and continence existed among men.

53 Edict that Women should not meet with the Men in the Churches.

Accordingly he passed a second law, which enjoined that men should not appear in company with women in the houses of prayer, and forbade women to attend the sacred schools of virtue, or to receive instruction from the bishops, directing the appointment of women to be teachers of their own sex. These regulations being received with general ridicule, he devised other means for effecting the ruin of the churches. He ordered that the usual congregations of the people should be held in the open country outside the gates, alleging that the open air without the city was far more suitable for a multitude than the houses of prayer within the walls.

54 That those who refuse to sacrifice are to be dismissed from Military Service, and those in Prison not to be fed.

Failing, however, to obtain obedience in this respect also, at length he threw off the mask, and gave orders that those who held military commissions in the several cities of the empire should be deprived of their respective commands, in case of their refusal to offer sacrifices to the demons. Accordingly the forces of the authorities in every province suffered the loss of those who worshipped God; and he too who had decreed this order suffered loss, in that he thus deprived himself of the prayers of pious men. And why should I still further mention how he directed that no one should obey the dictates of common humanity by distributing food to those who were pining in prisons, or should even pity the captives who perished with hunger; in short, that no one should perform a virtuous action, and that those whose natural feelings impelled them to sympathize with their fellow-creatures should be prohibited from doing them a single kindness? Truly this was the most utterly shameless and scandalous of all laws, and one which surpassed the worst depravity of human nature: a law which inflicted on those who showed mercy the same penalties as on those who were the objects of their compassion, and visited the exercise of mere humanity with the severest punishments.

55 The Lawless Conduct and Covetousness of Licinius.

Such were the ordinances of Licinius. But why should I enumerate his innovations respecting marriage, or those concerning the dying, whereby he presumed to abrogate the ancient and wisely established laws of the Romans, and to introduce certain barbarous and cruel institutions in their stead, inventing a thousand pretenses for oppressing his subjects? Hence it was that he devised a new method of measuring land, by which he reckoned the smallest portion at more than its actual dimensions, from an insatiable desire of acquisition. Hence too he registered the names of country residents who were now no more, and had long been numbered with the dead, procuring to himself by this expedient a shameful gain. His meanness was unlimited and his rapacity insatiable. So that when he had filled all his treasuries with gold, and silver, and boundless wealth, he bitterly bewailed his poverty, and suffered as it were the torments of Tantalus. But why should I mention how many innocent persons he punished with exile; how much property he confiscated; how many men of noble birth and estimable character he imprisoned, whose wives he handed over to be basely insulted by his profligate slaves, and to how many married women and virgins he himself offered violence, though already feeling the infirmities of age? I need not enlarge on these subjects, since the enormity of his last actions causes the former to appear trifling and of little moment.

56 At length he undertakes to raise a Persecution.

For the final efforts of his fury appeared in his open hostility to the churches, and he directed his attacks against the bishops themselves, whom he regarded as his worst adversaries, bearing special enmity to those men whom the great and pious emperor treated as his friends. Accordingly he spent on us the utmost of his fury, and, being transported beyond the bounds of reason, he paused not to reflect on the example of those who had persecuted the Christians before him, nor of those whom he himself had been raised up to punish and destroy for their impious deeds: nor did he heed the facts of which he had been himself a witness, though he had seen with his own eyes the chief originator of these our calamities (whoever he was), smitten by the stroke of the Divine scourge.

57 That Maximian, brought Low by a Fistulous Ulcer with Worms, issued an Edict in Favor of the Christians.

For whereas this man had commenced the attack on the churches, and had been the first to pollute his soul with the blood of just and godly men, a judgement from God overtook him, which at first affected his body, but eventually extended itself to his soul. For suddenly an abscess appeared in the secret parts of his person, followed by a deeply seated fistulous ulcer; and these diseases fastened with incurable virulence on the intestines, which swarmed with a vast multitude of worms, and emitted a pestilential odor. Besides, his entire person had become loaded, through gluttonous excess, with an enormous quantity of fat, and this, being now in a putrescent state, is said to have presented to all who approached him an intolerable and dreadful spectacle. Having, therefore, to struggle against such sufferings, at length, though late, he came to a realisation of his past crimes against the Church; and, confessing his sins before

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God, he put a stop to the persecution of the Christians, and hastened to issue imperial edicts and rescripts for the rebuilding of their churches, at the same time enjoining them to perform their customary worship, and to offer up prayers on his behalf.

58 That Maximin, who had persecutedthe Christians, was compelled to fly, and conceal himself in the Disguise of a Slave.

Such was the punishment which he underwent who had commenced the persecution. He, however, of whom we are now speaking, who had been a witness of these things, and known them by his own actual experience, all at once banished the remembrance of them from his mind, and reflected neither on the punishment of the first, nor the divine judgement which had been executed on the second persecutor. The latter had indeed endeavored to outstrip his predecessor in the career of crime, and prided himself on the invention of new tortures for us. Fire nor sword, nor piercing with nails, nor yet wild beasts or the depths of the sea sufficed him. In addition to all these, he discovered a new mode of punishment, and issued an edict directing that their eyesight should be destroyed. So that numbers, not of men only, but of women and children, after being deprived of the sight of their eyes, and the use of the joints of their feet, by mutilation or cauterisation, were consigned in this condition to the painful labor of the mines. Hence it was that this tyrant also was overtaken not long after by the righteous judgement of God, at a time when, confiding in the aid of the demons whom he worshipped as gods, and relying on the countless multitudes of his troops, he had ventured to engage in battle. For, feeling himself on that occasion destitute of all hope in God, he threw from him the imperial dress which so ill became him, hid himself with unmanly timidity in the crowd around him, and sought safety in flight.

He afterwards lurked about the fields and villages in the habit of a slave, hoping he should thus be effectually concealed. He had not, however, eluded the mighty and all-searching eye of God: for even while he was expecting to pass the residue of his days in security, he fell prostrate, smitten by God's fiery dart, and his whole body consumed by the stroke of Divine vengeance; so that all trace of the original lineaments of his person was lost, and nothing remained to him but dry bones and a skeleton-like appearance.

59 That Maximin, blinded by Disease, issued an Edict in Favor of the Christians.

And still the stroke of God continued heavy upon him, so that his eyes protruded and fell from their sockets, leaving him quite blind: and thus he suffered, by a most righteous retribution, the very same punishment which he had been the first to devise for the martyrs of God. At length, however, surviving even these sufferings, he too implored pardon of the God of the Christians, and confessed his impious fighting against God: he too recanted, as the former persecutor had done; and by laws and ordinances explicitly acknowledged his error in worshiping those whom he had accounted gods, declaring that he now knew, by positive experience, that the God of the Christians was the only true God. These were facts which Licinius had not merely received on the testimony of others, but of which he had himself had personal knowledge: and yet, as though his understanding had been obscured by some dark cloud of error, persisted in the same evil course.

FLAVIUS CONSTANTINUS BOOK 2

1 Secret Persecution by Licinius, who causes Some Bishops to be put to Death at Amasia of Pontus.

In this manner, he of whom we have spoken continued to rush headlong towards that destruction which awaits the enemies of God; and once more, with a fatal emulation of their example whose ruin he had himself witnessed as the consequence of their impious conduct, he re-kindled the persecution of the Christians, like a long-extinguished fire, and fanned the unhallowed flame to a fiercer height than any who had gone before him.

At first, indeed, though breathing fury and threatenings against God, like some savage beast of prey, or some crooked and wriggling serpent, he dared not, from fear of Constantine, openly level his attacks against the churches of God subject to his dominion; but dissembled the virulence of his malice, and endeavored by secret and limited measures to compass the death of the bishops, the most eminent of whom he found means to remove, through charges laid against them by the governors of the several provinces. And the manner in which they suffered had in it something strange, and hitherto unheard of. At all events, the barbarities perpetrated at Amasia of Pontus surpassed every known excess of cruelty.

2 Demolition of Churches, and Butchery of the Bishops.

For in that city some of the churches, for the second time since the commencement of the persecutions, were leveled with the ground, and others were closed by the governors of the several districts, in order to prevent any who frequented them from assembling together, or rendering due worship to God. For he by whose orders these outrages were committed was too conscious of his own crimes to expect that these services were performed with any view to his benefit, and was convinced that all we did, and all our endeavors to obtain the favor of God, were on Constantine's behalf.

These servile governors then, feeling assured that such a course would be pleasing to the impious tyrant, subjected the most distinguished prelates of the churches to capital punishment. Accordingly, men who had been guilty of no crime were led away, without cause punished like murderers: and some suffered a new kind of death, having their bodies cut piecemeal; and, after this cruel punishment, more horrible than any named in tragedy, being cast, as a food to fishes, into the depths of the sea. The result of these horrors was again, as before, the flight of pious men, and once more the fields and deserts received the worshipers of God. The tyrant, having thus far succeeded in his object, he farther determined to raise a general persecution of the Christians: and he would have accomplished his purpose, nor could

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anything have hindered him from carrying his resolution into effect, had not he who defends his own anticipated the coming evil, and by his special guidance conducted his servant Constantine to this part of the empire, causing him to shine forth as a brilliant light in the midst of the darkness and gloomy night.

3 How Constantine was stirred in Behalf of the Christiansthus in Danger of Persecution.

He, perceiving the evils of which he had heard to be no longer tolerable, took wise counsel, and tempering the natural clemency of his character with a certain measure of severity, hastened to succor those who were thus grievously oppressed. For he judged that it would rightly be deemed a pious and holy task to secure, by the removal of an individual, the safety of the greater part of the human race. He judged too, that if he listened to the dictates of clemency only, and bestowed his pity on one utterly unworthy of it, this would, on the one hand, confer no real benefit on a man whom nothing would induce to abandon his evil practices, and whose fury against his subjects would only be likely to increase; while, on the other hand, those who suffered from his oppression would thus be forever deprived of all hope of deliverance.

Influenced by these reflections, the emperor resolved without farther delay to extend a protecting hand to those who had fallen into such an extremity of distress. He accordingly made the usual warlike preparations, and assembled his whole forces, both of horse and foot. But before them all was carried the standard which I have before described, as the symbol of his full confidence in God.

4 That Constantine prepared himself for the War by Prayer: Licinius by the Practice of Divination.

He took with him also the priests of God, feeling well assured that now, if ever, he stood in need of the efficacy of prayer, and thinking it right that they should constantly be near and about his person, as most trusty guardians of the soul.

Now, as soon as the tyrant understood that Constantine's victories over his enemies were secured to him by no other means than the cooperation of God, and that the persons above alluded to were continually with him and about his person; and besides this, that the symbol of the salutary passion preceded both the emperor himself and his whole army; he regarded these precautions with ridicule (as might be expected), at the same time mocking and reviling the emperor with blasphemous words.

On the other hand, he gathered round himself Egyptian diviners and soothsayers, with sorcerers and enchanters, and the priests and prophets of those whom he imagined to be gods. He then, after offering the sacrifices which he thought the occasion demanded, enquired how far he might reckon on a successful termination of the war. They replied with one voice, that he would unquestionably be victorious over his enemies, and triumphant in the war: and the oracles everywhere held out to him the same prospect in copious and elegant verses. The soothsayers certified him of favorable omens from the flight of birds; the priests declared the same to be indicated by the motion of the entrails of their victims. Elevated, therefore, by these fallacious assurances, he boldly advanced at the head of his army, and prepared for battle.

5 What Licinius, while sacrificing in a Grove, said concerning Idols, and concerning Christ.

And when he was now ready to engage, he desired the most approved of his bodyguard and his most valued friends to meet him in one of the places which they consider sacred. It was a well-watered and shady grove, and in it were several marble statues of those whom he accounted to be gods. After lighting tapers and performing the usual sacrifices in honour of these, he is said to have delivered the following speech: "Friends and fellow-soldiers! These are our country's gods, and these we honour with a worship derived from our remotest ancestors. But he who leads the army now opposed to us has proved false to the religion of his forefathers, and adopted atheistic sentiments, honouring in his infatuation some strange and unheard-of Deity, with whose despicable standard he now disgraces his army, and confiding in whose aid he has taken up arms, and is now advancing, not so much against us as against those very gods whom he has forsaken. However, the present occasion shall prove which of us is mistaken in his judgement, and shall decide between our gods and those whom our adversaries profess to honour. For either it will declare the victory to be ours, and so most justly evince that our gods are the true saviours and helpers; or else, if this God of Constantine's, who comes we know not whence, shall prove superior to our deities (who are many, and in point of numbers, at least, have the advantage), let no one henceforth doubt which god he ought to worship, but attach himself at once to the superior power, and ascribe to him the honours of the victory. Suppose, then, this strange God, whom we now regard with ridicule, should really prove victorious; then indeed we must acknowledge and give him honour, and so bid a long farewell to those for whom we light our tapers in vain. But if our own gods triumph (as they undoubtedly will), then, as soon as we have secured the present victory, let us prosecute the war without delay against these despisers of the gods."

Such were the words he addressed to those then present, as reported not long after to the writer of this history by some who heard them spoken. And as soon as he had concluded his speech, he gave orders to his forces to commence the attack.

6 An Apparition seen in the Cities subject to Licinius, as of Constantine's Troops passing through them.

While these things were taking place a supernatural appearance is said to have been observed in the cities subject to the tyrant's rule. Different detachments of Constantine's army seemed to present themselves to the view, marching at noonday through these cities, as though they had obtained the victory. In reality, not a single soldier was anywhere present at the time, and yet this appearance was seen through the agency of a divine and superior power, and foreshadowed what was shortly coming to pass. For as soon as the armies were ready to engage, he who had broken through the ties of

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friendly alliance was the first to commence the battle; on which Constantine, calling on the name of "God the Supreme Saviour," and giving this as the watchword to his soldiers, overcame him in this first conflict: and not long after in a second battle he gained a still more important and decisive victory, the salutary trophy preceding the ranks of his army.

7 That Victory everywhere followed the Presence of the Standard of the Cross in Battle.

Indeed, wherever this appeared, the enemy soon fled before his victorious troops. And the emperor perceiving this, whenever he saw any part of his forces hard pressed, gave orders that the salutary trophy should be moved in that direction, like some triumphant charm against disasters: at which the combatants were divinely inspired, as it were, with fresh strength and courage, and immediate victory was the result.

8 That Fifty Men were selected to carry the Cross.

Accordingly, he selected those of his bodyguard who were most distinguished for personal strength, valour, and piety, and entrusted them with the sole care and defense of the standard. There were thus no less than fifty men whose only duty was to surround and vigilantly defend the standard, which they carried each in turn on their shoulders. These circumstances were related to the writer of this narrative by the emperor himself in his leisure moments, long after the occurrence of the events: and he added another incident well worthy of being recorded.

9 That One of the Cross-Bearers, who fled from his Post, was slain: while Another, who faithfully stood his Ground, was preserved.

For he said that once, during the very heat of an engagement, a sudden tumult and panic attacked his army, which threw the soldier who then bore the standard into an agony of fear, so that he handed it over to another, in order to secure his own escape from the battle. As soon, however, as his comrade had received it, and he had withdrawn, and resigned all charge of the standard, he was struck in the belly by a dart, which took his life. Thus he paid the penalty of his cowardice and unfaithfulness, and lay dead on the spot: but the other, who had taken his place as the bearer of the salutary standard, found it to be the safeguard of his life. For though he was assailed by a continual shower of darts, the bearer remained unhurt, the staff of the standard receiving every weapon. It was indeed a truly marvelous circumstance, that the enemies' darts all fell within and remained in the slender circumference of this spear, and thus saved the standard-bearer from death; so that none of those engaged in this service ever received a wound.

This story is none of mine, but for this, too, I am indebted to the emperor's own authority, who related it in my hearing along with other matters. And now, having thus through the power of God secured these first victories, he put his forces in motion and continued his onward march.

10 Various Battles, and Constantine's Victories.

The van, however, of the enemy, unable to resist the emperor's first assault, threw down their arms, and prostrated themselves at his feet. All these he spared, rejoicing to save human life. But there were others who still continued in arms, and engaged in battle. These the emperor endeavored to conciliate by friendly overtures, but when these were not accepted he ordered his army to commence the attack. On this they immediately turned and betook themselves to flight; and some were overtaken and slain according to the laws of war, while others fell on each other in the confusion of their flight, and perished by the swords of their comrades.

11 Flight, and Magic Arts of Licinius.

In these circumstances their commander, finding himself bereft of the aid of his followers, having lost his lately numerous array, both of regular and allied forces, having proved, too, by experience, how vain his confidence had been in those whom he thought to be gods, ignominiously took to flight, by which indeed he effected his escape, and secured his personal safety, for the pious emperor had forbidden his soldiers to follow him too closely, and thus allowed him an opportunity for escape. And this he did in the hope that he might hereafter, on conviction of the desperate state of his affairs, be induced to abandon his insane and presumptuous ambition, and return to sounder reason. So Constantine, in his excessive humanity, thought and was willing patiently to bear past injuries, and extend his forgiveness to one who so ill deserved it; but Licinius, far from renouncing his evil practices, still added crime to crime, and ventured on more daring atrocities than ever. Nay, once more tampering with the detestable arts of magic, he again was presumptuous: so that it might well be said of him, as it was of the Egyptian tyrant of old, that God had hardened his heart. Exodus 9:12

12 How Constantine, after prayingin his Tabernacle, obtained the Victory.

But while Licinius, giving himself up to these impieties, rushed blindly towards the gulf of destruction, the emperor on the other hand, when he saw that he must meet his enemies in a second battle, devoted the intervening time to his Saviour. He pitched the tabernacle of the cross outside and at a distance from his camp, and there passed his time in a pure and holy manner, offering up prayers to God; following thus the example of his ancient prophet, of whom the sacred oracles testify, that he pitched the tabernacle without the camp. He was attended only by a few, whose faith and pious devotion he highly esteemed. And this custom he continued to observe whenever he meditated an engagement with the enemy. For he was deliberate in his measures, the better to insure safety, and desired in everything to be directed by divine counsel. And making earnest supplications to God, he was always honoured after a little with a manifestation of his presence. And then, as if moved by a divine impulse, he would rush from the tabernacle, and suddenly give orders to his army to move at once without delay, and on the instant to draw their swords. On this they would immediately commence the attack, fight vigorously, so as with incredible celerity to secure the victory, and raise trophies of victory over their enemies.

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13 His Humane Treatment of Prisoners.

Thus the emperor and his army had long been accustomed to act, whenever there was a prospect of an engagement; for his God was ever present to his thoughts, and he desired to do everything according to his will, and conscientiously to avoid any wanton sacrifice of human life. He was anxious thus for the preservation not only of his own subjects, but even of his enemies. Accordingly he directed his victorious troops to spare the lives of their prisoners, admonishing them, as human beings, not to forget the claims of their common nature. And whenever he saw the passions of his soldiery excited beyond control, he repressed their fury by a largess of money, rewarding every man who saved the life of an enemy with a certain weight of gold. And the emperor's own sagacity led him to discover this inducement to spare human life, so that great numbers even of the barbarians were thus saved, and owed their lives to the emperor's gold.

14 A Farther Mention of his Prayers in the Tabernacle.

Now these, and a thousand such acts as these, were familiarly and habitually done by the emperor. And on the present occasion he retired, as his custom was before battle, to the privacy of his tabernacle, and there employed his time in prayer to God. Meanwhile he strictly abstained from anything like ease, or luxurious living, and disciplined himself by fasting and bodily mortification, imploring the favor of God by supplication and prayer, that he might obtain his concurrence and aid, and be ready to execute whatever he might be pleased to suggest to his thoughts. In short, he exercised a vigilant care over all alike, and interceded with God as much for the safety of his enemies as for that of his own subjects.

15 Treacherous Friendship, and Idolatrous Practices of Licinius.

And inasmuch as he who had lately fled before him now dissembled his real sentiments, and again petitioned for a renewal of friendship and alliance, the emperor thought fit, on certain conditions, to grant his request, in the hope that such a measure might be expedient, and generally advantageous to the community. Licinius, however, while he pretended a ready submission to the terms prescribed, and attested his sincerity by oaths, at this very time was secretly engaged in collecting a military force, and again meditated war and strife, inviting even the barbarians to join his standard, and he began also to look about him for other gods, having been deceived by those in whom he had hitherto trusted. And, without bestowing a thought on what he had himself publicly spoken on the subject of false deities, or choosing to acknowledge that God who had fought on the side of Constantine, he made himself ridiculous by seeking for a multitude of new gods.

16 How Licinius counseled his Soldiers not to attack the Standard of the Cross.

Having now learned by experience the Divine and mysterious power which resided in the salutary trophy, by means of which Constantine's army had become habituated to victory, he admonished his soldiers never to direct their attack against this standard, nor even incautiously to allow their eyes to rest upon it; assuring them that it possessed a terrible power, and was especially hostile to him; so that they would do well carefully to avoid any collision with it. And now, having given these directions, he prepared for a decisive conflict with him whose humanity prompted him still to hesitate, and to postpone the fate which he foresaw awaited his adversary. The enemy, however, confident in the aid of a multitude of gods, advanced to the attack with a powerful array of military force, preceded by certain images of the dead, and lifeless statues, as their defense. On the other side, the emperor, secure in the armor of godliness, opposed to the numbers of the enemy the salutary and life-giving sign, as at once a terror to the foe, and a protection from every harm. And for a while he paused, and preserved at first the attitude of forbearance, from respect to the treaty of peace to which he had given his sanction, that he might not be the first to commence the contest.

17 Constantine's Victory.

But as soon as he perceived that his adversaries persisted in their resolution, and were already drawing their swords, he gave free scope to his indignation, and by a single charge overthrew in a moment the entire body of the enemy, thus triumphing at once over them and their gods.

18 Death of Licinius, and Celebration of the Event.

He then proceeded to deal with this adversary of God and his followers according to the laws of war, and consign them to fitting punishment. Accordingly the tyrant himself, and they whose counsels had supported him in his impiety, were together subjected to the just punishment of death. After this, those who had so lately been deceived by their vain confidence in false deities, acknowledged with unfeigned sincerity the God of Constantine, and openly professed their belief in him as the true and only God.

19 Rejoicings and Festivities.

And now, the impious being thus removed, the sun once more shone brightly after the gloomy cloud of tyrannic power. Each separate portion of the Roman dominion became blended with the rest; the Eastern nations united with those of the West, and the whole body of the Roman empire was graced as it were by its head in the person of a single and supreme ruler, whose sole authority pervaded the whole. Now too the bright rays of the light of godliness gladdened the days of those who had heretofore been sitting in darkness and the shadow of death. Past sorrows were no more remembered, for all united in celebrating the praises of the victorious prince, and avowed their recognition of his preserver as the only true God. Thus he whose character shone with all the virtues of piety, the emperor Victor, for he had himself adopted this name as a most fitting appellation to express the victory which God had granted him over all who hated or opposed him, assumed the dominion of the East, and thus singly governed the Roman empire, re-united, as in former times, under one head. Thus, as he was the first to proclaim to all the sole sovereignty of God, so he himself, as sole sovereign of the Roman world, extended his authority

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over the whole human race. Every apprehension of those evils under the pressure of which all had suffered was now removed; men whose heads had drooped in sorrow now regarded each other with smiling countenances, and looks expressive of their inward joy. With processions and hymns of praise they first of all, as they were told, ascribed the supreme sovereignty to God, as in truth the King of kings; and then with continued acclamations rendered honour to the victorious emperor, and the Caesars, his most discreet and pious sons. The former afflictions were forgotten, and all past impieties forgiven: while with the enjoyment of present happiness was mingled the expectation of continued blessings in the future.

20 Constantine's Enactments in Favor of the Confessors.

Moreover, the emperor's edicts, permeated with his humane spirit, were published among us also, as they had been among the inhabitants of the other division of the empire; and his laws, which breathed a spirit of piety toward God, gave promise of manifold blessings, since they secured many advantages to his provincial subjects in every nation, and at the same time prescribed measures suited to the exigencies of the churches of God. For first of all they recalled those who, in consequence of their refusal to join in idol worship, had been driven to exile, or ejected from their homes by the governors of their respective provinces. In the next place, they relieved from their burdens those who for the same reason had been adjudged to serve in the civil courts, and ordained restitution to be made to any who had been deprived of property. They too, who in the time of trial had signalised themselves by fortitude of soul in the cause of God, and had therefore been condemned to the painful labor of the mines, or consigned to the solitude of islands, or compelled to toil in the public works, all received an immediate release from these burdens; while others, whose religious constancy had cost them the forfeiture of their military rank, were vindicated by the emperor's generosity from this dishonour: for he granted them the alternative either of resuming their rank, and enjoying their former privileges, or, in the event of their preferring a more settled life, of perpetual exemption from all service. Lastly, all who had been compelled by way of disgrace and insult to serve in the employments of women, he likewise freed with the rest.

21 His Laws concerning Martyrs, and concerning Ecclesiastical Property.

Such were the benefits secured by the emperor's written mandates to the persons of those who had thus suffered for the faith, and his laws made ample provision for their property also.

With regard to those holy martyrs of God who had laid down their lives in the confession of His name, he directed that their estates should be enjoyed by their nearest kindred; and, in default of any of these, that the right of inheritance should be vested in the churches. Farther, whatever property had been consigned to other parties from the treasury, whether in the way of sale or gift, together with that retained in the treasury itself, the generous mandate of the emperor directed should be restored to the original owners. Such benefits did his bounty, thus widely diffused, confer on the Church of God.

22 How he won the Favor of the People.

But his munificence bestowed still further and more numerous favors on the heathen peoples and the other nations of his empire. So that the inhabitants of our [Eastern] regions, who had heard of the privileges experienced in the opposite portion of the empire, and had blessed the fortunate recipients of them, and longed for the enjoyment of a similar lot for themselves, now with one consent proclaimed their own happiness, when they saw themselves in possession of all these blessings; and confessed that the appearance of such a monarch to the human race was indeed a marvelous event, and such as the world's history had never yet recorded. Such were their sentiments.

23 That he declared God to be the Author of his Prosperity: and concerning his Rescripts.

And now that, through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority, he openly proclaimed to all the name of Him to whose bounty he owed all his blessings, and declared that He, and not himself, was the author of his past victories. This declaration, written both in the Latin and Greek languages, he caused to be transmitted through every province of the empire. Now the excellence of his style of expression may be known from a perusal of his letters themselves which were two in number; one addressed to the churches of God; the other to the heathen population in the several cities of the empire. The latter of these I think it well to insert here as connected with my present subject, in order on the one hand that a copy of this document may be recorded as matter of history, and thus preserved to posterity, and on the other that it may serve to confirm the truth of my present narrative. It is taken from an authentic copy of the imperial statute in my own possession and the signature in the emperor's own handwriting attaches as it were the impress of truth to the statement I have made.

24 Law of Constantine respecting Piety towards God, and the ChristianReligion.

Victor Constantinus, Maximus Augustus, to the inhabitants of the province of Palestine.

To all who entertain just and sound sentiments respecting the character of the Supreme Being, it has long been most clearly evident, and beyond the possibility of doubt, how vast a difference there has ever been between those who maintain a careful observance of the hallowed duties of the Christian religion, and those who treat this religion with hostility or contempt. But at this present time, we may see by still more manifest proofs, and still more decisive instances, both how unreasonable it were to question this truth, and how mighty is the power of the Supreme God: since it appears that they who faithfully observe His holy laws, and shrink from the transgression of His commandments, are rewarded with abundant blessings, and are endued with well-grounded hope as well as ample power for the

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accomplishment of their undertakings. On the other hand, they who have cherished impious sentiments have experienced results corresponding to their evil choice. For how is it to be expected that any blessing would be obtained by one who neither desired to acknowledge nor duly to worship that God who is the source of all blessing? Indeed, facts themselves are a confirmation of what I say.

25 An Illustration from Ancient Times.

For certainly any one who will mentally retrace the course of events from the earliest period down to the present time, and will reflect on what has occurred in past ages, will find that all who have made justice and probity the basis of their conduct, have not only carried their undertakings to a successful issue, but have gathered, as it were, a store of sweet fruit as the produce of this pleasant root. Again, whoever observes the career of those who have been bold in the practice of oppression or injustice; who have either directed their senseless fury against God himself, or have conceived no kindly feelings towards their fellow-men, but have dared to afflict them with exile, disgrace, confiscation, massacre, or other miseries of the like kind, and all this without any sense of compunction, or wish to direct thoughts to a better course, will find that such men have received a recompense proportioned to their crimes. And these are results which might naturally and reasonably be expected to ensue.

26 Of Persecuted and Persecutors.

For whoever have addressed themselves with integrity of purpose to any course of action, keeping the fear of God continually before their thoughts, and preserving an unwavering faith in him, without allowing present fears or dangers to outweigh their hope of future blessings — such persons, though for a season they may have experienced painful trials, have borne their afflictions lightly, being supported by the belief of greater rewards in store for them; and their character has acquired a brighter luster in proportion to the severity of their past sufferings. With regard, on the other hand, to those who have either dishonourably slighted the principles of justice, or refused to acknowledge the Supreme God themselves, and yet have dared to subject others who have faithfully maintained his worship to the most cruel insults and punishments; who have failed equally to recognize their own wretchedness in oppressing others on such grounds, and the happiness and blessing of those who preserved their devotion to God even in the midst of such sufferings: with regard, I say, to such men, many a time have their armies been slaughtered, many a time have they been put to flight; and their warlike preparations have ended in total ruin and defeat.

27 How the Persecution became the Occasion of Calamities to the Aggressors.

From the causes I have described, grievous wars arose, and destructive devastations. Hence followed a scarcity of the common necessaries of life, and a crowd of consequent miseries: hence, too, the authors of these impieties have either met a disastrous death of extreme suffering, or have dragged out an ignominious existence, and confessed it to be worse than death itself, thus receiving as it were a measure of punishment proportioned to the heinousness of their crimes. For each experienced a degree of calamity according to the blind fury with which he had been led to combat, and as he thought, defeat the Divine will: so that they not only felt the pressure of the ills of this present life, but were tormented also by a most lively apprehension of punishment in the future world.

28 That God chose Constantine to be the Minister of Blessing.

And now, with such a mass of impiety oppressing the human race, and the commonwealth in danger of being utterly destroyed, as if by the agency of some pestilential disease, and therefore needing powerful and effectual aid; what was the relief, and what the remedy which the Divinity devised for these evils? (And by Divinity is meant the one who is alone and truly God, the possessor of almighty and eternal power: and surely it cannot be deemed arrogance in one who has received benefits from God, to acknowledge them in the loftiest terms of praise.) I myself, then, was the instrument whose services He chose, and esteemed suited for the accomplishment of his will. Accordingly, beginning at the remote Britannic ocean, and the regions where, according to the law of nature, the sun sinks beneath the horizon, through the aid of divine power I banished and utterly removed every form of evil which prevailed, in the hope that the human race, enlightened through my instrumentality, might be recalled to a due observance of the holy laws of God, and at the same time our most blessed faith might prosper under the guidance of his almighty hand.

29 Constantine's Expressions of Piety towards God; and Praise of the Confessors.

I said, under the guidance of his hand; for I would desire never to be forgetful of the gratitude due to his grace. Believing, therefore, that this most excellent service had been confided to me as a special gift, I proceeded as far as the regions of the East, which, being under the pressure of severer calamities, seemed to demand still more effectual remedies at my hands. At the same time I am most certainly persuaded that I myself owe my life, my every breath, in short, my very inmost and secret thoughts, entirely to the favor of the Supreme God. Now I am well aware that they who are sincere in the pursuit of the heavenly hope, and have fixed this hope in heaven itself as the peculiar and predominant principle of their lives, have no need to depend on human favor, but rather have enjoyed higher honours in proportion as they have separated themselves from the inferior and evil things of this earthly existence. Nevertheless I deem it incumbent on me to remove at once and most completely from all such persons the hard necessities laid upon them for a season, and the unjust inflictions under which they have suffered, though free from any guilt or just liability. For it would be strange indeed, that the fortitude and constancy of soul displayed by such men should be fully apparent during the reign of those whose first object it was to persecute them on account of their devotion to God, and yet that the glory

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of their character should not be more bright and blessed, under the administration of a prince who is His servant.

30 A Law granting Release from Exile, from Service in the Courts, and from the Confiscation of Property.

Let all therefore who have exchanged their country for a foreign land, because they would not abandon that reverence and faith toward God to which they had devoted themselves with their whole hearts, and have in consequence at different times been subject to the cruel sentence of the courts; together with any who have been enrolled in the registers of the public courts though in time past exempt from such office; let these, I say, now render thanks to God the Liberator of all, in that they are restored to their hereditary property, and their wonted tranquility. Let those also who have been despoiled of their goods, and have hitherto passed a wretched existence, mourning under the loss of all that they possessed, once more be restored to their former homes, their families, and estates, and receive with joy the bountiful kindness of God.

31 Release likewise granted to Exiles in the Islands.

Furthermore, it is our command that all those who have been detained in the islands against their will should receive the benefit of this present provision; in order that they who till now have been surrounded by rugged mountains and the encircling barrier of the ocean, being now set free from that gloomy and desolate solitude, may fulfill their fondest wish by revisiting their dearest friends. Those, too, who have prolonged a miserable life in the midst of abject and wretched squalor, welcoming their restoration as an unlooked-for gain, and discarding henceforth all anxious thoughts, may pass their lives with us in freedom from all fear. For that any one could live in a state of fear under our government, when we boast and believe ourselves to be the servants of God, would surely be a thing most extraordinary even to hear of, and quite incredible; and our mission is to rectify the errors of the others.

32 And to those ignominiously employed in the Mines and Public Works.

Again, with regard to those who have been condemned either to the grievous labor of the mines, or to service in the public works, let them enjoy the sweets of leisure in place of these long-continued toils, and henceforth lead a far easier life, and more accordant with the wishes of their hearts, exchanging the incessant hardships of their tasks for quiet relaxation. And if any have forfeited the common privilege of liberty, or have unhappily suffered dishonour, let them hasten back every one to the country of his nativity, and resume with becoming joy their former positions in society, from which they have been as it were separated by long residence abroad.

33 Concerning those Confessors engaged in Military Service.

Once more, with respect to those who had previously been preferred to any military distinction, of which they were afterwards deprived, for the cruel and unjust reason that they chose rather to acknowledge their allegiance to God than to retain the rank they held; we leave them perfect liberty of choice, either to occupy their former stations, should they be content again to engage in military service, or after an honourable discharge, to live in undisturbed tranquillity. For it is fair and consistent that men who have displayed such magnanimity and fortitude in meeting the perils to which they have been exposed, should be allowed the choice either of enjoying peaceful leisure, or resuming their former rank.

34 The Liberation of Free Persons condemned to labor in the Women's Apartments, or to Servitude.

Lastly, if any have wrongfully been deprived of the privileges of noble lineage, and subjected to a judicial sentence which has consigned them to the women's apartments and to the linen making, there to undergo a cruel and miserable labor, or reduced them to servitude for the benefit of the public treasury, without any exemption on the ground of superior birth; let such persons, resuming the honours they had previously enjoyed, and their proper dignities, henceforward exult in the blessings of liberty, and lead a glad life. Let the free man, too, by some injustice and inhumanity, or even madness, made a slave, who has felt the sudden transition from liberty to bondage, and ofttimes bewailed his unwonted labors, return to his family once more a free man in virtue of this our ordinance, and seek those employments which befit a state of freedom; and let him dismiss from his remembrance those services which he found so oppressive, and which so ill became his condition.

35 Of the Inheritance of the Property of Martyrs and Confessors, also of those who had suffered Banishment or Confiscation of Property.

Nor must we omit to notice those estates of which individuals have been deprived on various pretenses. For if any of those who have engaged with dauntless and resolute determination in the noble and divine conflict of martyrdom have also been stripped of their fortunes; or if the same has been the lot of the confessors, who have won for themselves the hope of eternal treasures; or if the loss of property has befallen those who were driven from their native land because they would not yield to the persecutors, and betray their faith; lastly, if any who have escaped the sentence of death have yet been despoiled of their worldly goods; we ordain that the inheritances of all such persons be transferred to their nearest kindred. And whereas the laws expressly assign this right to those most nearly related, it will be easy to ascertain to whom these inheritances severally belong. And it is evidently reasonable that the succession in these cases should belong to those who would have stood in the place of nearest affinity, had the deceased experienced a natural death.

36. The Church is declared Heir of those who leave no Kindred; and the Free Gifts of such Persons Confirmed.

But should there be no surviving relation to succeed in due course to the property of those above-mentioned, I mean the martyrs, or confessors, or those who for some such cause have been banished from their native land; in such cases we ordain

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that the church locally nearest in each instance shall succeed to the inheritance. And surely it will be no wrong to the departed that that church should be their heir, for whose sake they have endured every extremity of suffering. We think it necessary to add this also, that in case any of the above-mentioned persons have donated any part of their property in the way of free gift, possession of such property shall be assured, as is reasonable, to those who have thus received it.

37 Lands, Gardens, or Houses, but not Actual Produce from them, are to be given back.

And that there may be no obscurity in this our ordinance, but every one may readily apprehend its requirements, let all men hereby know that if they are now maintaining themselves in possession of a piece of land, or a house, or garden, or anything else which had appertained to the before-mentioned persons, it will be good and advantageous for them to acknowledge the fact, and make restitution with the least possible delay. On the other hand, although it should appear that some individuals have reaped abundant profits from this unjust possession, we do not consider that justice demands the restitution of such profits. They must, however, declare explicitly what amount of benefit they have thus derived, and from what sources, and entreat our pardon for this offense; in order that their past covetousness may in some measure be atoned for, and that the Supreme God may accept this compensation as a token of contrition, and be pleased graciously to pardon the sin.

38 In what Manner Requests should be made for these.

But it is possible that those who have become masters of such property (if it be right or possible to allow them such a title) will assure us by way of apology for their conduct, that it was not in their power to abstain from this appropriation at a time when a spectacle of misery in all its forms everywhere met the view; when men were cruelly driven from their homes, slaughtered without mercy, thrust forth without remorse: when the confiscation of the property of innocent persons was a common thing, and when persecutions and property seizures were unceasing. If any defend their conduct by such reasons as these, and still persist in their avaricious temper, they shall be made sensible that such a course will bring punishment on themselves, and all the more because this correction of evil is the very characteristic of our service to the Supreme God. So that it will henceforth be dangerous to retain what dire necessity may in time past have compelled men to take; especially because it is in any case incumbent on us to discourage covetous desires, both by persuasion, and by warning examples.

39 The Treasury must restore Lands, Gardens, and Houses to the Churches.

Nor shall the treasury itself, should it have any of the things we have spoken of, be permitted to keep them; but, without venturing as it were to raise its voice against the holy churches, it shall justly relinquish in their favor what it has for a time unjustly retained. We ordain, therefore, that all things whatsoever which shall appear righteously to belong to the churches, whether the property consist of houses or fields and gardens, or whatever the nature of it may be, shall be restored in their full value and integrity, and with undiminished right of possession.

40 The Tombs of Martyrs and the Cemeteries to be transferred to the Possession of the Churches.

Again, with respect to those places which are honoured in being the depositories of the remains of martyrs, and continue to be memorials of their glorious departure; how can we doubt that they rightly belong to the churches, or refrain from issuing our injunction to that effect? For surely there can be no better liberality, no labor more pleasing or profitable, than to be thus employed under the guidance of the Divine Spirit, in order that those things which have been appropriated on false pretenses by unjust and wicked men, may be restored, as justice demands, and once more secured to the holy churches.

41 Those who have purchased Property belonging to the Church, or received it as a Gift, are to restore it.

And since it would be wrong in a provision intended to include all cases, to pass over those who have either procured any such property by right of purchase from the treasury, or have retained it when conveyed to them in the form of a gift; let all who have thus rashly indulged their insatiable thirst of gain be assured that, although by daring to make such purchases they have done all in their power to alienate our clemency from themselves, they shall nevertheless not fail of obtaining it, so far as is possible and consistent with propriety in each case. So much then is determined.

42 An Earnest Exhortation to worship God.

And now, since it appears by the clearest and most convincing evidence, that the miseries which erewhile oppressed the entire human race are now banished from every part of the world, through the power of Almighty God, and at the same time the counsel and aid which he is pleased on many occasions to administer through our agency; it remains for all, both individually and unitedly, to observe and seriously consider how great this power and how efficacious this grace are, which have annihilated and utterly destroyed this generation, as I may call them, of most wicked and evil men; have restored joy to the good, and diffused it over all countries; and now guarantee the fullest authority both to honour the Divine law as it should be honoured, with all reverence, and pay due observance to those who have dedicated themselves to the service of that law. These rising as from some dark abyss and, with an enlightened knowledge of the present course of events, will henceforward render to its precepts that becoming reverence and honour which are consistent with their pious character.

Let this ordinance be published in our Eastern provinces.

43 How the Enactments of Constantine were carried into Effect.

Such were the injunctions contained in the first letter which the emperor addressed to us. And the provisions of this enactment were speedily carried into effect, everything being

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conducted in a manner quite different from the atrocities which had but lately been daringly perpetrated during the cruel ascendancy of the tyrants. Those persons also who were legally entitled to it, received the benefit of the emperor's liberality.

44 That he promoted Christiansto Offices of Government, and forbade Gentilesin Such Stations to offer Sacrifice.

After this the emperor continued to address himself to matters of high importance, and first he sent governors to the several provinces, mostly such as were devoted to the saving faith; and if any appeared inclined to adhere to Gentile worship, he forbade them to offer sacrifice. This law applied also to those who surpassed the provincial governors in rank and dignity, and even to those who occupied the highest station, and held the authority of the Prætorian Præfecture. If they were Christians, they were free to act consistently with their profession; if otherwise, the law required them to abstain from idolatrous sacrifices.

45 Statutes which forbade Sacrifice, and enjoined the Building of Churches.

Soon after this, two laws were promulgated about the same time; one of which was intended to restrain the idolatrous abominations which in time past had been practiced in every city and country; and it provided that no one should erect images, or practice divination and other false and foolish arts, or offer sacrifice in any way. The other statute commanded the heightening of the oratories, and the enlargement in length and breadth of the churches of God; as though it were expected that, now the madness of polytheism was wholly removed, pretty nearly all mankind would henceforth attach themselves to the service of God. His own personal piety induced the emperor to devise and write these instructions to the governors of the several provinces: and the law farther admonished them not to spare the expenditure of money, but to draw supplies from the imperial treasury itself. Similar instructions were written also to the bishops of the several churches; and the emperor was pleased to transmit the same to myself, being the first letter which he personally addressed to me.

46 Constantine's Letter to Eusebius and Other Bishops, respecting the Building of Churches, with Instructions to repair the Old, and erect New Ones on a Larger Scale, with the Aid of the Provincial Governors.

Victor Constantinus, Maximus Augustus, to Eusebius.

Forasmuch as the unholy and willful rule of tyranny has persecuted the servants of our Saviour until this present time, I believe and have fully satisfied myself, best beloved brother, that the buildings belonging to all the churches have either become ruinous through actual neglect, or have received inadequate attention from the dread of the violent spirit of the times.

But now, that liberty is restored, and that serpent driven from the administration of public affairs by the providence of the Supreme God, and our instrumentality, we trust that all can see the efficacy of the Divine power, and that they who through fear of persecution or through unbelief have fallen into any errors, will now acknowledge the true God, and adopt in future that course of life which is according to truth and rectitude. With respect, therefore, to the churches over which you yourself preside, as well as the bishops, presbyters, and deacons of other churches with whom you are acquainted, do you admonish all to be zealous in their attention to the buildings of the churches, and either to repair or enlarge those which at present exist, or, in cases of necessity, to erect new ones: "We also empower you, and the others through you, to demand what is needful for the work, both from the provincial governors and from the Prætorian Præfect. For they have received instructions to be most diligent in obedience to your Holiness's orders. God preserve you, beloved brother." A copy of this charge was transmitted throughout all the provinces to the bishops of the several churches: the provincial governors received directions accordingly, and the imperial statute was speedily carried into effect.

47 That he wrote a Letter in Condemnation of Idolatry.

Moreover, the emperor, who continually made progress in piety towards God, dispatched an admonitory letter to the inhabitants of every province, respecting the error of idolatry into which his predecessors in power had fallen, in which he eloquently exhorts his subjects to acknowledge the Supreme God, and openly to profess their allegiance to his Christ as their Saviour. This letter also, which is in his own handwriting, I have judged it necessary to translate from the Latin for the present work, in order that we may hear, as it were, the voice the emperor himself uttering these sentiments in the audience of all mankind.

48 Constantine's Edict to the People of the Provinces concerning the Error of Polytheism, commencing with Some General Remarks on Virtue and Vice.

Victor Constantinus, Maximus Augustus, to the people of the Eastern provinces.

Whatever is comprehended under the sovereign laws of nature, seems to convey to all men an adequate idea of the forethought and intelligence of the divine order. Nor can any, whose minds are directed in the true path of knowledge to the attainment of that end, entertain a doubt that the just perceptions of sound reason, as well as those of the natural vision itself, through the sole influence of genuine virtue, lead to the knowledge of God. Accordingly no wise man will ever be surprised when he sees the mass of mankind influenced by opposite sentiments. For the beauty of virtue would be useless and unperceived, did not vice display in contrast with it the course of perversity and folly. Hence it is that the one is crowned with reward, while the most high God is himself the administrator of judgement to the other.

And now I will endeavor to lay before you all as explicitly as possible, the nature of my own hopes of future happiness.

49 Concerning Constantine's Pious Father, and the Persecutors Diocletian and Maximian.

The former emperors I have been accustomed to regard as those with whom I could have no sympathy, on account of the savage cruelty of their character. Indeed, my father was

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the only one who uniformly practiced the duties of humanity, and with admirable piety called for the blessing of God the Father on all his actions, but the rest, unsound in mind, were more zealous of cruel than gentle measures; and this disposition they indulged without restraint, and thus persecuted the true doctrine during the whole period of their reign. Nay, so violent did their malicious fury become, that in the midst of a profound peace, as regards both the religious and ordinary interests of men, they kindled, as it were, the flames of a civil war.

50 That the Persecution originated on Account of the Oracle of Apollo, who, it was said, could not give Oracles because of "the Righteous Men."

About that time it is said that Apollo spoke from a deep and gloomy cavern, and through the medium of no human voice, and declared that the righteous men on earth were a bar to his speaking the truth, and accordingly that the oracles from the tripod were fallacious. Hence it was that he suffered his tresses to droop in token of grief, and mourned the evils which the loss of the oracular spirit would entail on mankind. But let us mark the consequences of this.

51 That Constantine, when a Youth, heard from him who wrote the Persecution Edict that "the Righteous Men" were the Christians.

I call now on you, most high God, to witness that, when young, I heard him who at that time was chief among the Roman emperors, unhappy, truly unhappy as he was, and laboring under mental delusion, make earnest enquiry of his attendants as to who these righteous ones on earth were, and that one of the Pagan priests then present replied that they were doubtless the Christians. This answer he eagerly received, like some honeyed draught, and unsheathed the sword which was ordained for the punishment of crime, against those whose holiness was beyond reproach. Immediately, therefore, he issued those sanguinary edicts, traced, if I may so express myself, with a sword's point dipped in blood; at the same time commanding his judges to tax their ingenuity for the invention of new and more terrible punishments.

52 The Manifold Forms of Torture and Punishment practiced against the Christians.

Then, indeed, one might see with what arrogance those venerable worshipers of God were daily exposed, with continued and relentless cruelty, to outrages of the most grievous kind, and how that modesty of character which no enemy had ever treated with disrespect, became the mere sport of their infuriated fellow citizens. Is there any punishment by fire, are there any tortures or forms of torment, which were not applied to all, without distinction of age or sex? Then, it may be truly said, the earth shed tears, the all-encircling compass of heaven mourned because of the pollution of blood; and the very light of day itself was darkened in grief at the spectacle.

53 That the Barbarians kindly received the Christians.

But what is the consequence of this? Why, the barbarians themselves may boast now of the contrast their conduct presents to these creel deeds; for they received and kept in gentlest captivity those who then fled from among us, and secured to them not merely safety from danger, but also the free exercise of their holy religion. And now the Roman people bear that lasting stain which the Christians, at that time driven from the Roman world, and taking refuge with the barbarians, have branded on them.

54 What Vengeance overtook those who on Account of the Oracle raised the Persecution.

But why need I longer dwell on these lamentable events, and the general sorrow which in consequence pervaded the world? The perpetrators of this dreadful guilt are now no more: they have experienced a miserable end, and are consigned to unceasing punishment in the depths of the lower world. They encountered each other in civil strife, and have left neither name nor race behind. And surely this calamity would never have befallen them, had not that impious deliverance of the Pythian oracle exercised a delusive power over them.

55 Constantine gives Glory to God, makes Grateful Acknowledgment of the Sign of the Cross, and prays for the Churches and People.

And now I beseech you, most mighty God, to be merciful and gracious to your Eastern nations, to your people in these provinces, worn as they are by protracted miseries; and grant them healing through your servant. Not without cause, O holy God, do I prefer this prayer to you, the Lord of all. Under your guidance have I devised and accomplished measures fraught with blessings: preceded by your sacred sign I have led your armies to victory: and still, on each occasion of public danger, I follow the same symbol of your perfections while advancing to meet the foe. Therefore have I dedicated to your service a soul duly attempered by love and fear. For your name I truly love, while I regard with reverence that power of which you have given abundant proofs, to the confirmation and increase of my faith. I hasten, then, to devote all my powers to the restoration of your most holy dwelling-place, which those profane and impious men have defiled by the contamination of violence.

56 He prays that All may be Christians, but compels None.

My own desire is, for the common good of the world and the advantage of all mankind, that your people should enjoy a life of peace and undisturbed concord. Let those, therefore, who still delight in error, be made welcome to the same degree of peace and tranquillity which they have who believe. For it may be that this restoration of equal privileges to all will prevail to lead them into the straight path. Let no one molest another, but let every one do as his soul desires. Only let men of sound judgement be assured of this, that those only can live a life of holiness and purity, whom you call to a reliance on your holy laws. With regard to those who will hold themselves aloof from us, let them have, if they please, their temples of lies: we have the glorious edifice of your truth, which you have given us as our native home. We pray, however, that they too may receive the same blessing, and

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thus experience that heartfelt joy which unity of sentiment inspires.

57 He gives Glory to God, who has given Light by his Son to those who were in Error.

And truly our worship is no new or recent thing, but one which you have ordained for your own due honour, from the time when, as we believe, this system of the universe was first established. And, although mankind have deeply fallen, and have been seduced by manifold errors, yet have you revealed a pure light in the person of your Son, that the power of evil should not utterly prevail, and hast thus given testimony to all men concerning yourself.

58 He glorifies him again for his Government of the Universe.

The truth of this is assured to us by your works. It is your power which removes our guilt, and makes us faithful. The sun and the moon have their settled course. The stars move in no uncertain orbits round this terrestrial globe. The revolution of the seasons recurs according to unerring laws. The solid fabric of the earth was established by your word: the winds receive their impulse at appointed times; and the course of the waters continues with ceaseless flow, the ocean is circumscribed by an immovable barrier, and whatever is comprehended within the compass of earth and sea, is all contrived for wondrous and important ends.

Were it not so, were not all regulated by the determination of your will, so great a diversity, so manifold a division of power, would unquestionably have brought ruin on the whole race and its affairs. For those agencies which have maintained a mutual strife would thus have carried to a more deadly length that hostility against the human race which they even now exercise, though unseen by mortal eyes.

59 He gives Glory to God, as the Constant Teacher of Good.

Abundant thanks, most mighty God, and Lord of all, be rendered to you, that, by so much as our nature becomes known from the diversified pursuits of man, by so much the more are the precepts of your divine doctrine confirmed to those whose thoughts are directed aright, and who are sincerely devoted to true virtue. As for those who will not allow themselves to be cured of their error, let them not attribute this to any but themselves. For that remedy which is of sovereign and healing virtue is openly placed within the reach of all. Only let not any one inflict an injury on that religion which experience itself testifies to be pure and undefiled. Henceforward, therefore, let us all enjoy in common the privilege placed within our reach, I mean the blessing of peace, endeavoring to keep our conscience pure from all that is contrary.

60 An Admonition at the Close of the Edict, that No One should trouble his Neighbour.

Once more, let none use that to the detriment of another which he may himself have received on conviction of its truth; but let every one, if it be possible, apply what he has understood and known to the benefit of his neighbour; if otherwise, let him relinquish the attempt. For it is one thing voluntarily to undertake the conflict for immortality, another to compel others to do so from the fear of punishment: "These are our words; and we have enlarged on these topics more than our ordinary clemency would have dictated, because we were unwilling to dissemble or be false to the true faith; and the more so, since we understand there are some who say that the rites of the heathen temples, and the power of darkness, have been entirely removed. We should indeed have earnestly recommended such removal to all men, were it not that the rebellious spirit of those wicked errors still continues obstinately fixed in the minds of some, so as to discourage the hope of any general restoration of mankind to the ways of truth."

61 How Controversies originated at Alexandria through Matters relating to Arius.

In this manner the emperor, like a powerful herald of God, addressed himself by his own letter to all the provinces, at the same time warning his subjects against superstitious error, and encouraging them in the pursuit of true godliness. But in the midst of his joyful anticipations of the success of this measure, he received tidings of a most serious disturbance which had invaded the peace of the Church. This intelligence he heard with deep concern, and at once endeavored to devise a remedy for the evil. The origin of this disturbance may be thus described. The people of God were in a truly flourishing state, and abounding in the practice of good works. No terror from without assailed them, but a bright and most profound peace, through the favor of God, encompassed his Church on every side. Meantime, however, the spirit of envy was watching to destroy our blessings, which at first crept in unperceived, but soon revelled in the midst of the assemblies of the saints. At length it reached the bishops themselves, and arrayed them in angry hostility against each other, on pretense of a jealous regard for the doctrines of Divine truth. Hence it was that a mighty fire was kindled as it were from a little spark, and which, originating in the first instance in the Alexandrian church, overspread the whole of Egypt and Libya, and the further Thebaid. Eventually it extended its ravages to the other provinces and cities of the empire; so that not only the prelates of the churches might be seen encountering each other in the strife of words, but the people themselves were completely divided, some adhering to one faction and others to another. Nay, so notorious did the scandal of these proceedings become, that the sacred matters of inspired teaching were exposed to the most shameful ridicule in the very theaters of the unbelievers.

62 Concerning the Same Arius, and the Melitians.

Some thus at Alexandria maintained an obstinate conflict on the highest questions. Others throughout Egypt and the Upper Thebaid, were at variance on account of an earlier controversy: so that the churches were everywhere distracted by divisions. The body therefore being thus diseased, the whole of Libya caught the contagion; and the rest of the remoter provinces became affected with the same disorder. For the disputants at Alexandria sent emissaries to the bishops of the several provinces, who accordingly ranged

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themselves as partisans on either side, and shared in the same spirit of discord.

63 How Constantine sent a Messenger and a Letter concerning Peace.

As soon as the emperor was informed of these facts, which he heard with much sorrow of heart, considering them in the light of a calamity personally affecting himself, he immediately selected from the Christians in his train one whom he well knew to be approved for the sobriety and genuineness of his faith, and who had before this time distinguished himself by the boldness of his religious profession, and sent him to negotiate peace between the dissentient parties at Alexandria. He also made him the bearer of a most needful and appropriate letter to the original movers of the strife: and this letter, as exhibiting a specimen of his watchful care over God's people, it may be well to introduce into this our narrative of his life. Its purport was as follows.

64 Constantine's Letter to Alexander the Bishop, and Ariusthe Presbyter.

Victor Constantinus, Maximus Augustus, to Alexander and Arius.

I call that God to witness, as well I may, who is the helper of my endeavors, and the Preserver of all men, that I had a twofold reason for undertaking that duty which I have now performed.

65 His Continual Anxiety for Peace.

My design then was, first, to bring the diverse judgements formed by all nations respecting the Deity to a condition, as it were, of settled uniformity; and, secondly, to restore to health the system of the world, then suffering under the malignant power of a grievous distemper. Keeping these objects in view, I sought to accomplish the one by the secret eye of thought, while the other I tried to rectify by the power of military authority. For I was aware that, if I should succeed in establishing, according to my hopes, a common harmony of sentiment among all the servants of God, the general course of affairs would also experience a change correspondent to the pious desires of them all.

66 That he also adjusted the Controversies which had arisen in Africa.

Finding, then, that the whole of Africa was pervaded by an intolerable spirit of mad folly, through the influence of those who with heedless frivolity had presumed to rend the religion of the people into diverse sects; I was anxious to check this disorder, and could discover no other remedy equal to the occasion, except in sending some of yourselves to aid in restoring mutual harmony among the disputants, after I had removed that common enemy of mankind who had interposed his lawless sentence for the prohibition of your holy synods.

67 That Religion began in the East.

For since the power of Divine light, and the law of sacred worship, which, proceeding in the first instance, through the favor of God, from the bosom, as it were, of the East, have illumined the world, by their sacred radiance, I naturally believed that you would be the first to promote the salvation of other nations, and resolved with all energy of thought and diligence of enquiry to seek your aid. As soon, therefore, as I had secured my decisive victory and unquestionable triumph over my enemies, my first enquiry was concerning that object which I felt to be of paramount interest and importance.

68 Being grieved by the Dissension, he counsels Peace.

But, O glorious Providence of God! How deep a wound did not my ears only, but my very heart receive in the report that divisions existed among yourselves more grievous still than those which continued in that country! so that you, through whose aid I had hoped to procure a remedy for the errors of others, are in a state which needs healing even more than theirs. And yet, having made a careful enquiry into the origin and foundation of these differences, I find the cause to be of a truly insignificant character, and quite unworthy of such fierce contention. Feeling myself, therefore, compelled to address you in this letter, and to appeal at the same time to your unanimity and sagacity, I call on Divine Providence to assist me in the task, while I interrupt your dissension in the character of a minister of peace. And with reason: for if I might expect, with the help of a higher Power, to be able without difficulty, by a judicious appeal to the pious feelings of those who heard me, to recall them to a better spirit, even though the occasion of the disagreement were a greater one, how can I refrain from promising myself a far easier and more speedy adjustment of this difference, when the cause which hinders general harmony of sentiment is intrinsically trifling and of little moment?

69 Origin of the Controversy between Alexander and Arius, and that these Questions ought not to have been discussed.

I understand, then, that the origin of the present controversy is this. When you, Alexander, demanded of the presbyters what opinion they severally maintained respecting a certain passage in the Divine law, or rather, I should say, that you asked them something connected with an unprofitable question, then you, Arius, inconsiderately insisted on festhieltest). Bag. had gave utterance to, and with this Vales., 1709, and Str. correspond.}--> what ought never to have been conceived at all, or if conceived, should have been buried in profound silence. Hence it was that a dissension arose between you, fellowship was withdrawn, and the holy people, rent into diverse parties, no longer preserved the unity of the one body. Now, therefore, do ye both exhibit an equal degree of forbearance, and receive the advice which your fellow-servant righteously gives. What then is this advice? It was wrong in the first instance to propose such questions as these, or to reply to them when propounded. For those points of discussion which are enjoined by the authority of no law, but rather suggested by the contentious spirit which is fostered by misused leisure, even though they may be intended merely as an intellectual exercise, ought certainly to be confined to the region of our own thoughts, and not hastily produced in the popular assemblies, nor unadvisedly entrusted to the general ear. For how very few are there able either accurately to comprehend,

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or adequately to explain subjects so sublime and abstruse in their nature? Or, granting that one were fully competent for this, how many people will he convince? Or, who, again, in dealing with questions of such subtle nicety as these, can secure himself against a dangerous declension from the truth? It is incumbent therefore on us in these cases to be sparing of our words, lest, in case we ourselves are unable, through the feebleness of our natural faculties, to give a clear explanation of the subject before us, or, on the other hand, in case the slowness of our hearers' understandings disables them from arriving at an accurate apprehension of what we say, from one or other of these causes the people be reduced to the alternative either of blasphemy or schism.

70 An Exhortation to Unanimity.

Let therefore both the unguarded question and the inconsiderate answer receive your mutual forgiveness. For the cause of your difference has not been any of the leading doctrines or precepts of the Divine law, nor has any new heresy respecting the worship of God arisen among you. You are in truth of one and the same judgement: you may therefore well join in communion and fellowship.

71 There should be no Contention in Matters which are in themselves of Little Moment.

For as long as you continue to contend about these small and very insignificant questions, it is not fitting that so large a portion of God's people should be under the direction of your judgement, since you are thus divided between yourselves. I believe it indeed to be not merely unbecoming, but positively evil, that such should be the case. But I will refresh your minds by a little illustration, as follows. You know that philosophers, though they all adhere to one system, are yet frequently at issue on certain points, and differ, perhaps, in their degree of knowledge: yet they are recalled to harmony of sentiment by the uniting power of their common doctrines. If this be true, is it not far more reasonable that you, who are the ministers of the Supreme God, should be of one mind respecting the profession of the same religion? But let us still more thoughtfully and with closer attention examine what I have said, and see whether it be right that, on the ground of some trifling and foolish verbal difference between ourselves, brethren should assume towards each other the attitude of enemies, and the august meeting of the Synod be rent by profane disunion, because of you who wrangle together on points so trivial and altogether unessential? This is vulgar, and rather characteristic of childish ignorance, than consistent with the wisdom of priests and men of sense. Let us withdraw ourselves with a good will from these temptations of the devil. Our great God and common Saviour of all has granted the same light to us all. Permit me, who am his servant, to bring my task to a successful issue, under the direction of his Providence, that I may be enabled, through my exhortations, and diligence, and earnest admonition, to recall his people to communion and fellowship. For since you have, as I said, but one faith, and one sentiment respecting our religion, and since the Divine commandment in all its parts enjoins on us all the duty of maintaining a spirit of concord, let not the circumstance which has led to a slight difference between you, since it does not affect the validity of the whole, cause any division or schism among you. And this I say without in any way desiring to force you to entire unity of judgement in regard to this truly idle question, whatever its real nature may be. For the dignity of your synod may be preserved, and the communion of your whole body maintained unbroken, however wide a difference may exist among you as to unimportant matters. For we are not all of us like-minded on every subject, nor is there such a thing as one disposition and judgement common to all alike. As far, then, as regards the Divine Providence, let there be one faith, and one understanding among you, one united judgement in reference to God. But as to your subtle disputations on questions of little or no significance, though you may be unable to harmonize in sentiment, such differences should be consigned to the secret custody of your own minds and thoughts. And now, let the preciousness of common affection, let faith in the truth, let the honour due to God and to the observance of his law continue immovably among you. Resume, then, your mutual feelings of friendship, love, and regard: restore to the people their wonted embracings; and do ye yourselves, having purified your souls, as it were, once more acknowledge one another. For it often happens that when a reconciliation is effected by the removal of the causes of enmity, friendship becomes even sweeter than it was before.

72 The Excess of his Pious Concern caused him to shed Tears; and his Intended Journey to the East was postponed because of These Things: "Restore me then my quiet days, and untroubled nights, that the joy of undimmed light, the delight of a tranquil life, may henceforth be my portion. Else must I needs mourn, with constant tears, nor shall I be able to pass the residue of my days in peace. For while the people of God, whose fellow-servant I am, are thus divided among themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquillity of mind? And I will give you a proof how great my sorrow has been on this behalf. Not long since I had visited Nicomedia, and intended immediately to proceed from that city to the East. It was while I was hastening towards you, and had already accomplished the greater part of the distance, that the news of this matter reversed my plan, that I might not be compelled to see with my own eyes that which I felt myself scarcely able even to hear. Open then for me henceforward by your unity of judgement that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see yourselves and all other peoples rejoicing together, and render due acknowledgment to God in the language of praise and thanksgiving for the restoration of general concord and liberty to all."

73 The Controversy continues without Abatement, even after the Receipt of This Letter.

In this manner the pious emperor endeavored by means of the foregoing letter to promote the peace of the Church of

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God. And the excellent man to whom it was entrusted performed his part not merely by communicating the letter itself, but also by seconding the views of him who sent it; for he was, as I have said, in all respects a person of pious character. The evil, however, was greater than could be remedied by a single letter, insomuch that the acrimony of the contending parties continually increased, and the effects of the mischief extended to all the Eastern provinces. These things jealousy and some evil spirit who looked with an envious eye on the prosperity of the Church, wrought.

FLAVIUS CONSTANTINUS BOOK 3

1 A Comparison of Constantine's Piety with the Wickedness of the Persecutors.

In this manner that spirit who is the hater of good, actuated by envy at the blessing enjoyed by the Church, continued to raise against her the stormy troubles of intestine discord, in the midst of a period of peace and joy. Meanwhile, however, the divinely-favored emperor did not slight the duties befitting him, but exhibited in his whole conduct a direct contrast to those atrocities of which the cruel tyrants had been lately guilty, and thus triumphed over every enemy that opposed him. For in the first place, the tyrants, being themselves alienated from the true God, had enforced by every compulsion the worship of false deities: Constantine convinced mankind by actions as well as words, that these had but an imaginary existence, and exhorted them to acknowledge the only true God. They had derided his Christ with words of blasphemy: he assumed that as his safeguard against which they directed their blasphemies, and gloried in the symbol of the Saviour's passion. They had persecuted and driven from house and home the servants of Christ: he recalled them every one, and restored them to their native homes. They had covered them with dishonour: he made their condition honourable and enviable in the eyes of all. They had shamefully plundered and sold the goods of godly men: Constantine not only replaced this loss, but still further enriched them with abundant presents. They had circulated injurious calumnies, through their written ordinances, against the prelates of the Church: he on the contrary, conferred dignity on these individuals by personal marks of honour, and by his edicts and statutes raised them to higher distinction than before. They had utterly demolished and razed to the ground the houses of prayer: he commanded that those which still existed should be enlarged, and that new ones should be raised on a magnificent scale at the expense of the imperial treasury. They had ordered the inspired records to be burnt and utterly destroyed: he decreed that copies of them should be multiplied, and magnificently adorned at the charge of the imperial treasury. They had strictly forbidden the prelates, anywhere or on any occasion, to convene synods; whereas he gathered them to his court from every province, received them into his palace, and even to his own private apartments and thought them worthy to share his home and table. They had honoured the demons with offerings: Constantine exposed their error, and continually distributed the now useless materials for sacrifice, to those who would apply them to a better use. They had ordered the pagan temples to be sumptuously adorned: he razed to their foundations those of them which had been the chief objects of superstitious reverence. They had subjected God's servants to the most ignominious punishments: he took vengeance on the persecutors, and inflicted on them just chastisement in the name of God, while he held the memory of his holy martyrs in constant veneration. They had driven God's worshipers from the imperial palaces: he placed full confidence in them at all times, and knowing them to be the better disposed and more faithful than any beside. They, the victims of avarice, voluntarily subjected themselves as it were to the pangs of Tantalus: he with royal magnificence unlocked all his treasures, and distributed his gifts with rich and high-souled liberality. They committed countless murders, that they might plunder or confiscate the wealth of their victims; while throughout the reign of Constantine the sword of justice hung idle everywhere, and both people and municipal magistrates in every provence were governed rather by paternal authority than by any constraining. Surely it must seem to all who duly regard these facts, that a new and fresh era of existence had begun to appear, and a light heretofore unknown suddenly to dawn from the midst of darkness on the human race: and all must confess that these things were entirely the work of God, who raised up this pious emperor to withstand the multitude of the ungodly.

2 Farther Remarks on Constantine's Piety, and his Open Testimony to the Sign of the Cross.

And when we consider that their iniquities were without example, and the atrocities which they dared to perpetrate against the Church such as had never been heard of in any age of the world, well might God himself bring before us something entirely new, and work thereby effects such as had hitherto been never either recorded or observed. And what miracle was ever more marvelous than the virtues of this our emperor, whom the wisdom of God has vouchsafed as a gift to the human race? For truly he maintained a continual testimony to the Christ of God with all boldness, and before all men; and so far was he from shrinking from an open profession of the Christian name, that he rather desired to make it manifest to all that he regarded this as his highest honour, now impressing on his face the salutary sign, and now glorying in it as the trophy which led him on to victory.

3 Of his Picture surmounted by a Cross and having beneath it a Dragon.

And besides this, he caused to be painted on a lofty tablet, and set up in the front of the portico of his palace, so as to be visible to all, a representation of the salutary sign placed above his head, and below it that hateful and savage adversary of mankind, who by means of the tyranny of the ungodly had wasted the Church of God, falling headlong, under the form of a dragon, to the abyss of destruction. For the sacred oracles in the books of God's prophets have described him as a dragon and a crooked serpent; and for this reason the emperor thus publicly displayed a painted

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resemblance of the dragon beneath his own and his children's feet, stricken through with a dart, and cast headlong into the depths of the sea.

In this manner he intended to represent the secret adversary of the human race, and to indicate that he was consigned to the gulf of perdition by virtue of the salutary trophy placed above his head. This allegory, then, was thus conveyed by means of the colors of a picture: and I am filled with wonder at the intellectual greatness of the emperor, who as if by divine inspiration thus expressed what the prophets had foretold concerning this monster, saying that "God would bring his great and strong and terrible sword against the dragon, the flying serpent; and would destroy the dragon that was in the sea." This it was of which the emperor gave a true and faithful representation in the picture above described.

4 A Farther Notice of the Controversies raised in Egyptby Arius.

In such occupations as these he employed himself with pleasure: but the effects of that envious spirit which so troubled the peace of the churches of God in Alexandria, together with the Theban and Egyptian schism, continued to cause him no little disturbance of mind. For in fact, in every city bishops were engaged in obstinate conflict with bishops, and people rising against people; and almost like the fabled Symplegades, coming into violent collision with each other. Nay, some were so far transported beyond the bounds of reason as to be guilty of reckless and outrageous conduct, and even to insult the statues of the emperor. This state of things had little power to excite his anger, but rather caused in him sorrow of spirit; for he deeply deplored the folly thus exhibited by deranged men.

5 Of the Disagreement respecting the Celebration of Easter.

But before this time another most virulent disorder had existed, and long afflicted the Church; I mean the difference respecting the salutary feast of Easter. For while one party asserted that the Jewish custom should be adhered to, the other affirmed that the exact recurrence of the period should be observed, without following the authority of those who were in error, and strangers to gospel grace.

Accordingly, the people being thus in every place divided in respect of this, and the sacred observances of religion confounded for a long period (insomuch that the diversity of judgement in regard to the time for celebrating one and the same feast caused the greatest disagreement between those who kept it, some afflicting themselves with fastings and austerities, while others devoted their time to festive relaxation), no one appeared who was capable of devising a remedy for the evil, because the controversy continued equally balanced between both parties. To God alone, the Almighty, was the healing of these differences an easy task; and Constantine appeared to be the only one on earth capable of being his minister for this good end. For as soon as he was made acquainted with the facts which I have described, and perceived that his letter to the Alexandrian Christians had failed to produce its due effect, he at once aroused the energies of his mind, and declared that he must prosecute to the utmost this war also against the secret adversary who was disturbing the peace of the Church.

6 How he ordered a Council to be held at Nicæa.

Then as if to bring a divine array against this enemy, he convoked a general council, and invited the speedy attendance of bishops from all quarters, in letters expressive of the honourable estimation in which he held them. Nor was this merely the issuing of a bare command but the emperor's good will contributed much to its being carried into effect: for he allowed some the use of the public means of conveyance, while he afforded to others an ample supply of horses for their transport. The place, too, selected for the synod, the city Nicæa in Bithynia (named from " Victory"), was appropriate to the occasion. As soon then as the imperial injunction was generally made known, all with the utmost willingness hastened there, as though they would outstrip one another in a race; for they were impelled by the anticipation of a happy result to the conference, by the hope of enjoying present peace, and the desire of beholding something new and strange in the person of so admirable an emperor. Now when they were all assembled, it appeared evident that the proceeding was the work of God, inasmuch as men who had been most widely separated, not merely in sentiment but also personally, and by difference of country, place, and nation, were here brought together, and comprised within the walls of a single city, forming as it were a vast garland of priests, composed of a variety of the choicest flowers.

7 Of the General Council, at which Bishops from all Nations were Present.

In effect, the most distinguished of God's ministers from all the churches which abounded in Europe, Lybia, and Asia were here assembled. And a single house of prayer, as though divinely enlarged, sufficed to contain at once Syrians and Cilicians, Phœnicians and Arabians, delegates from Palestine, and others from Egypt; Thebans and Libyans, with those who came from the region of Mesopotamia. A Persian bishop too was present at this conference, nor was even a Scythian found wanting to the number. Pontus, Galatia, and Pamphylia, Cappadocia, Asia, and Phrygia, furnished their most distinguished prelates; while those who dwelt in the remotest districts of Thrace and Macedonia, of Achaia and Epirus, were notwithstanding in attendance. Even from Spain itself, one whose fame was widely spread took his seat as an individual in the great assembly. The prelate of the imperial city was prevented from attending by extreme old age; but his presbyters were present, and supplied his place. Constantine is the first prince of any age who bound together such a garland as this with the bond of peace, and presented it to his Saviour as a thank-offering for the victories he had obtained over every foe, thus exhibiting in our own times a similitude of the apostolic company.

8 That the Assembly was composed, as in the Acts of the Apostles, of Individuals from Various Nations.

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For it is said Acts 2:5 sqq. that in the Apostles' age, there were gathered "devout men from every nation under heaven"; among whom were Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene; and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. But that assembly was less, in that not all who composed it were ministers of God; but in the present company, the number of bishops exceeded two hundred and fifty, while that of the presbyters and deacons in their train, and the crowd of acolytes and other attendants was altogether beyond computation.

9 Of the Virtue and Age of the Two Hundred and Fifty Bishops.

Of these ministers of God, some were distinguished by wisdom and eloquence, others by the gravity of their lives, and by patient fortitude of character, while others again united in themselves all these graces. There were among them men whose years demanded veneration: others were younger, and in the prime of mental vigor; and some had but recently entered on the course of their ministry. For the maintenance of all ample provision was daily furnished by the emperor's command.

10 Council in the Palace. Constantine, entering, took his Seat in the Assembly.

Now when the appointed day arrived on which the council met for the final solution of the questions in dispute, each member was present for this in the central building of the palace, which appeared to exceed the rest in magnitude. On each side of the interior of this were many seats disposed in order, which were occupied by those who had been invited to attend, according to their rank. As soon, then, as the whole assembly had seated themselves with becoming orderliness, a general silence prevailed, in expectation of the emperor's arrival. And first of all, three of his immediate family entered in succession, then others also preceded his approach, not of the soldiers or guards who usually accompanied him, but only friends in the faith. And now, all rising at the signal which indicated the emperor's entrance, at last he himself proceeded through the midst of the assembly, like some heavenly messenger of God, clothed in raiment which glittered as it were with rays of light, reflecting the glowing radiance of a purple robe, and adorned with the brilliant splendor of gold and precious stones. Such was the external appearance of his person; and with regard to his mind, it was evident that he was distinguished by piety and godly fear. This was indicated by his downcast eyes, the blush on his countenance, and his gait. For the rest of his personal excellencies, he surpassed all present in height of stature and beauty of form, as well as in majestic dignity of mien, and invincible strength and vigor. All these graces, united to a suavity of manner, and a serenity becoming his imperial station, declared the excellence of his mental qualities to be above all praise. As soon as he had advanced to the upper end of the seats, at first he remained standing, and when a low chair of wrought gold had been set for him, he waited until the bishops had beckoned to him, and then sat down, and after him the whole assembly did the same.

11 Silence of the Council, after Some Words by the Bishop Eusebius.

The bishop who occupied the chief place in the right division of the assembly then rose, and, addressing the emperor, delivered a concise speech, in a strain of thanksgiving to Almighty God on his behalf. When he had resumed his seat, silence ensued, and all regarded the emperor with fixed attention; on which he looked serenely round on the assembly with a cheerful aspect, and, having collected his thoughts, in a calm and gentle tone gave utterance to the following words.

12 Constantine's Address to the Council concerning Peace: "It was once my chief desire, dearest friends, to enjoy the spectacle of your united presence; and now that this desire is fulfilled, I feel myself bound to render thanks to God the universal King, because, in addition to all his other benefits, he has granted me a blessing higher than all the rest, in permitting me to see you not only all assembled together, but all united in a common harmony of sentiment. I pray therefore that no malignant adversary may henceforth interfere to mar our happy state; I pray that, now the impious hostility of the tyrants has been forever removed by the power of God our Saviour, that spirit who delights in evil may devise no other means for exposing the divine law to blasphemous calumny; for, in my judgement, intestine strife within the Church of God, is far more evil and dangerous than any kind of war or conflict; and these our differences appear to me more grievous than any outward trouble. Accordingly, when, by the will and with the co-operation of God, I had been victorious over my enemies, I thought that nothing more remained but to render thanks to him, and sympathize in the joy of those whom he had restored to freedom through my instrumentality; as soon as I heard that intelligence which I had least expected to receive, I mean the news of your dissension, I judged it to be of no secondary importance, but with the earnest desire that a remedy for this evil also might be found through my means, I immediately sent to require your presence. And now I rejoice in beholding your assembly; but I feel that my desires will be most completely fulfilled when I can see you all united in one judgement, and that common spirit of peace and concord prevailing among you all, which it becomes you, as consecrated to the service of God, to commend to others. Delay not, then, dear friends: delay not, you ministers of God, and faithful servants of him who is our common Lord and Saviour: begin from this moment to discard the causes of that disunion which has existed among you, and remove the perplexities of controversy by embracing the principles of peace. For by such conduct you will at the same time be acting in a manner most pleasing to the supreme God, and you will confer an exceeding favor on me who am your fellow-servant."

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13 How he led the Dissentient Bishops to Harmony of Sentiment.

As soon as the emperor had spoken these words in the Latin tongue, which another interpreted, he gave permission to those who presided in the council to deliver their opinions. On this some began to accuse their neighbours, who defended themselves, and recriminated in their turn. In this manner numberless assertions were put forth by each party, and a violent controversy arose at the very commencement. Notwithstanding this, the emperor gave patient audience to all alike, and received every proposition with steadfast attention, and by occasionally assisting the argument of each party in turn, he gradually disposed even the most vehement disputants to a reconciliation. At the same time, by the affability of his address to all, and his use of the Greek language, with which he was not altogether unacquainted, he appeared in a truly attractive and amiable light, persuading some, convincing others by his reasonings, praising those who spoke well, and urging all to unity of sentiment, until at last he succeeded in bringing them to one mind and judgement respecting every disputed question.

14 Unanimous Declaration of the Council concerning Faith, and the Celebration of Easter.

The result was that they were not only united as concerning the faith, but that the time for the celebration of the salutary feast of Easter was agreed on by all. Those points also which were sanctioned by the resolution of the whole body were committed to writing, and received the signature of each several member. Then the emperor, believing that he had thus obtained a second victory over the adversary of the Church, proceeded to solemnize a triumphal festival in honour of God.

15 How Constantine entertained the Bishops on the Occasion of His Vicennalia.

About this time he completed the twentieth year of his reign. On this occasion public festivals were celebrated by the people of the provinces generally, but the emperor himself invited and feasted with those ministers of God whom he had reconciled, and thus offered as it were through them a suitable sacrifice to God. Not one of the bishops was wanting at the imperial banquet, the circumstances of which were splendid beyond description. Detachments of the bodyguard and other troops surrounded the entrance of the palace with drawn swords, and through the midst of these the men of God proceeded without fear into the innermost of the imperial apartments, in which some were the emperor's own companions at table, while others reclined on couches arranged on either side. One might have thought that a picture of Christ's kingdom was thus shadowed forth, and a dream rather than reality.

16 Presents to the Bishops, and Letters to the People generally.

After the celebration of this brilliant festival, the emperor courteously received all his guests, and generously added to the favors he had already bestowed by personally presenting gifts to each individual according to his rank. He also gave information of the proceedings of the synod to those who had not been present, by a letter in his own hand-writing. And this letter also I will inscribe as it were on some monument by inserting it in this my narrative of his life. It was as follows:

17 Constantine's Letter to the Churches respecting the Council at Nicæa.

Constantinus Augustus, to the Churches.

Having had full proof, in the general prosperity of the empire, how great the favor of God has been towards us, I have judged that it ought to be the first object of my endeavors, that unity of faith, sincerity of love, and community of feeling in regard to the worship of Almighty God, might be preserved among the highly favored multitude who compose the Catholic Church. And, inasmuch as this object could not be effectually and certainly secured, unless all, or at least the greater number of the bishops were to meet together, and a discussion of all particulars relating to our most holy religion to take place; for this reason as numerous an assembly as possible has been convened, at which I myself was present, as one among yourselves (and far be it from me to deny that which is my greatest joy, that I am your fellow-servant), and every question received due and full examination, until that judgement which God, who sees all things, could approve, and which tended to unity and concord, was brought to light, so that no room was left for further discussion or controversy in relation to the faith.

18 He speaks of their Unanimity respecting the Feast of Easter, and against the Practice of the Jews.

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgement of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honourable to us than that this feast from which we date our hopes of immortality, should be observed unfailingly by all alike, according to one ascertained order and arrangement? And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Saviour a different way. A course at once legitimate and honourable lies open to our most holy religion. Beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things. For how should they be capable of forming a sound judgement, who, since their parricidal guilt in slaying their Lord, have been subject to the direction, not of reason, but of ungoverned passion, and are swayed by every impulse of

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the mad spirit that is in them? Hence it is that on this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities to strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgement in a case of such importance, and respecting such religious festival, is wrong. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of his most holy passion; and he has willed that his Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should be present at banquets and amusements, while others are fulfilling the appointed fasts. It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.

19 Exhortation to follow the Example of the Greater Part of the World.

Since, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord: and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgement. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews. In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgement of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on a decision which is free from strange folly and error.

20 Exhortation to obey the Decrees of the Council: "Receive, then, with all willingness this truly Divine injunction, and regard it as in truth the gift of God. For whatever is determined in the holy assemblies of the bishops is to be regarded as indicative of the Divine will. As soon, therefore, as you have communicated these proceedings to all our beloved brethren, you are bound from that time forward to adopt for yourselves, and to enjoin on others the arrangement above mentioned, and the due observance of this most sacred day; that whenever I come into the presence of your love, which I have long desired, I may have it in my power to celebrate the holy feast with you on the same day, and may rejoice with you on all accounts, when I behold the cruel power of Satan removed by Divine aid through the agency of our endeavors, while your faith, and peace, and concord everywhere flourish. God preserve you, beloved brethren!"

The emperor transmitted a faithful copy of this letter to every province, wherein they who read it might discern as in a mirror the pure sincerity of his thoughts, and of his piety toward God.

21 Recommendation to the Bishops, on their Departure, to Preserve Harmony.

And now, when the council was on the point of being finally dissolved, he summoned all the bishops to meet him on an appointed day, and on their arrival addressed them in a farewell speech, in which he recommended them to be diligent in the maintenance of peace, to avoid contentious disputations, among themselves and not to be jealous, if any one of their number should appear pre-eminent for wisdom and eloquence, but to esteem the excellence of one a blessing common to all. On the other hand he reminded them that the more gifted should forbear to exalt themselves to the prejudice of their humbler brethren, since it is God's prerogative to judge of real superiority. Rather should they considerately condescend to the weaker, remembering that absolute perfection in any case is a rare quality indeed. Each then, should be willing to accord indulgence to the other for slight offenses, to regard charitably and pass over mere human weaknesses; holding mutual harmony in the highest honour, that no occasion of mockery might be given by their dissensions to those who are ever ready to blaspheme the word of God: whom indeed we should do all in our power to save, and this cannot be unless our conduct seems to them attractive. But you are well aware of the fact that testimony is by no means productive of blessing to all, since some who hear are glad to secure the supply of their mere bodily necessities, while others court the patronage of their superiors; some fix their affection on those who treat them with hospitable kindness, others again, being honoured with presents, love their benefactors in return; but few are they who really desire the word of testimony, and rare indeed is it to find a friend of truth. Hence the necessity of endeavoring to meet the case of all, and, physician-like, to administer to each that which may tend to the health of the soul, to the end that the saving doctrine may be fully honoured by all. Of this

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kind was the former part of his exhortation; and in conclusion he enjoined them to offer diligent supplications to God on his behalf. Having thus taken leave of them, he gave them all permission to return to their respective countries; and this they did with joy, and thenceforward that unity of judgement at which they had arrived in the emperor's presence continued to prevail, and those who had long been divided were bound together as members of the same body.

22 How he dismissed Some, and wrote Letters to Others; also his Presents.

Full of joy therefore at this success, the emperor presented as it were pleasant fruits in the way of letters to those who had not been present at the council. He commanded also that ample gifts of money should be bestowed on all the people, both in the country and the cities, being pleased thus to honour the festive occasion of the twentieth anniversary of his reign.

23 How he wrote to the Egyptians, exhorting them to Peace.

And now, when all else were at peace, among the Egyptians alone an implacable contention still raged, so as once more to disturb the emperor's tranquillity, though not to excite his anger. For indeed he treated the contending parties with all respect, as fathers, nay rather, as prophets of God; and again he summoned them to his presence, and again patiently acted as mediator between them, and honoured them with gifts, and communicated also the result of his arbitration by letter. He confirmed and sanctioned the decrees of the council, and called on them to strive earnestly for concord, and not to distract and rend the Church, but to keep before them the thought of God's judgement. And these injunctions the emperor sent by a letter written with his own hand.

24 How he wrote Frequent Letters of a Religious Character to the Bishops and People.

But besides these, his writings are very numerous on kindred subjects, and he was the author of a multitude of letters, some to the bishops, in which he laid injunctions on them tending to the advantage of the churches of God; and sometimes the thrice blessed one addressed the people of the churches generally, calling them his own brethren and fellow-servants. But perhaps we may hereafter find leisure to collect these dispatches in a separate form, in order that the integrity of our present history may not be impaired by their insertion.

25 How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

After these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

26 That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

For it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! They were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

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27 How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

Nor did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

28. Discovery of the Most Holy Sepulchre.

This also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

29 How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

Immediately after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

30 Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

Victor Constantius, Maximus Augustus, to Macarius.

Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honour of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgement, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

31 That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

It will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Prætorian Præfects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall immediately be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

32 That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"With respect to the ceiling of the church, I wish to know from you whether in your judgement it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

33 How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

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This was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgement on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

34 Description of the Structure of the Holy Sepulchre.

This monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

35 Description of the Atrium and Porticos.

The next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

36 Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

For at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

37 Description of the Double Porticos on Either Side, and of the Three Eastern Gates.

Besides this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

38 Description of the Hemisphere, the Twelve Columns, and their Bowls.

Opposite these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

39 Description of the Inner Court, the Arcades and Porches.

In the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

40 Of the Number of his Offerings.

This temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

41 Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

In the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honour to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternised the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

42 That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

For she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

43. A Farther Notice of the Churches at Bethlehem.

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For without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honoured with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honour of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

44 Of Helena's Generosity and Beneficent Acts.

For on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

45 Helena's Pious Conduct in the Churches.

While, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

46 How she made her Will, and died at the Age of Eighty Years.

And when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remoulded as it were into an incorruptible and angelic essence, was received up into her Saviour's presence.

47 How Constantine buried his Mother, and how he honoured her during her Life.

Her body, too, was honoured with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Saviour of mankind: and besides this, he had honoured her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress, and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case: for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honour from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

48 How he built Churches in Honour of Martyrs, and abolished Idolatry at Constantinople.

And being fully resolved to distinguish the city which bore his name with special honour, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honour to the memory of the

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martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshipped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

49 Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

On the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

50 That he erected Churches in Nicomedia, and in Other Cities.

Having thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honour of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

51 That he ordered a Church to be built at Mambre.

Such was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who erewhile had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honour of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

52 Constantine's Letter to Eusebius concerning Mambre.

Victor Constantinus, Maximus Augustus, to Macarius, and the rest of the bishops in Palestine.

One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

53. That the Saviour appeared in this Place to Abraham: "She assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with

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due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

54 Destruction of Idol Temples and Images everywhere.

All these things the emperor diligently performed to the praise of the saving power of Christ, and thus made it his constant aim to glorify his Saviour God. On the other hand he used every means to rebuke the superstitious errors of the heathen. Hence the entrances of their temples in the several cities were left exposed to the weather, being stripped of their doors at his command; the tiling of others was removed, and their roofs destroyed. From others again the venerable statues of brass, of which the superstition of antiquity had boasted for a long series of years, were exposed to view in all the public places of the imperial city: so that here a Pythian, there a Sminthian Apollo, excited the contempt of the beholder: while the Delphic tripods were deposited in the hippodrome and the Muses of Helicon in the palace itself. In short, the city which bore his name was everywhere filled with brazen statues of the most exquisite workmanship, which had been dedicated in every province, and which the deluded victims of superstition had long vainly honoured as gods with numberless victims and burnt sacrifices, though now at length they learned to renounce their error, when the emperor held up the very objects of their worship to be the ridicule and sport of all beholders. With regard to those images which were of gold, he dealt with them in a different manner. For as soon as he understood that the ignorant multitudes were inspired with a vain and childish dread of these bugbears of error, wrought in gold and silver, he judged it right to remove these also, like stumbling-stones thrown in the way of men walking in the dark, and henceforward to open a royal road, plain and unobstructed to all. Having formed this resolution, he considered no soldiers or military force of any sort needful for the suppression of the evil: a few of his own friends sufficed for this service, and these he sent by a simple expression of his will to visit each several province. Accordingly, sustained by confidence in the emperor's pious intentions and their own personal devotion to God, they passed through the midst of numberless tribes and nations, abolishing this ancient error in every city and country. They ordered the priests themselves, amidst general laughter and scorn, to bring their gods from their dark recesses to the light of day: they then stripped them of their ornaments, and exhibited to the gaze of all the unsightly reality which had been hidden beneath a painted exterior. Lastly, whatever part of the material appeared valuable they scraped off and melted in the fire to prove its worth, after which they secured and set apart whatever they judged needful for their purpose, leaving to the superstitious worshipers that which was altogether useless, as a memorial of their shame. Meanwhile our admirable prince was himself engaged in a work similar to what we have described. For at the same time that these costly images of the dead were stripped, as we have said, of their precious materials, he also attacked those composed of brass; causing those to be dragged from their places with ropes and as it were carried away captive, whom the dotage of mythology had esteemed as gods.

55 Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phœnicia.

The emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watchtower a hidden and fatal snare of souls in the province of Phœnicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

56. Destruction of the Temple of Æsculapius at Ægæ.

For since a wide-spread error of these pretenders to wisdom concerned the demon worshipped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble

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philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

57 How the Gentilesabandoned Idol Worship, and turned to the Knowledge of God.

Hence it was that, of those who had been the slaves of superstition, when they saw with their own eyes the exposure of their delusion, and beheld the actual ruin of the temples and images in every place, some applied themselves to the saving doctrine of Christ; while others, though they declined to take this step, yet reprobated the folly which they had received from their fathers, and laughed to scorn what they had so long been accustomed to regard as gods. Indeed, what other feelings could possess their minds, when they witnessed the thorough uncleanness concealed beneath the fair exterior of the objects of their worship? Beneath this were found either the bones of dead men or dry skulls, fraudulently adorned by the arts of magicians, or filthy rags full of abominable impurity, or a bundle of hay or stubble. On seeing all these things heaped together within their lifeless images, they denounced their fathers' extreme folly and their own, especially when neither in the secret recesses of the temples nor in the statues themselves could any inmate be found; neither demon, nor utterer of oracles, neither god nor prophet, as they had heretofore supposed: nay, not even a dim and shadowy phantom could be seen. Accordingly, every gloomy cavern, every hidden recess, afforded easy access to the emperor's emissaries: the inaccessible and secret chambers, the innermost shrines of the temples, were trampled by the soldiers' feet; and thus the mental blindness which had prevailed for so many ages over the gentile world became clearly apparent to the eyes of all.

58 How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

Such actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phœnician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honour, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

59 Of the Disturbance at Antioch by Eustathius.

In the midst, however, of the general happiness occasioned by these events, and while the Church of God was every where and every way flourishing throughout the empire, once more that spirit of envy, who ever watches for the ruin of the good, prepared himself to combat the greatness of our prosperity, in the expectation, perhaps, that the emperor himself, provoked by our tumults and disorders, might eventually become estranged from us. Accordingly, he kindled a furious controversy at Antioch, and thereby involved the church in that place in a series of tragic calamities, which had nearly occasioned the total overthrow of the city. The members of the Church were divided into two opposite parties; while the people, including even the magistrates and soldiery, were roused to such a pitch, that the contest would have been decided by the sword, had not the watchful providence of God, as well as dread of the emperor's displeasure, controlled the fury of the multitude. On this occasion, too, the emperor, acting the part of a preserver and physician of souls, applied with much forbearance the remedy of persuasion to those who needed it. He gently pleaded, as it were by an embassy, with his people, sending among them one of the best approved and most faithful of those who were honoured with the dignity of Count; at the same time that he exhorted them to a peaceable spirit by repeated letters, and instructed them in the practice of true godliness. Having prevailed by these remonstrances, he excused their conduct in his subsequent letters, alleging that he had himself heard the merits of the case from him on whose account the disturbance had arisen. And these letters of his, which are replete with learning and instruction of no ordinary kind, I should have inserted in this present work, were it not that they might affix a mark of dishonour to the character of the persons accused. I will therefore omit these, being unwilling to revive the memory of past grievances, and will only annex those to my present narrative which he wrote to testify his satisfaction at the re-establishment of peace and concord among the rest. In these letters, he cautioned them against any desire to claim the ruler of another district, through whose intervention peace had been restored, as their own, and exhorted them, consistently with the usage of the

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Church, to choose him as their bishop, whom the common Saviour of all should point out as suited for the office. His letter, then, is addressed to the people and to the bishops, severally, in the following terms.

60 Constantine's Letter to the Antiochians, directing them not to withdraw Eusebius from Caesarea, but to seek some one else.

Victor Constantinus, Maximus Augustus, to the people of Antioch: "How pleasing to the wise and intelligent portion of mankind is the concord which exists among you! And I myself, brethren, am disposed to love you with an enduring affection, inspired both by religion, and by your own manner of life and zeal on my behalf. It is by the exercise of right understanding and sound discretion, that we are enabled really to enjoy our blessings. And what can become you so well as this discretion? No wonder, then, if I affirm that your maintenance of the truth has tended rather to promote your security than to draw on you the hatred of others. Indeed, among brethren, whom the selfsame disposition to walk in the ways of truth and righteousness promises, through the favor of God, to register among his pure and holy family, what can be more honourable than gladly to acquiesce in the prosperity of all men? Especially since the precepts of the divine law prescribe a better direction to your proposed intention, and we ourselves desire that your judgement should be confirmed by proper sanction. It may be that you are surprised, and at a loss to understand the meaning of this introduction to my present address. The cause of it I will not hesitate to explain without reserve. I confess, then, that on reading your records I perceived, by the highly eulogistic testimony which they bear to Eusebius, bishop of Caesarea, whom I have myself long well known and esteemed for his learning and moderation, that you are strongly attached to him, and desire to appropriate him as your own. What thoughts, then, do you suppose that I entertain on this subject, desirous as I am to seek for and act on the strict principles of right? What anxiety do you imagine this desire of yours has caused me? O holy faith, who givest us in our Saviour's words and precepts a model, as it were, of what our life should be, how hardly would you yourself resist the sins of men, were it not that you refuse to subserve the purposes of gain! In my own judgement, he whose first object is the maintenance of peace, seems to be superior to Victory herself; and where a right and honourable course lies open to one's choice, surely no one would hesitate to adopt it. I ask then, brethren, why do we so decide as to inflict an injury on others by our choice? Why do we covet those objects which will destroy the credit of our own reputation? I myself highly esteem the individual whom you judge worthy of your respect and affection: notwithstanding, it cannot be right that those principles should be entirely disregarded which should be authoritative and binding on all alike, so that each should not be content with his own circumstances, and all enjoy their proper privileges: nor can it be right, in considering the claims of rival candidates, to suppose but that not one only, but many, may appear worthy of comparison with this person. For as long as no violence or harshness are suffered to disturb the dignities of the church, they continue to be on an equal footing, and worthy of the same consideration everywhere. Nor is it reasonable that an inquiry into the qualifications of this one should be made to the detriment of others; since the judgement of all churches, whether reckoned of greater or less importance in themselves, is equally capable of receiving and maintaining the divine ordinances, so that one is in no way inferior to another, if we will but boldly declare the truth, in regard to that standard of practice which is common to all. If this be so, we must say that you will be chargeable, not with retaining this prelate, but with wrongfully removing him; your conduct will be characterised rather by violence than justice; and whatever may be generally thought by others, I dare clearly and boldly affirm that this measure will furnish ground of accusation against you, and will provoke factious disturbances of the most mischievous kind: for even timid flocks can show the use and power of their teeth, when the watchful care of their shepherd declines, and they find themselves bereft of his accustomed guidance. If this then be really so, if I am not deceived in my judgement, let this, brethren, be your first consideration, for many and important considerations will immediately present themselves, whether, should you persist in your intention, that mutual kindly feeling and affection which should subsist among you will suffer no diminution? In the next place, remember that he, who came among you for the purpose of offering disinterested counsel, now enjoys the reward which is due to him in the judgement of heaven; for he has received no ordinary recompense in the high testimony you have borne to his equitable conduct. Lastly, in accordance with your usual sound judgement, do ye exhibit a becoming diligence in selecting the person of whom you stand in need, carefully avoiding all factious and tumultuous clamor; for such clamor is always wrong, and from the collision of discordant elements both sparks and flame will arise. I protest, as I desire to please God and you, and to enjoy a happiness commensurate with your kind wishes, that I love you, and the quiet haven of your gentleness, now that you have cast from you that which defiled, and received in its place at once sound morality and concord, firmly planting in the vessel the sacred standard, and guided, as one may say, by a helm of iron in your course onward to the light of heaven. Receive then on board that merchandise which is incorruptible, since, as it were, all bilge water has been drained from the vessel; and be careful henceforth so to secure the enjoyment of all your present blessing, that you may not seem at any future time either to have determined any measure on the impulse of inconsiderate or ill-directed zeal, or in the first instance rashly to have entered on an inexpedient course. May God preserve you, beloved brethren!"

61 The Emperor's Letter to Eusebius praising him for refusing the Bishopric of Antioch.

The Emperor's Letter to me on my refusing the Bishopric of Antioch.

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Victor Constantinus, Maximus Augustus, to Eusebius: "I have most carefully perused your letter, and perceive that you have strictly conformed to the rule enjoined by the discipline of the Church. Now to abide by that which appears at the same time pleasing to God, and accordant with apostolic tradition, is a proof of true piety. You have reason to deem yourself happy on this behalf, that you are counted worthy, in the judgement, I may say, of all the world, to have the oversight of any church. For the desire which all feel to claim you for their own, undoubtedly enhances your enviable fortune in this respect. Notwithstanding, your Prudence whose resolve it is to observe the ordinances of God and the apostolic canon of the Church, has done excellently well in declining the bishopric of the church at Antioch, and desiring to continue in that church of which you first received the oversight by the will of God. I have written on this subject to the people of Antioch, and also to your colleagues in the ministry who had themselves consulted me in regard to this question; on reading which letters, your Holiness will easily discern, that, inasmuch as justice itself opposed their claims, I have written to them under divine direction. It will be necessary that your Prudence should be present at their conference, in order that this decision may be ratified in the church at Antioch. God preserve you, beloved brother!"

62 Constantine's Letter to the Council, depreciating the Removal of Eusebius from Caesarea.

Victor Constantinus, Maximus Augustus, to Theodotus, Theodorus, Narcissus, Aëtius, Alpheus, and the rest of the bishops who are at Antioch: "I have perused the letters written by your Prudences, and highly approve of the wise resolution of your colleague in the ministry, Eusebius. Having, moreover, been informed of the circumstances of the case, partly by your letters, partly by those of our illustrious counts, Acacius and Strategius, after sufficient investigation I have written to the people of Antioch, suggesting the course which will be at once pleasing to God and advantageous for the Church. A copy of this I have ordered to be subjoined to this present letter, in order that you yourselves may know what I thought fit, as an advocate of the cause of justice, to write to that people: since I find in your letter this proposal, that, in consonance with the choice of the people, sanctioned by your own desire, Eusebius the holy bishop of Caesarea should preside over and take the charge of the church at Antioch. Now the letters of Eusebius himself on this subject appeared to be strictly accordant with the order prescribed by the Church. Nevertheless it is expedient that your Prudences should be made acquainted with my opinion also. For I am informed that Euphronius the presbyter, who is a citizen of Caesarea in Cappadocia, and George of Arethusa, likewise a presbyter, and appointed to that office by Alexander at Alexandria, are men of tried faith. It was right, therefore, to intimate to your Prudences, that in proposing these men and any others whom you may deem worthy the episcopal dignity, you should decide this question in a manner conformable to the tradition of the apostles. For in that case, your Prudences will be able, according to the rule of the Church and apostolic tradition, to direct this election in the manner which true ecclesiastical discipline shall prescribe. God preserve you, beloved brethren!"

63 How he displayed his Zeal for the Extirpation of Heresies.

Such were the exhortations to do all things to the honour of the divine religion which the emperor addressed to the rulers of the churches. Having by these means banished dissension, and reduced the Church of God to a state of uniform harmony, he next proceeded to a different duty, feeling it incumbent on him to extirpate another sort of impious persons, as pernicious enemies of the human race. These were pests of society, who ruined whole cities under the specious garb of religious decorum; men whom our Saviour's warning voice somewhere terms false prophets and ravenous wolves: "Beware of false prophets, which will come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you shall know them." Accordingly, by an order transmitted to the governors of the several provinces, he effectually banished all such offenders. In addition to this ordinance he addressed to them personally a severely awakening admonition, exhorting them to an earnest repentance, that they might still find a haven of safety in the true Church of God. Hear, then, in what manner he addressed them in this letter.

64 Constantine's Edict against the Heretics.

Victor Constantinus, Maximus Augustus, to the heretics.

Understand now, by this present statute, you Novatians, Valentinians, Marcionites, Paulians, you who are called Cataphrygians, and all you who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death. You haters and enemies of truth and life, in league with destruction! All your counsels are opposed to the truth, but familiar with deeds of baseness; full of absurdities and fictions: and by these ye frame falsehoods, oppress the innocent, and withhold the light from them that believe. Ever trespassing under the mask of godliness, you fill all things with defilement: ye pierce the pure and guileless conscience with deadly wounds, while you withdraw, one may almost say, the very light of day from the eyes of men. But why should I particularize, when to speak of your criminality as it deserves demands more time and leisure than I can give? For so long and unmeasured is the catalogue of your offenses, so hateful and altogether atrocious are they, that a single day would not suffice to recount them all. And, indeed, it is well to turn one's ears and eyes from such a subject, lest by a description of each particular evil, the pure sincerity and freshness of one's own faith be impaired. Why then do I still bear with such abounding evil; especially since this protracted clemency is the cause that some who were sound have become tainted

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with this pestilent disease? Why not at once strike, as it were, at the root of so great a mischief by a public manifestation of displeasure?

65 The Heretics are deprived of their Meeting Places: "Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies: and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of entering the catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times: I mean the impious and wretched double-mindedness of heretics and schismatics. For it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error to the right path, from darkness to light, from vanity to truth, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded, as before said, that you be positively deprived of every gathering point for your superstitious meetings, I mean all the houses of prayer, if such be worthy of the name, which belong to heretics, and that these be made over without delay to the catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public."

66 How on the Discovery of Prohibited Books among the Heretics, Many of them return to the CatholicChurch.

Thus were the lurking-places of the heretics broken up by the emperor's command, and the savage beasts they harboured (I mean the chief authors of their impious doctrines) driven to flight. Of those whom they had deceived, some, intimidated by the emperor's threats, disguising their real sentiments, crept secretly into the Church. For since the law directed that search should be made for their books, those of them who practiced evil and forbidden arts were detected, and these were ready to secure their own safety by dissimulation of every kind. Others, however, there were, who voluntarily and with real sincerity embraced a better hope. Meantime the prelates of the several churches continued to make strict inquiry, utterly rejecting those who attempted an entrance under the specious disguise of false pretenses, while those who came with sincerity of purpose were proved for a time, and after sufficient trial numbered with the congregation. Such was the treatment of those who stood charged with rank heresy: those, however, who maintained no impious doctrine, but had been separated from the one body through the influence of schismatic advisers, were received without difficulty or delay. Accordingly, numbers thus revisited, as it were, their own country after an absence in a foreign land, and acknowledged the Church as a mother from whom they had wandered long, and to whom they now returned with joy and gladness. Thus the members of the entire body became united, and compacted in one harmonious whole; and the one catholic Church, at unity with itself, shone with full luster, while no heretical or schismatic body anywhere continued to exist. And the credit of having achieved this mighty work our Heaven-protected emperor alone, of all who had gone before him, was able to attribute to himself.

FLAVIUS CONSTANTINUS BOOK 4

1 How he honoured Many by Presents and Promotions.

While thus variously engaged in promoting the extension and glory of the church of God, and striving by every measure to commend the Saviour's doctrine, the emperor was far from neglecting secular affairs; but in this respect also he was unwearied in bestowing benefits of every kind and in quick succession on the people of every province. On the one hand he manifested a paternal anxiety for the general welfare of his subjects; on the other he would distinguish individuals of his own acquaintance with various marks of honour; conferring his benefits in every instance in a truly noble spirit. No one could request a favor from the emperor, and fail of obtaining what he sought: no one expected a boon from him, and found that expectation vain. Some received presents in money, others in land; some obtained the Prætorian præfecture, others senatorial, others again consular rank: many were appointed provincial governors: others were made counts of the first, second, or third order: in numberless instances the title of Most Illustrious and many other distinctions were conferred; for the emperor devised new dignities, that he might invest a larger number with the tokens of his favor.

2 Remission of a Fourth Part of the Taxes.

The extent to which he studied the general happiness and prosperity may be understood from a single instance most beneficial and universal in its application, and still gratefully remembered. He remitted a fourth part of the yearly tribute paid for land, and bestowed it on the owners of the soil; so that if we compute this yearly reduction, we shall find that the cultivators enjoyed their produce free of tribute every fourth year. This privilege being established by law, and secured for the time to come, has given occasion for the emperor's beneficence to be held, not merely by the then present generation, but by their children and descendants, in perpetual remembrance.

3 Equalisation of the More Oppressive Taxes.

And whereas some persons found fault with the surveys of land which had been made under former emperors, and complained that their property was unduly burdened; acting in this case also on the principles of justice, he sent

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commissioners to equalize the tribute, and to secure immunity to those who had made this appeal.

4 His Liberality, from His Private Resources, to the Losers in Suits of a Pecuniary Nature.

In cases of judicial arbitration, in order that the loser by his decision might not quit his presence less contented than the victorious litigant, he himself bestowed, and from his own private means, in some cases lands, in other money, on the defeated party. In this manner he took care that the loser, as having appeared in his presence, should be as well satisfied as the gainer of the cause; for he considered that no one ought in any case to retire dejected and sorrowful from an interview with such a prince. Thus it happened that both parties returned from the scene of trial with glad and cheerful countenances, while the emperor's noble-minded liberality excited universal admiration.

5 Conquest of the Scythians defeated through the Sign of Our Saviour.

And why should I relate even briefly and incidentally, how he subjected barbarous nations to the Roman power; how he was the first who subjugated the Scythian and Sarmatian tribes, which had never learned submission, and compelled them, how unwilling soever, to own the sovereignty of Rome? For the emperors who preceded him had actually rendered tribute to the Scythians: and Romans, by an annual payment, had confessed themselves servants to barbarians; an indignity which our emperor could no longer bear, nor think it consistent with his victorious career to continue the payment his predecessors had made. Accordingly, with full confidence in his Saviour's aid, he raised his conquering standard against these enemies also, and soon reduced them all to obedience; coercing by military force those who fiercely resisted his authority, while, on the other hand, he conciliated the rest by wisely conducted embassies, and reclaimed them to a state of order and civilisation from their lawless and savage life. Thus the Scythians at length learned to acknowledge subjection to the power of Rome.

6. Conquest of the Sarmatians, consequent on the Rebellion of their Slaves.

With respect to the Sarmatians, God himself brought them beneath the rule of Constantine, and subdued a nation swelling with barbaric pride in the following manner. Being attacked by the Scythians, they had entrusted their slaves with arms, in order to repel the enemy. These slaves first overcame the invaders and then, turning their weapons against their masters, drove them all from their native land. The expelled Sarmatians found that their only hope of safety was in Constantine's protection: and he, whose familiar habit it was to save men's lives, received them all within the confines of the Roman empire. Those who were capable of serving he incorporated with his own troops: to the rest he allotted lands to cultivate for their own support: so that they themselves acknowledged that their past misfortune had produced a happy result, in that they now enjoyed Roman liberty in place of savage barbarism. In this manner God added to his dominions many and various barbaric tribes.

7 Ambassadors from Different Barbarous Nations receive Presents from the Emperor.

Indeed, ambassadors were continually arriving from all nations, bringing for his acceptance their most precious gifts. So that I myself have sometimes stood near the entrance of the imperial palace, and observed a noticeable array of barbarians in attendance, differing from each other in costume and decorations, and equally unlike in the fashion of their hair and beard. Their aspect truculent and terrible, their bodily stature prodigious: some of a red complexion, others white as snow, others again of an intermediate color. For in the number of those I have referred to might be seen specimens of the Blemmyan tribes, of the Indians, and the Ethiopians, "that widely-divided race, remotest of mankind." All these in due succession, like some painted pageant, presented to the emperor those gifts which their own nation held in most esteem; some offering crowns of gold, others diadems set with precious stones; some bringing fair-haired boys, others barbaric vestments embroidered with gold and flowers: some appeared with horses, others with shields and long spears, with arrows and bows, thereby offering their services and alliance for the emperor's acceptance. These presents he separately received and carefully laid aside, acknowledging them in so munificent a manner as at once to enrich those who bore them. He also honoured the noblest among them with Roman offices of dignity; so that many of them thenceforward preferred to continue their residence among us, and felt no desire to revisit their native land.

8 That he wrote also to the King of Persia, who had sent him an Embassy, on Behalf of the Christiansin his Realm.

The king of the Persians also having testified a desire to form an alliance with Constantine, by sending an embassy and presents as assurances of peace and friendship, the emperor, in negotiating this treaty, far surpassed the monarch who had first done him honour, in the magnificence with which he acknowledged his gifts. Having heard, too, that there were many churches of God in Persia, and that large numbers there were gathered into the fold of Christ, full of joy at this intelligence, he resolved to extend his anxiety for the general welfare to that country also, as one whose aim it was to care for all alike in every nation.

9 Letter of Constantine Augustus to Sapor, King of the Persians, containing a truly Pious Confession of God and Christ.

Copy of his Letter to the King of Persia.

By keeping the Divine faith, I am made a partaker of the light of truth: guided by the light of truth, I advance in the knowledge of the Divine faith. Hence it is that, as my actions themselves evince, I profess the most holy religion; and this worship I declare to be that which teaches me deeper acquaintance with the most holy God; aided by whose Divine power, beginning from the very borders of the ocean, I have aroused each nation of the world in succession to a well-grounded hope of security; so that those which, groaning in servitude to the most cruel tyrants and yielding to the

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pressure of their daily sufferings, had well near been utterly destroyed, have been restored through my agency to a far happier state. This God I confess that I hold in unceasing honour and remembrance; this God I delight to contemplate with pure and guileless thoughts in the height of his glory.

10 The Writer denounces Idols, and glorifies God.

This God I invoke with bended knees, and recoil with horror from the blood of sacrifices, from their foul and detestable odors, and from every earth-born magic fire: for the profane and impious superstitions which are defiled by these rites have cast down and consigned to perdition many, nay, whole nations of the Gentile world. For he who is Lord of all cannot endure that those blessings which, in his own loving-kindness and consideration of the wants of men, he has revealed for the use of all, should be perverted to serve the lusts of any. His only demand from man is purity of mind and an undefiled spirit; and by this standard he weighs the actions of virtue and godliness. For his pleasure is in works of moderation and gentleness: he loves the meek, and hates the turbulent spirit: delighting in faith, he chastises unbelief: by him all presumptuous power is broken down, and he avenges the insolence of the proud. While the arrogant and haughty are utterly overthrown, he requires the humble and forgiving with deserved rewards: even so does he highly honour and strengthen with his special help a kingdom justly governed, and maintains a prudent king in the tranquillity of peace.

11 Against the Tyrants and Persecutors; and on the Captivity of Valerian.

I cannot, then, my brother believe that I err in acknowledging this one God, the author and parent of all things: whom many of my predecessors in power, led astray by the madness of error, have ventured to deny, but who were all visited with a retribution so terrible and so destructive, that all succeeding generations have held up their calamities as the most effectual warning to any who desire to follow in their steps. Of the number of these I believe him to have been, whom the lightning-stroke of Divine vengeance drove forth from hence, and banished to your dominions and whose disgrace contributed to the fame of your celebrated triumph.

12 He declares that, having witnessed the Fall of the Persecutors, he now rejoices at the Peace enjoyed by the Christians.

And it is surely a happy circumstance that the punishment of such persons as I have described should have been publicly manifested in our own times. For I myself have witnessed the end of those who lately harassed the worshipers of God by their impious edict. And for this abundant thanksgivings are due to God that through his excellent Providence all men who observe his holy laws are gladdened by the renewed enjoyment of peace. Hence I am fully persuaded that everything is in the best and safest posture, since God is vouchsafing, through the influence of their pure and faithful religious service, and their unity of judgement respecting his Divine character, to gather all men to himself.

13 He bespeaks his Affectionate Interest for the Christiansin his Country: "Imagine, then, with what joy I heard tidings so accordant with my desire, that the fairest districts of Persia are filled with those men on whose behalf alone I am at present speaking, I mean the Christians. I pray, therefore, that both you and they may enjoy abundant prosperity, and that your blessings and theirs may be in equal measure; for thus you will experience the mercy and favor of that God who is the Lord and Father of all. And now, because your power is great, I commend these persons to your protection; because your piety is eminent, I commit them to your care. Cherish them with your wonted humanity and kindness; for by this proof of faith you will secure an immeasurable benefit both to yourself and us."

14 How the Zealous Prayers of Constantine procured Peace to the Christians.

Thus, the nations of the world being everywhere guided in their course as it were by the skill of a single pilot, and acquiescing in the administration of him who governed as the servant of God, the peace of the Roman empire continued undisturbed, and all classes of his subjects enjoyed a life of tranquillity and repose. At the same time the emperor, who was convinced that the prayers of godly men contributed powerfully to the maintenance of the public welfare, felt himself constrained zealously to seek such prayers and not only himself implored the help and favor of God, but charged the prelates of the churches to offer supplications on his behalf.

15 He causes himself to be represented on his Coins, and in his Portraits, in the Attitude of Prayer.

How deeply his soul was impressed by the power of divine faith may be understood from the circumstance that he directed his likeness to be stamped on the golden coin of the empire with the eyes uplifted as in the posture of prayer to God: and this money became current throughout the Roman world. His portrait also at full length was placed over the entrance gates of the palaces in some cities, the eyes upraised to heaven, and the hands outspread as if in prayer.

16 He forbids by Law the Placing his Likeness in Idol Temples.

In this manner he represented himself, even through the medium of painting, as habitually engaged in prayer to God. At the same time he forbade, by an express enactment, the setting up of any resemblance of himself in any idol temple, that not even the mere lineaments of his person might receive contamination from the error of forbidden superstition.

17 Of his Prayers in the Palace, and his Reading the Holy Scriptures.

Still nobler proofs of his piety might be discerned by those who marked how he modeled as it were his very palace into a church of God, and himself afforded a pattern of zeal to those assembled therein: how he took the sacred scriptures into his hands, and devoted himself to the study of those divinely inspired oracles; after which he would offer up regular prayers with all the members of his imperial court.

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18 He enjoins the General Observance of the Lord's Day, and the Day of Preparation.

He ordained, too, that one day should be regarded as a special occasion for prayer: I mean that which is truly the first and chief of all, the day of our Lord and Saviour. The entire care of his household was entrusted to deacons and other ministers consecrated to the service of God, and distinguished by gravity of life and every other virtue: while his trusty body guard, strong in affection and fidelity to his person, found in their emperor an instructor in the practice of piety, and like him held the Lord's salutary day in honour and performed on that day the devotions which he loved. The same observance was recommended by this blessed prince to all classes of his subjects: his earnest desire being gradually to lead all mankind to the worship of God. Accordingly he enjoined on all the subjects of the Roman empire to observe the Lord's day, as a day of rest, and also to honour the day which precedes the Sabbath; in memory, I suppose, of what the Saviour of mankind is recorded to have achieved on that day. And since his desire was to teach his whole army zealously to honour the Saviour's day (which derives its name from light, and from the sun), he freely granted to those among them who were partakers of the divine faith, leisure for attendance on the services of the Church of God, in order that they might be able, without impediment, to perform their religious worship.

19 That he directed even his Pagan Soldiers to pray on the Lord's Day.

With regard to those who were as yet ignorant of divine truth, he provided by a second statute that they should appear on each Lord's day on an open plain near the city, and there, at a given signal, offer to God with one accord a prayer which they had previously learned. He admonished them that their confidence should not rest in their spears, or armor, or bodily strength, but that they should acknowledge the supreme God as the giver of every good, and of victory itself; to whom they were bound to offer their prayers with due regularity, uplifting their hands toward heaven, and raising their mental vision higher still to the king of heaven, on whom they should call as the Author of victory, their Preserver, Guardian, and Helper. The emperor himself prescribed the prayer to be used by all his troops, commanding them, to pronounce the following words in the Latin tongue:

20 The Form of Prayer given by Constantine to his Soldiers: "We acknowledge you the only God: we own you, as our King and implore your succor. By your favor have we gotten the victory: through you are we mightier than our enemies. We render thanks for your past benefits, and trust you for future blessings. Together we pray to you, and beseech you long to preserve to us, safe and triumphant, our emperor Constantine and his pious sons." Such was the duty to be performed on Sunday by his troops, and such the prayer they were instructed to offer up to God.

21 He orders the Sign of the Saviour's Cross to be engraven on his Soldiers' Shields.

And not only so, but he also caused the sign of the salutary trophy to be impressed on the very shields of his soldiers; and commanded that his embattled forces should be preceded in their march, not by golden images, as heretofore, but only by the standard of the cross.

22 Of his Zeal in Prayer, and the Honour he paid to the Feast of Easter.

The emperor himself, as a sharer in the holy mysteries of our religion, would seclude himself daily at a stated hour in the innermost chambers of his palace; and there in solitary converse with his God, would kneel in humble supplication, and entreat the blessings of which he stood in need. But especially at the salutary feast of Easter, his religious diligence was redoubled; he fulfilled as it were the duties of a hierophant with every energy of his mind and body, and outvied all others in the zealous celebration of this feast. He changed, too, the holy night vigil into a brightness like that of day, by causing waxen tapers of great length to be lighted throughout the city: besides which, torches everywhere diffused their light, so as to impart to this mystic vigil a brilliant splendor beyond that of day. As soon as day itself returned, in imitation of our Saviour's gracious acts, he opened a liberal hand to his subjects of every nation, province, and people, and lavished abundant bounties on all.

23 How he forbade Idolatrous Worship, but honoured Martyrs and the Church Festivals.

Such were his sacred ministrations in the service of his God. At the same time, his subjects, both civil and military, throughout the empire, found a barrier everywhere opposed against idol worship, and every kind of sacrifice forbidden. A statute was also passed, enjoining the due observance of the Lord's day, and transmitted to the governors of every province, who undertook, at the emperor's command, to respect the days commemorative of martyrs, and duly to honour the festal seasons in the churches: and all these intentions were fullfilled to the emperor's entire satisfaction.

24 That he described himself to be a Bishop, in Charge of Affairs External to the Church.

Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, "that he himself too was a bishop," addressing them in my hearing in the following words: "You are bishops whose jurisdiction is within the Church: I also am a bishop, ordained by God to overlook whatever is external to the Church." And truly his measures corresponded with his words: for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life.

25 Prohibition of Sacrifices, of Mystic Rites, Combats of Gladiators, also the Licentious Worship of the Nile.

Consistently with this zeal he issued successive laws and ordinances, forbidding any to offer sacrifice to idols, to consult diviners, to erect images, or to pollute the cities with the sanguinary combats of gladiators. And inasmuch as the Egyptians, especially those of Alexandria, had been accustomed to honour their river through a priesthood

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composed of effeminate men, a further law was passed commanding the extermination of the whole class as vicious, that no one might thenceforward be found tainted with the like impurity. And whereas the superstitious inhabitants apprehended that the river would in consequence withhold its customary flood, God himself showed his approval of the emperor's law by ordering all things in a manner quite contrary to their expectation. For those who had defiled the cities by their vicious conduct were indeed seen no more; but the river, as if the country through which it flowed had been purified to receive it, rose higher than ever before, and completely overflowed the country with its fertilizing streams: thus effectually admonishing the deluded people to turn from impure men, and ascribe their prosperity to him alone who is the Giver of all good.

26 Amendment of the Law in Force respecting Childless Persons, and of the Law of Wills.

So numerous, indeed, were the benefits of this kind conferred by the emperor on every province, as to afford ample materials to any who might desire to record them. Among these may be instanced those laws which he entirely remodelled, and established on a more equitable basis: the nature of which reform may be briefly and easily explained. The childless were punished under the old law with the forfeiture of their hereditary property, a merciless statute, which dealt with them as positive criminals. The emperor annulled this, and decreed that those so circumstanced should inherit. He regulated the question on the principles of equity and justice, arguing willful transgressors should be chastised with the penalties their crimes deserve. But nature herself denies children to many, who long, perhaps, for a numerous offspring, but are disappointed of their hope by bodily infirmity. Others continue childless, not from any dislike of posterity, but because their ardent love of philosophy renders them averse to the conjugal union. Women, too, consecrated to the service of God, have maintained a pure and spotless virginity, and have devoted themselves, soul and body to a life of entire chastity and holiness. What then? Should this conduct be deemed worthy of punishment, or rather of admiration and praise; since to desire this state is in itself honourable, and to maintain it surpasses the power of unassisted nature? Surely those whose bodily infirmity destroys their hope of offspring are worthy of pity, not of punishment: and he who devotes himself to a higher object calls not for chastisement, but special admiration. On such principles of sound reason did the emperor rectify the defects of this law. Again, with regard to the wills of dying persons, the old laws had ordained that they should be expressed, even at the latest breath, as it were, in certain definite words, and had prescribed the exact form and terms to be employed. This practice had occasioned many fraudulent attempts to hinder the intentions of the deceased from being carried into full effect. As soon as our emperor was aware of these abuses, he reformed this law likewise, declaring that a dying man ought to be permitted to indicate his last wishes in as few words as possible, and in whatever terms he pleased; and to set forth his will in any written form; or even by word of mouth, provided it were done in the presence of proper witnesses, who might be competent faithfully to discharge their trust.

27 Among Other Enactments, he decrees that no Christianshall slave to a Jew, and affirms the Validity of the Decisions of Councils.

He also passed a law to the effect that no Christian should remain in servitude to a Jewish master, on the ground that it could not be right that those whom the Saviour had ransomed should be subjected to the yoke of slavery by a people who had slain the prophets and the Lord himself. If any were found hereafter in these circumstances, the slave was to be set at liberty, and the master punished by a fine.

He likewise added the sanction of his authority to the decisions of bishops passed at their synods, and forbade the provincial governors to annul any of their decrees: for he rated the priests of God at a higher value than any judge whatever. These and a thousand similar provisions did he enact for the benefit of his subjects; but there is not time now to give a special description of them, such as might convey an accurate idea of his imperial wisdom in these respects: nor need I now relate at length, how, as a devoted servant of the Supreme God, he employed himself from morning until night in seeking objects for his beneficence, and how equally and universally kind he was to all.

28 His Gifts to the Churches, and Bounties to Virgins and to the Poor.

His liberality, however, was most especially exercised on behalf of the churches of God. In some cases he granted lands, in others he issued supplies of food for the support of the poor, of orphan children, and widows; besides which, he evinced much care and forethought in fully providing the naked and destitute with clothing. He distinguished, however, with most special honour those who had devoted their lives to the practice of Divine philosophy. Hence his respect, little short of veneration, for God's most holy and ever virgin choir: for he felt assured that the God to whom such persons devoted themselves was himself an inmate of their souls.

29 Of Constantine's Discourses and Declamations.

For himself, he sometimes passed sleepless nights in furnishing his mind with Divine knowledge: and much of his time was spent in composing discourses, many of which he delivered in public; for he conceived it to be incumbent on him to govern his subjects by appealing to their reason, and to secure in all respects a rational obedience to his authority. Hence he would sometimes himself evoke an assembly, on which occasions vast multitudes attended, in the hope of hearing an emperor sustain the part of a philosopher. And if in the course of his speech any occasion offered of touching on sacred topics, he immediately stood erect, and with a grave aspect and subdued tone of voice seemed reverently to be initiating his auditors in the mysteries of the Divine doctrine: and when they greeted him with shouts of acclamation, he would direct them by his gestures to raise

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their eyes to heaven, and reserve their admiration for the Supreme King alone, and honour him with adoration and praise. He usually divided the subjects of his address, first thoroughly exposing the error of polytheism, and proving the superstition of the Gentiles to be mere fraud, and a cloak for impiety. He then would assert the sole sovereignty of God: passing thence to his Providence, both general and particular. Proceeding next to the dispensation of salvation, he would demonstrate its necessity, and adaptation to the nature of the case; entering next in order on the doctrine of the Divine judgement. And here especially he appealed most powerfully to the consciences of his hearers, while he denounced the rapacious and violent, and those who were slaves to an inordinate thirst of gain. Nay, he caused some of his own acquaintance who were present to feel the severe lash of his words, and to stand with downcast eyes in the consciousness of guilt, while he testified against them in the clearest and most impressive terms that they would have an account to render of their deeds to God. He reminded them that God himself had given him the empire of the world, portions of which he himself, acting on the same Divine principle, had entrusted to their government; but that all would in due time be alike summoned to give account of their actions to the Supreme Sovereign of all. Such was his constant testimony; such his admonition and instruction. And he himself both felt and uttered these sentiments in the genuine confidence of faith: but his hearers were little disposed to learn, and deaf to sound advice; receiving his words indeed with loud applause, but induced by insatiable cupidity practically to disregard them.

30 That he marked out before a Covetous Man the Measure of a Grave, and so put him to Shame.

On one occasion he thus personally addressed one of his courtiers: "How far, my friend, are we to carry our inordinate desires?" Then drawing the dimensions of a human figure with a lance which he happened to have in his hand, he continued: "Though you could obtain the whole wealth of this world, yea, the whole world itself, you will carry with you at last no more than this little spot which I have marked out, if indeed even that be yours." Such were the words and actions of this blessed prince; and though at the time he failed to reclaim any from their evil ways, yet notwithstanding the course of events afforded evident proof that his admonitions were more like Divine prophecies than mere words.

31 That he was derided because of his Excessive Clemency.

Meantime, since there was no fear of capital punishment to deter from the commission of crime, for the emperor himself was uniformly inclined to clemency, and none of the provincial governors visited offenses with their proper penalties, this state of things drew with it no small degree of blame on the general administration of the empire; whether justly or not, let every one form his own judgement: for myself, I only ask permission to record the fact.

32 Of Constantine's Oration which he wrote to the Assembly of the Saints.

The emperor was in the habit of composing his orations in the Latin tongue, from which they were translated into Greek by interpreters appointed for this special service. One of the discourses thus translated I intend to annex, by way of specimen, to this present work, that one, I mean, which he inscribed "To the assembly of the saints," and dedicated to the Church of God, that no one may have ground for deeming my testimony on this head mere empty praise.

33 How he listened standing to Eusebius' Declamation in Honour of our Saviour's Sepulchre.

One act, however, I must by no means omit to record, which this admirable prince performed in my own presence. On one occasion, emboldened by the confident assurance I entertained of his piety, I had begged permission to pronounce a discourse on the subject of our Saviour's sepulchre in his hearing. With this request he most readily complied, and in the midst of a large number of auditors, in the interior of the palace itself, he stood and listened with the rest. I entreated him, but in vain, to seat himself on the imperial throne which stood near: he continued with fixed attention to weigh the topics of my discourse, and gave his own testimony to the truth of the theological doctrines it contained. After some time had passed, the oration being of considerable length, I was myself desirous of concluding; but this he would not permit, and exhorted me to proceed to the very end. On my again entreating him to sit, he in his turn was displeased and said that it was not right to listen in a careless manner to the discussion of doctrines relating to God; and again, that this posture was good and profitable to himself, since it was reverent to stand while listening to sacred truths. Having, therefore, concluded my discourse, I returned home, and resumed my usual occupations.

34 That he wrote to Eusebius respecting Easter, and respecting Copies of the Holy Scriptures.

Ever careful for the welfare of the churches of God, the emperor addressed me personally in a letter on the means of providing copies of the inspired oracles, and also on the subject of the most holy feast of Easter. For I had myself dedicated to him an exposition of the mystical import of that feast; and the manner in which he honoured me with a reply may be understood by any one who reads the following letter.

35. Constantine's Letter to Eusebius, in praise of his Discourse concerning Easter.

Victor Constantinus, Maximus Augustus, to Eusebius: "It is indeed an arduous task, and beyond the power of language itself, worthily to treat of the mysteries of Christ, and to explain in a fitting manner the controversy respecting the feast of Easter, its origin as well as its precious and toilsome accomplishment. For it is not in the power even of those who are able to apprehend them, adequately to describe the things of God. I am, notwithstanding, filled with admiration of your learning and zeal, and have not only myself read your work with pleasure, but have given directions, according to your own desire, that it be communicated to many sincere followers of our holy religion. Seeing, then, with what pleasure we receive favors of this kind from your Sagacity, be

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pleased to gladden us more frequently with those compositions, to the practice of which, indeed, you confess yourself to have been trained from an early period, so that I am urging a willing man, as they say, in exhorting you to your customary pursuits. And certainly the high and confident judgement we entertain is a proof that the person who has translated your writings into the Latin tongue is in no respect incompetent to the task, impossible though it be that such version should fully equal the excellence of the works themselves. God preserve you, beloved brother." Such was his letter on this subject: and that which related to the providing of copies of the Scriptures for reading in the churches was to the following purport.

36 Constantine's Letter to Eusebius on the Preparation of Copies of the Holy Scriptures.

Victor Constantinus, Maximus Augustus, to Eusebius: "It happens, through the favoring providence of God our Saviour, that great numbers have united themselves to the most holy church in the city which is called by my name. It seems, therefore, highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should also be increased. Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art. The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother!"

37 How the Copies were provided.

Such were the emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborately bound volumes of a threefold and fourfold form. This fact is attested by another letter, which the emperor wrote in acknowledgment, in which, having heard that the city Constantia in our country, the inhabitants of which had been more than commonly devoted to superstition, had been impelled by a sense of religion to abandon their past idolatry, he testified his joy, and approval of their conduct.

38 How the Market-Town of Gaza was made a City for its Profession of Christianity, and received the Name of Constantia.

For in fact the place now called Constantia, in the province of Palestine, having embraced the saving religion, was distinguished both by the favor of God, and by special honour from the emperor, being now for the first time raised to the rank of a city, and receiving the more honoured name of his pious sister in exchange for its former appellation.

39 That a Place in Phœnicia also was made a City, and in Other Cities Idolatry was abolished, and Churches built.

A similar change was effected in several other cities; for instance, in that town of Phœnicia which received its name from that of the emperor, and the inhabitants of which committed their innumerable idols to the flames, and adopted in their stead the principles of the saving faith. Numbers, too, in the other provinces, both in the cities and the country, became willing inquirers after the saving knowledge of God; destroyed as worthless things the images of every kind which they had heretofore held most sacred; voluntarily demolished the lofty temples and shrines which contained them; and, renouncing their former sentiments, or rather errors, commenced and completed entirely new churches. But since it is not so much my province to give a circumstantial detail of the actions of this pious prince, as it is theirs who have been privileged to enjoy his society at all times, I shall content myself with briefly recording such facts as have come to my own personal knowledge, before I proceed to notice the last days of his life.

40 That having conferred the Dignity of Caesars on his Three Sons at the Three Decennial Periods of his Reign, he dedicated the Church at Jerusalem.

By this time the thirtieth year of his reign was completed. In the course of this period, his three sons had been admitted at different times as his colleagues in the empire. The first, Constantinus, who bore his father's name, obtained this distinction about the tenth year of his reign. Constantius, the second son, so called from his grandfather, was proclaimed Caesar about the twentieth, while Constans, the third, whose name expresses the firmness and stability of his character, was advanced to the same dignity at the thirtieth anniversary of his father's reign. Having thus reared a threefold offspring, a Trinity, as it were, of pious sons, and having received them severally at each decennial period to a participation in his imperial authority, he judged the festival of his Tricennalia to be a fit occasion for thanksgiving to the Sovereign Lord of all, at the same time believing that the dedication of the church which his zealous magnificence had erected at Jerusalem might advantageously be performed.

41 That in the meantime he ordered a Council to be convened at Tyre, because of Controversies raised in Egypt.

Meanwhile that spirit of envy which is the enemy of all good, like a dark cloud intercepting the sun's brightest rays, endeavored to mar the joy of this festivity, by again raising contentions to disturb the tranquillity of the Egyptian churches. Our divinely favored emperor, however, once more convened a synod composed of many bishops, and set them as it were in armed array, like the host of God, against this malignant spirit, having commanded their presence from the whole of Egypt and Libya, from Asia, and from Europe, in order, first, to decide the questions in dispute, and

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afterwards to perform the dedication of the sacred edifice above mentioned. He enjoined them, by the way, to adjust their differences at the capital city of Phœnicia, reminding them that they had no right, while harbouring feelings of mutual animosity, to engage in the service of God, since his law expressly forbids those who are at variance to offer their gift until they have first become reconciled and mutually disposed to peace. Such were the salutary precepts which the emperor continually kept vividly before his own mind, and in accordance with which he admonished them to undertake their present duties in a spirit of perfect unanimity and concord, in a letter to the following purport.

42 Constantine's Letter to the Council at Tyre.

Victor Constantinus, Maximus Augustus, to the holy Council at Tyre: "Surely it would best consist with and best become the prosperity of these our times, that the Catholic Church should be undivided, and the servants of Christ be at this present moment clear from all reproach. Since, however, there are those who, carried away by a baleful and furious spirit of contention (for I will not charge them with intentionally leading a life unworthy of their profession), are endeavoring to create that general confusion which, in my judgement, is the most pernicious of all evils; I exhort you, forward as you already are, to meet together and form a synod without delay: to defend those who need protection; to administer remedies to your brethren who are in peril; to recall the divided members to unity of judgement; to rectify errors while opportunity is yet allowed: that thus you may restore to so many provinces that due measure of concord which, strange and sad anomaly! The arrogance of a few individuals has destroyed. And I believed that all are alike persuaded that this course is at the same time pleasing to Almighty God (as well as the highest object of my own desires), and will bring no small honour to yourselves, should you be successful in restoring peace. Delay not, then, but hasten with redoubled zeal to terminate the present dissensions in a manner becoming the occasion, by assembling together in that spirit of true sincerity and faith which the Saviour whom we serve especially demands from us, I may almost say with an audible voice, on all occasions. No proof of pious zeal on my part shall be wanting. Already have I done all to which my attention was directed by your letters. I have sent to those bishops whose presence you desired, that they may share your counsels. I have dispatched Dionysius, a man of consular rank, who will both remind those prelates of their duty who are bound to attend the Council with you, and will himself be there to superintend the proceedings, but especially to maintain good order. Meantime should any one, though I deem it most improbable, venture on this occasion to violate my command, and refuse his attendance, a messenger shall be dispatched immediately to banish that person in virtue of an imperial edict, and to teach him that it does not become him to resist an emperor's decrees when issued in defense of truth. For the rest, it will be for your Holinesses, unbiased either by enmity or favor, but consistently with ecclesiastical and apostolic order, to devise a fitting remedy whether it be for positive offenses or for unpremeditated errors; in order that you may at once free the Church from all reproach, relieve my anxiety, and, by restoring the blessings of peace to those who are now divided, procure the highest honour for yourselves. God preserve you, beloved brethren!"

43 Bishops from all the Provinces attended the Dedication of the Church at Jerusalem.

No sooner had these injunctions been carried into effect, than another emissary arrived with dispatches from the emperor, and an urgent admonition to the Council to hasten their journey to Jerusalem without delay. Accordingly they all took their departure from the province of Phœnicia, and proceeded to their destination, availing themselves of the public means of transport. Thus Jerusalem became the gathering point for distinguished prelates from every province, and the whole city was thronged by a vast assemblage of the servants of God. The Macedonians had sent the bishop of their metropolis; the Pannonians and Mœsians the fairest of God's youthful flock among them. A holy prelate from Persia too was there, deeply versed in the sacred oracles; while Bithynian and Thracian bishops graced the Council with their presence; nor were the most illustrious from Cilicia wanting, nor the chief of the Cappadocians, distinguished above all for learning and eloquence. In short, the whole of Syria and Mesopotamia, Phœnicia and Arabia, Palestine, Egypt, and Libya, with the dwellers in the Thebaid, all contributed to swell the mighty concourse of God's ministers, followed as they were by vast numbers from every province. They were attended by an imperial escort, and officers of trust had also been sent from the palace itself, with instructions to heighten the splendor of the festival at the emperor's expense.

44 Of their Reception by the Notary Marianus; the Distribution of Money to the Poor; and Offerings to the Church.

The director and chief of these officers was a most useful servant of the emperor, a man eminent for faith and piety, and thoroughly acquainted with the Divine word, who had been honourably conspicuous by his profession of godliness during the time of the tyrants' power, and therefore was deservedly entrusted with the arrangement of the present proceedings. Accordingly, in faithful obedience to the emperor's commands, he received the assembly with courteous hospitality, and entertained them with feasts and banquets on a scale of great splendor. He also distributed lavish supplies of money and clothing among the naked and destitute, and the multitudes of both sexes who suffered from want of food and the common necessaries of life. Finally, he enriched and beautified the church itself throughout with offerings of imperial magnificence, and thus fully accomplished the service he had been commissioned to perform.

45 Various Discourses by the Assembled Bishops; also by Eusebius, the Writer of this History.

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Meantime the festival derived additional luster both from the prayers and discourses of the ministers of God, some of whom extolled the pious emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded, as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which they offered for general peace, for the Church of God, for the emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavored to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our emperor's reign.

46 That Eusebius afterwards delivered his Description of the Church of the Saviour, and a Tricennial Oration before Constantine himself.

The structure of the church of our Saviour, the form of his sacred cave, the splendor of the work itself, and the numberless offerings in gold, and silver, and precious stones, I have described to the best of my ability, and dedicated to the emperor in a separate treatise, which on a fitting opportunity I shall append to this present work. I shall add to it also that oration on his Tricennalia which shortly afterwards, having traveled to the city which bears his name, I delivered in the emperor's own presence. This was the second opportunity afforded me of glorifying the Supreme God in the imperial palace itself: and on this occasion my pious hearer evinced the greatest joy, as he afterwards testified, when he entertained the bishops then present, and loaded them with distinctions of every kind.

47 That the Council at Nicæa was held in the Twentieth, the Dedication of the Church at Jerusalem in the Thirtieth, Year of Constantine's Reign.

This second synod the emperor convened at Jerusalem, being the greatest of which we have any knowledge, next to the first which he had summoned at the famous Bithynian city. That indeed was a triumphal assembly, held in the twentieth year of his reign, an occasion of thanksgiving for victory over his enemies in the very city which bears the name of victory. The present meeting added luster to the thirtieth anniversary, during which the emperor dedicated the church at the sepulchre of our Saviour, as a peace-offering to God, the giver of all good.

48 That Constantine was displeased with one who praised him excessively.

And now that all these ceremonies were completed, and the divine qualities of the emperor's character continued to be the theme of universal praise, one of God's ministers presumed so far as in his own presence to pronounce him blessed, as having been counted worthy to hold absolute and universal empire in this life, and as being destined to share the empire of the Son of God in the world to come. These words, however, Constantine heard with indignation, and forbade the speaker to hold such language, exhorting him rather to pray earnestly on his behalf, that whether in this life or in that which is to come, he might be found worthy to be a servant of God.

49 Marriage of his Son Constantius Caesar.

On the completion of the thirtieth year of his reign he solemnised the marriage of his second son, having concluded that of his first-born long before. This was an occasion of great joy and festivity, the emperor himself attending on his son at the ceremony, and entertaining the guests of both sexes, the men and women in distinct and separate companies, with sumptuous hospitality. Rich presents likewise were liberally distributed among the cities and people.

50 Embassy and Presents from the Indians.

About this time ambassadors from the Indians, who inhabit the distant regions of the East, arrived with presents consisting of many varieties of brilliant precious stones, and animals differing in species from those known to us. These offerings they presented to the emperor, thus allowing that his sovereignty extended even to the Indian Ocean, and that the princes of their country, who rendered homage to him both by paintings and statues, acknowledged his imperial and paramount authority. Thus the Eastern Indians now submitted to his sway, as the Britons of the Western Ocean had done at the commencement of his reign.

51 That Constantine divided the Empire between his Three Sons, whom he had instructed in Politics and Religion.

Having thus established his power in the opposite extremities of the world, he divided the whole extent of his dominions, as though he were allotting a patrimonial inheritance to the dearest objects of his regard, among his three sons. To the eldest he assigned his grandfather's portion; to the second, the empire of the East; to the third, the countries which lie between these two divisions. And being desirous of furnishing his children with an inheritance truly valuable and salutary to their souls, he had been careful to imbue them with true religious principles, being himself their guide to the knowledge of sacred things, and also appointing men of approved piety to be their instructors. At the same time he assigned them the most accomplished teachers of secular learning, by some of whom they were taught the arts of war, while they were trained by others in political, and by others again in legal science. To each moreover was granted a truly royal retinue, consisting of infantry, spearmen, and body guards, with every other kind of military force; commanded respectively by captains, tribunes, and generals of whose warlike skill and devotion to his sons the emperor had had previous experience.

52 That after they had reached Man's Estate he was their Guide in Piety.

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As long as the Caesars were of tender years, they were aided by suitable advisers in the management of public affairs; but on their arrival at the age of manhood their father's instructions alone sufficed. When present he proposed to them his own example, and admonished them to follow his pious course: in their absence he furnished them by letter with rules of conduct suited to their imperial station, the first and greatest of which was an exhortation to value the knowledge and worship of the Sovereign Lord of all more than wealth, nay, more than empire itself. At length he permitted them to direct the public administration of the empire without control, making it his first request that they would care for the interests of the Church of God, and boldly profess themselves disciples of Christ. Thus trained, and excited to obedience not so much by precept as by their own voluntary desire for virtue, his sons more than fulfilled the admonitions of their father, devoting their earnest attention to the service of God, and observing the ordinances of the Church even in the palace itself, with all the members of their households. For their father's forethought had provided that all the attendants of his son's should be Christians. And not only so, but the military officers of highest rank, and those who had the control of public business, were professors of the same faith: for the emperor placed confidence in the fidelity of men devoted to the service of God, as in a strong and sure defense. When our thrice blessed prince had completed these arrangements, and thus secured order and tranquillity throughout the empire, God, the dispenser of all blessings, judged it to be the fitting time to translate him to a better inheritance, and summoned him to pay the debt of nature.

53 Having reigned about Thirty-Two Years, and lived above Sixty, he still had a Sound Body.

He completed the time of his reign in two and thirty years, wanting a few months and days, and his whole life extended to about twice that period. At this age he still possessed a sound and vigorous body, free from all blemish, and of more than youthful vivacity; a noble mien, and strength equal to any exertion; so that he was able to join in martial exercises, to ride, endure the fatigues of travel, engage in battle, and erect trophies over his conquered enemies, besides gaining those bloodless victories by which he was wont to triumph over those who opposed him.

54. Of those who abused His Extreme Benevolence for Avarice and Hypocrisy.

In like manner his mental qualities reached the highest point of human perfection. Indeed he was distinguished by every excellence of character, but especially by benevolence; a virtue, however, which subjected him to censure from many, in consequence of the baseness of wicked men, who ascribed their own crimes to the emperor's forbearance. In truth I can myself bear testimony to the grievous evils which prevailed during these times; I mean the violence of rapacious and unprincipled men, who preyed on all classes of society alike, and the scandalous hypocrisy of those who crept into the Church, and assumed the name and character of Christians. His own benevolence and goodness of heart, the genuineness of his own faith, and his truthfulness of character, induced the emperor to credit the profession of these reputed Christians, who craftily preserved the semblance of sincere affection for his person. The confidence he reposed in such men sometimes forced him into conduct unworthy of himself, of which envy took advantage to cloud in this respect the luster of his character.

55 Constantine employed himself in Composition of Various Kinds to the Close of his Life.

These offenders, however, were soon over-taken by divine chastisement. To return to our emperor. He had so thoroughly trained his mind in the art of reasoning that he continued to the last to compose discourses on various subjects, to deliver frequent orations in public, and to instruct his hearers in the sacred doctrines of religion. He was also habitually engaged in legislating both on political and military questions; in short, in devising whatever might be conducive to the general welfare of the human race. It is well worthy of remark, that, very shortly before his departure, he pronounced a funeral oration before his usual auditory, in which he spoke at length on the immortality of the soul, the state of those who had persevered in a life of godliness, and the blessings which God has laid up in store for them that love him. On the other hand he made it appear by copious and conclusive arguments what the end of those will be who have pursued a contrary career, describing in vivid language the final ruin of the ungodly. His powerful testimony on these subjects seemed so far to touch the consciences of those around him, that one of the self-imagined philosophers, of whom he asked his opinion of what he had heard, bore testimony to the truth of his words, and accorded a real, though reluctant, tribute of praise to the arguments by which he had exposed the worship of a plurality of gods. By converse such as this with his friends before his death, the emperor seemed as it were to smooth and prepare the way for his transition to a happier life.

56 How he took Bishops with him on an Expedition against the Persians, and took with him a Tent in the Form of a Church.

It is also worthy of record that about the time of which I am at present writing, the emperor, having heard of an insurrection of some barbarians in the East, observed that the conquest of this enemy was still in store for him, and resolved on an expedition against the Persians. Accordingly he proceeded at once to put his forces in motion, at the same time communicating his intended march to the bishops who happened to be at his court, some of whom he judged it right to take with him as companions, and as needful coadjutors in the service of God. They, on the other hand, cheerfully declared their willingness to follow in his train, disclaiming any desire to leave him, and engaging to battle with and for him by supplication to God on his behalf. Full of joy at this answer to his request, he unfolded to them his projected line of march; after which he caused a tent of great splendor, representing in shape the figure of a church, to be prepared for his own use in the approaching war. In this he intended

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to unite with the bishops in offering prayers to the God from whom all victory proceeds.

57 How he received an Embassy from the Persians and kept the Night Vigil with others at the Feast of Easter.

In the meanwhile the Persians, hearing of the emperor's warlike preparations, and not a little terrified at the prospect of an engagement with his forces, dispatched an embassy to pray for conditions of peace. These overtures the emperor, himself a sincere lover of peace, at once accepted, and readily entered on friendly relations with that people. At this time, the great festival of Easter was at hand; on which occasion he rendered the tribute of his prayers to God, and passed the night in watching with the rest.

58 Concerning the Building of a Church in Honour of the Apostles at Constantinople.

After this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

59 Farther Description of the same Church.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticos which enclosed the area and the church itself. Adjoining these porticos were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place.

60 He also erected his own Sepulchral Monument in this Church.

All these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honour in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honour and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honourable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

61 His Sickness at Helenopolis, and Prayers respecting his Baptism.

At first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time had come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

62 Constantine's Appeal to the Bishops, requesting them to confer upon him the Rite of Baptism: "The time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour has come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptised: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service." After he had thus spoken, the prelates performed the sacred ceremonies in the usual manner, and, having given him the necessary instructions, made him a partaker of the mystic ordinance. Thus was Constantine the first of all sovereigns who was regenerated and perfected in a church dedicated to the martyrs of Christ; thus gifted with the Divine seal of baptism, he rejoiced in spirit, was renewed, and filled with heavenly light: his soul was gladdened by reason of the fervency of his faith, and astonished at the manifestation of the power of God. At the conclusion of the ceremony he arrayed himself in shining imperial vestments, brilliant as the

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light, and reclined on a couch of the purest white, refusing to clothe himself with the purple any more.

63 How after his Baptism he rendered Thanks to God.

He then lifted his voice and poured forth a strain of thanksgiving to God; after which he added these words. "Now I know that I am truly blessed: now I feel assured that I am accounted worthy of immortality, and am made a partaker of Divine light." He further expressed his compassion for the unhappy condition of those who were strangers to such blessings as he enjoyed: and when the tribunes and generals of his army appeared in his presence with lamentations and tears at the prospect of their bereavement, and with prayers that his days might yet be prolonged, he assured them in reply that he was now in possession of true life; that none but himself could know the value of the blessings he had received; so that he was anxious rather to hasten than to defer his departure to God. He then proceeded to complete the needful arrangement of his affairs, bequeathing an annual donation to the Roman inhabitants of his imperial city; apportioning the inheritance of the empire, like a patrimonial estate, among his own children; in short, making every disposition according to his own pleasure.

64 Constantine's Death at Noon on the Feast of Pentecost.

All these events occurred during a most important festival, I mean the august and holy solemnity of Pentecost, which is distinguished by a period of seven weeks, and sealed with that one day on which the holy Scriptures attest, the ascension of our common Saviour into heaven, and the descent of the Holy Spirit among men. In the course of this feast the emperor received the privileges I have described; and on the last day of all, which one might justly call the feast of feasts, he was removed about mid-day to the presence of his God, leaving his mortal remains to his fellow mortals, and carrying into fellowship with God that part of his being which was capable of understanding and loving him. Such was the close of Constantine's mortal life. Let us now attend to the circumstances which followed this event.

65 Lamentations of the Soldiery and their Officers.

Immediately the assembled spearmen and bodyguard rent their garments, and prostrated themselves on the ground, striking their heads, and uttering lamentations and cries of sorrow, calling on their imperial lord and master, or rather, like true children, on their father, while their tribunes and centurions addressed him as their preserver, protector, and benefactor. The rest of the soldiery also came in respectful order to mourn as a flock the removal of their good shepherd. The people meanwhile ran wildly throughout the city, some expressing the inward sorrow of their hearts by loud cries, others appearing confounded with grief: each mourning the event as a calamity which had befallen himself, and bewailing his death as though they felt themselves bereft of a blessing common alike to all.

66 Removal of the Body from Nicomedia to the Palace at Constantinople.

After this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

67 He received the same Honours from the Counts and other Officers as before his Death.

The military officers, too, of the highest rank, the counts, and the whole order of magistrates, who had been accustomed to do obeisance to their emperor before, continued to fulfill this duty without any change, even after his death entering the chamber at the appointed times, and saluting their coffined sovereign with bended knee, as though he were still alive. After them the senators appeared, and all who had been distinguished by any honourable office, and rendered the same homage. These were followed by multitudes of every rank, who came with their wives and children to witness the spectacle. These honours continued to be rendered for a considerable time, the soldiers having resolved thus to guard the body until his sons should arrive, and take on themselves the conduct of their father's funeral. No mortal had ever, like this blessed prince, continued to reign even after death, and to receive the same homage as during his life: he only, of all who have ever lived, obtained this reward from God: a suitable reward, since he alone of all sovereigns had in all his actions honoured the Supreme God and his Christ, and God himself accordingly was pleased that even his mortal remains should still retain imperial authority among men; thus indicating to all who were not utterly devoid of understanding the immortal and endless empire which his soul was destined to enjoy. This was the course of events here.

68 Resolution of the Army to confer thence-forward the Title of Augustus on his Sons.

Meanwhile the tribunes selected from the troops under their command those officers whose fidelity and zeal had long been known to the emperor, and dispatched them to the Caesars with intelligence of the late event. This service they accordingly performed. As soon, however, as the soldiery throughout the provinces received the tidings of the emperor's decease, they all, as if by a supernatural impulse, resolved with one consent, as though their great emperor had been yet alive, to acknowledge none other than his sons as sovereigns of the Roman world: and these they soon after determined should no longer retain the name of Caesar, but should each be honoured with the title of Augustus, a name which indicates the highest supremacy of imperial power. Such were the measures adopted by the army; and these

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resolutions they communicated to each other by letter, so that the unanimous desire of the legions became known at the same point of time throughout the whole extent of the empire.

69 Mourning for Constantine at Rome; and the Honour paid him there through Paintings after his Death.

On the arrival of the news of the emperor's death in the imperial city, the Roman senate and people felt the announcement as the heaviest and most afflictive of all calamities, and gave themselves up to an excess of grief. The baths and markets were closed, the public spectacles, and all other recreations in which men of leisure are accustomed to indulge, were interrupted. Those who had erewhile lived in luxurious ease, now walked the streets in gloomy sadness, while all united in blessing the name of the deceased, as the one who was dear to God, and truly worthy of the imperial dignity. Nor was their sorrow expressed only in words: they proceeded also to honour him, by the dedication of paintings to his memory, with the same respect as before his death. The design of these pictures embodied a representation of heaven itself, and depicted the emperor reposing in an ethereal mansion above the celestial vault. They too declared his sons alone to be emperors and Augusti, and begged with earnest entreaty that they might be permitted to receive the body of their emperor, and perform his obsequies in the imperial city.

70 His Burial by his Son Constantius at Constantinople.

Thus did they there testify their respect for the memory of him who had been honoured by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honour did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

71 Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

As soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honour of their name, and with that of the people of God; was honoured by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

72 Of the Phœnix.

We cannot compare him with that bird of Egypt, the only one, as they say, of its kind, which dies, self-sacrificed, in the midst of aromatic perfumes, and, rising from its own ashes with new life, soars aloft in the same form which it had before. Rather did he resemble his Saviour, who, as the sown grain which is multiplied from a single grain, had yielded abundant increase through the blessing of God, and had overspread the whole world with his fruit. Even so did our thrice blessed prince become multiplied, as it were, through the succession of his sons. His statue was erected along with theirs in every province; and the name of Constantine was owned and honoured even after the close of his mortal life.

73 How Constantine is represented on Coins in the Act of ascending to Heaven.

A coinage was also struck which bore the following device. On one side appeared the figure of our blessed prince, with the head closely veiled: the reverse exhibited him sitting as a charioteer, drawn by four horses, with a hand stretched downward from above to receive him up to heaven.

74 The God whom he had honoured deservedly honoured him in Return.

Such are the proofs by which the Supreme God has made it manifest to us, in the person of Constantine, who alone of all sovereigns had openly professed the Christian faith, how great a difference he perceives between those whose privilege it is to worship him and his Christ, and those who have chosen the contrary part, who provoked his enmity by daring to assail his Church, and whose calamitous end, in every instance, afforded tokens of his displeasure, as manifestly as the death of Constantine conveyed to all men an evident assurance of his Divine love.

75 He surpassed all Preceding Emperors in Devotion to God.

Standing, as he did, alone and pre-eminent among the Roman emperors as a worshiper of God; alone as the bold proclaimer to all men of the doctrine of Christ; having alone rendered honour, as none before him had ever done, to his Church; having alone abolished utterly the error of polytheism, and discountenanced idolatry in every form: so, alone among them both during life and after death, was he accounted worthy of such honours as none can say have been attained to by any other; so that no one, whether Greek or Barbarian, nay, of the ancient Romans themselves, has ever been presented to us as worthy of comparison with him.

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TEXTS ON REFORMATION AND RELIGIOUS CONFLICTS

• Martin Luther: The 95 Theses, 31 Oct. 1517
• Letter to the Archbishop Albrecht of Mainz, 31 Oct. 1517
• A Sermon on Indulgences and Grace by M. Luther, the 95 Theses in 20 snappy points trig-gering the Protestant Revolution, March, 1518
• Letter to John Staupitz , 1518
• Letter to Pope Leo X, 1518
• Letter of Martin Luther to Pope Leo X, 6th September, 1520
• Martin Luther on Islam and the Koran, Forewords to two Koran translations of 1530 and 1543
• An Open Letter on Translating, 8th of Sep. 1530
• The (39) Articles of Religion / The39 Articles

IMPORTANT WRITINGS OF MARTIN LUTHER

(Martin Luther (1483–1546) was a German professor of theology, monk, priest, composer, and translator. He became the most important single factor in starting the Protestant Reformation. Luther came to reject several teachings and practices of the Roman Catholic Church. He strongly opposed the Catholic view on selling indulgence letters. It was this form of corruption that brought Luther close to the thoughts of Jesus, as Jesus wanted to get rid of corrupt practices in the Great Temple of Jerusalem for the very same reasons. Luther proposed an academic discussion of the practice and efficacy of indulgences in his Ninety-five Theses of 1517. His refusal to renounce all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Holy Roman Emperor.

Luther found in the New Testament that salvation and, consequently, eternal life are not earned by payment for the believer's sins but are received only as the free gift of God's grace through the believer's faith in God and the teachings of Jesus as well as the faith in Christ as redeemer from sin. His theology challenged the authority and office of the Pope by teaching that the Bible is the only source of divinely revealed knowledge from God and opposed sacerdotalism by considering all baptised Christians to be a holy priesthood. As the Catholic Church and ther leaders did not want to give up their currupt practices, Luther's ideas were starting the Protestant Reformation. He started the Lutheran Church, the first Protestant church. More and more Protestant churches split from the Roman Catholic church. The following five writings give us an insight what Luther thought. See: Introduction to the Koran by Martin Luther; Grand Bible.)

THE NINETY-FIVE THESES

or: Disputation Of Doctor Martin Luther
On The Power And Efficacy Of Indulgences
Author: Dr Martin Luther

October 31, 1517

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1 Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.

2 This word cannot be understood to mean sacramental penance, i. e., confession and satisfaction, which is administered by the priests.

3 Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.

4 The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.

5 The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.

6 The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgement. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.

7 God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.

8 The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.

9 Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.

10 Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.

11 This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.

12 In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.

13 The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.

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14 The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.

15 This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16 Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.

17 With souls in purgatory it seems necessary that horror should grow less and love increase.

18 It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.

19 Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.

20 Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.

21 Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;

22 Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.

23 If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.

24 It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.

25 The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.

26 The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.

27 They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].

28 It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.

29 Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severus and Paschal.

30 No one is sure that his own contrition is sincere; much less that he has attained full remission.

31 Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i. e., such men are most rare.

32 They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.

33 Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

34 For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.

35 They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.

36 Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.

37 Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.

38 Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.

39 It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.

40 True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].

41 Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.

42 Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.

43 Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;

44 Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.

45 Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.

46 Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.

47 Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.

48 Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.

49 Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.

50 Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.

51 Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.

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52 The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53 They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54 Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55 It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56 The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57 That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58 Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59 St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60 Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61 For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62 The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63 But this treasure is naturally most odious, for it makes the first to be last.

64 On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65 Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66 The treasures of the indulgences are nets with which they now fish for the riches of men.

67 The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68 Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69 Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70 But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.

71 He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72 But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73 The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74 But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury, of holy love and truth.

75 To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76 We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77 It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78 We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79 To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80 The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81 This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82 To wit:—"Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83 Again:—"Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"

84 Again:—"What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"

85 Again:—"Why are the penitential canons, long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"

86 Again:—"Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"

87 Again:—"What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"

88 Again:—"What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"

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89 "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"

90 To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91 If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92 Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!

93 Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!

94 Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95 And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

LETTER TO THE ARCHBISHOP ALBRECHT OF MAINZ

Author: Dr Martin Luther
From: 31st of October, 1517

To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz, Archbishop and Primate of the Church, Margrave of Brandenburg, etc., his own lord and pastor in Christ, worthy of reverence and fear, and most gracious.

JESUS

The grace of God be with you in all its fulness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your Sublimity. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do,—moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your pontifical clemency to heed my prayer.

Papal indulgences for the building of St. Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit,—the unhappy souls believe that if they have purchased letters of indulgence they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i. e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say — though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt.

O God, most good! Thus souls committed to your care, good Father, are taught to their death, and the strict account, which you must render for all such, grows and increases. For this reason I have no longer been able to keep quiet about this matter, for it is by no gift of a bishop that man becomes sure of salvation, since he gains this certainty not even by the "inpoured grace" of God, but the Apostle bids us always "work out our own salvation in fear and trembling," and Peter says, "the righteous scarcely shall be saved." Finally, so narrow is the way that leads to life, that the Lord, through the prophets Amos and Zechariah, calls those who shall be saved "brands plucked from the burning," and everywhere declares the difficulty of salvation.

Why, then, do the preachers of pardons, by these false fables and promises, make the people careless and fearless? Whereas indulgences confer on us no good gift, either for salvation or

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for sanctity, but only take away the external penalty, which it was formerly the custom to impose according to the canons.

Finally, works of piety and love are infinitely better than indulgences, and yet these are not preached with such ceremony or such zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! Will not Christ say to them, "straining at a gnat and swallowing a camel"

In addition to this. Most Reverend Father in the Lord, it is said in the Instruction to the Commissaries which is issued under your name. Most Reverend Father (doubtless without your knowledge and consent), that one of the chief graces of indulgence is that inestimable gift of God by which man is reconciled to God, and all the penalties of purgatory are destroyed. Again, it is said that contrition is not necessary in those who purchase souls [out of purgatory] or buy confessionalia.

But what can I do, good Primate and Most Illustrious Prince, except pray your Most Reverend Fatherhood by the Lord Jesus Christ that you would deign to look [on this matter] with the eye of fatherly care, and do away entirely with that treatise[56] and impose upon the preachers of pardons another form of preaching; lest, perchance, one may some time arise, who will publish writings in which he will confute both them and that treatise, to the shame of your Most Illustrious Sublimity. I shrink very much from thinking that this will be done, and yet I fear that it will come to pass, unless there is some speedy remedy.

These faithful offices of my insignificance I beg that your Most Illustrious Grace may deign to accept in the spirit of a Prince and a Bishop, i. e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

If it please the Most Reverend Father he may see these my Disputations, and learn how doubtful a thing is the opinion of indulgences which those men spread as though it were most certain.

To the Most Reverend Father,
Brother Martin Luther.

A SERMON ON INDULGENCES AND GRACE

An Abbreviation of the (Latin) 95 Theses
German: Eyn Sermon von dem Ablass vnnd Gnade
Language: Late Middle High German
Author: Dr Martin Luther
Translation: Lord Henfield, 2016
Estimated Range of Dating: March, 1518 A.D.

(Martin Luther's Sermon on Indulgences and Grace (Middle German: Eynn Sermon von dem Ablasz und Gnade, modern German: Sermon Von Ablass Und Gnade) is a pamphlet written in Wittenberg in the latter part of March, 1518 and published in April of that year. It is a short version of his 95 Theses which he wrote in Latin for discourse of experts inside the Roman Catholic Church. Due the negative response of the Church, Luther did an extraordinary thing: He wrote this short version of the 95 Theses in German, the language of the ordinary people, for anyone to understand, and he ruthlessly used Gutenberg's new printing technology to spread this pamphlet in several thousand copies. By using the language of the people, he stepped over the invisible line of academic secrecy. In the Sermon, Luther addressed his audience directly. It stresses good works and sincere repentance over indulgences, with Luther criticising indulgences as non-scriptural and the Catholic clergy as being greedy and wasting money on St. Peter's Basilica when it could be better spent on the poor in their own neighbourhoods. With that what Luther said in the pamphlet, and also how he said it, he brought millions of people behind him. When the Church leaders grasped the magnitude of his linguistic and rhetoric skills, it was too late.

The sermon swept through the major centres of the Holy Roman Empire. It was an instant hit and was reprinted 14 times in 1518 alone. Thousands of copies ran quickly from hand to hand. It has been described as "the world's first printed bestseller" and is regarded by many as the true starting point of the Reformation.)

Text:

First of all, you should know that several new teachers, such as Petrus Lombardus, Thomas Aquinas and their successors, give three parts to penance, namely: repentance, confession, satisfaction. And although, in their opinion, this difference is difficult or even not at all to be found in the Holy Scriptures nor in the old, holy Christian teachers, we want to let it stay that way and speak in their own way.

Secondly, they say: indulgence does not take away the first or second part, that is: repentance or confession, but the third, namely the satisfaction.

Thirdly: the satisfaction is further divided into three parts, that is: praying, fasting, giving alms, namely as follows: "praying" means all works peculiar to souls, such as reading, thinking, hearing God's word, preaching, teaching and the like; "Fasting" means all works of mortification of his flesh,

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such as waking, working, hard bed, rough clothes, etc .; "Giving alms" means all works of love and mercy towards one's neighbour.

Fourth, it is unquestionable in all of them that indulgence takes away the works of satisfaction, which is established as necessary for sin to be done. Because if he were to take away all of these works, nothing good would remain that we could do.

Fifth, it has been a great and as yet undecided question for many whether indulgence also takes away something more than such imposed works, namely, whether it also takes away the punishment that divine justice demands for sins.

Sixth, I leave your opinions undisputed for this time. That (but) I say that one cannot prove from the Scriptures that divine righteousness desires some punishment or satisfaction from the sinner or asks for his heartfelt and true repentance or conversion with the resolution to carry the cross of Christ from now on and to practice the above works (even if they are not prescribed by anyone). For God says through Ezekiel: If the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, I will no longer remember his sin. (Ezek. 18:21; 14 ff.). He has also pardoned all of them himself: Mary Magdalene, the gout-frail, the adulteress, etc. I would like to hear who is supposed to prove something else, apart from the fact that a number of doctors thought so.

Seventh: One finds that God punishes some according to his righteousness or urges them to repent through punishments, as in Psalm 89, 31 ff .: "If my children break my statutes, I will visit their transgression with the rod, but my lovingkindness will I not utterly take from them." But to remit this punishment is in the power of no one but God alone; in fact, he does not want to remit it, but promises that he will impose it.

Eighth: That is why you cannot give the imagined punishment a name, and nobody knows what it is, unless it is this punishment, the good works mentioned above are not.

Ninth, I say: If the Christian Church is still resolving today and declaring that indulgence takes away more than the works of satisfaction, it would still be a thousand times better that no Christian would solve or desire the indulgence, but that they would rather do the works and suffered the punishment. For indulgences are nothing else, nor can they become a decree of good works and salutary punishments, which should be chosen more cheaply than abandoned (although some of the new preachers have invented two kinds of punishments: one for satisfaction, the other for improvement). But we have more freedom to despise such and similar chats (praise to God) than they have to invent; for all punishment, yes, everything that God imposes is useful and beneficial for Christians for improvement.

Tenth: That is not said that the punishments and works are too many, so that man, for the sake of the brevity of his life, cannot perform them, which is why the indulgence is necessary for him. To which I reply that there is no reason for it and that it is a mere fiction. For God and the holy church do not impose more on anyone than is possible for him to bear, as also Paul 1 Cor. 10, 13 says that God does not allow anyone to be tempted more than he can bear. And Christendom is not a little disgraced that it is blamed for putting on more than we can bear.

Eleventh: Even if the penances stipulated in spiritual law were still valid, that seven years of penance would be imposed for every mortal sin, Christianity would have to let them be stipulated and not impose any further than they should be borne by everyone. The less one should pay attention to the fact that more is imposed than anyone can comfortably carry, since they are no longer valid now.

Twelfth: It is said that the sinner should be sent to purgatory or indulgence with the rest of the punishment, but more things are said without justification or proof.

The thirteenth: It is a great mistake that someone thinks he wants to do enough for his sins, although God always forgives them for free, out of priceless grace and desires nothing in return but that one leads a good life from now on. Christianity is asking for something; so it can and should also enact it and not impose anything difficult or unbearable.

Fourteenth: Indulgence is allowed for the sake of imperfect and lazy Christians who do not want to practice good works undauntedly or are intolerable. Because indulgence does not encourage anyone to improve, but rather tolerates their imperfection and allows it. That is why one should not speak against indulgences; but neither should one support them.

Fifteenth: It would be much safer and better to do something for God's sake for St. Peter's Church, or whatever is called, than to indulge in it. For it is dangerous that he should give such a gift for indulgence and not for God's sake.

Sixteenth: Much better is the good work done to a needy than that it is given to the building, also much better than the indulgence given for it. Because, as I said, it is better to do a good work than to leave a lot in place. But indulgences are the issuance of many good works, or nothing is left behind.

Yes, that I also teach correctly, so note: You should above all (neither look at St. Peter's Church nor indulgences) give your next poor man if you want to give something. But if it comes to the point that there is no one in your city who needs help (which, God willing, should never happen), then you should give, if you want, to the churches, altars, jewellery, chalices that are in your city are. And if that is no longer necessary, then - if you want - you can give to St. Peter's Church or something else. You should not do that for the sake of indulgences either. Because Paul says 1. Tim. 5:8: "Anyone who does not do his housemates good is not a Christian and is worse than a pagan." would be better to him than all souls.

If you ask: "I would never solve indulgences like that?" I answer: I have already said above that my will, desire, request and advice is that no one should solve indulgences. Let the lazy and sleepy Christians release indulgences, you go for yourself!

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Regarding the seventeenth: Indulgence is neither required nor advised, but from the number of things that are permitted and permitted. Therefore it is not a work of obedience, not even meritorious, but an excuse for obedience. Although one should not prevent anyone from redeeming it, one should therefore withdraw all Christians from it and encourage and strengthen them to the works and punishments that are issued there.

Eighteenth: I do not know whether the souls will be drawn out of purgatory by the indulgence, and I do not yet believe either, although a number of new doctors say that. But it is impossible for them to prove it, nor has the Church decided yet. Therefore, for greater security, it is much better that you pray and work for them yourself; for this is more proven and is certain.

The nineteenth: I have no doubt on these points, they are sufficiently founded in the Scriptures. Therefore you should have no doubt, and let scholastic doctors be scholastics; they are all not enough with their school opinions that they should confirm a sermon.

As for the twentieth: Even though some of them scold me for a heretic, for whom such truth in the cash register is very harmful, I still do not pay much attention to such blaring, since no one else does that than a number of dark brains who never smelled the Bible, the Christian teachers never read, never understood their own teachers, but almost rotten in their riddled and torn school opinions. Because if they understood them, they would know that they should not blaspheme anyone unheard of and unconquerably. But God give them and us the right sense! Amen.

(Published by Luther probably February / March 1518 - underlining by Peter R. Seeber from: Kurt Aland (Martin Luther's 95 theses with the corresponding documents from the history of the Reformation, pp. 110f.) Writes: "When Luther on March 5, 1518 Schurl expresses the wish to write a German script that would replace the theses for the community, one would think that he had the sermon in mind here. However, the sermon would then have to be written down immediately after this letter (that would be no difficulty with Luther's fast working method) and printed (in view of the slowness of the printers and the printing at that time the main obstacle to this assumption lies. The question is also whether Luther would have called the little sermon "writing" - libellus).)

LETTER TO JOHN STAUPITZ ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To his Reverend and Dear Father
John Staupitz, Professor of Sacred Theology, Vicar of the Augustinian Order,

Brother Martin Luther,
his pupil, sendeth greeting.

I remember, dear Father, that once, among those pleasant and wholesome talks of thine, with which the Lord Jesus ofttimes gives me wondrous consolation, the word poenitentia was mentioned. We were moved with pity for many consciences, and for those tormentors who teach, with rules innumerable and unbearable, what they call a modus confitendi. Then we heard thee say as with a voice from heaven, that there is no true penitence which does not begin with love of righteousness and of God, and that this love, which others think to be the end and the completion of penitence, is rather its beginning.

This word of thine stuck in me like a sharp arrow of the mighty, and from that time forth I began to compare it with the texts of Scripture which teach penitence. Lo, there began a joyous game! The words frollicked with me everywhere! They laughed and gamboled around this saying. Before that there was scarcely a word in all the Scriptures more bitter to me than "penitence," though I was busy making pretences to God and trying to produce a forced, feigned love; but now there is no word which has for me a sweeter or more pleasing sound than "penitence," For God's commands are sweet, when we find that they are to be read not in books alone, but in the wounds of our sweet Saviour.

After this it came about that, by the grace of the learned men who dutifully teach us Greek and Hebrew, I learned that this word is in Greek metanoia and is derived from meta and noun, i. e., post and mentem, so that poenitentia or metanoia is a "coming to one's senses," and is a knowledge of one's own evil, gained after punishment has been accepted and error acknowledged; and this cannot possibly happen without a change in our heart and our love. All this answers so aptly to the theology of Paul, that nothing, at least in my judgement, can so aptly illustrate St. Paul.

Then I went on and saw that metanoia cap be derived, though not without violence, not only from post and mentem, but also from trans and mentem, so that metanoia signifies a changing of the mind and heart, because it seemed to indicate not only a change of the heart, but also a manner of changing it, i. e., the grace of God. For that "passing over of the mind," which is true repentance, is of very frequent mention in the Scriptures. Christ has displayed the true significance of that old word "Passover"; and long before the Passover, Abraham was a type of it, when he was called a "pilgrim,"

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i. e., a "Hebrew," that is to say, one who "passed over" into Mesopotamia, as the Doctor of Bourgos learnedly explains. With this accords, too, the title of the Psalm in which Jeduthun, i. e., "the pilgrim," is introduced as the singer.

Depending on these things, I ventured to think those men false teachers who ascribed so much to works of penitence that they left us scarcely anything of penitence itself except trivial satisfactions and laborious confession, because, forsooth, they had derived their idea from the Latin words poenitentiam agere, which indicate an action, rather than a change of heart, and are in no way an equivalent for the Greek metanoia.

While this thought was boiling in my mind, suddenly new trumpets of indulgences and bugles of remissions began to peal and to bray all about us; but they were not intended to arouse us to keen eagerness for battle. In a word, the doctrine of true penitence was passed by, and they presumed to praise not even that poorest part of penitence which is called "satisfaction," but the remission of that poorest part of penitence; and they praised it so highly that such praise was never heard before. Then, too, they taught impious and false and heretical doctrines with such authority (I wished to say "with such assurance") that he who even muttered anything to the contrary under his breath, would straightway be consigned to the flames as a heretic, and condemned to eternal malediction.

Unable to meet their rage half-way, I determined to enter a modest dissent, and to call their teaching into question, relying on the opinion of all the doctors and of the whole Church, that to render satisfaction is better than to secure the remission of satisfaction, i. e., to buy indulgences. Nor is there anybody who ever taught otherwise. Therefore, I published my Disputation; in other words, I brought upon my head all the curses, high, middle and low, which these lovers of money (I should say "of souls") are able to send or to have sent upon me. For these most courteous men, armed, as they are, with very dense acumen, since they cannot deny what I have said, now pretend that in my Disputation I have spoken against the power of the Supreme Pontiff.

That is the reason. Reverend Father, why I now regretfully come out in public. For I have ever been a lover of my corner, and prefer to look upon the beauteous passing show of the great minds of our age, rather than to be looked upon and laughed at. But I see that the bean must appear among the cabbages, and the black must be put with the white, for the sake of seemliness and loveliness.

I ask, therefore, that thou wilt take this foolish work of mine and forward it, if possible, to the most Excellent Pontiff, Leo X, where it may plead my cause against the designs of those who hate me. Not that I wish thee to share my danger! Nay, I wish this to be done at my peril only. Christ will see whether what I have said is His or my own; and without His permission there is not a word in the Supreme Pontiff's tongue, nor is the heart of the king in his own hand. He is the Judge whose verdict I await from the Roman See.

As for those threatening friends of mine, I have no answer for them but that word of Reuchlin's—"He who is poor fears nothing; he has nothing to lose." Fortune I neither have nor desire; if I have had reputation and honor, he who destroys them is always at work; there remains only one poor body, weak and wearied with constant hardships, and if by force or wile they do away with that (as a service to God), they will but make me poorer by perhaps an hour or two of life. Enough for me is the most sweet Saviour and Redeemer, my Lord Jesus Christ, to Whom I shall always sing my song; if any one is unwilling to sing with me, what is that to me? Let him howl, if he likes, by himself.

The Lord Jesus keep thee eternally, my gracious Father!

Wittenberg, Day of the Holy Trinity, 1518.

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LETTER TO POPE LEO X, ACCOMPANYING THE "RESOLUTIONS" TO THE 95 THESES, 1518

Author: Dr Martin Luther

To the
Most Blessed Father,
LEO X.

Martin Luther,
Augustinian Friar,
wisheth everlasting welfare.

I have heard evil reports about myself, most blessed Father, by which I know that certain friends have put my name in very bad odor with you and yours, saying that I have attempted to belittle the power of the keys and of the Supreme Pontiff. Therefore I am accused of heresy, apostasy, and perfidy, and am called by six hundred other names of ignominy. My ears shudder and my eyes are astounded. But the one thing in which I put my confidence remains unshaken—my clear and quiet conscience. Moreover, what I hear is nothing new. With such like decorations I have been adorned in my own country by those same honorable and truthful men, i. e., by the men whose own conscience convicts them of wrongdoing, and who are trying to put their own monstrous doings off on me, and to glorify their own shame by bringing shame to me. But you will deign, blessed Father, to hear the true case from me, though I am but an uncouth child.

It is not long ago that the preaching of the Jubilee indulgences was begun in our country, and matters went so far that the preachers of indulgences, thinking that the protection of your name made anything permissible, ventured openly to teach the most impious and heretical doctrines, which threatened to make the power of the Church a scandal and a laughing-stock, as if the decretals De abusionibus quaestorum did not apply to them.

Not content with spreading this poison of theirs by word of mouth, they published tracts and scattered them among the people. In these books—to say nothing of the insatiable and unheard of avarice of which almost every letter in them vilely smells—they laid down those same impious and heretical doctrines, and laid them down in such wise that confessors were bound by their oath to be faithful and insistent in urging them upon the people. I speak the truth, and none of them can hide himself from the heat thereof. The tracts are extant and they cannot disown them. These teachings were so successfully carried on, and the people, with their false hopes, were sucked so dry that, as the Prophet says, "they plucked their flesh from off their bones"; but they themselves meanwhile were fed most pleasantly on the fat of the land.

There was just one means which they used to quiet opposition, to wit, the protection of your name, the threat of burning at the stake, and the disgrace of the name "heretic." It is incredible how ready they are to threaten, even, at times, when they perceive that it is only their own mere silly opinions which are contradicted. As though this were to quiet opposition, and not rather to arouse schisms and seditions by sheer tyranny!

None the less, however, stories about the avarice of the priests were bruited in the taverns, and evil was spoken of the power of the keys and of the Supreme Pontiff, and as evidence of this, I could cite the common talk of this whole land. I truly confess that I was on fire with zeal for Christ, as I thought, or with the heat of youth, if you prefer to have it so; and yet I saw that it was not in place for me to make any decrees or to do anything in these matters. Therefore I privately admonished some of the prelates of the Church. By some of them I was kindly received, to others I seemed ridiculous, to still others something worse; for the terror of your name and the threat of Church censures prevailed. At last, since I could do nothing else, it seemed good that I should offer at least a gentle resistance to them, i. e., question and discuss their teachings. Therefore I published a set of theses, inviting only the more learned to dispute with me if they wished; as should be evident, even to my adversaries, from the Preface to the Disputation.

Lo, this is the fire with which they complain that all the world is now ablaze! Perhaps it is because they are indignant that I, who by your own apostolic authority am a Master of Theology, have the right to conduct public disputations, according to the custom of all the Universities and of the whole Church, not only about indulgences, but also about God's power and remission and mercy, which are incomparably greater subjects. I am not much moved, however, by the fact that they envy me the privilege granted me by the power of your Holiness, since I am unwillingly compelled to yield to them in things of far greater moment, viz., when they mix the dreams of Aristotle with theological matters, and conduct nonsensical disputations about the majesty of God, beyond and against the privilege granted them.

It is a miracle to me by what fate it has come about that this single Disputation of mine should, more than any other, of mine or of any of the teachers, have gone out into very nearly the whole land. It was made public at our University and for our University only, and it was made public in such wise that I cannot believe it has become known to all men. For it is a set of theses, not doctrines or dogmas, and they are put, according to custom, in an obscure and enigmatic way. Otherwise, if I had been able to foresee what was coming, I should have taken care, for my part, that they would be easier to understand.

Now what shall I do? I cannot recant them; and yet I see that marvelous enmity is inflamed against me because of their dissemination. It is unwillingly that I incur the public and perilous and various judgement of men, especially since I am unlearned, dull of brain, empty of scholarship; and that too in this brilliant age of ours, which by its achievements in letters and learning can force even Cicero into the corner,

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though he was no base follower of the public light. But necessity compels me to be the goose that squawks among the swans.

And so, to soften my enemies and to fulfil the desires of many, I herewith send forth these trifling explanations of my Disputation; I send them forth in order, too, that I may be more safe under the defense of your name and the shadow of your protection. In them all may see, who will, how purely and simply I have sought after and cherished the power of the Church and reverence for the keys; and, at the same time, how unjustly and falsely my adversaries have befouled me with so many names. For if I had been such a one as they wish to make me out, and if I had not, on the contrary, done everything correctly, according to my academic privilege, the Most Illustrious Prince Frederick, Duke of Saxony, Imperial Elector, etc., would never have tolerated such a pest in his University, for he most dearly loves the Catholic and Apostolic truth, nor could I have been tolerated by the keen and learned men of our University. But what has been done, I do because those most courteous men do not fear openly to involve both the Prince and the University in the same disgrace with myself.

Wherefore, most blessed Father, I cast myself at the feet of your Holiness, with all that I have and all that I am. Quicken, kill, call, recall, approve, reprove, as you will. In your voice I shall recognise the voice of Christ directing you and speaking in you. If I have deserved death, I shall not refuse to die. For the earth is the Lord's and the fulness thereof. He is blessed forever. Amen.

May He have you too forever in His keeping. Amen.

ANNO MDXVIII.

ANOTHER LETTER OF MARTIN LUTHER TO POPE LEO X

From: 6th of September, 1520.
Author: Dr Martin Luther
Translation: by Erika Bullmann Flores

Letter of Martin Luther to Pope Leo X

Among those monstrous evils of this age with which I have now for three years been waging war, I am sometimes compelled to look to you and to call you to mind, most blessed father Leo. In truth, since you alone are everywhere considered as being the cause of my engaging in war, I cannot at any time fail to remember you; and although I have been compelled by the causeless raging of your impious flatterers against me to appeal from your seat to a future council—fearless of the futile decrees of your predecessors Pius and Julius, who in their foolish tyranny prohibited such an action—yet I have never been so alienated in feeling from your Blessedness as not to have sought with all my might, in diligent prayer and crying to God, all the best gifts for you and for your see. But those who have hitherto endeavoured to terrify me with the majesty of your name and authority, I have begun quite to despise and triumph over. One thing I see remaining which I cannot despise, and this has been the reason of my writing anew to your Blessedness: namely, that I find that blame is cast on me, and that it is imputed to me as a great offence, that in my rashness I am judged to have spared not even your person.

Now, to confess the truth openly, I am conscious that, whenever I have had to mention your person, I have said nothing of you but what was honourable and good. If I had done otherwise, I could by no means have approved my own conduct, but should have supported with all my power the judgement of those men concerning me, nor would anything have pleased me better, than to recant such rashness and impiety. I have called you Daniel in Babylon; and every reader thoroughly knows with what distinguished zeal I defended your conspicuous innocence against Silvester, who tried to stain it. Indeed, the published opinion of so many great men and the repute of your blameless life are too widely famed and too much reverenced throughout the world to be assailable by any man, of however great name, or by any arts. I am not so foolish as to attack one whom everybody praises; nay, it has been and always will be my desire not to attack even those whom public repute disgraces. I am not delighted at the faults of any man, since I am very conscious myself of the great beam in my own eye, nor can I be the first to cast a stone at the adulteress.

I have indeed inveighed sharply against impious doctrines, and I have not been slack to censure my adversaries on account, not of their bad morals, but of their impiety. And for this I am so far from being sorry that I have brought my mind to despise the judgements of men and to persevere in this vehement zeal, according to the example of Christ, who, in His zeal, calls His adversaries a generation of vipers, blind,

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hypocrites, and children of the devil. Paul, too, charges the sorcerer with being a child of the devil, full of all subtlety and all malice; and defames certain persons as evil workers, dogs, and deceivers. In the opinion of those delicate-eared persons, nothing could be more bitter or intemperate than Paul's language. What can be more bitter than the words of the prophets? The ears of our generation have been made so delicate by the senseless multitude of flatterers that, as soon as we perceive that anything of ours is not approved of, we cry out that we are being bitterly assailed; and when we can repel the truth by no other pretence, we escape by attributing bitterness, impatience, intemperance, to our adversaries. What would be the use of salt if it were not pungent, or of the edge of the sword if it did not slay? Accursed is the man who does the work of the Lord deceitfully.

Wherefore, most excellent Leo, I beseech you to accept my vindication, made in this letter, and to persuade yourself that I have never thought any evil concerning your person; further, that I am one who desires that eternal blessing may fall to your lot, and that I have no dispute with any man concerning morals, but only concerning the word of truth. In all other things I will yield to any one, but I neither can nor will forsake and deny the word. He who thinks otherwise of me, or has taken in my words in another sense, does not think rightly, and has not taken in the truth.

Your see, however, which is called the Court of Rome, and which neither you nor any man can deny to be more corrupt than any Babylon or Sodom, and quite, as I believe, of a lost, desperate, and hopeless impiety, this I have verily abominated, and have felt indignant that the people of Christ should be cheated under your name and the pretext of the Church of Rome; and so I have resisted, and will resist, as long as the spirit of faith shall live in me. Not that I am striving after impossibilities, or hoping that by my labours alone, against the furious opposition of so many flatterers, any good can be done in that most disordered Babylon; but that I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome. For many years now, nothing else has overflowed from Rome into the world—as you are not ignorant—than the laying waste of goods, of bodies, and of souls, and the worst examples of all the worst things. These things are clearer than the light to all men; and the Church of Rome, formerly the most holy of all Churches, has become the most lawless den of thieves, the most shameless of all brothels, the very kingdom of sin, death, and hell; so that not even antichrist, if he were to come, could devise any addition to its wickedness.

Meanwhile you, Leo, are sitting like a lamb in the midst of wolves, like Daniel in the midst of lions, and, with Ezekiel, you dwell among scorpions. What opposition can you alone make to these monstrous evils? Take to yourself three or four of the most learned and best of the cardinals. What are these among so many? You would all perish by poison before you could undertake to decide on a remedy. It is all over with the Court of Rome; the wrath of God has come upon her to the uttermost. She hates councils; she dreads to be reformed; she cannot restrain the madness of her impiety; she fills up the sentence passed on her mother, of whom it is said, "We would have healed Babylon, but she is not healed; let us forsake her." It had been your duty and that of your cardinals to apply a remedy to these evils, but this gout laughs at the physician's hand, and the chariot does not obey the reins. Under the influence of these feelings, I have always grieved that you, most excellent Leo, who were worthy of a better age, have been made pontiff in this. For the Roman Court is not worthy of you and those like you, but of Satan himself, who in truth is more the ruler in that Babylon than you are.

Oh, would that, having laid aside that glory which your most abandoned enemies declare to be yours, you were living rather in the office of a private priest or on your paternal inheritance! In that glory none are worthy to glory, except the race of Iscariot, the children of perdition. For what happens in your court, Leo, except that, the more wicked and execrable any man is, the more prosperously he can use your name and authority for the ruin of the property and souls of men, for the multiplication of crimes, for the oppression of faith and truth and of the whole Church of God? Oh, Leo! in reality most unfortunate, and sitting on a most perilous throne, I tell you the truth, because I wish you well; for if Bernard felt compassion for his Anastasius at a time when the Roman see, though even then most corrupt, was as yet ruling with better hope than now, why should not we lament, to whom so much further corruption and ruin has been added in three hundred years?

Is it not true that there is nothing under the vast heavens more corrupt, more pestilential, more hateful, than the Court of Rome? She incomparably surpasses the impiety of the Turks, so that in very truth she, who was formerly the gate of heaven, is now a sort of open mouth of hell, and such a mouth as, under the urgent wrath of God, cannot be blocked up; one course alone being left to us wretched men: to call back and save some few, if we can, from that Roman gulf.

Behold, Leo, my father, with what purpose and on what principle it is that I have stormed against that seat of pestilence. I am so far from having felt any rage against your person that I even hoped to gain favour with you and to aid you in your welfare by striking actively and vigorously at that your prison, nay, your hell. For whatever the efforts of all minds can contrive against the confusion of that impious Court will be advantageous to you and to your welfare, and to many others with you. Those who do harm to her are doing your office; those who in every way abhor her are glorifying Christ; in short, those are Christians who are not Romans.

But, to say yet more, even this never entered my heart: to inveigh against the Court of Rome or to dispute at all about her. For, seeing all remedies for her health to be desperate, I looked on her with contempt, and, giving her a bill of divorcement, said to her, "He that is unjust, let him be unjust

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still; and he that is filthy, let him be filthy still," giving myself up to the peaceful and quiet study of sacred literature, that by this I might be of use to the brethren living about me.

While I was making some advance in these studies, Satan opened his eyes and goaded on his servant John Eccius, that notorious adversary of Christ, by the unchecked lust for fame, to drag me unexpectedly into the arena, trying to catch me in one little word concerning the primacy of the Church of Rome, which had fallen from me in passing. That boastful Thraso, foaming and gnashing his teeth, proclaimed that he would dare all things for the glory of God and for the honour of the holy apostolic seat; and, being puffed up respecting your power, which he was about to misuse, he looked forward with all certainty to victory; seeking to promote, not so much the primacy of Peter, as his own pre-eminence among the theologians of this age; for he thought it would contribute in no slight degree to this, if he were to lead Luther in triumph. The result having proved unfortunate for the sophist, an incredible rage torments him; for he feels that whatever discredit to Rome has arisen through me has been caused by the fault of himself alone.

Suffer me, I pray you, most excellent Leo, both to plead my own cause, and to accuse your true enemies. I believe it is known to you in what way Cardinal Cajetan, your imprudent and unfortunate, nay unfaithful, legate, acted towards me. When, on account of my reverence for your name, I had placed myself and all that was mine in his hands, he did not so act as to establish peace, which he could easily have established by one little word, since I at that time promised to be silent and to make an end of my case, if he would command my adversaries to do the same. But that man of pride, not content with this agreement, began to justify my adversaries, to give them free licence, and to order me to recant, a thing which was certainly not in his commission. Thus indeed, when the case was in the best position, it came through his vexatious tyranny into a much worse one. Therefore whatever has followed upon this is the fault not of Luther, but entirely of Cajetan, since he did not suffer me to be silent and remain quiet, which at that time I was entreating for with all my might. What more was it my duty to do?

Next came Charles Miltitz, also a nuncio from your Blessedness. He, though he went up and down with much and varied exertion, and omitted nothing which could tend to restore the position of the cause thrown into confusion by the rashness and pride of Cajetan, had difficulty, even with the help of that very illustrious prince the Elector Frederick, in at last bringing about more than one familiar conference with me. In these I again yielded to your great name, and was prepared to keep silence, and to accept as my judge either the Archbishop of Treves, or the Bishop of Naumburg; and thus it was done and concluded. While this was being done with good hope of success, lo! that other and greater enemy of yours, Eccius, rushed in with his Leipsic disputation, which he had undertaken against Carlstadt, and, having taken up a new question concerning the primacy of the Pope, turned his arms unexpectedly against me, and completely overthrew the plan for peace. Meanwhile Charles Miltitz was waiting, disputations were held, judges were being chosen, but no decision was arrived at. And no wonder! for by the falsehoods, pretences, and arts of Eccius the whole business was brought into such thorough disorder, confusion, and festering soreness, that, whichever way the sentence might lean, a greater conflagration was sure to arise; for he was seeking, not after truth, but after his own credit. In this case too I omitted nothing which it was right that I should do.

I confess that on this occasion no small part of the corruptions of Rome came to light; but, if there was any offence in this, it was the fault of Eccius, who, in taking on him a burden beyond his strength, and in furiously aiming at credit for himself, unveiled to the whole world the disgrace of Rome.

Here is that enemy of yours, Leo, or rather of your Court; by his example alone we may learn that an enemy is not more baneful than a flatterer. For what did he bring about by his flattery, except evils which no king could have brought about? At this day the name of the Court of Rome stinks in the nostrils of the world, the papal authority is growing weak, and its notorious ignorance is evil spoken of. We should hear none of these things, if Eccius had not disturbed the plans of Miltitz and myself for peace. He feels this clearly enough himself in the indignation he shows, too late and in vain, against the publication of my books. He ought to have reflected on this at the time when he was all mad for renown, and was seeking in your cause nothing but his own objects, and that with the greatest peril to you. The foolish man hoped that, from fear of your name, I should yield and keep silence; for I do not think he presumed on his talents and learning. Now, when he sees that I am very confident and speak aloud, he repents too late of his rashness, and sees—if indeed he does see it—that there is One in heaven who resists the proud, and humbles the presumptuous.

Since then we were bringing about by this disputation nothing but the greater confusion of the cause of Rome, Charles Miltitz for the third time addressed the Fathers of the Order, assembled in chapter, and sought their advice for the settlement of the case, as being now in a most troubled and perilous state. Since, by the favour of God, there was no hope of proceeding against me by force, some of the more noted of their number were sent to me, and begged me at least to show respect to your person and to vindicate in a humble letter both your innocence and my own. They said that the affair was not as yet in a position of extreme hopelessness, if Leo X., in his inborn kindliness, would put his hand to it. On this I, who have always offered and wished for peace, in order that I might devote myself to calmer and more useful pursuits, and who for this very purpose have acted with so much spirit and vehemence, in order to put down by the strength and impetuosity of my words, as well as of my feelings, men whom I saw to be very far from equal to myself—I, I say, not only gladly yielded, but even accepted it

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with joy and gratitude, as the greatest kindness and benefit, if you should think it right to satisfy my hopes.

Thus I come, most blessed Father, and in all abasement beseech you to put to your hand, if it is possible, and impose a curb to those flatterers who are enemies of peace, while they pretend peace. But there is no reason, most blessed Father, why any one should assume that I am to utter a recantation, unless he prefers to involve the case in still greater confusion. Moreover, I cannot bear with laws for the interpretation of the word of God, since the word of God, which teaches liberty in all other things, ought not to be bound. Saving these two things, there is nothing which I am not able, and most heartily willing, to do or to suffer. I hate contention; I will challenge no one; in return I wish not to be challenged; but, being challenged, I will not be dumb in the cause of Christ my Master. For your Blessedness will be able by one short and easy word to call these controversies before you and suppress them, and to impose silence and peace on both sides—a word which I have ever longed to hear.

Therefore, Leo, my Father, beware of listening to those sirens who make you out to be not simply a man, but partly a god, so that you can command and require whatever you will. It will not happen so, nor will you prevail. You are the servant of servants, and more than any other man, in a most pitiable and perilous position. Let not those men deceive you who pretend that you are lord of the world; who will not allow any one to be a Christian without your authority; who babble of your having power over heaven, hell, and purgatory. These men are your enemies and are seeking your soul to destroy it, as Isaiah says, "My people, they that call thee blessed are themselves deceiving thee." They are in error who raise you above councils and the universal Church; they are in error who attribute to you alone the right of interpreting Scripture. All these men are seeking to set up their own impieties in the Church under your name, and alas! Satan has gained much through them in the time of your predecessors.

In brief, trust not in any who exalt you, but in those who humiliate you. For this is the judgement of God: "He hath cast down the mighty from their seat, and hath exalted the humble." See how unlike Christ was to His successors, though all will have it that they are His vicars. I fear that in truth very many of them have been in too serious a sense His vicars, for a vicar represents a prince who is absent. Now if a pontiff rules while Christ is absent and does not dwell in his heart, what else is he but a vicar of Christ? And then what is that Church but a multitude without Christ? What indeed is such a vicar but antichrist and an idol? How much more rightly did the Apostles speak, who call themselves servants of a present Christ, not the vicars of an absent one!

Perhaps I am shamelessly bold in seeming to teach so great a head, by whom all men ought to be taught, and from whom, as those plagues of yours boast, the thrones of judges receive their sentence; but I imitate St. Bernard in his book concerning Considerations addressed to Eugenius, a book which ought to be known by heart by every pontiff. I do this, not from any desire to teach, but as a duty, from that simple and faithful solicitude which teaches us to be anxious for all that is safe for our neighbours, and does not allow considerations of worthiness or unworthiness to be entertained, being intent only on the dangers or advantage of others. For since I know that your Blessedness is driven and tossed by the waves at Rome, so that the depths of the sea press on you with infinite perils, and that you are labouring under such a condition of misery that you need even the least help from any the least brother, I do not seem to myself to be acting unsuitably if I forget your majesty till I shall have fulfilled the office of charity. I will not flatter in so serious and perilous a matter; and if in this you do not see that I am your friend and most thoroughly your subject, there is One to see and judge.

In fine, that I may not approach you empty-handed, blessed Father, I bring with me this little treatise, published under your name, as a good omen of the establishment of peace and of good hope. By this you may perceive in what pursuits I should prefer and be able to occupy myself to more profit, if I were allowed, or had been hitherto allowed, by your impious flatterers. It is a small matter, if you look to its exterior, but, unless I mistake, it is a summary of the Christian life put together in small compass, if you apprehend its meaning. I, in my poverty, have no other present to make you, nor do you need anything else than to be enriched by a spiritual gift. I commend myself to your Paternity and Blessedness, whom may the Lord Jesus preserve for ever. Amen.

Wittenberg, 6th September, 1520.

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MARTIN LUTHER ON ISLAM AND THE KORAN

Two Prefaces of two Latin Koran Translations:
Author: Dr Martin Luther
Preface to the Libellus de ritu et moribus Turcorum, 1530
Preface to Bibliander's Edition of the Koran,1543
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Translatiom: Sarah Henrich and James L. Boyce, 1996
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(Martin Luther, the German scholar who wanted to reform the Romam Catholic Church, is not only known as founder of the Protestant Church and translator of the entire Bible into German, but he also read the Koran; and he did that for a very good reason. Martin Luther's remarkable involvement with Islam and Muslims (whom he called "Turks") is insufficiently known. Luther was a person of his time, and his language expresses the roughness of the age. Luther, however, was far ahead of his time, and is helpful to us in reminding us of the importance of the Islamic reality. He expressed regret that scholars were not seeking to study and understand Islam in its own terms. Luther was born in 1483, so when Constantinople, the capital city of the Roman Empire, fell to the Muslim Ottoman Turks in 1453, it was an event that still was fresh in the memory of his contemporaries.

Throughout the late-1400s and 1500s, the Ottoman Turks took the lead in the Islamic world. Eventually their empire would stretch east across Asia Minor (Turkey) through Syria to Persia, and south through Arabia, Egypt, and north Africa. The Turks also pressed westward into Europe, conquering Greece and the Baltics, not for territory but for spreading Islam! In 1526, the King of Hungary was killed in battle, and in 1529, the Turks began their siege of Vienna, Austria, the home of the Habsburgs and a seat of power for the Holy Roman Emperor, Charles V. Islam was pounding on the gates of western Europe, and many Christians feared that they might give way at any moment to Turkish domination.

Meanwhile, Martin Luther had been fighting his own battles. By the 1520s, the Reformation of the Church was well under way, but Luther was not only concerned with theological debates and church life. He also spoke on the important concerns of society and the civil government, applying Scripture to the hot topics and current events. In 1529, Luther published a treatise called On War Against the Turk (Luther's Works, Vol. 46, pp.161–205). In this work, he distinguishes between the two men who should fight against the Turk, "and there ought to be only two: the one is named Christian, the other, Emperor Charles".

When the Hungarian king was defeated in 1526, he had been accompanied by an ecclesiastical army led by sword-wielding bishops. But Luther argues that any war against the Turks should not be a religious crusade led by the ministers of the church. "If I were emperor, king, or prince and were in a campaign against the Turk, I would exhort [and even force] my bishops and priests to stay at home and attend to the duties of their office, praying, fasting, saying mass, preaching, and caring for the poor, as not only Holy Scripture, but their own canon law teaches and requires". Luther follows Scripture in teaching that God has given authority to the civil rulers, not the church, to punish wickedness and wage war.

Luther argues it is the emperor's duty to wage war, but that doesn't mean he can attack whomever he wants. The emperor is under God's order and there are just causes for the emperor to fight the Turk; chiefly, "the Turk is attacking his subjects and his empire, and it is his duty as a regular ruler appointed by God, to defend his own" (p.184). When the emperor takes up this task in obedience to God, he also serves his neighbors by providing protection for his subjects and a good conscience for his soldiers. This is why it is important that the civil government take up this task, not the church: "If there is to be war against the Turk, it should be fought at the emperor's command, under his banner, and in his name. Luther's advice on the just causes for war with the Muslim nations of his day are still good advice for civil governments today.

In the 1500s, the threat of Islamic armies was very real for the people of central and western Europe. Already, Christians in the Middle East and Greece lived under Turkish Muslim rule. Many of them had been enslaved or demoted to second class citizens. Others were driven from their homes, while still others were killed. The people of Germany were understandably fearful that the same fate could fall upon them if the Turks succeeded in defeating the Holy Roman Empire. Luther was initially aloof to the matter. He saw the Turkish Muslim attacks as manifestations of God's wrath against an ungodly "Christian" Europe. This was an unpopular view in his time, as it is still today, but Luther knew from Scripture that God did indeed chasten His people through the might of enemy nations and that suffering in this life should serve as a reminder of God's anger over sin. Along with God's Word, the Christian's chief weapon in this fight is prayer.

But the farther the Turks moved up the Danube River basin toward Vienna, and the more he heard about the pope clamouring for a crusade and German preachers expressing ambivalence toward and sometimes preference for the Turk, the more he was pressed to address the issue of war with the Ottomans. Unsurprisingly, given his view of the secular realm, he came out strongly in favour of war, for in his mind it was just. He continued to support every preparation for it so long as it was not construed as a crusade. He also believed that physical warfare was not enough. It had to be accompanied by the spiritual disciplines of prayer and repentance.

About the time of the siege of Vienna, Luther also began to view the Turkish threat as an apocalyptic threat. He was convinced that the rise of the Turks was foretold in the eschatological prophecies in scripture, especially Daniel 7. He also believed that, while the Turks would be successful for

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a time, their days were numbered as the last days were soon approaching. Until then, Christians needed to be warned about the dangers of Islam. He had heard and read that many Christians who ended up in the Ottoman Empire eventually became Muslims. So he spent most of his energy in writing about and inquiring into the theology and culture of the Turks for the purpose of encouraging and equipping Christians to resist it.

It is in On War Against the Turk that we get perhaps the fullest summary of Luther's basic notions of the religion of Mohammed and of Muslim customs as he saw them in the Ottoman Turkish enemy. Luther argued that the Turk was a threat to the Christian in three estates: the spiritual, the temporal, and in the estate of marriage or the home.

Firstly, He described the Muslim religion as a patchwork taken from Jewish, Christian, and heathen sources in which "Father, Son, Holy Ghost, baptism, the sacrament, gospel, faith, and all Christian doctrine and life are gone, and instead of Christ only Mohammed with his doctrine of works and especially the sword is left."

Secondly, Luther saw the Koran as the basis of a creed that compelled the use of the sword through which temporal government with its maintenance of peace, protection of the good, and punishment of the wicked was destroyed. "With lies he kills souls and with murder he kills bodies."

Thirdly, Luther lifted up the practice among the Turks of having many wives as a destruction of the estate of marriage and the home. In sum, the Turk is a "destroyer, enemy and blasphemer of our Lord Jesus Christ, a man who instead of the gospel and faith sets up his shameful Mohammed and all kinds of lies, ruins all temporal government and home life or marriage, and his warfare, which is nothing but murder and bloodshed, is a tool of the devil himself."

Luther wrote treatises, he also preached a sermon on war with the Turkish Muslims. He spoke of those Christians who already lived under Islamic rule, as well as those Germans who were already captured during battle and sold as slaves. Throughout it all, he remained committed to making as much information on Islam available as possible. This culminated in his involvement in the publication of a new Latin translation of the Koran in 1543, a work that was included in the first collection of texts relating to Islam to ever be printed. For this reason his prefaces to the "Book of the Rites and Customs of the Turks" and to "Bibliander's Edition of Alcoran" have been newly translated and are presented here.)

1. LUTHER.S 1530 PREFACE TO THE TRACT ON THE RELIGION AND CUSTOMS OF THE TURKS, 1530

(On December 6, 1529, Veit Dietrich wrote from Wittenberg to Hektor Pömer in Nurenberg: We have in our possession from occupied Constantinople a pamphlet written many years ago on the customs of the Turks that Luther will soon publish with the addition of his own preface. Then on January 3, 1530, Luther wrote to his friend Nikolaus Hausmann in Zwickau: A pamphlet in Latin on the rites and religion of the Turks written almost seventy years ago is being prepared. The libellus referred to in these remarks appears to have been written by a certain Georg von Muelbach, in later life a Dominican priest among the curia in Rome, who as a youth had been captured when the Turks, under the lead of Murad II (1421-1451), invaded Hungary during the uncertainties of succession that accompanied the death of Emperor Sigismund in 1437. The youth was subsequently sold to some merchants and carried off in chains to Adrianopoliswhere he was imprisoned for some twenty years before his release in 1458. Although Luther dates the writing almost seventy years ago. (i.e., about 1460), a more accurate date of shortly before 1481 derives from the author's reference within the work to Mohammed i.e., Mohammed II, 1451-1481) as the one who now rules. A translation of the preface referred to in Dietrich.s letter and written by Luther to accompany his publication of the libellus follows. For further historical background, see the introduction to Luther's preface in WA 30/2: 198-200, from which these brief notes are excerpted.)

Grace and Peace in Christ. I gladly accepted this little book on the religion and customs of the Turks when it was offered to me. Now I have decided to publish it, not without good reason as it seems to me. Although I have eagerly desired for some time to learn about the religion and customs of the Mohammedans, nothing has been available to me except a certain Refutation of the Alcoran and the Critique of the Alcoran by Nicholas of Cusa; I have tried in vain to read the Koran itself. The authors of the Refutation and the Critique seem to have intended through pious examination to frighten sincere Christians away from Mohammedanism and hold them secure in their faith in Christ. Still, while they eagerly take pains to excerpt from the Koran all the most base and absurd things that arouse hatred and can move people to ill-will, at the same time they either pass over without rebuttal or cover over the good things it contains. The result is that they have achieved too little credibility or authority, as it were cheapening their work either because of hatred of the Turks or because of their own lack of powers of refutation.

The author of this book, however, whoever he was, seems to present his case with the highest degree of credibility. Accordingly, he has achieved a high level of authority with me, so that I trust him to be narrating the truth with as much sincerity as power. Although the things he details are moderate and few, and I would wish for more and greater things, nevertheless, even such moderate and small matters are presented credibly. He relates details so as not only to recount the evils of the Turks but also to exhibit alongside them the best things, and he presents them in such a way that through comparison with those people he might reprove and censure our own. Nevertheless, he does not approve of such things, however piously they are done, but refutes them with

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as much vigor and strength as had been done up to that time. His writing certainly bears the clear signs of a forth-right and sincere heart that writes nothing from hatred, but sets forth everything out of love of the truth. Indeed, those who only censure and condemn the base and absurd characteristics of the enemy but remain silent about matters that are honest and worthy of praise do more harm than good to their cause. What is easier than to condemn things that are manifestly base and dishonest (which in fact refute themselves)? But to refute good and honest things that are hidden from sight, that is to further the cause, that is to lift up and remove the scandal, to despoil the messengers of their counterfeit image of the light and to render them appropriately hateful because of their base plundering of the light.

From this book, accordingly, we see that the religion of the Turks or Mohammed is far more splendid in ceremonies—and, I might almost say, in customs—than ours, even including that of the religious or all the clerics. The modesty and simplicity of their food, clothing, dwellings, and everything else, as well as the fasts, prayers, and common gatherings of the people that this book reveals are nowhere seen among us—or rather it is impossible for our people to be persuaded to them. Furthermore, which of our monks, be it a Carthusian (they who wish to appear the best) or a Benedictine, is not put to shame by the miraculous and wondrous abstinence and discipline among their religious? Our religious are mere shadows when compared to them, and our people clearly profane when compared to theirs. Not even true Christians, not Christ himself, not the apostles or prophets ever exhibited so great a display. This is the reason why many persons so easily depart from faith in Christ for Mohammedanism and adhere to it so tenaciously. I sincerely believe that no papist, monk, cleric, or their equal in faith would be able to remain in their faith if they should spend three days among the Turks. Here I mean those who seriously desire the faith of the pope and who are the best among them. The rest of the mob and the greater part of them, especially the Italians, those swine from the band of Epicurus, who believe absolutely nothing, are secure from every heresy and error, strong and invincible in their Epicurean faith, armed as much against Christ as against Mohammed or against even their own pope.

For this reason, therefore, we are publishing this book and thrusting it in the face of the opponents of the gospel, so that, confused as they are in their own foolish opinions, they might actually experience and feel with their own hands that what the gospel teaches is true. For the gospel teaches that the Christian religion is by far something other and more sublime than showy ceremonies, tonsures, hoods, pale countenances, fasts, feasts, canonical hours, and that entire show of the Roman church throughout the world. Indeed, in all these things the Turks are by far superior. Nevertheless, they continue to deny and ardently persecute Christ, no less than our papists deny and persecute him. May they finally then grasp this truth, namely, that the Christian religion is by far something other than good customs or good works. For this book shows that the Turks are far superior to our Christians in these things as well.

So now be off with you, you tyrants and pontiffs, and for the sake of faith in Christ—i.e., for the sake of your ceremonies—kill, burn, suffocate, proscribe, and rage in full force, since here you see that the splendour of your ceremonies is no splendour at all alongside the excellent splendor of the Turks and that your customs are clearly an abomination when compared to theirs. Accordingly, it is likewise as a kind of apology for our gospel that we are publishing this book. For now I understand the reason why the Turkish religion is so concealed by the papists, why only base things are told of them. It is because they sense what in fact is true, that, if it should come to the point of arguing about religion, the whole papistry with all its trappings would fall. Nor would they be able to defend their own faith and at the same time refute the faith of Mohammed, since then they would have to refute those things that they themselves most approve and for which they most strive, and defend those things that the followers of Mohammed most approve and for which they most strive.

There are, I confess, also very many base and absurd things to be seen among the Turks, and perhaps in the meantime more have arisen. I say this not only because in all things the present-day Turks are likely of the same sort as the ones this book describes before the capture of Constantinople—i.e., written some seventy years ago—but because all things are accustomed to grow worse with time. Yet these evils are concealed by such a beautiful, effective, and robust show of ceremonies, good works, and false miracles. Indeed what manner of baseness has there not been among us, too, in such monstrous deeds of lust, avarice, ambition, haughtiness, envy, discord, blasphemy, lies, vanity, impiety, that we could have surpassed Sodom and Gomorrah! Nevertheless, all these evils have been concealed by an even more weak show of ceremonies than is the case with the Turks, so that they might not be seen and we ourselves be deemed nonetheless saints. How much less will their own vices move the Turks, clothed as they are in religious ceremonies!

Finally, I am publishing this book for yet another reason, in order to anticipate and prevent the scandal of the Mohammedans. Since we now have the Turk and his religion at our very doorstep, our people must be warned lest, either moved by the splendour of the Turkish religion and the external appearance of their customs, or offended by the meager display of our own faith or the deformity of our customs, they deny their Christ and follow Mohammed. Rather let them learn that the religion of Christ is something other than ceremonies and customs and that faith in Christ has absolutely nothing to do with discerning what ceremonies, customs, or laws are better or worse, but declares that all of them squeezed together into one mass are not enough for justification nor are they a work for them to perform. Unless we learn this, there is danger that many of

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our people will become Turks, disposed as they are to much less splendid errors.

However effectively this author attacks the absurdities and evils of the Turks and candidly and rightly refutes their specious scandals (to which, as he confesses, he himself at one time was so moved as to fall prey), still it is clear that at that time our greatest fortification and strongest arms were not so publicly vigorous. These defenses are the articles about Christ, namely, that Christ is the son of God, that he died for our sins, that he was raised for our life, that justified by faith in him our sins are forgiven and we are saved, etc. These are the thunder that destroys not only Mohammed but even the gates of hell. For Mohammed denies that Christ is the son of God, denies that he died for our sins, denies that he arose for our life, denies that by faith in him our sins are forgiven and we are justified, denies that he will come as judge of the living and the dead (though he does believe in the resurrection of the dead and the day of judgment), denies the Holy Spirit, and denies the gifts of the Spirit. By these and similar articles of faith consciences must be fortified against the ceremonies of Mohammed. With these weapons his Koran must be refuted.

If there are any who deny the articles just asserted, of what benefit is it to them even if they have the religion of the angels, even if they are twice as religious as the Turks? On the other hand, what can harm those who hold on to these articles, even without numerous fasts, prayers, vigils, and abstentions, even without such great modesty in food, dress, gesture, and style of life? The Turks and the papists may be radiant in such matters. At the same time they are void of true faith and filled alike with other most disgraceful crimes, abominable before God and hateful among people.

Indulgence must be granted to this author, however, insofar as his writing did not escape the common defects of the age and was composed in the usual style of his time. Yet he is truly to be praised for the noble zeal, candor, and diligence by which, to the extent he was able, he distinguished himself faithfully. Perhaps I will say more, if ever I get my hands on that Mohammed and his Koran. Indeed, I hope that our gospel, radiant with such great light, will make an assault now before the day of judgment on that abominable prophet Mohammed. May our Lord Jesus Christ do so quickly. To him be glory for ever. Amen.

2. PREFACE TO THE KORAN OF DR. MARTIN LUTHER, PROFESSOR OF THEOLOGY AND PASTOR OF THE CHURCH AT WITTENBERG

Many persons have authored small tracts describing the rites, beliefs, and customs of Jews of this day for the very purpose of more easily refuting their manifest lies and exposed errors and ravings. There is no doubt that, when pious minds bring the testimony of the prophets to bear on the delusions and blasphemies of those people, they are greatly confirmed in faith and in love for the truth of the gospel and are fired with a righteous hatred of the perversity of the Jewish teachings. Indeed let any sane or moderate person consider how much of the most tasteless slander, how much madness and wickedness there is in Jewish beliefs and rites, a truth to be grasped from the fact that their learned and good men (e.g., as in the case of Nicholaus of Lyra, Salomo Levi from Burgos, or Antonius Margaritha) promote the Eleusinian mysteries.

For just as in the beginning in paradise the devil maddened the unfortunate Eve with his lies and drove her from God, so it is certain that since that time it is by the devil that the ragings of all the nations have been aroused against the true teaching of God. The fact that all peoples sacrificed human victims, as is evident from the examples not only among the ancient Greeks and Romans, but also from later times, like the Emperor Severus; the fact that the Egyptians worshipped cats, the people of Arabia dogs, the Lampsacenians Priapus, and other peoples one monster or another; the fact that things which were defiling in Cyprus or at Thebes, became in Egypt or somewhere else sacred rites: it is certain that all these things have been wrought by the devil who has continued to drive blinded human minds, in the first place, so that he might show himself to be an enemy of God, and, in the second place, so that he might haughtily deceive the feeble nature of mankind.

It was the devil who also aroused such ravings of the Jews when after the resurrection of Christ they fomented revolution, when after the destruction of the city of Jerusalem they incited war a second time under the leadership of Bar Kokhba, and when under the reign of the Emperor Julian the Apostate they began again to rebuild the temple. No less insane is the fact that since they are not able to take up arms, they sit in the midst of their sacrifices and hurl curses at the Son of God and devise deceitful and poisonous corruptions of the prophetic witness; they fashion crude rites, they lacerate their own bodies and those of their infants, and continue to have some sort of hopeful dreams of dominion over the world, contrary to the manifest testimonies of the prophets.

To be sure, the devil would wish that such deceits of his would not be uncovered, would not be brought to light, would not be censured. But just as the apostles condemned the errors of the nations, so now the church of God ought to refute the errors of all the enemies of the gospel, so that the glory of God and his Son Jesus Christ might be celebrated against the devil and his instruments. While the son of God was hanging on the cross, the whole world of nature testified with novel and awesome signs that this death mattered to God, and threatened not only the Jews, but the whole world of all times insofar as it rejected the Son of God. Even if a few were moved, God still wanted to set forth a clear testimony. Thus, even if this world at the extreme end of the ages is oppressed by a huge multitude of idolatrous

Jews, Mohammedans, and papists, nevertheless, let us sound forth the voice of the gospel and bear witness that the crucified and resurrected Jesus Christ, whom the apostles

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show us, is truly the Son of God and Savior, and let us denounce the errors of all those who wage war against the gospel.

Therefore, as I have written against the idols of the Jews and the papists, and will continue to do so to the extent that it is granted me, so also I have begun to refute the pernicious beliefs of Mohammed, and I will continue to do so at more length. But in order to do this, it is also useful to study closely the writings of Mohammed themselves. Accordingly, I have wanted to get a look at a complete text of the Koran. I do not doubt that the more other pious and learned persons read these writings, the more the errors and the name of Mohammed will be refuted.

For just as the folly, or rather madness, of the Jews is more easily observed once their hidden secrets have been brought out into the open, so once the book of Mohammed has been made public and thoroughly examined in all its parts, all pious persons will more easily comprehend the insanity and wiles of the devil and will be more easily able to refute them. This is the reason that has moved me to wish to publish this book.

Given the fact, however, that some persons fear that by reading such a book weak minds might be corrupted as it were by an infection and turned from Christ, to such persons I respond in this way. May there be none so infirm in the church of God that they do not have this conviction fixed in their mind, that, as certain as they know that they are alive as long as their senses and bodily motor functions are still vital, as certain as they know that it is day, as long as they see the sun passing above the earth in the middle of the sky, so certain should they be that it is patently impossible that any religion or doctrine about the worship or invocation of God be true that utterly rejects the prophetic and apostolic writings.

There is one eternal church beginning from Adam, to whom God revealed himself with sure and wondrous testimonies in the very word which God entrusted to the prophets and apostles. Time and time again God commands that by its teaching God is to be known and acknowledged and that all other beliefs about God be rejected. To this one teaching God joins us, just as the prophet Isaiah clearly says in chapter 59: “This is my covenant, says the Lord: my Spirit is in you, and my words that I have placed in your mouth will not depart from your mouth or the mouth of your descendants for ever.” And Christ says: “If you abide in me, and my words abide in you; whatever you ask will be done for you.” And Paul says that the church is built upon the foundation of the apostles and prophets.

Therefore, all beliefs of all nations about God that either ignore or reject the prophets and the apostles are to be insistently condemned. Mohammed acknowledges, however, that he is devising a new belief that dissents from the prophets and apostles. Therefore, as you firmly repudiate the beliefs of the Egyptians who worshipped cats and of the Arabians who worshipped dogs, so you shall denounce the new creation of Mohammed, because he himself openly admits that he does not embrace the teaching of the prophets and apostles. If there are any who are so without understanding that they do not have this conviction fixed in their mind that the only true religion is that which was from the beginning handed on by God, with clear testimonies, through the prophets and apostles, even if these persons do not now read the writings of Mohammed, but either only hear about the Turks or see them, how will they fortify themselves against their beliefs? Rather, it is a shameful and impious ignorance if they do not daily admonish themselves in intercession concerning this belief, if they do not separate themselves from the Jews, the Turks, and other nations in prayer; if they do not meditate on the fact that this one alone is the eternal and true God, the creator and sustainer of all things, who hears us and will grant life eternal, who revealed himself in the writings of the prophets and apostles, who willingly sent God’s Son to be a sacrifice for our sake. Those who meditate on these things in prayer will acknowledge that this stupidity is no light sin.

Because only a few call upon God rightly in prayer, the church, therefore, is being punished for its ignorance and neglect. But since this punishment is already in sight, may it warn us, as I have already said, to separate ourselves in prayer from the Turks, from the Jews, and from the other nations, and to invoke the eternal and true God, the creator of all things, the Father of our Lord Jesus Christ, who was crucified for our sake and raised from the dead. But I shall speak about these things more fully at another time.

Daniel and the other captives won over the King of Babylon and many others to true knowledge of God. The Goths, the Huns, and the Franks, although victorious, nevertheless, were converted by their captives to the worship of God. So now, too, God perhaps will call some of the Turks from their darkness through their Christian captives who have been instructed. Or perhaps God wishes that those uninstructed Christians who are sorely oppressed in Illyria, Greece, and Asia, may be strengthened by those Christians who by reading this book will be able to fight more courageously on behalf of the gospel.

The following corollary assertions provide a source of great encouragement: Just as the church of God is eternal, so it is fitting that the church’s teachings be eternal; yet this book witnesses that this creation of Mohammed is a new thing. The church of God by necessity embraces the prophets and apostles; Mohammed rejects their teaching. In the church of God from the very beginning this voice of the gospel has always been handed on: that the eternal Father willed that the Son of God become a sacrifice for sins; Mohammed scorns this sacrifice and propitiation.

In the church the doctrine has always existed concerning the causes of human weakness, calamity, and death, and especially concerning sin passed on after the fall of the first parents; these Mohammed, as if an Epicurean, considers to be inane fabrications. Finally, the book itself gives rise to many other assertions whose enumeration would hardly edify the pious.

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This must not be thought a matter of light importance, especially by those of us who teach in the church. We must fight on all fronts against the ranks of the devil. In this age of ours how many varied enemies have we already seen? Papist defenders of idolatry, the Jews, the multifarious monstrosities of the Anabaptists, Servetus, and others. Let us now prepare ourselves against Mohammed. But what can we say about matters that are still outside our knowledge? Therefore, it is of value for the learned to read the writings of the enemy in order to refute them more keenly, to cut them to pieces and to overturn them, in order that they might be able to bring some to safety, or certainly to fortify our people with more sturdy arguments.

AN OPEN LETTER ON TRANSLATING, 1530

Author: Dr Martin Luther, 1483-1546
From: Martin Luthers Werke,
Weimar: Hermann Boehlaus Nachfolger, 1909,
Band 30, Teil II, pp. 632-646
Translation: Gary Mann, 1995

(His translation of the Bible into the German vernacular (instead of Latin) made it accessible to any common person who could read and understand German, an event that had a tremendous impact on both the church and German culture. It fostered the development of a standard version of the German language, added several principles to the art of translation, and influenced the writing of an English translation, the Tyndale Bible

The Luther Bible is a German language Bible translation from the Hebrew Old Testament and ancient Greek New Testament by Martin Luther. The New Testament was first published in 1522 and the complete Bible, containing the Old and New Testaments and Apocrypha, in 1534.

The project absorbed Luther's later years. Thanks to the then recently invented printing press, the result was widely disseminated and contributed significantly to the development of today's modern High German language.

The Luther Bible was not the first translation of the Bible into German. The previous German translation from 1350, printed by Johann Mentelin in 1466, was linguistically clumsy, partially incomprehensible, and translated from the Vulgate.

He adapted the words to the capacity of the Germans, often at the expense of accuracy. He cared more for the substance than the form. He turned the Hebrew shekel into a Silberling, (32) the Greek drachma and Roman denarius into a German Groschen, the quadrans into a Heller, the Hebrew measures into Scheffel, Malter, Tonne, Centner, and the Roman centurion into a Hauptmann.

Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible. It brings out the whole wealth, force, and beauty of the German language. It is the first German classic, as King James's version follows this example being the first English classic.

The German language was divided into as many dialects as tribes and states, and none served as a bond of literary union. Saxons and Bavarians, Hanoverians and Swabians, could scarcely understand each other. Each author wrote in the dialect of his district, Zwingli in his Schwyzerdütsch. "I have so far read no book or letter," says Luther in the preface to his version of the Pentateuch (1523), "in which the German language is properly handled. Nobody seems to care sufficiently for it; and every preacher thinks he has a right to change it at pleasure, and to invent new terms."

As Luther grew up and lived right in the middle of the German language border, where southern High German meets northern Low German, he had the abilty to converse in

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both German languages equally well. By using Saxon Chancery German as basis together with common and spoken phrases from the north as well as from the south, Luther brought harmony out of this German language and dialect confusion. As a matter of fact, he created an entire new language, and turned this modernised High German into the common book language which is still in use today.

Luther was not the first, but by far the greatest translator of the German Bible, and is as inseparably connected with it as Jerome is with the Latin Vulgate. He threw the older translation into the shade and out of use, and has not been surpassed or even equalled by a successor. There are more accurate versions for scholars (as those of De Wette and Weizsäcker), but none that can rival Luther's for popular authority and use. William Tyndale, who also lived in Germany at that time, recognised Luther's new power language and used his principles to translate the Bible into English. The result was the same success so that we can say that the existence of modern German and English are based on Luther's relentless efforts. The following letter clearly shows what Luther thought.)

Preface

Wenceslas Link to all believers in Christ:

The wise Solomon says in Proverbs 11: "The people who withhold grain curse him. But there is a blessing on those who sell it." This verse speaks truly concerning all that can serve the common good or the well-being of Christendom. This is the reason the master in the gospel reprimands the unfaithful servant like a lazy scoundrel for having hidden and buried his money in the ground. So that this curse of the Lord and the entire Church might be avoided, I must publish this letter which came into my possession through a good friend. I could not withhold it, as there has been much discussion about the translating of the Old and New Testaments. It has been charged by the despisers of truth that the text has been modified and even falsified in many places, which has shocked and startled many simple Christians, even among the educated who do not know any Hebrew or Greek. It is devoutly hoped that with this publication the slander of the godless will be stopped and the scruples of the devout removed, at least in part. It may even give rise to more writing on such matters and questions such as these. So I ask all friends of the Truth to seriously take this work to heart and faithfully pray to God for a proper understanding of the divine Scriptures towards the improvement and increase of our common Christendom. Amen.

Nuremberg 15, Sept. 1530.

To the Honorable and Worthy N., my favourite lord and friend.

Grace and peace in Christ, honorable, worthy and dear Lord and friend. I received your writing with the two questions or queries requesting my response. In the first place, you ask why I, in the 3rd chapter of Romans, translated the words of St. Paul: "Arbitramur hominem iustificari ex fide absque operibus" as "We hold that the human will be justified without the works of the law but only by faith." You also tell me that the Papists are causing a great fuss because St. Paul's text does not contain the word sola (alone), and that my changing of the words of God is not to be tolerated. Secondly, you ask if the departed saints intercede for us. Regarding the first question, you can give the papists this answer from me—if you so desire.

On the first hand, if I, Dr. Luther, had thought that all the Papists together were capable of translating even one passage of Scripture correctly and well, I would have gathered up enough humility to ask for their aid and assistance in translating the New Testament into German. However, I spared them and myself the trouble, as I knew and still see with my own eyes that not one of them knows how to speak or translate German. It is obvious, however, that they are learning to speak and write German from my translations. Thus, they are stealing my language from me—a language they had little knowledge of before this. However, they do not thank me for this but instead use it against me. Yet I readily grant them this as it tickles me to know that I have taught my ungrateful students, even my enemies, to speak.

Secondly, you might say that I have conscientiously translated the New Testament into German to the best of my ability, and that I have not forced anyone to read it. Rather I have left it open, only doing the translation as a service to those who could not do it as well. No one is forbidden to do it better. If someone does not wish to read it, he can let it lie, for I do not ask anyone to read it or praise anyone who does! It is my Testament and my translation—and it shall remain mine. If I have made errors within it (although I am not aware of any and would most certainly be unwilling to intentionally mistranslate a single letter) I will not allow the papists to judge for their ears continue to be too long and their hee-haws too weak for them to be critical of my translating. I know quite well how much skill, hard work, understanding and intelligence is needed for a good translation. They know it less than even the miller's donkey for they have never tried it.

It is said, "The one who builds along the pathway has many masters." It is like this with me. Those who have not ever been able to speak correctly (to say nothing of translating) have all at once become my masters and I their pupil. If I were to have asked them how to translate the first two words of Matthew "Liber Generationis" into German, not one of them would have been able to say "Quack!" And they judge all my works! Fine fellows! It was also like this for St. Jerome when he translated the Bible. Everyone was his master. He alone was entirely incompetent as people, who were not good enough to clean his boots, judged his works. This is why it takes a great deal of patience to do good things in public for the world believes itself to be the Master of Knowledge, always putting the bit under the horse's tail, and not judging itself for that is the world's nature. It can do nothing else.

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I would gladly see a papist come forward and translate into German an epistle of St Paul's or one of the prophets and, in doing so, not make use of Luther's German or translation. Then one might see a fine, beautiful and noteworthy translation into German.

We have seen that bungler from Dresden play master to my New Testament. (I will not mention his name in my books as he has his judge and is already well-known). He does admit that my German is good and sweet and that he could not improve it. Yet, anxious to dishonor it, he took my New Testament word for word as it was written, and removed my prefaces and glosses, replacing them with his own. Then he published my New Testament under his name! Dear Children, how it pained me when his prince in a detestable preface condemned my work and forbid all from reading Luther's New Testament, while at the same time commending the Bungler's New Testament to be read—even though it was the very same one Luther had written!

So no one thinks I am lying, put Luther's and the Bungler's New Testaments side by side and compare them. You will see who did the translation for both. He has patched it in places and reordered it (and although it does not all please me) I can still leave it be for it does me no particular harm as far as the document is concerned. That is why I never intended to write in opposition to it. But I did have a laugh at the great wisdom that so terribly slandered, condemned and forbade my New Testament, when it was published under my name, but required its reading when published under an other's name! What type of virtue is this that slanders and heaps shame on someone else's work, and then steals it, and publishes it under one's own name, thereby seeking glory and esteem through the slandered work of someone else! I leave that for his judge to say. I am glad and satisfied that my work (as St. Paul also boasts) is furthered by my enemies, and that Luther's work, without Luther's name but that of his enemy, is to be read. What better vengeance?!

Returning to the issue at hand, if your Papist wishes to make a great fuss about the word "alone" (sola), say this to him: "Dr Martin Luther will have it so and he says that a papist and an ass are the same thing." Sic volo, sic iubeo, sit pro ratione voluntas. (I will it, I command it; my will is reason enough) For we are not going to become students and followers of the papists. Rather we will become their judge and master. We, too, are going to be proud and brag with these blockheads; and just as St. Paul brags against his madly raving saints, I will brag over these asses of mine! They are doctors? Me too. They are scholars? I am as well. They are philosophers? And I. They are dialecticians? I am too. They are lecturers? So am I. They write books? So do I.

I will go even further with my bragging: I can exegete the psalms and the prophets, and they cannot. I can translate, and they cannot. I can read Holy Scriptures, and they cannot. I can pray, they cannot. Coming down to their level, I can do their dialectics and philosophy better than all of them put together. Plus I know that not one of them understands Aristotle. If, in fact, any one of them can correctly understand one part or chapter of Aristotle, I will eat my hat! No, I am not overdoing it for I have been educated in and have practiced their science since my childhood. I recognize how broad and deep it is. They, too, know that everything they can do, I can do. Yet they handle me like a stranger in their discipline, these incurable fellows, as if I had just arrived this morning and had never seen or heard what they know and teach. How they do so brilliantly parade around with their science, teaching me what I grew beyond twenty years ago! To all their shouting and screaming I join the harlot in singing: "I have known for seven years that horseshoe nails are iron."

So this can be the answer to your first question. Please do not give these asses any other answer to their useless braying about that word "sola" than simply "Luther will have it so, and he says that he is a doctor above all the papal doctors." Let it remain at that. I will, from now on, hold them in contempt, and have already held them in contempt, as long as they are the kind of people that they are—asses, I should say. And there are brazen idiots among them who have never learned their own art of sophistry—like Dr. Schmidt and Snot-Nose, and such like them. They set themselves against me in this matter, which not only transcends sophistry, but as St. Paul writes, all the wisdom and understanding in the world as well. An ass truly does not have to sing much as he is already known for his ears.

For you and our people, however, I shall show why I used the word "sola"—even though in Romans 3 it wasn't "sola" I used but "solum" or "tantum". That is how closely those asses have looked at my text! However, I have used "sola fides" in other places, and I want to use both "solum" and "sola". I have continually tried translating in a pure and accurate German. It has happened that I have sometimes searched and inquired about a single word for three or four weeks. Sometimes I have not found it even then. I have worked Meister Philip and Aurogallus so hard in translating Job, sometimes barely translating three lines after four days. Now that it has been translated into German and completed, all can read and criticize it. One can now read three or four pages without stumbling one time—without realizing just what rocks and hindrances had once been where now one travels as as if over a smoothly-cut plank. We had to sweat and toil there before we removed those rocks and hindrances, so one could go along nicely. The plowing goes nicely in a clear field. But nobody wants the task of digging out the rocks and hindrances. There is no such thing as earning the world's thanks. Even God cannot earn thanks, not with the sun, nor with heaven and earth, or even the death of his Son. It just is and remains as it is, in the devil's name, as it will not be anything else.

I also know that in Rom. 3, the word "solum" is not present in either Greek or Latin text—the papists did not have to teach me that—it is fact! The letters s-o-l-a are not there. And these knotheads stare at them like cows at a new gate, while at the same time they do not recognise that it conveys the sense of the text—if the translation is to be clear

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and accurate, it belongs there. I wanted to speak German since it was German I had spoken in translation—not Latin or Greek. But it is the nature of our language that in speaking about two things, one which is affirmed, the other denied, we use the word "solum" only along with the word "not" (nicht) or "no" (kein). For example, we say "the farmer brings only (allein) grain and no money"; or "No, I really have no money, but only (allein) grain"; "I have only eaten and not yet drunk"; "Did you write it only and not read it over?" There are a vast number of such everyday cases.

In all these phrases, this is a German usage, even though it is not the Latin or Greek usage. It is the nature of the German tongue to add "allein" in order that "nicht" or "kein" may be clearer and more complete. To be sure, I can also say "The farmer brings grain and no (kein) money", but the words "kein money" do not sound as full and clear as if I were to say, "the farmer brings allein grain and kein money." Here the word "allein" helps the word "kein" so much that it becomes a clear and complete German expression.

We do not have to ask about the literal Latin or how we are to speak German—as these arses do. Rather we must ask the mother in the home, the children on the street, the common person in the market about this. We must be guided by their tongue, the manner of their speech, and do our translating accordingly. Then they will understand it and recognise that we are speaking German to them.

For instance, Christ says: Ex abundatia cordis os loquitur. If I am to follow these asses, they will lay the original before me literally and translate it as: "Out of the abundance of the heart the mouth speaks." Is that speaking with a German tongue? What German could understand something like that? What is this "abundance of the heart?" No German can say that; unless, of course, he was trying to say that someone was altogether too magnanimous, or too courageous, though even that would not yet be correct, as "abundance of the heart" is not German, not any more than "abundance of the house", "abundance of the stove" or "abundance of the bench" is German. But the mother in the home and the common man say this: "What fills the heart overflows the mouth." That is speaking with the proper German tongue of the kind I have tried for, although unfortunately not always successfully. The literal Latin is a great barrier to speaking proper German.

So, as the traitor Judas says in Matthew 26: "Ut quid perditio haec?" and in Mark 14: "Ut quid perditio iste unguenti facta est?" Subsequently, for these literalist asses I would have to translate it: "Why has this loss of salve occurred?" But what kind of German is this? What German says "loss of salve occurred"? And if he does understand it at all, he would think that the salve is lost and must be looked for and found again; even though that is still obscure and uncertain. Now if that is good German why do they not come out and make us a fine, new German testament and let Luther's testament be? I think that would really bring out their talents. But a German would say "Ut quid, etc.." as "Why this waste?" or "Why this extravagance?" Even "it is a shame about the ointment"—these are good German, in which one can understand that Magdalene had wasted the salve she poured out and had done wrong. That was what Judas meant as he thought he could have used it better.

Now when the angel greets Mary, he says: "Greetings to you, Mary, full of grace, the Lord is with you." Well up to this point, this has simply been translated from the simple Latin, but tell me is that good German? Since when does a German speak like that—being "full of grace"? One would have to think about a keg "full of" beer or a purse "full of" money. So I translated it: "You gracious one". This way a German can at last think about what the angel meant by his greeting. Yet the papists rant about me corrupting the angelic greeting—and I still have not used the most satisfactory German translation. What if I had used the most satisfactory German and translated the salutation: "God says hello, Mary dear" (for that is what the angel was intending to say and what he would have said had he even been German!). If I had, I believe that they would have hanged themselves out of their great devotion to dear Mary and because I have destroyed the greeting.

Yet why should I be concerned about their ranting and raving? I will not stop them from translating as they want. But I too shall translate as I want and not to please them, and whoever does not like it can just ignore it and keep his criticism to himself, for I will neither look at nor listen to it. They do not have to answer for or bear responsibility for my translation. Listen up, I shall say "gracious Mary" and "dear Mary", and they can say "Mary full of grace". Anyone who knows German also knows what an expressive word "dear"(liebe) is: dear Mary, dear God, the dear emperor, the dear prince, the dear man, the dear child. I do not know if one can say this word "liebe" in Latin or in other languages with so much depth of emotion that it pierces the heart and echoes throughout as it does in our tongue.

I think that St. Luke, as a master of the Hebrew and Greek tongues, wanted to clarify and articulate the Greek word "kecharitomene" that the angel used. And I think that the angel Gabriel spoke with Mary just as he spoke with Daniel, when he called him "Chamudoth" and "Ish chamudoth, vir desiriorum", that is "Dear Daniel." That is the way Gabriel speaks, as we can see in Daniel. Now if I were to literally translate the words of the angel, and use the skills of these asses, I would have to translate it as "Daniel, you man of desires" or "Daniel, you man of lust". Oh, that would be beautiful German! A German would, of course, recognize "Man", "Lueste" and "begirunge" as being German words, although not altogether pure as "lust" and "begir" would be better. But when those words are put together you get "you man of desires" and no German is going to understand that. He might even think that Daniel is full of lustful desires. Now wouldn't that be a fine translation! So I have to let the literal words go and try to discover how the German says what the Hebrew "ish chamudoth" expresses. I discover that the German says this, "You dear Daniel", "you dear Mary", or "you gracious maiden", "you lovely maiden", "you gentle

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girl" and so on. A translator must have a large vocabulary so he can have more words for when a particular one just does not fit in the context.

Why should I talk about translating so much? I would need an entire year were I to point out the reasons and concerns behind my words. I have learned what an art and job translating is by experience, so I will not tolerate some papal ass or mule as my critic, or judge. They have not tried the task. If anyone does not like my translations, they can ignore it; and may the devil repay the one who dislikes or criticizes my translations without my knowledge or permission. Should it be criticized, I will do it myself. If I do not do it, then they can leave my translations in peace. They can each do a translation that suits them—what do I care?

To this I can, with good conscience, give witness—that I gave my utmost effort and care and I had no ulterior motives. I have not taken or wanted even a small coin in return. Neither have I made any by it. God knows that I have not even sought honor by it, but I have done it as a service to the blessed Christians and to the honor of the One who sits above who blesses me every hour of my life that had I translated a thousand times more diligently, I should not have deserved to live or have a sound eye for even a single hour. All I am and have to offer is from his mercy and grace—indeed of his precious blood and bitter sweat. Therefore, God willing, all of it will also serve to his honor, joyfully and sincerely. I may be insulted by the scribblers and papists but true Christians, along with Christ, their Lord, bless me. Further, I am more than amply rewarded if just one Christian acknowledge me as a workman with integrity. I do not care about the papists, as they are not good enough to acknowledge my work and, if they were to bless me, it would break my heart. I may be insulted by their highest praise and honor, but I will still be a doctor, even a distinguished one. I am certain that they shall never take from me until the final day.

Yet I have not just gone ahead, ignoring the exact wording in the original. Instead, with great care, I have, along with my helpers, gone ahead and have kept literally to the original, without the slightest deviation, wherever it appeared that a passage was crucial. For instance, in John 6 Christ says: "Him has God the Father set his seal upon (versiegelt)." It would be more clear in German to say "Him has God the Father signified (gezeiehent)" or even "God the Father means him." But rather than doing violence to the original, I have done violence to the German tongue. Ah, translating is not every one's skill as some mad saints think. A right, devout, honest, sincere, God-fearing Christian, trained, educated, and experienced heart is required. So I hold that no false Christian or divisive spirit can be a good translator. That is obvious given the translation of the Prophets at Worms which although carefully done and approximating my own German quite closely, does not show much reverence for Christ due to the Jews who shared in the translation. Aside from that it shows plenty of skill and craftsmanship there.

So much for translating and the nature of language. However, I was not depending upon or following the nature of language when I inserted the word "solum" (alone) in Rom. 3 as the text itself, and St. Paul's meaning, urgently necessitated and demanded it. He is dealing with the main point of Christian doctrine in this passage—namely that we are justified by faith in Christ without any works of the Law. In fact, he rejects all works so completely as to say that the works of the Law, though it is God's law and word, do not aid us in justification. Using Abraham as an example, he argues that Abraham was so justified without works that even the highest work, which had been commanded by God, over and above all others, namely circumcision, did not aid him in justification. Instead, Abraham was justified without circumcision and without any works, but by faith, as he says in Chapter 4: "If Abraham is justified by works, he may boast, but not before God." However, when all works are so completely rejected—which must mean faith alone justifies—whoever would speak plainly and clearly about this rejection of works would have to say "Faith alone justifies and not works." The matter itself and the nature of language necessitates it.

"Yet", they say, "it has such an offensive tone that people infer from it that they need not do any good works." Dear, what are we to say? IS it not more offensive for St. Paul himself to not use the term "faith alone" but spell it even more clearly, putting the finishing touches on it by saying "Without the works of the Law?" Gal. 1 [2.16] says that "not by works of the law" (as well as in many other places) for the phrase "without the works of the law" is so ever offensive, and scandalous that no amount of revision can help it. How much more might people learn from "that they need not do any good works", when all they hear is preaching about the works themselves, stated in such a clear strong way: "No works", "without works", "not by works"! If it is not offensive to preach "without works", "not by works", "no works", why is it offensive to preach "by faith alone"?

Still more offensive is that St. Paul does not reject just ordinary works, but works of the law! It follows that one could take offense at that all the more and say that the law is condemned and cursed before God and one ought only do what is contrary to the law as it is said in Rom. 3: "Why not do evil so that there might be more good?" which is what that one divisive spirit of our time was doing. Should one reject St. Paul's word because of such 'offense' or refrain from speaking freely about faith? Gracious, St. Paul and I want to offend like this for we preach so strongly against works, insisting on faith alone for no other reason than to offend people that they might stumble and fall and learn that they are not saved by good works but only by Christ's death and resurrection. Knowing that they cannot be saved by their good works of the law, how much more will they realize that they shall not be saved by bad works, or without the law! Therefore, it does not follow that because good works do not help, bad works will; just as it does not follow that because

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the sun cannot help a blind person see, the night and darkness must help him see.

It astounds me that one can be offended by something as obvious as this! Just tell me, is Christ's death and resurrection our work, what we do, or not? It is obviously not our work, nor is it the work of the law. Now it is Christ's death and resurrection alone which saves and frees us from sin, as Paul writes in Rom. 4: "He died for our sin and arose for our righteousness." Tell me more! What is the work by which we take hold of Christ's death and resurrection? It must not be an external work but only the eternal faith in the heart that alone, indeed all alone, which takes hold of this death and resurrection when it is preached through the gospel. Then why all this ranting and raving, this making of heretics and burning of them, when it is clear at its very core, proving that faith alone takes hold of Christ's death and resurrection, without any works, and that his death and resurrection are our life and righteousness? As this fact is so obvious, that faith alone gives, brings, and takes a hold of this life and righteousness—why should we not say so? It is not heretical that faith alone holds on to Christ and gives life; and yet it seems to be heresy if someone mentions it. Are they not insane, foolish and ridiculous? They will say that one thing is right but brand the telling of this right thing as wrong—even though something cannot be simultaneously right and wrong.

Furthermore, I am not the only one, nor the first, to say that faith alone makes one righteous. There was Ambrose, Augustine and many others who said it before me. And if one is to read and understand St. Paul, the same thing must be said and not anything else. His words, as well, are blunt—"no works"—none at all! If it is not works, it must be faith alone. Oh what a marvelous, constructive and inoffensive teaching that would be, to be taught that one can be saved by works as well as by faith. That would be like saying that it is not Christ's death alone that takes away our sin but that our works have something to do with it. Now that would be a fine way of honoring Christ's death, saying that it is helped by our works, and that whatever it does our works can also do—that we are his equal in goodness and power. This is the devil itself for he cannot ever stop abusing the blood of Christ.

Therefore the matter itself, at its very core, necessitates that one say: "Faith alone makes one righteous." The nature of the German tongue teaches us to say it in the same way. In addition, I have the examples of the holy fathers. The dangers confronting the people also compel it so they do not continue to hang onto works and wander away from faith, losing Christ, especially at this time when they have been so accustomed to works they have to be pulled away from them by force. It is for these reasons that it is not only right but also necessary to say it as plainly and forcefully as possible: "Faith alone saves without works!" I am only sorry I did not add "alle" and "aller", and said "without any (alle) works or any (aller) laws." That would have stated it most effectively. Therefore, it will remain in the New Testament, and though all the papal asses rant and rave at me, they shall not take it away from me. Let this be enough for now. I will have to speak more about this in the treatise "On Justification" (if God grants me grace).

On the other question as to whether the departed saints intercede for us. For the present I am only going to give a brief answer as I am considering publishing a sermon on the beloved angels in which I will respond more fully on this matter (God willing).

First, you know that under the papacy it is not only taught that the saints in heaven intercede for us—even though we cannot know this as the Scripture does not tell us such—but the saints have been made into gods, and that they are to be our patrons to whom we should call. Some of them have never existed! To each of these saints a particular power and might has been given—one over fire, another over water, another over pestilence, fever and all sorts of plagues. Indeed, God must have been altogether idle to have let the saints work in his place. Of this atrocity the papists themselves are aware, as they quietly take up their pipes and preen and primp themselves over this doctrine of the intercession of the saints. I will leave this subject for now—but you can count on my not forgetting it and allowing this primping and preening to continue without cost.

And again, you know that there is not a single passage from God demanding us to call upon either saints or angels to intercede for us, and that there is no example of such in the Scriptures. One finds that the beloved angels spoke with the fathers and the prophets, but that none of them had ever been asked to intercede for them. Why even Jacob the patriarch did not ask the angel with whom he wrestled for any intercession. Instead, he only took from him a blessing. In fact, one finds the very opposite in revelation as the angel will not allow itself to be worshipped by John. [Rev. 22] So the worship of saints shows itself as nothing but human nonsense, our own invention separated from the word of God and the Scriptures.

As it is not proper in the matter of divine worship for us to do anything that is not commanded by God (and that whoever does is putting God to the test), it is therefore also not advisable or tolerable for one to call upon the saints for intercession or to teach others to do so. In fact, it is to be condemned and people taught to avoid it. Therefore, I also will not advise it and burden my conscience with the iniquities of others. It was difficult for me to stop from worshipping the saints as I was so steeped in it to have nearly drowned. But the light of the gospel is now shining so brightly that from now on no one has an excuse for remaining in the darkness. We all very well know what we are to do.

This is itself a very risky and blasphemous way to worship for people are easily accustomed to turning away from Christ. They learn quickly to trust more in the saints than in Christ himself. When our nature is already all too prone to run from God and Christ, and trust in humanity, it is indeed difficult to learn to trust in God and Christ, even though we

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have vowed to do so and are therefore obligated to do so. Therefore, this offense is not to be tolerated whereby those who are weak and of the flesh participate in idolatry, against the first commandment and our baptism. Even if one tries nothing other than to switch their trust from the saints to Christ, through teaching and practice, it will be difficult to accomplish, that one should come to him and rightly take hold of him. One need not paint the Devil on the door—he will already be present.

We can finally be certain that God is not angry with us, and that even if we do not call on the saints for intercession, we are secure for God has never commanded it. God says that God is a jealous God granting their iniquities on those who do not keep his commandments [Ex.20]; but there is no commandment here and, therefore, no anger to be feared. Since, then, there is on this side security and on the other side great risk and offense against the Word of God, why should we go from security into danger where we do not have the Word of God to sustain, comfort and save us in the times of trial? For it is written, "Whoever loves danger will perish by it" [Ecclus. 3], and God's commandment says, "You shall not put the Lord your God to the test" [Matt. 4].

"But," they say, "this way you condemn all of Christendom which has always maintained this—until now." I answer: I know very well that the priests and monks seek this cloak for their blasphemies. They want to give to Christendom the damage caused by their own negligence. Then, when we say, "Christendom does not err," we shall also be saying that they do not err, since Christendom believes it to be so. So no pilgrimage can be wrong, no matter how obviously the Devil is a participant in it. No indulgence can be wrong, regardless of how horrible the lies involved. In other words, there is nothing there but holiness! Therefore to this you reply, "It is not a question of who is and who is not condemned." They inject this irrelevant idea in order to divert us from the topic at hand. We are now discussing the Word of God. What Christendom is or does belongs somewhere else. The question here is: "What is or is not the Word of God? What is not the Word of God does not make Christendom."

We read that in the days of Elijah the prophet there was apparently no word from God and no worship of God in Israel. For Elijah says, "Lord, they have killed your prophets and destroyed your altars, and I am left totally alone" [1 Kings 19]. Here King Ahab and others could have said, "Elijah, with talk like that you are condemning all the people of God." However God had at the same time kept seven thousand [1 Kings 19]. How? Do you not also think that God could now, under the papacy, have preserved his own, even though the priests and monks of Christendom have been teachers of the devil and gone to hell? Many children and young people have died in Christ. For even under the anti-Christ, Christ has strongly sustained baptism, the bare text of the gospel in the pulpit, the Lord's Prayer, and the Creed. By this means he sustained many of his Christians, and therefore also his Christendom, and said nothing about it to these devil's teachers.

Now even though Christians have done some parts of the papal blasphemy, the papal asses have not yet proved that they did it gladly. Still less does it prove that they even did the right thing. All Christians can err and sin, but God has taught them to pray in the Lord's Prayer for the forgiveness of sins. God could very well forgive the sins they had to unwillingly, unknowingly, and under the coercion of the Antichrist commit, without saying anything about it to the priests and monks! It can, however, be easily proven that there has always been a great deal of secret murmuring and complaining against the clergy throughout the world, and that they are not treating Christendom properly. And the papal asses have courageously withstood such complaining with fire and sword, even to the present day. This murmuring proves how happy Christians have been over these blasphemies, and how right they have been in doing them!

So out with it, you papal asses! Say that this is the teaching of Christendom: these stinking lies which you villains and traitors have forced upon Christendom and for the sake of which you murderers have killed many Christians. Why each letter of every papal law gives testimony to the fact that nothing has ever been taught by the counsel and the consent of Christendom. There is nothing there but "districte precipiendo mandamus" ["we teach and strictly command"]. That has been your Holy Spirit. Christendom has had to suffer this tyranny. This tyranny has robbed it of the sacrament and, not by its own fault, has been held in captivity. And still the asses would pawn off on us this intolerable tyranny of their own wickedness as a willing act and example of Christendom—and thereby acquit themselves!

But this is getting too long. Let this be enough of an answer to your questions for now. More another time. Excuse this long letter. Christ our Lord be with us all. Amen.

Martin Luther,
Your good friend.
The Wilderness, 8th of September, 1530

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THE ARTICLES OF RELIGION

The Thirty-nine Articles of Religion
The XXXIX Articles or The 39 Articles
Authors: King Henry VIII; Queen Elizabeth I
Estimated Range of Dating: 1536-1571 A.D.

(The Thirty-nine Articles of Religion (commonly abbreviated as the Thirty-nine Articles or the XXXIX Articles) are the historically defining statements of doctrines and practices of the Church of England with respect to the controversies of the English Reformation. The Thirty-nine Articles form part of the Book of Common Prayer used by both the Church of England and the Episcopal Church.

King Henry VIII was most attracted by three things: dangerous games (such as jousting and hunting), political and personal power, and intelligent women. And it was such a woman who changed the course of history forever: Anne Boleyn. Compared to most women of her time, Anne was unusually well-educated. And she was a Protestant Christian. She kept her religious sympathies for herself, the Roman Catholic Church would have hunted her to death. She grew up abroad, and it was there that she was introduced to a movement to religious reform which sought to renew Christianity by return to its sources in scripture. One of those reformers was Martin Luther in Germany. He questioned the legitimacy of the papacy as well as the Latin Bible. Due to the Black Death in the 14th century, the Church had lost almost all educated people. A decline in Bible knowledge was inevitable, corruption of Church representatives was rampant. Islam was on the March in eastern Europe. The medieval stubbornness and greed brought the reputation of the Roman Church down.

Henry was married to Catherine of Aragon. The marriage began to cause a problem the older Henry grew, it did not produce a male heir, at that time a requirement for a dynasty that wants to survive. Henry tried to annul the marriage in order to marry Anne Boleyn. The Pope in Rome did not agree. Anne Boleyn had convinced Henry more and more to have his own way against the Roman Church. Henry started to cut off Rome's power over England and over him. His eloquent treatise "A Glasse of the Truthe", published in 1531, bears witness to his theological and political expertise.

When Henry VIII broke with the Catholic Church and was excommunicated, he began the reform of the Church of England, which would be headed by the monarch (himself) rather than the pope. At this point, he needed to determine what its doctrines and practices would be in relation to the Roman Catholic Church and the new Protestant movements in continental Europe. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of Elizabeth I in 1570. These positions began with the Ten Articles in 1536, and concluded with the finalisation of the Thirty-nine articles in 1571. The Thirty-nine articles ultimately served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman Catholic practice.

The articles went through at least five major revisions prior to their finalisation in 1571. The first attempt was the Ten Articles in 1536, which showed some slightly Protestant leanings – the result of an English desire for a political alliance with the German Lutheran princes. The next revision was the Six Articles in 1539 which swung away from all reformed positions, and then the King's Book in 1543, which re-established most of the earlier Roman Catholic doctrines. During the reign of Edward VI, Henry VIII's son, the Forty-two Articles were written under the direction of Archbishop Thomas Cranmer in 1552. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to Edward VI's death and the reversion of the English Church to Roman Catholicism under Henry VIII's elder daughter, Mary I.

Finally, upon the coronation of Elizabeth I and the re-establishment of the Church of England as separate from the Roman Catholic Church, the Thirty-nine Articles of Religion were initiated by the Convocation of 1563, under the direction of Matthew Parker, the Archbishop of Canterbury. The articles pulled back from some of the more extreme Calvinist thinking and created the distinctive English reformed doctrine.)

The 10 Articles (1536)

The Church of England's break with Rome inaugurated a period of doctrinal confusion and controversy as both conservative and reforming clergy attempted to shape the church's direction, the former as "Catholicism without the Pope" and the latter as Protestant. In an attempt "to establish Christian quietness and unity", the Ten Articles were adopted by clerical Convocation in July 1536 as the English Church's first post-papal doctrinal statement. The Ten Articles were crafted as a rushed interim compromise between conservatives and reformers. Historians have variously described it as a victory for Lutheranism and a success for Catholic resistance. Its provisions have also been described as "confusing".

The five principal doctrines were the Bible and ecumenical creeds, baptism, penance, the Eucharist and justification. The core doctrine in the Ten Articles was justification by faith. Justification – which was defined as remission of sin and accepting into God's favour – was through "the only mercy and grace of the Father, promised freely unto us for his Son's sake Jesus Christ, and the merits of his blood and passion". Good works would follow, not precede, justification. However, the Lutheran influence was diluted with qualifications. Justification was attained "by contrition and faith joined with charity". In other words, good works were "necessarily required to the attaining of everlasting life".

The Anglican Church was trying to pacify the conflict-ridden English society by choosing a "middle way". The

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Articles defended therefore the use of a number of Catholic rituals and practices opposed by Protestants, such as kissing the cross on Good Friday, while mildly criticizing popular abuses and excesses. The use of religious images was permitted, but people were to be taught not to kneel before them or make offerings to them. Prayer to Mary, mother of Jesus, and all the other saints was permitted as long as superstition was avoided.

In summary, the Ten Articles asserted:

1. The Bible and the three ecumenical creeds are the basis and summary of true Christian faith.

2. Baptism imparts remission of sins and regeneration and is necessary for salvation, even in the case of infants. It condemns the opinions of Anabaptists and Pelagians as heresy.

3. The sacrament of penance, with confession and absolution, is necessary to salvation.

4. That the body and blood of Christ are really present in the Eucharist.

5. Justification is by faith, but good works are necessary.

6. Images can be used as representations of virtue and good example and also to remind people of their sins but are not objects of worship.

7. Saints are to be honoured as examples of life and as furthering the prayers of the faithful.

8. Praying to saints is permitted, and holy days should be observed.

9. The observance of various rites and ceremonies, such as clerical vestments, sprinkling of holy water, bearing of candles on Candlemas, giving of ashes on Ash Wednesday, is good and laudable. However, none of these has power to forgive sin.

10. It is a good and charitable deed to pray for the dead. However, the doctrine of purgatory is biblically uncertain. Abuses related to purgatory, such as the claim that papal indulgences or masses for the dead offered at certain localities (such as the scala coeli mass) can deliver immediately from purgatory, are to be rejected.

The 6 Articles (1539)

The failure of the Ten Articles to settle doctrinal controversy led Thomas Cromwell, the King's vicegerent in spirituals, to convene a national synod of bishops and high-ranking clergy for further theological discussion in February 1537. This synod produced a book called The Institution of the Christian Man (popularly called The Bishops' Book), the word institution being synonymous with instruction. The Bishops' Book preserved the semi-Lutheranism of the Ten Articles, and the articles on justification, purgatory, and the sacraments of baptism, the Eucharist and penance were incorporated unchanged into the new book.

When the synod met, conservatives were still angry that four of the traditional seven sacraments (confirmation, marriage, holy orders and extreme unction) had been excluded from the Ten Articles. In the end, the missing sacraments were restored but placed in a separate section to emphasise "a difference in dignity and necessity." Only baptism, the Eucharist and penance were "instituted of Christ, to be as certain instruments or remedies necessary for our salvation".

England was in religious turmoil. Impatient Protestants took it upon themselves to further reform – More and more bishops refused compulsory clerical celibacy and some priests said mass in English rather than Latin and married without authorisation (Archbishop Cranmer was himself secretly married). Protestants themselves were divided between establishment reformers who held Lutheran beliefs upholding the real presence of Christ in the Eucharist and radicals who held Anabaptist and Sacramentarian views denying real presence. In May 1539, a new Parliament met, and Lord Chancellor Audley told the House of Lords that the King desired religious uniformity. A committee of four conservative and four reformist bishops was appointed to examine and determine doctrine. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything and proposed that the Lords examine six controversial doctrinal questions that became the basis of the Six Articles:

1. whether the Eucharist could be the true body of Christ without transubstantiation,

2. whether it needed to be given to the laity under both kinds,

3. whether vows of chastity needed to be observed as part of divine law,

4. whether clerical celibacy should be compulsory,

5. whether private masses were required by divine law,

6. whether auricular confession (that is, confession to a priest) was necessary as part of divine law?

Over the next month, these questions were argued in Parliament and Convocation with the active participation of the King. The final product was an affirmation of traditional teachings on all questions. Communion in one kind, compulsory clerical celibacy, vows of chastity and votive masses were acceptable by divine law. Protestants achieved a minor victory on auricular confession, which was declared "expedient and necessary to be retained" but not required by divine law. In addition, although the real presence was affirmed in traditional terminology, the word transubstantiation itself did not appear in the final version.

The Act of Six Articles became law in June 1539, which, unlike the Ten Articles, gave the Six Articles statutory authority. Harsh penalties were attached to violations of the Articles. Denial of transubstantiation was punished by burning without an opportunity to recant. Denial of any of the other articles was punished by hanging or life imprisonment. Married priests had until 12 July to put away their wives, which was likely a concession granted to give Archbishop Cranmer time to move his wife and children outside of England. After the act's passage, bishops Latimer and Shaxton, outspoken opponents of the measure, were forced to resign their dioceses. The Act of Six Articles was repealed in 1547 during the reign of Henry's son, Edward VI.

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The 42 Articles (1553)

The Forty-two Articles were intended to summarise Anglican doctrine, as it now existed under the reign of Edward VI, who favoured a Protestant faith. Largely the work of Thomas Cranmer, they were to be short formularies that would demonstrate the faith revealed in Scripture and the existing ecumenical creeds. Completed in 1552, they were issued by Royal Mandate on 19 June 1553. The articles were claimed to have received the authority of a Convocation, although this is doubtful. With the coronation of Mary I and the reunion of the Church of England with the Catholic Church, the Articles were never enforced. However, after Mary's death, they became the basis of the Thirty-nine Articles. In 1563, Convocation met under Archbishop Parker to revise the articles. Convocation passed only 39 of the 42, and Elizabeth reduced the number to 38 by throwing out Article 29 to avoid offending her subjects with Catholic leanings. In 1571, despite the opposition of Bishop Edmund Gheast, Article 29 was re-inserted, declaring that the wicked do not eat the Body of Christ. This was done following the queen's excommunication by the Pope Pius V in 1570. That act destroyed any hope of reconciliation with Rome and it was no longer necessary to fear that Article 29 would offend Catholic sensibilities. The Articles, increased to Thirty-nine, were ratified by the Queen, and the bishops and clergy were required to assent.

The Thirty-nine Articles were finalised in 1571, and incorporated into the Book of Common Prayer. Although not the end of the struggle between Catholic and Protestant monarchs and citizens, the book helped to standardise the English language, and was to have a lasting effect on religion in the United Kingdom and her many colonies elsewhere through its wide use.)

The 39 Articles (1571)

The Articles highlight the Anglican positions with regard to orthodox Catholic teachings, to Puritanism, and to Anabaptist thought. They are divided, in compliance with the command of Queen Elizabeth, into four sections: Articles 1–8, "The Catholic Faith"; Articles 9–18, "Personal Religion"; Articles 19–31, "Corporate Religion"; and Articles 32–39, "Miscellaneous." The articles were issued both in English and in Latin, and both are of equal authority.

Articles 1–8: The Catholic Articles: The first five articles articulate the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles 6 and 7 deal with scripture, while Article 8 discusses the essential creeds.

Articles 9–18: The Protestant and Reformed Articles: These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith.

Articles 19–31: The Anglican Articles: This section focuses on the expression of faith in the public venue – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles 32–39: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere. Article 37 additionally states among other things that the Bishop of Rome (the Pope) has no jurisdiction in the realm of England.)

A Table of the 39 Articles

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the Three Creeds.
9. Of Original or Birth-sin.
10. Of Free-Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked which eat not the Body of Christ.
30. Of both kinds.
31. Of Christ's one Oblation.
32. Of the Marriage of Priests.
33. Of Excommunicate Persons.
34. Of the Traditions of the Church.
35. Of the Homilies.
36. Of Consecrating of Ministers.
37. Of Civil Magistrates.
38. Of Christian men's Goods.
39. Of a Christian man's Oath.

The Ratification.

1. Of faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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2. Of the Word, or Son of God, which was made very man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that He went down into Hell.

4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherefore He ascended into heaven, and there sitteth until He return to judge all men at the last day.

5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

6. Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore there are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

8. Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit;

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and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

12. Of Good Works.

Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins and endure the severity of God's judgement, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

13. Of Works before Justification.

Works done before the grace of Christ and the inspiration of the Holy Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, God's commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to do, say, We be unprofitable servants.

15. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

16. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

18. Of obtaining eternal salvation only by the name of Christ.

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They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

21. Of the authority of General Councils.

Gereral Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

22. Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saint, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

23. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

24. Of speaking in the Congregation in such a tongue as the people understandeth.

IT is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understanded of the people.

25. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

26. Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

27. Of Baptism.

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive

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baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

29. Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

30. Of Both Kinds.

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

31. Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33. Of Excommunicated Persons, how they are to be avoided.

That persons which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

35. Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against peril of Idolatry.
3. Of the repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.

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15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion

36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly. And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers. The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

38. Of Christian men's goods which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

39. Of a Christian man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

The Ratification.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

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MESOPOTAMIAN PRECEPTS AND LAWS

• The Instructions of Shuruppak; Sumer; c. 2600-2550 B.C.
• The Law Code of Ur-Nammu Sumer; c. 2100-2000 B.C.
• The Laws of Eshnunna (in Mesopotamia); Canaanite-Amorite state; c. 2000-1900 B.C.
• The Law Code of Lipit-Ishtar; Akkadian; c. 1870-1860 B.C.
• The Law Code of King Hammurabi; Amorite-Babylonian; c. 1760 B.C.
• The Code of the Nesilim (in Anatolia); Hittite; c. 1650-1500 B.C.

ANCIENT LITERATURE FROM MESOPOTAMIA

(Mesopotamia is the site of the earliest developments of the Neolithic Revolution from around 10,000 BC. It has been identified as having "inspired some of the most important developments in human history, including the invention of systematic writing and the wheel, the planting of the first cereal crops, and the development of mathematics, astronomy, and agriculture". It has been known as one of the earliest civilisations to ever exist in the world.

Mesopotamia (Greek for "Between the two Rivers," refering to the River Euphrates and the River Tigris; Aramaic: Aram-Nahrin or Bet Nahrin) is a historical region of Western Asia situated in the eastern and northern part of the Fertile Crescent, the western part to be represented by Egypt and Canaan (Phoenicia and Judaea).

Mesopotamia occupies the area of present-day Iraq, and parts of Iran, Turkey, Syria and Kuwait. The Sumerians and Akkadians (including Assyrians, Canaanites, Hebrews, Phoenicians and Babylonians) dominated Mesopotamia from the beginning of written history (c. 3100 BC) to the fall of Babylon in 539 BC, when it was conquered by the Persian Achaemenid Empire. It fell to Alexander the Great in 332 BC, and after his death, it became part of the Greek Seleucid Empire. Later, Arameans and Hebrews dominated major parts of Mesopotamia (c. 900 BC – 270 AD)

Around 150 BC, Mesopotamia was under the control of the Persian Parthian Empire. Mesopotamia became a battleground between the Romans and Parthians, with western parts of Mesopotamia coming under Roman control. A number of primarily neo-Assyrian and Christian native Mesopotamian states existed between the 1st century BC and 3rd century BC, including Adiabene, Osroene, and Hatra. In 226 AD, the eastern regions of Mesopotamia fell to the Sassanid Persians. The division of Mesopotamia between Roman and Sassanid Empires lasted until the 7th century Muslim conquest of Persia of the Sassanid Empire and Muslim conquest of the Levant from the (Eastern) Romans. Up to that time, Mesopotamia represented one of the most influencial driving forces of civilisation. Having the Sumerian texts before our very eyes means looking back for 5.000 years.

ARCHAEOLOGY

In Ancient Mesopotamia, a foundation deposit of the Akkadian Empire ruler Naram-Sin (ruled circa 2200 BC) was discovered and analysed by king Nabonidus, circa 550 BC, who is thus known as the first archaeologist. Not only did he lead the first excavations which were to find the foundation deposits of the temples of Shamash the sun god, the warrior goddess Anunitu (both located in Sippar), and the sanctuary that Naram-Sin built to the moon god, located in Harran*, but he also had them restored to their former glory. He was also the first to date an archaeological artifact in his attempt to date Naram-Sin's temple during his search for it. Even though his estimate was inaccurate by about 1,500 years, it was still quite a good one considering the lack of accurate dating technology at the time.

[* Harran in the south of Turkey is, by virtually all scholars, associated with the biblical place Haran (Hebrew Aramaic: Charan). The Biblical Haran was where Terah, his son Abram (Abraham), his nephew Lot, and Abram's wife Sarai settled on the way to Canaan and Egypt, coming from "Ur of the Chaldees" (Genesis 11:26–32), meaning Ur / Urim in Sumer. The name Aram also might well be a short form refering to Abram / Abraham which here coule represent an entire tribe rather than a person. Aram as toponym, Aramean as ethnonym, and Aramaic as name for the language go back to Aram, son of Shem, a grandson of Noah in the Hebrew Bible, Genesis 10:20-22: "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."]

Particularly between the 18th and the 20th centuries, famous archaeologists made ground-breaking discoveries in Mesopotamia. Names like George Smith, Abbe Beauchamp, Robert Koldewey, Paul-Emile Botta, Austen H. Layard, Jacques de Morgan, Charles Leonard Woolley, Gertrude Bell, and even illustrious persons such as Benjamin de Tulela or Thomas Edward Lawrence, speak for themselves. Phantastic discoveries in Ur, Uruk, Babylon, or Susa thrilled the public. However, the discoveries of millions of cuneiform tablets, found in the ancient libraries, changed our horizon of knowledge fundamentally.

Between half a million and two million cuneiform tablets are estimated to have been excavated in modern times [Cuneiform Tablets: Who's Got What?", Biblical Archaeology Review, 31 (2), 2005, archived from the original on July 15, 2014], of which only approximately 30,000–100,000 have been read or published. The British Museum holds the largest collection (approx. 130,000 tablets), followed by the Vorderasiatisches Museum Berlin, the Louvre, the Istanbul Archaeology Museums, the National Museum of Iraq, the Yale Babylonian Collection (approx. 40,000), and Penn Museum. Most of these have "lain in these collections for a century without being translated, studied or published", as there are only a few

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hundred qualified cuneiformists in the world. The Electronic Text Corpus of Sumerian Literature (ETCSL) was an attempt of the Faculty of Oriental Studies, University of Oxford, to promote the important translation work of ancient documents. The project was founded by Jeremy Black in 1997 and is based at the Oriental Institute of the University of Oxford in Britain. It was funded by the University along with the Leverhulme Trust and the Arts and Humanities Research Board. With the death of Black in 2004, the project died in 2006. The ETCSL web site with all the transliterations and translations remains available.

Cuneiform is the world's oldest known writing system. The earliest texts appear in Mesopotamia around 3200 BC and the last native cuneiform texts were written around 75 AD. The ancient scribes pressed the ends of their styluses into damp clay in order to write the approximately 800 different logographic, syllabic, or alphabetic signs. The clay tablets were sun-dried or oven-baked and were thus preserved in the sands of the Near East for millennia.

Cuneiform script was in use up the the 2nd century AD and Biblical scholars and the authors of the Dead Sea Scrolls still could read the tablets. With the death of those writers, the ability to read cuneiform died with them. More than 17 hundred years later, script analists tried to decipher that mysterious writing. It took almost 200 years before they have learned to read most cuneiform documents which were written in over a dozen different ancient languages.

Since the decipherment of Babylonian cuneiform some 150 years ago museums have accumulated perhaps 300,000 tablets written in most of the major languages of the Ancient Near East - Sumerian, Akkadian (Babylonian and Assyrian), Eblaite, Hittite, Persian, Hurrian, Elamite, and Ugaritic. These texts include genres as variegated as mythology and mathematics, law codes and beer recipes.

In most cases these documents are the earliest exemplars of their genres, and cuneiformists, like Jeremy Black and Irwing Finkel, have made unique and valuable contributions to the study of such moderns disciplines as history, law, religion, linguistics, mathematics, and science.

THE INSTRUCTIONS OF SHURUPPAK

The Teachings Of King Shuruppak
The 100 Commandments of Shuruppak
Original Translation: Anonymus
Estimated Range of Dating: 2600-2500 BC.

(Language is one of the main attributes that can make us understand cultural relations. Sumerian was a language isolate spoken by most people in Mesopotamia throughout the 4th and 3rd millenia BC. The Semitic Akkadian language, spoken by Assyrians and Babylonians, gradually replaced Sumerian during the last half of the 3rd millenium and it even became a kind of international language used in Egypt, Anatolia, and Persia. The Sumerian cuneiform script and most contents of the Sumerian cuneiform tablets, however, were absorbed by these new Semitic people. Their language and culture was closely related to Phoenician Canaanite, a Semitic language spoken by Phoenicians, Hebrews, and Aramaeans. These people replaced the very complex Akkadian cuneiform script with a consonantal cuneiform alphabet (Abjad) from around either the 15th or 14th century BC; which in turn was replaced with the easy-to-use consonantal Phoenician alphabet only 2 or 3 centuries later (See Grand Bible, Image Plate 57-60). This was the very ancestor of all alphabets in the World that followed. The Semitic Aramaic language gradually replaced Akkadian as well as Canaanite and Hebrew towards the beginning of the 1st millenium BC. Scholars though, still read the original cuneiform records up until the 2nd century AD.

This line of language and script evolution explains to a large extent why precepts, laws, and narratives that we can find in the Torah [Pentateuch, 5 Books of Moses; the Ten Commandment, or the 613 Mitzvot], are surpisingly similar to the contents of the cuneiform tablets found in Mesopotamia. In fact, the conveyed precepts and laws of the ancient cuneiform tablets build the basis of the Halaka, the Jewish Law. As the Christians have taken the Hebrew Bible, which they call "Old Testament," as part of their very own scripture, these contents have influenced also Christianity. A fair amount of those ancient precepts, such as Purity Laws and the Five Precepts, can also be found in India and China.)

(In 1963 and 1965, an American expedition from the Oriental Institute of Chicago led by Donald P. Hansen made an amazing find at Abu Salabikh, which lies around 20 km (12 mi) northwest of the site of the ancient city of Nippur in Al-Qadisiyyah Governorate, Iraq. During the excavation campain, that lasted for a total of 8 weeks, the archaeologists found around 500 tablets and fragments, containing some of the earliest ancient literature.

Among them was the book "Instructions of Shuruppak". This book is a sensation as it is the very oldest example of the Commandments or Precepts which much later appeared in the Bible and manuscripts in India and China. The book was written on clay tablets which were found in a low "tell" (mound) at Abu Salabikh, Its contemporary name probably was Eresh and it was a small Sumerian city of the mid third

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millennium BC, with cultural connexions to the cities of Kish, Mari and Ebla.

This book was obviously written to teach virtues in order to preserve community standards. The about 100 precepts are placed in the mouth of a King Shuruppak, son of Ubara-Tutu. Ubara-Tutu is recorded in the Sumerian king list as being the final king of Sumer prior to the Deluge. The ancient Sumerian city of Shuruppak probably was named after King Shuruppak. It was situated not far away from the finding place of the clay tablets, at the site of the modern Tell Fara, about 55 kilometres (35 mi) south of Nippur on the banks of the Euphrates in Iraq's Al-Qadisiyyah Governorate.

The text consists of admonitory sayings of King Shuruppak addressed to his son Ziusudra (the flood hero who is also known as Utnapishtin in Akkad). Lots of the book's precepts bear resemblance to those ones which we can read in the Torah (the Five books of Moses). But the Commandments of King Shuruppak are far more detailed, much more direct, and refreshingly blunt. Here a little selection:

Thou shouldst not speak arrogantly to thy mother.

Thou shouldst not kill.

Thou shouldst not steal.

Thou shouldst not commit robbery.

Thou shouldst not speak improperly.

Thou shouldst not play around with a married young woman.

Thou shouldst not have sex with thy slave girl.

Thou shouldst not wish for the money chest.

Thou shouldst not pass judgement when thou drinkst beer.

Thou shouldst not pick a quarrel.

Some of the Commandmends are purely practical: Thou shouldst not locate a field on a road; .... Thou shouldst not make a well in thy field: people will cause damage on it for thee. (lines 15–18). Moral precepts are followed by the negative practical results of transgression: Thou shouldst not play around with a married young woman: the slander could be serious. (lines 32–34). Community opinion and the possibility of slander (line 35) play a major role, whether the valued opinion of "the courtyard" (line 62) or the less valued opinion of the marketplace, where insults and stupid speaking receive the attention of the land. (line 142).)

[The square brackets [. . .] refer to the gaps of the text, the round brackets (. . .) contain the editor's suggestions or give extra information.]

Text:
BOOK 1
The First Delivery Of Commandments.

In those days, in those far remote days, in those nights, in those faraway nights, in those years, in those far remote years, at that time the wise one who kneweth how to speak in elaborate words lived in the Land; Shuruppak, the wise one, who kneweth how to speak with elaborate words lived in the Land. Shuruppak gave instructions to his son; Shuruppak, the son of Ubara-Tutu gave instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! instructions of an old man are precious; thou shouldst comply with them!

Thou shouldst not buy a donkey which brays; it will split thy midriff.

Thou shouldst not locate a field on a road; thou shouldst not plough a field at a road or a path; thou shouldst not make a well in thy field: people will cause damage on it for thee. Thou shouldst not place thy house next to a public square: there is always a crowd there.

Thou shouldst not vouch for someone: that man will have a hold on thee; and thee thyself, thou shouldst not let somebody vouch for thee. That man will despise thee.

Thou shouldst not make an inspection on a man: the flood will give it back to thee.

Thou shouldst not loiter about where there is a quarrel; thou shouldst not let the quarrel make thee a witness. Thou shouldst not let thyself [involved] in a quarrel. Thou shouldst not cause a quarrel; [. . .] [. . .] the gate of the palace [. . .] Stand aside from a quarrel, [and] thou shouldst not take another way.

Thou shouldst not steal anything; thou shouldst not [betray] thyself. Thou shouldst not break into a house; thou shouldst not wish for the money chest [of others]. A thief is a lion, but after he has been caught, he will be a slave. My son, thou shouldst not commit robbery; thou shouldst not cut thyself with an axe (as a punishment of law).

Thou shouldst not make a young man best man. Thou shouldst not [mislead] thyself. Thou shouldst not play around with a married young woman: the slander could be serious. My son, thou shouldst not sit alone in a chamber with a married woman.

Thou shouldst not pick a quarrel; thou shouldst not disgrace thyself. Thou shouldst not [tell] lies; [. . .] Thou shouldst not boast; then thy words will be trusted. Thou shouldst not deliberate for too long; thou canst not bear [losing the] glances.

Thou shouldst not eat stolen food with a thief. Thou shouldst not sink thy hand into blood. After thou hast apportioned the bones, thou wilt be made to restore the ox, thou wilt be made to restore the sheep.

Thou shouldst not speak improperly; later it will lay a trap for thee.

Thou shouldst not scatter thy sheep into unknown pastures. Thou shouldst not hire someone's ox for an uncertain [time]. A safe [way] means a safe journey.

Thou shouldst not travel during the night: it can hide both good and evil.

Thou shouldst not buy an onager: it lasteth only until the end of the day (Reason: Onagers are a species of the horse family. Unlike most horses and donkeys, they have never

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been domesticated. They are among the fastest mammals, as they can run as fast as 70 km/h or 43 mph).

Thou shouldst not have sex with thy slave girl: she will chew thee up [making thee her slave].

Thou shouldst not curse strongly: it reboundeth on thee.

Thou shouldst not draw up water which thou canst not reach nor grasp: it will maketh thee weak.

(1 line unreadable)

Thou shouldst not drive away a debtor: he will be hostile towards thee.

Thou shouldst not establish a home with an arrogant man: he will make thy life like that of a slave girl. Thou wilt not be able to travel through any human dwelling without be being shouted at: "There thou goest! There thou goest!"

Thou shouldst not undo the [laces] of the garden's reed fence; "Restore it! Restore it!" they will say to thee.

Thou shouldst not provide a stranger with food; thou shouldst not wipe out [and be oblivious to] a quarrel.

My son, thou shouldst not use violence; Listen! Thou shouldst not commit rape on someone's daughter; the courtyard will learn of it [and punish thee].

Thou shouldst not drive away a powerful and strong man; thou shouldst not destroy the outer wall. Thou shouldst not drive away a young man; thou shouldst not make him turn against the city.

The eyes of the slanderer always move around as shiftily as a spindle. Thou shouldst never remain in his presence; his intentions should not be allowed to have an effect on thee.

Thou shouldst not boast in beer halls and breweries like a deceitful man: then thy words will be trusted.

Having reached the field of manhood, thou shouldst not jump with thy hand. The warrior is unique, he alone is the equal of many; Utu is unique, he alone is the equal of many. With thy life thou shouldst always be on the side of the warrior; with thy life thou shouldst always be on the side of Utu [the God of the Sun, justice, morality, and truth].

Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 2
The Second Delivery Of Commandments.

A second time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (1 ms. adds the line: The instructions of an old man are precious; thou shouldst comply with them!)

The beer-drinking mouth [talketh]. My little one [be careful]. The beer-drinking mouth [flustereth]. Ninkasi (the Goddess of alcohol and beer) [laugheth at thee]

(5 lines unclear)

Thine own man will not repay it for thee. The reed-beds are [thick], they can hide slander.

The palace is like a mighty river: its middle is goring bulls; what floweth in is never enough to fill it, and what floweth out can never be stopped.

When it is about someone's else bread, it is easy to say "I will give it to thee", but the time of actual giving can be as far away as the sky. If thou goest after the man who said "I will give it to thee", he will say "I cannot give it to thee -- the bread has just been finished up".

Property is something to be expanded; but nothing can equal my little ones (my children).

The artistic mouth recites words; the harsh mouth brings litigation documents; the sweet mouth gathers sweet herbs.

The garrulous and liar) filleth his bread bag; the haughty one brings an empty bag and can fill his empty mouth only with boasting.

Who works with leather will eventually work with his own leather.

The strong one can escape from anyone's hand.

The fool loseth something. When sleeping, the fool loseth something. "Do not tie me up!" he pleads; "Let me live!" he pleads.

The imprudent decrees fateth; the shameless one pileth up things in another's lap: "I am such that I deserve admiration".

A weak wife is always seized (and overwhelmed) by fate.

If thou hirest a worker, he will share the bread bag with thee; he eats with thee from the same bag, and finishes up the bag with thee. Then he will quit working with thee and, saying "I have to live on something", he will serve at the palace.

Thou tellest thy son to come to thy home; thou tellest thy daughter to go to her women's quarters.

Thou shouldst not pass judgement when thou drinkest beer.

Thou shouldst not worry unduly about what leaveth the house.

Heaven is far, earth is most precious, but it is with heaven that thou augmentest thy goods, and all foreign lands breathe under it.

At harvest time, at the most priceless time, collect like a slave girl, eat like a queen; my son, to collect like a slave girl, to eat like a queen, this is how it should be.

Who insulteth can hurt only the skin; greedy eyes, however, can kill. The liar, shouting, teareth up his garments. Insults bring (only) advice to the wicked. To speak arrogantly is like an abscess: a herb that makes the stomach sick.

(1 line is unclear)

My words of prayer bring abundance. Prayer is cool water that cools the heart. Only insults and stupid speaking receive the attention of the Land.

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Shuruppak gaveth these instructions to his son. Shuruppak, the son of Ubara-Tutu, gaveth these instructions to his son Ziusudra.

BOOK 3
The Third Delivery Of Commandments.

A third time, Shuruppak gaveth instructions to his son. Shuruppak, the son of Ubara-Tutu gaveth instructions to his son Ziusudra: My son, let me give thee instructions: thou shouldst pay attention! Ziusudra, let me speak a word to thee: thou shouldst pay attention! Do not neglect my instructions! Do not transgress the words I speak! (Some mss. add the line: The instructions of an old man are precious; thou shouldst comply with them!)

Thou shouldst not beat a farmer's son: he has constructed thy embankments and ditches.

Thou shouldst not buy a prostitute: she is a mouth that bites. Thou shouldst not buy a house-born slave: he is a herb that makes the stomach sick. Thou shouldst not buy a free man: he will always lean against the wall. Thou shouldst not buy a palace slave girl: she will always be the bottom of the barrel.Thou shouldst rather bring down a foreign slave from the mountains, or thou shouldst bring somebody from a place where he is an alien; my son, then he will pour water for thee where the sun rises and he will walk before thee. He doth not belong to any family, so he doth not want to go to his family; he doth not belong to any city, so he doth not want to go to his city. He cannot knock at the door of [. . .], he cannot enter [. . .]. He will not [. . .] with thee, he will not be presumptuous with thee.

My son, thou shouldst not travel alone eastwards. Thine acquaintance should not [. . .]

A name placed on another one [. . .]; thou shouldst not pile up a mountain on another one.

Fate is a wet bank; it can make one slip.

The elder brother is indeed like a father; the elder sister is indeed like a mother. Listen therefore to thine elder brother, and thou shouldst be obedient to thine elder sister as if she were thy mother.

Thou shouldst not work using only thine eyes; thou wilt not multiply thy possessions using only thy mouth.

The negligent one ruineth his family.

The need for food maketh some people ascend the mountains; it also bringeth traitors and foreigners, since the need for food brings down other people from the mountains.

A small city provides its king with a calf; a huge city digs a house plot.

[The rich man] is well equipped. The poor man inflicteth all kinds of illnesses on the rich man. The married man is well equipped; the unmarried maketh his bed in a haystack. He who wisheth to destroy a house will go ahead and destroy the house; he who wisheth to raise up will go ahead and raise up.

By grasping the neck of a huge ox, thou canst cross the river. By moving along at the side of the mighty men of thy city, my son, thou wilt certainly ascend (to greater wealth and power).

When thou bringest a slave girl from the hills, she bringeth both good and evil with her. The good is in the hands; the evil is in the heart. The heart doth not let go of the good; but the heart cannot let go of the evil either. As if it were a watery place, the heart doth not abandon the good. Evil is a store-room [. . .]

(1 ms. adds: 2 lines unclear)

May the boat with the evil sink in the river! May his waterskin split in the desert!

A loving heart maintains a family; a hateful heart destroys a family.

To have authority, to have possessions and to be steadfast are princely divine powers. Thou shouldst submit to the respected; thou shouldst be humble before the powerful. My son, thou wilt then survive against the wicked.

Thou shouldst not choose a wife during a festival. Her inside is illusory; her outside is illusory. The silver on her is borrowed; the lapis lazuli on her is borrowed; the jewellery on her is borrowed; the dress on her is borrowed; the linen garment on her is borrowed. With [. . .] nothing is comparable.

Thou shouldst not buy a [. . .] bull. Thou shouldst not buy a vicious bull; [. . .] a hole in the cattle-pen [. . .]

One appointeth a reliable woman for a good household.

Thou shouldst not buy a donkey at the time of harvest. A donkey which eateth [. . .] will [. . .] with another donkey.

A vicious donkey hangeth its neck; however, a vicious man, my son, [. . .]

A woman with her own property ruineth the house.

A drunkard will drown the harvest.

A female burglar [. . .] ladder; she flieth into the houses like a fly. A she-donkey [. . .] on the street. A sow suckleth its child on the street. A woman who pricked herself beginneth to cry and holdeth the spindle which pricked (?) her in her hand. She cometh into every house; she peereth into all streets. [. . .] she keepeth saying "Get out!" She looketh around from all parapets. She panteth where there is a quarrel.

(2 lines unclear)

Marry [never a woman] whose heart hateth. My son, [. . .]

(4 lines unclear)

A heart which overfloweth with joy [. . .]

Nothing at all is to be valued, but life should be sweet. Thou shouldst not serve things; things should serve thee. My son, [. . .]

Thou shouldst not [. . .] grain; its [. . .] are numerous.

Thou shouldst not abuse a ewe; otherwise thou wilt give birth to a daughter. Thou shouldst not throw a lump of

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earth into the money chest; otherwise thou wilt give birth to a son.

Thou shouldst not abduct a wife; thou shouldst not make her cry. The place where the wife is abducted to [becometh the graveyard of her heart].

"Let us run in circles, saying: "Oh, my foot, oh, my neck!". Let us with united forces make the mighty bow!"

Thou shouldst not kill a [. . .], he is a child born by [. . .]. Thou shouldst not kill [. . .] like [. . .]; thou shouldst not bind him.

The wet-nurses in the women's quarters determine the fate of their lord.

Thou shouldst not speak arrogantly to thy mother; that causes hatred for thee. Thou shouldst not question the words of thy mother and thy personal God. The mother, like Utu, giveth birth to the man; the father, like a god, maketh him bright. The father is like a god: his words are reliable. The instructions of the father should be complied with.

Without suburbs a city hath no centre either.

My son, a field situated at the bottom of the embankments, be it wet or dry, is nevertheless a source of income.

It is inconceivable that something is lost forever.

[. . .] of Dilmun [. . .]

An unknown place is terrible; to get lost is shameful for a dog. On the unfamiliar way at the edge of the mountains, the gods of the mountains are man-eaters. They do not build houses there as men do; they do not build cities there as men do.

(1 line unclear)

For the shepherd, he stopped searching, he stopped bringing back the sheep. For the farmer, he stopped ploughing the field.

(1 line unclear)

This gift of words is something which sootheth the mind [. . .]; when it cometh into the palace, it sootheth the mind [. . .]. The gift of many words [. . .] stars.

These are the instructions given by Shuruppak, the son of Ubara-Tutu.

Praise be to the lady who completed the great tablets, the maiden Nisaba (the Goddess of writing, learning, and the harvest), that Shuruppak, the son of Ubara-Tutu gave his instructions!

End of Text.

THE CODE OF UR-NAMMU

Possible Author: Shulgi the son of Ur-Nammu
Translation: Samuel Noah Kramer, 1952
Estimated Range of Dating: 2100-2000 B.C.

(The Code of Ur-Nammu is the oldest known law code surviving today. It is from Mesopotamia and is written on tablets, in the Sumerian language c. 2100–2050 BC. The first copy of the code, in two fragments found at Nippur, was translated by Samuel Noah Kramer in 1952. These fragments are held at the Istanbul Archaeological Museums. Owing to its partial preservation, only the prologue and 5 of the laws were discernible. Further tablets were found in Ur and translated in 1965, allowing some 30 of the 57 laws to be reconstructed. Another copy found in Sippar contains slight variants.

The preface directly credits the laws to king Ur-Nammu of Ur (also known as Ur-Namma; 2112–2095 BC). The author who had the laws written onto cuneiform tablets is still somewhat under dispute. Some scholars have attributed it to Ur-Nammu's son Shulgi. Shulgi of Ur was the second king of the Third Dynasty of Ur during the Sumerian Renaissance. He reigned for 48 years, from (c. 2094–2046 BC)

Although it is known that earlier law-codes existed, such as the Code of Urukagina, this represents the earliest extant legal text. It is three centuries older than the Code of Hammurabi. The laws are arranged in casuistic form of IF (crime) THEN (punishment)—a pattern followed in nearly all later codes. It institutes fines of monetary compensation for bodily damage as opposed to the later lex talionis ('eye for an eye') principle of Babylonian law. However, murder, robbery, adultery and rape were capital offenses.

The code reveals a glimpse at societal structure during the "Sumerian Renaissance". Beneath the lugal ("great man" or king), all members of society belonged to one of two basic strata: the "lu" or free person, or the slave (male, arad; female geme). The son of a lu was called a dumu-nita until he married, becoming a "young man" (gurus). A woman (munus) went from being a daughter (dumu-mi) to a wife (dam), then if she outlived her husband, a widow (nu-ma-su), who could remarry.)

PROLOGUE

(The prologue, typical of Mesopotamian law codes, invokes the deities for Ur-Nammu's kingship, Nanna and Utu, and decrees "equity in the land".)

"…After An and Enlil had turned over the Kingship of Ur to Nanna, at that time did Ur-Nammu, son born of Ninsun, for his beloved mother who bore him, in accordance with his principles of equity and truth... Then did Ur-Nammu the mighty warrior, king of Ur, king of Sumer and Akkad, by the might of Nanna, lord of the city, and in accordance with the true word of Utu, establish equity in the land; he banished malediction, violence and strife, and set the monthly Temple expenses at 90 gur of barley, 30 sheep, and

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30 sila of butter. He fashioned the bronze sila-measure, standardised the one-mina weight, and standardised the stone weight of a shekel of silver in relation to one mina... The orphan was not delivered up to the rich man; the widow was not delivered up to the mighty man; the man of one shekel was not delivered up to the man of one mina."

[One mina (1/60 of a talent) was made equal to 60 shekels (1 shekel = 8.3 grams, or 0.3 oz.).]

1 If a man commits a murder, that man must be killed.

2 If a man commits a robbery, he will be killed.

3 If a man commits a kidnapping, he is to be imprisoned and pay 15 shekels of silver.

4 If a slave marries a slave, and that slave is set free, he does not leave the household.^

5 If a slave marries a native (i.e. free) person, he/she is to hand the firstborn son over to his owner.

6 If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.

7 If the wife of a man followed after another man and he slept with her, they shall slay that woman, but that male shall be set free.

8 If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

9 If a man divorces his first-time wife, he shall pay (her) one mina of silver.

10 If it is a (former) widow whom he divorces, he shall pay (her) half a mina of silver.

11 If the man had slept with the widow without there having been any marriage contract, he need not pay any silver.

13 If a man is accused of sorcery he must undergo ordeal by water; if he is proven innocent, his accuser must pay 3 shekels.

14 If a man accused the wife of a man of adultery, and the river ordeal proved her innocent, then the man who had accused her must pay one-third of a mina of silver.

15 If a prospective son-in-law enters the house of his prospective father-in-law, but his father-in-law later gives his daughter to another man, the father-in-law shall return to the rejected son-in-law twofold the amount of bridal presents he had brought.

16 If [text destroyed...], he shall weigh and deliver to him 2 shekels of silver.

17 If a slave escapes from the city limits, and someone returns him, the owner shall pay two shekels to the one who returned him.

18 If a man knocks out the eye of another man, he shall weigh out ½ a mina of silver.

19 If a man has cut off another man's foot, he is to pay ten shekels.

20 If a man, in the course of a scuffle, smashed the limb of another man with a club, he shall pay one mina of silver.

21 If someone severed the nose of another man with a copper knife, he must pay two-thirds of a mina of silver.

22 If a man knocks out a tooth of another man, he shall pay two shekels of silver.

24 [text destroyed...] If he does not have a slave, he is to pay 10 shekels of silver. If he does not have silver, he is to give another thing that belongs to him.

25 If a man's slave-woman, comparing herself to her mistress, speaks insolently to her, her mouth shall be scoured with 1 quart of salt.

26 If a slave woman strikes someone acting with the authority of her mistress, [text destroyed...]

28 If a man appeared as a witness, and was shown to be a perjurer, he must pay fifteen shekels of silver.

29 If a man appears as a witness, but withdraws his oath, he must make payment, to the extent of the value in litigation of the case.

30 If a man stealthily cultivates the field of another man and he raises a complaint, this is however to be rejected, and this man will lose his expenses.

31 If a man flooded the field of a man with water, he shall measure out three kur of barley per iku of field.

32 If a man had let an arable field to a(nother) man for cultivation, but he did not cultivate it, turning it into wasteland, he shall measure out three kur of barley per iku of field.

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THE LAWS OF ESHNUNNA

(Excavated at Tell Abu Harmal* near Baghdad
by the Iraq Directorate of Antiquities
in Pre-Hammurabi layers.)
Source: Iraq Museum Inventory number: 51059 and 52614
From: "The Ancient Near East, Volume I An Anthology of Texts and Pictures" Edited by James B. Pritchard
Language: Akkadian; Script: cuneiform
Translation: Albrecht Goetze, 1948
Estimated Range of Dating: 2000-1900 B.C.

[* Abu Harmal formed part of the kingdom of Eshnunna—the Diyala region east of Baghdad—which flourished between the downfall of the Third Dynasty of Ur (about 2000 B.C.) and the creation of Hammurabi's Amurrite (Canaanite Amorite that is) empire. Eshnunna was one of the numerous Canaanite Amurrite-controlled states in Mesopotamia of the period. The city of Eshnunna itself is located at Tell Asmar which was excavated by the Oriental Institute of the University of Chicago.]

(The Laws of Eshnunna are inscribed on two cuneiform tablets discovered in Tell Abū Harmal, Baghdad, Iraq. The Iraqi Directorate of Antiquities headed by Taha Baqir unearthed two parallel sets of tablets in 1945 and 1947. The two tablets are separate copies of an older source and date back to ca. 1930 BC. The differences between the Code of Hammurabi and the Laws of Eshnunna significantly contributed to illuminating the development of ancient and cuneiform law. Eshnunna was north of Ur on the Tigris River and became politically important after the fall of the third dynasty of Ur, founded by Ur-Nammu.

In distinction from the other Mesopotamian collections of law, this one got its name after the city where it had originated – Eshnunna, located on the bank of the Diyala River, tributary to the Tigris. This collection of laws is not a real systemised codex; nearly sixty of its sections are preserved. The Laws are written in Akkadian and consist of two tablets which are marked with A and B. In 1948, Albrecht Goetze of the Yale University had translated and published them. In some sources the Laws of Eshnunna are mentioned as the Laws of Bilalama due to the belief that the Eshnunnian ruler probably was their originator, but Goetze maintained that tablet B was originated under the reign of Dadusha. The text of the prologue is broken at the point where the ruler who promulgated the laws was specified.

Albrecht Goetze has noticed the specific style of expression. The laws were composed in a mode that facilitated memorising. A distinguished Israeli scientist and one of the foremost experts on this collection of laws, Reuven Yaron of the University of Jerusalem concerning this matter stated: "What matters to me – and might have mattered to those who fashioned them almost 4000 years ago – is the ease of remembering the text."

The conditional sentence ("If A then B" – as it also is the case with the other Mesopotamian laws) is an attribute of this codification. In 23 paragraphs, it appears in the form shumma awilum – "If a man ..." After the disposition, a precise sanction follows, e.g. LU42(A): "If a man bit and severed the nose of a man, one mina silver he shall weigh out."

The Laws clearly show signs of social stratification, mainly focussing on two different classes: the muškenum and awilum. The audience of the Laws of Eshnunna is more extensive than in the case of the earlier cuneiform codifications: awilum – free men and women (mar awilim and marat awilim), mushkenum, wife (ashatum), son (maru), slaves of both sexes – male (wardum) and female (amtum) – which are not only objects of law as in classical slavery, and delicts where the victims were slaves have been sanctioned, and other class designations as ubarum, apparum, mudum that are not ascertained.

Reuven Yaron has divided the offences of the Laws of Eshnunna into five groups. The articles of the first group had to be collected from all over the Laws and the articles of the other four were roughly ordered one after the other:

1. Theft and related offences,
2. False distraint,
3. Sexual offences,
4. Bodily injuries,
5. Damages caused by a goring ox and comparable cases.

The majority of these offences were penalised with pecuniary fines (an amount of silver), but some serious offences such as burglary, murder, and sexual offences were punished with death. It seems that the capital punishment was avoidable (in contrast to the Code of Hammurabi), because of the standard formulation: "It is a case of life … he shall die".)

Text:

1: 1 kor of barley is priced at 1 shekel of silver; 3 qa of "best oil" are priced at 1 shekel of silver; 1 seah and 2 qa of sesame oil are priced at 10 shekel of silver; 1 seah and 5 qa of lard are priced at 1 shekel of silver; 1 seah of "river oil" are priced at 1 shekel of- silver; 6 minas of wool are priced at 1 shekel of silver; 2 kor of salt are priced at 1 shekel of silver; 1 kor . . . is priced at 1 shekel of silver; 3 minas of copper are priced at 1 shekel of silver; 2 minas of refined copper are priced at 1 shekel of silver.

2: 1 qa of sesame oil la nishatim—its (value in) barley is 3 seah; 1 qa of lard la nishatim—its (value in) barley is 2 seah and 5 qa; 1 qa of "river oil" la nishatim—its (value in) barley is 8 qa.

3: The hire for a wagon together with its oxen and its driver is 1 pan (and) 4 seah of barley. If it is paid in silver, the hire is one third of a shekel. He shall drive it the whole day.

4: The hire for a boat is 2 qa per kor (of capacity), 1 seah 1 qa is the hire for the boatman. He shall drive it the whole day.

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5: If the boatman is negligent and causes the sinking of the boat, he shall pay in full for everything the sink-ing of which he caused.

6: If a man ... [Possibly "(who finds himself) in great peril."] takes possession of a boat which is not his, he shall pay lo shekels of silver.

7: The wages of a harvester are 2 seah of barley; if they are paid in silver, his wages are 12 grain.

8: The wages of winnowers are 1 seah of barley.

9: Should a man pay 1 shekel of silver to a hired man for harvesting—if he (the hired man) does not place himself at his disposal and does not complete for him the harvest work everywhere, he [shall pay 10 shekels of silver. Should he have received 1 seah and 5 qa (of barley) as wages and leave the rations of barley, oil and cloth shall also be refunded.

10: The hire for a donkey is 1 seah of barley, and the wages for its driver are 1 seah of barley. He shall drive it the whole day.

11: The wages of a hired man are 1 shekel of silver; his provender is 1 pan of barley. He shall work for one month.

12: A man who is caught in the field of a muskenum* in the crop during daytime, shall pay 10 shekels of silver. He who is caught in the crop at night, shall die, he shall not get away alive. [* The muskenum is a member of a social class which at Eshnunna seems to be closely connected with the palace or the temple.]

13: A man who is caught in the house of a muskenum, in the house, during daytime, shall pay 10 shekels of silver. He who is caught in the house at night, shall die, he shall not get away alive.

14: The fee of a ... [The word must denote some kind of "money-lender" or "merchant."]—should he bring 5 shekels of silver the fee is 1 shekel of silver; should he bring 10 shekels of silver the fee is 2 shekels of silver.

15: The tamkarrum* and the sabitum [The woman to whom trade in liquour is entrusted.] shall not receive silver, barley, wool or sesame oil from a slave or a slave-girl as an investment. [* The official "finance officer" who has a state monopoly on certain commercial transactions.]

16: To a coparcener or a slave a mortgage cannot be furnished.

17: Should the son of a man bring bride-money to the house of (his) father-in-law, if one of the two deceases, the money shall revert to its owner.

18 A: If he takes her (the girl) and she enters his house, but afterward the young woman should decease, he (the husband) can not obtain refunded that which he brought to his father-in-law, but will retain the excess in his hand.

18 B: Per 1 shekel of silver there will accrue 1/6 shekel and 6 grain as interest; per 1 kor of barley there will accrue r pan and 4 seah as interest.

19: The man who gives a loan in terms of his retake shall make the debtor pay on the threshing floor.

20: If a man gives a loan . . . expressing the value of the silver in barley, he shall at harvest time receive the barley and its interest, 1 pan (and) 4(?) seah per kor.

21: If a man gives silver (as a loan) at face value, he shall receive the silver and its interest, one sixth (of a shekel) and [6 grain] per shekel.

22: If a man has no claim against another man, but (nevertheless) distrains the other man's slave-girl, the owner of the slave-girl shall [decla]re under oath: "Thou hast no claim against me" and he shall pay him silver in full compensation for the slave-girl.

23: If a man has no claim against another man, but (nevertheless) distrains the (other) man's slave-girl, detains the distrainee in his house and causes her death, he shall give two slave-girls to the owner of the slave-girl as a replacement.

24: If a man calls at the house of his father-in-law, and his father-in-law accepts him in servitude, but (nevertheless) gives his daughter to another man, the father of the girl shall refund the bride-money which he received twofold.

25: If a man gives bride-money for another man's daughter, but another man seizes her forcibly without asking the permission of her father and her mother and deprives her of her virginity, it is a capital offence and he shall die.

26: If a man takes another man's daughter without asking the permission of her father and her mother and concludes no formal marriage contract with her father and her mother, even though she may live in his house for a year, she is not a housewife.

27: On the other hand, if he concludes a formal contract with her father and her mother and cohabits with her, she is a housewife. When she is caught with another man, she shall die, she shall not get away alive.

28: If a man has been made prisoner during a raid or an invasion or (if) he has been carried off forcibly and stayed in a foreign country for a long time, and if another man has taken his wife and she has born him a son—when he returns, he shall get his wife back.

30: If a man hates his town and his lord and becomes a fugitive, (and if) another man takes his wife—when he returns, he shall have no right to claim his wife.

31: If a man deprives another man's slave-girl of her virginity, he shall pay one-third of a mina of silver; the slave-girl remains the property of her owner.

ADOPTION RULES

32: If a man gives his son away for having him nursed and brought up, but does not give the nurse rations of barley, oil and wool for three years, he shall pay her 10 minas of silver for bringing up his son and shall take back his son.

33: If a slave-girl by subterfuge gives her child to another man's daughter, if its lord sees it when it has become older, he may seize it and take it back.

34: If a slave-girl of the palace gives her son or her daughter to a muskenum for bringing him / her up, the palace may take back the son or the daughter whom she gave.

35: Also the adoptant of the child of a slave-girl of the palace shall recompense the palace with its equivalent.

36: If a man gives property of his as a deposit to .. . and if the property he gives disappears without that the house was

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burglarised, the sippu [Part of the house at or near the door.] broken down or the window forced, he the depositary will replace his the depositor's property.

37: If the man's the depositary's house either collapses or is burglarized and together with the property of the deposit(or) which he gave him loss on the part of the owner of the house is incurred, the owner of the house shall swear him an oath in the gate of Tishpak [The main god of Eshnunna] saying: "Together with your property my property was lost; I have done nothing improper or fraudulent." If he swears him such an oath, he shall have no claim against him.

38: If one of several brothers wants to sell his share in a property common to them and his brother wants to buy it, he shall pay... [This expression seems to imply a preferential treatment.]

39: If a man is hard up and sells his house, the owner of the house shall be entitled to redeem it whenever the purchaser (re)sells it. [It would only be right to give the former owner, who fell into hard luck, the 1st chance to redeem buy back the house. If he does not have the price of redemption, then the house sells to another buyer.]

40: If a man buys a slave, a slave-girl, an ox or any other valuable good but cannot legally establish the seller, he is a thief.

41: If an ubarum, a naptarum or a mudum* wants to sell his beer, the sabitum shall sell the beer for him at the current price. [* Social classes who seem to be entitled to a ration of beer.]

42: If a man bites the nose of another man and severs it, he shall pay 1 mina of silver. For an eye he shall pay 1 mina of silver; for a tooth 1/2 mina; for an ear 1/2 mina; for a slap in the face 10 shekels of silver.

43: If a man severs a(nother) man's finger, he shall pay two-thirds of a mina of silver.

44: If a man throws another man to the floor in an altercation and breaks his hand, he shall pay 1/2 mina of silver.

45: If he breaks his foot, he shall pay 1/2 mina of silver.

46: If a man assaults another man and breaks his . . . he shall pay two-thirds of a mina of silver.

47: If a man hits another man accidentally, he shall pay 10 shekels of silver.

48: And in addition, in cases involving penalties from two-thirds of a mina to 1 mina, they shall formally try the man. A capital offence comes before the king.

49: If a man is caught with a stolen slave or a stolen slave-girl, he shall surrender slave by slave and slave-girl by slave-girl.

50: If the governor, the river commissioner or an-other official whoever it may be, seizes a lost slave, a lost slave-girl, a lost ox, a lost donkey belonging to the palace or a muskenum and does not surrender it to Eshnunna but keeps it in his house, even though he may let pass only seven days, the palace shall prosecute him for theft.

51: A slave or a slave-girl of Eshnunna which is marked with a kannum, a maikanum or an abbuttum [Markings that can easily be removed.] shall not leave the gate of Eshnunna without its owner's permission.

52: A slave or a slave-girl which has entered the gate of Eshnunna in the custody of a foreign envoy shall be marked with a kannum, a malkanum or an abbuttum, but remains in the custody of its master.

LIABILITY LAWS

53: If an ox gores an other ox and causes its death, both ox owners shall divide among themselves the price of the live ox and also the equivalent of the dead ox.

54: If an ox is known to gore habitually and the authorities have brought the fact to the knowledge of its owner, but he does not have his ox dehorned, it gores a man and causes his death, then the owner of the ox shall pay two-thirds of a mina of silver.

55: If it gores a slave and causes his death, he shall pay 15 shekels of silver.

56: If a dog is vicious and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not keep it in, it bites a man and causes his death, then the owner of the dog shall pay two-thirds of a mina of silver.

57: If it bites a slave* and causes its death, he shall pay 15 shekels of silver. [* Slavery is Not Condemned in the Bible. Politically correct Christians may think slavery abhorrent. But God and the Bible did not.]

58: If a wall is threatening to fall and the authorities have brought the fact to the knowledge of its owner, if nevertheless he does not strengthen his wall, the wall collapses and causes a free man's death, then it is a capital offence; jurisdiction of the king.

59: If a man divorces his wife after having made her bear children and takes another wife, he shall be driven from his house and from whatever he owns and may go after him who will accept him.

[The following articles No. 60 and 61 are badly mutilated and therefore cannot be translated.]

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THE CODE OF LIPIT-ISHTAR

Translation: Anonymus
Estimated Range of Dating: 1870-1860 B.C.

(Lipit-Ishtar (r. c. 1870 BC — c. 1860 BC by the short chronology of the ancient near east) was the 5th king of the First Dynasty of Isin, according to the "Sumerian King List" (SKL). Also according to the SKL: he was the successor of Ishme-Dagan. Ur-Ninurta then succeeded Lipit-Ishtar. Some documents and royal inscriptions from his time have survived, however; Lipit-Ishtar is mostly known due to the Sumerian language hymns that were written in his honour, as well as a legal code written in his name (preceding the famed Code of Hammurabi by about 100 years)—which were used for school instruction for hundreds of years after Lipit-Ishtar's death. The annals of Lipit-Ishtar's reign recorded that he also repulsed the Amorites. The text exists on several partial fragments. The following complete laws have been reconstructed:)

8 If a man gave bare ground to another man to set out as an orchard and the latter did not complete setting out that bare ground as an orchard, he shall give to the man who set out the orchard the bare ground which he neglected as part of his share.

9 If a man entered the orchard of another man and was seized there for stealing, he shall pay ten shekels of silver.

10 If a man cut down a tree in the garden of another man, he shall pay one-half mina of silver.

11 If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house: strengthen your house," and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.

12 If a slave-girl or slave of a man has fled into the heart of the city and it has been confirmed that he (or she) dwelt in the house of (another) man for one month, he shall give slave for slave.

13 If he has no slave, he shall pay fifteen shekels of silver.

14 If a man's slave has compensated his slave-ship to his master and it is confirmed (that he has compensated) his master two-fold, that slave shall be freed.

15 If a miqtum [servant] is the grant of a king, he shall not be taken away.

16 If a miqtum went to a man of his own free will, that man shall not hold him; he (the miqtum) may go where he desires.

17 If a man without authorisation bound another man to a matter of which he (the latter) had no knowledge, that man is not affirmed (i.e., legally obligated); he (the first man) shall bear the penalty in regard to the matter to which he had bound him.

18 If the master of an estate or the mistress of an estate has defaulted on the tax of an estate and a stranger has borne it, for three years he (the owner) may not be evicted. Afterwards, the man who bore the tax of the estate shall possess that estate and the former owner of the estate shall not raise any claim.

22 If the father is living, his daughter whether she be a high priestess, a priestess, or a hierodule shall dwell in his house like an heir.

24 If the second wife whom he had married bore him children, the dowry which she brought from her father's house belongs to her children but the children of his first wife and the children of his second wife shall divide equally the property of their father.

25 If a man married his wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.

27 If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil and clothing for that harlot. The children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with the wife.

29 If a son-in-law has entered the house of his (prospective) father-in-law and afterwards they made him go out (of the house) and gave his wife to his companion, they shall present to him the betrothal gifts which he brought and that wife may not marry his companion.

34 If a man rented an ox and injured the flesh at the nose ring, he shall pay one-third of its price.

35 If a man rented an ox and damaged its eye, he shall pay one-half its price.

36 If a man rented an ox and broke its horn, he shall pay one-fourth its price.

37 If a man rented an ox and damaged its tail, he shall pay one-fourth its price.

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THE CODE OF HAMMURABI

by King Hammurabi, 1st (Amorite) Babylonian Dynasty
Estimated Time Range: c. 1760 B.C.
Translation: Leonard William King, 1910

(The stele was discovered in 1901, at the site of Susa in present-day Iran, where it had been taken as plunder 600 years after its creation. The top of the stele features an image in relief of Hammurabi with Shamash, the Babylonian sun god and god of justice. Below the relief are about 4,130 lines of cuneiform text: one fifth contains a prologue and epilogue in poetic style, while the remaining four fifths contain what are generally called the laws. The laws, which numbered from 1 to 282 (numbers 13 and 66-99 are missing), are inscribed in Old Babylonian on an eight-foot tall stela of black basalt. The code is often pointed to as the first example of the legal concept that some laws are so basic as to be beyond the ability of even a king to change. Because Hammurabi had the laws inscribed in basalt stone (also known as diorite which was most likely quarried in Yesemek, Anatolia which was then the North of Canaan), they were indestructible.

The stele is about 2.25 m tall, weighs about a tonne and has been a valuable object at that time. According to the Mohs scale of mineral hardness which is a qualitative ordinal scale, from 1 to 10 (characterising scratch resistance of various minerals through the ability of harder material to scratch softer material) fine basalt or diorite has a hardness of about 7. This means that the sculptor's tool have to have a similar hardness of 7. Iron or steel with a harness of only 5 would have been too soft for that task. The sculptor might have used quite expensive tools made of quartz, topaz or even diamond to finish that stele in a feasible time.

The code was created circa 1760 BC, is one of the earliest extant sets of laws and one of the best preserved examples of this type of document from ancient Mesopotamia. The Code contains an enumeration of crimes and their various punishments as well as settlements for common disputes and guidelines for citizen's conduct. The Code does not provide opportunity for explanation or excuses, though it does imply one's right to present evidence. The Code of Hammurabi and the Law of Moses in the Torah contain numerous similarities, These are probably due to shared background and the strong influence of the Babylonian Empire on all neighbour regions.

Hammurabi and his dynasty spoke Amorite, meaning a northern Canaanite dialect from Phoenicia and closely related to the Canaanite from Ugarit. The Amorites, were called "Amurru," in Akkadian cuneiform tablets which was also a region nearby. Amurru, the "Amorite kingdom" (c. 2000-1200 BC) was established in a region spanning present-day western and north-western Syria and northern Lebanon. Phoenician Canaanites were not only exploring the Mediterranean Sea in the West but they went also to the East, to Sumer in about 2000 BC. That Hamurabi's dynasty ruled Babylon shows that the Amorite-Canaanites settled there. Already a few decades later, Abraham left Sumer with his tribe, first heading towards Harran in Anatolia, then to Egypt. There, it was most likely Abraham's tribe who became known as "Hyksos," the Hekau Khasut, meaning "rulers of foreign lands" in Egyptian.

This edition was translated by Leonard William King in 1910. Some portions of the text have been lost in the intervening centuries; these are designated with [...].)

PROLOGUE

When Anu the Sublime, King of the Anunaki, and Bel, the lord of Heaven and earth, who decreed the fate of the land, assigned to Marduk, the over-ruling son of Ea, God of righteousness, dominion over earthly man, and made him great among the Igigi, they called Babylon by his illustrious name, made it great on earth, and founded an everlasting kingdom in it, whose foundations are laid so solidly as those of heaven and earth; then Anu and Bel called by name me, Hammurabi, the exalted prince, who feared God, to bring about the rule of righteousness in the land, to destroy the wicked and the evil-doers; so that the strong should not harm the weak; so that I should rule over the black-headed people like Shamash, and enlighten the land, to further the well-being of mankind.

Hammurabi, the prince, called of Bel am I, making riches and increase, enriching Nippur and Dur-ilu beyond compare, sublime patron of E-kur; who reestablished Eridu and purified the worship of E-apsu; who conquered the four quarters of the world, made great the name of Babylon, rejoiced the heart of Marduk, his lord who daily pays his devotions in Saggil; the royal scion whom Sin made; who enriched Ur; the humble, the reverent, who brings wealth to Gish-shir-gal; the white king, heard of Shamash, the mighty, who again laid the foundations of Sippara; who clothed the gravestones of Malkat with green; who made E-babbar great, which is like the heavens, the warrior who guarded Larsa and renewed E-babbar, with Shamash as his helper; the lord who granted new life to Uruk, who brought plenteous water to its inhabitants, raised the head of E-anna, and perfected the beauty of Anu and Nana; shield of the land, who reunited the scattered inhabitants of Isin; who richly endowed E-gal-mach; the protecting king of the city, brother of the god Zamama; who firmly founded the farms of Kish, crowned E-me-te-ursag with glory, redoubled the great holy treasures of Nana, managed the temple of Harsag-kalama; the grave of the enemy, whose help brought about the victory; who increased the power of Cuthah; made all glorious in E-shidlam, the black steer, who gored the enemy; beloved of the god Nebo, who rejoiced the inhabitants of Borsippa, the Sublime; who is indefatigable for E-zida; the divine king of the city; the White, Wise; who broadened the fields of Dilbat, who heaped up the harvests for Urash; the Mighty, the lord to whom come scepter and crown, with which he clothes himself; the Elect of Ma-ma; who fixed the temple bounds of Kesh, who made rich the holy feasts of Nin-tu; the provident, solicitous, who provided food and drink for Lagash and

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Girsu, who provided large sacrificial offerings for the temple of Ningirsu; who captured the enemy, the Elect of the oracle who fulfilled the prediction of Hallab, who rejoiced the heart of Anunit; the pure prince, whose prayer is accepted by Adad; who satisfied the heart of Adad, the warrior, in Karkar, who restored the vessels for worship in E-ud-gal-gal; the king who granted life to the city of Adab; the guide of E-mach; the princely king of the city, the irresistible warrior, who granted life to the inhabitants of Mashkanshabri, and brought abundance to the temple of Shidlam; the White, Potent, who penetrated the secret cave of the bandits, saved the inhabitants of Malka from misfortune, and fixed their home fast in wealth; who established pure sacrificial gifts for Ea and Dam-gal-nun-na, who made his kingdom everlastingly great; the princely king of the city, who subjected the districts on the Ud-kib-nun-na Canal to the sway of Dagon, his Creator; who spared the inhabitants of Mera and Tutul; the sublime prince, who makes the face of Ninni shine; who presents holy meals to the divinity of Nin-a-zu, who cared for its inhabitants in their need, provided a portion for them in Babylon in peace; the shepherd of the oppressed and of the slaves; whose deeds find favour before Anunit, who provided for Anunit in the temple of Dumash in the suburb of Agade; who recognizes the right, who rules by law; who gave back to the city of Ashur its protecting god; who let the name of Ishtar of Nineveh remain in E-mish-mish; the Sublime, who humbles himself before the great gods; successor of Sumula-il; the mighty son of Sin-muballit; the royal scion of Eternity; the mighty monarch, the sun of Babylon, whose rays shed light over the land of Sumer and Akkad; the king, obeyed by the four quarters of the world; Beloved of Ninni, am I.

When Marduk sent me to rule over men, to give the protection of right to the land, I did right and righteousness in [...], and brought about the well-being of the oppressed.

The Laws

1 If any one ensnare another, putting a ban upon him, but he can not prove it, then he that ensnared him shall be put to death.

2 If any one bring an accusation against a man, and the accused go to the river and leap into the river, if he sink in the river his accuser shall take possession of his house. But if the river prove that the accused is not guilty, and he escape unhurt, then he who had brought the accusation shall be put to death, while he who leaped into the river shall take possession of the house that had belonged to his accuser.

3 If any one bring an accusation of any crime before the elders, and does not prove what he has charged, he shall, if it be a capital offense charged, be put to death.

4 If he satisfy the elders to impose a fine of grain or money, he shall receive the fine that the action produces.

5 If a judge try a case, reach a decision, and present his judgement in writing; if later error shall appear in his decision, and it be through his own fault, then he shall pay twelve times the fine set by him in the case, and he shall be publicly removed from the judge's bench, and never again shall he sit there to render judgement.

6 If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death.

7 If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.

8 If any one steal cattle or sheep, or an ass, or a pig or a goat, if it belong to a god or to the court, the thief shall pay thirtyfold therefor; if they belonged to a freed man of the king he shall pay tenfold; if the thief has nothing with which to pay he shall be put to death.

9 If any one lose an article, and find it in the possession of another: if the person in whose possession the thing is found say "A merchant sold it to me, I paid for it before witnesses," and if the owner of the thing say, "I will bring witnesses who know my property," then shall the purchaser bring the merchant who sold it to him, and the witnesses before whom he bought it, and the owner shall bring witnesses who can identify his property. The judge shall examine their testimony — both of the witnesses before whom the price was paid, and of the witnesses who identify the lost article on oath. The merchant is then proved to be a thief and shall be put to death. The owner of the lost article receives his property, and he who bought it receives the money he paid from the estate of the merchant.

10 If the purchaser does not bring the merchant and the witnesses before whom he bought the article, but its owner bring witnesses who identify it, then the buyer is the thief and shall be put to death, and the owner receives the lost article.

11 If the owner do not bring witnesses to identify the lost article, he is an evil-doer, he has traduced, and shall be put to death.

12 If the witnesses be not at hand, then shall the judge set a limit, at the expiration of six months. If his witnesses have not appeared within the six months, he is an evil-doer, and shall bear the fine of the pending case.

[13 missing]

14 If any one steal the minor son of another, he shall be put to death.

15 If any one take a male or female slave of the court, or a male or female slave of a freed man, outside the city gates, he shall be put to death.

16 If any one receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If any one find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

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18 If the slave will not give the name of the master, the finder shall bring him to the palace; a further investigation must follow, and the slave shall be returned to his master.

19 If he hold the slaves in his house, and they are caught there, he shall be put to death.

20 If the slave that he caught run away from him, then shall he swear to the owners of the slave, and he is free of all blame.

21 If any one break a hole into a house (break in to steal), he shall be put to death before that hole and be buried.

22 If any one is committing a robbery and is caught, then he shall be put to death.

23 If the robber is not caught, then shall he who was robbed claim under oath the amount of his loss; then shall the community, and [...] on whose ground and territory and in whose domain it was compensate him for the goods stolen.

24 If persons are stolen, then shall the community and [...] pay one mina of silver to their relatives.

25 If fire break out in a house, and some one who comes to put it out cast his eye upon the property of the owner of the house, and take the property of the master of the house, he shall be thrown into that self-same fire.

26 If a chieftain or a man (common soldier), who has been ordered to go upon the king's highway for war does not go, but hires a mercenary, if he withholds the compensation, then shall this officer or man be put to death, and he who represented him shall take possession of his house.

27 If a chieftain or man be caught in the misfortune of the king (captured in battle), and if his fields and garden be given to another and he take possession, if he return and reaches his place, his field and garden shall be returned to him, he shall take it over again.

28 If a chieftain or a man be caught in the misfortune of a king, if his son is able to enter into possession, then the field and garden shall be given to him, he shall take over the fee of his father.

29 If his son is still young, and can not take possession, a third of the field and garden shall be given to his mother, and she shall bring him up.

30 If a chieftain or a man leave his house, garden, and field and hires it out, and some one else takes possession of his house, garden, and field and uses it for three years: if the first owner return and claims his house, garden, and field, it shall not be given to him, but he who has taken possession of it and used it shall continue to use it.

31 If he hire it out for one year and then return, the house, garden, and field shall be given back to him, and he shall take it over again.

32 If a chieftain or a man is captured on the "Way of the King" (in war), and a merchant buy him free, and bring him back to his place; if he have the means in his house to buy his freedom, he shall buy himself free: if he have nothing in his house with which to buy himself free, he shall be bought free by the temple of his community; if there be nothing in the temple with which to buy him free, the court shall buy his freedom. His field, garden, and house shall not be given for the purchase of his freedom.

33 If a [...] or a [...] enter himself as withdrawn from the "Way of the King," and send a mercenary as substitute, but withdraw him, then the [...] or [...] shall be put to death.

34 If a [...] or a [...] harm the property of a captain, injure the captain, or take away from the captain a gift presented to him by the king, then the [...] or [...] shall be put to death.

35 If any one buy the cattle or sheep which the king has given to chieftains from him, he loses his money.

36 The field, garden, and house of a chieftain, of a man, or of one subject to quit-rent, can not be sold.

37 If any one buy the field, garden, and house of a chieftain, man, or one subject to quit-rent, his contract tablet of sale shall be broken (declared invalid) and he loses his money. The field, garden, and house return to their owners.

38 A chieftain, man, or one subject to quit-rent can not assign his tenure of field, house, and garden to his wife or daughter, nor can he assign it for a debt.

39 He may, however, assign a field, garden, or house which he has bought, and holds as property, to his wife or daughter or give it for debt.

40 He may sell field, garden, and house to a merchant (royal agents) or to any other public official, the buyer holding field, house, and garden for its usufruct.

41 If any one fence in the field, garden, and house of a chieftain, man, or one subject to quit-rent, furnishing the palings therefor; if the chieftain, man, or one subject to quit-rent return to field, garden, and house, the palings which were given to him become his property.

42 If any one take over a field to till it, and obtain no harvest therefrom, it must be proved that he did no work on the field, and he must deliver grain, just as his neighbour raised, to the owner of the field.

43 If he do not till the field, but let it lie fallow, he shall give grain like his neighbour's to the owner of the field, and the field which he let lie fallow he must plow and sow and return to its owner.

44 If any one take over a waste-lying field to make it arable, but is lazy, and does not make it arable, he shall plow the fallow field in the fourth year, harrow it and till it, and give it back to its owner, and for each ten gan (a measure of area) ten gur of grain shall be paid.

45 If a man rent his field for tillage for a fixed rental, and receive the rent of his field, but bad weather come and destroy the harvest, the injury falls upon the tiller of the soil.

46 If he do not receive a fixed rental for his field, but lets it on half or third shares of the harvest, the grain on the field shall be divided proportionately between the tiller and the owner.

47 If the tiller, because he did not succeed in the first year, has had the soil tilled by others, the owner may raise no objection; the field has been cultivated and he receives the harvest according to agreement.

48 If any one owe a debt for a loan, and a storm prostrates the grain, or the harvest fail, or the grain does not grow for lack of water; in that year he need not give his creditor any

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grain, he washes his debt-tablet in water and pays no rent for this year.

49 If any one take money from a merchant, and give the merchant a field tillable for corn or sesame and order him to plant corn or sesame in the field, and to harvest the crop; if the cultivator plant corn or sesame in the field, at the harvest the corn or sesame that is in the field shall belong to the owner of the field and he shall pay corn as rent, for the money he received from the merchant, and the livelihood of the cultivator shall he give to the merchant.

50 If he give a cultivated corn-field or a cultivated sesame-field, the corn or sesame in the field shall belong to the owner of the field, and he shall return the money to the merchant as rent.

51 If he have no money to repay, then he shall pay in corn or sesame in place of the money as rent for what he received from the merchant, according to the royal tariff.

52 If the cultivator do not plant corn or sesame in the field, the debtor's contract is not weakened.

53 If any one be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

55 If any one open his ditches to water his crop, but is careless, and the water flood the field of his neighbour, then he shall pay his neighbour corn for his loss.

56 If a man let in the water, and the water overflow the plantation of his neighbour, he shall pay ten gur of corn for every ten gan of land.

57 If a shepherd, without the permission of the owner of the field, and without the knowledge of the owner of the sheep, lets the sheep into a field to graze, then the owner of the field shall harvest his crop, and the shepherd, who had pastured his flock there without permission of the owner of the field, shall pay to the owner twenty gur of corn for every ten gan.

58 If after the flocks have left the pasture and been shut up in the common fold at the city gate, any shepherd let them into a field and they graze there, this shepherd shall take possession of the field which he has allowed to be grazed on, and at the harvest he must pay sixty gur of corn for every ten gan.

59 If any man, without the knowledge of the owner of a garden, fell a tree in a garden he shall pay half a mina in money.

60 If any one give over a field to a gardener, for him to plant it as a garden, if he work at it, and care for it for four years, in the fifth year the owner and the gardener shall divide it, the owner taking his part in charge.

61 If the gardener has not completed the planting of the field, leaving one part unused, this shall be assigned to him as his.

62 If he do not plant the field that was given over to him as a garden, if it be arable land (for corn or sesame) the gardener shall pay the owner the produce of the field for the years that he let it lie fallow, according to the product of neighbouring fields, put the field in arable condition and return it to its owner.

63 If he transform waste land into arable fields and return it to its owner, the latter shall pay him for one year ten gur for ten gan.

64 If any one hand over his garden to a gardener to work, the gardener shall pay to its owner two-thirds of the produce of the garden, for so long as he has it in possession, and the other third shall he keep.

65 If the gardener do not work in the garden and the product fall off, the gardener shall pay in proportion to other neighbouring gardens.

[66-99 missing]

100 [...] interest for the money, as much as he has received, he shall give a note therefor, and on the day, when they settle, pay to the merchant.

101 If there are no mercantile arrangements in the place whither he went, he shall leave the entire amount of money which he received with the broker to give to the merchant.

102 If a merchant entrust money to an agent (broker) for some investment, and the broker suffer a loss in the place to which he goes, he shall make good the capital to the merchant.

103 If, while on the journey, an enemy take away from him anything that he had, the broker shall swear by God and be free of obligation.

104 If a merchant give an agent corn, wool, oil, or any other goods to transport, the agent shall give a receipt for the amount, and compensate the merchant therefor. Then he shall obtain a receipt form the merchant for the money that he gives the merchant.

105 If the agent is careless, and does not take a receipt for the money which he gave the merchant, he can not consider the unreceipted money as his own.

106 If the agent accept money from the merchant, but have a quarrel with the merchant (denying the receipt), then shall the merchant swear before God and witnesses that he has given this money to the agent, and the agent shall pay him three times the sum.

107 If the merchant cheat the agent, in that as the latter has returned to him all that had been given him, but the merchant denies the receipt of what had been returned to him, then shall this agent convict the merchant before God and the judges, and if he still deny receiving what the agent had given him shall pay six times the sum to the agent.

108 If a tavern-keeper (feminine) does not accept corn according to gross weight in payment of drink, but takes money, and the price of the drink is less than that of the corn, she shall be convicted and thrown into the water.

109 If conspirators meet in the house of a tavern-keeper, and these conspirators are not captured and delivered to the court, the tavern-keeper shall be put to death.

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110 If a "sister of a god" open a tavern, or enter a tavern to drink, then shall this woman be burned to death.

111 If an inn-keeper furnish sixty ka of usakani-drink to [...] she shall receive fifty ka of corn at the harvest.

112 If any one be on a journey and entrust silver, gold, precious stones, or any movable property to another, and wish to recover it from him; if the latter do not bring all of the property to the appointed place, but appropriate it to his own use, then shall this man, who did not bring the property to hand it over, be convicted, and he shall pay fivefold for all that had been entrusted to him.

113 If any one have consignment of corn or money, and he take from the granary or box without the knowledge of the owner, then shall he who took corn without the knowledge of the owner out of the granary or money out of the box be legally convicted, and repay the corn he has taken. And he shall lose whatever commission was paid to him, or due him.

114 If a man have no claim on another for corn and money, and try to demand it by force, he shall pay one-third of a mina of silver in every case.

115 If any one have a claim for corn or money upon another and imprison him; if the prisoner die in prison a natural death, the case shall go no further.

116 If the prisoner die in prison from blows or maltreatment, the master of the prisoner shall convict the merchant before the judge. If he was a free-born man, the son of the merchant shall be put to death; if it was a slave, he shall pay one-third of a mina of gold, and all that the master of the prisoner gave he shall forfeit.

117 If any one fail to meet a claim for debt, and sell himself, his wife, his son, and daughter for money or give them away to forced labor: they shall work for three years in the house of the man who bought them, or the proprietor, and in the fourth year they shall be set free.

118 If he give a male or female slave away for forced labor, and the merchant sublease them, or sell them for money, no objection can be raised.

119 If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children, for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed.

120 If any one store corn for safe keeping in another person's house, and any harm happen to the corn in storage, or if the owner of the house open the granary and take some of the corn, or if especially he deny that the corn was stored in his house: then the owner of the corn shall claim his corn before God (on oath), and the owner of the house shall pay its owner for all of the corn that he took.

121 If any one store corn in another man's house he shall pay him storage at the rate of one gur for every five ka of corn per year.

122 If any one give another silver, gold, or anything else to keep, he shall show everything to some witness, draw up a contract, and then hand it over for safe keeping.

123 If he turn it over for safe keeping without witness or contract, and if he to whom it was given deny it, then he has no legitimate claim.

124 If any one deliver silver, gold, or anything else to another for safe keeping, before a witness, but he deny it, he shall be brought before a judge, and all that he has denied he shall pay in full.

125 If any one place his property with another for safe keeping, and there, either through thieves or robbers, his property and the property of the other man be lost, the owner of the house, through whose neglect the loss took place, shall compensate the owner for all that was given to him in charge. But the owner of the house shall try to follow up and recover his property, and take it away from the thief.

126 If any one who has not lost his goods state that they have been lost, and make false claims: if he claim his goods and amount of injury before God, even though he has not lost them, he shall be fully compensated for all his loss claimed. (I.e., the oath is all that is needed.)

127 If any one "point the finger" (slander) at a sister of a god or the wife of any one, and can not prove it, this man shall be taken before the judges and his brow shall be marked. (by cutting the skin, or perhaps hair.)

128 If a man take a woman to wife, but have no intercourse with her, this woman is no wife to him.

129 If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130 If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless.

131 If a man bring a charge against one's wife, but she is not surprised with another man, she must take an oath and then may return to her house.

132 If the "finger is pointed" at a man's wife about another man, but she is not caught sleeping with the other man, she shall jump into the river for her husband.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If any one be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

135 If a man be taken prisoner in war and there be no sustenance in his house and his wife go to another house and bear children; and if later her husband return and come to his home: then this wife shall return to her husband, but the children follow their father.

136 If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband.

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137 If a man wish to separate from a woman who has borne him children, or from his wife who has borne him children: then he shall give that wife her dowry, and a part of the usufruct of field, garden, and property, so that she can rear her children. When she has brought up her children, a portion of all that is given to the children, equal as that of one son, shall be given to her. She may then marry the man of her heart.

138 If a man wishes to separate from his wife who has borne him no children, he shall give her the amount of her purchase money and the dowry which she brought from her father's house, and let her go.

139 If there was no purchase price he shall give her one mina of gold as a gift of release.

140 If he be a freed man he shall give her one-third of a mina of gold.

141 If a man's wife, who lives in his house, wishes to leave it, plunges into debt, tries to ruin her house, neglects her husband, and is judicially convicted: if her husband offer her release, she may go on her way, and he gives her nothing as a gift of release. If her husband does not wish to release her, and if he take another wife, she shall remain as servant in her husband's house.

142 If a woman quarrel with her husband, and say: "You are not congenial to me," the reasons for her prejudice must be presented. If she is guiltless, and there is no fault on her part, but he leaves and neglects her, then no guilt attaches to this woman, she shall take her dowry and go back to her father's house.

143 If she is not innocent, but leaves her husband, and ruins her house, neglecting her husband, this woman shall be cast into the water.

144 If a man take a wife and this woman give her husband a maid-servant, and she bear him children, but this man wishes to take another wife, this shall not be permitted to him; he shall not take a second wife.

145 If a man take a wife, and she bear him no children, and he intend to take another wife: if he take this second wife, and bring her into the house, this second wife shall not be allowed equality with his wife.

146 If a man take a wife and she give this man a maid-servant as wife and she bear him children, and then this maid assume equality with the wife: because she has borne him children her master shall not sell her for money, but he may keep her as a slave, reckoning her among the maid-servants.

147 If she have not borne him children, then her mistress may sell her for money.

148 If a man take a wife, and she be seized by disease, if he then desire to take a second wife he shall not put away his wife, who has been attacked by disease, but he shall keep her in the house which he has built and support her so long as she lives.

149 If this woman does not wish to remain in her husband's house, then he shall compensate her for the dowry that she brought with her from her father's house, and she may go.

150 If a man give his wife a field, garden, and house and a deed therefor, if then after the death of her husband the sons raise no claim, then the mother may bequeath all to one of her sons whom she prefers, and need leave nothing to his brothers.

151 If a woman who lived in a man's house made an agreement with her husband, that no creditor can arrest her, and has given a document therefor: if that man, before he married that woman, had a debt, the creditor can not hold the woman for it. But if the woman, before she entered the man's house, had contracted a debt, her creditor can not arrest her husband therefor.

152 If after the woman had entered the man's house, both contracted a debt, both must pay the merchant.

153 If the wife of one man on account of another man has their mates (her husband and the other man's wife) murdered, both of them shall be impaled.

154 If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155 If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned).

156 If a man betroth a girl to his son, but his son has not known her, and if then he defile her, he shall pay her half a gold mina, and compensate her for all that she brought out of her father's house. She may marry the man of her heart.

157 If any one be guilty of incest with his mother after his father, both shall be burned.

158 If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.

159 If any one, who has brought chattels into his father-in-law's house, and has paid the purchase-money, looks for another wife, and says to his father-in-law: "I do not want your daughter," the girl's father may keep all that he had brought.

160 If a man bring chattels into the house of his father-in-law, and pay the "purchase price" (for his wife): if then the father of the girl say: "I will not give you my daughter," he shall give him back all that he brought with him.

161 If a man bring chattels into his father-in-law's house and pay the "purchase price," if then his friend slander him, and his father-in-law say to the young husband: "You shall not marry my daughter," the he shall give back to him undiminished all that he had brought with him; but his wife shall not be married to the friend.

162 If a man marry a woman, and she bear sons to him; if then this woman die, then shall her father have no claim on her dowry; this belongs to her sons.

163 If a man marry a woman and she bear him no sons; if then this woman die, if the "purchase price" which he had paid into the house of his father-in-law is repaid to him, her husband shall have no claim upon the dowry of this woman; it belongs to her father's house.

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164 If his father-in-law do not pay back to him the amount of the "purchase price" he may subtract the amount of the "Purchase price" from the dowry, and then pay the remainder to her father's house.

165 If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefor: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide.

166 If a man take wives for his son, but take no wife for his minor son, and if then he die: if the sons divide the estate, they shall set aside besides his portion the money for the "purchase price" for the minor brother who had taken no wife as yet, and secure a wife for him.

167 If a man marry a wife and she bear him children: if this wife die and he then take another wife and she bear him children: if then the father die, the sons must not partition the estate according to the mothers, they shall divide the dowries of their mothers only in this way; the paternal estate they shall divide equally with one another.

168 If a man wish to put his son out of his house, and declare before the judge: "I want to put my son out," then the judge shall examine into his reasons. If the son be guilty of no great fault, for which he can be rightfully put out, the father shall not put him out.

169 If he be guilty of a grave fault, which should rightfully deprive him of the filial relationship, the father shall forgive him the first time; but if he be guilty of a grave fault a second time the father may deprive his son of all filial relation.

170 If his wife bear sons to a man, or his maid-servant have borne sons, and the father while still living says to the children whom his maid-servant has borne: "My sons," and he count them with the sons of his wife; if then the father die, then the sons of the wife and of the maid-servant shall divide the paternal property in common. The son of the wife is to partition and choose.

171 If, however, the father while still living did not say to the sons of the maid-servant: "My sons," and then the father dies, then the sons of the maid-servant shall not share with the sons of the wife, but the freedom of the maid and her sons shall be granted. The sons of the wife shall have no right to enslave the sons of the maid; the wife shall take her dowry (from her father), and the gift that her husband gave her and deeded to her (separate from dowry, or the purchase-money paid her father), and live in the home of her husband: so long as she lives she shall use it, it shall not be sold for money. Whatever she leaves shall belong to her children.

172 If her husband made her no gift, she shall be compensated for her gift, and she shall receive a portion from the estate of her husband, equal to that of one child. If her sons oppress her, to force her out of the house, the judge shall examine into the matter, and if the sons are at fault the woman shall not leave her husband's house. If the woman desire to leave the house, she must leave to her sons the gift which her husband gave her, but she may take the dowry of her father's house. Then she may marry the man of her heart.

173 If this woman bear sons to her second husband, in the place to which she went, and then die, her earlier and later sons shall divide the dowry between them.

174 If she bear no sons to her second husband, the sons of her first husband shall have the dowry.

175 If a State slave or the slave of a freed man marry the daughter of a free man, and children are born, the master of the slave shall have no right to enslave the children of the free.

176 If, however, a State slave or the slave of a freed man marry a man's daughter, and after he marries her she bring a dowry from a father's house, if then they both enjoy it and found a household, and accumulate means, if then the slave die, then she who was free born may take her dowry, and all that her husband and she had earned; she shall divide them into two parts, one-half the master for the slave shall take, and the other half shall the free-born woman take for her children. If the free-born woman had no gift she shall take all that her husband and she had earned and divide it into two parts; and the master of the slave shall take one-half and she shall take the other for her children.

177 If a widow, whose children are not grown, wishes to enter another house (remarry), she shall not enter it without the knowledge of the judge. If she enter another house the judge shall examine the state of the house of her first husband. Then the house of her first husband shall be entrusted to the second husband and the woman herself as managers. And a record must be made thereof. She shall keep the house in order, bring up the children, and not sell the house-hold utensils. He who buys the utensils of the children of a widow shall lose his money, and the goods shall return to their owners.

178 If a "devoted woman" or a prostitute to whom her father has given a dowry and a deed therefor, but if in this deed it is not stated that she may bequeath it as she pleases, and has not explicitly stated that she has the right of disposal; if then her father die, then her brothers shall hold her field and garden, and give her corn, oil, and milk according to her portion, and satisfy her. If her brothers do not give her corn, oil, and milk according to her share, then her field and garden shall support her. She shall have the usufruct of field and garden and all that her father gave her so long as she lives, but she can not sell or assign it to others. Her position of inheritance belongs to her brothers.

179 If a "sister of a god," or a prostitute, receive a gift from her father, and a deed in which it has been explicitly stated that she may dispose of it as she pleases, and give her complete disposition thereof: if then her father die, then she may leave her property to whomsoever she pleases. Her brothers can raise no claim thereto.

180 If a father give a present to his daughter — either marriageable or a prostitute (unmarriageable) — and then die, then she is to receive a portion as a child from the paternal estate, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

181 If a father devote a temple-maid or temple-virgin to God and give her no present: if then the father die, she shall

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receive the third of a child's portion from the inheritance of her father's house, and enjoy its usufruct so long as she lives. Her estate belongs to her brothers.

182 If a father devote his daughter as a wife of Mardi of Babylon (as in 181), and give her no present, nor a deed; if then her father die, then shall she receive one-third of her portion as a child of her father's house from her brothers, but Marduk may leave her estate to whomsoever she wishes.

183 If a man give his daughter by a concubine a dowry, and a husband, and a deed; if then her father die, she shall receive no portion from the paternal estate.

184 If a man do not give a dowry to his daughter by a concubine, and no husband; if then her father die, her brother shall give her a dowry according to her father's wealth and secure a husband for her.

185 If a man adopt a child and to his name as son, and rear him, this grown son can not be demanded back again.

186 If a man adopt a son, and if after he has taken him he injure his foster father and mother, then this adopted son shall return to his father's house.

187 The son of a paramour in the palace service, or of a prostitute, can not be demanded back.

188 If an artizan has undertaken to rear a child and teaches him his craft, he can not be demanded back.

189 If he has not taught him his craft, this adopted son may return to his father's house.

190 If a man does not maintain a child that he has adopted as a son and reared with his other children, then his adopted son may return to his father's house.

191 If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.

192 If a son of a paramour or a prostitute say to his adoptive father or mother: "You are not my father, or my mother," his tongue shall be cut off.

193 If the son of a paramour or a prostitute desire his father's house, and desert his adoptive father and adoptive mother, and goes to his father's house, then shall his eye be put out.

194 If a man give his child to a nurse and the child die in her hands, but the nurse unbeknown to the father and mother nurse another child, then they shall convict her of having nursed another child without the knowledge of the father and mother and her breasts shall be cut off.

195 If a son strike his father, his hands shall be hewn off.

196 If a man put out the eye of another man, his eye shall be put out.

197 If he break another man's bone, his bone shall be broken.

198 If he put out the eye of a freed man, or break the bone of a freed man, he shall pay one gold mina.

199 If he put out the eye of a man's slave, or break the bone of a man's slave, he shall pay one-half of its value.

200 If a man knock out the teeth of his equal, his teeth shall be knocked out.

201 If he knock out the teeth of a freed man, he shall pay one-third of a gold mina.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

204 If a freed man strike the body of another freed man, he shall pay ten shekels in money.

205 If the slave of a freed man strike the body of a freed man, his ear shall be cut off.

206 If during a quarrel one man strike another and wound him, then he shall swear, "I did not injure him wittingly," and pay the physicians.

207 If the man die of his wound, he shall swear similarly, and if he (the deceased) was a free-born man, he shall pay half a mina in money.

208 If he was a freed man, he shall pay one-third of a mina.

209 If a man strike a free-born woman so that she lose her unborn child, he shall pay ten shekels for her loss.

210 If the woman die, his daughter shall be put to death.

211 If a woman of the free class lose her child by a blow, he shall pay five shekels in money.

212 If this woman die, he shall pay half a mina.

213 If he strike the maid-servant of a man, and she lose her child, he shall pay two shekels in money.

214 If this maid-servant die, he shall pay one-third of a mina.

215 If a physician make a large incision with an operating knife and cure it, or if he open a tumor (over the eye) with an operating knife, and saves the eye, he shall receive ten shekels in money.

216 If the patient be a freed man, he receives five shekels.

217 If he be the slave of some one, his owner shall give the physician two shekels.

218 If a physician make a large incision with the operating knife, and kill him, or open a tumor with the operating knife, and cut out the eye, his hands shall be cut off.

219 If a physician make a large incision in the slave of a freed man, and kill him, he shall replace the slave with another slave.

220 If he had opened a tumor with the operating knife, and put out his eye, he shall pay half his value.

221 If a physician heal the broken bone or diseased soft part of a man, the patient shall pay the physician five shekels in money.

222 If he were a freed man he shall pay three shekels.

223 If he were a slave his owner shall pay the physician two shekels.

224 If a veterinary surgeon perform a serious operation on an ass or an ox, and cure it, the owner shall pay the surgeon one-sixth of a shekel as a fee.

225 If he perform a serious operation on an ass or ox, and kill it, he shall pay the owner one-fourth of its value.

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226 If a barber, without the knowledge of his master, cut the sign of a slave on a slave not to be sold, the hands of this barber shall be cut off.

227 If any one deceive a barber, and have him mark a slave not for sale with the sign of a slave, he shall be put to death, and buried in his house. The barber shall swear: "I did not mark him wittingly," and shall be guiltless.

228 If a builder build a house for some one and complete it, he shall give him a fee of two shekels in money for each sar of surface.

229 If a builder build a house for some one, and does not construct it properly, and the house which he built fall in and kill its owner, then that builder shall be put to death.

230 If it kill the son of the owner the son of that builder shall be put to death.

231 If it kill a slave of the owner, then he shall pay slave for slave to the owner of the house.

232 If it ruin goods, he shall make compensation for all that has been ruined, and inasmuch as he did not construct properly this house which he built and it fell, he shall re-erect the house from his own means.

233 If a builder build a house for some one, even though he has not yet completed it; if then the walls seem toppling, the builder must make the walls solid from his own means.

234 If a shipbuilder build a boat of sixty gur for a man, he shall pay him a fee of two shekels in money.

235 If a shipbuilder build a boat for some one, and do not make it tight, if during that same year that boat is sent away and suffers injury, the shipbuilder shall take the boat apart and put it together tight at his own expense. The tight boat he shall give to the boat owner.

236 If a man rent his boat to a sailor, and the sailor is careless, and the boat is wrecked or goes aground, the sailor shall give the owner of the boat another boat as compensation.

237 If a man hire a sailor and his boat, and provide it with corn, clothing, oil and dates, and other things of the kind needed for fitting it: if the sailor is careless, the boat is wrecked, and its contents ruined, then the sailor shall compensate for the boat which was wrecked and all in it that he ruined.

238 If a sailor wreck any one's ship, but saves it, he shall pay the half of its value in money.

239 If a man hire a sailor, he shall pay him six gur of corn per year.

240 If a merchantman run against a ferryboat, and wreck it, the master of the ship that was wrecked shall seek justice before God; the master of the merchantman, which wrecked the ferryboat, must compensate the owner for the boat and all that he ruined.

241 If any one impresses an ox for forced labor, he shall pay one-third of a mina in money.

242 If any one hire oxen for a year, he shall pay four gur of corn for plow-oxen.

243 As rent of herd cattle he shall pay three gur of corn to the owner.

244 If any one hire an ox or an ass, and a lion kill it in the field, the loss is upon its owner.

245 If any one hire oxen, and kill them by bad treatment or blows, he shall compensate the owner, oxen for oxen.

246 If a man hire an ox, and he break its leg or cut the ligament of its neck, he shall compensate the owner with ox for ox.

247 If any one hire an ox, and put out its eye, he shall pay the owner one-half of its value.

248 If any one hire an ox, and break off a horn, or cut off its tail, or hurt its muzzle, he shall pay one-fourth of its value in money.

249 If any one hire an ox, and God strike it that it die, the man who hired it shall swear by God and be considered guiltless.

250 If while an ox is passing on the street (market) some one push it, and kill it, the owner can set up no claim in the suit (against the hirer).

251 If an ox be a goring ox, and it shown that he is a gorer, and he do not bind his horns, or fasten the ox up, and the ox gore a free-born man and kill him, the owner shall pay one-half a mina in money.

252 If he kill a man's slave, he shall pay one-third of a mina.

253 If any one agree with another to tend his field, give him seed, entrust a yoke of oxen to him, and bind him to cultivate the field, if he steal the corn or plants, and take them for himself, his hands shall be hewn off.

254 If he take the seed-corn for himself, and do not use the yoke of oxen, he shall compensate him for the amount of the seed-corn.

255 If he sublet the man's yoke of oxen or steal the seed-corn, planting nothing in the field, he shall be convicted, and for each one hundred gan he shall pay sixty gur of corn.

256 If his community will not pay for him, then he shall be placed in that field with the cattle (at work).

257 If any one hire a field laborer, he shall pay him eight gur of corn per year.

258 If any one hire an ox-driver, he shall pay him six gur of corn per year.

259 If any one steal a water-wheel from the field, he shall pay five shekels in money to its owner.

260 If any one steal a shadduf (used to draw water from the river or canal) or a plow, he shall pay three shekels in money.

261 If any one hire a herdsman for cattle or sheep, he shall pay him eight gur of corn per annum.

262 If any one, a cow or a sheep [...]

263 If he kill the cattle or sheep that were given to him, he shall compensate the owner with cattle for cattle and sheep for sheep.

264 If a herdsman, to whom cattle or sheep have been entrusted for watching over, and who has received his wages as agreed upon, and is satisfied, diminish the number of the cattle or sheep, or make the increase by birth less, he shall make good the increase or profit which was lost in the terms of settlement.

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265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

266 If the animal be killed in the stable by God (an accident), or if a lion kill it, the herdsman shall declare his innocence before God, and the owner bears the accident in the stable.

267 If the herdsman overlook something, and an accident happen in the stable, then the herdsman is at fault for the accident which he has caused in the stable, and he must compensate the owner for the cattle or sheep.

268 If any one hire an ox for threshing, the amount of the hire is twenty ka of corn.

269 If he hire an ass for threshing, the hire is twenty ka of corn.

270 If he hire a young animal for threshing, the hire is ten ka of corn.

271 If any one hire oxen, cart and driver, he shall pay one hundred and eighty ka of corn per day.

272 If any one hire a cart alone, he shall pay forty ka of corn per day.

273 If any one hire a day laborer, he shall pay him from the New Year until the fifth month (April to August, when days are long and the work hard) six gerahs in money per day; from the sixth month to the end of the year he shall give him five gerahs per day.

274 If any one hire a skilled artizan, he shall pay as wages of the [...] five gerahs, as wages of the potter five gerahs, of a tailor five gerahs, of [...] gerahs, [...] of a ropemaker four gerahs, of [...] gerahs, of a mason [...] gerahs per day.

275 If any one hire a ferryboat, he shall pay three gerahs in money per day.

276 If he hire a freight-boat, he shall pay two and one-half gerahs per day.

277 If any one hire a ship of sixty gur, he shall pay one-sixth of a shekel in money as its hire per day.

278 If any one buy a male or female slave, and before a month has elapsed the benu-disease be developed, he shall return the slave to the seller, and receive the money which he had paid.

279 If any one by a male or female slave, and a third party claim it, the seller is liable for the claim.

280 If while in a foreign country a man buy a male or female slave belonging to another of his own country; if when he return home the owner of the male or female slave recognize it: if the male or female slave be a native of the country, he shall give them back without any money.

281 If they are from another country, the buyer shall declare the amount of money paid therefor to the merchant, and keep the male or female slave.

282 If a slave say to his master: "You are not my master," if they convict him his master shall cut off his ear.

THE EPILOGUE

Laws of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I. I have not withdrawn myself from the men, whom Bel gave to me, the rule over whom Marduk gave to me, I was not negligent, but I made them a peaceful abiding-place. I expounded all great difficulties, I made the light shine upon them. With the mighty weapons which Zamama and Ishtar entrusted to me, with the keen vision with which Ea endowed me, with the wisdom that Marduk gave me, I have uprooted the enemy above and below (in north and south), subdued the earth, brought prosperity to the land, guaranteed security to the inhabitants in their homes; a disturber was not permitted. The great gods have called me, I am the salvation-bearing shepherd, whose staff is straight, the good shadow that is spread over my city; on my breast I cherish the inhabitants of the land of Sumer and Akkad; in my shelter I have let them repose in peace; in my deep wisdom have I enclosed them. That the strong might not injure the weak, in order to protect the widows and orphans, I have in Babylon the city where Anu and Bel raise high their head, in E-Sagil, the Temple, whose foundations stand firm as heaven and earth, in order to bespeak justice in the land, to settle all disputes, and heal all injuries, set up these my precious words, written upon my memorial stone, before the image of me, as king of righteousness.

The king who ruleth among the kings of the cities am I. My words are well considered; there is no wisdom like unto mine. By the command of Shamash, the great judge of heaven and earth, let righteousness go forth in the land: by the order of Marduk, my lord, let no destruction befall my monument. In E-Sagil, which I love, let my name be ever repeated; let the oppressed, who has a case at law, come and stand before this my image as king of righteousness; let him read the inscription, and understand my precious words: the inscription will explain his case to him; he will find out what is just, and his heart will be glad, so that he will say: "Hammurabi is a ruler, who is as a father to his subjects, who holds the words of Marduk in reverence, who has achieved conquest for Marduk over the north and south, who rejoices the heart of Marduk, his lord, who has bestowed benefits for ever and ever on his subjects, and has established order in the land."

When he reads the record, let him pray with full heart to Marduk, my lord, and Zarpanit, my lady; and then shall the protecting deities and the gods, who frequent E-Sagil, graciously grant the desires daily presented before Marduk, my lord, and Zarpanit, my lady.

In future time, through all coming generations, let the king, who may be in the land, observe the words of righteousness which I have written on my monument; let him not alter the law of the land which I have given, the edicts which I have enacted; my monument let him not mar. If such a ruler have wisdom, and be able to keep his land in order, he shall observe the words which I have written in this inscription;

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the rule, statute, and law of the land which I have given; the decisions which I have made will this inscription show him; let him rule his subjects accordingly, speak justice to them, give right decisions, root out the miscreants and criminals from this land, and grant prosperity to his subjects.

Hammurabi, the king of righteousness, on whom Shamash has conferred right (or law) am I. My words are well considered; my deeds are not equaled; to bring low those that were high; to humble the proud, to expel insolence. If a succeeding ruler considers my words, which I have written in this my inscription, if he do not annul my law, nor corrupt my words, nor change my monument, then may Shamash lengthen that king's reign, as he has that of me, the king of righteousness, that he may reign in righteousness over his subjects. If this ruler do not esteem my words, which I have written in my inscription, if he despise my curses, and fear not the curse of God, if he destroy the law which I have given, corrupt my words, change my monument, efface my name, write his name there, or on account of the curses commission another so to do, that man, whether king or ruler, patesi, or commoner, no matter what he be, may the great God (Anu), the Father of the gods, who has ordered my rule, withdraw from him the glory of royalty, break his scepter, curse his destiny. May Bel, the lord, who fixeth destiny, whose command can not be altered, who has made my kingdom great, order a rebellion which his hand can not control; may he let the wind of the overthrow of his habitation blow, may he ordain the years of his rule in groaning, years of scarcity, years of famine, darkness without light, death with seeing eyes be fated to him; may he (Bel) order with his potent mouth the destruction of his city, the dispersion of his subjects, the cutting off of his rule, the removal of his name and memory from the land. May Belit, the great Mother, whose command is potent in E-Kur (the Babylonian Olympus), the Mistress, who harkens graciously to my petitions, in the seat of judgement and decision (where Bel fixes destiny), turn his affairs evil before Bel, and put the devastation of his land, the destruction of his subjects, the pouring out of his life like water into the mouth of King Bel. May Ea, the great ruler, whose fated decrees come to pass, the thinker of the gods, the omniscient, who maketh long the days of my life, withdraw understanding and wisdom from him, lead him to forgetfulness, shut up his rivers at their sources, and not allow corn or sustenance for man to grow in his land. May Shamash, the great Judge of heaven and earth, who supporteth all means of livelihood, Lord of life-courage, shatter his dominion, annul his law, destroy his way, make vain the march of his troops, send him in his visions forecasts of the uprooting of the foundations of his throne and of the destruction of his land. May the condemnation of Shamash overtake him forthwith; may he be deprived of water above among the living, and his spirit below in the earth. May Sin (the Moon-god), the Lord of Heaven, the divine father, whose crescent gives light among the gods, take away the crown and regal throne from him; may he put upon him heavy guilt, great decay, that nothing may be lower than he. May he destine him as fated, days, months and years of dominion filled with sighing and tears, increase of the burden of dominion, a life that is like unto death. May Adad, the lord of fruitfulness, ruler of heaven and earth, my helper, withhold from him rain from heaven, and the flood of water from the springs, destroying his land by famine and want; may he rage mightily over his city, and make his land into flood-hills (heaps of ruined cities). May Zamama, the great warrior, the first-born son of E-Kur, who goeth at my right hand, shatter his weapons on the field of battle, turn day into night for him, and let his foe triumph over him. May Ishtar, the goddess of fighting and war, who unfetters my weapons, my gracious protecting spirit, who loveth my dominion, curse his kingdom in her angry heart; in her great wrath, change his grace into evil, and shatter his weapons on the place of fighting and war. May she create disorder and sedition for him, strike down his warriors, that the earth may drink their blood, and throw down the piles of corpses of his warriors on the field; may she not grant him a life of mercy, deliver him into the hands of his enemies, and imprison him in the land of his enemies. May Nergal, the might among the gods, whose contest is irresistible, who grants me victory, in his great might burn up his subjects like a slender reedstalk, cut off his limbs with his mighty weapons, and shatter him like an earthen image. May Nin-tu, the sublime mistress of the lands, the fruitful mother, deny him a son, vouchsafe him no name, give him no successor among men. May Nin-karak, the daughter of Anu, who adjudges grace to me, cause to come upon his members in E-kur high fever, severe wounds, that can not be healed, whose nature the physician does not understand, which he can not treat with dressing, which, like the bite of death, can not be removed, until they have sapped away his life. May he lament the loss of his life-power, and may the great gods of heaven and earth, the Anunaki, altogether inflict a curse and evil upon the confines of the temple, the walls of this E-barra (the Sun temple of Sippara), upon his dominion, his land, his warriors, his subjects, and his troops. May Bel curse him with the potent curses of his mouth that can not be altered, and may they come upon him forthwith.

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THE CODE OF THE NESILIM

The Ancient Laws Of The Hittites
Source: Hatusha cuneiform tablets CTH 291-292
From: The Library of Original Sources
Vol. 3: The Roman World, pp. 9-11.
Translation: Oliver J. Thatcher, 1901
Estimated Range of Dating: c. 1650-1500 B.C.

(Written somewhere from 1650-1500 BC, the Code of Nesilim was a document that stated ancient laws of the Hittites. Nesilim is the Hittites' name for themselves. The Hittites ruled the central Anatolian kingdom of Hatti from c. 1900 – 800 BC. They formed the earliest known Anatolian civilisation and employed an advanced system of government based on an established legal system. The Hittites created Hattusha, the capital of the kingdom, located in Turkey. The Hittite empire reached its height during the mid-14th century BC when it encompassed an area that included most of Asia Minor. Their military was well trained, well equipped, and employed chariots that were the lightest and fastest of their time.

After 1180 B.C. the empire came to an end during the Bronze Age collapse. Several independent Neo-Hittite city-states were established and some of them survived until the 8th century BC.

The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

In general, the Code of Nesilim reveals much about the social structure of the society. The Hittite laws have been preserved on a number of Hittite cuneiform tablets found at Hattusa (CTH 291-292, listing 200 laws). Copies have been found written in Old Hittite as well as in Middle and Late Hittite, indicating that they had validity throughout the duration of the Hittite Empire (ca. 1650–1100 BC).

One of its most significant topics concerned the treatment of slaves.

As in all other ancient civilisations, slaves were not on the same level as free men. Yet, the Code of Nesilim was surprisingly fair, allowing slaves to marry whomever they wanted, to buy property, to open businesses, and to purchase their freedom. Under the Code of Nesilim, slaves were not treated as human chattel, or property that could be used and abused by their masters however they saw fit. They had a limited number of rights that guaranteed them a level of dignity and protection.

Some laws in the Code of Nesilim were rather unusual according to modern standards. For example, if a man raped a woman outdoors, he was sentenced to death. However, if the rape happened at home, it was deemed to be the fault of the woman and she was sentenced to die.

However, compared to the Code of Hammurabi, where death was the punishment for the majority of the offenses described the punishments stated in the Code of Nesilim were not very severe, almost humane.)

Text:

1. If anyone slay a man or woman in a quarrel, he shall bring this one. He shall also give four persons, either men or women, he shall let them go to his home.

2. If anyone slay a male or female slave in a quarrel, he shall bring this one and give two persons, either men or women, he shall let them go to his home.

3. If anyone smite a free man or woman and this one die, he shall bring this one and give two persons, he shall let them go to his home.

4. If anyone smite a male or female slave, he shall bring this one also and give one person, he shall let him or her go to his home.

5. If anyone slay a merchant of Hatti, he shall give one and a half pounds of silver, he shall let it go to his home.

6. If anyone blind a free man or knock out his teeth, formerly they would give one pound of silver, now he shall give twenty half-shekels of silver.

8. If anyone blind a male or female slave or knock out their teeth, he shall give ten half-shekels of silver, he shall let it go to his home.

10. If anyone injure a man so that he cause him suffering, he shall take care of him. Yet he shall give him a man in his place, who shall work for him in his house until he recovers. But if he recover, he shall give him six half-shekels of silver. And to the physician this one shall also give the fee.

17. If anyone cause a free woman to miscarry, if it be the tenth month, he shall give ten half-shekels of silver, if it be the fifth month, he shall give five half-shekels of silver.

18. If anyone cause a female slave to miscarry, if it be the tenth month, he shall give five half-shekels of silver.

20. If any man of Hatti steal a Nesian slave and lead him here to the land of Hatti, and his master discover him, he shall give him twelve half-shekels of silver, he shall let it go to his home.

21. If anyone steal a slave of a Luwian from the land of Luwia, and lead him here to the land of Hatti, and his master discover him, he shall take his slave only.

24. If a male or female slave run away, he at whose hearth his master finds him or her, shall give fifty half-shekels of silver a year.

31. If a free man and a female slave be fond of each other and come together and he take her for his wife and they set up house and get children, and afterward they either become hostile or come to close quarters, and they divide the house between them, the man shall take the children, only one child shall the woman take.

32. If a slave take a woman as his wife, their case is the same. The majority of the children to the wife and one child to the slave.

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33. If a slave take a female slave their case is the same. The majority of children to the female slave and one child to the slave.

34. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

36. If a slave convey the bride price to a free son and take him as husband for his daughter, nobody dare surrender him to slavery.

40. If a soldier disappear, and a vassal arise and the vassal say, AThis is my military holding, but this other one is my tenancy,@ and lay hands upon the fields of the soldier, he may both hold the military holding and perform the tenancy duties. If he refuse the military service, then he forfeits the vacant fields of the soldier. The men of the village shall cultivate them. If the king give a captive, they shall give the fields to him, and he becomes a soldier.

98. If a free man set a house ablaze, he shall build the house, again. And whatever is inside the house, be it a man, an ox, or a sheep that perishes, nothing of these he need compensate.

99. If a slave set a house ablaze, his master shall compensate for him. The nose of the slave and his ears they shall cut off, and give him back to his master. But if he do not compensate, then he shall give up this one.

158. If a man go for wages, bind sheaves, load it into carts, spread it on the straw barn and so forth "till they clear the threshing floor, for three months his wages are thirty pecks of barley. If a woman go for wages in the harvest, for two months he shall give twelve pecks of barley.

159. If anyone harness a yoke of oxen, his wages are one-half peck of barley.

160. If a smith make a copper box, his wages are one hundred pecks of barley. He who makes a copper dish of two-pound weight, his wages are one peck of emmer.

164. If anyone come for borrowing, then make a quarrel and throw down either bread or wine jug, then he shall give one sheep, ten loaves, and one jug of beer. Then he cleanses his house by the offering. Not until the year has elapsed may he salute again the other's house.

170. If a free man kill a serpent and speak the name of another, he shall give one pound of silver; if a slave, this one shall die.

173. If anyone oppose the judgement of the king, his house shall become a ruin. If anyone oppose the judgement of a lord, his head shall be cut off. If a slave rise against his master, he shall go into the pit.

176. If anyone buy an artisan's apprentice, buy either a potter, a smith, a carpenter, a leatherworker, a tailor, a weaver, or a lace-maker, he shall give ten half-shekels.

178. A plow-ox costs fifteen half-shekels of silver, a bull costs ten half-shekels of silver, a great cow costs seven half-shekels of silver, a sheep one half-shekel of silver, a draft horse twenty half-shekels of silver, a mule one pound of silver, a horse fourteen half-shekels of silver.

181-182. Four pounds of copper cost one half-shekel of silver; one tub of lard, one half-shekel of silver; two cheese one half-shekel of silver; a gown twelve half-shekels of silver; one blue woolen garment costs twenty half-shekels of silver; breeches cost ten half-shekels of silver. . .

187. If a man have intercourse with a cow, it is a capital crime, he shall die. They shall lead him to the king's hall. But the king may kill him, the king may grant him his life. But he shall not approach the king.

188. If a man have intercourse with his own mother, it is a capital crime, he shall die. If a man have intercourse with a daughter, it is a capital crime, he shall die. If a man have intercourse with a son, it is a capital crime, he shall die.

190. If a man and a woman come willingly, as men and women, and have intercourse, there shall be no punishment. And if a man have intercourse with his stepmother, there shall be no punishment; except if his father is living, it is a capital crime, the son shall die.

191. If a free man picks up now this woman, now that one, now in this country, then in that country, there shall be no punishment if they came together sexually willingly.

192. If the husband of a woman die, his wife may take her husband's patrimony.

194. If a free man pick up female slaves, now one, now another, there is no punishment for intercourse. If brothers sleep with a free woman, together, or one after the other, there is no punishment. If father and son sleep with a female slave or harlot, together, or one after the other, there is no punishment.

195. If a man sleep with the wife of his brother, while his brother is living, it is a capital crime, he shall die. If a man have taken a free woman, then have intercourse also with her daughter, it is a capital crime, he shall die. If he have taken her daughter, then have intercourse with her mother or her sister, it is a capital crime, he shall die.

197. If a man rape a woman in the mountain, it is the man's wrong, he shall die. But if he rape her in the house, it is the woman's fault, the woman shall die. If the husband find them and then kill them, there is no punishing the husband.

199. If anyone have intercourse with a pig or a dog, he shall die. If a man have intercourse with a horse or a mule, there is no punishment. But he shall not approach the king, and shall not become a priest. If an ox spring upon a man for intercourse, the ox shall die but the man shall not die. One sheep shall be fetched as a substitute for the man, and they shall kill it. If a pig spring upon a man for intercourse, there is no punishment. If any man have intercourse with a foreign woman and pick up this one, now that one, there is no punishment.

200. If anyone give a son for instruction, be it a carpenter, or a potter, or a weaver, or a tailor, or a smith, he shall give six half-shekels of silver for the instruction.

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EGYPTIAN PRECEPTS AND LAWS

- The Teaching of Kagemna c. 2613-2589 BC
- The Teachings (or Commandments) of Ptah-Hotep c. 2500-2345 BC.
- The Commandments Of Maat c. 2500-2345 BC.
- The Teaching of Tuauf, to the son of Khattai c. 2345-2181 BC.
- The Teaching of King Khati for his son Merikara c. 2025-1700 BC.
- The Philosophy of Antef (Intef), the son of Sent c. 2120-2070 BC.
- The Teaching of the Scribe Ani, for his son Khensu-Hotep c. 2120-2070 BC.
- The Instructions of Apa Pachomius, The Archimandrite, Coptic Apocrypha, Brit. Mus. MS. Oriental, No. 7024

DOCUMENTS FROM EGYPT

(This chapter will present a series of translations of the moral teachings of Egyptian kings and officials, arranged chronologically so that we can see the evolution of moral ideas in Egypt through a period of about two thousand years, and their development into the religious philosophy which we know as the Tanakh or the Old Testament. Morality and religion appear to have existed in Egypt from the earliest times, and the oldest remains show that although neither, judged from a modem standard, was of a very high character, primitive man recognised that he owed certain duties to his village god and to his neighbour. The god and his worshippers formed one family, and every member of the community, whether it was large or small, regarded the god as his natural protector and, as time went on, as his father. In some cases the object of worship was a goddess, who was eventually regarded as the mother of the community.

By reading these amazing documents, it quickly becomes clear that even in earliest times there must have been men in every Egyptian community who possessed feelings of kindness and humanity towards man and beast, and it is probable that such men soon realised that it did not pay to retaliate, or take vengeance, or exact their due to the uttermost. Old men with experience and discretion would have found out that there were cases in which it was good policy to temper justice with mercy, and their actions and decisions would permeate the community and serve as examples and guides to the younger men.

And as religion developed, morality would develop, and men would be more than ever convinced that it was profitable to discharge their moral obligations honourably. It would happen of necessity that sometimes the head man or leader of a community would earn the reputation of being a good lawgiver, or a good judge, and in such a case his decisions would help to form the foundation of the law of the land, and his influence would make itself felt on the customs of the people. And when the judgements of such a leader represented the will of the family god, men in general would soon discover that the way of the transgressor was hard, and that it only led to loss and ruin.

When, at the end of the Neolithic Period, the Egyptians had learned to write, among the first things their scribes wrote down were the legal decisions and judgements of the "ancestors," and the religious and moral laws of the country were also done into writing. Under the 3rd dynasty the scribe Methen, received certain royal benefactions which were "recorded in the register of the king", and we are sure therefore that even at this early period the king kept a scribe, or scribes, who wrote at his command. Each temple must have numbered among its officials scribes whose duty it was to draft and make copies of religious texts, and presumably of the moral precepts that were composed by various authors, and were current at that time. The religious texts and the moral precepts formed two distinct classes of literature, and the object of each was different: the former were written to help the souls of the dead to secure immortality and happiness in the next world, and the latter to help a man to lead a safe and reputable life in this world.

The priestly theologian spared no pains in collecting the information that would benefit the dead, and the wise and experienced public official spent anxious days in trying to make the knowledge of men and things that he had acquired available for the living, who were generally his own kinsfolk. The collector of moral precepts, as we shall see, existed in all periods of dynastic history, and surprisingly, we can find similar religious texts and the moral precepts in Mesopotamia as, for instance, the Instructions of Shuruppak from exactly the same time as the Instructions of Kagemna and Ptah-Hotep. There is no doubt whatsoever that the writings of both, Egypt and Mesopotamia, are the "spiritual, moral, legal, and philosophical origins" of the Hebrew Bible and in particular the famous Covenant of the Jewish Peoples. Even more so, the development of western and eastern philosophies and belief-systems, that rule our soul and mind today, would have been impossible without these two parents.)

THE TEACHING OF KAGEMNA

or The Instructions of Kagemna / Kagemni
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2613–2589 BC

(The Instructions of Kagemna or Kagemni is an ancient Egyptian teaching text of wisdom literature (known as sebayt genre). Although the earliest evidence of its compilation dates to the Middle Kingdom of Egypt, its authorship has traditionally yet dubiously been attributed to Kagemni, a Vizier who served during the reign of the Pharaoh Sneferu (r. 2613–2589 BC), founder of the 4th dynasty of Egypt (belonging to the Pyramid builders of the Old Kingdom). The earliest known source for the Instructions of Kagemni is the Prisse Papyrus. This text

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dates to the much later 12th dynasty of the Middle Kingdom of Egypt (perhaps by the reign of Amenemhat II from 1929 BC to 1895 BC, or a bit later in the 12th dynasty). It is written in the Middle Egyptian language and in an archaic style of cursive hieratic.

Written as a pragmatic guidebook of advice for the son of a Vizier, the Instructions of Kagemni is similar to The Maxims of Ptahhotep. It differs from later teaching texts such as the Instruction of Amenemope, which emphasizes piety, and the Instructions of Amenemhat, which William Simpson (a professor emeritus of Egyptology at Yale University) described as a "political piece cast in instruction form." Kagemni advises that one should follow a path of modesty and moderation, which is contrasted with things to avoid: pride and gluttony.)

Text:

[The beginning is lost.]

1 The timid man is strong, and he who is just in word and deed is praised. The hall is opened to the humble man, and a wide room [is given to him] that is gentle in speech; but sharp knives are against him that would force a way. A man should not seek an entrance except at his [appointed] time.

2 If thou art seated at meat with many people hate (i.e., abstain from) the food which thou lovest. It is only a minute's restraint of the appetite, and greediness is a disgrace and tends to gluttony. A cup of water will quench the thirst satisfactorily, and a mouthful only will stablish the heart. One good thing takes the place of another, and a small quantity even of something which is of inferior quality will take the place of a large quantity. He who is intent on satisfying the lust of the beUy is a shameful person. Passing the time he is unable to loosen the body in strange houses.

3 If thou art seated at meat with a greedy man eat thou when he has finished his meal; and if thou art seated at meat with a winebibber, accept thou a drink whenever it pleases him to offer thee one. Reject not the pieces of flesh which [are found with] a man of bestial appetite. Take what he offers thee, and refuse it not; remember acceptance conduces to gentleness on his part.

4 If a man lacks the knowledge of what a man should know, and if nothing said [to him] moves him, and if he maintains a sullen attitude to the person who is well-disposed towards him, he is a calamity for his mother and for his neighbours and for people in general. Make thy name to come forth {i.e., be known). Being silent (or, modest) in thy speech, thou shalt be proclaimed.

5 Be not arrogant because of thy strength when thou art among thy contemporaries. Take care to act in such a way that people do not oppose thee. No man knows what is going to happen, or what God will do when He strikes. And the Wazir (or, mayor) caused his children to be summoned to him having made himself fully acquainted with the dispositions of men, and they came being filled with wonder . . . . . He said to them: "Whatsoever is in writing on this roll pay heed unto it as if I myself were repeating it to you . . . . ." And the children laid themselves down flat upon their bellies, and they recited these sa3dngs according to what was written. And in their opinion these sayings were more beautiful than everything else in the whole land, and [they recited them] both standing up and sitting down. His Majesty King Huni died, and His Majesty Seneferu, the King of the South and the North, became the gracious King of all this land. And Kagemna was appointed governor of the town and Wazir.

THE TEACHINGS OF PTAH-HOTEP

or The Maxims of Ptah-Hotep
Source: British Museum Papyrus No.10,509
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(The Instructions of Ptah-Hotep or Maxims of Ptah-Hotep is an ancient Egyptian literary composition based on the Vizier Ptah-Hotep's wisdom and experiences. The Instructions were composed by the Vizier Ptah-Hotep, during the rule of King Izezi of the Fifth Dynasty 2494–2345 BC. The text was discovered in Thebes in 1847 by Egyptologist M. Prisse d'Avennes. The Instructions of Ptah-Hotep are called wisdom literature, specifically under the genre of Instructions that teach something. They are four copies of the Instructions, and the only complete version, Papyrus Prisse, is located in the Bibliothèque Nationale in Paris. According to William Kelly Simpson, some scholars debate that the Instructions of Ptah-Hotep were written during the twelfth dynasty, Middle Kingdom. The earlier copies of the text were altered to make them understandable for the Egyptians of the New Kingdom. It is not only directed for the Old Kingdom thought and morality, it is beneficial for anyone that reads it. The text presents a very good picture of the general attitudes of that period. The Instructions of Ptah-Hotep addresses various virtues that are necessary to live a good life and how to live accordingly to Maat, which was an important part of the Egyptian culture.

The Prisse Papyrus, dating from the twelfth dynasty Egyptian Middle Kingdom, was discovered by the French orientalist Émile Prisse d'Avennes at Thebes and published in 1847 and is now in the Bibliothèque nationale de France in Paris.

The papyrus document contains the last two pages of the Instructions of Kagemni, who purportedly served under the 4th Dynasty king Sneferu, and is a compilation of moral maxims and admonitions on the practice of virtue. The conclusion of the Instructions of Kagemni is followed by the only complete surviving copy of the Instruction of Ptah-Hotep.

The Teaching is set at court, with the highest official ('vizier' in Egyptological translation), a man named Ptah-Hotep, requesting retirement from the king. The official paints a bleak picture of old age, evidently to convince the

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king that retirement is necessary, and asks that he be replaced in office by his son as 'staff of old age', a term also found in a late Middle Kingdom legal document to denote a son taking the office of his father, presumably on condition that he continues to support the father. This term, the Middle Egyptian syntax and the late Middle Kingdom date of the two earliest surviving manuscript copies, point to a Twelfth Dynasty date of composition.

The king consents to the request of Ptah-Hotep, with the observation that the young cannot be born with wisdom - by implication they need the experience given by advanced age. The Teaching presents then both a positive and the dramatised negative aspects of growing old in ancient Egyptian society.

E. A. Wallis Budge wrote: The only complete copy of this work known was purchased from a native of Western Thebes by Prisse d'Avennes, who was making excavations there, and was given by him to the Bibliotheque Royale in Paris in 1847. He published the text in an oblong quarto volume, entitled Facsimile d'un papyrus Egyptien en caracteres hieratiques, trouve Thebes, donne a la Bibliotheque Royale de Paris, et publie par E. Prisse d'Avennes, Paris, 1847. The papyrus was written under the 11th or 12th dynasty, and supplies us with a copy, more or less accurate, of the text as it was received about 2500 B.C. or earlier. Hieroglyphic transcripts of this text were published by Virey, Etudes sur le Papyrus Prisse, Paris, 1887, and by myself, Reading Book, London, 1896, pp. 244-274. A later Version of a portion of the Teaching is found in a papyrus which I acquired for the British Museum (No. 10,509), and on an ostracon [Greek: ostrakon, plural: ostraka, is a piece of pottery, usually broken off from a vase or other earthenware vessel.] which was discovered by the 5th Earl of Carnarvon (1866–1923). A valuable edition of all the available texts of both Versions has been published by E. Devaud, Les Maximes de Ptah-hotep, Fribourg, 1916. Translations of the Teaching, in whole or in part, have been made by Dr. Heath (Proverbs of Aphobis, 1864), Chabas {Rev. Arch., XV, 1858), Lauth {Sitzungsberichte der Konig. Bayer. Akad. 1869, p. 530 ff.; 1870, p. 245), Virey (Etudes, Paris, 1887), Maspero (Recuell, XXXI, 146), Virey (Records of the Past, 2nd ed., Vol. III, p. i), and others. The title of the work of Ptah-Hotep reads:—)

THE TEACHING OF THE GOVERNOR OF THE TOWN, THE WAZIR PTAH-HOTEP, [WHO LIVED] UNDER THE MAJESTY OF THE KING OF THE SOUTH AND THE KING OF THE NORTH, ASSA, WHO LIVES FOR EVER AND EVER.

The Governor of the Town, the Wazir (Vizier) Ptah-Hotep senior (who was buried in a mastaba tomb at Sakkara.), says to the Majesty of the King of the South and the King of the North, Assa (most likely Pharao Userkaf), who lives for ever and ever: "O King my Lord, grey hairs have come upon me, old age has advanced, decay has come to me, oldness has taken the place of newness, some new defect settles upon one every day. The eyesight fads, the ears become stopped, the strength diminishes, the heart is sluggish, the mouth is silent and speaks not, the mind forgets and cannot remember the things of yesterday, every bone in the body aches, happiness turns into discomfort, the taste of everything vanishes. Old age makes men miserable in every way. The nose becomes stopped up and can smell nothing. It is misery for the old man whether he sits or stands up. Give the order then on behalf of thy servant here present to make a staff for my old age, and let my son stand in my place. Then will I tell him the speech of those who hearkened and the weighty sayings of the ancestors, and those who have obeyed the gods. And thou likewise, mayest thou act in such a way as to drive out strife from among the people, and to make those who dwell on both banks of the Nile serve thee loyally." The Majesty of this god King Assa) said: "Instruct him in the speech of olden time as thou sittest. O make him to be a marvel to the children of the princes. May obedience enter into him, together with all rightmindedness which has been described. No one is bom who possesses understanding naturally."

Here begin the Precepts in noble language which were uttered by the Prince and hereditary Chief, the father of the god, the beloved of the god, the son of the king, truly begotten by him, the Governor of the Town, the Wazir Ptah-Hotep. They will teach the ignorant man to become a man of knowledge and to express himself in the best possible way, and will prove a blessing to him that will hearken to them, and a curse to him that will cast them behind him. He spake to his son (Ptah-Hotep junior) thus:—

1. Magnify not thy heart because of thy knowledge, and fill not thy heart with the thought about it because thou hast knowledge. Hold converse with the ignorant man as well as with the learned. No limit has been set to a handicraft, and no handicraftsman is equipped with all its excellences. Fine speech is hidden deeper than mother-of-emerald stone, and yet it is to be found among the women who grind flour at the mill.

2. If thou meetest a man of words who is bolder and better equipped than thyself in his hour (i.e. when he is coming to the conclusion of his speech), bend thy arm and bow thy back. Let not thy heart be carried away, let him not rest upon thee; [but] make thou thyself small. When he says things that are evil make no attempt to stop him in his hour, so that he may be called the "man who knows nothing about things." Bear thy disgust. It is his treasure (or, food).

3. If thou meetest a man of words in his hour, if he be one like thyself, that which is on thy shoulders set down and become wiser than he is through thy silence, whenever he is speaking evil things. Those who are listening will applaud him, but thy name will be fair in the opinion of the princes.

4. If thou meetest a man of words in his hour, curse him not if he be thy inferior. Let not thy heart rage because of him, for he is a miserable being. Let him remain on the ground, he will punish himself.

5. If thou art in the position of a leader and it is thy duty to give orders to a great number of people, pursue thou a course

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which is wholly excellent, and continue in it until there is no defect whatsoever in thy administration. Truth (Maat) is great, and her virtue is lasting, and she has never been overthrown since the time of Osiris (var. since Ra created it); the man who transgresses her behests (or, laws) is sorely punished. She is the path of him that is [not] a robber. The wicked can indeed steal possessions, but the wicked cannot attain to her state. There is great power in Truth, for she is permanent; the good man says: "She was a possession of my father."

6. Make not terror to exist among the people, for it effects nothing; it is what God has decreed that happens.

7. If thou art one of those who are sitting at table with a man who is greater than thyself, accept what he gives thee, what is set before thy nose. Look not at that which he has before him, but set thy gaze upon that which is before thee. Cast not a multitude of prying glances upon him, for this behaviour will cause him discomfort. Keep thy face turned downwards until he addresses thee, and speak only when he speaks to thee. Laugh thou when he laughs. That will be exceedingly pleasing to his mind, and what thou doest will be very good behaviour. What is in the heart cannot be known. When a great man is [sitting] behind food, his commands are in accordance with his (disposition). A great man gives to the person whom he can reach, but the Ka makes him stretch his hands to those beyond. The eating of bread is under the dispensation of God. When plans of the night come into being, the ignorant man suffers loss thereby.

8. If thou art in the position of a man who is treated with confidence, whom one nobleman sends to another on business, when he sends thee on a mission conduct the business in a right and fitting manner. Perform the mission according to what he says to thee. Let not thy heart eat (i.e. hide) anything of what is said to thee, and guard thyself carefully against forgetting any part of it. Guard thyself also against making harsh the words which one nobleman may speak about another contemptuously by using the utterances of folk in general. Whether it be a nobleman or a man of no account, it is disgrace to the (god) Ka.

9. When thou ploughest, and there is abundant growth in thy field, and God gives a plentiful crop into thy hand, praise not the man who has no children, curse not, boast not, and eat not thy fill from the provisions of thy family. The fear of silence works great things; the man who is master of the kat weight is master of the goods [also], he seizes like the crocodile among the qenbet officials . . . . .

10. If thou art a man in a menial position, and art in the service of a man of honourable estate, and thy treatment by God is good (or, generous). seek not to acquire any knowledge whatsoever about his former estate. Make not great thy heart (i.e. be not arrogant) towards him because of what thou knowest about him and his former condition. Fear him because of what has happened to him, for behold, wealth comes not of itself; it is a law to those who love it. If he squanders it one fears him. It is God Who creates his honourable estate; if he fights on his own behalf he falls down (i.e. dies).

11. Follow thy heart's desire as long as thou livest, and do not more than is ordered. Waste not the time in which thou canst follow thy heart's desire, for it is a hateful thing to the Ka (i.e. the natural disposition) to limit its period. Weary not thyself concerning the affairs of the day, nor be anxious overmuch about thy house and estate; things happen (or, come), follow [thy] inclination . . . . .

12. If thou wouldst be a perfect man and dost possess a house and estate, beget a son who shall be well-pleasing to God. If he does what is right, and if he imitates thee in thy actions, and hearkens to thy teaching, and his behaving is perfect in thy house, and he cares for thy property as if it was his own, seek thou for him every kind of honour. He is thy son whom thy heart's desire has begotten; let not thy heart drift away from him . . . . . But if he follows an evil course, and opposes thy plans, and does not carry out thy instructions, and his behaviour in thy house is detestable, and he treats with contempt all thy words, and sets his mouth in motion with vile words, and his face is turned away, and nothing remains in his hands, cast him away, for he is no son of thine, and he was not bom for thee. He is thy servant by his tongue through his qualities (or, characteristics); he is one who blames them. God will smite him in the body. He will never turn back to control them. The shipwrecked ones will not find a boat for themselves.

13. If thou art in the ante-chamber of a nobleman, whether thou art standing up or squatting, abase thyself the first day. Press not forward, lest thy being turned back should take place. Keep a keen watch on the confidential servant who announces thee; the man who is summoned [by the nobleman] finds a wide seat (i.e. plenty of room). The ante-chamber of a nobleman is governed by precedence, and all its procedure is according to rule. It is God who advances the seat of him that is advanced. It is not effected by the shoulder of a man (i.e. by force).

14. If thou art with common people make thyself like the peasant folk by concealing thy mind. The man who conceals his mind enjoys a good reputation, if he does not wander about after the word of his body. He becomes his own master, a master of affairs by his own planning. Thy name is good without thy word. Thy limbs (or, body) are fat; thy face is with thee, thou praisest thyself without knowing it. The man who is small of heart (timid) hearkens to his body, he sets his defects (or, littlenesses) in the place of his love, his heart becomes a wretched thing, his members dwindle to nothing. The man who is great of heart (i.e. bold) is one of God's men. He hearkens to the command of his heart, his enemy becomes his possession.

15. Declare thy mission and conceal nothing. Devote all thy thought to the counsel of thy lord . . . . . Supposing that a noble destroys his possessions: even if he (i.e. the envoy) thinks of opposing him in the matter, he must hold his peace, having already spoken to him.

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16. If thou art in the position of a leader, press forward thy plans by thy commands; do thou what thou hast decided upon. But remember (or, take good heed concerning) the days that are to follow. If there be no word on thy behalf among those who are praised, calamity overwhelm thee and misery will overtake thee.

17. If thou art in the position of a leader (or, one to whom petitions are made), be courteous, and listen to the petition of the petitioner. Stop not his words, until he has poured out all that is in his heart and has said what he came to say. A man with a petition to make loves the official who will agree to what he says, and will let him talk out his grievance fully. Every petitioner rejoices to have his grievance heard. A fair word rejoices (literally, paints) the heart. If an official stops the flow of words of the petitioner, the people say: “Why is this fellow there having the power to act in this way?”

18. If thou wishest to maintain a permanent friendship in the house to which thou art in the habit of going, whether as master, or whether as brother, or whether as friend, or in fact in any place to which thou hast the entry, strive against associating with the women. The place which they frequent is not good. The man who is not prudent follows after them. A thousand men seeking what is beautiful are destroyed by them. A man is made a fool of by their shining limbs, but they turn into things that are harder than quartzite sandstone. The pleasure is only for a little moment, and it [passes] like a dream, and a man at the end thereof finds death through knowing it . . . . .

19. If thou wouldst have thy lot as a leader a happy one, guard thyself against every evil deed, and above all, fight against the vice of avarice, which is a disease fraught with pain that cannot be conquered. Confidence cannot exist side by side with it. It turns fathers and mothers into evil folk, and also the brothers of the mother. It turns the kindly friend into a bitter enemy, it drives away the trusted servant from his master, and it makes a wife hateful to her husband. It is a strong treasure-house of every kind of evil, and a purse containing abominable vices of every kind. The man who has truth (maat) for his tow-line walks whither her steps lead him, and acquires house and estate; but the avaricious possesses not even a tomb.

20. Be not avaricious when a division of property is made, and be not greedy, and what is thy due shall come to thee. Be not avaricious in thy dealings with thy kinsfolk. The prayer of the long-suffering man is greater than force, even though he be of no account among the people of his own time, and is destitute of the gifts of speech. A very little avarice about a matter of the kind will make hostility to arise even in the man who is usually cool-hearted (i.e., unexcitable).

21. If thou wouldst be wise (or, prosperous) stablish thyself in a house (i.e., get married). Love thou thy wife in the house wholly and rightly. Fill her belly and clothe her back; oil for anointing is the medicine for her limbs. Make her heart to rejoice as long as thou livest; she is a profitable field for her lord. Enter not into disputes with her. She will withdraw herself before force . . . . . Make her to prosper permanently in thy house. If thou art hostile to her she is a well (or, ditch); she gives herself to herself.

22. Satisfy thy servants whom thou trustest with thy possessions, so that they may feel as if they had been rewarded by God. If a man is niggardly in satisfying his trusted servants, he is declared to be a thievish person . . . . . No man knows what will happen as he meditates in the morning. When troublesome events come upon him it will be the trusted servants who will bid him "Welcome.” Peace cannot be brought to the town (or, estate), and when it is brought by the servants ruin supervenes.

23. Repeat not the words spoken by a man who is furiously angry ; hearken not to him; they are the outpouring of a heated mind (or, body). At the repetition of a matter, look on, hear not; let it go to the ground . . . . .

24. If thou art in the position of a man of high rank who sits in the council of his lord, devote thy heart entirely to what is good (or, perfect). To hold thy peace is better for thee than the teftef flower. Speak thou only when thou knowest a matter and canst explain it. Behold, the word is a handicraftsman who speaks in the council, and speech is the most laborious of all works. The explanation thereof hands one over to the staff [of punishment].

25. If thou art strong, make respect for thyself to spread with understanding and with gentleness of speech. Command not except when thou canst guide; abuse brings a man to calamity. Be not haughty in thy heart, lest it be humbled. Keep not silence entirely, take care as to the path thou treadest. Answer a word in a suitable manner. Put away . . . . . control thyself. Subdue the heated emotions of an ardent mind. The man who walks softly fashions his path aright. The man who toils the whole day long never passes a happy moment; and the man who indulges in pleasure all the day long never acquires possessions. Seize a time for rest as does the steersman; the time he is on land another toils (i.e., grasps the pole) . . . . .

26. Approach not a great man in his hour, and irritate not the heart of him who is heavily burdened with care. Injury caused by him comes upon him that is hated by him. He sets free his Ka, he loves him who gives food, who is with God. What he loves he does . . . . . There is peace with his Ka [when] the calamity has fallen.

27. Instruct thou a nobleman in the matters which will be advantageous to him; make his splendour to be among the people; make thou that what a man knows shall fall (i.e., be attributed) to his lord. Thine own food depends upon his Ka (i.e., good pleasure); a kindly (or, loving) heart obtains the meals which satisfy, and thine own back becomes clothed thereby. His light is upon thee to make thy house to live . . . . . He offers a gracious (i.e., helpful) shoulder . . . . . Verily he who hearkens is a being who is loved.

28. If thou art the son of a man who is a member of council and art chosen to go on a mission to make tranquil the multitude, search out the matter with strict justice, and declare thy finding, taking no side. Take heed to what one

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says as do the chiefs . . . . . it is for thee to adjust the case rather than to act as judge.

29. If thou hast been long-suffering with a man in time past, and thou art wearied by a man suing for his right, turn thyself away from him, and remember him not. Whilst he keeps silent to thee . . . . . the first day.

30. If thou hast become great, having been once in a very lowly state, and if thou hast acquired possessions, having been at one time in a state of destitution in the quarter of the city that is known to thee, forget not that which happened to thee in the times that are past. Set not thy heart's confidence on thy goods, which have, after all, only come to thee as gifts of God. Thou wouldst not be superior to any other man if what has happened to thee had happened to him.

31. Bend thy back in reverence to him that is thy chief and thy governor by virtue of the power that he derives from the House (i.e., authority) of the King. Thy house and all that is in it shall prosper thereby, and thou shalt receive the wages that it is meet for thee to have. It is a bad thing to set oneself in opposition to the man who is appointed chief. A man lives as long as he displays gentleness and patience. A man should never injure the shoulder that covers (i.e., protects) him. Rob not the house of the peasants, and seize not by force the property that comes into thy hands. He (i.e., thy chief) will not revile thee because of what thou hast heard . . . . . If he knows it he will be hostile to thee. It is a bad thing to set thyself in opposition in the place which thou hast entered.

32. Have no intercourse with a womanchild . . . . . [text wanting]

33. If thou seekest for friendship with a man, ask not for it, but go to his house, and pass the time (or, pay a visit) with him alone, so that he may not be able to make his attitude to thee unpleasant. Talk wisely to him after a certain period. Find out what his mind is by conversing with him. If there comes up as a subject something that he has seen thee do, or if he does something that makes thee to be ashamed, hold thy peace or show thyself friendly to him ; browbeat him not. Prepare an answer for him with words that will tell, answer not in a way that will irritate him; do not leave him, and do not harass him. His moment must not come, and he must not be cast down at what has been ordered for him.

34. Let thy face shine with cheerfulness as long as thou livest. When there comes forth from the storehouse one of those who went in at the distribution of loaves of bread and his face is set in a frown, he makes known the emptiness of his belly, and he becomes an enemy, being unsatisfied. Do not let any man approach thee and find thee with a gloomy face. A man wishes to remember what is pleasant in the years that he has yet to live.

35. Know thy people (or, acquaintances) when thy prosperity is at a low ebb; thy character (or, reputation) is more than thy friends. It fills the river-side; it is greater than a man’s valuable possessions. Riches pass from one man to another. It is an excellent thing for the son of a man to have a [good] character. Good qualities are remembered.

36. . . . . [text wanting]

37. If thou takest as a handmaid a woman who has always enjoyed good cheer, and is of a merry disposition and is well known to her fellow townsfolk, and she is as thy lawful wife, and is good to look upon, drive her not away, but supply her with food to eat (or, make her fat with good food).

[Here ends the Teaching of Ptah-Hotep.]

Ptah-Hotep's Comments on his Teaching.

A. If thou wilt hearken to these things which I have said to thee, thy condition of life will be like unto that of all those who have gone before thee. And besides the truth that belongs to them remains their beauty: the memory of them shall never depart from the mouths of men by reason of the beauty of their phrasing. Every word will pass current as a thing that can never perish in this land, and it will beautify exceedingly the utterances that the princes and nobles make. It is the Teaching that a man should hand on when speaking to his posterity, so that they may hear it. Thereby he becomes a craftsman in speech, and having heard fine speech himself, he declares it to those who shall come after him, so that they likewise may hear what he has heard. If a well-doing disposition exists in him that is set at the head of affairs he will always be beneficent, and all his wisdom shall endure for ever and ever. The soul that is well trained (or, is understanding) rejoices when its wisdom is established, and it is happy when it is prosperous on the earth. Behold, he becomes a prince through his well-doing disposition, his heart serves as the counterpoise to his tongue, and his lips are true when he speaks, his eyes see rightly, and his two ears hear at the same time. It is a very excellent thing for his son to do what is right, and to keep himself from falsehood [in word and deed].

B. It is a good thing for the son who hears to have heard. He who hears enters in as one who has heard, and he who has heard becomes a hearer who hears what is good and speaks what is good. Everyone who has heard is an excellent person, and it is an excellent thing for him that has already heard [teaching] to hear [more]. To hear is the best of all qualities (or, characteristics), and beautiful affection springs into being thereby. How beautiful is it to see a son searching into the Teaching of his father; through this act he will attain to old age. The man who loves God will hear, but he whom God hates will not hear. Behold, it is the heart of a man that makes its possessor hear or not hear. The heart of a man is life, strength and health to him. Behold, he who has heard hears the word, and he who loves to hear is he who will perform words. How beautiful it is when a son hearkens to his father! And how happy is he (i.e., the father) to whom these words are applicable! How beautiful is the son as a lord of hearing, who has heard and of whom it can be said, He is good in his body, and is treasured by his father! The memorial of him shall be ever in the mouths of those who are alive on the earth at this present, and in the mouths of unborn generations.

C. If the son of a man receives what his father says to him, none of his plans shall fail. Thou art instructed by a son who

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hearkens. His merit [becomes known] among the princes. His control is over that which he speaks—seeing in hearing . . . . . Calamity overtakes [the son who] will not hear. The man of knowledge rises betimes to stablish himself, but the fool of a man injures himself.

D. The fool of a man who has not hearkened effects nothing whatsoever. He looks upon the man of knowledge as a man who knows nothing, and the qualities of virtue and excellence he considers to be defects. He does every kind of thing that is reprehensible, and these cause him to be abused daily. He lives (i.e., flourishes) upon that through which men die, and his bread is that which is filthy and abominable. But his character and disposition are well known to the princes. He goes on living day by day, but he is as one dead, and people keep themselves at a distance from him because of his evil moods, and because of the many calamities that come upon him every day.

E. The son who has hearkened is like a Follower of Horus, and when he has hearkened good [comes] to him. When he is old and has attained the state when reverence is paid to him, he tells his children the things that were told to him, and so makes new the instruction of his father. Every man instructs as he has been instructed, and tells his children what he has been told, and they tell it again to their children.

F. Build up a character and gainsay not thy precept. Make Truth to flourish, give life to thy children. If . . . . . it will come bearing sins (or, defects). Act thou in such a way that the people when they see thee shall say; “Behold, he is exactly like that one”; and that when they hear of thee they shall also say: “Behold, he is exactly like that one.” The people shall see and shall [say] . . . . . subduing the multitude . . . . .

G. Suppress no word [in this book], and add nothing to it, and set not one thing in the place of another. Take good heed not to open the writings (book, documents) that thou hast; instruct according to the [traditional] word. Thou, a man of learning, hearken thyself. Desire thou to establish thy behest in the mouths of those who hear. [Let thy speech be suitable to the occasion] and let every plan of thine be in its place.

H. Make thy heart to sink as in water, control thy mouth, so shall thy plans be among the princes. Make thyself to be wholly in accord with thy lord, make him to say: "This is my son." Then shall those who hear these words say: "Assuredly praise is due to his begetters.” Concentrate thy mind at the time when thou art speaking, and thou shalt make remarkable utterances, and the princes who hear them shall say: "Good, good are the things that come forth from his mouth."

I. Act in such a way that thy lord shall say of thee:—The Teaching of his father must have been very, very good. He came forth from him (i.e., his father), the first of his loins. He has declared his Teaching to him, and the whole of it is in his body, and what he did in making him was greater than what he said to him. Behold a good son, of the gift of God, who has done more than his lord ordered him to do. He does that which is right, and his heart does (i.e., follows) according to his footsteps.

May thy members have strength (or, good health) similar to that which I have obtained, the King at the same time being satisfied with everything that has happened, and mayest thou be master of [many] years of life. It is not a little thing that I have upon the earth. I have obtained one hundred and ten years of life, which the King has given to me, in addition to the favours which surpassed those of my ancestors, for doing what was right for the King up to the place of reverence (i.e., to old age).

Here ends [the book]—its beginning to its end as it was found in writing.

THE COMMANDMENTS OF MAAT

E. A. Wallis Budge, 1924
Estimated Range of Dating: 2500-2345 BC

(Maat or Ma'at refers to the ancient Egyptian concepts of truth, balance, order, harmony, law, morality, and justice. Maat was also the goddess who personified these concepts, and regulated the stars, seasons, and the actions of mortals and the deities who had brought order from chaos at the moment of creation.

The earliest surviving records indicating that Maat is the norm for nature and society, in this world and the next, were recorded during the Old Kingdom of Egypt, the earliest substantial surviving examples being found in the Pyramid Texts of Unas from between ca. 2375 BC and 2345 BC.

As A Principle

Maat represents the ethical and moral principle that every Egyptian citizen was expected to follow throughout their daily lives. They were expected to act with honor and truth in manners that involve family, the community, the nation, the environment, and the gods.

Maat as a principle was formed to meet the complex needs of the emergent Egyptian state that embraced diverse peoples with conflicting interests. The development of such rules sought to avert chaos and it became the basis of Egyptian law. From an early period the King would describe himself as the "Lord of Maat" who decreed with his mouth the Maat he conceived in his heart.

The significance of Maat developed to the point that it embraced all aspects of existence, including the basic equilibrium of the universe, the relationship between constituent parts, the cycle of the seasons, heavenly movements, religious observations and fair dealings, honesty and truthfulness in social interactions.

The ancient Egyptians had a deep conviction of an underlying holiness and unity within the universe. Cosmic harmony was achieved by correct public and ritual life. Any disturbance in cosmic harmony could have consequences for the individual as well as the state. An impious King could bring about famine, and blasphemy could bring blindness to an individual)

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THE LAW

There is little surviving literature that describes the practice of ancient Egyptian law. Maat was the spirit in which justice was applied rather than the detailed legalistic exposition of rules. Maat represented the normal and basic values that formed the backdrop for the application of justice that had to be carried out in the spirit of truth and fairness. From the Fifth Dynasty (c. 2510–2370 BC) onwards, the vizier responsible for justice was called the Priest of Maat and in later periods judges wore images of Maat.

Later scholars and philosophers also would embody concepts from the Sebayt, a native wisdom literature. These spiritual texts dealt with common social or professional situations and how each was best to be resolved or addressed in the spirit of Maat. It was very practical advice, and highly case-based, so few specific and general rules could be derived from them.

During the Greek period in Egyptian history, Greek law existed alongside Egyptian law. The Egyptian law preserved the rights of women who were allowed to act independently of men and own substantial personal property and in time this influenced the more restrictive conventions of the Greeks and Romans. When the Romans took control of Egypt, the Roman legal system which existed throughout the Roman Empire was imposed in Egypt.

In funerary texts

Egyptians were often entombed with funerary texts in order to be well equipped for the afterlife as mandated by ancient Egyptian funerary practices. These often served to guide the deceased through the afterlife, and the most famous one is the Book of the Dead or Papyrus of Ani (known to the ancient Egyptians as The Book of Coming Forth by Day). The lines of these texts are often collectively called the "Forty-Two Declarations of Purity"

A passage in the Instruction of Ptah-Hotep presents Ma'at as follows:

Ma'at is good and its worth is lasting.
It has not been disturbed since the day of its creator,
whereas he who transgresses its ordinances is punished.
It lies as a path in front even of him who knows nothing.
Wrongdoing has never yet brought its venture to port.
It is true that evil may gain wealth but the strength of truth is that it lasts;
a man can say: "It was the property of my father."

Ptah-Hotep was the city administrator and vizier (first minister) during the reign of Pharaoah Djedkare Isesi, the 8th and penultimate pharao of the Fifth Dynasty. He is credited with authoring The Instructions of Ptah-Hotep, an early piece of Egyptian "wisdom literature" meant to instruct young men in appropriate behaviour.

Ptah-Hotep (meaning "Peace of Ptah"), sometimes known as Ptah-Hotep I or Ptahhotpe, was an ancient Egyptian vizier during the late 25th century BC and early 24th century BC Fifth Dynasty of Egypt.

The doctrine of Maat is represented in the declarations to Rekhti-merti-f-ent-Maat and the 42 Negative Confessions listed in the Papyrus of Ani. The following are translations by E. A. Wallis Budge.)

The 42 Negative Confessions from the Papyrus of Ani.

1 I have not committed sin.
2 I have not committed robbery with violence.
3 I have not stolen.
4 I have not slain men and women.
5 I have not stolen grain.
6 I have not purloined offerings.
7 I have not stolen the property of the gods.
8 I have not uttered lies.
9 I have not carried away food.
10 I have not uttered curses.
11 I have not committed adultery.
12 I have made none to weep.
13 I have not eaten the heart [i.e., I have not grieved uselessly, or felt remorse].
14 I have not attacked any man.
15 I am not a man of deceit.
16 I have not stolen cultivated land.
17 I have not been an eavesdropper.
18 I have slandered [no man].
19 I have not been angry without just cause.
20 I have not debauched the wife of any man.
21 I have not debauched the wife of [any] man. (repeats the previous affirmation but addressed to a different god).
22 I have not polluted myself.
23 I have terrorized none.
24 I have not transgressed [the Law].
25 I have not been wroth.
26 I have not shut my ears to the words of truth.
27 I have not blasphemed.
28 I am not a man of violence.
29 I am not a stirrer up of strife (or a disturber of the peace).
30 I have not acted (or judged) with undue haste.
31 I have not pried into matters.
32 I have not multiplied my words in speaking.
33 I have wronged none, I have done no evil.
34 I have not worked witchcraft against the King (or blasphemed against the King).
35 I have never stopped [the flow of] water.
36 I have never raised my voice (spoken arrogantly, or in anger).
37 I have not cursed (or blasphemed) God.
38 I have not acted with evil rage.
39 I have not stolen the bread of the Gods.
40 I have not carried away the khenfu cakes from the spirits of the dead.
41 I have not snatched away the bread of the child, nor treated with contempt the god of my city.
42 I have not slain the cattle belonging to the God.

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THE TEACHING OF TUAUF THE SON OF KHATTAI

Source: British Museum Papyrus No. 10,182
and No. 10,222
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2345 - 2181 BC.

(The next oldest Book of Moral Precepts known to us is probably the Teaching of Tuauf, the son of Khattai, who wrote it for the benefit of his son Pepi; when and where Tuauf lived is unknown. The Teaching of Tuauf is considered to be a work of the 6th dynasty (2345 to 2181 BC.) or soon after. The Teaching of Tuauf was very popular under the New Empire (1550–1077 BC), and it seems to have been used as a text-book in schools and colleges, partly because its contents were more interesting than the religious texts that were usually studied, and partly because from one end to the other it is an eulogy of the profession of the scribe and the man of books.

A copy found in a more or less complete state only in papyri of the 19th or 20th dynasty (1292 to 1077 BC.). From the copy's composition it seems clear that the copyists of it at that time did not understand what they were writing; the obvious mistakes in the text are very numerous, and many passages mean nothing, or at any rate, are untranslatable. In spite of these defects, the main object of Tuauf in writing his work was to instil into the mind of his son Pepi a love for letters and for the profession of the scribe, and also to make him study the apophthegns of the Ancestors.

What Tuauf's social position was we know not, but by some means or other he learned to write and to express himself with tolerable clearness. He was probably not a man of high rank, and he seems to have worked at some kind of trade. In the course of this he found his ability to read and write of such importance that he determined to have his son properly educated, and to make him a scribe. He lacked the skill of the professional scribe in turning his sentences, and he employed in his Teaching the words that were in common use among the people of his own class. A thousand or twelve hundred years later, when the temple scribes and teachers under the Ramessid kings began to use his Teaching as a text-book, these archaic words were no longer understood, and others of more modern use were substituted for them. Blunders in copying and attempts at emendation have brought the text of Tuauf's Teaching into the unsatisfactory state in which we find it to-day.)

Text:

THE BEGINNING OF THE TEACHING THAT WAS COMPOSED BY A MAN OF THE THART, WHOSE NAME IS TUAUF, THE SON OF KHATTAI, FOR HIS SON WHOSE NAME IS PEPI, WHEN HE WAS SAILING UP THE RIVER WITH HIM TO KHENNU (OR TO THE COURT?), TO PLACE HIM IN THE HOUSE OF THE TEACHING OF BOOKS (IX., WITH THE SONS OF THE PRINCES OF KHENNU). HE SAID TO HIM:—

1 I have considered the exhaustion caused by labour, I repeat I have considered it; [therefore] devote thy mind to books, I have also considered who has been released from the corvee, and assuredly there is nothing more [to be esteemed] than books. They are like a well. Dig down deeply therefore into the depth of Kamit {ix., the literature of Egypt), and thou wilt find the following aphorism: As for the scribe, any (or every) position at Court may be his ; he needs not be a beggar therein. The man who works to satisfy another never obtains a settled position. I have considered the other professions likewise, and to them also this aphorism may be applied. I would make thee to love books as thy mother. I would bring in their beauties before thy face, for the profession of the scribe is greater than any other—there is nothing equal to it upon the earth. Even when he is a beginner and is making progress, though still a mere youth, his views are discussed. He is despatched on missions of state, but does not come [back] to place himself under restraint.

2 I have never seen the blacksmith (literally, the man who casts statues in metal) in charge of a mission, or the gold-worker despatched on one. But I have seen the coppersmith at his work at the door of his blazing fiery furnace. His fingers are [knotted and rough] like the hide of the crocodile, and he stinks more than the guts of fish.

3 Every artisan who wields the chisel, has he any more rest than the ploughman? (Or, perhaps, "he needs more rest than the ploughman.") His fields are [made of] wood, his tools of tillage are of copper. He is released from work in the nightseason, 0and works more than he did with his arms [in the day-time]; in the night-season he lights his lamp.

4 The stone-mason is always seeking blocks of sandstone of aU kinds suitable for his work. When his period of work is ended in the evening, his arms are weary, and he (i.e., his whole body) is exhausted. He sits himself down when Ra enters [the Tuat], and his thighs and the bones of his back [seem] as if they were coming asunder.

5 The barber shaves until far into the night. When he sets himself to eat he must put himself on his upper arm. He betakes himself from one quarter of the town to another in search of the men who want shaving {i.e., his customers). He tortures his hands and arms to fill his belly, just as do the honey-flies {i.e., bees) which devour their own productions.

6 The waterman has to work down the river into the Delta in order to gain his wages. He must toil excessively and work as long as his arms are able to do so. The mosquitoes and gnats sting him to death, his stink chokes him. He sets out for his garden, he sets out for his house . . . . .

7 The workman (or, mud-puddler) who builds dams (or, makes bricks) in the fields must pass his time among the cattle. He has to do work in the vineyards and for the pigs. He cooks his food in the fields. His garments are stiff with the mud which is caked on them, the straps break. If he goes into the wind it stifles him; when his fire appears (i.e., bums up)

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he is comfortable. He works wooden tools with his feet. If he frees himself from them and crosses the threshold, he is driven from the place.

8 I will speak to thee also about the builder of walls. He is eaten up with disease, for he lives out in the open air among the winds. Tlie building material is in his garb. He is tied to the walls like the Lilies in order to attain to what he seeks. His arms are in evil case . . . . . all his clothes are dilapidated. He eats the bread of his fingers, he washes himself once only. His misery is so great that it can hardly be described correctly . . . . . from one chamber to another, ten cubits . . . . . by six cubits from one month to another he clings to the scaffolding like the lilies on the houses, doing work of every kind. If he has bread [to eat] it is to his house that he gives it. His children are cruelly beaten [by him].

9 The gardener brings in to me gazelle (sic). His shoulders are bowed under crushing loads, and his arms and his neck become diseased. He spends the forenoon in watching the onions and the afternoon in attending to the vines. He is obliged to work every day, and everything he does exhausts his body.

10 The farm-labourer, his clothes [last] for ever.* (*Or, perhaps, "The farm-labourer is always held accountable by his employer.") He has a raucous voice like that of the corncrake (?) His fingers and hands and arms are dried up by the winds and are cracked. He is worked to exhaustion . . . . . a man would choose the security afforded by lions to that which he has. The taste of death is in him. His roof is the earth among them. He comes through the fields, he comes to his house in the evening, and is utterly worn out by the journey.

11 The weaver sits in a closed hut, and has a lot which is worse than that of a woman. His thighs are drawn up close to his body, and he cannot breathe freely. The day on which he fails to do his tale of woven work he is dragged out [from his hut] like a lily (or lotus) from the pool. Only by bribing the watchman at the door with [his] bread-cakes can he make him let him see the sunlight.

12 The spear-maker (literally, the maker of weapons for fighting) suffers sorely when he has to go out into the hills. He must pay much money for the hire of the asses and [their drivers], and his expenses for provender for them on the way are very great. He comes through the fields, he comes to his house, and is utterly worn out by the journey.

13 The envoy when he is about to come forth into the mountainous country (or, desert) bequeaths his possessions to his children, being afraid of lions and the thievish nomads, the Aamu. And when he returns to Egypt, and has come through the fields, and reaches his house at nightfall, he is utterly broken by the fatigues of the journey.

14 The reed-cutter, his fingers are filthy, and the stink of them is that of the dealer in fish His eyes are dazed (or, sunken), his hand never rests. He passes the whole day in cutting papyrus, he detests [wearing] clothes.

15 The lot of the sandal-maker is an evil one indeed. He must beg [for work] everlastingly. His health is the health of a hooked-fish He gnaws the strips of leather.

16 The washerman who toils on the river bank is a neighbour of the crocodile . . . . . filth rises on the water, his hand never stops. It is not a restful profession which I now set before thee, or the happiest of all professions! His food is mixed up with his apparel, not one of his members is clean, he must put himself into the garments of women. His miserable state is one to weep over. He spends his whole day with the stick for beating the clothes [in his hands]. When clothes are brought to him to wash he is told that if he delays he will be beaten.

17 The snarer of wild-fowl toils exceedingly hard when he tries to see the birds as they fly high in the sky. When he sees the birds in a mass in the sky, he says: "How I wish that I had a net handy!" but God does not give him his heart's desire to help him to carry out his thoughts.

18 Moreover I tell thee that the trade of the fisherman is the worst of all trades. Does he not verily have to toil in the waters of the river, where he is mixed up with the crocodiles? When the river-plants are sparse there is no one to cry out to him, "A crocodile lurking there." Fear blinds his eyes . . . . . Verily there is no occupation than which better cannot be found except the profession of the scribe, which is the best of all.

19 When a man knows the books one will say, "They are good for thee," No other profession will I set before thee; verily each worker curses his work [except the scribe]. No man says to the scribe, " Work in the fields for such and such a man." Verily that which I am now doing as I sail up the river to Khennu (the Court?), behold, I do it for love of thee. Even one day [spent] in the house of instruction (i.e., school) is profitable for thee, and the work done therein will endure as long as the mountains. These are the things that I would have thee to know quickly, quickly, for they drive away the Beast (or. Serpent?) Betennu.

20 I will [now] speak to thee words concerning other matters, to instruct thee and make thee to know [how to behave] and how to avoid contention (or, quarrelling). Be thou one of those who have weight (a settled object?) in their plans, for if a man adopts an object hastily he knows not where his plans will end. A man may have lapis lazuli in his hand [for] the lions . . . . .

21 When thou art following in the train of princes walk decorously, as if thou wert feeling pleasure. When thou goest into a house and findest the master therein, the hands of another not being before thee*, sit down, [lay] thy hand on thy mouth, and ask no questions of anyone who may happen to be near thee. (*Or, perhaps, "and findest the master therein [engaged] in discussing with another man affairs [of which thou art ignorant]." He who says "[Tell me,] I pray," is like the man who tries to break a cudgel with a twig* (*Tuauf is here quoting a proverb; he quotes it again a few paragraphs later.)

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22 Ur-shefit lays a burden upon thee. Utter no cryptic words; he who conceals his body (or, mind) works against him. Speak not words of pride and arrogance, even when thou art sitting by thyself, or, according to a variant reading, alone.

23 When thou comest out of the house of teaching {i.e., school)—it having been told thee that midday has come—and thou goest singing (or, shouting) about the courtyards of the houses, I charge thee not to enter into [the houses] to which they belong.

24 When a great man of the town sends thee on an errand, deliver the message which he gave thee word for word, even as he uttered it. Take nothing away from the message which he gave, and abandon [the idea] of making any addition to it. Let him not set his heart. He is filled with [good] qualities of every kind, there exist no hidden things to him, no place is large enough to contain him.

25 Speak not lies to (or, concerning) thy mother, for the sake of this Great Chief (Osiris?). . . . . Act not in any wise against her, not even when thou art by thyself or, according to a variant reading, alone. If thou art one who despises the belly thou wilt be hearkened to. If, when thou hast eaten three bread-cakes, and hast drunk two pitchers of beer, thy belly is not full, thou must fight against it (i.e., thy ravenous appetite). If another man is filled therewith make no stand: it is like a man trying to break a cudgel with a twig.

26 Behold, it is a good thing for thee to dismiss the crowd of people that are about thee, [so that] thou canst hear [privily] the words of the nobles. O that I could make myself like imto thee—son of men (a title also found in Qumran texts and New Testament writings). Thou marchest like one who has made himself the master of . . . . . The scribe who hears (or, obeys) is seen [and known]; he who obeys becomes a man of might. Fight against the words that are against (i.e., condemn) it. Make thy feet hasten when thou marchest and spare not thyself . . . . . Make thyself to be friendly with thy young companions.

27 Behold, the goddess Renenit is on the way of God, and it is the goddess Renenit whom the scribe has upon his shoulder on the day of his birth, and when having become a man, he enters the Council Chamber. Verily there is no scribe who does not eat the food of the King; life, strength, and health be to him!

28 The goddess Meskhenit makes the scribe to flourish and to prosper, and sets him at the head of the Council. Tua-Ra is his father and his mother (or, his father and his mother praise Ra). They set him on the path of life. Behold, these are the things that I would set before thee, and before the children of his (i.e., his son's) children.

THE TEACHINGWHICH KING KHATI WROTE FOR HIS SON MERIKARA

or: Instruction Addressed to King Merikare
or: The Teaching for King Merykara
Source: Vladimir Semyonovich Golenishchev, 1913,
Ermitage, St. Petershurg, No. 1115, 1116a & 1116b
Translation: Alan Henderson Gardiner, 1914
Estimated Range of Dating: 2025-1700 BC.

(Instruction Addressed to King Merikare or The Teaching for King Merykara, is a literary composition in Middle Egyptian, the classical phase of the Egyptian language, probably of Middle Kingdom date (2025-1700 BC).

In this "sebayt" (wisdom teaching) the author has a First Intermediate Period king of Egypt possibly named Kheti address his son, the future king Merykara, advising him on how to be a good king, and how to avoid evil. Merykara is the name of a king of Dynasty 9 or 10, the line or lines of kings who ruled northern Egypt during a period of division, the First Intermediate Period (about 2150-2025 BC). Perhaps this allowed the author of this composition greater freedom in describing the limits of royal authority than might have been possible in referring to kings of a unified Egypt; the Teaching for King Merykara is effectively a treatise on kingship in the form of a royal testament, the first of this genre. Similar works were created later in the Hellenistic and Islamic world, and, in the speculum regum, had a parallel in medieval Europe. Like similar later "royal testaments" one of its functions may have been the legitimization of the ruling king.

Synopsis: The first, mostly destroyed, section deals with the putting down of rebellion, the second with how to treat the king's subjects. The third section gives advice on how to run the army and religious services. The fourth describes the king's achievements and how to emulate them. Next, in contrast to the continual recycling of architectural blocks, the king is instructed to quarry new stone, not reuse old monuments; the reality of reuse is acknowledged, but the ideal of new work is commended. Similarly, the destruction of a sacred territory at Abydos is recorded; the king expresses remorse, as if accepting responsibility for the unthinkable that must have recurred throughout history - sacrilege in the name of the ruling king, subject to divine retribution during a judgement of the dead.[6] The importance of upholding Maat, the right world order, is stressed. The last two sections contain a hymn to the creator god (who remains unnamed) [7] and an exhortation to heed these instructions.

The contrast between real and ideal make the composition a reflection on power unparalleled in Ancient Egyptian writing.

Principal sources: The text is known from three fragmentary papyri. They only partly complement one another and the most complete one, the Leningrad Papyrus, contains the largest number of scribal errors and omissions, making it very difficult work with.

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• Papyrus Hermitage 1116A, late Dynasty 18
• Papyrus Moscow, Pushkin Museum of Fine Arts 4658, late Dynasty 18
• Papyrus Carlsberg 6, late Dynasty 18

The "Teaching of King Khati" is a remarkable composition. King Khati wrote it for the benefit of his son Meri-ka-Ra. Unfortunately the only version of it which we have is the work of the scribes of the 19th dynasty, but there seems to be little doubt that the composition itself is about two thousand years older. This Teaching of Khati is different in every way from that of his predecessors, and this royal author intended to teach his son something more than morality. The first six paragraphs advise Meri-ka-Ra how to deal with disloyal, noisy sedition-mongers, who go about the city talking and inciting men to overthrow the existing government. He is to use no half measures, but to seize such folk, kill them, blot out their name and memorial, and destroy their adherents.

The next three paragraphs counsel just and considerate treatment of the nobles and the people in general : Stablish thy boundaries and provide for the future, seize not all the land. [Life] passes quickly upon earth and is of short duration.

The next seven paragraphs deal with an incident in a fight which King Khati had with the princes of Thebes at This, near Abydos; the subjugation of the peoples to the north-west and north-east of Herakleopolis; the nomad tribes of the Aamu (or Syrians) and their warlike and unconquerable disposition.

The rest of the text, and this is a surprise, is monotheistic, meaning it deals with only One God. The passages contain the simplest and grandest description of the power and majesty of the God of Creation which has been found in Egyptian papyri. It is clear from some of the lines in them that the god whose power Khati describes is Ra, the oldest sun-god of Heliopolis, who was undoubtedly regarded as the creator of the material universe. King Khati's monotheism is of a very high order, but Ra was, apparently, not almighty, for he had enemies, who subsisted against his will, and whom he had to slay. And his power over the men whom he had created in his image was not great enough to prevent them from conspiring against him. Moreover, to help men to overcome "happenings," (i.e., accidents and calamities) and diurnal and nocturnal visions, he was obliged to invent for them Hekau, "words of power" (i.e., magical spells, incantations, exorcisms, and the like). As these were to be recited whilst certain ceremonies, of a symbolic and magical character, were being performed, and as both the spells and ceremonies were designed to destroy the power and works of evil beings, they must be regarded as the foundation of the "White Magic," which Ra invented to defeat "Black Magic."

(The hieratic text of this Teaching is only found in copies of it which were made by the scribes who flourished under the New Empire, and is preserved at St. Petersburg and Moscow. It was published in 1913 by Vladimir Semyonovich Golenishchev in Les Papyrus Hieratiques No. 1115, 1116a et 1116b de L'Ermitage Imperial a St. Petershourg,.and translated into English by Alan Henderson Gardiner in the Journal of Egyptian Archaeology, Vol. I, p. 22 ff.)

[The first two or three columns are much mutilated, and little connected sense can be got from the fragments.]

1 [The few words which remain suggest that the king tells his son what characteristic in a man he considers to be absolutely essential for ruling successfully.]
2-4 [These paragraphs deal with the suppression of rebellion.]

5 The king, considering the case of a man who is friendly with disloyal folk, and possesses the gift of fluent speech, and is very popular with many in the city and can bend them to his will, and is a mischievous chatterer, advises his son to seize him, and kill him, and blot out his name, and wipe out every memorial of his existence, and suppress all who were his adherents.

6 A quarrelsome discontented man causes uproar in a city, and will split the community into two parties. If thou dost find a man of this kind, but canst not thyself deal adequately with him, summon him to appear before the council, and prosecute him as a rebel, for he is one. A chatterer in any case causes trouble in a city. Curb the mob. The man with nothing to lose rebels naturally.

7 A king must not punish in the heat of passion; use discretion in punishing, and thy people will rejoice. Show thyself to be a speaker of the truth before the God . . . . . The heaven of a man is a good disposition (or, nature); the curse of a man who is broken-hearted through suffering is a terrible thing (or, calamity).

8 Make thyself a craftsman in speech, for thereby thou shalt gain the upper hand. The tongue of a man is his weapon, and speech is mightier than fighting. No man can come behind him that is skilled in heart . . . . . Those who do not know cannot seize the man who knows, and where he is no evil thing takes place. Truth comes to him in a well rubbed-down state in the form of the sayings of the ancestors.

9 Follow after (or, imitate) thy fathers of olden time. The [mind] is trained by knowledge. Behold, their words stand fast in writing. Open [their book], read, and follow their wise counsels, and in this wise shall the workman become a man who has been taught. Be not evil; good is graciousness (or, sympathy). Let thy loving sympathy stand as a permanent memorial of thee. Multiply thy [benefit] . . . . . in the city. The people will give thanks to God for thy benefactions, and they will praise thy goodness, and will pray for thy health [in years to come].

10 Pay honour to princes, and treat thy people well. Make the boundaries of thy country to flourish enlarge them), and the districts about thee. It is a good thing to work (i.e., make provision) for what is (or, those who are) to come after. Pay honour to a life of work, for he who is satisfied in heart

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becomes an evil . . . . . It is a despicable thing for a man to fetter the land (his estate?). The man who has nothing is greedy for the property [of others] upon earth has no continuity . . . . .

11 Make great thy princes and they will carry out thy laws. The man who possesses wealth in his house favours no man; the man with possessions has no need of [bribes]. The poor man does not say what it would be right for him [to say], and the man who says, "I would have more" is not trustworthy for he will favour the side that will bribe him. A prince is truly great when his princes are great; a king is strong when he has shenit (i.e., mighty men) about him. Awe-inspiring is he who has many princes about him. Speak what is true in thy house, and the princes who are on the earth shall fear thee. All is well when the Lord is right of heart, [for] the chief (or, innermost?) chamber makes reverence to be felt for the outside thereof.

12 Do the right, and thou shalt continue upon the earth. Make the weeper to cease his plaint. Fleece not the widow woman. Drive no man away from the property of his father (i.e., ancestral estate). Defraud not the princes by removing them from their hereditary offices. Take good heed not to inflict punishment unjustly. Slay none unnecessarily; it will not be profitable for thee. Inflict punishment by means of beatings and putting men under restraint; through treatment of this kind this land shall have a sure foundation. But an exception to this treatment shall be the rebel whose plottings have been found out. God knows the evil-hearted. God smites him for transgressions against Him even to blood . . . . . Slay not the man with whose virtues thou art acquainted, with whom thou hast in times past sung the writings [in school] and read the [Sapu Book] of God. Enter with a long stride the place of hidden things (or, mysteries). The soul of the man who is slain comes to the place which it knows, it steps not aside from the ways of yesterday. No words of power (i.e., magical spells) can turn it back, and it advances to the place where waters flow for it.

[We will now refer to three paragraphs 13, 27 and 28, but which give to the Teaching of Khati a character possessed by no other moral work except that of Amen-em-apt. These paragraphs deal with religion and not morality, and that they should occur in a work written nearly three thousand years before Christ is very remarkable. Paragraph XIII carries on the subject of the preceding paragraph, in which the King says:

13 “Do right deeds, thou shalt remain on the earth,” He goes on to say, If thou wilt oppress the widow, and usurp the orphans' possessions, and dismiss the magistrates who judge rightly, and punish innocent men, and murder people, thou wilt be judged and punished after death. [The passage concerning the Judgement is so important that I reproduce Golenischeff’s transcript of it, and a translation of it:—]

THE JUDGEMENT.

"[Remember] the Tchatchaut* who judge wrongdoers. (*i.e., the Company of Assessors in the Other World, presumably the Forty-two great gods of the Hall of Maati, which was presided over by Osiris) Know thou that they will not be lenient (or, pitiful) [On] that day of the judgement of wretched man, [In] the hour of the doing of [their] appointed duty. It is a terrible thing for a man who knows [his sin] to be charged with it. Fill not thy heart [with hope] because of length of years, [For] they regard a whole lifetime as a single hour. They prove [a man] after [his] arrival in port (i.e., death). His qualities are placed near him as means of subsistence. There (i.e., in the Other World) existence is everlasting. A fool is he who has put [the remembrance of] it away from him. The man who attains to that place without wrongdoing Has an existence there like that of God, Going about unhampered like the Everlasting Lords."

14 Train up the young men to be soldiers and thou wilt be beloved by the Court, and let thy retinue of servants be great and numerous. See that thy town is always filled with hale young men who have newly arrived, being twenty years of age. Young men rejoice in following the dictates of their hearts. Successors of dependants appear, and a father with his children . . . . . Thus I raised soldiers when I ascended the throne. Make great thy great men, promote [those who fight] for thee. I pray thee to increase thy young men who follow thee, provided with inventories, endowed with fields and supplied with cattle.

15 Make no distinction in thy behaviour towards the son of a man of rank and the son of a man of humble parentage, but attach to thyself a man by reason of what his hands have effected. All handicrafts are performed according to the . . . . . the Lord of Strength. Guard thy border, set up thy lasting monuments, so that the corvde gangs may be profitable to their lord. Set up thy [fine] monumental buildings to God, for this will make to live the name of him that builds them. Let a man do what is of benefit to his souls, [that is to say] let him make the monthly purification, and take the white sandals, and betake himself to the temple, and unveil what is usually secret, and enter the shrine (or, sanctuary), and eat bread in the house of the god.

16 Make the libation tank to overflow, make great (or, large) the bread-cakes, multiply the daily offerings, for it benefits the man who does this. Make to flourish thy monuments according to thy wealth (or, power). One day [only] will provide for eternity, and one hour [only] will produce benefit for him that comes after. God has knowledge of the man who works for him. Carry statues of thyself into a remote land, and let not the people count [the labour] of doing so. Sick is the man who lacks a thing to fight about, in the interior of Egypt the fighting man is never cool.

17 Young recruits attack young recruits, according to what the men of olden time have said about the matter. Egypt fights in the cemetery, smashing the tombs and smashing . . . . . Thus did I myself and thus did it happen . . . . . Entreat not evilly the country of the South.

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Thou knowest what the Court said concerning it in times past, and it came to pass even as these things came to pass. They did not invade it, as they said . . . . . The town of Ten (Thinis), which was the boundary on the south, and as far Taut (?), I captured it like a water flood. King Meri[ka]-Ra, whose word is truth (i.e., this king was dead), did not do this. Be long-suffering in ruling that country act wisely, having regard to the future.

18 Keep on good terms with the region of the South. Men will come to thee bowed under loads with offerings. I acted as the men of olden time did. If a man has no grain to give [as tribute] be compassionate, for they are feeble folk by the side of thee. Fill thyself full of thine own bread-cakes and beer. Then shall the granite come to thee [from Sun, i.e., Syene] without any hindrance. Destroy not the monuments of another man, but hew stone for thyself in Reau.* (*i.e., the quarries of Turah, about 20 miles south of Cairo on the East bank of the Nile.) Build not thy tomb with stones from a wrecked tomb . . . . . Behold, thou King, Lord of joy of heart, thou art lazy, thou sleepest in thy strength. Follow thy inclination as I have done and thou shalt not have an enemy within thy border.

19 A certain man stood up, he was a lord of the town, and his heart was broken because of Ta-Mehu (i.e., the Delta), from Het-shennu to Sebaqa, its southern border as far as the marsh land of Khaui (near Herakleopolis). I settled the country on the west [of the Delta] as far as the margins of the Lake (or, Sea). They work (or, pay tribute), it yields . . . . . The Eastern country is full of nomad Arabs, their tribute . . . . .

[The next five paragraphs, 20-24, are full of difficult words and passages. They refer to the writer's conquest of the country to the north-east of Egypt, including Syria. He had subjugated it as far as Kantarah, and apparently had established garrisons to keep away the Semites and other Asiatic peoples. He now wishes to see a strong man arise in the person of his son. And, moreover, he says, the Pett peoples (i.e., the nomad tribes of Palestine and Syria) may be described thus:-]

20 The Amu are a despicable folk. The region in which they live is a miserable place, the water of the well[s] is horrible, it is difficult to travel about in because of the great number of the trees (or, jungle), and their roads are bad because of the mountainous districts.

21 The Amu is never to be found in the same place, and his feet are always on the move, marching from one place to another. He has been fighting ever since the time of Horus. He conquers nobody and nobody conquers him. He never announces the day on which he is going to fight, and is like the captain who rushes off suddenly to quell a rebellion. During my time the Pett tribes of the Amu were like a weapon in a fortress . . . . . I allowed the people of Ta-Mehu (i.e., the North-land, or Delta) to fight them.

22 I carried away captive their holders of land and their cattle . . . . . the Amu are a beastly folk to the Egyptians. Let not thy heart have concern about him. He will attack and rob an isolated encampment, but he will not attack a walled town. Dig down the dyke and flood half of the district as far as Kamui (Athribis), verily it is the navel-cord of the nomads of the desert. Its walls are manned with armed men, its inhabitants are many and they know how to handle . . . . . Then there is the town of Tetu-Asut (A part of the modem district of Sakkarah, to the South of Memphis), the people whereof are ten thousand in number, and they are free and untaxed.

23 There are princes in it who from the time of Ra have gone to the Court [of Memphis]. Its borders are well defined, its coast-guards are strong, and it has many Northern men (i.e., Delta folk) in it, and they irrigate it. The North-land gives tribute in the shape of grain. Behold, it is the lands of wood of the North-land. They built a dyke that reached to Hensu (Hanes—Herakleopolis) . . . . . Take good care not to be hemmed in by hostile subjects . . . . .

24 When there is revolt on thy southern border it is the Pett folk (i.e., nomad tribes) who will take up arms against thee. Therefore build forts (blockhouses?) in the North-land. A man's name is not belittled because of what he has done, and the city that is protected cannot be injured. Build forts . . . . . The enemy loves the man who is evil-hearted, for his disposition is vile. King Kha-ti (Presumably Khati I, the founder of the Herakleopolitan Dynasty), whose word is truth, has laid down the following in his wise counsel; He who is silent (i.e., inactive) against the man of violent heart is destroyed; God fights against the man who is an enemy of the temple. Here the section of the text that contains Khati's advice of a political character comes to an end; he now harks back to his moral Teaching.

25 There shall come one . . . . . who shall carry it out; he shall understand what has been decreed . . . . . the day of his coming. Provide drink offerings in abundance. Pay honour to God, and say not: "He is poor-spirited." Let not thy hands and arms drop in idleness, but work willingly. What destroys heaven is apathy. Monuments are regarded by an enemy, [for] he does not destroy them because he wishes that what he himself has made shall be maintained in good order by him who comes after him. There exists no man who has not an enemy. [The Lord] of the Two Lands understands affairs, and the King who is surrounded by nobles does not act stupidly. He was wise even when he came forth from the womb; he was set apart (or, distinguished) to be at the head of the land of millions [of men].

26 Kingship is a splendid rank. Even when [a king] has no son and no brother to perpetuate his monuments, lo, one king maintains the reputation of another. A man works on behalf of his predecessor, because he wishes that what he himself has done shall be maintained in good order by his successor. Behold, an evil happening took place in my time, that is to say, the funerary districts of Tenu (Thinis) were laid waste. It took place because of an act of my own, and I only had knowledge of it after the deed was done. Verily my

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punishment was in proportion to what I had done. A contemptible man and unprofitable is he who thinks that he can make to flourish again what he has laid waste, or build up what he has overthrown, restoring its perfect state and beauty. Take good heed to this matter; a blow struck brings a counter blow in its train; and this is the irresistible result of every action (or, deed).

27 God the Creator. His Worship and Power. "God has hidden Himself; [He] knows the dispositions [of men]. None can resist the lord of the hand* (see page 20) Who attacks the things which are seen by the eyes (or, whilst the eyes look on). God is to be adored [when] He is on His way. Stones are worked upon, copper (or, bronze) is wrought [into images of Him]. The parched land is rewarded with a stream. A river will not permit itself to disappear, it destroys (or, dissolves away) that ground in which it hid itself. The soul journeys to the place which it knows. Found [and] make perfect (or, magnificent) thy house of Ament (i.e., the west bank of the Nile), Beautify thy house of Khert-Neter (i.e., the cemetery) As is right to do, like one who observes the law. For the minds (or, hearts) of men rely upon it. The disposition of him that is right of heart is more acceptable than the ox of the worker of iniquity. Work for God, He will work for thee in like manner. Make offerings 130. to keep the tables for offerings well-supplied, [And] with the cutting [of funerary texts add] the similitude of thy name. God knows well [the man] who works for him."

28 [King Khati continues his advice thus:-] "Regulate (or, keep order among) men and women, who [are] the flocks and herds of God. (Compare Psalm 74,1; 79,13; 95,7; 100,3.) He made heaven [and] earth for their will (i.e., pleasure), He dissipated the darkness of the waters, He made the breezes of life (or, the life-giving air) for their nostrils. They are the images (or, likenesses) of Him, (Compare Gen. 1,26-27; 9,6.) Who came forth from His members. He mounts up into the sky for their hearts (i.e., gratification). He has made for them fruits and vegetables, flocks and herds, feathered fowl [and] fish for their subsistence. He has slain his enemies, he destroyed his own children because they conspired and made rebellion. He made the daylight for their hearts (i.e., gratification). He made himself to travel in a boat so that he could see them. He has raised up a shrine behind them. [When] they weep he hearkens [to their cry]. He made for them a governor in the egg (i.e., governors who were kings before they were born.), A captain to strengthen the back of the feeble man. He made for them words of power [for] weapons To repulse the might of [untoward] happenings [And terrifying] visions by night as well as by day. He has slain those who were rebels in heart As a man chastises his son for his brother. God knows every name."

29 Do no evil thing. My mouth gives laws of every kind for the King. Make direct thy face before thee, lift up thyself like a man. O that thou mayest come to where I am without any laying information against thee. Slay not any man who approaches thee and whom thou hast favoured, for God knows him. He who flourishes on earth is one of them; those who follow the King are gods. Make the love of thee to be among all the peoples. A generous (or, well-doing) character is held in remembrance . . . . . it was said concerning thee the time of the feeble man is at an end. Thus said those who were dependants in the House of King Khat-ti when prophesying about him that was to come to-day. Behold, I have declared to thee the profitable things of my mind; make them to be firmly grounded before thee.

30 Colophon (descriptive Conclusion): It (i.e., the book) has gone out (i.e., it is finished) in peace, as it was found in writing in the writing of Khamuas for himself, the silent one of truth, of kindly nature, generous and a lover of men. He stood not in the eye of another, he was not one given to scurrilous (or, blasphemous) abuse, he was the servant of his lord, a scribe who a man skilled in the craft of Thoth, the scribe Khamuas, and for his brother whom he loved dearly, the silent one of truth, of kindly nature, a man skilled in the craft of Thoth, the scribe Mahu.

THE INSCRIPTIONS OF ANTEF THE SON OF SENT

The Philosophy Of Antef, The Son Of Sent.
Source: British Museum stele, No. 197
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 2120 - 2070 BC.

(Antef, or more precisely Sehertawy Intef I, was a local nomarch at Thebes during the early First Intermediate Period and the first member of the 11th Dynasty to lay claim to a Horus name. Intef reigned from 4 to 16 years c. 2120 BC or c. 2070 BC during which time he probably waged war with his northern neighbour, the Coptite nomarch Tjauti. Intef was buried in a saff tomb at El-Tarif, known today as Saff el-Dawaba.

Intef, whose name is commonly accompanied by epithets such as the Elder, the Great (= Intef-Aa) or born of Iku, was a Theban nomarch during the First Intermediate Period c. 2150 BC and later considered a founding figure of the 11th Dynasty, which eventually reunified Egypt.

Intef the Elder was not a pharaoh but rather the nomarch of Thebes c. 2150 BC. As such he would have nominally served either a king of the Eighth Dynasty or one of the Herakleopolitan kings of 9th or 10th Dynasty. Intef the Elder would have controlled the territory from Thebes to Aswan to the south and not farther north than Koptos, which was then controlled by another dynasty of nomarchs.[3] Intef is believed to be the father of his successor on the Theban throne, Mentuhotep I.

From his stele in the British Museum, No. 197 [581]. Published by Sharpe, Egyptian Inscriptions, II, pi. 83; and Hall, H. R., Hieroglyphic Texts, Part II, pi. 23; and Moret, La Profession, p. 80.)

"Antef, the governor of the offices of the Government (The equivalent of the Mudiriyah of our days), smells the ground

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(i.e., does homage) before Khenti-Amenti, and looks upon the beneficent deeds of Up-uatu. He says : Now as concerning this tomb which I have made in the mountain (i.e., cemetery: To this day the Egyptians call the region where the tombs are situated "gabal," i.e., mountain.) of Abydos, this region which is surrounded by walls, which was made in the beginning by Nebertcher (i.e., "Lord to the uttermost limit," perhaps a God), a place profitable (or glorious) since the time of Osiris, a settlement of Homs for his Fathers, [the place] that the stars in the sky serve, [the place that is] the mistress of the henmemet beings, whereto come the great ones of Tetu (Mendes), the sister-site of Anu (Heliopolis), [the place of] Homs-splendours, whereon rests Nebertcher— may offerings appear at the word here for the loyal servant, the governor of the offices of the Government, Antef, the son of Sent.)

1 I am a silent man before a raging man and before a fool, in order to suppress wrath.

2 I am cold (i.e., calm, or cautious), without hasty impulses, knowing what circumstances may arise, understanding possibilities of failure.

3 I am a man who speaks in places where violence is applied, and I know when, according to custom, it is right for me to show anger.

4 I am a long-suffering man. I pay heed to my name (or, reputation); it gives (?) [me] what is in my heart.

5 I am a man who collects [his facts or thoughts], returning to a matter, longsuffering (or, patient), silencing the weeper with happiness.

6 I am a man who has a bright (i.e., pleasant) face for his subordinate, and who does good to the man who is like himself (i.e., is in the same social position).

7 I am an impartial man in the house of his lord, knowing what will heal the man who is diseased in speech.

8 I am a man who is bright (i.e., pleasant) of face, open-handed, a lord of food, without withdrawal of face [from any man].

9 I am a friend towards those who are in a lowly condition, and to the man who has nothing my true (or, just) dealing is sweet.

10 I am the food of the hungry man who has no possessions, and open-handed to the destitute.

11 I act as the man of knowledge for him that is ignorant, and I teach a man that which will be beneficial for him.

12 I am the impartial man in the house of the king, knowing that which is said in every court-house.

13 I am a man who hearkens, I hearken to Maat (the Law, or the Truth), and, indeed, cause it to declare its message to my heart.

14 I am the peacemaker of the house of his lord, being remembered by reason of his amiable qualities.

15 I am a good one in the courts when cases are being tried, equable of mind, free from words (or, acts) that irritate.

16 I am a good man, not acting hastily, not coercing a man because of an utterance [of his].

17 I am a man of justice, like the scales, impartial, true like Thoth.

18 I am a man firm of foot, whose design is well thought out, who prepares the way for the man who would make him to prosper.

19 I am a man who recognizes the man who can teach him, and the man who will allow him to discuss a matter with him.

20 I am a man who speaks in the Court of Law (or. Truth), who sets (literally, sharpens) his mouth against the restrictions of the mind."

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THE TEACHING OF THE SCRIBE ANI, WHICH WAS WRITTEN FOR HIS SON, KHENSU-HOTEP.

Source: Mariette's Papyri, Nos. 5 and 7,
Egyptian Museum, Cairo
Translation: Ernest Alfred Thompson Wallis Budge, 1924
Estimated Range of Dating: 2120 - 2070 BC.

(The Instruction of Ani, or Any, is an Ancient Egyptian text written in the style of wisdom literature which is thought to have been composed in the Eighteenth Dynasty of the New Kingdom, with a surviving manuscript dated from the Twenty-First or Twenty-Second Dynasty. Due to the amount of gaps and corruption it has been considered a difficult, and at times obscure, text to translate. The papyrus lacks one or more columns at the beginning, so it is impossible to know the contents of the title of this Teaching, and how the opening lines ran.

The Teaching of the scribe Ani is preserved in a hieratic papyrus which was written under the 21st or 22nd dynasty, and now forms No. 4 of the Collection of Papyri in the Egyptian Museum in Cairo. This papyrus is said to have been found, together with other Egyptian papyri (Nos. 5 and 7, according to Mariette's numbering) and a collection of Coptic letters written on papyrus, in a wooden box in the tomb of a Christian monk at Deir al-Madinah, or Western Thebes. Papyrus No. 5 contains part of the Demotic text of the story of Khamuas, the great magician and son of Rameses II, and No. 7 contains prayers in the hieratic character addressed to the hours of the night, and a description of them. If all these documents were found together in the tomb of a Christian monk it is difficult not to assume that this monk (who lived at a time when the knowledge of the old language is commonly supposed to have died out) was a student of ancient books of moral precepts, and could read and understand works written in the hieratic and Demotic characters. Fragments of the text are found in three other papyrus sections in the Musée Guimet, Paris the Papyrus Chester Beatty V held in the British Museum, London, and in four ostraca from Deir el-Medina.

As for its contents, the text retains the traditional format of an older man giving advice to a younger man – as the scribe Any, who works in the court of Nefertari, advises his son. However the Instruction of Any is distinguished from earlier works, as its intended audience was the ordinary person rather than the aristocracy. The themes covered by the instructions include respect for religion, motherhood, honesty, restraint and the avoidance of relations with unfaithful women. Unlike other works of instruction, the endings of which tend towards acquiescence and gratitude for the wisdom imparted, this text contains an epilogue in which a son first responds to his father's maxims critically rather than compliantly. The father refutes the son's objections by force of argument. The beginning of the document is fragmented and the text does not become understandable until we reach Plate 16, line 1. There we have:—)

Text:

1 Work a woman {i.e., marry a wife) whilst thou art a young man; she will produce thy son. If thou dost produce thy son whilst thou art still young, thou wilt be able to train him to become a proper man. Good is it for a man if his men (i.e., posterity) are numerous, [and] he will be applauded by reason of his children.

2 Make (i.e., celebrate) the festival of thy God, repeat continually his praises. God (literally, Gods) is angry with the man who breaks (or invades) his ordinance. Establish (or, set up), witnesses round about thy offerings. He who has done this has [done] most excellently for himself.

3 If it be that a man comes to seek for thy opinions (or, views), I pray thee to let it cause thee to sink thyself in the writings of the past.

4 The opportunity having come [and let pass], one may seek [in vain] to seize another.

5 Let His (i.e., God's) Will be exalted. Singing, dancing, and incense form his service (or, perhaps, form his meat and drink). The receipit of homage is among what belongs to him. Offer these things to the god, so as to magnify his name.

6 If there be a man who is drunk, go not into his presence at the instigation of another, even though his making [thee] to enter would make thee honoured (or, revered).

7 Look not too closely at the behaviour of a neighbour in thy (or his) house. Whatsoever thine eye sees thou shalt hold thy peace. Describe it not to any person in the street, lest the man who hears of it shall later inflict upon thee a punishment of a serious character [and perhaps] death.

8 Guard thyself well against the woman from the outer district who is not known in her town (or, quarter of the city). Cast no longing glances after her as do those who are like to her, and have no carnal intercourse or other relation with her. She is a deep ditch (or, lake), and where her currents will lead no man knows. When a woman, whose husband is absent from her, [shows her] beauty and invites thee to her every day, saying that there are no witnesses present, and puts her net in position [to snare thee], it is a great, abominable deed deserving the death penalty for a man to hearken to her, even if she has not succeeded in her object . . . . . Yet men will commit abominable deeds in order to gratify this one passion.

9 Go not in and out of the town-council, so that thy name may not stink.

10 When an interrogation in court takes place, multiply not thy words. Hold thy peace and thou wilt occupy a favourable position. Make thyself no mere tongue-wagger.

11 Noisy, vain repetitions are an abomination to the sanctuary of God. Pray thou thy prayer with a loving heart, all the words (or, petitions) are hidden. He will do for thee all that is necessary for thy daily needs; He will hearken to thy supplications, receiving thine offerings.

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12 Pour out libations to thy father and to thy mother, who rest in the cemetery in the mountain. The water is a witness for those who offer what is due, or what is acceptable to the gods. Fail not to do this . . . . . what thou doest thy son shall do for thee.

13 Undertake nothing as the result of having drunk beer, for if thou dost, words which can have a second meaning may come forth from thy mouth without thy knowing it. When thou fallest down and breakest thy bones (or, members) there will be no one there to put out his hand [to help thee]. Thy boon companions will stand up and say, "Away with this drunken beast!" When people come to have speech with thee they will find thee lying prostrate on the ground, and thou wilt be as helpless as a little child.

14 Go not forth from thy house to any place with which thou art not acquainted; have no hankering for it. Eat at any place which thou lovest, remember that [place] which thou knowest.

15 I pray thee to set before thyself the path that must be traversed, and let old age testify to thee this fact. Thou must be found to have prepared for thyself a fine tomb in the cemetery in the mountain, which shall be the Tuat that shall hide thy body. I pray thee to set it before thee in the midst of thy daily occupations and the business under thy eye. [Do this] even as did the very ancient ones who [now] rest in their sepulchres. The man who does thus on his own behalf suffers no calamity, and it shall be well with thee if thou also art furnished with thy tomb (or, domain). Thy messenger shall come to thee to take thee, he shall find thee provided with a tomb, assuredly thou shalt have no anxiety. Verily his terrifying form will come and set itself before thee; say not, "I am too young for thee to snatch me away." Thou knowest not thy death (i.e., how or when it shall be). Death comes and bears away the child who is at the breast of his mother, as well as the man who has reached old age.

16 Behold, I will declare unto thee also other good advice whereon thou shalt meditate in thy heart. Act upon it and thou wilt become a good man, and evil hap of every kind shall be far from thee.

17 Take good heed to avoid the man of evil speech . . . . . Keep thyself far from men who act crookedly, and make none of them thy companion. [On the other hand]

18 Be friendly and associate thyself with one who is just and true, when thou hast observed the manner in which he acts. Thy rectitude will take possession of his balance; their . . . . . strengthen thy hand to him that is in thy house, since thy possessions are under his care.

19 Let not thy hand waste thy goods on a man whom thou knowest not; he comes to thee [bringing] ruin. When [thy] goods are placed in their storehouses he comes to thee as one who reports, and he has the safe keeping of thine own possessions. Thy people will find him on thy road.

20 Gifts being made to the small man, he acquires the [greatness of the] great man, even as does a brick built up (?) [with others].

21 Teaching in the house is life; by the use of correction (or, chastisement) thou thyself shalt find it.

22 Let thine eye be open, so that thou dost not come out as a beggar. The man who becomes one of the many inert, helpless folk will never be applauded as is the man who has marked out the course of his life.

23 Open not up a friendship with the slave of another man. If his name stinks it will become a matter for evil report; if he be a great and important man, though unknown [to thee], he will rise up, and an answer must be returned to him concerning the theft of his servant, whom he will seize with his hand, and he will follow after him and command him to safeguard that which was in his [master's] house. [If thou doest this] thou wilt sorrow, saying, "What shall I do?" and all thy household will upbraid thee, to make thee to know upon earth that a man seeks to found a house [for himself].

24 Thou markest out an estate and settest bounds to it. Thou makest the forepart of it into arable land to produce fodder and fencest it in, thou plantest avenues of sycamore trees round about thy house, thou fillest thy hand with flowers of every kind, so that thine eye may gaze upon them, but in spite of all this, thou wilt feel discontent. Lucky is the man who does not forsake these things.

25 Fill not thy heart with love for the possessions of another man; guard thyself [against this], and do it not. Support not thyself with the things that belong to another man unless he has made them enter thy house.

26 Build thou a house for thyself when thou findest enmity in a dwelling shared with others (?). Say not:—The father of my mother has a house When thou goest to divide the property with thy brethren the granaries shall be thine.

27 God grant that children may be born to thee whom thy father knows. As for him that is in want, let every one have his fill in his house; be thou his girdle wall. Make none destitute at thy desire, for it is God Who provides that whereon men live.

28 Sit not whilst another man stands, if he be older than thyself, or if he has attained to a higher grade in his profession than thyself.

29 A man cannot expect to attain to a good disposition if he speaks with an evil intent.

30 Make thyself to walk daily in the path of thy hands (i.e., a correct path), and thou shalt succeed in reaching the place whither thou wouldst go.

31 What is there that remains (or, continues) to be spoken about every day? A profession carries with it its regulations (or, obligations). A woman must necessarily talk about (or, discuss) her husband, a man in office must discuss his work.

32 Make use of no evil speech towards any who comes; a word [dropped] on the day of thy gossiping may turn thy house upside down.

33 If thou findest thyself able to keep an even mind during the time when thou art friendly with everybody, when adversity comes thou wilt find thyself able to bear it.

34 The boastful flatterer makes himself a supporter [of thine]. Now, even the useful dispositions of the man who is a

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flatterer wfll be as dirt to [thy] brother. The members of thy household will sing and rejoice outwardly, but will weep in their hearts.

35 If thou art a well-doing man thou wilt be observed. Whether thou art with many (or, wealthy), or whether thou art alone, thy kinsfolk will find thee, and will do everything that thou commandest.

36 Make thyself learned in the written rolls. Go deeply into the written rolls, and I beseech thee to set them in thy heart, and then everything that thou sayest will be valuable (or, profitable). If a scribe be placed in any profession (or, occupation) he must consult the writings that deal with the same. The governor of the White House (the Treasury, the Bet al-Mal) has no son, and the Keeper of the Seal has no heir. Princes value the scribe. His hand is his profession, it cannot be handed on to children. Their needy state is his living, their seniors form his protection.

37 Let not thy heart be exalted (or, displayed) before the flatterer, A word capable of two meanings, spoken hastily, if it comes forth from thy mouth, being repeated will make thee bitter enemies. A man is overthrown and ruined through his tongue. Take good heed that thou dost not thyself produce thine own ruin.

38 Since the body of a man is more capacious than a government granary, and is full of answers of every kind, thou shalt make a selection of those that are good and give expression to them, and those that are evil thou shalt guard closely within thyself. A violent answer sets weapons of fight in motion; speak therefore with the sweetness (or, graciousness) of affection, and [thou shalt be beloved?] for ever.

39 He who has been accused by a liar in defiance of God, Who judges the right, may return an answer, but his (the liar's) calamity shall come and shall carry him off.

40 When thou art making thy offerings to God, take good heed that thou doest not that which He holds in abomination. Discuss not the forms in which He appears, walk not with bold and careless strides when He makes Himself manifest [in the streets]. Thrust not thyself among those who bear Him [in his shrine]. Bawl not [the words of] His books. Take heed not to add aught to the praises that are directed to be sung to Him. Let thine eye watch carefully His dispensations [and] wrath, and do thou adore His name. He gives will (or, strength) to millions of forms, He makes great him that magnifies Him. The God of this earth is Shu (i.e., the Sun-god), who is on the horizon, and his similitudes are upon the earth. The incense which is offered is their food daily. His rising makes all green things to flourish.

41 Increase (or, make double) the breadcakes which thou givest to thy mother, and carry her as she carried thee. She carried thee as a heavy load many times, and left me nothing to do [for thee]. When she brought thee forth after thy months, she set thee like a veritable yoke upon her neck, and her breasts were in thy mouth for three years. Whilst thou wast growing, disgusting in thy excrement, she felt no disgust at thee, saying, “What I have to do!” Afterwards she placed thee in the house of instruction (i.e., school), and whilst thou wast being taught [thy] letters, she [came] to thee there day by day, regularly and unfailingly, with bread-cakes and beer from her house. When thou art a young man, and dost marry a wife, and art the master and possessor of a house, I pray thee to look [back] at thine own childhood and how thou wast reared, and do for the child that shall be born to thee everything that tliy mother did for thee. Let it not happen that she has cause to blame thee, and may she not lift up her hands to God [in complaint] and may He not hear her supplications.

42 Eat not bread whilst another stands by [hungry] and thou dost not stretch out thy hand to him with bread in it. It has never been known whether a man will become destitute. One man has riches, and another man is poor; bread is constant (?) . . . . . The man who was rich a year ago is a stable servant this year.

43 Be not anxious to fill thy belly, for whither thy course tends is unknown . . . . . I will give thee another good [saying?].

44 The course that a stream followed last year has changed this year and moved elsewhere: large masses of water have become tracts of dry land; the dykes have become abysses. There exists not for a man one state of life (i.e., nothing remains unchanged); this is the answer of the lord of life.

45 I would have thee note that whether thou pass thy pferiod of existence in a lowly condition or in a high one thou wilt not attain to full happiness; go forth on thy way, and thy foot shall find its place.

46 Go not into the house of a man in a too familiar manner, but go into it only after thou hast been announced. When he greets thee with words of welcome from his mouth, thou wilt understand his views [concerning thee], A repast will be then set out.

47 He who hates waiting comes without being invited.

48 Without making haste the runner reaches his goal.

49 Let a man [give] himself to God. Take good heed to thyself daily for God, to-morrow as well as to-day. Make thyself to observe what God does; He will punish the man who punishes thee.

50 Go not into a crowd of people if thou findest that thou art stirred up [to fight] in the presence of men who are about to strike each other.

51 Make no trespass (i.e., claim) in any domain, guard thyself carefully from tampering with any title deeds, so that thou mayest not be seized and accused before the Council, in the presence of the governors after the witnesses have made their depositions.

52 Remove thyself far from the men who transgress the laws (i.e., are sedition-mongers). The man who is silent of mouth (i.e., is of a peaceful disposition) among soldiers (or, troops) is not haled before the Council and accused [of sedition], and is not put under restraint, and knows not propitiatory gifts (i.e., has no need to bribe men to hold their tongues).

53 The actions of a man who loves one are profitable. He is free from his deeds of abomination, thou art safe from many

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annoyances. Take good heed to avoid any break [in this friendship].

54 The chief of the flock which leads it to the pasture-grounds is only an animal like the rest.

55 When the crops on the cultivated lands in the fields are laid waste, then the spirits [of the ancestors] are appealed to in earnest.

56 The man who is of an indolent disposition makes strife to arise in his house, and he himself destroys the boundaries thereof in very truth.

57 Attempt not to direct a married woman in her house, when thou knowest that she is a perfect housewife. Say not to her, " Where is that (i.e., such and such a thing) Bring it to us," when she has put [the object] in the proper place. Make thine eye to watch her, and hold thy peace, and then thou wilt be able to appreciate her wise and good management. Happy wilt thou be if thou art hand in hand with her. There are very many men who do not understand [this]. The interfering man only sets confusion in his house, and never finds himself the actual master thereof in all matters, in reality. He who would be master of his house should speedily make firm his mind.

58 Follow not after [the counsels of] a woman, and let her not lead captive thy understanding.

59 Answer not a man in authority over thee when he is wroth, but set him aside (or, make him to be remote from thee, (i.e., remove thyself fax from him). Speak thou that which is sweet (i.e., return him a soft answer) when he speaks words that are bitter (or, rankle), and pacify his heart

60 Answers that provoke to strife carry [in their train] staves that will overthrow thy frowardness. Anger will react upon thy occupation (or, affairs).

61 Let not thy heart grieve concerning thyself, for it will reverse its action and will speedily applaud thee after its temporary depression.

62 When thy words are such as to be restful for the heart, the heart inclines itself gladly to receive them.

63 Seek after silence and submit thyself to the man who keeps it. Keep on friendly terms with the administrative officer of thy district, and give him no opportunity of bringing a charge against thee. Give him food when it is in thy house and do not set aside his request. Say to him words of approval

64 At thy entrances into the town (or, village) at first there is acclamation, but at thy goings forth thou must save thyself by thy hand.

65 The answer of the scribe Khensu-Hetep TO HIS FATHER, THE SCRIBE ANI:— Oh, I wish that I were even as thou art ! being known (or, learned) like thyself. Then certainly I would act according to thy testimonies, and the son would be brought to the position of the father, and every man would be drawn to be like him (i.e., be of the Scune character). Thou art a man with exalted aspirations, whose every word is chosen (or, selected). The son who speaks words of contempt [concerning] books [of admonition] has a depraved judgement in him. Thy words give rest and satisfaction to my heart, and my heart inclines willingly to receive them. Nay, more, my breast (or, mind) rejoices in them. But make not thy excellent instructions to be too numerous. A young man who has borne (or, endured) good counsels has not hitherto been found to put into practice teaching and testimonies because he has the books on his tongue (i.e., because he can quote glibly the precepts of the fathers).

66 The scribe Ani makes answer to his SON Khensu-hetep the scribe, saying:— Grieve not thy heart by pondering on these depressing matters, and take care how thou makest thy complaints, which will in no way afflict my heart. I have testified to thee concerning our speech which thou sayest thou dost wish to read. The old bull which has smashed the slaughter-house to pieces, is unable to get free from the place where he has kicked and struggled, and is obliged to fashion his will according to the discipline of the herdsman who rears (or, fattens) cattle. The fierce-eyed lion lays aside his ferocity and paces side by side with the poor-spirited ass. The horse enters under the yoke, and goes hither and thither obediently. The dog hearkens to the words spoken to him and follows his master. The kadriu beast carried a load of the maqurau pots, which its dam never carried. The wild goose flies out into the lake where the snarer of water-fowl pursues it and drags it shrieking into his net. The Sudani man is made to learn the language of the people of Egypt, as are also the Syrians and every other foreign people. Therefore have I made thee to know concerning every profession; and having heard thou [now] knowest what to do.

67 The scribe Khensu-hetep, the son OF THE SCRIBE ANI, MAKES ANSWER, SAYING:— Make not to be terrifying thy mighty deeds, for I am overburdened with the things that thou hast laid down. A man does not become slack of hand (apathetic?) through hearing an answer in its proper place. Now a man is the fellow (counterpart?) of God. Their (i.e., men's) admonitions (or, orderings) must be hearkened to; a man possesses his own answer (?). The one knows not his fellow. There is a great number of every kind of bad ones, and one knows not his teaching. There may be one possessing meaning, but many are worthless. Everything that thou hast said is excellent (or, perfect). Make no of them from the time of the blessed dead. I swear to thee an oath by God that I will carry them out. Set them (i.e., my words) on thy path (i.e., before thee).

68 The scribe Ani makes answer to HIS SON, THE SCRIBE KHENSU-HETEP, SAYING:— Put behind thy back these many words which are too remote [from the subject] to be heard (i.e., understood). The dry branch of the tree which [lies] on the ground, and which has been matured (?) by the light of the day and the darkness of the night, is taken by the handicraftsman and worked straight, and made into the walking-stick of princes ; but the sound wood [of the tree] he makes into beams (or, planks). O thou simplehearted one, is it the wish of thy heart to give (or, take) an oath, or art thou still feeble (?) Observe what one who knows well the strength which is in his hand is like; [he is like] the child who lies in his

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mother's bosom. When the child knows that he has sucked [enough], behold, he finds his mouth and cries out "Give me bread."

THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE

Type: Coptic (Egyptian) Apocrypha
Source: British Museum, London
(Brit. Mus. MS. Oriental, No. 7024)
Translation: Ernest Alfred Thompson Wallis Budge, 1913
Estimated Range of Dating: 300-350 AD

(The Instructions of Apa Pachomius the Archimandrite is an Egyptian papyrus document which was written by Christians in the first half of the 4th century. The title Archimandrite [Greek: archimandrites], primarily used in the Eastern Catholic and the Eastern Orthodox churches [Egypt, Persia, China], originally referred to a superior abbot [Greek: hegumenos, present participle of the verb meaning to lead] whom a bishop appointed to supervise several 'ordinary' abbots and monasteries, or to the abbot of some especially great and important monastery. It is also used purely as a title of honour, with no connection to any actual monastery, and is bestowed on clergy as a mark of respect or gratitude for service to the Church.

This document was translated by Sir Ernest Alfred Thompson Wallis Budge (1857–1934), an English Egyptologist, Orientalist, and philologist who worked for the British Museum and published numerous works on the ancient Near East. He made many trips to Egypt, Turkey, Mesopotamia and Sudan on behalf of the British Museum. He particular specialsed in Egyptian papyri, Mesopotamian cuneiform tablets, Greek and Syriac-Aramaic texts of all kinds. When he translated this document, he discovered that the over 4,500 years' old Egyptian tradition of writing "wisdom literature", such as the Instructions of Ptah-Hotep, was continued in the time of Christianity.)

THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA (father) PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OE APA EBONKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNESE (the island of Tabene). HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth. There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham (Gen. xii. 1.), who forsook his [native] land, and made himself an exile, and lived in a tent with Isaac in the land of promise as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test in the matter of Isaac.

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He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God. In this matter God called him, 'My companion (or, friend; 2 Chron. 20.7; Is. 41.8; Jas. 2.23.). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called Israel.' And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king. 'My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry thou not with the dead, and the Christ shall give thee light. Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity of heart. A neck bowed in submission and a humble mind. Gentleness in the hour of wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.' And straightway the help of God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble (Compare Ps. lxxii. 13.). 'If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He shall fill thee with knowledge and prudence, the remembrance of thee shall remain before Him at all times. He shalldeliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness walk together. The spirit of fornication and impurity walk together. The spirit of enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente (Holy Land = Judaea, Israel).

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: if I came into the middle [to fight] he would close in upon me and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God hateth him that payeth Him honour, if he be one who hateth his brother. And he who shall say concerning himself, 'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, ' My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers'? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but

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endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Remember Habakkuk in Judea, and Daniel in Chaldaea (Babylon, southern Mesopotamia), though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts (Dan. vi. 16.), He prepared a meal for him. Remember Elijah in the desert (1 Kings xix. 1 ff.), and the widow in Zarephath (I Kings xvii. 9.), who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want. For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles (cf. Rom. v. 3; 2 Cor. xii. 9-11.).' If thou dost contend in patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is, written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons, or with sabbaths, which shall be a covering for the things that take place (Col. ii. 16, 17.).'

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee. When thou art seated among the brethren, do not laugh at even the smallest word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego (See Dan. iii.) disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions.

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him (Heb. xi. 6.).' These words have been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art saved, than for thee to abandon thy heart, and to allow it to carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee Elias, or do thou obey a strong man, so that men may call thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee/ Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive in the struggle against the passions of the Devil, so as not to follow him. And Jesus shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

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My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, as did Judah, the son of Jacob. For He saith, 'Judah, thy brethren shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves unto thee (Gen. xlix. 8.).' Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint him to be over the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed (2 Tim. ii. 15.).' Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself the heart of the mighty warrior, and do battle with them, and destroy them like Sihon (Num. xxi. 34 ; Deut. iii. 2 ; Ps. cxxxv. 11 ; cxxxvi. 19.), and Og (Deut. xxxi. 4 ; Joshua ii. 10.), and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus (Hebrew: Joshua, Yehoshua), fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold (or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted I Cry out, saying, 'Who shall separate us from the love of God? (Rom. viii. 36.)' If thou sayest, 'My outer [man] will perish,' [it may be true], but thine inner man will become renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us (Matt. x. 16.). If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour (1 Sam. ii. 80.). And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you (Luke vi. 26.).' And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names as [those of] evildoer[s].' Behold our Fathers Barnabas and Paul, when honour was paid to them they rent their garments,' and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue (Acts V. 40.) came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is filled with fear and tribulation. Grieve not if any man insult thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods (Gen. iii. 5.).' She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted her. Therefore did the Word of God come, and take upon Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or ^I was not told about it before yesterday, and the day before yesterday'. For it is written, ^ The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world (Rom. x. 18.).'

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him

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because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and the Prophets 'vile men', and the others 'madmen', behold, how much more will they call us by these names who are dust and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear

scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, ' Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established (Ps. lxv. 4. The latter part of the verse differs from that of the received text.).'

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, ' I shall find God in this place or in that.' God saith, 'I fill the heavens, I fill the earth (Jer. xxiii. 24.).' And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up (Ps. cxxxix. 9, 11.).' Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise. 'Behold, Judas himself in the midst of the Apostles betrayed his Lord.' Behold Rahab and her fornication! (Joshua vi. 17.) She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss. Behold, Elijah and Enoch were taken into the kingdom of the heavens with all glory.

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'. Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them, [and] He delivered others also.

As for thee, O my son, how long wilt thou be careless? What is the limit of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful discourse, so that the Spirit of God may drive him away from thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson, and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture, that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah (2 Sam. xii. 18.).' And moreover it is written, 'Ye see my stroke, be afraid. And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way to the city which is thy habitation.

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost bum until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. "What then wilt thou do? Wilt thou treat him harshly? Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the gold of the head (?). But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou longsuffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, ' There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of

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my Lord Jesus, the Christ (cts xxi. 13.).' For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou, to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my son, why dost thou flee from Adonai (God), the Lord of Sabaoth? Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the Fol. 38 b buffetings of insult; I did not turn away My Face from the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Geon (i. e. Nile) which; is stirred up (i. e. muddy). These thoughts which are muddy also are not for thee. Bestir thyself until these sufferings depart from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.' 'Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a time.' If thou lovest the suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven. Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat (Joel iii. 2-12.).' The whole creation of God shall look upon thee, and they shall revile thee, saying, 'We used to think about thee every day, and believe that thou wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto thee in that hour wherein thou shalt hear that terrible voice which shall give judgement, saying, 'Let the sinners return to Amente (the Holy Land).' And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels (Matt. xxv. 41.).' And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat. Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will sustain thee.' Consider Elijah, who settled himself by the o brook of Cherith, and He fed him by the ravens. Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven, and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and humility, and if these are bound together [in thee] they will make thee to see God. Again, attach not thyself closely unto any man, for he who is bound to his brother becometh an enemy imto God. And he who is at peace 'with his brother is at peace with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother ; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity, for they are bound together. And again it is written, And even if I have all the faith, so that [I can]

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remove a mountain, without love of heart, I am benefited in nothing.' Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah,' He speaketh with his neighbour words of peace, whilst there is enmity in his heart; he speaketh with his neighbour [words of] guile, whilst there is enmity in his heart, or, he meditateth enmity: Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'

Thus He saith: He who is at enmity with his brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you (Matt. V. 44.).' In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the rational fold, which the True Shepherd hath gathered together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the True Law of God, the Christ, and let us hearken unto Him saying, 'Condemn not, that ye be not condemned (Matt. vii. 1.).' Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terrorstricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were the disease of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love of God.

Hast thou never heard that 'love covereth a multitude of sins'? And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They committed fornication in very many ways (Ezek. xvi. 29.).' O my brethren, let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Lightgivers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me, and the increase thereof.' And He shall chide us, and say unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will

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they deliver thee over to the angels who are without mercy, and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, I will not be with thee in the Day of the Great Judgement. [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the armour of soldierhood I gave unto thee that thou mightest gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente (or: the Holy Land into filth).'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to understand the thoughts of the Devil, and to flee from him, and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christ-likeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been given unto us innocency of heart and simplicity, which are wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh a man of understanding to become a fool, and it turneth the conscience into a shameless thing, and it setteth loose the bridle of the tongue. The greatest joy in all the world is to sorrow in the Holy Spirit; let us not stray in pleasure.

For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin (Prov. XX. 1).' Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even [exposed] like a corn-stalk.

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy (See 1 Tim. v. 23.), whose body was in a very infirm condition, then what shall I say in respect of the man who is bubbling over with wickedness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine]. And soberness is beneficial; for he who keepeth himself sober shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the things for adornment, they put on apparel of sackcloth. [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for

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ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, ' On whom shall I look except upon him that is humble and long-suffering? (Isa. Ixvi. 21.)' Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh terror destroyeth upon the earth. And he who is upright among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour (Cf. Mic. vii. 2.).'

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have come upon us because we have not afflicted ourselves. Let us strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his (Rev. ii. 17.).' If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went into the chamber of the bridegroom. it happen then that every one [here] may enter into that place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire [or: ardour], by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong? (Luke xii. 20.)' Of similar import too are the words, ' He gathereth together, [but] he knoweth not for whom he is gathering (Ps. xxxix. 6.).'

Strive eagerly then, O my beloved, and fight against [this] passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who created the heavens and the earth—saying. If I have taken anything of the things which belong unto thee, from a thread even unto a shoe-latchet The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them (Cf. Jer. V. 9.).' And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire (jag. y. 3.).' And, 'He chose a man (Ps. Ixxviii. 70; 1 Sam. xvi. 11, 12.), a righteous man who had no idol, he saw their affliction (Exod. iv. 31.),' Again, purify thyself from the curse before the Lord calleth thee, for thou hast set thy hope upon God, because it is written 'Let your hearts be purified, [and] perfect towards God (Jas. iv. 8.).'

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the forces of the Lord standing at thy right hand. Thou shalt drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt, that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, and try [thyself] judicially according to thy reason; and whether thou art away by thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one

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among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought unto me the Devil, being bound in the form of a wild ass,' but the Lord helped me. I did not believe them, neither did I relax the vigilance of my heart | against them. And the works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also] ; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and thou sayest, 'he is not worth this'; or if the Enemy worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven (Matt, xviii. 22.)'? Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me the multitude of my sins'? And yet thou layest hold of a little thing against thy brother I And straightway the Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' Thy weeping shall be abundant, but great joy shall be unto thee through [thy] tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, ' Blessed are the peacemakers, for it is they who shall be called the sons of God (Matt. v. 9.).' When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No man chideth another in respect of any matter, because hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyseK unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord, through Whom and to Whom be glory, and to His Good Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

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SUPPLEMENTS FROM THE QUMRAN LIBRARY

- The War Scroll (IQM, 1Q33, 4Q491-7, 4Q471)
- The Book Of War (4Q285, 11Q14)
- The Temple Scroll (11QT=11Q19-21, 4Q365a, 4Q524)
- The Habakkuk Pesher (Commentary) (IQpHab)

DEAD SEA SCROLLS

(A Small Selection)
Source: The Grand Bible, 5th edition, 2023
Translation: Geza Vermes, 1962
Robert Eisenman, Michael Wise1992
Estimated Range of Dating: 200 BC - 68 AD

(The Dead Sea Scrolls are ancient manuscripts (of papyrus, vellum, parchment, and copper) first found in the Judaean wilderness on the northwestern shore of the Dead Sea in 1947. The discovery of the Dead Sea Scrolls rank first among the more important finds in the history of modern archaeology. The Dead Sea Scrolls come from various sites and date from the 3rd century BC to the 2nd century AD.

The term Dead Sea Scrolls usually refers more specifically to manuscripts found in 11 caves near the ruins of Qumran, which are nearest to Jerusalem. This gave room to speculations that some of the scrolls originally belonged to the Temple of Jerusalem (destroyed by the Romans in 70 AD). Titus Flavius Josephus called the community of Qumran the Essenes. That name is probably Greek and short for Edessenes, it could have something to do with Edessa (today Şanlıurfa, formerly Urfa), a strategic important city in southeastern Turkey. As capital of the principality of Osroëne, Edessa became a major centre of Hebrew and Christian activities. Modern scholars call those Qumran people the Messianic Movement who were also known as Zealots in the Bible.

The documents were recovered from five principal sites: Khirbat Qumran, Wadi Al-Murabba'at, Nahal Ḥever (Wadi Khabrah) and Nahal Ze'elim (Wadi Seiyal), Wadi Daliyeh, and Masada.

The first manuscripts, accidentally discovered in 1947 by a shepherd boy in a cave at Khirbat Qumran on the northwestern shore of the Dead Sea, were almost immediately labeled Dead Sea Scrolls. A great number and variety of manuscripts were discovered at Qumran. The best-preserved documents at that site are those found in Cave 1, including an Isaiah Scroll; the Rule of the Community (also called the Manual of Discipline); The War of the Sons of Light Against the Sons of Darkness, or War Scroll; a scroll of thanksgiving hymns; and a commentary on Habakkuk. Cave 2 contained only fragments, but Cave 3 yielded the Copper Scroll, a list of Temple treasures and their hiding places. Cave 4 sheltered the main deposit of what some believe to have been an Essene library, which contained approximately 400 manuscripts, generally in poor condition. Most of the manuscripts are sectarian writings, and about 100 of them are biblical texts, covering the entire Hebrew Bible except Esther. Several well-preserved documents were recovered from Cave 11, including a large scroll with canonical, apocryphal, and unknown psalms. There was also a copy of Leviticus (dated to the 3rd century BC) as well as the very important Temple Scroll. Its 66 preserved columns give details for the construction of the ideal Temple of Jerusalem.

The second site, Wadi Al-Murabba'at, 11 miles (18 km) south of Qumran, contained documents left by fugitives from the armies of Bar Kokhba, the leader of the Second Jewish Revolt against Rome in AD 132–135. Archaeologists recovered two letters of Bar Kokhba, legal documents in Hebrew, Aramaic, and Greek, and fragmentary biblical works of the 1st and 2nd centuries AD. They also found a remarkably well-preserved scroll of the 12 Minor Prophets that is virtually identical with the traditional biblical text.

The third site was discovered by shepherds in 1952 south of En Gedi. The discoveries at this site include a lost Greek translation (1st century AD) of the Minor Prophets, a letter of Bar Kokhba, biblical fragments, and legal documents of the Bar Kokhba era in Aramaic, Greek, and Nabataean. Excavations at Nahal Ze'elim, in the "Cave of Scrolls," uncovered clear evidence of the Bar Kokhba era and, in the "Cave of Letters," 15 papyri of Bar Kokhba with a psalms fragment. Later diggings produced additional letters of Bar Kokhba and a large body of Nabataean, Aramaic, and Greek documents. At Naḥal Ḥever, in the "Cave of Horrors" (containing skeletal remains), there were bits of a Greek recension of the Minor Prophets.

The fourth site, 8.5 miles (13.6 km) north of ancient Jericho, yielded about 40 badly damaged documents deposited in a cave by Samarians, who were massacred there by soldiers of Alexander the Great in 331 BC. These legal documents are all in Aramaic except for seals in Paleo-Hebrew. As the earliest (375–335 BC) extensive group of papyri ever found in Palestine, they are of immense value to historians.

The fifth site, at Masada, near the southern shore of the Dead Sea, produced a Hebrew manuscript of Ecclesiasticus (c. 75 BC) and fragments of Psalms, Leviticus, and Genesis. Found also was a Scroll of the Songs of the Sabbath Sacrifice, possibly of Essene authorship. A similar manuscript was found in Cave 4 at Qumran.

***Details of the documents found:** The relevant period of occupation of this site runs from c. 100 BC to c. 68 AD (the latest coin found there was minted in 68 AD), and the scrolls themselves nearly all date from the 3rd to the 1st century BC. The 15,000 fragments (most of which are tiny) represent the remains of about 900 original manuscripts. They are conventionally labeled by cave number and the first letter (or letters) of the Hebrew title—e.g., 1QM = Cave 1, Qumran, Milhamah (the Hebrew word for "war"); or 4QTest = Cave 4, Qumran, Testimonia (i.e., a collection of proof-texts). Each manuscript has also been given an individual number.*

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Owing to the poor condition of some of the scrolls, scholars have not identified all of their texts. The identified texts fall into three general groups:

1. About 40% are copies of texts from the Hebrew Scriptures (The Old Testament).

2. Approximately another 30% are texts from the Second Temple Period which ultimately were not canonised in the Hebrew Bible, like the Book of Enoch, the Book of Jubilees, the Book of Tobit, the Wisdom of Sirach, Psalms 152–155, etc.

3. The remainder (roughly 30%) are sectarian manuscripts of previously unknown documents that shed light on the rules and beliefs of a particular group (sect) or groups within greater Judaism, like the Community Rule, the War Scroll, the Pesher on Habakkuk, and The Rule of the Blessing.

***Biblical books found:** There are 225 Biblical texts included in the Dead Sea Scroll documents, or around 22% of the total, and with deuterocanonical books the number increases to 235. The Dead Sea Scrolls contain parts of all but one of the books of the Tanakh or the Hebrew Bible. They also include four of the deuterocanonical books (that were later included in Catholic and Eastern Orthodox Bibles): Tobit, Ben Sirach, Baruch 6 (also known as the Letter or Epistle of Jeremiah), and Psalm 151. We will not reproduce these books here for all these manuscripts are basically identical to those texts we use in our Bibles today. Only the language style differs slightly in some cases, and the spelling of words is more old-fashioned. The Book of Esther has not yet been found.*

***Non-biblical** (inter-testamental) **books:** The majority of the texts found among the Dead Sea Scrolls are non-biblical in nature and were thought to be insignificant for understanding the composition or canonisation of the Biblical books, but a different consensus has emerged which sees many of these works as being collected by the Essene community instead of being composed by them. Scholars now recognise that some of these works were composed earlier than the Essene period, when some of the Biblical books were still being written or redacted into their final form.*

***The scrolls in context:** The aftermath of the discovery of the scrolls is not without controversy. All the manuscripts were placed originally under the control of a small committee of scholars appointed by the Jordanian Department of Antiquities (a responsibility assumed after 1967 by what is now the Israel Antiquities Authority), who monopolised access to the scrolls. Especially Prof Robert Eisenman and his colleagues pushed for free access to the contents of the documents. Most of the longer, more complete scrolls were published soon after their discovery; they had been translated into English by Geza Vermes.*

The majority of the scrolls, however, consists of tiny, brittle fragments, which were published at a pace considered by many to be excessively slow. Even more unsettling for some was the fact that access to the unpublished documents was severely limited to the editorial committee. In September 1991 researchers at Hebrew Union College in Cincinnati, Ohio, announced that they had created a computer program that used a previously published concordance to the scrolls to reconstruct one of the unpublished texts. Later that month officials at the Huntington Library in San Marino, California, announced that they would allow researchers unrestricted access to the library's complete set of photographs of the scrolls. With their monopoly broken, the official scholars of the Israel Antiquities Authority agreed to lift their long-standing restrictions on the use of the scrolls. They immediately had been analysed and translated into English by Robert Eisenman and Michael Wise. What they found astonished them.

The discoveries at the various sites include a wide variety of texts, but the greatest interest remains with the sectarian writings, which can be classified as follows: (1st) rules, or manuals, like the Rule of the Community, describing the dualistic doctrine, constitution, and regulations of the "Union," as the community owning the scrolls at Qumrān called itself; and the War Scroll, which tells how the "sons of light" (Hebrews) finally conquer the "sons of darkness" (foreigners); (2nd) interpretations of biblical texts, such as commentaries on Isaiah, Habakkuk, Nahum, or Psalms; or groupings of texts by topic, such as the Florilegium or the Melchizedek Fragments—all of these typically relate scriptural passages to the sect and its times; (3rd) liturgical texts, including the Songs of the Sabbath Sacrifice, which focus on angelic worship in the heavenly Temple (anticipating later Jewish mystical traditions), and the Thanksgiving Hymns, which express a powerful anthropology of human depravity redeemed through divine grace; (4th) collections of laws, frequently dealing with cultic purity, such as the Halakhic Letter, the Damascus Document, and the Temple Scroll; and (5th) ethical tracts (e.g., several sapient works, and the Song of the Sage).

The Dead Sea Scrolls are important not only because they offer insight into the community at Qumran but because they provide a window to the wider spectrum of ancient Jewish belief and practice. A quarter of the texts are biblical manuscripts—to which can be added copies of works such as the books of Enoch, Jubilees, and Tobit, previously known and not thought to be sectarian. Thus, the scrolls shed light on more than merely the sect that possessed them. Indeed, it has been argued that the Qumrān scrolls actually represent the contents of libraries in Jerusalem, hurriedly hidden shortly before the Roman siege of the city during the First Jewish War (66–73 AD), and thus reflect quite varied Jewish origins. This is not an improbable explanation for the concealment of the scrolls, but the diversity of these scrolls is not as wide as this account would suggest. Clearly, many scrolls originate from outside the sect, and this realization makes the importance of the scrolls to ancient Judaism even greater than if they were entirely sectarian.

The group at Qumran has been identified with many Jewish sects of the time. Even though some scholars believe the community to have been a branch of the Sadducees or Zealots.

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The group, who called themselves "the sons of light," is believed to have fled, or been driven out, to the Judaean wilderness as a result of a dispute with the priestly leaders in Jerusalem over the sacred calendar and matters of legal interpretation. At Qumrān this group not only preserved their beliefs but developed a worldview that rejected the rest of the Jewish people, espoused a highly dualistic view of the world (i.e., a world sharply divided between good and evil, light and darkness), and looked for an imminent divine judgement of the wicked. They also cultivated a communal life of extreme ritual purity, necessitated by their rejection of the Temple cult. There can be no doubt that during and after the Jewish War 66-73, many of those surviving Zealots fled to the Arabian desert, somehow survived as communities, and became due to their influence on communities in Arab cities the spiritual if not even partly the ancestors of today's Muslims. Bear in mind that almost everything in Islam is actually of Jewish-Zealot origin while modern Judaism developed out of the Pharisee Party of the Greek-Roman Jews outside the Holy Land.

The history of the Qumran community can be glimpsed, though darkly, through the scrolls. The "Union" was apparently founded by a messianic figure called the "Teacher of Righteousness," by Robert Eisenman identified as "James the Just" (the Righteous, the brother of Jesus). This figure was challenged by another figure called "the wicked priest" who was either the High Priest of the Temple of Jerusalem or a man also known to have challenged James's authority: Shaul ha-Tarsi, Saul of Tarsos, also called Paul the Apostle. The group of Zealots may have been part of the Jewish messianic movement, who went straight ahead towards a total and apocalyptic war with the Romans and the Roman Jews, the Pharisees. It was the World War of the Romans and cost 1.1 million lives.

The Dead Sea Scrolls testify to a period of theological creativity, of social fissure, of intense expectation and passion within the wider perspective of Judaism and Christianity. The scrolls' occasional contradictions betray tensions between the goals of personal holiness and national redemption; between human and heavenly redeemers; between faith and knowledge as the means of salvation; between free will and predestination; and between an anthropology of human holiness and an anthropology of human depravity. In this ferment can be seen, with hindsight, the matrix of the monotheistic and therefore totalitarian systems of Zealot Judaism, Roman Christianity and Arabic Islam, which exhibit typical features of a sectarian mentality: traces of a persecution complex and a corporate identity fortified by official opposition.)

THE WAR SCROLL

(IQM, 1Q33, 4Q491-7, 4Q471)

(This work, also called War Rule, seem to draw its inspiration from Daniel 11:40 and describes the final apocalyptic battle against the Kittim [Greeks, Romans, lit. Hittites (Hatti, Khatti); Akkadian for "invader"]. This account was later combined with the concept of a holy forty years' war against the entire Gentile world, and was extended by the addition of a long series of Rules concerned with the military and religious preparation and with the conduct of the fighting. These works are an amazing find, the last voice of the Messianic Movement, also known as Saducees, Zaddiks or Zaddokites, Essenes, Ebionites, Zealots, Scarii. Shaul ha Tarsi, Paul the Apostle, just called them "The Jews," although he himself was also a Jew, and by doing so, he laid the seeds of 2000 years of anti-Semitism; he was a Roman Jew from the Pharisee Party and was in Roman service. The Romans, under the leadership of their chief propagandist Titus Flavius Josephus, who was also a Pharisee, destroyed all writings of these early jihadists. This is the reason why the Dead Sea Scrolls are so important. Like a time capsule, they tell us everything what went through the minds of Jesus and most of his contemporaries. Und that is very different, in fact right the opposite of that what we can read in the New Testament.

The author of the War Rule must have possessed some knowledge of contemporary warfare as it is designed as a precription for a real war, not a symbolic war. The holy warriors intended to fight an apocalyptic war against all evil on Earth, meaning all foreigners. These documents show that the Messianic movements were extremely militant groups. They show us quite exactly what is going on in the mind of modern religious jihadists in modern totalitarian Islamic movements. They have a very apocalyptic mindset. Both, the weapons and the tactics of the War Rule correspond to the art of war practised by the Roman legion as the described weaponry is characteristically Roman. This leads one to conclude that the War Rule was written between the mid-first century BC and the mid-first century AD. This work is a manual of military warfare and a theological writing at the same time and they mean it literally.

The contents of the War Rule are in the following chapters:

Proclamation of war against the Kittim [Greeks] (1)
Reorganisation of Temple worship (2)
Programme of the forty years' war (2)
The trumpets (3)
The standards (3-4)
Disposition and weapons of the front formations (5)
Movements of the attacking infantry (6)
Disposition and movements of the cavalry (6)
Age of the soldiers (6-7)
The camp (7)
Duties of the Priests and Levites (exhortation, trumpet signals) (7-9)
Addresses and prayers of the battle liturgy (10-12)

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Prayer recited at the moment of victory (13)
Thanksgiving ceremony (14)
Battle against the Kittim (15-19).)

WAR RULE CHAPTER 1

For the Master. The Rule of War on the unleashing of the attack of the sons of light against the company of the sons of darkness, the army of Belial: against the band of Edom, Moab,and the sons of Ammon, and against the army of the sons of the East and the Philistines, and against the bands of the Kittim* of Assyria and their allies the ungodly of the Covenant. [* Akkadian word for Hittites and Greeks.]

The sons of Levi, Judah, and Benjamin, the exiles in the desert, shall battle against them in ... all their bands when the exiled sons of light return from the Desert of the Peoples to camp in the Desert of Jerusalem; and after the battle they shall go up from there to Jerusalem?.

The king of the Kittim shall enter into Egypt, and in his time he shall set out in great wrath to wage war against the kings of the north, that his fury may destroy and cut the horn of Israel. This shall be a time of salvation for the people of God, an age of dominion for all the members of His company, and of everlasting destruction for all the company of Belial. The confusion of the sons of Japheth shall be great and Assyria shall fall unsuccoured. The dominion of the Kittim shall come to an end and iniquity shall be vanquished, leaving no remnant; for the sons of darkness there shall be no escape. The sons of righteousness shall shine over all the ends of the earth; they shall go on shining until all the seasons of darkness are consumed and, at the season appointed by God, His exalted greatness shall shine eternally to the peace, blessing, glory, joy, and long life of all the sons of light.

On the day when the Kittim fall, there shall be battle and terrible carnage before the God of Israel, for that shall be the day appointed from ancient times for the battle of destruction of the sons of darkness.

At that time, the assembly of gods and the hosts of men shall battle, causing great carnage; on the day of calamity, the sons of light shall battle with the company of darkness amid the shouts of a mighty multitude and the clamour of gods and men to (make manifest) the might of God. And it shall be a time of great tribulation for the people which God shall redeem; of all its afflictions none shall be as this, from its sudden beginning until its end in eternal redemption.

On the day of their battle against the Kittim they shall set out for carnage. In three lots shall the sons of light brace themselves in battle to strike down iniquity, and in three lots shall Belial's host gird itself to thrust back the company of God. And when the hearts of the detachments of foot-soldiers faint, then shall the might of God fortify the hearts of the sons of light. And with the seventh lot, the mighty hand of God shall bring down the army of Belial, and all the angels of his kingdom, and all the members of his company in everlasting destruction ...

... The priests, the Levites and the heads of the tribes ... the priests as well as the Levites and the divisions of ...

WAR RULE CHAPTER 2

The fifty-two heads of family of the congregation.

They shall rank the chief Priests below the High Priest and his vicar.

And the twelve chief Priests shall minister at the daily sacrifice before God, whereas the twenty-six leaders of the priestly divisions shall minister in their divisions.

Below them, in perpetual ministry, shall be the chiefs of the Levites to the number of twelve, one for each tribe. The leaders of their divisions shall minister each in his place.

Below them shall be the chiefs of the tribes together with the heads of family of the congregation. They shall attend daily at the gates of the Sanctuary, whereas the leaders of their divisions, with their numbered men, shall attend at their appointed times, on new moons and on Sabbaths and on all the days of the year, their age being fifty years and over.

These are the men who shall attend at holocausts and sacrifices to prepare sweet-smelling incense for the good pleasure of God, to atone for all His congregation, and to satisfy themselves perpetually before Him at the table of glory. They shall arrange all these things during the season of the year of Release.

During the remaining thirty-three years of the war, the men of renown, those summoned to the Assembly, together with all the heads of family of the congregation, shall choose for themselves fighting-men for all the lands of the nations. They shall arm for themselves warriors from all the tribes of Israel to enter the army year by year when they are summoned to war. But they shall arm no man for entry into the army during the years of Release, for they are Sabbaths of rest for Israel. In the thirty-five years of service, the war shall be fought during six; the whole congregation shall fight it together. And during the remaining twenty-nine years the war shall be divided. During the first year they shall fight against Aram-Naharaim (the Aramaeans in Upper Mesopotamia, north of Syria); during the second, against the sons of Lud (Greeks from Lydia); during the third, against the remnant of the sons of Aram, against Uz (Arabia Petraea, Petra) and Hul (Armenia) and Togar and Mesha (Mash, the Hittites) beyond the Euphrates; during the fourth and fifth, they shall fight against the sons of Arpachshad (the Chaldean City of Ur); during the sixth and seventh, against all the sons of Assyria and Persia and the East as far as the Great Desert; during the eighth year they shall fight against the sons of Elam (the Medians around Susa); during the ninth, against the sons of Ishmael and Keturah (Central Arabians). In the ten years which follow, the war shall be divided against all the sons of Ham (Egypt) according to their clans and in their habitations; and during the ten years which remain, the war shall be divided against all the sons of Japheth (mainland Greeks) in their habitations.

The Rule for the trumpets of Summons and the trumpets of Alarm according to all their duties

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WAR RULE CHAPTER 3

... the trumpets of Summons shall sound for disposal in battle formations and to summon the foot-soldiers to advance when the gates of war shall open; and the trumpets of Alarm shall sound for massacre, and for ambush*, and for pursuit when the enemy shall be smitten, and for retreat from battle. (see Koran 9,5)

On the trumpets calling the congregation they shall write, The Called of God.

On the trumpets calling the chiefs they shall write, The Princes of God.

On the trumpets of the levies they shall write, The Army of God.

On the trumpets of the men of renown and of the heads of family of the congregation gathered in the house of Assembly they shall write, Summoned by God to the Council of Holiness.

On the trumpets of the camps they shall write, The Peace of God in the Camps of His Saints.

And on the trumpets for breaking camp they shall write, The mighty Deeds of God shall Crush the Enemy, Putting to Flight all those who Hate Righteousness and bringing Shame on those (the unbelievers) who Hate Him.

On the trumpets for battle formations they shall write, Formations of the Divisions of God for the Vengeance of His Wrath on the Sons of Darkness (the non-Jews).

On the trumpets summoning the foot-soldiers to advance towards the enemy formations when the gates of war are opened they shall write, Reminder of Vengeance in God's Appointed Time.

On the trumpets of massacre they shall write, The Mighty Hand of God in War shall Cause all the Ungodly Slain to Fall.

On the trumpets of ambush they shall write, The Mysteries of God shall Undo Wickedness.

On the trumpets of pursuit they shall write, God has Smitten All the Sons of Darkness (the enemies of the Jews); His Fury shall not End until They are Utterly Consumed.

On the trumpets of retreat, when they retreat from battle to the formation, they shall write, God has Reassembled.

On the trumpets of return from battle against the enemy when they journey to the congregation in Jerusalem they shall write, Rejoicings of God in the Peaceful Return.

The Rule for the standards of the whole congregation according to their levies

On the great standard at the head of the people they shall write, The People of God, together with the names of Israel and Aaron, and the names of the twelve tribes of Israel. according to the order of their precedence.

On the standards of the camp columns formed by three tribes they shall write, ... of God, together with the name of the leader of the camp ...

On the standard of the tribe they shall write, Banner of God, together with the name of the leader of the tribe and the names of the chiefs of its clans.

On the standard of the Myriad they shall write, ... of God, together with the name of the chief of the Myriad and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, ... of God, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of Hundred ...

WAR RULE CHAPTER 4

On the standard of Merari they shall write, The Votive-Offering of God, together with the name of the chief of Merari and the names of the leaders of its Thousands.

On the standard of the Thousand they shall write, The Wrath of God is Kindled against Belial and against the Men of his Company, Leaving no Remnant, together with the name of the chief of the Thousand and the names of the leaders of its Hundreds.

On the standard of the Hundred they shall write, From God comes the Might of War against All Sinful Flesh, together with the name of the chief of the Hundred and the names of the leaders of its Fifties.

On the standard of the Fifty they shall write, The Stand of the Ungodly is Ended by the Power of God, together with the name of the chief of the Fifty and the names of the leaders of its Tens.

On the standard of the Ten they shall write, Praised be God on the Ten-stringed Harp, together with the name of the chief of the Ten and the names of the nine men under his command.

When they march out to battle they shall write on their standards, Truth of God, Justiceof God, Glory of God, Judgement of God, followed by the whole ordered list of their names.

When they approach for battle they shall write on their standards, Right Hand of God, Appointed Time of God, Tumult of God, Slain of God, followed by the whole list of their names.

When they return from battle they shall write on their standards, Honour of God, Majesty of God, Splendour of God, Glory of God, together with the whole list of their names.

The Rule for the standards of the congregation When they set out for battle they shall write on the first standard Congregation of God, on the second standard Camps of God, on the third standard Tribes of God, on the fourth standard Clans of God, on the fifth standard Divisions of God, on the sixth standard Assembly of God, on the seventh standard The Called of God, on the eighth standard Hosts of God; and they shall write the list of their names with all their order.

When they approach for battle they shall write on their standards, War of God, Vengeance of God, Trial of God, Reward of God, Power of God, Retributions of God, Might of God, Extermination of God for all the Nations of Vanity; and they shall write on them the whole list of their names.

When they return from battle they shall write on their standards, Salvation of God, Victory of God, Help of God,

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Support of God, Joy of God, Thanksgivings of God, Praise of God, Peace of God.

The measurements of the standards. The standard of the whole congregation shall be fourteen cubits long; the standard of the three tribes, thirteen cubits long; the standard of the tribe, twelve cubits; the standard of the Myriad, eleven cubits; the standard of the Thousand, ten cubits; the standard of the Hundred, nine cubits; the standard of the Fifty, eight cubits; the standard of the Ten, seven cubits ...

WAR RULE CHAPTER 5

And on the shield of the Prince of all the congregation they shall write his name, together with the names of Israel, Levi and Aaron, and the names of the twelve tribes of Israel according to the order of their precedence, with the names of their twelve chiefs.

The Rule for the ordering of the battle divisions to complete a front formation when their host has reached its full number The formation shall consist of one thousand men ranked seven lines deep, each man standing behind the other.

They shall all hold shields of bronze burnished like mirrors. The shield shall be edged with an interlaced border and with inlaid ornament, a work of art in pure gold and silver and bronze and precious stones, a many-coloured design worked by a craftsman. The length of the shield shall be two and a half cubits and its width one and a half cubits.

In their hands they shall hold a spear and a sword. The length of the spear shall be seven cubits, of which the socket and spike shall measure half a cubit. The socket shall be edged with three embossed interlaced rings of pure gold and silver and bronze, a work of art. The inlaid ornaments on both edges of the ring shall be bordered with precious stones - patterned bands worked by a craftsman - and embossed with ears of corn. Between the rings, the socket shall be embossed with artistry like a pillar. The spike shall be made of brilliant white iron, the work of a craftsman; in its centre, pointing towards the tip, shall be ears of corn in pure gold.

The swords shall be made of pure iron refined by the smelter and blanched to resemble a mirror, the work of a craftsman; on both sides (of their blades) pointing towards the tip, figured ears of corn shall be embossed in pure gold, and they shall have two straight borders on each side. The length of the sword shall be one and a half cubits and its width four fingers. The width of the scabbard shall be four thumbs.

There shall be four palms to the scabbard from the girdle, and it shall be attached to the girdle on both sides for a length of five palms.

The hilt of the sword shall be of pure horn worked by a craftsman, with patterned bands in gold and silver and precious stones ... ...

When... shall stand, the ... they shall order the seven battle divisions, division after division... thirty cubits where the men of the division shall stand...

WAR RULE CHAPTER 6

... seven times and shall return to their positions. And after them, three divisions of foot-soldiers shall advance and shall station themselves between the formations, and the first division shall hurl seven javelins of war towards the enemy formation. On the point of the javelins they shall write, ShiningJavelinof the Power of God; and on the darts of the second division they shall write, Bloody Spikes to Bring Down the Slain by the Wrath of God; and on the javelins of the third division they shall write, Flaming Blade to Devour the Wicked Struck Down by the Judgement of God. All these shall hurl their javelins seven times and shall afterwards return to their positions.

Then two divisions of foot-soldiers shall advance and shall station themselves between the two formations. The first division shall be armed with a spear and a shield, and the second with a shield and a sword, to bring down the slain by the judgement of God, and to bend the enemy formation by the power of God, to pay the reward of their wickedness to all the nations of vanity. And sovereignty shall be to the God of Israel, and He shall accomplish mighty deeds by the saints of his people.

Seven troops of horsemen shall also station themselves to the right and to the left of the formation; their troops shall stand on this (side) and on that, seven hundred horsemen on one flank and seven hundred horsemen on the other. Two hundred horsemen shall advance with the thousand men of the formation of foot-soldiers; and they shall likewise station themselves on both flanks of the camp. Altogether there shall be four thousand six hundred men, and one thousand cavalrymen with the men of the army formations, fifty to each formation. The horsemen, together with the cavalry of the army shall number six thousand: five hundred to each tribe.

The horses advancing into battle with the foot-soldiers shall all be stallions; they shall be swift, sensitive of mouth, and sound of wind, and of the required age, trained for war, and accustomed to noise and to every (kind of) sight. Their riders shall be gallant fighting men and skilled horsemen, and their age shall be from thirty to forty-five years.

The horsemen of the army shall be from forty to fifty years old. They and their mounts shall wear breast-plates, helmets, and greaves; they shall carry in their hands bucklers, and a spear eight cubits long. The horseman advancing with the foot-soldiers shall carry bows and arrows and javelins of war. They shall all hold themselves prepared ... of God and to spill the blood of the wicked ...

WAR RULE CHAPTER 7

The men of the army shall be from forty to fifty years old. The inspectors of the camps shall be from fifty to sixty years old. The officers shall be from forty to fifty years old. The despoilers of the slain, the plunderers of booty, the cleansers of the land, the keepers of the baggage, and those who furnish the provisions shall be from twentyfive to thirty years old.

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No boy or woman shall enter their camps, from the time they leave Jerusalem and march out to war until they return. No man who is lame, or blind, or crippled, or afflicted with a lasting bodily blemish, or smitten with a bodily impurity, none of these shall march out to war with them.

They shall all be freely enlisted for war, perfect in spirit and body and prepared for the Day of Vengeance. And no man shall go down with them on the day of battle who is impure because of his 'fount', for the holy angels shall be with their hosts. And there shall be a space of about two thousand cubits between all their camps for the place serving as a latrine, so that no indecent nakedness may be seen in the surroundings of their camps.

When the battle formations are marshalled facing the enemy formation facing formation, seven Priests of the sons of Aaron shall advance from the middle gates to the place between the formations.

They shall be clothed in vestments of white cloth of flax, in a fine linen tunic and fine linen breeches; and they shall be girdled with fine cloth of flax embroidered with blue, purple, and scarlet thread, a manycoloured design worked by a craftsman. And on their heads they shall wear mitred turbans. These shall be battle raiment; they shall not take them into the Sanctuary.

The first Priest shall advance before the men of the formation to strengthen their hand for battle, and the six other Priests shall hold in their hands the trumpets of Summons, and the trumpets of the Reminder, and the trumpets of Alarm (for massacre), and the trumpets of Pursuit, and the trumpets of Retreat. And when the Priests advance to the place between the formations, seven Levites shall accompany them bearing in their hands seven rams' horns; and three officers of the Levites shall walk before the Priests and Levites. The Priests shall sound the two trumpets of Summons for the gates of war to open fifty shields (wide) and the foot-soldiers shall advance, fifty from one gate and fifty from the other. With them shall advance the officers of the Levites, and they shall advance with every formation according to all this Rule.

The Priests shall sound the trumpets, and two divisions of foot-soldiers shall advance from the gate and shall station themselves between the two formations ..

WAR RULE CHAPTER 8

the trumpets shall sound to direct the slingers until they have cast seven times. Afterwards, the Priests shall sound for them the trumpets of Retreat and they shall return to the flank of the first formation to take up their position.

Then the Priests shall sound the trumpets of Summons and three divisions of foot-soldiers shall advance from the gates and shall station themselves between the formations; the horsemen shall be on their flanks, to the right and to the left. The Priests shall sound a sustained blast on the trumpets for battle array, and the columns shall move to their (battle) array, each man to his place. And when they have taken up their stand in three arrays, the Priests shall sound a second signal, soft and sustained, for them to advance until they are close to the enemy formation. They shall seize their weapons, and the Priests shall then blow a shrill staccato blast on the six trumpets of Massacre to direct the battle, and the Levites and all the blowers of rams' horns shall sound a mighty alarm to terrify the heart of the enemy, and therewith the javelins shall fly out to bring down the slain. Then the sound of the horns shall cease, but the Priests shall continue to blow a shrill staccato blast on the trumpets to direct the battle until they have thrown seven times against the enemy formation. And then they shall sound a soft, a sustained, and a shrill sound on the trumpets of Retreat.

It is according to this Rule that the Priests shall sound the trumpets for the three divisions. With the first throw, the Priests shall sound on the trumpets a mighty alarm to direct the battle until they have thrown seven times. Then the Priests shall sound for them on the trumpets of Retreat a soft, a sustained, and a shrill sound, and they shall return to their positions in the formation.

Then the Priests shall blow the trumpets of Summons and the two divisions of foot-soldiers shall advance from the gates and shall stand between the formations. And the Priests shall then blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound an alarm, a mighty blast, and therewith ... ...

WAR RULE CHAPTER 9

they shall set about to bring down the slain with their hands. All the people shall cease their clamour but the Priests shall continue to blow the trumpets of Massacre to direct the battle until the enemy is smitten and put to flight; and the Priests shall blow to direct the battle.

And when they are smitten before them, the Priests shall sound the trumpets of Summons and all the foot-soldiers shall rally to them from the midst of the front formations, and the six divisions, together with the fighting division, shall take up their stations. Altogether, they shall be seven formations: twenty-eight thousand fighting men and six thousand horsemen.

All these shall pursue the enemy to destroy him in an everlasting destruction in the battle of God. The Priests shall sound for them the trumpets of Pursuit, and they shall deploy against all the enemy in a pursuit to destruction; and the horsemen shall thrust them back on the flanks of the battle until they are utterly destroyed.

And as the slain men fall, the Priests shall trumpet from afar; they shall not approach the slain lest they be defiled with unclean blood. For they are holy, and they shall not profane the anointing of their priesthood with the blood of nations of vanity.

The Rule for changes in battle order to form the position of a square with towers, a concave line with towers, a convex line with towers, a shallow convex line obtained by the advance of the centre, or (by the advance of) both flanks to terrify the enemy The shields of the towers shall be three cubits long and their spears eight cubits. The tower shall

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advance from the formation and shall have one hundred shields to each side; in this manner, the tower shall be surrounded on three sides by three hundred shields. And it shall also have two gates, one to the right and one to the left.

They shall write on all the shields of the towers: on the first, Michael, on the second, Gabriel, on the third, Sariel, and on the fourth, Raphael. Michael and Gabriel shall stand on the right, and Sariel and Raphael on the left ... they shall set an ambush to ... ...

WAR RULE CHAPTER 10

our camps and to keep us from all that is indecent and evil. Furthermore, (Moses) taught us, 'Thou art in the midst of us, a mighty God and terrible, causing all our enemies to flee before us.' He taught our generations in former times saying, When you draw near to battle, the Priest shall rise and speak to the people saying, Hear, O Israel! You draw near to battle this day against your enemies. Do not fear! Do not let your hearts be afraid! Do not be terrified, and have no fear! For your God goes with you to fight for you against your enemies that He may deliver you' (Deuteronomy 20, 2-4).

Our officers shall speak to all those prepared for battle. They shall strengthen by the power of God the freely devoted of heart, and shall make all the fearful of heart withdraw; they shall fortify all the mighty men of war. They shall recount that which Thou saidst through Moses:

When you go to war in your land against the oppressor who oppresses you, you shall blow the trumpets, and you shall be remembered before your God and shall be saved from your enemies.

O God of Israel, who is like Thee in heaven or on earth?

Who accomplishes deeds and mighty works like Thine?

Who is like Thy people Israel which Thou hast chosen for Thyself from all the peoples of the lands; the people of the saints of the Covenant, instructed in the laws and learned in wisdom ... who have heard the voice of Majesty and have seen the Angels of Holiness, whose ear has been unstopped, and who have heard profound things?

Thou, O God, hast created the expanse of the heavens and the host of heavenly lights, the tasks of the spirits and the dominion of the Holy Ones, the treasury of glory and the canopy of the clouds.

Thou art Creator of) the earth and of the laws dividing it into desert and grassland; of all that it brings forth and of all its fruits according to their kinds; of the circle of the seas and of the gathering-place of the rivers and of the divisions of the deeps; of the beasts and birds and of the shape of Adam and of the generations of his seed; of the confusion of tongues and of the scattering of the peoples, of the dwelling in clans and of the inheritance of lands; ...of the sacred seasons and of the cycles of the years and of time everlasting.

WAR RULE CHAPTER 11

Truly the battle is Thine! Their bodies are crushed by the might of Thy hand and there is no man to bury them.

Thou didst deliver Goliath of Gath, the mighty warrior, into the hands of David Thy servant, because in place of the sword and in place of the spear he put his trust in Thy great Name; for Thine is the battle. Many times, by Thy great Name, did he triumph over the Philistines. Many times hast Thou also delivered us by the hand of our kings through Thy loving-kindness, and not in accordance with our works by which we have done evil, nor according to our rebellious deeds.

Truly the battle is Thine and the power from Thee! It is not ours. Our strength and the power of our hands accomplish no mighty deeds except by Thy power and by the might of Thy great valour. This Thou hast taught us from ancient times, saying, A star shall come out of Jacob, and a sceptre shall rise out of Israel. He shall smite the temples of Moab and destroy all the children of Sheth. He shall rule out of Jacob and shall cause the survivors of the city to perish. The enemy shall be his possession and Israel shall accomplish mighty deeds (Numbers 24, 17-19).

By the hand of Thine anointed, who discerned Thy testimonies, Thou hast revealed to us the times of the battles of Thy hands that Thou mayest glorify Thyself in our enemies by levelling the hordes of Belial, the seven nations of vanity, by the hand of Thy poor whom Thou hast redeemed by Thy might and by the fullness of Thy marvellous power.

Thou hast opened the door of hope to the melting heart: Thou wilt do to them as Thou didst to Pharaoh, and to the captains of his chariots in the Red Sea. Thou wilt kindle the downcast of spirit and they shall be a flaming torch in the straw to consume ungodliness and never to cease till iniquity is destroyed.

From ancient times Thou hast foretold the hour when the might of Thy hand (would be raised) against the Kittim, saying, Assyria shall fall by the sword of no man, the sword of no mere man shall devour him (Isaiah 31, 8). For Thou wilt deliver into the hands of the poor the enemies from all the lands, to humble the mighty of the peoples by the hand of those bent to the dust, to bring upon the head of Thine enemies the reward of the wicked, and to justify Thy true judgement in the midst of all the sons of men, and to make for Thyself an everlasting Name among the people whom Thou hast redeemed ... of battles to be magnified and sanctified in the eyes of the remnant of the peoples, that they may know... when Thou chastisest Gog and all his assembly gathered about him ...

For Thou wilt fight with them from heaven...

WAR RULE CHAPTER 12

For the multitude of the Holy Ones is with Thee in heaven, and the host of the Angels is in Thy holy abode, praising Thy Name. And Thou hast established in a community for Thyself the elect of Thy holy people. The list of the names of all their host is with Thee in the abode of Thy holiness; the reckoning of the saints is in Thy glorious dwelling-place. Thou hast recorded for them, with the graving-tool of life, the favours of Thy blessings and the Covenant of Thy peace, that Thou

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mayest reign over them for ever and ever and throughout all the eternal ages. Thou wilt muster the hosts of Thine elect, in their Thousands and Myriads, with Thy Holy Ones and with all Thine Angels, that they may be mighty in battle, and may smite the rebels of the earth by Thy great judgements, and that they may triumph together with the elect of heaven.

For Thou art terrible, O God, in the glory of Thy kingdom, and the congregation of Thy Holy Ones is among us for everlasting succour.

We will despise kings, we will mock and scorn the mighty; for our Lord is holy, and the King of Glory is with us together with the Holy Ones.

Valiant warriors of the angelic host are among our numbered men, and the Hero of war is with our congregation; the host of His spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew (covering) the earth, as a shower of rain shedding judgement on all that grows on the earth.

Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour the flesh of the sinner with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

O Jerusalem, show thyself amidst jubilation!

Rejoice, all you cities of Judah; keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdoms of the nations! Sovereignty shall be to the Lord and everlasting dominion to Israel ... ...

WAR RULE CHAPTER 13

The High Priest shall come, and his brethren the Priests and the Levites, and all the elders of the army shall be with him; and standing, they shall bless the God of Israel and all His works of truth, and shall execrate Belial there and all the spirits of his company.

Speaking, they shall say: Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith!

Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness!

Truly they are the company of Darkness, but the company of God is one of eternal Light.

Thou art the God of our fathers; we bless Thy Name for ever. We are the people of Thine inheritance; Thou didst make a Covenant with our fathers, and wilt establish it with their children throughout eternal ages. And in all Thy glorious testimonies there has been a reminder of Thy mercies among us to succour the remnant, the survivors of Thy Covenant, that they might recount Thy works of truth and the judgements of Thy marvellous mighty deeds.

Thou hast created us for Thyself, O God, that we may be an everlasting people. Thou hast decreed for us a destiny of Light according to Thy truth. And the Prince of Light Thou hast appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, Thou hast created for the Pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Thy truth, rejoice in Thy mighty hand and be glad for Thy salvation, and exult because of Thy succour and peace. O God of Israel, who can compare with Thee in might? Thy mighty hand is with the poor. Which angel or prince can compare with Thy redeeming succour? For Thou hast appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light ... to stand for ever, and to destroy all the sons of Darkness ... ...

WAR RULE CHAPTER 14

like the fire of His wrath against the idols of Egypt.

And when they have risen from the slain to return to the camp, they shall all sing the Psalm of Return. And in the morning, they shall wash their garments, and shall cleanse themselves of the blood of the bodies of the ungodly. And they shall return to the positions in which they stood in battle formation before the fall of the enemy slain, and there they shall all bless the God of Israel. Rejoicing together, they shall praise His Name, and speaking they shall say: Blessed be the God of Israel who keeps mercy towards His Covenant, and the appointed times of salvation with the people He has delivered!

He has called them that staggered to marvellous mighty deeds, and has gathered in the assembly of the nations to destruction without any remnant.

He has lifted up in judgement the fearful of heart and has opened the mouth of the dumb that they might praise the mighty works of God.

He has taught war to the hand of the feeble and steadied the trembling knee; he has braced the back of the smitten. Among the poor in spirit there is power over the hard of heart, and by the perfect of way all the nations of wickedness have come to an end: not one of their mighty men stands, but we are the remnant of Thy people.

Blessed be Thy Name, O God of mercies, who hast kept the Covenant with our fathers.

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In all our generations Thou hast bestowed Thy wonderful favours on the remnant of Thy people under the dominion of Belial.

During all the mysteries of his Malevolence he has not made us stray from Thy Covenant;

Thou hast driven his spirits of destruction far from us, Thou hast preserved the soul of Thy redeemed when the men of his dominion {acted wickedly).

Thou hast raised the fallen by Thy strength, but hast cut down the great in height and hast brought down the lofty.

There is no rescue for all their mighty men and no refuge for their swift men; Thou givest to their honoured men a reward of shame, all their empty existence hast Thou turned to nothing.

But we, Thy holy people, will praise Thy Name because of the works of Thy truth.

We will exalt Thy splendour because of Thy mighty deeds in all the seasons and appointed times for ever, at the coming of day and at nightfall and at the departure of evening and morning.

For great is the design of Thy glory and of Thy wonderful mysteries on high that Thou shouldst raise up dust before Thee and lay low the 'gods'.

Rise up, rise up, O God of gods, raise Thyself in might, King of Kings!

May all the sons of Darkness scatter before Thee!

The light of Thy greatness shall shine forth on 'gods' and men.

It shall be like a fire burning in the dark places of perdition; it shall burn the sinners in the perdition of hell, in an eternal blaze

... in all the eternal seasons.

They shall recite there all the war hymns. Afterwards they shall return to their camps ...

WAR RULE CHAPTER 15

For this shall be a time of distress for Israel, and of the summons to war against all the nations. There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Then the High Priest shall rise, with the Priests, his brethren, and the Levites, and all the men of the army, and he shall recite aloud the Prayer in Time of War written in the Book of the Rule concerning this time, and also all their Hymns. He shall marshal all the formations there, as is written in the Book of War, and the priest appointed for the Day of Revenge by the voice of all his brethren shall go forward to strengthen the hearts of the fighting men. Speaking, he shall say: Be strong and valiant; be warriors! Fear not! Do not be confused and do not let your hearts be afraid! Do not be fearful; fear them not!

Do not fall back ... for they are a congregation of wickedness and all their works are in Darkness; they tend towards Darkness. They make for themselves a refuge in falsehood and their power shall vanish like smoke. All the multitudes of their community... shall not be found.

Damned as they are, all the substance of their wickedness shall quickly fade, like a flower in the summer-time.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgement of all flesh. The God of Israel lifts His hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy Ones prepare themselves, for the Day of Revenge ...

WAR RULE CHAPTER 16

... For the God of Israel has called out the sword against all the nations, and He will do mighty deeds by the saints of His people.

And they shall obey all this Rule on the day when they stand before the camps of the Kittim The Priests shall afterwards sound for them the trumpets of the Reminder, and the gates of war shall open; the foot-soldiers shall advance and the columns shall station themselves between the formations. The Priests shall sound for them the signal, 'Battle Array', and at the sound of the trumpets the columns shall deploy until every man is in his place. The Priests shall then sound a second signal for them to advance, and when they are within throwing distance of the formation of the Kittim, each man shall seize his weapon of war. Then the six Priests shall blow on the trumpets of Massacre a shrill staccato blast to direct the battle, and the Levites and all the blowers of rams' horns shall sound a battle alarm, a mighty clamour; and with this clamour they shall begin to bring down the slain from among the Kittim. All the people shall cease their clamour, but the Priests shall continue to sound the trumpets of Massacre, and battle shall be fought against the Kittim (vacat). And when Belial girds himself to come to the aid of the sons of darkness, and when the slain among the footsoldiers begin to fall by the mysteries of God, and when all the men appointed for battle are put to ordeal by them, the Priests shall sound the trumpets of Summons for another formation of the reserve to advance into battle; and they shall take up their stand between the formations. And for those engaged in battle they shall sound the 'Retreat'.

Then the High Priest shall draw near, and standing before the formation, he shall strengthen by the power of God their hearts and hands in His battle. Speaking he shall say: ... the slain, for you have heard from ancient times through the mysteries of God ... ...

WAR RULE CHAPTER 17

He will pay their reward with burning fire by the hand of those tested in the crucible. He will sharpen His weapons and will not tire until all the wicked nations are destroyed. Remember the judgement of Nadab and Abihu, sons of

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Aaron, by whose judgement God showed Himself holy in the eyes of Israel. But Eleazar and Ithamar He confirmed in an everlasting priestly Covenant.

Be strong and fear not; for they tend towards chaos and confusion, and they lean on that which is not and shall not be. To the God of Israel belongs all that is and shall be; He knows all the happenings of eternity. This is the day appointed by Him for the defeat and overthrow of the Prince of the kingdom of wickedness, and He will send eternal succour to the company of His redeemed by the might of the princely Angel of the kingdom of Michael. With everlasting light He will enlighten with joy the children of Israel; peace and blessing shall be with the company of God. He will raise up the kingdom of Michael in the midst of the gods, and the realm of Israel in the midst of all flesh.

Righteousness shall rejoice on high, and all the children of His truth shall jubilate in eternal knowledge. And you, the sons of His Covenant, be strong in the ordeal of God! His mysteries shall uphold you until He moves His hand for His trials to come to an end.

After these words, the Priests shall sound to marshal them into the divisions of the formation; and at the sound of the trumpets the columns shall deploy until every man is in his place. Then the Priests shall sound a second signal on the trumpets for them to advance, and when the foot-soldiers approach throwing distance of the formation of the Kittim, every man shall seize his weapon of war. The Priests shall blow the trumpets of Massacre, and the Levites and all the blowers of rams' horns shall sound a battle alarm, and the foot-soldiers shall stretch out their hands against the host of the Kittim; and at the sound of the alarm they shall begin to bring down the slain. All the people shall cease their clamour, but the Priests shall continue to blow the trumpets of Massacre and battle shall be fought against the Kittim.

... and in the third lot ... that the slain may fall by the mysteries of God ...

WAR RULE CHAPTER 18

In the seventh lot when the great hand of God is raised in an everlasting blow against Belial and all the hosts of his kingdom, and when Assyria is pursued amidst the shouts of Angels and the clamour of the Holy Ones, the sons of Japheth shall fall to rise no more. The Kittim shall be crushed without remnant, and no man shall be saved from among them.

At that time, on the day when the hand of the God of Israel is raised against all the multitude of Belial, the Priests shall blow the six trumpets of the Reminder and all the battle formations shall rally to them and shall divide against all the camps of the Kittim to destroy them utterly. And as the sun speeds to its setting on that day, the High Priest shall stand, together with the Levites who are with him and the tribal chiefs and the elders of the army, and they shall bless the God of Israel there. Speaking they shall say:

Blessed be Thy Name, O God of gods, for Thou hast worked great marvels with Thy people! Thou hast kept Thy Covenant with us from of old, and hast opened to us the gates of salvation many times. For the sake of Thy Covenant Thou hast removed our misery, in accordance with Thy goodness towards us. Thou hast acted for the sake of Thy Name, O God of righteousness ... Thou hast worked a marvellous miracle for us, and from ancient times there never was anything like it.

For Thou didst know the time appointed for us and it has appeared before us this day ... Thou hast shown us Thy merciful hand in everlasting redemption by causing the dominion of the enemy to fall back for ever. (Thou hast shown us) Thy mighty hand in a stroke of destruction in the war against all our enemies.

And now the day speeds us to the pursuit of their multitude ... Thou hast delivered up the hearts of the brave so that they stand no more.

For Thine is the power, and the battle is in Thy hands! ...

WAR RULE CHAPTER 19

For our Sovereign is holy and the King of Glory is with us; the host of his spirits is with our foot-soldiers and horsemen. They are as clouds, as clouds of dew covering the earth, and as a shower of rain shedding righteousness on all that grows there. Rise up, O Hero!

Lead off Thy captives, O Glorious One!

Gather up Thy spoils, O Author of mighty deeds!

Lay Thy hand on the neck of Thine enemies and Thy feet on the pile of the slain!

Smite the nations, Thine adversaries, and devour flesh with Thy sword!

Fill Thy land with glory and Thine inheritance with blessing!

Let there be a multitude of cattle in Thy fields, and in Thy palaces silver and gold and precious stones!

O Zion, rejoice greatly!

Rejoice all you cities of Judah!

Keep your gates ever open that the hosts of the nations may be brought in!

Their kings shall serve you and all your oppressors shall bow down before you; they shall lick the dust of your feet.

Shout for joy, O daughters of my people!

Deck yourselves with glorious jewels and rule over the kingdom of the nations!

Sovereignty shall be to the Lord and everlasting dominion to Israel.

(1QM combined with 4QMb=4Q492)

{Then they shall gather in} the camp that night to rest until the morning.

And in the morning {they shall go to the place where the formation stood before the} warriors of the Kittim fell, as well as the multitudes of Assyria, and the hosts of all the assembled nations {to discover whether} the multitude of the stricken are dead {with none to bury them}, those who fell there under the Sword of God. And the High Priest shall draw near, with his vicar, and the chief Priests {and the

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Levites} with the Prince of the battle, and all the chiefs of the formations and their numbered men; they shall return to the positions which they held before the slain began to fall from among the Kittim, and there they shall praise the God {the Most High} ...

The War Scroll from Cave 4 (4Q491, 493)

(The following fragments, belonging to Ma (4Q491), echo sections from 1QM, but it also contain passages without parallels there. This is why we have to show them here.)

Ma = 4Q491, frs. 1-3

... There shall be one thousand cubits between the camp and the latrine and no nakedness whatever shall be seen in their surroundings. And when they set out to prepare the battle to curb the enemy, there shall be among them some exempted in the lot of each tribe according to their numbered men for each day's duty. On that day, some men from all their tribes shall set out from their camps towards the House of Meeting ... the Priests, the Levites, and all the chiefs of the camps shall go out towards them. They will pass there before ... according to the Thousands, Hundreds, Fifties and Tens.

Whoever shall not be clean because of his 'fount' on that night shall not go with them to the battle, for the holy angels shall be with their formations together ... When the formation called up for that day's battle to pass to all ... of the war, three formations shall stand, formations behind formations. They shall set a space between all the formations and they shall go out to battle in succession. These are the foot-soldiers and beside them the horsemen. They shall stand between the formations. And if they set up an ambush for a formation, the three ambushing formations shall be at a distance and shall not rise ... of the war and they shall hear the trumpets of Alarm and the foot-soldiers will begin to bring down the guilty dead. Afterwards the ambush shall rise from its hiding-place arranged in formations. The reassembly: from the right and from the left, from behind and from the front, four directions ... in the battles of annihilation. And all the formations engaged in combat with the enemy will be in one place.

... The first formation will go out to the battle and the second stand ... on their post. With the completion of their time, the first shall return and rise ... The second ... When the battle is joined. And the second formation shall have completed its time and they shall return and stand on their post. And the third ...

... And the chief Priest and his brethren, the Priests, and the Levites and the men of the order shall stand. And the Priests shall blow the trumpets continuously ... and a girdle of fine cloth of flax embroidered with blue, purple and scarlet threads, a many-coloured design produced by a craftsman, and a fine linen tunic and fine linen breeches and a mitred turban on their heads. They shall not take them to the sanctuary for they are battle raiments. According to all this rule ...

THE BOOK OF WAR

(4Q285, 11Q14)

(This collection of small fragments, designated as Rule of War, are akin to the War Scroll. It is probably representing its missing end section. Allusions are found to Levites blowing trumpets (fr. 8), to the archangel Michael (fr. 10), to the Prince of the Congregation, identified as the Branch of David (frs. 4 and 7), as well as to the Kittim and their slain (frs. 2, 4, 7), all familiar from 1QM. The poorly preserved benediction (fr. 8) can be reconstructed with the help of 11Q14 which contains, however, some notable variants. Fragment 4 seems to identify the defeated opponent as the biblical Gog (Ezekiel 39), the chief foe of the final age, here no doubt equated with the king of the Kittim. Fragment 7, erroneously labelled by some as the 'Pierced Messiah fragment', is based on an interpretation of Isaiah)

4Q285, fr. 1

... because of Thy name and ... Michael, Gabriel, Sariel and Raphael ... with the elect of ...

4Q285, fr. 4

... wickedness will be smitten ... the Prince of the Congregation and all Israel ... which was written in the book of Ezekiel the Prophet, I will strike your bow from your left hand and will make your arrows drop from your right hand. On the mountains of Israel you shall fall ... the king of the Kittim ... the Prince of the congregation will pursue them as far as the Great Sea ... and they shall flee from before Israel. In that time ... he shall stand against them and they shall be stirred against them ... and they shall return to the dry land. In that time ... and they shall bring him (the king of the Kittim?) before the Prince of the Congregation

4Q285 frg. 5

Isaiah the prophet: The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will fall. And there shall come forth a shoot from the stump of Jesse the Branch of David and they will enter into judgement with and the Prince of the Congregation, the Branch of David will kill him by strokes and by wounds. And a Priest of renown will command the slain of the Kittim.

4Q285.fr. 7

The Messiah, Branch of David

As it is written in the book of Isaiah the Prophet, The thickets of the forest will be cut down with an axe and Lebanon by a majestic one will f all. And there shall come forth a shoot from the stump of Jesse ... the Branch of David and they will enter into judgement with ... and the Prince of the Congregation, the Branch of David will kill him ... by strokes and by wounds. And a Priest of renown will command ... the slain of the Kittim ...

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4Q285, fr.8

Answering, he shall say to the sons of Israel: May you be blessed in the name of the Most High God ... and may His holy name be blessed for ever and ever. May all His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open for you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time, and to give you the fruit of the produce of corn, wine and oil plentiful. And may the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. And there shall be no loss of children nor stumbling in your congregation, and wild beasts shall withdraw from your land and there shall be no pestilence in your land. For God is with you and His holy angels stand in your congregation, and His holy name shall be invoked upon you ... in your midst...

11Q14

And he shall bless them in the name of the God of Israel. Answering he shall say, ... to the sons of Israel: May you be blessed for ever and ever and may His ... be blessed ... and may His holy angels be blessed. May the Most High God bless you. May He shine His face towards you and open to you His good treasure which is in heaven to bring down on your land showers of blessing, dew, rain, early rain and late rain in His/its time to give you the fruit of the produce of corn, wine and oil plentiful. May the land produce for you fruits of delight. And you shall eat and grow fat. And there shall be no miscarriage in your land and no sickness, blight or mildew shall be seen in its produce. There shall be no loss of children, nor stumbling in your congregation and the wild beasts shall withdraw from your land. The sword shall not pass through your land. For God is with you and His holy angels shall be present in your congregation, and His holy name shall be invoked upon you.

THE TEMPLE SCROLL

(11QT=11Q19-21, 4Q365a, 4Q524)

(The Temple Scroll is the longest Qumran manuscript, measuring over twenty-eight feet. There are also other fragments pertaining to the same document from Cave 11 (11Q20) and from Cave 4 (4Q365a). Originally it consisted of sixtyseven columns. It was written in the mid-first century BC.

The major part of the scroll deals with the Temple (building and furniture) and cultic worship, especially sacrifices on Sabbaths and the many feasts of the year. Most of the legislation depends, directly or indirectly, on Exodus, Leviticus, and more particularly on Deuteronomy, but there are also occasional non-biblical regulations.

The beginning of the manuscript is badly mutilated. Column I is missing. Columns III-XII are so fragmented that we only know that they contain: 1. Covenant between God and Israel (II). 2. Building projects of the Temple, 3. Daily, weekly and monthly sacrifices, and festivals. 4. Purity regulations. 5. Miscellaneous laws and punishments.

The sequence of subjects generally follows the Bible, but an obvious effort has been made to systematize, harmonize and reinterpret the laws. The aim of the author is to present the message of the scroll not as an interpretation of the Bible, but as an immediate divine revelation. For this purpose, not only does he formulate the supplementary legislation as directly spoken by God, but also frequently substitutes 'I' for 'the Lord = YHWH' of Scripture.)

(... Column 1 is missing ...)

TEMPLE SCROLL COLUMN 2

Behold, I will make a covenant.

For it is something dreadful that I will do to you. I myself will expel from before you the Amorites, the Canaanites, the Hittites, the Girgashites, the Perizzites, the Hivites and the Jebusites. Take care not to make a covenant with the inhabitants of the country which you are to enter so that they may not prove a snare for you. You must destroy their altars, smash their pillars and cut down their sacred trees and burn their idols with fire. You must not desire silver and gold so that you may not be ensnared by them; for that would be abominable to me. You must not bring any abominable idol into your house and come under the ban together with it. You shall detest and abominate it, for it is under the ban. You shall not worship another god, for YHWH, whose name is Jealous, is a jealous God. Take care not to make a covenant with the inhabitants of the country so that, when they whore after their gods and sacrifice to them and invite you, you may not eat of their sacrifices and take their daughters for your sons, and their daughters may not whore after their gods and cause your sons to whore after them. ...

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(... Columns 3-12 are extremely fragmented, not readable ...)

This is what you shall offer on the altar: two yearling lambs without blemish every day as a perpetual holocaust. You shall offer the first in the morning; and you shall offer the other lamb in the evening; the corresponding grain-offering will be a tenth of fine flour mixed with a quarter of a hin of beaten oil; it shall be a perpetual holocaust of soothing odour, an offering by fire to YHWH; and the corresponding drink-offering shall be a quarter of a hin of wine. The priest who offers the holocaust shall receive the skin of the burnt-offering which he has offered. You shall offer the other lamb in the evening with the same grain-offering as in the morning and with the corresponding drink-offering as an offering by fire, a soothing odour to YHWH ...

On the Sabbath days you shall offer two yearling rams without blemish and two tenths of an ephah of fine flour, mixed with oil, for a grain-offering and the corresponding drink-offering. This is the holocaust of every Sabbath in addition to the perpetual holocaust and the corresponding drink-offering. On the first day of each month you shall offer a holocaust to YHWH: two young bulls, one ram, seven yearling rams without blemish and a grain-offering of fine flour, three tenths of an ephah mixed with half a hin of oil, and a drink-offering, half a hin for each young bull and a grain-offering of fine flour mixed with oil, two tenths of an ephah with a third of a hin, and wine for a drink-offering, one third of a hinfor each ram; ... one tenth of fine flour for a grain-offering, mixed with a quarter of a hin, and wine, a quarter of a hin for each lamb ... a soothing odour to YHWH on the first day of each month. This is the burnt-offering for each month for the months of the year ... On the first day of the first month the months (of the year) shall start; it shall be the first month of the year for you. You shall do no work. You shall offer a he-goat for a sin-offering. It shall be offered by itself to expiate for you. You shall offer a holocaust: a bullock, a ram, seven yearling ram lambs without blemish ... additional to the burnt-offering for the new moon, and a grainoffering of three tenths of fine flour mixed with oil, half a hin for each bullock, and wine for a drink-offering, half a hin, a soothing odour to YHWH, and two tenths of fine flour mixed with oil, one third of a hin.

You shall offer wine for a drink-offering, one third of a hin for the ram, an offering by fire, of soothing odour to YHWH; and one tenth of fine flour, a grain-offering mixed with a quarter of a hinof oil. You shall offer wine for a drink-offering, a quarter of a hin for each ram ... lambs and for the he-goat ... each day ... seven yearling lambs and a he-goat ... according to this statute. For the ordination (of the priests), one ram for each day, and baskets of bread for all the rams of the ordination, one basket for each ram. They shall divide all the rams and the baskets for the seven days of the ordination for each day; according to their divisions, they shall offer to YHWH the right thigh of the ram as a holocaust and the fat covering the entrails and the two kidneys and the fat on them and on the loins and the whole fat tail close to the backbone and the appendage of the liver and the corresponding grain-offering and drink-offering according to the statute. They shall take one unleavened cake from the basket and one cake of bread with oil and one wafer, and they shall put it all on the fat together with the offering of the right thigh. Those who sacrifice shall wave the rams and the baskets of bread as a wave-offering before YHWH. This is a holocaust, an offering by fire, of soothing odour before YHWH. They shall burn everything on the altar over the holocaust, to complete their ordination during the seven days of ordination.

If the High Priest is to minister to YHWH, whoever has been ordained to put on the vestments in place of his father, shall offer a bull for all the people and another for the priests. He shall offer the one for the priests first. The elders of the priests shall lay their hands on its head and after them the High Priest and all the priests. They shall slaughter the bull before YHWH. The elders of the priests shall take from the blood of the bull and place it with their finger on the horns of the altar and they shall pour the blood around the four corners of the altar ledge ... and they shall take from its blood and place it on his right ear lobe and on the thumb of his right hand and the big toe of his right foot. They shall sprinkle on him and his vestments some of the blood which was on the altar... he shall be holy all his days. He shall not go near any dead body. He shall not render himself unclean even for his father or mother, for he is holy to YHWH, his God ... He shall offer on the altar and burn the fat of the first bull ... all the fat on the entrails and the appendage of the liver and the two kidneys and the fat on them and the fat on the loins, and the corresponding grain-offering and drink-offering according to their statute, he shall burn them on the altar. It shall be a burnt-offering, an offering by fire, of soothing odour before YHWH. The flesh of the bull, its skin and offal, they shall burn outside the sanctuary city on a wood fire in a place reserved for sin-offerings. There they shall burn it with its head and legs together with all its entrails. They shall burn all of it there except the fat. It is a sin-offering. He shall take the second bull, which is for the people, and by it he shall expiate for all the people of the assembly, by its blood and fat. As he did with the first bull, so he shall do with the bull of the assembly. He shall place with his finger some of its blood on the horns of the altar, and the remainder of its blood, he shall sprinkle on the four corners of the altar ledge, and its fat and the corresponding grain- offering and drink-offering, he shall burn on the altar. It is a sin-offering for the assembly.

... They shall rejoice because expiation has been made for them ... This day shall be a holy gathering for them, an eternal rule for all their generations wherever they dwell. They shall rejoice and ...

Let them prepare on the fourteenth day of the first month between dusk and dark the Passover of YHWH. They shall sacrifice it before the evening offering and shall sacrifice ... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts.

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They shall rise early and each shall go to his tent ...

On the fifteenth day of this month (there shall be) a holy gathering.

You shall do no work of labour on it. It shall be a seven-day feast of unleavened bread for YHWH. You shall offer on each of these seven days a holocaust to YHWH: two young bulls, a ram, and seven ram lambs without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day there shall be an assembly for YHWH. You shall do no work on it.

... he- goat for a sin-offering ... the corresponding grain-offering and drink- offering according to the statute; one tenth of fine flour mixed with a quarter of a hin of oil and a quarter of a hin of wine for a drink-offering ... he shall expiate for all the guilt of the people of the assembly ... This shall be an eternal rule for you for your generations wherever you dwell. Then they shall offer the one ram, once, on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count fifty days. You shall bring a new grain-offering to YHWH from your homes, a loaf of fine flour, freshly baked with leaven. They are firstfruits to YHWH, wheat bread, twelve cakes, two tenths of fine flour in each cake ... the tribes of Israel. They shall offer ... their grain-offering and drink-offering according to the statute. The priests shall wave ... wave-offering with the bread of the firstfruits. They shall belong to the priests and they shall eat them in the inner courtyard, as a new grain-offering, the bread of the firstfruits. Then ... new bread from freshly ripened ears.

On this day there shall be a holy gathering, an eternal rule for their generations. They shall do no work. It is the feast of Weeks and the feast of Firstfruits, an eternal memorial.

You shall count seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths shall elapse until you have counted fifty days to the morrow of the seventh Sabbath. You shall bring new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

They shall offer on this day with the wine twelve rams to YHWH; all the chiefs of the clans of Israel ... rams and the corresponding grain-offering according to the statute: two tenths of fine flour mixed with oil, one third of a hin of oil for a ram; with this drink-offering ... seven yearling ram lambs and a he-goat ... assembly ... their grainoffering and drink-offering shall be according to the statute concerning young bulls and the ram ... to YHWH. At the quarter of the day, they shall offer ... the rams and the drink-offering. They shall offer ... fourteen yearling ram lambs ... the burnt-offering. They shall prepare them ... and they shall burn their fat on the altar, the fat covering the entrails and the fat that is on them, and the appendage of the liver with the kidneys he shall remove and the fat on them, and that which is on the loins and the fat tail close to the backbone. They shall burn all on the altar together with the corresponding grain-offering and drinkoffering, an offering by fire, of soothing odour before YHWH. They shall offer every grain-offering joined to a drink-offering according to the statute. They shall take a handful from every grain-offering offered either with frankincense or dry, (this being) its memorial portion, and burn it on the altar. They shall eat the remainder in the inner courtyard. The priests shall eat it unleavened. It shall not be eaten with leaven. It shall be eaten on that day before sunset. They shall salt all their offerings. You shall never allow the covenant of salt to fail. They shall offer to YHWH an offering from the rams and the lambs, the right thigh, the breast, the cheeks, the stomach and the foreleg as far as the shoulder bone, and they shall wave them as a wave-offering.

The priests' portions shall be the thigh of the offering and the breast ... the forelegs, the cheeks and the stomachs ... as an eternal rule, from the children of Israel and the shoulder remaining of the foreleg shall be for the Levites ... an eternal rule for them and for their seed .. the princes of the Thousands ... from the rams and from the lambs, one ram and one ram lamb shall belong to the priests; to the Levites, one ram, one lamb; and to every tribe, one ram, one lamb for all the tribes, the twelve tribes of Israel. They shall eat them on that day, in the outer courtyard before YHWH.

... the priests shall drink there first and the Levites second ... the princes of the standards first ... men of renown. After them the whole people, from the great to the small, shall begin to drink the new wine.

They shall not eat any unripe grapes from the vines, for on this day they shall expiate for the tirosh. The children of Israel shall rejoice before YHWH, an eternal rule for their generations wherever they dwell. They shall rejoice on this day for they have begun to pour out an intoxicating drink-offering, the new wine, on the altar of YHWH, year by year.

You shall count from that day seven weeks, seven times (seven days), forty-nine days; there shall be seven full Sabbaths; until the morrow of the seventh Sabbath you shall count fifty days. You shall then offer new oil from the homes of the tribes of the children of Israel, half a hin from a tribe, new beaten oil ... oil on the altar of the holocaust, firstfruits before YHWH. ... shall expiate with it for all the congregation before YHWH ... with this oil, half a hin ... according to the statute, a holocaust, an offering by fire, of soothing odour to YHWH ... With this oil they shall light the lamps ... the princes of the Thousands with ... fourteen yearling male lambs and the corresponding grain-offering and drink-offering ... for the lambs and the rams. The Levites shall slaughter ... and the priests, the sons of Aaron, shall sprinkle their blood on the altar all around ... and they shall burn their fat on the altar of the holocaust ... and the corresponding grain-offering and drink-offering, they shall burn over the fats ... an offering by fire, of soothing odour to YHWH. They shall take away from ... the right thigh and the breast ... the cheeks and the stomach shall be the priests' portion according to the statute concerning them. They shall give to the Levites the shoulder.

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Afterwards they shall bring them the offerings out to the children of Israel, and the children of Israel shall give the priests one ram, one lamb, and to the Levites, one ram, one lamb, and to each tribe, one ram, one lamb. They shall eat them on that day in the outer courtyard before YHWH, an eternal rule for their generations, year by year.

Afterwards they shall eat from the olives and anoint themselves with the new oil, for on this day they shall expiate for all the oil of the land before YHWH once yearly. They shall rejoice ...

The High Priest shall offer the holocaust of the Levites first, and afterwards he shall send up in smoke the holocaust of the tribe of Judah, and when he is sending it up in smoke, they shall slaughter before him the he-goat first and he shall lift up its blood in a bowl to the altar and with his finger he shall put some of the blood to the four horns of the altar of the holocaust and to the four corners of the altar ledge, and shall toss the blood towards the base of the altar ledge all around. He shall burn its fat on the altar, the fat covering the entrails and that over the entrails. The appendage of the liver with the kidneys he shall remove as well as the fat over them and on the loins. He shall send up in smoke all of them on the altar together with the corresponding grain-offering and drink-offering, an offering by fire of soothing odour to YHWH. And ... the flesh, of soothing odour; it shall be an offering by fire to YHWH. Thus they must do to every young bull, and to every ram and to every lamb and its limbs shall remain apart. The corresponding grain-offering and drink-offering shall be on it, an eternal rule for your generations before YHWH.

After this holocaust he shall offer the holocaust of the tribe of Judah separately. As he has done with the holocaust of the Levites, so shall he do with the holocaust of the children of Judah after the Levites. On the second day he shall first offer the holocaust of Benjamin and after it he shall offer the holocaust of the children of Joseph, Ephraim and Manasseh together. On the third day, he shall offer the holocaust of Reuben separately, and the holocaust of Simeon separately. On the fourth day he shall offer the holocaust of Issachar separately and the holocaust of Zebulun separately. On the fifth day he shall offer the holocaust of Gad separately and the holocaust of Asher separately. On the sixth day he shall offer the holocaust of Dan separately and the holocaust of Naphtali separately ...

In the seventh month, on the first day of the month, you shall have a sacred rest, a remembrance announced by a trumpet blast, a holy gathering. You shall offer a holocaust, an offering by fire, of soothing odour before YHWH. You shall offer one young bull, one ram, seven yearling lambs without blemish and one he-goat for a sinoffering, and the corresponding grain-offering and drink-offering according to the statute concerning them, of soothing odour to YHWH, in addition to the perpetual holocaust and the holocaust of the new moon. Afterwards you shall offer this holocaust at the third part of the day, an eternal rule for your generations wherever you dwell. You shall rejoice on this day. On it you shall do no work. A sacred rest shall this day be for you.

The tenth of this month is the Day of Atonement. You shall mortify yourselves. For any person who does not mortify himself on this selfsame day shall be cut off from his people. You shall offer on it a holocaust to YHWH: one young bull, one ram, seven ram lambs, one he-goat for a sin-offering, in addition to the sin-offering of the atonement and the corresponding grain-offering and drink-offering according to the statute concerning the young bull, the ram, the lambs and the he-goat. For the sin-offering of the atonement you shall offer two rams for holocaust. The High Priest shall offer one for himself and his father's house ... The High Priest shall cast lots on the two goats, one lot for YHWH and one for Azazel. He shall slaughter the goat on which YHWH's lot has fallen and shall lift up its blood in a golden bowl which is in his hand, and do with its blood as he has done with the blood of his young bull and shall expiate with it for all the people of the assembly. He shall send up in smoke its fat and the corresponding grain-and drink-offering on the altar of the holocaust. Its flesh, skin and dung they shall burn beside his young bull. It is a sinoffering for the whole assembly. He shall expiate with it for all the people of the assembly and it shall be forgiven to them. He shall wash his hands and feet of the blood of the sin-offering and shall come to the living goat and shall confess over its head the iniquities of the children of Israel together with all their guilt, all their sins. He shall put them on the head of the goat and despatch it to Azazel in the desert by the hand of the man who is waiting ready. The goat shall bear all the iniquities of (the children of Israel). ... and he shall expiate for all the children of Israel and it shall be forgiven to them ... Afterwards he shall offer the young bull, the ram, and the lambs, according to the statute relating to them, on the altar of the holocaust, and the holocaust will be accepted for the children of Israel, an eternal rule for their generations. Once a year this day shall be for them a memorial.

They shall do no work on it, for it shall be to them a Sabbath of sacred rest. Whoever shall do work on it or shall not mortify himself on it, shall be cut off from the midst of his people. A Sabbath of sacred rest, a holy gathering shall this day be for you. You shall sanctify it as a memorial wherever you dwell and you shall do no work.

On the fifteenth day of this month ... the corresponding grainoffering and drink-offering, all on the altar, an offering by fire, of soothing odour to YHWH. On the second day: twelve young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the hegoat; it is an offering by fire, of soothing odour to YHWH.

On the third day eleven young bulls, two rams, fourteen lambs and one he-goat for a sin-offering and the corresponding grain-offering and drink-offering according to the statute concerning the young bulls, the rams, the lambs and the he-goat.

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On the fourth day ten young bulls, two rams, fourteen yearling ram lambs and one he-goat for a sin-offering and the corresponding grainoffering and drink-offering for the young bulls, the rams, the lambs and the he-goat ... On the fifth day ... and the corresponding grain-offering and drink-offering ... in the house on which I shall cause my name to rest ... holocausts, each on its day according to the law of this statute, always from the children of Israel in addition to their freewillofferings in regard to all that they offer, their drink-offerings and all their gifts that they shall bring to me in order to be acceptable. I shall accept them and they shall be my people and I shall be for them for ever. I will dwell with them for ever and ever and will sanctify my sanctuary by my glory. I will cause my glory to rest on it until the day of creation on which I shall create my sanctuary, establishing it for myself for all time according to the covenant which I have made with Jacob in Bethel.

... You shall make ... for stairs, a staircase ... in the house which you shall build ... You shall make a staircase north of the Temple, a square house, twenty cubits from one corner to the other alongside its four corners. Its distance from the wall of the Temple shall be seven cubits on the north-west. You shall make the width of its wall four cubits ... like the Temple and its inside from corner to corner twelve cubits. There shall be a square column in its middle, in the centre; its width four cubits on each side around which the stairs wind ... In the upper chamber of this house you shall make a gate opening to the roof of the Temple and a way (shall be) made through this gate towards the entrance ... of the Temple by which one can reach the upper chamber of the Temple. Overlay with gold all this stairhouse, its walls, its gates and its roof, from inside and from outside, its column and its stairs. You shall do everything as I tell you.

You shall make a square house for the laver in the south-east, on all its sides, each twenty-one cubits; fifty cubits distant from the altar. The width of the wall shall be four cubits, and the height twenty cubits ...

Make gates for it on the east, on the north and on the west. The width of the gates shall be four cubits and the height seven ... You shall make in the wall of this house, on the inside, recesses, and in them ... one cubit in width and their height four cubits above the ground. They shall be overlaid with gold on which they shall place their clothes which they have worn on arrival. Above the house of the ... when they come to minister in the sanctuary. You shall make a trench around the laver beside its house and the trench shall go from the house of the laver to a cavity. It shall descend rapidly to the ground where the water shall flow and disappear. It shall not be touched by any man for it is mingled with the blood of the holocaust. They shall sanctify my people in the sacred vestments which ...

You shall make a house east of the house of the laver according to the measurement of the house of the basin. Its wall shall be at a distance of seven cubits from the wall of the house of the laver. Its whole building and rafters shall be like those of the house of the laver.

It shall have two gates on the north and the south, one opposite the other, according to the measurement of the gates of the house of the laver. Inside all the walls of this house shall have apertures, their width and depth two cubits each and their height four with which the entrails and the feet are raised to the altar. When they have completed the sending up in smoke ...

... They close the wheels and ... and tie the horns of the young bulls to the rings and ... by the rings.

Afterwards they shall slaughter them and collect the blood in bowls and toss it around the altar base. They shall open the wheels and strip the skin of the young bulls from their flesh and cut them up into pieces, salt the pieces, wash the entrails and the legs, salt them and send them up in smoke on the fire which is on the altar, each young bull with its pieces beside it and the corresponding grain-offering of fine flour on it, the wine of the drink-offering beside it and some of it on it. The priests, the sons of Aaron, shall send everything up in smoke on the altar, an offering by fire, of soothing odour before YHWH. You shall make chains hanging from the rafters of the twelve columns ...

... whoever is not a priest shall die, and whoever ... a priest who shall come ... and he is not clothed in the holy vestments in which he was ordained, they too shall be put to death and shall not profane the sanctuary of their God, thus incurring the iniquity of mortal guilt. You shall sanctify the environs of the altar, the Temple, the laver and the colonnade and they shall be most holy for ever and ever.

You shall make a place west of the Temple, a colonnade of pillars standing around for the sin-offerings and the guilt-offerings, divided from one another, the sin-offerings of the priests, the he-goats, and the sin-offerings of the people and their guilt-offerings. None of these shall be mingled one with another, for their places shall be divided from one another in order that the priests may not err concerning all the sinofferings of the people, and all the rams of the guilt-offerings, thus incurring the sin of guilt.

The birds for the altar: he shall prepare turtle doves ... from the corner of ... to the corner of the gate, one hundred and twenty cubits. The gate shall be forty cubits wide. Each side shall be according to this measurement. The width of its wall shall be seven cubits, and its height forty-five cubits to the rafters of its roof. The width of its chambers shall be twenty-six cubits from corner to corner. The gates of entrance and exit: the gate shall be fourteen cubits wide and twenty-eight cubits high from the threshold to the lintel. The height of the rafters above the lintel shall be fourteen cubits.

The gate shall be roofed with a panelling of cedar wood overlaid with pure gold. Its doors shall be overlaid with fine gold.

From the corner of the gate to the second angle of the courtyard, (there shall be) one hundred and twenty cubits. Thus shall be the measurement of all these gates of the inner courtyard. The gates shall lead inside into the courtyard. You shall make inside the courtyard seats for the priests, and tables in front of the seats, in the inner colonnade by the

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outer wall of the courtyard, places made for the priests and their sacrifices, for the firstfruits and the tithes, for their peace-offering sacrifices which they shall sacrifice. The sacrifices of the peace-offerings of the children of Israel shall not be mingled with the sacrifices of the priests.

In the four corners of the courtyard you shall make for them a place for cooking-stoves where they shall seethe their sacrifices and sinofferings.

... There they shall eat ... the bird, the turtle-dove and the young pigeons ...

You shall make a second courtyard around the inner courtyard, one hundred cubits wide, and four hundred and eighty cubits long on the east side, and thus shall be the width and length of all its sides: to the south, to the west and to the north. Its wall shall be four cubits wide and twenty-eight cubits high. Chambers shall be made in the wall outside and between each chamber there shall be three-and-a-half cubits ...

... that all the congregation of the children of Israel may bow down before me ... No woman shall come there, nor a child until the day that he has fulfilled the rule ... and has paid for himself a ransom to YHWH, half a shekel, an eternal rule, a memorial wherever they dwell. The shekel consists of twenty gerahs.

When they shall collect from him the half-shekel... to me. Afterwards they shall enter from the age of twenty ... The names of the gates of this courtyard shall be according to the names of the children of Israel: Simeon, Levi and Judah in the east; Reuben, Joseph and Benjamin in the south; Issachar, Zebulun and Gad in the west; Dan, Naphtali and Asher in the north. Between each gate the measurement shall be: from the north-eastern corner to the gate of Simeon, ninety-nine cubits, and the gate twenty-eight cubits. From this gate of Simeon to the gate of Levi, ninety-nine cubits, and the gate, twenty-eight cubits.

From the gate of Levi to the gate of Judah ... You shall make a third courtyard ... to their daughters and to the strangers who were born ... wide around the middle courtyard ... in length about one thousand six hundred cubits from one corner to the next. Each side shall be according to this measurement: on the east, the south, the west and the north. The wall shall be seven cubits wide and forty-nine cubits high. Chambers shall be made between its gates along the foundation as far up as its ‘crowns’ (= crenellations: Yadin). There shall be three gates in the east, three in the south, three in the west and three in the north. The gates shall be fifty cubits wide and their height seventy cubits. Between one gate and another there shall be three hundred and sixty cubits. From the corner to the gate of Simeon, three hundred and sixty cubits. From the gate of Simeon to the gate of Levi, likewise.

From the gate of Levi to the gate of Judah, likewise three hundred and sixty cubits. ... From the gate of Issachar to the gate of Zebulun, three hundred and sixty cubits. From the gate of Zebulun to the gate of Gad, three hundred and sixty cubits. From the gate of Gad to the northern corner, three hundred and sixty cubits. From this corner to the gate of Dan: three hundred and sixty cubits. Thus from the gate of Dan to the gate of Naphtali, three hundred and sixty cubits. From the gate of Naphtali to the gate of Asher, three hundred and sixty cubits.

From the gate of Asher to the eastern corner, three hundred and sixty cubits. The gates shall jut outwards from the wall of the courtyard seven cubits, and extend inwards from the wall to the courtyard thirty-six cubits. The entrance of the gate shall be fourteen cubits wide and twenty-eight cubits high up to the lintel. The rafters at the doorways shall be of cedar wood and overlaid with gold. The doors shall be overlaid with pure gold. Between each gate inwards you shall make storehouses, rooms and colonnades.

The room shall be ten cubits wide, twenty cubits long, and fourteen cubits high ... with cedar wood. The wall shall be two cubits wide. On the outside there shall be storehouses. The storehouse shall be ten cubits wide and twenty cubits long. The wall shall be two cubits wide and fourteen cubits high up to the lintel. Its entrance shall be three cubits wide. You shall make in this way all the storehouses and the corresponding rooms. The colonnade ... shall be ten cubits wide.

Between each gate you shall make eighteen storehouses and the corresponding eighteen rooms ...

You shall make a staircase next to the walls of the gates towards the colonnade. Winding stairs shall go up to the second and third colonnades and to the roof. You shall build storehouses and corresponding rooms and colonnades as on the ground floor. The second and the third (levels) shall follow the measurement of the lower one. On the roof of the third you shall make pillars roofed with rafters from one pillar to the next (providing) a place for tabernacles. The (pillars) shall be eight cubits high and the tabernacles shall be made on their (roof) each year at the feast of the Tabernacles for the elders of the congregation, for the princes, the heads of the fathers’ houses of the children of Israel, the captains of the thousands, the captains of the ...

hundreds, who will ascend and dwell there until the sacrificing of the holocaust on the festival which is the feast of the Tabernacles, each year. Between each gate there shall be

... on the days of the first fruits of the corn, of the wine (tirosh) and the oil, and at the festival of the offering of wood. On these days (the tithe) shall be eaten. They shall not put aside anything from it from one year to another. For they shall eat it in this manner. From the feast of the Firstfruits of the corn of wheat they shall eat the corn until the next year, until the feast of the Firstfruits, and they shall drink the wine from the day of the festival of Wine until the next year, until the day of the festival of the Wine, and (they shall eat) the oil from its festival, until the next year, until the festival, the day of offering the new oil on the altar. Whatever is left to last beyond their festivals shall be sanctified by being burnt with fire. It shall no longer be eaten for it is holy. Those who live within a distance of three days’

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walk from the sanctuary shall bring whatever they can bring. If they cannot carry it, they shall sell it for money and buy with it corn, wine, oil, cattle and sheep, and shall eat them on the days of the festivals. On working days they shall not eat from this in their weariness for it is holy. On the holy days it shall be eaten, but it shall not be eaten on working days.

... You shall allot the rooms and the corresponding chambers. From the gate of Simeon to the gate of Judah shall be for the priests ... All that is to the right and to the left of the gate of Levi, you shall allot to Aaron, your brother, one hundred and eight rooms and corresponding chambers and two tabernacles which are on the roof. You shall allot to the sons of Judah the area from the gate of Judah to the corner: fifty-four rooms and corresponding chambers and the tabernacle that is over them. You shall allot to the sons of Simeon the area from the gate of Simeon to the second corner: their rooms, the corresponding chambers and tabernacles. (You shall allot) to the sons of Reuben the area from the corner which is beside the sons of Judah to the gate of Reuben: fifty-two rooms and the corresponding chambers and tabernacles. The area from the gate of Reuben to the gate of Joseph (you shall allot) to the sons of Joseph, to Ephraim and Manasseh. The area from the gate of Joseph to the gate of Benjamin you shall allot to the sons of Kohath from the Levites. The area from the gate of Benjamin to the western corner you shall allot to the sons of Benjamin. The area from this corner to the gate of Issachar you shall allot to the sons of Issachar. The area from the gate of Issachar ...

... the second (= incoming) priestly course shall enter on the left ... and the first (= outgoing) shall leave on the right. They shall not mingle with one another nor their vessels. Each priestly course shall come to its place and they shall stay there. One shall arrive and the other leave on the eighth day. They shall clean the rooms, one after the other, when the first priestly course leaves. There shall be no mingling there.

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean.

No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten in his body shall enter there until he has purified himself and has offered ...

... No unclean bird shall fly over my sanctuary ... the roofs of the gates ... the outer courtyard ... be in my sanctuary for ever and ever all the time that I abide among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary.

You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, at three thousand cubits.

You shall make three areas to the east of the city, divided from one another, where the lepers, those suffering from a flux and men who have had a (nocturnal) emission ...

Their cities shall be pure ... for ever. The city which I will sanctify, causing my name and my sanctuary to abide in it, shall be holy and pure of all impurity with which they can become impure. Whatever is in it shall be pure. Whatever enters it shall be pure: wine, oil, all food and all moistened (food) shall be clean. No skin of clean animals slaughtered in their cities shall be brought there (to the city of the sanctuary). But in their cities they may use them for any work they need. But they shall not bring them to the city of my sanctuary, for the purity of the skin corresponds to that of the flesh. You shall not profane the city where I cause my name and my sanctuary to abide. For it is in the skins (of animals) slaughtered in the sanctuary that they shall bring their wine and oil and all their food to the city of my sanctuary. They shall not pollute my sanctuary with the skins of animals slaughtered in their country which are tainted (= unfit for the Temple). You cannot render any city among your cities as pure as my city, for the purity of the skin of the animal corresponds to the purity of its flesh. If you slaughter it in my sanctuary, it shall be pure for my sanctuary, but if you slaughter it in your cities, it shall be pure (only) for your cities. Whatever is pure for the sanctuary, shall be brought in skins (fit) for the sanctuary, and you shall not profane my sanctuary and my city where I abide with tainted skins.

... the cormorant, the stork, every kind of heron, the hoopoe and the bat ...

You may eat the following flying insects: every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. These are among the flying insects which you may eat: those which walk on four legs and have legs jointed above their feet to leap with them on the ground and wings to fly with. You shall not eat the carcass of any bird or beast but may sell it to a foreigner. You shall not eat any abominable thing, for you are a holy people to YHWH, your God.

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You are the sons of YHWH, your God. You shall not gash yourselves or shave your forelocks in mourning for the dead, nor shall you tattoo yourselves, for you are a holy people to YHWH, your God. You shall not profane your land.

You shall not do as the nations do; they bury their dead everywhere, they bury them even in their houses. Rather you shall set apart areas in the midst of your land where you shall bury your dead. Between four cities you shall designate an area for burial. In every city you shall set aside areas for those stricken with leprosy, with plague and with scab, who shall not enter your cities and profane them, and also for those who suffer from a flux; and for menstruating women, and women after childbirth, so that they may not cause defilement in their midst by their impure uncleanness. The leper suffering from chronic leprosy or scab, who has been pronounced unclean by the priest ... with cedar wood, hyssop and ... your cities with the plague of leprosy and they shall be unclean.

If a man dies in your cities, the house in which the dead man has died shall be unclean for seven days. Whatever is in the house and whoever enters the house shall be unclean for seven days. Any food on which water has been poured shall be unclean, anything moistened shall be unclean. Earthenware vessels shall be unclean and whatever they contain shall be unclean for every clean man. The open (vessels) shall be unclean for every Israelite (with) whatever is moistened in them.

On the day when the body is removed from there, they shall cleanse the house of all pollution of oil, wine and water moisture. They shall rub its (the house's) floor, walls and doors and shall wash with water the bolts, doorposts, thresholds and lintels. On the day when the body is removed from there, they shall purify the house and all its utensils, hand-mills and mortars, all utensils of wood, iron and bronze and all utensils capable of purification. Clothes, sacks and skins shall be washed. As for the people, whoever has been in the house or has entered the house shall bathe in water and shall wash his clothes on the first day. On the third day they shall sprinkle purifying water on them and shall bathe. They shall wash their garments and all the utensils in the house.

On the seventh day they shall sprinkle them a second time. They shall bathe, wash their clothes and utensils and shall be clean by the evening of the impurity contracted from the dead so as to be fit to touch their pure things. As for a man who has not been rendered unclean on account of ...

... they have been unclean. No longer ... until they have sprinkled them the second time on the seventh day and shall be clean by the evening at sunset.

Whoever touches the bone of a dead person in the fields, or one slain by the sword, or a dead body or the blood of a dead person, or a tomb, he shall purify himself according to the rule of this statute. But if he does not purify himself according to the statute of this law, he is unclean, his uncleanness being still in him. Whoever touches him must wash his clothes, bathe and he shall be clean by the evening.

If a woman is with child and it dies in her womb, as long as it is dead in her, she shall be unclean like a tomb. Any house that she enters shall be unclean with all its utensils for seven days. Whoever touches it shall be unclean till the evening. If anyone enters the house with her, he shall be unclean for seven days. He shall wash his clothes and bathe in water on the first (day). On the third day he shall sprinkle and wash his clothes and bathe. On the seventh day he shall sprinkle a second time and wash his clothes and bathe. At sunset he shall be clean.

As for all the utensils, clothes, skins and all the materials made of goat's hair, you shall deal with them according to the statute of this law.

All earthenware vessels shall be broken for they are unclean and can no more be purified ever.

All creatures that teem on the ground you shall proclaim unclean: the weasel, the mouse, every kind of lizard, the wall gecko, the sand gecko, the great lizard and the chameleon. Whoever touches them dead ...

... and whatever comes out of them ... shall be unclean to you. You shall not render yourselves unclean by them. Whoever touches them dead shall be unclean until the evening. He shall wash his clothes and bathe in water and at sunset he shall be clean.

Whoever carries any of their bones, their carcass, skin, flesh or claw shall wash his clothes and bathe in water. After sunset he shall be clean. You shall forewarn the children of Israel about all the impurities. They shall not render themselves unclean by those of which I tell you on this mountain and they shall not be unclean.

For I, YHWH, abide among the children of Israel. You shall sanctify them and they shall be holy. They shall not render themselves abominable by anything that I have separated for them as unclean and they shall be holy.

You shall establish judges and officers in all your towns and they shall judge the people with just judgement. They shall not be partial in (their) judgement. They shall not accept bribes, nor shall they twist judgement, for the bribe twists judgement, overturns the works of justice, blinds the eyes of the wise, produces great guilt, and profanes the house by the iniquity of sin. Justice and justice alone shall you pursue that you may live and come to inherit the land that I give you to inherit for all days. The man who accepts bribes and twists just judgement shall be put to death. You shall not be afraid to execute him. You shall not do in your land as the nations do. Everywhere they sacrifice, plant sacred trees, erect sacred pillars and set up carved stones to bow down before them and build for them ...

... You shall not plant any tree as a sacred tree beside my altar to be made by you.

You shall not erect a sacred pillar that is hateful to me. You shall not make anywhere in your land a carved stone to bow down before it. You shall not sacrifice to me any cattle or sheep with a grave blemish, for they are abominable to me. You shall not sacrifice to me any cattle or sheep or goat that is pregnant, for this would be an abomination to me.

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You shall not slaughter a cow or a ewe and its young on the same day, neither shall you kill a mother with her young.

Of all the firstlings born to your cattle or sheep, you shall sanctify for me the male animals. You shall not use the firstling of your cattle for work, nor shall you shear the firstling of your small cattle. You shall eat it before me every year in the place that I shall choose. Should it be blemished, being lame or blind or (afflicted with) any grave blemish, you shall not sacrifice it to me. It is within your towns that you shall eat it. The unclean and the clean among you together (may eat it) like a gazelle or a deer. It is the blood alone that you shall not eat. You shall spill it on the ground like water and cover it with dust. You shall not muzzle an ox while it is threshing. You shall not plough with an ox and an ass (harnessed) together. You shall not slaughter clean cattle or sheep or goat in any of your towns, within a distance of three days' journey from my sanctuary. It is rather in my sanctuary that you shall slaughter it, making of it a holocaust or peace-offering. You shall eat and rejoice before me in the place on which I choose to set my name.

Every clean animal with a blemish, you shall eat it within your towns, away from my sanctuary at a distance of thirty stadia. You shall not slaughter it close to my sanctuary for its flesh is tainted. You shall not eat in my city, which I sanctify by placing my name in it, the flesh of cattle, sheep or goat which has not entered my sanctuary. They shall sacrifice it there, toss its blood to the base of the altar of holocaust and shall burn its fat.

When I extend your frontiers as I have told you, and if the place where I have chosen to set my name is too distant, and you say, 'I will eat meat', because you long for it, whatever you desire, you may eat, and you may slaughter any of your small cattle or cattle which I give you according to my blessing. You may eat it within your towns, the clean and the unclean together, like gazelle or deer meat. But you shall firmly abstain from eating the blood. You shall spill it on the ground like water and cover it with dust. For the blood is the life and you shall not eat the life with the flesh so that it may be well with you and with your sons after you for ever. You shall do that which is correct and good before me, for I am YHWH, your God.

But all your devoted gifts and votive donations you shall bring when you come to the place where I cause my name to abide, and you shall sacrifice them there before me as you have devoted and vowed them with your mouth. When you make a vow, you shall not tarry in fulfilling it, for surely I will require it of you and you shall become guilty of a sin. You shall keep the word uttered by your lips, for your mouth has vowed freely to perform your vow.

When a man makes a vow to me or swears an oath to take upon himself a binding obligation, he must not break his word. Whatever has been uttered by his mouth, he shall do it.

When a woman makes a vow to me, or takes upon herself a binding obligation by means of an oath in her father's house, in her youth, if her father hears of her vow or the binding obligation which she has taken upon herself and remains silent, all her vows shall stand, and her binding obligation which she has taken upon herself shall stand. If, however, her father definitely forbids her on the day that he hears of it, none of her vows or binding obligations which she has taken upon herself shall stand, and I will absolve her because (her father) has forbidden her when he heard of them. But if he annuls them after the day that he has heard of them, he shall bear her guilt: her father has annulled them. Any vow or binding oath (made by a woman) to mortify herself, her husband may confirm it or annul it on the day that he hears of it, and I will absolve her.

But any vow of a widow or a divorced woman, whatever she has taken upon herself shall stand in conformity with all that her mouth has uttered.

Everything that I command you today, see to it that it is kept. You shall not add to it, nor detract from it.

If a prophet or a dreamer appears among you and presents you with a sign or a portent, even if the sign or the portent comes true, when he says, 'Let us go and worship other gods whom you have not known!', do not listen to the words of that prophet or that dreamer, for I am testing you to discover whether you love YHWH, the God of your fathers, with all your heart and soul. It is YHWH, your God, that you must follow and serve, and it is him that you must fear and his voice that you must obey, and you must hold fast to him. That prophet or dreamer shall be put to death for he has preached rebellion against YHWH, your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to lead you astray from the path that I have commanded you to follow. You shall rid yourself of this evil.

If your brother, the son of your father or the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is like your own self, seeks to entice you secretly, saying, 'Let us go and worship other gods whom you have not known', neither you, nor your fathers, some of the gods of the peoples that are round about you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him; but you shall kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. You shall stone him to death with stones because he sought to draw you away from me who brought you out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and never again do such an evil thing among you. If in one of your cities in which I give you to dwell you hear this said: 'Men, sons of Belial have arisen in your midst and have led astray all the inhabitants of their city saying, "Let us go and worship gods whom you have not known!",' you shall inquire, search and investigate carefully. If the matter is proven true that such an abomination has been done in Israel, you shall surely put all the inhabitants of that city to the sword. You shall place it and all who are in it under the ban, and you shall put the

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beasts to the sword. You shall assemble all the booty in the city square and shall burn it with fire, the city and all the booty, as a whole-offering to YHWH, your God. It shall be a ruin for ever and shall never be rebuilt. Nothing from that which has been placed under the ban shall cleave to your hand so that I may turn from my hot anger and show you compassion. I will be compassionate to you and multiply you as I told your fathers, provided that you obey my voice, keeping all my commandments that I command you today, to do that which is correct and good before YHWH, your God.

If among you, in one of your towns that I give you, there is found a man or a woman who does that which is wrong in my eyes by transgressing my covenant, and goes and worships other gods, and bows down before them, or before the sun or the moon, or all the host of heaven, if you are told about it, and you hear about this matter, you shall search and investigate it carefully. If the matter is proven true that such an abomination has been done in Israel, you shall lead out that man or that woman and stone him (to death) with stones.

... You shall go to the Levitical priests or to the judges then in office; you shall seek their guidance and they shall pronounce on the matter for which you have sought their guidance, and they shall proclaim the(ir) judgement to you. You shall act in conformity with the law that they proclaim to you and the saying that they declare to you from the book of the Law. They shall issue to you a proclamation in truth from the place where I choose to cause my name to abide. Be careful to do all that they teach you and act in conformity with the decision that they communicate to you. Do not stray from the law which they proclaim to you to the right or to the left. The man who does not listen but acts arrogantly without obeying the priest who is posted there to minister before me, or the judge, that man shall die. You shall rid Israel of evil. All the people shall hear of it and shall be awe-stricken, and none shall ever again be arrogant in Israel.

When you enter the land which I give you, take possession of it, dwell in it and say, 'I will appoint a king over me as do all the nations around me!', you may surely appoint over you the king whom I will choose. It is from among your brothers that you shall appoint a king over you. You shall not appoint over you a foreigner who is not your brother. He (the king) shall definitely not acquire many horses, neither shall he lead the people back to Egypt for war to acquire many horses and much silver and gold, for I told you, 'You shall never again go back that way'. He shall not acquire many wives that they may not turn his heart away from me. He shall not acquire very much silver and gold.

When he sits on the throne of his kingdom, they shall write for him this law from the book which is before the priests. This is the law that they shall write for him ... They shall count, on the day that they appoint him king, the sons of Israel from the age of twenty to sixty years according to their standard units. He shall install at their head captains of thousands, captains of hundreds, captains of fifties and captains of tens in all their cities. He shall select from among them one thousand by tribe to be with him: twelve thousand warriors who shall not leave him alone to be captured by the nations. All the selected men whom he has selected shall be men of truth, God-fearers, haters of unjust gain and mighty warriors. They shall be with him always, day and night. They shall guard him from anything sinful, and from any foreign nation in order not to be captured by them. The twelve princes of his people shall be with him, and twelve from among the priests, and from among the Levites twelve. They shall sit together with him to proclaim judgement and the law so that his heart shall not be lifted above them, and he shall do nothing without them concerning any affair.

He shall not marry as wife any daughter of the nations, but shall take a wife for himself from his father's house, from his father's family. He shall not take another wife in addition to her, for she alone shall be with him all the time of her life. But if she dies, he may marry another from his father's house, from his family. He shall not twist judgement; he shall take no bribe to twist a just judgement and shall not covet a field or a vineyard, any riches or house, or anything desirable in Israel. He shall not rob ...

... When the king hears of any nation or people intent on plundering whatever belongs to Israel, he shall send for the captains of thousands and the captains of hundreds posted in the cities of Israel. They shall send with him (the captain) one tenth of the people to go with him (the king) to war against their enemies, and they shall go with him. But if a large force enters the land of Israel, they shall send with him one fifth of the warriors. If a king with chariots and horses and a large force comes, they shall send with him one third of the warriors, and the two remaining divisions shall guard their city and their boundaries so that no marauders invade their land. If the war presses him the king hard, they shall send to him half of the people, the men of the army, but the other half of the people shall not be severed from their cities.

If they triumph over their enemies, smash them, put them to the sword and carry away their booty, they shall give the king his tithe of this, the priests one thousandth and the Levites one hundredth from everything. They shall halve the rest between the combatants and their brothers whom they have left in their cities.

If he (the king) goes to war against his enemies, one fifth of the people shall go with him, the warriors, all the mighty men of valour.

They shall avoid everything unclean, everything shameful, every iniquity and guilt. He shall not go until he has presented himself before the High Priest who shall inquire on his behalf for a decision by the Urim and Tummim. It is at his word that he shall go and at his word that he shall come, he and all the children of Israel who are with him. He shall not go following his heart's counsel until he (the High Priest) has inquired for a decision by the Urim and Tummim. He shall (then) succeed in all his ways on which he has set out according to the decision which ...

... and they shall disperse them in many lands and they shall become a horror, a byword, a mockery. With a heavy yoke and in extreme want, they shall there serve gods made by

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human hands, of wood and stone, silver and gold. During this time their cities shall become a devastation, a laughing-stock and a wasteland, and their enemies shall devastate them. They shall sigh in the lands of their enemies and scream because of the heavy yoke. They shall cry out but I will not listen; they shall scream but I will not answer them because of their evil doings. I will hide my face from them and they shall become food, plunder and prey. None shall save them because of their wickedness, because they have broken my covenant and their soul has loathed my law until they have incurred every guilt. Afterwards they will return to me with all their heart and all their soul, in conformity with all the words of this law, and I will save them from the hand of their enemies and redeem them from the hand of those who hate them, and I will bring them to the land of their fathers. I will redeem them, and increase them and exult over them. I will be their God and they shall be my people.

The king whose heart and eyes have gone astray from my commandments shall never have one to sit on the throne of his fathers, for I will cut off his posterity for ever so that it shall no more rule over Israel. But if he walk after my rules and keep my commandments and do that which is correct and good before me, no heir to the throne of the kingdom of Israel shall be cut off from among his sons for ever. I will be with him and will save him from the hand of those who hate him and from the hand of those who seek his life. I will place all his enemies before him and he shall rule over them according to his pleasure and they shall not rule over him. I will set him on an upward, not on a downward, course, to be the head and not the tail, that the days of his kingdom may be lengthened greatly for him and his sons after him.

... and all their wave-offerings. All their firstling male beasts and all ... of their beasts and all their holy gifts which they shall sanctify to me together with all their holy gifts of praise and a proportion of their offering of birds, wild animals and fish, one thousandth of their catch, and all that they shall devote, and the proportion of the booty and the plunder.

To the Levites shall belong the tithe of the corn, the wine and the oil that they have sanctified to me first; the shoulder from those who slaughter a sacrifice and a proportion of the booty, the plunder and the catch of birds, wild animals and fish, one hundredth; the tithe from the young pigeons and from the honey one fiftieth. To the priests shall belong one hundredth of the young pigeons, for I have chosen them from all your tribes to attend on me and minister before me and bless my name, he and his sons always. If a Levite come from any town anywhere in Israel where he sojourns to the place where I will choose to cause my name to abide, (if he come) with an eager soul, he may minister like his brethren the Levites who attend on me there. He shall have the same share of food with them, besides the inheritance from his father's family.

When you enter the land which I give you, do not learn to practise the abominations of those nations. There shall be found among you none who makes his son or daughter pass through fire, nor an augur or a soothsayer, a diviner or a sorcerer, one who casts spells or a medium, or wizards or necromancers. For they are an abomination before me, all who practise such things, and it is because of these abominations that I drive them out before you. You shall be perfect towards YHWH, your God. For these nations that ... to utter a word in my name which I have not commanded him to utter, or who speaks in the name of other gods, that prophet shall be put to death. If you say in your heart, 'How shall we know the word which YHWH has not uttered?', when the word uttered by the prophet in the name of YHWH is not fulfilled and does not come true, that is not a word that I have uttered. The prophet has spoken arrogantly; do not fear him.

A single witness may not come forward against a man in the matter of any iniquity or sin which he has committed. It is on the evidence of two witnesses or three witnesses that a case can be established. If a malicious witness comes forward against a man to testify against him in a case of a crime, both disputants shall stand before me and before the priests and the Levites and before the judges then in office, and the judges shall inquire, and if the witness is a false witness who has testified falsely against his brother, you shall do to him as he proposed to do to his brother. You shall rid yourselves of evil. The rest shall hear of it and shall be awe-stricken and never again shall such a thing be done in your midst. You shall have no mercy on him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When you go to war against your enemies, and you see horses and chariots and an army greater than yours, be not afraid of them, for I am with you who brought you out of the land of Egypt. When you approach the battle, the priest shall come forward to speak to the army and say to them, 'Hear, Israel, you approach ...

... and another man shall use its fruit. If any man has betrothed a woman but has not yet married her, he shall return home. Otherwise he may die in the war and another man may take her. The officers shall continue to address the army and say, 'If any man is afraid and has lost heart, he shall go and return. Otherwise he may render his kinsmen as faint-hearted as himself.'

When the judges have finished addressing the army, they shall appoint army captains at the head of the people.

When you approach a city to fight it, first offer it peace. If it seeks peace and opens its gates to you, then all the people found in it shall become your forced labourers and shall serve you. If it does not make peace with you, but is ready to fight a war against you, you shall besiege it and I will deliver it into your hands. You shall put all its males to the sword, but the women, the children, the beasts and all that is in the city, all its booty, you may take as spoil for yourselves. You may enjoy the use of the booty of your enemies which I give you. Thus shall you treat the very distant cities, those which are not among the cities of these nations. But in the cities of the peoples which I give you as an inheritance, you shall not leave alive any creature. Indeed you shall utterly exterminate

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the Hittites, the Amorites, the Canaanites, the Hivites, the Jebusites, the Girgashites and the Perizzites as I have commanded you, that they may not teach you to practise all the abominations that they have performed to their gods.

... a heifer with which he has not worked, which has not drawn the yoke. The elders of that city shall bring down the heifer to a ravine with an ever-flowing stream which has never been sown or cultivated, and there they shall break its neck.

The priests, the sons of Levi, shall come forward, for I have chosen them to minister before me and bless my name, and every dispute and every assault shall be decided by their word. All the elders of the city nearest to the body of the murdered man shall wash their hands over the head of the heifer whose neck has been broken in the ravine. They shall declare, 'Our hands did not shed this blood, nor did our eyes see it happen. Accept expiation for thy people Israel whom thou hast redeemed, O YHWH, and do not permit the guilt of innocent blood to rest among thy people, Israel. Let this blood be expiated for them.' You shall rid Israel (of the guilt) of innocent blood, and you shall do that which is correct and good before YHWH, your God. When you go to war against your enemies, and I deliver them into your hands, and you capture some of them, if you see among the captives a pretty woman and desire her, you may take her to be your wife. You shall bring her to your house, you shall shave her head, and cut her nails. You shall discard the clothes of her captivity and she shall dwell in your house, and bewail her father and mother for a full month. Afterwards you may go to her, consummate the marriage with her and she will be your wife.

But she shall not touch whatever is pure for you for seven years, neither shall she eat of the sacrifice of peace-offering until seven years have elapsed. Afterwards she may eat.

... the firstfruits of his virility; he has the right of the first-born.

If a man has a disobedient and rebellious son who refuses to listen to his father and mother, nor listens to them when they chastise him, his father and mother shall take hold of him and bring him to the elders of his city, to the gate of his place. They shall say to the elders of his town, 'This son of ours is disobedient and rebellious; he does not listen to us; he is a glutton and a drunkard.' All the men of his city shall stone him with stones and he shall die, and you shall rid yourselves of evil. All the children of Israel shall hear of it and be awe-stricken. If a man slanders his people and delivers his people to a foreign nation and does evil to his people, you shall hang him on a tree and he shall die.

On the testimony of two witnesses and on the testimony of three witnesses he shall be put to death and they shall hang him on the tree.

If a man is guilty of a capital crime and flees (abroad) to the nations, and curses his people, the children of Israel, you shall hang him also on the tree, and he shall die. But his body shall not stay overnight on the tree. Indeed you shall bury him on the same day. For he who is hanged on the tree is accursed of God and men. You shall not pollute the ground which I give you to inherit. If you see your kinsman's ox or sheep or donkey straying, do not neglect them; you shall indeed return them to your kinsman. If your kinsman does not live near you, and you do not know who he is, you shall bring the animal to your house and it shall be with you until he claims it. ...

... When a bird's nest happens to lie before you by the roadside, on any tree or on the ground, with fledglings or eggs, and the hen is sitting on the fledglings or the eggs, you shall not take the hen with the young.

You shall surely let the hen escape and take only the young so that it may be well with you and your days shall be prolonged. When you build a new house, you shall construct a parapet on the roof so that you do not bring blood-guilt on your house if anyone should fall from it.

When a man takes a wife, has sexual intercourse with her and takes a dislike to her, and brings a baseless charge against her, ruining her reputation, and says, 'I have taken this woman, approached her, and did not find the proof of virginity in her', the father or the mother of the girl shall take the girl's proof of virginity and bring it to the elders at the gate. The girl's father shall say to the elders, 'I gave my daughter to be this man's wife; he has taken a dislike to her and has brought a baseless charge against her saying, "I have not found the proof of virginity in your daughter." Here is the proof of my daughter's virginity.'

They shall spread out the garment before the elders of that city. The elders of that city shall take that man and chastise him. They shall fine him one hundred pieces of silver which they shall give to the father of the girl, because he (the husband) has tried to ruin the reputation of an Israelite virgin. He shall not ...

When a virgin betrothed to a man is found by another man in the city and he lies with her, they shall bring both of them to the gate of that city and stone them with stones and they shall be put to death: the girl because she has not shouted (for help, although she was) in the city, and the man because he has dishonoured his neighbour's wife. You shall rid yourselves of evil. If the man has found the woman in the fields in a distant place hidden from the city, and raped her, only he who has lain with her shall be put to death. To the girl they shall do nothing since she has committed no crime worthy of death. For this affair is like that of a man who attacks his neighbour and murders him. For it was in the fields that he found her and the betrothed girl shouted (for help), but none came to her rescue.

When a man seduces a virgin who is not betrothed, but is suitable to him according to the rule, and lies with her, and he is found out, he who has lain with her shall give the girl's father fifty pieces of silver and she shall be his wife. Because he has dishonoured her, he may not divorce her all his days. A man shall not take his father's wife and shall not lift his father's skirt. A man shall not take the wife of his brother and shall not lift the skirt of his brother, the son of his father or the son of his mother, for this is unclean. A man shall not take his sister, the daughter of his father or the daughter of

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his mother, for this is abominable. A man shall not take his father's sister or his mother's sister, for this is immoral. A man shall not take the daughter of his brother or the daughter of his sister for this is abominable. (A man) shall not take ...

... (The rest of the text is missing)

THR HABAKKUK PESHER

Commentary on Habakkuk (IQpHab)

(This well-preserved and detailed exposition of the first two chapters of the Book of Habakkuk comes from Cave I. The Habakkuk Commentary is one of the main sources for the study of Qumran origins, as well as Essene Bible exegesis and the sect's theology regarding prophecy.Just like Galatians, Acts, and the Clementine Literature, this document seem to narrate the conflict between the Teacher of Righteousness, probaly James the Just and the Wicked Priest, probably Saul of Tarsus, who was allied with the Priests in the Temple of Jerusalem; who themselves were subjects of the Roman authorities.)

I Oracle of Habakkuk the prophet. How long, O Lord, shall I cry for help and Thou wilt not hear? Interpreted, this concerns the beginning of the final generation ...

Or shout to Thee 'Violence', and Thou wilt not deliver? ... Why dost Thou cause me to see iniquity and to look upon trouble? Desolation and violence are before me. ... God with oppression and unfaithfulness ... they rob riches. There is quarrelling and contention.

So the law is weak and justice never goes forth. Interpreted this concerns those who have despised the Law of God For the wicked encompasses the righteous.

The wicked is the Wicked Priest, and the righteous is the Teacher of Righteousness ... So justice goes forth perverted. ...

Behold the nations and see, marvel and be astonished; for I accomplish a deed in your days, but you will not believe it when told. Interpreted, this concerns those who were unfaithful together with the Liar, in that they did not listen to the word received by the Teacher of Righteousness from the mouth of God. And it concerns the unfaithful of the New Covenant in that they have not believed in the Covenant of God and have profaned His holy Name. And likewise, this saying is to be interpreted as concerning those who will be unfaithful at the end of days. They, the men of violence and the breakers of the Covenant, will not believe when they hear all that is to happen to the final generation from the Priest in whose heart God set understanding that he might interpret all the words of His servants the Prophets, through whom He foretold all that would happen to His people and His land.

For behold, I rouse the Chaldeans, that bitter and hasty nation. Interpreted, this concerns the Kittim who are quick and valiant in war, causing many to perish. All the world shall fall under the dominion of the Kittim, and the wicked ... they shall not believe in the laws of God ...

Who march through the breadth of the earth to take possession of dwellings which are not their own. (Interpreted) ... they shall march across the plain, smiting and plundering the cities of the earth. For it is as He said, To take possession of dwellings which are not their own.

They are fearsome and terrible; their justice and grandeur proceed from themselves. Interpreted, this concerns the

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Kittim who inspire all the nations with fear and dread. All their evil plotting is done with intention and they deal with all the nations in cunning and guile.

Their horses are smifter than leopards and fleeter than evening wolves. Their horses step forward proudly and spread their wings; they fly from afar like an eagle avid to devour. All of them come for violence; the look on their faces is like the east wind. Interpreted, this concerns the Kittim who trample the earth with their horses and beasts. They come from afar, from the islands of the sea, to devour all the peoples like an eagle which cannot be satisfied, and they address all the peoples with anger and wrath and fury and indignation. For it is as He said, The look on their faces is like the east wind.

They heap up captives like sand. They scoff at kings, and princes are their laughing-stock. Interpreted, this means that they mock the great and despise the venerable; they ridicule kings and princes and scoff at the mighty host.

They laugh at every fortress; they pile up earth and take it. Interpreted, this concerns the commanders of the Kittim who despise the fortresses of the peoples and laugh at them in derision. To capture them, they encircle them with a mighty host, and out of fear and terror they deliver themselves into their hands. They destroy them because of the sins of their inhabitants.

The wind then sweeps on and passes; and they make of their strength their god. Interpreted, this concerns the commanders of the Kittim who, on the counsel of the House of Guilt, pass one in front of the other; one after another their commanders come to lay waste the earth. And they make of their strength their god: interpreted, this concerns ... all the peoples ...

Art Thou not from everlasting, O Lord, my God, my Holy One? We shall not die. Thou hast ordained them, O Lord, for judgement; Thou hast established them, 0 Rock, for chastisement. Their eyes are too pure to behold evil; and Thou canst not look on distress. Interpreted, this saying means that God will not destroy His people by the hand of the nations; God will execute the judgement of the nations by the hand of His elect. And through their chastisement all the wicked of His people shall expiate their guilt who keep His commandments in their distress. For it is as he said, Too pure of eyes to behold evil. Interpreted, this means that they have not lusted after their eyes during the age of wickedness.

O traitors, why do you stare and stay silent when the wicked swallows up one more righteous than he? Interpreted, this concerns the House of Absalom and the membersof its council who were silent at the time of the chastisement of the Teacher of Righteousness and gave him no help against the Liar who flouted the Law in the midst of their whole congregation.

Thou dealest with men like the fish of the sea, like creeping things, to rule over them. They draw them all up with a fish-hook, and drag them out with their net, and gather them in their seine. Therefore they sacrifice to their net. Therefore they rejoice and exult and burn incense to their seine; for by them their portion is fat and their sustenance rich. (Interpreted) ... the Kittim. And they shall gather in their riches, together with all their booty, like the fish of the sea.

And as for that which He said, Therefore they sacrifice to their net and burn incense to their seine. Interpreted, this means that they sacrifice to their standards and worship their weapons of war. For by them their portion is fat and their sustenance rich. Interpreted, this means that they divide their yoke and their tribute their sustenance - over all the peoples year by year, ravaging many lands.

Therefore their sword is ever drawn to massacre nations mercilessly. Interpreted, this concerns the Kittim who cause many to perish by the sword - youths, grown men, the aged, women and children - and who even take no pity on the fruit of the womb.

I will take my stand to watch and will station myself upon my fortress. I will watch to see what He will say to me and how He will answer my complaint. And the Lord answered and said to me, ‘Write down the vision and make it plain upon the tablets, that he who reads may read it speedily. ... and God told Habakkuk to write down that which would happen to the final generation, but He did not make known to him when time would come to an end. And as for that which He said, That he who reads may read it speedily. Interpreted this concerns the Teacher of Righteousness, to whom God made known all the mysteries of the words of His servants the Prophets.

For there shall be yet another vision concerning the appointed time. It shall tell of the end and shall not lie. Interpreted, this means that the final age shall be prolonged, and shall exceed all that the Prophets have said; for the mysteries of God are astounding.

If it tarries, wait for it, for it shall surely come and shall not be late. Interpreted, this concerns the men of truth who keep the Law, whose hands shall not slacken in the service of truth when the final age is prolonged. For all the ages of God reach their appointed end as he determines for them in the mysteries of His wisdom.

Behold, his soul is puffed up and is not upright. Interpreted, this means that the wicked shall double their guilt upon themselves and it shall not be forgiven when they are judged ...

But the righteous shall live by his faith. Interpreted, this concerns all those who observe the Law in the House of Judah, whom God will deliver from the House of Judgement because of their suffering and because of their faith in the Teacher of Righteousness.

Moreover, the arrogant man seizes wealth without halting. He widens his gullet like Hell and like Death he has never enough. All the nations are gathered to him and all the peoples are assembled to him. Will they not all of them taunt him and jeer at him saying, ‘Woe to him who amasses that which is not his! How long will he load himself up with pledges?’ Interpreted, this concerns the Wicked Priest who was called by the name of truth when he first arose. But when he ruled over Israel his heart became proud, and he forsook

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God and betrayed the precepts for the sake of riches. He robbed and amassed the riches of the men of violence who rebelled against God, and he took the wealth of the peoples, heaping sinful iniquity upon himself. And he lived in the ways of abominations amidst every unclean defilement.

Shall not your oppressors suddenly arise and your torturers awaken; and shall you not become their prey? Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted, this concerns the Priest who rebelled and violated the precepts of God ... to command his chastisement by means of the judgements of wickedness.

And they inflicted horrors of evil diseases and took vengeance upon his body of flesh. And as for that which He said, Because you have plundered many nations, all the remnant of the peoples shall plunder you. Interpreted this concerns the last Priests of Jerusalem, who shall amass money and wealth by plundering the peoples. But in the last days, their riches and booty shall be delivered into the hands of the army of the Kittim, for it is they who shall be the remnant of the peoples.

Because of the blood of men and the violence done to the land, to the city, and to all its inhabitants. Interpreted, this concerns the Wicked Priest whom God delivered into the hands of his enemies because of the iniquity committed against the Teacher of Righteousness and the men of his Council, that he might be humbled by means of a destroying scourge, in bitterness of soul, because he had done wickedly to His elect.

Woe to him who gets evil profit for his house; who perches his nest high to be safe from the hand of evil! You have devised shame to your house: by cutting off many peoples you have forfeited your own soul. For the stone cries out from the wall and the beam from the woodwork replies. Interpreted, this concerns the Priest who ... that its stones might be laid in oppression and the beam of its woodwork in robbery. And as for that which He said, By cutting off many peoples you have forfeited your own soul: interpreted this concerns the condemned House whose judgement God will pronounce in the midst of many peoples. He will bring him thence for judgement and will declare him guilty in the midst of them, and will chastise him with fire of brimstone.

Woe to him who builds a city with blood and founds a town upon falsehood! Behold, is it not from the Lord of Hosts that the peoples shall labour for fire and the nations shall strive for naught? Interpreted, this concerns the Spouter of Lies who led many astray that he might build his city of vanity with blood and raise a congregation on deceit, causing many thereby to perform a service of vanity for the sake of its glory, and to be pregnant with works of deceit, that their labour might be for nothing and that they might be punished with fire who vilified and outraged the elect of God.

For as the waters cover the sea, so shall the earth be filled with the knowledge of the glory of the Lord. Interpreted, this means that when they return ... the lies. And afterwards, knowledge shall be revealed to them abundantly, like the waters of the sea.

Woe to him who causes his neighbours to drink; who pours out his venom to make them drunk that he may gaze on their feasts. Interpreted, this concerns the Wicked Priest who pursued the Teacher of Righteousness to the house of his exile that he might confuse him with his venomous fury. And at the time appointed for rest, for the Day of Atonement, he appeared before them to confuse them, and to cause them to stumble on the Day of Fasting, their Sabbath of repose.

You have filled yourself with ignominy more than with glory. Drink also, and stagger! The cup of the Lord's right hand shall come round to you and shame shall come on your glory. Interpreted, this concerns the Priest whose ignominy was greater than his glory. For he did not circumcise the foreskin of his heart, and he walked in the ways of drunkenness that he might quench his thirst. But the cup of the wrath of God shall confuse him, multiplying his ... and the pain of ...

For the violence done to Lebanon shall overwhelm you, and the destruction of the beasts XII shall terrify you, because of the blood of men and the violence done to the land, the city, and all its inhabitants. Interpreted, this saying concerns the Wicked Priest, inasmuch as he shall be paid the reward which he himself tendered to the Poor. For Lebanon is the Council of the Community; and the beasts are the simple of Judah who keep the Law. As he himself plotted the destruction of the Poor, so will God condemn him to destruction.

And as for that which He said, Because of the blood of the city and the violence done to the land. interpreted, the city is Jerusalem where the Wicked Priest committed abominable deeds and defiled the Temple of God. The violence done to the land: these are the cities of Judah where he robbed the Poor of their possessions.

Of what use is an idol that its maker should shape it, a molten image, a fatling of lies? For the craftsman puts his trust in his own creation when he makes dumb idols. Interpreted, this saying concerns all the idols of the nations which they make so that they may serve and worship them. But they shall not deliver them on the Day of Judgement.

Woe to him who says to wood, 'Awake', and to dumb stone, 'Arise'! Can such a thing give guidance? Behold, it is covered with gold and silver but there is no spirit within it. But the Lord is in His holy Temple: let all the earth be silent before Him! Interpreted, this concerns all the nations which serve stone and wood. But on the Day of Judgement, God will destroy from the earth all idolatrous and wicked men.

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BIBLICAL GEOGRAPHY AND ITS SIGNIFICANCE

The Hebrews were freed from Babylonian captivity by the Persian emperor Kurush II (known for this reason in the West as Cyrus the Great, and among the Jews as Kurush the Messiah) in the middle of the 6th century BC. Large parts of the Old Testament (the Hebrew Bible or Tanakh) were finalised from the 6th to the 4th centuries BC. Under the patronage of the Persian Empire, leaders such as Zerubabbel, Ezra, Nehemia and others, the freed Jews were encouraged to establish the Laws of Moses as the common law of Yehud Medinat, the Persian Province of Judaea. The Persians did this for a good reason. Their national religion was Zoroastrianism, founded in about 1000 BC by a prophet also known as Zarathustra or Zoroaster. The religion was monotheistic like Judaism and shared therefore many common features such as the purity laws. Jews and Persians continued to work together for many centuries. Archaeologists found Jewish settlements and their traces from Egypt to India and from Greece to Ethiopia and Yemen. It is fair to state that the Persians were parents to the Bible and Western Civilisation as well as Jews, Phoenicians, Greeks and Romans.

The authors of the Bible proved to be reasonable people. In the first book of the Torah (the Books of Mose) they set up the cast of characters (and nations) and also the geographical range by mentioning the rivers as important source of life and as geographical boundaries known to the Jews in the 6th century BC: from the Indus, over the Tigris and Euphrates to the Nile (Gen. 2:10-14). And the Jews were present at all these places.

The locations, lands, and nations mentioned in the Bible are not all listed here. Some locations might appear twice, each time under a different name. The letters N, S, W, E and NW, NE, SW, SE denote the 8 main compass directions as adjective as well as noun.

• **Absalom's Monument:** Kidron Valley, Jerusalem SE

• **Achaia,** Greek: Akhaia, northernmost region of the Peloponnese Peninsula, Greece

• **Admah,** location uncertain, perhaps Numeira, Khirbat al-Khanazir Jordan, or Tel Nimrin, Dead Sea region SE, Jordan

• **Ai** (Douay–Rheims: Hai), modern-day archeological site of Et-Tell

• **Ajalon,** Aijalon, Ayalon (Hebrew: Ayyalon), a valley in the lowland of the Shephelah in Israel; See Zorah

• **Akko,** Acre, Akka: Mediterranean coastal plain, Israel NW

• **Akkad,** Accad, Agade, (Akkadian: Akkade): Mesopotamian state, Akkadian Empire (c. 2334 – 2154 BC)

• **Alashya,** Alashiya, Alasiya; Ancient name of Cyprus and its kingdom c. 1400 BC

• **Allammelech:** in land of the Tribe of Asher land, Israel NW; founders of Assur?; see Joshua

• **Allon Bachuth:** "Oak of Weeping" near Bethel, West Bank, 5 km (3.1 mi) northeast of Ramallah

• **Alqosh,** Alkosh, Alqoš, Alqush: town in the Nineveh Plains Iraq N, Tel Kaif District, 45 km N of Mosul; see Nahum

• **Ammon** (Amman): Canaanite state in Jordan, 2nd millenium BC

• **Attalia,** Antalya in Asia Minor (Turkey) SW

• **Antioch** (on the Orontes) Greek: Antiokheia; Antakya, Hatay Province, Turkey; There are many places called Antioch

• **Arabia,** from Wadi Arabah, or Araba, Aravah, Arava, lit. 'dry area': Arabia got its name from the Araba Valley (around Petra), a valley leading from the Dead Sea to City of Elath (Eilat, modern Israel S), Latin: Aela; Arabic: Ayla; modern Jordan: Aqaba (in biblical times, Arabia was confined to the Arabian Peninsula until the 7th century AD)

• **Aram,** Aramea: Modern Syria W, area of Hebrews, Syrians and Hittites, its alphabetic-based Semitic language Aramaic became world language following conquests of the Neo-Assyrian Empire in the 8th century BC, replacing Akkadian. It was Jesus' mother tongue

• **Arbela** (Erbil / Irbil): Assyrian city in Kurdistan mentioned by the Shulgi Cycle as Urbilum; see The Grand Bible (p. 5212, contents), pp. 5277, pp. 5280

• **Archevite:** in the Old Testament was one of the nations planted by the Assyrians in Samaria (Ezra 4:9), also translated as people from Uruk (Erech, Erechites) and so on. Samaria is the Greek form of the Hebrew name Shomron used as a historical and biblical name for the central region of Israel, bordered by Judaea to the south and Galilee to the north

• **Armenia:** Indo-European kingdom of eastern Asia Minor and southern Caucasus. In the time of Jesus, it reached into Syria

• **Arrapkha:** Assyrian city, modern Kirkuk

• **Ashdod:** an archaeological site south of the modern Ashdod modern Israel.

• **Ashkelon,** Askelon, Askalon: 3rd millenium settlement, south of Ashdod

• **Assur,** Asshur, Ashur, Shur: capital city of Assyria

• **Assyria:** Mesopotamian Semitic state; Assyrian Empire c. 2025 BC–609 BC

• **Avaris:** Capital of a Hyksos-Canaanite state at the eastern margins of the Nile delta; in the Bible known as Pi-Ramesses (Pi-Ramose, city of the son of Ra) probable hometown of Mose (Egyptian: son), It was found by archaeologist Manfred Bietak of Vienna

• **Baal-hazor** (lit. 'Baal's village'): Canaanite city identified with Tell Asur, a 1,016 meters high mountain 8 km north-east of Bethel

• **Babel:** Tower of Babel, Ziggurat of Babylon, a massive temple-pyramd; the Ziggurat of Choga Zanbil, Elam, Iran is the best preserved ziggurat today

• **Babylon** (Akkadian: Babilim): 85 kilometers south of modern Baghdad, Founded c. 1894 BC by Hammurabi's Amorite (Amurru) dynasty, capital of Alexander the Great, Abandoned, c. 1000 AD

• **Babylonia:** ancient Akkadian-speaking state and cultural area based in the city of Babylon in central-southern Mesopotamia (Iraq and Syria) state and empire, 1890 BC–224 AD

• **Bactra:** capital of Bactria; Hebrew-Aramaic settlement working for the Persian Empire in the 6th century BC

• **Bactria,** Bactriana (Bactrian: Bakhlo, Balkh): ancient Iranian civilisation in Central Asia based south of the Oxus River (modern Amu Darya); Greek state in the 4th century BC

• **Beer-Sheba,** Beer Sheva: SW of the West Bank; Human habitation near modern Beersheba: 4th millennium BC

• **Beirut:** Phoenician harbour town and archaeological site BEY039 between Rue Allenby and Rue Foch, Lebanon.

• **Berea,** Beroea (Roman: Veria, Veroia) in Macedonia, Greece N. Paul, Silas and Timothy: Acts of the Apostles

• **Bene Israel** ("Sons of Israel", also the "Shanivar Teli" caste (Saturday Oil Presser caste) or "Native Jew Caste") are a community of Jews in India. It has been suggested that it is made up of descendants of one of the disputed Lost Tribes and ancestors who had settled there centuries ago. There are strong indications that Aramaic speaking Hebrews turned up in India, together with the Persians, already in the 6th century BC. See The Grand Bible,

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p.26, Image Plate 11; The Inscriptions or Edicts of King (Emperor) Ashoka (in Aramaic), p.2823

• **Beta Israel** (Hebrew: House of Israel), term for geography, state and ethnicity, refering to the Hebrews of Ethiopia. Most Beta Israel have migrated to Israel due to Communist persecution in Ethiopia.

• **Beth-Anath** (lit. "temple of Anat"): refering to a Canaanite goddess linked to a Sumerian predecessor called Ninhursag (remember: Abraham came from Sumer). Location perhaps Bi'ina in Galilee

• **Bethany** (Bet Anya; lit. House of Anya or Lazarus): E of Jerusalem

• **Bethel** (lit. House of El" or "House of God", modern village of Beitin, West Bank, 5 km (3.1 mi) NE of Ramallah; Genesis 12, 13, 28, 35; Joshua 7:2, 8:9

• **Bethharan:** 10 km (6 mi) E of River Jordan; perhaps Tell er-Rameh or Tell el-Hammam

• **Bethlehem in Galilee:** Bethlehem of Galilee (Hebrew: Bet Lehem lit. "house of bread" or "house of food) near Kiryat Tivon, around 10 km NW of Nazareth and 7 km SE of Sepphoris, capital of Galilee in Jesus' time

• **Bethlehem in Judaea:** city in the West Bank 10 km (6 mi) S of Jerusalem. It is identified as the birthplace of King David therefore it had to be Jesus' birthplace as well, no matter where he was born. Jesus was most likely born in Bethlehem in Galilee nearby the family's home close by Sepphoris. Constantine the Great, commissioned the Church of the Nativity in 327, as probably suggested to him by his mother Helena who was a staunch Christian already before his birth

• **Bethsaida** (lit. 'House of the Fisherman' or 'House of the Hunter'): hometown of the apostles Peter, Andrew, and Philip, John 1:44; also known as Ioulia, Julia or Julias

• **Beth Shemesh** (lit. House of the Sun): There are 3 places with this name: 1.) 30 km (19 mi) west of Jerusalem) in Judah, 2.) in the land of Naphtali (W of the Sea of Galilee), 3.) Issachar (Joshua 19:22, possibly Ain esh-Shemsiyeh), 4.) Iunu (iwnw) in Egypt, also known as On (Gen. 41:45, 50), Awen (Ezekiel 30:17), all of them are names for Heliopolis in the NE of Cairo; Awen can also stand for Avaris the Hyksos-Canaanite-Hebrew (Habiru) capital of N Egypt (14-16th dyn)

• **Betshean** (lit. House of Tranquillity): Galilee, Samaria

• **Bochim** (lit. Place of Weepers): W of the River Jordan.

• **Byblos:** Phoenician city state in which the writing material papyrus was traded; the word "bible" (library) itself came from it

• **Cabul,** Kabul; Chabolo, Chabulon: Lower Galilee (Joshua 19:27.) Kabul local council in Israel, 9 or 10 miles (16 km) east of Acco.

• **Calah, Kalhu, Nimrud:** Assyrian city

• **Calneh:** Assyrian city, prob. either Nippur or Kulnia, Kullani, Kullanhu, modern Kullan-Köy, between Carchemish on the Euphrates and Arpad near Aleppo, N Syria

• **Cana in Galilee:** hometown of Nathaniel, disciple of Jesus, also known as Bartholomew (bar Ptolemy, son of Ptolemy) and place of the famous Wedding at Cana (likely Jesus' own wedding). The story ends with in the raising of Lazarus foreshadowing the resurrection of Jesus (Gospel of John 11:1–44); the name Lazarus stands for Jesus just like the name Barabbas (bar Abbas, son of the 'Father'). There are 3 places that identify as Cana: 1.) Kafr Kanna, near Sepphoris, 2.) Khirbet Qana, N of Sepphoris, 3.) Qana, southern Lebanon and part of historical Galilee, 50 km (33 mi) N of Sepphoris

• **Canaan:** Region on the Eastern shore of the Mediterranean, home of the Ugaritians, Amorites (Amurru), Phoenicians, Israelites, Judaeans, and other people who all shared the same Semitic language, culture, weight units, time units, currency units (shekel), etc., and in early times, the belief in Baal (Bel) too

• **Canal of the Pharaos:** In 1799, Napoleon Bonaparte and his engineers discovered remnants of an ancient west–east canal through the ancient Egyptian cities of Bubastis, Pi-Ramesses (Avaris), and Pithom. Ancient historians like Herodotus wrote about a canal but experts rejected the story until Napoleons diggings. The legendary Senusret III of the Twelfth dynasty of Egypt cut a canal through the First Nile Cataract at Elephantine and also cut a canal from the Nile to the Red Sea, with locks near Succoth at the Bitter Lakes in around 1850 BC. Reliefs of the Punt expedition under Hatshepsut, 1470 BC, depict seagoing vessels returning from Punt (NW India)

• **Capernaum** (Hebrew: Kfar Naḥum, lit. 'Nahum's village'): not far from Bethsaida, the hometown of the apostles Simon Peter, Andrew, James and John.

• **Cappadocia** (Old Persian: Katpatuka): Region in Asia Minor

• **Carchemish,** Karkemish (Turkish: Karkamış): was an important ancient Assyrian capital city in the N of Syria, now on the frontier between Turkey and Syria.

• **Carthage:** Phoenician city, state and empire in modern Tunisia. Founded by Phoenicians from Tyre in the 8th century BC when the Assyrians conquered and subjugated everyone in the Middle East. In Carthage, Phoenicians (and perhaps their brothers the Israelites, as both spoke the same language) stayed independent and grew more powerful than ever before

• **Caria:** Nation in Asia Minor, SW Turkey

• **Cenchrea,** Cenchreae, Kechries: municipality of Corinth in Corinthia in Greece; Christianity also arrived at Kenchreai early in the religion's history. According to Acts 18:18. Phoebe (Phebe) was a A notable woman in the church of Cenchreae, she was trusted by Paul to deliver his letter to the Roman citizens. Paul refers to her both as a "servant" or "deacon" (Greek: diakonos, "servant"). This is the only place in the New Testament where a woman is specifically referred to with these two distinctions. (Romans 16:1-2) There are a number of non-canonical texts reporting on Paul's female disciples, in particular Thecla. See The Grand Bible, pp.903

• **Chaldea:** Mesopotamian state, eventually encompassing Babylonia

• **Chesulloth,** Xaloth, Kislot Tavor, Iksal: Chesulloth (Chisloth-Tabor), a biblical town mentioned in the Book of Joshua (Joshua 19:12); northern Israel, about 5 kilometres (3.1 mi) southeast of Nazareth

• **Chezib of Judah:** also known as Achzib of Judah, is a biblical place-name associated with the birth of Judah's son, Shelah (Genesis 38:5), SE of Jerusalem

• **Choga Zanbil** (Elamite: Al Untas Napirisa then later Dur Untash): The ziggurat ('tower of Babel') is the best-preserved of all Mesopotamian temple pyramids; 30 km (19 mi) southeast of Susa and 80 km (50 mi) north of Ahvaz.

• **Chorazin:** 4 km (2.5 mi) from Capernaum, modern Israel, along with Bethsaida and Capernaum, was named in the Gospels of Matthew and Luke as cities where Jesus performed his mission.

• **Cilicia:** Nation in Asia Minor, capital: Tarsos, Tarsus; birth place of Paul the Apostle (Shaul ha Tarsi)

• **Crete,** Greek island, see Alashya

• **Commagene:** Persian-Greek nation in the Tausus Mountains, Asia Minor, SE Turkey

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• **Corduene:** Nation in central Asia Minor, homeland of the Kurds

• **Corinth,** City in Greece. The Church of Corinth has been founded by Paul, making it an Apostolic See

• **Cush:** see Kush

• **Cyprus:** also called Alashya; see Kittim

• **Damascus** (Akkadian: Tamasq; Egyptian: Damasq, lit. 'a well-watered land'). Oldest evidence of settlement in the wider Barada basin date back to 9000 BC

• **Ebla** (Tell Mardikh): Its remains are about 55 km (34 mi) southwest of Aleppo near the village of Mardikh. East Semitic state in northern Syria. It was one of the earliest kingdoms in Syria 3500 BC with one of the oldest archives ever found; The Ebla Tablets, 1,800 complete clay tablets and 4,700 fragments, date to the period between c. 2500 BC and the destruction of the city c. 2250 BC. They were discovered by Italian archaeologist Paolo Matthiae in 1974–75

• **Edom**, Idumea (Akkadian: Udumi, Egyptian: Jedume; lit.: "red"): ancient kingdom, its territory is now between in S Jordan and S Israel.

• **Egypt:** has one of the longest histories of any country, tracing its heritage along the Nile Delta back to the 6th millennium BC and influenced the Hebrews as well as Mesopotamia.

• **Ekron:** Ekron (Philistine: Aqaran, Hebrew: Eqron, Greek: Akkaron, Latin: Accaron) was one of the five cities of the Philistine Pentapolis in modern SW Israel

• **Elam:** Pre-Iranic Nation in Ancient Iran located between Sumer (Iraq) and te Indus Valley Civilisation (India, Pakistan); See Choga Zanbil

• **Elat,** Eilat: Israel's southernmost city. Archaeologists found Neolithic tombs from 7th millennium BC at the western edge of Eilat, while nearby settlements and copper workings and mining operations date back to c. 4000 BC. Solomon and his Phoenician brothers used the harbour to trade with the Kingdom of Sheba (Saba), Ethiopia, and India

• **Elim:** one of the places where the Israelites camped following the Exodus from Egypt (Exodus 15:27, Numbers 33:9) "There were twelve wells of water and seventy date palms," and that the Israelites "camped there near the waters."

• **Emmaus:** a town mentioned in the Gospel of Luke of the New Testament. Luke reports that Jesus appeared, after his death and resurrection, 2 locations have been chiefly identified as Emmaus: Imwas and Al-Qubeiba, West Bank.

• **En Gedi:** In Joshua 15:62, Ein Gedi is enumerated among the wilderness cities of the Tribe of Judah in the desert of Betharaba

• **Ephesus:** ancient Greek city near Izmir, modern Turkey. It was an important centre for Early. From AD 52–54, the apostle Paul lived in Ephesus, organising his missionary activity. Initially, Paul attended the Jewish synagogue in Ephesus (Acts), but after three months he became frustrated with the Jews, who did not want to give up their laws and traditions, viewed him as a traitor and sent complaints about him to James (the brother of Jesus, the Bishop of Jerusalem, the 1st Pope). Full of anger, he called Paul to report to him in person. The clash between James and Paul (on circumcision and kosher food) led to the schism of Christianity and Judaism.

• **Erech:** See Uruk, southern Mesopotamia (Iraq)

• **Eridu:** City and state in southern Mesopotamia (near Ur)

• **Erythraean Sea** (Greek: Erythra Thalassa, lit. 'Red Sea'): former maritime name that always included all waters between the modern Red Sea and the Indian Ocean up to the coast of India. The term was used throughout Europe until the 18th and 19th centuries. The sea is not red but the name stems from a legendary "King Erythras" whose name means "red."

• **Eshcol:** A valley in which the twelve spies obtained an enormous cluster of grapes; Numbers 13:23–24

• **Eshnunna:** modern Tell Asmar in Diyala Governorate, Iraq, was an ancient Sumerian (and later Akkadian) city and city-state in central Mesopotamia 12.6 miles northwest of Tell Agrab and 15 miles northwest of Tell Ishchali.

• **Ethiopia:** In 980 BC, the Kingdom of Damat (D'mt; allied with the Kingdom of Saba) extended its realm over Eritrea and the northern region of Ethiopia, while the Kingdom of Aksum maintained a unified civilisation in the region for 900 years. The ancient Greeks used this name to denote the Kingdom of Cush in modern Sudan

• **Gabatha** (disambiguation) - several, listed by Eusebius together with Gaba, Giv'a etc.

• **Gabbatha** (Greek: Lithostrotos): is the Aramaic name of a place in Jerusalem. It is recorded in the gospels to be the place of the trial of Jesus before his crucifixion c. 36 AD.

• **Galilee,** another name for the former kingdom of Israel

• **Garden of Eden,** located in "the East" meaning NW of India

• **Gath** or Gat (Hebrew lit. 'wine press'; Latin: Geth): was one of the five cities of the Philistine pentapolis during the Iron Age. It was subdued by King David

• **Gaul:** modern France was subdued between 58 and 50 BC by the Roman general Julius Caesar, it became an important Roman province and base for the Roman Church

• **Gaza:** has a history of habitation that dates back 5,000 years. During the reign of Tuthmose III (r. 1479–1425 BC), the city became a stop on the Syrian-Egyptian caravan route and was mentioned in the 14th-century Amarna letters as "Azzati"

• **Georgia:** Before Christianisation, the cult of Mithras and Zoroastrianism were commonly practiced in Iberia (in the Caucasus,) from the 1st century. King Mirian III and leading nobles converted to Greek (eastern) Christianity around 317 and declared it state religion

• **Gethsemane:** There are four locations (Catholic Church of All Nations, Tomb of the Virgin Mary, Greek Orthodox Church, Russian Orthodox orchard) all of them at or near the western foot of the Mount of Olives

• **Gibeon:** was a Canaanite and later an Israelite city, which was located north of Jerusalem (Joshua 11:19)

• **Gihon:** Hebrew name of the 2nd river mentioned in Genesis 2:13. It refers to the River Nile.

• **Gihon Spring:** Gihon Spring (or Fountain of the Virgin, or Saint Mary's Pool) is a spring in the Kidron Valley. It was the main source of water for the Pool of Siloam in Jebus and the later City of David, the original site and the S of Jerusalem.

• **Gilead** (Aramaic: Yegar-Sahadutha, lit. "heap [of stones] of testimony" Genesis 31:47–48): In Genesis 31:21–22, the last meeting of Jacob and Laban takes place

• **Golgotha** (Greek): or the name Calvary (Latin: Calvariae or Calvariae locus) all meaning "place of the Skull," was a site immediately outside Jerusalem's walls where, according to Christianity's four canonical gospels, Jesus was crucified. The site of unknown geographical location is said to have been recognised by the Roman empress Helena, mother of Constantine the Great, during her visit to the Holy Land in 325 AD

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• **Gomorrah:** Sodom and Gomorrah were two cities destroyed by God for their wickedness (Genesis 18:23). Their locations are unknown, probably near the Dead Sea

• **Goshen,** Gosen, Gesem, Kesem: denotes the E half of the Nile Delta and might mean "cultivated land." The land of Goshen is named in the Hebrew Bible as the place in Egypt given to the Hebrews by the pharaoh of Joseph (Genesis 45:9–10), and the land from which they later left Egypt at the time of the Exodus. The newcomers have been somewhat set apart from the rest of Egypt, because Joseph tells his family to present themselves to the pharaoh as keepers of livestock (see Egyptian wall painting p.7459, The Grand Bible), "in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians." (Genesis 46:34) Reason: Herders let their animals destroy cultivated land by overgrazing it. They lived in and around the city of Avaris, later called Pi-Ramesses (Ra-Mose, city of the Son of Ra) the seat of power of the Hyksos kings. This identifies Israelites and Hebrews (Habiru, in the Amarna Letters) as Canaanites and Hyksos (Heka Khasut, Egyptian for "conquerors from the East")

• **Great Sea:** Mediterranean Sea in the Bible

• **Greece** (Greek: Hellas): in Hebrew texts known as Kittim. With the invasion spree of Alexander the Great from 336 to 323 BC, Greek language, beliefs and culture spread to Persia, Central Asia and India NW

• **Gutium** (Gutians): state in W Iran, 3rd millenium BC; "Lugalanatum, prince of Umma ... built the E.GIDRU [Sceptre] Temple at Umma, buried his foundation deposit [and] regulated the orders. At that time, Siium was king of Gutium." Source: Tablet of Lugalanatum, Louvre, Paris

• **Haran,** Harran, Charan, Charran (Akkadian: Harranum, "crossroad"): Assyrian City at an important ancient crossroad in modern Turkey, the place where Abraham's clan settled first during their journey from Ur Kaśdim (Ur of the Chaldees) to the Land of Canaan (Genesis 11:26–32).

• **Hattusa,** Hattusha: Capital of Hittite Empire (c. 1650–1180 BC) in Asia Minor in the late Bronze Age. Its ruins lie near modern Boğazkale (Boğazköy), Turkey

• **Hatti:** Nation in Asia Minor; another word for Hittites

• **Havilah:** In Genesis 2:10–12, Havilah is associated with the Garden of Eden: 10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison (Indus): that is it which compasseth the whole land of Havilah (northwestern India), where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone (sard, carnelian beads; only available in NW India and transported to King Shulgi of Sumer via sea; see The Grand Bible, p.7458.

• **Hazazon Tamar** (also Hazazon-tamar or Hatzatzon-Tamar): Ein Gedi (En Gedi); Joshua 15:62, Ezekiel 47:10

• **Hebron:** flourished in the 17th–18th centuries BC before being destroyed by fire, and was resettled in the late Middle Bronze Age. This older Hebron was originally a Canaanite royal city.

• **Heaven:** is a common religious cosmological or transcendent supernatural place where beings such as deities, angels, souls, saints, or venerated ancestors are said to originate, be enthroned, or reside

• **Helam:** meaning "stronghold", or "place of abundance") is a Hebrew Bible place name. It was the site of King David's victory over the Syrians under Hadarezer; 2 Samuel 10:15-18

• **Hell:** In religion and folklore, hell is a location or state in the afterlife in which souls are subjected to punitive suffering, most often through torture, as punishment after death. An ideological concept to keep the populous obedient; see Heaven

• **Hill of Gash:** Mount Gaash was the name of a hill in ancient Israel, in the mountainous region of Ephraim, Joshua 24:30; Judges 2:9; 2 Samuel 23:30; 1 Chronicles 11:32

• **Hurri:** Nation in Asia Minor

• **Imgur-Enlil:** archaeological site of Balawat, Assyrian City, 25 km (16 mi) SE from the city of Mosul and 4 km (2.5 mi) to the S of the modern town of Bakhdida.

• **India:** is mentioned by name. In Esther, 1:1: Ahasuerus had been described as King ruling 127 provinces from Hodu (Hindu, India) to Ethiopia (Kush, Sudan). Esther 8:9. 1 Kings 9:26–27 discusses the navy of King Solomon sailing to Ophir ("Sopheir" and "Sophara" in the LXX, with the word Sophir meaning India in Coptic); as gold was plentiful in India. It is generally accepted that Ophir was in India (N of Gujarat, called Abhira, Hebrew). 1 Kings 10:22 mentions "gold, silver, ivory, apes, and peacocks" brought by the navy of King Solomon and King Hiram to Israel. The same applies to the name Punt, Land of Punt, Put, Opone. In Egyptian that is pwn(t), Pwene(t), Puene(t); in Hindi it is Puna or Poona (W coast of India, S of Gujarat)

• **Israel:** Kingdom of Israel (united monarchy) (c. 1047–930 BC), the first Israelite kingdom which united the Twelve Tribes of Israel under a single monarch. Kingdom of Israel (Samaria) (c. 930–720 BC), the northern Israelite kingdom established after the breakup of the United Monarchy. For the South see Judah or Judaea

• **Jabbok:** Zarqa River in Jordan, the second largest tributary of the lower Jordan River, after the Yarmouk River.

• **Jaffa,** Japho, Joppa: Under Persian rule, Jaffa was given to the Phoenicians.

• **Jarmuth,** Jaramoth (Yarmut): Jarmuth was an Amorite (Amurru) city in N Canaan at the time of the Israelite settlement recorded in the Hebrew Bible. (Joshua 10:3–5)

• **Jeshanah:** Yeshana was an ancient Biblical city

• **Jerash** (Gerasa): town in N Jordan

• **Jericho:** settlement from 9000 BC. The Battle of Jericho, as described in the Biblical Book of Joshua, was the first battle fought by the Israelites in the course of the conquest of Canaan. (Joshua 6:1–27)

• **Jerusalem:** earliest settlement 3rd millenium BC. Egyptian: (U)Rushalim, Akkadian: Urusalim, Aramaic: Urishlem, Hebrew: Yerushalayim, Greek: Hierosolyma Latin: Ierusalem. The name "Shalem", whether as a town or a deity, is derived from the same root Sh-L-M as the word "shalom", meaning peace so that the common interpretation of the name is now "The City of Peace" or "Abode of Peace", a gathering place in which fight is forbidden" or a "Forbidden Gathering Place." Amarna letter EA 287, Amarna letter EA 289, see The Grand Bible, p.2152

• **Jordan River:** Hebrew: Nehar hayYarden The River Jordan is 251-km (156 mi) long and flows roughly N to S through the freshwater Sea of Galilee and on to the salt water Dead Sea. The Israelites crossed it into the Promised Land and Jesus the Nazorean was baptised in it by John the Baptist.

• **Judah:** Kingdom of Judah (c. 930–586 BC), the southern Israelite kingdom established after the breakup of the United Monarchy

• **Judaea,** Judea: The Kingdom of Judah (Yehuda) was an Israelite kingdom in Canaan, the Land of Israel, or the Holy Land, during the Iron Age. Centered in the highlands of Judea, the kingdom's capital was Jerusalem. The name Judaea or Judea is a

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Greek and Roman adaptation of the name "Judah", which originally encompassed the territory of the Israelite tribe of that name and later of the ancient Kingdom of Judah. Nimrud Tablet K.3751, dated c. 733 BC, is the earliest known record of the name Judah (written in Assyrian cuneiform as Yaudaya or KUR.ia-ú-da-a-a). This name is also known in NW India as Yaudeya, Yoddhaya, or Yadava refering to a republic near modern Delhi in around 500 BC; this republic was related to Abhira (Ahir, Ophir, Abhiri); See The Grand Bible, the Maha-Janapadas, p.7429

• **Kabzeel:** S of West Bank. Qavseʾel, lit. 'God gathers,' is a Hebrew Bible place name. It was the most remote city of Judah on the border of Edom (Idumaea) (Joshua 15:21).

• **Kadesh-Barnea:** The most common identification of Kadesh or Kadesh Barnea in modern scholarship is with modern Tell el-Qudeirat, S of West Bank

• **Kaska** (Kaskians): Nation beteen E Anatolia and the Black Sea

• Kassite state: in Mesopotamia and Iran; The Kassites were people of the ancient Near East, who controlled Babylonia after the fall of the Old Babylonian Empire and built their Kassite Empire c.1531–1155 BC

• **Keilah:** Qe'ile, lit. 'Citadel,' was a town in the lowlands of the Kingdom of Judah. Its ruins are known as Khirbet Qeyla near the modern village of Qila, Hebron, 11 km (7 mi) east of Bayt Jibrin and about 3 km (1.9 mi) west of Kharas.

• **Kiriath-Jearim:** City in Gibeon, 15 km (9 mi), from Jerusalem. Other names are Kiriath-Ba'al, Ba'alah and Ba'ale-Judah (see, e.g. Joshua 15:60; 2 Samuel 6:2; 1 Chronicles 13:6), which implies the city was affiliated with Baal worship at an earlier date.

• **Kish:** Akkadian: Kishshat; Mesopotamian City State and important archaeological site in Babil Governorate (Iraq), located 80 km (50 mi) S of Baghdad and 12 km (7.5 mi) E of Babylon.

• **Kittim,** Chittim, Cethim, Cethima (Cyprus, also Kition, Citium, Citius): Friedrich Max Müller identified the origin of Kittim (lit. "invaders") with the land of Hatti (Khatti), as the Hittite Empire was known. The name Kittim has been employed with some flexibility in Hebrew literature. It was often applied to all Greek islands and even to the "seafaring West" in general

• **Kush,** Cush: State and kingdom in northeastern Africa (Sudan) between Egypt and modern Ethiopia; 25th dyn of Egypt

• **Lachish:** Lachish (Latin: Lachis) was an ancient Israelite city in the Shephelah ("lowlands of Judea") region of Canaan on the south bank of the Lakhish River mentioned several times in the Hebrew Bible. The current Tel Lachish or Tell el-Duweir has been identified with Lachish.

• **Laish,** Leshem: The city is identified with a tell located in Upper Galilee, northern Israel, known as Tel Dan ("Mound of Dan") in Hebrew. 1993, archaeologists found the Tel Dan Stele which is a fragmentary stele containing an Aramaic inscription which dates to the 9th century BC. It is notable for possibly being the most significant and perhaps the only extra-biblical archaeological reference to the house of David.

• **Lajah,** Laja, el-Leja, the Lajat, Lejat (Hebrew: Argob; Greek: Trachonitis): is mentioned in the Gospel of Luke (Luke 3, Luke 3:1). It is the largest lava field in southern Syria, spanning some 900 square kilometres. Located about 50 kilometers (31 mi) southeast of Damascus.

• **Laodicea:** With its large Jewish community, Laodicea very early became a seat of Christianity and a bishopric. The Epistle to the Colossians mentions Laodicea as one of the communities of concern for Paul the Apostle.

• **Larsa:** connected with the biblical Ellasar, was an important city-state of ancient Sumer, the centre of the cult of the sun god Utu with his temple E-babbar. It lies some 25 km (16 mi) E of Uruk and 25 km N of Ur in Iraq's Dhi Qar Governorate

• **Lebanon:** Its territory was in the N of Bronze Age Canaanite (Phoenician) city-states. Due to its function as geographic gateway, it was part of numerous succeeding empires throughout ancient history, including the Egyptian, Assyrian, Babylonian, Persian, Greek, and Roman empires.

• **Lehi:** also known as Ramath Lehi is a place mentioned in the Bible; Judges 15:17.

• **Lycia:** Nation in SW Asia Minor

• **Lydia:** Nation in W Asia Minor. The Kingdom of Lydia existed from about 1200 BC to 546 BC. At its greatest extent, during the 7th century BC, it covered all of W Anatolia.

• **Lystra:** W Asia Minor. Lystra was visited several times by Paul the Apostle, along with Barnabas or Silas. There Paul met a young disciple, Timothy.

• **Machpela:** The Cave of the Patriarchs or Tomb of the Patriarchs, known to Jews by its Biblical name Cave of Machpelah; S West Bank.

• **Macedonia:** The kingdom in the N of Greece was founded and initially ruled by the royal Argead dynasty, which was followed by the Antipatrid and Antigonid dynasties. Between 335 and 323 BC, Alexander the Great distroyed Macedonia's arch enemy Persia and founded the Greek Empire that reached into NW India

• **Magan:** Pre-Arab state in Oman. It was referred to in Sumerian cuneiform texts of around 2300 BC and existed until 550 BCE as a source of copper and diorite for Mesopotamia.

• **Malta:** Phoenician traders colonised the islands under the name Ann sometime after 1000 BC as a stop on their trade routes from the eastern Mediterranean to Cornwall, England.

• **Mamre:** The site where Abraham pitched the tents for his camp, built an altar (Genesis 13:18), and was brought divine tidings, in the guise of three angels, of Sarah's pregnancy (Genesis 18:1–15). S West Bank

• **Mannea:** Nation in Iran. In the Bible (Jeremiah 51:27), Mannaea is called "Minni", and is mentioned with Ararat and Ashkenaz as some of the future destroyers of neo-Babylon.

• **Marah:** The narrative concerning Marah in the Book of Exodus states that the Israelites had been wandering in the desert for three days without water. Exodus 15:22

• **Mari:** was an ancient Semitic city-state in modern Syria. Its ruins form a tell 11 kilometers north-west of Abu Kamal on the Euphrates River western bank, some 120 kilometers southeast of Deir ez-Zor. It flourished between 2900 BC and 1759 BC. Archaeologists found the large Mari library with over 25,000 tablets written in Akkadian between 1800 and 1750 BC

• **Mareshah:** is an archaeological mound of the biblical Iron Age city of Maresha, and of the subsequent, post-586 BC Idumean city known by its Hellenised name Marisa. The tell is situated in Israel's Shephelah region, i.e. in the foothills of the Judaean Mountains, about 2 kilometres (1.2 mi) southeast of Beit Gubrin, Israel.

• **Marib** (Yemen): The Almaqah Temple or Barran Temple at Marib by the Queen of Sheba is a copy of Solomon's Temple, See Yeha, Ethiopia; see Appendix A, Photo Documentation

• **Media:** Nation in Iran. Media (Akkadian: Mādāya; Old Persian: Mada) in was an Iranian kingdom centered in Ecbatana that existed from the 7th century BC until the mid-6th century BC and is believed to have dominated a significant portion of the Iranian plateau

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• **Megiddo:** the site of the ancient city of Megiddo, the remains of which form an archaeological mound, in N Israel, about 30 kilometres (19 mi) SE of Haifa. It is better known under its Greek name Armageddon or Harmagedon. Revelation 16:16

• **Meluhha:** Meluh'ha, Melukhkha or Melukh'kha is the Sumerian name of a Pre-Arab state in the Arabian Peninsula, a prominent trading partner of Sumer during the Middle Bronze Age. Most scholars associate it with the Indus Valley civilisation who shipped Indian goods from sea ports like Lothal (Gujarat, NW India) to Sumer, Yemen and Egypt. See The Grand Bible, pp.7456-7461

• **Memphis:** city and capital of ancient Egypt and an important centre during much of Egyptian history. Memphis is located south of the Nile River delta, on the west bank of the river, and about 24 km (15 mi) south of modern Cairo. Connected to Memphis are the cemeteries where most of the pyramids of Egypt are located. From N to S the main pyramid fields are: Abu Ruwaysh, Giza, Zawiyat al-Aryan, Abu Sir, Saqqara, and Dahshur.

• **Meroe:** city of ancient Kush (Cush, Sudan) the ruins of which are located on the east bank of the Nile about 6.4 km (4 mi) north of Kabushiyah, modern Sudan. After the sack of the old capital Napata in about 590 BC by the Egyptians, Meroe became the capital of the kingdom. Like Memphis and Napata, Meroe has cemeteries with lots of pyramids.

• **Mesopotamia:** Includes the kingdoms of Sumer, Akkad, Assyria, Babylonia, Chaldea, and the neo Assyrian states of Adiabene, Osroene and Hatra.

• **Midian,** Midianites: also called Ishmaelites. In the Old Testament, member of a group of nomadic tribes related to the Israelites and most likely living east of the Gulf of Aqaba in the northwestern regions of the Arabian Desert. They engaged in pastoral pursuits, caravan trading, and banditry.

• **Moab:** Cannanite state and kingdom. Located east of the Dead Sea in what is now west-central Jordan, it was bounded by Edom and the land of the Amorites. The Moabites were closely related to the Israelites, and the two were frequently in conflict.

• **Mount Carmel** (Hebrew: Har Ha-karmel): mountain range, NW Israel; the city of Haifa is on its NE slope. It is mentioned as a "holy mountain" in Egyptian records of the 16th century BC. It is the scene of Elijah's confrontation with the false prophets of Baal (1 Kings 18).

• **Mount Ephraim,** Mount of Ephraim: was the historical name for the central mountainous district of Israel once occupied by the Tribe of Ephraim (Joshua 17:15; 19:50; 20:7)

• **Mount Hermon:** snowcapped ridge on the Lebanon-Syria border W of Damascus.

• **Mount Nebo:** mentioned in the Bible as the place where Moses was granted a view of the Promised Land before his death

• **Mount of Olives:** limestone ridge E of the Old City of Jerusalem and separated from it by the Kidron valley. Frequently mentioned in the Bible

• **Mount Sinai** (Hebrew: Har Sinai): there is a peak of the south-central Sinai Peninsula called Janub Sina (South Sinai) however its identity is hotly debated as it does not fit into the Bible's description; the Hashem el Tarif W of Elat-Aqaba would fit much better; See The Grand Bible, p.7443

• **Mount Tabor** (Hebrew: Har Tavor) historic elevation of northern Israel, in Lower Galilee near the edge of the Plain of Esdraelon (Emeq Yizre'el).

• **Mount Zion:** in the Old Testament, the easternmost of the two hills of ancient Jerusalem. It was the site of the Jebusite city captured by David, king of Israel and Judah, in the 10th century BC (2 Samuel 5:6–9) and established by him as his royal capital. Zion appears in the Old Testament 152 times as a title of Jerusalem and is a synonym for Israel as Jewish homeland.

• **Mysia:** was a region and state in the NW of ancient Asia Minor

• **Nahor,** Aram-Naharaim (Aramaic: "Aram between (the) rivers") is the biblical term for the ancient land of the Arameans referring to the region along the great bend of the Euphrates river. Aram-Naharaim is also mentioned as Nahrima of the Arameans in the El-Amarna letters.

• **Nahrain:** Bet Nahrin, lit. 'house of the (two) rivers' is the Syriac-Aramaic name for the same region the Greeks called "Mesopotamia," lit. 'between the (two) rivers,' in modern Iraq, E Syria and S Turkey

• **Napata:** ancient capital of Kush at the fourth cataract of the Nile. Location: c 1.5 kilometers from the east side of the river at the site of modern Karima, Sudan. Mentioned in Genesis 2:13 by the perfect geographical description "And the name of the second river is Gihon (Nile): the same is it that compasseth the whole land of Ethiopia (Cush, Nubia)

• **Naqsh-e Rostam,** imperial cemetary of the Persian emperors, 13 km northwest of Persepolis, Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Pasargad is a copy of it

• **Nazareth** near Sepphoris in Galilee. The existence of the village of Nazareth in Jesus' time is hotly debated as there is no archaeological evidence. In fact, we have only linguistics to get on with. The name Nazareth derives from the Hebrew Aramaic verb na'sar, "watch, guard, keep." Adjectives like nazara, nazari, nasran, najran etc. may have deliberately been changed into a place name to hide the fact that Jesus was law-oriented and traditional as his brothers James, Judas and Simon. The terms "Nazarene" and "Nazoraean" which means "keeper or guard of Moses' Laws" appear also in Arabic. In the Koran, Christians are referred to as nasara, meaning "followers of an-Nasiri (the law keeper)", or "those who follow Jesus the Keeper of the Law".

• **Nimrud:** in Iraq, 30 km (20 mi) south of the city of Mosul later name for the Assyrian city of Kalhu or Calah. The city gained fame when king Ashurnasirpal II (883–859 BC) of the Neo-Assyrian Empire (911–605 BC) made it his capital at the expense of Assur.

• **Nineveh:** is located on the eastern bank of the Tigris River and was the capital and largest city of the Neo-Assyrian Empire, as well as the largest city in the world for several decades.

• **Nile:** river in northeastern Africa. Hebrew name: Gihon. The White Nile begins at Lake Victoria, the Blue Nile begins at Lake Tana, Ethiopia the historical residence of the Beta Israel. See Gihon; Beta Israel, Yeha

• **Nod:** The Land of Nod is a place mentioned in the Book of Genesis, located "on the east of Eden," (NW India) where Cain was exiled by God after Cain had murdered his brother Abel. Genesis 4:16

• **Ono:** a biblical town of Benjamin in the "plain of Ono" (1 Chr. 8:12; Ezra 2:33), identified as Kafr Ana, Region: Sdot Dan

• **Ophir:** region mentioned in the Bible, famous for its wealth. Location probably N of Gujarat, NW India nearby the river Indus in a region historically known as Abhira (Abhiri)

• **Opis:** Mesopotamian, Babylonian City, near the Tigris, not far from modern Baghdad

• **Osroene,** Osrhoene: ancient region and state in Upper Mesopotamia. The Kingdom of Osroene, also known as the "Kingdom of Edessa." Later, within the Roman Empire, Edessa was the most important center of Syriac Christianity.

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• **Palestine:** a political term right from the start of its usage. Judaea, was renamed Syria Palaestina in 132 AD in the period of the Bar Kokhba and the Jews were expulsed by the Romans. In 390 AD, during the Byzantine period, the region was split into the provinces of Palaestina Prima, Palaestina Secunda, and Palaestina Tertia.

• **Palmyra** (Greek name for Ta-ad-mi-ir, Ta-ad-mar or Tadmor): Aramean city and state in Syria; already mentioned in Assyrian inscriptions from the eighteenth century BC. The city grew wealthy from trade caravans; the Palmyrenes became renowned as merchants who established Aramaic speaking colonies along the Silk Road

• **Paran,** Pharan, Faran: Mountainous and Desert-like Wilderness around Petra (Arabia Petraea); mentioned in the Hebrew Bible. It is one of the places where the Israelites spent part of their 40 years of wandering after the Exodus, and was also a home to Ishmael, and a place of refuge for David.

• **Pasargad,** Pasargadae: capital of the Persian Empire (Achaemenid dynasty) under Kurush II (Cyrus the Great; 559–530 BC). Near Kurush's tomb is a cube-shaped temple similar to the Temple of Solomon; in the cemetary of Naqsh-e Rostam, 13 km northwest of Persepolis, is a copy of it. The distance between Persepolis and Pasargadae is 75 km.

• **Parthia:** Nation on the Iranian Plateau. The region later served as the political and cultural base of the Eastern Iranian Parni people and Arsacid dynasty, rulers of the Parthian Empire (247 BC – 224 AD)

• **Penuel** (Hebrew: "Face of God"): a place described in the Hebrew Bible as being not far from Succoth E of the River Jordan, Gen. 32:24–32

• **Perga,** Perge (Hittite: Parha, Greek: Perge) was originally an ancient Lycian settlement that later became a Greek city in Pamphylia. It was the capital of the Roman province of Pamphylia Secunda, modern Antalya Province SW Turkey. Paul the Apostle and Barnabas twice visited Perga ogether, Acts 13:13–14 and 14:25

• **Persepolis:** was the capital after Pasargad. The distance between Persepolis and Pasargadae is 75 km. See Naqsh-e Rostam, imperial cemetary of the Persian emperors, 13 km northwest of Persepolis

• **Persia,** Iran: one of the world's most mountainous countries. The settlement of grouped hamlets in the area of Susa ranges from 4395 to 3490 BC. The Persian Empire became the most important ally of the Hebrews between 550 BC and 330 BC due to its victory over the Babylonians. After their freeing from Babtlonian captivity, many Hebrews remained voluntarily in Persian service for centuries.

• **Petra:** The area around Petra has been inhabited from as early as 7000 BC, and was settled by the Nabataeans, a nomadic Arab people, in the 4th century BC. Petra would later become the capital city of the Nabataean Kingdom in the second century BC. Petra and other Arab places, like Madain Saleh, became destiation for the surviving Zealots who triggerd the Jewish war 66-73 AD against Rome. Armenian historian Tovma Artsruni (fl. 9th - 10th century AD) identified Petra as "Maka in Paran," the original Mecca and birthplace of the prophet Mohammed (p.3301 [3314], The Grand Bible); research by Canadian historian Dan Gibson confirmed it.

• **Philistia:** Original of the name "Palestine." Philistia (Hebrew: Peleshet; Greek (LXX): Ge ton Phulistieím) was a confederation of five main cities or pentapolis in the Southwest Levant, made up of principally Gaza, Ashkelon, Ashdod, Ekron, and Gath. The population had nothing to do which those modern Arabs who call themselves 'Palestinians.' Philistines were made up of people of an Aegean (Greek) background that from roughly 1200 BC onwards settled in the area and mixed with the local Canaanite population

• **Phut:** Phut or Put (Hebrew: Put; LXX Greek: Phoud) is the third son of Ham (one of the sons of Noah), in the biblical Table of Nations (Genesis 10:6; cf. 1 Chronicles 1:8). The name Put (or Phut) is used in the Bible for Ancient Libya.

• **Phoenicia:** scholars use "Phoenicians" as a short-hand for Canaanites in N Canaan; Israelites and Judaeans were southern Canaanites, in fact, the same people just with a different belief system. They all share the same language, culture, currency, weight and calendar system, etc.

• **Pi-Ramesses:** see Avaris

• **Pithom:** from the Egyptian toponym pr-(j)tm, "House of Atum". Atum's cult center was in Heliopolis. Pithom is one of the cities which, according to the Book of Exodus 1:11, was built for the biblical Pharaoh of the oppression by the forced labour of the Israelites. The other city was Pi-Ramesses, a later name for Avaris.

• **Punt:** The Land of Punt (Egyptian: pwnt, punt, pune[t]) was an ancient kingdom known from Ancient Egyptian trade records. It produced and exported gold, aromatic resins, blackwood, ebony, ivory and wild animals. Recent evidence locates it in northwestern Eritrea. It is possible that it includes or corresponds to Opone, as later known by the ancient Greeks, while some biblical scholars have identified it with the biblical land of Put or Havilah in NW India.

• **Puqudu** (Pekod): The term Puqudu or Piqudu (or in the Bible, Peqod or Pekod) refers to a prominent Aramean tribe and its associated region in SE Babylonia. They lived along the eastern edge of Elam and in the area near Uruk and the Tigris. Tiglath-Pileser III, king of Assyria (745–722), conquered the Puqudu, and destroyed Hilimmu and Pillutu, two of their cities. He relocated many of the defeated Puqudu into other parts of his empire. Jeremiah 50:21

• **Patmos:** a Greek island in the Aegean Sea. Patmos is mentioned in the Book of Revelation. The book's introduction states that its author, John, was on Patmos when he was given (and recorded) a vision from Jesus.

• **Ramathlehi,** Lehi: a place mentioned in the Bible, Judges 15:17; location perhaps Ain Hanniyeh.

• **Rehoboth:** perhaps SE of the Dead Sea. Rehoboth by the river was an ancient city from which came the Edomite king Saul in Genesis 36:37; 1 Chronicles 1:48

• **Red Sea,** See **Erythraean Sea**

• **Rephidim,** Refidim: is one of the places visited by the Israelites in the biblical account of the Exodus from Egypt. Location unknown

• **Roman Empire,** Rome: The multi-ethnic and multicultural but fascistic empire was constantly at odds with the zenophobic Hebrews in the Holy Land in particular since the time Pompey the Great conquered the Near East in 63 BC

• **Saba:** See Sheba

• **Samaria:** Greek form of the Hebrew name Shomron, used as a historical and biblical name for the central region of Israel, bordered by Judaea to the S and Galilee to the N. Nation of the Samaritans. Israelite Samaritans, are an ethnoreligious group originating from the Hebrews and Israelites of the ancient Near East. Their holy book of law is only the Pentateuch. They had been at war with Rome for 5 times.

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• **Sepphoris:** Greek-Roman capital city of Galilee and Silk Road hub at the time of Jesus; 5 km (3.5 mi) northwest of Nazareth and 7 km (5mi) northeast of Bethlehem (Bet Lehem) in Galilee

• **Shalem** (Greek: Salem): ancient Middle Eastern town mentioned in the Bible. Genesis 14:18; Psalm 76:2. Location unknown

• **Sheba,** Saba: Pre-Arab state and kingdom in Yemen and Ethiopia mentioned in the Hebrew Bible; home state of the Queen of Sheba, who is left unnamed in Jewish texts, but is known as Makeda in Ethiopian texts and as Bilqīs in Arabic texts. According to Roman historian Titus Flavius Josephus, Sheba was the home of Princess Tharbis, who is said to have been the wife of Moses before he married Zipporah. The orientalist A.F.L. Beeston identified the Sabaean language as "Central Semitic" like Canaanite, Hebrew, Aramaic

• **Shechem,** Shakmu: Mentioned as a Canaanite city in the Amarna Letters (Amarna letter EA 252; p.2151, The Grand Bible), it later appears in the Hebrew Bible as the first capital of the Kingdom of Israel following the split of the United Monarchy. Joshua 21:20–21,

• **Sheol:** in the Hebrew Bible is the underworld place of stillness and darkness which lies after death.

• **Shiloh,** Khirbet Seilun: 31 km north of Jerusalem; in the Hebrew Bible, Shiloh was one of the main centres of Israelite worship during the pre-monarchic period, before the First Temple in Jerusalem was built. Judges, 21:19

• **Shinar,** Shin'ar (Sanhar, Sankhar of the Amarna letters; 14th century BC): Mesopotamian city often used as as a general synonym for Babylonia. Genesis 14:1,9, Joshua 7:21; Isaiah 11:11; Daniel 1:2; and Zechariah 5:11

• **Shomron:** Hebrew name for Samaria

• **Shur** (Bible), also Sur (wilderness of Shur, way of Shur)

• **Sidon:** Important Phoenician harbour city in Lebanon. In the New Testament era, Herod the Great visited Sidon. Both Jesus and Paul the Apostle are said to have visited it, too

• **Sin Desert:** The wilderness of Sin or desert of Sin (Hebrew: Midbar Sin) is a geographic area mentioned in the Hebrew Bible as lying between Elim and Mount Sinai.

• **Sinai:** a peninsula in Egypt, and the only part of the country located in Asia. In the Exodus, Moses and his Israelites had to cross the Sinai back to Canaan

• **Smyrna** (modern Izmir): important centre of Greek civilisation in the W of Asia Minor. Important Greek city: Ephesus

• **Sodom and Gomorrah:** were two cities destroyed by God for their wickedness (Genesis 13:12; 19:29) Their story parallels the Genesis flood narrative in its theme of God's anger provoked by man's sin (see Genesis 19:1–28) Roman historian Titus Flavius Josephus identifies the Dead Sea in geographic proximity to the ancient biblical city of Sodom. He refers to the lake by its Greek name, Asphaltites (Antiquities of the Jews, Book 1. Chapter 9); Location onknown, perhaps in or near the Dead Sea

• **Spain:** Paul the Apostle is known to have made 4 journeys, but he metiones also a 5th journey: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey," Romans 15.24

• **Sukkot,** Succoth, Egypt: Succos, (Hebrew for "confinements," pl.; sg. Sukka; believed to be "Huts," or "Booths"), also called Feast of Booths, Leviticus 23:34; As sukkot means "confinements," it could refer to water confinements, canal locks of the Canal of the Pharaos, which were passed by the Israelites on their Exodus, W of the Bitter Lakes. The Israelites had no other word for such a technical installation; and the sukkot festival also might have something to do with it; the sukkot huts (with their straw roofs) may well have been a cargo-cult imitation of just those locks whose water surfaces have been covered by straw from the reed plants that still grow there today.

• **Sukkot,** Succoth, Transjordan: also spelled Sukkoth, Succoth, Sukkos, Sukkot is a city east of the Jordan River, identified as Tell Deir Alla, a high debris mound in the plain north of the Zarqa River and about one mile from it (Joshua 13:27). The identification is based on a passage in the Jerusalem Talmud, which was compiled in the 4th century, in which the biblical Sukkot was identified with a settlement called Dar'ellah. Succot, became a Jewish autumn festival of double thanksgiving that begins in September or October, recalling the days when Moses and the Israelites were on their Exodus from Egypt.

• **Sumer,** Sumeria: S Mesopotamian state and region, home state of Abraham and his clan; earliest known civilisation (c. 5500–1800 BC), located in the historical region of southern Mesopotamia (now S Iraq). Sumer is Abraham's land of nativity, he is from Ur of the Chaldees (Ur Kasdim; Genesis 11:28). With Abraham's story, the Bible states Sumer as the Mesopotamian patron of the Hebrews, and with Mose's (the name is Egyptian: msy or mose, "son of" like Hebrew "ben" and Aramaic "bar") story, the Bible states Egypt as the second patron of the Hebrews

• **Susa,** Susan, (Elamite: Shushan): ancient city in the lower Zagros Mountains about 250 km (160 mi) east of the Tigris, between the Karkheh and Dez Rivers in Iran. One of the most important cities of the Ancient Near East, Susa was the capital of Elam and the winter capital of the Achaemenid Persian Empire. The city of Shush is located on the site of ancient Susa.

• **Syria:** See Aram, Aramea

• **Tabal:** Georgian state in Asia Minor

• **Tarshish:** Titus Flavius Josephus identifies Tarshish with the city of Tarsus in Cilicia (S Turkey)

• **Tarsus,** (Greek: Tarsos): ancient city in S Turkey, hometown of the Pharisee and Roman citizen Sha'ul ha-Tarsi, Saul of Tarsos, better known as Paul the Apostle. Saul, perhaps after the biblical King Saul, the first king of Israel and, like Paul, a member of the Tribe of Benjamin. According to the Acts of the Apostles, he was a Roman citizen (Acts 22:25–29). As such, he bore the Latin name Paulus, which translates in biblical Greek as Paulos. It was typical for the Jews of that time to have two names: one Hebrew, the other Latin or Greek. At first, Paul was a Roman official who worked as persecutor of all who could harm the Roman state, that included Zealots and the followers of Jesus

• **Tel Dan:** Dan is an ancient city mentioned in the Hebrew Bible, described as the northernmost city of the Kingdom of Israel, and belonging to the tribe of Dan, its namesake. According to the Book of Judges, prior to the Tribe of Dan occupying the land, the town was known as Laish (Judges 18:7, 14, 27–29), meaning lion, or rather lioness. Joshua 19:47, although telling the same story as Judges 18, names the city as Leshem, which makes the researchers consider it as being the same place.

• **Tel Dan Stele:** Within the remains of the city wall, close to the entrance of the outer gate, parts of the Tel Dan Stele were found. The basalt stone bears an Aramaic inscription referring to one of the kings of Damascus; either Hazael (c 840 BC), or Ben-Hadad (c 802 BC). A small part of the inscription remains, with text containing the letters 'ביתדוד' (bytdwd), which most archaeologists agree refers to "House of David" (Bet David in Hebrew.) In the line directly above, the text reads 'MLK YSR'L', i.e. "King of Israel". The inscription is the oldest one that mentions David.

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• **Timnath-serah:** was the town given by the Israelites to Joshua. He requested it and the people gave it to him "at the order of the Lord". He built up the town and lived in it (Joshua 19:49–50).

• **Timnath** or Timnah was a Philistine city in S Canaan that is mentioned in the Hebrew Bible in Judges 14 and in connexion with Samson.

• **Tyre:** Parent state of the City of Carthage (modern Tunisia) The most important Phoenician city state and ally of David and Solomon. The fleet of Tyre cooperated with Solomon to trade with Sheba and Ophir (NW India); 2 Chronicles Chapter 8:16-18; 9:1-12;

• **Ugarit:** Amorite city and state (origin of Hammurabi's dynasty of Babylon); lying in a large artificial mound called Ras Shamra (Ra's Shamrah), 10 km (6 mi) north of Latakia (Al-Ladhiqiyah) on the Mediterranean coast of Canaan, N Syria. Its ruins, about half a mile from the shore, were first uncovered by the plough of a peasant at Al-Bayda Bay. Excavations begun in 1929 by a French archaeological mission under the direction of Claude F.A. Schaeffer. The best-documented age in Ugarit's history, dated from about 1450 to about 1200 BC.

• **Ugarit Tablets:** The archaeologists found a bunch of ancient records in cuneiform script on clay tablets. Ugarit was a cosmopolitan city: Scribes used 4 languages: Ugaritic, Sumerian, Akkadian, and Hurrian, and 7 different scripts: Egyptian and Hittite hieroglyphic and Cypro-Minoan, Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform. Scientists made a breath-taking discovery: They found the oldest alphabet (abjad) ever known. The texts are written in a special alphabetic cuneiform script invented in Ugarit. Several copies of this alphabet, with its 30 signs, were found in 1949 and later. A shorter alphabet, with 25, and one even with only 22, letters, seems to have been used by 13th-century traders. This writing system was the direct ancestor to Phoenician-Hebrew letter script. See Script Identification Charts, Appendix B or The Grand Bible, pp.81

• **Umma:** Mesopotamian city, state and empire. Umma was identified with Tell Jokha. More recently it has been suggested that it was located at Umm al-Aqarib, less than 7 km (4.3 mi) to its NW, Iraq. Lugalzagesi or Lugalzaggisi (reigned c. 2358–2334 BC), of the southern Mesopotamian city of Umma, who first conquered the major cities of Lagash and Kish, then overcame the Sumerian cities of Ur and Uruk (he alone represents the 3rd dynasty of Uruk). After uniting all of Sumer, he extended his dominion to the Mediterranean coast; but, after a reign of 25 years, he lost his empire to the ascendant dynasty of Sargon the Great (c. 2334–2279 BC), the powerful Semitic ruler of Akkad.

• **Ur:** Mesopotamian state and city in Sumer (S Iraq), hometown of Abraham. It was also the city of the lawgivers Ur-Nammu and his son, the Augustus Shulgi (see The Grand Bible, p.5212; pp.5277; pp.5280)

• **Urartu:** Akkadian for "Ararat." Hurrian state in the Caucasus

• **Urkish:** Mesopotamian state and city

• **Uruk** (Sumerian: Uruk, Hebrew: Erech, Greek: Orchoë): modern Tall al-Warka, Mesopotamian state and city, The site has been excavated from 1928 onward by the German Oriental Society and the German Archeological Institute. Erech was one of the greatest cities of Sumer enclosed by city walls about 10 km (6 mi) in circumference, built by the legendary hero Gilgamesh. Excavations traced successive building phases that date from before 5000 BC, down to Parthian times (126 BC–224 AD). Urban life of Erech in c. 3500–2900 BC has been more thourough investigated at Erech than at any other Mesopotamian city. See The Gilgamesh Cycle, The Grand Bible, pp.5258

• **The Land of Uz:** perhaps Aram; The land of Uz (Hebrew: Eretz-Uz) is an unknown location mentioned in the Old Testament, most prominently in the Book of Job, which begins, "There was a man in the land of Uz, whose name was Job".

• **Via Dolorosa:** The Via Dolorosa (Latin for 'Sorrowful Way', often translated 'Way of Suffering') is a processional route in the Old City of Jerusalem in Israel. It represents the path that Jesus took, forced by the Roman soldiers, on the way to his crucifixion. Contrary to common belief, its route is unknown due to the many distructions and rebuildings of Jerusalem

• **Yarmut:** see Jarmuth

• **Yeha:** The Great Temple in Yeha, Ethiopia is a copy of Solomon's temple, Kingdom of Sheba (Saba); see Marib

• **Yemen:** a region S of the Arabian Peninsula, in Antiquity known as Kingdom of Sheba or Saba.

• **Zela,** Zelah, Zelzah (It may be the Zilu of the Amarna letters) Judah: Zela was an unidentified place in the territory of the Tribe of Benjamin, ancient Judea, known as the burial place of King Saul, his father Kish and his son Jonathan, with the 7 grandsons of Saul hung by the Gibeonites. Saul and Jonathan died during the Battle of Gilboa, and 2 Samuel 21:13 refers to King David authorising their bones to be moved to Kish's grave to join the bodies of the 7 grandsons killed in retribution for Saul's slaughter of Gibeonites.

• **Zemaraim:** Mount Zemaraim at the mountains of Ephraim, north of Jerusalem, Kingdom of Judah. The great Battle of Mount Zemaraim in c. 913 BC was reported in the Bible to have been fought in Mount Zemaraim, when the army of the Kingdom of Israel led by the king Jeroboam I encountered the army of the Kingdom of Judah led by the king Abijah I. About 500,000 Israelites were said to have lain dead after this single engagement. The friction all began when the late king Rehoboam increased the royal taxes throughout the Kingdom of Israel after Solomon died in about 931 BC. Ever since the unified kingdom was divided, there had been constant border issues between the two parties, and both attempted to settle them, and failed. 2 Chronicles 13:2-18

• **Zeredathah,** Zaretan or Zarethan: a city mentioned in the Hebrew Bible as near the location where the Hebrews crossed the Jordan (Joshua 3:16). In the books of Joshua (3:16, KJV "Zaretan") and 1 Kings (4:12 KJV "Zartanah", 7:46 "Zarthan"), it is called Zarethan, but in 2 Chronicles it is called Zeredathah (4:17, KJV). According to Hebrew Bible, the bronze castings for the Solomon's Temple were made in the clay grounds between Sukkot and Zaretan.

• Zoara, Zoar, Tzoar or Bela: in the Hebrew Bible, Segor in the Septuagint, and Zughar by medieval Arabs, was an ancient city SE of the Dead Sea; Genesis 13:10, 14:2–8

• **Zorah:** hometown of Samson; 23 km W of Jerusalem near Nahal Sorek. Zorah was mentioned together with Ajalon in the Amarna letters as a city attacked by the Apiru (Habiru, Hebrew). Joshua 15:33; Judges 13:2; Judges 16:31; Joshua 19:41; 2 Chronicles 11:10

• **Zion:** See Mount Zion (Jerusalem)

• **Zobah:** Zobah or Aram-Zobah (Hebrew: Aram Soba) was an early Aramean state mentioned in the Hebrew Bible, which extended north-east of biblical King David's realm. 1 Samuel 14:47). (2 Samuel 10).

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GLOSSARY

• **Apocalypse:** from the Greek word for 'unveiling'. A literary genre of revelatory disclosures, often about the immediate future, claiming to explain the present state of things in terms of bizarre and esoterical images (highly intertextual) mediated to the seer by an other-worldly being (adjective: apocalyptic)

• **Apocrypha:** from the Greek word Apocryphon for "hidden book', it denotes writings considered to be on the fringes of canonical literature (deutero-canonical literature). Protestant removed these books from the Christian canon.

• **Apostle:** a New Testament word for envoy or messenger (human or angelic), usually applied to those who take the message of the gospel to other people.i While generally regarded as applying to all Christians (Origen), it may be restricted to referring to the people originally associated with Jesus the Jew (his disciples)

• **B.C.E. or BCE** = Before Common Era; **C.E. or CE** = Common Era, are Political Correctness terms which consequently refer to an "era of insignificance" and are used by all those who do not want to refer to God or Christ, but who want to say that western civilisation and its achievements are bad. Political Correctness terms that deliberately stress insignificance and similar terms such as UTC ("Coordinated Universal Time" instead of "Greenwich Mean Time"),etc., should not be used by Christians and all those who are rightfully proud of Western Civilisation. And if someone expresses their grievance about the term **BC** (before Christ) or **AD** (Anno Domini, the year of the Lord), do not hesitate to point out that all achievements of western culture are based on Christianity and not on the very many totalitarian ideologies all around us.

• **Canon:** from the Greek word for 'measuring stick', it refers to the list or co lection of writings reconized as authoritative for organizing the beliefs and practices of religious communities. The mainstream Christian churches have a variety of different canons.

• **Celibate:** In many Christian and Buddhist sects the priest or monk / nun is not allowed to be married or have sex. They sacrifice their sexlife or family life because they want to follow the path of Jesus being ignorant that Jesus, as a Jewish man, was most certainly married to Maria of Magdala and had one son at least.

• **Chastity:** The state of being sexually pure and unused.

• **Christening:** Another term for Baptism which connected to mikvah, the Jewish bath ritual as initiation and purification rite.

• **Christmas:** The "Christ mass" is a "mass for Christ". This is the Christian celebration of Jesus' birth to Mary. By the end of the fourth century, most churches celebrated this holiday on December 25th, but the date is not fixed according to any scriptural information. See: winter solstice, Mithras cult

• **Codex:** (plural "codices") A bound book made up of folded leaves or pages. Codices gradually replaced scrolls as the medium for written transmission of the Bible and other ancient texts.

• **Colophon:** inscription at beginning or end of a biblical book, attributing au thorship or giving details.

• **Cultus:** the system of religious worship constituted by the rituals of any specific religion whereby the religious community serves its deity in an organised fashion.

• **Concordance:** explanatory comments written on Jewish, Christian or Islamic scripture.

• **Confession:** Words spoken about your sins, asking God for forgiveness. In Catholic tradition it is this act as a ritual where the sinner confesses their sin to the priest in a kind of divided chamber where both cannot see one another.

• **Confirmation:** When people, who were baptised, confirm their promises of faith when they reach adolescence (at the age of about 14). This is a kind of initiation ritual of some Protestant denominations.

• **Christ:** The term "christ" comes from the Greek word "Kristos" or "Christos" that is "meshiach"or "messiah"in Hebrew. which means "the anointed one." It is not Jesus' surname but it is a title, indicating his status as a messiah. The name "Jesus" (Hebrew: Yehoshua or Yeshua) has roughly the same meaning. See: Jesus

• **Church:** (1) "The Church" is the term Christianity uses for the entire body of all Christians throughout the world. (2) It also refers to a particular denomation or branch of Christianity, such as the "Catholic Church" or the "Presbyterian Church." (3) It refers to each single building of worship that in other cultures would be called "temple".

• **Crucifixion:** In Greek and Roman times, crucifixion (bind or nail an offender onto a wooden cross) was an method of capital punishment for sedition, revolt, terrorism, murder, rape and other criminal offences. Usually, the dead body was let on the cross to rot as a graphic warning. Offenders who held Roman citizenship, like Paul, could not be crucified by law, they had to die by beheading or poisoning.

• **Cuneiform script:** Cuneiform is the world's oldest writing system that was first used in Sumer at around 3400 BC. From c. 2000 BC, it was used for writing Akkadian, a Semitic language that was used as lingua franca from Egypt to the East of Persia, cuneiform continued to be used until the first century AD. It was gradually replaced by alphabetic writing systems like Ugaritic, Phoenician, Hebrew and Aramaic. There is the possibility that Moses' law tablets were written in cuneiform script.

• **Dawah:** (also daawa, dawah, daawah or dakwah; Arabic for "invitation") is the proselytising of Islam, that is the attempt to convert people to Islam. Dawah together with Sharia are the most important tools not only to suppress non-believers but to wipe out entire civilisations by immigration and infiltration of the host.

• **Deacon:** (1st) A lay officer of the church. (2nd) The title of a person who officially functions on the church's behalf, usually by working with the poor or by helping with administrative matters. (3rd) During the first millennium of the church, "deacon" became the official title of certain members of a bishop's staff. (4th) In the early church, it is clear that many women were deacons.

• **Dead Sea Scrolls:** Ancient manuscripts written in Hebrew, Aramaic and Greek, found in 1947-56 at Qumran. The Dead Sea Scrolls date from around the time of Christ, and are an invaluable resource for biblical scholarship.

• **December the 25th** The winter solstice (or hibernal solstice), also known as midwinter, is an astronomical phenomenon marking the day with the shortest period of daylight and the longest night of the year. The winter solstice was the longest Roman holiday in which people celebrated the birth of the Sun-God, of Mithras, and later, the birth of Jesus Christ.

• **Demography:** or birth-rate. The birth-rate of Christians (and Atheists of post-Christian society, etc.) today is around 1.3 children per person in Europe, in comparison to that it is between 3.5 to 4.0 among Muslims in Europe. One does not need to be a scientist to understand that Christianity will be taken over by Islam in about the 2050s.

• **Denomination:** The term used to designate the different Protestant Churches, of which there are over 900 in the USA alone. This term is also used to describe the different versions of other churches or different forms of Islam.

• **Deuterocanon:** The deuterocanonical books (from the Greek meaning "belonging to the second canon") are books and passages considered by the Jews as second canon. Catholic and Orthodox

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Churches view them as canonical books of the Old Testament. Most Protestant denominations view them as non-canonical Apocrypha, "hidden books.". In 1885, the Anglican Church removed the Jewish Deuterocanon from the Bible. In other words: The complete Bible that still could be read by Queen Victoria, you cannot read!

• Devil = Some believe that the "devil" or "satan" is an actual being. The devil in general represents evil.

• **Diaspora:** the dispersion of the Jews from Palestine after the Babylonian invasion (6th century BC), and used as a technical term to describe Jewish communities living outside Palestine (later taken up by Christian usage to refer to Christians living outside the Holy Land). That the Jewish diaspora originate from the Roman conquest of the Holy Land is a myth. The Jews (Hebrews, Israelites, Judaeans, etc.) have been trading semi-nomads in the last 3 millenia. Together with their brothers, the Phoenicians, and others, they travelled to northwest Africa, Ethiopia, the northern shores of the Mediterranean, to Persia, India and China via the routes on land and sea. In many of those places they settled.

• **Dhimmitude:** the state of subjugation that refers to a non-Muslim from the "people of the book" (Jews, Gnostics, Mandeans, Christians, Zoroastrians) who must live as second-class citizens in an Islamic state. They must pay the Jizya which is a protection tax just the one imposed by the Mafia. (See: The Edict of Umar in The Grand Bible p.4591)

• **Dietary laws:** Rules about what persons are permitted to eat, and under what circumstances. Examples include the modern-day Jewish and Muslim prohibition of pork, and regulations spelled out in Torah, such as the admonition not to "boil a kid in his mother's milk (Exodus 23:19, Exodus 34:26, Deuteronomy 14:21). The Christian Church also imposed dietary laws and regulations in the past. The word 'breakfast' or eating fish on Fridays are last remnants of those laws.

• **Diocese:** In Catholicism, a sub division of the church consisting of a number of parishes. A diocese is the region which is governed by a bishop. This beaurocratic system has its origin in the Roman Imperial Cult.

• **Disciple:** Student of a doctrine. (1st) The twelve followers whom Jesus chose during his ministry to be his special companions and assistants. After Judas' betrayal and death, he was replaced by Mattathias (Mattityahu). (2nd) One of many selected followers of Jesus. (3rd) Most Christians would understand themselves as disciples. Disciple is a concept probably originating in Buddhism, Daoism and Conficianism. Buddhist disciples travelled from India to China and the Mediterranean. Their philosophy has influenced Stoicism, Judaism and Christianity.

• **Doctrine:** A creed or body of teachings of a religous, political or philosophical ideology presented for acceptance or belief.

• **Dogma:** A religious doctrine or ideology proclaimed by authority to be true.

• **Day of Judgement:** the occasion of the last Judgement by God at the (assumed) end of the world.

• **Easter:** This is the day Christians celebrate Jesus' resurrection from the dead and his triumph over sin. It is on a Sunday in the Spring, and follows "Holy Week" during which Christianity commemorates the events leading up to Jesus' death. The resurrection is the event by which Jesus provides human beings with salvation. Also called 'Passover'.

• **Enlightenment:** 18th century period of European intellectual history based in rationalism and empiricism, often seen as trying to supplant religion with science and secular philosophy. Also known as the Age of Reason.

• **Epistle:** a letter. In Christian terminology it is especially used as open letter written by apostles or Church fathers to be read aloud to Christian communities.

• **Eponym, eponymous:** An eponym is a name of a person which is said to be the source of the name of a city, country, etc. The name Caesarea (the Roman capital of Judaea) comes from Gaius Julius Caesar

• **Etymology:** The history and origin of a word (or name) and its shifts in meaning over time. The word "etymology" comes from the Greek eteos, true, plus logos, word or idea. The names in the Bible tell us a lot. Abraham means "a multitude of people;" abra or abira means people, and so does Habiru, Hebrew; -ham or -him is the plural ending of a Semitic noun.

• **Eucharist:** comes from the Greek word meaning "Thanksgiving". The Holy Eurcharist is based on the events that happened at the Last Supper. All Christian groups perform this service except Salvationists and Quakers. The eucharist has origins in Mithraism.

• **Eschatology:** technical term for the doctrine of 'the four last things' (death, judgement, heaven, and hell) in Christian dogmatic theology. Used more generally in biblical scholarship to refer to beliefs or convictions about the future as expressed in biblical documents.

• **Exegesis:** Critical interpretation of a text, especially a biblical text; from the Greek ex- + egeisthai meaning "to lead out. Sometimes it seems the terms "exegesis" and "hermeneutics" are used interchangeably; "exegesis" properly refers to the act or process of actually interpreting texts, whereas "hermeneutics" refers to the theory of how one interprets."

• **Gethsemene:** A garden where Jesus prayed before being arrested.

• **Gilgamesh:** The Gilgamesh Epic is a long narrative from Sumer, concerning a king named Gilgamesh who is said to have ruled the Mesopotamian city of Uruk around 2600 B.C. There are a number of interesting parallels between narratives in the book of Genesis and the Gilgamesh Epic. Abraham came from Ur nearby.

• **Gnosticism:** Religious and philosophical movement from about the 1st century BC through the 3rd century AD. Its name derives from the Greek word gnosis, "knowledge" because it claimed secret knowledge that ensured salvation. The documents found at Nag Hammadi are of great importance for the study of gnosticism.

• **God:** The supreme being, who created the world. In Hebrew often called YHWH (Yahweh), Adonai (the Lord) or Elohim.

• **Gospel:** Old English word (godspell) meaning 'good message/news': used to refer to the story of the life and teaching of Jesus Christ in the New Testament. Any of the four gospels in the New Testament (Matthew, Mark, Luke, John) or the non-canonical books about the teaching of Jesus (Thomas, etc.).

• **Glossolalia:** technical term for the common social phenomenon of 'speaking in tongues' (associated especially with the day of Pentecost and the churches of Paul in the New Testament).

• **Golden Rule:** goes back to the Ten Commandments and the Five Precepts but even much deeper into the past with texts such as The Instructions of Shuruppak (c.2600 BC) and similat texts.

• **Heresy / heretic:** a sectarian point of view regarded as unorthodox by those regarding themselves as orthodox (main stream). A heretic is a follower of a heresy.

• **Hallelujah:** is an interjection used in the Bible. It is a transliteration of the Hebrew haleluya, which is composed of two elements: hillel (Hebrew verb, 2nd person, masculine plural, imperative), an exhortation to "praise" addressed to several people; and Yah (the short name of God).

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• **Hauptbriefe:** The four NT letters of undisputed Pauline authorship: Romans, I & II Corinthians, and Galatians; German, "Principal Letters".

• **Hermeneutics:** the art of interpretation, especially the interpretation of scripture. Derived from a word reflecting the name of Hermes, the Greek messenger and herald of the gods (also a liar and rascal).

• **Heaven:** A Jewish concept. In Christian cosmology (belief about the cosmos), heaven has three main meanings. First, it is the abode of God, his angels, and the saints. Second, it is the place where people who have received salvation go after they have been judged to be among the righteous. Third, in the future, God will transform the cosmos and remake it so that there will be a New Heaven and a New Earth; which sounds like a Buddhist cycle of life.

• **Hell:** A Jewish concept. In Christian cosmology (theology about the cosmos), hell is the place of eternal damnation. When a person is judged, if they have not received salvation, they will be considered to be evil and will receive eternal punishment in hell.

• **History / historiography:** a narrated account of the past; the writing of such accounts. 'History' is one of the most contentious words used in any discussion of the Bible. One person's history is liable to be another's myth or "invented story' (even 'lies').

• **Hudna** (Islam)**:** truce, ceasefire, a truce limited to max. 10 years (even when stated otherwise in writing!) It is not a binding "treaty" in a western sense of meaning. A legal binding treaty with any non-Muslim is forbidden in Islam. Therefore, any Peace treaty between Israel and Islamic Palestinians is wishful thinking due to its impossibility by Sharia law!

• **Intertestamental Period:** particularly a Protestant term for the "scripture gap" spanning roughly 500 years, from the ministry of Malachi (c. 420 BC) to the appearance of the New Testament writings in the 1st century AD, in which the people in the Holy Land are supposed not to have written anything. The Catholic and Orthodox term Deuterocanonical Period at least indicates that something was written in this period. In reality this period was filled with inspiring writings from the Maccabean period (2nd century B.C.) in which the Jewish nations were fighting for freedom against the Greek successors of Alexander the Great. This gap is also filled by the amazing discovery of the Dead Sea Scrolls in Qumran that cover a time roughly between 400 BC and 68 AD when the Romans stopped the activities of the Scroll writers and began to publish Christian writings in Greek on their own.

• **Intertextuality:** technical term (derived by Julia Kristeva from the literary criticism of Mikhail Bakhtin) for the way texts presuppose, echo, use, and are dependent on other texts (cf. Christian appropriations of the Jewish/ Greek Bible in the New Testament)

• **Islam:** is a political ideology of submission in combination with religion created by the so-called prophet Mohammed who took ancient Zealotry as model. The word Islam means submission and describes its programme. Islam is entirely based on the **Koran** (Mohammed's notebook or recital), the **Sira** (the biography of Mohammed), and the **Hadith** (an explanatory collection of Mohammed's laws, deeds and sayings. The original title of the biography is " [**Sirat Rasul Allah**, The Life of Mohammed, by Muhammad ibn Ishaq (died 773 AD), edited by Abdul Malik ibn Hisham (died 840 AD), translated by Prof Alfred Guillaume (1955), the original title of the Hadith is "**Hadiths Of Sahih Al-Bukhari**, "Authoritative Traditions of the Prophet Mohammed", translated with Parenthetical Notes by Dr Muhammad Musin Khan" See: Mohammed, Koran, Sira, Hadith, Sharia, in the Grand Bible, p.4353ff.]

• **Islamism:** inadequate word for Political Islam as it suggests a different group or ideology behind it. However, Islamism and Islam are the same; Islamism just emphecises putting the doctrines of Mohammed, prescribed in the Koran, the Sira and the Hadith, into practice. Islamism is not extremist Islam but the real Islam as it follows Mohammed's sayings and deeds to the letter. It is the Islam practised by Wahabis (Saudi-Arabian Muslims), by the Muslim Brotherhood (that organises almost all Muslim student and culture associations throughout the entire world), by Hamas (which is a worldwide organisation of the Muslim Brotherhood preparing to take over non-Islamic states by undermining the entire range of society through spying, deception, and bringing Sharia law into force), and by ISIS, Al Qaeda, Hisbollah, the Mujaheddin, and others. The ultimate goal of Political Islam is, according to Islamic scripture, the total annihilation of all other belief systems, political systems and therefore all non-Muslim civilisations.

• **Islamophobia:** a propaganda construct developed in the 1990s by The International Institute of Islamic Thought (a Muslim Brotherhood organisation funded by Saudi-Arabia) in order to attach a stigma to anyone who resists Islam by speaking up. The word "Islamophobe" is used not only by Muslims but also by their unaware allies, the globalists and anyone else who hates the West.

• **Jahiliyyah:** Ignorance. Islamic concept referring to the period of time and state of affairs in Arabia before the advent of Islam. It is often translated as the "Age of Ignorance" and refers to the "House of War". Meaning: all non-Muslim countries today are in the state of Jahiliyyah and must be freed from it by the suppremacy of Islam. This includes also the annihilation and destruction of anything that happened or was made before Islam, such as ancient books and monuments, such as the mass book burning instigated by Caliph Uthman or the destruction of the Buddhas of Bamyan in Afghanistan dynamited by Islamic Jihadists in 2001!

• **James the brother of Jesus:** Jesus had 4 brothers: James (Yakob), Simon (Shimon), Judas (Jude, Yehuda), Joses (Yosef). He also had 2 sisters whose names might have been Mary and Salome. James was also called James the Just (the Righteous, the Zadik) and seem to have been a holy man in his own right. The Dead Sea Scrolls call him "the Teacher of Righteousness."

• **Jesus** (Original Hebrew: Yehoshua, in short Yoshua, Joshua or Jeshua, a title meaning "the Saviour"): is a title rather than a given name which refers to Jesus the Nazorean or (wrongly translated as) Jesus of Nazareth; Nazorean means "the keeper of the Law" (the law of Moses). Luke, who obviously was a historian as he also authored "the Book of Acts," mentiones Jesus' 30-years lifespan (Luke 3:23). He was probably born about 6 AD, the time of the great census of Quirinius (when Judaea became an official part of the Roman Empire) and was killed towards the end of Pontius Pilate's term in office in 36 or 37 AD. Jesus' other title was "Christ" (from Greek Kristos, meaning "Messiah," from Hebrew mashiah, "the anointed" which also means "the Saviour.").

• **Jihad:** (to) struggle, in an Islamic context it means "struggle toward the moral betterment of society" or "struggle against one's evil inclinations", but in particular it emphasises the exertion to convert unbelievers. It is the same struggle as in Hitler's Mein Kampf, My Struggle, and is one of the most important commandments in Islam and therefore makes Islam automatically one of the most intolerant and vile ideologies by nature. Jihad encompasses the struggle for financial organisation, the struggle for propaganda by speaking and writing, the struggle by strategy such as infiltrating the system of political power, by undermining, through Sharia, and hollowing out any social coherence of the targetted host, its society, institutions or state.

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• **Jizya,** poll-tax, dhimmi-tax: a special tax demanded from non-Muslims by authorities of a Muslim state. It enabled Muslims to live a parasitic life for centuries. See: Dhimmitude, Edict of Umar.

• **Joseph:** The earthly father of Jesus. He is often called 'Joseph the Carpenter' which is based on an incomplete translation of the Greek word "tekton" which actually means 'builder' and 'mason'. He most likely worked in Sepphoris the capital city of Galilee, only 5km northwest of today's town of Nazareth. The term carpenter fits better to the depiction of Jesus as poor.

• **Madrass:** Islamic propaganda institution, better known as Koran school. It is connected and integrated part of a mosque (Islamic temple). Children are indoctrinated in those institutions from the early age of **2** to 4.

• **Mecca**[n] **Koran** or Makkaniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Mecca (c. 610-622). The Meccan Koran depicts a peaceful Islam as the deeds and sayings of Mohammed in Mecca concerns about religion only.

• **Medina**[n] **Koran** or Mediniya. That is the text in the Koran which refers to Mohammed's sayings and deeds in Medina (c. 622-632). The Medinan Koran depicts the violent, intolerant and cruel side of Islam as the deeds and sayings of Mohammed here deal with statecraft, warfare, politics, and Ideology. Dawah, Jihad, Sharia and politics are the foundations of Islam and its success. The entire Islamic Calendar is based on the events in Medinah!

• **Messiah:** Greek form of the Hebrew word for 'anointed' person (king or priest). In Roman times it became a word for the once-and-future (Davidic) Jewish hero who would once-and-for-all destroy foreign hegemony and free the Jews from all such domination. Taken up by early Christian writers and applied to Jesus the Messiah (the Christ).

• **Midrash:** a biblical term meaning 'translation' or 'interpretation' used as a rabbinic term for biblical exegesis, expositional and homilectical, integrated in text.

• **Mishnah:** written compendium of rabbinic regulations and beliefs, mostly legal, from about the 3rd century (AD)

• **Monotheism:** That is the belief in only one God. Zoroastrians, Jews, Christians, and Muslim claim to be monotheistic although only Judaism and Zoroastrianism could rightfully claim this. As Christians in the 2nd and 3rd centuries made Jesus a god, Christianity is no longer monotheistic. As Islam treats their prophet Mohammed as god in everything but name, Islam also is not montheistic. Proof: Talking against Mohammed is considered blasphemy in Islam and carries the death penalty.

• **Moses / Mosaic:** The Jewish leader who led the Jews out of Egypt to the border lands of Canaan. He was given the tablets of the Ten Commandments by God. He was born in Egypt, probably to an Egyptian princess. His name "Mose" is of Egyptian origin and just means "son" like those of Ahmose (son of the God Moon), Kamose (son of Ka), Ramose (Ramesses; son of Ra), etc. Adjectival form: Mosaic, referring to or associated with Moses (not to be confused with 'mosaic': a decoration made up of small pieces of stone and glass.)

• **Muslim Brotherhood:** also known as The Society of the Muslim Brothers, is a transnational Sunni Islamic organisation founded in Egypt by Islamic scholar and teacher Hassan al-Banna in 1928 as a reaction of the abolishment of the Caliphate in Turkey in 1924. It ultimate goal is: to stop informing the western public about Islam and its goals, to suppress therefore free speech by promoting "hate-speech-laws, the implementation of Sharia law in western countries, and finally the installation of the totalitarian theocracy of Islam. Today, the primary state backers of the Muslim Brotherhood are Saudi-Arabia, Qatar and Turkey.

• **Myth / mythology:** a story about the gods or superhuman heroes; a belief thought not to be true by modern people. Used controversially of stories in the Bible thought to be fabulous or reflecting the outdated (pre-scientific) world-view of the biblical writers (e.g. the triple universe of heavens-earth-underworld). An important term in modern literary theory

• **Psalter:** the biblical Book of Psalms, a collection of psalms.

• **Pseudepigrapha:** Jewish writings excluded from the various canons of scripture. A term often used in conjunction with Apocrypha.

• **Qumran:** ruins near the NW shore of the Dead Sea where ancient scrolls were found in 1947 (and following years). The term 'Qumran scrolls' is often used as an alternative reference to the Dead Sea Scrolls.

• **Rabbinic:** adjective derived from 'rabbi' (Jewish teacher / sage) and referring especially to Jewish literature of the first millennium (AD) as the scribal product of learned Jewish authorities. Rabbinic Judaism is Roman Judaism, the only form of Judaism the Romans deliberately left alive after the First Jewish War 66-73 AD. The Jewish Zealots and their radical Messianic Movements have been eliminated; their suvivors fled into the Arabian desert.

• **Septuagint:** widely accepted designation for the Greek translation of the Hebrew Bible (Latin septuaginta, 'seventy") reflecting the legend of the seventy translators who produced an identical translation of the biblical text. The "Bible' of the New Testament writers.

• **Talmud:** compilations of commentary on the Mishnah which have become the authoritative texts of Orthodox Judaism. Two collections of such material (Babylonian and Palestinian) were produced in the first millennium (AD).

• **Taqiyyah:** Islamic Sharia law term of the Doctrine of Deception that relates to the general permission (and even the duty) to lie when a Muslim is under duress or to promote Islam. Taqqyyah is also used to hide a fact when this fact throws unfavourable light on Islam, such as violence from Muslims against non-Muslims. This Macciavellian concept of lie and deception in Islam is another legacy of Mohammed and was developed to perfection by the Shia Muslims who had been persecuted by the Sunni Muslims.

• **Targum:** the Aramaic (interpretative) translations of the Hebrew Bible. Most reliable on the Torah, more paraphrastic on the other books of the Bible (none extant for Ezra, Nehemiah, Daniel).

• **Typology:** from a Latin word meaning 'figure' (from Greek word for 'image'), it is the study of types or symbols as shadows or foretastes of things to come. Traditions and symbols in the Hebrew Bible (Old Testament) are systematically applied to Jesus Christ in the New Testament by Christian writers and theologians. Such a reading of the Bible by Christians presupposes the unity of the two testaments and is indicative of the Christian belief that the 'Old Testament' is unclear and incomplete unless read in conjunction with and in the light of the New Testament.

• **Vulgate:** from the Latin word vulgatus meaning 'common', usually applied to Jerome's translation of the Bible into Latin.

• **Wisdom literature:** a term used to describe certain books of the Bible (Proverbs, Job, Ecclesiastes, Ecclesiasticus) or a movement in the ancient world associated with teachers and sages. To wisdom literature belong also books that were the origin of Jewish law, such as The Instructions of Shuruppak The Teachings of Kagemna, The Instructions of Ptah-Hotep, (all c. 2600 BC).

Note: An invaluable source for further study is the Grand Bible (Internet Archive) which contains all available canonical And non-canonical texts of almost all significant religions or faiths.

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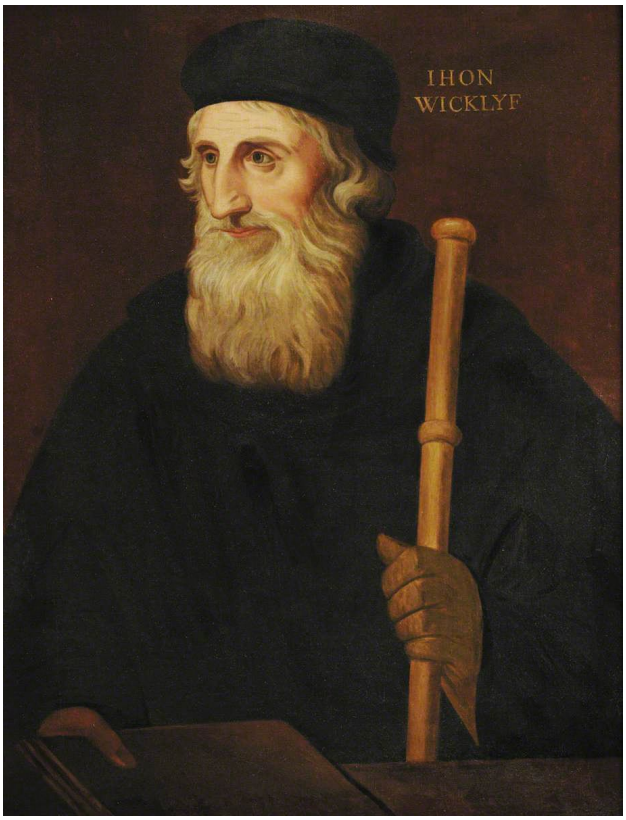
Page from a Wycliffe-Bible, written and decorated by hand at around 1385

JOHN WYCLIFFE
A SHORT BIOGRAPHY

John Wycliffe (also spelled Wyclif, Wycliff, Wiclef, Wicliffe, or Wickliffe; c. 1328–1384) was an English scholastic philosopher, theologian, biblical translator, reformer, priest, and a seminary professor at the University of Oxford. When the Black Death reached England in the summer of 1348, John Wycliffe was just about 20 years old. Within the following years, he experienced the horror of the Black Death. He lost family members, friends, and above all, he lost almost all colleagues with whom he could discuss his favoured subjects in Latin. In fact, there was almost no-one alive who could read the Bible or anything else after 1352. Before the Black Death arrived, only a few percent of the entire population could read and write. Now, the educated populace, the elite who lived in the conurbations, was dead. He knew that this meant total disaster for the country and for Christianity that was supposed to hold the country together. Reform was needed and a translation of the Bible into the language of the people: English!



John Wycliffe, oil on wood, by Kirby ca. 1550

Wycliffe was born in the North Riding of Yorkshire, England, and received his formal education at the University of Oxford, where his name has been associated with three colleges, Queen's, Merton, and Balliol, but with some uncertainty. John Wycliffe's family lived in a lower social class, which meant they did not live in great wealth, but they were not poor either. Later, after Wycliffe had grown up, he attended Oxford University where he earned an arts degree. He lived at Oxford for a large portion of his life, and worked as a rector (a member of the clergy) at local churches. He became a regent master in arts at Balliol in 1360 and was appointed master of the college, but he resigned in 1361 to become vicar of Fillingham, the college's choicest living, or church post. There is some doubt as to whether or not he became soon afterward warden of Canterbury Hall, a house for secular (pastoral) and regular (monastic) clergy; but there was a petition from the university to the pope in 1362 to "provide" for him, and he was given a prebend (a stipend) at Aust in the church of Westbury-on-Trym. He drew his prebend while residing elsewhere, a practice he condemned in others. In 1363 and 1368 he was granted permission from the bishop of Lincoln to absent himself from Fillingham in order to study at Oxford, though in 1368 he exchanged Fillingham for Ludgershall, a parish nearer the university. He became a bachelor of divinity about 1369 and a doctor of divinity in 1372.

THE BLACK DEATH 1347-1400

The Black Death was a pandemic that ravaged Europe between 1347 and 1351, taking a proportionately greater toll of life than any other known epidemic or war up to that time. The Black Death is widely believed to have been the result of plague, caused by infection with the bacterium Yersinia pestis; however, modern scientific evidence has indicated that the pandemic may have been viral in origin.

Originating in China and Inner Asia, the plague was transmitted to Europeans (1347) when a Kipchak army, besieging a Genoese trading post in the Crimea, catapulted plague-infested corpses into the town. The disease spread from the Mediterranean ports (see Map), affecting Sicily (1347); North Africa, mainland Italy, Spain, England, and France (1348); Austria, Hungary, Switzerland, Germany, and the Low Countries (1349); and Scandinavia and the Baltic lands (1350). There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400.

The rate of mortality from the Black Death varied from place to place: whereas some districts, such as the duchy of Milan, Flanders, and Béarn, seem to have escaped comparatively lightly, others, such as Tuscany, Aragon, Catalonia, and Languedoc, were very hard hit. Towns, where the danger of contagion was greater, were more affected than the countryside; and within the towns the monastic communities provided the highest incidence of victims. Even the great and powerful, who were more capable of flight, were struck down: among royalty, Eleanor, queen of Peter IV of Aragon, and King Alfonso XI of Castile succumbed, and Joan, daughter of the English king Edward III, died at Bordeaux on the way to her wedding with Alfonso's son. Canterbury lost two successive archbishops, John de Stratford and Thomas Bradwardine; Petrarch lost not only Laura, who inspired so many of his poems, but also his patron, Giovanni Cardinal Colonna. The papal court at Avignon was reduced by one-fourth. Whole communities and families were sometimes annihilated.

The study of contemporary archives suggests a mortality varying in the different regions between one-eighth and two-thirds of the population, and the French chronicler Jean Froissart's statement that about one-third of Europe's population died in the epidemic may be fairly accurate. The population in England in 1400 was perhaps half what it had been 100 years earlier; in that country alone, the Black Death certainly caused the depopulation or total disappearance of about 1,000 villages. A rough estimate is that 25 million people in Europe died from plague during the Black Death. The population of western Europe did not again reach its pre-1348 level until the beginning of the 16th century.

The consequences of this violent catastrophe were many. A cessation of wars and a sudden slump in trade immediately followed but were only of short duration. A more lasting and serious consequence was the drastic reduction of the amount of land under cultivation due to the deaths of so many labourers. This proved to

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be the ruin of many landowners. The shortage of labour compelled them to substitute wages or money rents in place of labour services in an effort to keep their tenants. There was also a general rise in wages for artisans and peasants. These changes brought a new fluidity to the hitherto rigid stratification of society. The psychological effects of the Black Death were reflected north of the Alps (not in Italy) by a preoccupation with death and the afterlife evinced in poetry, sculpture, and painting; the Roman Catholic church lost some of its monopoly over the salvation of souls as people turned to mysticism and sometimes to excesses.

LOLLARDY or LOLLARDISM mid 1300s

Lollardy, also known as Lollardism or the Lollard movement, was a proto-Protestant Christian religious movement that was active in England from the mid-14th century until the 16th-century English Reformation. It was initially led by John Wycliffe, a Catholic theologian who was dismissed from the University of Oxford in 1381 for criticism of the Roman Catholic Church. The Lollards' demands were primarily for reform of Western Christianity. They formulated their beliefs in the Twelve Conclusions of the Lollards.

Lollard, Lollardi, or Loller was the popular derogatory nickname given to those without an academic background, educated (if at all) only in English, who were reputed to follow the teachings of John Wycliffe in particular, and were energized by the translation of the Bible into the English language. By the mid-15th century, "lollard" had come to mean a heretic in general. The alternative, "Wycliffite", is generally accepted to be a more neutral term covering those of similar opinions, but having an academic background.

The term lollard most likely derives from lollaerd ("mumbler, mutterer"), from a Middle Dutch / Low German verb lallen or lollen ("to mutter, mumble"). The verb became a colloquial name for a group of buriers of the dead during the Black Death, in the 14th century, known as Alexians, Alexian Brothers or Cellites. These were known colloquially as lollebroeders (Middle Dutch for "mumbling brothers"), or Lollhorden, from Old High German: lollon ("to sing softly, just as a lullaby to a baby"), from their chants for the dead. Middle English loller (akin to the verb loll, lull, the English cognate of Dutch lollen "to mutter, mumble") is recorded as an alternative spelling of Lollard, while its generic meaning "a lazy vagabond, an idler, a fraudulent beggar" is not recorded before 1582.

The word lollard reflects the consequence of the Black Death. The Black Death was a pandemic that ravaged Europe first between 1347 and 1351, taking a proportionately greater toll of life than any other known epidemic or war up to that time-often more than 50% of the educated city population. There were recurrences of the plague in 1361–63, 1369–71, 1374–75, 1390, and 1400. It was this continuation that led to the death of Latin clerics to a point that they almost were wiped out. Fewer and fewer were able to read and understand Latin, which was for hundreds of years the only language that was allowed to be used in Church matters and liturgy; this includes the only covenant and law-book of the Church at the time: The Holy Bible. There is no difficulty to assume that church services either were not performed or that quickly-educated "assistant clerics" performed them by muttering or lolling just something that sounded like Latin but was not. John Wycliffe, a philosopher and theologian of the University of Oxford, who has seen almost all his colleagues die from the plague, understood that Christianity was doomed if fundamental change would not come. The economy under severe after-plague strain, with demands for higher wages and more freedom, was at its breaking point and hyper-expensive Latin education was not available in abundance anymore.

One way out of that misery was finally making English the language of the church and consequently of the Bible as well. John Wycliffe took the only bible at his disposal, the Latin Vulgate, and organised it to be translated into English by some trusted colleagues and himself. The Bible was to the ordinary people not only a sacred but also a secret book. Only trusted people could do that task because translating the Bible was forbidden; it was a crime that carried the death penalry and gruesome torture before it. The Church would lose its intellectual and worldly power if everybody could read the Bible just on their own.

Due to all these activities, the Catholic church doctrine suffered greatly. Denial of sacraments and sacramentals was one of them. The Lollards did not believe that the church practices of baptism and confession were necessary for salvation. Believing in a universal priesthood, the Lollards challenged the Church's authority to invest or to deny the divine authority to make a man a priest. Denying any special status to the priesthood, Lollards thought confession to a priest was unnecessary since according to them priests did not have the ability to forgive sins. Lollards challenged the practice of clerical celibacy and believed priests should not hold government positions as such temporal matters would likely interfere with their spiritual mission. They considered praying to saints and honouring of their images to be a form of idolatry. Oaths, fasting and prayers for the dead were thought to have no scriptural basis. They had a poor opinion of the trappings of the Catholic Church, including holy water, bells, organs, and church buildings. They rejected the value of papal pardons.

WYCLIFFE'S POLITICAL ACTIVITIES AND THEORIES

On April 7, 1374, Edward III appointed Wycliffe to the rectory of Lutterworth in place of Ludgershall, and about this time the theologian began to show an interest in politics. He received a royal commission to the deputation sent to discuss with the papal representatives at Brugge the outstanding differences between England and Rome, such as papal taxes and appointments to church posts. In this work, Wycliffe showed himself to be both a patriot and a king's man.

He complemented this activity with his political treatises on divine and civil dominion (De dominio divino libri tres and Tractatus de civili dominio), in which he argued men exercised “dominion” (the word is used of possession and authority) straight from God and that if they were in a state of mortal sin, then their dominion was in appearance only. The righteous alone could properly have dominion, even if they were not free to assert it. He then proceeded to say that, as the church was in sin, it ought to give up its possessions and return to evangelical poverty. Such disendowment was, in his view, to be carried out by the state, and particularly by the king. These politico-ecclesiastical theories, devised with ingenuity and written up at inordinate length, may be criticized as the work of a theorizer with a limited sense of what was possible in the real world. Exhibiting an ingenuousness and lack of worldly wisdom, he became a tool in the hands of John of Gaunt (1340–99), Duke of Lancaster and a younger son of Edward III, who, from motives less scrupulous than those of Wycliffe, was opposed to the wealth and power of the clergy.

Wycliffe preached acceptably in London in support of moderate disendowment, but the alliance with Gaunt led to the displeasure of his ecclesiastical superiors, and he was summoned to appear before them in February 1377. The proceedings broke up in

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disorder, and Wycliffe retired unmolested and uncondemned. That year saw Wycliffe at the height of his popularity and influence. Parliament and the king consulted him as to whether or not it was lawful to keep back treasure of the kingdom from Rome, and Wycliffe replied that it was. In May Pope Gregory XI issued five bulls against him, denouncing his theories and calling for his arrest. The call went unanswered, and Oxford refused to condemn its outstanding scholar. Wycliffe's last political appearance was in the autumn of 1378 when, after Gaunt's men killed an insubordinate squire who had taken refuge in Westminster Abbey, he pleaded for the crown before Parliament against the right of sanctuary. Wycliffe defended the action on the ground that the king's servants might lawfully invade sanctuaries to bring criminals to justice.

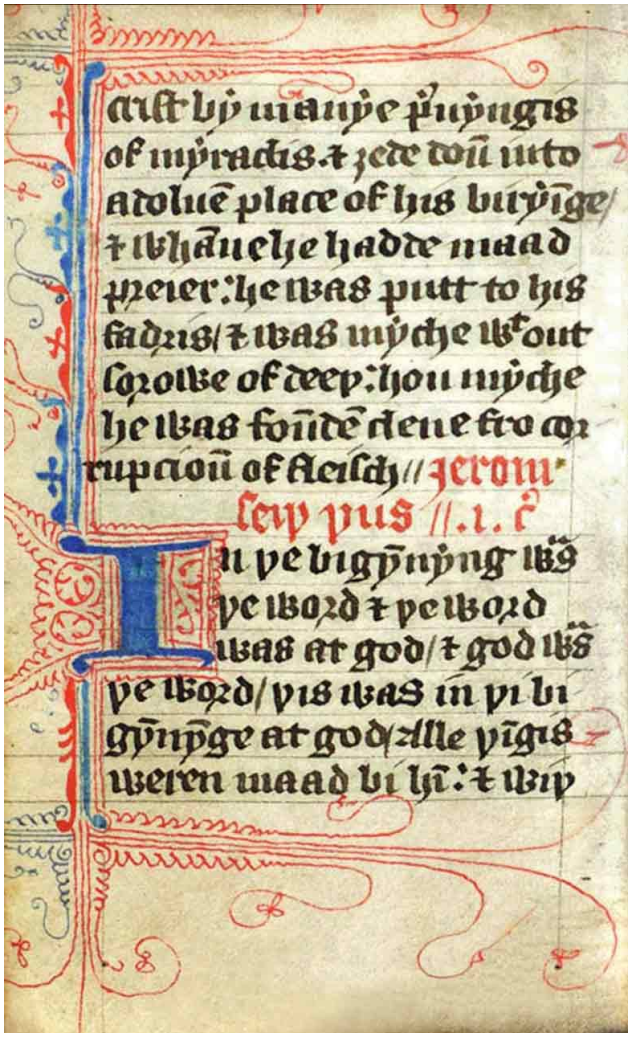
WYCLIFFE'S ATTACK ON THE CHURCH

He returned to Lutterworth and, from the seclusion of his study, began a systematic attack on the beliefs and practices of the church. Theologically, this was facilitated by a strong predestinarianism that enabled him to believe in the "invisible" church of the elect, constituted of those predestined to be saved, rather than in the "visible" church of Rome—that is, in the organized, institutional church of his day. But his chief target was the doctrine of transubstantiation—that the substance of the bread and wine used in the Eucharist is changed into the body and blood of Christ. As a Realist philosopher—believing that universal concepts have a real existence—he attacked it because, in the annihilation of the substance of bread and wine, the cessation of being was involved. He then proceeded on a broader front and condemned the doctrine as idolatrous and unscriptural. He sought to replace it with a doctrine of remanence (remaining)—"This is very bread after the consecration"—combined with an assertion of the Real Presence in a noncorporeal form.

Meanwhile, he pressed his attack ecclesiastically. The pope, the cardinals, the clergy in remunerative secular employment, the monks, and the friars were all castigated in language that was bitter even for 14th-century religious controversy. For this exercise, Wycliffe was well equipped. His restless, probing mind was complemented by a quick temper and a sustained capacity for invective. Few writers have damned their opponents' opinions and sometimes, it would appear, the opponents themselves, more comprehensively.

Yet most scholars agree that Wycliffe was a virtuous man. Proud and mistaken as he sometimes was, he gives an overall impression of sincerity. Disappointed as he may have been over his failure to receive desirable church posts, his attack on the church was not simply born of anger. It carried the marks of moral earnestness and a genuine desire for reform. He set himself up against the greatest organization on earth because he sincerely believed that organization was wrong, and if he said so in abusive terms he had the grace to confess it. Neither must his ingenuousness be forgotten. There was nothing calculated about the way in which he published his opinions on the Eucharist, and the fact that he was not calculating cost him—in all probability—the support of John of Gaunt and of not a few friends at Oxford. He could afford to lose neither.

From August 1380 until the summer of 1381, Wycliffe was in his rooms at Queen's College, busy with his plans for a translation of the Bible and an order of Poor Preachers who would take Bible truth to the people. (His mind was too much shaped by Scholasticism, the medieval system of learning, to do the latter himself.) There were two translations made at his instigation, one more idiomatic than the other. The most likely explanation of his considerable toil is that the Bible became a necessity in his theories to replace the discredited authority of the church and to make the law of God available to every man who could read. This, allied to a belief in the effectiveness of preaching, led to the formation of the Lollards. The precise extent to which Wycliffe was involved in the creation of the Lollards is uncertain. What is beyond doubt is that they propagated his controversial views.



Illuminated page of John Wycliffe's Bible

In 1381, the year when Wycliffe finally retired to Lutterworth in Leicestershire, the discontent of the labouring classes erupted in the Peasants' Revolt. His social teaching was not a significant cause of the uprising because it was known only to the learned, but there is no doubt where his sympathies lay. He had a constant affection for the deserving poor. The archbishop of Canterbury, Simon of Sudbury, was murdered in the revolt, and his successor, William Courtenay (1347–96), a more vigorous man, moved against Wycliffe. Many of his works were condemned at the synod held at Blackfriars, London, in May 1382; and at Oxford his followers capitulated, and all his writings were banned. That year, Wycliffe suffered his first stroke at Lutterworth; but he continued to write prolifically until he died from a further stroke in December 1384.

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INTRODUCTION TO MIDDLE ENGLISH

THE LANGUAGE OF WYCLIFFE AND CHAUCER

Middle English (abbreviated to ME) is the forms of English language that were spoken after the Norman Conquest of 1066, until the late 15th century, roughly coinciding with the High and Late Middle Ages. The Middle English dialects displaced the Old English dialects under the influence of Anglo-Norman French and Old Norse, and was in turn replaced in England by Early Modern English.

Middle English had significant regional variety and churn in its vocabulary, grammar, pronunciation, and orthography. The main dialects were Northern, East Midland, West Midland, Southern in England; as well as Early Scots, and the Irish Fingallian and Yola.

During the Middle English period, many Old English grammatical features either became simplified or disappeared altogether. Noun, adjective, and verb inflections were simplified by the reduction (and eventual elimination) of most grammatical case distinctions. Middle English also saw considerable adoption of Anglo-Norman vocabulary, especially in the areas of politics, law, the arts, and religion, as well as poetic and emotive diction. Conventional English vocabulary remained primarily Germanic in its sources, with Old Norse influences becoming more apparent. Significant changes in pronunciation took place, particularly involving long vowels and diphthongs, which in the later Middle English period began to undergo the Great Vowel Shift.

Little survives of early Middle English literature, due in part to Norman domination and the prestige that came with writing in French rather than English. During the 14th century, a new style of literature emerged with the works of writers including John Wycliffe and Geoffrey Chaucer, whose Canterbury Tales remains the most studied and read work of the period.

By the end of the period (about 1470), and aided by the invention of the printing press by Johannes Gutenberg in 1439, a standard based on the London dialects (Chancery Standard) had become established. This largely formed the basis for Modern English spelling, although pronunciation has changed considerably since that time. In England, Middle English was succeeded by Early Modern English, which lasted until about 1650. In Scotland, Scots developed concurrently from a variant of the Northumbrian dialect (prevalent in Northern England and spoken in southeast Scotland).

Transition from Old English (abbreviated to OE)

The transition from Late Old English to Early Middle English had taken place by the 1150s to 1180s, the period when the Augustinian canon Orrm wrote the Ormulum, one of the oldest surviving texts in Middle English.

Contact with Old Norse aided the development of English from a synthetic language with relatively free word order to a more analytic language with a stricter word order, as both Old English and Old Norse were synthetic languages with complicated inflections. Communication between Vikings in the Danelaw and their Anglo-Saxon neighbours resulted in the erosion of inflection in both languages; this effect was characterized as being of a "substantive, pervasive, and of a democratic" manner. Like close cousins, Old Norse and Old English resembled each other, and with a lot of vocabulary and grammatical structures in common, speakers of each language roughly understood each other, but according to the historian Simeon Potler, the main difference lay in their inflectional endings, which led to much confusion within the mixed population that existed in the Danelaw, thus endings tended gradually to become obscured and finally lost, "simplifying English grammar" in the process, leading to the emergence of the analytic pattern. The dramatic changes that happened in English contribute to the acceptance of the hypothesis that Old Norse had a more profound impact on the development of Middle and Modern English than any other language.

Viking influence on Old English is most apparent in pronouns, modals, comparatives, pronominal adverbs (like hence and together), conjunctions, and prepositions show the most marked Danish influence. The best evidence of Scandinavian influence appears in extensive word borrowings; however, texts from the period in Scandinavia and Northern England do not provide certain evidence of an influence on syntax. However, at least one scholarly study of this influence shows that Old English may have been replaced entirely by Norse, by virtue of the change from Old English to Norse syntax.

While the Old Norse influence was strongest in the dialects under Danish control, which approximately covered Yorkshire, the central and eastern Midlands, and the East of England, words in the spoken language emerged in the 10th and 11th centuries near the transition from Old to Middle English. Influence on the written languages only appeared from the beginning of the 13th century onwards; this delay in Scandinavian lexical influence in English has been attributed to the lack of written evidence from the areas of Danish control, as the majority of written sources from Old English were produced in the West Saxon dialect spoken in Wessex, the heart of Anglo-Saxon political power at the time.

The Norman Conquest of England in 1066 saw the replacement of the top levels of the English-speaking political and ecclesiastical hierarchies by Norman rulers who spoke a dialect of Old French, now known as Old Norman, which developed in England into Anglo-Norman. The use of Norman as the preferred language of literature and polite discourse fundamentally altered the role of Old English in education and administration, even though many Normans of this period were illiterate and depended on the clergy for written communication and record-keeping. A significant number of Norman words were borrowed into English and used alongside native Germanic words with similar meanings. Examples of Germanic/Norman pairs in Modern English include pig and pork, calf and veal, wood and forest, and freedom and liberty. The role of Anglo-Norman as the language of government and law can be seen in the abundance of Modern English words for the mechanisms of government that are derived from Anglo-Norman, such as court, judge, jury, appeal, and parliament. There are also many Norman-derived terms relating to the chivalric cultures that arose in the 12th century, an era of feudalism, seigneurialism, and crusading.

Words were often taken from Latin, usually through French transmission. This gave rise to various synonyms, including kingly (inherited from Old English), royal (from French, inherited from Vulgar Latin), and regal (from French, which borrowed it from Classical Latin). Later French appropriations were derived from standard, rather than Norman, French. Examples of the resulting doublet pairs include warden (from Norman) and guardian (from later French; both share a common ancestor loaned from Germanic).

The end of Anglo-Saxon rule did not result in immediate changes to the language. The general population would have spoken the same dialects as they had before the Conquest. Once the writing of Old English came to an end, Middle English had no standard language, only dialects that evolved individually from Old English.

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Ralph d'Escures' Homily on the Virgin Mary, a French work translated into Latin and then English in the first half of the 12th Century, was either one of "the very latest compositions in Old English, or, as some scholars would have it, the very earliest in Middle English," having an Old English vocabulary co-existing with simplified inflexion.

MIDDLE ENGLISH PRONUNCIATION LIST

a	'a', or in lengthened positions 'aː', becoming [æː] by about 1500 AD. Sometimes 'au' before 'l' or nasals (see Late Middle English diphthongs).
ai, ay	'ai' (alternatively denoted by 'ɛi'; see *vein–vain* merger).
au, aw	'au'
b	'b', but in later Middle English became silent in words ending *-mb* (while some words that never had a 'b' sound came to be spelt *-mb* by analogy; see reduction of 'mb').
c	'k', but 's' (earlier 'ts') before 'e', 'i', 'y' (see C and hard and soft C for details).
ch	'tʃ'
ck	'k', replaced earlier 'kk' as the doubled form of 'k' (for the phenomenon of doubling, see above).
d	'd'
e	'e', or in lengthened positions 'eː' or sometimes 'ɛː' (see **ee**). For silent 'e', see above.
ea	Rare, for 'ɛː' (see **ee**).
ee	'eː', becoming [iː] by about 1500; or 'ɛː', becoming [eː] by about 1500. In Early Modern English the latter vowel came to be commonly written 'ea'. The two vowels later merged.
ei, ey	Sometimes the same as 'ai'; sometimes 'ɛː' or 'eː' (see also *fleece* merger).
ew	Either 'ɛu' or 'iu' (see Late Middle English diphthongs; these later merged).
f	'f'
g	'g', or 'dʒ' before 'e', 'i', 'y' (see 'g' for details). The 'g' in initial *gn-* was still pronounced.
gh	[ç] or [x], post-vowel allophones of 'h' (this was formerly one of the uses of yogh: ȝ, Ȝ). The 'gh' is often retained in Chancery spellings even though the sound was starting to be lost.
h	'h' (except for the allophones for which 'gh' was used). Also used in several digraphs ('ch', 'th', etc.). In some French loanwords, such as *horrible*, the 'h' was silent.
i, j	As a vowel, 'i', or in lengthened positions 'iː', which had started to be diphthongised by about 1500 AD. As a consonant, 'dʒ' (corresponding to modern 'j'); see above).
ie	Used sometimes for 'ɛː' (see **ee**).
k	'k', used particularly in positions where 'c' would be softened. Also used in 'kn' at the start of words; here both consonants were still pronounced.
l	'l'
m	'm'
n	'n', including its allophone [ŋ] (before 'k', 'g').
o	'ɔ', or in lengthened positions 'ɔː' or sometimes 'oː' (see **oo**). Sometimes 'u', as in *sone* (modern *son*); the 'o' spelling was often used rather than 'u' when adjacent to *i, m, n, v, w* for legibility, i.e. to avoid a succession of vertical strokes.
oa	Rare, for 'ɔː' (became commonly used in Early Modern English).
oi, oy	'ɔi' or 'ui' (see Late Middle English diphthongs; these later merged).
oo	'oː', becoming [uː] by about 1500 AD; or 'ɔː'.
ou, ow	Either 'uː', which had started to be diphthongised by about 1500 AD, or 'ɔu'.
p	'p'
qu	'kw'
r	'r'
s	's', sometimes 'z' (formerly [z] was an allophone of 's'). Also appeared as ſ (long s).
sch, sh	'ʃ'
t	't'
th	'θ' or 'ð' (which had previously been allophones of a single phoneme), replacing earlier "eth" [ð, đ, Đ] 'ð' and "thorn," 'θ' [Þ, þ, Đ] although thorn was still sometimes used.
u, v	Used interchangeably. As a consonant, 'v'. As a vowel, 'u', or 'iu' in "lengthened" positions (although it had generally not gone through the same lengthening process as other vowels – see Development of 'juː').
w	'w' (replaced Old English wynn: ƿ, Ƿ).
wh	'hw' (see English 'wh').
x	'ks'
y	As a consonant, 'j' (earlier this was one of the uses of yogh: ȝ, Ȝ). Sometimes also 'g'. As a vowel, the same as 'i', where 'y' is often preferred beside letters with downstrokes.
z	'z' (in Scotland sometimes used as a substitute for yogh, written: ȝ, Ȝ; see above).

Early Middle English

Early Middle English (1150–1350) has a largely Anglo-Saxon vocabulary (with many Norse borrowings in the northern parts of the country) but a greatly simplified inflectional system. The grammatical relations that were expressed in Old English by the dative and instrumental cases were replaced in Early Middle English with prepositional constructions. The Old English genitive -es survives in the -'s of the modern English possessive, but most of the other case endings disappeared in the Early Middle English period, including most of the roughly one dozen forms of the definite article ("the"). The dual personal pronouns (denoting exactly two) also disappeared from English during this period.

The loss of case endings was part of a general trend from inflections to fixed word order that also occurred in other Germanic languages (though more slowly and to a lesser extent). Therefore, it cannot be attributed simply to the influence of French-speaking sections of the population; English did, after all, remain the vernacular. It is also argued that Norse immigrants to England had a great impact on the loss of inflectional endings in Middle English. One argument is that, although Norse and English speakers were somewhat comprehensible to each other due to similar morphology, the Norse speakers' inability to reproduce the

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ending sounds of English words influenced Middle English's loss of inflectional endings.

Important texts for the reconstruction of the evolution of Middle English out of Old English are the Peterborough Chronicle, which continued to be compiled up to 1154; the Ormulum, a biblical commentary probably composed in Lincolnshire in the second half of the 12th century, incorporating a unique phonetic spelling system; and the Ancrene Wisse and the Katherine Group, religious texts written for anchoresses, apparently in the West Midlands in the early 13th century. The language found in the last two works is sometimes called the AB language, one of a range of regional dialects: East Midlands (London), South West (Kentish), Western (AB) and Northern.

Additional literary sources of the 12th and 13th centuries include Layamon's Brut and The Owl and the Nightingale.

Some scholars have defined "Early Middle English" as encompassing English texts up to 1350. This longer time frame would extend the corpus to include many Middle English Romances (especially those of the Auchinleck manuscript c. 1330).

Late Middle English

Gradually, the wealthy and the government Anglicised again, although Norman (and subsequently French) remained the dominant language of literature and law until the 14th century, even after the loss of the majority of the continental possessions of the English monarchy.

In the aftermath of the Black Death in the 14th century, there was significant migration into London, particularly from the counties of the East of England and the East Midlands and, to a lesser extent, from the West Midlands and the North of England, and a new prestige London dialect began to develop as a result of this clash of the different dialects, that was based chiefly on the speech of the East Midlands (roughly corresponding to the official regions of the East of England and the East Midlands) but also influenced by that of other regions. The writing of this period, however, continues to reflect a variety of regional forms of English. The Ayenbite of Inwyt, a translation of a French confessional prose work, completed in 1340, is written in a Kentish dialect. The best known writer of Middle English, Geoffrey Chaucer, wrote in the second half of the 14th century in the emerging London dialect, although he also portrays some of his characters as speaking in northern dialects, as in "The Reeve's Tale".

In the English-speaking areas of lowland Scotland, an independent standard was developing, based on the Northumbrian dialect. This would develop into what came to be known as the Scots language.

A large number of terms for abstract concepts were adopted directly from scholastic philosophical Latin (rather than via French). Examples are "absolute", "act", "demonstration", and "probable".

Transition to Early Modern English

The Chancery Standard of written English emerged c. 1430 in official documents that, since the Norman Conquest, had normally been written in French. Like Chaucer's work, this new standard was based on the East Midlands-influenced speech of London. Clerks using this standard were usually familiar with French and Latin, influencing the forms they chose. The Chancery Standard, which was adopted slowly, was used in England by bureaucrats for most official purposes, excluding those of the Church and legalities, which used Latin and Law French respectively.

The Chancery Standard's influence on later forms of written English is disputed, but it did undoubtedly provide the core around which Early Modern English formed.[citation needed] Early Modern English emerged with the help of William Caxton's printing press, developed during the 1470s. The press stabilized English through a push towards standardization, led by Chancery Standard enthusiast and writer Richard Pynson. Early Modern English began in the 1540s after the printing and wide distribution of the English Bible and Prayer Book, which made the new standard of English publicly recognisable and lasted until about 1650.

Phonology

The main changes between the Old English sound system and that of Middle English include:

• Emergence of the voiced fricatives /v/, /ð/, /z/ as separate phonemes, rather than mere allophones of the corresponding voiceless fricatives

• Reduction of the Old English diphthongs to monophthongs and the emergence of new diphthongs due to vowel breaking in certain positions, change of Old English post-vocalic /j/, /w/ (sometimes resulting from the [ɣ] allophone of /g/) to offglides, and borrowing from French

• Merging of Old English /æ/ and /ɑ/ into a single vowel /a/

• Raising of the long vowel /æː/ to /ɛː/

• Rounding of /ɑː/ to /ɔː/ in the southern dialects

• Unrounding of the front rounded vowels in most dialects

• Lengthening of vowels in open syllables (and in certain other positions). The resultant long vowels (and other preexisting long vowels) subsequently underwent changes of quality in the Great Vowel Shift, which began during the later Middle English period.

• Loss of gemination (double consonants came to be pronounced as single ones)

• Loss of weak final vowels (schwa, written ⟨e⟩). By Chaucer's time, this vowel was silent in normal speech, although it was normally pronounced in verse as the meter required (much as occurs in modern French). Also, nonfinal unstressed ⟨e⟩ was dropped when adjacent to only a single consonant on either side if there was another short ⟨e⟩ in an adjoining syllable. Thus, every began to be pronounced as evry, and palmeres as palmers.

The combination of the last three processes listed above led to the spelling conventions associated with silent ⟨e⟩ and doubled consonants (see under Orthography, below).

Morphology

Middle English retains only two distinct noun-ending patterns from the more complex system of inflection in Old English:

MIDDLE ENGLISH NOUNS				
	Strong Nouns		**Weak Nouns**	
Nouns	Singular	Plural	Singular	Plural
Nominative	-(e)	-es	-e	-en
Genitive	-es	-e(ne)	-en	-en
Dative	-e	-e(s)	-en	-en
Accusative	-(e)	-es	-en	-en

Nouns of the weak declension are primarily inherited from Old English n-stem nouns but also from ō-stem, wō-stem, and u-stem nouns,[citation needed] which did not inflect in the same way as n-stem nouns in Old English, but joined the weak declension in

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Middle English. Nouns of the strong declension are inherited from the other Old English noun stem classes.

Some nouns of the strong type have an -e in the nominative/accusative singular, like the weak declension, but otherwise strong endings. Often, these are the same nouns that had an -e in the nominative/accusative singular of Old English (they, in turn, were inherited from Proto-Germanic ja-stem and i-stem nouns).

The distinct dative case was lost in early Middle English, and although the genitive survived, by the end of the Middle English period only the strong -'s ending (variously spelled) was in use. Some formerly feminine nouns, as well as some weak nouns, continued to make their genitive forms with -e or no ending (e.g., fole hoves, horses' hooves), and nouns of relationship ending in -er frequently have no genitive ending (e.g., fader bone, "father's bane").

The strong -(e)s plural form has survived into Modern English. The weak -(e)n form is now rare and used only in oxen and as part of a double plural, in children and brethren. Some dialects still have forms such as eyen (for eyes), shoon (for shoes), hosen (for hose(s)), kine (for cows), and been (for bees).

Grammatical gender survived to a limited extent in early Middle English before being replaced by natural gender in the course of the Middle English period. Grammatical gender was indicated by agreement of articles and pronouns (e.g., þo ule "the feminine owl") or using the pronoun he to refer to masculine nouns such as helm ("helmet"), or phrases such as scaft stærcne (strong shaft), with the masculine accusative adjective ending -ne.

Adjectives

Single-syllable adjectives added -e when modifying a noun in the plural and when used after the definite article (þe), after a demonstrative (þis, þat), after a possessive pronoun (e.g., hir, our), or with a name or in a form of address. This derives from the Old English "weak" declension of adjectives. This inflexion continued to be used in writing even after final -e had ceased to be pronounced. In earlier texts, multisyllable adjectives also receive a final -e in these situations, but this occurs less regularly in later Middle English texts. Otherwise, adjectives have no ending and adjectives already ending in -e etymologically receive no ending as well.

Earlier texts sometimes inflect adjectives for case as well. Layamon's Brut inflects adjectives for the masculine accusative, genitive, and dative, the feminine dative, and the plural genitive. The Owl and the Nightingale adds a final -e to all adjectives not in the nominative, here only inflecting adjectives in the weak declension (as described above).

Comparatives and superlatives were usually formed by adding -er and -est. Adjectives with long vowels sometimes shortened these vowels in the comparative and superlative (e.g., greet, great; gretter, greater). Adjectives ending in -ly or -lich formed comparatives either with -lier, -liest or -loker, -lokest. A few adjectives also displayed Germanic umlaut in their comparatives and superlatives, such as long, lenger. Other irregular forms were mostly the same as in modern English.

Pronouns

Middle English personal pronouns were mostly developed from those of Old English, with the exception of the third person plural, a borrowing from Old Norse. (The original Old English form clashed with the third person singular and was eventually dropped.) Also, the nominative form of the feminine third person singular was replaced by a form of the demonstrative that developed into sche (modern she), but the alternative heyr remained in some areas for a long time.

As with nouns, there was some inflectional simplification (the distinct Old English dual forms were lost), but pronouns, unlike nouns, retained distinct nominative and accusative forms. Third person pronouns also retained a distinction between accusative and dative forms, but that was gradually lost: The masculine hine was replaced by him south of the River Thames by the early 14th century, and the neuter dative him was ousted by it in most dialects by the 15th.

The following table shows some of the various Middle English pronouns. Many other variations are noted in Middle English sources because of differences in spellings and pronunciations at different times and in different dialects.

Middle English personal pronouns (Below each Middle English pronoun, the Modern English is shown in parentheses)

MIDDLE ENGLISH PERSONAL PRONOUNS					
Person (gender)	**Subject Pronoun**	**Object Pronoun**	**Possessive Adjective**	**Possessive Pronoun**	**Reflexive Pronoun**
SINGULAR					
1st	ic / ich / I (I)	me / mi (me)	min / minen [pl.] (my)	min / mire / minre (mine)	min one / mi seluen (myself)
2nd	þou / þu / tu / þeou (thou)	þe (thee)	þi / ti (thy)	þin / þyn (thine)	þeself / þi seluen (thyself)
3rd (mas.)	he (he)	him / hine (him)	his / hisse / hes (his)	his / hisse (his)	him-seluen (himself)
3rd (fem.)	sche[o] / s[c]ho / ȝho (she)	heo / his / hie / hies / hire (her)	hio / heo / hire / heore (her)	- (hers)	heo-seolf (herself)
3rd (neu.)	hit (it)	hit / him (it)	his (its)	his (its)	hit sulue (itself)
PLURAL					
1st	þe, we (we)	us / ous (us)	ure[n] / our[e] / ures / urne (our)	oures (ours)	us self / ous silue (ourselves)
2nd	ȝe / ye (you, ye)	eow / [ȝ]ou / ȝow / gu / you (you)	eower / [ȝ]ower / gur / [e]our (your)	ȝoures youres (yours)	ȝou self / ou selue (yourselves)
3rd (OE)	heo / he	his / heo[m]	heore / her	-	-
3rd (ON)	þa / þei / þeo / þo	þem / þo	þeir	-	þam-selue
3rd (today)	they	them	their	theirs	themselves

OE = Old English (Anglo-Saxon), **ON** = Old Norse (Scandinavian)

In order to complete our little introduction to Middle English, we are going to show now the original scans of two books:

Part I: An Elementary Old English Grammar (Early West Saxon), A. J. Wyatt, Cambridge University Press 1929

Part II-V: Historical Outlines of English Phonology and Middle English Grammar, Samuel Moore, Ann Arbor Publisher, Michigan 1919

They illustrate the transformation from Old English to the Middle English language of John Wycliffe and Geoffrey Chaucer, the two most significant cobtributors of this interesting period. The way Samuel Moore describes the change from Old English to Middle English is impressively comprehensible.

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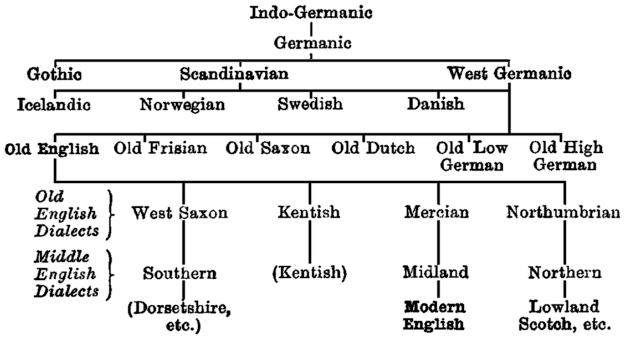
PART I.

Introductory.

1. The position of Old English in the family of languages to which it belongs can best be shown by means of a genealogical table:



The **dialects** of Old English are thus seen to be four, of which the most important is West Saxon, because almost the whole of the extant remains of Old English literature has come down to us in that dialect. It is not the direct parent, but rather, as it were, the uncle, of Modern English, in tracing the ancestry of which through West Saxon we therefore deflect from the straight line of descent. But this disadvantage is compensated by the ampleness of West Saxon materials in comparison with the meagreness of the remains of Old Mercian. Northumbria and Mercia were peopled principally by Angles: hence 'Anglian' is often used as a common name for the Northumbrian and Mercian dialects, which were in many respects similar.

Old English literature belongs chiefly to two periods: the Northumbrian period, in the 7th and 8th centuries, to which belong nearly all the great monuments of Old English poetry; and the West Saxon period, from the 9th to the 11th century, the classical period of Old English prose. But, although the best of our early poetry was composed in Northumbrian, it must be remembered that it has been handed down to us in West Saxon transcriptions, containing however not infrequent traces of its origin in the retention of Anglian forms of words.

2. Old English was the language spoken by the Teutonic inhabitants of England before the Conquest (and for a short time after). In the title of this book the name "Old English" has been used, for convenience' sake, as synonymous with "(Early) **West Saxon** dialect." West Saxon before about the year 900 A.D., or the close of Alfred's reign, is known as Early West Saxon; after about 950 A.D. it is called Late West Saxon. Late West Saxon shows numerous signs of inflectional decay, especially in the assimilation of inflections, before the Norman Conquest. Early West Saxon is therefore the purest form of Old English of which sufficient remains for grammatical study are extant. From an elementary text-book such as this the other dialects are almost entirely excluded, as beyond its aim and scope. Strictly speaking, then, Old English is the collective name for the Teutonic dialects spoken in England before the Conquest; but it is often conveniently used as the name for the earlier and purer form of the classical West Saxon.

The chief distinguishing marks of the various Old English dialects are these:

(1) **West Saxon** represents Germanic ǣ (West Germanic ā) by ǣ, the other dialects by ē; it accurately discriminates *ea* and *eo*; it lost the sound of æ early; it replaces the *-u*, *-o*, of the first person singular present indicative by *-e*. *The* distinguishing mark of **Early West Saxon** is that the *i*-mutation of *ea* and *eo* is *ie*, and that of *ēa* and *ēo* is *īe*, passing into **Late** West Saxon *i* or *y*, and *ī* or *ȳ*, respectively. Some special forms and inflections peculiar to Late West Saxon will be found in the paragraphs of this grammar.

(2) **Northumbrian** (from which Mercian does not greatly differ) drops final *n*; frequently terminates the 3rd person singular and the whole of the plural present indicative in *s*, instead of ð; confuses *ea* and *eo* (short and long); has a liking for the æ sound (short and long); and has its inflections unsettled earlier than the other dialects.

(3) **Kentish** prefers *ia*, *io* to *ea*, *eo*; vocalises *g* into *i* (e.g. *dæi* for *dæg*); and substitutes *e* for *y*.

Alphabet and Pronunciation.

3. The Old English alphabet consisted of the following characters: a, æ, b, c, d, e, f, g, h, i, (k,) l, m, n, o, p, r, s, t, þ, ð, u, p (= w), x, y. k is occasionally found for c. This alphabet is both defective and redundant.

(1) It is **redundant** in the letter *x*, which stands for *cs* (*ks*) or *hs*.

(2) It is **defective** in having no special symbol for: (*a*) the sound of the semi-vowel *j*, which is represented sometimes by *i*, much oftener by *g*; (*b*) the sound of short *open* e^1 (printed ę in this book), and the sound of short *open* o^1 (printed ǫ in this book); (*c*) the voiced (sonant, flat, soft) sounds corresponding to *f*, *s*, þ, i.e. the sounds usually represented in modern English by *v*, *z*, *th* in *thine* (= dh). Moreover, *c*, *g*, *sc* and *h* represent both guttural (back) and palatal (front) sounds.

[1] Modern English has only the open sounds of short *e* and short *o*.

4. Pronunciation.—N.B. *Every letter in Old English must be fully sounded, whatever its position.*

The **vowels** *a*, *e*, *i*, *o*, *u* in Old English had what may be called their "continental," or Italian, sound.

a	= *the* a *in*		answer, *only shorter.*
ā	=	a	father
æ	=	a	man
ǣ	=	a	care
e (close)	=	é	*Fr.* épais.
ę (open)	=	e	men
ē	=	ey	they
i	=	i	pin
ī	=	i	machine
o (close)	=	o	*Ger.* Gott
ǫ (open)	=	o	not
ō	=	o	note
u	=	u	put
ū	=	u	rule
y	=	u	*Ger.* hübsch, *Fr.* ultérieur
ȳ	=	u	*Ger.* grün, *Fr.* voiture.

If the values of *e*, *o*, *y*, *ȳ*, assigned above cause much difficulty the values of *ę*, *ǫ*, *i*, *ī*, may be substituted for them for a time.

NUMERALS.

The OE. numerals are as follows:

	Cardinal	*Ordinal*
1	ān	forma, ǣrest(a), fyrmest(a), fyr(e)st(a)
2	twēgen, twā, tū	ōðer, æfterra
3	ðrīe, ðrēo	ðridda
4	fēower	fēorða
5	fīf	fīfta
6	siex	siexta
7	seofon	seofoða
8	eahta	eahtoða
9	nigon	nigoða
10	tīen	tēoða
11	ęn(d)lefan	ęn(d)lefta
12	twęlf	twęlfta
13	ðrītīene, ðrēotīene	ðrēotēoða
14	fēowertīene	fēowertēoða
15	fīftīene	fīftēoða
16	siextīene	siextēoða
17	seofontīene	seofontēoða
18	eahtatīene	eahtatēoða
19	nigontīene	nigontēoða
20	twēntig	twēntigoða
21	ān ǫnd twēntig	ān ǫnd twēntigoða
30	ðrītig	ðrītigoða
40	fēowertig	fēowertigoða
50	fīftig	fīftigoða
60	siextig	siextigoða
70	hundseofontig	hundseofontigoða
80	hundeahtatig	hundeahtatigoða
90	hundnigontig	hundnigontigoða
100	hundtēontig, hund, hundred	hundtēontigoða
101	ān hund ǫnd ān	ān ǫnd hundtēontigoða
110	hundęndlefantig	hundęndlefantigoða
120	hundtwęlftig	hundtwęlftigoða
200	tū (twā) hund	
300	ðrēo hund	
1000	(ān) ðūsend	

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PART II

THE LANGUAGE OF CHAUCER

Pronunciation of Chaucer's Language

20. Pronunciation of Chaucer: Phonetic Notation. The following table shows the vowels and diphthongs of Chaucer's dialect of Middle English, expressed in the phonetic notation given above in section **16**, and indicates also the spellings of those sounds which are usually found in the best manuscripts of Chaucer's works.

Sound	Pronunciation	Spelling	Examples
[ā]	like **a** in **father**	**a, aa**	*bathed* [bāðəd][9b]
[a]	" **o** " **fodder**	**a**	*that* [þat]
[ē]	" **a** " **mate**[10]	**ee, e**	*swete* [swētə]
[ę̄]	" **ai** " **airy**	**ee, e**	*heeth* [hę̄þ]
[ę]	" **e** " **met**	**e**	*wende* [węndə]
[ī]	" **i** " **machine**[10]	**i, y**	*ryde* [rīdə]
[i]	" **i** " **bit**	**i, y**	*swich* [switʃ]
[ō]	" **o** " **note**[10]	**oo, o**	*roote* [rōtə]
[ǭ]	" **aw** " **law**	**oo, o**	*hooly* [hǭli]
[ǫ]	" **au** " **audacious**	**o**	*folk* [fǫlk]
[ū]	" **oo** " **boot**[10]	**ou, ow**	*fowles* [fūləs]
[u]	" **u** " **full**	**u, o**	*ful* [ful]

[9b] The brackets indicate that the spellings they enclose are phonetic spellings.

[10] The Modern English sounds given as the equivalents of Chaucer's [ē], [ī], [ō], and [ū] are only approximate equivalents, for the Modern English sounds which we have represented by the symbols [ē], [ī], [ō], and [ū] are in reality diphthongs, not simple vowels. The Modern English sounds which we have represented by [ę̄] and [ō] are more accurately represented phonetically by the symbols [ęe] or [ei] and [ǫo] or [ou]. The Modern English sounds that we have represented by [ī] and [ū] may be more accurately represented by the symbols [ij] and [uw]. Chaucer's [ē], [ī], [ō], and [ū] were simple vowels, pronounced like the corresponding vowels of Modern German.

[ə]	like **a** in **about**	**e**	*sonne* [sunnə]
[au]	" **ou** " **out**	**au, aw**	*faught* [fauht]
[ęi]	" [ę] plus [i][11]	**ai,ay,ei, ey**	*day* [dęi], *wey* [węi]
[ęu]	" [ę] plus [u]	**eu, ew**	*fewe* [fęuə]
[iu]	" [i] plus [u][12]	**u, eu, ew**	*aventure* [āvęntiurə], *reule* [riulə]
[ǫi]	" **oy** in **boy**	**oi, oy**	*coy* [kǫi]
[ǭu]	" [ǭ] plus [u][13]	**ou, ow**	*bowe* [bǭuə]
[ǫu]	" [ǫ] plus **u**[14]	**ou, ow, o**	*foughten* [fǫuhtən]

21. Pronunciation of Vowels, Diphthongs, and Consonants. The pronunciation of the first 117 lines of Chaucer's *Prologue* is indicated in the texts printed below on pages 14 ff. The text on the right hand pages is transcribed in the phonetic notation which has been explained above in sections **16** and **20**. The text on the left hand pages is printed in the spelling of the manuscripts, but with the addition of diacritics which indicate the pronunciation of the vowels and diphthongs. The symbols which are used in the diacritical text are for the most part the same as those employed in the phonetic notation, but for greater convenience they are all given below in alphabetical order.

Symbols	Pronunciation	Examples
ā, aa	like **a** in **father**	**bāthed, baar**
a	" **o** " **fodder**	**that**
ai, ay	" **ę** plus **i**, approximately **ey** in **they**[15]	**saide, day**
au, aw	" **ou** in **house**	**faught, saw**
ē, ee	" **a** " **mate**	**swēte, seeke**
ę̄, ęe	" **ai** " **airy**	**mę̄te, hęęth**
ę	" **e** " **met**	**węnde**
ei, ey	" **ę** plus **i**, approximately **ey** in **they**[15]	**curteis, wey**
eu, ew	like **i** in **u**, approximately **u** in **mute**	**reule, knew**
ęu, ęw	" **ę** " **u**	**fęwe**
ī, ȳ	" **i** in **machine**	**whīl, rȳde**
i, y	" **i** " **bit**	**swich, lystes**
ō, oo	" **o** " **note**	**dōn, roote**
ǭ, ǫǫ	" **aw** " **law**	**ǭpen, hǫǫly**
ǫ	" **au** " **audacious**	**fǫlk**
ǫ plus **gh** or **h**	" **ǫ** plus **u**[16]	**bǫghte**
ŭ	" **u** in **full**	**sŏnne**
oi, oy	" **oy** " **boy**	**coy**
ou, ow	" **oo** " **boot**	**hous, fowles**
ǭu, ǭw	" **ǭ** plus **u**[17]	**sǭule, bǭwe**
ǫu	" **ǫ** " **u**[18]	**fǫughten**
ü	" **i** " **u**, approximately **u** in **mute**	**vęrtü**
u	" **u** in **full**	**ful**

[11] A fair approximation to this sound is the **a** of Modern English *mate*, for this sound, as explained above in note 10, is in reality a diphthong, not a simple vowel.

[12] A fairly close approximation to this sound is the **u** of Modern English *mute*.

[13] If one cannot acquire this diphthong, he may substitute for it the simple vowel [ǭ].

[14] If one cannot acquire this diphthong, he may substitute for it the simple vowel [ǫ].

[15] See note 11 above.

Unaccented **e**, as in **sŏnne**, **saide**, **swēte**, etc., is pronounced like **a** in **Cuba**. When this final **e** is written but is not pronounced in reading,

22. CHAUCER IN

Whan that Aprillę with his shoures soote
The drǒghte ǫf March hath pērced tō the roote,
And bāthed ęuęry veyne in swich licour
Ǫf which vęrtü ęngendred is the flour;
Whan Zęphirus ęęk with his swēte brę̄th
Inspīred hath in ęuęry hǫlt and hę̄th
The tęndre crǫppes, and the yǒnge sǒnne
Hath in the Ram his halue cours yrǒnne,
And smāle fowles māken męlōdȳe,
That slēpen al the nyght with ǭpen ȳe,
Sǭ priketh hęm nātüre in hir cǒrāges;
Thannę lǭngen fǫlk tō gǫǫn ǫn pilgrimāges,
And palmęres fǫr tō sēken straunge strǭndes,
Tō fęrne halwes kowthe in sǒndry lǭndes.

[16] If one cannot acquire this diphthong, he may substitute for it the simple vowel [ǫ].

[17] If one cannot acquire this diphthong, he may substitute for it the simple vowel [ǭ].

[18] This diphthong occurs only before **gh** or **h**; if one cannot acquire it, he may substitute for it the simple vowel [ǫ].

it is printed as *e* if it is **elided** before a word beginning with a vowel or "weak **h**"; and as **ę** if it is **apocopated** before a word beginning with a consonant. Unaccented **e** occurring between two consonants of the same word is also printed as **ę** when it is not pronounced in reading, that is when it is **syncopated**. For an explanation of elision, apocopation. and syncopation see section **40** below.

Chaucer's consonant sounds are in general the same as those of Modern English. It should be observed, however, that **gh** is pronounced like **ch** in German **ich**, **nacht**; e.g., *nyght* [**niht**]; initial **th** is always pronounced like **th** in **thin**; e.g., *that* [**þat**]; final **s** is always pronounced [**s**], not [**z**]; e.g., *was* [**was**], *shoures* [**ſūrəs**]; **k**, **l**, and **w** are never silent; e.g., *knyght* [**kniht**], *palmers* [**palmęrs**], *write* [**wrītə**]; **ng** is pronounced like **ng** in **finger**; e.g., *yonge* [**juŋgə**]; **r** is strongly trilled with the tip of the tongue; consonants that are doubled in writing are usually pronounced double, as in Modern English **pen-knife**; e.g., *sonne* [**sunnə**], *alle* [**allə**].

The letters **u** and **v** were interchangeable in Chaucer's time. For example in the text printed below the letter **u** represents the sound of [**v**] in *euery* (line 3), and the letter **v** represents the vowel [**u**] in *Vnder* (line 105).

PHONETIC NOTATION[19]

hwan þat āpril wiþ is ſūrəs sōtə
þə druht ǫf martſ haþ pērsəd tō þə rōtə,
and bāðəd ę̄vri vęin in switſ likūr
ǫf hwitſ vęrtiu ęndʒęndrəd is þə flūr;
hwan zęfirus ę̄k wiþ is swētə brę̄þ
inspīrəd haþ in ę̄vri hǫlt and hę̄þ
þə tęndər krǫppəs, and þə juŋgə sunnə
haþ in þə ram is halvə kūrs irunnə,
and smālə fūləs mākən męlōdīə,
þat slēpən al þə niht wiþ ǭpən īə,
sǭ prikəþ hęm nātiur in hir kurādʒəs;
þan lǭŋgən fǫlk tō gǫn ǫn pilgrimādʒəs,
and palmęrs fǫr tō sēkən straundʒə strǭndəs,
tō fęrnə halwəs, kūð in sundri lǭndəs.

[19] The text used is that of Liddell, *The Prologue to the Canterbury Tales*, etc., with some changes of punctuation. All other passages quoted from Chaucer's works follow the text of Skeat's *Student's Chaucer*.

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23. Relation of Sounds to Spelling. The spelling of the vowels and diphthongs in the manuscripts of Chaucer's works is far from phonetic. In a phonetic system of spelling each character represents one sound, and only one. In the manuscripts of Chaucer, however,

a	represents	[ā] or [a]
e	”	[ē], [ę̄], or [ę]
ee	”	[ē] or [ę̄]
i	”	[ī] or [i]
o	”	[ō], [ǭ], [ǫ], [u], or [ǫu]
oo	”	[ō] or [ǭ]
ou	”	[ū], [ǭu], or [ǫu]
u	”	[u] or [iu]
y	”	[ī] or [i]

But in spite of these ambiguities of spelling, the pronunciation of a word in Chaucer's dialect can usually be inferred from the pronunciation of the word in Modern English.

a	represents	[ā]	if in MnE the vowel is [ē]; ME **nāme**, MnE [nēm]
a	”	[a]	” ” ” ” ” ” [æ]; ME **that**, MnE [ðæt]
ee or **e**	”	[ē] or [ę̄]	” ” ” ” ” ” [ī]; ME **swēte**, **hęęth**; MnE [swīt], [hīþ]
e	”	[ę]	” ” ” ” ” ” [ę]; ME **węnde**, MnE [węnd]
i or **y**	”	[ī]	” ” ” ” ” ” [ai]; ME **rȳde**, MnE [raid]
i or **y**	”	[i]	” ” ” ” ” ” [i]; ME **riden**, MnE [ridən]
oo or **o**	”	[ō]	” ” ” ” ” ” [ū]; ME **rōte**, MnE [rūt]
oo or **o**	”	[ǭ]	” ” ” ” ” ” [ō]; ME **hǫǫly**, MnE [hōlĭ]
o	”	[ǫ]	” ” ” ” ” ” [a]; ME **ǫxe**, MnE [aks][20]
o	”	[u]	” ” ” ” ” ” [ʌ]; ME **sŏne**, MnE [sʌn]
o	”	[ǫu]	” ” ” ” ” ” [ǭ]; ME **thoght**, MnE [þǭt]
ou or **ow**	”	[ū]	” ” ” ” ” ” [au]; ME **hous**, MnE [haus]
ou or **ow**	”	[ǭu]	” ” ” ” ” ” [ō]; ME **bǭwe**, MnE [bō]
ou	”	[ǫu]	” ” ” ” ” ” [ǭ]; ME **foughte**, MnE [fǭt]
u	”	[u]	” ” ” ” ” ” [ʌ]; ME **under**, MnE [ʌndər]
u	”	[iu]	” ” ” ” ” ” [jū] or [ū]; ME **hümour**, **rüde**; MnE [hjūmər], [rūd]

[20] In the dialect of most parts of the United States, ME [ǫ] has become [a], but the ME vowel (or a vowel much like it) has been retained in the speech of England and New England.

24. The basis of the statements just made is that tho the pronunciation of the English vowel sounds has changed greatly since Chaucer's time, it has changed in a systematic and consistent way. Middle English [ǭ] has regularly developed into Modern English [ō]; [hǭil] has become [hōlĭ], [bǭt] has become [bōt], [ǭpən] has become [ōpən], [sǭ] has become [sō]. That is, under the same conditions, a given Middle English sound has always developed into a certain corresponding Modern English sound.

But the conditions are *not* always the same. The development of a sound is often affected by the influence of other sounds which precede or follow it. Thus, Middle English [u] regularly developed into Modern English [ʌ]; [sunnə] has become [sʌn], [undər] has become [ʌndər], [luvə] has become [lʌv]. But when Middle English [u] was preceded by a lip consonant (**b**, **p**, **f**, or **w**) and was followed by **l**, it has been preserved in Modern English; e.g., Middle English [bulə], [pullə], [ful], and [wulf] are Modern English [bul], [pul], [ful], and [wulf]. Moreover, vowels change not only in quality, but also in quantity. Long vowels may become short, and short vowels may become long. For example, in a number of words Middle English [ō], which has regularly become [ū] in Modern English, is represented by Modern English [u]. This is not because Middle English [ō] has in these words changed to [u] instead of [ū], but because, after [ō] had become [ū], the [ū] was shortened to [u]. Thus we have Modern English [gud], [hud], and [stud] from Middle English **gōd**, **hōd**, and **stōd**. So also with Modern English [bręþ] from Middle English **brę̄th**; Middle English [ę̄] regularly changed to Modern English [ī], but in this case [ę̄] was shortened to [ę] before the change to [ī] occurred.

25. The statements, therefore, that have been made with regard to the relation between Middle English sounds and Modern English sounds are not sufficient to enable us to determine the pronunciation of *all* Middle English words. But where the evidence of the Modern English pronunciation is not clear, it is almost always possible to determine the Middle English pronunciation of a *native* English word from a knowledge of its pronunciation in Old English.[21]

[21] Likewise, the pronunciation of ME words that were borrowed from French can be determined from a knowledge of their pronunciation in **Old** French; the **Modern** French pronunciation of such words is often different.

a	represents	[ā] if in OE the vowel was **a** or **æ** in an open syllable;[22] OE **nama**, **fæder**; ME **nāme**, **fāder**
a	”	[a] if in OE the vowel was **a** or **æ** in a closed syllable;[23a] OE **þanc**, **þæt**; ME **thank**, **that**
ee or **e**	”	[ē] if in OE the vowel was **ē** or **ēo**; OE **swēte**, **bēon**; ME **swēte**, **been**
ee or **e**	”	[ę̄] if in OE the vowel was **ēa**, or **e** in an open syllable; OE **ēac**, **mete**; ME **ęęk**, **mę̄te**
e	”	[ę] if in OE the vowel was **e** or **eo** in a closed syllable; OE **helpan**, **weorc**; ME **hęlpen**, **węrk**
i or **y**	”	[ī] if in OE the vowel was **ī** or **ȳ**; OE **rīdan**, **fȳr**; ME **rīden**, **fȳr**
i or **y**	”	[i] if in OE the vowel was **i** or **y**; OE **drincan**, **fyllan**; ME **drinken**, **fillen**
oo or **o**	”	[ō] if in OE the vowel was **ō**; OE **dōn**; ME **dōn**
oo or **o**	”	[ǭ] if in OE the vowel was **ā**, or **o** in an open syllable; OE **hāliġ**, **stolen**; ME **hǫǫly**, **stǭlen**
o	”	[ǫ] if in OE the vowel was **o** in a closed syllable; OE **oxa**; ME **ǫxe**
o	”	[u] if in OE the vowel was **u**; OE **sunu**; ME **sŏne**
ou	”	[ū] if in OE the vowel was **ū**; OE **hūs**; ME **hous**
u	”	[u] if in OE the vowel was **u**; OE **under**; ME **under**

By the application of the rules that have been given in this section of the grammar the student will be able to ascertain the pronunciation of the great majority of the words that occur in Chaucer's works. A more systematic and detailed account of the history of English sounds will be found in sections **42-45** below.

[22] An open syllable is one that ends in a vowel; in words of two or more syllables a **single** consonant following a vowel belongs to the following syllable; so in OE **nama**, **fæder**, **mete**, and **stolen**, **a**, **æ**, **e**, and **o** were in open syllables.

[23a] A closed syllable is one that ends in a consonant; examples of vowels in closed syllables are **a**, **æ**, **e**, and **o** in OE **þanc**, **þæt**, **helpan**, and **oxa**. Every vowel which is followed by two or more consonants is in a closed syllable.

INFLECTIONS OF CHAUCER'S LANGUAGE

26. Declension of Nouns. The regular inflection of nouns in Chaucer, as exemplified by **dom**, *judgment*, and **ende**, *end*, is as follows:

Sing. Nom., Dat., Acc.	**dom**	**ende**
Gen.	**domes**	**endes**
Plur. Nom., Gen., Dat., Acc.	**domes**	**endes**

The following exceptions occur:

1. The genitive singular of proper nouns ending in **s** is frequently without ending; e.g., *Epicurus owne sone*, A 336.
2. The genitive singular of nouns of relationship ending in **r** is sometimes without ending; e.g., *my fader soule*, A 781; *brother sone*, A 3084.[23b]
3. The genitive singular of nouns which belonged to the Old English "weak" declension is sometimes without ending; e.g., *his lady grace*, A 88; *the sonne up-riste*, A 1051.[24]
4. The plural sometimes ends in **s** instead of **es**; e.g., *naciouns*, A 53; *hunters*, A 178; *fees*, A 317; this is particularly common in words of one syllable ending in a vowel and in words of two or more syllables ending in a consonant. The ending **-es** is often written when only **s** is sounded; e.g., *yeddinges*, A 237.
5. The plural of some nouns ends in **en** instead of **es**; e.g., *eyen*, A 152; *children*, A 1193.[25]
6. The plural of monosyllabic nouns ending in **s** is usually without ending; e.g., *caas*, A 323.

[23b] These nouns had no ending in the genitive singular in Old English.

[24] The Old English genitive singulars of Chaucer's **lady** and **sonne** were **hlǣfdigan** and **sunnan**, which in early Middle English became **ladie**(**n**) and **sunne**(**n**), the **n** in parenthesis being a sound which was very often lost. The genitive singulars **lady** and **sonne** in Chaucer are the early Middle English forms without **n**, the three syllables of early Middle English **ladie** having been contracted to two.

[25] Some of these nouns, such as **eyen**, from Old English **ēage**, belonged in Old English to the weak declension, which had the ending **-an** in the nominative and accusative plural. Others, such as **children**, from Old English **ċild**, plural **ċildru**, did not belong in Old English to the weak declension but assumed the weak ending **-en** in Middle English from the analogy of nouns which had been weak in Old English.

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7. Some nouns which had no ending in the nominative and accusative plural in Old English have no plural ending in Chaucer; e.g., *hors*, A 74; *swyn*, A 598; *yeer*, A 82.[26]

8. The dative singular has the same form as the nominative-accusative singular, but in certain phrases consisting of a preposition immediately followed by a noun the noun has the old dative ending **-e**; e.g., *of towne*, A 566.[27]

27. Declension of Adjectives. In Middle English, as in Modern German, there are two declensions of the adjective, the strong and the weak. The weak declension of the adjective is used when it is preceded by the definite article **the**, by a demonstrative (**this** or **that**), by a possessive pronoun, or by a noun in the genitive case; e.g., *the yonge sonne*, A 7; *this ilke monk*, A 175; *his halfe cours*, A 8; *Epicurus ownes one*, A 336; the weak declension is also used when the adjective precedes a noun used in direct address; e.g., *faire fresshe May*, A 1511; it may also be used when the adjective precedes a proper name not used in direct address; e.g., *faire Venus*, A 2663.

The forms of the strong and weak declensions of the adjectives **good** and **swete** are as follows:

Strong Declension		
Singular	**good**	**swete**
Plural	**goode**	**swete**
Weak Declension		
Singular	**goode**	**swete**
Plural	**goode**	**swete**

It will be observed that (1) adjectives like **swete** are invariable in form; (2) adjectives like **good** have in the strong declension the ending **-e** in the plural; (3) adjectives like **good** have in the weak declension the ending **-e** in both singular and plural.

The following exceptions occur:

1. Plural adjectives used predicatively are often not inflected, tho such adjectives are frequently written with a final **e** even when the **e** is not sounded; e.g., *whiche they weren*, A 40; *And of another thing they were as fayn*, A 2707.

[26] These were neuter nouns in Old English.
[27] See note 33 below.

2. Adjectives of two or more syllables ending in a consonant are usually not inflected, either in the plural or in the circumstances which call for the use of the weak inflection; e.g., *mortal batailles*, A 61; *He which that hath the shortest shal biginne*, A 836.

3. A trace of the old genitive plural of the adjective **all** appears occasionally in the form **aller, alder-** (from Old English **ealra**, genitive plural of **eal**); e.g., *hir aller cappe*, "the cap of them all," A 586; *alderbest*, "best of all," A 710.

28. Personal Pronouns The personal pronouns are inflected as follows in Chaucer; forms that are rare are placed in parentheses.

1. First and second persons:

Sing. Nom.	**I, (ich)**	**thou**
Gen.	**my, myn**	**thy, thyn**
Dat., Acc.	**me**	**the**
Plur. Nom.	**we**	**ye**
Gen.	**our, ourę, (oure)**	**your [jūr], yourę, (youre)**
Dat., Acc.	**us**	**you [jū]**

2. Third person:

Sing. Nom.	**he**	**she**	**hit, it**
Gen.	**his**	**hir, hirę, (hire); her, herę, (here)**	**his**
Dat., Acc.	**hym**	**hir, hirę, (hire); her, herę, (here)**	**hit, it**
Plur. Nom.		**they**	
Gen.		**hir, hirę, (hire); her, herę, (here)**	
Dat., Acc.		**hem**	

29. Demonstratives. The demonstratives **this** and **that** are inflected as follows in Chaucer; forms that are rare are placed in parentheses.

Sing.	**this**	**that**
Plur.	**this, thisę, (thise); thes, thesę, (these)**	**tho [þō]**

A trace of the old dative singular of **that** appears in the phrase *for the nones*, A 379, from Old English *for pām ānes* (literally "for that once"); the early Middle English form of this phrase was *for then ones*, which by incorrect word division, came to be written in Chaucer's time *for the nones*. A survival of the old instrumental case of **that** appears in the adverbial **the** (Old English **þē**); e.g., *the more merry*, A 802, literally "more merry by that."

30. Strong and Weak Verbs. In Middle English, as in Old English and all other Germanic languages, there are two conjugations of verbs, the strong and the weak. Weak verbs form their preterit by means of a suffix containing **d** or **t**. Strong verbs form their preterit by means of a change in the vowel of the stem of the verb. For example, the preterits of the weak verb **loven** and the strong verb **riden** are as follows:

Pret. Ind. Sing.	1	**lovede, loved**	**rood**
	2	**lovedest**	**ride**
	3	**lovede, loved**	**rood**
Plur.		**lovede(n)[28], loved**	**ride(n)**

Weak verbs may be recognized from the fact that their preterit indicative first and third persons singular ends in **-ede, -ed, -de,** or **-te** and from the fact that their past participle ends in **-ed, d,** or **t**. Strong verbs may be recognized from the fact that their preterit indicative first and third persons singular is **without ending**, and from the fact that their past participle ends in **-en** or **e**.

31. Endings of Weak Verbs. There are two types of weak verbs in Middle English. Weak verbs of Type I have preterits ending in **-ede** or **-ed** and past participles ending in **-ed**. Weak verbs of Type II have preterits ending in **-de** or **-te** and past participles ending in **-ed, d,** or **t**. The principal parts of representative verbs are as follows:

Type I	**love(n)**	**lovede, lovedę, loved**	**loved**
	were(n)	**werede, weredę, wered**	**wered**
Type II	**here(n)**	**herde**	**hered**
	fele(n)	**felte**	**feled**
	fede(n)	**fedde**	**fed**
	seke(n)	**soughte**	**sought**

The endings of the weak verbs, exemplified by **love(n)** of Type I and **here(n)** of Type II, are as follows:

Pres. Ind. Sing.	1	**lov-e**	**her-e**
	2	**lov-est**	**her-est**
	3	**lov-eth**	**her-eth**
Plur.		**lov-e(n)**	**her-e(n)**
Pret. Ind. Sing.	1	**lov-ede, lov-edę, lov-ed**	**her-de**
	2	**lov-edest**	**her-dest**
	3	**lov-ede, lov-edę, lov-ed**	**her-de**
Plur.		**lov-ede(n), lov-edę, lov-ed**	**her-de(n)**
Pres. Subj. Sing.		**lov-e**	**her-e**
Plur.		**lov-e(n)**	**her-e(n)**
Pret. Subj. Sing.		**lov-ede, lov-edę, lov-ed**	**her-de**
Plur.		**lov-ede(n), lov-edę, lov-ed**	**her-de(n)**
Imperative Sing.		**lov-e**	**her**
Plur.		**lov-eth**	**her-eth**
Infinitive		**lov-e(n)**	**her-e(n)**
Gerund		**to lov-e(n)**	**to her-e(n)**
Pres. Participle		**lov-inge, lov-ingę, lov-ing**	**her-inge, her-ingę, her-ing**
Past Participle		**lov-ed**	**her-ed**

[28] **e(n)** indicates that the ending **-en** interchanges with the ending **-e**.

32. Endings of Strong Verbs. Strong verbs form their preterit by means of a change in the vowel of the stem of the verb. The vowel of the preterit plural is often different from that of the preterit singular, so that there are four principal parts, the infinitive, the preterit indicative first person singular, the preterit indicative plural, and the past participle.[29] The principal parts of representative strong verbs are as follows:

ride(n) [rīdən]	**rood [rō̜d]**	**ride(n) [ridən]**	**ride(n) [ridən]**
crepe(n) [krēpən]	**creep [krę̄p]**	**crope(n) [krō̜pən]**	**crope(n) [krō̜pən]**
binde(n) [bīndən]	**bond [bō̜nd]**	**bounde(n) [būndən]**	**bounde(n) [būndən]**
helpe(n) [hęlpən]	**halp [halp]**	**holpe(n) [hǫlpən]**	**holpe(n) [hǫlpən]**
sterve(n) [stęrvən]	**starf [starf]**	**storve(n) [stǫrvən]**	**storve(n) [stǫrvən]**
bere(n) [bę̄rən]	**bar [bar]**	**bere(n) [berən]**	**bore(n) [bō̜rən]**
	baar [bār]	**bare(n) [bārən]**	
	beer [bēr]		
speke(n) [spę̄kən]	**spak [spak]**	**speke(n) [spēkən]**	**spoke(n) [spō̜kən]**
		spake(n) [spākən]	

[29] The vowel of the infinitive occurs also in the present indicative, present subjunctive, imperative, gerund, and present participle; the vowel of the preterit indicative first person singular occurs also in the preterit indicative third person singular; the vowel of the preterit indicative plural occurs also in the preterit indicative **second person singular** and in the preterit subjunctive; the vowel of the past participle occurs **in that form only.**

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shake(n) [ſākən]	**shook** [ſōk]	**shooke(n)** [ſōkən]	**shake(n)** [ſākən]
slepe(n) [slēpən]	**sleep** [slēp]	**slepe(n)** [slēpən]	**slēpe(n)** [slēpən]
holde(n) [hǭldən]	**heeld** [hēld]	**heelde(n)** [hēldən]	**holde(n)** [hǭldən]

The endings of the strong verbs, exemplified by **ride(n)** and **bere(n)**, are as follows:

Pres. Ind. Sing. 1	**rid-e**	**ber-e**
2	**rid-est**	**ber-est**
3	**rid-eth, rit** [rit][30]	**ber-eth**
Plur.	**rid-e(n)**	**ber-e(n)**
Pret. Ind. Sing. 1	**rood**	**bar**
2	**rid-e, rood**	**ber-e, bar**
3	**rood**	**bar**
Plur.	**rid-e(n)**	**ber-e(n)**
Pres. Subj. Sing.	**rid-e**	**ber-e**
Plur.	**rid-e(n)**	**ber-e(n)**
Pret. Subj. Sing.	**rid-e**	**ber-e**
Plur.	**rid-e(n)**	**ber-e(n)**
Imperative Sing.	**rid**	**ber**
Plur.	**rid-eth**	**ber-eth**
Infinitive	**rid-e(n)**	**ber-e(n)**
Gerund	**to rid-e(n)**	**to ber-e(n)**
Pres. Participle	**rid-inge, rid-ingę, rid-ing**	**ber-inge, ber-ingę, ber-ing**
Past Participle	**rid-e(n)**	**bor-e(n)**

33. Preteritive-Present Verbs. The preteritive-present (or strong-weak) verbs have **present** indicatives which are like the **preterit** indicatives of strong verbs in that they have no ending in the first and third persons singular. The **preterits** of these verbs are **weak**. The principal forms of the more important preteritive-present verbs that occur in Chaucer are as follows:

Pres. Ind. Sing. 1	**can**, *be able, know how*	**dar**, *dare*
2	**canst**	**darst**
3	**can**	**dar**
Plur.	**conne(n)** [kunnən], **can**	**dorre(n)** [durrən], **dar**

[30] Contracted forms like **rit** are frequent in verbs whose stems end in **d** or **t**; the contraction originated in Old English.

Pret. Ind. Sing. 1	**kouthe** [kūðə], **koude** [kūdə]	**dorste** [durstə]
Pres. Ind. Sing. 1	**may**, *be able*	**moot**, *be permitted, be under obligation*
2	**mayst**	**most**
3	**may**	**moot**
Plur.	**mowe(n)** [mūwən], **may**	**mote(n), moot**
Pret. Ind. Sing. 1	**mighte**	**moste**
Pres. Ind. Sing. 1	**shal**, *be about to, be under obligation*	**wot** [wǭt], *know*
2	**shalt**	**wost** [wǭst]
3	**shal**	**wot**
Plur.	**shulle(n), shul, shal**	**wite(n), wo:**
Pret. Ind. Sing. 1	**sholde** [ſuldə], [ſǭldə]; **shulde**	**wiste**

34. Anomalous Verbs. The forms of **bee(n)**, *be*, are as follows:

Pres. Ind. Sing. 1	**am**
2	**art**
3	**is**
Plur.	**bee(n), be**
Pret. Ind. Sing. 1	**was**
2	**were**
3	**was**
Plur.	**were(n)**
Pres. Subj. Sing.	**be**
Plur.	**bee(n), be**
Pret. Subj. Sing.	**were**
Plur.	**were(n)**
Imperative Sing.	**be**
Plur.	**beeth**
Infinitive	**bee(n), be**
Gerund	**to bee(n), to be**
Pres. Participle	**being**
Past Participle	**bee(n), be**

The forms of wille(n), *will*, are as follows:

Pres. Ind. Sing. 1	**wil, wol** [wul]
2	**wilt, wolt**
3	**wil, wol**
Plur.	**wille(n), wolle(n), wil, wol**
Pret. Ind. Sing. 1	**wolde** [wǭldə], [wuldə]
2	**woldest**
3	**wolde**
Plur.	**wolde(n)**
Pret. Subj. Sing.	**wolde**
Plur.	**wolde(n)**
Infinitive	**wille(n)**
Past Participle	**wold**

FINAL e IN CHAUCER'S LANGUAGE

35. Inflectional and Etymological Final e. Final **e** in Chaucer's language is either **inflectional** or **etymological**. Inflectional final **e**'s are those which occur in some forms of a word but not in others; their occurrence or non-occurrence depending on grammatical considerations. For example, the adjective **good** has no final **e** in such an expression as *A good man was ther of religioun* (A 477), but it has a final **e** in the ex-expressions *His hors were gode* (A 74) and *his gode name* (A 3049). In A 74 **gode** has a final **e** because it is a **plural** adjective, in A 3049 it has a final **e** because it is a **weak** adjective (see **27** above); but in A 477 **good** is without final **e** because it is neither plural nor weak. On the other hand, the adjective **lene** has a final **e** in the expression *As lene was his hors as is a rake* (A 287) tho it is neither plural nor weak. The explanation of the final **e** in **lene** is not grammatical but etymological; the word has a final **e** because it ended in **e** in Old English, being derived from Old English **hlǣne**. Final **e** in **goode** is inflectional, final **e** in **lene** is etymological.

36. Inflectional Final e. Inflectional final **e** occurs in adjectives and verbs.

1. Adjectives (see **27** above)

Final **e** occurs:

a. In the weak form of the adjective
b. In the plural form of the adjective[31]

[31] When it modifies a plural noun the pronoun **his** is very commonly written **hise** in good manuscripts, and the final **e** is sometimes pronounced. This final **e** is from the analogy of the final **e** of plural adjectives. So also is the final **e** of **these, thise,** plural of **thes, this** (see **29** above).

2. Verbs (see **31-33** above)

Final **e** occurs:

a. In the present indicative first person singular of **strong** and **weak** verbs
b. In the preterit indicative first and third persons singular of **weak** verbs
c. In the preterit indicative second person singular of **strong** verbs
d. In the present subjunctive singular of **strong** and **weak** verbs
e. In the preterit subjunctive singular of **strong** and **weak** verbs
f. In the imperative singular of many **weak** verbs
g. In the gerund of **monosyllabic** verbs, e.g., **to done**, F 334
h. In the present participle of **strong** and **weak** verbs

Final **e** interchanging with **en** occurs:

i. In the present indicative plural of **strong** and **weak** verbs
j. In the preterit indicative plural of **strong** and **weak** verbs
k. In the present subjunctive plural of **strong** and **weak** verbs
l. In the preterit subjunctive plural of **strong** and **weak** verbs
m. In the infinitive and gerund of **strong** and **weak** verbs
n. In the past participle of **strong** verbs[32]

37. Etymological Final e. Etymological final **e** occurs in nouns, adjectives, pronouns, adverbs, prepositions, and conjunctions.

1. Nouns

Final **e** occurs:

a. In nouns derived from Old English nouns which ended in a vowel (**a**, **e**, or **u**); e.g., **tyme**, from OE **tīma** (A 44); **sonne**, from OE **sunne** (A 7); **tale**, from OE **talu** (A 36)
b. In nouns derived from Old English **feminine** nouns which ended in a consonant; e.g., **reste**, from OE **rest**, fem. (A 30)
c. In some nouns derived from Old English nouns ending in **-en**; e.g., **mayde**, from OE **mæġden** (A 69)
d. In nouns derived from Old French nouns ending in **e**; e.g., **corage**, from OFr **corage** (A 22)

[32] For simplicity the preteritive-present verbs, are ignored in this paragraph. Their preterits are like those of weak verbs, and their present indicative plural either has the ending **-e(n)** or is without ending. (See **33** above.)

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e. In the "petrified" dative which occurs in certain phrases consisting of a preposition immediately followed by a noun; e.g., **out of towne** (A 566)[33]

2. Adjectives
Final **e** occurs:
a. In adjectives derived from Old English adjectives ending in **e**; e.g., **lene**, from OE **hlæne** (A 287)
b. In the comparative form of a few adjectives; e.g., **more**, from OE **māra, māre**[34]
c. In the "petrified" dative which occurs in certain phrases consisting of a preposition immediately followed by an adjective used as a noun; e.g., **with-alle** (A 127)
d. In adjectives derived from Old French adjectives ending in **e**; e.g., **straunge**, from OFr **estrange** (A 13)

3. Pronouns
Final **e** is usually written and occasionally pronounced in **oure**, from OE **ūre**; in **hire, here** (*her*), from OE **hire**; and in **hire, here** (*their*) from OE **hira, heora**

4. Adverbs, Prepositions, and Conjunctions
Final **e** occurs:
a. In adverbs derived from adjectives; e.g., **faire** (A 94), from the adjective **fair** (A 154)
b. In adverbs, prepositions, and conjunctions whose originals had a final vowel in Old English; e.g., **sone**, from OE **sōna** (B 1702); **thanne**, from OE **þonne** (D 2004); **inne**, from OE **inne** (A 41); **whanne**, from OE **hwonne** (F 1406)
c. In adverbs, prepositions, and conjunctions whose originals in Old English ended in **-an**; e.g., **bifore**, from OE **beforan** (A 377); **with-oute**, from OE **wiþūtan** (A 343); **sithe**, from OE **siþþan**

[33] The final **e** in **of towne** is not a genuine inflection in the English of Chaucer's time. In early Middle English the dative singular always ended in **e**, but in the course of time the accusative was substituted for the dative wherever the two cases differed in form. A few phrases, however, like **of towne, on live, to bedde**, etc., were in such constant use that they resisted change and were preserved unaltered long after the dative form had become obsolete in the language as a whole. We find therefore that Chaucer says **of towne** in A 566, but **of the toun** in A 217.

[34] The usual comparative ending is **-er**.

38. Inorganic Final e. A few nouns and adjectives in Middle English had final **e**'s (not inflectional) which cannot be explained upon any of the grounds stated in **37**; e.g., **gate** (C 729), from OE **ġeat**, neut.; **dale** (B 4013), from OE **dæl**, neut.; **weye** (B 385), from OE **weġ**, masc.; **pere** (F 678), from OFr **per**; **bare** (A 683), from OE **bær**; **harde** (D 2228), from OE **heard**. Such final **e**'s we call **inorganic** final **e**'s. These words acquired final **e** in early Middle English as the result of some analogy or association which in most cases we are not able to trace with certainty.

39. Scribal e's. Occasionally even in the best and earliest manuscripts of Chaucer, and frequently in the poorer and later manuscripts, final **e**'s are written which were never pronounced in Middle English. Such **e**'s we call **scribal e**'s. An example is **month** (A 92), from OE **mōnaþ**, masc.; the word is written with final **e** in the Ellesmere manuscript, but is never pronounced with final **e** in Chaucer or in the language of any other Middle English writer.

40. Elision, Apocope, and Syncope. If one pronounces in reading Chaucer's verse all the final **e**'s that are grammatically or etymologically justifiable, the metrical structure of the verse is often seriously impaired or entirely destroyed. It is clear that Chaucer did not intend that every possible final **e** should be sounded. Final **e** is usually **elided** when the following word begins with a vowel or "weak **h**";[35] e.g., in **couthe** (A 14) and **dresse** (A 106). Moreover, final **e** is often lost before words beginning with a consonant; e.g., **wistę** (A 224), **tymę** (A 102), **metę** (A 136). The loss of final **e** before consonants is called **apocope** or **apocopation**. This is to be distinguished from **syncope** or **syncopation**, which is the loss of a vowel **between** two consonants of the same word; e.g., "*Cometh neer," quod he, "my lady prioresse"* (A 839). In using apocopated forms in his verse, however, Chaucer was not doing violence to the language of his time, as a modern writer would be doing if he omitted the final vowel of *navy* or *china*. In Chaucer's time the final **e** was beginning to be lost, and by the end of the fifteenth century it had entirely disappeared from the language. In Chaucer's time the final **e** was still pronounced, but not universally, so that forms both with and without final **e** were in use. Chaucer, therefore, tho he generally preferred the forms with final **e**, used the forms without final **e** when it suited him to do so. He always used the forms with final **e** in rime.

[35] "Weak **h**" is the **h** in words like **he, him, hem, her, hath, hadde**, etc., in which the **h** was pronounced only when the word was strongly stressed, and the silent **h** in French words like **honour**, etc.

PART III

THE HISTORY OF ENGLISH SOUNDS

40. Pronunciation of Old English. The pronunciation of the Old English vowels and diphthongs is shown in the following table:

OE Spelling	Pronunciation	Examples
ā	[ā]	**stān**, *stone* [stān]
a	[a]	**man**, *man* [man]
ǣ	[ɛ̄]	**hǣþ**, *heath* [hɛ̄þ]
æ	[æ]	**þæt**, *that* [þæt]
ē	[ē]	**swēte**, *sweet* [swētę]
e	[ę]	**helpan**, *help* [hęlpan]
ī	[ī]	**rīdan**, *ride* [rīdan]
i	[i]	**drincan**, *drink* [driŋkan]
ō	[ō]	**dōn**, *do* [dōn]
o	[ǫ]	**crop**, *crop* [krǫp]
ū	[ū]	**hūs**, *house* [hūs]
u	[u]	**sunu**, *son* [sunu]
ȳ	[ȳ]	**fȳr**, *fire* [fȳr]
y	[y]	**þynne**, *thin* [þynnę]
ēa	[ɛ̄ə]	**strēam**, *stream* [strɛ̄əm]
ea	[æə]	**hearpe**, *harp* [hæərpę]
ēo	[ēo]	**bēon**, *be* [bēon]
eo	[ęo]	**weorc**, *work* [węork]
īe	[iə]	**hīeran**, *hear* [hīəran]
ie	[iə]	**ieldra**, *elder* [iəldra]

The pronunciation of the Old English consonants is shown in the following table:

OE Spelling	Pronunciation	Examples
c	[k]	**cēpan**, *keep* [kēpan]
ċ	[tʃ]	**ċīdan**, *chide* [tʃīdan]

OE Spelling	Pronunciation	Examples
cg	[dʒ]	**brycg**, *bridge* [brydʒ]
g	[ɣ]	**boga**, *bow* [bǫɣa]
ġ	[j]	**ġiefan**, *give* [jiəvan]
ng	[ŋg]	**singan**, *sing* [siŋgan]
sc	[ʃ]	**scip**, *ship* [ʃip]

h before consonants and after vowels is pronounced like **ch** in German **ich, nacht**; e.g., **niht**, *night*, **hēah**, *high*.

f and **s** are pronounced like [v] and [z] when they occur between vowels, as in **ġiefan**, *give*, and **rīsan**, *rise*; like [f] and [s] when they are initial or final, as in **fæder**, *father*, **stæf**, *staff*, **sunu**, *son*, **wæs**, *was*.

þ and **ð** are used without distinction for the sounds [þ] and [ð]. They are pronounced like [ð] when they occur between vowels, as in **cūðe**, *knew*; like [þ] when they are **initial** or **final**, as in **þæt**, *that*, **cūþ**, *known*.

r is strongly trilled with the tip of the tongue.

The other Old English consonants are pronounced as in Modern English. But double consonants were pronounced double, as in Modern English *pen-knife, book-case*.

41. Old English in Phonetic Notation. The Old English version of the parable of the Good Samaritan, Luke 10:30-35, in the Old English spelling and accompanied by a literal translation, is as follows:

Sum man fērde fram Hierusalem tō Hiericho and becōm on
A-certain man went from Jerusalem to Jericho and fell among

þā scaðan, þā hine berēafodon and tintregodon hine and forlēton
the thieves, who him robbed and tortured him and left

hine samcwicne. Þā ġebyrede hit þæt sum sācerd fērde on
him half-alive. Then happened it that a-certain priest went on

þām ilcan weġe; and þā hē þæt ġeseah, hē hine forbēah.
the same way; and when he that saw, he from-him turned-away.

And eall swā sē diacon, þā hē wæs wið þā stōwe and þæt ġeseah,
And all so the deacon, when he was by the place and that saw,

hē hine ēac forbēah. Þā fērde sum Samaritanisc
he from-him also turned-away. Then went a-certain Samaritan

man wið hine; þā hē hine ġeseah, ðā wearð hē mid
man opposite him; when he him saw, then became he with

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mildheortnesse ofer hine āstyred. Þa ġenēalæhte hē and wrāð
pity over him moved. Then approached he and bound

his wunda and on āġēat ele and wīn and hine on his nīeten sette
his wounds and in poured oil and wine and him on his beast set

and ġelædde on his læċehūs and hine lācnode; and brōhte ōþrum
and took into his hospital and him treated; and brought the-next

dæġe twēġen peningas and sealde þām læċe and þus cwæð,
day two pennies and gave to-the physician and thus said,

"Beġīem his; and swā hwæt swā þū māre tō ġedēst,
"Take-care-of him; and whatever thou more in-addition doest,

þonne iċ cume, iċ hit forġielde þē."
when I come, I it shall-repay thee."

Transcribed in phonetic notation the Old English passage just given is as follows:

sum man fērdę fram hiəruzalęm tō hiərikǫ and bękōm ǫn þā ſaðan, þā hinę bęrē̜əvǫdǫn and tintręɣǫdǫn hinę and fǫrlētǫn hinę samkwiknę. þā jębyrędę hit þæt sum sākęrd fērdę ǫn þām ilkan węję; and þā hē þæt jęsæəh, hē hinę fǫrbē̜əh. and æəll swā sē dīakǫn, þā hē wæs wiþ þā stōwę and þæt jęsæəh, hē hinę ē̜ək fǫrbē̜əh. þā fērdę sum samaritaniſ man wiþ hinę; þā hē hinę jęsæəh, þā wæərþ hē mid mildhęortnęssę ǫvęr hinę āstyręd. þā jęnē̜ələ̄htę hē and wrāþ his wunda and ǫn ājē̜at ęlę and wīn and hinę ǫn his nīətęn sętte and jęlē̜ddę ǫn his lętſęhūs and hinę lāknǫdę; and brōhtę ōðrum dæję twējęn pęnɪŋgas and sæəldę þām lētſę and þus kwæþ, "bęjīəm his; and swā hwæt swā þū māręˌ tō jędēst, þǫnnę itſ kumę, itſ hit fǫrjiəldę þē."

42. Normal Development of Old English Vowels. The normal development[36] of the Old English vowel sounds in the Midland dialect of Middle English and of the Middle English sounds in Modern English is shown in the following table:

[36] The normal development of a vowel is that which took place when its development was not affected by the influence of neighboring sounds or by changes of quantity. An account of the changes that took place in the English vowel sounds as a result of these special conditions will be found below in sections **43** and **44**.

Old English[37]				Middle English			Modern English	
ā	[ā]	**stān**	[stān]	[ǭ]	**ston**	[stǭn]	[ō][39c]	[stōn]
a	[a]	**þanc**	[þaŋk]	[a]	**thank**	[þaŋk]	[æ]	[þæŋk]
æ	[æ]	**þæt**	[þæt]	[a]	**that**	[þat]	[æ]	[ðæt]
ǣ	[ę̄]	**hǣþ**	[hę̄þ]	[ę̄]	**heeth**	[hę̄þ]	[i][39c]	[hiþ]
ē	[ē][38]	**swēte**	[swētę]	[ē][38]	**swete**	[swētə]	[i][39c]	[swīt]
e	[ę]	**helpan**	[hęlpan]	[ę]	**helpe(n)**	[hęlpən]	[ę]	[hęlp]
ī	[ī][38]	**rīdan**	[rīdan]	[ī][38]	**ride(n)**	[rīdən]	[ai]	[raid]
i	[i]	**drincan**	[driŋkan]	[i]	**drinke(n)**	[driŋkən]	[i]	[driŋk]
ō	[ō][38]	**fōda**	[fōda]	[ǫ][38]	**fode**	[fōdə]	[ū][39c]	[fūd]
o	[ǫ]	**oxa**	[ǫksa]	[ǫ]	**oxe**	[ǫksə]	[a][39d]	[aks]
ū	[ū][38]	**hūs**	[hūs]	[ū][38]	**hous**	[hūs]	[au]	[haus]
u	[u]	**sunu**	[sunu]	[u]	**sone**	[sunə]	[ʌ]	[sʌn]
ȳ	[ȳ]	**fȳr**	[fȳr]	[i]	**fyr**	[fir]	[ai]	[fair]
y	[y]	**fyllan**	[fyllan]	[i]	**fille(n)**	[fillən]	[i]	[fil]
ēa	[ę̄ə]	**strēam**	[strę̄əm]	[ę̄]	**streem**	[strę̄m]	[i][39c]	[strīm]
ea	[æə]	**earm**	[æərm]	[a]	**arm**	[arm][39b]		
ēo	[ēo]	**bēon**	[bēon]	[ē][39a]	**bee(n)**	[bēn]	[i][39c]	[bī]
eo	[ęo]	**weorc**	[węork]	[ę][39a]	**werk**	[węrk][39b]		

[37] The Old English sounds which are taken as the basis of this table are those of the **Mercian** dialect, which was that from which the Midland dialect of Middle English was derived. The sounds of the **Mercian** dialect differed in certain respects from those of **West-Saxon**, which is the dialect in which most of the Old English literature is preserved and upon which the Old English dictionaries are based. For example, the Mercian dialect did not contain the West-Saxon diphthongs **ie** and **ie**, and it had the vowel **ē** in many words which in West-Saxon have the vowel **æ**; e.g., West-Saxon **dæd** was Mercian **dēd**. In the Mercian dialect the vowel **æ** was always the result of umlaut.

[38] The Modern English sounds given as the equivalents of Old and Middle English **ē**, **ī**, **ō**, and **ū** are only approximate equivalents, for (as explained above in note 10) the Modern English sounds which we have represented by the symbols [ē], [i], [ō], and [ū] are in reality diphthongs, not simple vowels. Old and Middle English **ē**, **i**, **ō**, and **ū** were simple vowels, pronounced like the corresponding vowels of Modern German.

[39a] It is probable that OE **ēo** and **eo** first changed (at least in some localities) to early ME [ę̄] and [ę], and that [ę̄] and [ę] developed later into [ē] and [e]. The symbols [ę̄] and [ę] represent respectively the vowels of German **hören** and **wörter**.

[39b] The Modern English development of the vowel in this word is due to the ſ that follows it; see **44**, **1** below.

[39c] The Modern English sounds which we represent by the symbols [ē] [ī], [ō] and [ū] are in reality, as explained above in notes 33 and 10, diphthongs, not simple vowels.

[39d] ME [ǫ], or a vowel much like it, has been preserved in the speech of England and New England, but it has become [a] in most parts of the United States.

The following table shows the normal development in Modern English of certain sounds which developed in Middle English as the result of certain special conditions which will be explained below in section **43**.

Middle English			Modern English	
[ā]	**name**	**[nāmə]**	[ē][40]	**[nēm]**
[au]	**faught**	**[fauht]**	**[fǭt]**	
[ęi]	**they**	**[þęi]**	[ē][40]	**[ðē]**
[ęu]	**fewe**	**[fęuə]**	**[jū]**	**[fjū]**
[iu]	**humour**	**[hiumūr], rude [riudə]**	**[jū] or [ū]**	**[hjūmər], [rūd]**
[ǫi]	**boy**	**[bǫi]**	**[ǫi]**	**[bǫi]**
[ǭu]	**bowe**	**[bǭuə]**	**[ō][40]**	**[bō]**
[ǫu]	**thoght**	**[þǫuht]**	**[ǭ]**	**[þǭt]**

43. Special Developments in Middle English. The most important special developments of the Old English vowel sounds in Middle English are as follows:

1. Changes in the quantity of vowels.

a. Shortening of long vowels. Old English long vowels were shortened in early Middle English (before the end of the twelfth century) when they were followed by a double consonant or by a group of two or more consonants;[41] e.g., OE **lǣdde**, ME **ledde [lędə]**; OE **lǣssa**, ME **lesse [lęsə]**; OE **cēpte**, ME **kepte [kęptə]**; OE **wīsdōm**, ME **wisdom [wisdōm]**.

Old English long vowels were also frequently shortened in Middle English when the second syllable of the word was **[i]**; e.g., OE **ænig**, ME **eny [ęnī]**; OE **sārig**, ME **sory [sǫrī]**.

[40] The Modern English sounds which we represent by the symbols **ē** and **ō** are, in reality, as explained above in notes 38 and 10, diphthongs, not simple vowels.

[41] Shortening of long vowels did not take place, however, before the consonant groups (see note 42 below) which caused lengthening in late Old English. Nor did it take place before the combination **st** unless a third consonant followed; it is for this reason that we have MnE **[kraist]** from Old English **Crīst**, but MnE **[krismәs]** from Old English **crīstmæsse**.

b. Lengthening of short vowels.[42] In the thirteenth century the short vowels **a**, **e**, and **o** were lengthened in open syllables,[43a] so that **a** became [ā],[43b] **e** became [ę̄], and **ǫ** became [ǭ]; e.g., OE **nama**, ME **name [nāmə]**; OE **fæder**, ME **fader [fādər]**; OE **mete**, ME **mete [mętə]**; OE **stolen**, ME **stolen [stǭlən]**. This lengthening did not take place, however, when the second syllable of the word was [ī]; e.g., OE **hefiġ**, ME **hevy [hęvī]**; OE **bodiġ**, ME **body [bǫdī]**. And we often find short **a**, **e**, and **o** in open syllables when the second syllable of the word ended in **l**, **r**, **m**, or **n**; e.g., OE **sadol**, ME **sadel [sadəl]**; OE **wæter**, ME **water [watər]**; OE **heofon**, ME **heven [hęvən]**.

2. Development of new diphthongs.

As may be seen from the table of sound changes given above in section **42**, the Old English diphthongs **ēa**, **ea**, **ēo**, and **eo** became simple vowels in Middle English. In Middle English, however, there developed a new series of diphthongs: [ai], [ęi], [au], [ęu], [iu], [ǫi], [ǭu], and [ǫu]. The principal sources of these diphthongs in the Midland dialect were as follows:

[ai] developed out of Old English **æ** followed by [j], spelled **ġ**; e.g., OE **dæġ [dæj]**, ME **dai**; OE **sæġde [sæjdę]**, ME **saide**. In early Middle English this diphthong had the sound of [ai], but in late Middle English it became identical in sound with the diphthong [ęi].

[42] In late Old English all short vowels were lengthened when they were followed by one of the consonant combinations **ld**, **mb**, **nd**, **ng**, **rd**, **rn**, and **rð**. Many long vowels which originated in this way remained long thruout the Middle English period and have developed in Modern English like the other Middle English long vowels; e.g., OE **feld**, ME **feeld [fēld]**, MnE **[fīld]**; OE **findan**, ME **finde(n) [finden]**, MnE **[faind]**; OE **grund**, ME **ground [grūnd]**, MnE **[graund]**. Modern English **[ōld]** is from Middle English **[ǭld]**, which developed regularly from late Old English **āld**, earlier **ald** (West-Saxon **eald**). But in a great many words these lengthened vowels were shortened in Middle English. Shortening always occurred when the consonant group was followed by a third consonant; e.g., OE **ċild**, MnE **[tſaild]** from ME **[tſild]**, but MnE **[tſildrən]** from ME **[tſildrən]**.

[43] For a definition of open syllable see note 22 above.

[43b] Previous to the period when short vowels were lengthened in open syllables, Old English **ā** had become [ǭ] in Middle English, and for a certain period, therefore, the sound [ā] did not exist in the language. But when **a** was lengthened in open syllables the sound [ā] was reintroduced. The [ā] which originated in this way never became [ǭ].

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[ęi] developed out of Old English **e**, **ē** or **æ**, followed by [j], spelled **g**; e.g., OE **weġ** [węj], ME **wey** [węi]; OE **twēġen** [twējęn], ME **tweie(n)**; OE **æġ** [ęj], ME **ei** [ęi].

[au] developed:

(1) out of Old English **a** followed by **w**; e.g., OE **clawu** [klawu], ME **clawe** [klauə];

(2) out of Old English **a** followed by [ɣ], spelled **g**;[44] e.g., OE **dragan** [draɣan], ME **drawe(n)** [drauən];

(3) out of Old English **ea** followed by **h**; e.g., OE **feaht**, ME **faught** [fauht].

[ęu] developed out of Old English **ēa** followed by **w**; e.g., OE **fēawe** [fę̄əwə], ME **fewe** [fęuə].

[iu] developed out of Old English **ī** followed by **w**; e.g., OE **stīweard** [stīwæərd], ME **stiward** [stiuard]. But the commonest source of [iu] in Middle English was the French vowel [ȳ], which was written **u**. The sound [ȳ] did not occur in the Midland dialect of Middle English, and therefore French loan-words which contained this sound were pronounced with the diphthong [iu], which was the nearest English equivalent; e.g. ME **nature** [nātiurə], from Old French **nature** [natȳrə].[45]

[ǫi] occurs almost exclusively in French loan words; e.g., ME **joie** from Old French **joie**.

[o͞u] developed:

(1) out of Old English **ā** or **ō** followed by **w**; e.g., OE **cnāwan** [knāwan], Middle English **knowe(n)** [kno͞uən]; OE **grōwan** [grōwan], ME **growe(n)** [gro͞uən].

[44] This sound, the **g** of North German **sagen**, is not a stop consonant (like **g** in *go*) but an open consonant or spirant which somewhat resembles English **w** but is made without any rounding of the lips.

[45] A diphthong spelled **ew** also developed out of OE **ēo** followed by **w**, e.g., in ME **knew** from OE **cnēow**. Some scholars are of opinion that this diphthong had the sound of [eu] or [ēu]. It no doubt had this sound in very early ME, but it seems probable that in Chaucer's time it had become [iu]. This may be inferred from the fact that French loan words which had [ȳ] in Old French are very frequently spelled in Middle English with **ew** instead of **u**, e.g., **vertew**, **crewel**, instead of **vertu**, **cruel**, and also from the fact that the [iu] which developed in ME out of OE **īw** was also spelled **ew** or **u** instead of **iw** or **iu**, e.g., **steward** and **Tuesday** (from OE **Tīwes dæġ**).

(2) out of Old English **ā** followed by [ɣ], spelled **g**; e.g., OE **āgen** [āɣęn], ME **owe(n)** [o͞uən].

(3) out of Old English **o** when it was in an open syllable followed by [ɣ]; e.g., OE **boga** [boɣa], ME **bowe** [bo͞uə].

[ǫu] developed out of Old English **o**, **ō**, or **ā** followed by **ht**; e.g., OE **bohte**, ME **boughte** [bǫuhtə]; OE **sōhte**, ME **soghte** [sǫuhtə]; OE **āhte**, ME **oughte** [ǫuhtə].[46]

44. Special Developments in Modern English. The normal development of the Middle English vowel sounds in Modern English has been shown above in section **42**. The most important special developments that took place as the result of the influence of neighboring sounds or changes of quantity are these:

1. Special developments before **r**

Middle English [ę] followed by **r** often changed to [a] in late Middle English or very early Modern English and later developed into [ā]; e.g., ME **sterve(n)** [stęrvən], early MnE [starv], MnE [stārv].

Middle English [a] followed by **r** has become [ā] in Modern English; e.g., ME **hard** [hard], MnE [hārd].

Middle English [ǫ] followed by **r** has become [o͞r] in Modern English; e.g., ME **for** [fǫr], MnE [fo͞r].

Middle English [ir] and [ur] have regularly, and Middle English [ęr] has frequently, become [ər] in Modern English; e.g., ME **first** [first], MnE [fərst]; ME **curse(n)** [kursən], MnE [kərs]; ME **lerned** [lęrnəd], MnE [lərnəd].

Middle English [ā] and [ęi] followed by **r** have become Modern English [e͞ə]; ME **spare(n)** [spārən], MnE [spe͞ər]; ME **fair** [fęir], MnE [fe͞ər].

Middle English [e͞ə] has frequently been preserved before **r** in Modern English; e.g., ME **bere(n)** [be͞rən], MnE [be͞ər].

Modern English [ī] and [ū] before **r**, for example in [hīr] and [fūr] are not the [ī] and [ū] of [īt] and [būt], but a little more open; in quality they approximate to lengthened [i] and [u].

[46] The **ō** of OE **sōhte** was shortened before **ht** (see **43**, **la** above); the **ā** of OE **āhte** first became [o͞ə] and was then shortened to [ǫ] before the **ht**.

Middle English [ō] and [o͞ə] followed by **r** have become [o͞r] in Modern English; e.g., ME **swoor** [swōr], MnE [swo͞r], ME **more** [mo͞rə], MnE [mo͞r].[47]

2. Special developments before **l**.

Middle English [a] followed by **l** plus another consonant or final **l** was diphthongised to [au] in early Modern English; this diphthong then developed, like Middle English [au], into [o͞]; e.g., ME **smal** [smal], early MnE [smaul], MnE [smo͞l]; ME **bald** [bald], early MnE [bauld], MnE [bo͞ld].[48]

Middle English [ǫ] followed by **l** was diphthongised to [o͞u] in early Modern English; this diphthong then developed, like Middle English [o͞u], into Modern English [ō]; e.g., ME **folk** [fǫlk], early MnE [fo͞ulk], MnE [fōk].

3. Special developments after [w].

When preceded by **w** Middle English [a] (including the [a] which developed from [ę] before **r**) became [ǫ] in the seventeenth century and has since developed into Modern English [o͞] or [a]; e.g., ME **water** [watər], MnE [wo͞tr]; ME **warm** [warm], MnE [wo͞rm]; ME **washen** [waʃən], MnE [waʃ].[49]

4. Development of Modern English [ā].

In standard British English and in the dialect of southern New England, Middle English [a] has developed with more or less regularity into [ā] when followed by

lm,	e.g.,	MnE	[kām]
lf,	”	”	[kāf]
lv,	”	”	[sāv]
[f], final	”	”	[tfāf]

[47] Long vowels before **r** in Modern English are really diphthongs to a **greater** or less degree; e.g., **starve**, **for**, **fair**, **hear**, and **sure** are rather [staərv], [fǫər], [fęər], [hiər], and [fuər] than [stārv], [fo͞r], [fe͞r], [hīr], and [fūr].

[48] But before **lm**, **lf**, and **lv** Middle English [a] has developed into [ā] or [e͞]; see **44**, **4** below.

[49] British standard English has [ǫ] for American [a] in these words, but both in England and America there is a good deal of fluctuation between [o͞] and [ǫ] or [a].

[ð],	e.g.,	MnE	[fāðər]
[þ],	”	”	[pāþ]
[ft],	”	”	[āftər]
[s], final	”	”	[glās]
st,	”	”	[pāst]
sk,	”	”	[āsk]
sp,	”	”	[klāsp]
[sf],	”	”	[blāsfim]
mp,	”	”	[ęgzāmpl]
nt,	”	”	[tfānt]
nd,	”	”	[kəmānd]
[ns]	”	”	[dāns]
[ntf],	”	”	[stāntf]

In American English the great majority of these words have the vowel [æ] or [e͞], e.g., [pæþ], [pe͞þ]; [æsk], [e͞sk], etc.

5. Preservation of Middle English [ū] and [u].

Middle English [ū] has been preserved in Modern English before lip consonants (**b**, **p**, **m**, **f**, **v**); e.g., ME **stoupe(n)** [stūpən], MnE [stū͞p]; ME **toumbe** [tūmbə], MnE [tūm]. In some words this [ū] before lip consonants was shortened to [u] and afterwards changed to [ʌ]; e.g., ME **shouve(n)** [ʃūvən], MnE [ʃʌv]; ME **double** [dūbəl], MnE [dʌbl]; ME **roum** [rūm], MnE [rum], also [rūm].

Middle English [u] has been preserved in Modern English under the following circumstances: regularly between lip consonants and **l**; e.g., ME **bole** [bulə], MnE [bul]; ME **ful** [ful], MnE [ful]; ME **wolf** [wulf], MnE [wulf]; and frequently between lip consonants and consonants other than **l**; e.g., ME **wode** [wudə], MnE [wud]; ME **putte(n)** [puttən], MnE [put].

6. [ū] for Middle English [iu].

Middle English [iu] has become [ū] under the following circumstances: regularly after **r**, and after **l** preceded by another consonant; e.g., ME **rude** [riudə], MnE [rūd]; ME **blew** [bliu], MnE [blū]; and frequently after **l**, **s**, **t**, **d**, and **n**; e.g., ME **lute** [liutə], MnE [lūt]; ME **Susanne** [siuzannə], MnE [sūzən]; ME **Tuesday** [tiuəsdęi], MnE (especially American) [tūzdi]; ME **due** [diuə], MnE (especially American) [dū]; ME **newe** [niuə]. MnE (especially American) [nū].

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7. [i] for Middle English [ɐ].

Middle English [ɐ] has become [i] when followed by **n** plus another consonant or combination of consonants (not [þ] or [tʃ], e.g., MnE **strength**, **bench**); e.g., ME **Engelond** [ɐŋgəlɔ̄nd], MnE [iŋglənd].

8. Shortening of Middle English [ɐ̄].

Before Middle English [ɐ̄] had become [ī] it was often shortened in Modern English when it was followed by **d**, **t**, or [þ]; e.g., ME **deed** [dɐ̄d], MnE [dɐd]; ME **swete**(**n**) [swɐ̄tən], MnE [swɐt]; ME **deeth** [dɐ̄þ], MnE [dɐþ].

9. Shortening of [ū] from Middle English [ō].

After Middle English [ō] had become [ū], the [ū] was in a great many words shortened when it was followed by **d**, **t**, or **k**; in some words the result of this shortening is [u], but in others the [u] has undergone the further change of [u] to [ʌ]; e.g., ME **good** [gōd], MnE [gud]; ME **blood** [blōd], MnE [blʌd]; ME **foot** [fōt], MnE [fut]; ME **book** [bōk], MnE [buk].

10. Lengthening of [i] before [h].

When [h] in the combination **ht** was lost, a preceding [i] was lengthened to [ī] and was afterwards changed to [ai]; e.g., ME **right** [riht], MnE [rait].

11. Lengthening of Middle English [ǫ] and [a].

Middle English [ǫ] has frequently been lengthened in Modern English to [ǭ] when followed by [f], [s], or [þ]; e.g., ME **of** [ǫf], MnE [ǭf]; ME **los** [lǫs], MnE [lǭs]; ME **motthe** [mǫþþə], MnE [mǭþ].

In American English, Middle English [ǫ] has commonly been lengthened to [ǭ] when followed by [ŋg]; e.g., ME **long** [lǫŋg], MnE [lǭŋ]; it is also often lengthened when followed by [g]; e.g., ME **frogge** [frǫggə], MnE [frǭg], also [frag] and (in New England) [frǫg].

In American English, Modern English [æ] from Middle English [a] has commonly been lengthened to [ɐ̄] when followed by **d**, [g], **m**, **n**, **ng**; e.g., ME **glad** [glad], MnE [glɐ̄d], ME **land** [land], MnE [lɐ̄nd]; ME **sang** [saŋg], MnE [sɐ̄ŋ].

45. Vowels in Unaccented Syllables. The sound changes which have been explained in the preceding sections are those which were undergone by vowels in accented syllables. The changes which were undergone in Middle English by the Old English vowels of unaccented syllables are very much simpler in their character, and will be considered later in connection with the inflections of Middle English.[50]

46. Consonant Sounds. The most important changes that have taken place in the consonant sounds of English are these:

1. Middle English changes.

Old English final **m** in unstressed syllables became Middle English **n**; e.g., OE **endum**, ME **enden**.

Final **n** was very frequently lost in unstressed syllables, so that the common inflectional ending **-en** was very often reduced to **-e**; e.g., OE **singan**, ME **singen** or **singe**.

Old English initial **hn**, **wl**, **hl**, and **hr** became Middle English **n**, **l**, **l**, and **r**; e.g., OE **hnecca**, ME **necke**; OE **wlispian**, ME **lispen**; OE **hlāf** ME **lof**; OE **hring**, ME **ring**.

Old English initial [ɣ], which was an open consonant or spirant, became in Middle English the stop consonant [g];[51] e.g., OE **gōd** [ɣōd], ME **good** [gōd]. But when it was preceded by a consonant and followed by a vowel, Old English [ɣ] became [w]; e.g., OE **hālgian**, ME **halwie**(**n**).

2. Modern English changes.

Initial [þ] changed to [ð] in a number of pronouns and particles which were commonly pronounced without stress, e.g., **the**, **they**, **them**, **thou**, **thee**, **thy**, **that**, **those**, **this**, **these**, **then**, **than**, **there**.

Final [f], [s], and [þ] became [v], [z], and [ð] if they were preceded by a vowel that was without stress or if they occurred in words that were commonly pronounced without stress in the sentence; e.g., ME **actif**, MnE **active**; ME **of** [ǫf], MnE [əv];[52] ME **faces** [fāsəs], MnE [fēsəz]; ME **his** [his], MnE [hiz]; ME **with** [wiþ], MnE [wið].

[50] See section 48 below.

[51] When it was not initial but was preceded by a vowel, [ɣ] lost its consonantal quality and united with the vowel to form a diphthong; see section 43, 2 above.

[52] Modern English **off** [ǭf] is the stressed form of **of**; in **of** the [f] changed to [v] because of lack of stress, but in **off** the [f] remained unchanged.

Initial **gn** and **kn** have become **n** and initial **wr** has become **r**; e.g., ME **gnawe**(**n**) [gnauən], MnE [nǭ]; ME **knight** [kniht], MnE [nait]; ME **write**(**n**) [wrītən], MnE [rait].

Final **mb** has been reduced to **m**; e.g., ME **domb** [dumb], MnE [dʌm].

Final [ŋg] has been reduced to [ŋ]; e.g., ME **thing** [þiŋg], MnE [þiŋ].

l has been lost before **k** and the lip consonants **m** and **f** when the vowel that preceded it was Middle English [a] or [ǫ]; e.g., ME **talke**(**n**) [talkən], MnE [tǭk]; ME **folk** [fǫlk], MnE [fōk]; ME **palm** [palm], MnE [pām]; ME **half** [half], MnE [hāf].

[h] has been lost before consonants and after vowels; e.g., ME **night** [niht], MnE [nait]; ME **saugh** [sauh], MnE [sǭ].[53]

Middle English double consonants have become single in Modern English; e.g., ME **sonne** [sunnə], MnE [sʌn]; ME **sitte**(**n**) [sittən], MnE [sit].

[sj] and **zj**] have become [ʃ] and [ʒ]; e.g., early MnE **special** [spɐsjal], MnE [spɐʃl]; early MnE **mission** [misjon], MnE [miʃən]; early MnE **portion** [pǫrsjon], MnE [pǫrʃən];[54] early MnE **vision** [vizjon], MnE [viʒən].

[tj] and [dj] have become [tʃ] and [dʒ]; e.g., early MnE **fortune** [fǫrtjun], MnE [fǭrtʃən]; early MnE **cordial** [kǭrdjæl], MnE [kǭrdʒl].

r in Modern English has lost its trilled sound and has become a vowel-like sound which tends to disappear before consonants.

[53] In some words Middle English [h] has become [f] in Modern English; e.g., ME **laughe**(**n**) [lauhən], MnE [lāf]; ME **tough** [tūh], MnE [tʌf]; in these words the vowel has also been modified in a special way; in the examples just given ME [au] has become [ā] instead of [ǭ], and ME [ū] has been shortened to [ʌ].

[54] The suffix **-tion** is merely a Latinised spelling of the suffix which was spelled **-cioun** or **-cion** in Middle English.

PART IV

HISTORICAL DEVELOPMENT OF MIDDLE ENGLISH INFLECTIONS

47. Declension of Nouns. The declension of nouns in Old English was rather complex; there were four cases, nominative, genitive, dative, and accusative; two numbers, singular and plural; and three genders, masculine, feminine, and neuter, which, like those of modern German, were largely independent of sex. In the late Middle English of Chaucer, on the other hand, the declension of nouns is extremely simple. The simplification which took place in the inflection of nouns in Middle English was the result of two causes, sound change and analogy.

48. Sound Change in Unaccented Syllables. The Middle English sound changes that were undergone by vowels in accented syllables have been explained in sections 42 and 43. The changes undergone by vowels in unaccented syllables were very much simpler in character and may be briefly stated as follows:

Old English **a**, **e**, **o**, and **u** became in unaccented syllables the vowel which was commonly written **e** and which probably was pronounced [ə];[55] e.g.

OE **belle** [bɐllɐ]	ME **belle** [bɐllə]
OE **oxa** [ǫksa]	ME **oxe** [ǫksə]
OE **nacod** [nakǫd]	ME **naked** [nākəd]
OE **sunu** [sunu]	ME **sune** [sunə]

This change in the pronunciation of vowels of unaccented syllables is the most important difference between Old English and Middle English.

[55] This unstressed vowel was also frequently written **i**, particularly in the North of England; it is probable that this variation of spelling represents a variation of pronunciation between [ə] and [i].

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49. Analogy. Analogy is the regularising, simplifying tendency of the human mind manifesting itself in language. The child who says *mans* for *men*, *foots* for *feet*, and *fighted* for *fought* is making use of analogy. In Modern English the preterits *dreamed* and *lighted* have been substituted for the older forms *dreamt* and *lit* because of the analogy of the great number of weak verbs which have the same vowel in the preterit as in the present. So in the Middle English noun declensions, many forms which were merely the Old English forms pronounced in a new way were displaced by different forms that were suggested by analogy. For example, in Old English and early Middle English the dative singular and the accusative singular were identical in the great majority of nouns. But in some nouns the dative singular ended in **e** and the accusative singular ended in a consonant. In these nouns, therefore, the analogy of the other nouns caused the old dative singular to be superseded by a form which was identical with the accusative. The Middle English forms that were developed from the Old English forms by sound change alone are called **historical** forms. Forms that were substituted for these historical forms by the process of analogy are called **analogical** forms.

NOUNS

50. Development of the Middle English Noun Declensions. The development of the Middle English noun declensions is shown in the tables printed below. In the first column are given the Old English forms. In the second column are given the **historical** Middle English forms that developed from the Old English forms by the process of sound change alone. In the third column are given **analogical** forms that displaced some of the historical forms. In the fourth column are given the late Middle English forms which we find (for example) in Chaucer; in this column the historical forms are printed in Roman type and the analogical forms in italics. The words in the first column exemplify the eleven principal types of noun declension in Old English: the strong masculine nouns **dōm** (*judgment*) and **ende** (*end*); the **u**-declension noun **sunu** (*son*); the strong feminine nouns **lufu** (*love*) and **hwīl** (*time*); the strong neuter nouns **lim** (*limb*), **hors** (*horse*), and **wīte** (*punishment*); the weak masculine noun **hunta** (*hunter*); the weak feminine noun **sunne** (*sun*); and the weak neuter noun **ēare** (*ear*).

	OLD ENGLISH	MIDDLE ENGLISH		
		Historical forms	Analogical forms	Late ME
51. dōm, masculine:				
Sing. Nom.	**dōm**	**doom**		**doom**
Gen.	**dōmes**	**doomes**		**doomes**
Dat.	**dōme**	**doome**	*doom*	*doom*
Acc.	**dōm**	**doom**		**doom**
Plur. Nom., Acc.	**dōmas**	**doomes**		**doomes**
Gen.	**dōma**	**doome**	*doomes*	*doomes*
Dat.	**dōmum**[56]	**doome(n)**[57]	*doomes*	*doomes*
52. ende, masculine:				
Sing. Nom.	**ende**	**ende**		**ende**
Gen.	**endes**	**endes**		**endes**
Dat.	**ende**	**ende**		**ende**
Acc.	**ende**	**ende**		**ende**
Plur. Nom., Acc.	**endas**	**endes**		**endes**
Gen.	**enda**	**ende**	*endes*	*endes*
Dat.	**endum**	**ende(n)**	*endes*	*endes*
53. sunu, masculine:				
Sing. Nom.	**sunu**	**sune**		**sone**[58]
Gen.	**suna**	**sune**	*sunes*	*sones*
Dat.	**suna**	**sune**		**sone**
Acc.	**sunu**	**sune**		**sone**
Plur. Nom., Acc.	**suna**	**sune**	*sunes*	*sones*
Gen.	**suna**	**sune**	*sunes*	*sones*
Dat.	**sunum**	**sune(n)**	*sunes*	*sones*

[56] See **46, 1** above for change of OE final **m** to ME final **n** in unstressed syllables.

[57] As stated above in section **46, 1** the ending **-en** was very frequently reduced to **-e** thru the loss of the final **n**; in these tables, therefore, the ending is printed **-e(n)**.

[58] In this column the forms are given in their late Middle English spelling; in the two former columns the forms are given in their early Middle English spelling.

	OLD ENGLISH	MIDDLE ENGLISH		
		Historical forms	Analogical forms	Late ME
54. lufu, feminine:				
Sing. Nom.	**lufu**	**luve**		**love**
Gen.	**lufe**	**luve**	*luves*	*loves*
Dat.	**lufe**	**luve**		**love**
Acc.	**lufe**	**luve**		**love**
Plur. Nom., Acc.	**lufa**	**luve**	*luves*	*loves*
Gen.	**lufa**	**luve**	*luves*	*loves*
Dat.	**lufum**	**luve(n)**	*luves*	*loves*
55. hwil, feminine:				
Sing. Nom.	**hwil**	**hwil**	*hwile*	*while*
Gen.	**hwile**	**hwile**	*hwiles*	*whiles*
Dat.	**hwile**	**hwile**		**while**
Acc.	**hwile**	**hwile**		**while**
Plur. Nom., Acc.	**hwila**	**hwile**	*hwiles*	*whiles*
Gen.	**hwila**	**hwile**	*hwiles*	*whiles*
Dat.	**hwilum**	**hwile(n)**	*hwiles*	*whiles*
56. lim, neuter:				
Sing. Nom.	**lim**	**lim**		**lim**
Gen.	**limes**	**limes**		**limes**
Dat.	**lime**	**lime**	*lim*	*lim*
Acc.	**lim**	**lim**		**lim**
Plur. Nom., Acc.	**limu**	**lime**	*limes*	*limes*
Gen.	**lima**	**lime**	*limes*	*limes*
Dat.	**limum**	**lime(n)**	*limes*	*limes*
57. hors, neuter:				
Sing. Nom.	**hors**	**hors**		**hors**
Gen.	**horses**	**horses**		**horses**
Dat.	**horse**	**horse**	*hors*	*hors*
Acc.	**hors**	**hors**		**hors**
Plur. Nom., Acc.	**hors**	**hors**	*horses*	*horses*
Gen.	**horsa**	**horse**	*horses*	*horses*
Dat.	**horsum**	**horse(n)**	*horses*	*horses*

	OLD ENGLISH	MIDDLE ENGLISH		
		Historical forms	Analogical forms	Late ME
58. wīte, neuter:				
Sing. Nom.	**wīte**	**wite**		**wite**
Gen.	**wītes**	**wites**		**wites**
Dat.	**wīte**	**wite**		**wite**
Acc.	**wīte**	**wite**		**wite**
Plur. Nom., Acc.	**wītu**	**wite**	*wites*	*wites*
Gen.	**wīta**	**wite**	*wites*	*wites*
Dat.	**wītum**	**wite(n)**	*wites*	*wites*
59. hunta, weak masculine:				
Sing. Nom.	**hunta**	**hunte**		**hunte**
Gen.	**huntan**	**hunte(n)**	*huntes*	*huntes*
Dat.	**huntan**	**hunte(n)**	*hunte*[59]	*hunte*
Acc.	**huntan**	**hunte(n)**	*hunte*[59]	*hunte*
Plur. Nom., Acc.	**huntan**	**hunte(n)**	*huntes*	*huntes*
Gen.	**huntena**	**huntene**	*huntes*	*huntes*
Dat.	**huntum**	**hunte(n)**	*huntes*	*huntes*
60. sunne, weak feminine:				
Sing. Nom.	**sunne**	**sunne**		**sonne**
Gen.	**sunnan**	**sunne(n)**	*sunnes*	*sonnes*
Dat.	**sunnan**	**sunne(n)**	*sunne*[59]	*sonne*
Acc.	**sunnan**	**sunne(n)**	*sunne*[59]	*sonne*
Plur. Nom., Acc.	**sunnan**	**sunne(n)**	*sunnes*	*sonnes*
Gen.	**sunnena**	**sunnene**	*sunnes*	*sonnes*
Dat.	**sunnum**	**sunne(n)**	*sunnes*	*sonnes*

[59] Inasmuch as the early Middle English ending **-en** was always liable to undergo reduction to **-e** thru loss of final **n** (see note 57 above), sound change was no doubt an important factor in the establishment of this form.

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		Historical forms	Analogical forms	Late ME
61. ēare, weak neuter:				
Sing. Nom.	**ēare**	**ere**		**ere**
Gen.	**ēaran**	**ere(n)**	*eres*	*eres*
Dat.	**ēaran**	**ere(n)**	*ere*[59]	*ere*
Acc.	**ēare**	**ere**		**ere**
Plur. Nom., Acc.	**ēaran**	**ere(n)**	*eres*	*eres*
Gen.	**ēarena**	**erene**	*eres*	*eres*
Dat.	**ēarum**	**ere(n)**	*eres*	*eres*

62. An analysis of the tables given above shows that the analogical changes that took place in the inflection of nouns were these:

1. The nominative singular became identical with the accusative singular in the strong feminine nouns ending in a consonant, which in Old English had different forms for the two cases.

2. The ending **-es** became the ending of the genitive singular of nouns which in Old English had other endings.

3. The dative singular became identical with the accusative singular in those nouns which had different forms for the two cases.

4. The accusative singular became identical with the nominative singular in the weak masculine and feminine nouns, which in Old English had different forms for the two cases.

5. The ending **-es** became the ending of the nominative-accusative plural of those nouns which in Old English had other endings.

6. The genitive and dative plural became identical with the nominative-accusative plural.

63. Retention and Extension of the Weak Noun Inflection. One other statement is needed, however, to complete this account of the Middle English noun inflections. A few nouns that belonged to the Old English weak declension retained their weak inflection, at least in part, even in Late Middle English. The development of this type of inflection, as exemplified by Old English **oxa** (*ox*), is shown in the following table:

	OLD ENGLISH	MIDDLE ENGLISH		
		Historical forms	Analogical forms	Late ME
Sing. Nom.	**oxa**	**oxe**		**oxe**
Gen.	**oxan**	**oxe(n)**	*oxes*	*oxes*
Dat.	**oxan**	**oxe(n)**	*oxe*[59]	*oxe*
Acc.	**oxan**	**oxe(n)**	*oxe*[59]	*oxe*
Plur. Nom., Acc.	**oxan**	**oxe(n)**		**oxen**
Gen.	**oxena**	**oxene**	*oxen*	*oxen*
Dat.	**oxum**	**oxe(n)**		**oxen**

Sometimes this type of inflection was extended to nouns that were not weak nouns in Old English; as the plural of **sune** we sometimes find, for example, **sunen** instead of **sune** or **sunes**. Likewise the weak genitive plural ending **-ene** was sometimes extended to nouns that were not weak in Old English; e.g., **kingene king** *king of kings*.

64. Summary. The endings, both historical and analogical, which appear (in various combinations) in the **strong** noun declensions are as follows:

	Historical	Analogical
Sing. Nom.	—, **-e**	**-e**
Gen.	**-es, -e**	**-es**
Dat.	**-e**	—
Acc.	—, **-e**	
Plur. Nom., Acc.	**-es, -e,** —	**-es**
Gen.	**-e**	**-es**
Dat.	**-e(n)**	**-es**

ADJECTIVES

65. Declension of Adjectives. In Old English, as in Modern German, every adjective was inflected according to either one of two declensions, the strong or the weak. The weak declension was used if the adjective was preceded by a definite article, a demonstrative, or a possessive, or if the adjective modified a noun used in direct address; the strong declension was used except under conditions that required the use of the weak. In Middle English the two declensions of the adjective were retained, but with much simplification of forms. As in the declension of nouns, the simplification that took place in the inflection of adjectives was the result of two causes, sound change and analogy. The historical development is shown in the tables printed below:

66. Strong Declension.

	OLD ENGLISH	MIDDLE ENGLISH		
		Historical forms (Early ME)	Analogical forms	Late ME
Masculine:				
Sing. Nom.	**gōd**	**good**		**good**
Gen.	**gōdes**	**goodes**	*good*	*good*
Dat.	**gōdum**	**goode(n)**	*good*	*good*
Acc.	**gōdne**	**goodne**	*good*	*good*
Plur. Nom., Acc.	**gōde**	**goode**		**goode**
Gen.	**gōdra**	**goodre, gooder**	*goode*	*goode*
Dat.	**gōdum**	**goode(n)**	*goode*[60]	*goode*
Femine:				
Sing. Nom.	**gōd**	**good**		**good**
Gen.	**gōdre**	**goodre, gooder**	*good*	*good*
Dat.	**gōdre**	**goodre, gooder**	*good*	*good*
Acc.	**gōde**	**goode**	*good*	*good*
Plur. Nom., Acc.	**gōda**	**goode**		**goode**
Gen.	**gōdra**	**goodre, gooder**	*goode*	*goode*
Dat.	**gōdum**	**goode(n)**	*goode*[60]	*goode*
Neuter:				
Sing. Nom.	**gōd**	**good**		**good**
Gen.	**gōdes**	**goodes**	*good*	*good*
Dat.	**gōdum**	**goode(n)**	*good*	*good*
Acc.	**gōd**	**good**		**good**
Plur. Nom., Acc.	**gōde**	**goode**		**goode**
Gen.	**gōdra**	**goodre, gooder**	*goode*	*goode*
Dat.	**gōdum**	**goode(n)**	*goode*[60]	*goode*

67. Weak Declension.

	OLD ENGLISH	MIDDLE ENGLISH		
		Historical forms (Early ME)	Anological forms	Late ME
Masculine:				
Sing. Nom.	**gōda**	**goode**		**goode**
Gen.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Dat.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Acc.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Plur. Nom., Acc.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Gen.	**gōdena**	**goodene**	*goode*	*goode*
Dat.	**gōdum**	**goode(n)**	*goode*[60]	*goode*
Feminine:				
Sing. Nom.	**gōde**	**goode**		**goode**
Gen.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Dat.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Acc.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Plur. Nom., Acc.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Gen.	**gōdena**	**goodene**	*goode*	*goode*
Dat.	**gōdum**	**goode(n)**	*goode*[60]	*goode*
Neuter:				
Sing. Nom.	**gōde**	**goode**		**goode**
Gen.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Dat.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Acc.	**gōde**	**goode**		**goode**
Plur. Nom., Acc.	**gōdan**	**goode(n)**	*goode*[60]	*goode*
Gen.	**gōdena**	**goodene**	*goode*	*goode*
Dat.	**gōdum**	**goode(n)**	*goode*[60]	*goode*

PRONOUNS

68. Declension of Pronouns. The development of the Middle English pronouns is more complex than that of the noun and adjective inflections. One reason is that the Old English pronouns had a good many variant forms, any one of which might become the basis of a corresponding Middle English form. Another reason is that pronouns are

[59] Inasmuch as the early Middle English ending **-en** was always liable to undergo reduction to **-e** thru loss of final **n** (see note 57 above), sound change was no doubt an important factor in the establishment of this form.

[60] Inasmuch as the early Middle English ending **-en** was always liable to undergo reduction to **-e** thru loss of final **n** (see note 57 above), sound change was no doubt an important factor in the establishment of this form.

[59] Inasmuch as the early Middle English ending **-en** was always liable to undergo reduction to **-e** thru loss of final **n** (see note 57 above), sound change was no doubt an important factor in the establishment of this form.

[60] Inasmuch as the early Middle English ending **-en** was always liable to reduction to **-e** thru loss of final **n** (see note 57 above), sound change was no doubt an important factor in the establishment of this form.

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often weakly stressed, and the sound changes that take place in weakly stressed syllables are not always the same as those that take place in strongly stressed syllables. In the following tables, as in those given above, the historical forms that developed by sound change are printed in Roman type, analogical forms in italics.[61]

69. First Personal Pronoun.

	OLD ENGLISH	MIDDLE ENGLISH
Sing. Nom.	**iċ**	**ich** [itʃ], **I** [i]
Gen.	**mīn**	**mi(n)**
Dat.	**mē**	**me**
Acc.	**mē**	**me**
Plur. Nom.	**wē**	**we**
Gen.	**ūre**	**ure**
Dat., Acc.	**ūs**	**us** [ūs], [us]

70. Second Personal Pronoun.

Sing. Nom.	**þū**	**þu**
Gen.	**þīn**	**þi(n)**
Dat.	**þē**	**þe**
Acc.	**þē**	**þe**
Plur. Nom.	**ġē**	**ȝe** [jē]
Gen.	**ēower**	**eower** [ēouər], **ower** [o͝uər], **ȝur** [jūr]
Dat., Acc.	**ēow**	**eow** [ēou], **ow** [o͝u], **ȝu** [jū]

71. Third Personal Pronoun.

	OLD ENGLISH	MIDDLE ENGLISH	Analogical forms
Masculine Singular:			
Nom.	**hē**	**he**	
Gen.	**his**	**his**	
Dat.	**him**	**him**	
Acc.	**hine**	**hine**	*him*
Feminine Singular:			
Nom.	**hēo, hī**	**heo, he** [hē], **ho** [hō], **hi** [hī]	
Gen.	**hire**	**hire**	*here*
Dat.	**hire**	**hire**	*here*
Acc.	**hī, hēo**	**hi** [hī]; **heo, he** [hē], **ho** [hō]	*hire, here*
Neuter Singular:			
Nom.	**hit**	**hit**	
Gen.	**his**	**his**	
Dat.	**him**	**him**	*hit*
Acc.	**hit**	**hit**	
Plural (all genders):			
Nom.	**hī, hēo**	**hi** [hī]; **heo, he** [hē], **ho** [hō]	
Gen.	**hira, heora**	**hire, here**	
Dat.	**him, heom**	**him, hem**	
Acc.	**hī, hēo**	**hi** [hī]; **heo, he**, [hē], **ho** [hō]	*him, hem*

[61] These tables do not attempt to give *all* the Middle English pronominal forms, but only the commoner and more characteristic ones. No account is taken of mere variations of spelling.

72. Demonstrative Pronoun and Definite Article.

	OLD ENGLISH	MIDDLE ENGLISH	Analogical forms
Masculine Singular:			
Nom.	**sē**	**se**	*þe, þat*
Gen.	**þæs**	**þes, þas**	*þe, þat*
Dat.	**þǣm, þām**	**þen, þan**	*þe, þat*
Acc.	**þone, þæne**	**þone, þene, þane**	*þe, þat*
Inst.	**þȳ, þon, þē**	**þi, þon, þe**	
Feminine Singular:			
Nom.	**sēo**	**seo, se**	*þe, þat*
Gen.	**þǣre**	**þere, þare**	*þe, þat*
Dat.	**þǣre**	**þere, þare**	*þe, þat*
Acc.	**þā**	**þo** [þǭ], **þa** [þa]	*þe, þat*
Neuter Singular:			
Nom.	**þæt**	**þet, þat**	*þe*
Gen.	**þæs**	**þes, þas**	*þe, þat*
Dat.	**þǣm, þām**	**þen, þan**	*þe, þat.*
Acc.	**þæt**	**þet, þat**	*þe*
Inst.	**þȳ, þon, þē**	**þi, þon, þe**	
Plural (all genders):			
Nom.	**þā**	**þo** [þǭ], **þa** [þa]	*þe*
Gen.	**þāra, þǣra**	**þare, þere**	*þe, þo*
Dat.	**þǣm, þām**	**þen, þan**	*þe, þo*
Acc.	**þā**	**þo, þa**	*þe*

VERBS

73. Weak Verbs. In Middle English, as in Old English and all other Germanic languages, there are two conjugations of verbs, the strong and the weak. Weak verbs form their preterit by means of a suffix containing **d** or **t** followed by endings indicative of person and number. From the point of view of their development in Middle English, we may say that there were two types of weak verbs in Old English, Verbs of the first type had preterits ending in **-ede** or **-ode** and past participles ending in **-ed** or **-od**; for example,

fremman (*make*)	**fremede**	**fremed**
erian (*plow*)	**erede**	**ered**
lufian (*love*)	**lufode**	**lufod**

In Middle English the distinction between **lufian**, with preterit in **-ode**, and **fremman** and **erian**, with preterits in **-ede**, was done away with by the process of sound change, so that the earliest Middle English forms of these verbs were

fremme(n)	**fremede**	**fremed**
erie(n)	**erede**	**ered**
luvie(n)	**luvede**	**luved**

These verbs, which we shall call weak verbs of Type I, therefore had in Middle English preterits ending in **-ede** and past participles ending in **-ed**. In early Middle English the infinitive of these verbs ended in **-e(n)** or **-ie(n)**, but in late Middle English, by the process of analogy, the ending **-ie(n)** was displaced by the commoner ending **-e(n)**.

Old English verbs of the second type had preterits ending in **-de** or **-te** and past participles ending in **-ed**, **-d**, or **-t**; for example:

dēman (*judge*)	**dēmde**	**dēmed**
fēlan (*feel*)	**fēlde**	**fēled**
fēdan (*feed*)	**fēdde**	**fēded, fēdd**
wendan (*turn*)	**wende**	**wended, wend**
cēpan (*keep*)	**cēpte**	**cēped**
mētan (*meet*)	**mētte**	**mēted, mētt**
settan (*set*)	**sette**	**seted, sett**
sēċan (*seek*)	**sōhte**	**sōht**
þenċan (*think*)	**þōhte**	**þōht**

In Middle English these verbs developed, according to the regular laws of sound change, as follows:

deme(n) [dēmən]	**demde** [dēmdə]	**demed** [dēməd]
fele(n) [fēlən]	**felte** [fɛltə]	**feled** [fēləd]
fede(n) [fēdən]	**fedde** [fɛddə]	**fed** [fɛd]
wende(n) [wɛndən]	**wente** [wɛntə]	**went** [wɛnt]
kepe(n) [kēpən]	**kepte** [kɛptə]	**keped** [kēpəd]
mete(n) [mētən]	**mette** [mɛttə]	**met** [mɛt]
sette(n) [sɛttən]	**sette** [sɛttə]	**set** [sɛt]
seche(n) [sētʃən]	**soughte** [sɔuhtə]	**sought** [sɔuht]
þenche(n) [þɛntʃən]	**þoughte** [þɔuhtə]	**þought** [þɔuht]

These verbs, which we shall call weak verbs of Type II, therefore had in Middle English preterits ending in **-de** or **-te** and past participles ending in **-ed, d**, or **t**. It will be observed that (in accordance with the sound law stated above in section **43, 1a**) the long vowels of **felen, feden, kepen,** and **meten** are shortened in the preterit, where they were followed by a double consonant or a combination of consonants.

74. Strong Verbs. Strong verbs form their preterit, not by the addition of a suffix, but by means of a change in the vowel of the stem of the verb. This change is called "ablaut," and the strong verbs are frequently called "ablaut verbs." The preterit plural of these verbs usually has a different vowel from the preterit singular; the principal parts therefore are the infinitive, the preterit indicative first person singular, the preterit indicative plural, and the past participle.

In Old English there were seven classes of strong verbs; the principal parts of verbs representative of these seven classes are as follows:

1. **rīdan** (*ride*)	**rād**	**ridon**	**riden**
2. **crēopan** (*creep*)	**crēap**	**crupon**	**cropen**
3. **bindan** (*bind*)	**band, bond**	**bundon**	**bunden**
helpan (*help*)	**healp**	**hulpon**	**holpen**
sterfan (*die*)	**stearf**	**sturfon**	**storfen**
4. **beran** (*bear*)	**bær**	**bǣron**	**boren**
5. **specan** (*speak*)	**spæc**	**spǣcon**	**specen**
6. **scacan** (*shake*)	**scōc**	**scōcon**	**scacen**
7. **slǣpan** (*sleep*)	**slēp**	**slēpon**	**slǣpen**
healdan (*hold*)	**hēold**	**hēoldon**	**healden**

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By the operation of the sound changes which have been explained in sections 42 and 43, these Old English forms developed into the following Middle English forms:[62]

1. **ride(n) [rīdən]**	**rod [rǭd]**	**ride(n) [ridən]**	**ride(n) [ridən]**
2. **crepe(n) [krēpən]**	**creep [krę̄p]**	**crupe(n) [krupən]**	**crope(n) [krǭpən]**
3. **binde(n) [bīndən]**	**band [band]**	**bunde(n) [būndən]**	**bunde(n) [būndən]**
	bond [bǭnd]		
helpe(n) [hęlpən]	**halp [halp]**	**hulpe(n) [hulpən]**	**holpe(n) [hǫlpən]**
sterve(n) [stęrvən]	**starf [starf]**	**sturve(n) [sturvən]**	**storve(n) [stǫrvən]**
4. **bere(n) [bę̄rən]**	**bar [bar]**	**bere(n) [bērən]**	**bore(n) [bǭrən]**
5. **speke(n) [spę̄kən]**	**spak [spak]**	**speke(n) [spēkən]**	**speke(n) [spę̄kən]**
6. **shake(n) [ſākən]**	**shook [ſōk]**	**shooke(n) [ſōkən]**	**shake(n) [ſākən]**
7. **slepe(n) [slēpən]**	**sleep [slēp]**	**sleepe(n) [slēpən]**	**slepe(n) [slēpən]**
holde(n) [hǭldən]	**heeld [hēld]**	**heelde(n) [hēldən]**	**holde(n) [hǭldən]**

75. Analogical Forms. The forms that developed from the Old English forms by sound change are those that occur in early Middle English, but in later Middle English we meet with a good many analogical forms. The most important results of analogy were these:

1. Strong verbs often acquired weak preterits; e.g., **crepte [krętə]**, **slepte [slętə]**, in place of **creep**, **sleep**.

2. The vowel of the preterit plural was often substituted for the vowel of the preterit singular; e.g., **beer [bēr]**, with the vowel of the preterit plural, displaced **bar**.

3. The vowel of the preterit singular was often substituted for the vowel of the preterit plural; e.g., **bare(n) [bārən]**, with the vowel of the preterit singular (lengthened when it came to stand in an open syllable),[63] displaced **bere(n) [bērən]**.

4. The vowel of the past participle was often substituted for the vowel of the preterit plural; e.g., **crope(n) [krǭpən]**, with the vowel of the past participle, displaced **crupe(n)**.

[62] The Middle English forms here given are those of the Midland dialect; the Old English forms given above are those of the West-Saxon dialect (see note 37 above) The Mercian dialect of Old English, which was that from which the Midland dialect of Middle English was derived, had some forms which differed from those of the West-Saxon dialect. In place of **bēron**, **spēcon**, and **slǣpan** it had **bēron**, **spēcon** and **slēpan**, and in place of **healdan** and **healden** it had **hāldan** and **hālden**.

[63] See section **43, 1b**, above.

5. In the past participles of verbs of Class V the vowel **o [ǭ]** was substituted for the original vowel **e**, from the analogy of the past participle of verbs of Class IV; e.g., **spoke(n) [spǭkən]**, with the vowel of **bore(n) [bǭrən]**, displaced **speke(n) [spę̄kən]**.

76. Endings of Weak Verbs. The historical development of the Middle English forms of the weak verb is shown in the tables printed below. Weak verbs of Type I are exemplified by Old English **erian** (*plow*) and **lufian** (*love*); weak verbs of Type II are exemplified by Old English **dēman** (*judge*).

OLD ENGLISH		MIDDLE ENGLISH	
		Historical forms	Analogical forms
Pres. Ind. Sing. 1	**erie**	**erie**	*ere*
2	**erest**	**erest**	
3	**ereþ**	**ereþ**	
Plur.	**eriaþ**	**erieþ**	*ereþ, ere(n)*[64]
Pret. Ind. Sing. 1	**erede**	**erede**	
2	**eredest**	**eredest**	
3	**erede**	**erede**	
Plur.	**eredon**	**erede(n)**	
Pres. Subj. Sing.	**erie**	**erie**	*ere*
Plur.	**erien**	**erie(n)**	*ere(n)*
Pret. Subj. Sing.	**erede**	**erede**	
Plur.	**ereden**	**erede(n)**	
Pres. Imp. Sing. 2	**ere**	**ere**	
Plur. 2	**eriaþ**	**erieþ**	*ereþ*
Infinitive	**erian**	**erie(n)**	*ere(n)*
Gerund	**tō erienne**	**to eriene**	*to erene, to ere(n)*
Pres. Participle	**eriende**	**eriende, eriinde**[65]	*erende, erinde,*[65] *eringe*
Past Participle	**ered**	**ered**	

[64] The ending **-e(n)** in the present indicative plural is a characteristic of the Midland dialect; the ending **-eþ** is a characteristic of the Southern dialect.

[65] The ending **-inde** is a characteristic of the Southern dialect, the ending **-ende** of the Midland dialect.

OLD ENGLISH		MIDDLE ENGLISH	
		Historical forms	Analogical forms
Pres. Ind. Sing. 1	**lufie**	**luvie, luvi**	*luve*
2	**lufast**	**luvest**	
3	**lufaþ**	**luveþ**	
Plur.	**lufiaþ**	**luvieþ**	*luveþ, luve(n)*[64]
Pret. Ind. Sing. 1	**lufode**	**luvede**	
2	**lufodest**	**luvedest**	
3	**lufode**	**luvede**	
Plur.	**lufodon**	**luvede(n)**	
Pres. Subj. Sing.	**lufie**	**luvie, luvi**	*luve*
Plur.	**lufien**	**luvie(n), luvi(n)**	*luve(n)*
Pret. Subj. Sing.	**lufode**	**luvede**	
Plur.	**lufoden**	**luvede(n)**	
Pres. Imp. Sing. 2	**lufa**	**luve**	
Plur. 2	**lufiaþ**	**luvieþ**	*luveþ*
Infinitive	**lufian**	**luvie(n), luvi(n)**	*luve(n)*
Gerund	**tō lufienne**	**to luviene**	*to luvene, to luve(n)*
Pres. Participle	**lufiende**	**luviende, luviinde**[65]	*luvende, luvinde,*[65] *luvinge*
Past Participle	**lufod**	**luved**	
Pres. Ind. Sing. 1	**dēme**	**deme**	
2	**dēmest, dēmst**	**demest, demst**	
3	**dēmeþ, dēmþ**	**demeþ, demþ**	
Plur.	**dēmaþ**	**demeþ**	*deme(n)*[64]
Pret. Ind. Sing. 1	**dēmde**	**demde**	
2	**dēmdest**	**demdest**	
3	**dēmde**	**demde**	
Plur.	**dēmdon**	**demde(n)**	
Pres. Subj. Sing.	**dēme**	**deme**	
Plur.	**dēmen**	**deme(n)**	

[64] The ending **-e(n)** in the present indicative plural is a characteristic of the Midland dialect; the ending **-eþ** is a characteristic of the Southern dialect.

[65] The ending **-inde** is a characteristic of the Southern dialect, the ending **-ende** of the Midland dialect.

OLD ENGLISH		MIDDLE ENGLISH	
		Historical forms	Analogical forms
Pret. Subj. Sing.	**dēmde**	**demde**	
Plur.	**dēmden**	**demde(n)**	
Pres. Imp. Sing. 2	**dēm**	**dem**	*deme*
Plur. 2	**dēmaþ**	**demeþ**	
Infinitive	**dēman**	**deme(n)**	
Gerund	**tō dēmenne**	**to demene**	*to deme(n)*
Pres. Participle	**dēmende**	**demende, deminde**[65]	*deminge*
Past Participle	**dēmed**	**demed**	

77. Endings of Strong Verbs. The historical development of the Middle English forms of the strong verb, exemplified by Old English **rīdan** (*ride*) and **bindan** (*bind*), is shown in the tables printed below.

OLD ENGLISH		MIDDLE ENGLISH	
		Historical forms	Analogical forms
Pres. Ind. Sing. 1	**rīde**	**ride**	
2	**rīdest, rītst**	**ridest, ritst**	
3	**rīdeþ, rītt**	**rideþ, rit**	
Plur.	**rīdaþ**	**rideþ**	*ride(n)*[66]
Pret. Ind. Sing. 1	**rād**	**rood**	
2	**ride**[67]	**ride**	*rood*
3	**rād**	**rood**	
Plur.	**ridon**	**ride(n)**	
Pres. Subj. Sing.	**rīde**	**ride**	
Plur.	**rīden**	**ride(n)**	
Pret. Subj. Sing.	**ride**	**ride**	
Plur.	**riden**	**ride(n)**	
Pres. Imp. Sing. 2	**rīd**	**rid**	
Plur. 2	**rīdaþ**	**rideþ**	

[65] The ending **-inde** is a characteristic of the Southern dialect, the ending **-ende** of the Midland dialect.

[66] The ending **-e(n)** in the present indicative plural is a characteristic of the Midland dialect; the ending **-eþ** is a characteristic of the Southern dialect.

[67] It should be observed that the preterit indicative 2 singular of the strong verbs has the vowel of the preterit plural.

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OLD ENGLISH			MIDDLE ENGLISH	
			Historical forms	Analogical forms
Infinitive		**rīdan**	**ride(n)**	
Gerund		**tō rīdenne**	**to ridene**	*to ride(n)*
Pres. Participle		**rīdende**	**ridende, ridinde**[65]	*ridinge*
Past Participle		**riden**	**ride(n)**	
Pres. Ind. Sing.	1	**binde**	**binde**	
	2	**bindest, bintst**	**bindest, bintst**	
	3	**bindeþ, bint**	**bindeþ, bint**	
Plur.		**bindaþ**	**bindeþ**	*binde(n)*[66]
Pret. Ind. Sing.	1	**band, bond**	**band, bond**	
	2	**bunde**[67]	**bunde**	*band, bond*
	3	**band, bond**	**band, bond**	
Plur.		**bundon**	**bunde(n)**	
Pres. Subj. Sing.		**binde**	**binde**	
Plur.		**binden**	**binde(n)**	
Pret. Subj. Sing.		**bunde**	**bunde**	
Plur.		**bunden**	**bunde(n)**	
Pres. Imp. Sing.	2	**bind**	**bind**	
Plur.	2	**bindaþ**	**bindeþ**	
Infinitive		**bindan**	**binde(n)**	
Gerund		**tō bindenne**	**to bindene**	*to binde(n)*
Pres. Participle		**bindende**	**bindende, bindinde**[65]	*bindinge*
Past Participle		**bunden**	**bunde(n)**	

78. Preteritive-Present Verbs. The preteritive-present (or strong-weak) verbs have **present** indicatives which are like the **preterit** indicatives of strong verbs in that they have no ending in the first and third persons singular and have the ending **-e(n)** (from Old English **-on**) in the plural. The **preterits** of these verbs are **weak**. The indicative forms of Middle English **shal**, for example, are as follows:

Pres. Ind. Sing.	1	**shal**
	2	**shalt**
	3	**shal**
Plur.		**shule(n)**
Pret. Ind. Sing.	1	**sholde**
	2	**sholdest**
	3	**sholde**
Plur.		**sholde(n)**

The most important of the preteritive-present verbs are:

owen, *own, be under obligation*
cunnen, *know, be able*
muwen, *be able*
moten, *be permitted, be under obligation*
shulen, *be under obligation, be about to*
witen, *know*

79. The historical development of the preteritive-present verbs is shown in the following tables:

OLD ENGLISH			MIDDLE ENGLISH	
			Historical forms	Analogical forms
Pres. Ind. Sing.	1	**āh, āg**	**ouh [o͡uh], ow [o͡u]**	*owe [o͡uə]*
	2	**āhst**	**ouhst [o͡uhst]**	*owest [o͡uəst]*
	3	**āh, āg**	**ouh [o͡uh], ow [o͡u]**	*oweþ [o͡uəþ]*
Plur.		**āgon**	**owe(n) [o͡uən]**	*oweþ [o͡uəþ]*[68]
Pret. Ind. Sing.	1	**āhte**	**ouhte [o͡uhtə]**	
Infinitive		**āgan**	**owe(n) [o͡uən]**	
Pres. Ind. Sing.	1	**cann, conn**	**can, con**	
	2	**canst, const**	**canst, const**	
	3	**cann, conn**	**can, con**	
Plur.		**cunnon**	**cunne(n)**	

[68] This form occurs only in the Southern dialect.

OLD ENGLISH			MIDDLE ENGLISH	
			Historical forms	Analogical forms
Pret. Ind. Sing.	1	**cūþe**	**cuþe [kūðə]**	*cude* **[kūdə]**
Infinitive		**cunnan**	**cunne(n)**	
Pres. Ind. Sing.	1	**mæġ**	**mai, mei**	
	2	**meaht, miht**	**maht, maiht, meiht, mauht, mouht, miht**	*maist*
	3	**mæġ**	**mai, mei**	
Plur.		**magon, mugon**[69]	**mawe(n), muwe(n)**	
Pret. Ind. Sing.	1	**meahte, mihte**	**mahte, maihte, meihte, mauhte, mouhte, mihte**	*muhte*
Infinitive		**magan, mugan**[70]	**mawe(n), muwe(n)**	
Pres. Ind. Sing.	1	**mōt**	**mot**	
	2	**mōst**	**most**	
	3	**mōt**	**mot**	
Plur.		**mōton**	**mote(n)**	
Pret. Ind. Sing.	1	**mōste**	**moste**	
Infinitive		**mōtan**	**mote(n)**	
Pres. Ind. Sing.	1	**sceal**	**shal, shel**	
	2	**scealt**	**shalt, shelt**	
	3	**sceal**	**shal, shel**	
Plur.		**sculon**	**shule(n)**	
Pret. Ind. Sing.	1	**scolde**	**sholde**	*shulde*
Infinitive		**sculan**	**shule(n)**	
Pres. Ind. Sing.	1	**wāt**	**wot**	
	2	**wāst**	**wost**	
	3	**wāt**	**wot**	
Plur.		**witon**	**wite(n)**	
Pret. Ind. Sing.	1	**wiste**	**wiste, wuste**	
Infinitive		**witan**	**wite(n)**	

[69] The form **mugon** is not recorded in Old English, but is inferred from the Middle English forms.

[70] The form **mugan** is not recorded in Old English, but is inferred from the Middle English forms.

[65] The ending **-inde** is a characteristic of the Southern dialect, the ending **-ende** of the Midland dialect.

[66] The ending **-e(n)** in the present indicative plural is a characteristic of the Midland dialect, the **-eþ** ending is that of the Southern dialect.

[67] It should be observed that the preterit indicative 2 singular of the strong verbs has the vowel of the preterit plural.

80. Anomalous Verbs. The historical development of the Middle English verb **bee(n)**, *be*, was as follows:

OLD ENGLISH				MIDDLE ENGLISH		
				Historical forms		Analogical forms
Pres. Ind. Sing.	1	**eom, eam**[71]	**bēo**	**em, am**	**be**	
	2	**eart**	**bist**	**art**	**bist**	*beest*
	3	**is**	**biþ**	**is**	**biþ**	*beeþ*
Plur.		**sindon, earon**[72]	**bēoþ**	**sinde(n), are(n)**[73]	**beeþ**	*bee(n)*[74]
Pret. Ind. Sing.	1	**wæs**		**wes, was**		
	2	**wǣre**		**were**		
	3	**wæs**		**wes, was**		
Plur.		**wǣron**		**were(n)**		
Pres. Subj. Sing.		**sīe**	**bēo**	**si**	**be**	
Plur.		**sīen**	**bēon**	**si(n)**	**bee(n)**	
Pret. Subj. Sing.		**wǣre**		**were**		
Plur.		**wǣren**		**were(n)**		
Pres. Imp. Sing.	2		**bēo**		**be**	
Plur.	2		**bēoþ**		**beeþ**	
Infinitive			**bēon**		**bee(n)**	

The historical development of the Middle English verbs **don**, *dɔ*, and **willen**, *will*, in the indicative was as follows:

OLD ENGLISH			MIDDLE ENGLISH	
			Historical forms	Analogical forms
Pres. Ind. Sing.	1	**dō**	**do**	
	2	**dēst**	**dest**	*dost*
	3	**dēþ**	**deþ**	*doþ*
Plur.		**dōþ**	**doþ**	*do(n)*[75]

[71] **eam** is the Mercian form, **eom** the West-Saxon.

[72] **earon** is the Mercian form, **sindon** was used in all the Old English dialects.

[73] **are(n)** was not used in the Southern dialect, but only in the Midland and North.

[74] **bee(n)** is a Midland form; it was not used in the South.

[75] **do(n)** is the Midland form; it was not used in the South.

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OLD ENGLISH		MIDDLE ENGLISH	
		Historical forms	Analogical forms
Pret. Ind. Sing. 1	**dyde**	**dide, dude** [dydə]	
2	**dydest**	**didest, dudest**	
3	**dyde**	**dide, dude**	
Plur.	**dydon**	**dide(n), dude(n)**	
Past Participle	**dōn**	**don**	
Pres. Ind. Sing. 1	**wille**	**wille, wulle**	*wile, wule*
2	**wilt**	**wilt, wult**	
3	**wile**	**wile, wule**	*wille, wulle*
Plur.	**willaþ**	**willeþ, wulleþ**	*wille(n), wulle(n)*[76]
Pret. Ind. Sing. 1	**wolde**	**wolde**	*wulde*
2	**woldest**	**woldest**	*wuldest*
3	**wolde**	**wolde**	*wulde*
Plur.	**woldon**	**wolde(n)**	*wulde(n)*

[76] **wille(n)** and **wulle(n)** are Midland forms.

II. Consonant Sounds. The Old English initial voiceless spirants [**f**], [**s**], and [**þ**] changed to the corresponding voiced spirants [**v**], [**z**], and [**ð**]; e.g., OE **for**, Southern ME **vor**; OE **song**, Southern ME **zong**; OE **þæt** [þæt], Southern ME **þat** [ðat].[78]

III. Final **e**. Final **e** was retained in pronunciation thruout the fourteenth century.

IV. Inflections.

1. Nouns.
   (a) The historical forms of the noun declensions (see **49** ff. above) were displaced only slowly by analogical forms. Genitive and dative singulars in **e**, nominative, genitive, and accusative plurals in **e**, and dative plurals in **e(n)** are common in texts of the thirteenth century and occur occasionally in texts of the fourteenth century.
   (b) The distinctions of grammatical gender were maintained with a considerable degree of correctness thruout the first half of the thirteenth century, and relics of grammatical gender are found even in texts of the first half of the fourteenth century.
2. Adjectives.
   The historical forms of the genitive, dative, and accusative in the strong adjective declension (see **65** ff. above) were displaced only slowly by analogical forms; the historical forms occur frequently in texts of the first half of the thirteenth century.
3. Pronouns.
   (a) The historical forms of the genitive, dative, and accusative of the definite article and demonstrative **þe** (**se**), **þat**[79] (see **72** above) were displaced only slowly by analogical forms; the historical forms are common in the first half of the thirteenth century and occasional until the middle of the fourteenth century.
   (b) The pronouns **ha** (*he, she, they, them*), **hare** (*her, their*), and **ham** (*them*) were in frequent use.
4. Verbs.
   (a) The ending of the present indicative plural of strong verbs was **-eþ**; the ending of the present indicative plural of weak verbs was **-eþ** or **-ieþ**.[80]
   (b) The ending of the present participle of strong verbs was **-inde**, later **-inge**; the ending of the present participle of weak verbs was **-inde**, later **-inge**, or **-iinde**, later **-inge**.
   (c) Weak verbs like **erien** and **luvien** (see **76** above) preserved their historical endings, **-ie**, **-ie(n)**, etc., thruout the fourteenth century with little substitution of analogical forms.

[78] The initial [**v**] is indicated pretty consistently in the spelling of Southern Middle English texts; the initial [**z**] is indicated by the spelling of one text only, for the letter **z** was little used by the Middle English scribes. The initial [**ð**] is not indicated by spelling at all, for the scribes had no way of distinguishing the sounds of [**ð**] and [**þ**] in writing.

[79] In the Southern dialect **þat** is used as the definite article as well as the demonstrative; in the Midland and Northern dialects **þat** is used only as the demonstrative.

PART V

MIDDLE ENGLISH DIALECTS

81. Distribution of the Middle English Dialects. There were four chief dialects of Middle English, the Southern, the Kentish, the Midland, and the Northern. The Southern dialect was spoken south of the Thames, except in Kent. The Midland dialect was spoken in the district which lay (roughly) between the Thames on the south and the mouth of the Humber on the north. The Northern dialect was spoken in the district which lay (roughly) north of the mouth of the Humber; this district included Yorkshire and its adjacent counties and the lowlands of Scotland. The territory of the Midland dialect is further divided into the North and the South Midland and the East and the West Midland.

82. The Southern Dialect. The most important characteristics of the Southern dialect are the following:

I. Vowel Sounds. The development of the Old English vowels and diphthongs in the Midland dialect of Middle English has been given above in **42**. The development of the Old English vowel sounds in the Southern dialect was the same as in the Midland dialect except that Old English **ȳ** and **y**, which had the sound of [ȳ] and [y], preserved their original quality in the Southern dialect, tho the sounds were spelled in Middle English with **u** or **ui** instead of **y**; e.g., OE **fȳr**, Southern ME **vur, vuir**; OE **fyllan**, Southern ME **vullen**.[77]

[77] In many words the Southern dialect has [ę̄] where the Midland and Northern dialects have [ē]. This dialect difference originated in Old English, for West-Saxon **ǣ** appears in the Anglian dialect as **ē** unless the **ǣ** is the result of umlaut. In Southern Middle English we therefore have [dę̄d] from West-Saxon **dǣd**, but in the Midland and Northern dialects we have [dēd] from Anglian **dēd**. In all three dialects, however, we have Middle English [hę̄þ] from West-Saxon and Anglian **hǣþ**. See note 37 above. The Anglian dialect of Old English included the Mercian dialect, from which the Midland dialect of Middle English was derived, and the Northumbrian dialect, from which the Northern dialect of Middle English was derived.

83. The Kentish Dialect. The characteristics of the Kentish dialect are the same as those of the Southern dialect except with regard to vowel sounds. The development of the Old English vowels and diphthongs in the Kentish dialect differs in the following respects from the development which these sounds underwent in the Southern and Midland dialects:

1. Old English[81] **ȳ** and **y** became Kentish [ē] and [ę]; e.g., OE **fȳr**, Kentish ME **ver** [vēr]; OE **fyllan**, Kentish ME **vellen** [vęllən].
2. Old English **ēa** became in Kentish a sound which is spelled **ea, ia, ya, yea**; the pronunciation of this sound is uncertain, but it is generally supposed to have been a diphthong, not a simple vowel; e.g., OE **strēam**, Kentish ME **stream, striam**, etc.
3. Old English **ēo** became in Kentish a sound which is spelled **ie, ye i, y**; the pronunciation of this sound is uncertain, but it is generally supposed to have been a diphthong; e.g., OE **bēon**, Kentish ME **bien, byen**, etc.

[80] Likewise, **beeþ** is the Southern form of the present indicative plural of **bee(n)**, *be*.

[81] By Old English is meant here the West-Saxon dialect of Old English (see note 37 above). The Kentish dialect of Old English already had **ē** and **e** where the West-Saxon and Anglian dialects had **ȳ** and **y**.

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LORD HENFIELD'S TABLE OF THE MIDDLE ENGLISH VERB INFLECTION

(The Old English letters ð, đ, þ ,Đ, Þ [th], æ, Æ [a, e], ȝ, Ȝ [y, j], ƿ, Ƿ [w]) fell out of use in the 1400s.)

[Examples in square brackets are Anglo-Saxon (Old English) out-of-date versions]	Infinitive	PRESENT					PAST				
		PARTICIPLE	Singular			Plural	PARTICIPLE	Singular			Plural
			1st person	2nd person	3rd person			1st person	2nd person	3rd person	
REGULAR VERBS											
Strong	-en	-ende, -ynge	-e	-est	-eth (-es)	-en (-es, -eth)	i-, [ye-] -en	–	-e (-est)	–	-en
Weak							-ed	-ede	-edest	-ede	-eden
IRREGULAR VERBS											
Been * (4 stems) "be" [beon, wesan]	been	[wesende] beende, beynge	am	art	is	aren	[yewesen] ibeen	was	wast	was	weren
			be [bin]	bist	bith	beth, been			were		
Haven "have"	haven	havende, havynge	have	hast	haþ	haven	[yehad] ihad	hadde	haddest	hadde	hadden
Willen "want"	willen	willende, willynge	will	wilt	will	wollen	[yewolt] –	wolde	woldest	wolde	wolden
Schulen "should"	[schulen] –	[schulende] –	schal	schalt	schal	schulen	[yescholt] –	scholde	scholdest	scholde	scholde
Cunnen "can"	cunnen	cunnende, cunnynge	can	canst	can	cunnen	[yecunnt] cunned, coud	coude, couthe	coudest, couthest	coude, couthe	couden, couthen
Owen "owe, ought"	owen	owende, owynge	owe	owest	owe	owen	[yeowen] iowen	owed	ought	owed	ought
Mowen "may"	mowen	mowende, mowynge	may	myghst	may	mowen	[yemought] imought	mighte	mightest	mighte	mighten
Moten "must"	[moten] –	[motende] –	mot	must	mot	moten	[yemust] –	muste	mustest	muste	musten
Don "do"	don	doende, doynge	do	dost	doth	doth, don	[yedan], idon	didde	didst	didde	didden
Gon * (2 stems) "go" (gone/went)	Gon	goende, goynge	go	gost	goth	goth, gon	[yegon], igon (gen)	wend, yede, yode	wendest, yedest, yodest	wende, yede, yode	wenden, yeden, yoden
thurven / tharen "need"	[thurfen] –	[thurfende] –	tharf	tharst	tharf	thurven, tharen	[yethurft] –	thurft	thurst	thurft	thurften
Durren "dare"	durren	durrende, durrynge	dar	darst	dar	durren	[yedurst] durst, dirst	durst	durstest	durst	dursten
Witen "know"	witen	witende, witynge	woot	woost	woot	witen	[yewist] iwiten	wiste	wistest	wiste	wisten
Douen "be good for"	douen	douende, douynge	deigh	deight	deigh	douen	[yedought] idought	dought	doughtest	dought	doughten

* As in all other Indo-European languages, the verb "**to be**" consists of several distinct stems: the "been-stem" (infinitive, participles, subjunctive), the "wast/were-stem" (past), the Scandinavian "aren-stem" + "is" (present).

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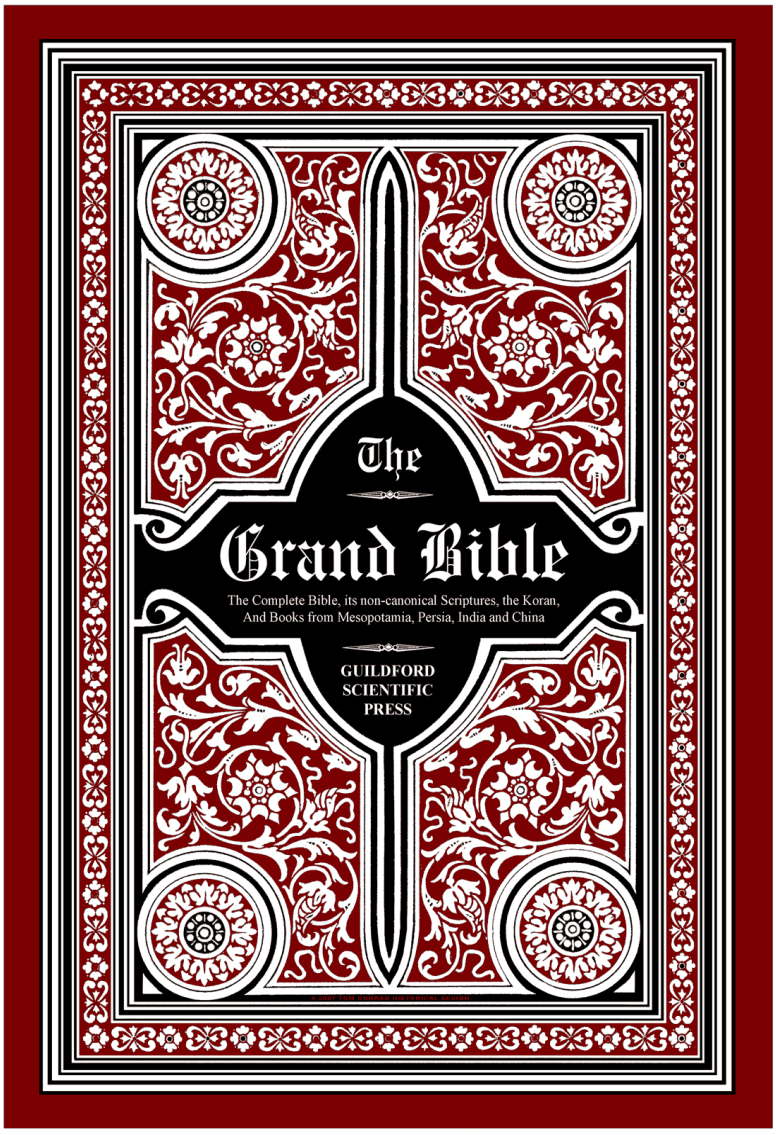

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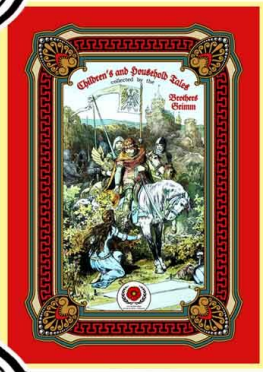

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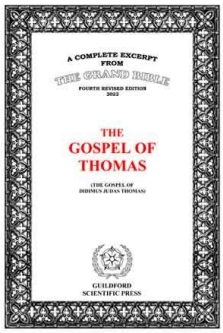

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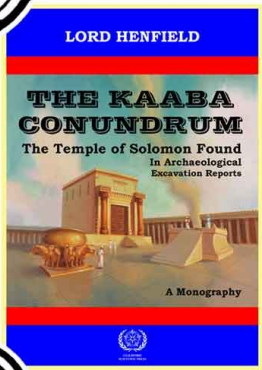

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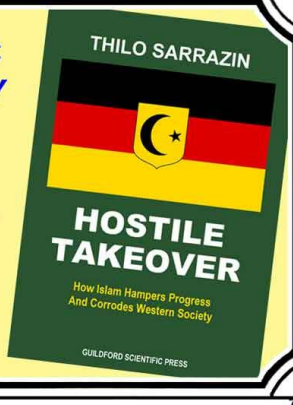

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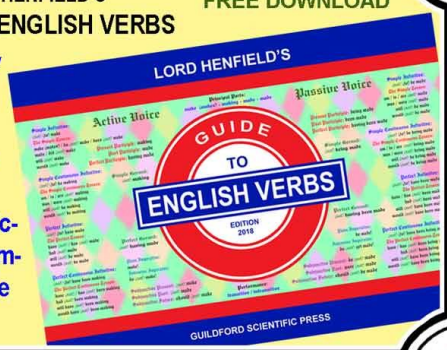

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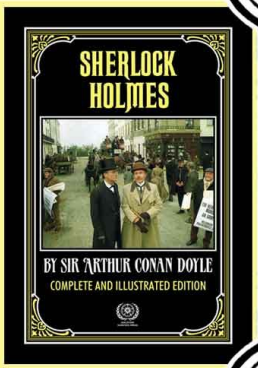

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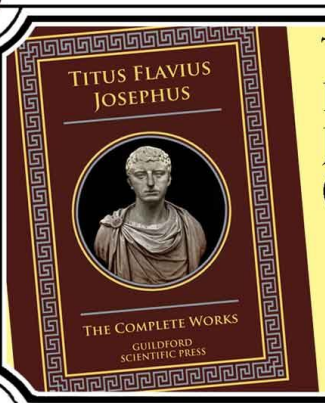

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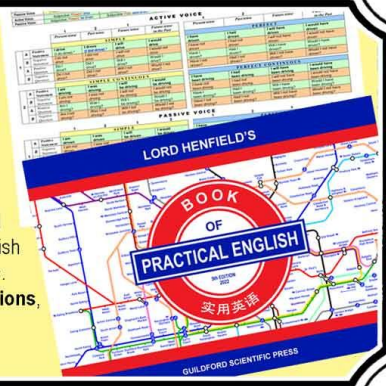

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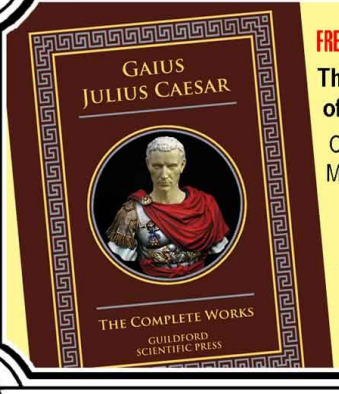

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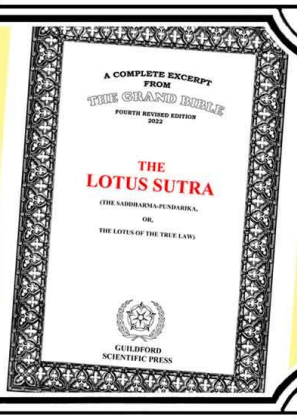
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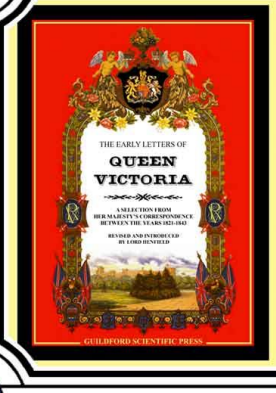

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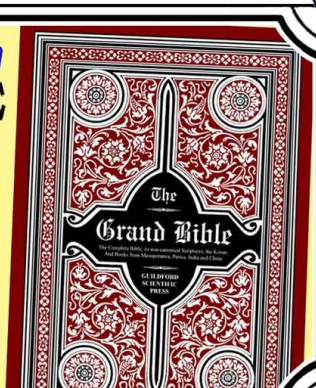

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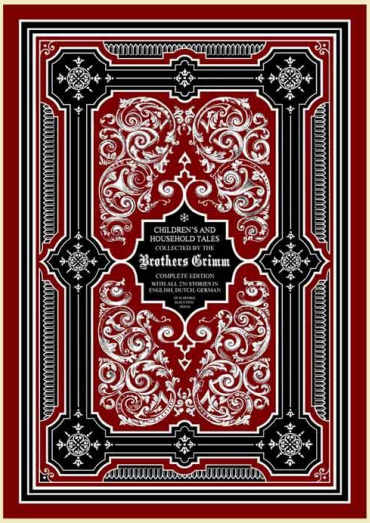

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THE EDITOR

Lord Henfield (1958) is an English scholar and educator. He studied archaeology, history and linguistics. Henfield focuses on interdisciplinary research.
Besides numerous editions of the Holy Bible, the Grand Bible, as well as Die Heilige Schrift (The Holy Scripture; in German), Lord Henfield has published a number of books and artworks, such as playing card designs, colourised historical photographs and maps. To see some of Lord Henfield's works, please visit:

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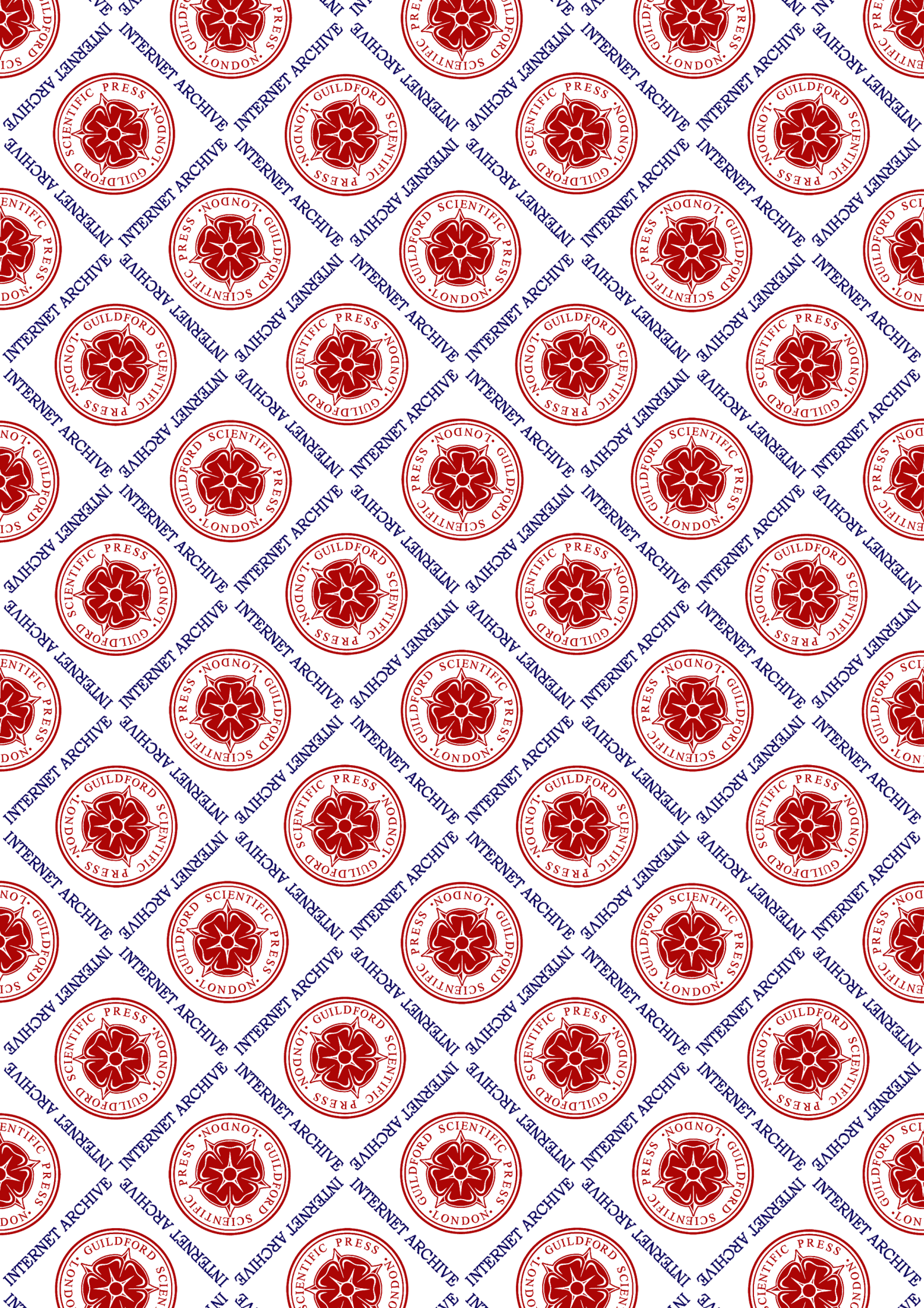
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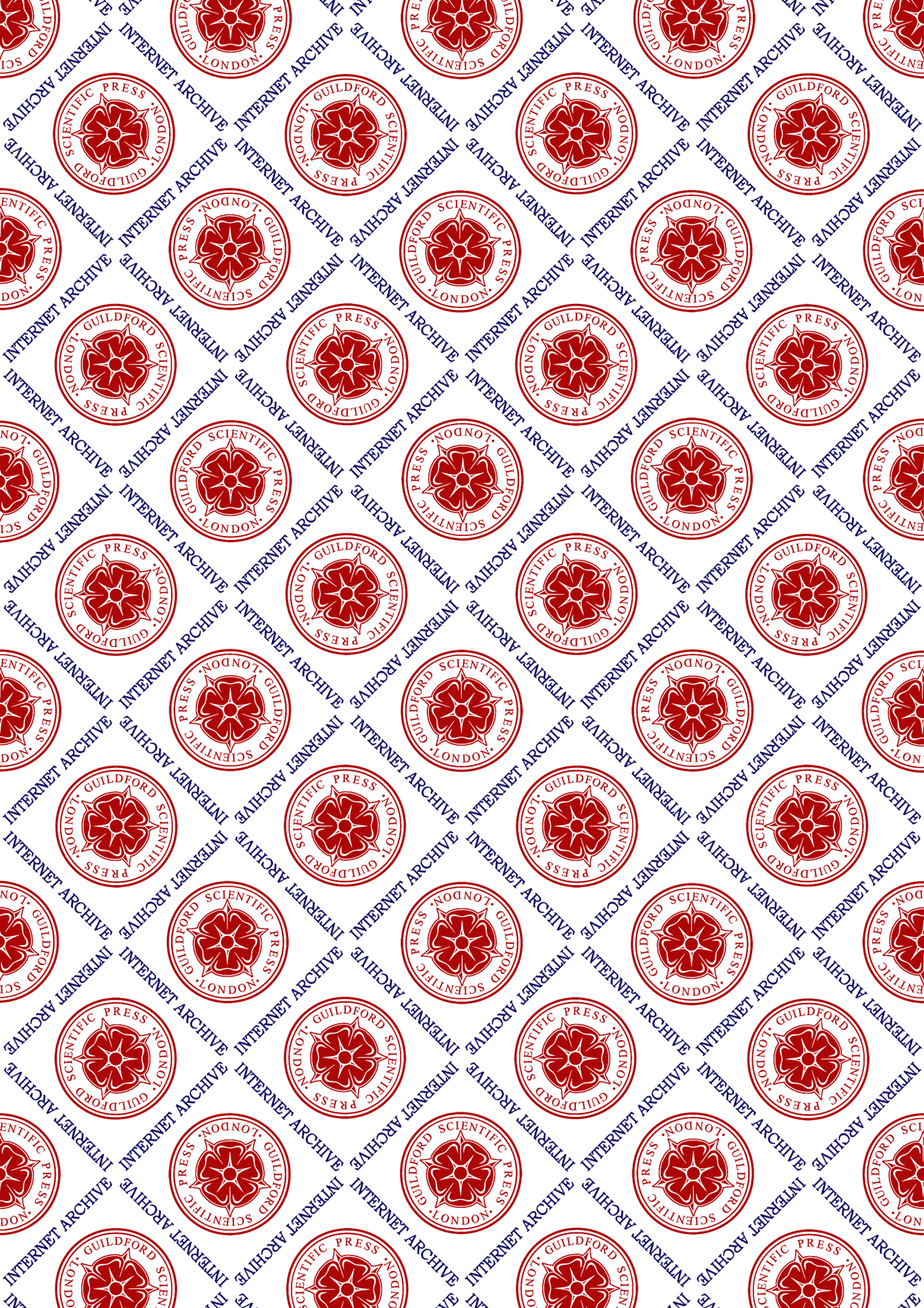
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